Great High Priestly Prayer of Christ in John 17

Introduction

John 17 records our Lord’s Great High Priestly prayer where He makes intercession for His disciples and believers throughout the church age to be protected, sanctified and unified and for His Father to be glorified.

John 17 contains the longest recorded prayer, which our Lord offered during His public ministry on earth and has been justly designated “His Great High Priestly Prayer.” It was offered in the presence of His apostles, after the institution and celebration of the Lord’s Supper and immediately following the “Upper Room Discourse” recorded in John 14-16.

This Great High Priestly Prayer is truly the “Lord’s Prayer” and not the prayer that our Lord taught His disciples on the Sermon on the Mount.

In John 17 the veil concealing the holy of holies is drawn aside and we are admitted with our great High Priest into the “holiest of all.” In John 17 we approach the secret place of the tabernacle of the Most High. Therefore, it demands that we approach this passage with reverence and humility, doing as Moses did before the burning bush and taking off our shoes because we are on holy ground in John 17.

The Great High Priestly prayer of our Lord in John 17 was done “audibly” before His apostles in order that they and all believers throughout history and angels might get a glimpse of the wonderful fellowship that exists between the Father and the Son.


Four privileges of the Children of God in John 17: (1) We share His life (Jn. 17:1-5). (2) We know His Name (The character and nature of His Person) (Jn. 17:6-12). (3) We have His Word (Jn. 17:13-19). (4) We share His glory (Jn. 17:20-26).


John 17 records our Lord’s “conversation” with the Father. As I noted in our introduction to the doctrine of prayer, that: Prayer is an opportunity to engage the Father in conversation, which means talking to Him and listening to Him, thus prayer is an expression of fellowship with God.
John 17 records a “conversation” or “dialogue” that took place between our Lord and His Father and this is indicated by two factors: (1) The verb for prayer proseuchomai or the noun proseuche are not employed in the Greek but rather the verbs for speaking are employed eipon, erotao and laleo. (2) The Lord uses the word pater, “Father” to address God.

Leon Morris observes, “He began his prayer with the simple address ‘Father.’ We have become used to this as a normal Christian way of beginning a prayer, but it was not usual in that day. The address was that used by a little child in speaking to his parent, but when God was addressed it was usual to add some qualifier; for example, a praying person might say, ‘Our Father in heaven.’ God was so great and so high that he must not be addressed in the language appropriate for familiar use within the family. But Jesus constantly used this way of speaking to his heavenly Father, and Christians picked up the habit from him. Notice the way it runs through this prayer (vv. 5, 11, 21, 24, 25). That God is Father was especially important at this point in Jesus’ life. (Reflections on the Gospel of John volume 4, p. 567).”

The term “Father” is a kind of “conversational” address, the kind of conversation that takes place between a son and his “daddy.” Our Lord’s intimacy with the Father is not only reflected in His prayer to the Father here, Jesus indicates that it should greatly influence our prayers to the Father as well.


**The Lord’s Prayer for Himself**

John 17:1 Jesus spoke these things (John 13-16); and lifting up His eyes to heaven, He said, “Father, the hour has come; glorify Your Son, that the Son may glorify You.” (NASB95)

Lifting up the eyes to heaven was a typical Jewish gesture of prayer whether offered to God or idols (Psa. 121:1; 123:1; John 11:41).

The term “Father” is a kind of “conversational” address, the kind of conversation that takes place between a son and his “daddy.” Our Lord’s intimacy with the Father is not only reflected in His prayer to the Father here, Jesus indicates that it should greatly influence our prayers to the Father as well. Intimacy with God as our Father is a privilege, which should inspire humility, gratitude, and reverence in each of us.
“Father” is the noun *pater* (Mt. 7:11; 28:19; Mk. 11:25; Mt. 7:21; 12:50; 16:17; Mk. 13:32; 14:36; Lk. 22:29, 42; Jn. 5:17, 43; 17) and by addressing the God as Father, the Lord Jesus Christ was putting Himself on a par with God or equal to God (Jn. 5:18).

This title indicates the relationship between Christ and the Father. The Lord Jesus Christ, the God-Man is subordinate to the Father in His humanity but co-infinite, co-equal and co-eternal with both the Father and the Spirit.

The Lord Jesus Christ reveals the Father to man and is most important part of the Father's plan (John 1:14; 2 Cor. 4:6; Eph. 3:11; Heb. 1:2).

