

# YESHUA PRAYS FOR ALL BELIEVERS

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## John 17:20-26

The following is an Analysis of the closing section of John 17:

1. Yeshua's heart embracing all the redeemed, verse 20.
2. Yeshua's prayer for their unity, verse 21.
3. Yeshua's imparting to them His glory, verse 22.
4. Yeshua and His saints manifested in glory, verse 23.
5. Yeshua yearning for us to be with Himself, verse 24.
6. Yeshua contrasting the world from His own, verse 25.
7. Yeshua assuring us of the Father's love, verse 26.

We have now arrived at the closing section of this wonderful Prayer, a section which supplies a glorious climax to all that has gone before.

In it Yeshua gives the gracious assurance that **He was here praying not for the apostles only, nor simply for the entire company of those who had followed Him while He was here on earth, but for *all* His people: "Neither pray I for these alone, but for *them also which shall believe in me through their word*" (John 17:20).**

It is not that the Savior now begins to present *separate* petitions for *another* company than those prayed for in the preceding verses, but that those who were to believe, all through the generations that should follow, **are here *linked with the first Believers*.**

Seven things Yeshua asked the Father for the whole company of His redeemed.

First, He prayed for their *preservation*: **"Holy Father, *keep through your own name those whom you have given me*" (John 17:11).**

**Second**, for their *jubilation*: "that they might have my joy fulfilled in themselves" (John 17:13).

**Third**, for their *emancipation* from evil: "that you should keep them *from the evil one*" (John 17:15).

**Fourth**, for their sanctification: "*sanctify* them by thy truth" (John 17:17).

**Fifth**, for their *unification*: "that they all may be one" (John 17:21).

**Sixth**, for their *association* with Himself: "that they also, whom you have given me, be *with me* where I am" (John 17:24).

**Seventh**, for their gratification: "*that they may behold my glory*" (John 17:24).

A careful analysis of this Prayer reveals the fact that just as Yeshua urged the one petition which He made for Himself by **seven pleas**, so He supported the *seven* petitions for His people by *seven* pleas,

**First**, He asked the Father to preserve, sanctify and glorify His people, because they were the Father's love-gift to the Son; see John 17:9: this was an appeal to the Father's love for *Him*.

**Second**, because of the Father's personal interest in them, see John 17:9, 10. What a mighty plea was this: "they are thine"—Thine elect, Thy children; therefore undertake for them!

**Third**, because His own glory was connected with them, John 17:10: Mine honor and glory are infinitely dear to Thee, and what glory have I in the world save what comes from My redeemed! These are they who show forth My praises here below! were they to perish, were they to apostatize, where would My honor be? Note how the Savior presses this again at the end of John 17:21 and in verse 23.

**Fourth**, because He was leaving them: He pleads their desolation, and asks the Father to make it up to them in another way.

**Fifth**, because He was leaving them "in the world," see John 17:11, 15: consider, O Father, *where I* am leaving them: it is a wicked, polluting place—then protect them for My sake.

**Sixth**, the world hated them, see John 17:14: they are surrounded by bitter enemies, and urgently need Thy protection.

**Seventh**, because He set Himself apart (died) for their sakes, see verse 19: therefore, let not My costly sacrifice be in vain!

It is also to be observed that in this Prayer believers are contemplated in a ***sevenfold relation to the world***.

**First**, they are given to Yeshua out of the world, John 17:6.

**Second**, they are left in the world, John 17:11.

**Third**, they are not of the world, John 17:14.

**Fourth**, they are hated by the world, John 17:14.

**Fifth**, they are kept from the evil in the world, John 17:15.

**Sixth**, they are sent into the world, John 17:18.

**Seventh**, they will yet be manifested in glorified unity before the world, John 17:23.

There are **seven "gifts"** referred to in this chapter: four of which are bestowed upon the Mediator, and three upon His people.

