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Jesus' Prayer for his Disciples

Definitions in **bold** letters are from **Strong's** Exhaustive Concordance
Other definitions are from **Webster's** Dictionary, 1828 Edition
or Roget's Thesaurus - **January 11, 2015**

John 17:6-21

Introduction: Jesus' prayer in John 17 is better described as the "Lord's Prayer" than His model prayer in Luke 11. It is the most extensive prayer of Jesus recorded in the Gospels. It reminds us of the importance of prayer in Jesus' life, but it is more than a mere example. It is an actual prayer of Jesus, and it focuses first on His disciples and then on future believers. It is a prayer for US!

(Source: The Bible Expositor and Illuminator, Union Press Publication-Christian Life Series)

John 17:1-3, *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: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true (real) **God**, and Jesus **Christ (anointed, i.e. the Messiah)**, whom thou hast sent.*

God defined 2316, theos pronounced *theh'-os*, of uncertain affinity; SUPREME (highest) DIVINITY (deity).

Isaiah 44:6, Thus saith **the LORD** the King of Israel, and his redeemer the LORD of hosts; am the first, and I am the last; and beside me there is **no God**.

The Lord defined 3068, Yhovah pronounced yeh-ho-vaw' (the) self-Existent or Eternal; Jehovah (Yahweh), Jewish national name of God.

God defined 430, 'elohiym pronounced el-o-heem', specifically used of the SUPREME (highest) GOD (deity).

Isaiah 45:5, I am the LORD, and there is none else, there is **NO God (SUPREME GOD)** beside me: I girded thee, though thou hast not known me:

Luke 1:30-32, And the angel said unto her, Fear no **Mary**: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the **Son** of the **Highest (Supreme GOD, most high)**...

Thought 1. Beginning with what Jesus said, as we saw, all of the above verses are in agreement that there is only ONE Supreme (Highest) God. And his name is Yahweh. He also is known as God Almighty.

Now, we'll go to the New Testament and look at some key verses of scriptures that reveal this same truth. And as you know, there're NO contradictions to the truth.

Ephesians 4:4, 6, There is... ..**One God** and **Father** of ALL, who is **above** all...

God defined 2316, theos *theh'-os*, the Supreme (Highest) Divinity (deity).

John 17:4-5, *I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the GLORY which I had WITH thee before the world was.*

Thought 1. What “GLORY” did Jesus have WITH God, before the world was? For the answer, we’ll look to what’s written in John 1:1-2 and Philippians 2:6-7.

John 1:1-2, In the beginning was the Word, and the Word was **WITH God**, and the Word was **GOD**. The same was in the beginning **with GOD**.

God (Word was God) defined 2316, theos pronounced *theh'-os*, of uncertain affinity; a deity, (divine [God] rank [position]) **especially (with 3588) the SUPREME DIVINITY; figuratively, a magistrate.**

Thought 2. This is the entire definition. Now, we are to choose the correct one for this verse. In essence, we see TWO definitions that make mention of a God. The first is the word “deity” and the next is “Supreme Divinity.” Well, we’ve already established that Yahweh is the Supreme Divinity. So, by the process of elimination, Jesus, who is the Word was “a deity (God)” that was WITH the “Supreme Divinity” (Highest God) in the beginning.

And in coming to this conclusion, there is no contradiction with what God said in Isaiah 44 and Isaiah 45. As a matter of fact, later on after Jesus has been exalted to be “a deity (God) again, the Father calls Jesus “a God.”

Hebrews 1:8, But unto the **Son HE (God the Father)** saith, Thy **throne, O God (deity)**, is for ever and ever...

Thought 3. Now, if God the Father says Jesus is “a God” then he is! But even though that’s true, it’s still true the Father is the only “HIGHEST God.”

Philippians 2:5-7, Let this mind be in you, which was also in Christ Jesus: who, being in the **FORM** of God, thought it not robbery (wrong) to be **equal (like) WITH God**: But made himself of **no reputation (make empty)** and took upon him the **FORM** of a **servant (slave)**, and was made in the likeness of **men (a human being)**...

Thought 4. So, when Jesus was “WITH God”, his “FORM” was the same, “a God.”

John 17:6, *I have manifested (render apparent [visible]) thy name (authority, character) 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.*

NOTE: I have brought it into light, and caused it to shine in itself, and to illuminate others. A little of the Divine nature was known by the works of creation; a little more was known by the Mosaic revelation: but the full manifestation of God, his nature, and his **attributes**, came only through the **revelation** of Christ.

(Source: *The Adam Clarke Commentary* classic.studylight.org/com/acc/)

Proverbs 20:11, Even a child is **KNOWN** by his **doings**, whether his work be pure, and whether it be right.

