

# The Prayer of Christ for Believers, Part 7

## Christ's Desire for His Own

### John 17:24-26

## Introduction

We started this series of sermons in John 17 in August of last year. Now 14 sermons later we come to the conclusion of this wonderful revelation of the High Priestly Prayer of Jesus.

There is nothing like it in all of the Bible. To have a first row seat to the inner Trinitarian conversation of the Son with the Father.

To witness first hand the intercession of the Son for the Saints,

To plumb the depths of Purposes and plans of God in the Glorification of the Son. To climb to the top of the mountains and be confronted with some of the most glorious truths in all the Bible of Gods plans before the set in motion before the foundations of the world. We have been taken so high, it takes our breath away, and have gone so deep, it seems hard to find our way.

This prayer takes us from before time began to the time it will end.

from the glory of the past to the glory of the future.  
from the plan of God to save to the purpose  
of all salvation.

From the counsels of Father to give a people to His  
Son to the sanctification of those same people by  
the truth of God's Word.

From the divine protection of the Father to the divine  
preservation by the Son

From being in the world, to being kept from the  
destruction of the evil one.

From the saving of the disciples to the saving of  
those that would hear and believe.

From disunity and hatred of the world, to the love  
and unity in the Son

From the sin cursed earth to the glories of the  
presence of Christ in Heaven.

When we finish this prayer today, the next time we  
open the Gospel of John in chapter 18, we will be  
taken back to earth with to the horror of sin. We will  
leave heaven and be confronted with the betrayal of  
Judas.

The gears will be put in motion that were for-  
ordained long ago that Jesus would die a the hands  
of evil men.

That He would be led a lamb to be slaughtered.

He would be the shepherd that would lay down His life for his sheep.

He would be the Savior of the World that would die for His enemies.

He would be the one who would take the whole of the wrath of God for his people, so that they could be forgiven.

He would be the one that would live a perfect life that would be given to His sheep, so they could enter in beyond the veil.

But that is chapter 18 and beyond.

For now let us return to the Glory of Heaven in the Prayer of Christ.

John 17:24–26 (NKJV)

<sup>24</sup> “Father, I desire that they also whom You gave Me may be with Me where I am, that they may behold My glory which You have given Me; for You loved Me before the foundation of the world. <sup>25</sup> O righteous Father! The world has not known You, but I have known You; and these have known that You sent Me. <sup>26</sup> And I have declared to them Your name, and will declare *it*, that the love with which You loved Me may be in them, and I in them.”

Desire for their Presence  
 Desire for their Observance  
 Desire for their Knowledge  
 Desire for their Love

## 1.Desire for their Presence

24 “Father, I desire that they  
 also whom You gave Me may be  
 with Me where I am

Πατερ ους δεδωκας μοι θελω ινα  
 οπου ειμι εγω κακεινοι ωσιν μετ  
 εμου

### I desire

heló: to will, wish

Original Word: θέλω

Part of Speech: Verb

Transliteration: theló

Phonetic Spelling: ( eth-el'-o,)

Definition: to will, wish

Usage: I will, wish, desire, am willing, intend, design.

Cognate: 2309 thélō (a primitive verb, NAS dictionary) – to desire (wish, will), wanting what is best (optimal) because someone is ready and willing to ac

This statement by itself is one of the profound in all of Scripture. Not that we desire to be with him, but that He desires us to be with Him.

This is not to understood as a cold mechanical will that has to be done because this is the best way for it wot be done.

It is a true genuine “want of God” a “desire of God”

There are 2 words often used of will or desire, one is θέλω much oftener than βούλομαι

Vincent, M. R. (1887). [\*Word studies in the New Testament\*](#) (Vol. 1, p. 12). New York: Charles Scribner’s Sons.

One θέλω expresses as desire or wish or want, other βούλομαι expresses intent, determination,

### **Matthew 1:19 (ESV)**

<sup>19</sup> And her husband Joseph, being a just man and unwilling to put her to shame, resolved to divorce her quietly.

So this desire is moved by love, and accomplish by grace. Its the fullest expression of the Love of God to desire to have us with HIM.

In this petition Jesus expresses his heart longing (*thelō*, “I want”)

Borchert, G. L. (2002). [John 12-21](#) (Vol. 25B, p. 208). Nashville: Broadman & Holman Publishers.

This is the same God who banished Adam and Eve from the Garden when they sinned, pronouncing a curse on them and all their children, condemning them all to death.

This is the same God, that destroyed every living thing on the planet, except 8 people, when he flooded there entire world. Every man, woman, child and baby, and every other breathing animal perished at the hand of God.

