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## John 17 New Living Translation (NLT)

[John 17:1-26](#) Although [Matt. 6:9-13](#) and [Luke 11:2-4](#) have become known popularly as the "Lord's Prayer," that prayer was actually a prayer taught to the disciples by Jesus as a pattern for their prayers. The prayer recorded here is truly the Lord's Prayer, exhibiting the face-to-face communion the Son had with the Father. Very little is recorded of the content of Jesus' frequent prayers to the Father ([Matt. 14:23](#); [Luke 5:16](#)), so this prayer reveals some of the precious content of the Son's communion and intercession with him. This chapter is a transitional chapter, marking the end of Jesus' earthly ministry and the beginning of his intercessory ministry for believers ([Heb. 7:25](#)). In many respects, the prayer is a summary of John's entire Gospel. Its principal themes include: 1) Jesus' obedience to his Father; 2) the glorification of his Father through his death and exaltation; 3) the revelation of God in Jesus Christ; 4) the choosing of the disciples out of the world; 5) their mission to the world; 6) their unity modeled on the unity of the Father and Son; and 7) the believer's final destiny in the presence of the Father and Son. The chapter divides into three parts: 1) Jesus' prayer for himself ([John 17:1-5](#)); 2) Jesus' prayer for the apostles (vv. [6-19](#)); and 3) Jesus' prayer for all NT believers who will form the church (vv. [20-26](#)).

**17** 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.

<sup>2</sup>For you have given him authority over everyone. He gives eternal life to each one you have given him. <sup>3</sup>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. <sup>4</sup>I brought glory to you here on earth by completing the work you gave me to do.

<sup>5</sup>Now, Father, bring me into the glory we shared before the world began.

John 17:1 the hour has come. The time of his death. See note on 12:23. glorify your Son. The very event that would glorify the Son was his death. By it, he has received the adoration, worship, and love of millions whose sins he bore. He accepted this path to glory, knowing that by it he would be exalted to the Father. The goal is that the Father may be glorified for his redemptive plan in the Son. So he sought by his own glory the glory of his Father (13:31-32).

John 17:2 authority over all flesh. Cf. 5:27; see note on Matt. 28:18. to all whom you have given him. A reference to God's choosing of those who will come to Christ (see notes on John 6:37, 44). The biblical doctrine of election or predestination is presented throughout the NT (15:16; 19; Acts 13:48; Rom. 8:29-33; Eph. 1:3-6; 2 Thess. 2:13; Titus 1:1; 1 Pet. 1:2).

John 17:5 glorify me in your own presence. Having completed his work (v. 4), Jesus looked past the cross and asked to be returned to the glory that he shared with the Father before the world began (see notes on 1:1; 8:58; 12:41). The actual completion of bearing judgment wrath for sinners was declared by Christ in the cry, "It is finished" (19:30).

<sup>6</sup>“I have revealed you<sup>[a]</sup> to the ones you gave me from this world. They were always yours. You gave them to me, and they have kept your word. <sup>7</sup>Now they know that everything I have is a gift from you,

John 17:6–10 Yours they were. This phrase sums up all of Jesus’ ministry, including the cross that was just hours away. Again, the Son emphasized that those who believed in him were given by the Father (see note on v. 2). “They are yours” (cf. v. 9) is a potent assertion that before conversion, they belonged to God (cf. 6:37). That is true because of God’s election. They were chosen before the foundation of the world (Eph. 1:4), when their names were written in the Lamb’s book of life (Rev. 17:8). Cf. Acts 18:10, where God says he has many people in Corinth who belong to him but are not yet saved. See notes on John 10:1–5, 16.

<sup>8</sup>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.

John 17:8 they have believed. The Son of God affirmed the genuine saving faith of his disciples.

<sup>9</sup>“My prayer is not for the world, but for those you have given me, because they belong to you. <sup>10</sup>All who are mine belong to you, and you have given them to me, so they bring me glory.

<sup>11</sup>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;<sup>[b]</sup> now protect them by the power of your name so that they will be united just as we are.

John 17:11 I am no longer in the world. So sure was his death and departure back to the Father that Jesus treated his departure as an already accomplished fact. He prayed here for his disciples because they would have to face the world’s temptation and hatred without his immediate presence and protection (15:18–16:4). Based on the eternal nature of immutable God (“name”), he prayed for the eternal security of those who believed. He prayed that as the Trinity experiences eternal unity, so may believers. See Rom. 8:31–39.

