

The Gospel of John

Chapter 17, Verses 6-13

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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- Some have pointed out, however, that John 17 is the longest prayer in the Bible in the sense that its subject matter spans all of human history.

Review

- **Jesus' Prayer (Chapter 17)**
 - **Verse 1**
 - Jesus turns from teaching his disciples to praying, in their presence, to his heavenly Father,
 - proclaiming first of all that “the hour has come”
 - and asking the Father to glorify him
 - so that he may glorify the Father.

Review

- **Jesus' Prayer (Chapter 17)**

- **Verse 2**

- The Father glorifies Jesus by giving him authority over all flesh,
- including authority to confer eternal life,
- on all whom the Father has given him.

- **Verse 3**

- They whom the father gives to Jesus
- and to whom Jesus confers eternal life,
- know the one true God and Jesus Christ whom he has sent.

Review

- **Jesus' Prayer (Chapter 17)**

- **Verse 4**

- God has been glorified on earth
- by Jesus
- who came down
- and accomplished here all that God gave him to do.

- **Verse 5**

- Jesus here asks that God lift him up
- into his God's presence
- where he was before the world began.

Comment

- The first five verses, then, are a verbal expression by Jesus to the Father, in the hearing of his disciples, of the relationship among the Father, the Son, and believers.
- These verses include a specific request, repeated twice (vv. 1, 5) that God raise up the Son to his former glory.
- In Verses 6-19, Jesus petitions God on behalf of his disciples, those present with him there in that room.
- Starting in Verse 20, Jesus petitions God on behalf of all who will come to believe through his disciples preaching.

John 17:6-11

17:6わたしは、あなたが世から選んでわたしに賜わった人々に、み名をあらわしました。彼らはあなたのものでありましたが、わたしに下さいました。そして、彼らはあなたの言葉を守りました。

17:7いま彼らは、わたしに賜わったものはすべて、あなたから出たものであることを知りました

John 17:6-11

17:8なぜなら、わたしはあなたからいただいた言葉を彼らに与え、そして彼らはそれを受け、わたしがあなたから出たものであることをほんとうに知り、また、あなたがわたしをつかわされたことを信じるに至ったからです。

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17:10わたしのものは皆あなたのもの、あなたのものはわたしのものです。そして、わたしは彼らによって栄光を受けました。

17:11わたしはもうこの世にはいなくなりますが、彼らはこの世に残っており、わたしはみもとに参ります。聖なる父よ、わたしに賜わった御名によって彼らを守って下さい。それはわたしたちが一つであるように、彼らも一つになるためであります。

John 17:6-11

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.

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

⁸ For 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.

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⁹ I am praying for them. I am not praying for the world but for those whom you have given me, for they are yours.

¹⁰ All mine are yours, and yours are mine, and I am glorified in them.

¹¹ And 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.

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- Here Jesus is speaking of a certain group of people.
- Who do you think they are?
 - The 11 disciples
 - Perhaps a few others who may be said to have kept his word.

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- To some extent, Jesus may have in mind the much larger group already mentioned in Verse 2, and to which he clearly does turn his attention in Verse 20.

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- But let's focus on the group present with him as he prays, on whose behalf he most certainly is praying now.

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- Of these 11 disciples, Jesus says three things:
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 - he had manifested God's name to them, and
 - they had kept God's word.

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- In what sense and to what extent may the disciples be said to have kept God's word?

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- In what sense and to what extent may the disciples be said to have kept God's word?
- They certainly did not obey God's words (precepts) perfectly as was required under the Old Covenant. **No one can!**

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"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**.

- But the testimony Christ gave concerning himself and his relationship with God (and therefore God's own glory) was a word which these 11 disciples, alone among men at that time, somehow did keep. The **were** his disciples, after all.

John 17:7

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- The grammar here suggests that “now,” **finally at the end of his ministry**, his disciples have come to know.

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- And what is it that they finally know?

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Now they know that *everything that you have given me is from you.*

- The grammar here suggests that “now,” finally at the end of his ministry, his disciples have come to know this.
- And *what* is it that they finally know?
- The divine origin, of all that Jesus was and had received.

Discussion

- What had Jesus received from God?

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 - Character

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- What had Jesus received from God?
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- How did Jesus' disciples come to believe that all of this came from God?

John 17:8

なぜなら、わたしはあなたからいただいた言葉を彼らに与え、そして彼らはそれを受け、わたしがあなたから出たものであることをほんとうに知り、また、あなたがわたしをつかわされたことを信じるに至ったからです。

For 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.

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- The truth about Jesus was communicated in **words**.

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- Words that were **given by Jesus**.

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For 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.

- The truth about Jesus was communicated in **words**.
- Words that were **given by Jesus**.
- Words that came **originally from God**.

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For 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.**

- These words were received by those whom God has given to Jesus, i.e. his disciples, that they might receive and believe them.

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I am praying for them. I am not praying for the world but for those whom you have given me, for they are yours.

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- Jesus is here praying specifically for his disciples.

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I am praying for them. I am not praying for the world but for **those whom you have given me, for they are yours.**

- Jesus is here praying specifically for his disciples.
- They were his disciples because they belonged to God and God had given them to Jesus.

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I am praying for them. **I am not praying for the world** but for those whom you have given me, for they are yours.

- Jesus was not, for the moment, praying for the world, meaning all who were **not** his disciples.

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I am praying for them. *I am not praying for the world* but for those whom you have given me, for they are yours.

- Jesus was not, for the moment, praying for the world, meaning all who were not his disciples.
- But this does *not* mean that Jesus *never* prayed for the world (see especially Luke 23:34).

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I am praying for them. **I am not praying for the world** but for those whom you have given me, for they are yours.