**First**, Yeshua has been given universal "power" or dominion (John 17:2).

**Second**, He was given a "work" to do (John 17:4).

**Third**, *He was given a "people" to save* (John 17:6).

**Fourth**, He has been given a richly-merited "glory" (John 17:22).

**Fifth**, we have been given "eternal life" (John 17:2).

**Sixth**, we have been given the Father's "word" (John 17:8).

**Seventh**, we have been given the "glory" which the Father gave to the Son (John 17:22).

Though verses 20-26 form a clearly-defined separate section of John 17, yet are they so closely connected with the previous sections that the perfect unity of the whole is apparent.

**That which is *distinctive* about these closing verses is the *glorification* of Yeshua's people.**

Yeshua looks forward to the blessed consummation, while tracing the several steps or stages which lead up to it.

Just as it was with the Head Himself, so is it with His members: in His own case, His impending *sufferings* merged into His *glorification* (John 17:1, 4), so after speaking of the afflictions which His people would suffer while in the world (John 17:14-19), He turns now to *their* glorification (John 17:22, 24).

Thus did He fill out His "I am glorified in them" (John 17:10)—nothing more being said of them entering the kingdom of Yahweh through much tribulation.

The position which John 17:20-26 occupies in this Prayer is the key to their interpretation.

They are found at the end of it.

This of itself is sufficient to indicate the scope of its contents.

In the previous sections Messiah Yeshua had prayed for His people according to their needs while they were here in the world.

**But now He looks forward to the time when they shall no more be in the world; when, instead, they shall be where He is.**

Therefore does He pray that they may be unified, glorified, and satisfied.

"Neither pray I for these alone, but for them also which shall believe on me through their word" (John 17:20).

Up to this point the Lord had referred specifically only to the body of disciples alive at that time, but now He lets us know that He was here praying for *all* Believers.

The "**neither pray I for these alone**" takes in *all* the petitions and pleas contained in John 17:6 to 19; "**but for them *also***" intimates that not only does He hereby appropriate to all future disciples what He had just said of and asked for the living disciples of that day, but also that *they*, as well as we, were included in all that follows.

What honor did the Lord here put upon individual believers: *their names* are in Yeshua's will or testament; *they* are bound up in the same bundle of life with the apostles.

Just as David, when about to die, prayed not only for Solomon his successor, but also for all the people, so Yeshua not only prayed for the apostles, to whom was committed the government of the church after His departure, but for all believers unto the end of the age.

**"Neither pray I for these alone."**

**How this reveals Yeshua's love for us!**

He thought of us before we had our being: He provided for us before we were born!

**As parents provide for their children's children yet unborn, so did the Lord Yeshua remember *future* believers, as well as those of the first generation.**

Yeshua foresaw that the Gospel would prevail, notwithstanding the world's hatred, and that numbers would yield themselves to the obedience of faith; therefore, to show that *they* had a place in His heart, He names them in this His testament.

**It was Esau's complaint, "Have you but one blessing, O my father?" when he came too late, and Jacob had already carried away the blessing.**

But we were not born too late to receive the blessing of Yeshua's prayers.

**He had regard to us even then; therefore, each born-again-soul can say, "He prayed for me"!**

"Who can reckon up the numbers which have been saved?"

**Who can say how many more will be brought to swell the dimensions of the one flock, ere Believer testimony shall have attained its predestined consummation?**

Till then the full tale of those for whom the Lord prayed will not be disclosed.

**As this wondrous Prayer stretches forward into eternity, only in eternity will it be fully understood.**

"But for them also which shall believe on me through their word."

**Note three things:**

the persons prayed for;

the mark by which they are identified—faith in Yeshua;

the ground and warrant of their faith—the Word.

Once again (cf. John 17:9) Yeshua makes it known that believers, and **believers only**, have an interest in His mediatorial intercessions.

**Yeshua still confines Himself to the elect!**

He does not pray for all men, whether they believe or not.

"His prayers on earth do but explain the virtue and extent of His sacrifice.

He sought out what He purchased, and His intercession in heaven is but a representation of His merit; both are acts of the same office.

Partly because it is not for the honor of Yeshua that *His* prayers should fall to the ground: 'I know that you hear me always' (John 11:42).

Shall the Son of Yahweh's love plead in vain; and urge His merit and not succeed?

