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John 17

The Prayer of the Son — O·I·A, integrated with the Deep Dive

OBSERVATION · INTERPRETATION · APPLICATION · 2026-11-10 · NASB 1995

"Seeking God diligently — examining the Scriptures daily to see whether these things were so." — Acts 17:11

CHAPTER THEME

On His last night Jesus prayed for His own glory, for the men in the room, and for me. He asks the Father to keep us, set us apart by the truth, make us one, and bring us home to see His glory.

00 The Text

JOHN 17 (NASB95), MARKED

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

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.

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.

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.

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.”

Marked in the text

- **v1** “the hour has come” — Time / place / contrast
- **v1** “glorify Your Son” — God — His character & actions
- **v2** “He may give eternal life” — Promise / blessing
- **v3** “This is eternal life” — Promise / blessing
- **v3** “the only true God” — God — His character & actions
- **v4** “having accomplished the work which You have given Me to do” — God — His character & actions
- **v5** “the glory which I had with You before the world was” — God — His character & actions
- **v6** “I have manifested Your name” — God — His character & actions
- **v9** “I do not ask on behalf of the world” — Time / place / contrast
- **v11** “Holy Father, keep them in Your name” — God — His character & actions
- **v12** “the son of perdition” — Sin / warning
- **v13** “My joy made full” — Promise / blessing
- **v14** “the world has hated them” — Sin / warning
- **v15** “keep them from the evil one” — Promise / blessing
- **v15** “keep them from the evil” — Promise / blessing
- **v17** “Sanctify them in the truth” — Command / instruction
- **v17** “Your word is truth” — God — His character & actions
- **v18** “I also have sent them into the world” — Command / instruction
- **v19** “For their sakes I sanctify Myself” — God — His character & actions
- **v21** “that they may all be one” — Promise / blessing
- **v21** “so that the world may believe that You sent Me” — Command / instruction
- **v23** “perfected in unity” — Promise / blessing
- **v24** “be with Me where I am” — Promise / blessing
- **v24** “before the foundation of the world” — Time / place / contrast
- **v25** “O righteous Father” — God — His character & actions
- **v26** “the love with which You loved Me may be in them” — Promise / blessing
- **v5** “world” — Key repeated word (every occurrence)
- **v3** “sent” — Key repeated word (every occurrence)
- **v1** “glorify” — Key repeated word (every occurrence)
- **v4** “glorified” — Key repeated word (every occurrence)

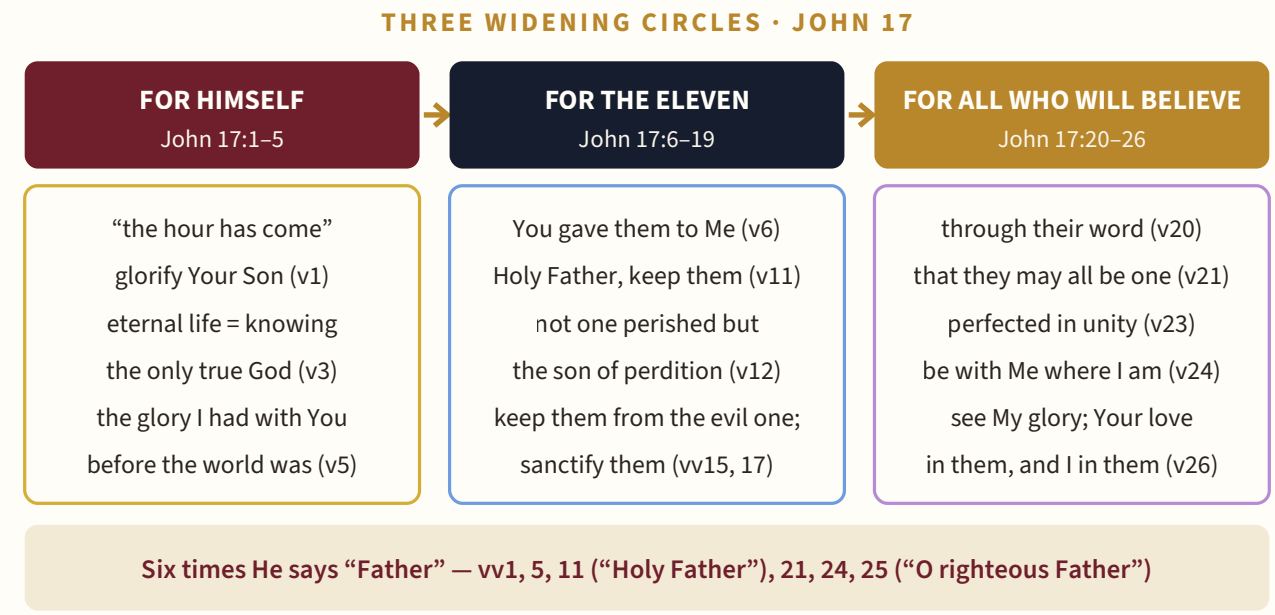
01 Observation

WHAT DOES THE TEXT SAY?