This the same God that told the Israelites whom He had delivered from the Bondage of Egypt, to stay away from the base of the Mountain, lest in touching it they die.

This the same God that struck Uzzah to death for touching the Ark of the Covenant.

This is the same God who sent the Jews into captivity for 70 yrs for disobeying his Sabbath laws.

This is the same God who would judge Jerusalem in 70AD and allow the Romans to slaughter 1.1million and and take as many as 95,000 as slaves and destroy the city and the temple.

This is the same God that will destroy billions on the planet when he returns in the clouds to judge, and will banish billions into the Lake of Fire along with the Devil and His angels for all eternity.

Yet this verse tell us that HE desires that we be with Him in Heaven to behold His Glory.

As we have meditated upon the different verses of this profound chapter the words of the Psalmist have occurred to us again and again: “Such knowledge too wonderful for me; it is high, I cannot attain unto it” (Ps. 139:6)

Pink, A. W. (1923–1945). [Exposition of the Gospel of John](#) (p. 962). Swengel, PA: Bible Truth Depot.

And as Paul states,  
Romans 11:33 (NKJV)

<sup>33</sup> Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out!

This 24th verse may well be regarded is the climax of this wonderful Prayer

Pink, A. W. (1923–1945). *Exposition of the Gospel of John* (p. 962). Swengel, PA: Bible Truth Depot.

**Who is it** that Jesus desires to be with him where He is?

24 “Father, I desire that they  
also whom You gave Me

Πατερ ους δεδωκας μοι  
John 17:2 (NKJV)

<sup>2</sup> as You have given Him authority over all flesh, that He should give eternal life to as many as You have given Him.

John 17:6 (NKJV)

<sup>6</sup> “I have manifested Your name to the men whom You have given Me out of the world. They were Yours, You gave them to Me, and they have kept Your word.

John 17:9 (NKJV)

<sup>9</sup> “I pray for them. I do not pray for the world but for those whom You have given Me, for they are Yours.

John 17:11 (NKJV)

<sup>11</sup> Now I am no longer in the world, but these are in the world, and I come to You. Holy Father, keep through Your name **those whom You have given Me**, that they may be one as *We are*.

John 17:12 (NKJV)

<sup>12</sup> While I was with them in the world, I kept them in Your name. **Those whom You gave Me** I have kept; and none of them is lost except the son of perdition, that the Scripture might be fulfilled.

**ὁ δέδωκάς μοι.** ὅ is for οὓς (cf. v. 12), the neuter singular suggesting their unity, as at 6:37, 39

Bernard, J. H. (1929). [\*A critical and exegetical commentary on the Gospel according to St. John\*](#). (A. H. McNeile, Ed.) (p. 579). New York: C. Scribner' Sons.

John 6:37–39 (NKJV)

<sup>37</sup> **All that the Father gives Me** will come to Me, and the one who comes to Me I will by no means cast out.

<sup>39</sup> This is the will of the Father who sent Me, that of **all He has given Me** I should lose nothing, but should raise it up at the last day.

When were these given?

24 “Father, I desire that they  
also whom You gave Me  
 Πατερ ους δεδωκας μοι

**δεδωκας**— Perfect. Active Ind.

Having been given

done in the past with a continued state in the present.

We see this throughout scripture, that there have been a people that God the Father has given to the the Son, or another of way of saying this, He has chosen some to save.

**John 10:28–29** (NKJV)

<sup>28</sup> And I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand. <sup>29</sup> My Father, who has given them to Me, is greater than all; and no one is able to snatch *them* out of My Father’s hand.

**John 6:65** (NKJV)

<sup>65</sup> And He said, “Therefore I have said to you that no one can come to Me unless it has been granted to him by My Father.”

### **John 10:16 (NKJV)**

<sup>16</sup> And other sheep I have which are not of this fold; them also I must bring, and they will hear My voice; and there will be one flock *and* one shepherd.

### **Ephesians 1:4–5 (NKJV)**

<sup>4</sup> just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love, <sup>5</sup> having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will,

### **2 Thessalonians 2:13 (NKJV)**

<sup>13</sup> But we are bound to give thanks to God always for you, brethren beloved by the Lord, because God from the beginning chose you for salvation through sanctification by the Spirit and belief in the truth,

### **Acts 13:48 (NKJV)**

<sup>48</sup> Now when the Gentiles heard this, they were glad and glorified the word of the Lord. And **as many as had been appointed to eternal life believed.**

### **Romans 8:30 (NKJV)**

<sup>30</sup> Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified.

