

The Lord's Prayer

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

A. Christ looks to heaven. v.1

“These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:” John 17:1 ταυτα ελαλησεν ο ιησους και επηρην τους οφθαλμους αυτου εις τον ουρανον και ειπεν πατερ εληλυθεν η ωρα δοξασον σου τον υιον ινα και ο υιος σου δοξαση σε.

“These words spake Jesus” refers back to what he had been saying in the preceding three chapters to the disciples. The next thing we see is that now he lifts up his eyes unto heaven to pray to the Father. In the original it's *eis ton ouranon*, into the heaven, **the** heaven refers to the third heaven where God the Father dwells.

And he begins with, *“Father, the hour is come;”*, using the perfect active indicative of *erchomai*. The use of **hour** is a figure of speech that doesn't speak of a definite sixty minute period of time, but simply of a period of time. The perfect tense shows that there was a beginning of an action, a progress in that action, then attaining to its culmination.

The **hour**, or period of time, that the Lord is referring to is his crucifixion. He had come into the world for this very purpose so he could pay the penalty for our sins; he was born, he grew as a man, he was called by the Father, he ministered to others, and now the time had come that he had to go to the cross to die for our sins. The Father and the Son had decided on this in eternity past, they had covenanted with each other regarding it, everything had been building up to this point, and now was its hour.

He says, *“glorify thy Son, that thy Son also may glorify thee:”*, using the aoist active imperative of *doxazo*. The imperative mood here is not the mood of command, but entreaty, which is a request. The grammar shows that the concept of this glory he's talking about here had not happened yet, but was talking about his resurrection from the dead after he had died.

“That thy Son also may glorify thee:” is found with *hina* plus the subjunctive, which introduces a purpose clause. Christ is asking the Father for the Father will glorify him for the purpose that he might glorify the Father! Everything that Christ did in this life was to glorify the Father and everything that he will be doing in eternity will be to glorify the Father. As believers in Christ we need to live our lives in such a manner that they also glorify the Father.

To **glorify** is to magnify, to exalt, to praise, to bring honor to someone, to attribute to someone qualities of goodness, greatness, worth, etc.. To glorify God is to say in effect by one's thoughts, speech, or actions, that God is the source of every good thing, that to him lies the honor that he alone is the One to whom wisdom, power, goodness, greatness, and every other good thing belongs!

The flesh always brings attention to its works, because it wants to glorify itself! Their ideas, their plans, their meetings, their works. They know nothing of God's grace. In grace it's God that does the works. Man says, “look what we have done!” But in grace we say, “look what God has done!” Grace believers understand the difference, the rest don't.

B. Christ gives eternal life to the elect. v.2

“As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.” John 17:2 καθως εδωκας αυτω εξουσιαν πασης σαρκος ινα παν ο δεδωκας αυτω δωση αυτοις ζωην αιωνιον.

“As thou hast given him power over all flesh,”. The word for **give** here is the orist active indicative of *didomi*, which does mean give in so many instances, but whenever someone of position, such as, a king, or deity is involved, then it takes on the more august term of being **granted**. Jesus Christ was granted authority by God the Father.

Power over all flesh, *exousian pases sarkos*, is authority over all flesh, or people. Authority is the legal right to exercise power, or control, over people, an area, or people living in an area, or the legal right to do something. Authority is always handed down from someone who is superior, or who is in a superior position, to someone under him. It can never be arrogated to oneself.

If one is going to minister in and over the things of God, then he must have the authority from God to do so! If one does not have the authority from God to do so, then he has no business in it. Christ was given the authority from God the Father to do many things and the Holy spirit that came upon him at John's baptism was the sign that God had granted him authority. And not just authority in one area or another, but **all authority!** “Then Jesus came to them and said, '**All authority** in heaven and on earth has been given to me.’” Matthew 28:18

God the Father granted authority to his Son, Jesus Christ, to do many things: to heal the sick, to raise the dead, to preach the gospel, to forgive sins, to control nature, to cast out demons, to give eternal life to people, to teach the Word of God, to institute a new covenant, to start the Church, to rule over Israel, to rule over the earth, to rule over the universe.

Christ was granted authority from the Father to give eternal life to all those that the Father had given to him. This is why he had to have been given the authority over all flesh. Heaven and the eternal state belong to the Father and the Son. For anyone to live eternally with the Father and the Son in heaven **they must first be granted permission to do so!** And the One who has the say so in this matter is the Father! But the Father has in turn handed down the legal right, as to gets to live with God forever, to his Son. So it is the Son, now, who determines, by virtue of the authority handed down to him by the Father, who gets to live in the eternal state. And that comes through faith in him.

“That to all whom thou givest him”, *hina pan ho dedokas auto*. The perfect tense of **giving** looks at a completed action that took place some time back in the past with continuing or existing results. The act of the Father giving a body, or group, of people to his Son took place back in eternity past. The **all** here refers to a group of people as a whole, (not everyone), as mentioned by the Lord in John 6:37, “All, that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.” **Shall come** looks at the absolute certainty of this.

“That he should give eternal life to as many as thou hast given him.” - δωση αυτοις ζωην αιωνιον. *Dose* is the orist active subjunctive of *didomi* and when used with *hina* we have the introduction of a purpose clause. The purpose behind the Father giving this immense group of people to the Son was so he could grant them eternal life.

It is quite clear here, and in John 6:37, “*All that the Father giveth me **shall come** to me; and him that cometh to me I will in no wise cast out.*”, that God has given to his Son a people; a people that he had chosen in eternity past. And he also gave to his Son the authority to give eternal life to them. And the ones that the Father gives to his Son will come to him.

The Greek has this passage as, *pan ho dedokas auto*. The KJV translates it, “*as many as thou hast given him*”, but the use of *pan* really refers to a group of people as a whole, which the NIV translates it as, “*For you granted him authority over all people that he might give eternal life to all, (pan ho dedokas auto), those you have given him.*”

C. To know God and his Son, Jesus Christ. v.3

“*And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.*” - αυτη δε εστιν η αιωνιος ζωη ινα γινωσκωσιν σε τον μονον αληθινον θεον και ον απεστειλας ιησουν χριστον.

The particle *de* connects this verse to the preceding verse, which was talking about the eternal life that the Father and the Son are giving to the believers in Christ, and here he's saying that the purpose of eternity is so that we might know the Father and the Son. In other words, Christ is telling us that the reason why we have been granted eternal life is for the purpose of personally knowing God. And as believer-priests we will have the privilege of communicating this knowledge to the rest of creation.

The word for **know** here is the present active subjunctive of *ginosko*, which has the ideas of being both a personal experiential knowledge of someone, plus an ongoing process of learning. There is no way that we can ever know God completely after just one face to face encounter with him. He is beyond all that we could ever think or imagine and it will take all eternity to know more about him. Used with *hina* plus the subjunctive mood of *ginosko* introduces a purpose clause, which tells us that eternal life is for the purpose of knowing God and this dynamic will be ongoing for all eternity.

God has granted the royal family of God one of the greatest privileges ever afforded to his creation and that is the opportunity and personal access to himself, so that we may have fellowship with the Father and the Son and learn more and more about them every moment of our eternal existence.

“*The only true God*” is *ton mono alethinon theon*, which tells us that he is the true God, the real God, the only God. All other so-called deities are false and an illusion. “*And this is the purpose of the eternal life, that they, the ones you have given to the Son, may be having an ongoing, eternal, experiential knowledge of you, the only genuine God.*”

“*And Jesus Christ, whom thou hast sent*”, *kai hon apesteilas Iesoun Christon*. To **send** is the aojist active indicative of *apostello*, the word from which we get the English apostle. It was the word used for the admiral of the navy, whom the king would send out in charge of his fleet. The apostles were like admirals over their own respective fleets, but there would be an admiral over all the others, much like we have in the U.S. Navy. The admiral was sent by the king on a certain mission and was given the rank necessary to complete his mission. And so it was with Jesus Christ, who was sent by the Father with a mission, which was to accomplish the Father's will while he was here on earth, and he was given the rank necessary to do it. He was the Chief Apostle, our High Priest, Lord of lords, king of kings and Lord over heaven and earth. After having accomplished all the work that the Father sent him to do, he returned to heaven.

D. The glorification of God. v.4

“I have glorified thee on the earth: I have finished the work which thou gavest me to do.” John 17:4 - εγω σε εδοξασα επι της γης το εργον ετελειωσα ο δεδωκας μοι ινα ποιησω.

We have the 1ps aorist active indicative of *doxazo*, to **glorify**, used with the word for I, *ego*, to draw our attention to the fact that **it was the Lord who glorified the Father** by his actions and words while he was here on the earth.

To **glorify** meant to exalt, to praise, to extol, to bring honor to someone, to attribute qualities of goodness, greatness and worth. To glorify God is to say in effect by one's thoughts, words, or actions, that God is the source of any good thing, that to him belongs the honor, that he alone is the one to whom wisdom, power and all manifestations of divine goodness, greatness, wisdom and justice belong.

The chief end of man is to know God, glorify God and enjoy him forever. But for the most part, man is not interested in that, (neither are one third of the angels); man is only interested in bringing glory to himself. It's look what I've done! Not look what God has done!

But Christ glorified the Father while he was here on the earth by finishing the work that the Father assigned him to do. And we bring glory to the Father **by finishing the work that he has assigned or us to do!** *“For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.”* Ephesians 2:10 *“For David, after he had served the purpose of God in his own generation, fell asleep, and was laid among his fathers and underwent decay;”* Acts 13:36 NASB

“I have finished the work” in the original is *to ergon eteleiosa*, which has the aorist active participle of teleioo. Now the action of the aorist participle precedes the action of the main verb and can also be translated as “having finished the work”. To **finish**, *teleioo*, meant to perfect, to complete, to finish. It meant to start a project and bring it to its completion.

Christ finished the work that he was assigned to do by the Father as per what was planned by the Father and agreed to by the Son. In this he was to come to earth to be born as a man, and that from a virgin woman, but not a human father, live a righteous life thus fulfilling the old Mosaic Covenant, institute a New Covenant, pay the penalty for all our sins by dying on the cross, be raised from the dead, receive a resurrection body, ascend into heaven and be seated, once again, at the right hand of the Father.

“Which thou gavest me to do.”, *ho dedokas moi hina poieso*. Hina plus the subjunctive, which is the aorist active subjunctive of poieo, to do, introduces a purpose clause. The Father assigned Christ his work here on earth for the purpose of doing it.

But the use of the perfect active indicative of *didomi*, to **give**, shows completed action stating that the work that the Father gave to his Son had been assigned to him in eternity past! The Father planned the work in eternity past; the Son accomplished the work in his days here on earth in the flesh; and it was the Holy Spirit who revealed to the son what the Father's will for him was.

“I glorified you upon the earth having finished, (epistolary aorist denotes that the action is present or future to the writer, but past to those who will read it), the work you had assigned for me to do.” (Expanded translation).

E. The glorification of Jesus Christ. v.5

“*And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.*” John 17:5 - και νυν δοξασον με συ πατερ παρα σεαυτω τη δοξη η ειχον προ του τον κοσμον ειναι παρα σοι.

“*And now, O Father, glorify thou me with thine own self*”, *kai nun doxason me su pater para seauto*. To **glorify** is the orist active imperative of *doxazo*, but the imperative use here is one of entreaty, an earnest request, or appeal, not a command. Christ is now requesting that the Father give him back the glory that he possessed prior to his incarnation.

The word, **with**, “*with thine own self*”, is not *sum* or *meta*, but the preposition *para*, which should be rendered as besides, or alongside. Used with the dative of location **it refers to a specific location where Christ is to be exalted to and glorified and that's alongside the Father**, that is, at his right hand, which is the position of favor.

“*With the glory which I had with thee before the world was.*”, *te doxe he eichon pro tou ton kosmon einai para soi*. This tells us that Christ possessed this glory before the existence of, not just the world itself, but before the *kosmos*, the universe, ever existed! The word **had** is the imperfect active indicative of *echo*, to have or possess something.

The imperfect tense, a customary imperfect here, tells us that this was an habitually occurring action that had been going on in the past, but that it briefly came to an end...for awhile. Christ existed in all his glory from eternity past, but he left his glory behind when he came to earth to be born a man. After finishing his work here on earth, and now that he is shortly going to return to heaven to be with his Father once again, he asks his Father for the glory back that he had left behind. And we note that it is only the Father who can glorify anyone.

