

The *Word* Problem  
*I have given them thy Word and the world has hated them*, John 17:13  
April 29, 2018

John 17

Last week we spoke of the Truth Problem, the incongruency of the sphere of truth in which we live, compared with the lie of the evil one. The Spirit of truth, the Holy Spirit that convicts the world of sin, righteousness and judgement, must have equal knowledge of past, present and future, or the contest of truth would not be complete.

In John 17, John records several comparisons and contrasts:

Contrast and linkage between *words* and *Word*.

Name and glory have linkage.

Neither the setting nor the exact time is not given. It is intimate, meant only for his followers. The actual Lord's prayer, he allows us to overhear. This is communion between Father and Son, with the purpose of bringing the church into this communion.

- I. Spiritual eavesdropping on the Father and Son v1-5
  - A. Jesus prays to be glorified so that He can better glorify the Father; v1
    1. The "glorifying" of the Son is the revelation and manifestation of His nature;
    2. If the Son is revelation of the Father, that can go no further than the nature of the Son is more clearly seen.
    3. The focus is the relationship, *Son*, not me or I until v 4
  - B. V2 begins the address of history and purpose -- "even as you gave Him authority over all flesh..." He has power over all flesh, but gives eternal life to those who received Him.
  - C. In v3, Jesus defines Eternal life as, "knowing the only true God through Jesus Christ;"
  - D. In vs 4,5 Jesus points out He has done the work of revealing the nature of the Father, but longs to be in the perfect union again with Him
    1. This shows that at the moment of highest intimacy with the Father, Jesus still felt the limitation of humanity at that point; one of the few times in scripture that shows the longing of Jesus for the Father.
    2. The relationship in this prayer is referenced in Phil 2:6-11
- II. The revelation of the Father by the Son vs 6-19: complete but problematic;
  - A. (**Identity**)The revelation given and accepted, 6-8; Notice He goes from name, to identity, to experience;
    1. "I have manifested your name, and the result is, "they have kept thy word."
    2. Name is identity: **What is your identity?**

- B. **(Care)** The disciples were watched over though left, 9-11;
  - C. **(Joy)** The work successful, but a new goal, 12-13; **that our joy would be full.**
  - D. **(Protection)** A violent struggle, but divine protection, 14,15; Here is the Problem of the Word. Because they have received the Word, they are not of the world;Christ, knowing the hatred of anything righteous, prays that we would be kept from the evil one; He knows his power and goals;
  - E. The real issue, **(citizens)** of another world, in this world but not of the world, 16-19;
- III. The Son and the Church: Up until now, the petitions are for the disciples; now Jesus extends this prayer to us;
- A. Jesus prays that we all may be one; that the church would be unified, 20,21;
  - B. The power in this is the glory of Christ, representing the nature of the Father;
    1. Jesus has given us that glory -- to choose to represent the nature of the Father. It does not begin at the ecclesiastical level, but the personal;
    2. Christians not responsible for making the world look righteous. We are responsible for the two institutions He has given to properly represent the nature of God -- the family and the church.
  - C. This chapter ends with a total outpouring to the Father by Jesus Christ: Two petitions:
    1. Father, I want these whom you have given me to be with me, to see my glory that you have given me, for you loved me before the foundation of the world.
    2. Righteous Father, the world has not known you, but I have, and these have known that you have sent me. I have declared your name, and will declare it, so that the love with which you have loved me will be in them and I in them.