### **Romans 11:7 (NKJV)**

<sup>7</sup> What then? Israel has not obtained what it seeks; but the elect have obtained it, and the rest were blinded.

### **Romans 9:23–24 (NKJV)**

<sup>23</sup> and that He might make known the riches of His glory on the vessels of mercy, which He had prepared beforehand for glory, <sup>24</sup> *even* us whom He called, not of the Jews only, but also of the Gentiles?

### **2 Timothy 2:10 (NKJV)**

<sup>10</sup> Therefore I endure all things for the sake of the elect, that they also may obtain the salvation which is in Christ Jesus with eternal glory.

### **Titus 1:1–2 (NKJV)**

**1** Paul, a bondservant of God and an apostle of Jesus Christ, according to the faith of God's elect and the acknowledgment of the truth which accords with godliness, **2** in hope of eternal life which God, who cannot lie, promised before time began,

### **1 Peter 1:2 (NKJV)**

**2** elect according to the foreknowledge of God the Father, in sanctification of the Spirit, for obedience and sprinkling of the blood of Jesus Christ:

### **1 Peter 2:9–10 (NKJV)**

**9** But you *are* a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light; **10** who once *were* not a people but *are* now the people of God, who had not obtained mercy but now have obtained mercy.

### Revelation 17:8 (NKJV)

**8** The beast that you saw was, and is not, and will ascend out of the bottomless pit and go to perdition. And those who dwell on the earth will marvel, whose names are not written in the Book of Life from the

foundation of the world, when they see the beast that was, and is not, and yet is.

Psalm 135:4 (NKJV)

4 For the Lord has chosen Jacob for Himself,  
Israel for His special treasure.

Isaiah 41:8–9 (NKJV)

8 “But you, Israel, *are* My servant,  
Jacob whom I have chosen,  
The descendants of Abraham My friend.  
9 *You* whom I have taken from the ends of the earth,  
And called from its farthest regions,  
And said to you,  
‘You *are* My servant,  
I have chosen you and have not cast you away:  
Why would God choose to save you?’

To often we actually think that we deserve to be chosen or saved. Or at least a chance to be saved or a chance to hear the gospel.

But if we talk in terms of what we deserve, it is only justice, and that will condemn us and send us to hell. None of us deserve salvation, or even the opportunity to hear the gospel. God was moved to

choose you for salvation not because there was good in us, but rather because there is good in Him.

He was desired to set His love on you, and not condemn you. He desired to be merciful to you when He could have sent you to Hell.

And ultimately He chose you for His glory, not yours. He desired to put His grace and mercy on display for all to see.

Deuteronomy 7:6–8 (NKJV)

<sup>6</sup> “For you *are* a holy people to the Lord your God; the Lord your God has chosen you to be a people for Himself, a special treasure above all the peoples on the face of the earth. <sup>7</sup> The Lord did not set His love on you nor choose you because you were more in number than any other people, for you were the least of all peoples; <sup>8</sup> but because the Lord loves you, and because He would keep the oath which He swore to your fathers, the Lord has brought you out with a mighty hand, and redeemed you from the house of bondage, from the hand of Pharaoh king of Egypt.

Romans 9:11–15 (NKJV)

<sup>11</sup> (for *the children* not yet being born, nor having done any good or evil, that the purpose of God according to election might stand, not of works but of Him who calls), <sup>12</sup> it was said to her, “*The older shall serve the younger.*” <sup>13</sup> As it is written, “*Jacob I have loved, but Esau I have hated.*”

<sup>14</sup> What shall we say then? *Is there* unrighteousness with God? Certainly not! <sup>15</sup> For He says to Moses, “*I will have mercy on whomever I will have mercy, and I will have compassion on whomever I will have compassion.*”

Ephesians 1:6 (NKJV)

<sup>6</sup> to the praise of the glory of His grace, by which He made us accepted in the Beloved.

Ephesians 1:9 (NKJV)

<sup>9</sup> having made known to us the mystery of His will, according to His good pleasure which He purposed in Himself,

Ephesians 1:11–12 (NKJV)

<sup>11</sup> In Him also we have obtained an inheritance, being predestined according to the purpose of Him who works all things according to the counsel of His

will, <sup>12</sup> that we who first trusted in Christ should be to the praise of His glory.

24 “Father, I desire that they also whom You gave Me \_\_\_\_\_ may be with Me where I am

Πατερ ους δεδωκας μοι θελω ινα οπου **ειμι εγω** κακεινοι ωσιν μετ εμου

that they

ινα οπου **ειμι εγω**

**Purpose # 1 hina with subjunctive**

Physical presence with Christ.

