

Review: Last time we concluded with these comments: *“So we have this wonderful dialogue between the Son and the Father that reveals the heart of the gospel - the uncontainable, unconditional Love of God for the sons of men that would not be frustrated in it's expressed purpose¹ - that men would know the Godhead and that Jesus would in hypostasis as the God-Man be restored to His glory. This is a glimpse into the glory of [Revelation 5:13; 21:3, 4](#). The glory that we all will be privileged to enjoy for Jesus Christ prayed to that end: **“...Now this is eternal life: that they may know you, the only true God, and Jesus Christ, whom you have sent.”** This wonderful prayer also looks forward to that time when Jesus Christ transitions from His Humiliation to His Glory - the glory that we all as sinners saved by grace will enjoy.”*

Introduction: This is the keystone theme of the Gospel of John and hence the Heavenly Theme of God: God intends for us to have an intimate relationship with Him. I cannot overemphasize this! I have covered this theme in past lessons² - how that God was a Companion of Adam in Eden. The interplay between the two was remarkable, if we carefully read those early passages.

Jesus had been such a Companion, only under less pleasant circumstances, of course. But the disciples had come to lean on Him as their Master / Companion but now that relationship was to change in a drastic way. He was to leave them but their relationship with Him and the rest of the Godhead was to take on a new dimension - that of a much higher, spiritual plane and that of an inseparable communion between the disciples and Christ and the Father - much as the communion between the Father and the Son as implied in [John 1:2](#) **“The same was in the beginning with God.”**³ We will see this theme develop further in [verses 10, 21 & 22](#) - but I anticipate the lesson.

Here is how I wish to divide this section. I'm borrowing heavily from Towns.

- Implications of the “Name” (6 - 10).
- Prayer for Security (11 - 13).
- Prayer for Deliverance (14 - 16).
- Prayer for Sanctification (17 - 19).

Implications of the Name of the Father.

⁶I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Jesus is praying for the 11 disciples here but we can extend it to all believers throughout the church age. The Name is the Name “Father.” A little review of how God

¹ [Proverbs 8:17](#).

² See my previous lesson, [The Gospel According to Genesis](#). Here I portray the eagerness that the Lord displayed in being the Companion of Adam.

³ See my previous lesson, [The Person of Christ](#), page 2, last par (my emphasis).

has revealed Himself to believers through time might be helpful. After the Hebrews were delivered God revealed Himself to them as Jehovah. Lets look at [Exodus 6:1 - 8](#)⁴ especially Jehovah's comments in verses 2 - 7. Here Jehovah says that from then on He would reveal Himself to the Israelites as the One with outstretched arms - as One who has taken possession of the Israelites. This is an important point to be remembered for a later section of this lesson. Abraham and the Patriarchs knew God as God Almighty (El Shaddai). Even though there was a very personal intimacy between Abraham and other patriarchs the overall revelation of God was as is represented in Jehovah's statement in Exodus 6:2 - 7. Note the expression "by my name..." this is key to understanding Jesus' comments in this section of John 17.

So the revelation of God to man went from God Almighty to the LORD with outstretched arms - a more personal revelation - one that demanded more responsibility but more trust. Now we come to Jesus' prayer in John 17:6 where a new Name is revealed - Father. The disciples knew from their own relationship with their fathers what this implied. The Jewish family revered the father as not only the head of the household, but as provider and protector. But it went further than that. Dads of Jesus' times were close to their sons. It was from dad that they learned a trade - something that they would take with them as they separated from their dads and established homes of their own. They learned of the Lord from their dads both in word and deed. We know little of Joseph's influence with Jesus as a boy but it must have been a great influence.

Dads have an important place in the lives of mankind. It is not an arbitrary choice of imagery that Jesus used when He wanted to portray the disciples' new relationship with God. Just as dads provide an import part in the protection, provision, discipline and maturation of children, so our Heavenly Father provides everything we need to be a complete, mature disciple of Christ.