Then farewell the sureness and firmness of our comfort.

**Yeshua's prayers would fall to the ground if He should pray for them that shall never believe.**

The *description* here given of those who *do* have an interest in Yeshua's intercession is their *faith* in Him.

**This is the fundamental mark of their identification.**

**He mentions not their love, their obedience, their steadfastness (though these are necessary in their place), but their faith.**

Wherever our participation of the benefits of Yeshua's death and resurrection are spoken of, the one thing named is *faith*.

**Why?**

Because this is a grace which compels us to look *outside* of ourselves to *Him!*

**Faith is the great essential, for faith is the mother of obedience and the other graces.**

**But, mark it is no vague and undefined faith: "which shall believe *on me*."**

To believe in Yeshua is to have confidence in and to rely upon Him; it is to trust Him, to rest upon Him.

The *ground* and *warrant* of our faith is "their word," that is, the word of the apostles.

"Before the apostles fell asleep, they, under the guidance of the Ruach HaKodesh, embodied in the books of the New Testament their doctrine and its evidence, gave an account of what they had taught, and of the miraculous works which had proved that they were taught of Yahweh.

**In these writings they *still* continue to testify the Son.**

The apostles alone are '*Yahweh's ambassadors*' in the strict sense of that word.

**They alone stand 'in Yeshua's stead' (2 Cor. 5:20).**

They had 'the mind of Yeshua' in a sense peculiar to themselves; and that mind is in *their writings*.

**'Their sound is gone out into all the earth, and their words unto the ends of the world.' Romans 10:18."**

It is only through the Word that we believe in Yeshua (Rom. 10:14, 17).

**"Neither pray I for these alone, but for them also which *shall* believe in me through their word."**

This is the more blessed if we bear in mind the circumstances under which these words were uttered.

The public ministry of Yeshua was now over, and those who believed on Him, in comparison with those who believed not, **were few indeed**.

And now He was to be put to a criminal's death, and the faith of His disciples, already severely tried, would be made to tremble in the balance.

How blessed then to listen to these words of His; He was not discouraged; He knew that the kernel of wheat, which was to fall into the ground and die, *would* bring forth much fruit; like Abraham of old, He "staggered not at the promise of Yahweh (that He should have a 'Seed' that would satisfy him) through unbelief, but was strong in faith, giving glory to Yahweh."

**He looked to the future, from things seen to things unseen, and beheld them who were yet to swell the numbers of His "little flock."**

"This was the 'joy set before him' (Heb. 12:2), and 'these things he spake in the world,' in the presence of His apostles, 'that they might have his joy fulfilled in themselves' (John 17:13).

**How well fitted was His cheerful confidence to re-assure their failing spirits—to revive their all-but-expiring hopes!**

And how must the recollection of His Prayer have delighted them amid their painful yet joyous labors, when He successfully employed them to 'gather to Him His saints, those with whom He had made covenant by sacrifice,' Psalm 50:51"

**"That they all may be one; as you, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that you have sent me" (John 17:21).**

Upon this verse we write with some reserve, **not being at all sure of the nature of the unity here prayed for by Yeshua.**

**In 17: 11 He had asked for the oneness of all His people who were on earth at that time, here He adds to them those who were afterwards to believe—"that they *all* may be one."**

In John 17:11 His request was that His people "may be one as we," here that "*they all* may be one as you, Father, art *in* me, and I in thee, that they also may be one *in* us."

**It seems that a *mystical* union is in view here.**

**But who is competent to *define* the *manner* in which the Father is in the Son and the Son *in* the Father!**

No doubt one reason why the Savior mentioned the *unity* of His people so frequently in this Prayer (John 17:11, 21, 22, 23) was to intimate that the middle wall of partition which had for so long divided Jews from the Gentiles was on the point of being broken down, and that now He would "make in himself of twain *one new man*" (Eph. 2:15).

**"That the world may believe that you have sent me."**

The previous part of the verse seems to speak of the *mystical* union which binds believers together; **but the last clause shows that it is one that shall powerfully affect the world.**

## What kind of unity?

The first order of business, then, is for us to understand what kind of unity Yeshua is (and is not) asking for.

