

## GOSPEL OF JOHN

## EXEGESIS VERSES 1 – 2:

GNT John 17:1 Ταῦτα ἐλάλησεν Ἰησοῦς, καὶ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν εἶπεν, Πάτερ, ἐλήλυθεν ἡ ὥρα· δόξασόν σου τὸν υἱόν, ἵνα ὁ υἱὸς δοξάσῃ σέ,

NAS John 17:1 **These things Jesus spoke; and lifting up His eyes to heaven, He said,** Ταῦτα οὗτος (near dem. pro./an-p) Ἰησοῦς, (n-nm-s) ἐλάλησεν λαλέω (viaa--3s; "spoke/communicated") καί (cc) ἐπάρας ἐπαίρω (circ. ptc./a/a/nm-s; "after lifting up") αὐτοῦ αὐτός (nprgm3s) τοὺς ὁ ὀφθαλμοὺς ὀφθαλμός (d.a. + n-am-p; "eyes") εἰς (pa) τὸν ὁ οὐρανὸν οὐρανός (d.a. + n-am-s; "heaven") εἶπεν, λέγω (viaa--3s) **"Father, the hour has come; glorify Your Son, that the Son may glorify You,** Πάτερ, (n-vm-s; case of address; "Father") ἡ ὥρα· (d.a. + n-nf-s) ἐλήλυθεν ἔρχομαι (viPFa--3s) δόξασόν δοξάζω (vImp./a/a--2s; "glorify") σου σύ (nprg-2s) τὸν ὁ υἱόν, υἱός (d.a. + n-am-s) ἵνα (cs; purpose) ὁ υἱός (d.a. + n-nm-s) δοξάσῃ δοξάζω (vsaa--3s; "might glorify") σέ, σύ (npr-2s)

GNT John 17:2 καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός, ἵνα πᾶν ὃ δέδωκας αὐτῷ δώσῃ αὐτοῖς ζωὴν αἰώνιον.

NAS John 17:2 **even as You gave Him authority over all mankind,** καθὼς (compar. conj.; "even as/just as") ἔδωκας δίδωμι (viaa--2s; "gave/assigned/granted") αὐτῷ αὐτός (npdm3s) ἐξουσίαν ἐξουσία (n-af-s; "authority/power/control/freedom to act over or to give orders to others") πάσης πᾶς (a--gf-s) σαρκός, σάρξ (n-gf-s; gen. of reference; defines the limits of "all" contextually; "flesh/mankind") **that to all whom You have given Him, He may give eternal life.** ἵνα (cs; purpose) πᾶν πᾶς (ap-an-s) ὃ ὅς (rel. pro./an-s; "whom") δέδωκας δίδωμι (viPFa--2s) αὐτῷ αὐτός (npdm3s; ref. "The Son") δώσῃ δίδωμι (vsaa--3s) αὐτοῖς αὐτός (npdm3p; "to them"; not translated) αἰώνιον. αἰώνιος (a--af-s; "eternal/everlasting/without end") ζωὴν ζωή (n-af-s; "life")

## ANALYSIS VERSES 1 – 2:

1. John ends the recording of this final Bible class with a prayer that **Jesus** offered up.

## GOSPEL OF JOHN

2. This particular prayer is what is commonly called His High-priestly prayer and is in fact the Lord's prayer offered on behalf of:
  - A. Himself and His glorification. Vss.1-5
  - B. His immediate disciples. Vss.6-19
  - C. For all believers that will follow. Vss.20-26
3. It is by far the longest of Jesus' recorded prayers, while not saying that it represents the longest time He ever spent during a prayer. Mar.6:45-46 cp. Luk.6:12
4. Principle: If the perfect **Son** of God placed premium emphasis on prayer and personally being absorbed with it to meet the issues of life that confronted Him, how much more should we, imperfect men and women, talk to our Heavenly **Father**?
5. Like His disciples, we not only need to be taught how to pray, but taught **to pray**. Luk.11:1 cp. 1The.5:17
6. It is the Lord's prayer that caps this farewell discourse evolving around all of "**These things Jesus spoke**" concerning His immanent departure and ushering in of the new dispensation.
7. It is designed to serve as a promise that all of the doctrine He has been teaching will indeed come to fruition, since He now makes personal requests and demands to the **Father** on behalf of those that adhere to it, including Himself.
8. It's tone is one of complete assurance of triumph and victory, blended with an intense desire for +V remaining in the world and a full expectation of a positive response in all aspects from the **Father**.
9. It is offered in light of the fact that He is completely victorious over Satan and the cosmic system. Joh.12:31; 16:11,33
10. The mood therefore is not gloomy, but one full of hope and confidence.
11. While Jesus does not refer explicitly to the cross (anymore that He did in His teaching in this Bible class), that is less than 24 hours away, that event is viewed as a given and an event that He considers fiat accompli.
12. It denotes Jesus' perfect and complete confidence of His own ++V that His ministry has been a perfect success and to take the final step towards the cross will not be thwarted through Himself or others.
13. John records Jesus' posture for this prayer, a mark of an eyewitness, as he states, "**and lifting His eyes to heaven, He said,**".
14. This posture is seen as rather common for prayer in His day. Mar.7:34; Joh.11:41 cp. Psa.123:1
15. He begins His prayer by addressing God as **Father**, just as He had taught His disciples to address God. Mat.6:9
16. The lack of the pronoun "*our*" **Father** makes the term more intimate and personal.
17. Looking to heaven implies a confident assurance of an audience with God. Luk.18:13
18. The posture in prayer is not the issue, but the content is that of paramount importance.
19. He begins by informing God that "**the hour has come**", which points out that although we are not actually informing God of things when we pray, it is appropriate to reiterate doctrine that is true and events coming our way.
20. We do not orient God to the truth when we say such things, we are acknowledging that we are oriented to His plan and timing in the matters of our life.

## GOSPEL OF JOHN

21. His “**hour**” refers to the immediate time frame in which events will occur resulting in His glorification and exaltation, as He states, “**glorify Your Son, that the Son may glorify You**”.
22. The given fact implied during this time is His sacrifice of Himself on the cross for the sins of the world. Mar.14:35,41
23. In short; no sacrifice, no glory.
24. In this regard, **Jesus** is the prototype for all believers that must be willing to orient to the various sufferings and sacrifices in their niche to partake of the glory that will be revealed. Rom.8:18; 1Pet.4:13
25. Some interpreters do not like the fact that **Jesus** demands this glory (the imperative of **glorify**) and prays for Himself and the vindication of God’s plan in and through Him.
26. **Jesus** presents an example of sanctified self-seeking of one that is obedient to the POG and seeks God’s glory and blessing in life as a part of furthering God’s plan.
27. That He uses the mood of command with the **Father** denotes that God is not offended by prayers that reflect a full expectation of fulfillment by His Person regarding the truths of BD, the POG and its advancement.
28. The norm is for people to seek their own glory and exaltation for personal or selfish reasons, while **Jesus** sought the true glory, which is from the only God. Joh.5:44
29. His expressed purpose for praying in this fashion for His own glorification, was so that He could further **glorify** the **Father**, a work to which He devoted His entire existence.
30. The glory in view is the glory that relates to His Person in fulfillment of the Father’s plan for **mankind**.
31. He correlates the glory sought, to His commission as Messiah in vs.2, “**even as You gave Him authority over all mankind**”.
32. That He has **authority** in this regard is not new doctrine that He is teaching. Mat.11:27; 28:18; Joh.5:27
33. The **authority** attached to His commission is His right to execute a judgment for sins in His own body on behalf of the human race.
34. Apart from His death on the cross, **eternal life** for men is not possible.
35. And it is His resurrection and ascension that are the validations of the Father’s acceptance of His Person and work and hence, the glory in view.
36. For one to dispense anything in time, especially the **eternal life** of God, they must first possess what they dispense and have the **authority** to act for God and do so.
37. **Jesus** claims this right as a part of the grace gifts of the **Father** to **Him** based on His perfect obedience to the will of God in all things.
38. **He** has the right to give **life** and withhold **life** via judgment. Joh.5:19-22, 26-27
39. **He** and the **Father** are in perfect agreement on these matters.
40. That the primary issue of the **authority given Him** is to impart **eternal life** is made clear in vs.2b, “**that to all whom You have given Him, He may give eternal life**”.
41. The **life** in view is the **eternal life** of God and **Jesus** alone possesses the liberty to bestow this **life** on men.
42. It is not bestowed upon **all** men, but only on those individuals **whom** the **Father** has **given to Him**.
43. That group is comprised of those that the **Father** knew would believe in His **Son**, +V to the gospel Ph<sub>1</sub>.

## GOSPEL OF JOHN

44. This group was marked out in eternity past by God, based on the concept of foreknowledge. 1Pet.1:2
45. They were selected or elected by God as those to be **given** to the **Son** by the **Father**. Joh.6:37,39; 17:2
46. The purpose of this gift and **authority** was so that the **Son** could bestow the blessing of **eternal life** on **all** that come to **Him**. Joh.6:37,39
47. Anyone that comes to **Jesus** and believes is a part of that eternal group that are guaranteed security, resurrection and an **eternal** home in **heaven, even as Jesus**. Joh.6:37,39,40,44,51,54,57; 10:26-29
48. *Review Doctrine of Prayer.*

## GOSPEL OF JOHN

## EXEGESIS VERSES 3 – 5:

GNT John 17:3 αὕτη δέ ἐστιν ἡ αἰώνιος ζωὴ ἵνα γινώσκωσιν σὲ τὸν μόνον ἀληθινὸν θεὸν καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν.

NAS John 17:3 **"And this is eternal life, that they may know You,** δέ (cc; "Now/And") αὕτη οὕτως (near dem. pro./nf-s) ἐστιν εἰμί (vira--3s) ἡ αἰώνιος ζωὴ (d.a. + attrib. adj./nf-s; denotes quality + n-Pred.nf-s; "the eternal life") ἵνα (purpose; "in order that"; denotes the very reason why life is given) γινώσκωσιν γινώσκω (vspra--3p) σὲ σύ (npa-2s; ref. the Father) **the only true God, and Jesus Christ whom You have sent.** τὸν ὁ (d.a. +) μόνον μόνος (adv. used adjunct.-am-s; "only/without peer or companion") ἀληθινὸν ἀληθινός (a--am-s; "true/genuine/real/that which indeed is everything it purports to be") θεὸν θεός (n-am-s) καί (cc) Ἰησοῦν Ἰησοῦς (n-am-s) Χριστόν. Χριστός (n-am-s) ὃν ὅς (rel. pro./am-s; "whom") ἀπέστειλας ἀποστέλλω (viaa--2s; "you have commissioned/authorized/sent for a purpose")

GNT John 17:4 ἐγὼ σε ἐδόξασα ἐπὶ τῆς γῆς τὸ ἔργον τελειώσας ὃ δέδωκάς μοι ἵνα ποιήσω·

NAS John 17:4 **"I glorified You on the earth, having accomplished the work which You have given Me to do.** ἐγὼ (nprn-1s; emphatic; ref. Jesus) ἐδόξασα δοξάζω (viaa--1s) σε σύ (npa-2s; ref. the Father) ἐπί (pg) τῆς ἡ γῆς γῆ (d.a. + n-gf-s; "the earth") τελειώσας τελειόω (circ. ptc./a/a/nm1s; "having accomplished/completed/fulfilled/made perfect/carried through"; same as 4:34; 5:36) τὸ ἔργον (d.a. + n-an-s; "the work") ὃ ὅς (rel. pro./an-s; "which"; ref. the work) δέδωκάς δίδωμι (viPFa--2s; "have give") μοι ἐγὼ (npd-1s; ref. Jesus) ἵνα (conj. purpose; "in order that"; not translated) ποιήσω· ποιέω (vsaa--1s; "I might do it")

GNT John 17:5 καὶ νῦν δόξασόν με σύ, πάτερ, παρὰ σεαυτῷ τῇ δόξῃ ἣ εἶχον πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί.

