

FIRST BAPTIST CHURCH, 1-27-13 AM NOTES  
"THE REAL LORD'S PRAYER" (PART 4)  
JOHN 17:6-13  
#69 in Series, "Verse-by-Verse Through John"

**John 17:20 (NKJV)** "I do not pray for these alone, but also for those who will believe in Me through their word."

"Its words are plain, yet majestic; simple, yet mysterious. They plunge the reader into the unfathomable depths of the inter-Trinitarian communication between the Father and the Son, and their scope encompasses the entire sweep of redemptive history from election to glorification, including the themes of regeneration, revelation, illumination, sanctification, and preservation. The veil is drawn back and the reader is escorted by Jesus Christ into the Holy of Holies, to the very throne of God."

—John MacArthur

**Hebrews 7:25 (NKJV)** "Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them."

**Hebrews 13:8 (NKJV)** "Jesus Christ *is* the same yesterday, today, and forever."

I. The Subjects of Jesus' Prayer (vv. 6-8)

**Ephesians 1:4-5 (NKJV)** "<sup>4</sup> just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love, <sup>5</sup> having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will."

**John 3:16 (NKJV)** "For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life."

A. Those Who Know the Father's Name (v. 6a)

**John 17:6a (NIV)** "I have revealed you to those whom you gave me out of the world."

**Psalms 9:10 (NKJV)** "And those who know Your name will put their trust in You..."

**Psalms 20:7 (ESV)** "Some trust in chariots and some in horses, but we trust in the name of the Lord our God."

**John 14:9b (NKJV)** "...He who has seen Me has seen the Father..."

**John 12:49 (NASB)** "For I did not speak on My own initiative, but the Father Himself who sent Me has given Me a commandment *as to* what to say and what to speak."

**John 1:1 (NKJV)** "In the beginning was the Word, and the Word was with God, and the Word was God."

B. Those Who Keep the Father's Word (v. 6b)

**John 8:31b (NASB)** "If you continue in My word, *then* you are truly disciples of Mine."

**1 John 2:3-5 (NKJV)** "<sup>3</sup> Now by this we know that we know Him, if we keep His commandments. <sup>4</sup> He who says, 'I know Him,' and does not keep His commandments, is a liar, and the truth is not in him. <sup>5</sup> But whoever keeps His word, truly the love of God is perfected in him. By this we know that we are in Him."

C. Those Who Know the Son's Source (vv. 7-8)

**Matthew 16:16b (NKJV)** "You are the Christ, the Son of the living God."

II. The Stimulus for Jesus' Prayer (vv. 9-10)

A. The Subjects of the Prayer Belong to Christ (v. 9)

**Matthew 9:36 (NKJV)** "But when He saw the multitudes, He was moved with compassion for them, because they were weary and scattered, like sheep having no shepherd."

**1 Peter 2:25b (NKJV)** "...the Shepherd and Overseer of your souls."

B. The Subjects of the Prayer Glorify Christ (v. 10)

**Job 13:15a (NKJV)** "Though He slay me, yet will I trust Him."

III. The Specifics of the Prayer (vv. 11-13)

A. Jesus Prays for Their Preservation (vv. 11a, 12)

**John 17:11 (NIV)** "...Holy Father, **protect** them by the power of your name..."

**John 10:29 (NKJV)** "My Father, who has given *them* to Me, is greater than all; and no one is able to snatch *them* out of My Father's hand."

**1 Peter 1:5 (NKJV)** "who are kept by the power of God through faith for salvation ready to be revealed in the last time."

B. Jesus Prays for Their Unity (v. 11b)

"There is no clever arrangement of rotten eggs that will make a good omelet."

—C. S. Lewis

"Has it ever occurred to you that one hundred pianos all tuned to the same fork are automatically tuned to each other? They are of one accord by being tuned, not to each other, but to another standard to which each one must individually bow. So one hundred worshippers meet together, each one looking away to Christ, are in heart nearer to each other than they could possibly be were they to become 'unity' conscious and turn their eyes away from God to strive for closer fellowship."

— A. W. Tozer

C. Jesus Prays for Their Joy (v. 13)

**Hebrews 12:2a (NKJV)** "looking unto Jesus, the author and finisher of *our* faith, who for the joy that was set before Him endured the cross, despising the shame..."

**Psalms 119:14a (NKJV)** "I have rejoiced in the way of Your testimonies..."

**John 15:11 (NKJV)** "These things I have **spoken** to you, that My joy may remain in you, and *that* your joy may be full."