He is not asking for organizational unity between assemblies.

Although this may come to our minds first, and though the assembly has often tried to achieve organizational unity over the past 20 centuries, there is no indication in this passage (or any other New Testament passage) that Yahweh prioritizes this kind of unity.

In fact, attempts to achieve this kind of unity have often done more harm than good in drawing people to Messiah.

He is not talking primarily about spiritual unity shared by all Believers.

I say "primarily" because Yeshua does refer to this in this prayer.

When he speaks of a union between Believers that is connected to his union with the Father and our union with him, he is talking about the "mystical union" of Believers.

The moment you receive Yeshua, you are indwelt with the same Ruach HaKodesh that indwells all other true Believers, and thus you are united with them on a profound spiritual level.

This is very important, but it is not what Yeshua asks for.

This unity is complete and invisible, but the unity Yeshua prays for is something that is observable to non-Believers and it is a unity that needs to be completed.

He is talking primarily about relational "community" between individual Believers.

This is clear for two main reasons:

Yeshua asks for a unity that will somehow show non-Believers that Yahweh loves Believers the same way he loved Yeshua (17:23).

So it is an observable unity that displays Yahweh's unique love among Believers.

Yeshua' parallel statement in Jn. 13:34,35 confirms this (read).

Just as Yeshua asks one preeminent request in 17:21-23, he gives one preeminent command in this passage.

He wants us to love each another in the same way that he loves us so that those who don't know him will recognize us as his followers, and be drawn by this to believe in him, too.

**Why is this unity so compelling?**

In order to understand why the Believer community is so compelling, you have to understand the relationship between MEDIUM and MESSAGE.

In any communication event, there are always four features: the MESSAGE, the SENDER, the RECEIVER, and the MEDIUM.

The MEDIUM is the context in which the MESSAGE is communicated.

When the MEDIUM is effective, it draws attention to the MESSAGE and makes it attractive.

But when the MEDIUM is ineffective, it does the opposite--and is called NOISE.

In song, the MESSAGE is the words/lyrics.

The MEDIUM is the music that accompanies the lyrics. A song can have a great MESSAGE--but if its MEDIUM (music) is unattractive, very few will receive and remember the MESSAGE.

On the other hand, if its music is outstandingly attractive, people will receive and remember its MESSAGE even if it is mediocre or false.

What is true in music is even more true in the communication of the salvation message and Torah living.

Its MESSAGE is that greatest news that has ever been announced.

Yahweh is a loving Elohim, and he wants to have a love relationship with you that will transform your life for good far beyond your wildest expectations.

He sent his Son to take away the only barrier that separated him from you, and he is ready right now to indwell you so you can experience his love--if only you ask him to do this by putting your trust in Yeshua.

What if the people who share this MESSAGE are just as alienated and superficial and unsuccessful in their relationships with each other as everyone else?

This is NOISE--and no amount of TV time, slick marketing, cute bumper-stickers, etc. will ever make up for it!

On the other hand, what if the people who share this MESSAGE demonstrate the ability to build and enjoy close, healthy love relationships with one another?

When this is the MEDIUM, it enhances the credibility of the MESSAGE so powerfully that even people who are consciously resistant to the MESSAGE often become curious and receptive.

"The assembly that convinces people that there is a Creator who loves is an assembly that manifests what only Yahweh can do, that is, to unite human beings in love . . .

**There is nothing that convinces people (that Yahweh exists) or that awakens their craving for (him) like the discovery of Believing brothers and sisters who love one another . . .**

**The sight of loving unity among Believers arrests the non-Believer.**

**It crashes through his intellect, stirs up his conscience and creates a tumult of longing in his heart because he was created to enjoy the very thing that you are demonstrating."**

### **How to practice it**

**Show love and respect for Believers outside your own assembly.**

**This is not to imply that we need not show love and respect for non-Believers!**

**It is to say that non-Believers need to also see a special kinship between Believers at work, etc.**

**We may have important differences with other true Believers over doctrine, how we do services, etc.-- differences big enough that we are probably better off being committed to different assemblies**

