

“The Other Lord’s Prayer”

John 17:1-19

Don Maurer

June 9, 2023

Don: Heavenly Father, we thank You that Your word promises us even in the midst of tribulation, as was evident, Lord, when this text was penned in the book of Lamentations, that Your mercies are new every morning; great is Your faithfulness. We affirm that, Lord; we believe it, we know it to be true. We praise You and thank You that we were able to come here this morning, that You got us out of bed. We thank You, Father, that we still live in a free land where we are able to assemble together. We pray, heavenly Father, that You would instruct us in Your word this morning, as the Holy Spirit is our teacher, that You, oh Lord, would indeed help us to recall what is in Your word. We thank You that it has been preserved for us.

Father, we lift up those this morning on our hearts. Father, we think of Jeff and Tab. Father, we thank You that so far the treatments for Tab have been successful. And Father, we pray for minimal side effects. We know that she is tired from this, Lord. But we pray that You would heal her body, that You would heal her of the cancer, that You would heal her of the diabetes and the kidney failure. Father, we pray for Jeff, that You would give him strength to take care of his bride.

And Father, we lift up Paul and Diane to You. We lift up Danielle and Isaac. All of these things we lay at Your feet. Father, we pray for Bruce continually, and ask that You would continue to strengthen him and even to use him, Lord, in his later years.

And so Father, now we pray that You would bless our time together as we look into Your word. Your word is truth. We pray all of these things in Jesus’ name. Amen.

Brave Men: Amen.

Don Maurer: All right. I had an interesting week last week with the death of my sister-in-law’s sister. And I had the honor and privilege of preaching at her memorial service on the hope of eternal life in Christ in less than twenty minutes. Wow! Sometimes it’s harder to do that than to preach a long sermon, particularly with me who likes to talk. And then I had other church responsibilities as well.

And so when Ted asked me a couple of weeks ago if I would teach from this vast expanse and treasure of God’s word I thought, wow! What shall I teach? And I need to say that I remember a couple of weeks ago, or maybe more than a couple weeks ago, that a brother said, “I’m not really processing this. I’m really more interested in what we do than just the facts that you’re giving.” I have to admit that it’s easier for me to exegete a portion of Scripture than to do a topic. That might say more about my laziness than my desire to faithfully teach the Word.

But at any rate, if we’re allowed to have a favorite portion of Scripture, one of them for me would be our Savior’s high priestly prayer. And I’ve entitled this message “The Second Lord’s Prayer.” We commonly think of the Lord’s Prayer in Matthew 6 and Luke 6 as what some people call the “Our Father.” And Bruce used to tell us that it was the disciple’s prayer.

But this is the prayer of our Lord Himself. It’s inter-Trinitarian conversation. We don’t have a whole lot of that in the Gospels; occasionally we do. But this has been called the Holy of Holies of the New Testament, as it were. I taught on this passage on Good Friday

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of 2011, and so it has been a while. So some of you—maybe most of you—were not here at that time.

Now of course Jesus is our model for prayer. I am but an infant in this regard. How often Jesus prayed, even as the God-Man. How little I do, at least effectively, or at least how I measure effectiveness.

Now by no means will I do this passage justice in the time that we have because it’s so rich. But I hope that we can dig out some precious nuggets and treasures this morning. So what I would like someone to do is that we’re going to break this down into four sections. And I would like someone to read John 17:1-5. But before that, Ted?

Ted Wood: Yeah?

Don: When should I say “This is the word of the Lord?”

Ted: That’s a good question. *(Laughter)* I don’t know. Perhaps after each reading.

Don: After each section? Okay.

Ted: I think one reading will do.

Don: Okay.

Ted: You can say, “This is the word of the Lord and every time it’s read.”

Don: Very good; okay. Boy, adding four more words; wow! *(Laughter)* Okay. Well Ted, would you read John 17, verses 1-5 for us?

Ted: Okay. 1-5?

Don: Yes.

