

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

- Verse 1-10 – see Session 63
- Verse 11 –
 - The focus changes now from prophetic (vv. 1-10) to *practical* (vv. 11-26). Jesus prays for **these** [that] **are in the world** during His absence.
 - His prayer is for **those whom thou hast given me**, which is Israel (the remnant, specifically). The nation would undergo tremendous suffering, and the Lord's prayer was to *keep them* and let them **be one, as we are**.
 - This last phrase becomes yet again prophetic, for nothing is as pragmatic as the fulfillment of prophecy. The phrase, **one, as we are**, speaks to the Trinity of God.
- Verse 12 –
 - Jesus comments on keeping this remnant, losing **none of them** except Judas, whom Jesus calls **the son of perdition**.
 - The antichrist is called by this same term in 2 Thessalonians 2:3.
 - It would not have been appropriate for Jesus to **have kept** Judas due to prophecy (see Psalm 41:9, 109:7, etc.).
 - A textual note: The *Critical Texts* differ in verses 11-12 on *what is kept*.
 - In the King James, it is the people that are given to the Lord. In the modern versions, it is the *name* that is given to the Lord.
 - For example, NASB: "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" [emphasis mine].
 - Why some texts make this variant from the majority can only be speculated. However, it is my feeling that the likely reason is that antisemitism caused early Catholic manuscripts to "write out" the selection of the Jews, especially in the ministry of Jesus.
- Verse 13 –
 - Jesus did not say *these things I have spoken*, but rather **these things I speak** (present). Thus, **these things** must be the things of this close context, namely information about the endurance of evil (vv. 14-26) in the coming days.
 - The **joy fulfilled** was a future contingency, not a current reality.
- Verse 14 –
 - Jesus now moves from the present (**I speak**, v. 13) to the past, **I have given....**
 - Once again, I interpret **them** which the world hated to be the nation of Israel, which was given **thy word** and **hated** by the world. Israel is "of God" rather than **of the world**.
- Verse 15 –

- Since Israel belonged to Jesus, and Jesus was going out of the world, some might suspect that Israel might be taken **out of the world** along with Jesus. Here the clarification is that the Lord would **keep them from the evil** (note the definite article).
- This could be taken in a spiritual sense (as in Galatians 1:4) or in a literal sense, making reference to the protection of Israel in the Tribulation.
- Verse 16 –
 - It would seem a stretch to claim the 12 Apostles, or even the followers of Jesus as **not of the world** in the same manner (καθώς [kathos], *exactly as*) **I am not of the world**.
 - However, the nation of Israel does fit that description, as it was completely born of God.
 - The prophets often speak of the **inhabitants of the world** (Lam. 4:2) or of the **kingdoms of the world** (Jer. 25:26) as the non-Jewish nations.
- Verse 17 –
 - To **Sanctify them** is to separate them as holy unto God. While *the nations* are “common,” Israel is *sanctified*.
 - The word *saint* is used to describe a member of the *sanctified* nation.
- Verse 18 –
 - Jesus would officially send Israel to the nations in John 20:21 (see Matthew 28:19-20).
- Verse 19 –
 - The Lord could not *make Himself holy*, for He is already holy. Therefore **sanctify myself** is to *to be made holy* but rather *to be separated for special use*.
 - The truth of God (which is His Word - v. 17) is the instrument by which Israel is set aside for holy use.
- Verse 20 –
 - For Israel, there was always the outlook of *other nations* that would come to know God and become part of His covenants.
 - Since it will be **through their word** that belief comes, this must be a reference to the Kingdom message, for this is the *only* message (Gospel) that comes from Israel (or even from the 12).
- Verse 21 –
 - While the *oneness* can be taken spiritually (as it most often is), it seems preferable to take it *literally*, as the oneness of the future Kingdom will be.
 - Indeed, it is at the time of the Kingdom **that the world may believe that thou has sent me** will become reality.
- Verse 22-23 –
 - Is there any time in which this has been, or is, or will be true of “the church?”
 - Is it ever predicted that the church will be **perfect in one** and that this perfect unity would bring a great knowledge of the Son’s origin and God’s love for the Son?
 - To take this as anything less than the glory of the Kingdom, when the nation of Israel is united in God through Christ in a literal wholeness, seems to be pressing the point farther than it can be pressed.
 - And if this does apply directly to the church today, then ecumenical solidarity should become our highest aim. Yet this would require that major differences that have spanned hundreds or thousands of years must be overlooked for the sake of being **made perfect in one**.
 - In the end, we simply cannot take these verses (and the entire chapter) to be about “us” as “the disciples of Christ.”