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## JOHN 17

### John Series

John 17 is a story of the Lord's Prayer. I know you usually think of the Lord's Prayer as the "Our Father" prayer, but I like to call that one the "Disciples' Prayer" because He's teaching the disciples how to pray. In John 17 this is actually Jesus is praying to the Father.

We're going to learn some valuable things from this particular prayer. It's divided into three parts. The first part (verses 1-5) is Jesus praying to the Father for Himself. It's a great model for ourselves – as we come before the Father how should we pray (in verses 1-5).

Verses 6-19 are verses that are addressing how Jesus is praying for His disciples. I think it's a good model for us as we're praying for others. We'll see some valuable things there in the midst of that.

And then the last section of the prayer to the end of the chapter is really where Jesus is praying for us – those who will hear about the message. So it's a very special part of the prayer.

Let's pray together and then we'll look at this passage together.

[PRAYER] Heavenly Father, we come with anticipation to your word recognizing that you speak to us, that you may call us to do something big or you may call us to do something small in the next few moments. We ask, Lord, that you would speak clearly to us and give us an application that we can take away for our lives. We come before you knowing that you desire to change us and grow us and help us be the people you want us to be. And every day as we work, as we're home, as we're going to school, or whatever we're doing, we know that those are opportunities for us to practice what you want in our lives. So we're here to hear from you, Lord. Direct us, guide us, adjust a little bit the path that we would take so that we might honor you and glorify you in our lives. In Jesus' name, amen.

John 17 starting in verse 1: *After Jesus said this, he looked toward heaven and prayed.*

Now up to this point Jesus has spoken to people. In John 13-16 as we've gone through it verse by verse He's been talking to people. Now He switches and He talks to His Father. So it's one of those times to perk up and listen. Certainly we listen when He's talking to people, but now we get this unique opportunity to eavesdrop on His prayer to His heavenly Father and we get to see what He's saying there.

I think we see examples of how we can then respond in our own prayer life, how we can develop that. But also we learn some things about God and who He is and who we are and how we can respond to His plan.

Verse 1 says He prayed this way: *“Father, the hour has come. Glorify your Son, that your Son may glorify you. For you granted him authority over all people that he might give eternal life to all those you have given him. Now this is eternal life: that they know you, the only true God, and Jesus Christ, whom you have sent. I have brought you glory on earth by finishing the work you gave me to do. And now, Father, glorify me in your presence with the glory I had with you before the world began.”* That’s verses 1-5.

Verse 1, the first part of the prayer, starts like this: *Father, the hour has come.* When we say *the hour has come* here He’s been talking about this hour all through the book of John.

In John 2:4 He says to His mom (remember when she wanted Him to come and do something about the problem with no wine), His first response to her was *my hour has not yet come.* In John 16:32 He says *my hour is coming.* But now He has *my hour has come.*

This hour isn’t just an hour; it’s a period of time, and this period of time is when Jesus Christ is going to face the cross. He’s going to do that work that He was called to do. It’s that moment in time that everything’s been building toward. This is the hour that He’s come for. So now He says, *the hour has come.* Because in just a few minutes or a couple hours from now we’re going to see Him being arrested and then we’re going to see the crucifixion take place in this next day. This is the evening before.

Notice what He says – *Glorify your Son, that your Son may glorify you.* The word ‘glory’ that’s mentioned there is a significant word and notice it’s mentioned four times in those verses that I read. The word ‘glory’ is what He’s saying. Lord, I want to be glorified by you and I want you to be glorified in me. I think that’s a great prayer for us. Lord, I want to glorify you in the things that I do.

But let’s talk about what that actually means because in that verse where it says *glory*, the word *glory* is significant. We’re in the New Testament so we have Greek words in the New Testament and that’s the word *doxa*. But in the Old Testament the Hebrew word for *glory* as we’re introduced to it is the word that means heavy or weighty. So when you’re glorifying someone you’re lifting them up.