<sup>12</sup>During my time here, I protected them by the power of the name you gave me.<sup>[c]</sup> I guarded them so that not one was lost, except the one headed for destruction, as the Scriptures foretold.

John 17:12 I kept them in your name. Jesus protected them and kept them safe from the world as he said in 6:37–40; 44. One illustration of that can be seen in 18:1–11. Believers are secure forever because they are held by Christ and by God. See note on 10:28–29. son of destruction. This identifies Judas by pointing to his destiny, i.e., eternal damnation (Matt. 7:13; Acts 8:20; Rom. 9:22; Phil. 1:28; 3:19; 1 Tim. 6:9; Heb. 10:39; 2 Pet. 2:1; 3:7; Rev. 17:8; 11). The defection of Judas was not a failure on Jesus’ part, but was foreseen and foreordained in Scripture (Ps. 41:9; 109:8; cf. John 13:18).

<sup>13</sup>“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. <sup>14</sup>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.

<sup>15</sup>I'm not asking you to take them out of the world, but to keep them safe from the evil one. <sup>16</sup>They do not belong to this world any more than I do.

John 17:15 keep them from the evil one. The reference here refers to protection from Satan and all the wicked forces following him (Matt. 6:13; 1 John 2:13–14; 3:12; 5:18–19). Though Jesus' sacrifice on the cross was the defeat of Satan, he is still loose and orchestrating his evil system against believers. He seeks to destroy believers (1 Pet. 5:8), as with Job and Peter (Luke 22:31–32), and in general (Eph. 6:12), but God is their strong protector (John 12:31; 16:11; cf. Ps. 27:1–3; 2 Cor. 4:4; Jude 24–25).

<sup>17</sup>Make them holy by your truth; teach them your word, which is truth. <sup>18</sup>Just as you sent me into the world, I am sending them into the world.

John 17:17 Sanctify. This verb also occurs in John's Gospel at v. 19; 10:36. The idea of sanctification is the setting apart of something for a particular use. Accordingly, believers are set apart for God and his purposes alone so that the believer does only what God wants and hates all that God hates (Lev. 11:44–45; 1 Pet. 1:16). Sanctification is accomplished by means of the truth, which is the revelation that the Son gave regarding all that the Father commanded him to communicate and is now contained in the Scriptures left by the apostles. Cf. Eph. 5:26; 2 Thess. 2:13; James 1:21; 1 Pet. 1:22–23.

<sup>19</sup>And I give myself as a holy sacrifice for them so they can be made holy by your truth.

John 17:19 I consecrate myself. Meaning only that he was totally set apart for the Father's will (cf. 4:34; 5:19; 6:38; 7:16; 9:4). He did that in order that believers might be set apart to God by the truth he brought.

<sup>20</sup>"I am praying not only for these disciples but also for all who will ever believe in me through their message.

<sup>21</sup>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.

John 17:21 they may all be one. The basis of this unity centers in adherence to the revelation the Father mediated to his first disciples through his Son. Believers are also to be united in the common belief of the truth that was received in the word of God (Phil. 2:2). This is not still a wish, but it became a reality when the Spirit came (cf. Acts 2:4; 1 Cor. 12:13). It is not experiential unity, but the unity of common eternal life shared by all who believe the truth, and it results in the one body of Christ all sharing his life. See notes on Eph. 4:4–6.

<sup>22</sup>"I have given them the glory you gave me, so they may be one as we are one.

John 17:22 The glory that you have given me. This refers to the believer's participation in all of the attributes and essence of God through the indwelling presence of the Holy Spirit (v. 10; cf. Col. 1:27; 2 Pet. 1:4), as John 17:23 makes clear ("I in them").

<sup>23</sup>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

John 17:23 perfectly one. The idea here is that they may be brought together in the same spiritual life around the truth that saves. That prayer was answered by the reality of 1 Cor. 12:12–13 and Eph. 2:14–22.

love me. <sup>24</sup>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!

<sup>25</sup>“O righteous Father, the world doesn’t know you, but I do; and these disciples know you sent me. <sup>26</sup>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.”

John 17:25–26 This summarizes the prayer of this chapter and promises the continuing indwelling of Christ and his love. Cf. Rom. 5:5.