The emphasis is not so much on a location but rather a person.

where I am

**ειμι εγω**

Christ desire is not that we just change location and be no longer on earth but now be in heaven, but rather, he want us to be with HIM, where HE IS

John 14:2–3 (NKJV)

<sup>2</sup> In My Father's house are many mansions; if *it were* not so, I would have told you. I go to prepare a place for you. <sup>3</sup> And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, there you may be also.

## ΙΝΑ ΟΠΟΥ ΕΙΜΙ ΕΓΩ

Lemma

παραλαμβάνω paralambanō take with; take along; take; receive from

BDAG take (to oneself), take with/along; take over, receive; accept

LSJ receive from; successors; by inheritance; inherit; receive; take over

Louw-Nida to welcome, to receive, to accept, to have as a guest

## LTW

DBL Greek bring along with; take aside; learn from someone; welcome; receive appointment; be taught by TDNT

EDNT receive, take; draw to oneself; take over

NASB Dictionaries to receive from

LEH LXX Lexicon to take sb along; to receive; to inherit; to succeed (to); to be induced to

IGEL to receive from; by inheritance; to inherit; to take upon oneself; undertake; undertakings; to take in pledge; to take by force; treachery; get possession of; to receive by hearsay; report; to ascertain; to take up; catch up; to take to oneself; associate with oneself; to invite; to wait for; intercept; to take prisoner

LXGRCANLEX take with; take along; take; to take; to take with; to receive; to take to oneself

TDNTA

BYNTGV3E I take, take with

NIDNTTE to take; obtain; receive; experience; a taking; receiving; to take up; take to oneself; reception; receive instead of; to take hold of; assist; help; to receive; get back; to lay hold of; grasp; catch; to seize; attain; make one's own; take possession; to receive a share; participation; having a share; to take to oneself; take with; take over; to anticipate; take; get; accept into one's society; admission; acceptance; arrest; conceive; to take along; to embrace; to help; think; assume; be of the opinion that

CDWGTHB

CLCEGNT to take, take hold of, apprehend, to take or receive from another; to take what is given; hence, receive, pointing to an objective reception, (see No. 7.); (No. 1, with παρά, beside, prefixed) to take near, with or to one's self; receive with or to one's self; receive in charge what is delivered over.; (No. 1, with από, from, prefixed) to take from any one, to receive with idea of completeness, to receive in full.; (No. 1, with πρὸς, towards, prefixed) to take thereto, i.e. in addition, to take besides. In N.T. mid., to take or receive to and for one's self.; (No. 1, with μετά, in association with, prefixed) to take in association with others, take a part with, to partake of, share.; (No. 1, with ὑπό, under, prefixed) to take under, i.e. to take up by placing one's self underneath; hence, to take up.; to take to one's self what is presented or brought by another, to accept, embrace, receive hospitably; admit, approve, allow. It implies a subjective reception, showing that a decision of the will has taken place with respect to the object presented, and that the acceptance manifests it.; (No. 7, with παρά, beside, prefixed) to receive or accept near or to one's self, from another, with approval,

(lxx. for רצה, Prov. 3:12), (non occ.); (No. 7, with πρὸς, towards, prefixed) to accept to one's self, admit, receive kindly, entertain as a host.; (No. 7, with ὑπό, under, prefixed) to accept or receive to one's self as if placing the arms under a person or thing; hence, to receive to one's self with evident favour and kindness; to welcome, (non occ.); (No. 7, with ἀνά, up, prefixed) to accept, receive or take on one's self, physically, or as a debt of responsibility; to take up, appropriate, adopt, (non occ.); (No. 7, with ἀπό, from, prefixed) to accept or receive from another for one's self, accept with joy, to welcome. Here, mid.; (No. 7, with εἰς, unto, prefixed) to receive unto one's self or one's house. lxx. everywhere for קבץ, where God is said to gather and bring again His own people into their own land, (non occ.); (No. 7, with ἐπί, upon, prefixed) to receive upon or up to one's self, admit, (non occ.); to take care of, provide for; of one fallen in battle, to take up and bear away; hence, gen., to take up, carry off, so as to preserve. Here, mid., to carry for one's self, bear or bring to one's self, i.e. acquire, obtain, receive so as to preserve.; to hold off from; to have off or out, i.e. to have all that is one's due, so as to cease from having more; to have received in full; spoken of a person, to have for good and all.; to give space, place, room; make place or room so as to take in or receive any thing, to hold contain.; that; they may give; to them. GELNT

LALS receive from; take; לקח; take, grasp, seize; accept, receive; fetch, bring; take away, remove; 1 נהג; drive; lead; remove forcibly; make the wind blow; 1 ירש; take possession of; be heir; dispossess; גאָלָה; right and obligation of repurchase; repurchase; deliverance; קבל; receive

PGL take, seize

LXLXXLEX receive from; take

LXGNTLEX take with; take along; take

## 2 Corinthians 5:8 (NKJV)

<sup>8</sup> We are confident, yes, well pleased rather to be absent from the body and to be present with the Lord.