It’s the same word we see in the Old Testament where it says to *honor your father and mother.* This is the word *honor* in the Old Testament. It’s the word *glorify*. So we glorify our parents and we honor them. We express our gratefulness for their greatness is what we’re doing when we honor our parents.

But then there’s this sense with God that we’re glorifying Him and revealing His greatness in our lives. So when we say I want to glorify the Lord in my life what we’re saying is I want to reveal His greatness in the way that I’m acting and the way that I’m doing things and that takes place in different ways.

We're going to see that He applies all of this to relationships as we go down. So let's just look at relationships for a moment. How does God want you to glorify Him in a relationship that you have? It could be a work relationship, a neighbor relationship, a home relationship.

When we say "take Jesus home" what we mean is what we learn here on Sundays we take into our lives. Home being our families or our workplace or our neighborhood or wherever it might be. We're taking Jesus into those places.

So just ask this question: what does it mean for you to glorify God in a particular relationship that God has you in? Maybe it means sacrificing self like Christ sacrificed Himself on the cross. Maybe you're sacrificing yourself in a significant way for the Lord. Or maybe it means that you're unexpectedly serving. Like Jesus got up from the table in the Last Supper and He went around and washed the disciples' feet. In each one of those cases there's glorification of God being practiced.

I would suggest that glorifying God is practical. What you do in your life every day is very practical and so you want to be thinking about what that looks like in very practical terms. When you choose to do the right thing to serve the Lord, that's glorifying God. When you choose to work on a habit in your life to overcome that habit, that's glorifying to God. When you choose to be kind to someone in the name of God, that's glorifying God.

Just think about it. Your call is to glorify God. That's our primary objective in life is to glorify the Lord. When you make changes in your life, when you serve the Lord and become more Christ-like you are glorifying God. Sometimes that's public and sometimes it's not. So I would say glorification is very behavior-oriented. That is we're doing things that demonstrate the glory of God, but we have to realize something very important.

You know this verse, but let me just remind you of this because it says in Romans 3:23 *for all have sinned and fallen short of the glory of God*. That's pretty significant because it's not our works, it's not our behavior that glorifies God that's going to achieve something inside of us, that's going to allow us to be close to God. It's not our behavior. It's something that Christ has done for us.

It's this thing that He's talking about here in the passage. *My hour has now come*. What He's saying is the crucifixion of Christ is this event that takes place that addresses and atones for the sins of the whole world. But you and I don't get to take advantage of that until we ask Jesus Christ into our lives. And then we take advantage of what He's done and then we can get close to the Father, we can enjoy Him in that special way. So that's why He says in this verse *all have sinned and fall short of the glory of God*.

Another interesting thing about this glory of God is that we learn something about the God-man Jesus Christ. Let me take you to some theology for a moment. Hang in there with me. I think this is just helpful for you to understand it.

When God was on earth as Jesus Christ, what did that look like? Was He a man? Was He God? Well, He's obviously both. So was He 50% man, 50% God? 25% man, 75% God? We would say that He was 100% man and 100% God. You're going, "Well that's illogical." Well, so is God. But He is 100% man and He's 100% God.

But what does it mean when He came to earth? How did that change Him while He was on earth? We have a passage of scripture that talks about this. We call this the *conosis* passage because in verse 7 it says *he made himself nothing*. That's the word *conosis*. The *conosis* passage is a theological passage (this one here) because we're asking the question what did Jesus give up?

Let me read the passage. It says, *Who, being in the very nature God, did not consider equality with God something to be used to his own advantage; rather, he made himself nothing.*

What does that mean *he made himself nothing*? Does He give up His Godhead to become nothing? No. We know He didn't give up all His Godhead. He gave up something.

*Rather, he made himself nothing by taking the very nature of a servant, being made in human likeness and being found in appearance as a man, he humbled himself by becoming obedient to death—even death on a cross! Therefore God exalted him to the highest place and gave him the name that is above every name.*

Now if we look at the John 17 passage I think we get a clue as to what He gave up. When He made Himself nothing, what did He give up? He gave up His glory to become a man, humbled Himself for a period of time to live among us, and then be the Savior of the world. So theologically speaking when Christ became a man He gave up His glory.

