



[DTGm Revelation Studies](http://www.thelambslove.org)

## **Episode 131 - John 17: The Prayer That Unlocks Revelation Part 1**

2026-06-03

[www.thelambslove.org](http://www.thelambslove.org)

Hey friend — let's sit together and unpack John 17, a prayer that ties straight into Revelation and the Father's plan to reveal Jesus as His only begotten Son.

I'll walk you through the glory, the giving of God's people, and why this chapter matters for understanding salvation — take your time with each verse and let it change how you see God.

Modified Transcript:

Scriptures are transcribed directly with notations. Refer to the KJV for verbatim wording.

Hi, my name is Scott Stanley with DTG Ministries, and I am continuing to search the scriptures to define the book of Revelation, to help us understand what is going on in the end times. Today we're going to be keying on John chapter 17. What does that have to do with Revelation? Everything. Because John 17 deals with the truth that people apostatized from, and it deals with those who believe the truth versus those who don't.

John 17 is extremely special. It's a particular prayer dealing with the people that God gave to Jesus. What do we mean by "God gave to him"? Well, there are certain things, as

we go through John 17, that I don't know if you could call them catchphrases... there are things that mean something. You have to understand what it means. That's why I'm going to try to take my time to lay this out. I know I can't get through this whole chapter. I don't intend to. But we need to understand... see, if somebody turns to God, if somebody decides they want to know God, well, God revealed himself through his only begotten Son, Jesus.

So God will turn you to his Son. If you want to understand God the Father, you need to see him through the Son of God. When it says that God gives them to Jesus, it means that God awakens that believer to the truth that Jesus is his only begotten Son. How do I know that? Because the things concerning God the Father and our salvation are wrapped up in Jesus Christ and what he did on the cross. You cannot take away the cross and have salvation. And Jesus is the way, the truth, and the life to the Father (Jhn 14:6).

So again, if somebody makes a decision, they want to serve God, he will point them to Jesus. He will impress their heart that Jesus is his Son. In so doing, that person is born again. Your born-again experience has to be through water and spirit. Water is the person telling you Jesus is the Son. Spirit is the spirit of the Father impressing your heart that that is the truth. And that is the testimony of God at the baptism of Jesus Christ.

So this chapter, John 17, is very deep. It's full of meaning. And it does something to your psyche. I'm telling you, after listening to this podcast, go spend two or three hours looking at each verse slowly and contemplating what it means. I'm going to do my best to explain, insofar as I understand it, but you need to make this your own. This is a very, very, very special prayer, and it deserves all the time you're willing to give it.

Now, I recently did a podcast, a videocast, and I titled it "Three Bear Witness." This podcast, if you want to see the videocast, go to [theLambsLove.org](http://theLambsLove.org) and scroll down, and you'll see "videocast." Click on that, and you can go to a Podbean engine that will take you through all of the videos. But "Three That Bear Witness" deals with 1 John 5:7-8. In verse 7, it states, *"There are three that bear witness in the heavens, the Father, the Word, and the Spirit, and these three are one."*

I asked the question, "What are the heavens? Are you looking at that like it's literally in heaven and there's three sitting up there bearing witness?" What it is is God's understanding. There are three that bear witness in God's understanding. God has an understanding of humanity, of salvation, of the problems we have, how to correct those problems, and there are three that bear witness to that: The Father, the Word, which, when you look up the word "Word," it's "logos." It's a concept. You've got to understand the Son of God is the logos of God. He was the concept of God. And the Holy Spirit is the work the Son did on the cross.

So really, when you look at three that bear witness, you have the Father, the beginning of the Son of God, the concept of God, and his finished work, the Holy Spirit. These three agree in one. Why am I saying that? Because John 17:1,

Jhn 17:1 These words spoke Jesus, and lifted up his eyes to the heavens. (He lifted up his eyes, the eyes of his understanding, Ephesians 1:18. He lifted up the eyes of his understanding to God's understanding. He prays this prayer in God's understanding.) And he says, Glorify your Son, that your Son may glorify you.

What could it possibly mean "to glorify"? If I were to turn to Exodus 34:6-7, the Son of God is declaring the glory of his Father. He is declaring the name of his Father. The glory of the Father is that he has compassion, that he is gracious, that he is long-suffering. You see, there is a list of words there. All of them rolled up together simply means love. That God can have compassion on you and love you and bear with you and forgive you and not make a record of you, of your sin, that is his glory.