With thee is *para soi*, and as we have seen, the word *para* denotes alongside of something or someone, so it's saying, **alongside you, or at your side**. This tells us that Christ's position in the celestial hierarchy was and is alongside the Father, the majesty on high, it always has been and always will be! “*And now, Father, you glorify me alongside yourself with the glory which I possessed alongside of you from eternity past before the universe existed.*”

The word for **world** is *kosmos* and it had three meanings: **one**, the system by which Satan rules over the earth; **two**, sometimes the earth itself; and **three**, the entire universe. But the first and original meaning of *kosmos* actually referred to the entire material universe that God had created.

“*Before the world was*”, *pro tou ton kosmon einai*, uses the present active infinitive of *eimi*, which is the verb of status quo used to denote existence and renders out as, “before the universe existed”. “And now, glorify me alongside yourself, Father, with the glory that I was constantly having beside you, before the universe existed”.

The preposition *pro* is used of **place**, where something is in front of something else or before it; of **time** where something occurs before something else; and of **precedence** or rank. **Before** the world was tells us that Jesus Christ, prior to his incarnation in human form, existed at the right hand of the Father in all his glory **prior** to the creation of the universe, prior to the creation of earth and man, prior to the creation of all the celestial beings!

F. The men who belonged to the Father. v.6

“I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.” John 17:6 - εφανερωσα σου το ονομα τοις ανθρωποις ους δεδωκας μοι εκ του κοσμου σοι ησαν και εμοι αυτους δεδωκας και τον λογον σου τετηρηκασιν.

The word **manifested** is the orist active indicative of *phaneroo* and meant to make known, to reveal, to be clear on a matter. Here what is being made known is the actual name of the Father. Jesus said that he had come from the Father. For us today we would say, then what's he like and what is his name? Concerning what the Father is like, Christ told them, if you've seen me, then you've seen the Father. I'm just like my Father. And concerning his name, he told them what the Father's name was.

And we notice that he manifested the name of the Father only to those that the Father had given to him. This carries with it the idea of messianic secrets. That is, there were some things that were involved in the coming of the Messiah and only those who belonged to the Messianic group were privy to those secrets. The rest were not allowed into the inside information. Hence the introduction of parables.

“To the men you gave me out of the world”, *ous dedokas moi ek tou kosmou*. To **give** is the orist active indicative of *didomi* and goes back to the statement made in verse 2 where the Lord says, *“That to all whom thou givest him”,* which has its root back in John 6:37, *“All, that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.”*, where we saw that there was a group of people that the Father had given to his Son back in eternity past under the everlasting covenant and now the reality of it is unfolding.

And we also notice where these men were prior to this time; they were in the world. The preposition *ek* shows that originally the item involved was in something, but came out of it showing a complete and total separation from it. They were in the world system, but the Father took them totally out of it and gave them to his Son. Just like he does with every believer in Christ today.

“Thine they were, and thou gavest them me; and they have kept thy word.”, *soi esan kai emoi autous dedokas kai ton logon sou teterekasin*. Now this is an interesting statement for the Lord says that these disciples were the Father's to begin with. When Andrew said that they had found the Messiah, *“The first thing Andrew did was to find his brother Simon and tell him, “We have found the Messiah” (that is, the Christ).”*, John 1:41, it indicates that they were looking for him. And if they were looking for him, it shows that they were conscious of the concept and positive toward it.

“Thine they were” is the imperfect active indicative of *eimi*, the verb of status quo. Now the imperfect tense shows a continuous activity that was going on in the past, but came to an end. So what this is saying is that these disciples belonged to the Father, and were taught by the Father, until the Lord came along in his public ministry now as the Messiah of Israel, and then the Father brought them to his Son.

We see that the Father gave certain people to his Son. *“All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.”* John 6:37 We also see that these people were taught by the Father, (concerning the Messiah), and that they will come to his Son. *“It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.”* John 6:45 *“It is written in the Prophets: ‘They will all be taught by God.’ Everyone who has heard the Father and learned from him comes to me.”* John 6:45 NIV

“*Thine they were, and thou gavest them me; and they have kept thy word.*” - *kamoi autous edokas kai ton logon sou teterekan.* To **give** is the aoist active indicative of *didomi* and not only looks at these men that had belonged to the Father, and who had given them to his Son, and are now coming to the Lord, but the fact that the Father had given them to Christ in eternity past.

Which was what was brought out in John 6:45, “*It is written in the prophets, And they shall be **all** taught of God. **Every man** therefore that hath heard, and hath learned of the Father, cometh unto me.*” The words **all** and **every man** in the Greek are both *pas*, which has the inclusive idea of a group of people, so we have, “*And they shall be **all** taught of God.*” **All**, referring to this **group of people** that the Father gives to his Son as found in John 6:37a, “*All that the Father giveth me shall come to me;*”, are the ones being referred to here as being taught of God. And the **every man** in the last clause, is still **all**, *pas*, referring to this same group of people, and these are the ones that had heard and learned of the Father, and that they are the ones who are coming to Christ.

“*And they have kept your word*” - *kai ton logon sou teterekan.* To **keep** here is the perfect active indicative of *tereo*. The perfect tense shows the beginning of an action, its progression and then a culmination that results in continuing results. It says that these men had been **taught** of the Father, and that teaching centered around his Son, Jesus Christ, the Messiah of Israel.

When Andrew said that they had found the Messiah, “*The first thing Andrew did was to find his brother Simon and tell him, “We have found the Messiah” (that is, the Christ).*”, John 1:41, tells us that they had been looking for the Messiah. To have found the Messiah indicates that they were looking for him. And if they were looking for him, it shows that they knew things about the Messiah. And if they knew doctrines about the Messiah, it shows that they had been getting teaching about the Messiah! And the Lord tells us who it was that had been teaching these men and that it was the Father!

G. The Father is the source. v.7

“*Now they have known that all things whatsoever thou hast given me are of thee.*” John 17:7 - *vuv egnwkan oti panta osa dedokas moi para sou estiv.*

The word to **know** is the perfect active indicative of *ginosko*, which speaks of a process of learning, as well as having an experiential knowledge of something. In the perfect tense it looks at the idea of a beginning of learning, a process that went on over a period of time, and then coming to the place of having an inner knowledge or assurance that something is true. Here what the Lord is talking about is that **they now know that everything that the Lord had was given to him by the Father.**

Today, after 2,000 years of Church history, we take so many things for granted, especially in Christ's relationship to God. But when the disciples saw the Lord, they saw a man. A man who looked no different than any other Israelite, but one who claimed to be the Son of God, the heir of all things, the rightful ruler of the world, the Messiah of Israel, the one sent by God, etc.. And this was before he had performed any of his miracles, walked on water, etc..

There was nothing about the appearance of this stone mason from Nazareth that would verify his claims; no white horse, no entourage, no glory, no angels, no wealth, no earthly position, etc.. “*He grew up before him like a tender shoot, and like a root out of dry ground. He had no beauty or majesty to attract us to him, nothing in his appearance that we should desire him.*” Isaiah 53:2 All they had to go on was the words that he spoke about himself.

Made even worse by all this was the disciples families and friends turning against them, not to mention the religious establishment and the government were also against Christ and them as well. But they believed the words Christ spoke to them, and kept on believing them, until they arrived at the place where they could say, “*And we believe and are sure (know) that thou art that Christ, the Son of the living God.*” John 6:69 KJV

To look at Christ in those days was one thing, but to know who he really was on the inside was another thing. Looking upon his exterior only told them he was an Israelite. But to **know** that he was the Son of God could only be realized by listening to, accepting, and believing what he was saying. And the same thing goes today. We can only know who Christ is, as well as to know him personally, by listening to and accepting by faith the doctrines pertaining to him.

The word **now**, *nun*, denotes a point in time in the present, which tells us that now they know that everything you have given me is from you, *nun egnokan hoti panta hosa dedokas moi para sou estin*. The months of learning and believing doctrine had now culminated in them absolutely knowing that Christ had been sent from the eternal majesty on high, the God of Israel, and everything Christ had was given to him by God.

“*Whatsoever thou hast given me are of thee.*”. Refers back to Christ having all authority, all power, being the heir of the nation of Israel, the only rightful owner of the land, the authority and power to raise the dead, to forgive sins, to judge, to determine who will be thrown into the lake of fire, who will go into eternal life, to heal, to perform miracles, King of kings, Lord of lords, the High Priest of God's priests, etc.. And this was not restricted to the earth and his earthly rule, but over the entire universe as well! Everything that Christ had was given to him by the Father and now the disciples knew it!

“*Are of thee*”, *para sou estin*, uses **para** with the genitive denoting the point from which an action originates telling us that these things given to Christ by the Father originated from the Father's side, or from his right hand the position of favor.

The Father's testimony concerning his Son was that he was well pleased with him. The first time we saw this was at the beginning of his public ministry, when Christ identified himself with the Father's plan for his life, when he submitted to John's baptism in the Jordan river. This was before he was sent into the wilderness for forty days. “*And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him: And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.*” Mark 1:10,11

The next time we see God testifying how pleased he was with his Son was when Peter, James and John were on the mount of transfiguration and Christ was in his glory talking to Moses and Elijah. “*While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.*” Matthew 17:5

It is apparent that the Father was pleased with his Son because he submitted himself completely to the Father's plan for his life all throughout his life. He did so even when it called for him to die a cruel death on the cross for our sins. And because of this the Father exalted Christ to the highest place of exaltation, to his right hand side in the third heaven. “*And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore, [because of this, for this reason, because Christ obeyed the Father's will for his life], God also hath **highly exalted** him, and given him a name which is above every name.*” Philippians 2:8,9

H. Positive to the Word of God. v.8

“For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.” John 17:8 - οτι τα ρηματα α δεδωκας μοι δεδωκα αυτοις και αυτοι ελαβον και εγνωσαν αληθως οτι παρα σου εξηλθον και επιστευσαν οτι συ με απεστειλας.

The Word of God came from the Father to the Son to the disciples and on to us today. *Hoti ta rhemati, **because** the words you gave to me.* *Hoti* means for or because and it is used to explain **why** the disciples believed that Christ, and everything pertaining to Christ, was from God. It was because they received by faith the words Christ gave them. And that was because they were positive to the truth pertaining to God. The word for words here is ***rhema***, which looks at certain, specific doctrines of the Bible, namely, the doctrines pertaining to God.

The same thing goes for today. The Father gave his Son the Word, the Son gave this same Word to the disciples and Apostles, who in turn wrote it down into what we call the inspired Word of God, and we have this same Word of God being preached to us today by God's men. And if people are positive to the doctrines pertaining to God and his Son, then they will accept them. If not, then they will reject them.

*“Which thou **gavest** me”, *ha dedokas moi*, has the perfect active indicative of *didomi*. This is interesting in that it's obvious that the Father gave these certain doctrines to Christ, but when, where and how did this happen? **Which brings us around to a very basic question. How, or by what means, did Christ acquire his knowledge? The knowledge of who he was and his mission in life?***

Did he retain his capacity of omniscience, when he was a baby in the womb of Mary, having full knowledge of all things from the time he was born, through infancy and on into adult life? Some Catholic scholars maintained that he had full conscious omniscience at the moment of conception.

But, then, in his conscious humanity, why did he study the scriptures every morning? *“The Lord GOD hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned.” Isaiah 50:4* *“The Sovereign LORD has given me a well-instructed tongue, to know the word that sustains the weary. He wakens me **morning by morning**, wakens my ear to listen like one being instructed.” NIV*

Some have understood this verse to refer to the prophet Isaiah, but context clearly shows that it is referring to the Messiah in his humanity. *“The Lord GOD hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord GOD will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed.” Isaiah 50:5-7* *“The Sovereign LORD has opened my ears; I have not been rebellious, I have not turned away. I offered my back to those who beat me, my cheeks to those who pulled out my beard; I did not hide my face from mocking and spitting. Because the Sovereign LORD helps me, I will not be disgraced. Therefore have I set my face like flint, and I know I will not be put to shame.” NIV*

It is very clear from this passage that the Father, the *Lord Yahweh*, woke the Son, the Lord Jesus Christ, up every morning to study the Word of God, so that he would know the doctrines needed to sustain the weary children of God with Bible Doctrine. The tongue of the **learned** in the Hebrew is *limmud*. The word denoted one who is learning, a disciple or pupil.

Israel had no organized system of education as was found in the tablet houses of Mesopotamian cultures, such as, Sumer or Babylonia, but there were forms of education under a tutor, or a prophet. If that was the case, then the name of the tutor or prophet would be found in there. But with the Lord here we do not see any mention of a prophet or tutor, as to the one who he was receiving his teaching from, but from none other than the Lord God *Yahweh* himself! “*The Sovereign LORD has given me a well-instructed tongue, to know the word that sustains the weary. He wakens me **morning by morning**, wakens my ear to listen like one being instructed.*” The Father was instructing his Son in his Word.

