

## John 17:6-19

**Who is the second group that Jesus prayed for (vv. 6-19)?** His disciples.

**What is the emphasis of vv. 6-10?** Jesus is describing a relationship .....painting a picture of intimacy between Father, Son, and disciples. All three are mentioned in every verse.

Jesus is saying that He has accomplished all that the Father sent Him to do, in terms of equipping the disciples for their mission. Jesus has revealed the Father to them and given the Word of the Father to them. He has told them all that they need to know, and thus His earthly mission of making disciples of them has been completed. Jesus is now free to leave and to return to the Father because He has accomplished all that the Father gave Him to do (cf. 4:34).

**How does Jesus view/describe these disciples (v. 6-8, 2)?** As those whom God has given to Him out of the unbelieving world. Jesus is confident as He anticipates their future. They belong to God, they have accepted and obeyed His Word and He entrusted them to His Son. This is a message of permanence.

Jesus viewed these disciples as the men whom God had given to Him out of the world (cf. 6:37; 15:19; Psalm 22:22), not as those who had chosen to follow Him. They were separated from the unbelieving mass of mankind and set apart to belong to Christ. "They were the Father's *by election* before the world was, and became Christ's by the gift of the Father, and by purchase of blood," wrote J. G. Bellett.<sup>1</sup>

"They have obeyed Your word," said the Lord. In spite of all their failures and shortcomings, He credited them with having believed and obeyed His teaching. Jesus praised His disciples for responding in obedience to the message of God in Jesus Christ. The disciples were not perfect, but they had the right commitment.<sup>2</sup>

**How did Jesus focus His prayer (vv. 9-10)?** He focused His prayer on the disciples who had believed in Him, though it applies to all believers (cf. v. 20). At this point, Jesus did not pray for the world, because the hostile and unbelieving world had set itself outside the purposes of God. Jesus had been glorified through the faith of the Eleven, but He received no glory from the world.<sup>3</sup>

**In vv. 11-12, what does Jesus pray for?** Protection for the disciples. Jesus is going to the Father and is about to send His disciples into the world, to proclaim the gospel. Being kept safe ensures that the disciples will complete their mission, just as Jesus completed His mission on earth.

The hostility of the world against God which fell on Jesus would now fall on the tiny band of apostles, and subsequently on many of Jesus' followers.

They needed the Father's added grace because they would no longer have the Son's encouraging presence with them as they continued to live in the hostile world.<sup>4</sup>

With the formation of the church, the history of the world has become, in a sense, polarized as "a tale of two cities": the city of God and the city of man.

**Why did Jesus pray for their protection?** It was for the purpose of unity of the disciples, patterned after the unity of the Father and the Son: "*that they may be one as We are One*" (cf. vv. 11; 21-22). Divisiveness among the disciples would be catastrophic at this point. There is strength in unity especially in the face of persecution which they were about to face. It was imperative that they be one in heart, mind and message.....abiding together, cleaving to each other, standing fast in one Spirit,

**Is the Christian community united as "one" today?**

**What kinds of things get in the way of unity among Christians?** Selfishness, doctrinal/denominational differences, pride.

**Who is Jesus referring to as "the one doomed to destruction"? (v. 12)?** Judas **For what purpose did Judas die?** To fulfill prophecy. However, Judas was not compelled to betray Christ in order to fulfill prophecy, but he chose to betray the Savior and in so doing the Scripture was fulfilled.<sup>5</sup>

**What was the desire of Jesus for the disciples (v. 13)?** That they would have the full measure of His joy especially in the midst of the trials they were about to encounter (cf. James 1:2).

