

EXPLANATION OF 43RD BIBLEBOOK

JOHN 17 (A.D. 70-95)

INTRODUCTION

In John 17 Jesus prays his high priestly prayer for his people.

His prayer may be divided into three parts. He prays about the things he taught them. He prays for himself (17:1-5), for his eleven disciples (17:6-19) and for the Christian Church in the world (17:20-26). He points out that the purpose of prayer is the glorification of God. In Matthew 6:9-13 he taught Christians how they ought to pray. But his high priestly prayer in John chapter 17 is unique, because he speaks to *his* Father (not *our* Father) (17:1). He speaks about *his* essential relationship with God (17:5). He does not confess any sins or other imperfections, but is conscious that he had fulfilled God's will perfectly (17:4). He does not beg as a subordinate¹ but asks as an equal² things from God. He asks as one who has completely earned all answers to prayers (cf. 11:22). The theme is the great commission of Jesus to his disciples on earth which they must execute, not as a divided people, but in spiritual unity. Jesus did not pray with his eyes closed, but raised his eyes towards heaven.

OUTLINE

- (I) 17:1-5. Jesus prays for himself.
- a. The first coming of Jesus is the most decisive event in history (17:1a).
 - b. God the Father glorified Jesus Christ (17:1b).
 - c. Jesus Christ glorified God the Father (17:1c).
 - d. Jesus saves those given to him (17:2).
 - e. Jesus gives them eternal life (17:3).
 - f. Jesus is a Finisher (17:4).
 - g. Jesus returned to his former glory in heaven (17:5).
- (II) 17:6-19. Jesus prays for his eleven disciples.
- a. Jesus revealed the name of God (17:6-8).
 - b. Jesus continually prays for his disciples (17:9-10).
 - c. Jesus prays for the preservation of his disciples (17:11-15).
 - d. Jesus prays for the sanctification of his disciples (17:16-19).
- (III) 17:20-26. Jesus prays for the Christian Church in the world.
- a. Jesus prays for people that still need to come to faith (17:20).
 - b. Jesus prays for unity of all Christians (17:21-23).
 - c. Jesus prays that all Christians may be with him forever (17:24).
 - d. Jesus prays that God's love may be in all Christians (17:25-26).

EXPLANATION

(I) 17:1-5. Jesus prays for himself.

17:1. These things spoke (viaa) Jesus and he lifted up (vpaa) his eyes to heaven and said (viaa), "Father, the hour has arrived (vira); glorify (vmaa)(imperative) your Son in order that the Son may glorify (vsaa) you.

a. The first coming of Jesus is the most decisive event in history (17:1a).

The hour had come. *For every event in history there is a stipulated time in the eternal plan of God (2:4; 7:6,8,30; 8:20; 12:23; 13:1). Now the moment for Jesus to go to his Father in heaven had come, that is, the moment for his death, resurrection, ascension and enthronement had arrived. For Jesus his (birth, life), suffering and death on earth (17:24-27) were indissolubly connected to his glorification in his resurrection, ascension and enthronement in heaven (12:28,32-33)³.*

The hour for the Old Testament Law and Prophets to go into fulfilment had come⁴. The hour for the Old Testament shadows to make way for the New Testament reality in Jesus Christ had come⁵. The hour for the final triumph of Jesus Christ over Satan and his demons had come⁶. The hour for the outpouring of the Spirit of Christ (16:7) and the establishment of his Church of the new covenant had come⁷. The hour in which Jesus Christ would ascend into heaven to prepare a place for his disciples so that they may be with him forever had come (14:3-4).

b. God the Father glorified Jesus Christ (17:1b).

'To glorify' means to clothe with honour and splendour. This is a favourite term of Jesus. The whole life of Jesus is depicted as a glorifying of God the Son by God the Father (8:54; 12:28; 13:31; 17:1,4). At the same time it is a glorifying of God the Father by God the Son (13:31-32; 14:13; 17:1).

¹ G: aiteó

² G: erótaó

³ Mark 8:31; 9:31; 10:33-34

⁴ Matthew 5:17

⁵ Colossians 2:17

⁶ 1 John 3:8; Colossians 2:15

⁷ Hebrews 7:18 - 8:13

The glorifying of the Son is brought about by the miraculous signs which the Father has him perform (11:4), by the testimony and work of the Holy Spirit (16:14) and by the testimony⁸, fruitful lives (17:10; cf. 15:8) and martyrdom of his own disciples (21:19).

Jesus prays that God would now glorify him, so that he may glorify God. God the Father glorifies God the Son by causing all the Old Testament prophecies to go into fulfilment, like his death and resurrection and to ultimately clothe him with honour and splendour by his enthronement as King of the universe in heaven. God the Son glorifies God the Father by manifesting God's invisible divine reality, presence and characteristics to people (14:9).

Jesus prays, "Grant that by means of my death, resurrection, ascension and enthronement, I may be glorified." Jesus Christ is glorified when *his honour and splendour* is revealed like a rainbow in all its colours. He is glorified when the radiance of *all his wonderful attributes* are displayed throughout the world. Not only the cross, but also the crown reflects the glory of Jesus Christ.

The glory of Jesus Christ was manifested in his crucifixion. His death on the cross revealed his *perfect obedience* to the will of God the Father and his *infinite self-sacrificial love* for lost people in the world.

The glory of Jesus Christ was manifested in his resurrection. His resurrection from death revealed his *complete victory* over sin and its consequences. It revealed that God's holy and righteous indignation against the sins of believers had been completely satisfied and that God had completely accepted his sacrifice of atonement for the sins of those who believe in him. His resurrection from the dead also revealed his *absolute power* over death, decay, despair and meaninglessness. His resurrection from the dead guarantees the future resurrection from the dead and proves that there is meaningful life after death. His resurrection from decay also guarantees the future renewal of the world, the complete removal of the present despair on earth and the realisation of a meaningful life forever on the new earth.

The glory of Jesus Christ was manifested in his ascension. His ascension from the earth into heaven revealed his *complete acceptance by God* and *his return to his former glory* in heaven. In John 17:5 Jesus Christ prays, "Father, glorify me in your presence with the glory I had with you before the world began." Already before the foundation of the universe, Jesus Christ possessed complete equality with God the Father⁹. He had enjoyed the wonderful presence of God the Father, where he did not experience the sins of mankind and the suffering it brings. But in the interest of saving people on earth, he had voluntarily emptied himself: he had voluntarily surrendered this glory, had taken on the human nature, had lived among sinners on earth, had taken the sins of the world on himself and had died on the cross. In John 17:5 the hour had arrived that these things would finally reach its peak and that Jesus Christ would return to his former glory in heaven!