Some scholars have maintained that the Lord knew all things due to him being deity. And a lot of arguments could be made to defend that position, but we still have the question of why, then, did he study the scriptures? We see the Lord in the temple, when he was twelve years old, listening to the teachers there and asking them question. To **ask**, *eperotao*, meant to ask a question as to inquire into the meaning of something. “*And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and **asking** them questions.*” Luke 2:46 To **hear**, *akouo*, was to listen to their teaching.

We see that, prior to his public ministry, John the Baptist **grew**, the imperfect active indicative of *auxano*, and became **strong** in spirit, the imperfect active indicative of *krataioo*. “*And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.*” Luke 1:80

And we see the same parallel with the Lord Jesus only with one difference. The Lord **grew**, the imperfect active indicative of *auxano*, and became **strong** in spirit, the imperfect active indicative of *krataioo*, but he was filled with **wisdom**, *sophia*. “*And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.*” Luke 2:40

Wisdom, *sophia*, is the Bible Doctrine that one has learned, received, metabolized by faith, understood and applied to your life. To be **filled** has the idea that there was a beginning in all this, the adding more and more of it, unto the place that one is filled with it! Where the filling of the Holy Spirit, where one has the fullness of the Spirit, can come in a moment in time, but to be filled with wisdom is a process that goes on over a period of years.

We had seen that the word used for **words** here is *rhemata*, the accusative plural of *rhema*, “*the words which thou gavest me*”. We also see *rhema* used in Romans 10:17, *rhematos*, the genitive singular of *rhema*, where it says, “*So then faith cometh by hearing, and hearing by the **word** of God.*”

Now when we speak of the entire Word of God, the word **logos** is used. But when we speak of a specific doctrine of the Word **rhema** is used. Now in Romans 10:17 the singular of *rhema* is used telling us that we are speaking of one specific teaching in the Bible, which is the teaching about Jesus Christ. The entire context is talking about how to be saved, and how you need faith to be saved, and that faith is to be in Jesus Christ, so the unsaved need the specific doctrines pertaining to Jesus Christ, who he is and what he has done for us on the cross, to be saved.

But in this verse it tells us that the Father gave **words** to his Son using *rhema*, and we have seen that *rhema* refers to specific teachings found in the Bible, and in the accusative plural of *rhema* it tells us that this denoted several, or many, doctrines in the OT Scriptures, which tells us that the Father gave his Son certain, specific teachings, or doctrines found in the OT Scriptures for him to learn! Which introduces the idea of exactly what OT Scriptures did the Lord learn and metabolize by faith? This brings in an entirely new perspective on Jesus Christ in his humanity.

Another interesting concept is found in Luke 2:41, where the Lord and his parents went up to Jerusalem to celebrate the feast of the **passover**. “*Now his parents went to Jerusalem every year at the feast of the passover.*” And we find in this passage that he is **twelve years old!** “*And when he was twelve years old, they went up to Jerusalem after the custom of the feast.*” Luke 2:41

Now the narrative shows that after the passover feast days were over the family took off to go back home, but the Lord stayed back in Jerusalem. “*And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.*” Luke 2:43 It wasn't until they had journeyed a day they discovered that the Lord wasn't with them. They simply thought that he was in the company with them. “*But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance.*” Luke 2:44 So they spent another day journeying back to Jerusalem to look for him, two days had gone by, and because he had been missing now for three days, apparently they were looking for him in different places. “*And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.*” Luke 2:45,46

Finally they found him in the temple sitting in the midst of teachers listening to them and asking them questions. The whole ordeal was extremely **grievous** to both Mary and Joseph. It says that when they found him in the temple, in the middle of the teachers listening to them and asking them questions, they were amazed! “*And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.*” Luke 2:48

Amazed is the aorist passive indicative of *ekplesso*, which meant to be astonished, shocked, or astounded. It had the idea of something that brings shock to the system. Now they were relieved to find him after missing three days, but they were **amazed** to find him in the middle of all these religious teachers, who, themselves, were absolutely **astonished** at his level of understanding of the Word of God! “*And all that heard him were **astonished** at his understanding and answers.*” Luke 2:47

But the word used for the teachers being **astonished** is the imperfect active indicative of *existemi*, which had a wide range of meanings from being amazed all the way to losing one's mind. It meant to lose one's senses, to drive out of one's mind, to be utterly confused, amazed, or astounded. It was used in things like the reaction of men when witnessing a miracle of God. Joseph and Mary were shocked and amazed to see where they found the Lord, no less than in the temple surrounded by these high level teachers, but the teachers were totally “blown away” over the Lord's understanding into the doctrines of Scripture and his reply to their questions; probably due to his young age.

But something interesting is brought here in Luke 2:48, “*And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, **thy father and I** have sought thee sorrowing.*” Mary says to him “**thy father and I**” have been looking for you, *ho pater sou kago*, “**your father and I**” have been looking for you. Mary calls **Joseph** Jesus' father! Now ever since the Lord was born Joseph was Jesus' “father”, but actually he was his **step-father!** Even the community regarded Joseph as Jesus' father. “*And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?*” Luke 4:22 And it is here that the Lord states, at least for the first time recorded in the Word, that the eternal **God** is **his Father** by saying that he had to be about his Father's business, which centered around the temple and not around Joseph's construction business! “*And he said unto them, How is it that ye sought me? wist ye not that I must be about **my Father's business?***” Luke 2:49 So we know that at least by the age of twelve the Lord knew in his humanity that the eternal God was his true Father.

What's also interesting is that neither Joseph, nor Mary, understood what he was **saying**, (*rhemata* - in the plural denoting specific doctrines), when he said that he had to be about **his Father's** business! To the both of them they looked at Joseph as the father to the Lord, which he wasn't. He was only **Mary's husband** and Jesus' **step-father**! But when he said that he had to be about **his** Father's business, and seeing that he was doing that in the temple, it could only mean one thing – that God was his Father! But neither Mary, nor Joseph, could comprehend that. “*And **they understood not the saying which he spake unto them.**” Luke 2:50 But Mary permanently stored what the Lord said in her heart. “*And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.*” Luke 2:51*

And again in Luke 2:52 we see the Lord growing in **wisdom**, *sophia*. “*And Jesus increased in **wisdom** and stature, and in favour with God and man.*”. We know that Christ was God manifested in the flesh. But we see him now in the flesh having to learn the Word of God, as all of God's people have to do. Or else, why do we have him studying and growing in the Word and in wisdom? If he was consciously aware of, and had all access to, his infinite wisdom as deity, then why study the Word? And why, then, was there his growing in wisdom to the place of being filled with wisdom?

Or did he, like we have to, diligently study the Scriptures; applying his faith to them, like we have to do; being dependent on the Father's plan, power, provisions, protection, promises and the process that the Father chooses to bring us to perfection, just like we have to do?

Christ said in his prayer to the Father, “*the words which thou gavest me*”. The question is, did he receive these words from the Father **before** his incarnation? Or, did he receive from the Father by way of his study of the scriptures **after** his incarnation? To those who say, **before** the incarnation, then why the need for studying the scriptures? For those who say, **after** his incarnation, through studying and metabolizing Bible doctrine, then how does that reconcile with his deity? You see the problem.

The problem that many have in this area is that we are reluctant to look at and fully accept the humanity of Jesus Christ because we are afraid that somehow we will be rejecting, or diminishing, the deity of Christ! Philippians 2:6 says that Christ preexisted in the form (*morphe*) of **deity**, “*Who, being in the **form** (*morphe*) of God, thought it not robbery to be equal with God:*”. But in Philippians 2:7 it tells us that he took the form (*morphe*) of a servant. “*But made himself of no reputation, and took upon him the **form** (*morphe*) of a servant, and was made in the likeness of men:*”

Now it's interesting that it says that he was made in the **likeness** (*homoioma*) of men, but it doesn't say that he took the **form** (*morphe*) of a man. Only that he took the *morphe* of a **servant**. There are two words for **likeness**, *eikon* and *homoioma*. *Eikon* assumes a prototype where the item not only resembles it, but is derived from it. While *homoioma* resembles it, but does not come from it. Two men may resemble each other, but not have the same father. One egg looks like another egg, but does not come from the same hen. Christ was in the likeness of men, but that's as far as up the ladder as it went, as we would say. Christ had a different Father; and it wasn't Adam, it was God.

Now some have surmised that *morphe* looks at the external appearance of things, but *morphe* first of all, refers to the essence of a thing. For example, when we have *metamorphosis*, where we have a change in something, if there was an external change in something, then this would only come about if there was an internal change of that thing. *Morphe*, then, refers first to the inner essence of that thing, which shapes, or determines, its external form.

We have to ask the question, “at what point in time in his humanity was Christ consciously aware of who he was?” At conception? In the womb? In his youth? Many a scholar has considered that Christ was not born with this self-awareness of who he was, but acquired this knowledge through a **faith apparatus of perception**, which was attained by the faith-metabolizing of the OT scriptures. This makes sense, if you consider that Jesus Christ had to live by faith himself. Not only faith in the Father, as we have noted before, but faith embracing the whole concept from the beginning of his physical life to the end on the cross, Hades, his resurrection from the dead and ascension into heaven.

Think of the significance of this concept of spending years in Bible doctrine, learning category after category of pertinent doctrines, by faith believing them, where they go into the human spirit, where there they are cross referenced and tied together like building blocks, fitting together until the picture becomes complete to the place where one realizes, one knows who one really is, where he fits into the plan of God and what his purpose in life really is. Just like we have to do!

The recording of various significant events concerning Christ's life can also be interpreted as evidences of this scenario. Christ being in the temple at twelve years of age. Going down to the Jordan river to submit himself to John's baptism, thus identifying with the Father's plan for his life. At which time the heavens opened up and the Father spoke audibly from heaven that this was his beloved Son in whom he was well pleased. This would have been a vindication of Christ's faith.

We have another interesting concept going on in Matthew 4:3, where the devil came to tempt the Lord. He said, **if** you are the son of God, “*And when the tempter came to him, he said, **If thou be the Son of God, command that these stones be made bread.**”*. The word for **if** is a first class condition of **if**, which is, **if something is true and it is**.

But there is another use of the first class condition and it is, **if something is true, and let's assume it is true for the sake of the argument or discussion**. Christ is around thirty years old here and he knew that he was the Son of God at least before he was twelve years old. Now the devil isn't overtly stating that he **is** the Son of God, but is **putting him to a test by way of demonstration, where he will prove his belief that he is God's only begotten Son, by turning stones into bread!**

The Church has been trying to understand from the beginning the nature of Christ as to him being both man and God. The doctrine of the **hypostatic union** is the theological term for this, but even in it various church groups over the centuries have interpreted, or emphasized different terms in it. Some groups have backed away from emphasizing his **deity** for fear of diminishing his humanity. And other groups have backed away from emphasizing his **humanity** for fear of diminishing his deity!

When the second member of the trinity left heaven to become a man, he left behind his throne and glory, but what else did he leave behind? The personality is what I refer to as being the uniqueness of Christ. He is coequal and coeternal with the Father and the Holy Spirit, but the personalities of each are different and unique, just as all our personalities unique and different. So the trappings of deity would have been left behind in heaven, but it would be his personality, which had existed from eternity past, that now existed in the body of a man.

This might help us in understanding why did Christ study the scriptures each day? Maybe this was one of the situations, or limitations, that came along with being a man! Along with other things like getting tired, having to eat food and drink water, which deity wouldn't have to do, sweating, going to the bathroom, etc.. And maybe having to study to get doctrinal information is also a part of that.

“For I have given unto them the words which thou gavest me; and they have received them,” - hoti ta rhemata ha dedokas moi dedoka autois kai autoi elabon. We have the perfect active indicative of *didomi* used twice for the **giving** of the doctrines, and the aoist active indicative of *lambano* used for the disciples **receiving** the doctrines that the Lord gave them.

The receiving of the doctrines Christ taught them demonstrated their positive volition toward truth and the things of God. Even though they had come from different backgrounds and walks in life, they were all positive to doctrine, toward truth. All of humanity can be divided up between those two concepts, those who are positive to truth and those who aren't.

John 6:37-71 is a commentary on this very thing. There was a large group of people following the Lord around, but not all of them were positive to doctrinal truth. There were those who tagged along to see all the great miracles. I guess it was something for them to do in those days; a spectacle of sorts. Then there were those who went along with them, perhaps to get a free meal. But when the Lord made his statement about his flesh and blood, John 6:56, *“He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him”*.; it offended most of them and they peeled off.

It was then that the Lord asked if they were going to go away also to which Peter replied no, that he had the doctrines of eternal life! *“Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.”* John 6:68

“And have known surely that I came out from thee,” - kai egnosan alethos hoti para sou exelthon. To **know** is the aoist active indicative of *ginosko*, which looks at a progression in knowledge. One does not get to the place of fully knowing, or having an understanding into something just in one session of learning. But it comes about over a period of time of learning one thing after another until one gets to the place where they truly know it.