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“THE REAL LORD’S PRAYER” (PART 4)  
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Since it has been about eight weeks since we were in our verse by verse through John series, let’s take a moment to review. Chapters 13-17 all take place the night before Jesus was arrested and then crucified. After comforting the disciples and telling them about the coming of the Holy Spirit after Jesus ascends to the Father, Jesus begins to pray in chapter 17 for His disciples. Is this only an account of what Jesus prayed for those 11 who were with Him that night? I have good news for you if you are a disciple, a follower of Jesus Christ. **John 17:20 (NKJV)** "I do not pray for these alone, but also for those who will believe in Me through their word". What is “their word”? Their word includes the whole New Testament and specifically the Gospel. Every book of the New Testament was written by an Apostle or a close associate of an apostle. In John 17:20 Jesus is saying that He is praying for every person who hears the Gospel through the centuries and repents of their sin and savingly believes on Him and gives evidence of a genuine salvation by following Him as His disciple.

While John 17 is one of the richest chapters in the Bible, it is also one of the deepest chapters in the Bible. Let me repeat a quote from Part 1 of this chapter as to why it is so rich and yet so deep: “Its words are plain, yet majestic; simple, yet mysterious. They plunge the reader into the unfathomable depths of the inter-Trinitarian communication between the Father and the Son, and their scope encompasses the entire sweep of redemptive history from election to glorification, including the themes of regeneration, revelation, illumination, sanctification, and preservation. The veil is drawn back and the reader is escorted by Jesus Christ into the Holy of Holies, to the very throne of God.” [John MacArthur, “John, Volume II”, Page 235-236].

In the first five verses of John 17, Jesus looks forward to the coming cross and asks that the Father would be glorified and also that the Father would glorify the Son. When we get to verse 6, the focus of Jesus’ prayer turns to His disciples. Remember that Jesus is not just praying for those disciples with Him at that time; He was praying for those who would be His disciples in the 21<sup>st</sup> century also. When about 100 people from our church traveled to an Asian country a few years ago to minister to over 700 of God’s faithful messengers in that part of the world, I had two couples we were ministering to that asked to talk to me. Their stories were similar. The churches that commissioned them and sent them there were no longer praying for them. The situation with one couple was that the church that sent them had died and no longer existed. The other couple’s church had changed leadership and the current leadership had no place for missions and wouldn’t even allow them to speak when they came home. As they shared the heartaches they were going through and how one of the husbands had been interrogated and threatened by authorities, here was the burden that brought them to me. One voiced it something like this: “As far as we know, while we are here with all these trials we know of no one from our church who is praying for us.” My heart almost broke, but this much I know, whether it is these two couples in a land far away or it is someone in this room who is going through deep trials, Jesus has prayed for you! Wait! He did almost 2000 years ago and He still is! **Hebrews 7:25 (NKJV)** “Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them.” If He prayed for those who were His then He is praying for those who are His today. **Hebrews 13:8 (NKJV)** “Jesus Christ *is* the same yesterday, today, and forever.”

#### I. The Subjects of Jesus’ Prayer (V6-8)

In the first message on this chapter we looked at Jesus’ description of His disciples that He is praying for. He calls them those “whom You [the Father] have given Me”. Seven times in this chapter we see Jesus’ disciples described as “those the Father has given me”. [See verse 2, two times in verse 6, verse 9, verse 11, verse 12, and verse 24]. Who are these whom the Father gave to the Son? It is the same ones referred to in **Ephesians 1:4-5 (NKJV)** “<sup>4</sup> just as He chose us in Him before the foundation of the world,

that we should be holy and without blame before Him in love, <sup>5</sup> having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will". This is the mystery of divine election that I don't claim to understand. I just repeat what the Bible says about it. I know that this glorious comforting truth does not negate man's responsibility to choose to repent of sin and choose to savingly believe in Jesus Christ as his only hope for salvation. I also know that the fact we were given to the Son by the Father before the foundation of the world does not negate the invitations of the Word of God such as **John 3:16 (NKJV)** "For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life." The subjects of this prayer are those the Father has given to the Son. We often think of Jesus as the Father's gift to us, but if you are His disciple you are the Father's gift to the Son. In verses 6-8, Jesus gives a more detailed description of those He is praying for and a description that we can more easily understand.

#### A. Those Who Know the Father's Name (V6a)

One of the main reasons that God the Son became flesh was to manifest the Father's name. God's name in the Scriptures refers to all that He is. His name speaks of His attributes, His character, and His perfections. His name is very similar (almost synonymous) to his glory. To say that God does something for His glory, and to say that He does something for His name's sake is basically saying the same thing. I like this definition: **"God's name is the essential character of God as far as it can be revealed or made known to man."** In fact, the NIV translates **John 17:6a (NIV)** "I have revealed **you** to those whom you gave me out of the world." Listen to these verses that refer to God's name and you get a better sense as to what is meant by his name: **Psalms 9:10a (NKJV)** "And those who know Your name will put their trust in You..." Those who know His attributes, His character, His perfections know that He is worthy of our trust. **Psalms 20:7 (ESV)** "Some trust in chariots and some in horses, but we trust in **the name of the Lord our God.**" We don't trust in missiles and tanks, and jet fighters; we trust in the name (attributes, abilities, perfections) of the Lord our God.