**John 1:18**, "No man has seen God (the Father) at any time; the only begotten God (the Lord Jesus Christ), who is in the bosom of the Father, He (the Lord Jesus Christ) has explained Him (God the Father).”

The Lord Jesus Christ though equal with God the Father took a subordinate role to accomplish the plan of salvation (Phil. 2:6).

The phrase “the hour as come; glorify Your Son that the Son may glorify You” refers to both the Father and the Son’s glorification through the Lord’s death, resurrection, ascension and session at the Father’s right hand. Therefore, the Lord is praying in John 17:1-5 for God the Father to be glorified in His death, resurrection, ascension, and session at the Father’s right hand.

This phrase “the hour has come” is used often by our Lord in the Gospels, reflects the fact that the Lord Jesus lived on a divine timetable or calendar (cf. Mark 14:41; Luke 22:53). There are eight references in the Gospel of John to this “hour” (John 2:4; 7:30; 8:20; 12:27; 13:1; 16:32; 17:1).

“Glorify” is the second person singular aorist active imperative form of the *doxazo*, which is employed twice in John 17 (Jn. 17:1, 5).

The imperative mood of the verb *doxazo*, “glorify” is an imperative of request used to express a request from a subordinate to a superior, thus the Lord Jesus although He equal to the Father as the Son of God is expressing in His human nature is subordination to the Father in making this request of the Father to glorify Himself and the Son and the aorist tense is ingressive emphasizing the urgency of this request by the Lord to His Father.

Glory is an extremely important theme in our Lord’s Great High Priestly Prayer: (1) The Lord glorified the Father in His miracles (Jn. 2:11; 11:40). (2) The Lord brought glory to the Father through His sufferings and death, resurrection, ascension and session (Jn. 12:23-25; 13:31-32).

The concept of glory is used 8 times in our Lord’s Great High Priestly Prayer in John 17 since the verb *doxazo*, “glorify” appears 5 times in John 17 (17:1 twice, 4, 5, 10) and the noun *doxa*, “glory” appears 3 times in John 17 (17:5, 22, 24).
The ultimate objective of the Lord Jesus Christ’s prayer is the glorification of the Father and thus, the body and future bride of Christ, the church must have the same ultimate objective when entering into intercessory prayer for others.

**John 17:2** “even as You gave Him authority over all flesh, that to all whom You have given Him, He may give eternal life. 3 This is eternal life, that they may know (ginosko, “to know experientially”) You, the only true God, and Jesus Christ whom You have sent.” (NASB95)

Eternal life is knowing the Father and the Son experientially in the sense of personally encountering them through the process of fellowship as They are revealed in the pages of Scripture and prayer by God the Holy Spirit and being affected by this encounter with the Father and the Son resulting in the gaining of practical spiritual wisdom and more of the character of Christ.

The Lord Jesus Christ who is the eternal, incarnate Word God came into the world in order that He might give eternal life to men and He did this so that men could enjoy and experience fellowship with God (John 1:1-4; 1 Tim. 6:12; 1 John 1:1-4; 3:16; 5:11-12, 20).

Eternal life is received as a gift through faith alone in Christ alone and is appropriated after salvation by the believer who obeys the Spirit of life who reveals the will of the Father through the communication of the Word of life.

The believer experiences eternal life in time and thus experiences fellowship with God in time by obeying the will of the Father of life, which is revealed to the believer by the Spirit of life through the communication of the Word of life.

Eternal life is an attribute of all three members of the Trinity: (1) God the Father (Jo. 5:26; 6:57; 1 Th. 1:9). (2) Son of God (Jn. 5:26, 6:35 Phlp. 2:16; 1 Jo. 1:1) (3) Holy Spirit (Jn. 6:63; Rm. 8:2).

Therefore, all three members of the Trinity are involved in the mechanics of experiencing fellowship with God: (1) The Father of life has provided the believer the Spirit of life and the Word of life as the means of experiencing fellowship with Him. (2) The Word of the Son is eternal life. (3) The Spirit of life inspires the Word of life.

The Holy Spirit through the communication of the Gospel reveals the Father’s will to the unbeliever that he must believe in His Son in order to receive eternal life. The Holy Spirit through the communication of the Word of God reveals the Father’s will to the believer after salvation that he is to become like Christ. The believer who is obedient to the Father’s will, which is revealed by the Holy Spirit through the communication of the Word of God will live in eternal life and thus experience fellowship with God.

