

Sermon #111¹ — John's Gospel

Title: **THE LORD'S PRAYER**

Text: John 17:1-26

Subject: *Christ's High Priestly Prayer*

Reading: *John 17:1-26*

John 17:1-26

1. These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:
2. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.
3. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.
4. I have glorified thee on the earth: I have finished the work which thou gavest me to do.
5. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

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Tape: *John #111*

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6. ¶ I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.
7. Now they have known that all things whatsoever thou hast given me are of thee.
8. For I have given unto them the words which thou gavest me; and they have received [them], and have known surely that I came out from thee, and they have believed that thou didst send me.
9. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.
10. And all mine are thine, and thine are mine; and I am glorified in them.
11. ¶ And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we [are].
12. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

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- 13.** And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.
- 14.** I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.
- 15.** I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.
- 16.** They are not of the world, even as I am not of the world.
- 17.** ¶ Sanctify them through thy truth: thy word is truth.
- 18.** As thou hast sent me into the world, even so have I also sent them into the world.
- 19.** And for their sakes I sanctify myself, that they also might be sanctified through the truth.
- 20.** ¶ Neither pray I for these alone, but for them also which shall believe on me through their word;
- 21.** That they all may be one; as thou, Father, [art] in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

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22. And the glory which thou gavest me I have given them; that they may be one, even as we are one:

23. I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

24. ¶ Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

25. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

26. And I have declared unto them thy name, and will declare [it]: that the love wherewith thou hast loved me may be in them, and I in them.”

INTRODUCTION

Let's begin in Matthew 6. The title of my message is **THE LORD'S PRAYER**. That which is commonly called “The Lord's Prayer” is not the Lord's prayer at all, but The Disciples' Prayer.

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THE DISCIPLES' PRAYER

Let's look at it for a minute. It is given with slight variation here in Matthew 6:9-11 and in Luke 11:1-4. Really, this is given by our Lord Jesus as a model of how we should continually pray. It is an example of true prayer.

(Matthew 6:6-8) “But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. 7 But when ye pray, use not vain repetitions, as the heathen [do]: for they think that they shall be heard for their much speaking. 8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.”

(Matthew 6:9-13) “After this manner therefore pray ye: Our Father which art in heaven,

¹Hallowed be thy name.

²Thy kingdom come.

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3. Thy will be done in earth, as [it is] in heaven.
4. Give us this day our daily bread. And
5. forgive us our debts, as we forgive our debtors. And
6. lead us not into temptation, but
7. deliver us from evil:

For thine is the kingdom, and the power, and the glory, for ever. Amen.”

One day the disciples were talking with the Lord Jesus and said, “*Teach us to pray as John taught his disciples to pray.*” Our Lord looked at the disciples and said; “*When you pray; say, our Father which art in Heaven, hallowed be Thy name; Thy Kingdom come Thy will be done.*” That is The Disciples’ Prayer.

In that prayer the Lord taught them to pray, “*Give us this day our daily bread.*” The Lord Jesus did not pray for daily bread. The Lord taught them to pray in that prayer, “*Forgive us our sins.*” The Lord Jesus had no sin. So, that is not The Lord’s Prayer. It is The Disciples’ Prayer.

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The Lord's Prayer is found in the 17th chapter of John's Gospel. In these 26 verses we have the high priestly prayer of Christ our Great High Priest, as He was about to enter into the Holy of Holies in Heaven with His own blood, to obtain eternal redemption for His people.

Our blessed Savior left us the full text of this prayer. He prayed frequently while He was here on the earth in our flesh. This, as far as I know, is the only prayer of our Lord that is recorded in its entirety. This is Christ our God-man Mediator, our Great High Priest, praying to the Heavenly Father on our behalf, interceding for us. **He left us the full text of this prayer as an example of His intercession which even now He carries on for His people at the Father's right hand.**

The Scripture says that when the Lord Jesus Christ died on the cross and was buried and raised again that He ascended to Heaven and is seated at the right hand

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of the Father to intercede for us. There He prays or makes intercession for His people.