Notice that Jesus said that the way those whom are given to Jesus by the Father know the Father's name is that Jesus manifested it to them. The word translated "manifested" means to reveal or make known. How do we know God? We know God through knowing His Son. **John 14:9b (NKJV)** "He who has seen Me has seen the Father..." Every attribute of the Father was on display in Jesus Christ. When Jesus spoke, He spoke the Father's words. **John 12:49 (NASB)** "For I did not speak on My own initiative, but the Father Himself who sent Me has given Me a commandment *as to* what to say and what to speak." Jesus Himself is the eternal Word. **John 1:1 (NKJV)** "In the beginning was the Word, and the Word was with God, and the Word was God." True disciples don't just believe that there is a God; they know God and they know Him through knowing Christ. A disciple of Jesus knows God and thus trusts Him.

#### B. Those Who Keep the Father's Word (V6b)

The word "kept" means to obey, observe (as in observing a traffic law), or to guard. In other words God's Word is considered precious and is guarded and obeyed. The bottom line is that those who are given to the Son by the Father keep the Father's word. Jesus reinforced this in **John 8:31b (NASB)** "If you continue in My word, *then* you are truly disciples of Mine". It is those who continue in the word that are genuine disciples. Many go up like a rocket and then come down like a rock. True disciples continue in God's word. We see the same truth in **1 John 2:3-5 (NKJV)** "<sup>3</sup> Now by this we know that we know Him, if we keep His commandments. <sup>4</sup> He who says, 'I know Him,' and does not keep His commandments, is a liar, and the truth is not in him. <sup>5</sup> But whoever keeps His word, truly the love of God is perfected in him. By this we know that we are in Him." Obeying God's word is not the root of salvation; it is the fruit of salvation. True disciples obey the word of God. Those who turn away from God's word give evidence that they were never saved in the first place.

#### C. Those Who Know the Son's Source (V7-8)

These disciples didn't understand a lot, but they knew that Jesus came forth from the Father. Peter seems to have been speaking for the others when he said of Jesus in **Matthew 16:16b (NKJV)** "You are the Christ, the Son of the living God." As these disciples observed the miracles of Jesus and heard the teaching of Jesus and had even heard the audible approval of the Father for the Son at His baptism and on

the Mount of Transfiguration, they knew that He came from the Father, and they followed Him wholeheartedly.

## II. The Stimulus for Jesus' Prayer (V9-10)

What motivated or moved or stimulated Jesus to pray for those He prayed for?

### A. The Subjects of the Prayer Belong to Christ (V9)

This passage does not indicate a lack of concern and compassion for those in the world. We are told how He viewed the masses in **Matthew 9:36 (NKJV)** "But when He saw the multitudes, He was moved with compassion for them, because they were weary and scattered, like sheep having no shepherd." The stimulus or focus of Jesus' prayer in John 17 is those whom the Father has given to Him. Why was Jesus focusing His prayer on them? It is because they are gifts to Him from the Father. They belong to Him. They were, in the words of verse 6, "those whom You have given to Me out of the world". They would be facing persecution, trials, all but one (according to tradition) would be martyred, and these would be the ones entrusted with getting the gospel to the world. They needed prayer. But remember that He was not only praying for the eleven; he was praying for us! Let's stop to let it sink in that Jesus prayed for and as we saw earlier in Hebrews 7:25, is still praying for us. How foolish for us to look at an unknown (to us) future and fret and become anxious when He describes Himself in **1 Peter 2:25b (NKJV)** "...the Shepherd and Overseer of your souls." Jesus prays for His disciples because they belong to Him.

### B. The Subjects of the Prayer Glorify Christ (V10)

Jesus prays for His disciples because it is primarily through His disciples that He receives the glory that He is due. The reason the Father gave us to the Son before the world was created is so that we could glorify the Son throughout eternity. When we see a glimpse of the future in Revelation, the saints are around the throne giving glory to the Lord Jesus Christ, the Lamb of God. It is when His disciples go through the same trials that those in the world go through and His disciples still give Him praise that the world sees Christ as He is glorified in them. The primary way we glorify Him is not through health, wealth, and prosperity. It is when our heart is breaking and we are confused and feel like life's rug has been jerked out from under us that we still worship Him and confess that He does all things well and say with Job in **Job 13:15a (NKJV)** "Though He slay me, yet will I trust Him." Jesus prayed for those the Father had given Him that we would be strengthened with God's grace to give Him glory in the troubles and the trials and heartaches of life!