Ted: *“When Jesus had spoken these words, He lifted up His eyes to heaven and said, ‘Father, the hour has come. Glorify Your Son, that Your Son may glorify You, since You have given Him authority over all flesh, and have given eternal life to all whom You have given Him. And this is eternal life: that they may know You, the only true God, and Jesus Christ whom You have sent. I glorified You on earth, having accomplished the work which You gave me to do. And now, Father, glorify Me in Your own presence with the glory that I had with You before the world existed.’”* This is the word of the Lord.

Brave Men: Thanks be to God.

Don Maurer: And it will be the word of the Lord every time we read these sections of this chapter. Okay, very good. Of course the setting is the Upper Room. Oh by the way, Ted, which translation did you read from?

Ted: I use the ESV.

Don: Very good. That’s just for the sake of the transcript, because I’ll be reading from the New King James.

Ted: That’s fine.

Don: Of course the setting is the Upper Room where Jesus had just finished instructing His disciples and warning them about what was to take place: His impending crucifixion and death. But there isn’t a word of apprehension from Him, although I suspect from His prayer at Gethsemane that He was feeling it. It’s true that our Lord first prays for Himself.

Now I don’t know about you, but that is something that I have a tendency to do right off the bat. And before we do that our prayers should be Godward, right? I mean, that’s what we call the Lord’s Prayer is all about: *“Our Father in heaven, hallowed be Thy name. Thy kingdom come,”* etc. But with the Son of God being the God-Man it was fitting for Him to pray for Himself.

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Christ address God as Father; that’s His inherent right. For us it’s a derived right, isn’t it? Contrary to American civil religion, where even people who are unbelievers address God as Father, we have the unspeakable privilege to do so. And the mutual love of the Father and the Son is expressed here. There’s a mutual desire that the Father would glorify the Son and that the Son would glorify the Father. And that shows the equality of the Father and the Son, doesn’t it? We’re not Arians here; we’re not Jehovah’s Witnesses. In verse 5 it also talks about the glory that the Son had with the Father before the world began.

“As You have given Him authority over all flesh.” Ponder that. What did Jesus say when He gave the Great Commission? *“All authority in heaven and on earth has been given to Me.”* Think of it: at this very moment, in what we regard as a topsy-turvy world, and though the world does not acknowledge it, and tries to do everything in its power to suppress it, and to persecute those who believe it, the fact of the matter is that Jesus at this very moment—not just some time in the future—has authority over all flesh. He is King of Kings; He is Lord of Lords.

Ted, maybe one of the hymns whenever you teach on more hymns, one that you might want to consider might be *“This Is My Father’s World.”* This is the Father’s world and this is also the Son’s world. Yes, it’s true that Satan is called *“the prince of this world”*—the prince of the world system. But even he is under God’s thumb as it were, under God’s control, under His sovereign control. Martin Luther said that *“the devil is God’s devil.”* That shocks a lot of people, but it’s true.

Ted: That’s good.

Don: And so Jesus has all authority over angels, demons, the world, all of us—everything and everybody in heaven and on earth. And for what ultimate purpose? *“So that He should give eternal life to as many as the Father has given Him.”*

Ted and I like to talk about old songs from our era when we were growing up. There was a song—one of those sad old country songs from the early ‘60s. I believe it was Skeeter Davis.

*“Why does the sun go on shining?
Why do the stars shine above?
Don’t they know?”*

And she says, *“It’s the end of the world because I lost my love.”* No, that’s not the reason that happens. The reason that the world goes on is that those whom the Father has given the Son may have eternal life. Have you ever thought about that? It’s for the sake of the church—His body, His bride, the bride of Christ—it’s for the sake of the church and for Christians that this world exists and that there is common grace for everybody. Think of that.

David Miller: Hey, Don?

Don: Yes?

Dave: There’s been the threat of nuclear destruction most of our lives. Think of why God has not allowed that to happen.

Don Maurer: Indeed, Dave. And so many people worry about that, or climate change ruining the planet and everything like that. You know, God’s in charge of all of that. A number of weeks ago we were talking about that. I think it was whenever I was teaching and talking about how people are all worried about the environment and how people even

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seem to worship it. And they do that because they don’t believe that God is in charge of it. There isn’t going to be a nuclear catastrophe where the world is going to be incinerated. There are going to be people on earth when our Lord comes. God said that He will never again destroy the earth with a flood. Of course He will do it with fire. But we are in His hands and we are secure. And this world is not going to end until Christ says it’s time to return. Very good.

