

Whosoever Will 8-16-26

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Good morning. Today we're going to be looking at John chapter 17. We're going to be looking at Jesus' high priestly prayer, one of two of the greatest prayers in the Bible, the model prayer and then this one. And, of course, so many people refer to the model prayer as the Lord's Prayer, where in reality, this prayer that he prays here in John chapter 17 is really the Lord's Prayer. He's pouring out his heart to his heavenly Father. The other prayer is His model prayer, how we should pray. We'll look a little bit about the comparisons and the differences between these two at the end. One writer has called this chapter "the holy of holies" of the gospel. It's really us eavesdropping on a private conversation between the Father and the Son. In the other gospel writers, They focus a lot on the details of this last evening that Jesus had with his disciples, but John always focuses on.

The Son of God and His relationship with the Father more so than just the physical details of where they went, what they did, what they ate. In this chapter, John is going to talk to them about three things that Jesus said on that night. He's going to pray in specific for Himself, preparing Himself for the ordeal of the next twenty four hours. He's going to be praying for these disciples, for their security, for their joy, for their unity. In the difficult days that are lying ahead for them, and last he's going to talk about his church. He's going to talk about us, his descendants many years later. What he has done and what he is doing in through and for his church, the bride of Christ. So the first prayer of course is for himself, and we've already talked about that in the first hour. We've seen how Jesus says that his hour has come. The time is here to complete this plan of salvation. It is reaching its climax. He has.

Prayed for the restoration of his former glory that he left aside when he went to heaven. He has concluded his seven great "I am" statements, each one of them manifesting an aspect of his former glory, of the glory that God has given to him. Next, He has prayed for his disciples ;. He's asked God to do three things for them : to protect them, to sanctify them, and to keep them. He picks up in verse eleven again with more. Words about these disciples to God, He says, "I am no longer going to be in the world, and yet they themselves are in the world. And I am coming to You, Holy Father. Protect them in Your name, The name which You have given Me so that we may be one just so that they may be one just as We are one." In this prayer, Jesus is actually speaking of the cross.

As if it has already occurred, and that's always the way it is in the Bible with the things of God. God has ordained it in God's eyes, it has already happened. It is a firm fact. Nothing is going to change and the crucifixion will occur, just as He had planned it long before time began. So, He says, you know, now I'm no longer going to be with these boys on a daily basis. They have a dim knowledge that I'm going away, but they have no idea what it means for them. They have no idea what the future holds for them. He says Please protect them. The world is an even evil place. They are so immature.

There's so much left for them to learn, just protect them. And then he says, make them one, give them unity, let them be of one mind. Don't let them be divided, Don't let them always be jockeying for position, arguing over who is going to be the greatest. Did God actually answer that prayer?

Acts chapter one verse fourteen says that he actually did. Doctor Luke wrote this: All of these, all these the disciples were continually devoting themselves with one mind to prayer. Even as early as just a few days after the crucifixion when they gathered in the upper room, They are already of one mind, and they are already praying about what the future is going to hold. Verse fifteen, he says, I am not asking you to take them out of the world. But to keep them away from the evil one, from Satan. They are not of the world, just as I am not of the world. Sanctify them in the truth. Your word is truth. Jesus is still pouring out his heart to the Father. He says, keep the boys, keep them. They are going to be out in the world. The world is going to do everything that it can to destroy them, to hurt them, to disillusion them, to discourage them. Don't let Satan distract them. Don't let Satan discourage them.

Next, he says to sanctify them. The idea is to set them apart for service. He says, "My job is completed. I have come. I am about to die on the cross." The plan of salvation will be firm; it will be sealed, but he said their work is not done yet. They've got a lot yet left to be done. They are saved, but they are not sinless. Don't let sin creep into their lives. ; don't let sin ruin their testimony. ; don't let it be tarnished on their reputation," he says And let them complete their jobs. Paul talked about running the race with endurance. He says, " L et them complete the job ;. Let them have the strength to finish what you have already begun in them." Verse twelve, he says, "While I was with them, I was keeping them in your name which you have given me, And I guarded them ;, not one of them perished, except the son of damnation—the son of destruction—so that the scripture should be fulfilled."