NAS John 17:5 **"And now, You glorify Me together with Yourself, Father, with the glory which I had with You before the world was.** καί (ch) νῦν (adv.) σύ, (nprn-2s; emphatic; "You Yourself"; ref. the Father) δόξασόν δοξάζω (vImp.aa--2s) με ἐγὼ

## GOSPEL OF JOHN

(*npa-1s; ref. Jesus*) *πάτερ, πατήρ* (*n-vm-s*) *παρά* (*pL; "with/beside/along side"*)  
*σεαυτῶ σεαυτοῦ* (*reflex. pro./Lm2s*) *τῇ ἢ δόξῃ δόξα* (*n-df-s; "with or to the glory"*) ἧ  
*ὅς* (*rel. pro./df-s*) *εἶχον ἔχω* (*viIPFa--1s; "I had/used to have"*) *παρά* (*pL*) *σοί. σύ*  
(*npd-2s*) *πρό* (*pAbl.; "before"*) *τὸν ὁ κόσμον κόσμος* (*d.a. + n-am-s*) *τοῦ τό εἶναι*  
*εἰμί* (*d.a. + tempor. inf./pa; "was"; goes with the preposition "pro/before"*)

## ANALYSIS VERSES 3 – 5:

1. In vs.3, **Jesus** focuses in on the **eternal life** that He possesses and has the authority to impart and states, “**And this is eternal life**”.
2. He emphasizes the quality of **life** that is everlasting and the **life** that He alone offers to the world.
3. This phrase denotes that the value of **this life** imparted has a function enabling the individual to transcend beyond the finite and physical that the world has to offer.
4. He goes on to define the very purpose for why **this life** is made available to men in the remainder of the verse, “**that they may know You, the only true God, and Jesus Christ whom You have sent**”.
5. The knowledge in view is two-fold centering in on **God** and the historical Person of **Jesus Christ**.
6. **Jesus** refers to Himself with this compound name to denote that it is His very Person introduced into the world that all knowledge of **God** must be ascertained through. Cp. Joh.1:17-18
7. **Jesus** is His given personal name and places emphasis on His humanity. Luk.1:31
8. It is a transliteration of the Hebrew name “Joshua/יְהוֹשֻׁעַ”, meaning “Deliverer/Salvation”, which name is a contraction of the name for God, “Jehovah/Yahweh/יְהוָה”, meaning “I am that I am/Self Existing One” or “Lord”. Exo.3:14 cp. vs.15
9. The name **Jesus** literally means “God the Savior”.
10. It denotes that it is His humanity that is the Yahweh of the OT condescended and sent for the purpose of salvation.
11. His second name “**Christ**” is the Greek for the Hebrew word “Messiah/ מָשִׁיחַ and means the “Anointed One”. Joh.1:41; 4:25 cp. Dan.9:25,26
12. It emphasizes His threefold office and commission as Prophet (Deu.18:15,18-19 cp. Joh.14:26), Priest (Psa.110:4 cp. Heb.7:17,25) and King (Dan.9:25 cp. Joh.18:33,37).
13. His use of compound name therefore demonstrates that **Jesus** has a full understanding of the character and nature of His Person and role in the POG under kenosis during the incarnation.
14. The verb “**may know/γινώσκω**” steps past one just having information, but denotes one that has come to figure out and understand **God** and His plan.
15. Real **life** that is **eternal** in nature imparts a **true** knowledge of the one and **only God** and His unique emissary that He has **sent, Jesus Christ**.
16. The Bible recognizes that the world does not **know God**. 1The.4:5

## GOSPEL OF JOHN

17. The cosmic system, enveloped in darkness as it is, with its roots in spiritual death, cannot provide anyone with the knowledge of **God** that leads to **eternal life**. 1Cor.1:21
18. This lack of knowledge is the basis for their judgment. 2The.1:8
19. In order for one to access this **life** they must first come to **know** and understand that there is **only** one access to **God** and that through **Christ**.
20. That is the knowledge passed through in the message of **eternal life** as presented in the gospel. Joh.3:16
21. As **Jesus** makes plain, there is no **eternal life** apart from **the only true God** in conjunction with His uniquely begotten Son.
22. When the person recognizes the Person of **Christ** as commissioned by **God** as the Savior of the world, then for the first time they truly recognize the one genuine **God**.
23. When they believe in Him, then that knowledge of **eternal life** from **God** is imputed.
24. Anyone that espouses any other way to **eternal life** is wrong and will bear the **eternal** consequence for their mistake.
25. Once **eternal life** is imputed at Ph<sub>1</sub> salvation, then the doors of knowledge regarding the truth of **God** and His plan evolving around **Christ** is opened.
26. **Eternal life** is not merely **life** of endless duration, it is the quality of **life** that **God** Himself possesses.
27. His quality of **life** is based on His essence and on His viewpoint.
28. The believer that entertains the same viewpoint as **God** will find that he enjoys the **eternal life** of the **Father** in time.
29. We are to consistently grow in the grace and knowledge of **God** enhancing our enjoyment of **eternal life** experientially in Ph<sub>2</sub>, while preparing for the **eternal life** niche in Ph<sub>3</sub>. Hos.6:6; Col.1:9-10; 2Pet.1:5-6; 3:18
30. It is God's will for believers to pursue the **true** knowledge of doctrine and come into the place of spiritual blessing. Pro.2; 1Tim.2:4
31. The knowledge of **God** is imparted to us through His word that is taught to believers by the P-T for the express purpose of raising our understanding of Him and His plan. Eph.4:11-13; Col.1:28
32. The **true** knowledge of **God**, is only found in **Jesus Christ** and is the source of all blessing in time and **eternity**. Col.2:2-3
33. There is **only** one **true God** and **only** one **true** explanation of Him, **Jesus Christ**. Joh.1:18
34. This counteracts the human viewpoint that there are many gods or that the god of any given religion is just the same as the **true God**.
35. It is those that are obedient to the very thought processes of Jesus' information concerning **God** i.e., BD (1Cor.2:16), that truly come to understand and figure out who and what **God** is and what He has in mind for the world.
36. And it is the fact that **Jesus** was perfectly obedient to the **Father** during the incarnation that we can depend upon His thinking to that end.
37. And it is this perfect obedience that **Jesus** now centers on in vs.4, "**I glorified You on the earth, having accomplished the work which You have given Me to do**".
38. He tells the **Father** that He has conducted Himself in such away as to bring **glory** to the **Father**.
39. This is done via obedience to the Father's directive, geographical and sovereign will.

## GOSPEL OF JOHN

40. All that the **Father** assigned to the incarnate Son was done in the precise way in which it was assigned.
41. He speaks of the entire **work** of the incarnation, including the bearing of sins, as though it was an **accomplished** fact, since He knows that He is committed to the very end.
42. **Jesus** then again re-expresses His full expectation for receiving **glory** for all that He has done in vs.5, “**And now, You glorify Me together with Yourself, Father, with the glory which I had with You before the world was**”.
43. That **Jesus** has done everything that the **Father** has ordained for Him, He is an example of sanctified self-seeking, when the one that does God’s will correctly may commit Himself to the Father’s hand for blessing with a confident expectation of fulfillment.
44. Since the Son has **glorified** the **Father**, He fully expects the **Father** to **glorify** Him.
45. **Jesus** denotes that **God** being **true** will fully honor His word of contractual obligation of blessing to His Person for successfully completing His mission as Messiah.
46. The **glory** in view is the resurrection and the ascension into the 3<sup>rd</sup> heaven for the **glorified** God/man.
47. He prays that the whole Person may enjoy the **glory** that the pre-incarnate Son enjoyed with the **Father before** the incarnation.
48. From time immemorial, the **Father**, Son and H.S. shared the full and unrestricted **glory** that **only God** possesses, giving full expression to the **glory** of **God**, dwelling in unapproachable light and splendor. 1Tim.6:16
49. **Jesus** fully expects that His humanity will be exalted to the position that His Deity had always possessed, based on His perfect obedience during the incarnation.
50. His prayer reflects not a depressed man with a disparaging attitude approaching His coming test of the cross, but one who views it as the final hurdle He will overcome to claim total and unequivocal triumph and victory for Himself and the **Father**.

## GOSPEL OF JOHN

## EXEGESIS VERSES 6 – 8:

GNT John 17:6 Ἐφάνερωσά σου τὸ ὄνομα τοῖς ἀνθρώποις οὓς ἔδωκάς μοι ἐκ τοῦ κόσμου. σοὶ ἦσαν κάμοι αὐτοῦς ἔδωκας καὶ τὸν λόγον σου τετήρηκαν.

NAS John 17:6 **"I manifested Your name to the men whom You gave Me out of the world;** Ἐφάνερωσά φανερώω (viaa--1s; "manifested/revealed/caused to make known that which is hidden") σου σύ (npg-2s; ref. the Father") τὸ ὄνομα (d.a. + n-an-s) τοῖς ὁ ἀνθρώποις ἄνθρωπος (d.a. + n-dm-p) οὓς ὅς (rel. pro./am-p) ἔδωκάς δίδωμι (viaa--2s) μοι ἐγώ (npd-1s; ref. Jesus) ἐκ (pAbl) τοῦ ὁ κόσμου. κόσμος (d.a. + n-gm-s) **They were Yours, and You gave them to Me, and they have kept Your word.** ἦσαν εἰμί (viIPFa--3p +) σοὶ σύ (npd-2s; "Yours"; lit. "to You they were") κάμοι κάγώ (cc&npd-1s; "and to Me") ἔδωκας δίδωμι (viaa--2s) αὐτοῦς αὐτός (nram3p) καὶ (cc) τετήρηκαν. τηρέω (viPFa--3p; "have kept/guarded") σου σύ (npg-2s) τὸν ὁ λόγον λόγος (d.a. + n-am-s)

GNT John 17:7 νῦν ἔγνωκαν ὅτι πάντα ὅσα δέδωκάς μοι παρὰ σοῦ εἰσιν·

NAS John 17:7 **"Now they have come to know that everything You have given Me is from You;** νῦν (adv.; "Now/at the present") ἔγνωκαν γινώσκω (viPFa--3p; "they have come to know/figured out") ὅτι (cc; indir. disc.) πάντα πᾶς (ap-nn-p +) ὅσα ὅσος (+ correl. pro./an-p; "as many as" of quantity; adj.+pro. together = "everything") δέδωκάς δίδωμι (viPFa--2s) μοι ἐγώ (npd-1s) εἰσιν· εἰμί (vira--3p) παρὰ (pAbl.) σοῦ σύ (npAbl-2s)

GNT John 17:8 ὅτι τὰ ῥήματα ἃ ἔδωκάς μοι δέδωκα αὐτοῖς, καὶ αὐτοὶ ἔλαβον καὶ ἔγνωσαν ἀληθῶς ὅτι παρὰ σοῦ ἐξήλθον, καὶ ἐπίστευσαν ὅτι σύ με ἀπέστειλας.

NAS John 17:8 **for the words which You gave Me I have given to them;** ὅτι (causal conj.) τὰ τὸ ῥήματα ῥήμα (d.a. + n-an-p; "words/utterances/sayings/doctrines") ἃ ὅς (rel. pro./an-p) ἔδωκάς δίδωμι (viaa--2s; "you gave Me"; subject of verb is the Father) μοι ἐγώ (npd-1s) δέδωκα δίδωμι (viPFa--1s; subject of verb is Jesus) αὐτοῖς, αὐτός (npdm3p; "to them"; ref. the disciples) **and they received them,**

## GOSPEL OF JOHN

**and truly understood that I came forth from You, and they believed that You sent Me.** *καί (cc) αὐτοὶ αὐτός (nprnm3p; emphatic; "they themselves") ἔλαβον λαμβάνω (viaa--3p) "them" supplies καί (cc) ἀληθῶς (adv.; "truly/certainly/really") ἔγνωσαν γινώσκω (viaa--3p; "understood/figured out") ὅτι (cc; intro. indir. disc.) ἐξήλθον, ἐξέρχομαι (viaa--1s) παρά (pAbl) σοῦ σύ (nprg-2s) καί (cc) ἐπίστευσαν πιστεύω (viaa--3p) ὅτι (cc; indir. disc.) σύ (nprn-2s; emphatic; ref. the Father) ἀπέστειλας. ἀποστέλλω (viaa--2s; "sent with a commission") με ἐγώ (npra-1s; ref. Jesus)*

## ANALYSIS VERSES 6 – 8:

1. That Jesus has articulated the work of His Person as applied to the Father, He now focuses on His work as applied to the disciples.
2. It is vs.6 that begins the portion of Jesus' prayer intercessory on behalf of the immediate 11 disciples present with Him on the final night.
3. That it is this inner circle of disciples in view is seen contextually. Cp. vss.12, 20
4. Jesus manifests His intense interest and concern for these men as He offers up this prayer.
5. He recognizes the potential of their +V and that they have left everything and have come to depend totally upon Him for direction, security and guidance in their lives.
6. He also knows that they are hardly prepared for the intense period of testing they are about to endure.
7. Although He knows that the coming of the Holy Spirit is a far better situation for them, He now prays for them in the sphere of their weakness.
8. He begins by stating that He has faithfully made the revelation to these men that He was commissioned to do in vs.1a, **"I manifested Your name to the men whom You gave Me out of the world"**.
9. One's **name** identifies who someone is and is representative of their person, character and all that they stand for.
10. The **name** of the Father means His essence and Sovereign will as the planner of the POG.
11. Jesus declares that He has fully disclosed the very nature of God and His thinking to these men during the course of His ministry.
12. This does not mean that they fully understood or appreciated every aspect of the revelation, only that He perfectly articulated and expressed it throughout His ministry.
13. One could have observed Jesus, listened to His teaching and could have come to an understanding of God and the POG Himself.
14. These men are the ones that God **gave** Jesus from **out of the world**.
15. He then points to the fact that these men first belonged to the Father in vs.6b, **"They were Yours, and You gave them to Me, and they have kept Your word"**.

