

John 84 – Jesus Prays for His Disciples

04/19/2026

Scripture 1: (Jn. 17:6-19 ESV)

"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, 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.

I am praying for them. I am not praying for the world but for those whom you have given me, for they are yours. All mine are yours, and 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, which you have given me, that they may be one, even as we are one. 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.

But now I am coming to you, and these things I speak in the world, that they may have my joy fulfilled in themselves. 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. I do not ask that you take them out of the world, but that you keep them from the evil one. They are not of the world, just as I am not of the world.

Sanctify them in the truth; your word is truth. As you sent me into the world, so I have sent them into the world. And for their sake I consecrate myself, that they also may be sanctified in truth.

Sermon:

After first praying for Himself by asking the LORD to glorify Him “...with the glory that [He] had...before the world existed.” (Jn. 17:5 ESV) and, after explaining that “eternal life” comes through the intimate, relational knowledge of both God the Father and Jesus Christ, His Son, Jesus next prayed for His disciples. Jesus prayed for the eleven closest disciples remaining and, through them, He also prayed for all of His future disciples: everyone who was and would be separated out from the world. Ultimately, through this prayer for His disciples, Jesus prayed especially for their sanctification.

Jesus prayed, “*I have manifested your name to the people whom you gave me out of the world.*”. While this sentence seems simple, plain, and straight forward, it contains four important elements that summarize Jesus's teaching during that evening and it also provide us with definitive categorical terms for the persons involved.

- First and second, Jesus declared that He has “*manifested*” His Father's Name. Remember, the Greek term translated as “manifest” {*phaneroh*} describes an act of revelation, but how was the Father's name revealed by (or through) Jesus?

You will remember that God's “name” was not actually revealed to humanity until the LORD appeared to Moses in the “burning bush”; when he asked God, “*If I come to the people of Israel and say to them, 'The God of your fathers has sent me to you,' and they ask me, 'What is his name?' what shall I say to them?*” (Exod. 3:13 ESV) and God answered him, “*I AM WHO I AM.*” And he said, “*Say this to the people of Israel: 'I AM has sent me to you.'*” (Exod. 3:14 ESV) (Hebrew: *ohyeh vehohyeh*; using a 1st person verb form that Moses transposed into the 3rd person verb form as YHVH, the tetragrammaton); answering him with something less than a proper name and more as a statement of eternal existence (an expression of absolute “being”). But over the course of history, the spoken use of the Divine Name was abandoned and lost, almost certainly before the 1st Century. Yet Jesus did not re-reveal God's Name verbally. Instead, He lived as the manifestation of the name's meaning.

- Jesus proved that God is and that He, Himself, is God; that He is the prophesied Emmanuel, “God with Us”.
- Jesus proved Himself to be God through all of His many signs and wonders. Most notably through the seven signs presented by the evangelist: Him turning water to wine, Him commanding the official's son to be healed, His healing of the paralytic, His feeding of the multitude, Him walking across the Sea of Galilee, Him granting sight to the man born blind, and Him commanding the resurrection of Lazarus.
- Finally, Jesus proved the truth within His own name of Jesus, which we understand as being derived from the Hebrew of *Yehoshua*, meaning “The LORD Saves” in fulfillment of Isaiah 43:11 (Matthew 1:21), through His atoning work on the cross.
- Third, Jesus referenced “*the people*” whom the Father had given Him from “*out of the world*”. These people are all of God's Elect: His particular, chosen people, from across all of redemptive history. This “*people*” includes everyone who is grafted into Christ by the grace of their faith and trust in the LORD, chosen before the beginning of creation (Ephesians 1:3-14). Within this element Jesus defined the first two of three categories of Person:
 - The first category is God, being the sovereign chooser. He is both the giver and receiver of this unique and particular people whom He has chosen according to His sovereign grace alone and according to His sovereign will, purpose, and plan alone.
 - The second category is His chosen people:

