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they were concerned, Jesus Christ was God, manifest in the flesh. And it was upon this rock of the deity of Christ, they were to build in the future. They had come to this conviction, because Jesus had given them the Father's words, :8 At a moment in the gospel story there had begun to take root in their minds the conviction of ^{that} Jesus' mission was from the Father.

V.6 The charge He had received concerning them, is given in verse 6. "Thine they were, and Thou gavest them to me." In other words thou has entrusted them to me. This meant primarily of the disciples, that then were, who were given to Christ as His pupils to educate, while He was upon earth. They were given Him to be learners of His doctrine, witnesses for His life and miracles, and the monument of His grace. They were to be publishers of the gospel, and planners of the church. When they left all to follow Him, they were given to Him. The apostleship, and ministry which are Christ's gift to the church, were first the Father's gift to Jesus Christ.

V.9 No. 3, verse 2, we find that Aaron was given to be High Priest, and so the Father has likewise given to

JESUS PRAYS FOR HIS DISCIPLES

John 17:6-19

Text centers around V. 15
Introduction

This is one of the chapters of which Baxter in his "Saint's Rest" says, "It is of more value than all the other books in the world." Here, he pleads for those that have been given Him out of the world. This is Christ's petition for His own. He prays for those who are near, He (does not) pray for the world. There is a world of people that Jesus did not pray for. It is not meant here that He made a distinction between the Gentiles and the Jews, but he made a distinction between the world as opposed to the elect, who are given to Christ out of the world. He does not say that He prays against the world, as Isaiah made intercession against Israel, but I pray not for them. I pass them by and leave them to themselves. They are not written in the Lamb's book of life.

I. Whom He prayed for.

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When we come to consider whom He did pray for, we are well aware that it was not for angels but for the children of men. He prays for those that were given Him, meaning primarily the (disciples) that had attended Him, who received and believed the words of Christ.

He prays for all of those that should believe on Him later on. Jesus regards the Apostles as the Father's gift to Him. He recalls the (night of prayer) before He chose them. Jesus claims loyalty and fidelity in these men, with the one exception of (Judas) in verse 12. He does not claim perfection for them, but they have at least held on to the message of the Father in spite of doubt and wavering.

II. Encouragement to pray :7-10

v. 6
They have proved their loyalty and faithfulness to their High calling, they have kept thy faith. :6 This

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(word) which the Apostles had kept was Christ's revelation of the Father. Hence, the Son has described it as "Thy word." To keep this word means to store it up in the memory, to obey, and fulfill it. Keep it in the heart, in order to impart it to others, that they might come to know God, who has revealed Himself as Father through the Son. They had persistently believed in Christ and had accepted His word as the very word of God. Jesus' words in verse 7.

And it was and still is (only such men) who can receive the revelation of the Father, the Father who through the incarnate Son had disclosed Himself to men and love, holiness, and righteousness, and truth. As Christ had not been able to make God known, as Holy and Living Father to everyone, He met on earth, but only to those the Father had given Him. So today, (not all who hear) the good news respond. Not that the eleven had fully understood the words that Jesus had spoken to them. Dull hearts and dark minds made that impossible, but ^{what} they had taken seriously hold of in spite of blindness was this. Jesus of Nazareth had come forth from the Father. John 6:69 In other words, so far as

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As it pleased him that the disciples expressed such sincerity of faith.

19
19 "He pleads the Father's own interest in them. He says, "I pray for them that they are thine. All mine are thine, and thine are mine." Between the Father and the Son there can be no dispute, that they belong to Him as much as they belong to the Father. All that receive Christ's word and believe in Him are taken into a covenant relation with God. This is a good plea in prayer. Christ here pleads, if they are thine, we may plead it for ourselves, I am thine, save me. They are thy people Moses prayed in Exodus, will thou not secure them, that they may not be run down by the world. He says, "I am not praying for the world." They do not imply that the world is past praying for, because an eternal decree of exclusion against sinners has gone forth. This is clear from God's love for the world. John 3:16 He prays for sinners on the cross. Luke 23:34. He prays for the

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ministers in every age a charge to keep. And Christ received this gift for men.

