

Chapter 34: The Prayer of Jesus

John 17:1–5

The hour has come. After raising Lazarus from the dead, Jesus completed the full number of his miraculous signs. Now, he has also completed the full course of his teaching ministry. Everything that the Father has spoken, Jesus has accomplished, with only one major test ahead of him. To complete his work, Jesus must go to the cross, an act that will have astonishingly broad significance. When Jesus goes to the cross, he will silently endure the injustices committed against him (Isa. 53:7), led to the slaughter as the Lamb of God who has come to take away the sins of the world (John 1:29). He will die as the sacrifice whom God has provided as a substitute for all the true sons of Abraham (Gen. 22:14; Gal. 3:7–9; Heb. 11:17–19). He will be slain so that God will cause his judgment to pass over his people on account of his blood (Ex. 12:12–13; 1 Cor. 5:7). He will bear away the curse of the world as the scapegoat led out of the camp on the ultimate Day of Atonement (Lev. 16:20–22; Heb. 13:13).

But Jesus teaches nothing here about all that he will accomplish through his death. Instead, Jesus stops *to pray*. Notably, he does not pray here for a way out of the cross, and he does not even pray that he be sustained for the journey ahead. Instead, in this High Priestly Prayer of John 17, Jesus prays that his work will come to fruition. That is, he prays that his death will not be in vain, but that his Father will accomplish through his death everything that has been set out since the foundations of the earth were laid (Rev. 13:8). Jesus prays that nothing will be lost along the way, but that all will be accomplished for his glory, the glory of the Father, and the good of the people whom Jesus is dying to save. Here, *Jesus intercedes for the full acceptance of his sacrifice*.

Remember Your Covenant Promises! (John 17:1–2)

We should begin our study of our Lord's High Priestly Prayer with the simple observation that this is, indeed, a *prayer*. John draws our attention to the transition between Jesus' teaching (John 13:31–16:33) and this prayer with the words, "When Jesus had spoken these things, he lifted up his eyes to heaven, and said..." (John 17:1a). Jesus' teaching ministry is now finished, and now Jesus devotes himself to prayer to prepare himself for his great, final work at the cross. John Calvin powerfully articulates the reason that Jesus prays at this point:

Now he most properly betakes himself to prayer; for doctrine has no power, if efficacy be not imparted to it from above. He, therefore, holds out an example to teachers, not to employ themselves only in sowing the word, but, by mingling their prayers with it, to implore the assistance of God, that his blessing may render their labor fruitful. In short, this passage of the Lord Jesus Christ might be said to be the seal of the preceding doctrine, both that it might be ratified in itself, and that it might obtain full credit with the disciples.¹

It is well worth our attention to see the way that Jesus does not presume upon the doctrine he teaches. Even though Jesus has come down from heaven and knows every detail of the Father's plan in his life, he nevertheless commits his death to prayer.

The Uniqueness of the High Priestly Prayer

Next, we should observe that this prayer is unique in a few important respects. To begin, while Jesus prays elsewhere in the Gospel of John (e.g., John 11:41–42; 12:28) and in the other Gospels (e.g., Matt. 6:9–13; Luke 22:42), this is “by far the longest prayer of Jesus recorded in any Gospel.”² Beyond length, this prayer is also different in its tone. As a contrast with this High Priestly Prayer, Jesus' prayer in the garden of Gethsemane is anguished: “My soul is very sorrowful, even to death” (Matt. 26:38). In that prayer, Jesus asks his Father if there is any other way than for him to go to the cross, while still resolving that the will of his Father be done (Matt. 26:39, 42). But in the High Priestly Prayer in John 17, Jesus is not in the least “gloomy.... Jesus is looking forward to the cross, but in a mood of hope and joy, not one of despondency.”³ Jesus here prays with great confidence, and this chapter does even not contain any conditional (“If...then...”) sentences.⁴ In John 17, Jesus prays with perfect assurance that the Father will bring to fruition everything that Jesus has done through his incarnation, life, and (in a few hours) death.

