

I do not ask for these only, but also for those who will believe in me through their word,²¹ that they may all be one, just as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me.²² The glory that you have given me I have given to them, that they may be one even as we are one,²³ I in them and you in me, that they may become perfectly one, so that the world may know that you sent me and loved them even as you loved me.²⁴ Father, I desire that they also, whom you have given me, may be with me where I am, to see my glory that you have given me because you loved me before the foundation of the world.²⁵ O righteous Father, even though the world does not know you, I know you, and these know that you have sent me.²⁶ I made known to them your name, and I will continue to make it known, that the love with which you have loved me may be in them, and I in them."

This evening we come to the end of Jesus's prayer in the Upper Room with the disciples.

How incredible this moment must have been, when Jesus's eyes moved from looking horizontal and speaking with the disciples to vertical and speaking with the Father. How amazing to sit at the table with Jesus while he spoke to his Father.

APP – Two immediate applications of this is that

- conversation between others and God should be natural for us
- Prayer is conversation

We are too often, stuffy, formal, or concerned about what others think about our prayers. But who else could matter when we are in God's presence?

We pick up where we left off last week when Jesus lets us know that he's praying for us –

First: The People for Whom Jesus is Praying. 20

I do not ask for these only, but also for those who will believe in me through their word

From the end of the Gospels and the beginning of the book of Acts, we are introduced to those people who came to know Christ through the preaching of the apostles and, primarily through Pete (Acts 1-8) and Paul (Acts 9-28).

Acts 1:1-15 – T

Aenaes, Agabus, Annanias and Sapphira, Ananias of Damascus, Ananias son of Nebedeus, Anna, Antonius Felix, Aristarchus of Thessalonica, Blastus, Cornelius the Centurion, Crispus of Chalcedon, Damaris, Demas, Demetrius, Dionysius, Dorcas, Drucilla (daughter of Herod Agrippa), Egyptian prophet, Elymas, Erastus of Corinth, Ethiopian eunuch, Eutychus, Porcius Festus, Gaius, Gamalile, God-fearer, Herod Agrippa, Herod Agrippa II, Holy Spirit, James, brother of Jesus, Jason of Thessalonica, John Mark, Joseph Barsabbas, Judas Barsabbas, Judas of

Galilee, Lucius Junius Gallio Annaeanus, Justus of Jerusalem, Kish, Lucius of Cyrne, Luke the evangelist, Lydia of Thyratira, Claudius Lysias, Simon Magus, Mark the cousin of Barnabas, Mark the Evangelist, Mary, mother of John Mark, Matthias the Apostle, Mnason, Nawidemak, Peter, Philip the evangelist, Priscilla and Aquilla, Prochours (deacon), Paul, Rhoda, Saint Publius, Sceva, Sergius Paulus, Seven deacons, Simeon Niger, Simeon of Jerusalem, Sopater, Sopater of Berea, Sosthenes, Saint Stephen, Tertulius, Theophilus, Theudas, Trophomus, and Tychicus.

Those 71 names are real, flesh and blood people for whom Jesus prayed in John 17.

You can put your name there, the name of your spouse, your children your grandchildren, extended family and friends...

Second: The Reason Jesus is Praying. 21

- a) Unity – *that they may all be one*
- b) Unity like the Trinity – *just as you, Father, are in me, and I in you,*
- c) Unity within the Trinity – *that they may also be in us*
- d) Unity that compels people to believe – *so that the world may believe that you have sent me*

Why is unity attractive?

Lucifer divided Heaven (Revelation 12:3-4). He then divided A&E from God (Gen 3:6-7). Then Adam separated himself from Eve (Gen 3:12). Cain killed Abel (Gen 4:8). Cain's son, Enoch's family divided into city and country dwellers (Gen 4:17-20) and Lamech, Cain's great, great, great grandson also killed a man (Gen 4:23-24).

Note: If Gen 4 is chronological, then Adam and Eve's third son, Seth wasn't born until after Cain's great, great, great grandson was born.

Unity is attractive because separation from God = death. This could mean that everything beautiful about knowing God is grounded in unity with God.

Relational unity is beautiful because it reflects Trinitarian unity which is the source of beauty, goodness, and truth.

Ephesians 4:3 - *eager to maintain the unity of the Spirit in the bond of peace*

After all, *"There is one body and one Spirit—just as you were called to the one hope that belongs to your call—⁵ one Lord, one faith, one baptism, ⁶ one God and Father of all, who is over all and through all and in all"* (Eph 4:4-6).

Third: The 'Things' Jesus is Praying for: Unity & Glory. 22-23a

The glory that you have given me I have given to them, that they may be one even as we are one, ²³ I in them and you in me, that they may become perfectly one

a) The source of unity

Someone texted me yesterday and said their church was looking for a pastor and wanted to know 7 things to pray for. My first point was 'unity.'

Seeing God's glory unites the church. Division sees something else as more glorious.

You know this is true: In your church life you have seen many instances where personal agendas became the priority, and a church body was hurt as a result.

In these verses, 21-22, Jesus points to God's glory as the source of unity.

b) The purpose of unity 23b

I in them and you in me, that they may become perfectly one, so that the world may know that you sent me and loved them even as you loved me.

c) The glory of the Son 24

Father, I desire that they also, whom you have given me, may be with me where I am, to see my glory that you have given me because you loved me before the foundation of the world.

You may weary of hearing it but God's glory and our wellbeing are the same thing. As A&E demonstrate, as well as the whole history of the Bible, our own glory is detrimental to our health.

ILL – Lucifer – Isaiah 14:13-15 - *You said in your heart, 'I will ascend to heaven; above the stars of God I will set my throne on high; I will sit on the mount of assembly in the far reaches of the north; ¹⁴ I will ascend above the heights of the clouds; I will make myself like the Most High.' ¹⁵ But you are brought down to Sheol, to the far reaches of the pit.*

Count the 'I's in that passage.

In English, it is a helpful to see that 'I' is the center of 'sin.'

The human heart is an idol factory.

- John Calvin

Fourth: A Personal Note. 25-26

a) O righteous Father

Genesis 18:25 - *Shall not the Judge of all the earth do what is just?*

b) The world does not know you

2 Corinthians 4:4 - *"The god of this world has blinded the minds of unbelievers, to keep them from seeing the light of the gospel of the glory of Christ"*

Psalms 19:1 - *The heavens declare the glory of God,*

What does that mean?

It means he is shouting at us. He shouts with clouds. He shouts with blue expanse. He shouts with gold on the horizons. He shouts with galaxies and stars. He is shouting, "I am glorious. Open your eyes. It is like this — only better, if you know me." - John Piper

c) I know you

d) These know that you have sent me

e) I made your name known to them

f) I will continue to make it known

g) So that your love for me will be extended to them through me

Conclusion:

This is the end of Jesus's prayer for us.

18:1 - *When Jesus had spoken these words, he went out with his disciples across the brook Kidron, where there was a garden, which he and his disciples entered.*

It's important to know, and helpful to know, that just before the most torturous night of his life, Christ prayed for us.

And this is not the end of his prayer ministry for us.

Hebrews 7:25 - *... he always lives to make intercession for them.*

1 John 2:1 - *... we have an advocate with the Father*

It is very encouraging to know that Jesus is still praying for us.