This prayer is the prayer of our High Priest, our Mediator, which He is praying for us at this moment. He makes intercession for us in heaven.

(Romans 8:34) “Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.”

In **Hebrews 7:25**, it says, “*He is able to save them to the uttermost that come to God by Him; seeing He ever liveth to make intercession for them.*” So, this is the prayer of the Great High Priest, the one Mediator between God and men. The Scripture says, “*There is one God and one Mediator,*” one who prays for us and only one. That is our Lord Jesus Christ. This is His effectual prayer of intercession.

It is the Lord Jesus Himself who is praying here. The fact that He prayed, prayed often, and prayed

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earnestly, ought to encourage us to pray (Hebrews 4:14-16).

(Hebrews 4:14-16) “Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast [our] profession. 15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as [we are, yet] without sin. 16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.”

Prayer doesn't change God or change the will of God. It finds the will of God. Prayer not only finds the will of God, it bows us to the will of God. Prayer rejoices in the will of God and changes us, causing us to know and to follow the will of God. If our Master prayed, His servants certainly ought to pray.

THREE STATEMENTS

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In **John 16:28** the Lord Jesus summed up His life and ministry, His person and work, in three plain and simple statements. Look at them with me.

1. **“I came forth from the Father.”**

Who is this man, who declares that He came forth from God the Father? That declaration certainly indicates at least these two things about who He is.

- **If He came forth from the Father, He must have been with the Father and in the Father** (John 1:1, 18).

(John 1:1) “In the beginning was the Word, and the Word was with God, and the Word was God.”

(John 1:18) “No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.”

- **If He came forth from the Father, He must have been sent by the Father for a specific purpose,**

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to accomplish a specific work (Matthew 1:21; Hebrews 10:5-10).

(Matthew 1:21) “And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.”

(Hebrews 10:5-14V) “Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: 6 In burnt offerings and [sacrifices] for sin thou hast had no pleasure.”

“7 ¶ Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. 8 Above when he said, Sacrifice and offering and burnt offerings and [offering] for sin thou wouldest not, neither hadst pleasure [therein]; which are offered by the law; 9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. 10 By the which will we are sanctified through the offering of the body of Jesus Christ once [for all]. 11 And every priest standeth daily

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ministering and offering oftentimes the same sacrifices, which can never take away sins: 12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; 13 From henceforth expecting till his enemies be made his footstool. 14 For by one offering he hath perfected for ever them that are sanctified.”

2. “**I am come into the world.**” — He is not of this world, but came into this world.

How did He come into this world? He came through the womb of a virgin, by supernatural, Divine intervention. The Son of God came into this world by incarnation, conceived in the womb of the virgin and brought forth into the world by the power of God the Holy Spirit. The eternal God assumed into union with Himself our nature. God came into the world as a man (Philippians 2:5-7).

Why did He come into this world? He came here to redeem and save His people, to put away our sins, to justify and sanctify us by His own life's blood, which

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He poured out to God as a sin-atonement sacrifice for us (Galatians 4:4-6).

(Galatians 4:4-6) “But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, 5 To redeem them that were under the law, that we might receive the adoption of sons. 6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.”

What did He do while He was in this world? He did what He came to do. He brought in everlasting righteousness for us by His obedience to the Father (Romans 5:19) and satisfied the law and justice of God for our sins by His death as our Substitute (Romans 3:24-26). The Lord Jesus Christ effectually redeemed His people from their sins and delivered us from the curse of God's holy law (Galatians 3:13).

3. **“Again, I leave the world and go to the Father.”**

He must have completed what He came here to do. Otherwise, He would not have left. If upon His

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leaving the world He went to the Father, from whom He was sent, it is evident that the work He was sent here to do was finished and that the Father approved of and accepted Him, His work, and His people (Hebrews 10:11-14).

(Hebrews 10:10-14) “By the which will we are sanctified through the offering of the body of Jesus Christ once [for all]. 11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: 12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; 13 From henceforth expecting till his enemies be made his footstool. 14 For by one offering he hath perfected for ever them that are sanctified.”