## Philippians 1:23 (NKJV)

<sup>23</sup> For I am hard-pressed between the two, having a desire to depart and be with Christ, *which is* far better.

## 2 Thessalonians 2:1 (NKJV)

**2** Now, brethren, concerning the coming of our Lord Jesus Christ and our gathering together to Him, we ask you,

## 2 Timothy 2:11–12 (NKJV)

<sup>11</sup> *This is* a faithful saying:

For if we died with *Him*,

We shall also live with *Him*.  
<sup>12</sup> If we endure,  
We shall also reign with *Him*.  
If we deny *Him*,  
He also will deny us.

Revelation 3:21 (NKJV)

<sup>21</sup> To him who overcomes I will grant to sit with Me on My throne, as I also overcame and sat down with My Father on His throne.

**Revelation 7:13–17 (NKJV)**

<sup>13</sup> Then one of the elders answered, saying to me, “Who are these arrayed in white robes, and where did they come from?”

<sup>14</sup> And I said to him, “Sir, you know.”

So he said to me, “These are the ones who come out of the great tribulation, and washed their robes and made them white in the blood of the Lamb.

<sup>15</sup> Therefore they are before the throne of God, and serve Him day and night in His temple. And He who sits on the throne will dwell among them. <sup>16</sup> They shall neither hunger anymore nor thirst anymore; the sun shall not strike them, nor any heat; <sup>17</sup> for the Lamb who is in the midst of the throne will shepherd

them and lead them to living fountains of waters.  
And God will wipe away every tear from their eyes.”

### **Revelation 21:3 (NKJV)**

<sup>3</sup> And I heard a loud voice from heaven saying,  
“Behold, the tabernacle of God *is* with men, and He  
will dwell with them, and they shall be His people.  
God Himself will be with them *and be* their God.

### **1.Desire for their Presence**

## **2.Desire for their Observance**

### **Purpose # 2 hina with subjunctive**

One purpose clause leads to the other,  
His desire is to have them with Him SO THAT they  
may constantly behold HIS GLORY

<sup>24</sup> “Father, I desire that they also  
whom You gave Me may be with Me  
where I am, **that** they may behold  
My glory which You have given Me;  
for You loved Me before the  
foundation of the world.

ινα **θεωρωσιν** την δοξαν την εμην ην εδωκας μοι  
οτι ηγαπησας με προ καταβολης κοσμου

**that they may behold — — Pres Act Sub**

“that they may keep on beholding,” the endless joy of seeing Jesus “as he is” (1 John 3:2

Robertson, A. T. (1933). *Word Pictures in the New Testament* (Jn 17:24). Nashville, TN: Broadman Press.

**theóreo: to look at, gaze**

**Original Word:** θεωρέω

**Part of Speech:** Verb

**Transliteration:** theóreo

**Phonetic Spelling:** (theh-o-reh'-o)

**Definition:** to look at, gaze

**Usage:** I look at, gaze, behold; I see, experience, discern; I partake of.

2334 theōréō (from 2300 /theáomai, "to gaze, contemplate") – gaze on for the purpose of analyzing (discriminating).

[2334 (theōréō) is the root of the English term "theatre," i.e. where people concentrate on the meaning of an action (performance).]

1 John 3:2 (NKJV)

<sup>2</sup> Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we

know that when He is revealed, we shall be like Him,  
for we shall see Him as He is.

that they may behold

My glory

την δόξαν την εμην

## NOTICE A FEW THINGS ABOUT THIS GLORY

### 1. IT IS UNIQUELY CHRIST.

that they may behold My glory

**emos: my**

**Original Word:** ἐμός, ἡ, ὄν

**Part of Speech:** Possessive Pronoun

emós (from 1700 /εμού, "my, mine") – an emphatic "possessive pronoun for the first person ('mine')" (J. Thayer), "representing the emphasized genitive (emou, 'mine,' Abbott-Smith).