If he glorifies his Son, I could say he is imparting that glory to his Son. He is imparting his character to his Son. Jesus literally will say that in just a second. We'll get to the verse. But this is what we're talking about. "*Glorify thy Son, that your Son may glorify you.*" If the Son of God is manifesting the character of the Father, then the Father glorified the Son by imparting his glory. But the Son is glorifying the Father by manifesting the character of the Father.

So why would he say "the time has come" or "the hour has come"? Because this is prayed right before Jesus goes into Gethsemane, and he's arrested, and the trial begins, and we know when we read those things how off-center it was. The whole thing was

one-sided, and Jesus knew it. Everybody knew it, that he was set up, and it didn't matter what he said; they were going to condemn him. Even when he went before Pilate, he remained silent.

So he was manifesting patience and long-suffering and grace, turning the other cheek, going the extra mile toward these very people who were condemning him. And I can see before he goes into that trial, *"Father, the hour has come. Impart your character to me that I may glorify you through this time,"* because he was going to be murdered, and he knew it. And he knew he was innocent. Verse 2, John 17:2.

Jhn 17:2 As you have given him authority over all flesh...

See, there it is. To give him authority over all flesh, it's all of his flesh. It is his fleshly thinking. If God imparts his character to you, he is giving you authority over yourself, over your fleshly self. God's glory of what it means to be compassionate, to be gracious, to be long-suffering, to be kind... You suffer, being tempted. God's glory overcomes your fleshly thinking. That's the purpose of it: to make you like him. And here he literally states this,

Jhn 17:2 As you have given him authority over all flesh, so that he should give eternal life to as many as you have given him.

What does he mean by *"So that you can give eternal life to as many as you have given him"*? Well, I always think of this verse in 2 Timothy 2:24.

2Tm 2:24 The servant of the Lord must not strive; but be gentle unto all, apt to teach, patient,

2Tm 2:25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth.

So here you go. *As you have given him authority over all of his fleshly thinking, so that he can remain in your spirit, in your character, to give eternal life to as many as you have given him.* So to the people God gave to his Son, God revealed to them that Jesus was his Son. Jesus has authority over his flesh to have the long-suffering, compassion, and patience needed to give you eternal life, which is defined in the next verse.

Jhn 17:3 This is what eternal life is, to know you, the only true God, and Jesus, whom you've sent.

So I think what I'm reading here is a message to every one of us that if we want to impart the truth of God and his only begotten Son and the Holy Spirit, we need to be manifesting the character of God, the Holy Spirit being the very tool needed to help you do that. Continuing in this prayer, verse 4,

Jhn 17:4 I have glorified you on the earth: I finished the work you gave me to do.

Some time ago, I realized the work God gave Jesus to do was to prepare these apostles, because Jesus would give his life at the end of this age. A new age would begin, where the apostles were going forward, carrying the truth of salvation, again, dealing with the apostasy that was fast approaching them. It was fast coming on, the spirit of Antichrist, and they needed to have the Holy Spirit to have the patience and kindness to deal with what was going on. So,

Jhn 17:4 I've glorified you on the earth. I finished the work you gave me to do.

Jhn 17:5 And now, O Father, glorify thou me with your own self with the glory which I had with you before the world was.

What could he possibly be talking about? I remember reading that ages ago, and it's like I thought I knew what he meant, and then I woke up. I woke up to what he was saying. Hold your place there because I'm going to quote this again in a second, but I want you to look at Proverbs 8. Now, if you haven't heard the podcasts on Proverbs 8, it would really help if you would go back and listen to them; it would help you in your understanding of Jesus Christ.

But in Proverbs 8, I told people to go down to verse 27, *"When he prepared the heavens, I was there,"* and after that word "there," put a forward slash. The forward slash represents the time of creation. What comes after that slash is after creation. But what is before that slash is before the world was. Again, John 17: 5,

Jhn 17:5 Glorify me with your own self, with the glory which I had with you before the world was.

So I'm in Proverbs 8. If I back up to verse 22, you really can't read enough of Proverbs 8, but we're going to start at verse 22.

Pro 8:22 Jehovah possessed me in the beginning of his way, before his works of old.

Remember Revelation 3:14, Jesus declares himself to be the beginning of the creation of God. He was not created, but he was the beginning of the creation, and Proverbs 8 explains that. So does John 1:1.

Jhn 1:1 In the beginning was the Word (the concept of God), and the concept was with God, and (was divine) was God.

