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By Dan Maines

John 17

John 17:1

Jesus spoke these things; and raising His eyes to heaven, He said, "Father, the hour has come; glorify Your Son, so that the Son may glorify You."

† This chapter is the High Priestly Prayer. Jesus began by seeking the Father's glory through His own glorification in the cross. His suffering was not defeat but divine exaltation.

John 17:2-3

"Just as You gave Him authority over all mankind, so that to all whom You have given Him, He may give eternal life. And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent."

† Eternal life is defined as relationship with the Father through Christ, not merely endless existence. Authority over humanity was granted to Jesus for the salvation of the elect.

† Ignatius of Antioch affirmed that eternal life is the knowledge of God through Christ, showing its relational nature.

John 17:4-5

"I glorified You on the earth by accomplishing the work which You have given Me to do. And now You, Father, glorify Me together with Yourself, with the glory which I had with You before the world existed."

† Jesus claimed preexistent glory, affirming His deity. His mission's completion prepared for restoration to divine glory.

† Irenaeus used this verse to refute heresies denying Christ's eternal preexistence.

John 17:6-8

"I have revealed 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 followed Your word. Now they have come to know that everything which You have given Me is from You; 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."

† Jesus revealed the Father's character ("name") to the disciples. Their faith was evidence of God's gift and Christ's successful mission.

John 17:9-10

"I ask on their behalf; I do not ask on behalf of the world, but on the behalf of those whom You have given Me; because they are Yours; and all things that are Mine are Yours, and Yours are Mine; and I have been glorified in them."

† The prayer was specific for the disciples, not the world at large. Their union with Christ glorified Him.

John 17:11-12

"I am no longer going to be in the world; and yet they themselves are in the world, and I am coming to You. Holy Father, keep them in Your name, the name which You have given Me, so that they may be one just as We are. 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 except the son of destruction, so that the Scripture would be fulfilled."

† Jesus prayed for unity rooted in divine preservation. Judas' betrayal fulfilled prophecy, showing that Christ lost none but him.

† Psalm 41:9 was seen as prophetic of Judas' betrayal.

John 17:13-14

"But now I am coming to You; and these things I speak in the world so that they may have My joy made full in themselves. I have given them Your word; and the world has hated them, because they are not of the world, just as I am not of the world."

† Joy was promised even in a hostile world. Hatred from the world validated their identity in Christ.

John 17:15-16

"I am not asking You to take them out of the world, but to keep them away from the evil one. They are not of the world, just as I

am not of the world."

† Preservation from evil, not escape from the world, was Jesus' request. Disciples remain in the world as witnesses.

John 17:17-19

"Sanctify them in the truth; Your word is truth. Just as You sent Me into the world, I also sent them into the world. And for their sakes I sanctify Myself, so that they themselves also may be sanctified in truth."

† Holiness comes by God's word of truth. Christ's self-consecration ensured their mission's success.

† The Dead Sea Scrolls (1QS 1.9-11) emphasized truth as sanctifying, aligning with Christ's words.

John 17:20-21

"I am not asking on behalf of these alone, but also for those who believe in Me through their word, that they may all be one; just 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."

† The prayer extended beyond the disciples to future believers. Unity among Christians was to be a witness to the world.

† Ignatius of Antioch stressed unity as the visible testimony of the church.

John 17:22-23

"The glory which You have given Me I also have given to them, so that they may be one, just as We are one; 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 You loved them, just as You loved Me."

† Christ's glory was shared with His people, perfecting them in unity as proof of divine love.

John 17:24

"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."

† The ultimate destiny of believers is to behold Christ's glory, revealing His eternal preexistence and divine love.

John 17:25-26

"Righteous Father, although the world has not known You, yet I have known You; and these have known that You sent Me; 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."

† Jesus ended His prayer with love as the ultimate mark of discipleship. Revelation of God's name brings His love into believers' hearts.

How it applies to us today

† Eternal life is knowing God through Christ, not simply endless existence.

† The Spirit sanctifies us in truth, empowering us for mission.

† Unity in Christ is the witness that convinces the world.

† Our destiny is to behold Christ's glory in perfect fellowship with Him.

† This is the fulfilled perspective we proclaim at Fulfilled Prophecies †

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† Ignatius of Antioch – eternal life as knowing God through Christ

† Irenaeus, Against Heresies – Christ's preexistent glory

† Psalm 41:9 – prophecy of betrayal

† Dead Sea Scrolls, 1QS 1.9-11 – truth as sanctifying
† Ignatius of Antioch – unity as the church's visible testimony

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