



Sunday School Lesson
John 17:-126
 by Lorin L. Cranford
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**Farewell Pt. 4:
 The Lord's Prayer**



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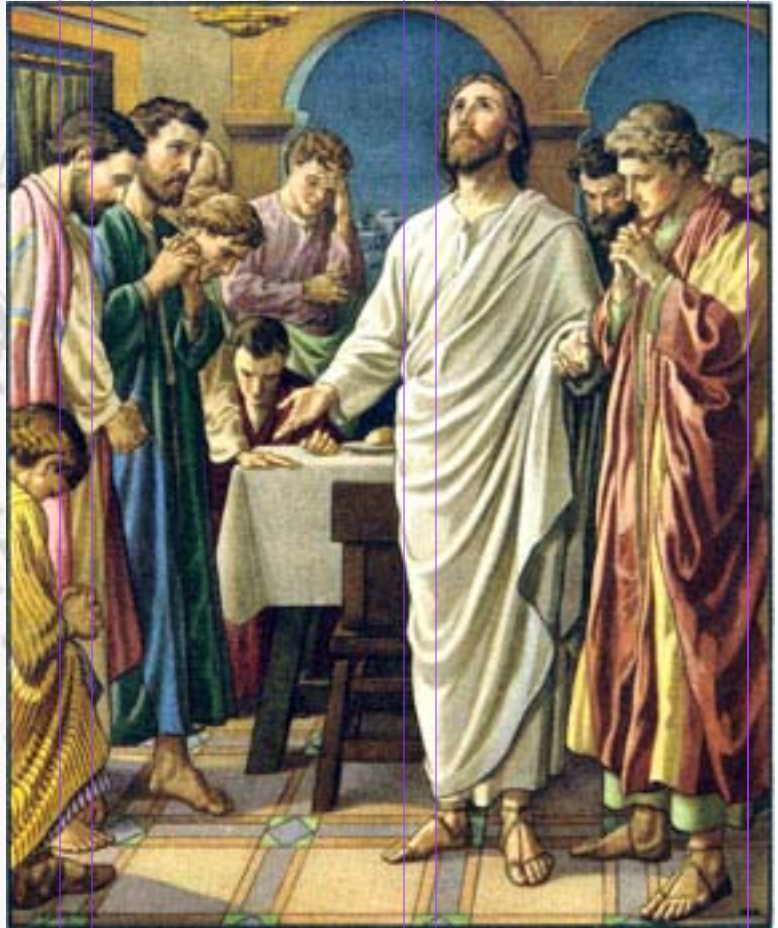
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What is the Lord's Prayer? Traditionally in the English Bible the Lord's Prayer refers to the model prayer that Jesus taught his disciples to use, as found in both Matthew 6:9-13 and Luke 11:2-4. In reality the 'prayer that Jesus' prayed' is found here in John 17. The other was set forth as a pattern for disciples to follow in developing their own prayer life. In this prayer recorded by John we are privileged to hear the very heart beat of Jesus as he reaches out to the Heavenly Father and lays open his heart before God.

The prayer comes as the climax of the lengthy discourse section in John 13-17 that took place in the upper room just prior to his departure to the Mount of Olives (cf. Jhn 18:1). As the climatic element, the prayer also was given for the benefit of the disciples who listened in as Jesus prayed. Centuries later, thanks to the preservation of the Greek translation of the original prayer in Aramaic by the fourth gospel writer, we are also privileged to "listen in" to Jesus praying these magnificent words to the Heavenly Father. Through these words we find both encouragement and instruction. They have vital relevance to our discipleship today.



I. Context

As per the usual pattern we will draw heavily on [previous studies](#) in the fourth gospel for the balance of the background material. New material will be added to supplement the existing writing.

a. Historical

External History. The composition of the fourth gospel comes as the last of the four canonical gospels to be written. By early church tradition this gospel was composed by the Apostle John in the late 80s to middle 90s of the first Christian century. Tradition identifies Ephesus as the place of origin and where the apostle spent the latter years of his life. The final chapter is clearly a later addition adding material to the original document. Perhaps this came with John's approval, and was appended to the original document early before it was widely circulated. Very distinct from the synoptic gospels, the Prologue (1:1-18) lays out an interpretive "grid" through which the story of Jesus is narrated to the reader. The Book of Signs points to six miracles of Jesus that lead up to his death and resurrection, the symbolically significant seventh sign of divine blessing on Jesus. This source along with the Passion Narrative materials provided ample material for the Johannine writer to interpret Jesus to his original readers in a way that made Jesus vitally relevant to their needs as largely Gentile believers at the close of the first Christian century. In Christ they found the divine Logos incarnate as a man who demonstrated the love of God for a dying world.

Internal History.

As has been the case since the first study in chapter thirteen, the presence of time and place markers signalling where this material was originally given depends upon the markers in chapter thirteen. These place Jesus in the upper room on the eve of the Jewish Passover. He has gathered there with his disciples to celebrate Passover and to institute the Lord's Supper. John alone clues us into a great deal of the conversation that took place during the evening's festivities. And for that we can be grateful. With snippets of discourse material stitched together in chapters thirteen through seventeen we are privi-

leged to "listen in" on the conversations taking place back and forth between Jesus and the disciples.

In chapter seventeen the time and place markers are very limited.

The place markers focus on two locations: heaven and earth. Heaven is mentioned directly in verse 1 where Jesus "looked up to heaven" (εἰς τὸν οὐρανὸν). Elsewhere the reference is indirect. Verses 11 and 13: "I am coming to you" (v. 11, κἀγὼ πρὸς σὲ ἔρχομαι; v. 13, πρὸς σὲ ἔρχομαι). Verse 8: "I came from you" (παρὰ σοῦ ἐξῆλθον). The "you" in each instance is the Heavenly Father.

The other place marker is identified either as "earth" or "world" with the latter being much more frequent. Verse 4: "I glorified you on earth" (ἐγὼ σε ἐδόξασα ἐπὶ τῆς γῆς). The word for "world", κόσμος, occurs a dozen times in this chapter with different shades of meaning. H. Sasse (*Theological Dictionary of the New Testament*, abridged, Logos Systems) provides a helpful summation of the Johannine concept of κόσμος and related Greek terms:

The cosmos is the universe of which Christ is the light (Jn. 8:12) and to which he comes or is sent (3:17; 10:36; 11:27, etc.). Christ and his kingdom are not of it (8:23; 18:36). In divine love he has come to save it (3:16-17). As the Lamb of God he takes away its sin (1:29). But the

cosmos knows neither him nor God (1:10; 17:25). Outwardly it goes after him (12:19), but it really meets him with hatred (7:7). Hence his mission entails its judgment (12:31; 16:11). In such references the cosmos is as it were a collective person represented by its prince. Christ and the cosmos are thus opponents (14:27; cf. 1 Jn. 4:4; 5:18-19). Salvation history is a struggle between Christ and the cosmos, or the evil one who rules it (1 Jn. 4:3; 5:19). Christ is victorious in this conflict (Jn. 16:33). Believers are elected out of the cosmos (15:19; 17:6). In them the cosmos is to see



that the Father in love has sent the Son (17:21). The cosmos will turn its hatred on them (15:18-19; 17:14; 1 Jn. 3:13). But they will overcome the cosmos (16:33; cf. 1 Jn. 5:4-5). They are in the world as Christ was (Jn. 17:11; cf. 9:5), but, born of God, they are no longer of it (17:16). Thus, although they are sent into it (17:17), they are not to love it, i.e., as the world of the lust of the flesh and the eyes, and the pride of life. This is not negation of the world, or contempt for it; it is the faith that overcomes the evil world.

Thus the cosmos in John is both earth and people, both of which are under the control of the Devil and in conflict with God. One must then examine closely the context of each occurrence of κόσμος to see where

b. Literary

Genre. The broad genre is that of gospel. Therefore the document reflects a highly interpretive presentation of the life and ministry of Jesus, rather than pure objective history or biography. As is indicated in 20:31, its stated purposes is “these are written so that you may come to believe that Jesus is the Messiah, the Son of God, and that through believing you may have life in his name.” Quite clearly the gospel writer is attempting to help his targeted readers understand the relevancy and importance of Jesus to their lives as the exclusive source of eternal life. Thus he will feel free to take the historical Jesus traditions in oral circulation and adapt them for a largely non-Jewish audience. Ancient history was preeminently concerned with showing the relevancy of the past to the present, unlike modern historiography. And John wrote from that ancient perspective. So we should not be surprised to find distinctives in the way he presents his story of Jesus.

The sub-genre of chapter seventeen is that of a recorded prayer. George Beasley-Murray (*Word Biblical Commentary*, Logos Systems) provides helpful insight into the literary nature of chapter seventeen:

The prayer of chap. 17 is no everyday prayer, but is conditioned by its position at the conclusion of the farewell discourse of Jesus. The inclusion of a prayer is not uncommon in descriptions of farewell discourses in the OT and in later Jewish writings. The book of Deuteronomy, itself a series of farewell discourses in form, concludes with the Song of Moses (chap. 32) and Moses’ blessings of the tribes (chap. 33); the former is a psalm, the latter a kind of prophetic prayer. In Jewish apocalyptic literature we may note the prayer of Ezra in 4 Ezra 8:19b–36, the prayer of Baruch in 2 Bar 48, and in the Book of Jubilees the prayers ascribed to Moses

the place or people meaning is dominant.

The time markers center on two time frames. Verses 5 and 24: “the glory that I had in your presence before the world existed” (παρὰ σεαυτῶ τῆ δόξῃ ἣ εἶχον πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί) and “you loved me before the foundation of the world” (ἠγάπησάς με πρὸ παταβολῆς κόσμου). Here Jesus affirms his pre-existence, which John had affirmed about him as the divine Logos in the Prologue of the gospel (cf. Jhn. 1:1-18). The other time marker is in verse 13: “But now I am coming to you...” (νῦν δὲ πρὸς σὲ ἔρχομαι). Jesus alludes to his death / resurrection / ascension with the temporal adverb νῦν.

(1:19–21), Noah (10:3–6), Abraham (chaps. 20–22) and Isaac (36:17). Attention is frequently called to comparable prayers in the Hermetic literature, notably that at the end of Poimandres (1:31–32) and that at the end of the work “Concerning Regeneration” (13:21–22; see Dodd, *Interpretation*, 236–39); others are also impressed with those found in Mandaeen writings, especially the Book of John, 236–39 (so Bauer, 208, and Bultmann, as reflected in the footnotes of his exposition, 490–522). The distinctiveness of the prayer of John 17, over against other related compositions, lies in the uniqueness of him who prays and the setting of his prayer: Jesus, the Son of God, is about to depart to his Father through a death and resurrection for the life of the world; in that circumstance he prays that the purpose of God may be perfectly fulfilled through what he now does and through his followers.

Literary Context. The immediate context is the farewell discourse of Jesus in the upper room that covers chapters thirteen through seventeen of the Gospel of John. The chart below provided by Gerald L. Borchard (*NAC*, Logos Systems) helpfully graphs out the literary setting of chapter seventeen, and then provides this helpful explanation:

The first part of the next ring therefore involved the introduction of the Circle of Anxiety and the promise that Jesus’ departure to the Father was purposeful. Inside that ring came the first part of the divine answer to the disciples’ distress in the first segment of the Paraclete sayings. That, in turn, led to the core involving the necessity of abiding in Jesus to assure authentic discipleship. As we moved out from that core again to the inner ring, new Paraclete sayings were introduced to deal with the hostility in the world. That, in turn, led back to the Circle of Anxiety and the promise that like the pain of childbirth, the disciples’ anxiety would

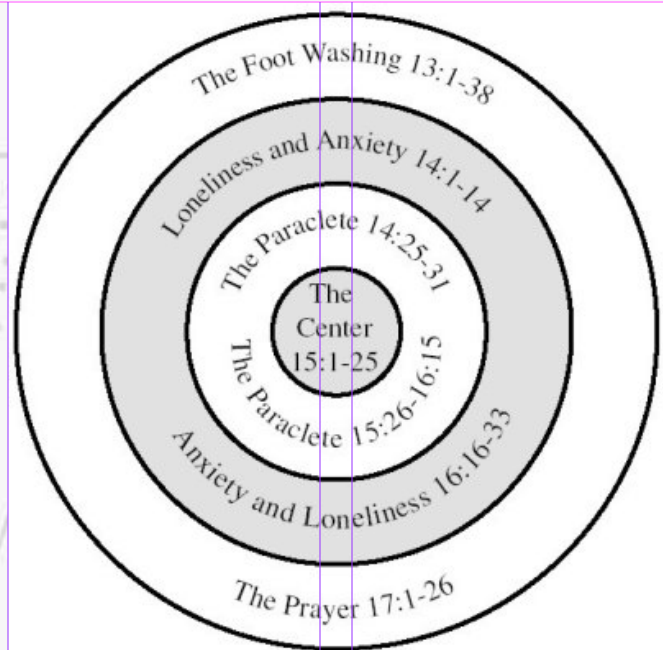
turn to joy; and even though they would abandon Jesus, he would bring them peace.

