

VCBC SLG—The Gospel of John
Lesson #11
Upper Room Discourse#5—Chapter 17

Recap Last three Discourses: as Christ seeks to show the full extent of His love to His disciples before His trial and death (13:1)

Discourse #1: The washing of feet—Like master, like slaves

- Setting Judas' betrayal in motion
- Predicting Peter's denial

Discourse #2: I AM the Way, the Truth and the Life—Will come back to take us to Himself

- Seen “me”, seen “Father”
- Promise of Holy Spirit—another helper
- “Peace I leave with you”

Discourse #3: I AM the True Vine—Command to remain in Him and to bear fruit

- Reality Check—the world will hate them
- Yet, they are best qualified to testify (with help of the Helper whose mission is also to testify about the Son)

Discourse #4: The work of the Holy Spirit

- To expose (or convict) the world of its wrong, thereby vindicating the Son of God
- To guide us into all truth

Chapter 17—The High Priest Prayer

Introduction

Upon giving His disciples His last words in view of His imminent suffering and even death:

- To admonish—to wash one another feet, remain in Him and obey His command
- To warn—the world hates them and will even kill them
- To comfort—He leaves His peace with them and will send the Holy Spirit to be their Helper and will come back for them
- To explain in plainer language, resulting in their firm belief in Him.

Now, He commits them to the Father in prayer.

Note: This does not only show us “prayer” is not a wishful thinking, a venting of one’s emotion or a ritual of religion, but a “live” communication with God that is meant to be heard—meaning whatever He prayed for here, has been heard and answered by the Father in Heaven!

This prayer can be divided into three parts:

Part 1: vv. 1-5 Prays that the Father will glory Him now, as He has accomplished His mission

Part 2: vv. 6-19 Prays for the 11 Disciples

Part 3: vv. 20-26 Prays for all disciples of all times

Read entire passage once—noting, again, words and ideas that are repeated, arranged in according to the sentence structure

After Jesus said this, He looked toward heaven and prayed:

Asking Father to glorify Him

“Father, the hour has come.

- Glorify your Son, that your Son may glorify you.
- ²For you granted Him authority over all people (*flesh*)
 - that He might give eternal life to all those you have given Him.
 - ³Now this is eternal life: that they know you, the only true God, and Jesus Christ, whom you have sent.
- ⁴I have brought you glory on earth
 - by finishing the work you gave me to do.
- ⁵And now, Father, glorify me in your presence (*with yourself*)
 - with the glory I had with you before the world began.

Praying for the 11 Disciples

⁶I have revealed you (*your name*) to those whom you gave me out of the world.

They were yours; you gave them to me and they have obeyed (*kept*) your word.

⁷Now they know

that everything you have given me comes from you.

⁸For I gave them the words you gave me and they accepted them.

They knew with certainty that I came from you, and they believed that you sent me.

⁹I pray for them.

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

¹⁰All I have is yours, and all you have is mine.

And glory has come to me through them.

¹¹I will remain in the world no longer,

but they are still in the world, and I am coming to you.

Holy Father,

Protect (*keep*) them by (the power of?)-your name, the name you gave me, so that they may be one as we are (one?).

¹² While I was with them,

I protected (*kept*) them and kept them safe (*guarded them*)
By that name you gave me.

None has been lost (*had "perished"*; *John 3:16*)

except the one doomed to destruction (*except the son of perdition*)
so that Scripture would be fulfilled.

¹³I am coming to you now,

but I say these things while I am still in the world, so that they may have the full measure of my joy within them.

¹⁴ I have given them your word and the world has hated them,

for they are not of the world any more than I am of the world.

¹⁵My prayer is not that you take them out of the world
but that you protect (*keep*) them from the evil one.
¹⁶They are not of the world, even as I am not of it.
¹⁷ Sanctify them by the truth; your word is truth.
¹⁸ As you sent me into the world,
I have sent them into the world.
¹⁹ For them I sanctify myself,
that they too may be truly sanctified.