His ascension from the earth into heaven also revealed *his complete victory over all disobedient people and all evil spirits in the history of the world*. After Jesus Christ was resurrected by the Holy Spirit, his 'going up' into heaven was 'a preaching or proclamation' of his complete victory to the disobedient spirits (for example, of people in the days of Noah)¹⁰ imprisoned in hell. His 'going up' into heaven brought all the angels, authorities and powers in the universe in submission to him¹¹. Jesus Christ had 'descended' from heaven to the lower, earthly regions (that is, to the earth in its fallen state) and had again 'ascended' above the sky and the starry heaven to the highest heaven (that is, to the dwelling place of God the Father) and in this ascension he had led captives in his train¹². The picture is that of a victorious Roman general in a grand victory parade in Rome, followed by all the people he had conquered and captured. Ephesians 4:5 and 2 Corinthians 2:14 pictures Jesus Christ symbolically leading all the Christians he conquered with his love in his triumphal procession into heaven. And Colossians 2:15 pictures him symbolically leading all the evil human powers and evil spiritual powers on earth he conquered by his death on the cross and made a public spectacle of them when he was resurrected and ascended into heaven.

The glory of Jesus Christ was manifested in his enthronement. His enthronement at the right hand of God the Father in heaven revealed *his perfect reward* for his work of salvation on earth and *his absolute power* over everyone and everything in the universe.

Already three thousand years ago during the Old Testament period, God promised that he would glorify Jesus Christ by giving all the nations on earth as his inheritance and by making him the Ruler of all the nations on earth and the Judge of all those who resist him¹³. God also promised that he would glorify him as King by giving him a place at his right hand on the throne in heaven and making him the High Priest of God's people for ever¹⁴. And God predicted that he would glorify him by making him 'the Capstone' of his new temple on earth, that is, that he would make Jesus Christ the most important part (the Head) of his spiritual people on earth¹⁵.

⁸ 2 Thessalonians 3:1

⁹ Philippians 2:6-8

¹⁰ Genesis 6:5; Matthew 24:37-38

¹¹ 1 Peter 3:18-22

¹² Ephesians 4:8-10

¹³ Psalm 2:7-12

¹⁴ Psalm 110:1-4

¹⁵ Psalm 118:22-23; cf. Ephesians 2:19-22; 1 Peter 2:4-10

Two thousand years ago at the beginning of the New Testament period and after his resurrection, Jesus Christ said that God had given to him *all authority* in heaven and *on earth*¹⁶. So after his resurrection and ascension, Jesus Christ was enthroned far above all rule and authority, power and dominion, and every title that can be given, not only in the present age but also in the future age¹⁷! His enthronement revealed his absolute unity with God the Father in purpose, in works and in glory¹⁸.

c. Jesus Christ glorified God the Father (17:1c).

Not only God the Father glorifies God the Son, but also God the Son glorifies God the Father! Jesus prays, “Grant that by means of my completed work of salvation on earth, my death, resurrection, ascension and enthronement, I may be glorified in order that I may glorify you.” The prayer of Jesus is not a selfish prayer, because *he desires that whatever happens to him should glorify God the Father*. The cross and the crown not only reveal the virtues of Jesus Christ, but also the virtues of God the Father. All the attributes of God come to full expression in the completed work of salvation of Jesus Christ. In John 17:4 Jesus Christ says that he had glorified God the Father on earth by *finishing the work* that God the Father had given to him to accomplish on earth. Glorifying God means that the *invisible* attributes of God come to *visible* expression in the death, resurrection ascension and enthronement of Jesus Christ!

Jesus Christ manifested the perfect holiness and righteousness of God. Because God is perfectly holy and righteous, he must hate and punish the unholiness and wickedness of people. If God were not perfectly holy and righteous and simply tolerated or overlooked the unholiness and wickedness of people, he certainly would not have delivered up his beloved Son to death on the cross, he would not have resurrected Jesus Christ from the dead and he would not have given to him the crown over the universe.

Jesus Christ manifested the perfect love, mercy and grace of God for lost people on earth. While God’s holiness and righteousness demanded the perfect punishment of all sin and wickedness of people, his love, mercy and grace took that punishment on himself! God took on the human nature in Jesus Christ and Jesus Christ died as the perfect sacrificial “Lamb of God, who took away the sin of the world”¹⁹.

Jesus Christ glorified God by not only revealing God’s perfect righteousness that must punish sin, but also by revealing God’s perfect love that took that punishment on himself! *In the whole history of this world only the cross of Jesus Christ reconciled God’s righteousness with God’s love!* If God were only righteous, but not love, not a single person in history would be saved, because no one would be justified by his religious works or good works²⁰! And if God were only love, but not righteous, he would be an evil god and unable to justify or save anyone²¹!

d. Jesus saves those given to him (17:2).

17:2. Just as you have given (viaa) him authority over all flesh (people), in order that he might give (vsaa) eternal life to all those you have given him (and they remain given to him forever) (vira).

Jesus says that God the Father gave Jesus authority over all people on earth, in order that he may save all those people whom God the Father had given him. The elect is viewed as a single group (cf. 17:24).

Jesus Christ has authority and power over all the people in the history of the world. ‘All flesh’ is a Hebrew idiom for numerically ‘all people’ from all the nations in the world together with the idea that they are by nature weak (not able to save themselves). Thus, Jesus Christ has authority and power over all people from every tribe, language, people group and nation²². He has authority and power over all the political, military, social and religious leaders of every nation in the world. There is not a single exception! Jesus needs this authority and power to execute his task as Saviour of believers and as Judge of unbelievers.

Jesus Christ has authority to save those whom God the Father has given to him. The atonement that Jesus Christ wrought by his death on the cross is completely sufficient for all people that ever lived, but is nevertheless limited to the group (singular)(cf. 10:29; 17:24) which God the Father gave to him. The verb ‘given’ stands in the perfect tense and indicates that this group of believers remains given to Jesus forever (cf. 6:37,44; 10:29)²³!

The people on earth are not sovereign over God, but God is sovereign over the people! The people on earth do not choose God or Jesus Christ (15:16)²⁴, but God or Jesus Christ chooses the people whom he will save! The scope and design of God’s plan of salvation is limited, whether you believe in the absolute free will of man or only in the limited free will of man. The Bible is clear that numerically not all people in the history of this world are justified or saved. When Jesus Christ speaks of “all those whom God the Father has given to him”, he is thinking of all those people whom God the Father as Sovereign in the universe has given to him in his eternal plan of salvation. This truth is taught by Jesus Christ in the Gospels of Matthew and John.

