

The Upper Room

Sermon #8: The Prayer of Our High Priest

John 17

Dr. Matt Cassidy ---- May 14, 2023

Good morning again. If you'll turn in your Bibles to John 17, we're going to look at the entire chapter. We need to be quiet. We are on holy ground in this chapter. This is a sacred place. Chapter 17 is unique, I think, to the Bible and to maybe all of literature. We're going to eavesdrop. We're going to listen in on a conversation and overhear the Father talking to the Son. There will be deep truth in this.

When you're in a conversation with someone and you hear it—say you're in a conversation with your boss and you hear him or her, maybe you'll hear some truth in there. If you overhear your two bosses talking about you behind closed doors, you're going to hear the deep truth. That's what is happening here. The Father is talking to the Son and we get to overhear that. We get to listen in on it—deep truths here.

And it's not just us eavesdropping. The context of this is immediately before Jesus is about to be betrayed and arrested and taken to the cross. This is like a deathbed prayer. Because of that alone, this conversation is going to be of utmost sincerity and about the deepest things of value. And in this prayer, you're going to see what Jesus prays for. What does He consider valuable? Who is He thinking about? Us. He's thinking about us. In the context of His conversation with the Father, right before all hell breaks loose, literally, He is praying for you and for me. It's amazing.

It's going to teach us how to pray. This is a wonderful template. After studying this passage, I'm embarrassed to say that I'm going pray the rest of my life in a different way that I'll show you in a moment. It's just so vivid.

Jesus Prays for Himself

He starts off by praying for himself. Jesus is going to pray for himself to grasp the depth of what He's soon going to talk about. He's going to talk about glory. And if you look at the way stories are written, or think about plays where there are acts and scenes, this is the final act of the

Upper Room discourse, all the way to the end of the book. But in this act, this scene begins and ends with glory, with Jesus saying “Glory.”

In chapter 13, verse 31, which we talked about when we started our series, after Judas leaves, Jesus says, “Now the Son of Man is glorified and God will be glorified in Him.” It starts in glory; it’s going to end in glory in chapter 17. Because once Judas leaves, then obedience is mandatory. When Judas leaves the Upper Room, the sovereignty of God pushes over that first domino, and everything else will just fall. The trigger has already been pulled. Freedom is behind us. Now we’re in fate. And it is in that context that Jesus is going to say at the beginning, *The Son of Man is glorified, because I’m going to fulfill what You told me to do.* And now in chapter 17 He’s going to say, *Here we go—let You be glorified.*

John 17:1-3

After Jesus said this, He looked toward heaven and prayed: “Father, the hour has come. Glorify Your Son, that Your Son may glorify You. ² For You granted Him authority over all people that He might give eternal life to all those You have given Him. ³ Now this is eternal life: that they know You, the only true God, and Jesus Christ, whom You have sent.”

Chapter 17, verse 1, Jesus is praying for himself. He’s talking about glory. “After Jesus said this, He looked toward heaven and He prayed: ‘Father, the hour has come. Glorify Your Son, that Your Son may glorify You. For You granted Him authority over all the people that He might give eternal life to all those You have given Him. Now this is eternal life.’”

His next sentence is a single sentence summarizing the message of the Bible itself. It is the good news. It is the purpose for the meta-narrative of all human history. This next sentence is salvation. Here it goes. “ ‘...that they may know You, the only true God, and Jesus Christ, whom You have sent.’ ”

I’m going to spend just a second on that, because He’s going to say a version of His mission multiple times in His prayer. The first part of His mission is that people would know the one true God. And how would they know that? “ ... through Jesus Christ whom You sent.” He’s going to say again and again, because of His obedience, He was sent here so the world might

know the one true God. And the means of that is through Jesus Christ alone. That is how He's going to receive glory. And glory means "weight, substance, significance."

John 17:4-5

I have brought You glory on earth by finishing the work You gave me to do. ⁵ And now, Father, glorify me in Your presence with the glory I had with You before the world began.

And so, we keep reading here. "I have brought You glory on earth ..." How's that? "...by finishing the work that You gave me to do. And now, Father, glorify me in Your presence with the glory that I had with You before the world even began."

Glory's going to be received by Jesus Christ because He completed His mission. In His absolute obedience to the Father, glory is given to Him so that He might give it to the Father. And so it is with us. Every act of obedience gives us glory ... wait ... significance ... so that we might glorify the Father. And that's what Jesus is doing here. That's what He's praying for, that glory would be given through His completion of the task, the mission to introduce the world to the only true God and Jesus whom the Father sent.