All right. *“And this is eternal life: that they may know You, the only true God, and Jesus Christ whom You have sent.”* As I said I preached last Friday on the hope of eternal life in Christ at my sister-in-law’s sister’s memorial service. It’s interesting to me that our Lord’s declaration here in verse 3 of John 17 is the only explicit definition of eternal life in the word of God. And this phrase is not referring to duration. In that sense those in hell would have it, right? But it’s referring to the quality of life.

And I understand that in Greek—and Ted, I’m sure you would be able to corroborate this—but in Greek there are two words for life. One is *bios*, from which we get the word “biology.” But this word that Jesus is using—and He uses it every time whenever the Scripture refers to eternal life—is the word *zoe*, meaning a quality of life. It’s supreme joy and ecstasy.

What did Jesus say that this eternal life consists of? *“That they may know You, the only true God.”* As I’ve said many times before, this is not just a casual kind of knowledge. As we so commonly affirm, when we meet someone just once, and then someone asks us “Do you know so-and-so?”

“Yes, I know him or her.” It’s kind of like the English word “love,” too; we use that in so many different ways. But this is deep, personal, dare I say intimate knowledge. Indeed our Lord here and in the word of God in the Old Testament particularly, compares it to the intimacy of a husband and wife. According to our Lord, the idolatry that the people of Israel committed and that we commit is spiritual adultery. We are the bride of Christ individually as well as corporately.

But it’s not only this. The scandal of the culture and the world, and conversely the everlasting joy of we who are in Christ, is that we know Jesus Christ whom He has sent. Eternal life is not just to know God in some vague way, or some general generic deity—moralistic therapeutic deism, right? It’s that we know Jesus Christ whom He has sent.

And you know, the wonder of it all is that even though Jesus lived what, 2028 years ago or so? (our calendar is off about five or six years.) Anyway, because He is alive and because His Spirit lives in us, we can know Him as well as the disciples who He was speaking to that night. And this knowledge and this joy will go on forever and ever.

You know, Peter in his second epistle said that the word of God is more sure than the experience they had on the Mount of Transfiguration. And so we know Christ by the power of His Holy Spirit as well or even better than the people to whom He was speaking that night. And this will go on forever and ever. After all, it’s eternal life, isn’t it? And because it’s eternal life we are seated right now with Jesus in heavenly realms. It’s a present reality and a certain future hope, unlike the uncertain hopes of this world.

I talked about that last week when I was preaching at the memorial service. It’s an uncertain hope that the Pirates will do well this year. It’s an uncertain hope that the war between Russia and Ukraine will end any time soon. But because of the certainty of the

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work of Christ, He could say that He had finished the Father’s work, although He still had to die and rise from the dead.

Verse 5 really says what verse 1 said. If Jeff were here he’d say it’s an inclusio, a bookend. He talked about the glorification of God at the end of verse 1 and He says it here too. *“Glorify Me with the glory that I had with you before the world was.”* As I said, this talks about the equality and the eternality of the Father and the Son. All right, any questions or comments before we go on to the next section?

Gary Craig: Don, I thought it was interesting that Jesus uses His own name in His prayer to God.

Don: Yes; He very seldom does that. He usually calls Himself “the Son of Man,” doesn’t He?

Gary: Yes.

Don: Very good observation. Okay, can someone read verses 6-12 for us?

Gary Dunbar: *“And 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. Now they know that everything that You have given Me is from You, for I have given them the words that You gave Me. They have received them and have come to know in truth that I came from You, and they have believed that You sent Me. I am praying for them. I am not praying for the world, but for those You have given Me, for they are Yours. All Mine are Yours and all Yours are mine, and I am glorified in them. 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 that You have given Me, that they may be one, even as We are one. When I was with them I kept them in Your name that 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.”*

Don Maurer: Okay. Thank you, Gary. Jesus now turns His attention to those who are with Him in the Upper Room—the apostles. Judas had already gone out. But many of the things He says can all apply to us as well. That’s the wonder of God’s word, isn’t it? It’s timeless.