So here is the concept. Verse 22, Proverbs 8:22.

Pro 8:22 Jehovah possessed me in the beginning of his way, before his works of old.

Pro 8:23 I was anointed from everlasting, from the beginning, or ever the earth was.

Now, this really needs to be contemplated. You need to think about it because his anointing happened at his baptism. Psalm 2 declares this. But it was from the foundation of the world, from the beginning, it was decided by the Father, his Son would be the anointed one and be anointed at his baptism.

It's just like Revelation 13:8. He was slain, the Lamb slain from the foundation of the world. He was actually slain, we know, at the time of Rome, literally. But the idea of it, the plan that it would happen, began from the foundation of the world. Well, it's the same with this, the plan that he would be the anointed one.

Well, if he is the anointed one... and I realize now why this verse is here in Proverbs 8, in this given spot in the chapter... because God already knew he was going to bring forth people and the problems that would happen. He already knew it. So he knew what would solve the problem of humanity. He would anoint his only begotten Son, that he would send his Son to be born in Bethlehem, become a human being, becoming flesh,

that he would empty himself to do that.

Having emptied himself, the day would come when he would be baptized, and God would speak to him and say, *"You are my Son."* According to Psalm 2, that was the decree made that made him Christ. And here the Father is saying or showing that this plan was in his mind to do this. So, when you look at Proverbs 8:23,

Pro 8:23 I was anointed from everlasting, from the beginning or ever the earth was.

Pro 8:24 When there were no depths, I was brought forth (in the mind of God. Not brought forth to exist. He was the Word of God. He was the concept of God.) When there were no depths, I was brought forth...

The first time you see the word "depth" is in Genesis chapter 1. *In the beginning, God created the heavens and the earth. The earth was without form and void, and darkness was upon the face of the deep, or the person of the abyss. Darkness is upon the face of the abyss.* Darkness is no light. No light. Light, God is light.

How are you going to light up the darkness? *"I'm going to reveal to them my only begotten Son who is manifesting me,"* says the Father. It's the Son of God that will manifest the Father and give you light. Jesus said, I am the light. I'm the light of the world (Jhn 8:12). So here, Proverbs 8:23, he was anointed from everlasting.

Pro 8:24 When there were no depths (no people, no abyss, before the problem existed), I was brought forth (in the mind of God).

This is God's answer. What are we seeing here? Well, one more time.

Jhn 17:5 Glorify me with your own self with the glory I had with you before the world was.

You see, Jesus, the Son of God, did not exist yet when this is happening in Proverbs 8. Proverbs 8 describes a time when the Son of God did not exist. And why? He did finally exist. Being in the mind of God, God was glorifying him, now, when he didn't exist. But God was glorifying him with his own self, in his own mind. He was realizing, *"I'm going to tell my Son, 'You're my Son,' and anoint him with that truth."* See, he's glorifying him with

his own self. It has to be his own self because Jesus didn't literally exist. And this is what they're saying. Verse 24, again, Proverbs 8.

Pro 8:24 When there were no depths, I was brought forth (in God's mind. Hence, he's glorifying his Son. My Son will be the answer.); when there were no fountains abounding with water.

Those are people. James 3:11 talks about that. So before there are people, verse 25, Proverbs 8:25,

Pro 8:25 Before the mountains were settled and before the hills, I was brought forth (in the mind of God).

What does that mean? Well, mountains and hills in Joel 3:18 represent doctrines. The mountains drop the wine, the hills, the milk. Well, *before there were mountains and hills, I was brought forth in the mind of God*. That makes the Son of God the foundation truth of all doctrine. Remember Isaiah 28:16? *I lay in Zion, for what? For a foundation, a tried stone, a precious cornerstone*. Listen, Ephesians 3:9: God created all things through Jesus Christ. He is the foundation. And right here, Proverbs 8:25, before there were any doctrinal things, he was brought forth in the mind of God.

Pro 8:26 While as yet he had not made the earth (self of man, the earth), the fields (which are the, you could say, the directions of the mind, the streets, the pathways of thinking), nor the highest, the chiefest part of the dust of the world.

Dust is self. The chief part of self; the chiefest of self is Satan. He is the God of this world. It's the whisperer.

Pro 8:27 (While he had yet not made that), when he prepared his heavenly understanding, I (as the concept of the Son of God, I'm a concept), I was there (in the mind of God) ...