That's His prayer for himself. And now He's going to pray for you and me—for the eleven, but also for everyone who is a believer. And I would like, for the sake of how little time we have ... do me a favor, release my guilt ... could you read through this prayer, Chapter 17, maybe four times? Because there's so much here. And when you do that, look at it in two ways. One is as a template for prayer itself. And while you're reading it, look for these four things, because there will be repetitions throughout. Jesus is going to pray for their holiness. He's going to say, "Sanctify them with the truth." He's going to pray for our unity, because He's going to say, "Let them be one as the Father and the Son are one." He's going to pray for us in our mission in life, that the Father sent the Son, the Son sends us this mission. And last, He's going to pray that we might continue to receive the love of God in our understanding of the one true God.

So, that's the outline. Those are the topics. Let's look at them individually now.

Jesus Prays for Our Holiness

Jesus prays for our holiness. Before we look at our holiness, it's important to see what it means to have the holiness of God. And it's interesting—when you look at the prayer of Jesus—this is certainly one of the ways my prayers will be changed—Jesus addresses the Father when He's being overheard. This is how the Son speaks in the context of the tri-unity.

John 17:11

... Holy Father, protect them by the power of Your name, the name You gave me, so that they may be one as we are one.

John 17: 25

Righteous Father, though the world does not know You, I know You, and they know that You have sent me.

Look what He says in verse 11: “Holy Father ...” This is how Jesus approaches the Father. “Holy Father, protect them by the power of Your name, the name that You gave me, so that they may be one as we are one.”

In verse 25 He addresses the Father. He says, “Righteous Father, though the world does not know you, I know you, and they know that you have sent me.” “...that you have sent me”—that's the second part of the purpose. But look at how Jesus talks to the Father. He calls Him “Holy Father.” As much as I can remember, I'm going to say “Righteous Father,” “Holy Father.”

And what does it mean for God to be holy? The word itself is difficult. You could write a trillion books on the word “holiness.” There are several different applications. In the context of this prayer, “sanctified” is going to be a synonym that will be used repetitiously. And so, that description of holiness means “to set apart, to put over for a purpose, to distinguish itself from everything else”—and usually the common things. To be sanctified means you're not like anything else.

And so, our first worship song together is quoting from 1 Samuel 2 where God says, “There is no one holy like Yahweh. There is none beside me.”

In Isaiah chapter 40, it says, “I am the Holy One. To whom will you liken me? To whom will you compare me?”

Yahweh says, *I can't be compared because I am separate, completely, from all other things. There is none like me.* He is utterly exalted, He is infinitely transcendent. Those are big words, and they're very difficult to grasp.

We can somewhat understand holiness when it comes in contact with something that we do know and understand. When God's absoluteness touches anything in this creation, it just seems so relative. His infinitude has us measuring galaxies with micrometers. And His eternal nature has us talking about our own existence, as the Bible says, as a vapor. Just *poof!* And when people come in contact with that otherness of God, that separateness, that sanctified state ...

Isaiah, arguably the most righteous man in Israel at the time, has a communion event with this sacred God. And in that experience, He is exposed to the infinite purity of Yahweh and says, “I am unclean.”

Job pursues wisdom and knowledge, trying to make sense out of the life that he has been experiencing. And when he has an audience with the transcendent wisdom of Yahweh, he says, “I'm a fool. I'm so foolish to even ask.”

John 17:15-19

My prayer is not that You take them out of the world but that You protect them from the evil one. ¹⁶ They are not of the word, even as I am not of it. ¹⁷ Sanctify them by the truth; Your word is truth. ¹⁸ As You sent me into the world, I have sent them into the world. ¹⁹ For them I sanctify myself, that they too maybe truly sanctified.

So, when we look at this passage as He prays, I want you to see that Jesus is going to be sanctified and set apart so that we could be set apart. There's a purpose to it. Look what it says in verses 15 through 19: “My prayer is not that You would take them out of the world but, rather, that You would protect them from the evil one. They are not of the world, even as I am not of it. Sanctify them by truth; Your word is truth. As You sent me into the world, I have sent them into

the world. For them”—look at that—“For them I sanctified myself, that they too may be truly sanctified.”