Now as we return to the outer ring and chap. 17, the focus is once again fully on Jesus. As Jesus modeled for them in chap. 13 the nature of community discipleship through love, here he modeled for them his concerns for the community's mission and well-being through prayer. This Farewell Cycle is like a beautiful symphony that integrates an amazing interplay of ideas into a priceless work of art.

The heart of the discourse is chapter fifteen, and chapter seventeen contributes to the framing of that center with its thematic emphases. Also it completes the cycle of teaching and affirmation given to the disciples by Jesus in the upper room on the eve of his arrest.

D. A. Carson (*Pillar NT Commentary*, Logos Systems) adds additional insight:

In some respects the prayer is a summary of the entire Fourth Gospel to this point. Its principal themes include Jesus' obedience to his Father, the glorification of his Father through his death/exaltation, the revelation of God in Christ Jesus, the choosing of the disciples out of the world, their mission to the world, their unity modelled on the unity of the Father and the Son, and their final destiny in the presence of the Father and the Son. To cast this summary in the form



of a prayer is not only to anticipate Jesus' being 'lifted up' on the cross, but to contribute to the climax of the movement that brings Christ back to God—one of the central themes of the farewell discourse (cf. Dodd, *IFG*, pp. 419–420¹).

¹Dodd, C. H. Dodd, *The Interpretation of the Fourth Gospel* (Cambridge University Press, 1953)

II. Message

Literary Structure. The internal thought flow has been assessed in different ways over the years by different commentators, but the more common threefold pattern seems more accurate than the alternatives. The thought flow in John 17 moves from a narrative introduction (v. 17a) to the discourse material (vv. 17b-26), which is constituted as a lengthy prayer by Jesus to the Heavenly Father.

The narrative introduction functions only to set the tone and to link the prayer back to the previously recorded words of Jesus to his disciples. The link to the previous words comes in statement A (Ταῦτα ἐλάλησεν Ἰησοῦς) and is followed by the tone setting introduction to the prayer in statement B (καὶ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν εἶπεν·). See the [Block Diagram](#) for details.

The discourse material (statements 1-47) forms the longest prayer recorded anywhere in the New Testament. The weaving pattern of thought expression moves like a winding river in a similar manner to the previous discourse material beginning in chapter thirteen. There is advancement of thought, overlapping of themes, and new concepts all woven into the fabric of Jesus' prayer.

The literary structure has been discussed and debated often by commentators, as George Beaseley-Murray notes.² Although no modern western way of organizing the ideas of a first century Jewish writer

²The structure of the prayer has been much discussed. The threefold division, proposed by Westcott, has been widely adopted, namely, vv 1-5, 6-19, 20-26 (Jesus prays for *himself*, for his *disciples*, for the *Church*). Feuillet saw in this division confirmation of his thesis that the prayer has in view the procedures of the Jewish Day of Atonement: the High Priest in Lev 16:17 makes atonement for himself, for his family, for the people, but the interpretation is somewhat attenuated (see *The Priesthood of Christ and His Ministers*, [62-79]). Since vv 6-8 do not strictly contain a petition for the disciples, they are sometimes included with vv 1-2i.e., vv 1-8, 9-19, 20-26 (so Bernard, 2:559; Brown, 2:749-50). The same consideration led Dodd to a fourfold division: vv 1-5, 6-8, 9-19, 20-26 (*Interpretation*, 417-18). Others have opted for a fourfold analysis that divides the final paragraph of the prayer, e.g., vv 1-5, 6-19, 20-23, 24-26 (Lagrange, 449-51; Strathmann, 231-35), or vv 1-5, 6-19, 20-24, 25-26 (Barrett, 499). These divisions are based on considerations of content. Some have sought to obtain a more objective analysis of the prayer by examining its formal characteristics. E. Malatesta proposed an elaborate literary structure in the

who was writing to a largely Greek audience can ever be precisely on target, the basic threefold division of thought does possess much to commend itself. From an analysis of the [Block Diagram](#) one can see the merits of the proposal that Schnackenburg set forth and that Beasley-Murray follows. It seems to me to be the best way to understand the content of Jesus' prayer from a modern perspective.

prayer which includes external elements, such as repetition, and chiasmus, both in major sections (A—B—A) and in minor (a—b—c—b¹—a¹), and carefully balanced length of lines, words, and syllables. On this basis he produced a fivefold analysis of the prayer: vv 1–5, 6–8, 9–19, 20–24, 25–26 (see his article, “The Literary Structure of John 17,” provided with charts illustrating the schematic arrangement of the prayer and its thematic structure). A. Laurentin analyzed the prayer on the basis of the formula καὶ νῦν (“and now”), which reflects the Semitic **וַיִּתֵּן וָאֵתָּה**. He thereby produced the following analysis: vv 1–4 (introduction to the prayer), 7–12 (part 1), 13–23 (part 2), 24 (transition), 25–26 (conclusion) (“**וָאֵתָּה**—καὶ νῦν,” *Bib* 45 [1964] 168–95, 413–32). J. Becker used the category of genre in his investigation of the chapter. He found a fourfold repetition of the succession (i) report of one’s right, (ii) introduction to a petition, (iii) the petition itself, (iv) the basis of the petition. After the announcement of the theme of glory, authority, and life eternal in vv 1b–2 he saw its development as follows: vv 4–5, the Son prays for his glorification: 6–13, revelation of the name of God and prayer for the Church in its unity: 14–19, revelation of the word of God and healing of the Church in the truth; 22–26, vision of the heavenly glory of Jesus, (“Aufbau, Schichtung und theologisches Stellung des Gebetes in Joh 17,” 56–83; more briefly in Becker’s commentary, 2:508–17).

While these more detailed analyses of the prayer are impressive, they schematize the alleged structures of the text too much (for an evaluation see Schnackenburg’s article, “Strukturanalyse von Joh 17,” 67–68). Schnackenburg’s own analysis, which seeks to take into account both the formal elements of structure and the content of the prayer, does not differ greatly from those of his forerunners, but it seems to us to accord well with the text and its content, and we shall follow it in our own exposition (a summary of his position, in light of his article, is set forth in his commentary, 3:167–69, 197–202). It may be reproduced as follows: (i) vv 1–5, prayer for the glory of the Son that he may give life to those given to him; (ii) vv 6–19, prayer for the disciples (a) 6–11a, reason for praying for them, (b) 11b–16, prayer that they may be kept, (c) 17–19, prayer that they may be consecrated with Jesus; (iii) vv 20–23, prayer that all believers may be one; (iv) vv 24–26, prayer that believers may be perfected in the glory of Jesus.

a. The Son and the Father, vv. 1-5

Greek NT	NASB	NRSV	NLT
<p>1 Ταῦτα ἐλάλησεν Ἰησοῦς καὶ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν εἶπεν· πάτερ, ἐλήλυθεν ἡ ὥρα· δόξα σὸν σου τὸν υἱόν, ἵνα ὁ υἱὸς δοξάσῃ σέ, 2 καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός, ἵνα πᾶν ὃ δέδωκας αὐτῷ δώσῃ αὐτοῖς ζωὴν αἰώνιον. 3 αὕτη δέ ἐστιν ἡ αἰώνιος ζωὴ ἵνα γινώσκωσιν σὲ τὸν μόνον ἀληθινὸν θεὸν καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν. 4 ἐγὼ σε ἐδόξασα ἐπὶ τῆς γῆς τὸ ἔργον τελειώσας ὃ δέδωκάς μοι ἵνα ποιήσω· 5 καὶ νῦν δόξα σὸν με σύ, πάτερ, παρὰ σεαυτῷ τῇ δόξῃ ἣ εἶχον πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί.</p>	<p>1 Jesus spoke these things; and lifting up His eyes to heaven, He said, “Father, the hour has come; glorify Your Son, that the Son may glorify You, 2 even as You gave Him authority over all flesh, that to all whom You have given Him, He may give eternal life. 3 This is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent. 4 I glorified You on the earth, having accomplished the work which You have given Me to do. 5 Now, Father, glorify Me together with Yourself, with the glory which I had with You before the world was.</p>	<p>1 After Jesus had spoken these words, he looked up to heaven and said, “Father, the hour has come; glorify your Son so that the Son may glorify you, 2 since you have given him authority over all people, to give eternal life to all whom you have given him. 3 And this is eternal life, that they may know you, the only true God, and Jesus Christ whom you have sent. 4 I glorified you on earth by finishing the work that you gave me to do. 5 So now, Father, glorify me in your own presence with the glory that I had in your presence before the world existed.</p>	<p>1 After saying all these things, Jesus looked up to heaven and said, “Father, the hour has come. Glorify your Son so he can give glory back to you. 2 For you have given him authority over everyone. He gives eternal life to each one you have given him. 3 And this is the way to have eternal life—to know you, the only true God, and Jesus Christ, the one you sent to earth. 4 I brought glory to you here on earth by completing the work you gave me to do. 5 Now, Father, bring me into the glory we shared before the world began.</p>

Notes:

This first segment emphasizes the relation of Jesus to the Heavenly Father. The narrative introduction, v. 1a, merely introduces the words of Jesus and frames them as a prayer, as has been already discussed above under [Literary Structure](#).

The words of Jesus are framed by two petitions uttered by Jesus to the Heavenly Father:

a) “glorify your son” (δόξα-σόν σου τὸν υἱόν), and
b) “glorify me” (δόξασόν με σύ). Linked to the second petition is a declaration, “I glorified you” (ἐγὼ σε ἐδόξασα).

Thus, the central concept is derived from the Greek verb δοξάζω. The meaning of this verb inside the NT is derived strictly from the LXX of the OT and takes on a definition not found in secular Greek. Gerhard Kittel (*Kittel’s Theological Dictionary of the New Testament*, abridged, Logos Systems) provides a helpful summation:

1. *dóxa as the Divine Mode of Being.* While the term can denote “reputation” or “power,” its main use in the NT is shaped by the OT; it thus becomes a biblical term rather than a Greek one. While individual nuances may embrace divine honor, splendor, power, or radiance, what is always expressed is the divine mode of being, although with varying stress on the element of visible manifestation (cf. Lk. 2:9; 9:31-32; Acts 22:11; Rev. 15:8; 21:23). In the NT again, giving God glory means acknowledging (Acts 12:23) or extolling (Lk. 2:14) what is already a reality. NT doxologies, then, presuppose an *estin* (Gal. 1:5; 1 Pet. 4:11). A peculiarity in John is the almost naive juxtaposition of the use for God’s glory and a use for the honor or praise that may be given either by men or God (12:41, 43).

2. *The dóxa of Jesus.* The NT takes a decisive step by relating *dóxa* to Christ in the same way as to God. *dóxa* then reflects all the dynamism of the relation of God and Christ. Thus Christ is raised by the glory of the Father (Rom. 6:4). He is taken up into glory (1 Tim. 3:16). He is at the right hand of glory (Acts 7:55).