There was encouragement also in the fact that it was designed to be extended to all the elect. There are several things that we see here.

First of all that the Father (had authority) to give them, (thine) they were. He did not give that which was not of His own, but He gave those that belonged to Him. First, they belonged to Him because they were created by Him, and their lives were derived from Him. They were original, and their lives were forfeited to Him. Third, they were chosen and their lives and beings were designed for Him. They were set apart for God, and were designed to Christ for His agents.

That He did accordingly give them to the Son, because of His authority He gave them to the Son as a flock of sheep are given to^a shepard to keep, as the (patient) is trusted to a physican, as a (child) to a teacher. Hebrews 2:13. They were given to Christ, that the understanding of Christ might not be fruitless, they were given to Him as His seed. The care He had taken of them, to teach them is given in verse 6.

1.6
The great design of Christ's doctrine which was to manifest God's name, to declare Him, to instruct.

His faithful discharge of His undertaking, "I have done it, in the truth and the doctrine." Deuteronomy 32:3

By the word of Christ, God is revealed to us. By the spirit of Christ, God is revealed in us.

The good effects of the care that He had taken of them, is plain. They have kept thy word, they have known that all things are of thee, they have received thy word, and embraced them. So here we realize the success of the doctrine of Christ.

:6 "They received the words which I gave them, as the earth drinks in the rain."

V. 7 They have kept thy word, in verse 7, they have continued in it, they have conformed to it. They have obeyed it.

V. 8 They have understood the word in verse 8. They have been sensible and grounded in it. They have been aware of the offer of it, that they were of God. This is of great importance for us today. Those who proclaim the gospel throughout the world should ever remember that the words preached were received by Christ from the Father,

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and that He then gave them to the Apostles, who in turn gave them to others. And now these very same words are being heralded forth still. The conviction that these words originated in the mind and the heart of the Father, should impart an authority in the proclamation of the gospel. Therefore, it is great satisfaction to us to rely upon what Jesus did and said, and all that He will do, that it was of God. I Corinthians 1:30

They have set their seal upon it, they have known surely that I came out from God. :8 We see here first what it is to believe. It is to know surely, to know that it is of the truth. The disciples were very weak and defective in knowledge, yet Christ, who knew them better than they knew themselves, was convinced that they believed this. We know that we walk by faith, and not by sight. The second thing, what it is we are to believe that Jesus Christ came from God and He is the Son of God in His person, the image of the invisible God. And that God did send Him.

Jesus seems to enlarge upon this in His prayer

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means to be desired, but rather dreaded. Though Christ loved His disciples He does not presently send for them to come to heaven, As soon as they were officially called but leaves them for some time in this world, that they may do good and glorify God on earth.

He does not pray that they be totally exempt from troubles of this world. He does not pray that they be taken out of the toils and the terrors, and given a place of ease and safety where they may live undisturbed. He does not pray that they will be kept from all conflicts of the world, but that they may not be overcome by it. Not that as Jerimah wished, that they might leave their people and go from them.

(What honor) is it for a (Christian Soldier) of the faith, who is left here to overcome the world, to go into some monastery and to take vows and to retreat from the world. And what honor is it for a Christian to shut himself up and be separated away from the world. Can a Christian honor Christ and serve Him in a cell, shut off from the world. How much help can he give Christ in this condition?