Praying for All Believers

²⁰“My prayer is not for them alone.
I pray also for those who will believe in me through their message (*logos*)
²¹that all of them may be one,
Father, just as you are in me and I am in you.
May they also be in us
so that the world may believe that you have sent me.
²²I have given them the glory that you gave me,
that they may be one as we are one—
²³ I in them and you in me—
so that they may be brought to complete unity.
Then the world will know that
you sent me and
have loved them even as you have loved me.
²⁴ “Father, I want those you have given me
to be with me where I am, and
to see my glory—the glory you have given me
because you loved me before the creation of the world.
²⁵“Righteous Father,
though the world does not know you, I know you, and
they know that you have sent me.
²⁶I have made you (*your name*) known to them, and
will continue to make you (*your name*) known
in order that the love you have for me may be in them and that
I myself may be in them.”

Obvious repetitions: (Thus His emphases)

- glorify or glorify
- So that the world may know/believe you have sent me
- One (oneness)
- Your name—name that You gave me
- Keep (protect)

Part 1: vv. 1-5—Praying to be glorified

After Jesus said this, He looked toward heaven and prayed:

“Father, the hour has come.

- Glorify your Son, that your Son may glorify you.
- ² For you granted Him authority over all people (*flesh*)
 - that He might give eternal life to all those you have given him.

- ³ Now this is eternal life: that they know you, the only true God, and Jesus Christ, whom you have sent.
- ⁴ I have brought you glory on earth
 - by finishing the work you gave me to do.
- ⁵ And now, Father, glorify me in your presence (*with yourself*)
 - with the glory I had with you before the world began.

Q. What is God's glory?

Answer:

The word "*kabod*" in the OT derives from the word "*kabed*" which is used figuratively in three groupings

- 1st: refers to part of a body being too slow, dull or heavy, mostly used to refer to Pharaohs' hearts being too heavy, meaning too hard. Similarly, the ears could be dull and the eyes being insensitive (or Eli being too heavy).
- 2nd: refers to the severity of an event or experience, like the bondage of slavery being a heavy yoke (1 Kings 12:4)
- 3rd: is from severity to magnitude, like the sin of Sodom and Gomorrah (Gen. 18:20)

"*kabod*" is an extension of the above that denotes the weightiness in the sense of being noteworthy, impressive, honored, glorious because of the reputation, the positions of responsibility deserving of respect, attention and obedience or heroic feats of courage and fidelity.

But when it is used of God, "**He is not only be honored because of His position as sovereign head of the universe, but because of His surpassing character in all realms.**" (TWIT, 942-3)

So, collectively in the OT God and His name are ascribed as glorious in righteousness, faithfulness, judgment, salvation, beauty and holiness, and "**it remolds the meaning of *doxa* from an opinion of men in the Greek classics to something absolutely objective in the LXX and NT.**" (ditto).

The glory of God, whether in OT or NT (mainly in Revelation) is manifested through His presence, often with awesome description

- **"the priests could not perform their service because of the cloud, for the glory of the LORD filled the temple of God."** (2 Chron. 5:14)
- **"And the temple was filled with smoke from the glory of God and from His power, and no one could enter the temple until the seven plagues of the seven angels were completed."** (Eze. 8:4)
- **"It (the Holy City) shone with the glory of God, and its brilliance was like that of a very precious jewel, like a jasper, clear as crystal."** (Rev. 21:11)
- **The city does not need the sun or the moon to shine on it, for the glory of God gives it light, and the Lamb is its lamp.**" (Rev. 21:23)

So, it is not merely God's reputation which fills the earth or temple, but it is a reality of His very presence—i.e. it is Who God is

- And so He is called the God of glory (Acts 7:2); the King of Glory (Ps. 24:7)
- And His glory so manifested in His presence would draw awe and worship necessarily. From all created beings.

It is noteworthy that:

- We as sinners are said to have fallen “short of the glory of God” (Romans 3:23)
 - Thus, God’s glory is inherently inseparable with His Holiness!

Therefore, we could say that

- Glory is inherent to God—that’s who He is,
- Is visibly manifested in His appearance or presence, and
- Resulting in worship of all created beings!

And to glorify or to bring Him glory

- Is to perform action(s) that would acknowledge or be in tune with Who He is
- So that all created beings will praise and worship Him!