**What should be a hallmark of the Christian community today (v. 13)?** Joy (and gratitude).

**What was the direct impact of their receiving the Word of God (v. 14)?** The world would hate them because they were different in a threatening way. They were like Jesus. They were no longer part of the unbelieving world. They did not fit in with the world's scheme of things

As believers share Jesus Christ, "*Everything in the world—the cravings of sinful man, the lust of his eyes, and the boasting of what he has and does*" (1 John 2:16) loses its attractiveness. A believer's commitment shows the world's values to be trash or dung (cf. Philippians 3:8). Therefore, the world hates the exposure of its sham values (cf. John 3:20).<sup>6</sup>

**What did Jesus not pray for His disciples (v. 15)?** He didn't pray that God would take them out of the world.

**Why not?** Jesus' will is that His disciples not withdraw from the world or compromise with it. Throughout church history Christians have sought relief from the world's hatred by doing both. We can neither withdraw from a disagreeable and dangerous environment nor blend into it. Jesus wants His followers to remain loyal to God while continuing to be a light to those around us; to carry the message of grace and forgiveness to a lost and dying world.<sup>7</sup>

Though Jesus would soon be taken out of the world (cf. 11), His followers are to remain in it. God intends for His followers to be witnesses to truth in the midst of satanic falsehood. Satan, the evil one (cf. 1 John 5:19), as head of the world system, seeks to do everything possible to destroy believers (cf. Revelation 2:10) but God's plan will prevail. Christians must not take themselves out of the world but remain in meaningful contact with it, trusting in God's protection while they witness for Jesus.<sup>8</sup>

**What specifically does Jesus pray that the Father might protect His disciples from (v. 15)?** The evil one. There is a battle going on (Ephesians 6:12). It's a largely invisible battle but very real. It started in Genesis 3. It's a battle for our hearts and minds. Even though Satan now stands condemned because of the cross, he still has a powerful influence on the world.

**What are some symptoms of spiritual warfare in our lives?** Discouragement. Busyness. Pride.

**What does it mean to be sanctified?** To be "set apart," i.e. *from* the world, *for* His purposes. Sanctification refers to the process of growing/maturing as a Christian. In doing so, we become set apart, i.e. less and less like the world (2 Corinthians 3:18).

**How does the sanctification process work (vv. 17-19)? How does Jesus ask the Father to sanctify the disciples?** By the truth of His Word. This means that it is essential for disciples to know, understand, believe, and obey the revelation that God has given us. The Bible is a supernatural book; it is the key to believers' practical sanctification (Hebrews 4:12).

The means of this sanctifying work is God's truth. The truth is communicated in the Word. As the message about Jesus was heard, believed, and understood, the disciples' hearts and minds were captured. This change in their thinking resulted in changes in their living. The same is true of believers today. As we appropriate God's Word to our lives, we are sanctified—set apart for God and changed in our living and our thinking in order to honor God (cf. 15:3). God's message set the apostles apart from the world so that they would do His will, not Satan's.<sup>9</sup>

<sup>1</sup> William MacDonald, *Believer's Bible Commentary: Old and New Testaments*, ed. Arthur Farstad (Nashville: Thomas Nelson, 1995), 1557.

<sup>2</sup> Edwin A. Blum, "John," in *The Bible Knowledge Commentary*: J. F. Walvoord and R. B. Zuck, (Wheaton, IL: Victor Books, 1985), 331.

<sup>3</sup> Dr. Thomas L. Constable, Notes on John, 2023 Edition (published by <http://planobiblechapel.org/soniclight/>), 441.

<sup>4</sup> Ibid.

<sup>5</sup> William MacDonald, *Believer's Bible Commentary: Old and New Testaments*, ed. Arthur Farstad (Nashville: Thomas Nelson, 1995), 1557.

<sup>6</sup> Edwin A. Blum, "John," in *The Bible Knowledge Commentary*: J. F. Walvoord and R. B. Zuck, (Wheaton, IL: Victor Books, 1985), 332.

<sup>7</sup> Dr. Thomas L. Constable, Notes on John, 2023 Edition (published by <http://planobiblechapel.org/soniclight/>), 444.

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<sup>9</sup> Ibid., 333.