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world later in His high priestly prayer. He enjoins His disciples to do likewise, Matthew 5:14. But the (distinction) between the church and the world and Christ's attitude to each in His prayer, are nevertheless, significant. Jesus here is (praying exclusively) for the eleven. Upon this handful of men, the future of the church rests. They represented the (main results) of the Lord's earthly ministry. Their winning of the world for Him, depended upon them. It was not that the Lord was indifferent to the world when He was praying here in Chapter 17, He longs to save it, but it lay in the power of the evil one. Verse John 5:19. Therefore, it had to be penetrated by the gospel. But this could only be done through the witness of the eleven, therefore, it is for them that He must pray now, and not for the world.

110. He gives (three reasons) why He should pray exclusively for the Apostles, (first) they are thine, :9-10. They belong to the Father, they are the Father's responsibility to keep them. (Second, I am glorified in them :10, the words imply that Christ's honor, the success of His cause, the security of His preaching of the gospel were in their

V. 11
 hands. Third, I am no more in the world. :11 Therefore, they would be left alone in the world, they would be hated because they were Jesus' representatives. Therefore these three pleas are bound up together. All of mine are thine, ^{essence,} one in every creature, must say to God, one in interest, what the Son has as Redeemer, is designed by the Father. He pleads His own concern, when He says, "I am glorified in them. I have been glorified in them." What little honor Christ had in this world, was among His disciples. He had been glorified by their attention, their obedience, and when I go to heaven they must ^{bear} bear up my name.

III. The request made :11-16

After a general plea, of Christ, we must take note that they were all related to spiritual blessings and heavenly things. He does not pray that they might be rich and great in the world, He does not pray that they might gain great estates, or get preferments. ^{that} But they might be kept from sin, and furnished for their duty and brought faithfully to heaven. We must note the prosperity

of His soul, His alleged prosperity, or what relates to this Christ came to purchase. He so teaches us to seek.

They are such blessings as were suited to their present state and case. Christ's intercession is always pertinent. Our advocate with the Father, is acquainted with all the particulars of our wants and burdens, our dangers and difficulties. He enlarges upon this petition in the following verses.

The request itself, "Keep them from the world," Now there are two ways of being delivered from the world.

1- First, by being taken out of the world. Jesus does not pray that they might be removed or delivered from the world. "I pray not that they be speedily removed by death." He does not ask that they given preferred treatment, or that chariots of horses of fire, come and lift them up into heaven, to join Job, Elijah, Jonah, and Moses. There are two reasons, I think, why He did not pray for them to be taken out of the world. First, because He came to conquer and not to countenance. Second, because He had work for them to do in the world. The world was sick and the world needed the light to penetrate the darkness. And so He said, "Let them not be taken out of the world, when the Master is taken up." The taking of good people out of the world is by no

which the Father will be asked to give them. :17

Keep them from evil or out of evil. He prays. Keep them from the evil one, the devil and all His instruments. That wicked one and all of his children. Keep them from him, as a destroyer. Keep them from the evil thing that is sin, from everything that looks like it, that leads to it.

Second Corinthians 13:7 "Keep them from the evil of the world, and of their tribulation in it, so that may have no sting in it. Now that they might be kept from affliction, but kept through it, that the property of their affliction might be so altered that there might be no evil in them.

The word "kept" should be rendered was keeping. Continually watching over the disciples.

Youth Must Turn to the Word → read a report which told of 35 high school girls in one school who had to drop out for quick marriage to hide their shame. In that same article one said she did not know which one to marry.

Youth must turn to the - vile literature, moral hit down - Teaching at home -

There are several reasons why He prays that they might be preserved.

2. The second way that he prays, "we might deliver them from the world," is that by keeping them from the corruption that is in the world and is prayed for in these following mercies.