Minor note: the term “shekinah glory of God” is strictly speaking not a word from the Bible, but a term developed in the Targum borrowing from a word that means the dwelling place of God. However, it is through the dwelling place that God has chosen (the Tabernacle) that He reveals His glory (thus giving a deeper meaning to John 1:14—“**The Word became flesh and made His dwelling (tabernacle) among us.**”

A. The Reasons:

Now, Jesus asks the Father to glorify Him for these “reasons”

- That “**Your Son may glorify you**”
 - As Jesus speaks and ministers in the name of the Father
 - If the Son is glorified, this would definitely direct the world to give glory to the Father as they should—in “belief” and in “worship”.
- That the Son has “**brought Him glory on earth**”
 - That echoes the words of John in the Prologue (1:14) that “**We beheld His glory, the glory as of the only Son of the Father, full of grace and truth**”—so His very life portrays the glory of the Father—of Who He is!
 - By “**finishing (accomplishing) the work You gave Me.**”
 - His work of incarnation (on earth) as the sinless Son of Man
 - Taking on the sins of sinners who have fallen short of the glory of God
 - By dying on the cross—as an atoning sacrifice for all “flesh”
 - Having authority to rescue all flesh (usually used to denote sinners)—
 - All those who have believed in the Father and the Son
 - Now have been given “Eternal Life”
 - The accomplishing of this mission of atonement is done
 - To the glory of the Father!

B. How would the Father glorify Him?

- “**glorify me in your presence** (with yourself, in Greek)
- “**with the glory (Son) had with you before the world began** (the foundation of the world)”
 - The Son’s part is done—being the atoning sacrifice
 - The Father’s part is to “raise Him from the dead”—the power of His presence
 - And “restore” the glory they had before the world began
 - Perhaps, these words help us understand what Paul writes in Philippians 2: 5ff about Jesus humility
 - “**Who being in very nature God, did not consider equality with God something to be grasped, but made Him nothing taking the nature of a slave, being made in human likeness.**”

So, with these words, we understand that as Jesus became a man

- He has given up His glory
 - That glory that He had before the creation of the world
 - The glory He shared with the Father!
 - In Rev.1, John had a glimpse of what that glory is
 - To the point that he said
 - **“When I saw Him, I fell at His feet as though dead!” (Rev. 1:17)**
 - That’s what Jesus had given up upon His incarnation!

Therefore, our having Eternal Life—the restoration of the glory of God that we had fallen short of because of our sins—brings glory both to the Son and the Father (more on this in v.22.)

Part 2: vv, 6-19 Prays for the 11 Disciples

Vv. 6-11a—Preface to His prayer for the Eleven

⁶“I have revealed you (*your name*) to those whom you gave me out of the world.

They were yours; you gave them to me and they have obeyed (*kept*) your word.

⁷Now they know

that everything you have given me comes from you.

⁸For I gave them the words you gave me and they accepted them.

They knew with certainty that I came from you, and they believed that you sent me.

⁹I pray for them.

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

¹⁰All I have is yours, and all you have is mine.

And glory has come to me through them (*I am glorified in them*)

^{11a}I will remain in the world no longer,

but they are still in the world, and I am coming to you.

The Immediate context of this prayer for the Eleven is obviously the fact that

- Jesus was going back to the Father and thus
- He would not be with them “physically” (if you like)
- While they would continue to be in the world, by themselves
 - As such, Jesus seemed to worry about them
 - For, in the last three years, they had never been without Him

Here, before He prayed to the Father for them

- He chose to mention about them and their condition and thus His concern about them
- This serves to teach us about how to intercede for others

Interceding for others

- We do not just compile a list of the names of the people we want to intercede
- Not simply ask God to grant them the things that we need

- But rather,
 - We talk to the Lord about who they are in relation to us
 - We explain to the Lord what their latest conditions are
 - Based on which, we ask passionately for the things they need
- Example: You are praying for an elderly person (your grandparent or parent)
 - You would tell the Lord how much they have meant to you
 - You would tell the Lord the person, perhaps because of their upbringing or learning
 - are ardent Buddhists or atheists and are hard to listen to the gospel, and
 - Then you plead with the Lord to change their hearts
 - Either through causing them to encounter some events that might wake up their needs for Him, and/or
 - Sending some of God’s servant to befriend them or share the gospel with them...