## GOSPEL OF JOHN

16. The principles of omniscience and election by God as well as the evidence behind these principles are in view in this comment.
17. The Father knew in eternity past where the +V in the human race resided, and those that He foreknew were +V He chose or elected to salvation.
18. These are His sheep that He **gave to** the Son so that the Son could give them the eternal life of God. Joh.17:2
19. Even so, God delivers His sheep into the hands of communicators today so that they can provide the doctrine that the sheep need in order to exploit the E.L. niche. Joh.10:2-3; 1Pet.5:1ff
20. The harmony of the Godhead is seen in the reciprocation of authority of the Father choosing to deliver His sheep to His Son of His own Sovereign will.
21. For Jesus to personally possess +V is part of His inheritance package, though God has given all things into the hand of His Son. Joh.3:35; Eph.1:22; Heb.1:2; 2:8
22. The fact that these men “**have kept Your word**” is the evidence provided from the source of men that **they** indeed belong to Christ.
23. In spite of their spiritual weaknesses, the one definite strength that **they** possessed, is that **they** have not wavered in their belief of Jesus’ uniqueness as the God/man.
24. However imperfect in their understanding of certain aspects of the POG, **they** were thoroughly convinced that Jesus was the promised Messiah and that He had been **sent** from God for that purpose.
25. **They** fully **believed** that His Person and message was Divine in nature and origin.
26. While **they** were not prepared for the events to quickly follow, **they** at no time doubted His Person or His overall message as Messiah as not orchestrated by God.
27. The evidence they provided of their +V in this regard is not only that they **believed** in Him in this regard, but also their belief was corroborated by their fastidious attachment to His ministry as the Messiah, no matter their skewered distortions of adverts, etc.
28. This is the force behind vs.7, “**Now they have come to know that everything You have given Me is from You**”.
29. What they had come to full confidence in was that **everything** that Jesus did, was sponsored by God in corroboration of His message as being the Promised One.
30. It is the central core of that message that is the force of vs.8a, “**for the words which You gave Me I have given to them**”.
31. Once again Jesus makes the assertion that He has been totally faithful in revealing that which had been entrusted to Him.
32. He did not omit anything, no matter how difficult or unpopular, and He did not add anything to what God gave Him to say.
33. That it is the central truth of His message in view that these men had definitely **received** is made clear in vs.8b, “**and they received them, and truly understood that I came forth from You, and they believed that You sent Me**”.
34. Their understanding regarding Christ is immersed in two distinct areas of the truth:
  - A. They understood God the Son’s unique nature of Divine origin and **that He came forth** from the source of, yet alongside of, the Father.
  - B. They exercised faith in His Person both Ph<sub>1</sub> and Ph<sub>2</sub> that His mission was that of Messiah **sent** from God.

## GOSPEL OF JOHN

35. Whatever flaws these men had in their thinking, and they were legion at this point, they were far ahead in commitment to His Person Ph<sub>2</sub>, than most of their days, exceptions noted (John the Baptist definitely and Mary, Martha, and Lazarus implicitly).
36. **They** had insight into these truths, which were rejected by the Jews at large, and had faith in the fact that their knowledge was correct.
37. Jesus in His prayer acknowledges that their attitude towards Him in this regard is essentially correct and deserving of notation to God.
38. It is a direct proclamation to God that these men have the ingredients of +V necessary to serve God and run their course:
  - A. First and foremost **they** are believers.
  - B. Secondly **they** have Ph<sub>2</sub> faith that the POG exists within Christ and is revealed through Him. 1Cor.2:16
39. Their spiritual weaknesses notwithstanding, these men truly accept the veracity of BD, the Word of God, showing the potential for continued +V and spiritual adjustments.
40. It was this knowledge and belief that will be the “springboard” for them spiritually when the fullness of their Ph<sub>2</sub> +V is manifested.
41. It denotes that the disciples, even during the incarnation, were not totally spiritual zeroes.
42. After the fact of resurrection, the disciples will be able to go, “Well, at least we got that one right!”

## GOSPEL OF JOHN

## EXEGESIS VERSES 9 – 11:

GNT John 17:9 ἐγὼ περὶ αὐτῶν ἐρωτῶ, οὐ περὶ τοῦ κόσμου ἐρωτῶ ἀλλὰ περὶ ὧν δέδωκάς μοι, ὅτι σοί εἰσιν,

NAS John 17:9 **"I ask on their behalf; I do not ask on behalf of the world, ἐγὼ** (*nprn-1s; emphatic*) **ἐρωτῶ, ἐρωτάω** (*vipa--1s; "ask/request"*) **περὶ** (*pg +*) **αὐτῶν** **αὐτός** (*+ nprgm3p; "concerning them/on their behalf"*) **οὐ** (*neg. +*) **ἐρωτῶ ἐρωτάω** (*vipa--1s; "do not ask/am not asking"*) **περὶ** (*pg*) **τοῦ ὁ κόσμου κόσμος** (*d.a. + n-gm-s*) **but of those whom You have given Me; for they are Yours; ἀλλά** (*strong advers.*) **περὶ** (*pg*) **ὧν ὅς** (*rel. pro./gm-p*) **δέδωκάς δίδωμι** (*viPFa--2s*) **μοι, ἐγὼ** (*nprn-1s*) **ὅτι** (*causal*) **εἰσιν, εἰμί** (*vipa--3p*) **σοί σύ** (*nprn-2s; ref. the Father*)

GNT John 17:10 καὶ τὰ ἐμὰ πάντα σὰ ἐστίν καὶ τὰ σὰ ἐμά, καὶ δεδόξασμαι ἐν αὐτοῖς.

NAS John 17:10 **and all things that are Mine are Yours, and Yours are Mine; and I have been glorified in them. καί** (*cc*) **πάντα πᾶς** (*a--nn-p; "all things"*) **τὰ τό ἐμὰ ἐμός** (*d.a. + possess. adj-nn1p; "that I possess/that are Mine"*) **ἐστίν εἰμί** (*vipa--3s*) **σὰ σός** (*poss. adj--nn2p; "your possessions"*) **καί** (*cc*) **τὰ τό σὰ σός** (*ap-nn2p; "the things yours"*) **ἐμά, ἐμός** (*a--nn1p*) **καί** (*cc*) **δεδόξασμαι δοξάζω** (*viPFp--1s; I have been glorified"*) **ἐν** (*pL*) **αὐτοῖς. αὐτός** (*nprLn3p; ref. the things possessed*)

GNT John 17:11 καὶ οὐκέτι εἰμι ἐν τῷ κόσμῳ, καὶ αὐτοὶ ἐν τῷ κόσμῳ εἰσίν, καὶ γὰρ πρὸς σέ ἔρχομαι. Πάτερ ἅγιε, τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου ᾧ δέδωκάς μοι, ἵνα ὡσιν ἐν καθὼς ἡμεῖς.

NAS John 17:11 **"And I am no more in the world; and yet they themselves are in the world, and I come to You. καί** (*cc*) **εἰμι εἰμί** (*vipa--1s*) **οὐκέτι** (*adv.; "no longer/no more"*) **ἐν** (*pL*) **τῷ ὁ κόσμῳ, κόσμος** (*d.a. + n-Lm-s*) **καί** (*ch; denotes contrast; "and yet/but"*) **αὐτοὶ αὐτός** (*nprnm3p; ref. disciples*) **εἰσίν, εἰμί** (*vipa--3p*) **ἐν** (*pL*) **τῷ ὁ κόσμῳ κόσμος** (*d.a. + n-Lm-s*) **καὶ γὰρ** (*cc&nprn-1s; "and I Myself"*) **ἔρχομαι. ἔρχομαι** (*vipd--1s*) **πρὸς** (*pa*) **σέ σύ** (*npra-2s; ref. the Father*) **Holy Father, keep them in Your name, the name which You have given Me, ἅγιε, ἅγιος** (*a--vm-*

## GOSPEL OF JOHN

*s; "holy/sacred/set apart as pure") Πάτερ πατήρ (n-vm-s) τήρησον τηρέω (vImp.aa--2s; "keep/guard") αὐτοὺς αὐτός (npam3p; ref. disciples) ἐν (pL) σου σύ (npg-2s) τῷ ὁ ὄνοματί ὄνομα (d.a. + n-Ln-s) ᾧ ὅς (rel. pro./Ln-s; "which name") δέδωκάς δίδωμι (viPFa--2s) μοι, ἐγώ (npd-1s) **that they may be one, even as We are.** ἵνα (cs; purpose) ὡσιν εἰμί (vspa--3p; "they may be") ἓν εἷς (card. adj./nn-s; "one") καθώς (compar. conj.; "just as") ἡμεῖς. ἐγώ (nprn-1p; "We"; "are" supplied")*

## ANALYSIS VERSES 9 – 11:

1. After Jesus' assertion of the disciples' +V, which He knew would come to a full expression, He then technically begins the intercessory portion of His prayer for **them** as He prays, **"I ask on their behalf;"**
2. That volition is key in His prayer is made clear in the remainder of vs.9, as He continues, **"I do not ask on behalf of the world, but of those whom You have given Me; for they are Yours;"**
3. Consistently, the cosmos is portrayed as the enemy of God, Who sent His Son to establish peace between God and man.
4. That they will not accept the terms and conditions of the peace accord that God offers (reconciliation) destines them to remain God's enemies.
5. **The world** represents –V to the extreme of all unbelievers that will not even come to faith in Christ for salvation Ph<sub>1</sub>.
6. In all the Gospels and the rest of the NT, there is no indication that Jesus or any of His disciples prayed for unbelievers.
7. The lone exception is Rom.10:1, where Paul states that his prayer to God for his unbelieving countrymen of Israel is *for their salvation*.
8. Yet, Paul knew, as all believers should, that prayers for the cosmos with regard to salvation are only answered according to the doctrines of volition and election.
9. Just as Jesus sets forth that same criteria here regarding the disciples.
10. There is no indication of praying for the lost in order to convince God to provide salvation for them apart from the exercise of individual free will to accept it.
11. God has provided all that is necessary for them to enjoy the blessing of eternal life with Him and the ball is in the court of each person and the final decision lies thus.
12. Jesus makes clear here, with the use of the strong adversative "ἀλλά/in stark contrast to **the world**", that the types of things He is praying for, is limited to believers only.
13. He once again indicates that **those** for **whom** He prays, **have been given** to Him by the **Father**.
14. All +V was recognized in eternity past via omniscience, specifically foreknowledge, and was marked out for a particular end, conformity to the Son of God. Rom.8:29
15. This group of individuals has been **given** to the Son so that He could bestow eternal life upon **them**. Joh.17:2
16. That the doctrine of election is the principle at hand and cause behind Jesus receiving these men is made clear in the final phrase, **"for they are Yours;"**

## GOSPEL OF JOHN

17. This phrase denotes the supreme authority of the **Father** in the Godhead as the Planner of the POG and that any execution of His plan is according to His Sovereign will.
18. It denotes that these men belonged to God first and foremost under the doctrine of election.
19. Further, it recognizes the submission of the Son of God to the **Father** in execution of the POG.
20. Jesus did nothing nor received nothing from the **Father** that the **Father** did not authorize as according to His plan.
21. It denotes that the Son and the **Father** are in total agreement as to **those** that will be saved are only **those** that the **Father** foreknew to be +V and predestined **their** future in the POG accordingly.
22. That there is total agreement and accord between the **Father** and the Son is stated as the status quo in vs.10, “**and all things that are Mine are Yours, and Yours are Mine; and I have been glorified in them**”.
23. There is only one Person that can make this statement with regard to God and that is the God/man, Jesus Christ, the inheritor of **all things**.
24. It is a statement of perfect reciprocal harmony and like-mindedness between the 1<sup>st</sup> and 2<sup>nd</sup> members of the Godhead, since there is nothing that the **Father** holds back from the Son, nor the Son from the **Father**.
25. That the **Father** is so willing to bequeath to the Son **all** authority and literally **all things**, is the result/evidence of Jesus perfect obedience to the POG in His Person and Jesus is thus **glorified/exalted in them**.
26. That the disciples are a part of that **given** to the Son denotes that **their** very persons have produced glory for the Son.
27. It denotes that this small group of nondescript men had already achieved something of eternal consequence bringing glory to Christ.
28. And that is **their** extent of faith in Christ as the unique God/man and representative of God, securing for **them** their eternal salvation, certain home in heaven and future resurrection in conformity with Christ's. Rom.8:29
29. That Christ is fully committed to complete His course and work on the cross, He can openly declare glory **in those** that have exercised faith in His Person as the Promised One.
30. Having made these observations, Jesus gets to the crux of the prayer in vs.11, “**And I am no more in the world; and yet they themselves are in the world, and I come to You**”.
31. He reflects upon the future of these men in relationship to His Person, since He will **no** longer physically reside with **them**, acting as **their** teacher, guide, defender, etc.
32. That His humanity will be absent, He knows that the security and future of these men will be totally dependent upon the fulfillment of the Father's plan in that regard.
33. Since they will be in a hostile environment of -V that both hates them and their Master, Jesus naturally prays for the security of their +V continuing, “**Holy Father, keep them in Your name, the name which You have given Me**”.
34. He addresses the **Father** as **Holy** to emphasize the moral attributes of God i.e., His +R, +J, veracity, love and immutability.