The addition of the word *alethos*, **truly**, tells us that the disciples weren't faking this; they knew for a fact that the Lord had come from the eternal Father in heaven. In fact, with the use of *para* it tells us that he had come from the side of God. And this was a very important break though of knowledge for them to have. To look at this carpenter, or stone mason, from Nazareth and recognize that he was no ordinary man, but that he had been sent to them by the eternal God of Israel was a major breakthrough.

And how did they come to the place of knowing this? It wasn't because of his appearance, for in his humanity there were no trappings of deity, no glory, no entourage, no white horse, no angels with trumpets announcing his presence wherever he went. None of those things that one would normally expect if God was walking the earth.

One time, when he was walking along with his disciples, he asked the question, *“Who do people say I am?”* They replied, *“Some say John the Baptist; others say Elijah; and still others, one of the prophets.”* Mark 8:27,28 Then he asked the disciples who they thought he was, to which Peter replied, the Messiah. *“But what about you?” he asked. ‘Who do you say I am?’ Peter answered, ‘You are the Messiah.’* Mark 8:29

So how did they acquire this insight into the true nature of Jesus Christ? It wasn't through logic using **rationalism**; it wasn't through **empiricism** using observation; **it was through being receptive to the doctrinal truth that the Lord was giving them!** They perceived the truth about Jesus Christ by faith and because they were receptive to truth about God!

“And they have believed that thou didst send me.” - kai episteusan hoti su me apesteilas. To **believe** here is the orist active indicative of *pisteuo*. There are three modes of perception by which one can ascertain the reality of something, that is, whether it is true or not, and to gain insight into the true nature or meaning of something. **Empiricism, rationalism** and **pisticism**. These three modes of comprehension are the inner soul's point of contact with the outside world in determining what is real and what is not.

The first one is **empiricism** by using the five senses of sight with the eyes, hearing with the ears, taste with the mouth and tongue, smelling with the nose and feeling with the skin. The primary one used is observation with the eyes.

The second one is **rationalism** where one used the mind to reason things out. Under rationalism strict principles of logic are adhered to so one can arrive at a correct conclusion. Rationalism is used in science, carpentry, engineering, cooking, linguistics and in every other pursuit in life. It is even used in Christianity and is called the doctrinal rationale.

These are the two approaches of perception that science and other endeavors hold to in the pursuit of comprehending what is real and what isn't. And they are bonafide approaches when dealing with the seen and unseen material world. But they cannot help us when trying to ascertain what is true in the unseen spiritual world!

And that's where we get into the third mode of perception and that is **pisticism**! Pisticism is where we accept something as being true by faith. Two plus two equals four, whether I believe it or not. I can **reason** it out in my mind and accept it as being true. Or, I can use my eyes and **observation** and add two oranges to two other oranges and count four. Either way, I arrive at the truth.

But in the spiritual world pertaining to God, Christ, heaven, etc., there is no way that you can prove it to be true by using empiricism, or rationalism. **You must accept it as being true by faith!** Now after one has accepted the premise of these things, and more, by faith, then all sorts of empirical proofs will be showing up on our journey of faith. And all sorts of doctrinal rationalism will be used in building one's doctrinal insight into the Word of God. But faith is always the foundation of it all.

The Christian believes that God will provide all his needs according to what God has promised. *“But my God shall supply all your need according to his riches in glory by Christ Jesus.”* Philippians 4:19, and this is born out to be true countless times over his life. The Christian believes that God, as he has promised, will never leave him, nor forsake him, and this is **proven** to be true every step in his journey in life. *“Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.”* Hebrews 13:5 And because of that the Christian can **rationalize**, if God is never going to leave me, and if God is always going to provide my needs, **then I can live a life without fear!** *“So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.”* Hebrews 13:6

So the disciples here believed that not only did Jesus Christ come from the right hand of the Father, but he came to earth with on a **mission!** The orist active indicative of *apostello* was to be sent on a specific and important mission. Now there was no way that anyone could arrive at that insight by **rationalism**, nor by **empiricism**, using the mind or the eyes. They came to that insight into the truth of the matter **by faith!** And they did so because they were receptive and positive to doctrinal truth! And when they did, they had the inner witness that it was true!

I. Christ prayed for the elect. v.9

“I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.”
John 17:9 - εγω περι αυτων ερωτω ου περι του κοσμου ερωτω αλλα περι ων δεδωκας μοι οτι σοι εισιν.

“I pray for them:” - *ego peri auton eroto*. To **pray** is the present active indicative of *erotao*, which is also translated as to **ask**. It is a request, or a petition, one makes to another individual, but there are two types of petitions. **Aiteo** would be used when the petitioner is in an inferior position. Such as, a subject making a request to his king. While **erotao** is used when the petitioner is on equal footing with the one to whom he is petitioning.

This is very significant because when Christ uses the word *erotao* concerning his prayer request to the Father, he is saying that he is on equal footing with God, that is, **he is equal to God!** **Erotao** shows Christ's equality with God; something no angel would ever think of. It is also the reason why the Jews wanted to stone him **because they knew that he was claiming equality with deity**. *“I and my Father are one. Then the Jews took up stones again to stone him. Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.”* John 10:30-33 **To deny the deity of Christ is heresy.**

The word **for** in the passage is *peri* and it deals with certain matters being discussed at hand and can be translated as concerning. *“I am asking concerning them”*. It designates the center around which an activity is taking place. The **activity** is Christ's request to the Father, and the **center** around which this is taking place are the elect; the disciples that the Father had given to his Son.

“I pray not for the world,” - *ou peri tou kosmou eroto*. *“I am **not** asking, or praying, concerning the world”*. The use of the emphatic negative, **ou**, makes it quite clear that the Lord is only praying for the ones that the Father gives him, not for the world! *“I concerning them am praying: not concerning the world am I praying.”*

The requests of Christ concerning himself:

For God to glorify him with the glory he had before his incarnation. v.1

To go back to his place alongside the Father at his right hand on the throne. v.5

The requests of Christ concerning the elect:

That the Father would guard us while we're here in the world system. v.11

That we may be one as the Godhead is one. v.11

That we might have Christ's joy made full in us. v.13

That the Father would guard us from Satan. v.15

That the Father would sanctify us in Bible Doctrine. v.17

That we would be perfected in unity. v.23

That we would go to be with Christ to behold him in his glory. v.24

But Christ's request to the Father was not limited to just the disciples he had back then, but to all who come to believe on Christ through their communication of the Word. *“Neither pray I for these alone, but for them also which shall believe on me through their word.”* John 17:20

“But for them which thou hast given me;” - *alla peri hon dedokas moi*. This theme that we have been given to Christ by the eternal God in heaven is repeated throughout the NT. The use of the conjunction of contrast, *alla*, states that this prayer of Christ is inclusive and exclusive. **Inclusive** in that it is only for those the Father has given to his Son. And **exclusive** in that the rest of the world is excluded from it. Christ is praying for the elect, those chosen by the Father and given to him. *'I am asking concerning them. I am **not** asking concerning the world. But concerning the ones you have given to me.'*

To **give** here is the perfect active indicative of *didomi*. It denotes the permanence of this action telling us that we are God's gift to his Son, as well as he is God's gift to us! And the action of giving not only tells us that it was a permanent act, but an act of grace as well. “All that the Father **giveth** me shall come to me; and him that cometh to me I will in no wise cast out.” John 6:37

“For they are thine.” - *hoti soi eisin*. The verb **they are**, *eisin*, is the present active indicative of *eimi*, the verb of status quo, which shows the status of these men and other believers to follow, in that they belong to God and he has given them to his Son.

“For they are yours”, and as such, God has a plan for their lives; a plan that encompasses all eternity. And Christ always ready, willing and able to accomplish whatever the Father's will and plan is, prays that God's will be accomplished concerning the elect.

J. The sharing of the Father and the Son. v.10

“And all mine are thine, and thine are mine; and I am glorified in them.” John 17:10 - και τα εμα παντα σα εστιν και τα σα εμα και δεδοξασμαι εν αυτοις.

“And all mine are thine, and thine are mine;” - *kai ta ema panta sa estin*. The word **mine** is the possessive pronoun *emos* – my, or mine. It used to denote that something belongs to someone, that it is his possession, or property, such as, “my things, my property”. *Ta ema panta*, *all mine*, translates out to, “all my things”. He's saying, “all my things are yours”.

And he says that, “and thine are mine” - *kai ta sa ema*. Which is to say, “and your things are mine”. “All [things that are] mine are Yours, and all [things that are] yours belong to me;” John 17:10a Amplified Bible. “All I have is yours, and all you have is mine.” NIV

What Christ is saying is that everything that belongs to the Father, whatever the Father has, is that which belongs to him. And that everything He has belongs to the Father. And the concept is left general with the use of **all things** to encompass all things in heaven and on earth. No such sharing arrangement between God and angels.

“And I am glorified in them.” - *dedoxasmai en autois*. To **glorify** is the perfect passive indicative of *doxazo*. To **glorify**, in the sense of **having glory**, is to have radiance, splendor and majesty of person, which was interrupted when Christ became a man on earth; to be **glorified** by others is to receive honor and praise from someone else.

“I am glorified in them”, or, “I am glorified **by** them”, tells us that the disciples believed everything that the Lord had to say about himself and the Father, that he was the Son of God, the Redeemer of the world, the Messiah of Israel and that they had placed their full faith and trust in him as their Lord and Savior. They believed it, accepted it and placed their lives on it, thereby glorifying the Lord.

K. Christ's departure from the world. v.11

“And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.” - και ουκ επι εμι εν τω κοσμω και ουτοι εν τω κοσμω εισιν και εγω προς σε ερχομαι πατερ αγιε τηρησον αυτους εν τω ονοματι σου ους δεδωκας μοι ινα ωσιν εν καθως ημεις.

“And now I am no more in the world,” - *kai ouketi eimi en to kosmo*. I **am** is the present active indicative of *eimi*, the verb of status quo, but it is a special used of the present tense called the futuristic present, which is used to denote a condition that is still yet future, but put it in the present to stress the certainty of it occurring.

In the **world**, *en to kosmo*, locative singular, in the sphere of the world, refers to this earth and all that is on it. The Lord says that he no longer exists here in the world, which tells us that even though at the moment he still is in the world it is of such a certainty that he is going to leave here and go back to his Father in heaven, it is viewed as a fact, even though it is in the present tense.

“But these are in the world,”, *kai autoi en to kosmo eisin*. Jesus Christ is going to soon leave the earth and go back to his Father in heaven, but in so doing he will be leaving his disciples behind in a place full of demons and madness; a place of diabolical hatred and hostility toward them. The thought of the Lord leaving them alone left them all sad. *“But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you. But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart.”* John 16:4-6

But the Lord comforted their grief at the prospect of being left alone in this life, which applies to all of Christ's flock on earth as well, with the promise that he was going to send the Holy Spirit to them, and us, to comfort us, even calling him the **Comforter**! *“Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.”* John 16:7

“And I come to thee.”, *kago pros se erchomai*. With the use of *pros* it tells us that the Lord is about to depart earth and be face to face with the Father. And as such, the safety and well being of those he loves is the greatest concern that the Lord has at this time, so he goes to the Father in prayer with certain requests concerning us. Which is what we have to commend to all those we love and have to leave behind, when it is our time to die and be with the Lord.

The word **commend**, or **recommend**, means to mention, or confidently state something, worthy of confidence that others can place their trust in. The Lord had to leave behind on earth those he loved, but the same thing has occurred with millions and millions of believers, who upon the prospect of their own death, have had to leave behind those they love! What do you say to them to comfort them? There is nothing the dying believer can do for those he is leaving behind, but there is something he can do and that is tell them about the Comforter!

We always think of our sorrow over the death of losing someone we love, but what do we do when it is our time to go and we have to leave those we love behind? This is where we have to apply the statement of the Lord concerning the Holy Spirit, who as our Comforter, will comfort our loved ones in our absence.

“Holy Father, keep through thine own name” - *pater hague tereson autous en to onomati sou*. We have the use of the aoist active imperative of *tereo*, which meant to watch over, to keep, to protect, to guard, to preserve, to maintain a watchful care. This reveals the Lord's heart for the ones he loves, because the Lord is shortly going to return to heaven and leave behind those he loves, so he asks the Father to watch over them, and us, and protect us from getting caught up in sin, from Satan, his demons and this evil world system. Which we also see reflected in the disciple's prayer in Matthew 6:13, “*And lead us not into temptation, but deliver us from the evil one.*”

“Those whom thou hast given me,” - *hous dedokas moi*. In the preceding clause we have *autous*, the accusative masculine plural of *autos*, “*keep **them** by thy name*”, and here we have *hous*, the accusative masculine plural of the relative pronoun *hos*. The subject of both words refers back to the **disciples, and to all who believe on Jesus Christ**. And once again the Lord brings out the fact that these disciples, and all others who believe on him, **are the elect chosen by the Father and given to his Son back in eternity past** by the use of the perfect active indicative of *didomi*.