But now I am coming to you, and these things I speak in the world, so that they may have My joy made full in themselves. I have given them Your word, and the world has hated them because they are not of the world, just as I am not of the world. He says that was my job when I was here. I kept them safe. I kept them unified. I kept them one in the Spirit. And he said, "We only lost one of them, and frankly, you and I both knew this was going to happen. It had to happen. It had to be a fulfilled prophecy that one would be the betrayer." He says, "But I can't hold their hands anymore on a daily basis. I am coming home to you and leaving them alone here in the world." He says, "I have given them your word. I have filled them with your word, ", and he said, not just my word alone, but he said, it's the word that you gave to me for them. He says.

The world will hate them because of these very words, because they are my words, they are your words. He says the world hated me when I spoke them ;, they can expect no difference. He says, but at the same time give them joy. And, he says it's the kind of joy that only you can provide ; only you can give them that deep down, heartfelt joy. And he says notice what he says here about Judas I scari ot : He says I kept them all except. and the word means "but." Can also mean excluded. So, It's the same verse that the Bible sometimes uses to indicate a loss of salvation of someone who was never

saved, someone that never intended to be saved. And that seems to be the story here with Judas. But Jesus is saying about Judas that he was excluded from the beginning. He was never one of us. He was never saved. He never intended to be saved.

That he had no salvation to lose because he never had it. Verse eighteen, he says, "Just as you sent me into the world, I also sent them into the world. And for their sakes I sanctify myself so that they themselves also may be sanctified in truth." He said, "You gave me a task. You sent me here to do something and I have done it. I have sanctified myself." He said, "I have completely been set apart for your work." No distractions, no detours, no turning aside. I have done the task that you gave me to do. He says, "Now you sent me; I have done my task. Now I am sending them and they have a task to do." And I am praying that you will see them through to the end in this task, ; that you will give them great joy and great ability to complete what they have been set aside to do. Many years ago, the hymnist John Peterson.

Wrote about these verses and said, "This so send I you to labor unrewarded, to serve unpaid, unloved, unsought, unknown. To bear rebuke, to suffer scorn and scoffing. So send I you to toil for me alone." And so that's his prayer for these boys. Next he prays for the church us today the body of believers first twenty I am not asking on the behalf of these alone, but also for those who believe in me through the word, that they may all be one, just as you Father are in me and I in you, that they may also be in us. So that the world may believe that you sent me. Those who believe in me. The King James verse here says uh The King James Version says shall believe.

Jesus is looking down through the lens of time, the lens of the ages, uh talking about the believers that were going to be saved in the future. That this prayer was not just for his disciples, for those believers in the first century, But it was going to carry on into the future for those that would still believe even down today. So, he's actually praying for us uh in the future, right down today. And then those that will come after us that will continue to believe. He says I prayed that they would all be one. There are two words that we throw around a lot. One is union, and one is uniformity. They are two different things. Union is if you tie two cats together by their tail and throw them over a clothesline, you have union, but you have no unity. There's also uniformity. You dress alike, you look alike, you talk alike.

The idea here is one big world church. We're all going to heaven just by slightly different paths. So he says, I pray that they will all be one, that they will have unity, they will be one in purpose, one in planning, one in carrying it out. God doesn't desire union or uniformity for his church. He doesn't want us tied together by our tails, but clawing at each other. And he doesn't want us all to be little robots, all just alike. What he is saying is spiritual oneness based on the Trinity, modeled after the harmony between you and me and the Holy Spirit. That it will be a powerful visible witness to a lost and dying world. It will involve things like obedience to God's word, obedience to God's will, being unified in purpose, being unified in desire, going forward with a single purpose in leading the world to Christ. Verse 22: "The glory which you have given me"

I also have given to them so that they may be one, just as we are one. So Jesus says, "I have given them My glory," and the idea is that He's going to give us His glory too. But how can He do that? How can we have a piece of His glory? Well, the answer is the coming of the Holy Spirit. The Father, the Son, and the Spirit are one. So to have a piece of any one of them is to have all three of them. So the Holy Spirit is our down payment on heaven. ;. It is our conscience ;. It's that little. Nagging voice when we have said something, done something that we should not, something that has grieved another person, something that's grieved God. That's our heavenly conscience. That's our Holy Spirit within us. The believer doesn't have that. They feel no guilt when they do something wrong. It is just not in their DNA. But he says here, I will share my glory with them, and that glory is going to be in the form of the Holy, Spirit, verse 23 I and them.