### 2. IT WAS GIVEN TO HIM

that they may behold My glory which You have given Me;

have given— Perfect Act Indicative

### 3. IT IS TIED TO THE LOVE THE FATHER HAS FOR THE SON BEFORE THE FOUNDATION OF THE WORLD

that they may behold  
My glory which You have given Me;  
for You loved Me before the  
foundation of the world.

for—because

**hoti: that, because**

**Original Word: ὅτι**

### This is not the incarnational Glory

John 1:14 (NKJV)

<sup>14</sup> And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.

The disciples had already seen this glory. The Glory Jesus is referring to is not on earth but in Heaven, when they are with Him, they will behold this glory.

Also, I believe this glory is more than the glory referred to in

John 17:5 (NKJV)

<sup>5</sup> And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was.

This Glory, is the preincarnate Glory

John 1:1–2 (NKJV)

<sup>1</sup> In the beginning was the Word, and the Word was with God, and the Word was God. <sup>2</sup> He was in the beginning with God.

Philippians 2:6 (NASB95)

<sup>6</sup> who, although He existed in the form of God, did not regard equality with God a thing to be grasped,

Colossians 1:15 (NKJV)

<sup>15</sup> He is the image of the invisible God, the firstborn over all creation.

Micah 5:2 (NKJV)

<sup>2</sup> “But you, Bethlehem Ephrathah,

*Though you are little among the thousands of Judah,  
 Yet out of you shall come forth to Me  
The One to be Ruler in Israel,  
Whose goings forth are from of old,  
From everlasting.”*

Hebrews 1:2–3 (NKJV)

<sup>2</sup> has in these last days spoken to us by *His Son*, whom He has appointed heir of all things, through whom also He made the worlds; <sup>3</sup> who being the brightness of *His* glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high,

I believe the glory Jesus is talking of in v 24 is more than this.

It is His uniquely

It is Given to him

It is because the Father loved the Son.

That it is related uniquely to Christ, and is Given to Him and is given because of the the Love of the Father, ties it to a unique event eternity past.

John 17:2 (NKJV)

<sup>2</sup> as You have given Him authority over all flesh, that He should give eternal life to as many as You have given Him.

John 17:6 (NKJV)

<sup>6</sup> “I have manifested Your name to the men whom You have given Me out of the world. They were Yours, You gave them to Me, and they have kept Your word.

John 17:9–10 (NKJV)

<sup>9</sup> “I pray for them. I do not pray for the world but for those whom You have given Me, for they are Yours.

<sup>10</sup> And all Mine are Yours, and Yours are Mine, and I am glorified in them.

John 6:37 (NKJV)

<sup>37</sup> All that the Father gives Me will come to Me, and the one who comes to Me I will by no means cast out.

John 6:39–40 (NKJV)

<sup>39</sup> This is the will of the Father who sent Me, that of all He has given Me I should lose nothing, but should raise it up at the last day. <sup>40</sup> And this is the will of Him who sent Me, that everyone who sees the

Son and believes in Him may have everlasting life; and I will raise him up at the last day.”

### Revelation 5:8–14 (NKJV)

<sup>8</sup> Now when He had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each having a harp, and golden bowls full of incense, which are the prayers of the saints. <sup>9</sup> And they sang a new song, saying:

“You are worthy to take the scroll,  
And to open its seals;  
For You were slain,  
And have redeemed us to God by Your blood  
Out of every tribe and tongue and people and  
nation,

<sup>10</sup> And have made us kings and priests to our God;  
And we shall reign on the earth.”

<sup>11</sup> Then I looked, and I heard the voice of many angels around the throne, the living creatures, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands, <sup>12</sup> saying with a loud voice:

“Worthy is the Lamb who was slain  
To receive power and riches and wisdom,  
And strength and honor and glory and blessing!”

<sup>13</sup> And every creature which is in heaven and on the earth and under the earth and such as are in the sea, and all that are in them, I heard saying:

“Blessing and honor and glory and power  
*Be* to Him who sits on the throne,  
And to the Lamb, forever and ever!”

<sup>14</sup> Then the four living creatures said, “Amen!” And the twenty-four elders fell down and worshiped Him who lives forever and ever.

This is the glory that is uniquely the Sons because of His work of Redemption.

**1.Desire for their Presence**

**2.Desire for their Observance**

**3.Desire for their Knowledge**

<sup>25</sup> O righteous Father! The world has not known You, but I have known You; and these have known that You sent Me. <sup>26</sup> And I have declared to them Your name, and will declare *it*,

**<sup>25</sup> O righteous Father! The world has not known You**

**O righteous Father— —Holy Father v. 11**

This is the only time the word Righteous appears in relation to the Father in the Gospel of John.