The apostle Paul began his Epistle to the Hebrews with these same three facts, facts that define the person and work of our Lord Jesus Christ. — “*God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he*

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hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high” (Hebrews 1:1-3)

Perhaps the best commentary on who Christ is, what He did, why He did it, and where He is now is to be found here in John 17, in His high priestly prayer, that great prayer which He made to God the Father for us just before He went forth to the cross to accomplish our redemption.

Proposition: The Lord Jesus Christ, the Son of God, is our sin-atoning Sacrifice and Substitute, by whom our redemption has been accomplished. — He is our great High Priest who makes intercession to the Father for those people He has redeemed. — And He is our almighty Savior, by whom grace is conveyed to us, and by whom we shall be carried into the very glory of heaven itself.

FOUR REQUESTS

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In this seventeenth chapter of John our great High Priest makes four mighty requests, requests which the Father cannot deny. Not one of these requests can be denied because they are made upon the basis of Christ's finished work. Really, these four requests are more than requests. They are the claims of Christ, our sovereign Redeemer, claims made by Him when He had finished the work the Father gave Him to do. I want us to look at these four great requests together. They will teach us much about the person and work of our Lord Jesus Christ.

GLORIFY ME

His first request is this: — “And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was” (v.5).

That is the request that He makes as our mighty Mediator and Substitute. This is not just an ambition for personal exaltation. It is a prayer for power and dominion as a Man for the salvation of chosen men. And the basis of the request is His

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fulfillment of all the stipulations of the covenant of grace by him as specified in verses 1-4.

Verse 1 — “*These words spake Jesus* (the words spoken to His disciples in the preceding chapters), *and lifted up His eyes to heaven, and said, Father, the hour is come* (the hour He so often spoke of, the hour for which the world was made, the hour for which He came into the world); *glorify Thy Son, that Thy Son also may glorify Thee.*” — As the Son of God He needed no glory to be given to Him; but He is here praying as our Mediator, as a Man. He is here praying that God the Father would uphold and sustain Him in the work He was about to accomplish upon the tree, that He might thereby glorify His every attribute.

Verse 2 — “*As Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him.*” — The Father has given the Son, as our Mediator and Savior, all authority, dominion, and power over all flesh (John 3:35; Matthew 28:18). This total, sovereign dominion, power, and authority belongs to him by...

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- Creation.
- Decree.
- Purchase.

He is the appointed and rightful Administrator of the Father's will, purpose, and Kingdom.

Our Lord Jesus Christ holds and exercises this absolute power so that He may “give eternal life to as many as Thou hast given Him” (John 6:37-39).

NOTE: This is a very important phrase. Our Lord refers to His people by this same phrase six times in this prayer (vv. 2, 6, 9, 12, 24).

Verse 3 — *“And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent.”* — **Eternal life is knowing God in Christ.** — Eternal life is not a religious experience. Eternal life is not a moral or religious reformation of conduct. Eternal life is spiritual life. It is life given to dead sinners by God the Holy Spirit in sovereign regeneration. **Eternal life is not knowing that there is a God, but knowing God.** It is having God revealed in you and to you by His Spirit. It is

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understanding who God is by personal acquaintance (John 14:6-9; 1 John 5:20).

(John 14:6-9) “Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. (7) If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. (8) Philip saith unto him, Lord, show us the Father, and it sufficeth us. (9) Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then*, Show us the Father?”

(1 John 5:20) “And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life.”

Verse 4 — “*I have glorified Thee on the earth: I have finished the work which Thou gavest Me to do.*”
— **No one but the Lord Jesus Christ could ever**

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make this claim. — Here is a man who literally loved, obeyed, and honored the eternal God all the days of His life. In His life and in His death, our Savior glorified God's law, God's will, God's justice, and God's grace. He did it for us, that God might be both just and the Justifier of His people (Romans 3:24-26).

When our Lord says, "I have finished the work which thou gavest me to do," I have no doubt that he is referring to three things.