- a people chosen by God in gracious love;
 - a people chosen to receive His forgiveness and mercy;
 - a people chosen to be brought into a covenant relationship with the LORD, as their Father through sovereign adoption;
 - a people chosen to be separated from the world and to become uniquely distinguished from everyone not so chosen, by being made holy.
- Fourth, Jesus distinguished His chosen and received people from the people of the world (Greek: the *kosmos*); from those people who remain a part of the *kosmos*; from those people who belong to Satan and sin; from those people who love the darkness and abhor the light (John 3:19-21, 12:46).
 - Thus, He logically defined the third category in opposition to the second, as also being a sovereignly chosen people: chosen by God, in love, to receive the fullness of His righteous wrath against sin, in accordance with justice; chosen to remain subject to the terms of the covenant of works, which they were unable to satisfy; chosen to be left in their state of rebellion against Him; chosen to not be redeemed or rescued from their sin or its terrible consequences; chosen to not have their hearts transformed and regenerated; chosen to not be brought into the light of life; chosen according to the LORD's purpose, plan, and will to not be sovereignly adopted as His children or brought into the fellowship of God's family.

Next, Jesus prayed specifically for those who were present with Him, saying that “*Yours they were, and you gave them to me, and they have kept your word.*”. These eleven disciples belong to the Father and the Father has shared them with His Son, Jesus. It is because of this sharing: because of them having been given to Jesus; that they have “*kept*” (obeyed and followed) God's true word through Jesus's oversight, guidance, and help. Therefore, as a result of His training, “*Now they know that everything that you have given me is from you.*”.

- Now they knew the truth that Jesus knew.
- Now they knew that Jesus spoke truly.
- Now they knew that everything Jesus possesses, had been given to Him by God the Father (John 5:36, 10:25-30).

Then Jesus said, “*For I have given them the words that you gave me, and they have received them...*”. But “*the words*” which Jesus had first received from the Father and then gave to His disciples, were not merely words, phrases, sentences, or other grammatical constructs. Instead, these “words” were the greater echoes of Exodus 20 where Moses wrote, “*And God spoke all these words, saying...*” (Exod. 20:1 ESV) before leading into the Ten Commandments {a biblical misnomer, since they are never plainly called “commandments” (Hebrew: *mitzvah*) nor are they ever internally grouped as “ten” (technically, it could be argued that there are eleven since historically, certain traditions alternatively group the first two: no other Gods and, no idols; together while dividing the prohibition on coveting into two: no coveting people and, no coveting stuff. Even in Judaism, when the Ten Commandments are referenced they are referred to as “the Words”.}. So, “*the words*” Jesus meant was His teaching and His commandments (John 13:34, 14:15, 14:23-24, 15:10-17). This included all the truth that Jesus spoke and revealed concerning:

- the LORD God, His Father;
- humanity and our sinfulness;
- Himself as the Christ, the *Logos* who is *Theos* and *Andros*;

- salvation by grace alone through faith; and,
- about life eternal.

Then Jesus said that His disciples “...*have received [these words] and have come to know in truth that [He] came from [the Father]; and they have believed that [the Father] sent [Him].*”; affirming that their belief and trust was in Him, believing all that He had told them, and therefore, they believed that He came from the Father.

Then Jesus' prayer shifted, “*I am praying for them. I am not praying for the world but for those whom you have given me, for they are yours. All mine are yours, and yours are mine, and I am glorified in them.*”. Jesus clarified that while He was praying for the disciples present with Him, His prayer also included all of His disciples spread across time and space.

- Jesus was only praying for those who belong to Him (those who are and who will be grafted into and united with Him) and not for those who belong to the “*ruler of this world*”, the Devil: Satan (John 12:31, 14:30, 16:11).
- Jesus was only praying for those whom He had covenanted with the Father to redeem. He was not praying for the reprobate wicked or for the totality of fallen creation. He prayed for these because, since they are (shall be) united into Him, just as He is united into the Father, He would therefore, be glorified through them, just as He had glorified the Father.

After this, He declared, “*And I am no longer in the world, but they are in the world, and I am coming to you.*”. Jesus was leaving the physical, earthly world while His disciples were going to physically remain. Jesus was about to depart this earthly life, just as He had earlier told them, “*Where I am going you cannot come.*” (Jn. 13:33 ESV). Jesus was about to relocate Himself to heaven to reign and He was making clear a distinction between earth and heaven, as different locations.