"...thine they were, and thou gavest them me..." Lenski makes an important point in this passage - that of dual ownership of the disciples by the Father/Son.⁵ Ownership? Seems to be a bit contradictory to our present theme, but it isn't. Husbands and Wives *belong* to each other - ownership.⁶ Children belong to their parents. This has the idea of headship, perhaps, but mostly of value and responsibility. It is a blessed ownership - just imagine the recent tragedy of the Tsunami of the Indian ocean and the children who were orphans - no dads, completely alone with no means of survival. But more than this - no *love*. One particular incident that really drove this point home was one child who was fortunate to have been almost immediately adopted by a close relative. The child's adoptive dad said that his new child was the same as

⁴ See also my previous lesson [Exodus, a step into the Unknown](#). Under "The Contest of Moses and Pharaoh."

⁵ Read Lenski pg 1133 "double owership"

⁶ For this idea see [1 Cor 7:4](#). Also [1 Thess 4:4](#).

“his own” the dad took ownership of the child in the blessed sense. There were tragic images of pets roaming around looking for their *owners*. Again, ownership is a blessed state given the context of our passage. We belong jointly to both the Son and to the Father.

Jesus Prays for the Disciples Security.

¹¹I will remain in the world no longer, but they are still in the world, and I am coming to you. Holy Father, protect them by the power of your name—the name you gave me—so that they may be one as we are one. ¹²While I was with them, I protected them and kept them safe by that name you gave me. None has been lost except the one doomed to destruction so that Scripture would be fulfilled. ¹³“I am coming to you now, but I say these things while I am still in the world, so that they may have the full measure of my joy within them. NIV.⁷

I think there is a strong poignancy to this prayer for the disciples protection. It's not that Jesus is worried for them, but that He genuinely will miss them in a physical sense and wants to be physically there with them to protect them. But he must give them into the hand of the Father's care. Notice the reference in verse 12 again. This is no antiseptic prayer. It is visceral. From the gut, if-you-please.

If I do not convey anything else in this series, I wish to convey this: that Jesus and our Heavenly Father LOVES US and desires fellowship with us. The word for “joy” in this passage is Chara. I did a word study a previous lesson; [The Disciples Grief turned to Joy](#). This is not a silly grin joy. No. Chara - grace has deep meaning in God's word. I'd like to “cut to the chase” and say that in biblical times it meant the well-being from being in the good graces of a household. In Old Testament times we can borrow from the thought of a person being smiled at by a benefactor. At times it could be the difference between life and death - certainly in the family context it meant security and the well-being from it.

So Jesus prays for the disciples protection by the Father. Take comfort in this: that no disciple of Christ will ever be able to get out from under the protective Hand of the Father.

⁷ Scripture taken from the HOLY BIBLE, NEW INTERNATIONAL VERSION®. Copyright © 1973, 1978, 1984 International Bible Society. Used by permission of Zondervan. All rights reserved.

Jesus Prays for the Deliverance of the Disciples.

Deliverance from what? Read on.

¹⁴I have given them your word and the world has hated them, for they are not of the world any more than I am of the world. ¹⁵My prayer is not that you take them out of the world but that you protect them from the evil one. ¹⁶They are not of the world, even as I am not of it. NIV.⁷

From the devil. The disciples had been rescued from Satan's evil world system of thought. Jesus is praying here that they not be "Shanghaied"⁸ back into the world that they were to be physically. But that they would be protected from this kidnaping by Satan. John referred to this potential problem in [1 John 2:15 - 16](#). The danger was not physical peril nor was it coming down with a mortal illness (although there was plenty of that in biblical times). No. The danger was that the disciples would be tempted back into the world system of thought and there by be brought back under servitude of Satan. That was Jesus' concern and the object of His prayer for the disciples.

Jesus Prays for the Disciples Sanctification.

¹⁷Sanctify them by the truth; your word is truth. ¹⁸As you sent me into the world, I have sent them into the world. ¹⁹For them I sanctify myself, that they too may be truly sanctified.

To be sanctified is to be set apart as holy - dedicated only to the Lord. Here is the secret to Christian maturity - STUDY THE WORD! Take every opportunity to study God's word. Do not treat this exercise as an a la carte picking and choosing of what we wish to study. Jesus as a young boy studied His Father's word - should we be less challenged to follow His example?

⁸ A term used of kidnaping victims for servitude as sailors on ships to China.