1. The righteousness He brought in, established, and finished for His people (Jeremiah 23:6).
2. The redemption He was about to accomplish and finish at Calvary (John 19:30).
3. The kingdom He shall at last finish when He has given eternal life to all that the Father gave to Him from eternity (1 Corinthians 15:24-28; Hebrews 2:13).

“Behold I and the children which God hath given me.” (Hebrews 2:13)

(1 Corinthians 15:24-28) “Then [cometh] the

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end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. 25 For he must reign, till he hath put all enemies under his feet. 26 The last enemy [that] shall be destroyed [is] death. 27 For he hath put all things under his feet. But when he saith all things are put under [him, it is] manifest that he is excepted, which did put all things under him. 28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.”

It is upon the basis of this finished work that our Savior prays, “*And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was*” (v. 5).

KEEP MY PEOPLE

Second, in verses 6-19 our Savior makes this great request for His people: — “**“And now I am no more in the world, but these are in the world, and I come**

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to Thee. Holy Father, keep through Thine own name those whom Thou hast given Me, that they may be one, as We are" (v. 11). — His prayer is this: Father, preserve and keep My believing people. Now notice how the Son of God describes His believing people. Here are twelve (12) things which are true of all God's people in this world.

1. Believers are men and women to whom God almighty has been made known.

Verse 6 — *"I have manifested Thy name unto the men which Thou gavest Me out of the world: Thine they were, and Thou gavest them Me; and they have kept Thy word."* — God's name is His character, His attributes. His name is who He is. It is written, — *"Whosoever shall call upon the name of the Lord shall be saved."* That simply means, whosoever shall believe God, worship God, trust God, as He has manifested and revealed Himself in Christ shall be saved. **His name is...**

- Jehovah-Jireh (Genesis 22:13-14 *"The LORD will Provide"*).

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- Jehovah-Rapha (Exodus 15:16 “*The LORD that Healeth Thee*”).
- Jehovah-Nissi (Exodus 17:8-15 “*The LORD our Banner.*”)
- Jehovah-Mkadesh (Exodus 31:13 “*The LORD that Sanctifieth Thee*”)
- Jehovah-Shalom (Judges 6:24 “*The LORD our Peace*”).
- Jehovah-Ra-ah (Psalm 23:1 “*The LORD is my Shepherd*”).
- Jehovah-Tsidkenu (Jeremiah 23:6 “*The LORD our Righteousness*”).
- Jehovah-Shammah (Ezekiel 48:35 “*The LORD is There*”).

2 Believers know that the man Jesus of Nazareth is the Christ, the Son of the living God.

Verse 7 — “*Now they have known that all things whatsoever Thou hast given Me are of Thee.*” — We recognize that the Father and the Son are one. We know that everything Christ did and said, and everything He shall yet do, is of God the Father. This

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is the confidence we must have. It is the confidence we do have (2 Corinthians 5:19-21; Acts 17:30-31).

(2 Corinthians 5:19-21) “To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. (20) Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ’s stead, be ye reconciled to God. (21) For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.”

(Acts 17:30-31) “And the times of this ignorance God winked at; but now commandeth all men every where to repent: (31) Because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead.”

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3. Believers are people who receive the Word of God and, receiving the Word of God, know who Jesus Christ is, the Sent One of God in whom is all our hope and all our salvation.

Verse 8 — “*For I have given unto them the words which Thou gavest me; and they have received them, and have known surely that I came out from Thee, and they have believed that Thou didst send Me.*”

4. Believers are sinners chosen by God the Father in eternity and given to Christ in effectual grace as the special objects of His mercy, love, and grace.

Verse 9 — “*I pray for them: I pray not for the world, but for them which Thou hast given Me; for they are Thine.*” — Everything Christ has done, is doing, and shall hereafter do is for His people.

5. Believers are those men and women in whom the Lord Jesus Christ is glorified.

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Verse 10 — *“And all Mine are Thine, and Thine are Mine; and I am glorified in them.”* — **Christ is glorified by...**

- His operations of grace for us and in us.
- our faith in Him.
- our obedience to Him.
- our final, consummate salvation and everlasting glory by Him (Ephesians 1:6, 12, 14; 2:7; Revelation 5:9-13).

