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John 17

(2019)

Bible House of Grace contains an easy to read New and Old Testament commentary full of spiritual treasures and pearls, complete with an insightful resource guide illuminating God's love and grace.



Although I believe my aim is pure and God's will perfect this document is still the product of a human man, as to such I neither claim perfect knowledge or perfect understanding.

John 17.

Topics.

- Glorify your Son that the Son may glorify you.
- God and Jesus are one.
- God is in Jesus; the disciples are in Jesus and Jesus is in the disciples.
- The glory Jesus had before the world existed.
- The son of destruction.
- I have guarded them, and not one is lost.
- They may be one even as we are one.
- Those who belong to Christ; fulfilled with the same joy Jesus had.
- The world has hated them because they are not of the world.
- The evil one.
- God loved Jesus before the foundation of the world.
- The Father is in Christ and Christ is in those who belong to him.

The previous chapter: in the previous chapter Jesus is still eating the Last Supper with the eleven apostles (Judas has gone to betray him). He told the eleven the hour is coming when whoever kills his disciples will think they are serving God and being fully aware that he will soon be laying down his life and ascending to his heavenly Father tells them they will desert him and return to their own homes, but then comforts them by telling them the Spirit of truth will come to guide them.

NOTE: for information concerning people, places and the meaning of words see Map Locations and People of the Bible, and Bible Dictionary on Website Menu.

JESUS IS STILL EATING THE LAST SUPPER WITH HIS DISCIPLES

NOTE: it is thought-provoking to remember that through this entire conversation Jesus is fully aware that Judas is about to come with soldiers and take him to face an agonising, bloody and brutal death.

JOHN 17:1-4

Glorify your Son that the Son may Glorify You.

- **John 17:1-4:** When Jesus had spoken these words, he lifted up his eyes to heaven, and said, "Father, the hour has come; glorify your Son that the Son may glorify you, ²since you have given him authority over all flesh, to give eternal life to all whom you have given him. ³And this is eternal life that they know you the only true God, and Jesus Christ whom you have sent. ⁴I glorified you on earth, having accomplished the work you gave me to do.

The words, "When Jesus had spoken these words" (v1) refer back to the previous chapter in which Jesus was explaining to the eleven apostles at the table of the Last Supper that the time has come for him to leave them and go to the Father and though they will leave him and return to their homes he will come back to them.

Father, the hour has come; glorify your Son that the Son may glorify you: God had already glorified Jesus by pouring His Spirit upon him at his water baptism, and through the miracles and wonders he did and Jesus had glorified the Father by perfectly manifesting God's character and His word in his life and in power, but Jesus words, "Father, the hour has come; glorify your Son that the Son may glorify you" (v1) refer to his death and resurrection. Jesus glorified the Father by surrendering his will to his Fathers will even unto death. We know Jesus had to surrender his will because in the Garden of Gethsemane he asked his Father if there was any other way to save mankind take this cup away from him and then ended the prayer with, "Nevertheless not my will but yours be done" (Luke 22:42). God glorified his Son by raising him from the dead to his right-hand side and everlasting glory and giving him authority over all mankind and the power to grant eternal life to those the Father gives him (v2).

Jesus manifested God's glory by:

- The compassion, mercy and love he showed to the weak and poor.
- The grace and forgiveness he showed to sinners
- The power of God he used to miraculously heal all kinds of sicknesses.
- The fruits of the spirit he manifested in his own life.
- His total obedience to the Fathers will.

This is eternal life: Jesus says, "Eternal life is knowing the only true God, and Jesus Christ who He sent" (v3) clearly showing that Jesus is not God as some in the Christian faith believe him to be. The following notes have been entered to help those who have been taught that Jesus is God understand what the Bible means when it states that God the Father and Christ His Son are one.

The only true God in the Old Testament: the following Old Testament verses show that God the Father is the only God there is no other.

The LORD says:

- He is the LORD who alone stretched out the heavens, and spread out the earth by Himself (Isaiah 44:24).
- I am the LORD, and there is no other, besides me there is no God; though you do not know me, there is none besides me; I am the LORD, there is no other (Isaiah 45:5-7).
- There is no other God besides me, a righteous God and a Saviour; there is none besides me turn to me and be saved, all the ends of the earth! For I am God, and there is no other (Isaiah 45:21-22).
- Remember the former things of old; for I am God, and there is no other; I am God, and there is none like me (Isaiah 46:9).