In some of the last words of Jesus in a prayer to the Father, He is praying for you and for me to be set apart. He’s in heaven already, He’s with the Father, and He says, *I have been set apart over here on earth*. He’s been set apart so that you and I can be sanctified in the presence of God. He does that for us. He is sanctified. How did He do that? He did that completely. That was His mission, to take on the very form of man even to the point of death on a cross. To play with words here, He is wholly (completely) committed to holiness. There was nothing that He would not do to sanctify us. He did everything He could do to make us holy, to sanctify us. He did it for them; what that means is that He did it for us.

Why did He do all of that? For us. And here’s why. Because the answer to every existential difficulty and problem in our life is going to find its answer in being sanctified, in being set apart and knowing the one true God and Jesus Christ whom He sent. Whatever significant problem we endure, and that we find ourselves suffering, and we’re asking why ... sometimes the details cannot be known in this lifetime—but the ultimate answer will be “holiness;” that you are knowing the one true God and experiencing that through Jesus Christ. That’s why He was sent. If the answer to the question is “holiness”—I know that sounds trite, but it’s not—it’s not simplistic, it’s profound. Jesus came here so that He could make us mature and complete and lacking in nothing. Those are descriptions of the word “holiness.”

Do you know how we describe holiness at Grace? To become like Christ in all of life. Whatever season of life you’re going through, whatever experience in life you’re going through, if you become like Christ in that aspect of your life you’ll be set apart. You’ll be sanctified in that and you’ll experience the fullness of the one true God. It’s no wonder that we have that as our goal for every person who walks through our doors—to have them become like Christ in all of life. That’s why Jesus came and left heaven—to be sanctified and set apart for that very purpose.

John 17:17

Sanctify them by the truth; Your word is truth.

Jesus tells us how we can be sanctified, not just through His death and resurrection, but in real time in verse 17, He says, “Sanctify them by the truth; Your word is truth.”

So, holy sanctification comes when we know and enjoy and obey the words of God. The revelation of God, the nature that is revealed to us, the promises of God; but also, the ethics of God. We find ourselves set apart when we actually do those. We give ourselves and invest our lives in other people; when we give our time and our possessions and our wealth away for things that God is leading us to; when we forgive people who are our enemies and don’t even want to be forgiven; when we speak truth; when we stay sexually pure. Those parameters are going to set us aside, aren’t they? You’ll be set apart, living in this world. You won’t be of the world. You’ll be set apart by that world. And it’s not just in that lifestyle. The only way you can do that is to be—let’s play with the words again—wholly dedicated to holiness. There are no half-measures that are going to get you to the place where you are living unconditionally surrendered to the Lord, where there’s nothing you won’t do to be holy. You’ll do anything and everything to be set apart and sanctified in every aspect of your life.

Abraham Piper is a pastor and scholar, and he says there is not a single area in your life where Jesus Christ has not looked upon that and said, “Mine.” *That belongs to me.* Every part of our life—to be sanctified, to be made holy, to be made like Christ.

C.S. Lewis puts it in a picturesque way in the book *Mere Christianity* when he describes our relationship with God. He says we often pursue God to get something fixed that we can’t fix ourselves, like a compulsive desire to gossip, or vanity, or lust—something like that. And we go to God for help, and God says, *Much obliged, allow me to come on in and change your life.* And we want Him to just stay in that one section. And Lewis compares fixing up a house to your soul as a house. And we ask Him in for this one thing that’s broken—your master bathroom, let’s say—it needs fixing up and things aren’t working right. We ask the Lord in to help us with that area of lust, and He says, *Sure.* And He gets in there and He’s looking around, thinking, *This is a fixer-upper. You’re going to love what I’m going to do with this place. I’m taking it down to the slab. Nope, we’re tearing the slab up too.* And He starts meddling in all parts of our lives

because there's not an area in our life where Jesus Christ has not looked upon it and said, *Mine. I want to get into all parts of your life so that you might become like Christ in all of life.* And He's going to take us from a shack to a castle. You're going to love what He's done with it. But like a lot of fixer-uppers, it's going to be tough getting there.

John 17:19

For them I sanctify myself, that they too may be truly sanctified.