“That they may be one, as we are.” - *hina osin hen kathos hemeis*. *Hina* plus the subjunctive mood introduces a purpose clause. Christ's prayer to his Father in this matter of keeping us is being done for the purpose of us being one with each other as he and the Father are one. Oneness deals with the idea of unity. Now all believers in Christ are positionally one due to our union with Christ and each other, but this gets into the idea of our attitudes toward each other and our walk in life. Even the Old Testament testified to the unity of the brethren. “*A Song of degrees of David. Behold, how good and how pleasant it is for brethren to dwell together in unity!*” Psalm 133:1

But it is Satan, due to his rebellion against God and his hatred of everything that God does, is always trying to divide the brethren. He does this through the introduction of false doctrine among the brothers, by injecting strife, old sin nature activity, lack of forgiveness, creating discord, etc..

But for us to have **unity** among each other there must first be the accurate teaching of the Word of God and our adherence to it. And even when there are things, and they should be minor things, that we disagree on, then the mental attitude of *agape* love brought about by the filling of the Holy Spirit and the knowledge that we have all been accepted by Jesus Christ and his Father will carry us through our petty disagreements and maintain unity.

But we should not be fooled by Satan's false concept of unity where he seeks to bring all Christians under the umbrella of a one world super church, namely the Roman Catholic Church just to show that we are not divided brethren. Belonging to a particular denomination is not how we bring about oneness among the brethren. That is brought about by us living in the filling of the Holy Spirit, loving Bible doctrine and maintaining an *agape* mental attitude toward each other. If we're in fellowship with God each day over his Word, then we will be having fellowship with each other.

Some of the things involved that each believer must practice to have an active dynamic of oneness with another believer are: forgiveness – if one hasn't been operating by *agape*, then forgiveness needs to be applied in all cases. Being constantly filled with the Holy Spirit, who brings about love, joy, peace, etc., in our souls. Having the same mental attitude and love of grace, faith and truth. Having the same mental attitude toward carnality, worldliness, religiosity, things of the devil, etc.. It's vital that we are on the same page concerning these things and spending time with the Lord each day. If two believers have the same attitude toward these things and are spending time with the Lord, how can they not help have communion, therefore oneness, with each other?

L. Judas, the son of perdition. v.12

“While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.” John 17:12 - στε ημην μετ αυτων εν τω κοσμω εγω ετηρουν αυτους εν τω ονοματι σου ους δεδωκας μοι εφυλαξα και ουδεις εξ αυτων απωλετο ει μη ο υιος της απωλειας ινα η γραφη πληρωθη.

“While I was with them in the world,” - *hote hemen met'auton en to kosmo*. The imperfect active indicative of *eimi*, the verb of status quo, which denotes a continuous activity that was taking place in the past that came to an end. But we note that he is still in the world. The grammar of the passage looks forward so much to Christ going back to his Father in heaven to be at his right hand side again, that he is speaking as if he is already there! *Meta*, **with**, denotes being in their company.

“I kept them in thy name:” - *ego eteroun autous en to onomati sou*. The imperfect active indicative is used again with the verb tereo, to keep, to guard, to maintain a watchful care over them, as a shepherd would watch over his sheep; and this while he was with them here in the world. He is telling the Father that he had maintained this watchful care over the sheep while he was here in the world, but now that he is going back to the Father he's asking the Father to be watching over them.

He says that he kept them in the name of the Father, *Yahweh*, but in v.11 he says that the name that he has, *Iesous*, was given him by the Father. Remember, when the Lord was about to be born, God sent an angel to Joseph, the Lord's step-father, to tell him to name the child Jesus. *“But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.”* Matthew 1:20,21

As we have seen before, the Lord carried the name of the eternal God. A name wasn't merely a label placed on someone to identify him, but that it was an indispensable part of the personality! So much so, that one can say that a man is constituted of a body, soul and his personal name. Who he was as a person, his power, will, position, character, etc., were all wrapped up in his name.

The Greek *Iesous*, from which we get in the English, *Jesus*, comes from the Hebrew *Yeshua*, which was derived from *Yehoshua* by the dropping of the **h** and **o**. And the word *Yeshua* comes from two words: *Yah* and *Shua*. *Yah* was the name of God, and the word *Shua* meant to save, to deliver, or to heal. So *Yahshua*, or *Yeshua*, meant *Yah's salvation, Yah's deliverance, or Yah's healer*. And that's exactly who Jesus Christ is.

So what did it mean to be protected, kept, or watched over by the Father's name, or the Son's name, which he got from the Father? To the Greek back then, the name of their deity, whether it was on their house, or used as a part of their personal name, or placed on their ships, meant that the individual was under the protection of that deity! The Greeks believed that unless one of the cosmic powers had names they were just that – cosmic powers. It was only when they learned their names that they acquired personality, history and myth. It was then that they became their deities, whom they could worship. But by the learning of their names, they found out that these deities had to grant their requests! So all they had to do was ask for things in their names and they would receive them. And something else, it meant that they now, individuals as well as prophets, lived under the watchful eye and protection of these deities. That's the background for the matter of the name used here in watching over us.

*"I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled." - ephulaxa kai oudeis ex'auton apoletō ei me ho huios tes apoleias hina graphē plerothē. **Kept** is the aojist active indicative of *phulasso* and it speaks of the activity of the watchman whose job is to protect the rest of the troops at night while they are asleep. More specifically, it was used of the shepherd, who kept watch over the flock entrusted to him.*

This relationship to Christ and his sheep, the Church, was brought out in, *"I am the good shepherd: the good shepherd giveth his life for the sheep."* John 10:11, *"I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."* John 10:14-16

Lost is the aojist middle indicative of *apollumi*. In the middle voice *apollumi* meant to perish, or to be destroyed. The Lord said of Judas that it would be good for him that he had never been born. *"The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born."* Mark 14:21

It was Judas, who was one of the original disciples, that betrayed the Lord. *"And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me."* Mark 14:18 This betrayal of the Lord was of his own initiative. Which establishes his volitional freedom in the matter, even if it was totally negative. It was he who sought out the chief priests to see how much he could get for turning the Lord over to them and finally agreed on the price of thirty pieces of silver. *"Then one of the twelve, called Judas Iscariot, went unto the chief priests, And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray him."* Matthew 26:14-16

We know that Judas was unsaved all along, not only because he betrayed the Lord to the religious authorities, but also because Satan himself actually entered into Judas! *"Then entered Satan into Judas surnames Iscariot, being of the number of the twelve."* Luke 22:3

The actual handing over the Lord to the priests took place in the garden of Gethsemane. *"And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast. And forthwith he came to Jesus, and said, Hail, master; and kissed him. And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him."* Matthew 26:46-50

Judas regretted what he had done afterward and tried to return the money to the priests, who totally rejected it. So he took the money, threw it into the temple and went out and hanged himself. *"Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself."* Matthew 27:3-5

To show their hypocrisy the chief priests would not take the money to use as part of the temple funds because it was **blood money!** So they used it to buy a plot of land to bury strangers in! But it was **they who paid the blood money!!** *"And the chief priests took the silver pieces, and said, 'It is not lawful for to put them into the treasury, because it is the price of blood.' And they took counsel, and bought with them the potter's field, to bury strangers in."* Mt. 27:6,7

The **son of perdition** is *ho huios tes apoleias*. Now the word *apoleias* denoted all that was related to destruction, perdition, the lake of fire, the eternal judgment on angels and men. So this is connecting Judas to that whole concept. We see derivative of the word also used in Revelation 9:11, “*And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.*”

The term **son** does mean a member of a family, a direct descendent from a man, but it also refers to in a broader sense of association, that one is associated with a person, a social or political group, a teaching, or a concept. Here the concept is **destruction**, *apoleia*.

The word **sons**, בְּנִים, *benim*, had several meaning:

A literal son or grandson.

An heir.

A descendent.

A son or daughter.

Other relationships.

Belonging to a tribe.

Belonging to a people.

Belonging to a place or land.

Belonging to a group.

Classifying men in different ethical or moral groups.

Membership in certain social or professional groups.

A person's age, or a period of time.

A student of a particular philosophy, or a particular teacher.

In the realm of creation or reproduction, the son was the reproduction of another man.

The nature and character of the person mentioned and even their source and origin.

A figurative expression identifying the word sons with the noun mentioned.

It's of interest that the same exact term is also used of the antichrist! “*Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; - ο υιος της απωλειας.*” 2 Thessalonians 2:3 In fact, the only times this term is used in the NT is of **Judas** and the **antichrist!** And **both are the sons of destruction**. And in **both cases Satan enters into them!**

We see this concept of **destruction** mentioned again in Revelation 17:8,11, “*The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.*”

“*That the scripture might be fulfilled.*” - *hina graphē plerothē*. Hina plus the aorist passive subjunctive of pleroō tells us that something was done for a purpose. Some have thought this refers to the prophecy in Psalm 109:9, “*Let his days be few; and let another take his office.*” Lest people think that this somehow wasn't fair, we need to remember that Judas was identified as the son of perdition, which showed that he belonged to a certain group, idea, or concept. We also need to remember that there was an air of familiarity between him and the priests that he betrayed the Lord to. How far back did his identification go, at least with an idea, we do not know.

The Lord knew from prophecy that there would be one who would betray him. “*Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me.*” Psalm 41:9 And he knew that it was Judas Iscariot who would betray him. “*Jesus answered them, Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.*” John 6:70,71

When Christ quoted Psalm 41:9, he left out the part about him being a close friend or trusting in him, for he never trusted in Judas, nor anyone else for that matter except the Father, nor was Judas ever his friend. But the part about sharing his bread and dealing a blow to him, a martial arts rear kick, fit the situation. “*I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.*” John 13:18

The background for v.18 goes back to John 13:2 where it talks about the devil had **prompted** Judas to betray the Lord. Literally, to have thrown the idea into the heart of Judas, βεβληκοτος εις την καρδιαν, *beblekotos eis ten kardian*, using the perfect active participle of ballo. “*And supper being ended, the devil having now **put into the heart** of Judas Iscariot, Simon's son, to betray him;*”

The word *ballo* meant to throw, to cast, to set in a place, to scatter on the ground. It has the idea of taking an item, whatever it is, and tossing it to another place. **Here the item being tossed is an idea, an idea that was in Satan's mind, and he tossed or placed it into Judas' heart!**

And later down in v.11 the Lord brings out that he knew that one of the disciples was going to betray him, he knew who it was and he knew that not all of the disciples were clean, that is, saved. “*For he knew who should betray him; therefore said he, Ye are not all clean.*” John 13:11 The foot washing ceremony that he performed was analogous for the need of born again believers in Christ to confess their sins to God, due to being defiled in this life. “*If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.*” 1 John 1:9 But the **cleansing**, that is *louo* – a bath, spoke of **salvation**. “*Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.*” John 13:10

In John 13:1, the Lord said that it was time for him to **depart** this world and to go be with the Father. “*Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.*” John 13:1 The word for **depart** is *metabaino* and it meant to change residence, to move from one house to another. He was going to depart **out of the world** and go back to the Father in heaven to be face to face, pros, with him once again.

The action of the perfect participle of ballo, putting the thought to betray the Lord into the heart of Judas by the devil, had already occurred sometime before this and had come into a state of being. Now he was looking for an opportunity to do it. And here he was in their midst, pretending that he is one of them, going along with the whole thing waiting for the opportunity to betray him.

We should never underestimate the power of Satan in these matters. Hence the reason for the disciple's prayer for protection from the evil one. What power? The ability to place an idea, a thought, or feeling into the minds and hearts of people. He put an idea into Judas' heart, which he acted upon, and he put an idea into Peter's mind, which he acted upon in rebuking the Lord. Satan's idea found fertile ground in Judas' unsaved heart, he acted on it, and betrayed the Lord for money. **We must always be on guard over the thoughts we allow to come into our minds!**

M. Christ's joy fulfilled in us. v.13

"And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves." - John 17:13 - νυν δε προς σε ερχομαι και ταυτα λαλω εν τω κοσμω ινα εχωσιν την χαραν την εμην πεπληρωμενην εν αυτοις.