## GOSPEL OF JOHN

35. It is these attributes that reflect the integrity of God's character and that which can be depended upon for perfect execution of His essence as God.
36. It is that aspect of God's reputation and **name** that Jesus has acquired as the Son of God that Jesus knows is the all dependent resource of God, Who while exercising His non-moral attributes such as His omnipotence, will ensure the fulfillment of His plan relating to +V.
37. Prayer that is not in line with the nature of God has no chance of being answered in the affirmative.
38. Jesus cites God's character as the basis of His request that God guard these men and watch over **them** in the doctrine that He had imparted to **them**.
39. The term "**keep**/τηρέω" looks to the value of that being protected.
40. It is these men's +V that is the value looked at by God in His election of them.
41. In that regard, It is God's moral character that motivates His provision for salvation (Love), executing fairly and impartially judgment for salvation (+J), ensuring that the +R of His Person is secured, His plan is absolute truth (Veracity) and totally dependable in all aspects (Immutability).
42. That God's character is of such perfect integrity, Jesus' prayer for fulfillment of BD as it relates to His Person and these men is a 100% guaranteed performance by God.
43. Jesus then cites the purpose behind the requested protection in the remainder of the verse, "**that they may be one, even as We are**".
44. This is not a prayer for the entire Church Age, but an isolated request for this group of men during the next 50+ days until the coming of the Holy Spirit at Pentecost.
45. Jesus request is that God keeps these men together, as a unit, so that **they** can be the beneficiaries of the baptism of the H.S. and the resultant positional truth.
46. It denotes a desire on behalf of these men that they remain like-minded together corporately in unity of will in order to fulfill their Apostolic commissions.
47. It is a prayer for security of these men during the transition period following to the CA in order that their corporate Apostolic offices and gifts will come to fruition as evidence of their position in Christ through this CA doctrine.
48. Positional union with Christ came to these men on the day of Pentecost. Rom.12:5; Gal.3:28; Eph.2:14; 4:4-6
49. At the point of salvation Ph<sub>1</sub>, we are entered into union with Christ and enjoy the same positional unity that the **Father** and Son always enjoyed. 1Cor.10:17; 12:12,13,20; Col.3:15
50. This portion of vs.11 illustrates an important principle of interpretation.
51. One may make applications off a correct interpretation, but the correct interpretation of any passage must be ascertained and understood before any applications are made.
52. To take a passage of limited interpretation, such as this one, and apply it to the entire dispensation is both wrong and misleading to believers.
53. The modern ecumenical movement (worldwide in effect or influence) seeks to bring all believers together in experiential unity regardless of doctrine or affiliation.
54. They cite this verse as one proof text to encourage believers to drop their doctrinal positions and come together in the love of Christ in order to fulfill this prayer.
55. This is a perfect example of the fact that a text out of context is merely a pretext, not a proof text.

## GOSPEL OF JOHN

56. We would acknowledge the fact that all true unity in Ph<sub>2</sub> comes only as a result of doctrinal agreement, not as a result of dropping your doctrinal uniqueness and joining in with anyone and everyone. Rom.12:16; 15:5; 1Cor.1:10; Phi.2:2
57. In that regard, our local church corporately does not affiliate or associate with those that do not share the basics of doctrine, including the primacy of the local church, face to face teaching, sound exegesis, isagogics and categorization of the doctrines that make up the faith.
58. Merely being a believer, or having the gospel straight is not the basis for fellowship and/or cooperation, anymore than it is the basis for establishing a friendship relationship with anyone that is -V. Jam.4:4
59. Just as with the to be Apostles, **their** experiential unity was dependent upon **their** continued +V and obedience to God and the Word of God in their own niches.
60. Because **they** all fulfilled their course in that regard, they were kept as **one** in the establishing of the early church.

## GOSPEL OF JOHN

## EXEGESIS VERSE 12:

GNT John 17:12 ὅτε ἤμην μετ' αὐτῶν ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματί σου ᾧ δέδωκάς μοι, καὶ ἐφύλαξα, καὶ οὐδεὶς ἐξ αὐτῶν ἀπώλετο εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας, ἵνα ἡ γραφὴ πληρωθῇ.

NAS John 17:12 **"While I was with them, I was keeping them in Your name which You have given Me; ὅτε (temp. conj.; "While/When") ἤμην εἰμί (viIPFm--1s; "I Myself was") μετ' μετὰ (pg) αὐτῶν αὐτός (nrgm3p; ref. the disciples) ἐγὼ (nprn-1s; emphatic) ἐτήρουν τηρέω (viIPFa--1s; "was keeping/guarding"; emphasizes the value of the thing guarded) αὐτοὺς αὐτός (nram3p) ἐν (pL) σου σύ (nrg-2s; ref. the Father) τῷ τό ὀνόματί ὄνομα (d.a. + n-Ln-s) ᾧ ὅς (rel. pro./Ln-s) δέδωκάς δίδωμι (viPFa--2s; "You have given") μοι, ἐγὼ (nprn-1s) and I guarded them, and not one of them perished but the son of perdition, that the Scripture might be fulfilled. καί (cc) ἐφύλαξα, φυλάσσω (viaa--1s; "guarded/protected/ watched over"; emphasizes the responsibility of the one doing the guarding) καί (ch) οὐδεὶς (adj.cnm-s; "not one") ἐξ ἐκ (pAbl) αὐτῶν αὐτός (nprAbIm3p) ἀπώλετο ἀπόλλυμι (viam--3s; in middle "perished/ruined/wasted/ destroyed") εἰ μὴ (part + neg; "except/but") ὁ υἱός (d.a. + n-nm-s) τῆς ἡ ἀπωλείας, ἀπώλεια (d.a. + n-gf-s; passively "utter destruction/ruin/perdition/damnation"; used of the antichrist, 2The.2:3; used technically for hell/LOF, Rom.9:22; 2Pet.3:7; Hebraism for one whose nature is such that this is their destiny; used 18x) ἵνα (ch; purpose) ἡ γραφὴ (d.a. + n-nf-s) πληρωθῇ. πληρόω (vsap--3s; "fulfilled/made complete")**

## ANALYSIS VERSE 12:

1. Jesus now looks back to His ministry with the disciples and states, **"While I was with them"**.
2. He refocuses back to His Person as fulfilling His own obligations to the disciples in protecting them **while** in the world and continues, **"I was keeping them in Your name which You have given Me; and I guarded them"**.
3. His reflection in this regard is to serve as evidence from His own Person that His prayer for the Father's protection in the future is indeed secured.

## GOSPEL OF JOHN

4. Jesus knows that He can depend upon the Father's fidelity for their protection in the sphere of their salvation, since Jesus Himself maintained perfect fidelity in His responsibility to **them**.
5. The imperfect of the verb "**was keeping**" looks at the entirety of Jesus ministry and denotes that He placed the same value upon these men that the Father did.
6. The protection He provided **them** during His ministry was due to the fact that these men were +V and of God's elect.
7. The phrase "**in Your name**" again looks at the sphere of God's reputation.
8. His very reputation is dependent upon His word. Psalms 138:2
9. Jesus "**keeping**" in this regard denotes that He faithfully provided the revelation of God in His Person to these men that were sufficiently +V to maintain adherence to His ministry.
10. The very doctrine that resides with God giving Him His reputation is that "**which You Father have given Me;**"
11. God and His plan was fully executed by the Son to these men. John 1:18
12. The second term denoting Jesus protection "**guarded**/φυλάσσω", emphasizes the very person doing the guarding and their responsibility in that regard.
13. It is an aorist tense and looks at His entire Person and ministry as an accomplished fact.
14. This term is used for a shepherd watching out for his sheep. Luke 2:8
15. That Jesus was the perfect exegete of God established His Person and ministry as being the Good and Chief Shepherd over this small flock of men. John 10:14; 1 Peter 5:4
16. It emphasizes Jesus role and responsibility as the Savior of mankind, to include His work on the cross, especially for believers. 1 Timothy 4:10
17. Jesus not only communicated perfectly God's plan, but also executed perfectly God's moral character in His Person.
18. His executions in this regard include:
  - A. Divine love by freely sacrificing His own body on behalf of the world. John 10:17-18 cp. John 15:13
  - B. He was sinless maintaining +R. John 8:46 cp. 2 Corinthians 5:21
  - C. He executed perfect judgment separating -V from God's elect. John 3:18-19; 5:22,24,27,30; 8:16; 9:39; 12:31
  - D. Complete fidelity to the veracity of God's word. John 1:14 cp. 17:8
  - E. Maintained His status as the Son of God immutable. John 10:30 cp. Hebrews 13:8
19. In so doing He maintained, even during the incarnation, the security of the disciples faith in Him for salvation and had the full support of the power His non-moral attributes of His Deity so that **not one of them perished and** maintained entirely the **name** of God, in essence and in fulfillment of His plan for the elect.
20. He perfectly carried out all responsibilities as these men's Messianic Shepherd providing for **them** eternal security of their faith.
21. That is excepting one from the original group, "**but the son of perdition, that the Scripture might be fulfilled**".
22. The exception to the eternal security provided is the negative unbeliever, Judas Iscariot, here designated as **the son of perdition**.
23. This phrase is a Hebraism that denotes the essential character of someone.

## GOSPEL OF JOHN

24. The noun “**perdition**” denotes a total or utter destruction and is used of the antichrist (2The.2:3) and is a direct reference to hell (Rom.9:22; 2Pet.3:7).
25. That Judas is so related as being “**the son of**” such damnation, unequivocally proclaims his destiny as an unbeliever.
26. Judas was a man whose essential character resulted in his destruction physically and spiritually.
27. This is due to his negative volition and his refusal to believe in Jesus as the Son of God.
28. The Scriptures, physically and especially eternally, foretold his betrayal and loss of life, although the particular passage Jesus had in mind is not stated. Psa.109:6-13; Psa.41:9; 55:12-14
29. It must be understood that prophecy does not make things come to pass, it merely tells in advance what will come to pass.
30. What comes to pass is the choices that men make in time and these choices chart the course of their life.
31. Like all men, Judas had the opportunity to make choices that would have secured eternal life and security, yet he refused to do so.
32. It is totally wrong to conclude that since the Scriptures foretold Judas and his actions that God somehow destined him to do what he did.
33. Judas did what he did because that is what he volitionally chose to do and God is in no way directly responsible for his eternal loss.
34. It is totally fitting that Jesus mentions Judas in this way and at this part of his prayer.
35. It denotes that what Judas did was in no way what Jesus or God desired for him (1Tim.2:4) and that the very security that Jesus provided the others regarding eternal life was just as available to him as the others.
36. It is noted that while Jesus could “keep” Judas during his adherence to Jesus’ ministry, He could not effectively “guard” him due to his –V.
37. Even as an unbeliever, Judas was blessed by association, but that he ultimately determined not to embrace that association with belief, the eternal blessing of association “went to hell in a hand-basket”.

## GOSPEL OF JOHN

## EXEGESIS VERSES 13 – 15:

GNT John 17:13 νῦν δὲ πρὸς σὲ ἔρχομαι καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ ἵνα ἔχωσιν τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν ἑαυτοῖς.

NAS John 17:13 **"But now I come to You; and these things I speak in the world, δέ** (cc) νῦν (adv.) ἔρχομαι (vipd--1s) πρὸς (pa) σὲ σύ (npa-2s; ref. the Father) καί (cc) ταῦτα οὗτος (near dem. pro./an-p) λαλῶ λαλέω (vipa--1s) ἐν (pL) τῷ ὁ κόσμῳ κόσμος (d.a. + n-Lm-s) **that they may have My joy made full in themselves. ἵνα** (cs; purpose) ἔχωσιν ἔχω (vspra--3p) τὴν ἡ χαρὰν χαρά (d.a. + n-af-s +) τὴν ἡ ἐμὴν ἐμός (d.a. + possess. adj--af1s; "the joy that I possess personally") πεπληρωμένην πληρόω (circ. ptc./Pf/p/af-s; "having been fulfilled/being made complete") ἐν (pL) ἑαυτοῖς. ἑαυτοῦ (reflex. pro./Lm3p)

GNT John 17:14 ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου καὶ ὁ κόσμος ἐμίσησεν αὐτούς, ὅτι οὐκ εἰσὶν ἐκ τοῦ κόσμου καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου.

NAS John 17:14 **"I have given them Your word; and the world has hated them, ἐγὼ** (nprn-1s) δέδωκα δίδωμι (viPFa--1s) αὐτοῖς αὐτός (npdm3p) σου σύ (nprg-2s; ref. the Father) τὸν ὁ λόγον λόγος (d.a. + n-am-s) καί (cc) ὁ κόσμος (d.a. + n-nm-s) ἐμίσησεν μισέω (viaa--3s; "has hated/despised") αὐτούς, αὐτός (npram3p; ref. the disciples) **because they are not of the world, even as I am not of the world. ὅτι** (causal conj.) οὐκ οὐ (neg. +) εἰσὶν εἰμί (vipa--3p) ἐκ (pAbl.; "from the source of") τοῦ ὁ κόσμου κόσμος (d.a. + n-Ablm-s) καθὼς (compara. conj.; "even as/just as"; carries the sense of cause; "since") ἐγὼ (nprn-1s; emphatic) οὐκ οὐ (neg.+ ) εἰμὶ εἰμί (vipa--1s) ἐκ (pAbl.) τοῦ ὁ κόσμου. κόσμος (d.a. + n-Ablm-s)

GNT John 17:15 οὐκ ἐρωτῶ ἵνα ἄρῃς αὐτούς ἐκ τοῦ κόσμου, ἀλλ' ἵνα τηρήσῃς αὐτούς ἐκ τοῦ πονηροῦ.