So it's interesting when you look at all of the reasons why God needed his Son. See, if God is going to be invisible and he creates us in such a way that we cannot see him, he

did that intentionally because it is through the Son that we understand the truth of the Father. And it is the truth of the Father that saves you.

I love the truth. I love the truth. I love the truth and the fact that in our own wisdom, we cannot understand the wisdom of God, 1 Corinthians 1:21: it's through the foolishness of preaching that we have to learn the truth. And that foolishness of preaching, we can see in Romans 10: *Faith comes by hearing, hearing by the word of God. And how will they hear without a preacher?* (Rom 10:17, 14). Ephesians 2: *For by grace, are we saved through faith or what we've been taught. That faith is a gift of God, and it's not of yourselves* (Eph 2:8). This is a gift to be told the truth and have an ability to believe it and receive it and glorify God.

I asked AI, went online, and asked, "What are the Bible verses that define salvation?" And it came back and said, "Well, there aren't any. It's a combination of verses, and really Ephesians chapter 2 is the definition of salvation." But you know what? It isn't. 1 Peter 1:9 defines salvation. *Salvation, the aim or the completion of your faith, is the salvation of your soul.* And how is your faith completed? James 2:22, by works. So you are taught truth that you believe, and then you live it. Living that faith perfects your faith.

I have to bring that up because I'm listening to different preachers, and none of them understand what salvation is. But they will just argue back and forth, you know, about the Trinity and Jesus being the Son of God. Anyway, let me get back to John 17, verse 5. Now I absolutely love this verse.

Jhn 17:5 And now, O Father, glorify thou me with your own self with the glory I had with you before the world was.

That was before he was. And that is pictured in Proverbs 8, as the Father was glorifying his Son, planning to use his Son to correct all of the problems of humanity, and as the foundational doctrine of our faith.

Jhn 17:6 I have manifested your name (which is your glory, which is your character) unto the men which you gave me out of the world: (Now, remember, these are the people that God impressed their hearts that Jesus is his Son.) Thine they were (see, they

came to serve God), and you gave them to me, and they have kept your word through me. (Jesus is the one who told them the word.)

Jhn 17:7 Now they have known that all things whatsoever you have given me are of you.

In other words, *"Everything I'm teaching, I have given them your word. And they know that everything I have is of you. None of this is me,"* he's saying. *"This is all from the Father."*

Jhn 17:7 They know that all things whatsoever you've given me are of you.

Jhn 17:8 For I have given unto them the words which you gave me; and they have received them, and they have known surely that I came out from you, and they have believed that you did send me.

They believe he was born in eternity, and he was born in Bethlehem. God sent him into the world. Now, this is very important as we get on into this prayer. Verse 9,

Jhn 17:9 I pray for them: I pray not for the world, but for them which you have given me, because they are yours.

*"Now, I'm not praying for the people who don't believe I'm the Son of God. I'm praying for the ones who do believe it."* That is what he's saying. *"I pray not for the world, but for them which you have given me."* If a person doesn't believe Jesus is the Son of God, God has not given that person to Jesus. They don't even know who Jesus is. *"Depart from me, ye workers of iniquity. I never knew you"* (Luk 13:27), meaning *"you never believed who I was."* We're going to stop on this next verse, verse 10.

Jhn 17:10 All mine are thine (Anyone that I have, that I'm teaching, that believe me, they're yours, Father. They belong to you.) And yours are mine, and I'm glorified in them.

Now, really contemplate what he's saying there. *All of mine are yours, and yours are mine.* There is no such thing as serving God and not believing Jesus is the only begotten Son of God. There is no such thing. *"All of mine are yours, and yours are mine, and I am glorified in them."* He is passing to us his character, which is the character of the Father. And we manifest what Jesus is teaching us. It glorifies Jesus, and it glorifies God.

Let me say this one more time. If a person doesn't believe Jesus is the only begotten Son of God, they do not belong to the Father. The Father has not given them to Jesus. And *all of mine are thine, and thine are mine, and I'm glorified in them*. There's no such thing as serving God and not knowing God really brought forth a Son, his only begotten Son, that he is the concept of God, that he is the personification of God's understanding as portrayed on the cross. He is the Comforter, the Son of God. He brings you the comfort of the Holy Spirit, who is the mother of us all (Gal 4:26).

Gracious Heavenly Father, we worship you. We worship you. We long to reach out and hold you. We worship you. Our lives mean something because of what you're working. We worship you, and we thank you and praise you in Jesus' name. Amen.