¹⁶ Matthew 28:18

¹⁷ Ephesians 1:20-21

¹⁸ Acts 2:24; Romans 1:4

¹⁹ John 1:29

²⁰ Acts 13:39; Romans 3:20; Galatians 2:16; 3:10-11; James 2:10-11

²¹ John 15:13; Romans 5:6-11; 1 Peter 4:9-10

²² John 3:35; Matthew 28:18

²³ Matthew 24:24,31; Romans 8:29-30; 2 Timothy 2:19

²⁴ Romans 8:7-8

In Matthew 11:27, Jesus says, “All things have been committed to me by my Father. No one knows the Son except the Father, and no one knows the Father except the Son and those to whom the Son chooses to reveal him.” And in John 6:44, 37 and 39 he says, “No one can come to me unless the Father who sent me draws him. All that the Father gives me will come to me, and whoever comes to me I will never drive away. This is the will of him who sent me, that I shall lose none of all that he has given me.”

And in John 10:28-30, Jesus teaches, “No one can snatch them out of my hand. That which (singular) (the flock) my Father has *effectively* given to me (*and they remain given to me forever*)(vira) is (vipa) greater (more excellent and costly) than all (other creatures), and no one is able (vipn) to snatch (vnpa) (them) out of my Father’s hand. I and the Father are (vipa) one.”

Jesus Christ has authority and power over all people in the world so that *nobody can hinder him from saving those whom God the Father has given to him!* Jesus Christ will not save everybody, but he will save an uncountable number of people from every tribe, from every language and from every nation in the world²⁵! Therefore when someone hears the gospel, he must know that God is reaching out to him and that he has the responsibility to respond²⁶!

e. Jesus gives them eternal life (17:3).

17:3. And this is (vipa) eternal life: that they (the above group of believers) may continually know (by observation and experience)²⁷ (vspa) you, the only true God and Jesus Christ, whom you have once for all sent (viaa).

Eternal life is the new life which God gives to people who are born again and believe in Jesus Christ. That new life consists in *sharing the divine characteristics*²⁸ and in *living in God’s presence without end*²⁹.

Eternal life *manifests* itself on earth by Christians having a *personal knowledge of* (17:3) and *daily trustful fellowship with*³⁰ God the Father through Jesus Christ by means of the Bible, prayer and fellowship with other believers³¹. It is shown in Christians joyfully *acknowledging*³² all his claims in the Bible, namely, that he is God, Saviour and Lord. And it is shown in Christians gladly *accepting*³³ Jesus Christ, his love, his forgiveness and his guidance.

Only the people, who acknowledge the God of the Bible, have eternal life and show that they have eternal life! The only true God is the God of the Bible, who revealed himself in and through Jesus Christ³⁴. The only true God is not the god of the Jewish theologians (cf. 8:40-44) or the god of any other religion³⁵, because those religions claim that their god did not reveal himself in and through Jesus Christ! Their god is an idol that is made by human hands or a god that is devised by religious human minds. Their god is a god according to what their human understanding believes god should be like. But the only true God is “the God and Father of our Lord Jesus Christ”³⁶! Knowledge of and belief in the god of another religion will never lead to eternal life (14:6)³⁷.

f. Jesus is a Finisher (17:4).

17:4. I glorified (i.e. clothed with honour and splendour)(viaa) you on the earth, having accomplished (vpaa) the work which you gave (vira) me to do (vsaa).

The word ‘I’ is emphasised by standing at the beginning of the sentence. No one else besides Jesus clothed God with glory. Jesus *began* his public ministry by completely focussing on his goal: “My food is to do the will of him who sent me and to finish his work (4:34).” And Jesus *finished* his public ministry with the conviction that he had completely fulfilled the task which God the Father had given him to do (cf. 19:30). Jesus is a Finisher³⁸! *What he started, he finished! What he began, he perfected!* This is also what he asks of his disciples: “See to it that you complete the work you have received from the Lord”³⁹. Being a finisher clothes God with honour and splendour!

g. Jesus returned to his former glory in heaven (17:5).

17:5. And now, glorify (vmaa)(imperative) me, you Father with yourself (meaning: in your presence) with the glory which I had (viia) with you before the world existed (vnpa).

²⁵ cf. Revelation 7:9

²⁶ Romans 10:14

²⁷ G: ginóskó

²⁸ 2 Peter 1:3-4

²⁹ Matthew 25:46

³⁰ 1 Corinthians 1:9

³¹ 1 John 1:1-3

³² John 1:10

³³ John 1:12; 1 John 5:11-13

³⁴ John 1:1,14,18; Colossians 1:9; 2:9

³⁵ 1 Corinthians 8:5-6

³⁶ 2 Corinthians 1:3; Ephesians 1:3

³⁷ Acts 4:12; 1 Timothy 2:5

³⁸ cf. Hebrews 12:2

³⁹ Matthew 24:45-46; Colossians 4:17

Verse 5 is the continuation of verse 1. Before the universe was created⁴⁰, Jesus Christ as the second person in the Triune God possessed complete and perfect divine splendour and experienced perfect serenity without any suffering. From all eternity Jesus Christ was one with God the Father (1:1-3) and rested at the bosom of God the Father (1:18).

But within history and for our sake he emptied himself of all this glory, took on the human nature besides his divine nature, lived among us as a slave, took upon himself the sins of the world and finally died on the cross as a criminal⁴¹.

In John 17:5 the time had arrived that Jesus Christ would again return to his former glory in heaven! After the shame of the cross he looked forward to the glory of the crown⁴². This is not selfish, because the Triune God speaks and acts through the second Person (cf. 16:14-16).

(II) 17:6-19. Jesus prays for his eleven disciples.

In his prayer for his eleven disciples, Jesus acknowledges that they belong to God the Father and that God had given them to him. He had revealed the invisible God and God's words to them. They had accepted the words, believed and obeyed them. And now Jesus Christ would send them into the world with the Great Commission: to proclaim the truth. Jesus Christ prays for their unity, for receiving the fullness of joy, for their protection against the devil and for their sanctification through Christ's word and work.

a. Jesus revealed the name of God (17:6-8).