And you and me, that they may be made, that they may be perfected in unity. So that the world may know that you sent me, that you loved me, just as you love them just as you loved me. Father, I desire that they also whom You have given Me be with Me, where I am so that they may see My glory, which You have given Me for You have loved Me before the foundation of the world. You have loved Me basically Forever, The first thing he says about here is that they may be perfected, not sinless perfection, but maturity. That they will grow in their Christian lives. They are so immature now; there is so much more for them to learn. But that they will grow together, that they will grow in love for one another. We talked a couple of weeks ago about not being Christian cannibals, not biting and sniping at each other.

That's not a good, that's not a good witness to the world that we are Christian cannibals. So he says, don't let them be like that. Let them love one another truly and deeply. He says they should be perfected, that the world may know. Basically let others see Jesus in me is what he's praying for them. Let them see something in me that is lacking in their lives. Let them see something in me that would make them want what I have, he said um By our love, let them know that we are Christians. He says, "Be with me." He had talked to them in chapter fourteen about, "I am going to prepare a place for you." And what Jesus' prayer is here is Lord give them endurance, Give them strength to see them right on out until the day that they come to be in this place that I have prepared for them. He says they can't come right now. I am going away. I am coming to you.

But one day, you and I will walk them through the valley of the shadow of death, and together we'll bring them home. And just keep them until that day, he says. My glory, he says. I have talked to them so much about my glory, they can't understand it. I left it behind in heaven. Peter James and John got a glimpse of it on the Mount of Transfiguration, but he says it is something they cannot conceive. But one day off in the future they are going to see it. And kind of expanding on this thought, John wrote in First John 4:14, "As He is, so also we are in this world." John doesn't say "ought" here. He says, "As He is, so also are we in this world." It's not ought, not will be but already are.

Do you get up every morning feeling as holy and as pure as Jesus? No, we don't. We all have impure thoughts. We all sometimes hate our neighbor. We

sometimes do things that we know grieves God, but the intent is here that's not how He made us. We were not designed to be like this. Sometimes, we let the world creep in, and we do these things that we know disappoint God, so He says here.

How they are, it is the way that they are now made. They are my children, But you also have to read the entire passage for it to make sense in First John four. The first part of First John four actually is dealing with the day of judgment. Charles Spurgeon writing about the passage in First John said this: He said, "I live in fear for years that when after all these years I find out." That I really wasn't saved, or that my service wasn't worthy of any reward. He said, "You know, I didn't care for my neighbor as I should have. I didn't love others as Jesus would have loved them." And he said, "One day God whispered to me, 'Read that verse again. Read it in its context.'" He said, "What I am talking about is the judgment seat of Christ. That one day you are going to stand before Me." But he said because.

You have trusted my son as your savior. You are like him. I see your life through his shed blood. All of your inadequacies, all of your sins are covered by his sinless joy. And on that day, I will say to you, "Enter into my joy, enter into my eternal peace, my presence and my delight because you are like me." That's how I designed you when you became. My child, Harry Ironside says that sometimes we tend to make things a lot more difficult than they can be. He says that the Holy Spirit uses sometimes the simplest of words to make very profound truths. He said this little phrase, "As he is, so are we in the world." He says it's only nine words; they're all monosyllables; it's only twenty-three letters.