Glory is ascribed to him as to God (cf. Lk. 2:14 and Heb. 13:21). He is the Lord of glory (1 Cor. 2:8; Jms. 2:1). The eschatological hope (cf. Is. 40:5) is the appearing of the glory of our great God and Savior Jesus Christ (Tit. 2:13). Most of these references are to the risen Christ, but the revelation of glory at his birth points already to his coming from above (Lk. 2:9). In John, faith also sees the glory of the incarnate Christ (1:14; 2:11; 11:40). This *dóxa* of Christ is not visible in itself. He has to be glorified (Jn. 7:39; cf. 12:23; 13:31; 16:14; the prayer in 17:1, 5). The entry into glory is at the cross (13:31), where God’s

dóxa is acknowledged, but there is also participation in it. It is in the light of the passion that believers, by the Spirit, see Christ’s glory.

In the expansion elements of each core expression one senses the richness of thought for the concept of glory.

2 **δόξασόν σου τὸν υἱόν,**
ἵνα ὁ υἱὸς δοξάσῃ σέ,
καθὼς ἔδωκας αὐτῷ ἔξουσίαν
πάσης σαρκός,
ἵνα πᾶν ὃ δέδωκας αὐτῷ δώσῃ αὐτοῖς
ζῶην αἰώνιον.

2 **glorify Your Son,**
that the Son may glorify You,
even as You gave Him authority
over all flesh,
that to all whom You have given
Him, He may give eternal life.

The petition is for God to show honor to the Son. The purpose of this is for the Son to then be able to show honor to the Father. The extent of the showing of honor is measured by the power / authority (ἐξουσίαν) already given to the Son over all humanity. The purpose of the divine granting of authority is for the Son to grant eternal life to all that the Father has given to him for this.

The request for honor by Jesus is not self cen-

tered. God's granting honor to him is so he can return it through his action of dying on the cross. The death / resurrection / ascension event is in view here. And it is perceived as an expression of divine honor reflecting both upon the Heavenly Father as well as upon Jesus. Ironically the divine essence is radiated through what humans considered a dishonorable way of dying. But to those granted the privilege of eternal life there would come profound realization of the depths of divine action in the "Christ event" that lay immediately in front of Jesus.

The amplification of this can be seen in the declaration that follows: "And this is eternal life, that they may know you, the only true God, and Jesus Christ whom you have sent" (αὕτη δέ ἐστιν ἡ αἰώνιος ζωὴ ἵνα γινώσκωσιν σὲ τὸν μόνον ἀληθινὸν θεὸν καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν). Here we see the Johannine definition of salvation: to know God and to know Jesus out of an ongoing experiential encounter with both.

The [other petition](#) stresses the same essential idea but with different expansion elements:

4 ⁴ ἐγὼ σε ἐδόξασα
ἐπὶ τῆς γῆς
τὸ ἔργον τελειώσας
ὃ δέδωκάς μοι
ἵνα ποιήσω
5 καὶ
νῦν
5 δόξασόν με σύ,
πάτερ,
παρὰ σεαυτῶ
τῇ δόξῃ
ἣ εἶχον
πρὸ τοῦ τὸν κόσμον εἶναι
παρὰ σοί.

The declaration is made: "I have glorified you" (ἐγὼ σε ἐδόξασα). This is qualified in two ways. First, Christ has shown honor to the Father "upon the earth" (ἐπὶ τῆς γῆς). Everything done during the earthly life of Jesus was designed to honor God, and now in particular what he stood ready to do in dying would climax that honoring of God. How Jesus showed God honor is defined by the participle phrase "by having completed the work which you gave me to do" (τὸ ἔργον τελειώσας ὃ δέδωκάς μοι ἵνα ποιήσω). Central to this work was the cross.

Growing out of the claim of having completed his work comes the request for the Father to honor

Jesus. The expansion elements add considerable depth to this second petition. The link to the completed work is stressed by "and now" (καὶ νῦν). Jesus has faithfully fulfilled his assignment and it is now the Father's opportunity to validate that by showing honor to Christ. The resurrection will become that divine affirmation of God's approval of Jesus.

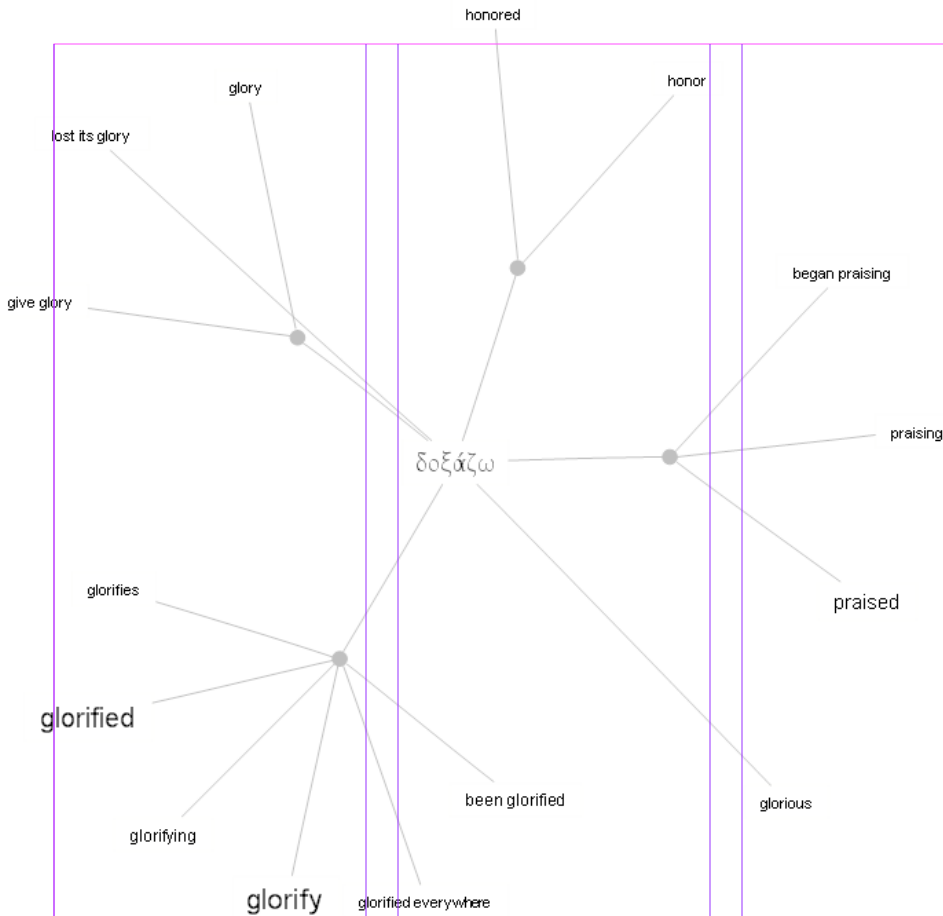
The honor requested is defined by two repositioning phrases. First, "in your own presence" (παρὰ σεαυτῶ). The sense is more than just to return to the divine presence. Rather, it is to return to the position of the "right hand of the Father" the place of honor and exaltation of the one setting next to the king. Second, "with the glory that I had in your presence before the world existed." (τῇ δόξῃ ἣ εἶχον πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί). This was the position that the pre-incarnate Christ occupied before the world was created. Thus Jesus asks to return to the place of honor that he had vacated when he became man.

What we can learn from these verses is significant. **First**, the divine *doxa*, 'glory,' is the presence of almighty God in full disclosure. To the believing community, that divine presence has been revealed in Jesus Christ as Logos, just as John declared in the Prologue of this gospel (Jhn 1:14):

"And the Word became flesh and lived among us, and we have seen his glory, the glory as of a father's only son, full of grace and truth."

Jesus' prayer affirms this truth and petitions the Heavenly Father to validate it to the disciples. But with the dominance of the verb *δοξάζω* (4x) over the noun *δόξα* (1x), we are reminded that the divine presence is dynamic action, not a static presence, as the charting (next page) of the NRSV translation of the Greek verb illustrates. *Doxa* (δόξα) can be demonstrated by various actions. From the human angle, we manifest the divine presence through our faithful obedience to the will of God just as Jesus did. When God demonstrates *doxa* to us, it is not that He gives **us** glory. Not at all! Rather, He grants us the privilege of standing in His *doxa*, His presence.

Second, in that divine *doxa* there comes eternal life (ἡ αἰώνιος ζωὴ). The heart of this kind of life is knowing "the one true God and the one whom God sent, Jesus Christ" (ἵνα γινώσκωσιν σὲ τὸν μόνον ἀληθινὸν θεὸν καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν). Wow! This *doxa* stuff is crucial. And for John, it was the primary way to communicate to his initial readers a new way of describing what Paul labels as salvation. Life, abundant and eternal, is to live in the presence of



heads but with our hearts as well. For this ‘knowing’ is experientially based (γνώσις, ἡ).

Third, the manifestation of that divine presence in Jesus’ life that he requests of the Father is linked to his death and resurrection. His prayer was that through these experiences the Heavenly Father would show Himself and His approval of Christ. The arrival of “the hour” (πάτερ, ἐλήλυθεν ἡ ὥρα) was explicitly for this purpose.

These verses are rich with deep perspectives on what God was doing in the death and resurrection of Christ. In his praying, Jesus sought God’s affirmation, and the words of his praying were meant to amplify this to the disciples as they listened to him pray. I suspect it wasn’t until much later that these words took on their intended meaning to the disciples. Just as it may take a while for them to soak into our minds as well.

God both now and forever. In that presence we are privileged to know God and Christ, not just with our

them to soak into our minds as well.

b. The Son and the Disciples, vv. 6-19

Greek NT

6 Ἐφάνερwsά σου τὸ ὄνομα τοῖς ἀνθρώποις οὓς ἔδωκάς μοι ἐκ τοῦ κόσμου. σοὶ ἦσαν κάμοι αὐτούς ἔδωκας καὶ τὸν λόγον σου τετήρηκαν. 7 νῦν ἔγνωσαν ὅτι πάντα ὅσα δέδωκάς μοι παρὰ σοῦ εἰσιν· 8 ὅτι τὰ ῥήματα ἃ ἔδωκάς μοι δέδωκα αὐτοῖς, καὶ αὐτοὶ ἔλαβον καὶ ἔγνωσαν ἀληθῶς ὅτι παρὰ σοῦ ἐξῆλθον, καὶ ἐπίστευσαν ὅτι σύ με ἀπέστειλας. 9 Ἐγὼ περὶ αὐτῶν ἐρωτῶ, οὐ περὶ τοῦ κόσμου ἐρωτῶ ἀλλὰ περὶ ὧν δέδωκάς μοι, ὅτι σοὶ εἰσιν, 10

NASB

6 “I have manifested Your name to the men whom You gave Me out of the world; they were Yours and You gave them to Me, and they have kept Your word. 7 Now they have come to know that everything You have given Me is from You; 8 for the words which You gave Me I have given to them; and they received them and truly understood that I came forth from You, and they believed that You sent Me. 9 I ask on their behalf; I do not ask on behalf of the world, but of those whom You

NRSV

6 “I have made your name known to those whom you gave me from the world. They were yours, and you gave them to me, and they have kept your word. 7 Now they know that everything you have given me is from you; 8 for the words that you gave to me I have given to them, and they have received them and know in truth that I came from you; and they have believed that you sent me. 9 I am asking on their behalf; I am not asking on behalf of the world, but on behalf of

NLT

6 “I have revealed you to the ones you gave me from this world. They were always yours. you gave them to me, and they have kept your word. 7 Now they know that everything I have is a gift from you, 8 for I have passed on to them the message you gave me. They accepted it and know that I came from you, and they believe you sent me. 9 My prayer is not for the world, but for those you have given me, because they belong to you. 10 All who are mine belong to you, and you