In the three years or so that Christ was on earth He manifested God to His apostles. And of course He does so to us by the power of His Holy Spirit and continues to do so for everyone who is enabled to come to Him.

He says, *“They were yours; You gave them to Me.”* As Bruce has said many times—and it’s truly remarkable when we consider how sinful we are—Bruce has said many times that we are a love gift from the Father to the Son. *“They were Yours,”* Jesus said. We have been chosen in Christ from before the foundation of the world. Election, right?

John Gratner: Mm-hmm.

Don Maurer: The Father had you in view from eternity. We’re all familiar with that song “Were You There When They Crucified My Lord?” Yes, you were. If the Father gave us to Christ there’s no way that He is going to ungive us, if I can make up that word. There’s no way that He’s going to revoke that promise.

As a result we keep His word, don’t we? It’s not just a ho-hum kind of thing. Some people fear that the doctrine of the preservation or the perseverance of the saints says: Well then, you can just live any old way you want. As a result, as Jesus says here, *“They have kept Your word.”* And we keep His word. We believe what He says. And we

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endeavor—and that word “endeavor” is not a bad word!—by the power of His Holy Spirit to obey Him. Verses 7 and 8 say basically the same thing.

And now I come to verse 9, a remarkable and comforting statement from our Lord on the one hand and a statement that causes some people consternation on the other. First of all *“I pray for them.”* Paul says the same thing in Romans 8:33: (34): that Christ intercedes for us.

Transcriber’s Note: Romans 8:34, ESV. *“Who is to condemn? Christ Jesus is the One who died—more than that who was raised—who is at the right hand of God, who indeed is interceding for us.”*

Don: Also Hebrews 7:25: *“For He always lives to make intercession for us.”* Even when we sin *“we have an Advocate with the Father—Jesus Christ the Righteous One.”* It’s a comfort to know that whatever our circumstances are, no matter our struggles, that right now He, the Lord Jesus Christ, is praying for us. And His prayers are always effectual; they are always effective. That is a great, great comfort.

But then He says this. *“I do not pray for the world, but for those You have given Me, for they are Yours.”* Now that causes many people to be uncomfortable. After all it’s a common belief in our society that God loves everybody. Doesn’t God love everybody? Well, it depends on what you mean.

In common grace—the sun shining, the rain falling, crops growing, people enjoying the good things of this life—yes, it’s God’s love of benevolence; that’s what the Puritans used to call it. God’s love of benevolence is to all mankind.

But in terms of special grace, in terms of salvation, in terms of eternal life, God’s love is a complacent love. It’s not complacent the way we use the term, where it’s kind of ho-hum; I don’t really care, that kind of thing; *que sera sera*; whatever will be will be. No, complacency means a settled love, a contented love. He has a special love for those who are given to Jesus that He doesn’t have in that sense for the rest of mankind. I know that not everyone here may share that view. But I believe this is what Christ is saying here. *“I do not pray for the world. I pray for My people,”* Christ says. *“But I do not pray for the world.”*

The world is at enmity with God. It has been that way ever since Genesis 3, ever since the Fall. And we have to keep that in mind. If it’s true that Jesus does not pray for the world, then I think it stands to reason that He has not given His life for the world either; He hasn’t died for the world, meaning every single individual. Now I know again that this may be something that not everyone here agrees with. Christ does not have in mind those who will never come to saving faith in Him. He has in mind His people, and He prays and gives His life for them.

Jim Hamilton: Don?

Don: Yes?

Jim: The question is, how do we know who the Father has given Him? Who is included in that list?

Don Maurer: How do we know? Well, in one sense we don’t. I think it was Charles Haddon Spurgeon who said, *“I don’t see anybody with the letter E for Elect on their tee shirts. Ultimately that’s only something God knows. And so therefore we preach the gospel, as Jesus said, to every creature. I mean, I believe that we can certainly see*

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evidence in a person’s life of who is saved. And we can fallibly conclude from that that they are elect. But that’s all we can go by. Only God knows infallibly.

David: Don?

Don: Yes, Dave?

David: I just finished R. C. Sproul’s *Chosen by God*.

Don: Yes!

David: Just a couple comments. One is that we cannot judge anyone else’s status with God.

Don: No.