The only true God in the New Testament: the following New Testament verses show that God the Father is the only God there is no other. The LORD says:

- This is eternal life, that they know you the only true God, and Jesus Christ whom you have sent (John 17:3).
- For Christ also suffered once for sins, the righteous for the unrighteous, that he might bring us to God (1 Peter 3:18).
- James, a servant of God and of the Lord Jesus Christ (James 1:1).
- Jesus himself said, "The most important thing is to know that the Lord our God, the Lord is one" (Mark 12:29-32).

- Paul said, “For the apostles there is one God, the Father and one Lord, Jesus Christ” (1 Corinthians 8:6).
- Jesus said, “Call no-man your father on earth, for you have one Father, who is in heaven” (Matthew 23:9).
- It will be counted to us who believe in God who raised from the dead Jesus our Lord (Romans 4:24).

God and Jesus are one: Jesus prayed to his heavenly Father that, “Those in Christ may be one, as he and the Father are one” (John 17:11). Jesus is praying that that a collective group of individuals would be one as God the Father and Jesus Christ are one. Obviously being one does not mean that a collective group of disciples become one single individual, but that they become one in thought, mind, motive, goals and purpose and one in love and unity. This idea of being one carries the same idea when Jesus and God are spoken of as being one, it does not mean they are the same person but that Jesus and God the Father are one in purpose plans and motivation they have the same mind and are in perfect love and perfect unity together this is what Jesus means when he prays that his disciples will become one as he and his heavenly Father are one. Being one is about becoming one in mind, love and perfect unity (John 17:21-23).

God Jesus and the disciples are one: Jesus prayed that his disciples:

- May all be one, just as the Father is in him and he is in the Father that they also may be in the Father and the Son so that they may be one even as the Father and the Son are one, I in them and you in me that they may become perfectly one (John 17:21-23).

It is in relationship to being one that the Father is in Christ and Christ is in the Father. Jesus is saying that he is in the Father and the Father is in him in the sense of being one in mind and purpose, love and unity. Putting these verses together it becomes very clear that God the Father and the Lord Jesus Christ (the Son) are not the same person, but are one in perfect unity and one in perfect love.

God is in Jesus, the disciples are in Jesus and Jesus is in the disciples: Jesus tells his disciples when he appears to them after the resurrection that, “They will know that he is in his Father and they are in him and he is in them (John 14:20). Jesus words, “I am in my Father” does not mean Jesus Christ is the Father (as some believe) just as the expression, “The disciples are in Christ” does not mean that the disciples are Jesus. Likewise, the following expression, “Jesus is in the disciples” obviously does not mean that Jesus is the disciples. The expression, “I am in the Father” simply means Jesus Christ completely embraces all that the Father is, likewise the phrase, “The disciples are in Jesus” means they completely embrace all that Jesus is. “Jesus is in the disciple's” means Jesus has totally invested his life in those who will believe in him and the words, “I in you and you in me” carries the idea that one person entirely embraces another person and accepts all that they are and do, they will do everything they are able to do, to benefit the other person and vice versa, both persons embrace the same plans goals and purposes and have the same mind, both are completely devoted to each other in love and unity (John 17:22-26).

They maybe in us and all be one even as we are one: Jesus prayed:

- That they may be one, even as we are one (John 17:11).

Here Jesus is praying that multitudes of believer's would be one just as he and the Father are one. This clearly shows that Jesus and the Father are not one God or one individual because multitudes of believers cannot become one person just as Jesus the Son and God the Father cannot become one individual showing that becoming one in this context means becoming one in mind it is about having the same plans goals and purposes and becoming one in perfect love and perfect unity. A few verses on in the same prayer Jesus prays:

- That they may all be one, just as you, Father, are in me, and I in you, that they also may be in us (John 17:21).

The words, "They may all be one" does not mean they will all become one person, it carries the idea that multitudes of individual believers will all become one in love, unity, mind plans, goals, motivation and purpose. Jesus prayer is that multitudes of individual believers become one in perfect love and perfect unity. Jesus and the Father are one in the same sense that multitudes of individual believers are one in Jesus Christ. God the Father and Jesus Christ the Son are both the same in mind, plans, goals, motivation and purposes making them both one in perfect love and perfect unity. Jesus prays that:

- Multitudes of individual believers will be in God the Father and in the Lord Jesus Christ (John 17:21).

This means that the believer's lives would become entirely devoted to the will of God and to the will of the Lord Jesus Christ. It carries the idea that the emotions, affections thoughts and feelings are set on God the Father and the Lord Jesus Christ and that the heart and minds greatest desire of those who belong to Christ is to please him and God the Father.