"Holy Father, keep those whom thy has given me." Christ was now leaving them. Let them not think that their defense was departing from them, He does not say here in their hearing that He commits them to the custody of His Father, but to their Father. This is unspeakable comfort to all believers, that Christ Himself has committed them to the care of God. Those cannot but be saved whom the Almighty keeps. By faith, you commit the keeping of your soul to God. First, he puts them under the divine protection that they may not be run down by the malice of the enemies. That they may be under His particular care. Keep their lives until they have done their work, keep their comforts and let them not be broken in upon, by the hardships they meet with. Keep up in their interest in the world, and let it not sink. This prayer is owing the wonderful preservation of

14 Pause here to say Only One Holy Father, He is in Heaven.
Some good tolerance - shift Catholicism to president. No matter what
a candidate may say if he is a Roman Catholic, he is subject to the Pope
& the people can assign him to purgatory or give entrance into Heaven.
Today millions of tax dollars go into Catholic institutions. of course
they want control of this country in 1960. Many individuals
the gospel ministry and the church, in the world today,
Catholics do not know what the hierarchy is doing & aims to do,
that God has graciously kept both.

Second, He puts them under the divine tutition that
they may not themselves run away from their duty, nor be
led away by trickery or by their own hearts. These disciples
stayed close to their duty.

I would like for us to pause here, and notice this
title, "He speaks of God, as a Holy Father!" In committing
ourselves and others to the divine care, we may take
attribute
courage from the at of his holiness. If He be a
holy God and hate sin, He will make those Holy that are
His, and keep them from sin which they also hate and dread,
as the greatest evil. From this revelation of the Father,
wherein, He stands to us through Christ. If He be a
Father, He will take care of His own children, will teach
them and keep them, who else should? Second, He speaks of
them as those who the Father had given Him. What we receive
as our Father's gift, we may comfortably remit to our

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Father's care.

Keep them through thine own name, that is, keep them
for thy name's sake, they name and honor are concerned in
their preservation as well as mine. Keep them in the fear
of thy name, keep them in the profession and service of
thy name, where ever it cost them. Keep them in the
interest of thy name and let them ever be faithful to
this. Keep them in thy truth, and thy _____ and in
the way of thy commandments. Keep them, by or through thy
name so that others, keep them by thine own power, in thine
own hand. Keep them thyself, undertake for them.
A name and scripture often tells not only who its
bearer is, but what He is. The name of Jesus Christ
explains not only what He is in terms of His divine nature,
and attributes, but also in terms of His relation to us.
But now it is the name: Father that is referred to. The
name which God gave to the Son, to reveal to the disciples.
They are to be preserved in the knowledge of God's name, as
Father. The title Holy Father occurs only here in scripture.
It is used appropriately at this point because the Son is
asking the Holy Father to keep the disciple in an unholy
world. :15 And they would be kept through the Son's holiness

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Father to sit down in the immediate, uninterrupted, and everlasting joy of Him. Those who love God cannot sink. But that passing through the Valley of the shadow of death, will bring joy to them. It is with tender concern that he leaves behind these followers of His. "Keep them, they will want my presence, let them have thine." That when Jesus was going back to the Father, He carried them with Him as a deep concern of heart. That when Jesus would express the utmost need of his disciples, He says they are in the world, there are many dangers.

3
He pleads (a satisfaction) that it would be to them to know themselves stated, in verse 13. Christ earnestly desires to fulfill the joys of His disciples, for it is His will that they should rejoice evermore. He was leaving them in the tears and troubles. We are here taught to find our joy in Christ, "It is my joy, joy of my giving, or rather joy that I am the matter of." Christ is a christian joy, His chief joy.

17
V. 12 He pleads that hitherto, (He had kept them) :12. "While I was with them, I kept them." Christ faithfully discharged His undertakings concerning His disciples. He kept them in God's name, preserved them from falling into sin. :12 He kept them from deserting Him and turning back, to their old jobs. Many that followed Him a while took offense at something and went off and left, but these men had kept up their faith in Him, and followed His instructions day by day.

The matter of being (kept by Christ) implies that these disciples were weak, they could not keep themselves. It implies that they are in God's account, valuable and worth the keeping. They are precious in His sight. That their salvation was designed to keep them. They are in the charge of the Lord Jesus, the Good Shepard.