When we pray like that

- It is not a case that God does not know whatever you say already
- But it helps us not only to pray intelligently, but more passionately
- Out of love and not just a sense of duty or out of a routine (or habit)

Such is the case here with the Lord

- The Lord talks about who the Eleven are and what they have meant to Him
 - They are God’s—they belong to the Father—reminding the Father of who they are to Him—“**You gave them to me**”
- Their faith is certain
 - They obeyed (kept) the Father’s word—as Jesus revealed His name (Son of God) to them
 - They, are the few that responded to His preaching, unlike most Jews
 - They’d known and believed with certainty that Son does come from the Father, and
 - Accepted the Son’s words, especially that the Father has sent Him
 - “**All I have is yours and all you have is mine**”—i.e. they are just as precious to Him and they are to the Father (Application: in my case: I love to remind God that He loves the ones I am praying for far more than I do!)
 - They have glorified the Son
 - “**And I am glorified in them**”
 - Their belief in the Son has brought Him glory (in the heavenly realm—angels rejoice over the repentance of one sinner—Luke 15)
- Their condition (or plight)
 - “**but they are still in the world, and I am coming to you.**”
 - Therefore, here is Jesus’ plea to the Father

vv. 11b-19—Praying for the Eleven

(While this prayer would naturally have included all that have believed in Him at the time, although the ones who witnessed and heard His prayer would be the Eleven)

Holy Father,

**Protect (*keep*) them by the power of^[b] your name (*or simply your name*)
the name you gave me,
so that they may be one as we are one (*or simply as we are*).**

**12 While I was with them,
I protected (*kept*) them and kept them safe (*guarded them*)
by^[c] that name you gave me.
None has been lost (*had “perished”*)
except the one doomed to destruction (*except the son of perdition*)
so that Scripture would be fulfilled.**

**13 “I am coming to you now,
but I say these things while I am still in the world,
so that they may have the full measure of my joy within them.**

**14 I have given them your word and
the world has hated them,
for they are not of the world
any more than I am of the world.**

**15 My prayer is not that you take them out of the world
but that you protect (*keep*) them from the evil one.
16 They are not of the world, even as I am not of it.
17 Sanctify them by^[d] the truth; your word is truth.**

**18 As you sent me into the world,
I have sent them into the world.
19 For them I sanctify myself,
that they too may be truly sanctified.**

- (1) The first thing that Jesus asks the Father is to “protect” them
- (2) The second thing that Jesus asks the Father is to “sanctify” them

Q.1 To protect them—from what?

- V.15 makes it plain: to protect them from the “evil one”
 - And the context is the fact that
 - **“The world has hated them”**
 - And **“they are not of the world”**
 - ❖ It echoes what Jesus told the disciples of the coming persecution and even death
 - ❖ That Satan would use this to “sift” them (Luke 22:31)
- V.12 talks about how Jesus has already “protected” them **“while I was with them”**
**“I protected (*kept*) them and kept them safe (*guarded them*)
by^[c] that name you gave me. None has been lost (*had “perished”*)...**
 - The fact that the Eleven continued to follow Jesus and believed in Him is because of the power of the name of Jesus that even Satan could not take their faith away!
- So, the prayer is for the Father to continue to keep them
 - Not in the sense of sparing them of persecution and suffering

- But rather, in the midst of such inevitable (as the world hates them since they do not belong to them word)
 - ❖ They would not lose faith or
 - ❖ Succumb to the temptations or trials of the evil one!
 - Which, as we can testify from the book of Acts and the epistles, that’s what they faced and
 - The Father has certainly answered the Son’s prayer!

Q.2 Why did Jesus ask the Father to “sanctify” them?

- **“¹⁸As you sent me into the world, I have sent them into the world.** “
 - i.e they are the ones being sent—they are the “Apostles”
 - They represent Me!
 - ..¹⁹**For them I sanctify myself,**
 - **that they too may be truly sanctified.**
 - As we know the word “sanctify” or “sanctification” like a coin is made of two sides, i.e.
 - To set apart *for* and
 - To set apart *from*
 - Jesus has sanctified Him
 - By setting apart “*for*” us—to save us from sins unto eternal life—that is what He totally set Himself apart for through His incarnation, and
 - By setting apart (as He has said earlier) “*from*” the “glory” that He had with Father before creation!
 - In our case, we are to sanctify ourselves
 - By setting apart “*for*” the Lord and His cause (mission) singularly, and
 - By setting apart “*from*” sins
 - That perhaps is why Jesus addresses the Father in the beginning of this request as “Holy Father” (v..1b), and
 - Making this request right after His plea to the Father to “protect them from the evil one!”

