



JOHN 17:1-26 | THE UPPER ROOM: THE LORD'S PRAYER

- Verse 1 –
 - The ultimate glorification of the Son will be when He reigns upon the throne. However, the reign is built upon the obedience of the Lord on the cross (Phil. 2:6-9).
 - The Lord speaks of Himself in the third person in verses 1-3. It would be interesting to do a study to see all the times in which the Lord does this, and if there is a pattern.
- Verse 2 –
 - In my interpretation, verse 2 is an elaboration on the glorification of verse 1, with the Greek καθώς [kathos], (including the *kata* prefix, which emphasizes to the fullest degree) as the signal that **glorify thy Son** (v. 1) is exactly equivalent to verse 2.
 - However, verse 2 is translated in the past tense while verse 1 is a request for the future.
 - This is not insurmountable, however, since the Greek aorist tense only refers to *how* an action takes place, not *when*.
 - Thus, it could be translated, “Glorify thy Son in the same manner that you give him power, that he should give eternal life.”
 - In this manner, verse 2 speaks of the future establishment of the Kingdom, as in verse 1.
 - The Son will have **power over all flesh** when Psalm 2:8-9 is fulfilled, which is at the establishment of the Kingdom.
 - When this happens, He will then **give eternal life to as many as thou hast given him**.
 - This is not a proof of Calvinism, but rather aligns with the words of Jesus in John 6:39-40.
- Verse 3 –
 - Bullinger notes, “Not a definition of eternal life, but the purpose (Gr. *hina*, as in v. 1) for which it is given.” (*The Companion Bible*, note on John 17:3). The Greek ἵνα [hina] is “in order that.”
 - Once again, this aligns with the Kingdom goal of verses 1-2. When Israel and God are dwelling together (**they shall be my people, and I will be their God**- Jer. 32:38), then they will **know** God.
- Verse 4 –
 - This verse can be either forward looking (as in 1-3), or reviewing the Lord’s ministry on earth.
 - If forward looking, then interpret as follows, “I [will] glorify and I [will] finish the work, when You make all mine enemies a footstool for my feet.”
- Verse 5 –
 - It does not seem that this was fulfilled in the crucifixion. At the least it must be pushed to the ascension, and more reasonably to the establishment of the throne upon which Jesus will reign.
 - Note that we cannot compare the glory of the Son in the Old Testament. Rather, the Son asks for the glory **before the world was**. We are not given any further Biblical insight into the nature of this glory. The Greek for **world** is κοσμος [kosmos], thus the physical world.

- Verse 6 –
 - Beginning in verse 6, the Lord begins to focus on **the men which thou gavest me out of the world**.
 - This is normally interpreted to refer to the 12 Apostles. However, using the principle of allowing Scripture to be its own interpreter, we question this assumption.
 - God had given *Israel* in entirety to the Lord (John 6:37, 39), and the context seems to fit *the nation* more than it fits the 12 Apostles.
 - Going against this view would be the use of the word **men**, but the argument is not conclusive, as the word can be used generically.
 - The context argues more for the nation than the 12 men. One aspect that argues against the twelve is the phrase, **thine they were, and thou gavest them to me**. In what way were the Apostles **thine** prior to the time the Father gave them to the Son? This makes sense of the nation, but not of the twelve.
 - The phrase **they have kept thy word** is (at first glance) neither true of the twelve nor the nation.
 - Concerning the twelve, one would betray before the night is over, and other would deny even knowing Jesus.
 - Concerning the nation, they were notoriously unfaithful.
 - When understanding the Greek τηρέω [tereo] is the sense of *guarding*, the nation was certainly faithful at *guarding* the scriptures.
 - The entire verse can also be taken (as the previous) as a description of the future reign of the Lord, in which case it makes perfect sense.
- Verses 7-8 –
 - As with the previous verses, these words make perfect sense if *spoken prophetically* about the time of glorification (the Kingdom). They elicit too many questions if interpreted as a true account during the days of Jesus. For example, Jesus says that **they have known surely that I came out from thee, and they have believed that thou didst send me**. However, in just a few chapters (John 20:25), Thomas refuses to believe without proof.
 - In a prophetic sense, these words *perfectly describe* the future state of Israel.
- Verse 9 –
 - The fact that the Lord prays **for them** and **not for the world** is further indication that this passage is prophetic and relates to the nation which belongs to God and will be given to Jesus as His inheritance.
 - Even in verse 20 when Jesus adds **them also which shall believe on me through their word**, the contrast of those who will be added is against **the world** (v. 21), thus in verse 9 and 20 combined it is “Israel and those who join Israel.”
- Verse 10 –
 - Jesus unequivocally claims equality with the Father, saying **thine are mine**, a claim no one else can make.
 - When Jesus says **I am glorified** in *all things*, it practically requires a prophetic view of verses 1-10.
 - In verse 11, the focus will change to those who are **in the world** and the prophetic implications will give way to a focus on the “down to earth” practicalities of Jesus’ departure.