Then He prayed, “*Holy Father, keep them in your name, which you have given me, that they may be one, even as we are one.*”.

- Jesus prayed for their preservation in the LORD's Name; preserved in accordance with His divine will, purpose, and plan; praying in the LORD's Name with the unshakable certainty that the Father would preserve them.
- Jesus prayed for their unity (their one-ness), praying that it would be like His unity with the Father:
 - Unity and agreement in their understanding and application God's truth (John 14:26).
 - Unity in their communion with Christ and one another as His Body (1 Cor 10:16-17).
 - Unity in their goals and desires, as related to the growth of the Church from “...*Jerusalem and in all Judea and Samaria, and to the end of the earth.*” (Acts 1:8 ESV).
 - Unity of purpose for the proclamation of the Gospel and the ministry of reconciliation (2 Cor 5:18-19).
- Jesus prayed that their unity of fellowship, as the Church, would be maintained and preserved.
- Jesus prayed these things for them: the Eleven and the Early Church of the Apostolic era; and He prayed these things for us: the continuing Church of the present day.

Then He continued, “*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.*”.

- Jesus prayed that they would continue to be guarded and protected in the world, just as He had done throughout His earthly ministry.
- Jesus prayed that they would be protected and preserved in the faith; that they would not fall away from faith in the Truth; that they would not become “lost” and condemned in their sin and unrighteousness.
- Jesus prayed so that His disciples would know and understand that even Judas's betrayal and abandonment was foretold (Psalm 41:9, Zechariah 11:12-13) and was appointed by divine providence, all according to God's sovereign will, purpose, and plan. Judas's fall was not a failure of God's plan or power. His fall was not Jesus's failure but a necessary component of Jesus' work for our redemption.

Next, Jesus prayed to His Father, “*But now I am coming to you, and these things I speak in the world, that they may have my joy fulfilled in themselves.*”. He was not reminding the Father of His imminent arrival, but instead was reminding His disciples that this prayer was for their benefit in multiple ways. Its' why, for their good when fulfilled. Its' example, as demonstrating how they should intercede for others through prayer. Its' words, the content. This prayer, through His included explanations, was spoken for their good benefit; so that Christ's joy would be fulfilled within them when they saw all that Jesus prayed for come to pass. So that when they saw them, they would remember, know, and believe that Jesus spoke truly and believe that Jesus is God.

He continued, “*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. I do not ask that you take them out of the world, but that you keep them from the evil one. They are not of the world, just as I am not of the world.*”. Jesus had spoken God's Word to them and explained it. Jesus had spoken God's Truth to them; telling them true things and speaking truly and these truths would soon be passed on by them and recorded as sacred Scripture.

Jesus again warned them about the world's hatred of them (as in John 15:18-25), reminding them that they will be hated because “*...they are not of the world...*” just as He is not “*...of the world.*”. There is something exceptionally different about them, something which causes them to not belong. Everyone who belongs to Him, who are grafted into His “*true vine*”, can not also belong to the world or to its ruler, Satan. They are no longer a part of the world, the *kosmos*. They are no longer truly a part of fallen humanity; that they are cut off from it and now have been separated and divided from what they once were by an ever widening spiritual gulf. They now belong to heaven above, rather than the earth below. Their true “home” is located with Christ in His Father's eternal, heavenly house (John 14:2-4) and not in this rebellious, enemy-occupied world. They are lights in the midst of darkness.

However, it feels awkward to hear that Jesus prayed, “*I do not ask that you take them out of the world, but that you keep them from the evil one.*”. Jesus did not ask His Father that they (or we) immediately be removed from the world and instantly translated into heaven like Enoch or Elijah. Jesus did not ask that because He knew that that is not the Father's plan or purpose for His disciples. The LORD has the purpose and plan for believers to share His Gospel throughout the whole world. Jesus did not ask for their immediate removal because His disciples are like members of the French Resistance or “the Underground” during World War 2, working to spread His Good News and Truth throughout enemy territory. His disciples are purposed to bring hope to the hopeless and point those who are lost towards the One who wants to be found (Isaiah 55:6, 65:1; Romans 10:20). But instead, Jesus prayed that they would be kept safe from “*the evil one*”; kept out of his clutches and his spiritual grasp (John 10:28-29) because “*They are not of the world, just as [Jesus is] not of the world.*”.