I in you: when Jesus says, "That he is in the Father" (John 17:21) he does not mean that he is the Father, the phrase, "I am in the Father," carries the same idea as his prayer for his disciples to be in him. It means that Jesus has the same mind plans goals motivation and purposes as God the Father they are in perfect unity together in all that they think, do and plan.

That they may be one even as we are one: Jesus prayed:

- That multitudes of individual believers will be one as Jesus and God the Father are one (John 17:22).

Obviously, multitudes of believers cannot be one person, just as Jesus Christ the Son cannot be God the Father or God the Father be Jesus Christ the Son. Jesus words, "That they may be one even as we are one" means his desire is that multitudes of individual believers would become one in mind, plans, goals, motivation and purposes, so that they will be one in perfect love and unity just as God the Father and the Lord Jesus Christ are one in mind, plans, goals, motivation and purposes and are therefore in perfect love and perfect unity together.

SUMMARY: Jesus desires "That the love with which his heavenly Father has loved him would be in his disciples, and that Christ's love would also be in them" (John 17:26). These words of Jesus show that God the Father is in Jesus by His love and Jesus is in Father by his love toward Him. It is by love that God is in Jesus and Jesus is in God. Jesus desire is that the love of God that is in him would also be in his disciples. Jesus is in his disciples by his love toward them and likewise they are in him by their love toward him. When two people love each other with all their heart, soul and mind and all their affections, emotions and feelings it can be said that they are in each other and have become one in love and unity. Jesus desire is for those who belong to him to have this kind of relationship with himself and with his Father. For further information see the title:

- Trinity (The Doctrine of the Trinity).
- In, Various Topics (ON WEBSITE MENU).

JOHN 17:5-8

The Glory Jesus had before the World Existed.

- **John 17:5-8:** And now, Father, glorify me in your own presence with the glory that I had with you before the world existed. ⁶"I have manifested your name to the people whom you gave me out of the world. Yours they were, and you gave them to me, and they have

kept your word. ⁷Now they know that everything that you have given me is from you.

⁸For I have given them the words that you gave me, and they have received them and have come to know in truth that I came from you; and they have believed that you sent me.

Jesus asks God to, "Glorify him with the glory he had with Him before the world existed" (v5) and in verse twenty-four he says, "The Father loved him before the foundation of the world" (v24). These two verses are sometimes mistakenly used to support the theory that Jesus pre-existed with the Father before creation but the words, "Glorify him with the glory he had with the Father before the world existed" and "the Father loved him before the foundation of the world" means that Jesus had glory with God and was loved by God before the world existed in the following sense, God planned and purposed from the beginning, that Jesus would be the centre of His entire plan for salvation, eternal life and the human race. From the beginning Jesus was the central focus in God's eternal mind. Before the world began God planned the future virgin birth of His Son through Mary, Jesus ministry and his death and resurrection into heaven to sit at His right hand and purposed that he would be the Saviour of the Jews, the Gentiles and the entire world and become the perfect and eternal King of kings and Lord of lords to establish God's Glory and His Kingdom on earth.

God foresaw all this and loved Jesus from the time He began to plan and purpose the salvation of mankind. It is like a woman who knows she is going to have a child; she loves the child before it is even born. A mother planning and purposing to have a baby does not suddenly begin to love the newborn child at birth, rather most expectant mothers go out and buy the unborn child clothing, toys, beds and prams long before her baby is even born. Her love for the child begins in her mind and heart the moment she plans and purposes to have the baby, it is in this same sense that God loved Jesus Christ and saw his future glory from the foundation of the world. Jesus did not pre-exist with God as some spirit being with a mind and consciousness and then become a fetus in Mary's womb; rather Jesus was in the plans and purposes of God and in his heart and mind from the beginning. Jesus was the centre of all of God's plans for the entire universe from the foundations of the world. The glory Jesus had from the beginning was in the future plans and purposes of God. Jesus was in the mind and heart of God from the beginning and it is in this sense that Jesus says:

- God loved him and glorified him from the beginning (v24).

Even the prophets spoke of the coming of Christ and his future glory, faithful Israel set their love on their coming Messiah and knew of his glory before he even came.

A person does not have to exist to be loved in the heart and mind: even before a baby exists the parents love them in their heart and mind from the moment they begin to plan and purpose to have the baby their love is already set upon the child, further than this, parents continue to love their children even when they cease to exist. Jesus did not have to physically exist for God's eternal heart and mind to love him, "Before the foundation of the world" (v24).