- And this certainly does **not** mean that Jesus is teaching his disciples, or us, that **we** should not pray for the world.

Comment

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- And there are times when Christians are supposed to pray especially for the saints as Christ does here.

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- And there are times when Christians are supposed to pray especially for the saints as Christ does here.
- However we should be careful not to draw the wrong lesson from the passage in front of us.
- First, unlike Christ, we do not know God's secret counsel concerning who true believers are, or will be.

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- However we should be careful not to draw the wrong lesson from the passage in front of us.
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- Second, as has been said, even Christ is seen praying for the very world that has crucified him!

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John 17:10

わたしのものは皆あなたのもので、あなたのもものはわたしのものです。そして、わたしは彼らによって栄光を受けました。

All mine are yours, and yours are mine, and I am glorified in them.

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- But back to the business at hand, Jesus **does** know who belongs to God and has been given to him for salvation and eternal life.

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- But back to the business at hand, Jesus **does** know who belongs to God and has been given to him for salvation and eternal life.
- It is for such as these that he is specifically praying now.

John 17:11

わたしはもうこの世にはいなくなりますが、彼らはこの世に残っており、わたしはみもとに参ります。聖なる父よ、わたしに賜った御名によって彼らを守って下さい。それはわたしたちが一つであるように、彼らも一つになるためであります。

And 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.

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And 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.

- The reason for this prayer now, is that Jesus is preparing to depart from the world to come to the father.

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- The reason for this prayer now, is that Jesus is preparing to depart from the world to come to the father.
- But his disciples will remain in the world.

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And 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.

- Until now during his earthly ministry, quite miraculously, Jesus has enjoyed fellowship with God and protection from all who hated him and sought to arrest him and kill him, and he has kept his disciples from being scattered.

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And 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.**

- Jesus is asking God, the Father, to keep his disciples safe and united --- among themselves and with God, just as they have been up until now with Jesus present among them. And he is saying this prayer in their hearing.

John 17:11

わたしはもうこの世にはいなくなりますが、彼らはこの世に残っており、わたしはみもとに参ります。聖なる父よ、わたしに賜わった御名によって彼らを守って下さい。それはわたしたちが一つであるように、彼らも一つになるためであります。

And 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.**

- This should be very comforting to his disciples.

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- This should be very comforting to his disciples.
- Indeed the central purpose of this prayer, is to comfort and encourage the disciples, by granting them insight into the relationship among the Father, the Son, and believers.

John 17:12-13

17:12わたしが彼らと一緒にいた間は、あなたからいただいた御名によって彼らを守り、また保護してまいりました。彼らのうち、だれも滅びず、ただ滅びの子だけが滅びました。それは聖書が成就するためでした。

17:13今わたしはみもとに参ります。そして世にいる間にこれらのことを語るのは、わたしの喜びが彼らのうちに満ちあふれるためであります。

John 17:12-13

¹² While 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, that the Scripture might be fulfilled.

¹³ But now I am coming to you, and these things I speak in the world, that they may have my joy fulfilled in themselves.

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わたしが彼らと一緒にいた間は、あなたからいただいた御名によって彼らを守り、また保護してまいりました。彼らのうち、だれも滅びず、ただ滅びの子だけが滅びました。それは聖書が成就するためでした。

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- This refers to Jesus time on earth as a man.

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While 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, that the Scripture might be fulfilled.

- This refers to Jesus time on earth as a man.
- During this time, Jesus protected his disciples.

John 17:12

わたしが彼らと一緒にいた間は、あなたからいただいた御名によって彼らを守り、また保護してまいりました。彼らのうち、だれも滅びず、ただ滅びの子だけが滅びました。それは聖書が成就するためでした。

While 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, that the Scripture might be fulfilled.

- Jesus wants his disciples to know that such protection came from the **Father**.

John 17:12

わたしが彼らと一緒にいた間は、あなたからいただいた御名によって彼らを守り、また保護してまいりました。彼らのうち、だれも滅びず、ただ滅びの子だけが滅びました。それは聖書が成就するためでした。

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- Jesus wants his disciples to know that such protection came from the Father.
- And that it was completely effective.

John 17:12

わたしが彼らと一緒にいた間は、あなたからいただいた御名によって彼らを守り、また保護してまいりました。彼らのうち、だれも滅びず、ただ滅びの子だけが滅びました。それは聖書が成就するためでした。

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- The one exception, Judas, was not really an exception.

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- The one exception, Judas, was not really an exception.
- Even this was within the scope of God's eternal plan.

Comment

- The teaching here is that Jesus disciples obviously had been protected while he was with them,

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- Therefore they should not be concerned about his return to be with the Father.

Comment

- The teaching here is that Jesus disciples obviously had been protected while he was with them,
- But such protection came from the Father,
- And Jesus was now asking the Father to extend the same protection to his disciples.
- Therefore they should not be concerned about his return to be with the Father.
- They are not losing any protection.

John 17:13

今わたしはみもとに参ります。そして世にいる間にこれらのことを語るのは、わたしの喜びが彼らのうちに満ちあふれるためであります。

But now I am coming to you, and these things I speak in the world, that they may have my joy fulfilled in themselves.

John 17:13

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But now I am coming to you, and these things I speak in the world, that they may have my joy fulfilled in themselves.

- Now is the time for Jesus to return to the father.

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- Now is the time for Jesus to return to the father.
- His prayer (like his teaching) is speech in their hearing.

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But now I am coming to you, and these things I speak in the world, **that they may have my joy fulfilled in themselves.**

- Now is the time for Jesus to return to the father.
- His prayer (like his teaching) is speech in their hearing.
- His purpose is for his joy in returning to the Father to be communicated to and finally realized within his disciples.