KEY VERSE · 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,"

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.

Setting. The night before the cross, at the end of the Upper Room teaching (John 13–16). Judas has gone out into the night (13:30). Jesus has just said, "In the world you have tribulation, but take courage; I have overcome the world" (16:33). Then He lifts His eyes to heaven and prays aloud in front of the Eleven. Right after, they cross the ravine of the Kidron to the garden (18:1).

Structure:

- vv1–5 — **for Himself:** "Father, the hour has come; glorify Your Son." Authority over all flesh to give eternal life to all whom the Father has given Him (v2). Eternal life = knowing the only true God and Jesus Christ whom He sent (v3). "I glorified You on the earth, having accomplished the work" (v4); "glorify Me … with the glory which I had with You before the world was" (v5).
- vv6–12 — **for the Eleven — who they are:** He manifested the Father's name to the men given Him out of the world; they kept His word, received His words, believed He was sent (vv6–8). He asks for them, not for the world (v9). "Holy Father, keep them in Your name … that they may be one" (v11). He kept and guarded them; not one perished but the son of perdition (v12).

- vv13–19 — **for the Eleven — what He asks:** My joy made full in them (v13). The world hated them because they are not of the world (v14). Not out of the world, but kept from the evil one (v15). “Sanctify them in the truth; Your word is truth” (v17). As You sent Me, I have sent them (v18). “For their sakes I sanctify Myself” (v19).
- vv20–26 — **for all who will believe through their word:** that they may all be one, as the Father and the Son, so that the world may believe (v21). The glory given to them, that they may be one, perfected in unity, so the world may know (vv22–23). “Father, I desire that they … be with Me where I am, so that they may see My glory” (v24). The world has not known You; I have known You (v25). I have made Your name known and will, that Your love may be in them, and I in them (v26).

Repeated words, with counts:

- “world” ×18 — vv5, 6, 9, 11 (×2), 13, 14 (×3), 15, 16 (×2), 18 (×2), 21, 23, 24, 25.
- “give / gave / given” ×17 — vv2 (×3), 4, 6 (×2), 7, 8 (×2), 9, 11, 12, 14, 22 (×2), 24 (×2).
- “glorify / glorified” ×5 — vv1 (×2), 4, 5, 10; “glory” ×3 — vv5, 22, 24 (eight in all).
- “know / known / knowing” ×8 — vv3, 7, 23, 25 (×3), 26 (×2).
- “sent” ×7 — vv3, 8, 18 (×2), 21, 23, 25 (“You sent Me” five times — vv8, 18, 21, 23, 25).
- “Father” ×6 — vv1, 5, 11 (“Holy Father”), 21, 24, 25 (“O righteous Father”).
- “one” ×6 — vv11, 12, 15, 21, 22 (×2); four of them are “one” as unity (vv11, 21, 22 ×2), with “perfected in unity” (v23).
- “Mine / Yours” ×6 — vv6, 9, 10 (×4).
- “name” ×5 — vv6, 11 (×2), 12, 26; “word / words” ×5 — vv6, 8, 14, 17, 20.
- “love / loved” ×5 — vv23 (×2), 24, 26 (×2).
- “keep / keeping / kept” ×4 — vv6, 11, 12, 15; “ask” ×4 — vv9 (×2), 15, 20.
- “not of the world” ×4 — vv14 (×2), 16 (×2).
- “truth” ×3 — vv17 (×2), 19; “sanctify / sanctified” ×3 — vv17, 19 (×2).

Contrasts: the glory before the world was (v5) ⟷ the work accomplished on the earth (v4). The men given out of the world (v6) ⟷ the world (v9). Kept and guarded (v12) ⟷ the son of perdition (v12). In the world (v11) ⟷ not of the world (vv14, 16). Taken out of the world ⟷ kept from the evil one (v15). The world has not known You ⟷ I have known You (v25).

Shape of the chapter: three widening circles — the Son (1–5), the Eleven (6–19), all believers (20–26). It begins with the Father glorifying the Son and ends with the Father’s love living in the people, “and I in them.”

Chapter theme (my words): On the eve of the cross the Son asks the Father to glorify Him through the cross, and then prays for His people — to be kept, sanctified, sent, united and finally brought to see His glory. Everything He asks for us rests on what He is about to do.

02 Interpretation

WHAT DOES THE TEXT MEAN?

KEY VERSE · 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."

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.

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.