This is especially true since God foreknows the future, He saw the obedience and faithfulness of Jesus even before he went to the cross and the glorious eternal family that would be established in Him because of Christ's faithfulness.

Jesus came from God: Jesus words, "The eleven apostles have come to know that he came from God" (v8) means they know and believe that he was sent by God and God's favour was with him.

Jesus Prays.

- **John 17:9-12:** I am praying for them (the eleven apostles) I am not praying for the world but for those whom you have given me, for they are yours. ¹⁰All mine are yours and yours are mine, and I am glorified in them. ¹¹And I am no longer in the world, but they are in the world, and I am coming to you. Holy Father, keep them in your name, which you have given me, that they may be one, even as we are one. ¹²While I was with them I kept them in your name, which you have given me. I have guarded them, and not one of them has been lost except the son of destruction, (Judas) that the Scripture might be fulfilled.

Jesus prays for the eleven apostles, notice he does not pray for those in the world, but for those the Father has given him, but this only applies to those in the world who do not want to know him, we know this because in verse twenty he does pray for those in the world who will at some time in the future believe and embrace the Good News of the Gospel. Jesus is glorified in the eleven apostles and by extension all who belong to him because they testify of his name and walk according to his teaching manifesting the love, he has for them to others and are prepared to lay down their life for him if called to do so.

Jesus is no longer in the world: Jesus says, "He is no longer in the world" (v11) because he knows Judas is coming very shortly with the Pharisees officers to take him captive, he realises that by surrendering to his enemies and his brutal and bloody death is going to shatter those the eleven and those who belong to him, so he prays that the Father will keep them as one i.e. together through it.

God has given Jesus his name: Jesus says that "His Holy Father has given him His name," (v11-12) this means that everything God has (i.e., His authority, judgment, eternal life and power is given to His Son the Lord Jesus Christ). It is like a man who owns a billion-dollar company who waits for his son to prove himself faithful and loyal to his father's plans and goals to extend his business around the world.

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Once the son proves himself worthy his father willingly hand total control and authority of his company over to his Son.

The son of destruction: the following words of Jesus:

- Not one has been lost except the son of destruction, that the Scripture might be fulfilled (v12).

Refer to the following prayer of David in the book of Psalms:

- May their camp be a desolation; let no one dwell in their tents (Psalm 69:25) and, "May his days be few; may another take his office! (Psalm 109:8).

Referring to David's enemies, but even though David is praying about his own enemies being a prophet he is at the same time echoing Christ's enemies the religious rulers of Jesus generation the chief priests, Pharisees and scribes and especially Judas we know this because the apostle Paul when selecting a disciple to replace Judas states:

- For it is written in the Book of Psalms, "May his camp become desolate, and let there be no one to dwell in it and let another take his office" (Acts 1:20).

Psalms 69 and 109 gives a majestic insight into the heart of David, and the heart of the Lord Jesus Christ when it is considered that David when praying that God will in burning anger pour out his indignation on his enemies and let no one dwell in their camp again is also echoing Judas and the prideful, hypocritical religious leaders of Jesus generation who to further their own selfish ambition used their followers as merchandise, oppressed the poor and though wealthy themselves took money off widows who couldn't afford to give and plotted the murder of God's beloved Son.

I have guarded them, and not one is lost: in the following chapter Jesus told the officers of the Pharisees when they came to the garden of Gethsemane to take him captive that he is the one they are seeking and will go with them and then says:

- But let these men go (John 18:8) referring to the eleven with him. Then John writes this was to fulfil the word that Jesus had spoken, saying, "Of those whom you gave me I have lost not one (John 18:9)

Which of course refers to the prayer he is praying here (v12).

The wonder, beauty and splendour of the Bible: Jesus said:

- I am not speaking of all of you (the 12 apostles) I know whom I have chosen. But the Scripture will be fulfilled, 'He who ate my bread has *lifted his heel against me.*' I am telling you this now, before it takes place, that when it does take place you may believe that *I am he* (John 13:18-19).

Jesus words to his apostles, "You may believe that I am he," refer to the seed of the woman spoken of in (Gen. 3:15) in which the LORD says:

- He will put enmity between the serpent and the woman, and between the serpent Seed and the woman's seed, the woman's seed shall bruise the serpent's head, and the serpent's Seed will bruise the heel of the woman's seed.

NOTE: bruising the heel symbolizes a far lesser wound than a bruise to the head.