**John 17:4** “I glorified You on the earth, having accomplished the work which You have given Me to do. 5 Now, Father, glorify Me together with
Yourself, with the glory which I had with You before the world was.” (NASB95)

The glory our Lord is speaking of in John 17:5 is His “preincarnate” glory meaning His glory as the Son of God before He became a human being.

The career of the Lord Jesus is three-fold: (1) Pre-incarnate: Eternity past as the second person of the Trinity, the Son of God. (2) Incarnate: Virgin birth through the First Advent to the resurrection. (3) Glorified Incarnate: Resurrection and on into eternity future.

The Lord’s Prayer for His Disciples

John 17:6 “I have manifested Your name to the men whom You gave Me out of the world; they were Yours and You gave them to Me, and they have kept Your word.” (NASB95)

The Lord Jesus Christ now turns His attention from Himself and to His disciples who were with Him. His prayer is based on their faith in Him (John 17:6-8). The Lord had revealed the Father to these men (John 17:6-8). They had received His words as the Father’s words and had accepted them (John 17:8) and obeyed them (John 17:6) and as a result they believed that the Lord was the Son of God and that God the Father had sent Him into the world (Jn. 17:8). Because of their faith in His Person and Word, our Lord’s disciples possessed eternal life and had entered into an intimate fellowship with Him. Their faith in Him and His Word and their fellowship with Him was thus the basis for our Lord’s intercessory prayer for His disciples in John 17:6-19.

The Lord is making one primary request of the Father in His Great High Priestly Prayer that the Father keep His disciples safe from the enemy and which request has a three-fold outcome: (1) Their unity in Him; (2) Their joy in Him; and (3) The fulfillment of their mission.

“It is crucial to the understanding of this petition to note that Jesus does not simply request unity for his followers, but rather requests his Father to grant protection to his followers so that they may be unified. The implication seems to be that various dark forces will strive to break up this unity; and nothing less than the power of the Father’s name—that is, the revealed character of God—is adequate for the task of protection.” D. A. Carson, The Farewell Discourse and Final Prayer of Jesus: An Exposition of John 14-17 (Grand Rapids: Baker Book House, 1980), p. 189.

The Lord Jesus prayed for His disciples before He chose them (Lk. 6:12), during His ministry (Jn. 6:15), at the end of His ministry (Lk. 22:32), in John 17:6-19, and later in heaven (Rm. 8:34; Heb. 7:25).
The Lord Jesus Christ’s intercessory prayer in John 17:6-26 reveals His love and concern for His disciples and every believer throughout the church age. In John 17:6-12, the Lord emphasizes the “security” of the believer.

“Name” is the noun onoma, which refers to the authority, majesty, power, excellent character and nature of the Father’s Person.

“Manifested” is the verb phaneroo, which refers to the fact that the Lord Jesus Christ during His First Advent “revealed the authority, majesty, power, excellent character and nature of the Father’s Person, which was previously hidden and unknown to men.”

The Lord Jesus Christ, who is the eternal life of the Father and who was previously hidden from view in heaven but after His incarnation was made visible on earth as a man among men.

A three-fold relationship is described in John 17:6: (1) The Lord Jesus Christ was the One who revealed the character and nature of God (2) The Father was the One who drew His disciples to Christ (Jn. 6:44, 65) (3) “The men” are the Ones who have obeyed the Father’s Word to believe in the Son.

God the Father draws all men to Christ according to John 6:44 and He does this through the Cross of Christ according to John 12:32, but only those who have obeyed His Word to believe in His Son will be saved (Jn. 3:15-17, 36).

The phrase “the men you gave me out of the world” indicates that the church is a gift from the Father to the Son (John 10:29; 17:2, 6, 9, 11).

“World” is the noun cosmos, which is used in John 17:6 for the vast system and arrangement of human affairs, earthly goods, godless governments, conflicts, riches, pleasures, culture, education, world religions, the cults and the occult dominated and negatively affected by Satan who is god of this satanic cosmos.

Trench that the world that we live is: “All that floating mass of thoughts, opinions, maxims, speculations, hopes, impulses, aims, aspirations, at any time current in the world, which it may be impossible to seize and accurately define, But which constitutes a most real and effective power, being the moral, or immoral atmosphere which at every moment of our lives we inhale, again inevitably to exhale, all this is included in the aion, which is, as Bengel has expressed it, ‘the subtle informing spirit of the kosmos, or world of men who are living alienated and apart from God.’”