Now, Jesus reached the core of this prayer for His disciples. Here He specifically asks God for the what and why of His intercession, “*Sanctify them in the truth; your word is truth. As you sent me into the world, so I have sent them into the world. And for their sake I consecrate myself, that they also may be sanctified in truth.*”. Jesus prayed this and He consecrated Himself “*for their sake*” so that ultimately, they would be truly and wholly sanctified through their union with Him.

- **The What:** Jesus prayed that His disciples would be sanctified; that they would be transformed and be made holy.
- **The Why:** Jesus prayed that His disciples would be sanctified because the LORD's plan and purpose for them requires that they be holy. Jesus prayed this because He was sending them out into the world on a purposeful mission, just as their heavenly Father had sent Him. Because the LORD is Holy (Leviticus 19:2), Jesus is Holy (Luke 1:35). Therefore, if we are to be “Christ-like” and if we are to be in communion and close fellowship with God our Father, then we must be Holy just as they are (1 Peter 1:16).

Jesus prayed that His disciples: the Eleven and all who would come after them; would be set apart and separated from the world, as holy, not as their our ultimate end but as the means working towards His ultimate, redemptive end. As Jesus had come into the world, first bringing us the Good News of the Kingdom of God (Matthew 6:33) and then making us fit for entry into that Kingdom through His righteous life and atoning death, now working through His disciples, through their union, they/we would carry the Good News about what Jesus has done to reconcile His people to God (2 Corinthians 5:18-21).

- His disciples, having been sanctified and continuing to grow in holiness, are purposed to show the world how the “children of God” are meant to live within His Kingdom.
- His disciples, having been sanctified and continuing to grow in holiness, are purposed to begin working at reconciling the world to Christ.
- His disciples, having been sanctified and continuing to grow in holiness, are purposed to begin working to transform the world into His Kingdom on earth.
- His disciples, having been sanctified and continuing to grow in holiness, are purposed to invite the world to cease its rebellion against God, to repent of its sinfulness, and to switch their allegiance to Christ the King, Jesus.
- His disciples, having been sanctified and continuing to grow in holiness, do these things by living obediently to God's Word, by loving others, and by glorifying God with the totality of their lives (1 Corinthians 6:20; 2 Corinthians 9:13-14; 1 Peter 2:12, 15) even though they know and understand that this, their purposeful work in the world will never be completed until Christ returns and restores all things (Isaiah 66:10-24; Acts 15:16-18; Revelation 21:1-8).

{That is the part we often forget or ignore whenever we discuss our union with Christ; that when we become united to Him, He also becomes united to us.} This divine purpose leads us to the practical effect of Jesus' prayer and its application to the life of every disciple of Christ, whether one of the Eleven, part of the early Church, or a believer today. Holiness, our personal holiness and growth in sanctification is perhaps the most critical part of our Christian witness because without it, we are hypocrites and we risk proving our confessed faith as a lie.

Holiness and unholiness mix just as well as oil and water. Since the universal Sovereign and perfectly Holy LORD, God Almighty wants to be in a relationship with us; has condescended to enter into covenant with us, wicked and unholy sinners that we are (were); therefore, He must transform us and make us to become holy. First, He calls us “holy” and then He makes us “holy”, and He does so using His Holy Word. The evangelist has made it plainly clear that the Holy Spirit is the divine agent of our sanctification, as our *paraklete*; our Helper. He does the hardest work at making us become Holy, but we must cooperate with Him {synergy} in the process if we are to make any good progress (Ephesians 4:30, Philippians 2:12; Hebrews 4:7). The Holy Spirit is the One who monergistically regenerates and “saves” us, first (John 3:5-7) and then, He moves into our hearts and dwells with and within us (John 14:16-17; 1 Corinthians 6:19-20). When and once He moves in, then He begins

and continues to sanctify us; transforming us so that we more closely match the image of Christ (Romans 8:29-30), a conformation that shall only be truly completed when we are raised in glory.