6. **Believers are kept in life, grace, and faith in Christ.**

Verses 11-12 — *“And now I am no more in the world, but these are in the world, and I come to Thee. Holy Father, keep through Thine own name those whom Thou hast given Me, that they may be one, as we are. While I was with them in the world, I kept them in Thy name: those that Thou gavest me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled.”*

Look at this. God's saints are here described as a people...

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- In the world, in hostile enemy territory.
- Kept by God's grace and power.
- United as one body in Christ (Ephesians 4:4-6).

7. Believers are those who shall have Christ's joy fulfilled in themselves.

Verse 13 — *“And now come I to Thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.”*

- **The Joy of His Grace** (1 John 1:3-4).

(1 John 1:1-4) “That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; 2 (For the life was manifested, and we have seen [it], and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) 3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship

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[is] with the Father, and with his Son Jesus Christ. 4 And these things write we unto you, that your joy may be full.”

- **The Joy of His Salvation** (John 16:20; Hebrews 12:1-2). — “*Your sorrow shall be turned into joy!*”

8. **Believers are, because of their faith, the objects of the world's hatred.**

Verse 14 — “*I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.*” — The Gospel we believe, the Savior we serve, the God we worship is despised by this world.

9. **Believers are left in this world to preach the Gospel amid much evil and under the relentless assault of the evil one.**

Verse 15 — “*I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil.*” — Let nothing hinder faithful

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obedience to Christ. Our God will keep us from evil and from the evil one!

10. **Believers are sinners who have been sanctified (set apart and distinguished from the world) by the Word and truth of God.**

Verses 16-17 — *“They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth.”*

11. **Every believer, every child of God is sent into this world as the servant of God almighty, to do His will, glorify His name, and serve the interests of His Kingdom.**

Verse 18 — *“As thou hast sent me into the world, even so have I also sent them into the world.”*

12. **You and I, God's elect, sinners who trust the Lord Jesus Christ, are the special objects of all that the Lord Jesus Christ came to do.**

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Verse 19 — “*And for their sakes I sanctify myself, that they also might be sanctified through the truth.*”

— The Son of God set himself apart to be a sin offering that we might be sanctified by hearing and believing the Gospel. **Our sanctification is threefold.** We are sanctified by God...

- The Father in Election (Jude 1).
- The Son in Redemption (1 Corinthians 1:2; Hebrews 10:10).
- The Spirit in Regeneration (1 Peter 1:2; 2 Thessalonians 2:13).
- Through the Instrumentality of the Word.

SAVE MY REDEEMED

Third, in verse 20-23, our Savior turned His attention specifically to us, His people who were yet to be saved. His prayer is this: **Father, save My redeemed ones.** Read these verses, and see if that is not what you get out of them.

(John 17:20-23) “Neither pray I for these alone, but for them also which shall believe on me through their word; 21 That they all may be one;

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as thou, Father, [art] in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. 22 And the glory which thou gavest me I have given them; that they may be one, even as we are one: 23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.”

GIVE ME MY REWARD

Then, in verses 24-26, the Lord Jesus prays, **Father, give Me the reward of My labor.**

(John 17:24-26) “Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. 25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. 26 And I have declared unto them thy name, and will declare [it]: that the love wherewith

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thou hast loved me may be in them, and I in them.”

APPLICATION

Soon, our Savior's prayer shall be fully answered. He will have all His people with Him in glory; and we shall have His joy fulfilled in us. In that great, blessed, glorious day, our sorrow shall be turned into joy; and our joy shall be full! — Revelation 21:3-7

(Revelation 21:3-7) “And I heard a great voice out of heaven saying, Behold, the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God. (4) And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. (5) And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. (6) And he said unto me, It is done. I am Alpha and Omega, the

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beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. (7) He that overcometh shall inherit all things; and I will be his God, and he shall be my son.”

Amen.