So now we see in the passage when He's talking about it, He's saying, "Now, Father, glorify me in your presence with the glory I had with you before the world began." In our passage in verse 5 He's talking about this glory that Christ had from the beginning and now He's given up and now through this whole process He's going to be sitting again at the right hand of the Father. Theologically that's what happened.

I want you to consider that in your own life. We're now praying before the Father. God, we want to glorify you in a relationship of some kind. What does that mean for me? What should I do? How should I sacrifice? How should I give? How should I take a stand for righteousness? Whatever it is in a situation, Lord, what should I do in order to move this forward and make this work?

So this first part of the passage I think is very instructive for us and shows us a little bit more about what it means to pray to the Father and ask for His glory.

Look at verses 6-19 because now He's going to pray for the disciples. Let's read a few of the verses.

Verse 6: *“I have revealed you to those whom you gave me out of the world. They were yours; you gave them to me and they have obeyed your word. Now they know that everything you have given me comes from you. For I gave them the words you gave me and they accepted them. They knew with certainty that I came from you, and they believed that you sent me. I pray for them. I am not praying for the world, but for those you have given me, for they are yours.”*

In the Bible the word *world* has three different connotations. The same Greek word (it's not a different Greek word, it's the same Greek word) means three different things. So let me show in some passages what they mean and then we'll apply it in this passage.

One of the ways we use the word *world* is for creation. In Acts 17:24 it says, *God made the world and everything in it*. That's creation. He created the world. That's one of the ways we use the word *world*.

The second one, John 3:16, says, *For God so loved the world*. There He's speaking of people.

In 1 John 2:15 He says, *Love not the world, neither the things of the world*. And then He describes what that is. *The lust of the flesh, the lust of the eyes, and the pride of life*. There's a world system.

Now do you see the difference? The first one is creation, the second one is people (all the people of the world – God loves all the people of the world), and now the third one He's talking about the world system. That world system is this system that we live in that is really against God, has all kinds of humanistic tendencies that we start to think differently. It's all around us.

Technology and media are not bad. They're good things. But if you spend a lot of time with the technology and media that's fed by the world system, you start to believe certain things about getting revenge or love or sex. You start to believe certain things about what's important about life. The world system is all around us. Some of you probably go back into your own homes and you experience the world system in one way or another. It's there. You go to work and the world system is at work.

It's governed by the prince of this era, Satan himself. He's governing this world system and it all has a plan. It's all moving in a direction to get our minds thinking the wrong way, to lead us down the wrong path. We have to be careful of the world system.

Those are the three ways that the word *world* is used.

Let's take you back into our passage. Notice verse 6 it uses the word 'world.' *I have revealed you to those whom you gave me out of the world* (that's creation).

Verse 9: *I pray for them. I am not praying for the world* (that's people). He's not talking about praying for creation there. He's saying I'm not praying for the world, all the people of the world, but for those you have given me. They are yours. So He's not praying for all the people of the world there. He's tying that in.

Now in verse 10 we have this: *All I have is yours, and all you have is mine. And glory has come to me through them. I will remain in the world (that's creation) no longer, but they are still in the world, and I am coming to you (that's also creation).* So He's talking about this world and how He's going to be leaving it and so on.

Now listen to verse 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. While I was with them, I protected them and kept them safe by that name you gave me. None has been lost except the one doomed to destruction so that Scripture would be fulfilled.*

I just think this is the prayer that most of the time when we're praying for someone else, this is the kind of prayer we pray. "Lord, protect them."

My wife's travelling right now. She's in Scotland and my primary prayer is "Lord, protect her." I think that is the prayer we often pray for other people. I mean if your kids are away at college – "Lord, protect them" – you pray the same prayer. "Lord, when I was with them I could protect them, but I'm not with them anymore. So, Lord, I'm going away. Protect them."