Why call it the High Priestly Prayer? Like Aaron carrying Israel's names over his heart into the holy place (Exod 28:29), Jesus brings His people by name before the Father on the eve of the sacrifice — and verse 19 shows He is both priest and offering: "For their sakes I sanctify Myself." Henry: "He, as the priest and altar, sanctified himself as the sacrifice." Isaiah 53:12 said the Servant would bear the sin of many "And interceded for the transgressors"; here is the intercession, and tomorrow the bearing. Sproul: "Christ's priestly work did not end on the cross" (Heb 7:25; Rom 8:34).

What is the "hour," and what is the glory? John has counted toward this hour since Cana (2:4; 7:30; 8:20; 12:23; 13:1). The hour is the cross, and through it the resurrection and ascension. Guzik: the hour of glorification begins with His death. In verse 5 He asks to return to "the glory which I had with You before the world was." Sproul: "It is a tacit claim to His participation in the eternal glory of God." Isaiah 42:8 says God will not give His glory to another — so the Son is not "another."

Eternal life (v3). Not first a quantity of time but a quality of life: knowing God. *Ginōskō* is relational, covenant knowing (Jer 31:34). Guzik: "Eternal life is found in an experiential knowledge (ginosko) of both God the Father and Jesus Christ, God the Son." Henry: "Life eternal lies in the knowledge of God and Jesus Christ." And the object includes Jesus Christ beside "the only true God" — Guzik calls verse 2 "a clear and startling claim to deity."

"I do not ask on behalf of the world" (v9) — where Christians differ. Sproul reads it as particular intercession: "Jesus is praying for all those who belong to God, not for everyone on the planet," and in *The Truth of the Cross* ties it to the extent of the atonement ("He was praying for the elect"). Henry: "There is a world of people that Jesus Christ did not pray for." Spurgeon: He prays the more for us "because we are the Father's." Guzik puts it more modestly: "Jesus specifically had His disciples in mind in this prayer." Many non-Reformed believers read verse 9 as the focus of this prayer rather than a limit on God's love (John 3:16), and the prayer itself keeps the world in

view — "so that the world may believe" (v21). I want my men to see both readings and hold the comfort they share: if you belong to Him, He has prayed for you by name.

Judas, the son of perdition (v12). The idiom marks a man by his end. Henry: "He deserved perdition, and God left him to throw himself headlong into it." Guzik: "There was one exception to Jesus' work in keeping the disciples, Judas." The same title is used of the coming man of lawlessness in 2 Thess 2:3. Judas was near Jesus for three years and never His; Peter fell hard that same night and was restored. Sproul: "Like Judas, Peter had a great fall," but "Unlike Judas, Peter was restored and persevered in faith."

In the world, not of it (vv11–18). Jesus refuses both escape and absorption. Guzik: "Jesus didn't pray that we would be taken out of the battle, but that we would be strengthened and protected in it." Henry: "Not that they may be kept from all conflict with the world, but that they may not be overcome by it." Spurgeon (1855) used verse 15 against the monastery and against wishing to die early: we are left here to serve.

Sanctified in the truth (vv17–19). Sanctification is being set apart from sin and to God; the means is the Word. Guzik: "Sanctify means to be set apart for God's special pleasure and use." Spurgeon: "Justification is perfect the moment it is received, but sanctification is a matter of growth," and "God works sanctification in us by the truth, and by nothing else." Sproul: "If you don't care about truth, there's no concern about sanctification."

What kind of unity (vv20–23)? Not institutional merger but shared life — "even as You, Father, are in Me and I in You." Guzik: organic unity, not uniformity, and "Jesus essentially gave the world permission to judge the validity of His ministry based on the unity of His people." Henry: one body, one Spirit, one love; "The unity of the gospel ministers is both the beauty and strength of the gospel interest." Unity apart from the truth of verse 17 is not the unity Jesus prayed for.

"Father, I desire" (v24). The one petition for heaven. Spurgeon: "It is the very pith and marrow of heaven to be with Christ." Guzik: "Jesus was not yet in heaven, yet He spoke as if He already were there." In the garden He will say, "not My will, but Yours be done" (Luke 22:42); He surrenders His will to the cross so that this will of His — us with Him — is done.

Word study (Greek):

- **hour — *hōra* (G5610):** the appointed time; John's countdown (2:4 → 17:1).
- **glorify — *doxazō* (G1392):** to make visible someone's weight and worth; the cross as glory.
- **know — *ginōskō* (G1097):** relational, covenant knowing; present tense in v3.
- **accomplished / perfected — *teleioō* (G5048):** to bring to completion (vv4, 23; cf. 19:28).
- **manifested — *phaneroō* (G5319):** to bring into the open; He showed the Father's name.
- **keep — *tēreō* (G5083):** to guard, preserve (vv6, 11, 12, 15).
- **perdition — *apōleia* (G684):** ruin, destruction; wordplay with "perished" in v12; cf. 2 Thess 2:3.
- **sanctify — *hagiazō* (G37):** to set apart as holy — from sin, to God (vv17, 19).
- **evil one — *ponēros* (G4190):** active malignant evil; "the evil one" as in 1 John 5:18–19.
- **one — *heis / hen* (G1520):** "one thing" — unity of life, modeled on the Father and Son.
- **I desire — *thelō* (G2309):** "I will" — the Son's authoritative request (v24).

