

THE LORD PRAYS FOR HIS OWN

JOHN 17:9-10 • TV104A

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John 17:9-10

“I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them.”

Now, if you will, turn in your Bible to **John chapter 17**. My message today is on the subject: **“THE LORD PRAYS FOR HIS OWN.”**

In the **17th chapter of John verse: 9**; let’s read that verse for the text, our Lord said: *“I pray for them: I pray not for the world, but I pray for them which thou hast given me; for they are thine and all mine are thine and all thine are mine and I am glorified in them.”*

Now, back in Old Testament days when the high priest of Israel would go under the veil, into the holy place once a year with the great atonement, he would take in one hand a sensor and in that sensor were hot coals of fire that he had gotten from the altar that he placed in the sensor.

And in the other hand was crushed incense. And when he went into the Holy of Holies once a year, (in the Holy of Holies was the mercy seat, the Ark of the Covenant, and the broken law) and on the mercy seat he would sprinkle the blood atonement.

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But before he placed the blood atonement on the mercy seat once a year as the great high priest of Israel, he would go under that veil with a sensor in one hand and the crushed incense in the other hand.

And when he came into the Holy of Holies, in the presence of God, he would put that incense on those hot coals in the sensor. And when the incense landed on the coals it began to burn and the sweet fragrance of that burning incense would fill that holy place and the Scripture says: *“The smoke of the incense would cover the mercy seat and would cover the Ark of the Covenant.”*

This represented the prayers, the intercession of the Lord Jesus Christ. In other words, before the atonement was put on the mercy seat the intercessory prayers of Christ went up into the nostrils of God on behalf of his people.

And this is what **John chapter 17** is all about. Our Lord was spending the last days with His disciples. They had eaten the Last Supper; they had gone to the Garden of Gethsemane. And here our Lord prayed for His own.

He is our great High Priest. We have a High Priest. All of these things that happened in the Old Testament were pictures of what Christ would do for His people.

You will remember in **1 Corinthians 15** Paul wrote: *“Christ died for our sins according to the scriptures. He was buried and rose again according to the scriptures. He ascended to the right hand of God and intercedes for us according to the scriptures.”*

And so, this great high priest once a year, going into the holy place and into the Holy of Holies, burning the incense and slaying the lamb and putting its blood on the altar, on the mercy seat, was a picture of Christ.

And our Lord is about to go to the cross. He is about to suffer and bleed and die for His people. But before He sprinkles us with the blood He sanctifies us with His prayers.

Now this **17th chapter of John** essentially and preeminently is the Lord’s Prayer. I know that people often say: “Well now, let’s pray the Lord’s Prayer.” And then they start off; *“Our Father which art in heaven.”*

Now that’s the disciple’s prayer. The disciples asked the Lord to teach them to pray. They said, *“Lord, teach us to pray as John taught his disciples to pray.”* And our Lord said, *“When you pray say, our Father which art in heaven, hallowed be thy name.”* So, that’s the disciple’s prayer.

But this passage of Scripture in **John 17**; this is the great priestly prayer of Christ on behalf of His people. This is the Lord’s Prayer; it begins this way: *“The Lord Jesus lifted his eyes to heaven and he said Father.”*

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Now, you and I don't lift our eyes to heaven when we pray. There's nothing wrong with that I'm sure. If we are in Christ we are holy.

But we are like the publican in the temple. We are filled with shame and embarrassment because of our sin, because of our evil thoughts and because of our evil hearts. And instead of lifting our eyes to heaven, we bow our heads and close our eyes, and like the publican smote upon his breast and cries: *"God be merciful to me the sinner."*

But, our Lord was not a sinner. Our Lord had no sin. Our Lord was perfect. So, he could lift His eyes and look right into the throne of deity, right into the presence of the heavenly Father because He was one with the Father and He had no sin.

And here in **John 17 in verse 1**: *"He lifted his eyes to heaven and he said: Father the hour is come."* This is the hour set forth in the eternal purpose. This is the hour for which Christ came into the world. This is the hour of redemption. This is the central hour of all Scripture and of all time.

This is the hour that divides the old covenant from the new covenant. This is the darkest hour in the history of the world and yet the brightest hour for it is the delivering hour. It's the hour when Christ would die for his people: *"The hour is come."*

Do you remember when they were at the wedding feast and ran out of wine and His mother came and said: *"Son; they are out of wine."* He said, *"Woman; what have I to do with thee; mine hour has not yet come."*

This is the hour He is talking about, the hour of substitution, the hour of sacrifice, the hour of the sin-offering, and the hour of the cross.