Luke 7:2-9, And a certain centurion's servant, who was dear unto him, was sick, and ready to die. And when he **heard of** Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and **HEAL** his servant. ...Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou

shouldest enter under my roof: Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed. **For I also** am a man **set under authority**, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so **great faith**, no, not in Israel.

John 17:7-8, *Now they have **known** that all things whatsoever thou hast given me are **of thee**. 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**.*

NOTE: I have delivered thy **doctrine** to them, so that they have had a pure teaching immediately from heaven: neither Jewish fables nor fictions of men have been mingled with it. **And have known surely** ...Are fully convinced and acknowledge that I am the promised Messiah, and that they are to look for none other; and that my mission and doctrine are all Divine, John 17:7, 8.

(Source: *The Adam Clarke Commentary* classic.studylight.org/com/acc/)

Matthew 14:26, 31-33, And when the disciples **saw** him **walking** on the sea, they were troubled, saying, It is a spirit; and they cried out for FEAR. ...And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of **little faith**, wherefore didst thou **doubt** (FEAR, **waver in opinion**)? And when they were come into the ship, the wind ceased. Then they that were in the ship came and **worshipped him**, saying, Of a TRUTH thou art the Son of God.

Matthew 16:15-17 ...But whom say ye that I am? And Simon Peter answered and said, Thou art the **Christ**, the **Son of the living God**. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

John 17:9-11, *I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, **keep (guard)** through thine own **name (authority)** those whom thou hast given me, that they may be **ONE**, as WE ARE.*

One defined 1520, one, (1. single by union; undivided 2. in AGREEMENT).

Thought 1. Did you notice the last part of verse 11? The phrase is “that they may be ONE, as WE ARE.” Since we are MANY in number, we know he’s not talking about them being “one and the same person” as is believed by some Christians. The truth is they are two separate persons who are in “complete AGREEMENT.”

1 John 5:7, For there are **THREE** that bear record in heaven, the Father, the Word (*that’s Jesus*), and the Holy Ghost: and these **THREE** are **ONE**.

One defined 1520, one, (in AGREEMENT [unison, harmony]).

NOTE: He here puts them under the **divine protection**, that they may not be run down by the malice of their enemies; that they and all their concerns may be the particular care of the **divine Providence**: “Keep their lives, till they have **DONE** their **work**; keep their comforts, and let them not be broken in upon by the hardships they meet with; keep up their interest in the world, and let it sink.” To this prayer is owing the wonderful **preservation** of the gospel ministry and gospel church in the world unto this day; if God had not graciously kept both, and kept up

both, they had been extinguished and lost long ago. (Source: *The Matthew Henry Commentary on the whole Bible* classic.studylight.org/com/mhc)

John 17:12, While I was with them in the world, I **kept** them in thy **name (authority)**: those that thou gavest me I have **kept (guard)**, and none of them is **lost**, but the son of **perdition (destruction)**; that the scripture might be fulfilled.

Thought 1. The miracles that Jesus did, as his Father worked through him to save the lives of his disciples when they were in danger were done in God's "authority." Even the teachings he did to protect them from false doctrine were done in his authority.

NOTE: That the scripture might be fulfilled. ...Or, Thus the scripture **IS** fulfilled: see Psalms 41:9; 109:8; compared with; Acts 1:20. Thus the traitorous conduct of Judas has been represented and illustrated by that of *Ahitophel*, and the rebellion of *Absalom* against his father *David*. Thus what was spoken concerning them was also fulfilled in Judas: to him therefore these scriptures are properly applied, though they were originally spoken concerning other **traitors**. Hence we plainly see that the treachery of Judas was not the **effect** of the prediction, for that related to a different case; but, as his was of the same nature with that of the others, to it the same scriptures were applicable. (Source: *The Adam Clarke Commentary* classic.studylight.org/com/acc/)

John 17:13, And now come to thee; and these things I speak in the world, that they might have my **JOY** fulfilled in themselves.

NOTE: Christ is a Christian's joy, his chief joy. Joy in the world is withering with it; joy in Christ is everlasting, like him. [2.] To build up our joy with diligence; for it is the duty as well as privilege of all true believers; no part of the Christian life is pressed upon us more earnestly, Phil. 3:1, Phil. 4:4. [3.] To aim at the perfection of this joy, that we may have it fulfilled in us, for this Christ would have. (2.) In order hereunto, he did thus solemnly commit them to his Father's care and keeping and took them for witnesses that he did so: These things I speak in the world, while I am yet with them in the world. **His intercession** in heaven for their **preservation** would have been as effectual in itself; but saying this in the world would be a greater **satisfaction** and **encouragement** to them, and would enable them to rejoice in tribulation.