This system is promoted by Satan, conformed to his ideals, aims, methods, and character, and stands perpetually in opposition to God, the cause of Christ and is used to seduce men away from God and the person of Christ. The believer is living in enemy territory, which is the cosmic system of Satan. Satan runs this world and deceives it (1 John 5:19). The believer has been transferred from Satan’s kingdom to God’s kingdom at the moment of salvation (Col. 1:13).
believer is now a citizen of heaven rather than a citizen of the cosmic system of Satan (Phil. 3:20-21).

John 17:7 “Now they have come to know that everything You have given Me is from You; 8 for the words which You gave Me I have given to them; and they received them and truly understood that I came forth from You, and they believed that You sent Me. 9 I ask on their behalf; I do not ask on behalf of the world, but of those whom You have given Me; for they are Yours 10 and all things that are Mine are Yours, and Yours are Mine; and I have been glorified in them.” (NASB95)

The phrase “all things that are Mine, are Yours, and Yours are Mine” refers to our Lord’s equality with the Father (John 10:30; Col. 1:15, 19; 2:9).

John 17:11 “I am no longer in the world; and yet they themselves are in the world, and I come to You. Holy Father, keep them in Your name, the name which You have given Me, that they may be one even as We are. 12 While I was with them, I was keeping them in Your name which You have given Me; and I guarded them and not one of them perished but the son of perdition, so that the Scripture would be fulfilled.” (NASB95)

In John 17:13-19 the Lord emphasizes the fact that we have His Word and the “sanctity” of the believer.

John 17:13 “But now I come to You; and these things I speak in the world so that they may have My joy made full in themselves.” (NASB95)

The Lord Jesus Christ not only prayed to the Father for His disciple’s protection but also that they might experience joy in spite of coming conflict.

John 17:14 “I have given them Your word; and the world has hated them, because they are not of the world, even as I am not of the world.” (NASB95)

The Word of God is eternal (Is. 40:8; 1 John 2:14). The sword that the Spirit employs in spiritual combat is the Word of God (Eph. 6:17). The Word of God is omnipotent (Heb. 4:12). It is perfect, tried and true….tested and found flawless (Ps. 12:6; 19:7; 119:140). The Scripture declares its own inerrant and unadulterated character (Ps. 19:8-9). The Word of God is more valuable and precious and desirable than gold (2 Pet. 1:2-4; Ps. 19:10). It is through the Scripture that God builds up the believer’s trust in Himself (Rm. 10:17). The Word of God is the believer’s spiritual food (Jer. 15:16; Matt. 4:4). The believer is to exhibit the Word of eternal life (Phil. 2:14-16).

John 17:15 “I do not ask You to take them out of the world, but to keep them from the evil one.” (NASB95)

The Lord is requesting protection of His flock from Satan (cf. 2 Thess. 3:3; 1 John 2:14; 5:18-19).
John 17:16 “They are not of the world, even as I am not of the world. 17 Sanctify them in the truth; Your word is truth.” (NASB95)

“Sanctify” is the verb hagiazo, “to make holy, to sanctify, to consecrate.” The Greek New Testament uses hagiazo to signify an act whereby people or things are set apart for the exclusive use of God and are His special possession. When hagiazo is used of things, it means “to set them aside, to make them suitable for ritual purposes.” When used of persons, hagiazo means, “to consecrate, dedicate, to sanctify.”

The church age believer is consecrated, dedicated, sanctified and set apart for the exclusive use of God. The baptism of the Spirit is the act of God, which makes the church age believer set apart for God. Bible Doctrine acts upon the believer in time and is responsible for experiential sanctification.

Experiential sanctification is the post-conversion experience of the church age believer who is in fellowship with God and confesses any known sin to the Father when necessary and then immediately begins applying the Word of eternal life, which in turn enables the Spirit of eternal life to reproduce the character and life (eternal) in the believer. This in turn enables the believer to experience the death and resurrection of Christ and the purpose for such identification is to conform the believer into the image of the Lord Jesus Christ, which was the Father’s purpose from eternity past and was expressed by Him through election and predestination. (John 17:17; Rom. 6:19, 22; 2 Tim. 2:21; 1 Pet. 3:15; 1 Thess. 4:3-4, 7; 1 Tim. 2:15).

John 17:17 “Sanctify them in the truth; Your word is truth.” (NASB95)

“In the truth”: (1) Preposition en (2) articular dative feminine singular form of the noun aletheia. The preposition en is a marker of means and the instrumental dative noun aletheia, “truth” is used to indicate the means or instrument by which the verbal action of hagiazo, “to sanctify” is accomplished. Therefore, this prepositional phrase en te aletheia means, “by means of the truth.” The believer’s sanctification is accomplished by means of the Word of truth (Eph. 5:25-27; 2 Thess. 2:13; 1 Pet. 1:22-23).