NAS John 17:15 **"I do not ask You to take them out of the world, but to keep them from the evil one. οὐκ οὐ** (neg. +) ἐρωτῶ ἐρωτάω (vipa--1s; "I do not ask") ἵνα (cc; purpose; "in order that") ἄρῃς αἴρω (vsaa--2s; "you might take away/remove") αὐτούς αὐτός (npram3p; ref. the disciples) ἐκ (pAbl.) τοῦ ὁ κόσμου, κόσμος (d.a. + n-

## GOSPEL OF JOHN

*Ablm-s) ἀλλ' ἀλλά (strong advers.) ἵνα (cc; purpose; both "hinas" in this verse are translated in the NAS as infinites to denote purpose) τηρήσης τηρέω (vsaa--2s; "you might keep/guard") αὐτοὺς αὐτός (npam3p) ἐκ (pAbl.) τοῦ ὁ πονηροῦ. πονηρός (d.a. + ap-Ablm-s; "the evil one"; physically refers to that which is bad, harmful, evil, painful or useless; morally it denotes one characterized by the ill will of evil, wicked or malicious; it is used here substantively as a title for Satan cp. Mat.13:19; 1Joh.2:13,14; 3:12; 5:18,19)*

### ANALYSIS VERSES 13 – 15:

1. Jesus continues with the reality of His earthly ministry.
2. He once again points to the very reason for this prayer and that is the fact that His ministry is essentially considered as complete and states, “**But now I come to You**”.
3. That He has fulfilled His ministry of exegeting God in His teaching and Person, He fully expects the blessing of the Father as concluded through His resurrection and ascension.
4. In addition, His statement reflects implicitly His expectation of the Father’s Divine intervention on behalf of these men in lieu of His absence, based on His completed ministry.
5. That He fully expects complete glorification for His Person as the reward of His success denotes the +H He possessed knowing He has fulfilled His ministry.
6. Every iota of BD that His Person represented as the revelation of God and His plan is the catalyst for His happiness in time, even **now** while facing the pressures of the rigors of the cross.
7. **And** it is that very +H that His ministry was so designed to impart to the disciples as He again reflects upon the teaching of doctrine to **them** and states, “**and these things I speak in the world, that they may have My joy made full in themselves**”.
8. He points out that an intended purpose behind His teaching ministry was to establish the potential for these men to possess the very +H experientially that His humanity so enjoyed.
9. If they will orient to the truth, like Jesus, they too can possess the blessings of **joy**, peace and happiness in time.
10. In the hostile environment of the cosmos, Jesus communicated the doctrines that were true and by which He Himself oriented to the POG as Messiah.
11. To the extent that these men, who likewise live in a hostile environment, will assimilate the truth and bring it to bear on the issues of life, they too will enjoy that same happiness that Jesus had.
12. It denotes that the abundance of life found in eternal life (Joh.10:10) is not restricted to Ph<sub>3</sub>, but can be a reality in Ph<sub>2</sub> for those that orient to the particulars of the POG in time.
13. It points to the RMA (relaxed mental attitude) that doctrine is so designed to impart to +V adjusted believers, even though they reside in a world of flesh and –V.

## GOSPEL OF JOHN

14. For believers that orient to Jesus Person that “keeps and guards” them, they can have peace of mind throughout their experiential Christian walk.
15. That this is an external blessing and benefit of God’s protective package for believers as they strive to “fight the good fight”, is made clear in vs.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**”.
16. The singular “**word**” is a collective singular encompassing all the words of BD that He had spoken. Cp. vs.8
17. The perfect tense of “**have given**” indicates that these men, however imperfect their current state, were the recipients and possessors of the revelation that God sent into **the world**.
18. Apart from God’s initiation of the process of revelation, we would have no objective understanding of God and the particulars of His plan. Cp. Rom.1:20
19. It reflects the grace of God in providing all things necessary for His elect to conform to Christ, to include the communication of BD.
20. The importance of what Jesus says here cannot be over emphasized; God has sent His Son into **the world** as the representative of the Father’s plan and these men were the recipients of all His teaching.
21. Just as Christ in agreement with the Father has sent the H.S. and the communicators of BD to mankind as representatives of Christ after His ascension. Joh.14:16-17,26; 16:7 cp. Eph.4:7,11
22. That His **word** was **given** to these men denotes the minimum qualifications for them to have the potential of **joy** in their life; faith in Christ and adherence to His teaching ministry under MPR.
23. They reflect at least the minimum qualification of volition to be considered sufficiently +V in order to have experiential +H; that being the new birth and **they** chose to be recipients of God’s revelation.
24. And to the degree that **they** orient to these realities, to that degree will their +H multiply.
25. And that this principle is of such utmost importance, is due to the natural consequence that follows +V of this ilk i.e., **the world** at large hates these men.
26. In order to battle the depressing nature inherent in the pressures of the A/C, while in **the world**, one must arm himself with the truth of BD. Eph.6:10-17
27. The hatred of the cosmos is not a new theme, but one that Jesus taught throughout His ministry and has dealt with on this final night. Joh.15:18 through 16:4
28. He told these men that they would be **hated** by **the world** since:
  - A. **The world hated** Him first. Joh.15:18
  - B. He chose **them** out of **the world**. Joh.15:19
  - C. They were not greater than their Master. Joh.15:20
  - D. **The world** does not know God. Joh.15:21
29. He now emphasizes their very persons as the reason why the cosmos hates **them**:
  - A. They are recipients of God’s revelation.
  - B. They no longer find their source of life from **the world**.
30. Again, He implicitly denotes that the hatred of the cosmos is due to the manifestation and evidence of their +V.

## GOSPEL OF JOHN

31. Those in the cosmos, are unregenerate unbelievers that represent the antagonism of all –V towards God and resent and reject those that God commissions.
32. The believer, at the point of the new birth, ceases to have the same relationship with the Devil's **world** that he had before salvation.
33. **The world** refers to the kingdom of Satan, ruled by darkness, populated by the spiritually dead, hostile to God, regulated by the principles of the STA and destined for eternal destruction.
34. At the point of faith in Christ, the believer is transferred from the kingdom of darkness into the kingdom of God's own Son. Col.1:13
35. Our faith in Jesus is the vehicle that overcomes **the world**. 1Joh.5:4
36. Our citizenship no longer is derived from the cosmos, but we are now citizens of the Heavenly kingdom and are looking for an eternal home. Eph.2:19; Phi.3:20; Heb.11:10, 13-16
37. **The world** is a temporary place, ruled by a usurper, destined for destruction, and is not to have the allegiance of the believer. 1Joh.2:15-17
38. Christ was **not of the world** due to His heavenly origin, the virgin birth bypassing the STA and spiritual death and the possession of eternal life.
39. As of the new birth, neither are His followers.
40. We are viewed as aliens and strangers in a hostile environment that are to keep ourselves separate from the spiritual cesspool known as the cosmos. 1Pet.1:1; 2:11; Heb.11:13
41. As partakers of the Divine nature via regeneration, we are not **of the world even as Jesus is not of the world**.
42. We are to share His viewpoint and remain detached from **the world** so to avoid DD leading to SUD and to secure spiritual advancement. Jam.1:4; 2Pet.1:4-11
43. While the cosmos around us is something that God uses to sustain us, we are to recognize its temporal nature and not become enamored with it. 1Cor.3:21-23; 7:31
44. We are not to hate our enemies, but to act as ambassadors to the cosmos, proclaiming the message of the gospel both Ph<sub>1</sub> and 2 to those that will give us a hearing. 2Cor.5:20 (Ph<sub>2</sub>) ; 1Pet.3:15
45. However, if they refuse the conditions of peace with our Leader, they are not candidates for social life, dating, etc. Jam.4:4
46. Though unbelievers are the premier examples of –V and the hostility of darkness, believers can act as their unbelieving counterparts, otherwise what is the reason for exhortations to not be like them. Eph.5:7-17
47. If you are not making BD the issue before those with whom you come into contact, you are failing your post.
48. Jesus does not **ask** the Father to remove these men from the battle grounds of earth, but to protect **them** in it as vs.15 notes, "**I do not ask You to take them out of the world, but to keep them from the evil one**".
49. He knows that **they** must remain in order to complete their own mission in the POG.
50. The POG is not to take the believer **out of the world**, but to leave **them** under the protection of BD as a witness to the truth of God. Mat.5:13-14; Phi.2:15
51. There is some question as to whether Jesus is speaking of **evil** in the abstract sense, or of the **evil** genius Satan that is the archenemy of God and of all believers.

## GOSPEL OF JOHN

52. The reality is that all **evil** in every sense has as its originator and promoter, the **Evil one**, Satan. 1Joh.3:8, 10, 11-12; 5:19 cp. Joh.8:44; Eph.2:1-3
53. It is used here technically as a title for Satan.
54. **Evil** is the title and policy of Satan's plan.
55. His policy is mechanically made available to man through the genetic code of the brain computer and central nervous system:
  - A. Genetics: the STA is **evil**. Rom.7:19-21
  - B. Programming: false doctrine/human viewpoint. Eph.4:14
56. Satan represents the entire package of **evil** (E<sub>1</sub>) and is the promoter and source for anything that is outside the plan and policy of God, also called doctrine, to include:
  - A. Sin (E<sub>2</sub>). Mar.7:20-23; 1Joh.3:8,10
  - B. Human good (E<sub>3</sub>). 1Joh.3:12 cp. Gen.4:3
  - C. Systems of thought (E<sub>4</sub>). Rom.1:18ff; 1Cor.1:1-21; 3:19-20; 2Cor.1:12; Eph.4:14, "*every wind of doctrine*"; 1Joh.4:5
  - D. Religious reversionism (sub-category of systems of thought). 2Cor.11:13-15; *of the religious Jews*, Joh.8:44
57. Jesus recognizes the power and malevolence of Satan and prays that God would continue to protect these men experientially, just as Jesus has during the course of His ministry.
58. Just as in the model prayer, He **asks** the Father **to keep** these men safe from any human viewpoint plan of Satan that would bring a premature end to their lives and ministries.
59. And so should we continually pray for protection and deliverance from the source of **evil** both from within and without. Mat.6:13

## GOSPEL OF JOHN

## EXEGESIS VERSES 16 – 19:

GNT John 17:16 ἐκ τοῦ κόσμου οὐκ εἰσὶν καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου.

NAS John 17:16 "**They are not of the world, even as I am not of the world.** οὐκ οὐ (neg. +) εἰσὶν εἰμὶ (vira--3p) ἐκ (pAbl) τοῦ ὁ κόσμου κόσμος (d.a. + n-Ablm-s) καθὼς (compar. conj.) ἐγὼ (nprn-1s) οὐκ οὐ (neg. +) εἰμὶ εἰμὶ (vira--1s) ἐκ (pAbl) τοῦ ὁ κόσμου. κόσμος (d.a. + n-Ablm-s)

GNT John 17:17 ἀγιάσον αὐτοὺς ἐν τῇ ἀληθείᾳ· ὁ λόγος ὁ σὸς ἀληθείᾳ ἐστίν.

NAS John 17:17 "**Sanctify them in the truth; Your word is truth.** ἀγιάσον ἀγιάζω (vImp.aa--2s; "Sanctify/Set apart as sacred or holy/Consecrate"; same as 10:36; to separate something from the sphere of profane or common and dedicate it to God by means of purification) αὐτοὺς αὐτός (nram3p; ref. disciples) ἐν (pL) τῇ ἡ ἀληθείᾳ· ἀλήθεια (d.a. + n-Lf-s; "truth"; that which is right or righteous) σός (possess. adj. of personal pro. σύ--nm2s) ὁ λόγος (d.a. + n-nm-s) ἐστίν. εἰμὶ (vira--3s) ἡ ἀλήθεια (d.a. + Pred.n-nf-s)

GNT John 17:18 καθὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον, κἀγὼ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον·

NAS John 17:18 "**As You have sent Me into the world, I also have sent them into the world.** καθὼς (compar. conj.; "Just as") ἀπέστειλας ἀποστέλλω (viaa--2s; "You have sent with a commission") ἐμὲ ἐγὼ (nra-1s; ref. Christ) εἰς (pa) τὸν ὁ κόσμον, κόσμος (d.a. + n-am-s) κἀγὼ (compound conj.; adjunct.&nprn-1s; "I also") ἀπέστειλα ἀποστέλλω (viaa--1s) αὐτοὺς αὐτός (nram3p; ref. disciples) εἰς (pa) τὸν ὁ κόσμον· κόσμος (d.a. + n-am-s)

GNT John 17:19 καὶ ὑπὲρ αὐτῶν ἐγὼ ἀγιάζω ἑμαυτόν, ἵνα ὧσιν καὶ αὐτοὶ ἡγιασμένοι ἐν ἀληθείᾳ.