"And now come I to thee;" - *nun de pros se erchomai*. The word for **come** here is the present active indicative of *erchomai*, but it's what is referred to as a futuristic present, where the present is used to state something that is going to occur in the future, yet the action is so certain that it is viewed as already happening.

To you, uses the preposition pros to denote the personal aspect of it all. Christ is not just going back to heaven, nor is he just going back to his throne, but he is going back **to be with his Father**.

"And these things I speak in the world," - *kai tauta lalo en to kosmo*. We have the present active indicative of *laleo*, to say or speak, and *en* plus the locative use of kosmos. The locative use tells us that the activity being noted is being done in the sphere of something. Christ is saying these things while he is in the sphere or location of the world. "I am coming to you now, but I am saying these things in the sphere of the world."

"That they might have my joy fulfilled in themselves." - *hina echosin ten charan ten emen pepleromenen en autois*. Hina plus the subjunctive introduces a purpose clause. Christ has been saying these things openly in prayer to the Father, not privately, so the disciples could hear, for the purpose that his joy might be fulfilled in them.

The content of his prayer centers around them knowing: **one**, that he wants them to know the true God and his Son, Jesus Christ; **two**, of seeing Christ glorified at the right hand of the Father; **three**, that the Father had given them to Christ; **four**, how the Father will protect them after he has gone; **five**, how they will be in glory with Christ; **six**, their oneness with Christ and the Father; **seven**, how the world hates them, but the Father and the Son love them; **eight**, how they do not belong to the world; **nine**, how they will be sanctified (set apart) by the Word; and **ten**, how they will spend eternity with both the Father and the Son.

Now, in view of all that Christ had said in his prayer to the Father, which they all heard, and by adding their faith to it, they will have the full measure of Christ's joy in them. Our position in Christ, because of our faith in him, our relationship to God the Father through Christ, our spending eternity with the Father and the Son in everlasting peace and harmony, the knowledge we are greatly loved and chosen is the basis for our joy in Christ.

We see this concept of joy and peace being found when we combine faith with what the Lord said to us in John 16:33, "*These things I have spoken unto you, [for the purpose] that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.*"

And again in Romans 15:13, "*Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.*". We see that what is in view here is joy and peace, along with hope further down in the passage, and they are to be found "***in believing***", that is, in the sphere of the exercising of faith in the Word of God. **The fantastic spiritual life that God has provided for his people is found within the sphere of faith in the Word of God!**

N. Hated by the world. v.14

“I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.” - John 17:14 - εγω δεδωκα αυτοις τον λογον σου και ο κοσμος εμισησεν αυτους οτι ουκ εισιν εκ του κοσμου καθως εγω ουκ ειμι εκ του κοσμου.

“I have given them thy word;” - ego dedoka autois ton logon sou. This concept certainly differentiated the disciples from the rest of the world's people, even the people of Israel, the fact that it was them to whom he gave the Word. The rest of the world were given parables. To **give** is the perfect active indicative of *didomi*, which meant to give or to grant.

The disciples, not the world, were given to Christ by the Father. They, not the world, were given eternal life. They, not the world, were chosen by the Father and the Son. Christ revealed the Father to them, not the world. He prayed for them, not the world. He protected and kept them safe, not the world. And he gave them, not the world, the direct teaching of the Word of God.

“And the world hath hated them,” - kai ho kosmos emisesen aoutous. Hatred is a violent and destructive emotion that goes way beyond anger. It has a variety of expressions, such as, cruelty, spite, contempt, rejection, persecution, insults, and what we call hateful treatment. It is the motivating emotion that leads to murder and was the angry, violent emotion behind Cain murdering his brother Abel.

“Because they are not of the world, even as I am not of the world.” - hoti ouk eisin ek tou kosmou, kathos ego ouk eimi ek tou kosmou. The first word **because**, *hoti*, answers the question why that would arise from the Lord's previous statement that the world hates his disciples. **It is because they do not belong to this world!** The world loves its own and it demands conformity to its viewpoints and practices. As readily seen in America today by forcing “political correctness” upon all people, and the rage of the crowd against Christians who hold to divine viewpoint, that is, the will and mind of God.

The word **of**, “*of the world*”, is the preposition ek and should be taken here in the sense of belonging. **Believers in Christ do not belong to the world**. And with the emphatic no, *ouk*, it is a very strong statement. In fact, the world loves its own and it hates those who are not a part of it. And to go beyond that, **the world belongs to Satan!** He took it over when Adam and Eve sinned against God and all those people on earth, who have not been born again through faith in Christ, belong to him!

The disciples of Christ, and all other believers in Christ, because of their faith in Christ, were now identified with Jesus Christ and all that goes with that. It means that the rage and hatred, the unfathomable negativity that the world, under the rule and power of Satan, has for Christ was now going to be directed toward his disciples. And the same thing is here today.

As the **Lord** told us, *“If the world hate you, [and it does] ye know that it hated me before it hated you. If ye were of the world, [and you're not] the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.” John 15:18,19* And as the Apostle **John** wrote, *“Marvel not, my brethren, if the world hate you.” 1 John 3:13*

We were in the world, but the Holy Spirit took us out of the world and brought us to a saving faith in Jesus Christ. We are still in the world physically, but we are no longer a part of the world. *“Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:” Colossians 1:13* The world's hatred of Christians shows that they no longer belong to it.

O. His prayer for our protection. v.15

“I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil.” John 17:15 - ουκ ερωτω ινα αρης αυτους εκ του κοσμου αλλ ινα τηρησης αυτους εκ του πονηρου.

“I pray not that thou shouldst take them out of the world,” - ουκ ερωτω ινα αρης αυτους εκ του κοσμου. The word for **take** is the aorist active subjunctive ofairo, which means to lift, to take, to carry away. Used with the preposition ek, out of, it meant to be taken out of something, (the world), totally removed from it to be taken to heaven.

The simplest escape from the anger of the world is to be taken out of the world the moment we believe on Christ. But this Christ did not ask for. It would be much easier on all of us to be taken out of the world, so that we would not have to be exposed to its evil, its hostility, to its temptations. But we have to stay here because each believer has a mission to fulfill at his/her appointed time in history, plus it gives us the opportunity to grow in grace unto completion to be conformed to the image of Christ. For some believers it's over in a short time. While for other believers their mission in the plan of God goes on for decades.

There are spiritual, positional, legal and physical aspects concerning us and the world. **Spiritually** we are no longer a part of the world system. The act of regeneration, through faith in Jesus Christ, where we received new natures, broke that connection dynamic to the world system for we now are in union with Jesus Christ.

Positionally we were in the world, a part of the world system, due to our being born physically into Adam's race. All of us one time were ruled by the fallen celestial being, Lucifer, due to him taking over the planet when Adam and Eve sinned against God. But now our position is in Christ, and we no longer belong to Satan and the world, but to God and heaven.

Legally our citizenship was in one of the many member states of earth carrying the legal categorization of a “person”. (An artificial person created by law at physical birth under the UCC). But now our citizenship is in heaven, (we're actually enrolled in heaven's register), where we are now subjects of the most high God and are kings and priests.

Physically our presence is here on earth and physically we are in the world system, and will remain so until we physically die, or the Lord returns to earth. But the rest of us, our eternal soul, belongs to God, to his Son and to heaven. Actually, even though our bodies are here on earth, our souls are seated at the right hand of God in heaven because of our union with Christ!

So the Lord is praying for us **not** to be removed from this life, from the world. Even though we will still be living in a sea of hostility, hostility toward God, toward his Word and toward us, even hostility among the people of the world toward each other. Christ wants us to remain here. Why? Because we have to accomplish the Father's will for our lives before we go to heaven. And besides, the grace of Jesus Christ is sufficient enough to take us through whatever we have to go through in life! *“And he said unto me, **My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.**” 2 Corinthians 12:8,9*

“But that thou shouldest keep them from the evil.” - all'hina tereses autous ek tou ponerou. The term *tou ponerou* tells us that the Lord isn't asking the Father to protect us from evil as a general principle, but with the definite article, the, and the masculine singular of evil, poneros, it's to protect us from **“the Evil One”**! A reference to Satan, who was a liar and murderer from the beginning.

The word for **from** is the preposition ek and it is used to denote separation and belonging to, that is, a separation from something that one previously belonged to, and not just a separation from it, but a **total severance from it**. He is asking the Father to protect us from Satan, with whom we formerly had a connection, but now that we have believed on Jesus Christ as our Savior, **that connection we formerly had with him is completely and permanently severed!**

The word for **keep** is the orist active subjunctive of *tereo* and putting it simply it deals with the idea of protecting something on the inside from the harmful and destructive elements on the outside. A house protects us from the elements of nature, weather, predators, etc.. The walls of a fort protect those inside from the enemy. The peace of God found in the spiritual life protects our minds and hearts.

So what is it that the Father has provided us that will protect us from the Evil One? The first one is **prayer**. *“After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but **deliver us from evil**: For thine is the kingdom, and the power, and the glory, for ever. Amen.”* Matthew 6:9-13

Another one is the **application of Christ's teachings to our lives**. *“Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. **Let not your heart be troubled, neither let it be afraid**.”* John 14:27 *“**These things I have spoken unto you**, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.”* John 16:33

Another one is by **putting on the full armor** that the Father provides for us. *“Finally, my brethren, be strong in the Lord, and in the power of his might. **Put on the whole armour of God, that ye may be able to stand against the wiles of the devil**. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.”* Ephesians 6:10-12

The disciple's prayer the Lord wants us to pray is that we will be totally separated from Satan I every respect! In our thinking, our actions, our involvements, in every way. We were separated from him positionally at salvation, and dynamically as well. We no longer belong to him, we are not one of his people and he has no authority over us. But Christians can and do, at times, become involved in the things of Satan.

The devil's influence on the people of the world is pervasive, total and complete. In other words, his evil influence on the world is like the wind blowing the leaves. On the part of the unsaved there is no resisting of his will. He is the absolute master and tyrant over his slaves – **but not us!** We were once one of them – **but no longer!**

But we do need protection from him because of his great rage toward us. Not only because he has lost his authority over us, but because we now belong to Jesus Christ, whom he hates. And we do have the protection we need, which is found in the Father's plan and provisions for us, and especially in **the spiritual life dynamic he has provided to protect our souls from Satan's wrath.**

P. We don't belong to the world. v.16

"They are not of the world, even as I am not of the world." John 17:16 - εκ του κοσμου ουκ εισιν καθως εγω εκ του κοσμου ουκ ειμι.

"They are not of the world," - *ek tou kosmou ouk eisin*. The word **not** is *ouk* and is the emphatic negative to denote that we are absolutely not of the world system. The preposition ek is used to denote the idea of belonging to something. Believers in Jesus Christ do not belong to the world. We did when we were born into it, but when we trusted Christ as our Savior we were taken out of it thereby severing forever our connection to it and to Satan. *"Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:"* Colossians 1:13

The word **are** here is the present active indicative of eimi, which is the verb of status quo denoting one's existence. We **were** of the world, past tense denoting our existence in the world at one time, but now we **are not** of the world, present tense denoting our present existence as God's people.

When we were saved, a death took place. We died to sin; we died to Satan; and we died to the world system belonging to him. At that moment of our faith in Christ, God created a new man inside of us patterned after Jesus Christ. A new species of humanity. *"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."* 2 Corinthians 5:17

"Even as I am not of the world." - *kathos ego ek tou ouranou ouk eimi*. Christ was definitely not a part of the world, that is, he did not belong to it. The world had no part in him, (that's why the world hated him), and he had no part in it. The verb, **I am**, is the present active indicative of eimi, the verb of status quo. His person, his existence had nothing to do with this world at all.

Christ was from above, *ano*, from heaven. He came from heaven down to earth to die for our sins and to gather a people for himself and the Father. *"And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world."* John 8:23

The word for **even as** is *kathos*, which is used to bring in a comparison or degree. To the same degree as Christ does not belong to this world, neither do his people. To the same degree that our origin is from above, so also are the born again people belonging to Christ from above. How so? Because in our regeneration we were, not only born again, but **born from above!** *"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, (another - from above), he cannot see the kingdom of God."* John 3:3 *"Marvel not that I said unto thee, Ye must be born again (another - from above)."* John 3:7

When we were physically born into this world, from below, (due to the human seed of our fathers), would put us in the category of belonging to this world. But the new birth changed all that. We were born again, not by human seed, but by the spiritual seed from God, who is above. So our origin now is from above! *"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever."* 1 Peter 1:23 *"Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God."* 1 John 3:9

If you've ever had that feeling of, "I don't belong here", well here's the reason why. **We don't!** We belong in heaven, because that's where we will find the source of our spiritual birth! *"Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures."* James 1:18

Q. We are sanctified by biblical truth. v.17

“*Sanctify them through thy truth: thy word is truth.*” John 17:17 - αγιασον αυτους εν τη αληθεια σου ο λογος ο σος αληθεια εστιν.