(Source: *The Matthew Henry Commentary on the whole Bible* classic.studylight.org/com/mhc)

John 17:14-16, 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. I pray not that thou shouldst take them out of the world, but that thou shouldst **keep (guard)** them from the **evil**. They are not of the world, even as I am not of the world.

NOTE: Thy word ... The frequent use of the singular noun where the divine word is concerned is significant. Though consisting of many words (John 17:8), the word of God is nevertheless one. It is **one** in that it is a single composite corpus of teaching. It is **one** in **authority**, trustworthiness, and **saving efficacy**, it is the one word delivered by God to Christ, by Christ to the apostles, and by the apostles to all mankind by means of their book, the New Testament. It is one word in the sense that no human teaching may be mixed with it or added to it. It is one word in the sense that "every word" of it is a necessary part of the whole, making it imperative that nothing be added to or taken from the teaching of God (Revelation 22:18,19). **The world hated them ...** Jesus' heart is moved by the bitter trials he foresees falling upon the beloved apostles. Their task will not be easy. "The world hated them" is prophetic. Jesus had already warned them; but it was still a matter of acute concern to Jesus who poured out his heart for them in this prayer. **Because they are not of the world ...** Jesus added the words "even as" he was not of the world; but, of course, there was a difference. Jesus was not of the world in the sense of his having been before the world was. The disciples were not of the world in the sense of their having

accepted Christ's teachings which required the rejection of the world's value-judgments, the repudiation of its standards, and the denial of lordship to the world's prince, Satan. This was more than enough to justify Jesus' statement that the apostles were not of this world. **From ...** is from the Greek term meaning "**out of,**" and the obvious reason Jesus did not wish the disciples to be taken out of the world was that such a thing would have made impossible the conversion of the world. That the disciples should be kept "out of" the devil was the important thing. The whole concept underlying asceticism which arose in post-apostolic times was based on a failure to appreciate the meaning of these words. It was Christ's desire that the apostles should remain in the world, in contact with its populations, exposed to its culture, and in **direct confrontation** with its **evil**. Only this could enable them to convert the world. In this verse also appears the Saviour's concern for the whole of humanity, the only hope of which was dependent on the apostles' proclamation of the truth. (Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)

John 17:17-19, SANCTIFY them through **thy truth**: thy word is truth. As thou hast SENT me into the world, even so have I also SENT them into the world. And for their sakes I **SANCTIFY** myself, that they also might be **SANCTIFIED** through the **truth**.

Sanctify and Sanctified defined 37, to make holy, consecrate (to set APART, dedicate, DEVOTE to the SERVICE or worship of God).

Truth defined 225, verity.

Truth, conformity to fact or reality; exact accordance with that which IS, or has been, or shall be. We rely on the truth of the scriptural prophecies.

NOTE: The prayer of Christ may be understood in *both* these senses. He prayed-
 1. That they might be fully *consecrated* to the **work of the ministry**, and **separated** from all *worldly* concerns. 2. That they might be *HOLY*, and *patterns* of all holiness to those to whom they announced the salvation of God. A minister who engages himself in *worldly* concerns is a reproach to the Gospel; and he who is *not saved* from his own *sins* can with a bad grace recommend salvation to *others*. **Through thy truth** ...It is not only *according* to the *truth* of God that ministers are to be set apart to the sacred work; but it is *from* that *truth*, and *according* to it, that they must preach to others. That doctrine which is not drawn from the *truth of God* can never save souls. God blesses no word but his own; because none is truth, without mixture of error, but that which has proceeded from himself. **As thou hast sent me-so have I also sent them** ...The apostles had the same commission which Christ had, considered as *man*-they were endued with the same Spirit, so that they could **not err**, and their word was accompanied with the same success.

(Source: The Adam Clarke Commentary classic.studylight.org/com/acc/)

John 17:20-21, Neither pray I for these alone, but for them also which **shall believe** on me through their word. That they ALL may **be ONE**; AS thou, **Father**, art in me, and I **IN thee**, that they also may **be ONE** (1. single by union; undivided 2. in AGREEMENT) in us: that the world may believe that thou hast **sent me**.

NOTE: Neither pray I for these alone, &c. Not for the apostles only, but for all who shall be **converted** under the **preaching of the gospel**. They will all need similar grace and be exposed to similar trials. It is a matter of unspeakable joy that each Christian, however humble or unknown to men-- however poor, unlearned, or despised, can reflect that he was remembered in **prayer** by him whom God **heareth always**.

(Source: Barnes' Notes on the New Testament classic.studylight.org/com/bnn/)

John 17:22-23, And the glory which thou gavest me I have given them; that they may be **ONE**, even as we are ONE: 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**.