**We need to remember that what we have in common far outweighs our differences.**

**It's great to feel excited about your assembly but don't become arrogant and view other Believers and assemblies as enemies!**

**Not only is this arrogant and cultic--it is also ugly for non-Believers to see.**

**Instead, we should be warm and affectionate when you run into Believers from other assemblies and churches that you know.**

**We should also show genuine interest in what Yahweh is teaching them and how he is working through them.**

**You can collaborate with other Believers in your neighborhood to pray for your neighbors and work together in reaching out to them.**

**You can do the same with associates at work.**

**But as important as this is, the New Testament emphasizes another kind of unity far more.**

**Be "in fellowship" instead of merely "going to church."**

**I dislike the phrase "going to church" because it implies the church is a building, when the Bible says the assembly it is referring to the people who know Yeshua.**

**But even if we change "going to church" to "attending Mayim Hayim," there is still a big difference between this and being "in fellowship."**

**"Fellowship" means sharing something in common.**

**To be in fellowship with other Believers means that you are regularly sharing your common relationship with Yeshua with other Believers: discussing what you are learning from his Word, sharing how he is changing your life, talking to Yeshua together, urging each other to stay faithful to Yeshua, working together to serve others, showing appropriate affection toward one another, etc.**

**Another way you know when you're "in fellowship" is when you get hurt, offended, disappointed, etc.**

**When this happens, do you withdraw and dismiss--or do you work hard to maintain these relationships?**

**Consider this passage (read Eph. 4:1-3).**

You can hear Paul echoing Yeshua in Jn. 17 as he reminds us of the importance of unity as we seek to represent Yeshua.

He is utterly realistic about the difficulty of maintaining this kind of unity between sinful, fallen people--so he reminds us of what we need to cultivate to do this.

I need to ask Yahweh for the humility to see my own contribution to the conflict (and apologize for it), instead of just focusing on the other person's.

I need to ask Yahweh for the gentleness to treat my brother or sister as precious rather than brutally lashing out at or smashing him.

And I need to apologize when I blow it here.

I need to ask Yahweh for patience and forbearance (and forgiveness) when they hurt me or don't change as quickly as I want them to--just as I am thankful that Yahweh extends this to me.

For those of us who are "in fellowship," this is a constant challenge.

We can't always restore every strained relationship, but I am responsible to do my part as Yahweh shows me.

This is a great training ground for my own growth, and it safeguards the unity that intangibly affects and attracts non-Believers who interact with us.

It is clear then the unity here prayed for by Yeshua is yet to be *manifested* upon the earth.

But it is equally clear that this manifestation is still *future*, for Yeshua is here speaking of those which *were* to believe on Him (John 17:20), and now asks, "that *they all* may be one."

**"That the world may believe that you have sent me."**

It is to be carefully noted Yeshua *did not* pray here that the result of the manifested unity of His people should be that "the world may *believe in me*," **but** "that the world may believe that you have sent me."

**These two things are widely different.**

By the "world" is here meant, the world of the ungodly.

**But unregenerate men are never brought to believe in Yeshua by any *external displays* of Divine power and goodness—the benevolent miracles wrought by Him clearly prove this.**

Nothing but the <i>Word applied by the Ruach</i> ever quickened sinners into newness of life.
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**"And the glory which you gave me I have given them" (John 17:22).**

Yeshua here speaks of a "glory" which the Father had given to Him.

**Clearly, this is not His *essential* glory, which He possessed as the eternal Son; which glory He never relinquished.**

Nor is it the visible and external glory which He laid aside when He took the Servant form (Phil. 2:6, 7), when He "who was rich," for our sakes became "poor," which glory He had asked to be restored to Him again (John 17:5).

**Rather is it that "glory" which He *acquired* as the incarnate One, as the reward for His perfect work here on earth.**

It is to this that Isaiah referred when he said, **"Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong, because he hath poured out his soul unto death"** (Isa. 53:12).

