



Jesus, the Intercessor

Lesson 24 John 17:1-26

REVIEW

1. In our last lesson, we saw Jesus as the Comforter. He comforted them with the truth about coming persecution.
 2. He also comforted them with the truth about the coming presence of the Holy Spirit and His ministry in the world as it relates to His ministry of the Word.
 3. He comforted them by giving them the truth of certain peace in the midst of uncertain, troubled times.
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LESSON OBJECTIVES

1. In John 17, Jesus is depicted as the Intercessor. He first prays for the manifestation of God's glory.
 2. He then prays on behalf of His disciples, both His disciples who were with Him while He was on the earth and those who would follow Christ as a result of their words.
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CHRIST PRAYS FOR THE MANIFESTATION OF GOD'S GLORY (17:1-5)

A. Setting - 17:1

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

1. "These words spake Jesus"

a. The connection of this prayer

- i. The word "world" is used 19 times in this prayer
- ii. Connects to the words spoken prior to the prayer
- iii. Words about service - **John 13**
 - a) Serve one another
 - b) Love one another
- iv. Words about heaven - **John 14**
 - a) His preparation of heaven
 - b) The path to heaven
- v. Words about joy-filled living - **John 15**
 - a) Abide in the vine
 - b) Love one another
 - c) Understand persecution
- vi. Words of comfort - **John 16**
 - a) Coming persecution
 - b) Coming presence of the Holy Spirit
 - c) Certain peace

- b. The purpose of this prayer is to intercede on behalf of His followers who would continue to live in this world

2. The time of Christ's departure is at hand, "The hour is come"

B. Two elements of prayer - 17:1b

1. God
 - a. Jesus *“lifted up his eyes to heaven”*
 - b. When He prayed, He spoke to the *“Father”*
2. Request
 - a. Jesus *“said”*. Prayer is simply speaking to the God of heaven.
 - b. Make requests according to the will of God, *“Glorify thy Son, that thy Son also may glorify thee”*

C. Attributes of Christ in this prayer - 17:1b-5

17:1b *“Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: 2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. 3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. 4 I have glorified thee on the earth: I have finished the work which thou gavest me to do. 5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.”*

1. His deity. In glorifying the Son (His death), the Father is glorified. - 17:1
2. His authority - 17:2
 - a. He has power over all flesh
 - b. He has the power to give eternal life
 - i. *“This is life eternal”*. *“This is the manner by which it is obtained; the source.”*¹
 - ii. *“They might know”* means *“to become acquainted with, to know [and] is employed in the N.T. of the knowledge of God and Christ, and of the things related to them or proceeding from them”*²
 - a) One God, *“Know thee the only true God”*
 - b) One Savior, *“Jesus Christ, whom thou hast sent”*
3. His perfection - 17:4
 - a. He glorified God on the earth
 - b. He finished the work God gave Him to do
4. His preexistence - 17:5, 1:1; 8:58

CHRIST PRAYS FOR HIS DISCIPLE (17:6-19)

A. Affirmation - 17:6-8

17:6 *“I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. 7 Now they have known that all things whatsoever thou hast given me are of thee. 8 For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.”*

1. Christ affirmed His work to the Father
 - a. He manifested the name of God to the disciples - 17:6
 - b. He gave the words of God to the disciples - 17:8

¹ Albert Barnes, *Notes on the New Testament*, Luke and John (Grand Rapids: Baker Book House, 2005), 353.

² Joseph H. Thayer, *Thayer's Greek-English Lexicon of the New Testament* (Grand Rapids: Baker Book House, 1984), 117, ref. 1097.

2. Christ affirmed the work of the Father
 - a. God gave the disciples to Christ - 17:6
 - b. He gave all things to Jesus - 17:7
 - c. He gave His words to Jesus - 17:8
 - d. He sent Jesus
3. Christ affirmed the actions of the disciples
 - a. *"They have kept thy word"* means "to observe; i.e. keeping the Sabbath"³ - 17:6
 - b. *"They have received them (the words of God)"* - 17:8
 - c. They had known
 - i. Everything that Christ had was from God - 17:7
 - ii. That Christ came from God - 17:8
 - iii. Believed that God sent Christ

B. Prayer for Unity - 17:9-12

17:9 "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. **10** And all mine are thine, and thine are mine; and I am glorified in them. **11** And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. **12** While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled."