John 17:18 As You sent Me into the world, I also have sent them into the world. 19 For their sakes I sanctify Myself, that they themselves also may be sanctified in truth.” (NASB95)

The phrase “for their sakes I sanctify Myself” does not mean that the Lord was intending to make Himself more holy than He already was but rather He was devoting Himself to the Father’s will in the interest of His work for the disciples. His example of dedication and devotion to the Father’s will demonstrated His total and complete acceptance of the Cross, and which dedication and devotion would
be the standard for their sanctification experientially (Luke 9:23; 14:27; 1 Cor. 1:18; Gal. 6:14).

*The Lord’s Prayer for Future Believers*

John 17:20-26 records our Lord’s intercession for all future believers. The Lord is praying for unity among believers.

The Puritan preacher Thomas Brooks wrote, “Discord and division become no Christian. For wolves to worry the lambs is no wonder, but for one lamb to worry another, this is unnatural and monstrous.”

The unity of the church experientially must spring from the common eternal life that is imparted to all believers through regeneration (i.e. spiritual birth) and it is manifested in their common love for Christ and for one another as they face a hostile world together.

The unity of the Son and the Father was manifested in the deep, intimate love that each sustained for the other and by the perfect obedience of the Son to the Father and the perfect response of the Father to the Son.

John 17:20 “I do not ask on behalf of these alone, but for those also who believe in Me through their word; 21 that they may all be one; even as You, Father, are in Me and I in You, that they also may be in Us, so that the world may believe that You sent Me.” (NASB95)

The Person and Finished Work of the Lord Jesus Christ on the Cross and His glory are the true basis for unity. Unity is a very important and critical issue in Christianity.

The Scriptures have taught the church the concept of unity by way of several analogies: (1) Last Adam and New Creation (2) Head and the Body (3) Great Shepherd and the Sheep (4) Vine and the Branches (5) Chief Cornerstone and the Stones of the Building (6) Great High Priest and the Royal Priesthood (7) Groom and the Bride (8) King of kings and Royal Family of God

We must remember that God is a union of three co-equal, co-infinite and co-eternal Persons functioning as a unit, a team with one will, purpose and plan in mind, united through love that is inherent in the divine nature, enjoying a perfect harmonious friendship, fellowship and rapport with one another.

Unity is accomplished “positionally” in the church through the Baptism of the Spirit, which takes place at the moment of salvation, when the omnipotence of God the Holy Spirit enters the believer into union with Jesus Christ, thus identifying the believer with Christ positionally in His death and resurrection (Gal. 3:26-28).
After conversion, unity is accomplished “experientially” in the body of Christ by applying the Word of Christ, which in turn enables God the Holy Spirit to produce and maintain unity experientially (Eph. 4:1-16). God’s love is the perfect bond of unity (Col. 3:1-17). The unity of believers reflects the Father’s love (Rom. 12:16; 15:5-6; 1 Cor. 1:10).

We should certainly say that there should never be division over matters like race or economic status (cf. Galatians 2:11-21; Ephesians 2:11-22; James 2:1-13). Neither should there be divisions over matters of personal conviction (Romans 14:1-15:6, esp. 15:6), or over material gain (cf. 1 Corinthians 6:1-8, esp. v. 7). We should, however, divide over immorality and open sin (Matthew 18:15-20; 1 Corinthians 5; 2 Thessalonians 3:10-15; Titus 3:10-11). We should divide over doctrinal heresy (Galatians 1:6-10; 1 Timothy 1:18-20; 2 John 1:7-11). It is actually those who teach heresy who divide the church, and thus should be put out to avoid divisions (Jude, especially verses 17-19; Titus 3:10-11).

If Christian unity is so important to our Lord, it should be important to us as well.

John 17:22 “The glory, which You have given Me I have given to them, that they may be one, just as We are one; 23 I in them and You in Me, that they may be perfected in unity, so that the world may know that You sent Me, and loved them, even as You have loved Me. 24 Father, I desire that they also, whom You have given Me, be with Me where I am, so that they may see My glory which You have given Me, for You loved Me before the foundation of the world.” (NASB95)

John 17:24 is a reference to the believer’s future glorification in a resurrection body, which is called in theology, ultimate sanctification.