Jesus is the seed of the woman in (Gen 3:15). In the wider view of this amazing prophecy the woman can be seen as the nation of Israel or Mary and the woman's seed of course refers to Jesus himself, but by extension includes faithful Israel and all those who believe in the Lord Jesus Christ while the Serpents Seed embraces the Arabs who opposed the people of Israel, but by extension includes everyone that does not believe in God and is opposed to His will. Jesus words:

- He who ate my bread has lifted his heel against me.

Clearly show that during the time of Christ the seed of the serpent was Judas Iscariot, the Pharisees, scribes and priests who Jesus called serpents and vipers (Matt. 3:7) (Matt. 12:34) (Matt. 23:33). Jesus bruised their head in the sense that Judas Iscariot killed himself and the resurrection of Jesus did away with the power and control the religious heads (the Pharisees, scribes and priests) had over the people of Israel and at the same time destroyed their entire religious system because ever since Christ's resurrection no-one needs a human priest to intercede for them because the Lord Jesus Christ is the perfect and eternal High Priest to all who belong to him. Bruising the heel of the woman's seed refers to Jesus death but his wound was only temporary because he rose again to eternal glory to establish an even greater Kingdom. Since it was the crucifixion that revealed the seed of the serpent bruising the heel of the seed of the woman and it was the resurrection that revealed the seed of the woman bruising the head of the serpent's seed Jesus understood that the apostles would only understand what he was saying after his death and resurrection.

NOTE: the ultimate bruising of the serpent's seed will be when Christ returns as King of kings and Lord of lords to establish God's Kingdom of righteousness, justice, joy and peace on earth. For further information see:

- Genesis 3:15 (Seed of Serpent and Woman).
- In, Various Topics (ON WEBSITE MENU).

They may be one even as we are one: Jesus prays that:

- The eleven apostles would be one, just as Jesus and the Father are one (v11).

Obviously does not mean that Jesus is praying the eleven become one person thus the phrase, "Become one" or "Be one" carries the idea of becoming one in mind it is about having the same plans, goals and purposes, it means Jesus desire is that the eleven and by extension all who belong to him become one in perfect love and perfect unity. When the Father and the Son are spoken of as being one it carries the same idea, meaning God and Christ are one in purpose and mind and perfect love and perfect unity. For further information see the title: "God and Jesus are One," (following v1-4).

JOHN 17:13-16

Those who belong to Christ; fulfilled with the same joy Jesus Had.

- **John 17:13-16:** But now I am coming to you, and these things I speak in the world, that they may have my joy fulfilled in themselves. ¹⁴I have given them your word, and the world has hated them because they are not of the world, just as I am not of the world. ¹⁵I do not ask that you take them out of the world, but that you keep them from the evil one (from evil in KJV) ¹⁶They are not of the world, just as I am not of the world.

Jesus is primarily praying for the eleven apostles, but verse twenty shows that his prayer includes all who will believe his word.

The joy of Christ: Jesus knowing, he is about to lay down his life and ascend to his Father says he has spoken all God's word to the eleven so that they and those who believe his words will have the joy that he has in himself. The author of Hebrews tells his readers to:

- Look to Jesus, the founder and perfecter of their faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God (Heb. 12:2)

This clearly shows us that Jesus joy was the eternal glory that was set before him. Jesus is saying when the eleven see him put to death and raised on the third day and then ascending to the Father (especially since he has told them of all these events beforehand) it will reveal to them the truth of his word and assure all who believe in him that a human body can be raised from the dead to eternal glory and everlasting life and therefore in this hope they will have the same joy within themselves as Christ had within himself. Paul even says encourage one another with the following words:

- The Lord himself will descend from heaven with a cry of command, with the voice of an archangel, and with the sound of the trumpet of God and the dead in Christ will rise first then those who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air and so shall they always be with the Lord (1 Thessalonians 4:16-18).

And to build one another up with the knowledge that:

- God has not destined those who belong to Christ to wrath, but to obtain salvation through the Lord Jesus Christ who died for them so that whether they are awake or asleep they might live with him (1 Thess. 5:9-11).

The world has hated them because they are not of the world: the words, "The world has hated them because they are not of the world, just as I am not of the world" (v14) primarily refers to the Jewish religious world, it was the religious leaders of Jesus generation that hated him with such hatred they premeditated his murder, but by extension it embraces everyone that is opposed and hostile to the will of God and to those who belong to Christ.

The evil one: carries the idea of any of the following, evil in effect or evil by influence it embraces anything that is hurtful, calamitous, morally failing in duty, corrupt, vile, depraved, mischief, malice, grievous, harmful and lewd it refers to the essential character and indicates degeneracy from original virtue.