However, while there surely is a supernatural aspect to His work of sanctification, the primary means that He works through is God's Word. When the Apostle Paul said, "*Husbands, love your wives, as Christ loved the church and gave himself up for her, that he might sanctify her; having cleansed her by the washing of water with the word, so that he might present the church to himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish.*" (Eph. 5:25-27 ESV), he was writing in parallel. He was describing a husband's loving work to help his wife grow in her own personal purity and to increase in her own spiritual holiness, along with his work to defend and preserve her purity and sanctify from anyone or anything that would try to violate or despoil her by comparing his work to that of Christ working to increase, protect, and preserve the holy purity of His Bride, the Church by Him cleansing her "*with the word*". Likewise, Jesus prayed that God would sanctify His disciples in, with, by, and through the Truth that is God's Holy Word:

- God's divine decrees;
- God's commandments and moral statutes;
- God's revelation of Himself, in the Person of Jesus Christ, the *Logos*;
- God's Words that have been inerrantly recorded as sacred and authoritative Scripture; as the true rule and guide for our life and faith (WCF 1.2; WSC #2). Scripture that is the only means whereby we may know the LORD's decrees, or His commandments, or even know Who God is {for apart from Scripture, at best, we may only know that there is a God (Psalm 19)}.

Thus in essence, Jesus prayed that His disciples would well-know, well-love, and well-live the Bible as the Holy Spirit works within them, sanctifying them through the use of His Word, as the beneficial effect of Christ's redeeming work for our salvation.

- The Westminster Shorter Catechism asks "How is the Word made effectual to salvation?" and answers "The Spirit of God maketh the reading, but especially the preaching, of the Word, an effectual means of convincing and converting sinners, and of building them up in holiness and comfort, through faith, unto salvation." (WSC #89).
- Likewise, John Calvin wrote concerning three peculiar uses of God's Moral Law, which apply similarly to the whole of His Word. First, he wrote that it "is a kind of mirror", reflecting our sin and sinfulness into our view (Rom 3:20) so that we would know of our need for repentance, forgiveness, and salvation (2.7.7). Second, he wrote that it is a restraining influence upon our sinful impulses, citing Paul that "...the law is not made for a righteous man, but for the lawless and disobedient..." (1 Timothy 1:9-10) (2.7.10). Third, he wrote that it is a kind of teacher (Gal 3:24) training us for all righteousness (2 Tim 3:15-17) and helping us to discern and know the will of God for our lives (Psalm 19:7-8, 119:105) (2.7.11-12).

Scripture sanctifies Christ's disciples by helping them to know what truly is right and good; knowing what God's Holy Law is; knowing what God's purpose and plan for them is; knowing what God requires of His people (WSC 3); knowing how to be holy. Scripture continues to sanctify them through their belief in it, even (and especially) when they dislike or disagree with it. Believing Scripture produces the natural consequence of trusting it; of trusting that holiness is both good and good for the. Scripture further works to sanctify them because once they know and understand what the LORD requires, and once they believe it and trust that God's will always works for the good of those who love Him (Romans 8:28), then they will apply the truths of Scripture to their own lives and begin to act more in accord with God's will and begin to become more Christ-like. They will more naturally do what is right and good. They will begin to become more obedient to God's

revealed will. They will begin to more and more better love their neighbor as Christ has first loved them. They will do these things more as a response to what Jesus Christ has done for them and not merely out of a sense of dutiful obligation. They will do such things willingly and gladly rather than feeling as if they are being forced to do something unpleasant.

- Therefore, once we know what holiness is and, once we believe that living in a holy way is good and, once we start living more holy then, we will actually become what Christ has declared us to already be: His holy people, the saints of God (Romans 1:7).

It is at the point of our lived application of God's True Word: as we begin, continue, and improve our living in a holy manner; that our separation from being “of the world” becomes more readily apparent to ourselves and to those around us. When we are born, we are like a bottle filled with oil. But, when we are re-born (when we are regenerated), we are transformed and it is like we are made to become water trapped in that same bottle, also still filled with oil. We start off like we are all shook up and mixed together but then we start to separate and settle. Eventually, over time, the water will become completely clear and clean without any oil mixed in; the water becomes perfectly pure. This separation is the natural product of our becoming sanctified.