Then on another occasion the disciples talked to Him about not going to Jerusalem and He said: *"For this cause came I to this hour. Shall I say, deliver me from this hour when for this very cause I came to this hour?"*

He was born crucified. *"He was the lamb slain before the foundation of the world."* Every prophecy in the Old Testament said, the Lamb must die; the Lamb of God must suffer, bleed, and die. *"Father the hour is come."*

Now, watch this: *"Glorify thy Son that thy Son may glorify thee."* This is the proper order. This is the way it has to be; *"He that honoreth the Son honoreth the Father. And he that honoreth not the Son honoreth not the Father that sent him."*

"No man comes to the Father but by the Son. Father, the hour is come. Now, glorify me that I may glorify thee." Christ has to be glorified and Christ has to be honored and Christ has to be set forth exalted as the Redeemer of Israel in order to glorify and to honor the law of God and the justice of God and the holiness of God.

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And if there's any portion of Scripture in this Bible, it ought to be the most precious to every believer and, *"All scripture is given by inspiration of God (man does not live by bread alone but by every word that precedeth from the mouth of God). And all scripture is profitable for doctrine, for reproof, for correction and instruction in righteousness."*

But, if there is any passage of Scripture that ought to be referred to as holy ground, that we ought to approach in the way that Moses approached the burning bush by taking off our shoes and realizing we are in the very presence of deity, we are in the very presence of an awesome, fearful time, it's this passage right here!

It's a precious passage because our Lord is praying for us. The Master is praying for His people, those for whom He suffered, He prayed, and those for whom He came to die He prayed, those whom He came to redeem and those He prayed for.

And six times in this passage of Scripture, in **John 17** (I hope you will read the **17 Chapter of John**) it's impossible for me to cover this whole chapter in one half hour message; it can't be done. One verse can't be covered in a half hour.

But I want to touch lightly upon, about six verses from this **17 Chapter** and ask you to read the rest of it later if you will. But, in **John 17**, six times our Lord identifies those for whom He prays, for whom He suffered, for whom He died, for whom He intercedes and for whom He's the High Priest.

He says six times; this is the key passage of **John 17**; *"Those that the Father gave me, for them that thou hast given me."* He says that six times in this one chapter.

Here our Lord is the great High Priest and He is interceding; He is talking with His Father. *"Christ lifted his eyes to heaven and said, Father, glorify thy Son that thy Son may glorify thee."* And here, six times, He uses this phrase, *"them that thou gavest me."*

Now, the first time it's found in **verse 2**. Will you turn to **John 17 and look at verse 2**? The Lord Jesus Christ says: *"Thou hast given me power, (authority), over all flesh that I should give eternal life to as many as thou hast given me."*

Now, our Lord has all authority in heaven and earth. He said that to the disciples in **Matthew 28** before He went back to the Father telling them, *"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."*

He says: *"All authority, all power is given unto me in heaven and in earth."* Our Lord Jesus Christ has all authority and all power over all things even the most stubborn things, all flesh; that's right. He has authority over all flesh.

He has power over all fallen men to pardon whom He will. There's not an angel in heaven, there's not a creature from pole to pole, there's not a man of any rank, station, or nation, who is not under the authority and the dominion and power of the Lord Jesus Christ.

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Now, that is what He is saying here: *“All authority is given unto me over all flesh.”* God has vested all authority and all judgment in the hands of the Son and all salvation is in the hands of the Son: *“The Son quickeneth whom he will.”*

Now, this, this, as a result of this mediatorial kingdom of Christ, the Father has turned everything over to the Son. He has made him the one Mediator between God and men.

And given to our Mediator, our King of Kings and Lord of Lords is all authority and dominion over all the world, a fallen race is permitted to exist, a fallen race is permitted to survive and to continue because there is a Mediator, because Jesus Christ is the Saviour of sinners, because the blood of Christ has been shed, because the great High Priest intercedes before the throne of God.

Our Lord has all authority and all power over all flesh in order to accomplish one purpose, to redeem from that flesh, and from that earth, a people given Him by the Father. Do you hear what he says?

“Father; all authority has been given to me over all flesh, (in order that, to fulfil this purpose) that I should give eternal life to as many as thou hast given me, a people out of every tribe, kindred, nation, and tongue under heaven, a people as innumerable as the stars of the sky, as the sands of the seashore.” Nevertheless, a people out of a fallen race.

And that fallen race is permitted to continue and permitted to exist because of the mediatorial work and sacrifice and person of the Lord Jesus Christ. Let me give you an example of that.

Joshua, the leader of Israel, was looking over the valley where a great battle was taking place, Israel against the heathen, the pagans, the nation of God, the people of God against the pagans of this world.

They were fighting and the sun was going down. Joshua said: “Lord; if the sun goes down our cause is lost; we need some more daylight.” And so, Joshua commanded, according to the Word of God, *“the sun to stand still.”* And because the sun stood still and gave another hour or so of light Israel prevailed.