**An inheritance has been given Him (Heb. 1:2), and this He will share with His own, for, by wondrous grace, we are "joint-heirs" with Yeshua (Rom. 8:17).**

But what is meant by "the glory which you gave me I *have* given them"?

**Yeshua is speaking from the standpoint of the Divine decrees, and thus "calls those things which be not as though they were" (Rom. 4:17).**

It is parallel with Romans 8:30: "Whom he justified, them he also glorified"—**not** "will glorify."

**So absolutely certain *is* our future glorification *that* it is spoken of as a thing already accomplished.**

But though the actual bestowment of the glory be yet future, it is presented for faith to lay hold of and enjoy even now, for "*faith* is the substance of things *hoped for*, the evidence of things not seen" (Heb. 11:1).

"That they may be one, even as we are one" (verse 22). Verse 22 opens with the word "And," and what follows explains what Yeshua had said in the previous verse.

The union referred to is *the consequence* of "glory given" to us—"the glory which you gave me I have given them; *that* (in order that) they may be one, even as we are one"!

**Our spiritual union is begun now, but it only attains its full fruition in the life to come.**

That this oneness *results from* Yeshua's bestowal on us of His acquired glory proves that it is no man-made unity about which we hear so much talk and see so little evidence these days!

**"I in them, and you in me, that they may be made perfect in one; and that the world may know that you have sent me, and have loved them, as you have loved me" (John 17:23).**

**Here is further evidence that the unity for which our Lord prayed in John 17:21 is one that is to be manifested in *the future*, for John 17:22 and 23 follow without any break.**

The being "made perfect in one" is to have its realization at the return of Yeshua for His saints: "Till we all come in *the unity of the faith*, and of the knowledge of the Son of Yahweh, unto a *perfect* man, unto the measure of the stature of the fullness of Yeshua" (Eph. 4:13).

**It is then that Yeshua will "present it to himself a glorious assembly... holy and without blemish" (Eph. verse 27).**

**Then will there be perfect oneness in faith, knowledge, love, holiness, glory.**

**"That the world may know that you have sent me, and have loved them, as you have loved me."**

When Yahweh's elect have all been gathered together in one (John 11:52), when the glory which Yeshua received from the Father has been imparted

to them, when they shall have been made perfect in one, then shall the world have such a clear demonstration of Yahweh's power, grace and love toward His people, they shall *know* that the One who died to make this glorious union possible was the sent One of the Father, and that they had been loved by the Father as had the Son, for "When Yeshua, who is our life, shall appear, then shall ye also appear with him *in glory*" (Col. 3:4); then "he shall come to be glorified in his saints and admired in all them that believe... in that day" (2 Thess. 1:10).

**"And have loved them, as you have loved me."**

As one has rightly said, "This expression is stupendous—Yahweh loves the saints as He loves Yeshua."

**"The 'as' is a note of causality as well as similitude.**

He loves us because He loved Yeshua, therefore it is said, 'He has made us accepted in the Beloved'. (Eph. 1:6).

**The ground of all that love Yahweh bears to us is for Yeshua's sake.**

We are chosen in Him as the Head of the elect (Eph. 1:4), pardoned, sanctified, glorified, in and through Him.

**All these benefits and fruits of Yahweh's love are procured by Yeshua's merit.**

**Three chief ends** are accomplished thereby.

**First**, it makes the more for them *the freeness of His grace* that the reason why He loves us is to be found outside of ourselves.

**Second**, it makes for His *own glory*: Yahweh could not love us with honor to Himself if His wisdom had not found out this way of loving us in Yeshua: there was a double prejudice against us—our corrupt nature was loathed by **His holiness**, our transgressions provoked a quarrel with **His justice**.

**Third**, it makes for *our comfort*, for if Yahweh should love us for our own sakes it would be a very imperfect love, our graces being so weak, and our services so stained."

**The particle "as" also signifies a similitude and likeness.**

**First**, there is likeness in the *grounds* of it.

The Father loves Yeshua as His *Son*, so He loves us as His *sons* (1 John 3:1).