Key insights to carry (from the Deep Dive):

1. **The hour has finally come** — the countdown since Cana ends at the cross.

2. **Eternal life is a relationship before it is a length of time** (v3).
3. **Jesus claims the Father's own glory** (v5; Sproul).
4. **Most of what the Father gave the Son is people** — "those whom You have given Me."
5. **The one who was lost was never one of the given** (v12; Ps 41:9).
6. **Kept in the battle, not taken out of it** (v15; Guzik).
7. **Truth is the tool of holiness** (v17; Spurgeon).
8. **He sanctified Himself so we could be sanctified** (v19; Henry).
9. **You are in this prayer** (v20; Sproul).
10. **Unity is evidence** — "so that the world may believe" (vv21, 23).

Cross-references: Exod 28:29; 34:5–7; Ps 41:9; 119:9; Isa 42:8; 53:12; Jer 31:34; Luke 22:42; John 1:14; 2:4; 3:16; 7:30; 8:20; 10:28–30; 12:23, 32; 13:1, 18, 31; 14:6, 9; 16:33; 19:30; Acts 1:8; Rom 8:34; Eph 4:3–6; 2 Thess 2:3; Heb 7:25; 1 John 3:2; 5:18–19; Rev 7:9.

03 Application

HOW DOES IT CHANGE ME?

KEY VERSE · JOHN 17:15

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

Promise to trust — "I ask on their behalf" (v9). I have men at my table who have never had anyone pray for them by name — not a father, not a pastor. Jesus did, the night before He died, and He still does: He "always lives to make intercession" (Heb 7:25). Peter fell hard that same night and came back because Jesus had prayed for him. When I can't pray for myself — the night after a relapse, the day the papers come — I can rest in this: the Son is talking to the Father about me, and His prayers do not fail.

Command to obey — sanctified in the truth (v17). Jesus didn't ask the Father to make us feel holy; He asked Him to set us apart by the Word. So this week I will open the Word before I open my phone, every morning, and I'll ask one other man to hold me to it. Holiness grows in the soil of truth, and I can't skip the soil.

Sin to confess — wanting out, or blending in (vv15–16). Some days I want God to take me out of the world — out of the job, the neighborhood, the cell block, the family mess. Other days I just blend in so nobody notices whose I am. Jesus prayed against both. I confess my escapes and my camouflage, and I ask to be kept from the evil one right where He has put me.

Example to follow — the Son who prayed before He fought. Before the torches came up the hill, Jesus prayed. Spurgeon said God "never" had "a son who did not pray." When I see trouble coming, my first move should be the Father, not the phone, not the bottle, not the fist.

Calling to live — one, so the world may believe (v21). The world is watching how believers treat each other. The men in our group come from different churches, colors and records; our love for each other is part of the evidence that the Father sent the Son. I will reach out this week to the brother I've been avoiding.

Questions for the table (from the Deep Dive):

1. If eternal life is knowing God (v3), how would I describe where my knowing of Him actually stands this week — about Him, or Him? (17:3; Jer 31:34) *Present tense: keep on knowing. Life is measured by relationship before length.*
2. Jesus calls His men a gift from the Father (vv6, 9, 24). How would it change the way I treat the men in this group if I believed that about them? (17:6–10) *"Those whom You have given Me" — the prayer's favorite name for believers.*
3. Judas walked with Jesus for three years and was lost. What is the difference between being near Jesus and being kept by Him? (17:12; 13:18) *Henry: the one loss was no failure of the Keeper.*
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? (17:15–16; 1 John 5:18–19) *Not out of the battle, but protected in it.*
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? (17:17; Ps 119:9) *"Your word is truth" — God sanctifies by the truth and by nothing else.*

6. The world is meant to look at our unity and believe. What division among believers near me could I help heal this month? (17:21–23; Eph 4:3–6) *"So that the world may believe that You sent Me."*

Worship. The Son who had glory with the Father before the world was stepped into our world, finished the Father's work, and on His last night spent His breath praying for us. He wants us with Him, where He is, to see His glory. That is where this whole story is going.

Prayer. Holy Father, righteous Father — thank You that Your Son prayed for me before I was born and prays for me still. Keep me in Your name. Keep me from the evil one, right where You've put me. Sanctify me in the truth; make Your Word the soil I live in. Make me one with my brothers so the world may believe You sent Jesus. And bring me, and the men I serve, to be with Him where He is, to see His glory. In His name, Amen.

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