17:6. I have manifested (viaa) your name to the people whom you gave (viaa) to me out of the world; they were (viia) yours and you gave (viaa) them to me; and they have effectively kept (vira) your word.

17:7. Now they have come to acknowledge⁴³ (and this has become a certain conviction) (vira) that all things that you have given (vira) to me are (vipa) from you (i.e. proceed from your side)(6:37).

17:8. for the words, which you gave (viaa) to me (8:28), I have effectively given (vira) to them (and they now possess them); and these they received (viaa)(1:12) and acknowledged⁴⁴ (viaa) that I once for all came out (viaa) from⁴⁵ you ; and they believed (viaa) that you once for all sent (viaa) me.

'The name of God' is an expression for God as he has revealed himself in the Bible and in Jesus Christ. Jesus has visibly displayed the invisible divine characteristics of God to those people God has given to him (17:2).

Apart from Jesus Christ, no one can know the living God⁴⁶ in a ! Apart from the Spirit of Jesus Christ, no one can ever know spiritual matters in their real, inner essence and value⁴⁷. Anyone who rejects Jesus Christ, can never know God the Father⁴⁸! The purpose Jesus Christ came to this earth was to reveal God's character and plan to people and to accomplish the salvation of those people whom God the Father had given to him (1:16-18). True knowledge of God the Father means eternal life (17:3)! You can only know the only true God and understand all genuine spiritual truths when you accept Jesus Christ into your heart and life⁴⁹.

Jesus is particularly thinking of his disciples. When Jesus speaks to his disciples he also speaks about their weak faith (16:32). But when he speaks to God the Father he only speaks about their faithfulness: they kept his word! Jesus Christ sees how we are today and also what we can become (1:42). God the Father sees our eternal position in Jesus Christ namely, that we are complete and perfect in Jesus Christ⁵⁰. His perfect love does not keep a list of all our shortcomings or failures⁵¹!

The verb 'to know' (by observation and experience) stands in the perfect tense: the disciples have come to acknowledge (and this has become a certain conviction) (perfect tense) that everything given to Jesus Christ comes from God the Father— *they do not change their conviction*. The verb 'to give' stands in the perfect tense: everything that God the Father has given to God the Son *always remains in his possession*.

Jesus Christ is the Mediator of revelation⁵². He has given the words (messages, teachings) that originate with God the Father to his disciples. He entrusted God's words to them and God's words are now in their possession! And they wrote these words down in the books of the New Testament!

b. Jesus continually prays for his disciples (17:9-10).

⁴⁰ Genesis 1:1

⁴¹ Philippians 2:6-8

⁴² Hebrews 12:2

⁴³ G: ginóskó. To know by observation and experience.

⁴⁴ G: ginóskó

⁴⁵ G: para + Genitive has a local sense: "coming from".

⁴⁶ John 14:6; Matthew 11:27

⁴⁷ 1 Corinthians 2:14

⁴⁸ Luke 10:16

⁴⁹ Romans 8:9-10; 2 Corinthians 3:14-18

⁵⁰ 1 Corinthians 1:30; Hebrews 8:12

⁵¹ 1 Corinthians 13:5

⁵² Matthew 11:27

17:9. I am continually praying (making request)⁵³ (vipa) concerning them; not concerning the world (that opposes Christ) am I praying (making request)(vipa), but concerning those you have effectively given (vira) to me (and they are now always mine), because they are always (vipa) yours.

17:10. (Both statements are true)⁵⁴ All my things are (vipa) yours and all your things (are) mine; and I am glorified (virp) in them (the elect).

Jesus came to lay down his life for his own sheep. His own sheep come from all the different sheep pens in the world (10:11,14,16). *Although his death was sufficient to make atonement for everyone, his death did not become efficient for everyone in the world.*

- This fact has a *divine side*: God did not choose everyone, did not give everyone to Jesus Christ (6:44; 17:2). The people he chose before time, he calls in time, justifies them and sanctifies them until he finally glorifies them⁵⁵.
- And this fact has a *human side*: not everyone repented, believed and received him (1:11-12).

This divine and human side of truth cannot be resolved with the human mind⁵⁶. It is not our responsibility to explain God's mind. Our responsibility is to proclaim the gospel to all the nations⁵⁷. Nevertheless, everything that happens in history, both evil⁵⁸ and good⁵⁹, is based on God's sovereign and eternal decree (decision, plan) and has ultimately God's glorification as purpose⁶⁰!

Jesus does not pray for everyone in the history of this world, just as he does not save everyone in the history of this world. But he prays effectively for his own sheep, for those God has effectively given to him⁶¹. This does not mean that Jesus never prayed for other people⁶². His prayer requests are not only for his eleven disciples, but also for all believers in history and for all those people who will become believers eventually (17:20-21). His specific requests are concerning their spiritual protection, their sanctification, their ministry, their unity and their glorification! He prays that the merits of his death and resurrection may be applied to their lives.

The statements "All my things (are) yours and all your things (are) mine" can only be true when God the Father and God the Son have one divine nature (10:30)! Jesus Christ has power and authority over everyone and everything that happens (13:3; 17:2)⁶³. But here he is speaking especially of the elect, the people God chose and entrusted to him. The chosen are at the same time the possession of God the Father and God the Son. And mutual possession implies mutual interest and mutual responsible action. Jesus Christ as the Son of God possesses the elect (the believers) in eternity (before the creation of the world) and as Mediator possesses them in time (in the history of this world). Numerically the elect remain the same in eternity and in time⁶⁴.

The verb 'to be glorified' stands in the perfect tense. Jesus has been glorified and remains glorified forever in them (the disciples, the believers, the elect). This statement is proleptic (in anticipation, representing something as existing before it actually does). Jesus speaks as if his work of salvation has already been completed, so certain is he that he will perfectly complete it!

c. Jesus prays for the preservation of his disciples (17:11-15).

17:11. Now no longer am I (vipa) in the world, but they are (vipa) in the world; and I am coming (vipn) to be face to face⁶⁵ to you. Holy Father, keep (protect) (vmaa)(imperative) them in your name (dative), which (relative pronoun dative) you have given (vira) to me. [or: Holy Father, keep them (accusative) whom (relative pronoun accusative) you have given to me in your name], in order that they may be (vspa) one as we (are one).

17:12. While I was (viim) with them, I kept (protected, preserved)(via) them in your name (dative), which (relative pronoun dative) you have given (vira) me. [or: I kept them (accusative), whom (relative pronoun accusative) you have given me in your name]. I protected (watched, guarded, defended)(viaa) (them) and none of them has been lost (viam) except⁶⁶ the son of destruction (perdition) (i.e. the son doomed to destruction), in order that the Scripture might be fulfilled (vsap).