καὶ τὰ ἐμὰ πάντα σὰ
ἐστὶν καὶ τὰ σὰ ἐμὰ, καὶ
δεδοξασμαι ἐν αὐτοῖς.
11 καὶ οὐκέτι εἶμι ἐν τῷ
κόσμῳ, καὶ αὐτοὶ ἐν τῷ
κόσμῳ εἰσὶν, κἀγὼ πρὸς
σὲ ἔρχομαι. πᾶτερ ἅγιε,
τήρησον αὐτοὺς ἐν τῷ
ὀνόματί σου ᾧ δέδωκάς
μοι, ἵνα ὧσιν ἐν καθὼς
ἡμεῖς. 12 ὅτε ἤμην μετ'
αὐτῶν ἐγὼ ἐτήρουν
αὐτοὺς ἐν τῷ ὀνόματί
σου ᾧ δέδωκάς μοι, καὶ
ἐφύλαξα, καὶ οὐδεὶς ἐξ
αὐτῶν ἀπώλετο εἰ μὴ ὁ
υἱὸς τῆς ἀπωλείας, ἵνα
ἡ γραφή πληρωθῇ. 13
νῦν δὲ πρὸς σὲ ἔρχομαι
καὶ ταῦτα λαλῶ ἐν
τῷ κόσμῳ ἵνα ἔχωσιν
τὴν χαρὰν τὴν ἐμὴν
πεπληρωμένην ἐν
ἐαυτοῖς. 14 ἐγὼ δέδωκα
αὐτοῖς τὸν λόγον σου
καὶ ὁ κόσμος ἐμίσησεν
αὐτούς, ὅτι οὐκ εἰσὶν ἐκ
τοῦ κόσμου καθὼς ἐγὼ
οὐκ εἶμι ἐκ τοῦ κόσμου.
15 οὐκ ἐρωτῶ ἵνα ἄρῃς
αὐτούς ἐκ τοῦ κόσμου,
ἀλλ' ἵνα τηρήσῃς αὐτούς
ἐκ τοῦ πονηροῦ. 16 ἐκ
τοῦ κόσμου οὐκ εἰσὶν
καθὼς ἐγὼ οὐκ εἶμι ἐκ
τοῦ κόσμου. 17 ἀγίασον
αὐτούς ἐν τῇ ἀληθείᾳ·
ὁ λόγος ὁ σὸς ἀλήθειά
ἐστίν. 18 καθὼς ἐμὲ
ἀπέστειλας εἰς τὸν
κόσμον, κἀγὼ ἀπέστειλα
αὐτούς εἰς τὸν κόσμον·
19 καὶ ὑπὲρ αὐτῶν
ἐγὼ ἀγιάζω ἑμαυτόν,
ἵνα ὧσιν καὶ αὐτοὶ
ἡγιασμένοι ἐν ἀληθείᾳ.

have given Me; for they
are Yours; 10 and all
things that are Mine are
Yours, and Yours are
Mine; and I have been
glorified in them. 11 I am
no longer in the world;
and yet they themselves
are in the world, and
I come to You. Holy
Father, keep them in
Your name, the name
which You have given
Me, that they may be
one even as We are. 12
While I was with them,
I was keeping them in
Your name which You
have given Me; and I
guarded them and not
one of them perished
but the son of perdition,
so that the Scripture
would be fulfilled. 13
But now I come to You;
and these things I speak
in the world so that they
may have My joy made
full in themselves. 14 I
have given them Your
word; and the world has
hated them, because
they are not of the world,
even as I am not of the
world. 15 I do not ask
You to take them out of
the world, but to keep
them from the evil one.
16 They are not of the
world, even as I am not
of the world. 17 Sanctify
them in the truth; Your
word is truth. 18 As You
sent Me into the world, I
also have sent them into
the world. 19 For their
sakes I sanctify Myself,
that they themselves
also may be sanctified
in truth.

those whom you gave
me, because they are
yours. 10 All mine are
yours, and yours are
mine; and I have been
glorified in them. 11 And
now I am no longer in
the world, but they are
in the world, and I am
coming to you. Holy
Father, protect them in
your name that you have
given me, so that they
may be one, as we are
one. 12 While I was with
them, I protected them in
your name that you have
given me. I guarded
them, and not one of
them was lost except
the one destined to be
lost, so that the scripture
might be fulfilled. 13 But
now I am coming to you,
and I speak these things
in the world so that they
may have my joy made
complete in themselves.
14 I have given them
your word, and the world
has hated them because
they do not belong to
the world, just as I do
not belong to the world.
15 I am not asking you
to take them out of the
world, but I ask you to
protect them from the
evil one. 16 They do not
belong to the world, just
as I do not belong to the
world. 17 Sanctify them
in the truth; your word
is truth. 18 As you have
sent me into the world,
so I have sent them into
the world. 19 And for their
sakes I sanctify myself,
so that they also may be
sanctified in truth.

have given them to me,
so they bring me glory.
11 Now I am departing
from the world; they are
staying in this world,
but I am coming to you.
Holy Father, you have
given me your name;
now protect them by the
power of your name so
that they will be united
just as we are. 12
During my time here, I
protected them by the
power of the name you
gave me. I guarded them
so that not one was lost,
except the one headed
for destruction, as the
Scriptures foretold. 13
Now I am coming to
you. I told them many
things while I was with
them in this world so
they would be filled
with my joy. 14 I have
given them your word.
And the world hates
them because they do
not belong to the world,
just as I do not belong
to the world. 15 I'm not
asking you to take them
out of the world, but to
keep them safe from
the evil one. 16 They do
not belong to this world
any more than I do. 17
Make them holy by your
truth; teach them your
word, which is truth. 18
Just as you sent me into
the world, I am sending
them into the world. 19
And I give myself as a
holy sacrifice for them
so they can be made
holy by your truth.

Notes:

The focus now shifts to Jesus praying for the disciples. Beasley-Murray (*WBC*, Logos Systems) gives some insight here in seeing three sections of Jesus' praying for the disciples: 1) Reasons, vv. 6-11a; 2) Protection, vv. 11b-16; 3) Consecration, vv. 17-19.

1) Reasons, vv. 6-11a: "6 "I have made your name known to those whom you gave me from the world. They were yours, and you gave them to me, and they have kept your word. 7 Now they know that everything you have given me is from you; 8 for the words that you gave to me I have given to them, and they have received them and know in truth that I came from you; and they have believed that you sent me. 9 I am asking on their behalf; I am not asking on behalf of the world, but on behalf of those whom you gave me, because they are yours. 10 All mine are yours, and yours are mine; and I have been glorified in them. 11 And now I am no longer in the world, but they are in the world, and I am coming to you." (6 Ἐφάνερωσά σου τὸ ὄνομα τοῖς ἀνθρώποις οὓς ἔδωκάς μοι ἐκ τοῦ κόσμου. σοὶ ἦσαν κάμοι αὐτοὺς ἔδωκας καὶ τὸν λόγον σου τετήρηκαν. 7 νῦν ἔγνωκαν ὅτι πάντα ὅσα δέδωκάς μοι παρὰ σοῦ εἰσιν· 8 ὅτι τὰ ῥήματα ἃ ἔδωκάς μοι δέδωκα αὐτοῖς, καὶ αὐτοὶ ἔλαβον καὶ ἔγνωσαν ἀληθῶς ὅτι παρὰ σοῦ ἐξῆλθον, καὶ ἐπίστευσαν ὅτι σύ με ἀπέστειλας. 9 Ἐγὼ περὶ αὐτῶν ἐρωτῶ, οὐ περὶ τοῦ κόσμου ἐρωτῶ ἀλλὰ περὶ ὧν δέδωκάς μοι, ὅτι σοὶ εἰσιν, 10 καὶ τὰ ἐμὰ πάντα σὰ ἐστὶν καὶ τὰ σὰ ἐμὰ, καὶ δεδόξασμαι ἐν αὐτοῖς. 11 καὶ οὐκέτι εἰμὶ ἐν τῷ κόσμῳ, καὶ αὐτοὶ ἐν τῷ κόσμῳ εἰσιν, κἀγὼ πρὸς σὲ ἔρχομαι.).

Beasley-Murray (*WBC*, Logos Systems) notes:

While the whole prayer of Jesus has relation to the disciples (and the Church they represent) the central section explicitly makes mention of them and their situation in the world. A series of reasons for the necessity of such intercession is stated. The **first** is that assumed in v 2, and now clearly stated in the second clause of v 6: God "gave" the disciples to Jesus; i.e., he chose them out of the world for the possession and the service of his Son. **Second**, to these men Jesus revealed God's "name," i.e., his nature, his character. Schlatter thought that this has primary reference to the name "Father" (319–20); while this doubtless is of central importance in the revelation of the Name, the full range of the revelation of God's character must also be included, not least that which is entailed in the

saving sovereignty of the Father. **Third**, the disciples have "kept" the word brought by Jesus; i.e., they have adhered to it, and sought to live in its light.

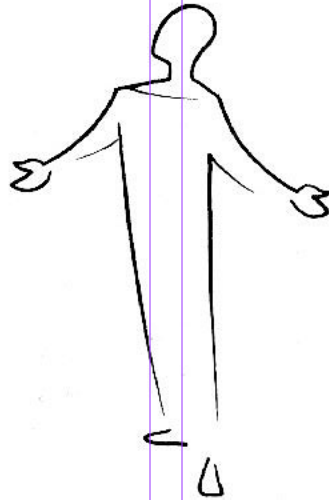
Fourth, they have come to know (especially in light of the revelation in the Last Discourses?) that all that God gave to Jesus has come from the Father. This is faith-knowledge coming to maturity. **Fifth**, these gifts of God to Jesus are none other than the *words* that Jesus has spoken. The disciples have "received" them, and so recognized them as authoritative and normative for life. **Sixth**, they have realized that Jesus has come from God, and so is the Incarnate One on mission from God, a mission to reveal the Father and to establish his saving sovereignty.

The unity of mission flowing from God to Jesus to the disciples is central here. The Father's intent was to raise up a group of disciples as His messengers. Jesus faithfully carried out that mission in bringing together these eleven men from diverse

backgrounds. He poured into their understanding everything that the Father had commissioned.

They are standing in the world as witnesses of God to that world. For more details on the concept of κόσμος (world) see the above discussion under [Internal History](#) on page 2. In addition to being a place marker, *cosmos* marks out the unredeemed people on planet earth, especially in the Johannine writings of the NT. Jesus is poised to leave this world in returning to the Father. But the disciples will remain in it as His witnesses.

2) Protection, vv. 11b-16: "11b Holy Father, protect them in your name that you have given me, so that they may be one, as we are one. 12 While I was with them, I protected them in your name that you have given me. I guarded them, and not one of them was lost except the one destined to be lost, so that the scripture might be fulfilled. 13 But now I am coming to you, and I speak these things in the world so that they may have my joy made complete in themselves. 14 I have given them your word, and the world has hated them because they do not belong to the world, just as I do not belong to the world. 15 I am not asking you to take them out of the world, but I ask you to protect them from the evil one. 16 They do not belong to the world, just as I do not belong to the world." (πάτερ ἅγιε, τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου ᾧ δέδωκάς μοι, ἵνα ᾧσιν ἐν καθῶς ἡμεῖς. 12 ὅτε ἦμην μετ' αὐτῶν ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματί σου ᾧ δέδωκάς μοι, καὶ ἐφύλαξα, καὶ



οὐδεις ἐξ αὐτῶν ἀπώλετο εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας, ἵνα ἡ γραφή πληρωθῇ. 13 νῦν δὲ πρὸς σὲ ἔρχομαι καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ ἵνα ἔχωσιν τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν ἑαυτοῖς. 14 ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου καὶ ὁ κόσμος ἐμίσησεν αὐτούς, ὅτι οὐκ εἰσὶν ἐκ τοῦ κόσμου καθὼς ἐγὼ οὐκ εἰμι ἐκ τοῦ κόσμου. 15 οὐκ ἐρωτῶ ἵνα ἄρῃς αὐτούς ἐκ τοῦ κόσμου, ἀλλ' ἵνα τηρήσῃς αὐτούς ἐκ τοῦ πονηροῦ. 16 ἐκ τοῦ κόσμου οὐκ εἰσὶν καθὼς ἐγὼ οὐκ εἰμι ἐκ τοῦ κόσμου.)