The word for **sanctify** is the orist active indicative of *hagiazō*, which is a word that deals with the idea of separation; the separating of something, (or someone), from something else, (or someone else), to another thing, (or person), for a purpose. It always has the ideas of **from, to and for.** In the imperative mood it is an entreaty from the Son to the Father. And with the active voice it tells us that it is the Father who is the one who does the sanctifying of Christ's sheep.

There are **three sanctifications**, three setting apart, that all believer's in Christ experience:

The **first sanctification** takes place at our salvation when we believed on Jesus Christ as our Savior. This is where the Holy Spirit separates us from the world system, that is, takes out of the world system, all those whom the Father gave to his Son and brings them to Jesus Christ. It is these people who come to Christ in faith and receive total forgiveness of their sins.

The **second sanctification** deals with our post salvation experience in the time period covering our salvation to our physical death. This entails our growth in grace, faith and the Word toward the goal of being conformed to the image of Christ. Now that we have been positionally removed from the world system, phase two sanctification deals with the changing of our values, our thinking, our beliefs and practices, through living by faith in the Word and the filling of the Holy Spirit, so that we now reflect the thinking and values of God.

The **third sanctification**, which takes place at our physical death, when our souls depart these bodies of corruption, is our final separation from sin, the world system, the flesh nature and the devil. When we stand before God in our resurrection bodies, compete and perfect in every way, on that day we will have come to our ultimate sanctification, which will be our eternal reality.

Phase one sanctification centers solely around responding in faith to the gospel message of Jesus Christ believing that he is the only begotten Son of God, that he died on the cross for our sins, that he was raised from the dead, ascended into heaven, is seated at the right hand of God, and will forgive and resurrect everyone who places their full faith and trust in him.

Phase two sanctification deals with the changing of our thinking, ideas, opinions and viewpoint, where they now line up with the viewpoint of God, instead of the viewpoint of the world system, which is ruled by the devil! The only way this can occur is through the consistent intake of Bible Doctrine, for it is only the teaching of the Word, which has to be metabolized by faith becoming a part of our new natures, that actually changes us on the inside. “*And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.*” Romans 12:2

Phase three sanctification deals with the final state that all believers in Christ have been destined for, which is, the redeemed and regenerated soul leaving these sin-cursed bodies at physical death, the final completion, or perfection, of our souls, receiving an eternal, resurrection body, receiving our new names and white robes and being presented to the Father in the glory, holiness, purity and perfection that he gives us in his grace.

We see here **how** it is that believers in Christ are sanctified – **by the truth!** The governments of the world “educate” their people, that is, indoctrinate them, by the various public school systems, which are reinforced by the propaganda machines of public opinion and television. These systems are designed to not only inculcate human viewpoint and/or satanic viewpoint into the people's minds, but to insure that the people do not think differently than the “official party line”. The only way anyone can break out of that is through faith in Jesus Christ and sitting under the doctrinal teaching of the Bible, which is the Word of God.

Now whether we look at *en plus the instrumental case of aletheia*, which explains the means by which something happens. We are sanctified by the means of the truth of God. Or, we take *en plus the locative of truth*, which tells us that an activity takes place in the sphere of something, that is, we are sanctified in the sphere of the truth, they are both still saying the same thing! Sanctification of believers is the subject and goal of Christ's prayer to the Father. The vehicle by which it takes place is in the sphere of listening to the doctrinal teaching of the Word of God.

All three members of the godhead were actively involved in our salvation, (which was our first sanctification), and they are also actively involved in our phase two sanctification. And why wouldn't they be for all three members are identified with the truth! And so, the truth is front and center in this matter of our sanctification.

God the Father is known as **the God of truth!** “*He is the Rock, his work is perfect: for all his ways are judgment: a **God of truth** and without iniquity, just and right is he.*” Deuteronomy 32:4 “*Into thine hand I commit my spirit: thou hast redeemed me, O LORD **God of truth.***” Psalms 31:5

God the Son is called **the truth!** “*Jesus saith unto him, I am the way, **the truth**, and the life: no man cometh unto the Father, but by me.*” John 14:6 And if he's the truth, then how can we say we love him, when we don't love the truth??

God the Holy Spirit is called the **Spirit of truth.** “*Howbeit when he, the **Spirit of truth**, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.*” John 16:13 “*We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we **the spirit of truth**, and the spirit of error.*” 1 John 4:6

The **Bible**, the **Word of God**, is also called **the truth.** “*Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing **the word of truth.***” 2 Timothy 2:15

The **local church** is also associated with **the truth**, for it is the one place on earth that God has ordained for his Word to be communicated. “*But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of **the truth.***” 1 Timothy 3:15

The spiritual gift of **Pastor-Teacher** is also associated with the sound teaching of **the truth**, which is necessary for sanctification. “*Till I come, give attendance to reading, to exhortation, to **doctrine.***” 1 Timothy 4:13 “*And the servant of the Lord must not strive; but be gentle unto all men, apt to **teach**, patient,*” 2 Timothy 2:24

Even the true **worship of God** is associated with **the truth.** “*God is a Spirit: and they that worship him must worship him in spirit and **in truth.***” John 4:24

“Your Word is truth” - ho logos ho sos aletheia estin. There are many truths in life; science, mathematics, physics, laws of nature, laws of business, laws of agriculture, etc., but the truth that is mentioned here is the truth of God's Word as found in the Holy Bible. He tells us this by the use of the definite article the, the Word of you is truth.

And there is something else going on here by the use of the term, **the truth**. This brings in the matter of doctrinal teaching because of the use of *en te aletheia*, **in the truth**. What this is saying is that in the Word of God there is truth. Which tells us that not only is the recorded Word of God true, but that **everything it teaches is true!**

So the statement of, *“Sanctify them through thy truth”*, tells us that we are sanctified by the doctrinal teaching of the Word of God! And anyone who pooh-poohs that, rejects it, denigrates it, substitutes anything else for that, is **working contrary to the will of the Father and the prayer of Jesus Christ!**

This brings us around to the divinely established spiritual gift of Pastor-Teacher, for it is the ministry of the PT that teaches the Bible Doctrine that our souls so desperately need for our sanctification! And attack on the PT gift in principle, or the PT himself, or the doctrines that he is teaching based on the sound exegesis of God's Words, is an attack on the doctrine of sanctification and the ministry of the Holy Spirit.

When someone says that they love God, but reject his Word, the truth, then they are lying and are self-deceived. They may love a god of their imagination, an idol they have created in their minds, but they do not love **the** God, who has identified himself with **the truth**.

“Christian” ministries, (actually “church” ministries), that are not centered around the teaching of the Word of God, which is the truth, aren't really involved in the ministry of sanctification, which is the true ministry of the Holy Spirit. Instead they are ministries of the flesh nature, specifically in the area of pride, self righteousness and legalism.

The ministry of the Holy Spirit leads all the children of God into the truth of God's Word, so they can become sanctified! *“Howbeit when he, the **Spirit of truth**, is come, **he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.**”* John 16:13 We note here that the Holy Spirit will lead the children of God into all truth. Not that he might, but that he will!

Many today run after ritualism, formalism, programs, entertainment, the religious show, all sorts of other things that are put off as Christianity today. But how many really hunger and thirst after the Word of God? I'll tell you who. Those true believers in Jesus Christ! They have put their faith in the incarnate truth, and it's no wonder that their regenerated souls hunger and thirst after the written and taught Word of God.

These are those **who know the sound of their master's voice**. *“And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for **they know his voice.**”* John 10:4 *“My sheep hear **my voice**, and I know them, and they follow me:”* John 10:27 And what is the sound of their master's voice? The Word of God! As Peter said to the Lord, to whom shall we go, you have the words of eternal life. *“Then Simon Peter answered him, Lord, to whom shall we go? thou hast the **words of eternal life.**”* John 6:68

R. Sent on a mission. v.18

“As thou hast sent me into the world, even so have I also sent them into the world.” John 17:18 - καθως εμε απεστειλας εις τον κοσμον καγω απεστειλα αυτους εις τον κοσμον.

“As thou hast sent me into the world,” - kathos eme apesteilas eis ton kosmosn. To **send** is the aoist active indicative of *apostello*. The word from which we get *apostolos*, or apostle in the English, and it referred to the admiral of the fleet. The admiral was the highest ranking position in the navy. (and still is today), who served the king and was placed in charge of the king's fleet.

It's basic idea was he was sent on the king's mission. There is always the idea of the one being sent; the one who sends him; the purpose for him being sent, which becomes his mission; and the appropriate rank, his commission, which carries with it the authority necessary to accomplish that mission.

The men Christ is directly referring to are the **disciples**, who became the **apostles** of the Church. And as apostles they became the **admirals** over the royal fleet of God. The apostles referred to Jesus Christ as **their** apostle, or admiral, showing that he was over them in authority. Which tells us that Jesus was the admiral over all the other admirals in the fleet of the Father. *“Therefore, holy brothers and sisters, who share in the heavenly calling, fix your thoughts on Jesus, whom we acknowledge as **our apostle and high priest.**”* Hebrews 3:1

With Jesus Christ as the chief apostle, or the highest admiral over all the other admirals, the apostles carried the highest rank in Christianity being comparable to the rank of Admiral. We now have a naval metaphor here for the **world** is often spoke of as being the **sea**, and the **Church** universal is the entire fleet of God in the world. The local **churches** are put as the many vessels of God, the Pastor-Teachers over them are the **commanders** over their own church-vessel. The Apostles were the admirals of the fleet and Pastor-Teachers carry the equivalent rank of Commander or Captain today in America's navy.

Now it says that it was the Father who sent him into the world, and as we have seen with the word *apostello*, he was sent on a mission, which mission statement is recorded in the Word of God. There were many things that the Father had assigned for him to do and he accomplished every one of them. The very first priority of his mission was to go to the cross and bear the penalty for our sins. And after having died for them, the Father raised him from the dead and brought him back into heaven where he seated him in glory at his right hand.

Rank and authority are commensurate with the importance of the mission. The more important the mission is the higher the rank and greater the authority, so the individual can accomplish the mission. The Apostle – Jesus Christ, the apostles – the twelve, Pastor-Teachers in local churches, etc.. Even in the home the husband has authority over his wife, the father over his children, another mission concept, so he can lead his family to be centered around the Word of God and doing the Father's will.

The Lord said, *“as thou hast sent me into the world, even so have I also sent them into the world”.* And he uses the word *apostello* for the disciples as well. The word **as** is *kathos* and is used to denote a degree of something. To the same degree, or in the same way, that the Father sent Christ in the world to accomplish the Father's will, so also Jesus Christ sent them and is sending us into the world to accomplish the Lord's will in our lives. Every believer in Christ, man or woman, young or old, are all priests of God and we have been placed here for a purpose. One of them, of course, is to give out the gospel of Jesus Christ to a lost and dying world.

“Even so have I also sent them into the world.” - kago apestela autous eis ton kosmon. The first thing we want to notice is **the chain of command of authority**. It is God the Father who is the supreme authority over all his creation. He is the sovereign of the universe. And it is he, who sent his Son into the world, for the purpose that his Son would accomplish the Father's will on earth. Along with that mission, the Father gave to him **all authority** and **all power** so he could do that!

The word **authority**, *exousia*, meant that one had been given, (by someone higher), the legal right to perform an action. The word for **power**, *dunamis*, meant that he had also been given the power dynamic to do that. Actually the word for **power**, *dunamis*, was thought by the various philosophy schools to be the creative energy extant in the universe. Only we know that this creative energy is not some disconnected power floating around in the *kosmos*, but the creative power of God himself. *“And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.” Matthew 28:18*

When authority is granted to someone, its parameters are also designated. The man has authority over his own house, but not someone else's. A Pastor has authority over his own church, but not another Pastor's church. And even in that, the areas of his authority are defined. But the Father granted his Son **all** authority! So there are **no limits** to the areas in which Christ can exercise his power. And in that all authority that Christ possessed, he granted authority to his apostles. Not **all** authority, but in the various areas he outlined. And Pastors have been granted authority over their respective churches. And we all, as believers in Christ, have also been granted authority over various areas in our lives.

So Christ has sent all of us on a mission into the world system that Satan controls. What is that mission? It would take a college course to go into every area, but it would certainly include such things as giving out the gospel of Christ to a lost and dying world. Of acting as ambassadors for Christ to the unsaved. Of being faithful witnesses of his Word, love and grace. Of fulfilling the Father's will for our lives, as David did. *“For David, **after he had served the purpose of God in his own generation, fell asleep, and was laid among his fathers and underwent decay;**” Acts 13:36*

It would include such things as: living by faith, walking by faith, being conformed to the image of Christ, being renewed in the spirits of our minds, being filled with the Holy Spirit, abstaining from lusts which war against our souls, setting our affections on things above and not things on the earth, functioning in our priesthood before God and to man, ministering the Word of God to the people that God leads you to.