High Priestly (Intercessory) Prayer

In fact, Jesus does not only pray about his *death* in John 17, but his entire life, ministry, and teaching. That is, he summarizes the entirety of the Gospel of John in this prayer: “Its principal themes include Jesus' obedience to his Father, the glorification of his Father through his death/exaltation, the revelation of God in Christ Jesus, the choosing of the disciples out of the world, their mission to the world, their unity modelled on the unity of the Father and the Son, and their final destiny in the presence of the Father and the Son.”⁵ Before finishing the most difficult task of his mission, Jesus asks that God will bring forth fruit from everything that Jesus has done.

This is why we call Jesus' prayer the *High Priestly Prayer*.⁶ Jesus is about to offer his own life as a sacrifice, and he is interceding for himself and for his people on the basis of that sacrifice. He is taking up the role of intercession that had been reserved for the Levitical priests of the old covenant when they brought sacrificial blood into the holy place to pray from the altar of incense, as we discussed in the previous chapter. Allen Ross describes the priestly work of intercessory prayer that took place at the altar of incense this way:

Just outside the curtain that set apart the Most Holy Place was a wooden altar, the size of a small pulpit, covered with gold (Exod. 30:1–10; 37:25–29). The little altar was used for intercession: the priest would take some coals from the high altar and place them on this altar (the prayers were based on the sacrifices), sprinkle frankincense on them (the prayers would be pleasing to God), put blood on the tips of the horns of the altar (the prayers would be efficacious), and then, perhaps while seizing the horns, offer prayers to God for the people. Here, directly in front of the throne [that is, the ark of the covenant], but separated from it by the curtain, was the place of intercession.⁷

In John 16:26, Jesus spoke of the day when his priestly mediation would be so complete that all who believe in him will be permitted into the holy places of God themselves for intercessory prayer. From the perspective of the hours leading up to Jesus' crucifixion, that privilege was still to come. Here in John 17, Jesus takes up the role of a high priest by interceding for his people on the basis of the sacrifice that he will soon make.

The Form of the High Priestly Prayer

Most commentators divide the prayer into three general sections. First, Jesus prays for himself (John 17:1–5), although we should clarify that Jesus does not pray for himself by asking for a way to avoid the cross, or even for the strength to endure the cross. Instead, Jesus prays for his Father to be glorified and to glorify him through the sacrifice that he is about to make.⁸ Next, Jesus prays for his disciples (John 17:6–19). Finally, Jesus prays for the whole church who will come to believe in him through the testimony of his disciples (John 17:20–26). Not only will Jesus *make* his sacrifice, but he will now he intercedes for his people—*all* his people, throughout time and in every nation—on the *basis* of the sacrifice he is about to offer. In this chapter, we will examine Jesus' prayer for himself in John 17:1–5.

The Hour has Come

Jesus begins by praying, “Father, the hour has come” (John 17:1b). The coming “hour” has been a theme throughout the Gospel of John, both in the speech of Jesus and in the background narration by the Evangelist (John 2:4; 7:6, 8, 30; 8:20; 12:23; 13:1).⁹ Finally, that hour has come so close that Jesus has nothing left to do but to pray about all that is about to take place. D. A. Carson observes, “That God’s appointed hour has arrived does not strike Jesus as an excuse for resigned fatalism, but for prayer: precisely *because* the hour has come for the Son to be glorified, he prays that the glorification might take place....As so often in Scripture, emphasis on God’s sovereignty functions as an incentive to prayer, not a disincentive.”¹⁰ Jesus allows neither his words nor his works to stand on their own, but he prays that God will bring to fruition all that he says and does, especially as he goes to the cross.

Mutual Glorification

The first statement in Jesus' prayer is not so much a petition as an acknowledgement of the fact that the hour for Jesus' crucifixion has arrived. Jesus' next statement, though, is indeed a petition: “glorify your Son that the Son may glorify you” (John 17:1c). By this point, the Gospel of John has demonstrated at length that Jesus will be glorified through rejection (e.g., John 3:14–15; 12:32, 36–41), and Jesus does not even pause to acknowledge the scandal of the cross. Instead, he simply *prays* that his Father will be faithful bring glory out of the disgrace that he will experience at the cross. Craig Keener writes, “The reader of the Fourth Gospel is by now prepared for such a statement, but we should not miss the striking offensiveness of the language; glory was partly honor, whereas the cross was one of the greatest humiliations conceivable to the ancient Mediterranean mind.”¹¹