But if we will grasp those few words, that they will bring us boundless, endless peace and joy, knowing that we are made like Him. Verse twenty five: "Righteous Father, Although the world has not known You yet, I have known You, and these have known that You sent Me." The time is at hand; it's time to wrap up the prayer. His quiet time alone with His Father. He Says righteous Father. It's a term of endearment. It's like we're saying, Daddy. He says this to God. He says, You are righteous, the world is not. He says, You are flawless, your justice is good and true. You are morally perfect, you are faithful. And he says the world has not known you. The world could have known you, but the world did not want to know you. The world did not know me. The world did not want to know me. But. We knew that all along.

Not everybody's going to be saved. There is always going to be those people that will reject our message. These talking about the remaining eleven disciples, he says, "My spirit's going to indwell them very soon. It's going to enable them. It's going to give them the ability to love as they never imagined that they could. They're going to be able to do things for a lost and dying world that they could have only dreamed about before." Now he says, "I have shown." Your love to them and to you by dying on the cross. And God has showed His love for me by raising me from the dead. I died on the cross in obedience to you, and as a reward, you will raise me from the dead. Verse twenty six, : I have made your name known to them and will make it known so that the love, which You loved Me may be in them and I in them. Will make it.

No, again, he's talking about this coming of the Holy Spirit. They will know the Father. They will know His love. They will recognize His glory in ways they never dreamed possible. So, in closing, Jesus is giving these frightened disciples three gifts three tenses of gifts actually past, present and future. In the past, He has given them the gift of salvation, the gift of eternal life that was in verse two. The present sanctification, setting them aside for a service. I have given them a word to share and a mission to do. That's verse fourteen. And then lastly, Future glorification : I have given them your glory, and one day they will inherit it in heaven. And that's verse twenty two. Every Christian has a moment where we doubt, probably even more than one moment that we doubt our salvation.

Even in this high priestly prayer, Jesus says there are evidences of security. There are evidences that you may know that you and I are one. And he talks about five evidences of eternal security here. First of all, he says the believers are the Father's gift to the Son, and God never takes his gifts back. It is his love gift to the Son, all of these believers. The second thing is Christ's Finished work. If a believer could lose their salvation, then Christ didn't finish His work on the cross. Some believe that if you could lose your salvation, Jesus would have to go back and die on the cross each time that somebody lost their salvation, and we know that cannot happen. The third thing is that Christ is able to keep His own while on earth ; He was able to keep them in that day, and now that He is in heaven, He can keep us.

In heaven, from his heavenly throne. So he is the same yesterday, today, and forever. As he kept the disciples on earth during his earthly ministry, so today from heaven he is keeping us safe also. Verse four: Christ knows that we'll all finally be in heaven together. We sang it just a week or two ago. : " When, we all get to heaven." Then we will have the glory of God. And the last thing is that Christ prayed that they might be in heaven. And the Father always answers His prayers, the Son's prayers. And so when Jesus prayed, "Take them to heaven when their time comes," He will honor that request. So five reassurances here that God will never let us down. God will never let us lose our salvation. I said at the beginning that we were going to look a little bit about the model prayer and the high priestly prayer. The model prayer is really not the Lord's Prayer, The high priestly prayer in the Garden of Gethsemane, that quiet moment.

Before all the pandemonium breaks loose, that was Jesus' quiet time with His Father. That was the high priestly prayer. But they have so much in common. The elements that God gave to Jesus in the model. Prayer are also carried out in Jesus' prayer to His Father. He modeled his prayers after the model prayer. The model prayer begins with "Our Father." In the high priestly prayer, verse one said, "Our Father, the hour has come." Ours, Jesus' disciples, us all believers of all times. The time has come in the model prayer. He says, "Which art in heaven." Verse two of the high priestly prayer says, "He lifted up his eyes to heaven where his Father was." The model prayer says, "Hallowed be thy name. " Verse, one of the model prayer says that the Son may be glorified in you. Thy kingdom come. Verse twenty four of the high priestly prayer.