Q.3 How is the Father to “sanctify” the disciples

- ¹⁷**Sanctify them by^[d] the truth; your word is truth...¹⁹that they too may be truly sanctified.**
- This echoes what Jesus says in v.14 “**I have given them your word.**” And
- 15:3 “**You are already clean (*pruned*) because of the word I have spoken to you**”
 - So, sanctification does not happen in a vacuum
 - We begin our new life in Christ through the Word and
 - We continue to grow in our holiness, to be like Christ, also through the Word—the truth
 - ¹⁹**that they too may be truly sanctified.**
 - May be translated, “that they may be sanctified in Truth”

Note: it is interesting to note that Jesus says of this prayer that He speaks in the presence of the Eleven for a reason (in v.13)

“but I say these things while I am still in the world,

so that they may have the full measure of my joy within them.

In other words. Jesus wants them to know that He has prayed for them (just as He told Peter earlier about praying for them though Satan sought to sift them—Luke 22:32-33)

- So that they would not waver or fear in the face of persecution and trial and
- Might even have joy in Him (such was the case with the Apostles in Acts)

We have to be careful in emulating Jesus this way in that all prayers should be directed to be listened to God and God alone, or it would not only be hypocrisy but sinning against the Lord if we pray to be listened by others! (Share examples)

Vv. 20-26—Praying for All Believers

²⁰ **“My prayer is not for them alone.**

I pray also for those who will believe in me through their message, (logos)

²¹ **that all of them may be **one**,**

Father, just as you are in me and I am in you.

May they also be in us

so that the world may believe that you have sent me.

²² **I have given them the glory that you gave me,**

that they may be **one as we are **one**—**

²³ **I in them and you in me—**

so that they may be brought to complete unity (perfected into **one).**

Then the world will know that

you sent me and

have loved them even as you have loved me.

²⁴ **“Father, I want those you have given me**

to be with me where I am, and

to see my glory—the glory you have given me

because you loved me before the creation of the world.

²⁵ **“Righteous Father,**

though the world does not know you, I know you, and

they know that you have sent me.

²⁶ **I have made you^[e] known to them, and**

will continue to make you known

in order that the love you have for me may be in them and that

I myself may be in them.”

This part of the prayer is obviously directed at all believers of all times.

It is important for us to know that

- we have been prayed for and that
- The Father has heard and answered, just as He has answered Jesus’ prayer for the Eleven!

The repetition of “one” clearly shows that Jesus’ emphasis is on us being “one”, especially in vv. 20-24 which addresses:

- (i) What is the “oneness” that Jesus is praying for?
- (ii) How might this “oneness” be achieved?
- (iii) What is the purpose or result of this “oneness”?

What is “oneness”?

- **“All of them may be one”**
 - Based on the context, “all” refers to those who had believed in Him at the time, plus all who also **“will believe in me through their logos”** down the ages
 - Therefore it cannot include those who are not true believers, i.e. those who do not have the indwelling of the Holy Spirit (not having eternal life, as a result)
- **“Father, just as you are in me and I am in you. May they also be in us”**
 - This is a spiritual reality in that if we truly believe in Christ
 - We live in Him, He lives in the Father and thus
 - We are in reality, through the indwelling of the Holy Spirit, **“also be in us (Father and Son)”!**
 - (The Apostle Paul also affirms this truth in Colossians 3:3-4: **“For you died and your life is now hidden with Christ in God. When Christ, who is your life, appears, then you also will appear with Him in glory”.**)
- Question: if this is a spiritual reality, why should Jesus be praying that **“all of them may be one?”**—perhaps, when we consider the next two questions, this may become clearer.

How might this “oneness” be achieved?

²² **I have given them the glory that you gave me,**

that they may be one as we are one—

²³ **I in them and you in me—**

so that they may be brought to complete unity (*perfected into one*).

But, we have to understand:

Q. What is the “glory” that the Father has given the Son?

Q. How has the Son given the glory to “us” (not just the Eleven)?

Q. Why would such “glory” lead to us being “perfected into one”?

In terms of status and position (which is part of essence of glory, as explained above)

- We have been adopted into “sonship”, having the **“right to become children of God”** (John 1:12)
- And John reaffirms that **“And that is what we are!”** (I John 3:1)
 - So, by position and status, we have been given the same glory that the Father has given Jesus, being “sons of God”!

In terms of manifestation of such glory:

But Jesus further asks that

²⁴ **“Father, I want those you have given me**

to be with me where I am, and

to see my glory—the glory you have given me

because you loved me before the creation of the world.