## III. The Specifics of the Prayer (V11-13)

What exactly did Jesus pray for His disciples then and now?

### A. Jesus Prays for Their Preservation (V11a, 12)

As Jesus is praying, He sees the cross, the resurrection and the ascension as already finished and He prays for His disciples after He is gone. While He was in the world, He protected them, but now that He is going back to the Father, He asks the Father to keep them in His name. The word "keep" means to preserve, watch over, or care for. What does it mean to keep them in His name? Listen to the NIV of **John 17:11 (NIV)** "...Holy Father, protect them by the power of your name..." His name (as we saw earlier) includes all of His attributes. His name includes His omnipotence. Jesus prays that we would be protected and kept by the omnipotence of God! That's why He could say in **John 10:29 (NKJV)** "My Father, who has given *them* to Me, is greater than all; and no one is able to snatch *them* out of My Father's hand." This is why I believe in the eternal security of a true believer. We are preserved by the power of God's name. We are not preserved by our own willpower or "stick-to-it-iveness"; we are preserved by the name of the Lord! **1 Peter 1:5 (NKJV)** "who are kept by the power of God through faith for salvation ready to be revealed in the last time." That is security!

Someone may ask, "What about Judas? Didn't the Lord Jesus lose him?" No, Judas was not one of those given to the Son by the Father. He was a phony from the first! Judas' betrayal did not take Jesus by surprise. While Judas is responsible for his decision to betray the Savior, his betrayal was the fulfillment

of Scripture. Judas is called “the son of perdition”. The word “perdition” means lostness, ruin, or destruction. Judas was never one of those given to the Son by the Father.

#### B. Jesus Prays for Their Unity (V11b)

Let’s make sure that we understand this unity that the Lord Jesus asks for us. What Jesus is speaking of is not organizational unity but spiritual unity. To put it another way, He is praying for unity, not union. What is called “the ecumenical movement” where the denominations form a union by compromising distinctives and doctrine is not what Jesus was talking about. I like what C. S. Lewis said about this kind of union, “There is no clever arrangement of rotten eggs that will make a good omelet.” Adrian Rogers said that you can tie two tomcat’s tails together and throw them over a clothes line and you have union, but not unity. A. W. Tozer did a good job describing the type of unity Jesus was praying for His disciples: “Has it ever occurred to you that one hundred pianos all tuned to the same fork are automatically tuned to each other? They are of one accord by being tuned, not to each other, but to another standard to which each one must individually bow. So one hundred worshippers meet together, each one looking away to Christ, are in heart nearer to each other than they could possibly be were they to become ‘unity’ conscious and turn their eyes away from God to strive for closer fellowship” [Quoted in R. Kent Hughes, “John”, Page 400]. This is not a request from the Lord for all the denominations to come together. It is a request that all those in Christ stand together in this world system where we are aliens and pilgrims together. It is a request that we stand together in defense of the truth and the proclamation of the gospel to every person.

#### C. Jesus Prays for Their Joy (V13)

The life of a disciple of Jesus Christ is lived in a world that hates Jesus and hates us if we remind the world of Him. Life in this world can become wearisome. So Jesus prays for us that we might be filled with His joy. Notice that it is not the world’s idea of joy that He prays for us to possess; it is His joy. The world’s idea of joy is always tied to what we are experiencing- to our circumstances. The world says that you can’t have joy in the middle of trial. His disciples can have joy - Jesus’ joy! He experienced joy even when He was facing the cross! **Hebrews 12:2a (NKJV)** “looking unto Jesus, the author and finisher of *our* faith, who for the **joy** that was set before Him endured the cross, despising the shame...” His joy was in knowing that in His death He would redeem those the Father had given to Him. The basis of this joy is Jesus, but the foundation it stands on is sound doctrine. Joy is associated with knowledge of God’s Word! In verse 13 joy is tied in to what Jesus **speaks** in the world. **Psalms 119:14a (NKJV)** “I have rejoiced in the way of Your testimonies...” Jesus said it like this a little earlier this same night in **John 15:11 (NKJV)** “<sup>11</sup> These things I have **spoken** to you, that My joy may remain in you, and *that* your joy may be full.” Joy stands on the foundation of sound doctrine – God’s word obeyed and applied.

#### CONCLUSION

When Jesus prayed in John 17, was He praying for you? If you are His disciple, He was. Whatever your trials, take heart! Jesus has prayed for you and is praying for you. You are to cooperate in the answer to His prayers however. Are you living in unity with other believers or are there broken relationships that you have not humbled yourself to take initiative in restoring unity? Are you experiencing His joy even in trials?