Sprinkled through these verses is the idea of keeping the disciples safe from the world: τηρήσον αὐτούς, v. 11b; ἐτήρουν αὐτούς, v. 12; ἐφύλαξα, v. 12; τηρήσῃς αὐτούς, v. 15. The protection here is not preventing physical harm. Rather, it is protection from the sinful temptations of the world that would lead them to compromise their mission and commitment to Christ. And in particular, it is protection from “the evil one” (ἐκ τοῦ πονηροῦ, v. 15). Jesus had succeeded in doing that with all but one of the Twelve during his earthly journey. And the one was “destined to be lost, so that the scripture might be fulfilled” (εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας, ἵνα ἡ γραφή πληρωθῇ). Of course, this refers to Judas Iscariot.

The means of this divine protection both up to this point and into the future was “in your name that you have given me” (ἐν τῷ ὀνόματί σου ᾧ δέδωκάς μοι). See vv. 11b-12. In ancient Jewish thinking, the name of a person or deity was synonymous with the presence and essence of the individual. Thus the name of God equates with the powerful presence of God in a lifestyle reflective of the very character of God.

The need for this protection is heightened because they possess God’s word in a world that passionately hates them (v. 14). With Jesus’ imminent departure, they will need divine protection in order to keep them faithful to their mission of bearing witness to this word from God through Jesus. It will not be popular nor acceptable to most of the world.

The objective of this protection is also “so that they may be one, as we are one” (ἵνα ὧσιν ἐν καθὼς ἡμεῖς, v. 11b). Their witness must not be compromised. The sense of unified mission present between the Father and the Son must also become theirs. This is not

uniform thinking on various religious issues. Not at all! Rather, it is profound commitment to bear witness to the word of salvation passed on to them from the Heavenly Father through Christ. There must be the same level of unified commitment to this mission as is found with the Father and the Son.

3) Consecration, vv. 17-19: “17 Sanctify them in the truth; your word is truth. 18 As you have sent me into the world, so I have sent them into the world. 19 And for their sakes I sanctify myself, so that they also may be sanctified in truth.” (17 ἀγιάσον αὐτούς ἐν τῇ ἀληθείᾳ· ὁ λόγος ὁ σὸς ἀλήθειά ἐστιν. 18 καθὼς ἐμέ ἀπέστειλας εἰς τὸν κόσμον, κἀγὼ ἀπέστειλα αὐτούς εἰς τὸν κόσμον· 19 καὶ ὑπὲρ αὐτῶν ἐγὼ ἀγιάζω ἑμαυτόν, ἵνα ὧσιν καὶ αὐτοὶ ἡγιασμένοι ἐν ἀληθείᾳ.)

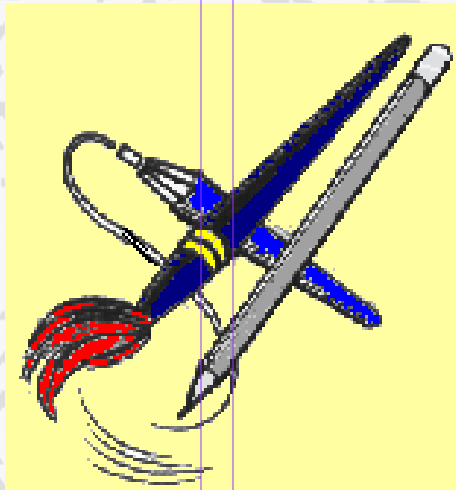
Here the central emphasis is upon ‘sanctify’: ἀγιάσον, v. 17; ἀγιάζω, 18; ἡγιασμένοι, v. 19. O. Procksch (Kittel’s TWNT, Logos Systems) provides a helpful summary of NT useage of this verb:

hagιάzō. This is mostly a biblical term and means “to consecrate” or “to sanctify.” God is asked to sanctify his name (Mt. 6:9). Jesus sanctifies himself (Jn. 17:19) and his church (Eph. 5:26) — a divine work. The Father sanctifies Christ (Jn. 10:36; cf. 17:19) with a view to sanctifying the disciples (17:19). The latter takes place through Christ’s

reconciling work (Heb. 2:11; 10:10). For Paul we are thus “the sanctified” (1 Cor. 1:2), and this is a state (1 Cor. 6:11). The sanctified have an inheritance (Acts 20:32). They are to sanctify Christ in their hearts (1 Pet. 3:15), being holy in conduct as Christ makes them holy by indwelling them (1:16).

If the disciples are to be protected and thus be faithful to their divine mission, they must be set apart by God to be different and special to the Heavenly Father.

This divine action is to be done “in the truth; your word is truth.” (ἐν τῇ ἀληθείᾳ· ὁ λόγος ὁ σὸς ἀλήθειά ἐστιν). The words of God reflects God’s very nature and character. Thus they are truth itself and possess the power to set a person apart from the world. Jesus himself did so sanctify himself, so devote himself to the words of God, that he could faithfully fulfill the Father’s mission. Now the disciples are to do the same. This will enable them to go into a lost world with a divinely blessed witness.





How do these words connect to us today? They link up to us as we continue in the tradition and mission given to the disciples for whom Jesus directly prayed in the upper room. That emphasis comes more to the surface in the next section of vv. 20-26. But what Jesus asked for in behalf of the Twelve remains relevant to us as disciples today.

First, the words passed on by Jesus to the disciples and preserved for us in the apostolic witness called the New Testament remain the key way of understanding God genuinely. Our understanding of God comes through Christ. We know the details

through the words of Christ preserved in written scripture. Depictions of God that stand contrary to that given us by Christ are false and idolatrous. Martin Luther's principle of *sola scriptura*, scripture alone as the foundation for faith and practice, remains relevant to us today.

Second, we continue to need protection from the world and from the Devil. We need the powerful defense of the divine presence in order to keep us from caving into the compromises put upon us by the sinful world around us that is under the control of Satan himself. The difficult "balancing act" of the disciples and also for us is to "be in the world but not of the world." To successfully walk that tight rope of God's mission we must have the protection of God's presence, His *doxa*. God's name is not some lucky charm "rabbit's foot" that wards off evil. To the contrary His name represents His presence. And it is that presence that keeps us safe from the world.

Third, we must be consecrated to God in order to enjoy that presence. Just as Jesus sanctified himself in order to pass on God's words to the disciples, we must sanctify ourselves to God if we are to pass on those same words faithfully to the lost world around us. To do this simply means allowing God to totally saturate our very existence with His words so that everything about us radiates the very presence of God. We won't make any Most Popular lists the world has, but we will be a testimony to that world of God's ways and the accountability of the world to God in the end at final judgment.

c. The Son and the Church, vv. 20-26

Greek NT

20 Οὐ περὶ τούτων δὲ ἐρωτῶ μόνον, ἀλλὰ καὶ περὶ τῶν πιστευόντων διὰ τοῦ λόγου αὐτῶν εἰς ἐμέ, 21 ἵνα πάντες ἐν ᾧσιν, καθὼς σύ, πάτερ, ἐν ἐμοὶ κάγω ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ᾧσιν, ἵνα ὁ κόσμος πιστεῦῃ ὅτι σύ με ἀπέστειλας. 22 κάγω τὴν δόξαν ἣν δέδωκάς μοι δέδωκα αὐτοῖς, ἵνα ᾧσιν ἐν καθὼς ἡμεῖς ἐν. 23 ἐγὼ ἐν αὐτοῖς

NASB

20 "I do not ask on behalf of these alone, but for those also who believe in Me through their word; 21 that they may all be one; even as You, Father, are in Me and I in You, that they also may be in Us, so that the world may believe that You sent Me. 22 The glory which You have given Me I have given to them, that they may be one, just as We are one; 23 I in them and

NRSV

20 "I ask not only on behalf of these, but also on behalf of those who will believe in me through their word, 21 that they may all be one. As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me. 22 The glory that you have given me I have given them, so that they may be one, as we are one, 23 I in

NLT

20 "I am praying not only for these disciples but also for all who will ever believe in me through their message. 21 I pray that they will all be one, just as you and I are one—as you are in me, Father, and I am in you. And may they be in us so that the world will believe you sent me. 22 I have given them the glory you gave me, so they may be one as we are one. 23 I am in them

καὶ σὺ ἐν ἐμοί, ἵνα ὧσιν τετελειωμένοι εἰς ἓν, ἵνα γινώσκη ὁ κόσμος ὅτι σὺ με ἀπέστειλας καὶ ἠγάπησας αὐτοὺς καθὼς ἐμέ ἠγάπησας. 24 Πάτερ, ὃ δέδωκάς μοι, θέλω ἵνα ὅπου εἰμί ἐγὼ κάκεῖνοι ὧσιν μετ' ἐμοῦ, ἵνα θεωρῶσιν τὴν δόξαν τὴν ἐμήν, ἣν δέδωκάς μοι ὅτι ἠγάπησάς με πρὸ παταβολῆς κόσμου. 25 πάτερ δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω, ἐγὼ δέ σε ἔγνω, * καὶ οὗτοι ἔγνωσαν ὅτι σὺ με ἀπέστειλας. 26 καὶ ἐγνώρισα αὐτοῖς τὸ ὄνομά σου καὶ γνωρίσω, ἵνα ἠγάπη ἦν ἠγάπησάς με ἐν αὐτοῖς ἢ κἀγὼ ἐν αὐτοῖς.

You in Me, that they may be perfected in unity, so that the world may know that You sent Me, and loved them, even as You have loved Me. 24 Father, I desire that they also, whom You have given Me, be with Me where I am, so that they may see My glory which You have given Me, for You loved Me before the foundation of the world. 25 O righteous Father, although the world has not known You, yet I have known You; and these have known that You sent Me; 26 and I have made Your name known to them, and will make it known, so that the love with which You loved Me may be in them, and I in them."

them and you in me, that they may become completely one, so that the world may know that you have sent me and have loved them even as you have loved me. 24 Father, I desire that those also, whom you have given me, may be with me where I am, to see my glory, which you have given me because you loved me before the foundation of the world. 25 Righteous Father, the world does not know you, but I know you; and these know that you have sent me. 26 I made your name known to them, and I will make it known, so that the love with which you have loved me may be in them, and I in them."

and you are in me. May they experience such perfect unity that the world will know that you sent me and that you love them as much as you love me. 24 Father, I want these whom you have given me to be with me where I am. Then they can see all the glory you gave me because you loved me even before the world began! 25 O righteous Father, the world doesn't know you, but I do; and these disciples know you sent me. 26 I have revealed you to them, and I will continue to do so. Then your love for me will be in them, and I will be in them."

Notes:

This final segment focuses on Jesus' petition for those beyond just the eleven disciples in the room with him that evening. This is especially the case in vv. 20-24. Then vv. 25-26 come back to summarize the essence of the entire prayer in a conclusion.

Future believers, vv. 20-24: "20 I ask not only on behalf of these, but also on behalf of those who will believe in me through their word, 21 that they may all be one. As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me. 22 The glory that you have given me I have given them, so that they may be one, as we are one, 23 I in them and you in me, that they may become completely one, so that the world may know that you have sent me and have loved them even as you have loved me. 24 Father, I desire that those also, whom you have given me, may be with me where I am, to see my glory, which you have given me because you loved me before the foundation of the world." (20 Οὐ περὶ τούτων δὲ ἐρωτῶ μόνον, ἀλλὰ καὶ περὶ τῶν πιστευόντων διὰ τοῦ λόγου αὐτῶν εἰς ἐμέ, 21 ἵνα πάντες ἐν ὧσιν, καθὼς σὺ, πάτερ, ἐν ἐμοὶ κἀγὼ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ὧσιν, ἵνα ὁ κόσμος πιστεύῃ ὅτι σὺ με ἀπέστειλας. 22 κἀγὼ τὴν δόξαν ἣν δέδωκάς μοι δέδωκα αὐτοῖς, ἵνα ὧσιν ἐν καθὼς ἡμεῖς ἐν. 23 ἐγὼ ἐν αὐτοῖς καὶ σὺ ἐν ἐμοί, ἵνα

ὧσιν τετελειωμένοι εἰς ἓν, ἵνα γινώσκη ὁ κόσμος ὅτι σὺ με ἀπέστειλας καὶ ἠγάπησας αὐτοὺς καθὼς ἐμέ ἠγάπησας. 24 Πάτερ, ὃ δέδωκάς μοι, θέλω ἵνα ὅπου εἰμί ἐγὼ κάκεῖνοι ὧσιν μετ' ἐμοῦ, ἵνα θεωρῶσιν τὴν δόξαν τὴν ἐμήν, ἣν δέδωκάς μοι ὅτι ἠγάπησάς με πρὸ παταβολῆς κόσμου.)