Jesus has the same heart for people that we have. It says, "God, I'm trusting them into your hands. I pray that you protect them," and then God does that work. It's amazing what God does in the heart of a young person who's off at college when we entrust that person to the Lord and then God starts to work. Sometimes they make bad decisions, sometimes they make good decisions. We see God at work in their lives. We start hearing those things as parents and we're challenged by some of the things we hear. We're hopeful by some of the things that we hear, but we know that God is working in that person's life.

My guess is that someone prayed for you. Many of you. "Lord, I can't be with them. I pray that you'd be with them and protect them." That's what He's praying here, that they'd be protected.

Sometimes people ask me, "Do you think Judas Iscariot was actually a believer or not?" I would suggest probably not based on this verse because what Jesus is talking about – *I have protected them all and kept them safe. None has been lost except the one doomed to destruction so that the Scripture would be fulfilled.* So probably not a Christian at that point. That's just a comment in the midst of all of this.

Verse 13: *"I am coming to you now, but I say these things while I am still in the world, so that they may have the full measure of my joy within them. I have given them your word and the world has hated them, for they are not of the world any more than I am of the world."*

Now do you see we're getting to the world system part? Maybe that's the people of the world have hated them, but He's saying, "I am not of the world." The idea is there's a system in this world that I am different from.

You should feel uncomfortable in life. This is not your home. You should feel uncomfortable as if you're in somebody else's house and you're just kind of careful about what you're doing because you don't know what's going to happen.



The same thing's true in the world system. We should not be comfortable there. We live in a world where if you start to get too comfortable, settle in there, then there's a problem that takes place inside your heart. You become worldly. That's the world system creeping in. It's dangerous. Our world system is on a trajectory toward destruction and it's very appealing and it's very attractive sometimes. You think, "I don't understand – what's wrong with that?" A little bit of that, that's not a problem. So pretty soon we're on this path in the world's system that's really dangerous. So He's saying to them *they are not of the world any more than I am of the world*.

Verse 15: *My prayer is not that you take them out of the world but that you protect them from the evil one.*

This is where I feel like sometimes I wish I could say, "Lord, I pray that you'd take my kids out of the world system. Protect them so they can be..." He doesn't do that. He does not take you and me out of the world's system. We live in a world system, yet God is praying that we would be protected in the midst of that. *Protect them from the evil one* in the midst of that worldly system.

We want to be sensitive to what God is doing in our hearts because you live in this world system, yet God wants to protect you. What is He doing to protect you and are you taking advantage of those opportunities that He shares?

Verse 16 is going to talk about how all this takes place, the procedure. Verse 16: *They are not of the world, even as I am not of it.*

Verse 17: *Sanctify them by the truth; your word is truth.*

The word *sanctify* means to set apart. Jesus was sanctified. He was set apart someone different. But it means something more for us. I want to explain this to you so you understand, again, some theology about salvation.

When we talk about salvation there are three theological words that help us understand the components of salvation. The most common use of the word salvation is the word 'justification.' That's when we trust Jesus Christ as our Lord and Savior. So when we say, "I got saved," we're referring to justification. It's that process of asking Jesus Christ to come into our hearts. That's that first part of salvation and then we're saved. And we're saved forever. We've asked Jesus Christ into our lives; we become a child of His and we are saved. That's the first word – justification.

The second word is the word 'sanctification,' the word used here – *sanctify*. Sanctification is the process of God taking that salvation that we now have and working it out into each part of our lives. If we're a house, He's taking it into the dining room, He's taking it into the bedroom, He's taking it into the closet, the basement, in the attic. He's taking it into every area of our lives. That's what He does. That's sanctification.

So when you become a Christian, that is you are justified, you start at this point A we'll call it. At point A you have a lot of issues going on and you have to make a lot of changes. God knows that and He wants to take you over here to point B. And this point B is a very important place to be because that's where we're more like Christ. So He's moving us along this path. You are on that path if you've accepted Jesus Christ as your Lord and Savior.