NOTICE: the word evil could be summed up in the following statement, "Anything that does harm to another human."

The evil or the evil one in the context of (v15) would apply to Caiaphas the high priest because he is the one that sent the officers to get Jesus in the garden of Gethsemane. He is the one who said it would be better to kill one man (Jesus) than loose the entire nation of Israel (John 11:41-43), but by extension the evil one would apply to the entire Levitical priesthood, because immediately after Jesus death the Pharisees, scribes and priests sent officers after those who confessed to believe in the name of Jesus and had them thrown in prison and even killed. Thus, Jesus prayer, "Do not take them out of the world, but that you keep them from the evil one (from evil in KJV) (v15) has the following two aspects:

1. Keep (or protect) the eleven apostles from the hatred and wrath of the chief priests, the Pharisees and scribes who not only condemned God's Son and had him put to death but after his death and resurrection aggressively pursued and persecuted those who confessed to believe in the name of Jesus beating and casting many into prison and having others killed.
2. By extension keep (or protect) everyone who belongs to Christ from any evil that would hinder their faith in Christ and their sharing the Good News of the Gospel.

JOHN 17:17-19

Jesus Prays for All who will Believe in Him through their Word.

- **John 17:17-19:** Sanctify them in the truth; your word is truth. ¹⁸As you sent me into the world, so I have sent them into the world. ¹⁹And for their sake I consecrate myself, that they also may be sanctified in truth.

Sanctified: means to make holy, to purify one physically, morally or mentally making them blameless, or to be ceremonially clean whereas sanctification refers more to the act of being sanctified and purified mentally, physically or ceremonially.

Consecrate: means dedicate sacrifice and devote to worship, something set apart, for sacred purposes.

Sanctify them in the truth; your word is truth: Jesus said, "I am the way, and the truth, and the life. No one comes to the Father except through me (John 14:6) so when he prays that God would make those who believe in him blameless and holy (v17) he is not implying that those in Christ should be able to attain to a sin free life, we know this because John says:

- If we say we have no sin, we deceive ourselves, and the truth is not in us, but if we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness and if we say we have not sinned, we make him a liar, and his word is not in us (1 John 1:1-10).

Jesus in his prayer is referring to the righteousness that comes from God as a free gift to those who love and belong to His Son. Jesus words:

- I consecrate myself, that they also may be sanctified in truth.

Means Jesus devoted himself to his heavenly Father and set himself apart to dedicate his life to fulfilling the Fathers will so that all who repent and trust in him for their salvation will have righteousness imputed to them by the Father because of their faith in His Son the Lord Jesus Christ.

NOTE: there is often confusion over Christian salvation (i.e. has keeping the Ten Commandments been replaced by grace so that whoever believes can do as they please and still be saved). Paul beautifully answers this by saying to his disciples:

- Thanks be to God that you have become obedient from the heart to God's standard of right living" (Rom. 6:17-18).

Meaning even though those who belong to Christ know that they cannot attain to the perfect standard of God's Holiness, thus the reason John says:

- If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness (1 John 1:9).

They understand that Christ considers them his friend and are fully aware that he loved them so much he willing laid down his life for them and because of their friendship and love toward Christ they willing desire from the heart to live in a manner that is worthy of God and of Christ's name (Rom. 6:17-18). It really is a no brainer, (i.e. what man and woman in love set about to deliberately harm each other), rather they try as best they can to help and support their spouse such is the way of love it needs no laws.

JOHN 17:20-21

Jesus Prayer that all maybe One.

- **John 17:20-21:** I do not ask for these (the apostles) only, but also for those who will *believe* in me through their word, ²¹that they (the apostles and all who hear their word) may all be *one*, just as you, Father, are in me, and I 'in' you, that they (the apostles and all who believe) also may be in us, so that the *world* may believe that you have sent me.

Jesus says, "I do not ask for these only, but also for those who will believe in me" (v20) shows he is not only praying for the eleven apostles who literally walked with him and were personally taught by him for three years, but he is now praying for those who will come to him after his death and resurrection because of the testimony of the eleven and those who believed in him prior to the resurrection which means he is praying for all those who will come to him until he returns. His prayer is that all who belong to Christ (Jew and Gentiles), "May all be one just as he and the Father, are one so that the world may believe God has sent him" (v21) carries the idea that they will become one in mind, purpose, plans, goals, motivation, and one in love and unity. For further information see the title:

- God and Jesus are One (following John 17:1-4) (above).