Why would we be so committed to holiness? Jesus says it in His prayer. It helps us stay motivated and inspire to be separate and like Him. Look at verse 19 more closely. He says, "For them I sanctified myself, so that they too may be truly sanctified." He's praying to the Father and He's saying, *Look, when the Father gave me the command to come to this earth and be that atoning sacrifice for people, I did this for them. I knew that this was the only way that any human being could have relationship with the one truly holy God.* And so, Jesus says, *I separated myself from heaven. I separated myself from the Father to become like man;* so that we could separate ourselves from this life and become like Christ. He says, *I did it for them.*

And that's where we get this power. We look at those two words "for them"—"for us". One translation says "for their sake" or "for my sake." I imagine what Jesus did in His humiliation and I think, *If He did anything and everything to be sanctified, why wouldn't I do anything and everything to be sanctified?*

When we pray, we say "Dear King of all kings, Good Shepherd," in a greater understanding of "what You left to be separated from heaven and Your Father. May that be the motivation, that I would be wholly committed to holiness. I want to be like Christ in my commitment to holiness."

Jesus Prays for Our Unity

John 17:20

My prayer is not for them alone. I pray also for those who will believe in me through their message, that all of them may be one, Father, just as You are in me and I am in You. May they also be in us so that the world may believe that You have sent me.

Jesus prays that we would be holy. And then He prays that we would be unified. Look in verse 20: “My prayer is not for them alone, but I also pray for those who will believe in me through their message, that all of them may be one, Father, just as You are in me and I am in You. May they also be in us so that the world may believe that You have sent me.” There’s this mission.

John 17:22-23

I have given them the glory that You gave me, that they may be one as we are one—²³ I in them and You in me—so that they may be brought to complete unity. Then the world will know that You sent me and have loved them even as You have loved me.

Verse 22: “I have given them the glory that You gave me, that they may be one as we are one—I in them and You in me—so that they may be brought to complete unity. Then the world will know that You sent me and have loved them even as You have loved me.”

You can see how unity would absolutely and almost necessarily follow this wholehearted commitment to holiness. It’s logical, it’s natural. If you and I are all wholly and completely committed to holiness, then why wouldn’t we be unified with one another?

Another way of looking at this: sometimes we’ll say around here that maturity can simply be defined as caring a lot about a little, and caring a little about a lot. And what’s happening in this passage is that when we are more committed or most committed or compulsively committed to being separate, to being sanctified and holy, what happens is that all of our life is consumed

with becoming like Christ in all of our life. Then we've kind of run out of reasons to disagree, for the most part. Everything else becomes so trivial. So, the more wholehearted commitment we have to the righteousness of Christ, the easier it is to be unified, and the harder it is to divide us.

It's interesting—the Bible illustrates this in an interesting way—the idea that when we are followers of the one true God, we get a new identity, we get a new reason and purpose to live, we get a new ownership. We get new definitions of who we are. And that happens vividly in Exodus chapter 19. Israel has now been set free by the power of God. They've had a salvation experience. They're set free from Egypt. And then the Lord God, Yahweh, says to them, "Have you seen what I did with you in Egypt, how I carried you out on the wings of eagles?" And then He says this: "...so that you would be my treasured possession, my holy nation, my own people." You have a new passport, a new last name, a new home. This is a radical identity change. And the identity is holiness. You're different; you're separate; you're heavenly.

And then in the New Testament, Peter takes that same phrase and that same description and says, *That's the Church*. Peter writes, "You're His chosen people, a holy nation, a people belonging to God." And what's fun about the literal word for "holy nation"—it's actually what we would translate as "holy ethnicity." And I like that because it's somewhat vivid about the power of an ethnicity on a lot of our life. In other words, when you are part of an ethnic group, it defines so much about your life. And I think that's the point here. When you're part of a holy ethnicity, it's defining a lot of things about your life.

Let me just illustrate with the title of a movie. If you haven't seen it, it's called *My Big Fat Greek Wedding*. (I did not name it that.) It's about a big fat Greek wedding. It's about a non-Greek entering into a Greek family—a bunch of big, fat Greeks, apparently—and how he's having a culturally shocking experience because they have Greek food and Greek hobbies and Greek entertainment and Greek arguments—yelling all the time. (*That's not yelling, that's talking.*)

With that in mind, the Bible is saying that we are a holy ethnicity, and that means we have holy entertainment and holy conversations and holy arguments and holy humor and holy child-rearing. It's all of our life. By saying it's a holy nation, it's saying it's like Christ in all of life. Holy nation—holy ethnicity. We're unified by being wholly committed to holiness. And so, what happens in our life is that we care so much about that, that we're children of God first and then Americans second. Or we're part of this holy ethnicity first and whatever my ethnicity is a

distant second. My socioeconomic group—I can't even remember what it is. Even my blood family: I can find myself way more unified with someone from another country, someone from another ethnic group or race, with another language—having way more unity with that person than with somebody that I actually grew up with and shared parents with. Because that bond is far more powerful.