If I were to ask you, "What is God doing in your life right now? What is He working on in your heart?" you'd be able to answer. He's doing this. He's working on this area, this habit, this relationship, this line of thinking, this particular area of my spiritual discipline. You'd be able to tell me because you know God is working in your life to get you from here to here. That's the sanctification process.

The third word we used for salvation is 'glorification.' That's when finally someday we will be face to face with Christ and there's this sense of our salvation is complete at that point. That's a whole different way of looking at salvation and it's talked about in the Bible.

The word 'salvation' is used in the Bible to refer to all three of those, but let's talk about sanctification for a moment because that's where you and I are right now.

Do you see the words that He says in the passage? *Sanctify them by your truth.* And what does He say next? *Your word is truth.* We are not in this world just being tolerant of everybody else's opinions about faith. We are not. We are truth-seekers. That's what we are. We seek the truth first and when we know the truth then that truth is going to affect us.

He says there that truth comes from the word of God. The word of God is so powerful. That's why it's so important for us every week when we come together that we're going through the Bible verse by verse. We actually open our Bibles and we read the passage.

I know there are some churches – you might visit a church someday and they don't even open the Bible. You don't have to have a Bible to come to their church. Not here. You need to bring your Bible with you or turn it on or whatever so that you can read along in the passage that we're talking about. Why? Because it's the Bible that changes, it's not sermons that change people. It's God's word that changes people and He's in the business of moving us along.

If you look back on your life the last Mother's Day and you say, "Wow, I haven't grown at all in the last year," that's a problem because God is moving you along the path. You should be able to look back and say, "I am further along in my spiritual life than I was last year." I'm not saying you should be richer. I'm not saying you should have a better job. I'm not saying that you should have more things. I'm saying that you are progressing in your walk with the Lord in the midst of the stuff that's going on in the world. That's sanctification. That's what God wants to do in our lives, each one of us. *Sanctify them by truth; your word is truth.*

Verse 18: *As you sent me into the world, I have sent them into the world. For them I sanctify myself, that they too may be truly sanctified.* That's the idea of set apart. Jesus is set apart.



Now we're going to look at the last verse here which are the ones where He prays for us. And notice what He prays for. He prays for this sense of unity.

Verse 20: *"My prayer is not for them alone. I pray also for those who will believe in me through their message."* That's you and me. It's so comforting that Jesus prays for us.

Sometimes I hope you take advantage of the prayer counselors that stand on the side during our last worship song. Because when you go and someone prays for you, there's something that happens to you. You go, "Wow. I really needed that." Because when someone prays for you, God makes His grace accessible to you. That's what happens. God's grace is accessible to you all the time, but there's something special that happens when someone prays for you. It's like it's right in front of you and you go, "Okay, I'll take it there," and you can apply it to your heart. It's a beautiful thing that takes place when someone prays for us.

Here Jesus is scanning the thousands of years and He's thinking about you and me and our hearts. He prays for us specifically about what's going on in our lives.

What does He pray for? He prays for unity. Look at verse 21: *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 a oneness that we have with God and there's a oneness that we have with each other. Notice how it all develops here in the passage.

*I have given them the glory that you gave me* (that's an awesome responsibility. We've talked about glorifying God, but now He's given that glory to us), *that they may be one as we are one* (so that glory is demonstrated through the unity that we experience)—*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.* Not the world will know you because you're good arguers. The world will know you, Father, because they are in unity.

What does that unity mean? It's not uniformity – everybody wear the same clothes, do the same thing. There's this unity that takes place. Even though we're different, we're able to experience a sense of unity because of who we are in Christ. He draws us together.