The Father's glorification of the Son, however, is different from the Son's glorification of the Father.¹² To explain this difference, let's begin with the *ways* that the Father will glorify the Son at the cross. The Father will glorify the Son *at* the cross by manifesting there the power of God unto salvation (Rom. 1:16). John Calvin expresses this point well: “If it be objected, that never was there

any thing less glorious than the death of Christ, which was then at hand, I reply, that in that death we behold a magnificent triumph which is concealed from wicked men; for there we perceive that, atonement having been made for sins, the world has been reconciled to God, the curse has been blotted out, and Satan has been vanquished.”¹³ The glory of Jesus was *not* most fully revealed when he drew large crowds around himself through his teaching and wonder-working ministry (e.g., John 6:2). Rather, the glory of Jesus was most fully revealed when he suffered and died on the cross.

Then, the Father will glorify the Son by justifying and vindicating his Son (1 Tim. 3:16), clearing him of all charges and demonstrating him to be righteous before the world through the ministry of the Holy Spirit (John 16:8–11). Additionally, the Father will glorify the Son by highly exalting him and bestowing on him “the name that is above every name, so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father” (Phil. 2:9–11). That is, “The Father is to exalt Jesus by investing his human nature with the unlimited use of the divine attributes in the glory of heaven.”¹⁴ It is at the (human) name of Jesus that every knee will bow and every tongue confess that Jesus Christ is Lord. Jesus is about to humble himself all the way to the shameful death of the cross, so he now prays that the Father will glorify him—both *at* the cross and when Jesus is vindicated and exalted at his resurrection, when Jesus will be exalted from the lowest place of humiliation.

On the other hand, Jesus cannot *enhance* the Father’s glory in the same way. The Father did not empty himself to take the form of a servant, and neither did he take upon himself human nature or humble himself in obedience (Phil. 2:6–8). The estate of humiliation belonged to the Son, and not to the Father. Therefore, the Father’s glory is eternally infinite and perfect; his glory can neither be diminished nor increased, so Jesus does not here pray that he will be able to make his Father’s glory *better*. Rather, Jesus prays that, through the cross, he may *more fully reveal* the infinite glory that the Father *has always possessed*. To describe the difference between these two kinds of glorification, John Piper helpfully uses the analogy of a microscope and a telescope: “The one makes a small thing look bigger than it is. The other makes a big thing begin to look as big as it really is.”¹⁵ Jesus is not praying that he would make the Father’s glory larger, but that, as the Father glorifies him at the cross, he might then display never-before-seen facets of the glory of the Father in the sight of the world.

Authority Over All Flesh

Jesus continues: “...since you have given him authority over all flesh...” (John 17:2a). That is, Jesus prays that the Father will glorify him at the cross, so that he might glorify the Father, *since* (or, better, “just as”) the Father has given him authority over all flesh. This is the *ground* or the *reason why* the Father will glorify him.¹⁶ The very reason the Father sent the Son into the world was to become the ruler of all humankind (cf. Ps. 2:1–9). Therefore, if the Father does *not* glorify Jesus at the cross, abandoning Jesus to the curse, then the Father’s eternal decrees will not come about—that is, Jesus will not take authority over all flesh. Carson write that this phrase “refers to the Father’s gift, *in eternity past*, of authority over all humanity, on the basis of the Son’s *prospective* obedient humiliation, death, resurrection and exaltation.”¹⁷ In eternity past, the Father had given the Son authority over all flesh on the basis of what the Son would eventually do when the hour arrived—and, at long last, “the hour has come” (John 17:1).

Giving Eternal Life

Jesus then specifies the *purpose* for which the Father gave authority to Jesus: “...to give eternal life to all whom you have given him” (John 17:2b). The whole point of receiving authority over *all* flesh was so that Jesus could give eternal life to *some*—that is, to his people.¹⁸ Throughout the Gospel of John, Jesus has clearly taught that the Father has given him a people, and that he has come to save those people (e.g., John 6:37–40; 10:11, 14–15; 13:1). The Father has given Jesus authority over all flesh not so that Jesus may save all, but so that Jesus may save his people *out* of the whole world. William Hendriksen writes, “The human race is a unit. In order to save *some* (out of every nation) the One who saves them must have absolute authority over *all*.”¹⁹ Calvin clarifies Jesus’ words in this way:

Christ does not say that he has been made Governor over the whole world, in order to bestow life on all without any distinction; but he limits this grace to those who *have been given to him*. But how were they *given to him*? For the Father has subjected to him the reprobate. I reply, it is only the elect who belong to his peculiar flock, which he has undertaken to guard as a Shepherd. So then, the kingdom of Christ extends, no doubt, to all men; but it brings salvation to none but the elect, who with voluntary obedience follow the voice of the Shepherd; for the others are compelled by violence to obey him, till at length he utterly bruise them with his iron scepter.²⁰

But what is the nature of the eternal life that Jesus gives to the people entrusted to him by the Father? That is the next question we must tackle.

Reconcile Your People to Yourself through Me! (John 17:3)

Jesus immediately defines eternal life in the next verse: “And this is eternal life, that they may know you the only true God, and Jesus Christ whom you have sent” (John 17:3). Importantly, we should notice that Jesus defines eternal life in such a way so that its possession “is not relegated to some time subsequent to death; rather, people can have eternal life already in the here and now (5:24).”²¹ We come to possess eternal life when we *know* the Father, who is the only true God, and Jesus Christ whom the Father has sent.

Knowing God

To “know” God means much more than merely knowing *about* God. That is, the most subtle theologian does not necessarily know God any better than the ordinary believer who has come to know God through learning to trust him over the course of a lifetime. Indeed, the most brilliant theologian may not know God at all under this definition! William Hendriksen summarizes what it means to know God when he fully expands the definition to include “joyful *acknowledgment*...of his sovereignty, glad *acceptance* of his love, and intimate *fellowship* with his person (through Scripture, that is, through his Word to us; and through prayer, that is, through our word to him).”²² If we do not know God in this way, or if we only know him as an abstraction, and not as a living, personal God who loves us, then we do not know God in the way required for possessing eternal life.

Notice, then, that Jesus defines true, saving knowledge of God as knowledge of the Father *and* the Son. To begin, Jesus says that the Father is the “only true God,” by which he means that the false gods of the pagans are *not* true gods.²³ The Father is *alone* the true God—the God who created the heavens and the earth; the God of Abraham, Isaac, and Jacob; the God who led Israel out of Egypt by the hand of Moses; the God who gave the law to his people at Mount Sinai; the God who covenanted with David to promise a kingdom that will never end; and the God who promised the coming of the Messiah to redeem and restore all God’s people and even creation itself.

Knowing the Triune God

And yet, Jesus does not mean that the Father is alone *personally* as God, for the Father exists as one God with the Son and the Holy Spirit. When Jesus adds “and Jesus Christ whom you have sent,” the grammar of his prayer links his name extremely closely with the phrase “the only true God”—so much so that we could possibly read this phrase as identifying “the only true God” directly with “Jesus Christ.”²⁴ That is not what Jesus means here, since he means to distinguish himself from the person of the Father. Nevertheless, Jesus also wishes to express his connection as the *sent* one in the closest possible connection to the Father to demonstrate that the Son *also* is the true God. Indeed the Apostle John makes this very point in one of his letters: “And we know that the Son of God has come and has given us understanding, so that we may know him who is true; and we are in him who is true, in his Son Jesus Christ. *He is true God and eternal life*” (1 John 5:20). Eternal life comes through knowing the Father as the only true God, but also through knowing the one whom the Father has sent—Jesus Christ, who *is* true God and eternal life.

In other words, Jesus does not pray in such a way as to conflate himself with his Father as *persons*, but neither does he pray in such a way as to suggest that the Father is true God to the exclusion of the Son and the Holy Spirit. Rather, Jesus is the Son who *reveals* the Father to the world, and unless anyone comes through the Son, they may not approach the Father directly (John 14:6). John Calvin writes:

Christ, appearing in the form of a man, describes, under the person of the Father, the power, essence, and majesty of God. So then the Father of Christ is the only true God; that is, he is the one God, who formerly promised a Redeemer to the world; but in Christ the oneness and truth of Godhead will be found, because Christ was humbled, in order that he might raise us on high. When we have arrived at this point, then his Divine majesty displays itself; then we perceive that he is wholly in the Father, and that the Father is wholly in him. In short, he who separates Christ from the Divinity of the Father, does not yet acknowledge Him who is the only true God, but rather invents for himself a strange god.²⁵

Furthermore, it is only through the Holy Spirit that sinners will come to know Jesus, for the Spirit will bring to remembrance what Jesus has said (John 14:26), he will bear witness about Jesus (John 15:26), and he will glorify Jesus by declaring to Jesus’ disciples all that the Father has given to Jesus (John 16:13–15). The Holy Spirit gives us Jesus, through whom we come to the Father—and in this Trinitarian *knowledge* of God, we experience eternal life.