How could we not be unified if we're not all wholly committed to holiness? So, He prays for us. He says, *I want you to be separate, over there, wholly committed to holiness, a different ethnicity, so that you would be unified. You'd be my treasured possession, and that's what would define you. And you'd understand that I became separate for your sake.* And that's the engine, gas, and oil that's running this thing.

Jesus Prays for Our Mission

And now, we're sanctified, we're unified. He won't leave us alone. He's praying for our mission. Jesus prays for our mission. Look now at the purpose of life in this unity and holiness.

John 17:15-21

My prayer is not that You take them out of the world but that You protect them from the evil one.

¹⁶ They are not of the world, even as I am not of it.

¹⁷ Sanctify them by the truth; Your word is truth.

¹⁸ As You sent me into the world, I have sent them into the world.

¹⁹ For them I sanctify myself, that they too may be truly sanctified.

²⁰ My prayer is not for them alone. I pray also for those who will believe in me through their message ... ²¹ May they also be in us so that the world may believe that You have sent me.

Verse 15 again—same verses, but now with a different cause: “My prayer is not that You would take them out of this world but that You would protect them from the evil one. They are not of

the world, even as I was not of it. Sanctify them by the truth; Your word is truth. As You sent me into the world, I have sent them into the world. For them I sanctify myself, so that they too may be truly sanctified.”

Verse 20 says: “My prayer is not for them alone. I pray for those who will believe in me through their message ... May they also be in us so that the world may believe that You have sent me.”

There’s Jesus’ mission again. They have a mission—to let the world know that Jesus has been sent by the Father so that we can have a relationship with the one true God. And so, we might ask the question, *For the love of God, why wouldn’t you just take me out of this world?* He responds, *For the love of God, because the Father sent the Son and the Son sent us.* We have something to do with all this unity and all of this holiness. And as a matter of fact, it’s the holiness that gives us power to be able to be in the world but not of the world. That’s where the power comes. It says we’re on mission.

And if you look carefully, the idea of a mission here is being sent. In the original language, it would read as “the being sent ones.” You are messengers. Sometimes the word “evangelists” is used, “the giver of good news,” the spokesperson.

And if you’re not careful, you can think that’s a religious word. But it’s not. I mean, we are missionaries. We are on mission. For the most part, whenever we know truth and we encounter people that we love, we tell them a message. We’re missionaries to that cause.

If I go to a great gym and I want you to go to a great gym, I’d say, “Hey, you should go to my gym.” Now I’m a gym missionary. I’m a gym evangelist.

In the early days of Apple, I was one of these people. In the early days of Apple, we just told everybody, “You should just go to a MacIntosh. It’s so much easier.” It was so pervasive that the marketing director at Apple called us “Apple evangelists”—missionaries. Because we loved people and we knew the truth (and it’s true—it’s easier than a PC). Sometimes we’re overwhelmed with the truth, and we don’t even have to love some people much, and we’ll tell them, “Don’t go into that ocean. It’s dangerous. There’s a riptide. It’ll drown the best swimmers. Just thought you would want to know.”

So, we’re giving out messages a lot. If you have truth and you have love, this dynamic combination will make you a missionary of whatever that message is. If you take one of those away—if you don’t know the truth, you have nothing to tell anyone; if you don’t love people,

you can know that truth and you don't know people well enough to tell them. So, it has to be both.

And when you look, it's interesting that Jesus prays this prayer, that *I want them to stay in the world and not be of the world*. Jesus says, *Look, I was sent by the Father into this sewage. I'm sending you into the sewage as well.*

And why does He pray that? Here's why. Gravity. All you have to do is nothing and you're going to slip to one side or another of this golden mean between extremes. It's so difficult to be in the world and not of the world. And so, He prays that we would stay on this precipice, because it's very easy to be imitators of the world—to be in the world and of the world. *I'm just going to go along to get along. I'm going to take on the values and the lifestyle and not separate.* Usually when I do that my motive is that I want to be liked; I don't like people making fun of me, whatever it might be. But the point is that there's no message now. I don't have a truth anymore to convey to all the people I love and who love me. They look at me and say, "What do you have that we don't have? If all the answers are 'becoming like Christ in all of life,' it doesn't look like you're doing it." There's nothing to tell.