Again; the Father loves Yeshua as His *Image*, He being "the brightness of his glory and the express image of his person" (Heb. 1:3); so He loves the saints, who are by grace renewed after His image (Col. 3:10).

**Second**, there is a likeness in the *properties* of it.

He loves Yeshua *tenderly*; so us—"as *dear* children" (Eph. 5:1): He loves Yeshua *eternally*: so us—"I have loved thee with an *everlasting* love" (Jer. 31:3).

He loves Yeshua *unchangeably*: so us—see Malachi 3:6.

**Third**, there is a likeness in the *fruits* of it. In the intimacies of communion: John 5:30, cf. 15:15.

In the bestowal of spiritual gifts: John 3:35, cf. 1 Corinthians 3:22, 23.

In reward: Psalm 2:7, 8, cf. Revelation 2:26.

What comfort when hated by the world, to know that the Father loved us as the Son!

What a glorious theme for our daily meditation!

What a cause for adoring worship!

"Father, I will that they also, whom you have given me, be with me where I am; that they may behold my glory, which you have given me" (John 17:24).

As we have meditated upon the different verses of this profound chapter the words of the Psalmist have occurred to us again and again: "Such knowledge too wonderful for me; it is high, I cannot attain unto it" (Ps. 139:6).

How pertinently do they apply to the lofty point which we have now reached!

This 24th verse may well be regarded as the climax of this wonderful Prayer.

Once more, the Redeemer says, "Father," for He is suing for a child's portion for each of His people; it is not simply wages, such as a servant

receives from his master, but an inheritance such as children receive from their parents—the inheritance being the Father's House, where the Savior now is.

Here for the first time in this prayer Yeshua says "I will."

It was a word of authority, becoming Him who was Yahweh as well as man.

He speaks of this as His right, on account of His *purchase* and of the *covenant* transactions between the Father and the Son concerning those given to Him.

"I will" agreed with the **authority** (John 17:2) which the Father has given Him over all flesh and the glory into which He has entered (John 17:5, 22).

Or again, this "I will," uttered just before His death, may be regarded as His "testament"—this was the legacy which He bequeathed to us: A welcome into His presence is ours, an inheritance left us by Yeshua!

"Father, I will that they also, whom you have given me, be with me where I am."

What comfort is here!

What sweeter words for *meditation* than these of Yeshua?

What *assurance* they breathe: not one of the elect shall fail to enter His presence!

What *joy* is here: "In thy presence is fullness of joy; at thy right hand there are pleasures forevermore" (Ps. 16:11).

The queen of Sheba said, "Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom" (1 Kings 10:8).

They that shall stand before Yeshua and see His glory are much happier.

How this reveals to us the heart of the Savior: He will not be satisfied till He has all His blood-bought ones in His presence—"for ever with the Lord."

For this He is coming personally to take us to be with Himself: "I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:3).

"That they may behold my glory, which you have given me."

"It is not on the one hand that which is personal from everlasting to everlasting, that in the Son which I presume none really knows nor can, other than the Father who is not said to reveal Him.

Neither is it on the other hand the glory given to the blessed Messiah which is to be manifested even to the world in that day, in which glory we are to be manifested along with Him.

Here it is proper to Himself on high, yet given Him by the Father, as we are in His perfect favor to behold it: a far higher thing than any glory shared along with us, and which Messiah, reckoning on unselfish affections Divinely formed in us, looks for our valuing accordingly as more blessed in beholding Him thus than in aught conferred in ourselves.

It is a joy for us alone, wholly outside and above the world, and given because the Father loved Him before its foundation.

None but the Eternal could be thus glorified, but it is the secret glory which none but His own are permitted to contemplate—'blest answer to reproach and shame'—not the public glory in which every eye shall see Him.

Nothing less than that meets His desire for us.

How truly even now our hearts can say that He is worthy?

**"For you loved me before the foundation of the world" (John 17:24).**

This is mentioned as the reason why the Father had given Him this glory.

And how it supplies us with a standard for measurement—the glory which has been conferred upon our blessed Savior is commensurate with the everlasting love which the Father had for Him!

What a glory must it be!

And O the privilege, the honor, the bliss of beholding it.