17:13. But now I am coming (vipn) to you; and these things I speak (vipa) in the world, in order that they (the disciples) may have (vspa) my joy made full (and never subsiding)(vprp) in themselves.

17:14. I have effectively and completely given (vira)(perfect tense) them your word, and the world hated (viaa) them, because they are (vipa) not of this world, just as I am (vipa) not of this world.

⁵³ G: erótaó

⁵⁴ G: kai ... kai

⁵⁵ cf. Romans 8:29-30; Ephesians 1:4; 2 Thessalonians 2:13-14; 2 Timothy 1:8-10

⁵⁶ Deuteronomy 29:29; Isaiah 55:8-9; Romans 11:33-34

⁵⁷ Matthew 24:14

⁵⁸ Proverbs 16:4; Isaiah 45:7; John 19:11; Romans 9:17,22

⁵⁹ Isaiah 14:24-27; Romans 8:28

⁶⁰ Isaiah 43:7; Romans 11:36

⁶¹ Romans 8:34; Hebrews 7:25; 9:24; 1 John 2:1

⁶² Luke 6:27-28; Luke 23:34

⁶³ Matthew 28:18

⁶⁴ Romans 11:25-26

⁶⁵ G: pros

⁶⁶ G: ei mé

17:15. I do not ask (make request)(as an equal)⁶⁷ (vipa) that you should take (vsaa) them out of (remove them from)⁶⁸ the world, but that you should keep (protect, preserve) (vsaa) them from the evil one (Satan)(masculine) [or: from evil (neuter)].

Jesus prays for unity among Christians (17:11). Keeping believers ‘in the name of’ God means keeping them in the reality as God has revealed himself in Christ and in the Bible (locally), and keeping them by means of his power (dative instrumentally).

Again Jesus speaks as if he is already with God in heaven, so certain is he that this is going to happen! In his mind he is already on his way to heaven.

The Holy God is here contrasted with the evil (sinful and hostile) world. Jesus’ prayer concerning protection in this evil world implies that the Mighty God has all power to counter the evil influence of this world.

Not organisational unity. Jesus is *not praying that all the church denominations in the world should become one great world-wide organisation*, because *denominations do not exist in the Bible! Modern denominations in the world are a part of sinful and immature reality*⁶⁹. The Bible teaches only one world-wide Body of Christ (10:16). The unity between Christians in the world is a unity with Jesus Christ and his love (13:34-35).

Jesus is also *not praying for unity among the world’s religions or religious leaders*. Genuine unity cannot exist outside the Lord Jesus Christ and the truths he revealed. The Bible exhorts Christians: “Do not be unevenly yoked together with unbelievers⁷⁰. 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 (in Jesus Christ) have in common with an unbeliever (a non-Christian)? What agreement is there between the temple of God and idols? ... Therefore come out from them and be separate!”⁷¹

But spiritual unity. Jesus is also not praying that the unity of the Triune God be duplicated in Christians, because that would be impossible among human beings. Jesus puts the ontological unity between God the Father and God the Son (their unity in the divine being)(17:21) and their economical unity (their unity in works)(5:17) as the reason why Christians in the whole world should continually and persistently behave as a unity against the sinful secular and religious world by their love for one another, by their working together for righteousness and by their defence of the truth⁷².

Jesus prays for the protection and preservation of every one of his disciples (17:12). Throughout his ministry on earth, Jesus Christ as Shepherd kept (preserved) his sheep in the revelation which he had received from God the Father. Jesus watched (guarded, defended) his sheep in such a way that not one of them went lost (6:39; 10:28; 18:9)! Jesus Christ will carry the good work which he began to completion until the second coming (17:4)⁷³! It is not possible for the elect to be deceived⁷⁴! The elect will be kept from falling until they are presented before God’s glorious presence without fault and with great joy⁷⁵! The full number of God’s elect has been sealed⁷⁶!

‘The son of destruction’ denotes Judas Iscariot (6:71; 13:2,18,26,30; 15:2,6). The term is a Hebrew way of saying that his nature was destructive: he lived a destructive life and was doomed to destruction. In all eternity God has determined who would belong to him⁷⁷. Likewise in all eternity God decided to use the wicked for his own end⁷⁸, to use Pharaoh in his plan with Israel⁷⁹, to use Judas to betray Jesus⁸⁰ and to use Pilate to condemn Jesus (19:11). Precisely because there is no deviation from God’s eternal plan, the faith of Christians is strengthened. Christians know that no one and nothing can thwart God’s plan⁸¹!

Jesus says in his prayer that his disciples do not belong to the world (17:13-14). Jesus is on his way to God the Father in heaven. His teaching during the last Passover meal was intended to fill the disciples with great joy.

The verb ‘to give’ stands in the perfect tense and intends to convey the meaning that the Word of God (the message contained in the Bible) is God’s last and final Word to people in this world⁸². Any so-called prophet that tries to add his

⁶⁷ G: erótaó

⁶⁸ G: airó éra érka érhén

⁶⁹ 1 Corinthians 3:1-4

⁷⁰ G: mé ginesthe (vmpn)(imperative) heterozugountes (-zugeó) (vppa) apistois

⁷¹ G: dio exelthate (vmaa)(imperative) ek mesou auto kai afhoristhéte (vmap)(imperative)

⁷² Ephesians 4:3; Philippians 1:27; 2:2

⁷³ Philippians 1:6

⁷⁴ Matthew 24:24

⁷⁵ Jude 1:24

⁷⁶ Revelation 7:3-4

⁷⁷ Romans 8:29-30; 2 Timothy 2:19

⁷⁸ Proverbs 16:4. “The LORD works out everything for his own ends – even the wicked for a day of disaster.”

⁷⁹ Romans 9:17

⁸⁰ Psalm 41:10

⁸¹ Isaiah 14:24,27

⁸² Hebrews 1:1-2

own words to God's Word is already condemned⁸³! Jesus Christ is the final and greatest Prophet in classical sense⁸⁴. All so-called prophets of other religions are false prophets⁸⁵.

The sinful and hostile world continues to hate Christians (15:19-20). What is new here is that what Jesus said to his disciples in John 15 he now says to God the Father in John 17. The disciples heard how Jesus prayed for them and what he prayed for them! *What gave them joy was to hear that Jesus Christ did not regard them (the believers) as belonging to this sinful and hostile world.* But what made them weary was to realise that the world hated them (Christians). The world hates the followers of Jesus Christ, because these followers of Jesus Christ believe and behave so much differently than the people belonging to this world!