We are in the world, but not of the world; therefore, we do not belong. The disciples of Jesus Christ, (the water) remain in the world (the bottle) but we are not “of the world”. We do not belong in the same bottle as the wicked and unregenerate (the oil). We belong in a different bottle. Eventually, Christ will return and then He shall remove us from this world and then we will be where we truly belong. But, in the meanwhile, we remain in the world, being separate and distinct from the world. However, that is not to say that Christians should separate themselves from the world in a manner similar to the Amish. Instead, as we grow in our faith and in holiness, our more holy living will produce this natural distinctiveness.

- We will separate ourselves from the world by not joining the world in doing unholy, worldly things.
- We will separate ourselves from the world by not joining the world in celebrating unholy, worldly things.
- We will become more separated, the more sanctified we become, because we will naturally move in one direction while the worldly moves in another.
- We will become more separated, the more sanctified we become, because the unholy will always flee from the presence of the holy.

Remember the examples of Isaiah and Peter. When Isaiah beheld the LORD's perfect holiness, he became so acutely aware of his own sinfulness and unholiness that he was caused to exclaim, “*Woe is me! For I am lost; for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the LORD of hosts!*” (Isa. 6:5 ESV). Likewise Peter, when Jesus first called him (in Luke's Gospel), when Jesus commanded him and his fellow fishermen to cast their nets back into the sea after an unproductive night's work, causing them to draw in the biggest catch of their lives, Peter “...*fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, O Lord."*” (Lk. 5:8 ESV).

So, now it should be more clear just how very important the Bible, God's Word, is to rightly living a Christian life. How critical it is for our ongoing sanctification.

- Here, within this prayer, Jesus even said that because His disciples had received and accepted His words, they both knew that He came from God and they believed that the Father had sent Him into the world. So, it is the means by which we may both know Christ and believe in Him for our salvation.
- Also, just as Christ glorified His Father in heaven through His responsive works of obedience, love, praise, thanksgiving, and holiness so God's Elect people are to glorify Christ (and through Him our

heavenly Father) through our own responsive works of obedience, love, praise, thanksgiving, and holiness. But, the only way that we can do any such works is if we first know what they rightly are or how they are rightly done; knowledge that is only obtainable from God's Word, the Bible.

- Without God's Word, we cannot know what holiness is or how to be or how to live holy.
- Without Jesus: the *Logos* or “The Word”; without His righteous and holy work, we could not have been declared to be holy.
- Without the Holy Spirit's help, we cannot have the courage, ability, or strength to become, be, and remain holy.

The LORD has commanded His people, His children, “*You shall be holy, for I the LORD your God am holy.*” (Lev. 19:2 ESV), a command that Jesus repeated during the Sermon on the Mount, “*You therefore must be perfect, as your heavenly Father is perfect.*” (Matt. 5:48-6:1 ESV). Jesus prayed that His disciples would be sanctified, that we would be made holy (John 17:17). So clearly, our holiness is important to God. The LORD has given us a Guide and a Helper to help us become more holy: the Holy Spirit and His Holy Scripture; therefore, it is up to us to do our part. This is why our Biblical literacy is so important. This is why studying Scripture and learning theology is important. Unless we know what the Bible says well, we cannot understand what it teaches and therefore, we cannot live according to it. Unless we know and believe God's Word, we cannot apply it to our lives and we cannot become more sanctified because Scripture is the means that God has appointed and given for us.

Therefore, if you claim to be a Christian, then you must be Christ's disciple. And, if you are going to be Christ's disciple, then you must know His Word and, you must believe His Word and trust it and then, you must live according to His Word, obedient to God's Holy Law. If you love Jesus and if you love God, then you must also love their Word. So, if you love them and, if you are a disciple of Jesus Christ, then you should want to become more sanctified and you should want to grow in your own personal holiness, so that you will grow to become more like Christ.

The desire to grow in holiness is the spiritual consequence of our union into Christ {of being grafted into His vine} and, it is the spiritual consequence of our redemption applied and our regeneration by the Holy Spirit and, it is the spiritual consequence of Jesus's High Priestly Prayer for His disciples, which includes us.

So, study and know God's Word, believe it and trust Him. This is our rightful response of faith. Be and live holy because your Father in heaven is holy.

AMEN