David: We can and should judge our own status with God. We have external evidences of how we live our lives. We have internal evidences such as this. We would not be able to love God if we were not part of the elect.

Don: Indeed.

David: We worship God and look forward to His kingdom. (*Unclear*) None of these things would be true if we were not of the elect.

Don Maurer: Very much so, Go ahead.

Don Rimbey: I just wanted to add that we are also called to make our election certain.

Don Maurer: Yes. Now it’s certain before God.

Don Rimbey: Yes.

Don Maurer: Yes, we are called to make our calling and election sure by confirming those graces in our lives. If a person doesn’t have assurance—and Jordan, you pointed this out last week—it’s because of the neglect of the means of preservation in our lives. If we’re not obeying Christ our assurance can be damaged. So we have to keep that in mind; that’s very true.

Ted: Don?

Don: Yes, Ted?

Ted: I’ve been having a recent conversation with a colleague at work. And she’s getting near retirement. She reads self-improvement books, how-to books.

Don: Mm-hmm.

Ted: And seminars and workshops, and all these kinds of things. And she asked me, “Now that you’re getting near retirement, what are you focusing on? I said this because I’m in my last lap. So what are you focusing on?”

So I said to her, “I’m focusing on my relationship with God. That’s what I’m giving a lot of my time to.”

And she got very intrigued by that answer. That led to further conversation. With the letter that I sent her I also sent her the book by Lee Stroebel, *More Than a Carpenter*. Is that right?

Don: Josh McDowell.

Ted: They all look the same to me. (*Laughter*) But anyway, as I sent this book it just struck me that in the email I sent her I said, “Let me tell you a story from Jesus about a sower who went out to sow on different soils.” And I said that everyone who is seen by God is one of these soils. And I said, “I wonder which one you think you are.”

And she wrote back and she said, “I think I’m the good soil.” But if you read that as Jesus interprets it, it says that the good soil is the one who hears, understands, and produces fruit. Well from what she said to me I don’t think that she’s hearing. She

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certainly doesn’t understand. And her understanding of producing fruit is being nice to people.

Don: Uh-huh, yes; that’s common.

Ted: I’ve been thinking about Jim’s question; it’s an excellent question. It seems to me that those who are elect that they hear, they understand or are understanding; I’m trying to understand more. And they are producing fruit which to me is the fruit of the Spirit, and the gifts of the Spirit which are meant to build up the common good in the church—Jesus’ body—and the work the church does in the world. I think that if you’re elect that you will obviously be hearing, you will be understanding, and you will be producing fruit.

And I think a lot of times that when we’re talking about whether we’re elect or not we focus on our works and our efforts. And I think that can be counter-productive, unless we’re scoundrels or notorious sinners.

Don Maurer: Right; a very good point, Ted. Again R. C. Sproul mentions four kinds of people in the world. There was a song by Little Anthony and the Imperials called “Just Two Kinds of People in the World.” “They are a boy and girl.” Shoo-be-doo-be-doo. *(Laughter)* And then some people say there are three kinds of people in the world: those who can count and those who can’t. *(Laughter)*

But R. C. Sproul says that there are four kinds of people in the world: those who are saved and know it, those who are saved and don’t know it, those who aren’t saved and know it,—and here’s the most dangerous—those who aren’t saved and don’t know it.

Ted: Yes.

Don: And that’s what you were pointing out before, Ted. Obviously we can’t judge this individual, but—

Ted: We’ll see what happens. But she’s had a lot of screwy ideas. When we were talking about knowing God she immediately went into “Well, what I can’t stand is the Republicans getting involved in religion.” *(Laughter)*

Don Maurer: Okay.

Ted: I mean, okay, fine; me too. Now what’s this?

Don: Right. Now where do we go from here?

Ted: She was saying that the Bible has been translated and passed down so many times that it’s just unreliable. And she went on with all of this.

Don: And she probably never read much of it.

Ted: I said, “Suzie”—that’s not her name—“let me stop you there; that’s simply not true.”

Don Rimbey: O.J. isn’t guilty either.

Don Maurer: Uh-huh.

Don Bishop: I’ve asked them, “Well, you tell me how it happened.” They just listen to what people say.

Ted: Sure.

