

# The Gospel of John

Chapter 17, Verses 14-19

# Review

- **General Introduction**

- *one of the **four gospels**, each of which is a biography of Jesus and an historical narrative of his life*
- one of the **five Johannine books**, all of which are among the last books in the Bible to have been written
- written in Greek, primarily to those who already believed in Christ, including **both Jews and Gentiles**

# Review

- **Basic Structure**
  - *Prolog* – First 18 verses of Chapter 1
  - *Jesus' Public Ministry* – Until the end of Chapter 12
  - *Private Time With His Disciples* – Chapters 13-17
  - *Trial, Death, and Resurrection* – Chapters 18, 19, 20
  - *Epilog (resurrection appearances in Galilee)* – Chapter 21

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    - *Teaching* – Chapters 13, 14, 15, 16
    - *Prayer* – Chapter 17
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- **Basic Structure**

- ***Prolog*** – First 18 verses of Chapter 1
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  - ***Teaching*** – Chapters 13, 14, 15, 16
  - ***Prayer*** – Chapter 17
    - ***For Himself*** – vv 1-5
    - ***For His Disciples*** – vv 6-19
    - ***For the Church*** – vv 20-26
- ***Trial, Death, and Resurrection*** – Chapters 18, 19, 20
- ***Epilog (resurrection appearances in Galilee)*** – Chapter 21

# Review (Last Week)

- In the world, God had certain people whom he gave to Jesus and to whom Jesus manifested God's name and gave God's words, and these people came to know the truth, that Jesus was sent by God and that Jesus was God, and these people kept this word. **(vv 6-8)**
- Jesus is praying for his *disciples*, who belong to him and to the Father and in whom both Father and son are glorified. His disciples will remain in the world when Jesus goes to the Father. So Jesus prays that the Father will protect them and be one with them, just as the Father protected and was one with Jesus. **(vv 9-11)**

# Review (Last Week)

- While he was in the world, the protection that Jesus enjoyed and which he extended to his disciples, was perfect. No one was lost, except Judas, and that was part of the plan. **(v. 12)**
- So as he leaves the world, Jesus said all of these things within the hearing of his disciples, who would remain in the world, so that they would not be discouraged but, rather, would have his joy. **(v. 13)**

# John 17:14-19

**17:14**わたしは彼らに御言を与えましたが、世は彼らを憎みました。わたしが世のものでないように、彼らも世のものではないからです。

**17:15**わたしがお願いするのは、彼らを世から取り去ることではなく、彼らを悪しき者から守って下さることです。

**17:16**わたしが世のものでないように、彼らも世のものではありません。

# John 17:14-19

**17:17**真理によって彼らを聖別して下さい。あなたの御言は真理であります。

**17:18**あなたがわたしを世につかわされたように、わたしも彼らを世につかわしました。

**17:19**また彼らが真理によって聖別されるように、彼らのためわたし自身を聖別いたします。

# John 17:14-19

<sup>14</sup> I 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.

<sup>15</sup> I do not ask that you take them out of the world, but that you keep them from the evil one.

<sup>16</sup> They are not of the world, just as I am not of the world.

<sup>17</sup> Sanctify them in the truth; your word is truth.

# John 17:14-19

<sup>18</sup> As you sent me into the world, so I have sent them into the world.

<sup>19</sup> And for their sake I consecrate myself, that they also may be sanctified in truth.

## John 17:14

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- Jesus here probably has in mind (only) his 11 disciples.

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- Jesus here probably has in mind (only) his 11 disciples.
- I say this because in Verse 12 Jesus mentions Judas as the only one who was lost from the group for which he is now praying.

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- What is God's "word" which Jesus has given his disciples?

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  - The truth. (c.f. v. 17)

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  - To know God through Christ is eternal life (c.f. v. 3)

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  - That Jesus Christ is the one sent by the only true God.
  - To know God through Christ is eternal life (c.f. v. 3)
- Jesus' disciples are the ones who have "kept this word."

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- By receiving and keeping this word, the disciples have been transformed --- they are no longer of the world.

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- By receiving and keeping this word, the disciples have been transformed --- they are no longer of the world.
- Just as Jesus is not of the world. (c.f. v. 16)
- Therefore the world has hated them.

# Comment

- The world's hatred for Jesus is ultimately displayed on the cross.
- Such hatred was seen occasionally during Jesus' public ministry, but it was directed primarily at Jesus himself, and not so much at his disciples.
- After Jesus' return to the Father by way of the cross, the hatred of the world was focused on Jesus' disciples.
- Jesus seems to be looking ahead to this time, which is also the time in which John I writing this.

## John 17:15

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彼らを悪しき者から守って下さることです。

I do not ask that you take them out of the world, but that you keep  
them from the evil one.

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- Insofar as the world had hated both Jesus and his disciples and Jesus himself is now preparing to depart, it would not be surprising if Jesus were to ask the Father to take his disciples out of the world immediately.

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I do ***not*** ask that you take them out of the world, but that you keep them from the evil one.

- But this is not the way of things.

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- But this is not the way of things.
- Jesus disciples must remain **in** the world.

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I do not ask that you take them out of the world, but that you keep them from the evil one.

- But this is not the way of things.
- Jesus disciples must remain in the world,
- a world which is evil, and ruled by the evil one (Satan).

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- So Jesus now, in the hearing of his disciples, asks the Father to protect his disciples from evil (Satan).

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I do not ask that you take them out of the world, but that you **keep them from** the **evil one**.

- So Jesus now, in the hearing of his disciples, asks the Father to protect his disciples from evil (Satan).
- This lets them know that they are still in the battle, but with the certain protection of God.

