

¹ Jesus spoke these things, looked up to heaven, and said:

Father,
the hour has come.

Glorify Your Son
so that the Son may glorify You,

² for You gave Him authority
over all flesh;

so He may give eternal life
to all You have given Him.

³ This is eternal life:

that they may know You, the only true God,
and the One You have sent—Jesus Christ.

⁴ I have glorified You on the earth
by completing the work You gave Me to do.

⁵ Now, Father, glorify Me in Your presence
with that glory I had with You
before the world existed.

⁶ I have revealed Your name
to the men You gave Me from the world.
They were Yours, You gave them to Me,
and they have kept Your word.

⁷ Now they know that all things
You have given to Me are from You,

⁸ because the words that You gave Me,
I have given them.

They have received them
and have known for certain
that I came from You.

They have believed that You sent Me.

⁹ I pray for them.

I am not praying for the world
but for those You have given Me,
because they are Yours.

¹⁰ Everything I have is Yours,
and everything You have is Mine,
and I have been glorified in them.

¹¹ I am no longer in the world,
but they are in the world,
and I am coming to You.

Holy Father,
protect them by Your name
that You have given Me,
so that they may be one as We are one.

¹² While I was with them,

I was protecting them by Your name
that You have given Me.

I guarded them and not one of them is lost,
except the son of destruction,
so that the Scripture may be fulfilled.

¹³ Now I am coming to You,
and I speak these things in the world
so that they may have My joy completed in
them.

the hour has come – 2:4; 7:30; 8:20; 12:23, 27, 32; 13:1, 31

- Be mindful of the scope of this “hour”: all of human history has led to this.

Glorify Your Son – How do the impending events lead to Jesus’ glory?

- There is beauty in sacrifice (15:13).
- It marks the completion of the task He came to accomplish (12:27).
- It shows Jesus’ obedience to the Father (6:38).
- It shows Jesus’ focus on the Father (12:28).

so that the Son may glorify You – Why is the glory of the Son necessarily tied to the glory of the Father?

- Jesus is the manifestation of the Father’s divine authority (17:2a).
- Jesus is the gift sent by the Father’s divine grace (17:2b).
- Jesus is the revelation of the Father’s desire to be known (17:3).
- Jesus is the fulfillment of the Father’s divine plan (17:4).
- Jesus is the proof of the Father’s divine glory (17:5).

The next section of the prayer (6-19) also elaborates on the “work” mentioned in verse 4.

They have kept Your word – The disciples’ have distinguished themselves by listening to and believing the words of Jesus, so Jesus commends them to the Father.

I have revealed Your name – Ex. 3:13-15

- God gave Moses His name - a name not revealed to any other nation – as part of His covenant love for His people.
- When Jesus reveals the Father’s name, He is doing more than simply teaching the proper way to address Him; He is teaching them about who God is.
- Why would this be of specific importance to the work of the disciples?
 - It is the power of this name that will allow true disciples to perform the works of God, confirming the words that accompany those works (Acts 3:6; 4:30; etc).
 - They needed to learn the importance of God’s name before they could invoke it; to do otherwise would be to use it “in vain” (cf Acts 19:11-17).

I pray for them. I am not praying for the world.

- Why would Jesus limit this part of His prayer to only the disciples?
 - Because of the task that they will be given (20:21-23).
 - Because of the danger they will face (17:11-15).
 - Is He praying for mere physical protection? No (17:15).
 - What evidence do we have that this is not the case (21:18-19; Acts 12:1-2)?

¹⁴ I have given them Your word.

The world hated them
because they are not of the world,
as I am not of the world.

¹⁵ I am not praying
that You take them out of the world
but that You protect them from the evil one.

¹⁶ They are not of the world,
as I am not of the world.

¹⁷ Sanctify them by the truth;
Your word is truth.

¹⁸ As You sent Me into the world,
I also have sent them into the world.

¹⁹ I sanctify Myself for them,
so they also may be sanctified by the truth.

²⁰ I pray not only for these,
but also for those who believe in Me
through their message.

²¹ May they all be one,
as You, Father, are in Me and I am in You.
May they also be one in Us,
so the world may believe You sent Me.

²² I have given them the glory You have given
Me.

May they be one as We are one.

²³ I am in them and You are in Me.

May they be made completely one,
so the world may know You have sent Me
and have loved them as You have loved Me.

²⁴ Father,

I desire those You have given Me
to be with Me where I AM.

Then they will see My glory,
which You have given Me
because You loved Me before the world's
foundation.

²⁵ Righteous Father!

The world has not known You.
However, I have known You,
and these have known that You sent Me.

²⁶ I made Your name known to them
and will make it known,
so the love You have loved Me with
may be in them and I may be in them.

Sanctify them by the truth – cf 15:3

- They are “sanctified” (“set apart, consecrated”) because of their response to the truth (cf 6:68)...
- ...so that they can present the truth (vs 20).

Bear in mind how this section would apply to the recipients of John's gospel...

May they all be one

- Unity is the basis for belief.
- But it is a specifically characterized unity:
 - The same type of unity in spirit, purpose and truth that Jesus shares with the Father (10:30).
 - As such, it is a joint participation in the Father-Son unity (21b, 23).
- This type of unity is the only means by which the world will come to believe in the Messiah.

I desire those You have given Me to be with Me where I am

- Those who have believed...
- ...and those who will believe!



and will make it known – to people who never met Him face-to-face

- 20:29; 1 Pet. 1:8-9