



## Surrey Hills

### BAPTIST CHURCH

Dr. Wendell Lang

#### “The Real Lord’s Prayer”

I’m concerned. I’m concerned about our nation—about the prayerlessness of our nation. I’m concerned about our church—about the prayerlessness of our church. I’m concerned about our pastor. I’m concerned about me, that prayer needs to be and must be a reality in my life. Therefore, we have deemed this year “The Year of Prayer.” We want to do more than talk about prayer. We want to flesh it out. We want to live out prayer.

Last week we talked about the model prayer, the disciple’s prayer, what many call The Lord’s Prayer. We looked it over very closely. For many people, what we studied last week is the “fake” Lord’s Prayer because it is not the Lord’s Prayer. It is the model prayer. It is the guide for us. Today we are going to talk about “The Real Lord’s Prayer”—the High Priestly prayer.

Here is the context. Our Lord had been in the Upper Room. He and the disciples had been celebrating Passover. Then they went across the Kidron Valley, and they went to the Garden of Gethsemane. There are all of these olive trees and some of them are as old as Bible times. Our Lord got there with His disciples. He had been teaching them about the Holy Spirit—that the Holy Spirit was going to come. Here they are in the garden. I’m quite sure that not everything that our Lord prayed is recorded in what is called by theologians “The High Priestly Prayer” in John 17. We do have some very interesting words about The Real Lord’s Prayer. In the first few verses, the Lord is praying for Himself. Then, in verse 6 and until the end of the chapter, he is really praying for us, for disciples, for followers—those who would follow after Him. Jesus is headed to the cross where He will die, and three days later He is going to rise from the dead. Then 40 days after that, He is going to ascend unto the Father in heaven. Here is a part of the prayer that our Lord prays between the Upper Room and the time of the cross. It is found in John 17.

Notice beginning in John 17:11. Jesus is praying, *“I am no longer in the world, but they are in the world, and I am coming to You. Holy Father, protect them by Your name that You have given Me, so that they may be one as We are one.”* That is the central theme of this whole prayer—that they would be one. Many times He is going to say, “one.” In a minute, we are going to talk about the unity. He is praying for them to be one. Notice, verse 12, *“While I was with them, I was protecting them by Your name that You have given Me. I guarded them and not one of them is lost, except the son of destruction, so that the Scripture may be fulfilled.”*

The first observation that we see in this High Priestly Prayer when Jesus is praying for us, His disciples, is that Jesus is praying for our position in Him. In verses 11 and 12, you can see quite clearly that He wants us to be secure. He wants us to know that we have security. In John 10:28 Jesus is saying that we are held in His hand, and *“No one will snatch them out of My hand.”* He is praying that His disciples or followers would be secure.

Look in verse 13. He wants us to be secure. He also wants us to be satisfied. *“Now I am coming to You, and I speak these things in the world so that they may have My joy completed in them.”* In the first part of His prayer when He is praying for our position, He is praying that we are secure. Some of us today need to know that we know that we’re saved. There is nothing better than for a child to feel security. The best way for someone to be emotionally proper is to feel secure. I get this. I’m the product of a broken home. I understand all of that, and I think security is a big deal. But He also says that He wants us to be satisfied. He wants us to have joy. We used to sing, “Joy is the flag flown high over the castle of my heart when the King is in residence there. So let it fly, let it fly, let the whole world know that the King is in residence there.” It is joy. A good definition for joy quite simply is “contentment.” It is not happiness. Happiness is circumstantial; it is situational. You can be happy if everything is going well, but joy gives us the ability to have peace in the midst of trials. Joy gives us the ability to have peace even when we have the loss of a saved loved one. Joy gives us the ability to be content even when there is not enough. Joy gives us the ability to be content even when the family situation is not what it should be. Joy gives us the ability to be content even when the job is not the way we wish that it was. If you watch TV, the message that they are giving you (subliminally or actually) is that you will be happy if you have a certain product. You will have joy if you drive a certain car. You will have the spirit of the day if you buy this certain thing. That is just not the way it is. Joy comes from a deep-seated relationship with Jesus Christ. Jesus, our Lord, is praying that we will be secure and be satisfied.

Now look at verse 14-16, *“I have given them Your word. The world hated them because they are not of the world, as I am not of the world.”*<sup>15</sup> *I am not praying that You take them out of the world but that You protect them from the evil one.*<sup>16</sup> *They are not of the world, as I am not of the world.”* He not only wants you to be secure, He wants you not only to be satisfied, but He also wants you to be separated. He is praying for His disciples that we will be separated. 2 Corinthians 6:17 says, *“Come out from among them.”* In other words, there needs to be a difference in the way you are at work than the way that the worldly individual is. You don’t have to get involved in telling that dirty story. You don’t have to get involved in doing that thing that is not Christ honoring. He says really what I want you to do is to be separate from the world. Everything should be analyzed by the fact that we are to be separate from the world.