Our mission on earth is a spiritual mission that centers around spiritual concepts. Included in this are such things as: the communicating of Bible Doctrine to people, teaching people about the grace of God and living by faith. Faith in Christ for salvation and living by faith in our post salvation life. It also entails **taking our stand against the attacks of Satan and his demons**, for our warfare is a spiritual warfare! *“Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.” Ephesians 6:11,12* *“Submit yourselves therefore to God. **Resist the devil, and he will flee from you.**” James 4:7*

And this spiritual warfare we fight is not only the attacks of Satan against us, but our loved ones and other believers as well! We must do this, as priests, (for this is one of the functions of intercession that comes with our priesthood), **to resist the demons on behalf of those we care about!** Which takes *Bible Doctrine, faith and intense intercessory prayer!* **We must do for them that which, for one reason or another, that they cannot do, or are not doing, for themselves!**

S. Christ's sanctification. v.19

“And for their sakes I sanctify myself, that they also might be sanctified through the truth.” John 17:19 - και υπερ αυτων εγω αγιαζω εμαυτον ινα και αυτοι ωσιν ηγιασμενοι εν αληθεια.

“And for their sakes I sanctify myself,” - *kai huper auton ego hagiazo emauton*. Christ is speaking to the Father about what he is doing **for** the disciples and all other believers in Christ to come. And he is saying **for their sakes**, *huper*, he is sanctifying himself.

Huper is a word used to denote that an action is taking place for the benefit of an individual. It is not a simple matter, whether business or otherwise. It is also used to denote that the action is being done for that individual(s) and no one else. It is used over thirty times for Christ's atoning death on the cross and that it was done specifically for the sake of the elect.

There are four ideas found in *huper*: protection, causal, representation and substitution, with the three proceeding from the original idea of protection. First came the idea of protecting of someone, then causal, representation and substitution. And the action being done for the other person is designed to benefit the other person. All four of these ideas, although separate in activity, are connected together, for there is another idea found in *huper* and that is there is a close relationship that exists between the two parties, or that there is love on the part of the one toward the other.

There is another idea involved in *huper* and that is there is always a purpose involved for the person to be protected, therefore the protection of that person is paramount. That is, the one who is doing the protecting has a purpose for the one he is protecting. Another idea found in *huper* is that there is always a person involved. It never is used for inanimate objects, business matters, or principles. It always has a very personal dynamic going on between two people.

So what we have so far is that when *huper* is brought into the equation we have an entirely different world opened up before us. *Huper* **always has an activity in view, substitution, representation, protection, etc.**, but it goes way beyond that! It tells us that two people are involved, that what is being done is a very personal matter between these two people, that one is doing an action for the other person; the decision to perform the act could be spontaneous, or it could have been planned out in advance, that love and/or a close relationship exists between the two people, that because of that love or close relationship, the one party is caused to perform an action for the other party; it also tells us that the party performing the action also has a purpose for the person he is doing the action for, that the action he is performing is to protect the other person, and that the action being performed can be to protect the other person, represent the other person, or substitute himself for the other person and the result will always benefit the other person.

Here the action that Christ is performing is sanctifying himself. Now Christ had already been sanctified by the Father in his entrance into the world. *“Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?”* John 10:36 And he had always been pure, holy and set apart from the world, the devil and from any sin. So what this is probably referring to is his future roles as our High Priest and Mediator. In addition to that was the idea of having to go back to heaven so he could send the Holy Spirit to us. *“Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.”* John 16:7 And obviously all three concepts: our Mediator, High Priest and sending the Comforter to us are of great benefit to us.

*“That they also might be sanctified through the truth.” - hina kai autoi hegiasmenoi en aletheia. Jesus Christ sanctified himself apart from all sinners and higher than the heavens. “For such an high priest became us, who is holy, harmless, undefiled, **separate from sinners, and made higher than the heavens;**” Hebrews 7:26*

And there was a purpose in view as the basis of Christ sanctifying himself and that is so we can become sanctified as well! The word for **sanctified** is the perfect passive participle of *hagiazō*. It means to be set apart from something, to something, (in this case God the Father), for a purpose.

The perfect passive participle speaks of believers in Christ coming to a completed, final and permanent state of sanctification. It also tells us that it is a process that began with faith in Christ, where the Holy Spirit set us apart from the world system and brought us to this faith in Christ. From there the process of sanctification goes on over the period of entire life, where we are sanctified further through the teaching of the Word of God. And then, after our physical life is over, and we receive our new bodies, and our spirits are made complete, we arrive at our final, permanent, complete and eternal sanctification. *“To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to **the spirits of just men made perfect,**” Hebrews 12:23*

The passive voice is used here, which denotes that the subject receives the action of the verb, which is to be sanctified, to tell us that it is only through the truth of God's Word that we are sanctified! In verse 17 Christ asked the Father to sanctify us by the truth, *“Sanctify them through thy truth: thy word is truth.”* And in verse 19 he tells us that **this is a permanent, complete and eternal sanctification.**

Once again we see how important the truth of God's Word is. The ministry of the OT prophets and priests centered around the communication of the revealed Word of God. In the NT, the ministry of the Apostles, Prophets, Evangelists and Pastor-Teachers centered around the communication of the Word of God. In the book of Revelation it tells us that it's because of those believers, who will be martyred for Christ, will because of the Word of God. *“And when he had opened the fifth seal, I saw under the altar the souls of them that **were slain for the word of God, and for the testimony which they held;**” Revelation 6:9*

Wherever Christ went, whether in the temple, or the synagogues, or out in some field, his ministry always centered around the communicating of the Word of the Father. The people that the Father gave to his Son were first taught by the Father about his Son. *“It is written in the prophets, And they shall be all taught of God. Every man therefore that hath **heard, and hath learned** of the Father, cometh unto me.” John 6:45*

Peter made the Word the issue when he was talking to the Lord. *“Then Simon Peter answered him, Lord, to whom shall we go? thou hast the **words** of eternal life.” John 6:68 It is the Word of God that is “**the sound of his voice**” that the sheep follow. *“And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.” John 10:4 “And other sheep I have, which are not of this fold: them also I must bring, and **they shall hear my voice;** and there shall be one fold, and one shepherd.” John 10:16**

We need the Word of God for our spiritual sanctification and we need it for faith! *“So then **faith cometh by hearing, and hearing by the word of God.**” Romans 10:17 “Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.” Romans 15:13*

T. Prayer for the rest of the Church. v.20

“Neither pray I for these alone, but for them also which shall believe on me through their word;” John 17:20 - ου περι τουτων δε ερωτω μονον αλλα και περι των πιστευσοντων δια του λογου αυτων εις εμε.

“Neither pray I for these alone,” - *ou peri touton de erotao monon*. The word for **praying** here is the present active indicative of *eratao*, whose significance is that it is a request between equals, while the other word for asking, *aiteo*, is a request to someone who is superior to you. What this is saying is that **Christ and the Father are equals!** And if the Father is deity, (and he is), then so is the Son!

The word **for** is *peri*, which gets into the idea of the matter around which one is discussing. The conversation is centered around a certain topic. The matter Christ has been praying about in the context is his sanctification and various other things. He also says that this matter he has been praying about is directed at the disciples who are presently with him denoted by the use of *touton*.

The topics of prayer involved in the matter are: that they may have eternal life, that they may know the Father and the Son, that they may be kept, that they may be one, that they may have Christ's joy fulfilled in them, that they would be kept from the evil one, that they may be sanctified through the Word, that they and all other believers in Christ may be one with the Father, the Son and each other, that they may be completed, that they will be with Christ, that they will behold his glory.

The word for **alone** is *monos* and it meant alone, only, or by itself. What this tells us that the subject of his prayer, as to whom it is directed, is not just his present disciples as an isolated group, but all others who will believe him as their Savior because of the gospel message handed down over the years.

“But for them also which shall believe on me through their word;” - *alla kai peri ton pisteusonton dia tou logou auton eis eme*. Not concerning them alone am I asking, but also concerning the ones believing in me through their message. This connects all believers in Christ in the Church age to this group of disciples as the beneficiaries of Christ's prayer to the Father.

Them which shall believe is the present active participle of *pisteuo*. Combined with the preposition *eis* it speaks of the idea of trusting in Christ as our Lord and Savior. Forgiveness of all sins and the guarantee of the resurrection unto eternal life is a gift of God's grace, not by our works, or righteousness, and it comes to us only through faith and trust in Jesus Christ!

How this is done is brought out by the word **through**, *dia*, and *dia* plus the genitive reveals the means by which an action takes place. The action is believing in Christ as our Savior, and to be able to do that we have to have the word, that is, the gospel message. “So then faith cometh by hearing, and hearing by the word of God.” Romans 10:17

Christ uses the word *logos* here, **word**, instead of the words for evangelizing, or heralding the gospel message to bring out the fact that **it is the words of the message that count**, not the man, nor the delivery men employ to give out the message. It is not important if the men are great orators, or skillful linguists, or even the fire and brimstone type! It doesn't matter if they are educated, or uneducated men who give out the message. The only issue is the message! And our communication of the message concerning Christ is its accuracy, not its delivery. And because the Father will grant anything that the Son asks him for, we know that all these things Christ has asked him concerning us the Father will give them to us.

U. Oneness. v.21

“That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.” John 17:21 - ινα παντες εν ωσιν καθως συ πατερ εν εμοι καγω εν σοι ινα και αυτοι εν ημιν εν ωσιν ινα ο κοσμος πιστευση οτι συ με απεστειλας.

“That they all may be one; as thou, Father, art in me, and I in thee,” - *hina pantes hen osin kathos su pater en emoi kago en soi.* The word for **all** here is *pantes* and refers to all as a group or whole, which is referring to the entire body of Christ. That the disciples, who were present with the Lord, and all others who believe on Christ, would be one body. Which was accomplished through the Holy Spirit where he indwells each believer in Christ, regenerates him/her, and then baptizes them into Christ.

God is in Christ, we are in Christ, God is one with Christ, we are one with Christ, therefore we are in the Father and the Father is in us. Just as the Holy Spirit resides in every believer. There is a union between the believer in Christ that is eternal and cannot be broken. We are the “All Souls” in union with the soul of Jesus Christ.

The word for **one** is *osin* and it refers to, not only a oneness in the sense of unity, but also in the sense of **being**. This is a concept that is difficult to define, let alone even understand. How can one explain his oneness with the eternal and infinite creator of all things? Yet we are. Christ is one with this eternal, infinite soul, and now so are we because we are in Christ! And it will take us all of eternity to fathom this depth.

I know there are words used to define certain concepts in the Bible, and many of these we do understand, if not now, then years down the road. But there are some concepts that the words that are used to define cannot be fathomed because they are so deep for finite minds and finite years to plummet. Some of these concepts are the omnipresence of God, the omnipotence of God, his eternity, his omniscience and many more. How can we grasp these things in a lifetime? Yet, even though we do not comprehend these things, we will still be enjoying our oneness with God forever.

Take for example 2 Peter 1:4, “Whereby are given unto us exceeding great and precious promises: that by these ye might be **partakers of the divine nature**, having escaped the corruption that is in the world through lust.” We’re still trying to grasp the meaning and significance of the Greek, γενησθε θειας κοινωνοι φουσεως, *genesthe theias koinonoi phuseos*, **partakers of the divine nature!**

What does partakers mean in this passage? What is the divine nature, *phuseos*? Is this our experiencing what our oneness with God is? Even though our minds cannot comprehend it, or define it! If our souls are one with the soul of Jesus Christ, and with each other, and with the eternal, omnipresent Father, then being **partakers** of that becomes our conscious realization of that oneness we have. And the new nature that was created in us, our human spirit, which is eternal in nature and from God himself, **is our point of contact with our oneness.**

“That the world may believe that thou hast sent me.” - *hina ho kosmos pisteuse hoti su me apesteleias.* We have the present active subjunctive of *pisteuo* for **believe**, and the present active indicative of *apostello* for **send**. *Hina* plus the subjunctive mood introduces a purpose clause. Christ is praying to the Father concerning our oneness with each other, and our oneness in him, for the purpose that the world may believe that the Father had sent Christ, and sent him to earth on the Father's mission.

V. Glory given to us. v.22

“And the glory which thou gavest me I have given them; that they may be one, even as we are one:”
John 17:22 - και εγω την δοξαν ην δεδωκας μοι δεδωκα αυτοις ινα ωσιν εν καθως ημεις εν εσμεν.