The other extreme is not to imitate the world; it's to isolate yourself from the world. *Let's just hunker down and surround ourselves with wagons, with the three families that we love, and just ride this baby out and pray that Jesus comes back.* And that's pretty common too. It's easy to do. The motive there is to stay safe at any cost.

But that's not what Jesus prays for. He's not telling us to be safe. He tells us to be in the world and not of the world. You know what the truth is. Do you not know people well enough to love them? You have the answer to the problem. All existential, serious problems have this answer—to become like Christ in all of life, to know the Father through the Son whom He sent.

So, Jesus is praying that we would be an infiltration, that we would be insulated by the Spirit. He's prayed for our protection, that we would go into the world but not be of the world; that we would be messengers of truth in the context of love; with this whole new ethnicity—so we're doing it together—in a commitment to holiness. And we get to show the way out of the sewage. The Father sent the Son into the world; why wouldn't He send us in the same way?

Jesus Prays for Our Love

John 17:25-26

Righteous Father, though the world does not know You, I know You, and they know that You have sent me. ²⁶ I have made 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.

Unity. We have holiness, unity, mission, and then, finally, He prays for love. Look what He says in verse 25: “Righteous Father, though the world does not know You, I know You. And they know that You have sent me.” There’s His mission again, verse 26: “I have made You known to them and I will continue to make You known in order that the love You have for me may be in them and that I myself might in them.”

I love this last sentence at the end of His prayer. He prays that He wants to continue to reveal what it means to have an intimate relationship with the one true God. He says, “I will continue to make You known”—to you, to me. Jesus is not done. If you read Hebrews chapter 12, it’s a beautiful storyline in that it shows that after Jesus died and was resurrected and then ascended to heaven, He is seated at the right hand of the Father now, and He prays and intercedes for us.

So, the last application is beautiful here; that when we pray this prayer—and I’d ask you to consider it as a template—you’re not praying to God; you’re praying with God. Think about that. Imagine that. Have you ever sat around a table and held hands and prayed? Now, imagine yourself the next time you pray that you’re holding hands with Jesus himself as He continues to reveal and be our intercessor, as it says in Hebrews. But also, He says, “I will continue to reveal the Father so that you might experience more and more love.” You’re holding hands with Jesus. You’re not praying alone.

I read a wonderful story about an old pastor who’s gone on to be with the Lord. But when people would come up to him and say, “Hey, pastor, will you pray with me?” he’d say, “Well, I absolutely will, but I want you to know this: that while I’m praying with you and for you, Jesus

is too.” We’re praying with Jesus. I hope that’s comforting. When I read that, I thought, *Oh, that’s comforting all right. Jesus and I are going to talk to the Father together.*

And what are we going to pray? Well, we’re going to pray for holiness and unity and purpose and experience of the depth of love, so that we can know and enjoy the one true God through Jesus Christ whom He sent.

Would you join me right now in that prayer?

Holy Father, Holy Father—Lord, I love overhearing this conversation that You had with the Son and how He spoke so highly of us with great ambition. And if He would set himself apart from You so that we could be set apart for You, I’d ask, Lord, that You would help us be wholly committed to this holiness.

Lord, Righteous Father, I’d ask that You would reveal to us the petty things that we find fault with in our brothers and sisters in Christ because we’re more concerned about ... whatever ... than we are concerned about being part of your new ethnicity, your prize possession.

Lord, I ask that You would help us understand the fullness of unity that comes in being unified with You and the Son and the Spirit. And we can be that way with one another.

Holy Father, I pray for the mission that You’ve left us with, that You’ve arranged good works in Christ before the beginning of time, that You would open our eyes to see that You have moved us into Austin for such a time as this.

And Lord, I am overwhelmed with gratitude, Holy Father, that You would continue to reveal Your love to us; that You would allow the Son to continue to pray for us and intercede on our behalf. And we celebrate that. As Your children, we praise You as the one true God and our holy and righteous Father, both. And all God’s people said, in Jesus’ name, Amen.