**How this should make us yearn for the time when we shall gaze upon His resplendent glory!**

**"O righteous Father, the world hath not known thee; but I have known thee" (John 17:25).**

It is not easy to determine the precise relation which the last two verses of John 17 bear to the preceding ones.

If their words be attentively considered, they will be seen to express no desire and to ask for no blessing, nor do they contain any plea to enforce the previous petitions.

It is a part of Yeshua's supplication; He had made His will and testament, and now alleged the equity of it.

Thus we understand the "O righteous Father" here to have a double force.

First, Yahweh is not only merciful, but just, in glorifying the elect; His grace reigns through righteousness (Rom. 5:21).

It expressed the Savior's confidence in the *justice* of the Father that He would do all things well.

"He was asking for what *He* was entitled to according to the stipulation of the eternal covenant.

*Justice* required that His requests should be granted."

The words "O righteous Father" are also to be connected with what follows—"the world has not known you."

This is very solemn.

Yeshua not only left the world without His intercession, but He turned it over to the justice of the Father.

Not only did Divine *righteousness* bestow heavenly glory on the elect, but Divine *righteousness* refuses to bestow it on the unbelieving world.

"The world has not known You." therein lies their guilt—"Because that which *may be* known of Yahweh is manifest to them; for Yahweh has shown it unto them.

For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are *without excuse*" (Rom. 1:19, 20).

"O righteous Father, the world hath not known thee; but I have known thee, and these have known that you have sent me."

"Yeshua draws the line definitely between the world and His own, and makes it turn not on rejecting Himself but on ignoring His Father.

Here, therefore, it is a question of judgment in result, however grace may tarry and entreat; and therefore He says, 'Righteous Father,' not 'Holy Father,' as in John 17:11 where He asks Him to keep those in His name, as He had done while with them.

**"And I have declared unto them thy name, and will declare it: that the love wherewith you have loved me may be in them, and I in them" (John 17:26).**

Here Yeshua briefly sums up what He had done and would still do for His disciples—make known the Father unto them.

**He returns at the end to what He had said at the first, see verse 6.**

The I "will declare it" is not to be limited; true, Yeshua is now, by the Ruach, revealing the Father, but He will continue so to do throughout eternity.

Then He states *why* He is the Declarer of the Father's name *"that [in order that] the love wherewith you have loved me may be in them, and I in them."*

**"Where Yeshua is known as the Father's sent One, the deepest blessing and the highest privileges are even now given, and not merely what awaits the saints at Yeshua's coming.**

If ever there was one capable of estimating another, it was the Son in respect of the Father; and His name, the expression of what He was, with equal competency He made known to us.

He had done it on earth to the disciples; He would do so from heaven whither He was going; and this that He might give them and us, the consciousness of the same love of the Father which rested ever on Himself here below.

**As if to cut off the not unnatural hesitation of the disciples He added the blessed guarantee of His own being in them, their life.**

For they could understand that, if they lived of His life, and could be somehow as He before the Father, the Father might love them as Him.

**This is just what He does give and secure by identification with them, or rather as He puts it, 'and I in them.' Yeshua is all and in all**

**"And I have declared unto them thy name, and will declare it; that the love wherewith you have loved me may be in them, and I in them."**

How striking to note that *love*, not eternal life, or faith, or even glory, is the last word here: "And now abides faith, hope, love, these three, but *the greatest* of these is *love*" (1 Cor. 13:13).

But let it be particularly observed that the love of the Father dwells in us only through the mediation of the Son, hence the final words, "and I in them," cf. John 17:23.

Again, how blessed the conjunction here: Yeshua in us, the love of the Father in us, by the power of the *Ruach HaKodesh*, "the love of Yahweh is shed abroad in our hearts by *the Ruach HaKodesh*" (Rom. 5:5)!

**What a suitable close this was.**

The section began with, "having loved his own which were in the world, he *loved* them unto the end" (John 13:1), and it closes with "that *the love* wherewith you have loved me may be in them, and I in them!"

In the genial warmth and glorious radiance of that love shall we enjoy eternity.