JOHN 17:22

Jesus and the Believers Glory.

- **John 17:22:** The glory that you have given me I have given to them (the apostles) so that they (the apostles and all who believe their message) may be one even as we are one.

Jesus says that the glory God the Father gave him he has given to the apostles. This means that the glory in this context refers to the following two things:

- 1 The Gospel that unites Jews and Gentiles together and leads to Eternal life.
- 2 God's Spirit of God's love.

It is the Gospel and God's love that unites us all together as one people regardless of whether we are born a direct descendant of Abraham, a Hebrew or Jew or born of a Gentile nation it matters not if we are male or female, rich or poor, noble or lowly, a church leader of thousands or a layperson we are all united as one people by the Gospel and by God's love.

They May All Be One.

- **John 17:23:** I in them (the apostles and all who believe) and you, in me, that they may become perfectly one, so that the world may know that you, sent me and loved them, even as you loved me.

God gave Jesus the Gospel and the Spirit of His love so that the apostles and all who believe (Jews or Gentiles) would be one. Jesus is praying that the apostles and the Jews and the Gentiles who believe their messages would be united together in love and unity in the same way that Jesus is united together in love and unity with his heavenly Father.

Jesus is praying for us to be united together in love and unity is so that:

- By love Jesus would be in the apostles and in all who believe their teachings.
- The apostles and all (Jews and Gentiles) who believe would be perfectly one in love and unity.

The reason Jesus prays that we would all be one in perfect love and unity is so that by our unity and love for each other and for Jesus the world would know that: -

- Jesus is from God and sent by God.
- The world would know that God loved Jesus and loves us with the same love that he loved Jesus with.

NOTE: this prayer is not limited to the era of the apostles, but applies to everyone who believes the messages of the apostles throughout all generations until the Lord returns in glory.

COMMONWEALTH OF ISRAEL

The apostle Paul beautifully explains this concept of becoming one in Christ in the following letter to the Ephesians, he writes:

- Therefore remember that at one time you Gentiles in the flesh, called "the uncircumcision" by what is called the circumcision (Jews), which is made in the flesh by hands— ¹²remember that you (Gentiles) were at that time separated from Christ, alienated from the *COMMONWEALTH OF ISRAEL* and *STRANGERS* to the *COVENANTS* of *PROMISE*, having no hope and without God in the world. ¹³But now in Christ Jesus you (Gentiles) who once were far off (from God) have been brought near by the blood of Christ. ¹⁴For he himself is our (Jews and Gentiles) peace, who has made us both *ONE* and has broken down in his flesh the dividing wall of hostility ¹⁵by abolishing the law of commandments and ordinances, that he (Jesus) might create in himself *ONE NEW MAN* (or Nation) in place of the two (Jews and Gentiles), so making peace, ¹⁶and might reconcile us (Jews and Gentiles) both to God in *ONE BODY* through the cross, thereby killing the hostility (between the Jews and Gentiles). ¹⁷And he (Jesus) came and preached peace to you (Gentiles) who were far off (from God) and peace to those who were near (Jews). ¹⁸For through him (Jesus) we both (Jews and Gentiles) have access in *ONE SPIRIT* to the Father. ¹⁹So then you (Gentiles) are *NO LONGER* strangers and aliens, but you are *FELLOW CITIZENS* with the *SAINTS* (the Jews) and members of the *HOUSEHOLD* of God, ²⁰built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone ²¹in whom the *WHOLE STRUCTURE* being joined together (Jews and Gentiles) grows into a holy temple in the Lord. ²²In him you (Jews and Gentiles) also are being built together into a *DWELLING PLACE* for *GOD* by the Spirit (Ephes. 2:11-22).

Gentiles were separated from Christ, alienated from the, Commonwealth of Israel and strangers to the covenants of promise, having no hope and without God in the world. But now in Christ Jesus they have been brought to God by the blood of Christ. Jesus has made Jews and Gentiles both one by abolishing the law of commandments and ordinances so that Jesus might create in himself one new man (Nation) in place of the two (Jews and Gentiles). In Jesus both Jews and Gentiles are being built together into a dwelling place for God by the Spirit. Christ is the head of this new nation and its Jewish and Gentile citizens are now equal in status before God because in Christ we are all brothers and sisters in the same eternal family that God is now establishing in the Lord Jesus Christ throughout all nations of the world.