1. The prospect of unity for the disciples
 - a. *"Them (the disciples)...not the world"* - 17:9
 - b. They belonged to God - 17:9, 10:27-29
 - c. As one, they would glorify Christ - 17:10
2. The source of unity. The Father.
 - a. *"Holy Father, keep through thine own name those whom thou hast given me, that they may be one"* - 17:11
 - b. *"Keep"* means "to keep in, to cause one to persevere or stand firm in a thing."⁴ This is not a reference to keeping them in salvation, but rather in unity.
3. The example of unity, *"As we are"* - 17:11
4. The need for unity, *"And now I am no more in the world, but these are in the world"*
5. The power behind their unity - 17:12
 - a. *"I (Jesus) kept them in thy name"*. This is the same word as verse 11.
 - b. *"Those that thou gavest me I have kept"*
 - i. *"Kept"* means "to guard a person that he may remain safe...i.e. to guard from being lost or perishing"⁵

³ Ibid., 622, ref. 5083

⁴ Ibid.

⁵ Thayer, 659-660, ref. 5442

- ii. John makes clear that “Judas was never one of Christ’s own. Jesus faithfully kept all that the Father gave to Him, but Judas had never been given to Him by the Father”⁶ because Judas refused to believe in the name of Christ. “Judas was not a believer (6:64-71); he had never been cleansed (13:11)...[therefore] he had never been given to Christ.”⁷

iii. His rebellion was the fulfillment of prophecy - **Psalm 41:9; 69:25; 109:8**

C. Prayer for joy - 17:13

17:13 “And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.”

D. Prayer for protection - 17:14-16

17:14 “I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. **15** I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. **16** They are not of the world, even as I am not of the world.”

1. The world would hate them because “*they are not of the world*” - 17:14
2. Jesus does not pray for their deliverance from the world, rather that God would keep them from the evil. “*Keep*” means “guard”⁸ - 17:15
3. Bookend, “*They are not of the world, even as I am not of the world*” - 17:14, 16

E. Prayer for sanctification - 17:17-19

17:17 “Sanctify them through thy truth: thy word is truth. **18** As thou hast sent me into the world, even so have I also sent them into the world. **19** And for their sakes I sanctify myself, that they also might be sanctified through the truth.”

1. God’s truth (the revelation of the Holy Spirit, the Word) would be the tool which God would use to sanctify them - 17:17
2. Just as the Father sent Jesus into the world, the disciples would be sent to the world with the purpose of salvation
3. Christ sanctified Himself - 17:19
 - a. “[He] consecrated [Himself] exclusively to the service of God.”⁹
 - b. For the sake of the disciples

CHRIST PRAYS FOR HIS FUTURE DISCIPLES (17:20-26)

17:20 “Neither pray I for these alone, but for them also which shall believe on me through their word; **21** That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. **22** And the glory which thou gavest me I have given them; that they may be one, even as we are one: **23** I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. **24** Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. **25** O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. **26** And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.”

⁶ Warren Wiersbe, *The Bible Exposition Commentary*, New Testament Volume 1 (Eastbourne, England: Victor Press, 2001), 369.

⁷ Ibid.

⁸ Thayer, 622, ref. 5083.

⁹ Barnes, 357.

- A.** The future disciples would believe the word of these disciples - 17:20, 15:27, 16:8-13
- B.** Prayer for unity - 17:21-23
1. The prospect of unity, *“That they all may be one”* - 17:21
 2. The example of unity, *“As thou, Father, art in me, and I in thee”*
 3. The goal of unity, *“That the world may believe that thou hast sent me”*
 4. The honor of unity, *“And the glory which thou gavest me I have given them”* - 17:22
 5. Complete unity, *“That they may be made perfect in one”* - 17:23
 - a. Jesus in the disciples
 - b. The Father in Jesus
 - c. The Father in the disciples
 - d. *“Perfect”* unity is only achieved as believers are filled with God
 - e. When this complete unity is found, the world will know
 - i. That the Father sent Jesus
 - ii. That the Father loves His disciples
 - iii. How the Father loved the Son
 6. Eternal unity - 17:24
 - a. *“Father, I will”* is “expressive of...strong and earnest desire”¹⁰
 - b. *“That they also, whom thou hast given me”* refers to the future disciples
 - c. *“Be with me where I am”*, which is “heaven”¹¹
 - d. *“That they may behold my glory”*. His glory with the Father from the beginning
 - e. *“For thou lovedst me before the foundations of the world”*
 7. Loving unity - 17:25-26
 - a. The relationship between believers and Jesus is vastly different from that of the world. The world doesn’t know Jesus, but believers know Him intimately. - 17:25
 - b. The love of the Father for Jesus should dwell in the hearts of the believers - 17:26, 15:9
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LIFE LESSONS

1. Rejoice in Christ because of His deity, authority, perfection and preexistence.
2. Rejoice in the Word of God which reached you!
3. Unite. The world needs to see true Christians unite for the cause of Christ and proclaim the message that has been delivered to us.

¹⁰ Ibid., 359.

¹¹ A.T. Robertson, *Robertson’s Word Pictures of the New Testament*, Vol. 5 (Nashville: Broadman Press, 1932), 265.