

17:6

“I have manifested Your name to the men whom You have given Me out of the world. They were Yours, You gave them to Me, and they have kept Your word. They have guarded the Father’s message because they knew its origin. They did not tell everybody everything they heard from the Son for it was for only a few. Also found in 17:14, it seems that the world is actually aggravated at the disciples because of the message they had/have to guard. Is this jealousy? Is it irritation because they had/have something the world doesn’t have? Meanwhile, this wonderful thing called “the message of God” prepared/s his disciples for death (17:17). I keep using the past and present realities in these statements because we are not only talking about the message of God in the lives of these 11, but in those who would be saved through their “message” (17:20).

To know that the *logos* “was God”, “was with God”, and “was made flesh” (John 1:1-3, 14) speaks to the enduring mission that was begun with God, proceeded from God, continued through Christ, proceeded from Christ (John 20:21-23), and continues in us (John 20:21; 17:20).

17:7-9

7 Now they have known that all things which You have given Me are from You. 8 For I have given to them the words This appears to have a more specific, yet almost synonymous, usage to *logos* as discussed under 17:6. However, instead of a word that could be simply translated as “message” or “total embodiment of one’s thoughts in words,” this word (*rhema*)—with John anyway—seems to have has a narrower meaning describing the actual words of that message.¹

17:10

And all Mine are Yours, and Yours are Mine, and I am glorified in them. See notes on 17:5. **11 Now I am no longer in the world, but these are in the world, and I come to You. Holy Father, keep through Your name** The NIV says “through the power of your name.” There appears to be a main request for His disciples with a main primary and near term result and a far-off, and a final result. If you consider verse 11, verse 15, and verse 17, we seem to see less than three requests; even less than two. It is apparent from what one is “kept” (17:11): They are “kept” from “evil” (17:15). When one considers that “keeping something” away from something means that it is being kept necessarily separate, then we can see that the request of 17:17 is the flip side of “protection from”: It is “separation to.”

One might wonder how we can say “through Your name” (17:11) is the same as “through thy truth” (17:17). Certainly, in view of Psalm 138:2 and Proverbs 22:1, we can see the connection between one’s words and their reputation.

How then, do we see a primary, temporary result? It is “one-ness” (17:21-23) as can be seen by the relative pronoun “that.”

What, then, is the far-off result? “One-ness” that results in experiencing the love of God (17:23, 26).

What is the final result? Being with God in their love, and experiencing their glory (17:24).

17:17-19

¹¹ "G4487 - rhēma - Strong's Greek Lexicon (KJV)." Blue Letter Bible. Web. 29 Nov, 2016. <<https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong's=G4487&t=KJV>>.

17 Sanctify them by Your truth. Your word is truth. 18 As You sent Me into the world, I also have sent them into the world. 19 And for their sakes I sanctify Myself, that they also may be sanctified by the truth. See notes on 17:6