Here is what is cool. The Lord gives us the ability to overcome this temptation. This is the thing about the sin. I’ve told you that this is why people don’t come to our church. They think erroneously that we are without sin. So they come to the church, and they say, “Boy, I don’t deserve to be there. I can’t live up to that stuff.” Whereas really we need to be real with people and let them know that we are struggling with some of the same stuff they are and that Surrey Hills Baptist Church is a refuge for sinners. It is a city of refuge where you can come. The Bible says in 1 Corinthians 10:13, *“No temptation has overtaken you except what is common to humanity.”* In other words, you are not the only one dealing with that, but you think you are. *“But with the temptation He will also provide a way of escape.”* Whatever our temptation is, He is going to give us the ability to overcome and to be victors in Jesus.

There is another very interesting word in verse 17. *“Sanctify them by the truth; Your word is truth.”*<sup>18</sup> *As You sent Me into the world, I also have sent them into the world.*<sup>19</sup> *I sanctify Myself for them, so they also may be sanctified by the truth.”* Sanctification means to purify. It is like the idea of that washing machine that kind of agitates and has the soap and cleanses and purifies and separates the grime from that which is pure. After we have been separated, then we need to be sanctified, to be set apart, to be holy. We are to be set apart for the glory of God. Ephesians 5:26 says that we are cleansed *“with the washing of water by the word.”* Here’s the problem. We try to get cleansed by worldly ways—by trying harder, by thinking ourselves into being. If you are in a self-help group that doesn’t have Jesus Christ as its core, then you are not going to be able to be cleansed either. The cleansing comes from the truth, from the Word of God.

Jesus is not only praying for our position in Him, but He is also praying for our unity. Do we ever need to have unity! Look at verse 22, *“I have given them the glory You have given Me. May they be one as We are one.”*<sup>23</sup> *I am in them and You are in Me. May they be made completely one, so the world may know You have sent Me and have loved them as You have loved Me.”* We see this whole idea of being unified. In Acts 2 the followers have come together for the Passover feast and there were people from all tribes, and they got the Holy Ghost. All kinds of great things began to happen. The best thing was that people started getting saved—that was the best thing that happened. As they received the Holy Spirit, the Bible says that they were all in one accord. There was unity. It was not uniformity but unanimity. They were one. They had a singular purpose.

There is a great lesson here, and that is where the spirit of Lord is there is freedom, there is liberty. We don't all have to agree on everything. Isn't that freeing? We want to walk in cadence and walk together, but everyone knows that we are Biblicists. We have one name—Jesus. We have one book—the Bible. We don't follow one particular Protestant reformer. We follow Jesus Christ and Christ alone. He talks about them being one. There is a guy here that there is one particular issue we just disagree on but we do this agreeably, and that is what we want to do in church. I'm not trying to get you to be like me. We are trying to become like Jesus. In the process, there is liberty here. But our unity is in Christ alone. It is in Jesus Christ. He continues to pray that they be one.

Not only does Christ want us to be one in our agreement, but look in verse 25. He wants us to be one in our affection as well. Verse 25, *“Righteous Father! The world has not known You. However, I have known You, and these have known that You sent Me.”*<sup>26</sup> *I made Your name known to them and will make it known, so the love You have loved Me with may be in them and I may be in them.”* What He is saying is, “I'm praying for your love. I'm praying that you are just going to love one another.” I was thinking this morning of how much I love our church. It is crazy that God has allowed me to be here with you, and I feel so honored. God has helped us to love one another in spite of our imperfections. We don't have to like everything about each other, but we need to love each other for the way we are.

Look in verse 24. He is praying not only for our position and for our unity, but He is praying for our future as well. Notice verse 24, *“I desire those You have given Me to be with Me where I am.”* What did Jesus say over in John 14? *“I am going away to prepare a place for you.”* We know that the Bible tells us that currently He is at the right hand of the Father making intercession for us. Jesus is praying that He wants His followers to be where He is—the future in heaven. Verse 24 and on, *“Then they will see My glory, which You have given Me because You loved Me before the world's foundation. Righteous Father! The world has not known You. However, I have known You, and these have known that You sent Me.”*<sup>26</sup> *I made Your name known to them and will make it known, so the love You have loved Me with may be in them and I may be in them.”* The future is that Jesus wants us to be where He is.

I don't do this often, but sometimes it is really helpful. The original construction of this word in its Greek original form is the word *phalo*. It means *to purpose*. The will of God is unalterably fixed. When our Lord was saying in verse 24, *“I desire,”* He was saying “I purpose. This is my will.” Jesus is praying that His people will be with Him.

Would that be your testimony? Are you where Jesus is? Would you be able to say, “I'm on track!” Are you there? Are you able to say, “I am where Jesus is?”

It's talking about heaven. It is just the greatest place we could ever describe. I think our vocabulary is very limited in understanding. Church, I want to tell you that I am grateful that my Savior took time to pray for me and that He was interested about my position in Him, and He was interested about our unity, and that He cared about our future. Here is the great thing today...you can leave today knowing that your future is secure in Jesus Christ.