Two motifs stand out in these verses: 1) oneness, and 2) *doxa*. And these are inseparably linked to each other. You can't do without either.

Oneness. The unity discussed here is a continuation of the same theme in the preceding sections, only with greater stress. His prayer for future believers is "that they may all be one" (ἵνα πάντες ἐν ὧσιν). At a superficial level this has been taken as implying institutional unity among Christians, i.e., one universal Christian church organization. But nothing remotely connected to this is in Jesus' mind here. The next declaration (v. 21b) makes clear what Jesus had in mind. Complete agreement exists between the Father and the Son on the mission of salvation. The disciples and future believers need to come to the same level of unified commitment to this divine mission. As the believing community comes to this level of commitment they will have a powerful wit-

ness to the outside world concerning Jesus as God's Son. Twice he stresses this: "so that the world may believe that you have sent me" v. 21 ; and "so that the world may know that you have sent me and have loved them even as you have loved me" v. 23.

Doxa. The divine presence, δόξα, is essential to the achieving of this oneness in mission. Believers cannot achieve this level of oneness by human effort and organization. Instead, it comes only through the gift of God's *doxa*, given first to Jesus by the Father, and then passed on to the believers by Jesus (v. 22). And this is a powerful presence that cannot be fully grasped until arrival in Heaven (v. 24). This divine presence and its being given originates in the love of the Father for Jesus and ultimately for the believers and then to the entire world.

Living in *doxa* as believers requires living in the framework of God's very character and being, as we saw in the previous section.

Thus we see that oneness among believers grows out of the oneness between Father and Son. Oneness is a gift of God realized by living in the divine *doxa*.

Wrapping up, vv. 25-26: "25 Righteous Father, the world does not know you, but I know you; and these know that you have sent me. 26 I made your name known to them, and I will make it known, so that the love with which you have loved me may be in them, and I in them." (25 πᾶτερ δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω, ἐγὼ δέ σε ἔγνω, * καὶ οὗτοι ἔγνωσαν ὅτι σύ με ἀπέστειλας· 26 καὶ ἐγνώρισά αὐτοῖς τὸ ὄνομά σου καὶ γινώρισω, ἵνα ἡ ἀγάπη ἣν ἠγάπησάς με ἐν αὐτοῖς ἦ καὶ ἐν αὐτοῖς.)

Gerald Borchert (NAC, Logos Systems) provides helpful comments on these verses:

17:25 This verse spells out clearly the context of the disciples' future mission. It is a fallen world, one that has turned its back on God (cf. Rom 1:18), so it does not really know either God or his will. And since it does not know God, it hardly could know that God sent Jesus as his agent in salvation. But this verse makes clear that Jesus knew the Father intimately (cf. John 1:18; 14:10) and that the disciples recognized that Jesus was on a mission directly ordered by God. Although they may not have fully understood the implications of that mission, they soon would (cf. 14:20; 15:15).

17:26 As this prayer draws to a close, Jesus' con-

cern becomes quite clear. He has given the disciples a divine revelation: he has made the name (*onoma*, the NIV omits this important idea) of God known to them (cf. 17:6, 11; cf. also 5:43; 10:25; 12:28). In a time when the Jews had adopted a remote and highly transcendent view of God and likewise had been avoiding the name of God for fear of taking it in vain, Jesus re-introduced the necessity of direct encounter with God and reverently referring to God as Father, not some mysterious unapproachable deity.

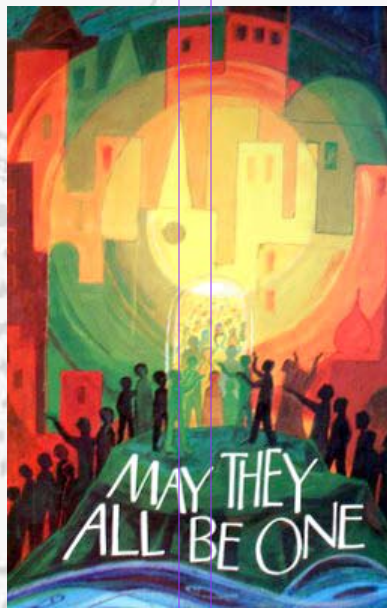
But Jesus has also made known to the disciples the nature of God as a caring God of love. The God of Jesus was actually the same God as the God of the Old Testament who, although he demanded obedience, time after time showed the erring people of Israel his gentle forgiveness and loving kindness and offered comfort to them in their brokenness (cf. Isa 40:1-11).

Now Jesus was coming to the end of his time with them. The prayer was drawing to a close. The Farewell Cycle was ending. The next chapter was to begin the death story of Jesus. What was left to say? The heart of Jesus has been opened by John. What impression was to be left? What was the point?

The world is a hostile place, and the disciples were now to be sent to that world. With what spirit should they go? And what would be their model and resource? Those questions are answered in the concluding words of the prayer, which are both an affirmation and a petition. The spirit of the disciples was to be that of love, not the love of which the world speaks but the kind of love God had for the Son. May that kind of love be in us! And the model and resource of the disciples? Surely not the power structures

of the world. It must be Jesus himself. Jesus would act in them after the resurrection through the agency of the Paraclete. That is the reason he breathed on them as God breathed on Adam (cf. John 20:22; Gen 2:7). Jesus himself through the Spirit would be the focal resource of Christians, even though such a resource may seem foolish and weak to the world (cf. 1 Cor 1:22-25). The way of God in Christ Jesus is neither foolish nor weak because, as Pilate would learn, ultimate power is not in the world. It is from above (John 19:11).

The connection of this to us? We are those future believers! Jesus' prayer targets subsequent generations of followers and we are a part of that group.



Greek NT

1 Ταῦτα ἐλάλησεν Ἰησοῦς καὶ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν εἶπεν· πάτερ, ἐλήλυθεν ἡ ὥρα· δόξασόν σου τὸν υἱόν, ἵνα ὁ υἱὸς δοξάσῃ σέ, 2 καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός, ἵνα πᾶν ὃ δέδωκας αὐτῷ δώσῃ αὐτοῖς ζωὴν αἰώνιον. 3 αὕτη δέ ἐστιν ἡ αἰώνιος ζωὴ ἵνα γινώσκωσιν σὲ τὸν μόνον ἀληθινὸν θεὸν καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν. 4 ἐγώ σε ἐδόξασα ἐπὶ τῆς γῆς τὸ ἔργον τελειώσας ὃ δέδωκάς μοι ἵνα ποιήσω· 5 καὶ νῦν δόξασόν με σύ, πάτερ, παρὰ σεαυτῶ τῇ δόξῃ ἣ εἶχον πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί.

6 Ἐφανέρωσά σου τὸ ὄνομα τοῖς ἀνθρώποις οὓς ἔδωκάς μοι ἐκ τοῦ κόσμου. σοὶ ἦσαν κάμοι αὐτοὺς ἔδωκας καὶ τὸν λόγον σου τετήρηκαν. 7 νῦν ἔγνωκαν ὅτι πάντα ὅσα δέδωκάς μοι παρὰ σοῦ εἰσιν· 8 ὅτι τὰ ῥήματα ἃ ἔδωκάς μοι δέδωκα αὐτοῖς, καὶ αὐτοὶ ἔλαβον καὶ ἔγνωσαν ἀληθῶς ὅτι παρὰ σοῦ ἐξῆλθον, καὶ ἐπίστευσαν ὅτι σύ με ἀπέστειλας. 9 Ἐγὼ περὶ αὐτῶν ἐρωτῶ, οὐ περὶ τοῦ κόσμου ἐρωτῶ ἀλλὰ περὶ ὧν δέδωκάς μοι, ὅτι σοὶ εἰσιν, 10 καὶ τὰ ἐμὰ πάντα σὰ ἐστὶν καὶ τὰ σὰ ἐμὰ, καὶ

NASB

1 Jesus spoke these things; and lifting up His eyes to heaven, He said, "Father, the hour has come; glorify Your Son, that the Son may glorify You, 2 even as You gave Him authority over all flesh, that to all whom You have given Him, He may give eternal life. 3 This is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent. 4 I glorified You on the earth, having accomplished the work which You have given Me to do. 5 Now, Father, glorify Me together with Yourself, with the glory which I had with You before the world was.

6 "I have manifested Your name to the men whom You gave Me out of the world; they were Yours and You gave them to Me, and they have kept Your word. 7 Now they have come to know that everything You have given Me is from You; 8 for the words which You gave Me I have given to them; and they received them and truly understood that I came forth from You, and they believed that You sent Me. 9 I ask on their behalf; I do not ask on behalf of the world, but of those whom You have given Me; for they are Yours; 10 and all things that are Mine are Yours, and Yours are Mine; and I have been

NRSV

1 After Jesus had spoken these words, he looked up to heaven and said, "Father, the hour has come; glorify your Son so that the Son may glorify you, 2 since you have given him authority over all people, to give eternal life to all whom you have given him. 3 And this is eternal life, that they may know you, the only true God, and Jesus Christ whom you have sent. 4 I glorified you on earth by finishing the work that you gave me to do. 5 So now, Father, glorify me in your own presence with the glory that I had in your presence before the world existed.

6 "I have made your name known to those whom you gave me from the world. They were yours, and you gave them to me, and they have kept your word. 7 Now they know that everything you have given me is from you; 8 for the words that you gave to me I have given to them, and they have received them and know in truth that I came from you; and they have believed that you sent me. 9 I am asking on their behalf; I am not asking on behalf of the world, but on behalf of those whom you gave me, because they are yours. 10 All mine are yours, and yours are mine; and I have been glorified in them. 11 And

NLT

1 After saying all these things, Jesus looked up to heaven and said, "Father, the hour has come. Glorify your Son so he can give glory back to you. 2 For you have given him authority over everyone. He gives eternal life to each one you have given him. 3 And this is the way to have eternal life—to know you, the only true God, and Jesus Christ, the one you sent to earth. 4 I brought glory to you here on earth by completing the work you gave me to do. 5 Now, Father, bring me into the glory we shared before the world began.

6 "I have revealed you to the ones you gave me from this world. They were always yours. you gave them to me, and they have kept your word. 7 Now they know that everything I have is a gift from you, 8 for I have passed on to them the message you gave me. They accepted it and know that I came from you, and they believe you sent me. 9 My prayer is not for the world, but for those you have given me, because they belong to you. 10 All who are mine belong to you, and you have given them to me, so they bring me glory. 11 Now I am departing from the world; they are staying in this world, but I am coming to you. Holy Father, you have

δεδοξασμαι ἐν αὐτοῖς.
11 καὶ οὐκέτι εἶμι ἐν τῷ
κόσμῳ, καὶ αὐτοὶ ἐν τῷ
κόσμῳ εἰσίν, κἀγὼ πρὸς
σὲ ἔρχομαι. πάτερ ἅγιε,
τήρησον αὐτοὺς ἐν τῷ
ὀνόματί σου ᾧ δέδωκάς
μοι, ἵνα ὧσιν ἐν καθὼς
ἡμεῖς. 12 ὅτε ἤμην μετ'
αὐτῶν ἐγὼ ἐτήρουν
αὐτοὺς ἐν τῷ ὀνόματί
σου ᾧ δέδωκάς μοι, καὶ
ἐφύλαξα, καὶ οὐδεὶς ἐξ
αὐτῶν ἀπώλετο εἰ μὴ ὁ
υἱὸς τῆς ἀπωλείας, ἵνα
ἡ γραφή πληρωθῇ. 13
νῦν δὲ πρὸς σὲ ἔρχομαι
καὶ ταῦτα λαλῶ ἐν
τῷ κόσμῳ ἵνα ἔχωσιν
τὴν χαρὰν τὴν ἐμὴν
πεπληρωμένην ἐν
ἑαυτοῖς. 14 ἐγὼ δέδωκα
αὐτοῖς τὸν λόγον σου
καὶ ὁ κόσμος ἐμίσησεν
αὐτούς, ὅτι οὐκ εἰσίν ἐκ
τοῦ κόσμου καθὼς ἐγὼ
οὐκ εἶμι ἐκ τοῦ κόσμου.
15 οὐκ ἐρωτῶ ἵνα ἄρῃς
αὐτοὺς ἐκ τοῦ κόσμου,
ἀλλ' ἵνα τηρήσῃς
αὐτούς ἐκ τοῦ πονηροῦ.
16 ἐκ τοῦ κόσμου οὐκ
εἰσίν καθὼς ἐγὼ οὐκ
εἶμι ἐκ τοῦ κόσμου.
17 ἀγίασον αὐτοὺς ἐν
τῇ ἀληθείᾳ· ὁ λόγος ὁ
σὸς ἀλήθειά ἐστιν. 18
καθὼς ἐμὲ ἀπέστειλας
εἰς τὸν κόσμον, κἀγὼ
ἀπέστειλα αὐτούς εἰς
τὸν κόσμον· 19 καὶ ὑπὲρ
αὐτῶν ἐγὼ ἀγιάζω
ἑμαυτόν, ἵνα ὧσιν καὶ
αὐτοὶ ἡγιασμένοι ἐν
ἀληθείᾳ.