The practical application of what this means to you: if you belong to Christ, all the future and eternal promises God made to Israel also apply to you. The book of Revelation states:

- When Christ returns in glory every eye will see him, even those who pierced him and all the tribes of the earth (Rev. 1:7).

And in Revelation chapter five we are told that:

- Christ was slain, and by his blood he ransomed people for God from every tribe and language and people and nation (i.e., Jews and Gentiles) and he has made them a kingdom and priests to God and they shall reign on the earth (Rev. 5:9-10).

They may become perfectly one: Jesus prayer, "That they may become perfectly one even as we are one" (v22-23) also carries the idea that those who belong to Christ would become one in mind, purpose, plans, goals and motivation in the same way that God the Father and the Lord Jesus Christ are one with each other. Jesus in this prayer is praying that all (Jews and Gentiles) who belong to him would become one in the same way that he and the Father are one in perfect love and perfect unity. For further information see the title:

- God and Jesus are One (following John 17:1-4) (above).

JOHN 17:24-25

God Loved Jesus before the Foundation of the World

- **John 17:24-25:** Father, I desire that they also, whom you have given me, may be with me where I am, to see my glory that you have given me because you loved me before the foundation of the world. ²⁵O righteous Father, even though the world does not know you, I know you, and these know that you have sent me.

Jesus prays that all who have believed prior to the resurrection and those who believe after the resurrection will be with him in the Kingdom to see the Glory God has given him.

God loved Jesus before the Foundation of the World: Jesus statement:

- God loved him before the foundation of the world (v24).

Is similar to his words:

- Father, glorify me in your own presence with the glory that I had with you before the world existed (v5).

Many use these two verses to support the mistaken theory that Jesus is God, but both statements are easily harmonised with the truth that Jesus is God's Son and God is Jesus Father and that Jesus did not pre-exist with God as some spirit being with a mind and conscious who became a fetus in the womb of Mary. Both verses complement the truth that Jesus is the promised seed of Abraham and of David who entered the history of

mankind through the virgin birth of Mary by the creative power of God's Holy Spirit. For further information see the title: "The Glory Jesus had before the World Existed" (following John 17:5-8) (above).

JOHN 17:26

The Father is in Christ and Christ is in those who belong to Him.

- **John 17:26:** I made known to them your name, and I will continue to make it known, that the love with which you have loved me may be in them, and I in them."

Firstly it should be mentioned that God's Spirit, His word, His authority and His power are all in the Lord Jesus Christ, but the focus of this verse is love, therefore Jesus words, "The love with which you have loved me may be in them, and I in them" (v26) means the Father is in Jesus by His love for His Son and Jesus is in God by his love for his Father. This means when Jesus was praying that the disciples would have within them the same love that the Father loved Jesus with and that Jesus would also be in his disciples, he is praying that his disciples would experience the Father love in their hearts and the love that Jesus has for them. The picture is one of the Father and the Son pouring their love into the heart of those who belong to Christ. Jesus is praying that the love of God that is in him would also be in those who belong to him which means Jesus is in believers by his love for them and believers are in Jesus by their love for him.

The following three examples help give an understanding how one person can be inside another.

1. An eight-year-old girl who had a disability was doing her first live stage show for her school concert, her best friend was her mother who loved her daughter enormously, but sadly could not be at the opening show as she was in hospital dying of cancer. A television reporter asked the mothers daughter if she would be sad and miss her mother at the opening of the show, the young girl with tears in her eyes said, "Yes I will miss her, but she will be in my heart where she belongs." Love for a person creates the reality and presence of the person that is loved in the human heart.
2. When the spouse of a couple who have been happily married for many years has to go away on a business trip they remain joined together in the mind, the heart and the spirit to the extent if the love is great enough they will even experience a spiritual presence of the one they love being with them even though they may be on the other side of the world, such is the power of love.
3. When a young teenage couple fall in love for the first time their mind is obsessed with the one, they love, the heart is overwhelmed with joy and suddenly the entire world looks rosy regardless of how dark the clouds in the sky are. Their hearts, mind and emotions are connected with each other in such a powerful way that even when apart they are spiritually together in mind, thought and emotion. This is what Jesus means when he says:
 - The love with which his heavenly Father has loved him with may be in those who put their faith in him and that he would be in them (John 17:26).

As the founder of Bible House of Grace, I would like to thank the many Christian scholars, commentators and theologians who have gone before me, and the many today, who have freely made available their works to enhance the knowledge of the Bible to all people worldwide. It is only with the help of these faithful writers that much of Bible House of Grace exists as it does today.