NAS John 17:19 "**And for their sakes I sanctify Myself,** καί (cc) ὑπὲρ (pAbl; "on behalf of/for the sake of) αὐτῶν αὐτός (nprgm3p; ref. disciples) ἐγὼ (nprn-1s; emphatic)

## GOSPEL OF JOHN

ἀγιάζω (*vipa--1s*; "I sanctify") ἐμαυτόν, ἐμαυτοῦ (*reflex. pro./am1s*; "Myself") **that they themselves also may be sanctified in truth.** ἵνα (*cs*; *purpose*) αὐτοῖ αὐτός (*nprnm3p*; *ref. disciples*) καί (*adjunct.*) ὧσιν εἰμί (*vspra--3p +*) ἡγιασμένοι ἀγιάζω (+ *supplementary ptc./PF/p/nm-p*; *periphrastic construction*; "may be sanctified") ἐν (*pL*) ἀληθεία. ἀλήθεια (*n-Lf-s*)

## ANALYSIS VERSES 16 – 19:

1. In vs.16, Jesus again brings forth a spiritual fact of the disciples that “**they are not of the world, even as I am not of the world**”.
2. His statement in this regard in vs.14b, is essentially the same excepting that in our verse, He contrasts **the world** to their state of being, while in vs.14 He emphasized their state of being in contrast to **the world**.
3. This is seen in that in the Greek in our verse, He places the phrase “**of the world**” at the beginning of the clause with respect to these men, while in vs.14b, He places it at the end.
4. His change of emphasis denotes:
  - A. In vs.14b, His focus was on that these men had an origination **not of the world, even as** Jesus, emphasizing the new birth and a positional truth.
  - B. Now in vs16, He focuses on the fact that **the world** has nothing to offer as a source of input regarding their new birth, **even as** with Jesus, emphasizing their experiential existence apart from **the world**.
5. Jesus transition in this regard sets the stage for the next portion of His prayer as He asks the Father to sanctify these men and states, “**Sanctify them in the truth; Your word is truth**”.
6. Jesus has acknowledged to the Father that these men have received the revelation that God gave to Him to give to **them**. Vss.6-8
7. He recognizes that it is not the will of the Father for **them** to depart **the world**, as He Himself will shortly do, but to remain behind in a hostile environment. Vss.11-13
8. Though their salvation Ph<sub>1</sub> is secured (vs.14), His prayer is that Satan will not have his way with these left behind in his kingdom (vs.15).
9. The term “ἀγιάζω/**sanctify**” means to set something apart for a purpose, elevating it from the sphere of the common to the sphere of something greater.
10. Spiritually, it denotes one that has been set apart for the purpose of God in the sphere of His Holiness and Righteousness.
11. He now prays that the Father set these men aside in order to accomplish His Divine will and purpose while in **the world**, experientially.
12. While sanctification has three aspects, Ph<sub>2</sub> sanctification is now in view.
13. Ph<sub>1</sub> sanctification or the SAJG is entirely the work of God and is accomplished when one believes in Jesus Christ.
14. At that point they are eternally set apart for God, separated from the Devil’s kingdom and placed in the kingdom of God’s Son. Col.1:13

## GOSPEL OF JOHN

15. Ph<sub>3</sub> sanctification or glorification occurs at the resurrection, for the CA believer at the rapture, and is when the believer is experientially ultimately and forever separated from the cosmos and conformed to the image of God's son via the resurrection body. 1Joh.3:2
16. As Jesus has made clear that these men were already believers, Ph<sub>1</sub> and Ph<sub>3</sub> sanctification are sure of fulfillment.
17. All that is left to fill in the gap is their Ph<sub>2</sub> sanctification, which involves the working of God via His **word, the truth** of BD.
18. Ph<sub>2</sub> sanctification involves the volition of the believer that must choose to cooperate with the will of God with regard to the issues of the CWL.
19. Jesus makes clear that the primary agent for Ph<sub>2</sub> or experiential sanctification is **the truth** of God's **word**.
20. It is BD that is the ultimate source of **truth** in the universe.
21. To the extent that the believer correctly exegetes the Bible and applies it as a believer, to that extent he becomes separated from the Devil's **world** and set apart to do the will of God.
22. To that extent, the believer is **sanctified** Ph<sub>2</sub>.
23. Ph<sub>2</sub> sanctification is a never-ending process, since the STA makes absolute perfection in time impossible. Jam.3:2; 1Joh.1:8,10
24. That these men adhere to the **truth** experientially as believers is crucial, since they have been appointed to experientially carry on God's plan as Apostles in the Church, as Jesus makes clear in vs.18, "**As You have sent Me into the world, I also have sent them into the world**".
25. Jesus states that the commission that He had received from the Father to fulfill His mission in life, is the same commission that He delivered to these men.
26. Just as the Father chose the Son via the incarnation to bring His revelation to **the world** in fulfillment of the POG, even so Jesus has chosen these men to continue to bring the revelation of God and His Son to **the world** in fulfillment of His plan.
27. They are equally as authorized as was the Son, so He could say that "*..he who receives whomever I send receives Me; and he who receives Me receives Him who sent Me*". Joh.13:20
28. The Messianic mission and its fulfillment by Jesus form the very pattern for the mission of these men, which is the force behind vs.19, "**And for their sakes I sanctify Myself, that they themselves also may be sanctified in truth**".
29. Jesus refers to His own personal cooperation with the POG and His willingness to fulfill all the particulars of His niche.
30. He had learned doctrine from the time He was a child and this prepared Him for His public ministry and for the ultimate sacrifice of Himself on behalf of these men.
31. This does not mean that Jesus did not provide His sacrifice for the entire **world**, only that the emphasis contextually is on these men that the Father had given Him. 1Tim.4:10; 1Joh.2:2
32. Jesus provides the pattern for all believers in that a personal cooperation is a key facet of Ph<sub>2</sub> sanctification.
33. Merely having BD and the H.S. does not guarantee anything in terms of spiritual advancement.

## GOSPEL OF JOHN

34. Like Jesus, the believer must be willing to set himself apart to apply the doctrine that is incumbent upon him in his niche.
35. Jesus had to make the ultimate sacrifice and render Himself a sin offering, something unique to His niche.
36. His willingness to endure all that came to Him, including the ultimate test of sin bearing, form the very basis for our potential sanctification.
37. That Jesus experientially applied BD perfectly set Himself apart as the means and agency through which we as believers are able for ourselves to experientially be **sanctified in truth** through the isolation of the STA and assimilation of BD.
38. That Jesus was perfect, we who are imperfect through His Person are able individually to fulfill God's plan for our own lives.
39. He is the perfect example of shepherding in that He applied every ounce of doctrine in fellowship with the Father at all times and set Himself apart to God **in truth**, in order for those that follow to be **sanctified**.
40. In a similar fashion, the adjusted communicator must be willing to bear anything and everything that comes to them in their niche in order to make the issues of Ph<sub>2</sub> sanctification a reality to those under their charge. 2Tim.2:8-10; Col.1:24; 2Cor.11:23-33
41. Apart from Jesus Ph<sub>2</sub> willingness to fulfill the will of God as Messiah, there would be no salvation on any level.
42. This points to the fact that each believer should be cognizant of the fact that their Ph<sub>2</sub> niche has an impact on others in the A/C.
43. *Review the Doctrine of Sanctification.*

## GOSPEL OF JOHN

## EXEGESIS VERSES 20 – 21:

GNT John 17:20 Οὐ περὶ τούτων δὲ ἐρωτῶ μόνον, ἀλλὰ καὶ περὶ τῶν πιστευόντων διὰ τοῦ λόγου αὐτῶν εἰς ἐμέ,

NAS John 17:20 **"I do not ask in behalf of these alone, but for those also who believe in Me through their word;** δέ (cc) οὐ (neg. +) ἐρωτῶ ἐρωτάω (vipa--1s) περί (pg +) τούτων οὗτος (near dem. pro./gm-p; "concerning these men") μόνον, μόνος (adv. "alone/only") ἀλλά (strong advers.) περί (pg; "concerning/for") καί (adjunct. "also") τῶν ὁ πιστευόντων πιστεύω (subs. ptc./p/a/gm-p; "those who believe) εἰς (pa) ἐμέ, ἐγώ (nra-1s) διὰ (pg; "through"; with the genitive denotes intermediate agent) αὐτῶν αὐτός (nrgm3p) τοῦ ὁ λόγου λόγος (d.a. + n-gm-s)

GNT John 17:21 ἵνα πάντες ἓν ᾦσιν, καθὼς σύ, πάτερ, ἐν ἐμοὶ καὶ ἐν σοί, ἵνα καὶ αὐτοὶ ἓν ἡμῖν ᾦσιν, ἵνα ὁ κόσμος πιστεύῃ ὅτι σύ με ἀπέστειλας.

NAS John 17:21 **that they may all be one; even as You, Father, are in Me, and I in You,** ἵνα (cc; purpose) πάντες πᾶς (ap-nm-p; "they all") ᾦσιν, εἰμί (vspra--3p) ἐν εἷς (card. adj./nn-s; "one) καθὼς (comp. conj.) σύ, (nprn-2s) πάτερ, πατήρ (n-vm-s) "are" supplied ἐν (pL) ἐμοὶ ἐγώ (npL-1s) καὶ ἐν (pL) σοί, σύ (npL-2s) **that they also may be in Us; that the world may believe that You sent Me.** ἵνα (cc; continues context of asking and purpose) αὐτοὶ αὐτός (nprnm3p) καί (adjunct.) ᾦσιν, εἰμί (vspra--3p) ἐν (pL) ἡμῖν ἐγώ (npL-1p) ἵνα (cs; continued extent of purpose) ὁ κόσμος (d.a. + n-nm-s) πιστεύῃ πιστεύω (vspra--3s) ὅτι (cc; indir. disc.) σύ (nprn-2s) ἀπέστειλας. ἀποστέλλω (viaa--2s) με ἐγώ (nra-1s)

## ANALYSIS VERSES 20 – 21:

1. In vs.20a, Jesus now extends the intercessory portion of His prayer beyond the disciples to other believers and states, **"I do not ask in behalf of these alone"**.
2. The other believers in view are those that will express +V in the CA from the time of the Apostles until the rapture.
3. Therefore, this prayer is applicable for every believer to include you and me.
4. The content of His prayer centers on +V at two levels, those that express it to the gospel Ph<sub>1</sub> (vss.20-21) and those that express it to the gospel Ph<sub>2</sub> (vss.22-23).

## GOSPEL OF JOHN

5. It therefore is a continuation of prayer revolving around positional sanctification and experiential sanctification such as He has prayed for the 11. Cp. vs.11-12,17-19
6. That it is not restricted in application to only the 11 is made clear in vs.20b as Jesus denotes this contrast with the use of the strong adversative “**but**”, while continuing, “**for those also who believe in Me through their word**”.
7. As communicators of BD, the 11 disciples are to be the intermediate agents commissioned by God to humanly articulate the truth of the POG in the absence of Jesus.
8. It will be the primary responsibility of the Apostles in fulfillment of their own commissions to proclaim the gospel of the reality of Christ in the establishment of the Church.
9. Where the evidence of all +V begins is at their point of faith in Christ for salvation Ph<sub>1</sub>, which is made clear by the phrase that literally in the Greek is rendered, “**who believe into Me**”.
10. As the gospel of John has consistently made clear, when one exercises faith in Christ, it is literally “into” His Person establishing a positional and eternal union with Him.
11. For all that manifest +V at the SAJG, they are entered into union with Christ as **one** body in Him and are those that make up the Church universal. Rom.12:5; 1Cor.10:17; 1Cor.12:13; Eph.4:4
12. This is the force of the 1<sup>st</sup> purpose clause in vs.21a, “**that they may all be one; even as You, Father, are in Me, and I in You**”.
13. The adjective “**all/πᾶς**” denotes that this portion of prayer encompasses every believer of the Church age dispensation.
14. The neuter gender of the adjective “**one**” is in reference to the “body/σῶμα”, also a neuter gender.
15. This purpose clause “**that they may all be one**” is essentially a prayer that the body of the Church universal will indeed come to fruition.
16. That the subjunctive mood is used throughout vs.21 denotes that the potential for salvation Ph<sub>1</sub> is only realized through the individual exercise of volition.
17. The fulfillment of this prayer will be when the final soul so foreknown by God to be a part of the Church will express +V to the SAJG.
18. He prays for a unity that correlated with the same unity between Himself and the **Father**.
19. The mechanics for this unity is via the baptism of the Holy Spirit. 1Cor.12:13
20. While we are many, existing over some 2000 years, we are all **one** body in Christ.
21. Experiential diversity in no way affects the oneness that the Royal Family has via the baptism of the Spirit.
22. It is the POG that believers of our dispensation become the body of Christ as His “bride” (Rev.19:7) and be bound by an everlasting unity just as the **Father** and the Son.
23. This is the force of the 2<sup>nd</sup> purpose clause, “**that they also may be in Us**”.
24. Via our faith in Christ and baptism of the Holy Spirit, believers in the Church age positionally are **in** Christ and therefore secured **in** the very sphere of the Godhead united.
25. It is Ph<sub>1</sub> faith of +V that places **all** believers positionally and eternally in the same spiritual sphere of harmony and unity as represented by the Godhead Itself.

## GOSPEL OF JOHN

26. Salvation comes via the POG as designed by the architect, the **Father**, and executed by the Son and thus **all** believers are secured in their salvation by the power of joint agreement in the Godhead.
27. This positional unity as **one** corporate body occurs via evangelism over time and the course of the Church age and its reality will experientially be fulfilled, as the final purpose clause of vs.21b makes clear, “**that the world may believe that You sent Me**”
28. As men and women come to faith in the Church age, they become candidates for the spreading of the gospel Ph<sub>1</sub> to others in the cosmos.
29. Ph<sub>1</sub> +V now has the information necessary to communicate salvation to others.
30. Beginning with the Apostolic period, as the church entered nation after nation, more and more would hear the message of universal salvation. Rom.1:16
31. The evangelism of **the world** comes as a predominate influence of the message of other believers that it is the historical Person of Jesus Christ that has been **sent** by God that is the source of our so great salvation.
32. As believers evangelize over the course of the Church age, other +V believes, adding to the body of Christ.
33. It is this final purpose clause regarding the believer’s witness that integrates the aspect of positional sanctification of these two verses with the potential of experiential sanctification to follow.

## GOSPEL OF JOHN

## EXEGESIS VERSES 22 – 23:

GNT John 17:22 κἀγὼ τὴν δόξαν ἣν δέδωκάς μοι δέδωκα αὐτοῖς, ἵνα ὧσιν ἐν καθῶς ἡμεῖς ἔν·

NAS John 17:22 **"And the glory which You have given Me I have given to them;** κἀγὼ (*cc&nprn-1s*; "And....I"; *ref. Jesus*; *the Greek looks at the Person of Jesus as emphatic in the action of "giving"; it denotes that His Person is the agent of Glory received and given*) τὴν ἣ δόξαν δόξα (*d.a. + n-af-s*) ἣν ὅς (*rel. pro./af-s*; *ref. glory*) δέδωκάς δίδωμι (*viPfa--2s*) μοι ἐγὼ (*npr-1s*) δέδωκα δίδωμι (*viPFa--1s*) αὐτοῖς, αὐτός (*nprdm3p*; *ref. believers*) **that they may be one, just as We are one;** ἵνα (*cs*; *purpose*) ὧσιν εἰμί (*vspra--3p*) ἐν εἷς (*card adj./nn-s*) καθῶς (*compara. conj.*) ἡμεῖς ἐγὼ(*nprn-1p*) "are" supplied ἔν· εἷς (*card. adj./nn-s*)

GNT John 17:23 ἐγὼ ἐν αὐτοῖς καὶ σὺ ἐν ἐμοί, ἵνα ὧσιν τετελειωμένοι εἰς ἓν, ἵνα γινώσκη ὁ κόσμος ὅτι σὺ με ἀπέστειλας καὶ ἠγάπησας αὐτοὺς καθῶς ἐμὲ ἠγάπησας.