Understood by itself it is not a problem, but a simple declaration and affirmation the The Father is Righteous.

But to have the next phrase is the issue.

**The world has not known You,**

Acts 17:22–33 (NKJV)

<sup>22</sup> Then Paul stood in the midst of the Areopagus and said, “Men of Athens, I perceive that in all things you are very religious; <sup>23</sup> for as I was passing through and considering the objects of your worship, I even found an altar with this inscription:

**TO THE UNKNOWN GOD**

Therefore, the One whom you worship without knowing, Him I proclaim to you: <sup>24</sup> God, who made the world and everything in it, since He is Lord of

heaven and earth, does not dwell in temples made with hands. <sup>25</sup> Nor is He worshiped with men's hands, as though He needed anything, since He gives to all life, breath, and all things. <sup>26</sup> And He has made from one blood every nation of men to dwell on all the face of the earth, and has determined their preappointed times and the boundaries of their dwellings, <sup>27</sup> so that they should seek the Lord, in the hope that they might grope for Him and find Him, though He is not far from each one of us; <sup>28</sup> for in Him we live and move and have our being, as also some of your own poets have said, 'For we are also His offspring.' <sup>29</sup> Therefore, since we are the offspring of God, we ought not to think that the Divine Nature is like gold or silver or stone, something shaped by art and man's devising. <sup>30</sup> Truly, these times of ignorance God overlooked, but now commands all men everywhere to repent, <sup>31</sup> because He has appointed a day on which He will judge the world in righteousness by the Man whom He has ordained. He has given assurance of this to all by raising Him from the dead."

<sup>32</sup> And when they heard of the resurrection of the dead, some mocked, while others said, "We

will hear you again on this *matter*.”<sup>33</sup> So Paul departed from among them.

The world has not known You,

This is a problem, that the world does not know this Righteous God.

It is already bad enough that God has put himself on display through creation and as a result men are without excuse.

In other words, the general revelation through creation is enough information about God and His existence to condemn you!!!

**Romans 1:19–20 (NKJV)**

<sup>19</sup> because what may be known of God is manifest in them, for God has shown *it* to them. <sup>20</sup> For since the creation of the world His invisible *attributes* are clearly seen, being understood by the things that are made, *even* His eternal power and Godhead, so that they are without excuse,

Men do not know God, not because he has not shown them but because they suppress that truth.

**Romans 1:18 (NKJV)**

<sup>18</sup> For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness,

So men have knowledge of this Righteous God and they suppress it.

The point is, men are guilty not because they cannot know God but because they do not want to know God.

### **Romans 1:21–23 (NKJV)**

<sup>21</sup> because, although they knew God, they did not glorify *Him* as God, nor were thankful, but became futile in their thoughts, and their foolish hearts were darkened. <sup>22</sup> Professing to be wise, they became fools, <sup>23</sup> and changed the glory of the incorruptible God into an image made like corruptible man—and birds and four-footed animals and creeping things.

Men reject the One True Righteous God that is revealed in Creation and create a god of their own imagination.

**<sup>25</sup> O righteous Father! The world has not known You**

The Lord draws the line definitely between the world and His own, and makes it turn not on rejecting Himself but on ignoring His Father

Pink, A. W. (1923–1945). [\*Exposition of the Gospel of John\*](#) (p. 965). Swengel, PA: Bible Truth Depot.

This is key,

The only way to Heaven is to know the Father, and the only way to know the Father is through the Son.

John 14:2 (NKJV)

<sup>2</sup> In My Father's house are many mansions; if *it were not so*, I would have told you. I go to prepare a place for you.

John 14:4–7 (NKJV)

<sup>4</sup> And where I go you know, and the way you know.”

<sup>5</sup> Thomas said to Him, “Lord, we do not know where You are going, and how can we know the way?”

<sup>6</sup> Jesus said to him, “I am the way, the truth, and the life. No one comes to the Father except through Me.

<sup>7</sup> “If you had known Me, you would have known My Father also; and from now on you know Him and have seen Him.”

John 14:21 (NKJV)

<sup>21</sup> He who has My commandments and keeps them, it is he who loves Me. And he who loves Me will be loved by My Father, and I will love him and manifest Myself to him.”

1 John 2:23 (NKJV)

<sup>23</sup> Whoever denies the Son does not have the Father either; he who acknowledges the Son has the Father also.

John 5:23 (NKJV)

<sup>23</sup> that all should honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father who sent Him.