Rich Clark: Have you been talking to my sister, Ted? *(Laughter)*

Ted: No, I wasn’t talking to your sister. Is that what she said?

Gary Craig: Now that she says that she’s good soil, you can hold her to it.

Ted: Well, that’s right. And that’s what I wrote back to her. I said, “Okay. This is what it says about the good soil. They hear, they understand, and they bear fruit.”

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Gary: Yes.

Ted: And I said, “And Jesus said: *‘He who has ears to hear, let him hear.’*”

Don Maurer: Right.

Ted: Because she’s a feminist I had to say, “The ones who have ears.” *(Laughter)*

Don Maurer: Oh, yeah. Use the proper pronouns, Ted; come on, now!

John Gratner: It may be a he.

Don Maurer: Oh boy!

Jim: Getting back to the question of election, who understands that? I don’t.

Ted: With God we just believe a lot of things whether we understand them or not.

Don Maurer: Yeah.

Ted: We bow to the truth, whether we understand it or not.

Don: Yes. This is God’s word. Because we are not God and because it is His word, there are going to be things that we don’t understand. Peter even says that in his second letter.

Ted: Right.

Don: Yeah.

Rich: Hey, Don?

Don: Yes, Rich?

Rich: Regarding this topic, I’m reading J. I. Packer right now.

Don: Oh, wow!

Rich: On this topic he strongly emphasizes the fact that we are adopted children; we’re adopted into God’s family. And we really need to understand that as believers. When we cry out, “Abba, Father!”, that’s a confirmation that we belong to Him.

Don Maurer: Amen, Rich; yes.

Ted: You’re probably tired of hearing this on the side; I apologize for robbing the time. But I was thinking about this the other day. When it comes to reading about the assurance of salvation, people often mean that they feel something. And I’ve come more and more to think that’s not the place where we ought to go. We ought not to ask the question “Am I feeling something? Am I doing something?” I would ask the question: What are the options? What other options do you have? If this isn’t true, then you tell me what is true.

Don Maurer: Mm-hmm.

Ted: And I think John once said something—not John the apostle. He said that our faith is kind of like allegiance, and I like that.

Don Maurer: Are you talking about Bishop Rodgers?

Ted: John Gratner.

Don: Oh, John Gratner.

Ted: But what other options do you have, like my friend Suzie. If you don’t like that, and if you don’t think that’s true, what do you think is true? Is it better than the answer I’ve just given you?

Don Bishop: Well, just keep groping.

Ted: Just keep groping. Then you might say, “Well, do you feel like God doesn’t care?” What are the options?

Don Maurer: I’ve decided that we’re going to be here till 9:00. *(Laughter)* But it’s amazing to me that atheists who say they are atheists—technically there’s really no such

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thing—but people who have opted for that will say, “This is reality.” If they were raised in a Christian home they will say, “Yes, it depresses me to think that I’ll never see my family in heaven, or whatever. But it’s reality; just deal with it. Quit trying to be a baby. Quit trying to hold on to your security blanket, or whatever. It’s reality; deal with it.” That’s what they would say. It’s very depressing.

John: It’s interesting. I would venture to guess that in John’s audience, those he wrote to, that there weren’t any atheists.

Don Maurer: I would say that’s probably true.

John: So let me look back at verse 3, where he reportedly does use His earthly name, Jesus Christ, right?

Don Maurer: Yes.

Don Rimbey: The Messiah.

John: “*The only true God.*” So back to your question here: What are your options? They thought they had a lot of options, because there were people worshiping all kinds of what I’ll venture to say were gods, whether they want to name it that way or not.

Don Maurer: Right. For Israel it was Baal for a long time.

John: Sure. There were all kinds of gods; in Egypt it was Rah; it was all kinds of different things. And that was certainly not far from the minds of all of the readers here, especially as John was writing to the world at large here as his audience. And the point to go back to this question that you’re facing with this woman, Ted, is what do you do with Jesus? Because the story from beginning to end here, whether there are errors in it,—scribal this or that or the other thing,—it’s not hard to miss the big story that you can sum up with a couple of sentences that you ought to be able to tell someone. Well, what do you think this book says? To me it says that there is an almighty God who did not have a beginning, and everything else was created. And He stepped into that world to fix it, and to create a new people for Himself as adopted children. And He did that through this Person, through Himself: Jesus Christ, who stepped into time. That’s indisputable. What you do with Him is the question. Is He who He says He is? I think it makes a difference in John 1 where he says: “*In Him was life, and that life was the light of men.*” That is eternal life right there.