NAS John 17:23 **I in them, and You in Me, that they may be perfected in unity,** ἐγὼ (*nprn-1s*; *ref. Jesus*) ἐν (*pL*) αὐτοῖς αὐτός (*nprLm3p*; *ref. believers*) καί (*cc*) σὺ (*nprn-2s*; *ref. the Father*) ἐν (*pL*) ἐμοί, ἐγὼ (*npr-1s*; *ref. Jesus*) ἵνα (*cs*; *purpose*) ὧσιν εἰμί (*vspra--3p +*) τετελειωμένοι τελειόω (*+ supplem. ptc./PF/p/nm-p*; "may have been perfected/completed/finished/a finished product or action") εἰς (*pa*; "into") ἓν, εἷς (*card. adj./an-s*; "one thing/entity/unified") **that the world may know that You sent Me, and loved them, even as You loved Me.** ἵνα (*cs*; *purpose*) ὁ κόσμος (*d.a. + n-nm-s*) γινώσκη γινώσκω (*vspra--3s*) ὅτι (*cc*; *indir. disc.*) σὺ (*nprn-2s*; *ref. the Father*) ἀπέστειλας ἀποστέλλω (*viaa--2s*) με ἐγὼ (*npr-1s*; *ref. Jesus*) καί (*cc*) ἠγάπησας ἀγαπάω (*viaa--2s*; *the Father is the subject*) αὐτοὺς αὐτός (*npram3p*; *ref. the world*) καθῶς (*comp. conj.*) ἠγάπησας. ἀγαπάω (*viaa--2s*) ἐμὲ ἐγὼ (*npr-1s*)

## GOSPEL OF JOHN

### ANALYSIS VERSES 22 – 23:

1. Jesus now advances His prayer of +V to extend to those that exercise it beyond just the SAJG towards making the MAJG.
2. He focuses in on the means and very purpose why Ph<sub>1</sub> salvation is imparted as applied to the believer's experiential existence.
3. Earlier in the prayer, He stated that He had imparted the "name" and "word" of God to the 11, and in both cases the emphasis was on the truth of BD on which God stands.
4. He now equates BD to its proper position of exultation and states, "**And the glory which You have given Me I have given to them**".
5. He declares BD to be the very **glory** of the Father that was imparted to Himself and in turn, through His exegesis of the Father to the disciples and via their Apostolic ministries, is handed down to all believers.
6. It is BD that is the basis/cause for all **glory** bestowed upon men. Phi.2:15-16
7. It is through the means of BD that all physical **glory** received by Jesus and all believers is made a reality.
8. That Jesus has perfectly oriented to the POG as Messiah and in turn perfectly executed the POG through His ministry of teaching, miracles, etc., He can unequivocally state that BD/**glory** is a reality that through His Person is passed on by the Father to all believers.
9. He denotes that the means of Ph<sub>2</sub> sanctification hinges on the truth of the Father passed on to the Son, who then passed it on to other +V under the RCOC.
10. He then reiterates that the expressed purpose for the imparting of doctrine is "**that they may be one, just as We are one;**"
11. Jesus is now praying for the +V of those who have already believed.
12. Again, the subjunctive moods indicate that the reality of the prayer hinges on the potential of the volition exercised by the subjects.
13. Contextually, the oneness in view here is gramatically a oneness of "will/θέλημα", also a neuter gender in the Greek, denoting an experiential "like-mindedness. Cp. Joh.5:30
14. A oneness of will experiently is the expressed purpose for Jesus execution of office.
15. The very future and success of His ministry as Messiah depended upon His own will aligning perfectly with the Sovereign will of the Father.
16. His execution of office is designed to establish the very potential for any believer that so chooses to be +V, to align his/her will up to the Sovereign will of the Father and the Son. Cp. Joh.5:30; 8:28
17. Jesus very ministry by design was for the expressed purpose to benefit the needs of all +V.
18. Just as His prayer overall is directed strictly to the expression of +V both Ph<sub>1</sub> and Ph<sub>2</sub>.
19. The omission of the adjective "*all*" (as in the phrase of oneness in vs.21) denotes that while His prayer at this point is His desire for believers, all believers do not fulfill it.
20. Some attempt to soften this interpretation and say that this cannot be true, since all believers are not like-minded in BD.

## GOSPEL OF JOHN

21. However, Jesus is not saying that all will fulfill His desire in this regard, only that the potential is there, for those that have sufficient +V to BD.
22. Again, His prayer therefore, is strictly limited to only +V, since they are the only ones that will fulfill His prayer both positionally and experientially.
23. In other words, Jesus intercession is not on behalf of –V.
24. His prayer denotes the very desire that God has for all men, to be saved and come to a full knowledge of the truth. 1Tim.2:4
25. Even though all believers will not experientially become like-minded, any more than all men will be saved, it is still His desire and prayer that those that are truly +V as believers, they will exploit their salvation with Ph<sub>2</sub> sanctification.
26. It is these believers that enjoy the same **unity** of viewpoint and purpose in the POG as He shares with His Father. 2Cor.13:11; Eph.4:13; Phi.2:2; Col.3:14 cp. Rom.16:17
27. The unity and fellowship that the Father and Son enjoyed during the incarnation is based on the simple fact that they had a **unity** of viewpoint and purpose.
28. While the CA is littered with the divisions and discord of false and apostate teachers and their followers, the simple fact is that the objective truth of BD is and always has been available throughout CA history.
29. Sound adjusted local churches with attendant corporate +V to BD are the “pockets” of potential in the Church universal that fulfill this aspect of His prayer.
30. Sound adjusted local churches reflect that they operate in the same spiritual sphere of harmony and unity as represented by the Godhead Itself.
31. For those that avail themselves of the truth now in time, they are the recipients of the blessing of fellowship and harmony with both the Father and the Son. Joh.14:21,23
32. That the imparting of BD is indeed contextually the issue is made clear in vs.23a, “**I in them, and You in Me, that they may be perfected in unity**”.
33. The phrase, “**I in them**” is reference to the indwelling of Christ, BD in “you”. Cp. Joh.15:4,5,7
34. That Jesus Person was the perfect and complete manifestation of God in time, it is thus that the believer must attain BD through His Person.
35. Jesus was the complete representation of the POG for the salvation of men and hence the phrase, “**and You (Father) in Me**”.
36. For the believer to exploit the potential for the doctrine Christ has to offer, it is accomplished via the intake of doctrine over time and the resultant building up of the new man.
37. The purpose for the believer in so doing is to make the MAJG, and **be perfected in unity**.
38. That the completion in view is actively directed “into” a oneness via the intake of BD, as seen in the preposition “εἰς”, denotes grammatically an experiential reality.
39. While this prayer for **unity** will not experientially occur fully until Ph<sub>3</sub> with respect to all believers, who will be permanently and perfectly united in **one** body and like-minded, for those that are sufficiently +V, they will experience doctrinal **unity** with other like-minded +V and God in time.
40. Jesus desires that we grow up spiritually, in every regard, and this alone will provide the **unity** for which He prays.
41. He has provided everything the believer needs in order to accomplish this objective. 2Pet.1:3; Eph.4:11ff

## GOSPEL OF JOHN

42. Just as the Father indwelt the Son and they were unified in every regard in representation of the POG and one another, even so Jesus desires experiential doctrinal **unity** among believers.
43. Again, Jesus states that the purpose of this **unity** is to enhance our witness in time towards those on the outside as He denotes in vs.23b, “**that the world may know that You sent Me, and loved them, even as You loved Me**”.
44. As believers are faithful to the doctrine and grow up spiritually, they will make the issues related to the Person and work of Christ evident to the cosmos in all phases.
45. Adjusted +V oriented to BD provide the potential of the very purpose of witnessing to go beyond just evangelizing Ph<sub>1</sub>, but provide a witness reflecting the entirety of God’s love.
46. God’s love transcends Ph<sub>1</sub> salvation and includes everything necessary for Ph<sub>2</sub> sanctification. Eph.3:14-19
47. It is through the believer’s application of BD that is the modus of operandi in this regard.
48. Through the believers application of Divine viewpoint with Divine good production in their own lives, others that are +V around them will come to recognize that God loves **them** just as He **loved** the Son.
49. It is Divine love in view and that love is based on the very merits of God and BD.
50. We express that love to others when we take BD that has been imparted to us and apply it in our very lives.
51. Others that are +V will see God’s hand in our lives and come to understand that He has provided all of the necessary Divine attributes and operating assets for our own spiritual completeness, **even as** He provided everything necessary for Messiah to complete His course.
52. Jesus prayer for Ph<sub>2</sub> sanctification denotes that it comes as a result of:
  - A. Communication of BD through the RCOC.
  - B. Cooperation by the believer to the POG.
  - C. The MAJG having maximum BD in the soul/human spirit.
  - D. Application of Divine love in our witness to others around us.
53. Verses 22-23 deal with the fact that Christ prays for the potential of Ph<sub>2</sub> sanctification of believers sufficiently +V to maintain fidelity to BD that He and the Father have so imparted.
54. It is believers of this ilk that have the ability to communicate the terms of all 3 adjustments (SAJG, R<sub>B</sub>AJG & MAJG) and provides the greatness potential of oneness available for believers in time.
55. Through the fulfillment of all of the adjustments to God by +V adjusted believers, their witness of the life establishes the potential for maximum expression of faith and +V by others that are in **the world**.
56. It is +V adjusted believers that have the greatest appreciation, understanding and confidence of faith in there witness that it truly is Jesus Christ that has been commissioned by God as the catalyst of fulfillment of God’s plan in every aspect.
57. They represent experientially that it is the house undivided that has the greatest impact and benefit of witness to **the world**.
58. These verses point to the fact that our mission as believers is to make available the communication of the truth of BD, as a witness to **the world**.

## GOSPEL OF JOHN

59. Again, we recognize that this will only come to pass in those believers that are +V to the truth and make the intake and application of BD their life work.
60. While the Church universal is one positionally with all believers being united in the body of Christ via the B/HS, experiential **unity** only exists to the degree that believers think the Divine viewpoint.
61. Again, there are those that suggest that if believers do not drop their doctrinal distinctives and unite that they are opposed to the Son of God and attempt to cite these verses as a proof text.
62. They would attempt to unify Christendom based on principles of love, harmony, peace, etc., and not on the principle of sound doctrine.
63. The modern charismatic movement has suggested for years that we drop our doctrinal differences and unite only in the name of Jesus.
64. These misguided and -V believers reject the doctrine that the name of Jesus stands for all that He is and thinks i.e., the realm of BD! 1Cor.2:16
65. Jesus made it clear that doctrine is the issue and is the cause of division established between all that are +V from those that are -V. Mat.10:34-39
66. BD divides believers from unbelievers and +V believers from -V believers. Joh.3:19-21.
67. It is +V that makes the MAJG and holds to the end that will be the true benefactors of the potential for **glory** that has been provided.
68. Ultimately, all believers as the Church universal will be unified and experience Ph<sub>3</sub> sanctification, which Jesus makes clear in vs.24.

## GOSPEL OF JOHN

## EXEGESIS VERSE 24:

GNT John 17:24 Πάτερ, ὃ δέδωκάς μοι, θέλω ἵνα ὅπου εἰμι ἐγὼ κακέينوι ὦσιν μετ' ἐμοῦ, ἵνα θεωρῶσιν τὴν δόξαν τὴν ἐμήν, ἣν δέδωκάς μοι ὅτι ἠγάπησάς με πρὸ καταβολῆς κόσμου.