Matthew 11:27 (NKJV)

<sup>27</sup> All things have been delivered to Me by My Father, and no one knows the Son except the Father. Nor does anyone know the Father except the Son, and *the one* to whom the Son wills to reveal *Him*.

John 8:19 (NKJV)

<sup>19</sup> Then they said to Him, “Where is Your Father?”

Jesus answered, “You know neither Me nor My Father. If you had known Me, you would have known My Father also.”

<sup>25</sup> O righteous Father! The world has not known You, but I have known You; and these have known that You sent Me.

<sup>26</sup> And I **have declared** to them Your name, and **will declare it**,

### **declared** — —

**gnórizó: to come to know, to make known**

**Original Word:** γνωρίζω

**Part of Speech:** Verb

**Transliteration:** gnórizó

**Phonetic Spelling:** (gno-rid'-zo)

**Definition:** to come to know, to make known

**Usage:** I make known, declare, know, discover.

### **John 17:26 (NIV)**

<sup>26</sup> I have made you known to them, and will continue to make you known in order that the love you have for me may be in them and that I myself may be in them.”

NIV omits the word “name”

In a time when the Jews had adopted a remote and highly transcendent view of God and likewise had been avoiding the name of God for fear of taking it in vain, Jesus reintroduced the necessity of direct encounter with God and reverently referring to God as Father, not some mysterious unapproachable deity.

Borchert, G. L. (2002). [John 12–21](#) (Vol. 25B, p. 210). Nashville: Broadman & Holman Publishers.

### John 17:8 (NKJV)

<sup>8</sup> For I have given to them the words which You have given Me; and they have received *them*, and have known surely that I came forth from You; and they have believed that You sent Me.

### 1 Corinthians 1:21 (NKJV)

<sup>21</sup> For since, in the wisdom of God, the world through wisdom did not know God, it pleased God through the foolishness of the message preached to save those who believe.

### 2 Corinthians 4:3–7 (NKJV)

<sup>3</sup> But even if our gospel is veiled, it is veiled to those who are perishing, <sup>4</sup> whose minds the god of this age has blinded, who do not believe, lest the light of the gospel of the glory of Christ, who is the image of God, should shine on them. <sup>5</sup> For we do not preach ourselves, but Christ Jesus the Lord, and ourselves your bondservants for Jesus' sake. <sup>6</sup> For it is the God who commanded light to shine out of darkness, who has shone in our hearts to *give* the light of the knowledge of the glory of God in the face of Jesus Christ.

It is Christ desire that we know him, but not superficially, but intimately.

**1.Desire for their Presence**

**2.Desire for their Observance**

**3.Desire for their Knowledge**

**4.Desire for their Love**

<sup>26</sup> **And I have declared to them Your name, and will declare *it*, that the love with which You loved Me may be in them, and I in them."**

This is really the summation of it all that we may know God the Father through the son Jesus Christ and experience the Love of God in us and see the full Glory of God because of.

His desire is that we

1. Are in His presence
2. To see His Glory
3. with Full knowledge of Him
4. Experiencing His Eternal Love.

Ephesians 3:14 (NKJV)

<sup>14</sup> For this reason I bow my knees to the Father of our Lord Jesus Christ,

Ephesians 3:17–19 (NKJV)

<sup>17</sup> that Christ may dwell in your hearts through faith; that you, being rooted and grounded in love, <sup>18</sup> may be able to comprehend with all the saints what *is* the width and length and depth and height — <sup>19</sup> to know the love of Christ which passes knowledge; that you may be filled with all the fullness of God.

Ephesians 5:2 (NKJV)

<sup>2</sup> And walk in love, as Christ also has loved us and given Himself for us, an offering and a sacrifice to God for a sweet-smelling aroma.

1 John 4:9–12 (NKJV)

<sup>9</sup> In this the love of God was manifested toward us, that God has sent His only begotten Son into the world, that we might live through Him. <sup>10</sup> In this is love, not that we loved God, but that He loved us and sent His Son *to be* the propitiation for our sins.

<sup>11</sup> Beloved, if God so loved us, we also ought to love one another.

<sup>12</sup> No one has seen God at any time. If we love one another, God abides in us, and His love has been perfected in us.

1 John 4:16–17 (NKJV)

<sup>16</sup> And we have known and believed the love that God has for us. God is love, and he who abides in love abides in God, and God in him.

1 John 4:19 (NKJV)

<sup>19</sup> We love Him because He first loved us.

Romans 5:8–10 (NKJV)

<sup>8</sup> But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us.

<sup>9</sup> Much more then, having now been justified by His blood, we shall be saved from wrath through Him.

<sup>10</sup> For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.