Jesus prays for the protection of his disciples against Satan (17:15). Jesus asked God the Father not to take his disciples out of this world, because they still had a mission to complete (15:27; 17:18). And because they still live and work in this (evil) world he asks God the Father to keep (protect, preserve) them from evil in all its forms in this world and especially to preserve them against the attacks of the evil one, Satan and his demons. Both translations are possible, but the last has preference (12:31; 13:27; 14:30; 16:11). Judas Iscariot became a prey of Satan (13:27), but the intercessory prayer of Jesus prevents the other disciples from also falling prey to Satan. "Satan has asked⁸⁶ to sift you (plural) as wheat. But I have prayed for you, that your faith may not fail"⁸⁷. And the faith of genuine believers will not fail, because no one can snatch them out of the hand of Christ (10:28-29)⁸⁸!

The word 'world' does not refer to the whole earth, but only to that part of the world that has succumbed to Satan's dominion, that is evil and that opposes God, Christ and Christians. Although the whole of that part of the world is under the control of Satan⁸⁹, God keeps born again believers safe so that Satan cannot harm them⁹⁰!

d. Jesus prays for the sanctification of his disciples (17:16-19).

17:16. They are (vipa) not of the world just as I am (vipa) not of the world (cf. 17:14).

17:17. Once for all sanctify (consecrate)(vmaa)(imperative) them in the truth: your word⁹¹ is (vipa) always the truth.

17:18. Just as you have sent (viaa) me into the world, so I have sent (viaa) them into the world (proleptic: sent them to proclaim the great commission after his resurrection).

17:19. And for their sake I sanctify (consecrate)(vipa) myself, in order that they also may be (vspa) sanctified (consecrated)(+vppr) in the truth [or: may be the truly consecrated ones.]

Jesus prays that the truth may sanctify his disciples (17:16-17). 'The truth' is the revelation of God written in the Bible. It reveals God's plan of creation, salvation and judgement through Jesus Christ. Jesus Christ himself is the embodiment of truth about the invisible God. He speaks audibly the words of God. He executes the deeds and works of God in creation and in re-creation. Everything Jesus revealed was infallibly recorded in the Bible.

'To sanctify' is a process whereby the Holy Spirit transforms people more and more into the likeness of Jesus Christ. By *separating them from everything that is evil* and wrong and by *dedicating them to everything that is good* and right. Sanctification as a process only takes place when a Christian longs to be controlled by this truth.

Jesus says in his prayer that he is sending his disciples into the world (17:18). Jesus is here speaking of his eleven disciples. They became his apostles. The word 'apostle' is derived from the verb 'to send'. They received the mission of Jesus Christ: to make disciples of people everywhere in this world⁹². 'The world' is here 'the lost world', alienated from God and the life of God, loaded with sin, subject to God's righteous judgement and needing salvation (1:10; 3:19). Thereafter the disciples they make, receive the same commission⁹³.

Jesus says in his prayer that he had sanctified himself (set himself apart) for his disciples (17:19). This refers to Jesus' self-dedication to his sacred task for which he had been set apart by God the Father. His task is to render obedience to God's active will and submission to God's permissive will, thereby obtaining for his followers complete salvation. On earth he set himself apart for his disciples and in heaven he will continue to dedicate himself to his disciples, so that they may truly be God's consecrated followers.

(III) 17:20-26. Jesus prays for the Christian Church in the world.

In his prayer for all the believers in the world, which together form the Christian Church, he especially prays for their unity, so that the world will believe that God sent Jesus Christ. He also prays that they may be with him, so that they may see his glory. And he prays that God's love and he himself may be in them continually. What a wonderful prayer!

⁸³ Revelation 22:18-19

⁸⁴ Matthew 11:13; Acts 3:17-26

⁸⁵ Matthew 24:11,24

⁸⁶ Job 1:6-12

⁸⁷ Luke 22:31

⁸⁸ cf. Philippians 1:6

⁸⁹ 1 John 5:19

⁹⁰ 1 John 5:18

⁹¹ G: logos

⁹² Matthew 28:19

⁹³ Matthew 28:18-20

a. Jesus prays for people that still need to come to faith (17:20).

17:20. And not only concerning these do I pray (make request)(vipa), but also concerning those, who *persistently* believe (vppa) in me through their word,

Jesus prays for all the people who would become believers in him. In his prayer Jesus regards these future events as if they have already taken place, so *certain* is he that they will take place! The verb 'believe' stands in the present continuous time: these people are *persevering believers* and *remain persistent believers*.

They come to faith through the prayer of Jesus (17:20), through the proclamation of the Word by the disciples⁹⁴ and through the convicting of the Holy Spirit (16:9-11).

The disciples do not proclaim their own devised messages, but God's revelation: the whole revealed will of God⁹⁵, nothing beyond what Law and Prophets in the Old Testament said would happen⁹⁶ and nothing beyond what is written in the New Testament⁹⁷.

Jesus prays for those who would believe in him from the nation of Israel: he prayed for his eleven disciples who were all Jews. He prayed for the about three thousand Jews, of whom many came from other nations in the world⁹⁸. He prayed for daily increase and growth of his Church⁹⁹. He prayed for the rapid increase of disciples in Jerusalem, even from among his former enemies: the religious leaders and teachers of the Jews¹⁰⁰. He prayed for all the congregations that came into existence in Judea and Galilee¹⁰¹.

And Jesus prays for those who would believe in him from all the other nations in the world: those who would become his disciples in every nation¹⁰². He prayed for the half-Jews (the Samaritans)(Acts 8), the non-Jews (the Gentiles) in Palestine (Acts 10-11), in Syria (Acts 11:19-24), in Cyprus and Turkey¹⁰³, in Europe¹⁰⁴ and in the centre of the Roman Empire¹⁰⁵.

He prays so that the number of believers (disciples) may increase every day¹⁰⁶! He prays without ceasing¹⁰⁷.

The believers from the nation of Israel and the believers from the Gentile nations remain one flock under one Shepherd (10:16), one Body with one Head¹⁰⁸, one people of God with one King¹⁰⁹.

b. Jesus prays for unity of all Christians (17:21-23).