NAS John 17:24 "**Father, I desire that they also, whom You have given Me, be with Me where I am,** Πάτερ, (n-vm-s) θέλω (vipa--1s; "wish/desire/will") ἵνα (non-final used as a cc; "that") κακέينوι κακέινος (compound; adjunctive conj. & remote dem. pro./nm-p; "they also") ὃ ὅς (rel. pro./an-s; "whom"; denote the singular; one entity) δέδωκάς δίδωμι (viPFa--2s) μοι, ἐγὼ (npr-1s; ref. Jesus) ὦσιν εἰμί (vspra--3p; "might be") μετ' μετὰ (pg) ἐμοῦ, ἐγὼ (nprg-1s) ὅπου (cs; used adverbially of place; "where/in which place") ἐγὼ (nprn-1s) εἰμί (vipa--1s) **in order that they may behold My glory, which You have given Me;** ἵνα (cs; purpose) θεωρῶσιν θεωρέω (vspra--3p; "they may behold/view/inspect/observe as a spectator") τὴν ἣ ἐμήν, ἐμός (d.a. + a--af1s; "My/that which is Mine") τὴν ἣ δόξαν δόξα (d.a. + n-af-s) ἣν ὅς (rel. pro./af-s; ref. the glory) δέδωκάς δίδωμι (viPFa--2s) μοι ἐγὼ (npr-1s) **for You loved Me before the foundation of the world.** ὅτι (causal conj.) ἠγάπησάς ἀγαπάω (viaa--2s) με ἐγὼ (npra-1s) πρὸ (pAbl) καταβολῆς καταβολή (n-Ablf-s; "foundation/beginning"; lit. to throw or lay down hence a founding or foundation; used 11x) κόσμου. κόσμος (n-gm-s; "of the world")

## ANALYSIS VERSE 24:

1. This verse actually concludes Jesus direct intercession of prayer in behalf of believers with the final two verses being a summation of His relationship to the **Father** and His work in **the world**.
2. To this point, Jesus has prayed for the positional unity of believers as the Church (Ph<sub>1</sub> sanctification) in vss.20-21, experiential unity or like-mindedness among believers (Ph<sub>2</sub> sanctification) in vss.22-23 and now He prays concerning their ultimate unity or Ph<sub>3</sub> sanctification.
3. His prayer now is for the sum total of all CA believers as He continues, "**Father, I desire that they also, whom You have given Me, be with Me where I am**".
4. It is the will of the Son in His provision of salvation for mankind, that those that exercise faith in His Person share the same ultimate destiny as His Person.

## GOSPEL OF JOHN

5. The Greek word order, which is reversed in the NAS, deals first with the totality of +V in the singular neuter of the phrase “**whom/that which You have given Me**”.
6. That which the **Father** has **given** the Son refers to the +V that will ultimately come to the Son throughout the course of the CA and enjoy eternal salvation.
7. Though this prayer is true for all believers of all dispensations, contextually it is focused on CA believers as seen in the term “**they also**”.
8. The remote aspect of this compound term (conjunction plus the remote demonstrative pronoun ἐκεῖνος) looks at the far future of the end of the Church age in which this prayer becomes a reality.
9. It denotes that we as believers are viewed as a grace inheritance from the **Father** and are truly a part of the SG<sub>3</sub> of the God/man. Isa.53:10-12
10. It is a prayer for the unity of all believers via +V, truth and ultimate sanctification in Ph<sub>3</sub> via the believers own resurrection body, which will have the entire realm of BD programmed into their new brain computers. Cp. Heb.8:10
11. Not only positionally will all believers be unified, but also experientially via our resurrection bodies.
12. Jesus then re-engages in sanctified self-seeking with respect to His Person in Ph<sub>3</sub> and states “**in order that they may behold My glory, which You have given Me**”.
13. He denotes that the purpose for believers to ultimately enjoin Him in Ph<sub>3</sub> is so **that** they might observe 1<sup>st</sup> hand as one body, His exultation and status as the glorified Son of God.
14. In this context, His **glory** refers to the glorification of His humanity as it is exalted to share in the **glory** of Deity.
15. The term to “**behold**” denotes one’s observance of something as a spectator.
16. It emphasizes that the purpose for the Church corporately to have opportunity to accompany Jesus in mass is to review His Person in all of His manifest **glory** as God.
17. It is then that we as believers will have the full appreciation and total understanding as to all that Jesus accomplished during the incarnation and provided on behalf of all men.
18. The Church will see and experience as eyewitnesses with total unity of mind, the totality of exultation that the Father has bestowed upon His Son for His perfect execution of God’s will.
19. He then notes that His future glorification is a direct result of the Father’s love for Him and states, “**for You loved Me before the foundation of the world**”.
20. The Father’s love for the Son was based on His perfect obedience and the fact that they share identical viewpoint on every subject. Joh.8:29
21. Jesus sought the **glory** of god as His first priority in every situation He encountered and was willing to place the will of God above His own will in all matters. Phi.2:5-11
22. Believers will recognize that God bestowed this **glory** upon Him in eternity past under the concepts of omniscience and foreknowledge.
23. Jesus Christ was recognized by God for who He was and what He would do before He ever established the earth. 1Pet.1:20
24. God recognized the perfect ++V of Jesus and elected His Person as the one Son of man to be exalted into the eternal **glory** of Deity, based on His foreknowledge of Jesus perfect execution of His plan.

## GOSPEL OF JOHN

25. While the incarnation was an expression of **glory** (Joh.1:14) in Jesus perfect exegesis of the POG, the ultimate expression of that **glory** will be seen experientially by all believers in the exalted Son of God. 1Pet.5:10; Rev.5:12; 21:23
26. Jesus Christ is the first man to be exalted to share in the **glory** of Deity and His exaltation has implications for believers of all time. 1Pet.4:13; 5:1
27. At this revelation of His **glory**, all believers will in tune recognize what the true value of +V is as it is expressed towards the Person of Jesus Christ both in saving faith and inhale and exhale faith.
28. God has promised that those that seek Jesus' **glory** will in turn be rewarded with their own eternal **glory**, which will be revealed through our own glorified resurrection bodies with any accompaniment of SG<sub>3</sub> that Ph<sub>2</sub> sanctification has produced. 2Cor.4:16-18 cp. 1Cor.3:10-15 *See the Doctrine of Surpassing Grace and Doctrine of Divine Good*
29. Those believers that pursue the approbation of the cosmos will find that they will not inherit the maximum approbation/**glory** of God (Joh.5:41,44) and in their review of the potential for **glory** as manifested in Christ, will experience shame for their failure in this regard (1Joh.2:28).
30. While all believers will share in the normal blessings of **glory**, it will be those that completed their course Ph<sub>2</sub> that will review Christ's **glory** with maximum anticipation and expectation. Rom.5:1-2; 1Pet.4:13
31. Through our inspection of Jesus' own **glory**, it will then become evident as to the glorious things that "...eye has not seen and ear has not heard, and which have not entered the heart of man, all that God has prepared for those who love Him". 1Cor.2:9

## GOSPEL OF JOHN

## EXEGESIS VERSES 25 – 26:

GNT John 17:25 πάτερ δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω, ἐγὼ δέ σε ἔγνω, καὶ οὗτοι ἔγνωσαν ὅτι σύ με ἀπέστειλας:

NAS John 17:25 **"O righteous Father, although the world has not known You, yet I have known You;** δίκαιε, δίκαιος (a--vm-s; case of address; "O righteous"; the attribute of God's +R) πάτερ πατήρ (n-vm-s) καί(conj. used adverbially to denote contrast; "although") ὁ κόσμος (d.a. + n-nm-s) οὐκ οὐ (neg. +) ἔγνω, γινώσκω (viaa--3s; "not know/not understood/figured out") σε σύ (npa-2s) δέ (ch; "yet/but") ἐγὼ (nprn-1s) ἔγνω, γινώσκω (viaa--1s) σε σύ(np-a-2s) **and these have known that You sent Me;** καί (cc) οὗτοι οὗτος (near dem. pro./nm-p; ref. the 11 disciples) ἔγνωσαν γινώσκω (viaa--3p) ὅτι (cc; intro. indir. disc.) σύ (nprn-2s) ἀπέστειλας: ἀποστέλλω (viaa--2s; "sent with a commission") με ἐγὼ (npa-1s)

GNT John 17:26 καὶ ἐγνώρισα αὐτοῖς τὸ ὄνομά σου καὶ γνωρίσω, ἵνα ἡ ἀγάπη ἣν ἠγάπησάς με ἐν αὐτοῖς ἦ καὶ ἐν αὐτοῖς.

NAS John 17:26 **and I have made Your name known to them, and will make it known;** καί (cc) ἐγνώρισα γνωρίζω (viaa--1s; "to make known/point out/ explained" same as 15:15) σου σύ (nprg-2s) τὸ ὄνομα (d.a. + n-an-s) αὐτοῖς αὐτός (npdm3p; ref. the 11) καί (cc) γνωρίσω, γνωρίζω (vifa--1s; "will make it known") **that the love with which You loved Me may be in them, and I in them."** ἵνα (cs; purpose) ἡ ἀγάπη (d.a. + n-nf-s) ἣν ὅς (rel. pro./af-s; ref. the love) ἠγάπησάς ἀγαπάω (viaa--2s) με ἐγὼ (npa-1s) ἦ εἰμί (vspra--3s) ἐν (pL) αὐτοῖς αὐτός (npLm3p) καὶ ἐγὼ (compound cc&nprn-1s; "and I") ἐν (pL) αὐτοῖς. αὐτός (npLm3p)

## ANALYSIS VERSES 25-26:

1. These two verses conclude Jesus' prayer and contain no requests, but merely contain a summation of Jesus' ministry and purpose.
2. He concludes by addressing God as **"O righteous Father"**, a title emphasizing His attribute of absolute righteousness (+R).

## GOSPEL OF JOHN

3. He does so to bring to everyone's attention that it is this particular attribute of God that the entirety of His plan is governed by.
4. Though God's plan is a plan of grace, it is fully in accord with the principle of righteousness.
5. It is God's +R that is the one attribute vacant in all humanity that is necessary for men to have a relationship and understanding regarding God and the POG.
6. That Jesus has been praying for +V, it is apropos that He uses this title to make a distinction between -V and +V as He continues, "**although the world has not known You, yet I have known You;**".
7. He contrasts -V of the cosmos with the perfect ++V of His own humanity as to their each individual understandings regarding God.
8. The cosmos that is -V is that portion of mankind that comprises the vast majority of the human race.
9. He denotes that they lack any sort of real understanding regarding God in spite of all that they may say about Him.
10. **The world**, with all of its alleged wisdom and insight, does not, has not and will not arrive at the true knowledge of God. 1Cor.1:20-21; 2:8
11. **Yet**, Jesus Himself fully understands God and His plan. Joh.1:18
12. The difference between **the world** and Jesus is that the very righteousness that God demands men have in order to know Him, **the world** is void of and Jesus had and maintained perfectly throughout the incarnation.
13. It was this accomplishment in His humanity that set Him apart as the sacrificial Lamb of God in order for those that would exercise +V and believe in Him, they could have the +R of God necessary for a relationship with God. 2Cor.5:21
14. That **the world** rejects Christ as the object of faith for salvation Ph<sub>1</sub>, they truly have not figured out what God and the POG is all about.
15. Just as even -V believers that fail to isolate their STA through R<sub>B</sub>, do not have the experiential righteousness necessary to correctly understand the word of God Ph<sub>2</sub>. 1Cor.2:14
16. Because people fail to believe, they manifest -V in their rejection of the truth and manifest their ignorance of God.
17. Because Jesus' humanity was perfectly +V, He chose to maintain a sinless state and made available for Himself the entire realm of doctrine in His Person.
18. That He did nothing of His own will, but choose to execute perfectly the will of the **Father**, God's righteousness was manifested in His Person and revealed to **the world**.
19. Yet, even the vast majority of His own people to whom He was directly sent refuse to acknowledge the reality that Jesus was God incarnate, complete with +R.
20. Nothing has changed since the incarnation, as the vast majority of people still does not recognize and acknowledge Jesus as the unique Son of God.
21. The principle is that -V still has no interest or regard for operation grace.
22. The exception to the rule during Jesus time as to the majority of -V were these small band of men that accepted God's plan through Christ as Jesus states, "**and these have known that You sent Me**".
23. **These** men who had no claim to fame and nothing from the world's perspective came to believe that Jesus was the unique Son of God.

## GOSPEL OF JOHN

24. While they may have been unimpressive the fact is that they came to have the truth while **the world** continued in ignorance.
25. To this group, Jesus entrusted the realities of the POG and they became the very foundation of the Church, due to their ultimate +V and faithfulness to BD.
26. At this point, Jesus does not say that they know the **Father**, as He knows Him, but that they have full confidence in the fact that Jesus was there to reveal God and His plan to them.
27. Jesus then states that this reality has been and will continue to be accomplished through His Person in vs.26a, “**and I have made Your name known to them, and will make it known;**”.
28. The very Person and attributes of God and the POG is encompassed in His **name**.
29. Jesus revealed to them who and what God is as well as the doctrine necessary to understand how one is to operate within the POG.
30. His promise of future revelation is fulfilled through His post-resurrection appearances and the sending of God the H.S. during the Apostolic and CA period.
31. He then points out that the purpose of His revelation is so **that “the love with which You loved Me may be in them, and I in them”**.
32. The purpose of God revealing His plan to mankind is so that these men, and all students of His word by application, can enter into and experience fully **the love** of God, **love** that is denied **the world** due to -V.
33. The **love** that the **Father** had for the son was manifested due to His +V, common viewpoint and execution in the plan of God.
34. They agreed on everything, both being +R.
35. God’s love is manifested **in** the believer to the degree that the believer orients to the reality of God’s **name** as revealed through Christ.
36. Jesus encompasses the purpose of the revelation of BD with respect to believers under a two-fold tandem concept:
  - A. **Love in them**, which is technical for the indwelling and filling of the H.S.
  - B. It is the sending of the H.S. that is the expression of the **love** of God and Christ to men in the CA. Joh.14:16,17; 16:7
  - C. Christ **in them**, distinguished from the **love** of God.
  - D. This refers to the indwelling of Christ and is accomplished by the intake and application of doctrine over the years.
37. Jesus essentially proclaims that He has provided everything necessary for all of +V to have the potential of separating themselves from **the world** and to fulfill their own course in the Christian life.
38. The expressed will of Christ is that believers enter into the full blessing of God’s plan and that they have total rapport with Him in time, as well as eternity.
39. The importance of knowing God’s name, His word, possessing His glory, etc., is the full enjoyment of eternal life, both in time and in eternity. Joh.17:3