That they may be with me where I am in your kingdom. Thy will be done on earth as it is in heaven. Luke twenty two says, "Nevertheless, not my will but your will be done." Give us this day our daily bread. Verse nineteen says that they may be sanctified in the truth that their needs may be met. Forgive us our trespasses. Jesus was sinless; he didn't need to pray this one, he didn't need to ask for forgiveness; he had no sin. As we forgive those who trespass against us, in verse fourteen, he says the world has hated them because of your word. They would need no longer forgiveness from their tormentors. Lead us not into temptation but deliver us from evil. Again, Jesus could not be tempted; Jesus could not be led.

Into evil, but in verse fifteen of the high priestly prayer, he prayed for the disciples that God would keep them from the evil one, deliver them from evil. For thine is the kingdom and the power and the glory. Verse five of the high priestly prayer says, "My glory, your glory has been there ever since the beginning of time." And uh The model prayer concludes with "forever and ever." Verse twenty four says: That we may be together forever, forever in heaven with Him. In Matthew chapter six, verse nine, the beginning of the model prayer, Jesus said to them, "Pray in this way." But He never intended for it to be just simply mindless repetition. This was a format, an outline; it was a guide.

For prayer, but it was not meant to be prayed over and over. It was not given as a commandment like the ordinance of the Lord's Supper or the ordinance of baptism. We talked about unity and uniformity and union a few minutes ago, and our prayers should be the same way. They should be unique, they should be original to us. It should not be a common prayer that we just pray every day. All of us. Note that it's very brief, it's very simple, it's very comprehensive. In the model prayer there are only six petitions: three are directed towards God, three are directed towards our human needs. We must first pray in private before we pray long and loud in public. We need to be caught up on our private prayer lives before we pray in public. And, we had a preacher one time that chastised the deacons when he called upon them to pray.

That they would go on long and loud. That public prayer is not the time, first of all, to catch up on your private prayer life, all the things you have forgotten to pray for. But, it's also not the time to show how eloquent you can be and what big words you can use. So pray in private before you pray in public. It should be a family affair as Jesus is praying to his Father. Us His children should be praying to the Father. It's an act of great faith believing that He Here is when we pray. We are praying to someone we cannot see, we cannot touch, but nevertheless we have faith that our prayers are being heard and received. And it's not simply about getting answer. It's about being the kind of person that God can trust with answer. Knowing His will, you must be willing to do it. It is not a cafeteria line that God reveals to you. His will and you pick and choose which pieces of it, you will do. That.

When God gives us an answer, He is trusting us that we will take it and we will use it as He intended. That we must be willing to do what He reveals to us in prayer. Well, our America 250 this week: His name was Robert E. Lee. He

was the commander of the Confederate Army on Christmas Day of 1862. He wrote to his wife from Fredericksburg, Virginia: And he said this, “ My heart is filled with gratitude to Almighty God for His unspeakable mercies with which He has blessed us this day. And for those He has granted us from the beginning of life. And particularly, for those He has vouchsafed us during this past year. What should have become of us without His crowning help and protection?”

What should have become of us without his crowning help and protection? Don't you wonder that every day if he wasn't there for us, what would we do? Oh, if our people would only recognize it and cease from vain self-boasting and adulation, how strong would be my belief in final success and happiness for our country. For in him alone I trust. My trust And safety are in his hands. David wrote in Psalm one twenty one, and Psalm one twenty one was a pilgrim song. As the pilgrims ascended up the mountain to Jerusalem, they sang songs, and David wrote Psalm one twenty one as one of those ascension songs. And in it he says, “My help comes from the Lord,” who made.

Heaven and earth, David recognized that Robert E. Lee recognized that, and hopefully we recognize it today too: “That He is our strength, He is our hope. He who made heaven and earth, and He will see us through until the end.” Father, thank you for your day, your word. Thank you Lord that you teach us how to pray ; that we know You hear our prayers Lord. Sometimes they're selfish; sometimes they're not what they should be. But we know too Lord that the Holy Spirit works in and through You With us to hear our prayers, to make them acceptable to you. Guide us now with a good week, a productive week. Your name we pray. Amen.