20 Οὐ περὶ τούτων δὲ
ἐρωτῶ μόνον, ἀλλὰ καὶ

glorified in them. 11 I am
no longer in the world;
and yet they themselves
are in the world, and
I come to You. Holy
Father, keep them in
Your name, the name
which You have given
Me, that they may be
one even as We are. 12
While I was with them,
I was keeping them in
Your name which You
have given Me; and I
guarded them and not
one of them perished
but the son of perdition,
so that the Scripture
would be fulfilled. 13
But now I come to You;
and these things I speak
in the world so that they
may have My joy made
full in themselves. 14 I
have given them Your
word; and the world has
hated them, because
they are not of the world,
even as I am not of the
world. 15 I do not ask
You to take them out of
the world, but to keep
them from the evil one.
16 They are not of the
world, even as I am not
of the world. 17 Sanctify
them in the truth; Your
word is truth. 18 As You
sent Me into the world, I
also have sent them into
the world. 19 For their
sakes I sanctify Myself,
that they themselves
also may be sanctified
in truth.

20 "I do not ask on
behalf of these alone,
but for those also who
believe in Me through
their word; 21 that they
may all be one; even
as You, Father, are in

now I am no longer in
the world, but they are
in the world, and I am
coming to you. Holy
Father, protect them in
your name that you have
given me, so that they
may be one, as we are
one. 12 While I was with
them, I protected them in
your name that you have
given me. I guarded
them, and not one of
them was lost except
the one destined to be
lost, so that the scripture
might be fulfilled. 13 But
now I am coming to
you, and I speak these
things in the world so
that they may have my
joy made complete in
themselves. 14 I have
given them your word,
and the world has hated
them because they do
not belong to the world,
just as I do not belong
to the world. 15 I am
not asking you to take
them out of the world,
but I ask you to protect
them from the evil one.
16 They do not belong
to the world, just as I do
not belong to the world.
17 Sanctify them in the
truth; your word is truth.
18 As you have sent
me into the world, so I
have sent them into the
world. 19 And for their
sakes I sanctify myself,
so that they also may be
sanctified in truth.

20 "I ask not only
on behalf of these, but
also on behalf of those
who will believe in me
through their word, 21
that they may all be
one. As you, Father, are

given me your name;
now protect them by the
power of your name so
that they will be united
just as we are. 12
During my time here, I
protected them by the
power of the name you
gave me. I guarded them
so that not one was lost,
except the one headed
for destruction, as the
Scriptures foretold. 13
Now I am coming to
you. I told them many
things while I was with
them in this world so
they would be filled
with my joy. 14 I have
given them your word.
And the world hates
them because they do
not belong to the world,
just as I do not belong
to the world. 15 I'm not
asking you to take them
out of the world, but to
keep them safe from
the evil one. 16 They do
not belong to this world
any more than I do. 17
Make them holy by your
truth; teach them your
word, which is truth. 18
Just as you sent me into
the world, I am sending
them into the world. 19
And I give myself as a
holy sacrifice for them
so they can be made
holy by your truth.

20 "I am praying not
only for these disciples
but also for all who
will ever believe in me
through their message.
21 I pray that they will
all be one, just as you
and I are one—as you
are in me, Father, and
I am in you. And may
they be in us so that
the world will

περὶ τῶν πιστευόντων
διὰ τοῦ λόγου αὐτῶν
εἰς ἐμέ, 21 ἵνα πάντες
ἐν ᾧσιν, καθὼς σύ,
πάτερ, ἐν ἐμοὶ κάγω
ἐν σοί, ἵνα καὶ αὐτοὶ
ἐν ἡμῖν ᾧσιν, ἵνα ὁ
κόσμος πιστεῦῃ ὅτι σύ
με ἀπέστειλας. 22 κάγω
τὴν δόξαν ἣν δέδωκάς
μοι δέδωκα αὐτοῖς, ἵνα
ᾧσιν ἐν καθὼς ἡμεῖς
ἐν. 23 ἐγὼ ἐν αὐτοῖς
καὶ σὺ ἐν ἐμοί, ἵνα ᾧσιν
τετελειωμένοι εἰς ἓν,
ἵνα γινώσκῃ ὁ κόσμος
ὅτι σύ με ἀπέστειλας
καὶ ἠγάπησας αὐτοὺς
καθὼς ἐμὲ ἠγάπησας. 24
Πάτερ, ὃ δέδωκάς μοι,
θέλω ἵνα ὅπου εἰμὶ ἐγὼ
κάκεῖνοι ᾧσιν μετ' ἐμοῦ,
ἵνα θεωρῶσιν τὴν δόξαν
τὴν ἐμήν, ἣν δέδωκάς
μοι ὅτι ἠγάπησάς με
πρὸ παταβολῆς κόσμου.
25 πάτερ δίκαιε, καὶ ὁ
κόσμος σε οὐκ ἔγνω,
ἐγὼ δέ σε ἔγνω, * καὶ
οὔτοι ἔγνωσαν ὅτι σύ
με ἀπέστειλας. 26 καὶ
ἐγνώρισα αὐτοῖς τὸ
ὄνομά σου καὶ γνωρίσω,
ἵνα ἠγάπη ἣν ἠγάπησάς
με ἐν αὐτοῖς ἢ κάγω ἐν
αὐτοῖς.

Me and I in You, that
they also may be in Us,
so that the world may
believe that You sent Me.
22 The glory which You
have given Me I have
given to them, that they
may be one, just as We
are one; 23 I in them and
You in Me, that they may
be perfected in unity, so
that the world may know
that You sent Me, and
loved them, even as
You have loved Me. 24
Father, I desire that they
also, whom You have
given Me, be with Me
where I am, so that they
may see My glory which
You have given Me, for
You loved Me before the
foundation of the world.
25 O righteous Father,
although the world has
not known You, yet I
have known You; and
these have known that
You sent Me; 26 and I
have made Your name
known to them, and
will make it known, so
that the love with which
You loved Me may be in
them, and I in them.”

in me and I am in you,
may they also be in us,
so that the world may
believe that you have
sent me. 22 The glory
that you have given me
I have given them, so
that they may be one,
as we are one, 23 I in
them and you in me,
that they may become
completely one, so that
the world may know that
you have sent me and
have loved them even
as you have loved me.
24 Father, I desire that
those also, whom you
have given me, may be
with me where I am, to
see my glory, which you
have given me because
you loved me before the
foundation of the world.
25 Righteous Father,
the world does not know
you, but I know you;
and these know that
you have sent me. 26 I
made your name known
to them, and I will make
it known, so that the
love with which you
have loved me may be
in them, and I in them.”

believe you sent me. 22
I have given them the
glory you gave me, so
they may be one as we
are one. 23 I am in them
and you are in me. May
they experience such
perfect unity that the
world will know that you
sent me and that you
love them as much as
you love me. 24 Father,
I want these whom you
have given me to be
with me where I am.
Then they can see all
the glory you gave me
because you loved me
even before the world
began! 25 O righteous
Father, the world doesn't
know you, but I do; and
these disciples know
you sent me. 26 I have
revealed you to them,
and I will continue to do
so. Then your love for
me will be in them, and I
will be in them.”

NA27 Greek Diagram

A ¹ Ταῦτα ἐλάλησεν Ἰησοῦς
καὶ
ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ
εἰς τὸν οὐρανὸν

B εἶπεν·

1 πάτερ,
ἐλήλυθεν ἡ ὥρα·

2 δόξασόν σου τὸν υἱόν,
ἵνα ὁ υἱὸς δοξάσῃ σέ,
καθὼς ἔδωκας αὐτῷ ἐξουσίαν
πάσης σαρκός,
ἵνα πᾶν ὃ δέδωκας αὐτῷ δώσῃ αὐτοῖς ζωὴν αἰώνιον.

3 δέ

3 αὕτη ἐστὶν ἡ αἰώνιος ζωὴ
ἵνα γινώσκωσιν σέ
τὸν μόνον ἀληθινὸν θεὸν
καὶ
ὃν ἀπέστειλας
Ἰησοῦν Χριστόν.

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

5 καὶ
νῦν

5 δόξασόν με σύ,
πάτερ,
παρὰ σεαυτῷ τῇ δόξῃ
ἣ εἶχον
πρὸ τοῦ τὸν κόσμον
εἶναι
παρὰ σοί.

6 ⁶ Ἐφάνερwsά σου τὸ ὄνομα τοῖς ἀνθρώποις
οὓς ἔδωκάς μοι ἐκ τοῦ κόσμου.

7 σοὶ ἦσαν
κάμοι

8 αὐτοὺς ἔδωκας
καὶ

9 τὸν λόγον σου τετήρηκαν.

7 νῦν
10 ἔγνωσαν
ὅτι πάντα ὅσα δέδωκάς μοι παρὰ σοῦ εἰσιν·
8 ὅτι τὰ ῥήματα ἃ ἔδωκάς μοι δέδωκα αὐτοῖς,
καὶ
11 αὐτοὶ ἔλαβον
καὶ
12 ἔγνωσαν
ἀληθῶς
ὅτι παρὰ σοῦ ἐξήλθον,
καὶ
13 ἐπίστευσαν
ὅτι σύ με ἀπέστειλας.
14 9 Ἐγὼ περὶ αὐτῶν ἐρωτῶ,
15 οὐ περὶ τοῦ κόσμου ἐρωτῶ
ἀλλὰ
16 περὶ ὧν δέδωκάς μοι (ἐρωτῶ),
ὅτι σοί εἰσιν,
10 καὶ
17 τὰ ἐμὰ πάντα σά ἐστιν
καὶ
18 τὰ σὰ ἐμὰ (ἐστιν),
καὶ
19 δεδόξασμαι
ἐν αὐτοῖς.
11 καὶ
20 οὐκέτι εἶμι
ἐν τῷ κόσμῳ,
καὶ
ἐν τῷ κόσμῳ
21 αὐτοὶ ...εἰσίν,
κάγω
πρὸς σέ
22 ἔρχομαι.
πάτερ ἅγιε,
23 τήρησον αὐτοὺς
ἐν τῷ ὀνόματί σου
ᾧ δέδωκάς μοι,
ἵνα ὡσιν ἐν
καθῶς ἡμεῖς.

12 ὅτε ἤμην
μετ' αὐτῶν
24 ἐγὼ ἐτήρουν αὐτοὺς
ἐν τῷ ὀνόματί σου
ὃ δέδωκάς μοι,
καὶ
25 ἐφύλαξα,
καὶ
26 οὐδεὶς ἐξ αὐτῶν ἀπώλετο
εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας (ἀπώλετο),
ἵνα ἡ γραφὴ πληρωθῇ.