But now wait a minute! The sun stood still for Israel and Israel profited by that hour of daylight, but so did the rest of the half of that hemisphere, so did the rest of the people who were in daylight at that time.

And on the other side of the world the thief had another hour of darkness. On this side of the world the rebel farmer had another hour to get his wheat in before dark or his hay or his oats in before dark. But anyway; everybody had another hour of light or two hours or however long it was.

When our Lord Jesus Christ stilled the storm, the disciples were in the boat and the boat was being tossed by the waves and they were concerned and worried and the Lord stood out and said:

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“Peace; be still.” And the storms settled the sea; the storms ceased and the sea was settled and was quiet and calm.

But now wait a minute; every other ship on that sea also benefited by that miracle. Here were some pirates or thieves or robbers on their way to overtake another ship and steal from them. Well, they got a calm sea too.

And one time Assyria came against Israel and God overthrew Assyria and destroyed the whole army and saved Israel but Babylon was also saved, the pagan, heathen nation of Babylon. And Babylon even sent a note to the king of Israel thanking him for destroying the Assyrians.

So you see; our Lord Jesus Christ came to this earth on purpose to redeem a people but the whole world benefited by His coming. Our Lord died on the cross to redeem a people. *“He came to save his people from their sins,”* and yet, the whole world benefited by the death of the Lord Jesus Christ.

It stayed the wrath of God. It held back the hand of judgment. It kept God from destroying this world. And the only thing now that holds back the wrath of God (*“for their foot shall slide in due time”*) is the fact that Jesus Christ has an elect people on this earth that have not yet been called out; when He calls the last one that will end it.

But He says: *“I have all authority,”* even those people who crucified Him, carried out the will of God. That’s what the Scripture says; Peter said on Pentecost, *“You with wicked hands crucified the Lord of glory but you did what God purposed before to be done.”*

“You with wicked hands have crucified the Lord of glory” but you carried out the determinate council of God almighty. So, our Lord says, *“even the wrath of man praises the Lord.”*

First of all: *“God almighty has authority over all flesh and Christ has all power over all flesh.”* Why? *“That he should give eternal life to as many as thou hast given him.”* That’s what it says here.

Secondly: In **verse 6**; He says: *“I have manifested, I have declared thy name unto the men which thou gavest me out of the world.”*

Here it is again; there’s that statement. The first one is, *“I have all authority over all flesh that I should give eternal life to as many as thou hast given me.”* Here He says, *“I have manifested thy name, (I have declared your name) unto those men which you gave me out of the world.”*

Would you know God; then seek to know Christ. Would you know the heavenly Father; then seek to know the Son because the Son reveals the Father. The Son declares the Father. The Son manifests the Father.

Phillip asked Him that one day. He said: *“Lord, show us the Father and it will satisfy us.”* Christ said, *“Phillip; have I been so long time with you and yet you haven’t known me? He that*

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hath seen me hath seen the Father.” (‘Christ is the brightness of his glory, the exact image of his person’). “I have manifested thy name to those whom you gave me out of the world.”

Now, what do we mean by the name of God? Well my friend, the name of God is meant God Himself. When we call a person by name we mean to declare all that that person is, his character, his attributes, his glory, his strength and all of these things.

When you call a person’s name you visualize that person as he is, his character, his personality, his age; everything is revealed in the name. And so, when Christ said: *“I have declared the name of God, I’ve manifested the name of God to those whom you gave me.”* He is saying: I revealed God Himself to them. They know God because I have declared unto them who God is.

You know, back in the Old Testament these Old Testament prophets and men of God; they were often very precise in declaring the name of God. They put the name of God on monuments and they put the name of God on altars and they put the name of God on special places.

For example; let me give you five, or six, or seven:

Abraham on that mountain when he sacrificed Isaac and God gave a lamb to die in the place of Isaac; he called the name of the place *“Jehovah Jireh;”* that means the Lord will provide.

You see, that’s the name of our God, God will provide. He will provide himself a lamb. He will provide a sacrifice and He will provide a sacrifice to Himself and of Himself. *“God will provide.”*

Another name is found in **Exodus 17:15**, *“Jehovah Nissi,”* the Lord our banner. He rules over us, the Lord our banner, the Lord our ensign, the Lord our King. And then, in **Exodus 15:26**, *“Jehovah Rapha;”* I am the Lord that healeth thee.” And then in **Ezekiel 48:35**: *“Jehovah Shammah,”* the Lord is present, omniscient, omnipotent, omnipresent, always there.