17:21. that¹¹⁰ (expresses content) they all may *constantly and persistently* be (vspa) one, just as you, Father, (are) in me and I in you; that they too may *constantly and persistently* be (vspa) in us, in order that¹¹¹ (expresses purpose) the world may believe (vspa) that you sent (viaa) me. [The first two clauses express the content of the prayer and the third expresses purpose].

17:22. And I, I have given (vira) them the glory, which you have given (vira) me, in order that they may *constantly* be (vspa) one, even as we (are) one.

17:23. I in them and you in me, in order that they may become (vspa) completely mature and perfected¹¹² (+vprp) into one [the perfect tense indicates a permanent state as the goal and final result], in order that¹¹³ the world may acknowledge¹¹⁴ (vspa) that¹¹⁵ you sent (viaa) me and loved (viaa) them just as you loved (viaa) me.

Spiritual unity among Christians in the world is an *ongoing* process of growth that requires *persistence* (17:21-22). The unity for which Jesus prays is not an outward organisational unity, but an inward spiritual unity that reflects the unity within the Triune God.

⁹⁴ Romans 10:14-17

⁹⁵ Acts 20:24-27

⁹⁶ Acts 26:19-23; Luke 24:25-27,44-45

⁹⁷ 1 Corinthians 4:6; 2 Peter 3:1-2,16

⁹⁸ Acts 2:41

⁹⁹ Acts 2:47; 4:4

¹⁰⁰ Acts 6:7

¹⁰¹ Acts 9:31

¹⁰² Matthew 28:19

¹⁰³ Acts 13-14

¹⁰⁴ Acts 16:9-10

¹⁰⁵ Acts 23:11; 28:31

¹⁰⁶ Acts 2:47

¹⁰⁷ Hebrews 7:25

¹⁰⁸ 1 Corinthians 12:12-13

¹⁰⁹ 1 Peter 2:4-10

¹¹⁰ G: hina

¹¹¹ G: hina

¹¹² G: teleó

¹¹³ G: hina: purpose

¹¹⁴ G: ginóskó

¹¹⁵ G: hina: content

The ontological unity of God and the spiritual unity of Christians are not the same. The unity of the Triune God is an *ontological unity: a unity of divine essence*¹¹⁶. But the unity between God (Christ) and Christians is ‘a *spiritual unity*’, ‘a *mystical unity*’ in which Christians *share the same life* of God and the same personal *and intimate relationship* with God. Spiritual unity is a unity of mind, heart, goals and exertion. Ontological unity and spiritual unity are not the same, but similar: the ontological nature of God is love¹¹⁷ and the spiritual relationship between Christians should be love (13:34-35; 15:12,17).

The ontological unity of God is the foundation for the spiritual unity of Christians. The ontological unity within the nature of God is not merely an example for the unity of Christians, but is the foundation for their spiritual unity. *Spiritual unity is a unity based on the truth of God in the Bible, on the regeneration by the Spirit of God, the love of God in relationships and the mission of God in the world.*

Genuine unity can only be experienced by Christians. Only people who believe and obey the truth of the Bible can experience this unity (14:6; 17:17). Only people who are born again (or born from above) by the Holy Spirit can experience this unity (3:3-8). Only people who love as God commands them to love can experience this unity (13:34-35; 14:21,23)¹¹⁸. And only people who participate in the great commission of Jesus Christ can experience this unity¹¹⁹. Truth is not something that is relative. And regeneration, love and the great commission are not options. The unity for which Jesus prays is not a theory, but a reality. Only persons who have been born from above are in God the Father and in God the Son. Only they are spiritually one with one another. Only they offer united opposition to the wickedness within the world.

The spiritual unity of Christians is never an organisational unity. The real unity between Christians on earth is no longer accomplished by national or political unity, like the nation-state of Israel during the Old Testament period. It is also not accomplished by any outward organisation of the Christian Church, like any existing church denomination or any church union movement. The unity between Christians in the world is not an organisational unity, but a unity manifested in mutual love and co-operation in the great commission. Jesus is not thinking of one massive denomination with one particular church structure in the whole world (as the Roman Catholic Church teaches), because there were no denominations in the time of Jesus Christ and the apostles.

Just as the unity of essence between God the Father and God the Son is manifested in their co-operation in the work of salvation, likewise *the spiritual unity between Christians in the world should manifest itself in their co-operation in this world in the cause of Jesus Christ*. Christians should take a stand together in the world to defend the truth together, to proclaim the gospel together, to worship the God in heaven together and to serve the people on earth together with the same commitment and the same love. They should demonstrate to the world that they love one another and build one another up.

The spiritual unity of Christians requires growth towards Christ likeness. The spiritual unity of Christians requires development. The verb ‘to be perfect’ stands in the perfect tense and indicates that the goal and final result is a permanent state: believers will become mature and perfect forever.

When Christians are in Jesus Christ (in the Triune God)(17:21), then Jesus Christ (the Triune God through the Holy Spirit) is also in Christians (17:22)¹²⁰. In this way the glory of God (the divine characteristics) is visibly manifested in Christians! The invisible God has visibly revealed himself in Jesus Christ. And *Jesus Christ manifests himself (through the Spirit) in the lives of Christians (believers)*. Christians participate in the divine nature¹²¹. The human spirit of Christians never dissolves into some universal divine spirit as a drop of water in the ocean (as Hinduism teaches). Christians never become ‘god’, but participate in the same characteristics as God: like love, righteousness and holiness¹²². Christians become more and more Christ like¹²³.

The spiritual unity of Christians is essential for the missionary task of the Church. The spiritual unity of Christians is especially demonstrated in their common mission: to make disciples of Jesus Christ in all the nations. The verbs ‘to believe’ (17:21) and ‘to acknowledge’ (17:23) stand in the present continuous tense. The purpose of the unity among Christians is that the world may believe in the Christian message: that the unfathomable, invisible and unapproachable God can be known, seen and approached through Jesus Christ. When congregations split due to their disagreements and quarrels of their leaders, non-Christians find it difficult to understand the Christian message and believe. The lost people in the world need the Saviour, but the Saviour is marred by so-called Christians. When non-Christians hear the disagreements, they can hardly discover what is truth. And when they see the loveless quarrels, they can hardly accept the love of God. The reason why Christians within the world should visibly demonstrate this unity is that all the other people within this world would recognise the truth and also come to Jesus Christ to be saved. When Christians in the

¹¹⁶ Deuteronomy 6:4; Colossians 1:15; 2:9; Hebrews 1:3

¹¹⁷ 1 John 4:8

¹¹⁸ Mark 12:30-31

¹¹⁹ Matthew 28:18-20

¹²⁰ cf. Romans 8:9-10

¹²¹ 2 Peter 1:4); cf. Romans 8:9-10

¹²² Romans 5:5; 1 Corinthians 1:30; Hebrews 12:10

¹²³ 2 Corinthians 3:18; 1 John 3:2

world are united in their faith and present a common front to the rest of the world, they exert tremendous power and influence. Therefore Christians should always strive to live in peace with other Christians, who sincerely confess the Lord Jesus Christ. They should love other Christians and co-operate with other Christians in the cause of Jesus Christ. Of course, this should not be done at the expense of the truth in the Bible.

c. Jesus prays that all Christians may be with him forever (17:24).

