

The Father and the Son

John 17:6-19

I have manifested your name to the people whom you gave me out of the world. Yours they were, and you gave them to me, and they have kept your word. ⁷ Now they know that everything that you have given me is from you. ⁸ For I have given them the words that you gave me, and they have received them and have come to know in truth that I came from you; and they have believed that you sent me. ⁹ I am praying for them. I am not praying for the world but for those whom you have given me, for they are yours. ¹⁰ All mine are yours, and yours are mine, and I am glorified in them. ¹¹ And I am no longer in the world, but they are in the world, and I am coming to you. Holy Father, keep them in your name, which you have given me, that they may be one, even as we are one. ¹² While I was with them, I kept them in your name, which you have given me. I have guarded them, and not one of them has been lost except the son of destruction, that the Scripture might be fulfilled. ¹³ But now I am coming to you, and these things I speak in the world, that they may have my joy fulfilled in themselves. ¹⁴ 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. ¹⁵ I do not ask that you take them out of the world, but that you keep them from the evil one. ¹⁶ They are not of the world, just as I am not of the world. ¹⁷ Sanctify them in the truth; your word is truth. ¹⁸ As you sent me into the world, so I have sent them into the world. ¹⁹ And for their sake I consecrate myself, that they also may be sanctified in truth.

John 17 is the high priestly prayer of Jesus in which he prays for his disciples and *“also for those who will believe in me through their word”* (John 17:20).

It is a part of the Last Supper conversation in the Upper Room just before *“he went out with his disciples across the brook Kidron, where there was a garden”* (John 18:1) to pray for himself.

In it, we hear Jesus’s heart for the Father and for his friends. Tonight, we are looking at verses 6-19. It presents a very intimate picture of the relationship between the Father and the Son.

When I first read the passage, I was struck by all the ‘I’s in the passage; then the ‘you’s as well. So, I thought we would study it from that perspective. It makes for an extremely

- 1 – interesting – we get to hear God pray
- 2 – doctrinal – we learn so much about Trinitarian salvation
- 3 – practical – about the doctrines of salvation and assurance

There is no book like the Bible, and it is our daily privilege to read it, revel in it and digest it.

This is a very simple study that provides incredible benefits.

First: All that Jesus has Done or is Doing

- 6 – *I have manifested your name*
- 8a – *I have given them the words that you gave me*
- 8c – *I came from you*
- 9a – *I am praying for them*
- 9b – *I am not praying for the world*
- 10a – *All mine are yours*
- 10 – *I am glorified in them*
- 11a – *I am no longer in the world*
- 11c – *I am coming to you*
- 12a – *I kept them in your name*
- 12b – *I have guarded them*
- 13 – *I am coming to you*
- 14a – *I have given them your word*
- 14c – *I am not of the world*
- 15 – *I do not ask that you take them out of the world*
- 18b – *I have sent them into the world*
- 19 – *I consecrate myself*

(Do you see any other 'I's/)

Second: All that the Father has Done or is Doing

- 6b – *Yours they were, and you gave them to me*
- 7 – *Everything that you have given me is from you*
- 8 – *You gave me (the words that I have given them)*
- 8c – *You sent me*

9 – *You have given me* (those for whom I am praying)

10b – *Yours are mine*

11c – (Keep them in your name) *which you have given me*

12 – (I kept them in your name) *which you have given me*

15 – (I am asking) *you keep them from the evil one*

17 – *Sanctify them in the truth*

18a – *You sent me into the world*

(Do you see any other ‘you’s?)

Third: All that Jesus is Praying

9a – *I am praying for them*

9b – *I am not praying for the world*

9c – *but for those whom you have given me, for they are yours*

11c – *Holy Father, keep them in your name*

13b – *And these things I speak in the world, that they may have my joy fulfilled in themselves*

15a – *I do not ask that you take them out of the world*

15b – *But that you keep them from the evil one*

17 – *Sanctify them in the truth*

(Do you see any other requests?)

Fourth: My Practical Application

1 – Jesus is praying for me. 9a

This is one of the most wonderful, mysterious, and perhaps terrifying verses in the Bible and it supported elsewhere –

Hebrews 7:23-25 - The former priests were many in number, because they were prevented by death from continuing in office, ²⁴ but he holds his priesthood permanently, because he continues forever. ²⁵ Consequently, he is able to save to the uttermost those who draw near to God through him, since he always lives to make intercession for them.

1 John 2:1 - My little children, I am writing these things to you so that you may not sin. But if anyone does sin, we have an advocate with the Father, Jesus Christ the righteous.