13 δὲ
νῦν
πρὸς σέ
27 ἔρχομαι
καὶ
28 ταῦτα λαλῶ
ἐν τῷ κόσμῳ
ἵνα ἔχωσιν τὴν χαρὰν
τὴν ἐμὴν
πεπληρωμένην ἐν ἑαυτοῖς.

29 14 ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου
καὶ
30 ὁ κόσμος ἐμίσησεν αὐτούς,
ὅτι οὐκ εἰσὶν
ἐκ τοῦ κόσμου
καθὼς ἐγὼ οὐκ εἰμὶ
ἐκ τοῦ κόσμου.

31 15 οὐκ ἐρωτῶ
ἵνα ἄρῃς αὐτούς
ἐκ τοῦ κόσμου,
ἀλλ'
32 (ἐρωτῶ)
ἵνα τηρήσῃς αὐτούς
ἐκ τοῦ πονηροῦ.

16 ἐκ τοῦ κόσμου
33 οὐκ εἰσὶν
καθὼς ἐγὼ οὐκ εἰμὶ
ἐκ τοῦ κόσμου.

34 17 ἀγίασον αὐτούς
ἐν τῇ ἀληθείᾳ·

35 ὁ λόγος ὁ σὸς ἀλήθειά ἐστιν.
18 καθὼς ἐμὲ ἀπέστειλας
εἰς τὸν κόσμον,
36 **κἀγὼ ἀπέστειλα αὐτοὺς**
εἰς τὸν κόσμον·
19 καὶ
ὑπὲρ αὐτῶν
37 **ἐγὼ ἀγιάζω ἑμαυτόν,**
ἵνα ὣσιν καὶ αὐτοὶ ἡγιασμένοι
ἐν ἀληθείᾳ.
20 δὲ
38 **Οὐ περὶ τούτων ἐρωτῶ μόνον,**
ἀλλὰ
39 **(ἐρωτῶ)**
καὶ
περὶ τῶν πιστευόντων
διὰ τοῦ λόγου αὐτῶν
εἰς ἐμέ,
21 ἵνα πάντες ἐν ὣσιν,
καθὼς σύ,
πάτερ,
ἐν ἐμοὶ
κἀγὼ ἐν σοί,
ἵνα καὶ αὐτοὶ ἐν ἡμῖν ὣσιν,
ἵνα ὁ κόσμος πιστεύῃ
ὅτι σύ με ἀπέστειλας.
22 κἀγὼ
40 **τὴν δόξαν...δέδωκα αὐτοῖς,**
ἣν δέδωκάς μοι
ἵνα ὣσιν ἐν
καθὼς ἡμεῖς ἐν·
41 ²³ **ἐγὼ ---- ἐν αὐτοῖς**
καὶ
42 **σύ -- ἐν ἐμοί,**
ἵνα ὣσιν τετελειωμένοι
εἰς ἓν,
ἵνα γινώσκῃ ὁ κόσμος
ὅτι σύ με ἀπέστειλας
καὶ
ἡγάπησας αὐτοὺς

καθώς ἐμέ ἠγάπησας.

24 Πάτερ,
ὃ δέδωκάς μοι,¹
43 θέλω
ὅπου εἰμι ἐγὼ
ἵνα...κάκεῖνοι ὦσιν²
μετ' ἐμοῦ,
ἵνα θεωρῶσιν τὴν δόξαν
τὴν ἐμήν,
ἣν δέδωκάς μοι
ὅτι ἠγάπησάς με
πρὸ παταβολῆς κόσμου.

25 πάτερ δίκαιε,
καὶ
44 ὁ κόσμος σε οὐκ ἔγνω,
δέ
45 ἐγὼ σε ἔγνων,
καὶ
46 οὗτοι ἔγνωσαν
ὅτι σύ με ἀπέστειλας
καὶ
26 ἔγνώρισα αὐτοῖς τὸ ὄνομά σου
καὶ
47 γνωρίσω,
48 ἵνα ἡ ἀγάπη...ἐν αὐτοῖς ἧ
ἣν ἠγάπησάς με
καὶ ἐν αὐτοῖς.

Summary of Rhetorical Structure

The thought flow in John 17 moves from a narrative introduction (v. 17a; statements A & B) to the discourse material (vv. 17b-26; #s 1-48), which is constituted as a lengthy prayer by Jesus to the Heavenly Father.

The narrative introduction functions only to set the tone and to link the prayer back to the previously recorded words of Jesus to his disciples. The link to the previous words comes in statement A (Ταῦτα ἐλάλησεν Ἰησοῦς) and is followed by the tone setting introduction to the prayer in statement B (καὶ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν εἶπεν).

The discourse material (statements 1-47) forms the longest prayer recorded anywhere in the New Testament. The weaving pattern of thought expression moves like a winding river in a similar manner to the previous discourse material beginning in chapter thirteen. There is advancement of thought, overlapping of themes, and new concepts all woven into the fabric of Jesus' prayer.

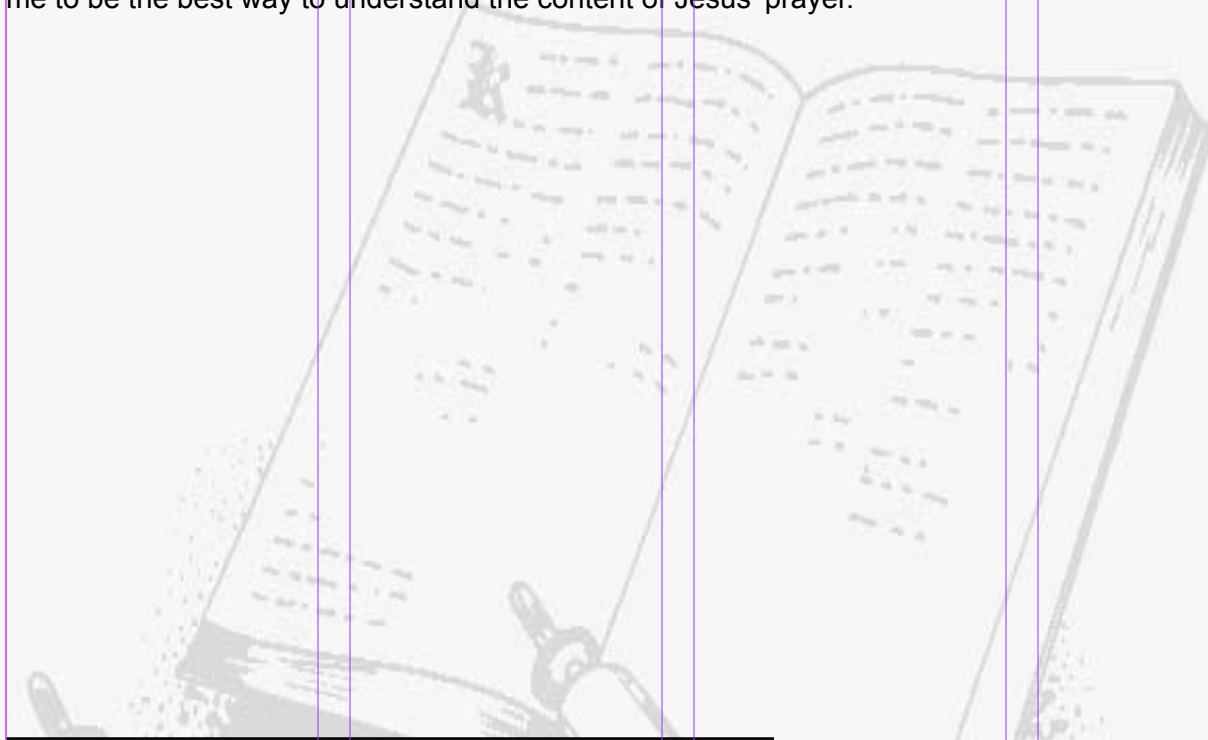
The literary structure has been discussed and debated often by commentators, George Beasley-Murray notes.³ Although no modern western way of organizing the ideas of a first century Jewish writer

¹Relative dependent clause in substantival (direct) object function.

²Conjunctory dependent clause in substantival (predicate) object function.

³The structure of the prayer has been much discussed. The threefold division, proposed by Westcott, has been widely

who was writing to a largely Greek audience can ever be precisely on target, the basic threefold division of thought does possess much to commend itself. From an analysis of the Block Diagram above one can see the merits of the proposal that Schnackenburg set forth and that Beasley-Murray follows. It seems to me to be the best way to understand the content of Jesus' prayer.



adopted, namely, vv 1–5, 6–19, 20–26 (Jesus prays for *himself*, for his *disciples*, for the *Church*). Feuillet saw in this division confirmation of his thesis that the prayer has in view the procedures of the Jewish Day of Atonement: the High Priest in Lev 16:17 makes atonement for himself, for his family, for the people, but the interpretation is somewhat attenuated (see *The Priesthood of Christ and His Ministers*, [62–79]). Since vv 6–8 do not strictly contain a petition for the disciples, they are sometimes included with vv 1–3i.e., vv 1–8, 9–19, 20–26 (so Bernard, 2:559; Brown, 2:749–50). The same consideration led Dodd to a fourfold division: vv 1–5, 6–8, 9–19, 20–26 (*Interpretation*, 417–18). Others have opted for a fourfold analysis that divides the final paragraph of the prayer, e.g., vv 1–5, 6–19, 20–23, 24–26 (Lagrange, 449–51; Strathmann, 231–35), or vv 1–5, 6–19, 20–24, 25–26 (Barrett, 499). These divisions are based on considerations of content. Some have sought to obtain a more objective analysis of the prayer by examining its formal characteristics. E. Malatesta proposed an elaborate literary structure in the prayer which includes external elements, such as repetition, and chiasmus, both in major sections (A–B–A) and in minor (a–b–c–b¹–a¹), and carefully balanced length of lines, words, and syllables. On this basis he produced a fivefold analysis of the prayer: vv 1–5, 6–8, 9–19, 20–24, 25–26 (see his article, “The Literary Structure of John 17,” provided with charts illustrating the schematic arrangement of the prayer and its thematic structure). A. Laurentin analyzed the prayer on the basis of the formula καὶ νῦν (“and now”), which reflects the Semitic וְעַתָּה *W^o:attāh*. He thereby produced the following analysis: vv 1–4 (introduction to the prayer), 7–12 (part 1), 13–23 (part 2), 24 (transition), 25–26 (conclusion) (“*W^o:attāh* – καὶ νῦν,” *Bib* 45 [1964] 168–95, 413–32). J. Becker used the category of genre in his investigation of the chapter. He found a fourfold repetition of the succession (i) report of one’s right, (ii) introduction to a petition, (iii) the petition itself, (iv) the basis of the petition. After the announcement of the theme of glory, authority, and life eternal in vv 1b–2 he saw its development as follows: vv 4–5, the Son prays for his glorification: 6–13, revelation of the name of God and prayer for the Church in its unity: 14–19, revelation of the word of God and healing of the Church in the truth; 22–26, vision of the heavenly glory of Jesus, (“Aufbau, Schichtung und theologisches geschichtliche Stellung des Gebetes in Joh 17,” 56–83; more briefly in Becker’s commentary, 2:508–17).

While these more detailed analyses of the prayer are impressive, they schematize the alleged structures of the text too much (for an evaluation see Schnackenburg’s article, “Strukturanalyse von Joh 17,” 67–68). Schnackenburg’s own analysis, which seeks to take into account both the formal elements of structure and the content of the prayer, does not differ greatly from those of his forerunners, but it seems to us to accord well with the text and its content, and we shall follow it in our own exposition (a summary of his position, in light of his article, is set forth in his commentary, 3:167–69, 197–202). It may be reproduced as follows: (i) vv 1–5, prayer for the glory of the Son that he may give life to those given to him; (ii) vv 6–19, prayer for the disciples (a) 6–11a, reason for praying for them, (b) 11b–16, prayer that they may be kept, (c) 17–19, prayer that they may be consecrated with Jesus; (iii) vv 20–23, prayer that all believers may be one; (iv) vv 24–26, prayer that believers may be perfected in the glory of Jesus.