JOHN CHAPTER SEVENTEEN JESUS' HIGH PRIESTLY PRAYER TAKE – A – Ways

A Prayer for Himself (Vss 1-8)
A Prayer for His Disciples (Vss 9-19)
A Prayer for His Church (Vss 20-26)

Romans 8:30 - Our future glorification is already as good as done in
God's eyes

John 17:22 – I have given them Your glory

Colossians 3:4 – We will be with Him and see His glory

Romans 8:18 – We will show forth His glory

We believers are God's love gift to His Son
The Father has given the Son authority over mankind
The Father has given each believer to the Son
The Son gives each believer the gift of salvation

Jesus repeatedly uses the word "glory" in this prayer
It is a word we translate as "doxology"
An extremely high honor, reverence and worship

His name was Robert E Lee = Commander of the Confederate
Army

On Christmas Day 1862 he wrote to his wife from
Fredericksburg, Virginia:

My heart is filled with gratitude to Almighty God for His
unspeakable mercies with which He has blessed us this day, for
those He has granted us from the beginning of life, and
particularly for those he has vouchsafed us during the past year.
What should have become of us without His crowning help and
protection? Oh, if our people would only recognize it and cease
from vain self-boasting and adulation, how strong would be my
belief in final success and happiness to our country. For in Him
alone I know is our trust and safety.

David wrote Psalm 121 for pilgrims to sing on their way to
Jerusalem

In verse 2 he wrote:

My help *comes* from the Lord, Who made heaven and earth

THE MODEL PRAYER – THE HIGH PRIESTLY PRAYER

Our Father

Vs 1 – Father, the hour has come

Ours = Jesus – disciples – us – all believers of all time

Which art in heaven

Vs 2 - Lifting His eyes to heaven

Hallowed by Thy name

Vs 1 - that the Son may glorify You

Thy Kingdom come

Vs 24 – that they may be with me where I am

Thy will be done - On earth as it is in heaven

Luke 22:42 – nevertheless, not My will but Thy will be done

Give us this day our daily bread

Vs 19 – that they may be sanctified in truth

And forgive us as trespasses

Jesus was sinless – He did not need this

As we forgive those who trespass against us

Vs 14 – the world has hated them because of your Word

They would need to learn to forgive their tormentors

And lead us not into temptation-deliver us from evil

Jesus could not be tempted but we certainly can be

Vs 15 – Keep them from the evil one

For Thine is the Kingdom, Power and Glory

Vs 5 – My glory – your glory – from before time began

Forever and Ever

Vs 24 – that we may be together forever

Matthew 6:9

Pray in this way

The Lord never intended this prayer to be used as mindless
repetition

It is a format – an outline of what prayer should be like
Remember unity – union – uniformity?
Our prayers should be unique, individual
Just as each of us unique – original

Note that it is brief, simple and comprehensive
There are 6 petitions
Three are directed to God
Three towards our human needs

We must first pray in private
Before we pray long and loud in public
The pulpit is not the place to catch up on your private prayer life
It is also not the place to show how eloquent you can be

Prayer is a family affair
From the children to the Father
It is also an act of great faith
You are praying to some one you cannot see or touch
The Father who is in Heaven

Prayer is not simply about getting an answer
It is about being the kind of person Jesus can trust with an
answer
To know His will – you must be willing to do it

WAS JUDAS TRULY SAVED ?

John 17:6
I have manifested your name
Made it known

In the Bible name is synonymous with nature
Judas name is actually a variation of Judah

The tribe thru which Jesus descended
Name actually means “God is thanked”

But his name has become synonymous with “traitor”
One who betrays under the guise of friendship

John 6:64

Jesus knew from the beginning who did not believe
And He knew who it was that would betray Him

John 13:11

The foot washing at the Last Supper
Jesus knew who would betray Him
Not all of you are clean – washed in the blood

John 13:18

I do not speak of all you
I know whom I have chosen
But one of you will lift up his heel against me to fulfil Scripture

John 18:8-9

At His arrest

I am He – let these others go (the 11 remaining disciples)
Judas is with the Roman authorities
Scripture must be fulfilled
“Those whom you have given Me, I lost not one”