Don Maurer: Mm-hmm.

John: To be with the eternal God who came to relate to us, to tell us to be His.

David: Don, we also have one more internal evidence I’ll bring that you didn’t bring up; we have the Holy Spirit. And our spirit agrees with the Holy Spirit in that He seeks the will of God above our own will. There is no way we would be able or even want to do that if we were not elect.

Don Maurer: That’s true. Again that kind of confirms what Ted said. I think it was Ted who said that we really can’t judge other people. But we can confirm to ourselves; we can have assurance for ourselves in that regard because of the witness of the Holy Spirit. That is a good Scriptural witness. It’s subjective, but it’s Scriptural for sure. Thank you.

Don Rimbey: Don?

Don Maurer: Yes, sir.

Don Rimbey: Luke would have written in Greek. So it hadn’t been translated over and over.

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Don Maurer: Right, of course; absolutely. God’s word has been wonderfully preserved. And Ted, I would say to you that as far as the options and everything you were talking about is concerned, and then John, when you were talking about the preservation of Scripture and what you do with Jesus, I was talking to someone a few years ago. And I said to this person, “Okay. If you don’t believe who Jesus is and the Scriptural portrait of Him, how do you explain these things? Did a few people just get together in a smoke-filled room and come up with this? Really, now! Ah well, all right; I love this interaction. Thank you; I love it.

Brave Man: Why don’t you just jump to verse 26? (*Laughter*)

Don: All right. We have our union with Christ. If we belong to the Son we belong to the Father. We’ll never perish, neither will anyone snatch us out of His hand. Jesus asks the Father to keep us. That is why we’re kept: not because we’re so good, not because we pick ourselves up by our own bootstraps and try to do it. No, God does it.

And then to add insult to injury, as it were, “*none is lost except the son of perdition.*” That’s what my translation says. Others say, “*the one doomed to destruction*”—Judas—“*so that the Scripture might be fulfilled.*” That’s a hard passage for many people.

You know, he’s the only one in the word of God—perhaps Esau—but those are the only ones in the word of God who we know are in hell. We have here the doctrine of *concurrency*. Judas was not forced to do what he did. He did it freely, he did it willingly. Yet God foreordained that it would take place. It’s the same with the death of Christ in Acts 2:23 and 4:25: God’s sovereignty and man’s responsibility. C. H. Spurgeon was asked how those can be reconciled. He said: “*I don’t try to reconcile friends.*”

The difference between Peter, who virtually committed the same sin as Judas, three times denying his Lord, and Judas is that Judas did not repent and come to Christ seeking forgiveness. But the bottom line is that Jesus said to Peter, “*I have prayed for you.*” So let’s read verses 13-19. Can someone read those for us?

Gary Craig: “*I am coming to You now. But I say these things while I am still in the world so they may have the full measure of My joy within them. I have given them Your word and the world has hated them, for they are not of the world any more than I am of the world. My prayer is not that You take them out of the world, but that You protect them from the evil one. They are not of the world, even as I am not of it. Sanctify them by the truth; Your word is truth. As You sent me into the world, so I have sent them into the world. For them I sanctify myself, that they too may be truly sanctified.*”

Don Maurer: Thank you. Jesus says these things that we might have His joy. It’s a supernatural joy, not just the happiness of the world and circumstances. I got this new phone this week. I’m very happy about that. It consumed me for a couple weeks when I didn’t have it, and I was without phone service for a day this week. Wah, wah, wah! (*Laughter*) That’s not the kind of joy that Jesus has in mind.

And the world regards it as foolishness. I have a friend who is a pastor whose baby had all kinds of issues—heart problems and everything like that. She just came home. But she was constantly at the point of death. And this couple was constantly talking about the love and grace and joy in the Holy Spirit that they had. That is something that Jesus wants for us that the world knows nothing of.