17:24. Father, (with regard to) that which¹²⁴ you have given (vira) me (i.e. the worldwide group of the elect), I desire (vipa) that¹²⁵ where I am (vipa) also they (plural) may be (vspa) with me, in order that (purpose)¹²⁶ they may behold (vspa) my glory, which you have given (vira) to me, because you loved (viaa) me before the foundation of the world.

After their death the group of the elect (the totality of all believers in Jesus Christ) will be with Jesus Christ in heaven¹²⁷ and after Christ's second coming the group of elect will be with him on the new earth¹²⁸.

Again the elect are viewed as a single group (singular) (10:29; 17:2). In eternity before the creation of time this worldwide group of elect was entrusted to Jesus Christ in order that within time this worldwide group of elect would be the reward for his sacrifice of atonement (17:2,6,9,24; cf. 6:37,39).

The elect are an uncountable large group¹²⁹! When God has written your name in the palm of his hand¹³⁰, then no one and nothing can snatch you from his hand (10:28-30)!

The elect will see Jesus Christ with their physical eyes. They will behold him without ceasing. The verb 'to want'¹³¹ combines the element of joy with the aspect of determination; this is what Jesus Christ 'joyfully wills'. The place which Jesus Christ prepares in John 14:3 is for the elect. Jesus joyfully wills that they live in his presence for ever and visibly behold the glory of the invisible God in the face of Jesus Christ. Because the believers will see Jesus as he is¹³² they will be completely conformed to him: in perfect holiness, righteousness, love, peace, joy and meaningful reign together with Jesus Christ on the new earth. The invisible God manifests himself visibly in the Son of God for all eternity, just as his love for Jesus Christ exists from all eternity.

d. Jesus prays that God's love may be in all Christians (17:25-26).

17:25. Righteous Father, though the world does not acknowledge¹³³ (viaa) you, yet I have acknowledged (viaa) you; and these (disciples) have come to acknowledge (viaa) that you sent (viaa) me.

17:26. And I have made known¹³⁴ (viaa) to them your name and I will make (it) known (vifa), in order that the love with which you loved (viaa) me may be (vspa) in them and I in them.

Jesus is convinced that his prayer is heard. Jesus ends his high priestly prayer with the conviction that God the Father will certainly hear his prayer, because God is righteous (17:25) and because Jesus Christ had fulfilled his God-given task on earth (17:4) and because the believers have accepted his message (17:25). 'The name of God' is not one or another of his divine names, but *is an expression for God's complete revelation of himself and his plan of salvation through Jesus Christ.*

Christ in you. 'Christ in you' is the unique characteristic of the Christian faith. In human historical time the eternal one and only living God took on the human nature in Jesus Christ and dwells through the Spirit of Christ in believers¹³⁵.

The love of Christians for God. The love of Christians for God is not merely an emotional kind of love, but is characterised by three Bible verses.

- Mark 12:30-31 teaches that the unity and bond of love between God and his people is characterised by *a total commitment* to the God of the Bible with one's whole personality and behaviour.
- John 14:21,23 teaches that the unity and bond of love between God and his people is characterised by *obeying God's Words* in the Bible.
- John 13:34-35 teaches that the unity and bond of love between God and his people is characterised by Christians in the world *loving one another.*

John 17:26 teaches that God the Father loves Jesus Christ and Christians. He prays that the same love, which God the Father has for him, may be in Christians. Therefore, the real unity between the one and only God and his people on earth is love!

APPLICATIONS

¹²⁴ G: ho, singular; not hoi, plural

¹²⁵ G: hina: content

¹²⁶ G: hina: purpose

¹²⁷ 2 Corinthians 5:1-9; Philippians 1:23

¹²⁸ Revelation 21:1-4

¹²⁹ Romans 11:25-26; Revelation 7:14

¹³⁰ Isaiah 49:16; cf. 43:1-2

¹³¹ G: theló

¹³² 1 John 3:1-3; Revelation 22:4

¹³³ G: ginóskó

¹³⁴ G: gnórizó

¹³⁵ 1 Corinthians 3:16; 6:19-20; Colossians 1:27

- 17:3. Make very sure that you have eternal life. That is, make sure that you know Jesus Christ.
- 17:4. Bring glory to God by completing the work that God has given to you to do¹³⁶.
- 17:6. Make Jesus Christ known to other people in this world.
- 17:6-8. People who accept and obey the words of Jesus Christ are genuine Christians.
- 17:9. Pray especially for those people whom God has entrusted to your care.
- 17:11-12. Pray for the protection of Christians against the wickedness in this world.
- 17:14-15. Live for Christ in this world, but do not take part in the sins of this wicked world.
- 17:15. Pray for the protection of Christians against the devil operating in this world.
- 17:17. Let God make you more and more holy as you accept and obey the truth of the Bible.
- 17:18. Be convinced that Jesus Christ has sent you into this world with a very important task.
- 17:19. Live a sanctified life within this world so that other people in this world may also begin to live sanctified lives.
- 17:20. Pray for your spiritual children and spiritual grandchildren.

¹³⁶ Colossians 4:17

- 17:21-23. Pray for the spiritual unity, love and co-operation of Christians within this world so that the rest of the world may begin to believe in Jesus Christ.
- 17:26. Realise that only when people know the God of the Bible will they be able to have the same love as the God of the Bible.

QUESTIONS

- 17:1. Which hour has come?
- 17:1. How did God the Father glorify Jesus Christ?
- 17:1. How did Jesus Christ glorify God the Father?
- 17:2. Why does the Bible continually speak of all those people God the Father has given to Jesus Christ?
- 17:3. How would you define eternal life?
- 17:6-8. What does it mean to reveal the name of God the Father to people?
- 17:20. For which believers is Jesus praying?
- 17:21-23. For what kind of unity is Jesus praying?