This is -

- a) Wonderful – the God who became human is himself is praying for me
- b) Mysterious – insight into the Trinity

1559 – Belgic Confession – According to this truth and this Word of God, we believe in one only God, who is the one single essence, in which are three persons, really, truly, and eternally distinct, according to their incommunicable properties; namely, the Father, and the Son, and the Holy Ghost. The Father is the

cause, origin and beginning of all things visible and invisible; the Son is the word, wisdom, and image of the Father; the Holy Ghost is the eternal power and might, proceeding from the Father and the Son. Nevertheless God is not by this distinction divided into three, since the Holy Scriptures teach us, that the Father, and the Son, and the Holy Ghost, have each his personality, distinguished by their properties; but in such wise that these three persons are but one only God. Hence then, it is evident, that the Father is not the Son, nor the Son the Father, and likewise the Holy Ghost is neither the Father nor the Son. Nevertheless these persons thus distinguished are not divided, nor intermixed: for the Father hath not assumed the flesh, nor hath the Holy Ghost, but the Son only. The Father hath never been without his Son, or without his Holy Ghost. For they are all three co-eternal and co-essential. There is neither first nor last: for they are all three one, in truth, in power, in goodness, and in mercy.

1689 - London Baptist Confession - In this divine and infinite Being there are three subsistences [basics], the Father, the Word or Son, and Holy Spirit, of one substance, power, and eternity, each having the whole divine essence, yet the essence undivided: the Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father; the Holy Spirit proceeding from the Father and the Son; all infinite, without beginning, therefore but one God, who is not to be divided in nature and being, but distinguished by several peculiar relative properties and personal relations; which

doctrine of the Trinity is the foundation of all our communion with God, and comfortable dependence on him.

1648 – Westminster Confession - In the unity of the Godhead there be three Persons of one substance, power, and eternity: God the Father, God the Son, and God the Holy Ghost. The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father; the Holy Ghost eternally proceeding from the Father and the Son.

How is it mysterious? If indeed, the Father and Son are of 'one substance,' Why does Jesus need to pray?

c) Terrifying - what is Jesus praying?

Note: You might think it is wonderful that Jesus is praying for you; and it is – but you must also realize that the Jesus who is praying for you is the Jesus who, in the Garden, prayed, “*not my will, but yours be done*” (Mark 14:36) and the Father’s will was a cross.

This makes me very interested in learning exactly what Jesus is praying for me –

2 – He is praying four things for me –

a) *That I be kept in his name.* 11c.

V 12 - *While I was with them, I kept them in your name, which you have given me. I have guarded them, and not one of them has been lost except the son of destruction, that the Scripture might be fulfilled.*

b) *That I might have Jesus's joy fulfilled in me. 13b*

I definitely want that!

c) *That I will be kept from the evil one. 15b*

This is another good one.

d) *That the Bible would sanctify me. 17*

*This book will keep you from sin
Or sin will keep you from this book
- Anonymous*

But now I'm concerned again. Because, even though I know that the source of sanctification is my salvation, meaning I have to be sanctified if I'm saved and I can't claim salvation without sanctification, sanctification requires mortification (death to self) and that's rarely pleasant.

In the end, I'm left with this God –

Aslan is a lion- the Lion, the great Lion." [said Mr. Beaver}

*"Ooh" said Susan. "I'd thought he was a man. Is he-quite safe?
I shall feel rather nervous about meeting a lion"...*

"Safe?" said Mr. Beaver ...

"Who said anything about safe?

'Course he isn't safe. But he's good. He's the King, I tell you."

– C.S. Lewis in *The Lion, the Witch and the Wardrobe*

Our God is a good, but unsafe God. Now I'm nervous again.

What makes the difference? What grants me security? What calms my fears?

Fifth: What the Father and the Son Have Done Together

6a - *The Father has given people to the Son*

6b - *They belonged to the Father and he gave them to the Son*

7 - *The Father had given the Son everything he had*

8 - *The Father gave the Son the words that the Son gave to those people.*

8c – *The Son came from the Father*

9 – *The Son is praying for those whom the Father gave him, they are the Fathers*

10 – *All the Son's (people) are the Father's (people) and the Father's (people) are the Son's (people)*

12 – *The Son keeps, guards the people whom the Father had given to the Son, in the Father's name, and none of the Father's people whom the Father has given the Son, (and are now the Son's people) is lost*

14 – *The Son gave the Father's people, whom the Father had given to the Son, the Father's word*

15 – *The Son asks the Father not to take those people out of the world but to keep them from the evil one*

18 – *The Father sent the Son into the world and, in the same way, the Son is sending the Father's people into the world*

Conclusion: Salvation really is all about the Father and the Son. I am the beneficiary of salvation, but I am not the cause or motive of it.

Hebrews 9:15-17 - *Therefore he is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance, since a death has occurred that redeems them from the transgressions committed under the first covenant. ¹⁶ For where a will is involved, the death of the one who made it must be established. ¹⁷ For a will takes effect only at death, since it is not in force as long as the one who made it is alive.*

If I'm not the cause of it, I can't be the cessation of it. And this is an extremely reassuring truth! (See Genesis 15).



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