# Comment

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- On the contrary, just as the evil that is in the world led to the crucifixion of Jesus, that same evil would affect those who followed Jesus.
- However just as Jesus overcame evil eternally through his crucifixion and death on the cross, whatever his disciples might suffer for the sake of Jesus' name would participate in that same victory. (Jn 16:33, Rm 8:28ff, etc.)

# Comment

- And here also, I think, as at Mt. 6:13, we are taught to pray for deliverance from evil.

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They are not of **the world**, just as I am not of the world.

- The world is evil, which is why Jesus has just prayed (v 15) that God will keep his disciples from evil.

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- The world is evil, which is why Jesus has just prayed (v 15) that God will keep his disciples from evil.
- Precisely because they are his disciples, his disciples are not of the world --- i.e. not under the dominion of Satan.

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They are not of the world, **just as I am not of the world.**

- Furthermore, the sense in which his disciples are not of the world, is the same sense in which Jesus is not of the world!! (c.f. 1 Jn 3:2)

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They are not of the world, just as I am not of the world.

- Their eternal place is with the risen Christ in his father's house. (14:3)

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- They are “citizens of heaven” (c.f. Eph. 2:19, Phil. 3:20).

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- His disciples are --- in some sense already --- “like him.”

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- His disciples are --- in some sense already --- “like him.”
- Yet they still do remain in the fallen world ruled by Satan.

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**Sanctify them** in the truth; your word is truth.

- His disciples are --- in some sense already --- “like him.”
- Yet they still do remain in the fallen world ruled by Satan.
- Accordingly, Jesus prays that God will **sanctify them**.

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*Sanctify them* in the truth; your word is truth.

- To sanctify is to make holy.... to remove all impurities and do whatever is necessary in order to prepare something or (as here) someone and make them fitting and set apart for service to God.

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- Jesus is asking God to make his disciples holy, like himself, fit for life eternal in the house of God!

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**Sanctify them** in the truth; your word is truth.

- Jesus is asking God to make his disciples holy, like himself, fit for life eternal in the house of God!
- Seemingly some or all of this “sanctification process” will take place while his disciples remain in the world.

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Sanctify them *in the truth*; your word is truth.

- Jesus asks for a sanctification that is not just ceremonial, or external, or symbolical --- but a washing in the truth.

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Sanctify them *in the truth*; your word is truth.

- Jesus asks for a sanctification that is not just ceremonial, or external, or symbolical --- but a washing in the truth.
- He wants his disciples changed in ways that involve their apprehension of truth... affect their minds, hearts, souls

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Sanctify them in the truth; **your word** is truth.

- The truth in which his disciples will be sanctified for God will be the word that proceeds from God and which is manifested supremely in Jesus Christ and on the cross.

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Sanctify them in the truth; *your word* is truth.

- This word is the truth that Jesus is the One who has been sent by the only true God.

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- This word is the truth that Jesus is the One who has been sent by the only true God --- that whoever believes in him should not perish but have eternal life.

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Sanctify them in the truth; **your word** is truth.

- This word is the truth that Jesus is the One who has been sent by the only true God --- that whoever believes in him should not perish but have eternal life.
- This word is the gospel of Jesus Christ.

## John 17:18

あなたがわたしを世につかわされたように、わたしも彼らを世につかわしました。

As you sent me into the world, so I have sent them into the world.

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**As you sent me into the world**, so I have sent them into the world.

- The gospel is that the Father sent the Word into the world, to become flesh, to live a perfect life, to die on the cross as an atonement for sin, and to rise again and ascend to heaven --- the firstborn of many brothers. (Heb. 1:6, Col. 1:15,18, Rom. 8:29)

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あなたがわたしを世につかわされたように、わたしも彼らを世につかわしました。

As you sent me into the world, *so I have sent them into the world.*

- Jesus compares his sending of his disciples into the world, with God's sending of Jesus into the world!!!

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- The one thing is an extension of the other thing.

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- Jesus compares his sending of his disciples into the world, with God's sending of Jesus into the world!!!
- The one thing is an extension of the other thing.
- By sending Jesus into the world, in other words, God was automatically also sending Jesus disciples into the world.

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あなたがわたしを世につかわされたように、わたしも彼らを世につかわしました。

**As you sent me into the world, so I have sent them into the world.**

- As followers of Jesus, his disciples, and we, are part of the gospel and its living extension into the world that it seeks to redeem.

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**As you sent me into the world, so I have sent them into the world.**

- As followers of Jesus, his disciples, and we, are part of the gospel and its living extension into the world that it seeks to redeem.
- This is why Jesus did not ask God to raise up his disciples immediately --- they had much work yet to do, bringing the gospel and salvation to many, including you and me.

## John 17:19

また彼らが真理によって聖別されるように、彼らのためわたし自身を聖別いたします。

And for their sake I consecrate myself, that they also may be sanctified in truth.

## John 17:19

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And for their sake *I consecrate myself*, that they also may be sanctified in truth.

- Jesus speaks now, I think, with the cross uppermost in his mind.

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**And for their sake** I consecrate myself, that they also may be sanctified in truth.

- Jesus speaks now, I think, with the cross uppermost in his mind.
- It is for the sake of his disciples (who hear him say this) that Jesus sets himself apart and lays his life down.

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- Jesus himself was always and eternally sanctified in truth.

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- Jesus himself was always and eternally sanctified in truth.
- On the cross he confers that same sanctification to his disciples, and to we who have believed through their word.

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- Jesus himself was always and eternally sanctified in truth.
- On the cross he confers that same sanctification to his disciples, and to we who have believed through their word.
- He gives us both holiness and eternal life.