

Jesus Prays For the Church John 17:6-19

INTRO: In verses 1-5 of this great chapter, this sanctum sanctorum of the Gospels, this holy ground, this High Priestly prayer. We have Jesus praying that He might be glorified to the glory of the Father (vs 1)

Now as we look at verses 6-19, we see Jesus praying for the disciples then alive with particular attention to the early church. Jesus does not pray that they be taken out of the world, but that they be kept as they preach the Gospel and minister in the world (Vss 15-18).

1. VSS 6-8, JESUS PRAYS FOR THOSE GIVEN TO HIM BY THE FATHER

1. Vs 6, During the earthly ministry of Jesus, He “manifested” or revealed God’s name to them. “Name” is used in a special way in the Old Testament and special meaning is what is in view here. “Name” goes beyond what a person is called to the character of the person as far as it can be known. Those who know who God is, not just that His name is God, will trust in Him. Jesus came to reveal to men who God truly is (Psa 9:10).
 1. To reveal the Father’s “name” is to reveal the Father Himself. Jesus is the revelation of the character of the Father.
 1. When Jesus wept at the tomb of Lazarus and over Jerusalem, He showed Godly love and compassion (John 11:35).
 2. When Jesus made water into wine and later fed the five thousand, He showed Godly omnipotence.
 3. When Jesus said to Nathanael that He had seen him under the fig tree and that He knew his heart, Jesus showed Godly omniscience.
 4. When Jesus slept as the storm raged on the Sea of Galilee, He showed the peace of God, peace that passes understanding..
 2. The Bible plainly teaches that the Lord Jesus was given certain people by the Father: “thine they were, and thou gavest them me....”
 1. Ryle says: “Believers are ‘given’ to Christ by the Father, according to an everlasting covenant made and sealed, long before they were born; and taken out from the world, by the calling of the Spirit, in due time. They are the Father’s peculiar property, as well as the property of the Son. They were ‘of the world,’ and no wise better than others” (201).
 2. Believers are the Father’s gift to the Son (6:37, 39).
 3. “They have kept thy word.” This means to give attention to it and believe it.
2. Vs 7, They “know” that the mission of Jesus is a divine one.
 1. A right knowledge of the Father is the great truth Jesus came to give.
 2. The disciples acknowledge that the words and works of Jesus are the provision of the Father. In the words of Jesus, we hear God. In His deeds, we see God in action.
3. Vs 8, Jesus had given to His disciples the words or doctrinal truths which His Father had given Him to proclaim.

1. They “received” the words. “Received” is the Greek word *lambano* meaning, “to take with the hand, to lay hold of, to claim.”
 1. They laid claim to the words given by Jesus.
 2. “Believe,” Greek *pisteuo*, “Be committed unto, to be a believer.”
 2. They believed Jesus came from God and received Him as God the Son (Jn 1:12; Ac 2:41).
2. VSS 9-10, THE PRAYER OF JESUS IS A PARTICULAR PRAYER
1. Vs 9, The prayer of John 17 is a particular prayer, by this we mean that the prayer concerns only His people, the chosen ones, the given ones (II Tim 1:9; Eph 1:4). He intercedes for us (Rm 8:34).
 1. It is for the sheep that He lays down His life (10:11, 14).
 2. He prayed for his disciples alive then and for those who would believe later (vss 20, 21).
 2. Vs 10, This verse tells us that God the Father and God the Son are one in essence (10:30).
 1. All who believe and all who will believe belong to the Father and the Son.
 2. “I am glorified in them.”
 1. He speaks as if He had already died, been buried, and risen again.
 2. The lives of the redeemed bring glory to God. Those drawn out of darkness into light, from death to life reflect His saving power (John 5:24-25; Col 1:9-14).
 3. The saved are trophies of grace that glorify the Son (Eph 1:11-12).
3. VSS 11-15, JESUS PRAYS FOR HIS DISCIPLES TO BE KEPT FROM EVIL
1. Vs 11, Jesus speaks as if the cross is past, that is how certain Calvary is.
 1. “Keep” is the Greek word *tereo* meaning, “to take care of, to watch, to stand guard over.” Think of it! We are kept by divine surveillance.
 2. “That they may be one.” This is not a cry for a one world church; but in particular, Jesus prayed for that early church, that little flock (Lk 12:32). Unity is not uniformity.
 1. He prayed for unity in diversity. Note the diversity: James and John were called the Sons of Thunder; Matthew was a tax collector; Peter was a fisherman who had a hard time keeping his mouth shut. God uses different kinds of temperaments.
 2. What Jesus wanted for these disciples was unity in love. Different in their gifts, but unified in love.
 2. Vs 12, While Jesus was with the disciples, He fulfilled the office of Good Shepherd by His teaching and preaching. He kept the flock together; He guarded them.
 1. The loss of Judas does not show failure; it proves the inerrancy of scripture, the fulfillment of God’s eternal plan.
 2. Judas is called the Son of Perdition, the utterly lost one.
 3. Judas did not fall from grace; He never had it. This is a solemn warning to professors of religion, even office holders (Mt 7:21-23).
 3. Vs 13, Jesus knows that His hour has come, the hour of the death, burial, and

resurrection.

1. While still on earth, Jesus makes a request that His disciples be filled with the joy, filled to the brim.
2. The joy that Jesus spoke of would be fully realized when the Comforter came. This joy is for all believers.
 1. It is the joy of salvation– the joy that comes in believing, joy from the word.
 2. It is the joy of realizing the bounties of His grace.
 3. The joy of knowing our sins are forgiven.
 4. The joy of reconciliation.
 5. The joy of having God as our Father and Jesus as Lord and Friend.
 6. It is the joy of having the Holy Spirit within.
 7. The joy of heaven as home.
 8. It is “joy unspeakable and full of glory.”
4. Vs 14, What a wonderful gift to be given, the word of God, the message from the Father.
 1. The world hates those who love the Words of God.
 2. We are in the world, but not of the world. Our actions ought to indicate that we belong to Christ.
5. Vs 15, Jesus did not ask the Father to take them out of the world. God had a plan for them, and He has a plan, a mission, for us. We are to be the salt of the world. Our job is to make the world aware of God and His Son.
 1. Jesus prayed that they would be kept from evil. This means to be kept from the Devil and his influences.
 2. In the hour of temptation, the power of God is available (I Cor 10:13; II Cor 10:4-5).
4. VSS 16-19, JESUS PRAYS FOR THE SANCTIFICATION OF HIS DISCIPLES
 1. Vs 16, The thought of verse 14 is brought to us again.
 1. Believers belong to God the Father and God the Son (vs 10).
 2. We do not belong to this world; we belong to the one who bought us (I Cor 6:18-20).
 2. Vs 17, “Sanctify” is the Greek word *hagiazō* which means, “to separate from profane things and dedicate to God, to purify.”
 1. Set apart for the Master’s use; not the Devil’s use..
 2. Sanctified by the truth, to be useful to God.
 3. Vs 18, Jesus was sent from the Father with a message. We are sent from the Son with that message (vss 20-21). We have the Gospel message (Rm 1:16).
 4. Vs 19, Jesus gave Himself to the will of God (Heb 10:9-10).
 1. “Sanctify” here means consecration or dedication.
 2. The death of Jesus sets the believer apart to God (Gal 6:14).

CONCLUSION: As His disciples today, let us separate ourselves from the world and glorify our Savior.