And this comes into sharper focus when Jesus talks about persecution. “*And the world has hated them,*” because they are not of the world just as Christ is not of the world. This

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shouldn’t surprise us, but it does. After all, aren’t we Americans? Aren’t we immune from that? After all, this is the good old U.S.A.

Things are happening so fast in our culture; you know it and I know it. And more and more so-called evangelicals are caving in on theological and moral issues, and trying to be of the world; let alone the horrible persecution in China and Islamic regimes. I think it’s going to be more and more difficult for people who are Christians to be Christians in the media and in general employment.

And Jesus doesn’t pray that the Father takes us out of the world. We think, wouldn’t it be wonderful if He did! Why doesn’t Jesus take us out of the world? Why does He leave us here? Why does He leave Christians in countries where they are subject to persecution? Why did Jesus leave us in the world?

Jordan Obaker: Because we’re salt.

Don: Because we’re salt and light. We’re His witnesses. The word there is *marturaea* in the Greek, from which we get the word “martyr.”

Ted: *Marturaea* would be a female martyr.

Don: Thank you, Ted. (*Laughter*)

Ted: *Marturion* would be a male martyr.

Don Rimbey: I thought it was a drink. (*Laughter*)

Don Maurer: Okay. “Wastin’ Away in Marturacerville.” (*Laughter*) Anyway,--

David: Hey, Don?

Don: Yes, Dave?

David: God gives us the opportunity and the privilege to have a part in what God is doing in the world.

Don: Very much so.

David: And it will last for eternity.

Don: Amen. What does the third verse of “A Mighty Fortress” say? It says:
*“And though this world with devils filled
Should threaten to undo us,
We will not fear, for God hath willed
His truth to triumph through us.”*

Unbelievable! We’re kept from the evil one; that’s what Jesus wants for us. He wants to keep us from the evil one. What does He say that we’re to pray? *“Deliver us from the evil one.”* “Sanctify them; set them apart. Make them more and more holy by the truth. *Your word is truth.*”

I don’t have to tell you that we live in a day when the very notion of truth is challenged, and where the Bible is all but jettisoned, not even given at least the token respect that it had when some of us baby boomers were growing up. God’s word is truth as God Himself is truth, and so the Bible must be inerrant—without error. It must be infallible, incapable of error.

And because it is truth it is sufficient. How many times has Bruce said that the challenge of the church in our day is that many people don’t believe in the sufficiency of Scripture for our lives?

As the Father sent Christ into the world, His apostles and we are sent into the world. That’s very, very important. And Christ sanctifies Himself; He consecrates Himself for our sakes. Okay, verses 20-26.

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Ted: Don?

Don: Yes, Ted?

Ted: Might I suggest that you stop there, because verse 20 is worth the teaching all by itself?

Don: That whole section is worth the teaching.

Ted: That’s a very important section. I may steal part of that from you when I have to teach next time. You can keep teaching but you don’t have to rush through it. It’s almost 7:30.

Don: It is, yes.

Ted: Is that okay with you?

Don: I agree; that’s fine. But let me just say one word in closing.

Ted: Whatever you want.

Don: Let me go to verse 24. I think it is just one of the most precious parts of Scripture. I talked about this last week at the memorial service. Would somebody read verse 24 for us? Well, it doesn’t matter. Christ says: *“Father, I want those whom You have given me to be with Me where I am, and to see My glory.”* Christ wants that for us, brothers! Can you believe that? That’s what He wants for you more than anything! We’re there now in union with Christ.

Ted: Yeah.

Don: We will be there fully one day; praise God. And all God’s people said,--

Brave Men: Amen.

Don: Our Father, we pray that You would just write upon our hearts Your holy word. Lord, this has just been a tremendous time of interaction, of edification. Lord Jesus, thank You for praying for us. Thank You that You had us in mind. Thank You for Your high priestly prayer and Your work for us as Prophet, Priest and King. I pray, Father, that whatever we are called to do today, Lord, that You would help us to make an impact on whoever we come in contact with as we do the work of the Kingdom that You have called us to do. For we pray in Christ’s name. Amen.

Brave Men: Amen. (*Applause*)

Don: Thank you.