So, on top of this glorious status or position, Jesus is asking the Father to allow us to “see His glory”

- By being with Him—“Where I am”

- To behold **the glory you have given me...before the creation (or foundation) of the world**—the glory that is restored at resurrection (as explained above)

○ And that perhaps is what the Apostle refers to in II Corinthians 3:18

“And we all, who with unveiled faces contemplate the Lord’s glory, are being transformed into his image with ever-increasing glory, which comes from the Lord, who is the Spirit”

- And that was what Moses experienced as he spent 40 days and 40 nights alone with God on the mountain

Jesus is praying that

- We may, in reality, be with Him
 - In order to see and to catch His glory
 - Like Moses, by simply spending time alone with God, we might be imputed and manifest His glory in our lives!
 - Such is the reality of “us being in Him, as He in us and Father in Him” (v.22)
 - Then **“they may be perfected into one!”**

So, while oneness in doctrine is absolutely essential (that **“all of them may be one”**—v.21)

- To be brought into complete unity (or perfected into one)
- Being able to see the glory of Christ, by being “with Him”
 - Is absolutely essential!

What then is the purpose or result of this “oneness”?

- V.21 **“so that the world may believe that you have sent me**
V.23 **“Then the world will know that you sent me and have loved them even as you have loved me.”**

Sharing: the other night, I was watching PBS station about Itzhak Perlman, the great Jewish violinist who contracted polio at the age of four, and yet had blossomed into one of the greatest violinists of our time. I have long admired him, watching him play in a wheelchair back in the 70’s. But in this documentary, I had a glimpse of his inner life as both a great musician and a rather conservative Jew. What touches me most is the scene when he and his wife were interviewed during a performance where his wife shared that Perlman was driving that night and nearly crashed his car, because both of them were totally captivated by what they were listening to in the car radio. It was Marian Anderson, the great black contralto, singing “Crucifixion”! “How can one not lose yourself in it?” Perlman remarked.

At that my heart ached—if you were so touched by Anderson’s singing to you Jesus’ crucifixion, why won’t you believe that God has sent Jesus His son into the world? Why do you still reject Him as the Messiah?”

I am sure, the heart of Jesus also aches for him, not just him, but all of Israel who still would not believe that the Father has sent Him!

That’s really the context of v.23!

While many interpret “oneness’ in many ways, very practical and biblical ways

- But based on the context of this prayer
- Such oneness is based on
 - (1) The glory given by Christ to us, through our genuine belief in Him having the “right” of being called children of God, and
 - (2) Our dwelling or remaining in Him—i.e. be with Him and seeing His glory!

And the result?

- It is this reality of seeing such “glory” we exude through our belief and our dwelling in Jesus **“the world may believe that you have sent me.”**

Brothers and sisters,

We need to hold firmly onto the Apostles' faith (the *didache*) and
To remain in Christ and His love, like Moses, in unveiled face that exudes His glory
This is how we may be one with all the saints and draw people to Christ!

Final words to all of us:

²⁵ **“Righteous Father,**

**though the world (*singular*) does not know you, I know you, and
they (*these believers, plural*) know that you have sent me.**

²⁶ **I have made you-(*your name*) known to them, and
will continue to make you (*your name*) known
in order that the love you have for me may be in them and that
I myself may be in them.”**

Now, Jesus addressed Father as “Righteous Father”

- i.e. based on the fact that by His death, through our belief that God has sent His son
 - we are no longer outsiders, enemies of God (as opposite to the world)
 - but the “justified/righteous”
- His prayer is for us to have God’s love in us
 - As Jesus is in us!
 - And the process is through Him continuing in making God’s name known to us
 - i.e. all that His name entails
 - power, honor, love, compassion etc.—all that God is!
 - The process is by
 - Us remaining in Him and
 - Through His Word that He continues to show us through the Holy Spirit!

Summary

The parting prayer for the Eleven (and all of us) includes that the Father

- Would keep us from perishing (holding on to our faith)
- and from the evil one
 - Through being sanctified by the truth
- Would bring us to being One
 - By genuine belief in the Son being sent by the Father—thereby
 - Having received the glory of “Sonship”, and
 - By dwelling in the Father and the Son, through the Holy Spirit
 - Being able to see the glory of the Son as He is
 - Being imparted of His glory and reflecting His glory in our lives—proving that we are all one in Him.

And that is powerful in that:

Because of such oneness in the Triune God

- The world may believe in the Son, being sent from the Father!