Verse 24: *"Father, I want those you have given me to be with me where I am, and to see my glory, the glory you have given me because you loved me before the creation of the world. Righteous Father, though the world does not know you, I know you, and they know that you have sent me. 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."*

These words are great to meditate on. There's so much stuff here, but one of the things we want to do is the Father wants to be made known to us. God wants you to get to know Him as Father in a way that you've never known before. And as that process continues on, I'm still getting to know God as Father in ways that I never knew Him before. As I do, then I get to see God's glory even more than I ever saw before. And I experience unity with other people in ways that I never

experienced before. God is talking about that whole process. It's just amazing to me what He's saying.

Now let's take Jesus home for a moment. What's that going to look like in our lives? What does it mean for us to experience unity with a particular person that you are connected to in one way or another?

I think that sometimes the unity that we experience happens because it happens in me. It's not a cooperative thing. The other person might not even be cooperating at all. But I have a responsibility to love like Christ loved me, like the Father loves me, and then I start sacrificing. I start giving in. I start listening more. I start paying attention to that person more. I start doing those things and something happens in the midst of that. I'm demonstrating godly unity and sometimes there's a reciprocal response as well. That's part of what He's saying. Jesus prayed for us, for relationships. That's what He prayed for.

I was trying to decide where do we need to go with this church? How should I be thinking in the next year, the next couple of years? The Lord had pressed this passage on me because I started teaching the gospel of John. I don't think we need to be planning big things or starting big programs. There's nothing wrong with those. I think what God wants us to do is to develop relationships together. And in the midst of those relationships, His glory is going to be revealed in us. And then other people are going to see that and then they're going to come.

I'm most interested in providing opportunities for fellowship to take place in the morning when we come here. People are loving it. They come in early. I'm grateful that you guys come early. It's great because you're hanging out with other people and talking. It's an opportunity for the glory of God to start being revealed in us.

Like we have opportunities like an ice cream event. It's an opportunity for fellowship to take place. We're planning on a bonfire. We're going to have a fun time when we go over there. We're going to plan a baptism at the Foss'. We already talked about that too. So these are fellowship events that we can do.

I'm thinking, "Hey, what does God have for us as a church?" I'm telling you, unity. Let's build it. That means not just me.

The fun thing is as we sat around in corporate prayer today, I'm saying, "We should pray for this one."

Tim's saying, "I'm already working on that person."

"We should pray for that."

Peter's saying, "I'm already working on that person."

God is doing some things in us as a team. God is fostering this sense of unity and when He does that then God's glory is revealed in the midst of it. It's a privilege we have to serve the Lord and I encourage you to jump on board and be a part of what God is doing. That means taking an initiative in people's lives, being a part of what's going on.

In the midst, God will do some things in you and God will be glorified and you will be in that path of sanctification. You'll know how to live in a world system that's corrupted and on its path to destruction. We're working together, encouraging each other to stay on that right path and to do what God has for us. It's a beautiful thing.

If you never trusted Jesus Christ as your Lord and Savior, I welcome you. I welcome you to the family of God. It's a great place to be and we welcome you to be a part of Calvary Chapel as well. That's a different decision. Coming to church isn't getting part of the family of God. Becoming a Christian means asking Jesus Christ to come into your heart. So if you haven't trusted Jesus in that way, I encourage you to do that. Allow Him to do that work. It's powerful. It's amazing.

Jesus prays for us, He prays for His disciples, He prays for Himself. From these messages we can learn some valuable things. Next week we start the arrest and the crucifixion of Christ as we continue to move forward in the gospel of John. So read ahead. I think you'll find it encouraging.

Let's pray together.

[PRAYER] Heavenly Father, I am awed by your glory and what you do. Lord, in our lives it's just hard sometimes to know how to counter the things we live with every day, the challenges we face as we deal with life experiences. Because some of the people that we interact with are tied into the world system so much it's hard to even break through that. I pray that you would give us such a glimpse of your glory and a motivation to live with the sense of unity that it changes who we are. We're not looking for the other people to change; we're just asking that you would change us. Teach us to be the people you want us to be and we'll leave the rest of the change up to you. We ask that you would do that change in our hearts. Sanctify us through your truth, through your word. In Jesus' name, amen.