Jeremiah 23:6: *“Jehovah tsidkenue,”* the Lord our righteousness.” And then, in **Judges 6:24**: *“Jehovah Shalom,”* the Lord our peace. You know, when the Israelites greet someone, they say “Shalom” it means peace, the Lord our peace.

Eternal life is to know God and God is known in Christ. And He says: *“Father I have declared your name, (your person, yourself). “I have manifested your name”* not a god or some god but the living God.

You know, David cried: *“As the deer panteth for the waterbrooks so panteth my soul after thee, the living God.”* It’s not enough to know a god or worship some god or any god; I long to know the living God. *“Eternal life is to know the true and living God.”* And He’s known in Christ and that’s the only way He’s known.

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Now, look if you will at **verse 9**, the same prayer as **John 17**. Our Lord said: *“I pray for them, I pray for them which thou hast given me for they are thine and thine are mine and all mine are thine.”*

Now, he gives two reasons why he prays for these people and the first reason is this:

First of all: *“I pray for them because they are thine.”* They belong to the Father.

“Father; you chose them. You determined to save them. You purposed to redeem them. You gave them to me. I pray for them because they are yours; that’s why I pray for them.” *“Whom he foreknew (the Word is foreordained), he predestinated to be conformed to the image of his son,”* **Romans 8:29.**

“Whom he predestinated he called, whom he called, he justified: whom he justified he glorified. Father, I pray for them because they are yours.”

Secondly: *“Because yours are mine and mine are yours.”*

He uses six statements there: “I pray for them that you gave me because they’re yours and yours are mine and mine are yours that I’ve been made the Surety for these. I have undertaken to be the Surety for every one of these people that belong to you.”

“I promise to come down here into the world and work out a perfect righteousness for them. I promise to go to the cross and work out a perfect redemption. I promise to present them without losing a one before your throne with exceeding joy and exceeding glory.”

When Joseph was down in Egypt (at that time there but a little handful of Israelites, there weren’t very many of them, just Jacob’s family) when Joseph was down in Egypt, Jacob sent his sons down to Egypt to get some corn.

And they hadn’t seen Joseph in years. He was just a teenage boy when they tried to kill him and sold him into slavery. Now he was 40 years old. And he recognized them, the ten brothers, but they didn’t recognize him.

Joseph said, “Well, I’m going to keep one of you, the nine go home, and when you come back for more corn, bring that little brother with you.” He wanted to see his little brother.

And so, they went on home, nine of them. There Joseph is supposed to be dead and Simeon stayed in Egypt with Joseph not knowing who he was.

When they came to Jacob they said: “Now this king said that if we will bring back our little brother he will give us more corn.” Jacob said, “Oh no! Joseph’s dead and Simeon is not; would you take Benjamin too? He said, “No way!”

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Well finally, they began to starve and Judah, (that's the tribe from which Christ came); Judah came to his father Jacob and he said, "Father; let Benjamin go with us or we are going to starve, we are going to die, us and all our little ones: Let him go with us, and father I'll be surety for him. If I don't bring him back I will bear the blame forever."

That is what Christ is saying right here: "*Father I pray for them because they are yours and yours are mine and mine is yours.*" "I have undertaken to be the surety, to redeem them totally, completely, meet every need, restore their soul, and bring them home to glory."

And that brings us to the next point in **verses 11 and 12**: "*Father, keep;*" now watch the word "*keep and kept*" here; these verses deal with keeping and we need to be kept don't we? We need to be kept from error, we need to be kept from sin, we need to be kept from falling, we need to be kept from division, we need to be kept from indifference, and we need to be kept from discord.

Oh, we've been redeemed but we need to be kept. We are not there yet. We are not made like Him just yet. But He says: "*Father; keep through thine own name those whom thou hast given me.*"

"While I was in the world I kept them but now I come to thee. Those that thou gavest me I have kept, none of them is lost but one, the son of perdition, (Judas), that the Scripture might be fulfilled. I kept them, Father keep them; I've lost none of them."

My friend, the Lord Jesus Christ is going to keep His sheep. He came to redeem them. He gave them a perfect salvation and sanctification and He says "*not one of them will be lost.*"

"Now unto him; (Jude pronounces that blessed benediction) who is able to keep you from falling and to present you faultless before the presence of his glory with exceeding joy."

Now; watch the last point: In **verse 24** the Lord Jesus comes to the end of this prayer and He says: "*Father; I will that they also whom thou hast given me, those whom thou hast given me, be with me where I am that they may behold my glory.*"

There are two things that I want you to see before I close. We have two great things here, especially two great things:

First of all: We have heaven's greatest joy "*that they may be with me.*"

Secondly: And we have heaven's greatest employment that "*they may behold my glory,*" (the glory of my person, the glory of my grace, the glory of my love, and the glory of my righteousness).