Eternal Life

Therefore, it is a mistake to think that knowing God is the *means* to a different *end*. Knowing God is not the path to finding eternal life somewhere else, eventually; rather, knowing God *is* eternal life: “And *this is* eternal life, that they may know you, the only true God, and Jesus Christ whom you have sent.” In this way, the eternal life we experience through knowing God connects back to the mutual glorification of the Father and the Son at the cross. At the cross, God reveals himself most fully—his holiness, his righteousness, his hatred of sin, and his love for sinners. Not everyone will see that message spelled out at the cross, for some will rejoice at the crucifixion of Jesus (John 16:20), others will consider Jesus as cursed through the cross (Gal. 3:13), and still others will regard the cross as nothing more than foolishness compared to the wisdom of the world (1 Cor. 1:18–25).

But to those whom the Father has given to the Son for eternal life, the Holy Spirit will reveal the cross to be much more. The sheep who listen to Jesus’ voice will come to understand that, at the cross, Jesus was *glorified*. Nowhere does Jesus appear more precious, nor his life more valuable, then when he gives it up to ransom sinners. To experience eternal life is to know God through his revelation of himself at the cross in such a way that we love him all the more through it. When we come to adore Jesus Christ’s glory as we gaze at him with eyes of faith as he dies on the cross, that supernatural, counter-intuitive, radical love is the firstfruits of the life that we will experience throughout eternity. It is a life that overturns our self-centered, God-hating death through the reconciliation of the cross.

Restore My Former Glory! (John 17:4–5)

So, Jesus pleads his perfect obedience: “I glorified you on earth, having accomplished the work that you gave me to do” (John 17:4). From our perspective, we may perhaps wish that Jesus had done far more in the world. We would like him to have answered more of our questions, and we would like him to have accomplished a more complete restoration of the goodness of the original creation. After all, his public ministry only stretched over the course of three years! What could he have accomplished if he had just had more *time*? Every time we experience doubt and fear, and every time we endure suffering, we are reminded of all that Jesus did *not* accomplish during his first coming.

Finished Work

Nevertheless, Jesus insists that he has accomplished the work that his Father gave him to do—that is, *all* of it. The first coming of Jesus was never intended to accomplish the final renewal of all creation. Jesus came the first time to bear the sins of many, and it is not until he appears a second time that he will fully save those who are eagerly waiting for him by renewing creation (Heb. 9:28). In his baptism, his preaching, his teaching, his baptismal ministry, his miraculous signs, and now, in his impending *death* (which Jesus prays about as though he had already accomplished it in light of its certainty), Jesus has glorified his Father by doing everything the Father sent him to do.²⁶

“Glorify Me”

The reason Jesus points to his completed course of work is to ask that the Father now glorify *him*: “And now, Father, glorify me in your own presence with the glory that I had with you before

the world existed” (John 17:5). When we say that the Son “emptied himself by taking the form of a servant” (Phil. 2:7), we do not mean that Jesus actually separated himself from his glory. Instead, Jesus only *veiled* his glory in order to take the form of a servant in his estate of humiliation.²⁷ If he lost his glory, then he would lose his divine nature as God, and the Scriptures teach nothing of the sort. Instead, Jesus willingly took upon the role of a suffering servant in order to bring about the salvation of his people.