He gives a wonderful account, none of them is lost. Jesus Christ will certainly keep all that is committed to Him.

He puts a brand upon Judas, as none of those whom He had undertaken to keep. He was among those that were given to Christ, but not of them. He speaks of Judas as already

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being lost, for he had abandoned the society of the disciples. He had left them and given himself over to the guidance of the devil. He was a son of tradition and therefore not one of those, that were given to Christ to be kept. He deserved this, God had left him, he was a son of the destroyer. II Thessalonians 2:3 It is an awful consideration that one of the apostles proved a son of tradition. No man's place or name in the church, no man's privilege or opportunity is of any grace. No man's profession or external performances will secure him from ruin if his heart is not right with God. Christ is here distinguishing Judas from those that were given to him. He intimates that the true religion ought not to suffer from the treachery of those who were false to it. I John 2:19 The scripture was fulfilled, the sin of Judas was foreseen of God. Judas here, was of course the single exception of being kept by Christ, not even the keeping power of the Son of God could save a man whom, Jesus himself could describe the son of tradition. :12 He was destined. Not that the Lord had abandoned Judas soon after He had joined the disciple band, indeed, for three years He had labored

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prayed to save him from spiritual suicide. Right up to the last, even in the upper room, He sought to keep Judas, but all to no avail. Christ did not lose Judas, Judas lost himself. How different was Peter's case.

He pleads that he was now under a necessity of leaving them, and could no longer watch over them, as verse 11. With what pleasure he speaks of His own departure, He expresses Himself with an air of triumphant, "Now I am no more in the world." In the troublesome world. This was a welcome hour, in which He was to be no more in it. "Now that I am finished the work I had to do in it, I have done with it. Nothing remains now but to hasten out." It should be a pleasure for those that have their homes in the other world to think of being no more in this world. For when we have done what we have to do in this world, and are ^{meet} made/for that, what is there here, that should encourage us to stay. "Now I come to thee to get clear of the world," is but the one-half of the comfort of a dying Christ, of a dying Christian. The far better half is to think of going to the

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He pleads the dangers of the world. Verse 14. The world's _____ to Christ's followers. It will hate them much more it would do to destroy the preaching of the gospel. They will turn the world upside down.

The reason they will have enemies, He says, is implied, that they had received the word of God, and it was sent to them through Christ and the world rejects the word of God. Gospel ministers have been particularly mistreated by the world because of separation.

16

5

He pleads their conformity to Him. Verse 16. "They are not of the world, even as ^I am not of the world." They do not engage their interests in the world. Jesus did not cater to the princes and the kings. Therefore, true Christians are not of this world, the spirit of Christ in them is opposed to the spirit of the world. It is their lot to be dispersed by the world, they are not in favor with the world, anymore than their master. It is their privilege to be delivered from the world as Abraham, they are pilgrims

Now The Dilemma - John Christ Batman could not get a foot hold, for he found nothing scriptural through John - But in The Disciples there was something - Their Nature enabled him to work havoc.

IV. Sanctification - Now in The World - Not of The World
Hermit - yet not worldly Christian

V.17 Sanctify - Deals with I. Personal Holiness
Consecrate, set apart persons or things to God.

IV. Spiritual Endowment - Equipment for service
set apart for a mission - to represent Christ.
Temple in his commentary says "sanctify" in the Greek describes the dedication of

of a sacrificial victim, or the setting apart of a person for religious service.
Idea here in John 17:17 -

V.18 - 5 - mans for service - need some Equipment as he had - Special Mission.

V.19 - 2 - in sense of equipment for service occurs again.

This makes 17 more meaningful & V.19 easier to understand.

X consecrated himself for a mission
now X asks Father "Disciples"

X asks Father to 5. Disciples for their mission →

The 1st makes possible the 2nd.

To know some good than praise for us is wonderful to know!

To know X intercedes for us! - How can we resist Him?