

“Preeminent Position” (Jn. 17:6-19)

1. Identity (6-8)

a. Person (6a)

- i. “Your name” = God’s character/nature. Israel knew YHWH meant self-existent one.
- ii. However, to fail to recognize Jesus as God’s Son is to fail to recognize God.
Regarding God’s name: The one who goes in God’s name goes in God’s authority (Exod. 23:20-22). To trust the one whom God sends is to trust God and to disobey such a person is to disobey God.
- iii. Jesus always perfectly did only what the Father did e.g. Jn. 5:19 so to with the Spirit who only reveals what Jesus has (Jn. 16:13-15).

b. Present (6b-c)

- i. “Given.” In this richly multilayered prayer we find a profound and precious truth that they were a love gift from the Father to the Son (vv. 6b, 6c, 9, 11).
- ii. In this part of the prayer, Jesus is affirming the identity of His disciples and their astonishing value to the Father and Son. In 16:27 Jesus spelled it out and would endure all to secure them to Himself.
- iii. And when we read the prayer to the end – we are included (cf. Eph. 1:4; 1 Pet. 1:2). Such is why John could confidently write (21:20) regarding himself and so could they

c. Proof (6d)

- i. Being that we* are possessions of God, we keep His Word like they kept His Word.
- ii. They recognized that Jesus was God and believed in Him (Jn. 5:20-24 cf. 6:28-29).
- iii. Keeping God’s Word means standing on and for it when others abandon, mock, persecute, etc. (see 6:66-71; 11:16; 13:37).

d. Parallel (7-8)

- i. There is a conveyance of both glory and the Word. There is a one to one correlation paralleled in this prayer of Jesus. Sinclair Ferguson outlined:
 1. Glory belongs to the Father & The Word belongs to the Father
 2. Glory is given to the Son & the Word was given to the Son.
 3. Glory is given by the Son to the Apostles & the Word is given by the Son to the Apostles.
 4. Glory is seen through the Apostles’ ministry by all disciples & the Word was given through the Apostles to all disciples.¹
- ii. This dovetails from knowing God’s name (His revealed character/heart) and thus keeping His Word by trusting in Christ who reveals God in the flesh. This is evidence of the saving knowledge of truth (1 Tim. 2:4 cf. Isa. 53:11).

2. Security (9-15)

a. Petition (9)

- i. Here Jesus shifts to intercede and assure the disciples of their endurance. He petitions in earnest in vv. 13, 15, and 17.
- ii. He does not pray for the world’s protection, assurance, and perseverance. The only prayer for the World is that it would be saved – that it would repent (Jn. 3:16; Mat. 5:44; Lu. 23:34) hence our priestly role.
- iii. Jesus interceded for His own (those whom the Father gives Him). He prayed for Peter and Peter returned to Him after thrice denying Him. It is great to know we are secure because of Jesus’ work and the Father’s will.

b. Position (10, 11, 12a-b, 16)

¹ Ferguson, Sinclair. *Lessons from the Upper Room*. 2021. Ligonier Ministries. 204.

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- i. We are in Christ and such is our spiritual position and yet Jesus prayed for our unity. This is not a uniformity of all doctrinal understanding, liturgical adherences, or ministry practices – but a unity of charity, truth, impetus, and agenda.
 - ii. Furthermore, having assurance of their security, they were empowered to endure astonishing opposition and prevail. More on this momentarily.
 - c. Perdition (12c-d)
 - i. It was necessary for Jesus to point out and remind them that He had already revealed Judas’ heart and betrayal prior to it.
 - ii. Such would affirm Jesus’ knowledge, authority, and legitimacy rather than undermine it.
 - iii. Furthermore, such is proof of fulfillment of the Scripture (Pss. 41:9; 109:4-13).
 - d. Provision (13)
 - i. Along with their assurance (12d), they could have joy and peace as they saw (and would see) what Jesus triumphantly endured for them. Having seen very shortly what Jesus predicted coming true and being reunited with Him for 40 days after His resurrection, they could have joy for He had overcome the world (16:33) and so would they.
 - e. Persecution (14)
 - i. But that very name by which they preached and the very Word which they kept would prove to be a sword of division (Mat. 10:34; Jn. 7:43; 9:16; 10:19).
 - f. Preservation (15)
 - i. Tribulation will come when you are on mission from Christ but the Father will keep us from the evil one.
 - ii. Such as in v. 11 and throughout this context, Jesus offered assurance of security in Him eternally (see 6:37-40; 10:27-30).
 - iii. Those who “kept Your Word” (6d) are those who will persevere till the end (Phil. 1:6) but what about those like Judas? See 1 Jn. 2:19.
3. Sanctity (16-19)
 - a. Process (17)
 - i. The means of sanctification is the Word. Ps. 119:9.
 - ii. Rom. 12:1-2 We are to be transformed by the renewing of our minds via the Spirit and the Word. Not conformed to the world in which He left us but going against the flow of it. We are sanctified not unlike Jesus *in that* we learn obedience through suffering (Heb. 5:9) and that necessitates this world’s opposition. The opposition of the world serves as a spiritual gymnasium in which we learn to exercise our faith to prove it and Him true!
 - iii. His Word is truth! We can trust the Apostolic Word (the New Testament) as it was given via the chain of authority (noted above). Cf. 2 Tim. 3:16-17.
 - b. Purpose (18)
 - i. As mentioned re: parallels above, what Jesus received from the Father we receive from Jesus.
 - ii. We received the Word, glory, a commission, and authority. Although we can’t provide salvation as He did, we can proclaim it with the authority of God (Mat. 16:18-19) thus demonstrating it and offering it to others (1 Tim. 4:16).
 - c. Procuration (19)
 - i. For all of this, Jesus set Himself apart. Read Heb. 10:5-10.

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- ii. Read Heb. 13:12-14.
- iii. Read Heb. 13:12-14 [if expounding cf. Exod. 33:7-11 and Jn. 4:23].
- iv. Read (Heb 2:17–18; 4:14–16) In supporting and strengthening his people in times of trial and temptation: Therefore he had to be made like his brothers in every respect, so that he might become a merciful and faithful high priest in the service of God, to make propitiation for the sins of the people. For because he himself has suffered when tempted, he is able to help those who are being tempted.... Since then we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession. For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin. Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need.²

² Gooding, D. (2013). [*In the School of Christ: Lessons on Holiness in John 13–17*](#) (p. 243). Myrtlefield House.