Ultimate sanctification is the perfection of the church age believer’s spiritual life when he receives his resurrection body at the Rapture, i.e. resurrection of the church, which is the completion of the plan of God for the church age believer (1 Cor. 15:53-54; Gal. 6:8; 1 Pet. 5:10; John 6:40).

The church will be united in the “ultimate” sense in resurrection bodies forever with the Lord Jesus Christ at the Rapture of the Church (1 Thess. 4:13-17; Gal. 6:8; 1 Pet. 5:10; 1 Cor. 15:53-54).

The term “Rapture” is taken from the Latin term rapio, “caught up,” and is a technical theological term for the resurrection of the church, which is imminent, invisible to the world, terminates the church age dispensation, and takes place in the earth’s atmosphere when the Lord Jesus Christ will suddenly and forcefully remove the church from planet earth in order to deliver her from the Tribulation period (1 John 3:2-3).
The rapture is something we the church, the body of Christ, and the future bride of Christ should be eagerly anticipating because we will receive our resurrection bodies at that time (Phil. 3:20-21; Rom. 8:23). The resurrection or rapture of the church was a mystery that was not known to Old Testament saints (1 Cor. 15:50-58).

The objective of unity of believers with each other and with God is two-fold: (1) That the world will believe in the Son’s divine mission: “know that You sent Me” (2) That the world will sense that God’s love for believers is deep, intimate, and eternal as is His love for His unique theanthropic Son.

The ultimate goal of the Father for sending the Son into the world to become a human being was to redeem mankind was in order that He might bring many sons to glory (Heb. 2:5-10).

John 17:25 “O righteous Father, although the world has not known You, yet I have known You; and these have known that You sent Me; 26 and I have made Your name known to them, and will make it known, so that the love with which You loved Me may be in them, and I in them.” (NASB95)

When our Lord uses the word “love” He is referring to the function of one of the attributes of God and thus originates with Him (1 John 4:7-8, 16). The Lord Jesus Christ is the love of God incarnate since He is the God-Man.

In the Greek New Testament, *agape* has two directions: (1) Vertical: Love directed toward God (Rom 8:28; 1 Cor 8:3). (2) Horizontal: Love directed toward man (1 Thess 4:9; Col 1:4; 3:19; Phlm 5; Eph 4:2; 5:25; 6:23).

God the Holy Spirit reproduces the love of God in the believer who is obedient to the Father’s will, which is revealed by the Spirit through the communication of the Word of God (Gal. 5:22-23; Rom. 5:5). The Lord Jesus Christ set the example in loving each other (John 13:34; 15:12). The love of God was manifested to the human race through the Father’s sacrifice of His Son at the cross of Calvary (John 3:16-17; 1 John 4:9-10). God’s love is able to love the obnoxious and those who are His enemies even to the point of self-sacrifice (Rom. 5:6-8). The Father’s love for the believer is to serve to motivate the believer to imitate that love and express it towards others (1 John 4:19). The ultimate expression of God’s love according to the Lord Jesus Christ is self-sacrifice for the benefit of others (John 15:13). Everything that the believer does in life is to be done by means of God’s love (1 Cor. 16:14). The goal of Biblical instruction Paul states to Timothy is *agape*, “love” among believers for the Lord and each other as well as the unbeliever (1 Tim. 1:5). The believer who is obedient to the Word of God will abide in the love of God and will grow to spiritual maturity (1 John 2:5). *Agape* love manifests itself in action (1 John 3:17-18). The love of God manifests itself in forgiveness, patience and tolerance of others and covers a multitude of sins (1 Pet. 4:8).
Love is to be without hypocrisy (Rm. 12:9). God’s love is able to love the obnoxious (Rm. 5:8). God’s love is not blind and does not close its eyes to the truth, to reality, to sin. Love acts wisely, making choices that are based upon discernment (Phil. 1:9).

Love does not always do what the other person wants us to do. Love does not always do what our culture thinks we should do. Love acts wisely to achieve what is in the best interest of the one loved. Love always has the best interests of the other person in mind and which best interests are rooted in the Word of God. It is solid proof of our love for the Lord and our fellowship with Him.

*Principles*

Principles about believers that are related in the Lord’s Prayer in John 17: (1) Given to Christ out of the world (verse 6). (2) Left in the world (verse 11). (3) Not of the world (verse 14). (4) Hated by the world (verse 14). (5) Kept from the devil (verse 15). (6) Sent into the world (verse 18). (7) Manifested in unity before the world (verse 23).