Because Jesus has done everything his Father has sent him to do (again, Jesus is including the crucifixion as though it were already accomplished in his prayer), the time has arrived for Jesus’ glory to be *unveiled* once again. He is not praying to rid himself of the human nature that he took as a part of his humiliation, but instead “that the Divine majesty, which he had always possessed, may now be illustriously displayed in the person of the Mediator, and in the human flesh with which he was clothed.”²⁸ When Jesus is glorified at the cross, and then, more clearly at his resurrection, his glory *as God* will be revealed in his *humanity*. We do not worship the Divine Son by side-stepping his humanity, for maintaining a strict separation between the humanity and divinity of Jesus is a heresy called Nestorianism that the universal church has always rejected. Instead, we confess that the divinity and the humanity of Jesus are “indivisibly” and “inseparably” joined together in Christ’s incarnation.²⁹

Therefore, the same glory that the God the Son possessed with the Father from all eternity past is the same glory that the God-man Jesus Christ will receive at the right hand of his Father when the Father “highly exalts him” and gives Jesus “the name above every other name” (Phil. 2:9–10). The difference, then, is that we will see that glory revealed in and through his humanity—the humanity of our crucified and resurrected Lord. Jesus prays that the Father will bring to fruition his completed work of redemption from his incarnation, life, and death so that he may be restored to the glory he formerly enjoyed with the Father.

Discussion Questions

1. Why does Jesus pray in John 17? What does Jesus’ prayer teach us about prayer? In particular, what does Jesus’ prayer teach us about intercessory prayer?
2. What is the connection between Jesus’ sacrifice and his prayer? What is the connection between Jesus’ work as priest and his prayer? What would be lost if Jesus had *not* prayed this prayer? What would be lost if Jesus did not *continue* to intercede for us at the right hand of his Father?
3. How does Jesus define *eternal life*? How do we usually think about eternal life? If knowing God through Jesus Christ is the nature of eternal life, then how should that effect the way we live our lives today in the light of eternity?
4. Why does Jesus pray to regain his former glory? Did he lose his glory for a time? What was to be gained by veiling his glory? What changes when Jesus is glorified? Practically speaking, how does Jesus’ glorification affect *us*?

Notes

1. Calvin, *Commentary on the Gospel According to John*, vol. II, 163. Available online: <<http://www.ccel.org/ccel/calvin/calcom35.vii.i.html>>
2. Köstenberger, *John*, 482.
3. Morris, *The Gospel According to John*, 634.
4. Hendriksen, *Exposition of the Gospel According to John*, vol. II, 347.
5. Carson, *The Gospel According to John*, 551.
6. Ridderbos, however, argues with some merit that we should instead call this the “farewell prayer” of Jesus: “Jesus’ farewell discourse shades off into and is concluded by a farewell prayer. For centuries this prayer has also been called the ‘high priestly prayer.’ This name is appropriate when we view this prayer as an intercession for the coming church (cf. vss. 9, 20), and the sacrifice to which Jesus refers (vss. 17, 19) can serve as an argument for this description. But this characterization cannot be derived from the text, neither here, while Jesus is still on earth when he makes his intercession, nor from the farewell discourse, which mentions his future intercession in heaven (16:26). In substance this prayer is very closely linked with the farewell discourse, which is why we choose the designation ‘farewell prayer.’” (Ridderbos, *The Gospel According to John*, 546.)
7. Allen P. Ross, *Recalling the Hope of Glory: Biblical Worship from the Garden to the New Creation* (Grand Rapids: Kregel Academic & Professional, 2006), 194.
8. Morris, *The Gospel According to John*, 635.
9. Hendriksen, *Exposition of the Gospel According to John*, vol. II, 348.
10. Carson, *The Gospel According to John*, 553–54.
11. Keener, *The Gospel of John: A Commentary*, vol. 2, 1052.
12. “The time has come for two reciprocal acts: for the Father to glorify the Son that the Son may glorify him. Both the imperative and the subjunctive are aorists. The latter is constative (R. 832), embracing, as it evidently does, the entire activity of Jesus in his heavenly exaltation in making the glory of his Father shine forth in all his wondrous attributes before the eyes and the hearts of men. This aorist also indicates that the Son will actually effect the glorification of the Father. The first aorist δόξασόν may refer to the resurrection and the ascension as the acts that glorify Jesus. yet, “glorify thy Son” may be conceived as a single act, that of investing the human nature of Jesus with the full use of the divine attributes, v. 5. Then the aorist would be effective (R. 834). These observations show that the two acts of glorification are not identical, which appears also from the conjunction ἵνα. The Father is to exalt Jesus by investing his human nature with the unlimited use of the divine attributes in the glory of heaven (Phil. 2:9); and this he is to do in order to effect the purpose (ἵνα) that the Son may make the glorious attributes of the Father shine out in all the world through the work of the Spirit in the gospel and in the church. In the Son’s case his own person receives an augmentation of glory apart from any effect upon men, by way of what is done to his human nature. In the Father’s case his own person receives no augmentation, and only what he already is from all eternity is revealed to the world which needs this revelation. The Father glorifies the Son in the Son’s self; the Son glorifies the Father in the world (see v. 3).” (Lenski, *The Interpretation of John’s Gospel*, 1115–16.)
13. Calvin, *Commentary on the Gospel According to John*, vol. II, 164. Available online: <<http://www.ccel.org/ccel/calvin/calcom35.vii.i.html>>
14. Lenski, *The Interpretation of John’s Gospel*, 1116.
15. John Piper, “I Will Magnify God with Thanksgiving!”, Nov. 23, 1980. <<https://www.desiringgod.org/messages/i-will-magnify-god-with-thanksgiving>> Accessed October 24, 2017.
16. Carson, *The Gospel According to John*, 554.

17. Carson, *The Gospel According to John*, 555.
18. Calvin, *Commentary on the Gospel According to John*, vol. II, 165. Available online: <<http://www.ccel.org/ccel/calvin/calcom35.vii.i.html>>
19. Hendriksen, *Exposition of the Gospel According to John*, vol. II, 350.
20. Calvin, *Commentary on the Gospel According to John*, vol. II, 165–66. Available online: <<http://www.ccel.org/ccel/calvin/calcom35.vii.i.html>>
21. Köstenberger, *John*, 487.
22. Hendriksen, *Exposition of the Gospel According to John*, vol. II, 350.
23. Lenski, *The Interpretation of John's Gospel*, 1122.
24. “The connection between Jesus and the Father in 17:3 is very close. It is even grammatically possible to construe the dual object as a hendiadys, identifying Jesus Christ with ‘the only true God,’ but this construction is impossible both logically and from the standpoint of Johannine theology. In John’s theology, the Son is not the Father, and it is hardly coherent for Jesus to identify himself as the Father he was addressing. The close association, however, places Jesus in the role reserved for the Father (or at least divine Wisdom) in standard Jewish teaching.” (Keener, *The Gospel of John*, vol. 2, 1054.)
25. Calvin, *Commentary on the Gospel According to John*, vol. II, 167. Available online: <<http://www.ccel.org/ccel/calvin/calcom35.vii.i.html>>
26. Calvin, *Commentary on the Gospel According to John*, vol. II, 168. Available online: <<http://www.ccel.org/ccel/calvin/calcom35.vii.i.html>>
27. Lenski, *The Interpretation of John's Gospel*, 1127.
28. Calvin, *Commentary on the Gospel According to John*, vol. II, 169. Available online: <<http://www.ccel.org/ccel/calvin/calcom35.vii.i.html>>
29. These phrases come from the Chalcedonian Definition adopted at the Council of Chalcedon in 451 AD: “Following, then, the holy Fathers, we all unanimously teach that our Lord Jesus Christ is to us One and the same Son, the Self-same Perfect in Godhead, the Self-same Perfect in Manhood; truly God and truly Man; the Self-same of a rational soul and body; co-essential with the Father according to the Godhead, the Self-same co-essential with us according to the Manhood; like us in all things, sin apart; before the ages begotten of the Father as to the Godhead, but in the last days, the Self-same, for us and for our salvation (born) of Mary the Virgin Theotokos as to the Manhood; One and the Same Christ, Son, Lord, Only-begotten; acknowledged in Two Natures unconfusedly, unchangeably, indivisibly, inseparably; the difference of the Natures being in no way removed because of the Union, but rather the properties of each Nature being preserved, and (both) concurring into One Person and One Hypostasis; not as though He were parted or divided into Two Persons, but One and the Self-same Son and Only-begotten God, Word, Lord, Jesus Christ; even as from the beginning the prophets have taught concerning Him, and as the Lord Jesus Christ Himself hath taught us, and as the Symbol of the Fathers hath handed down to us.”