

## The Lord's Prayer, Part II – John 17:6-19

**Main Idea:** The greatest gift of the Gospel is God's revelation of Himself in Christ.

### I. The Revelation | John 17:6-9

The passage before us in this chapter constitutes the second of three sections in Jesus' High Priestly Prayer. Having prayed for His own glory and consecration (v. 1-5), Jesus now begins to make petitions for others. Starting in verse 6, Jesus describes His ministry to His disciples in terms of revealing God's name to them, "I have manifested your name to the people whom you gave me out of the world" (v.6). **Throughout His ministry Christ revealed the glory of God in terms of His perfect attributes:** compassion, forgiveness, mercy, atoning death of behalf of sinners, holiness, and power over nature. In biblical times (both OT and NT), it was widely held that the name of a person summed up the whole person. To know God's name is to possess knowledge of His essence (Ps. 9:10; Prov. 18:10). **The notion that Jesus reveals the Father in His whole person is foundational to salvation. We know God because His name has been made known to us by Christ** (John 1:18; 8:19). Jesus's emphasis on manifesting God's name reminds us of the urgent importance of knowing God. Nothing is more important for us than to know God as He is revealed in the person and work of Christ. The only way for believers to live in faith, hope, and love is to know God as sovereign, loving, holy, powerful, just, and good. Knowing God's name is a priority that never takes a backseat. So, **the first characteristic of God's people is that God has revealed Himself to them.**

The second characteristic of God's people is that they are those whom God the Father gave to Christ in eternity past; "I have manifested your name to the people whom you gave me out of the world" (v.6). Here we see that believers have been set apart from the world. According to Scripture, believers are set apart from the world and called to holiness. **True Christianity is much more than attending church on a weekly basis.** Those who believe in Christ are justified before God and have their sins forgiven by Christ's blood shed on the cross, but we must also realize that **sanctification does not come with salvation.** Faith alone indeed justifies sinners, but it is not true that faith alone sanctifies believers. Rather, sanctification means no longer living in a worldly manner. A worldly person is one whose mind is not on God but on the things of the world. The end of salvation is our belonging to God for the sake of His glory. We should not pursue holiness merely by not partaking in things of the world (sexual immorality, dishonesty, arrogance, self-sufficiency). We should pursue holiness to desire to be more like Christ increasingly. As Jesus continues His prayer, He begins to specify precisely for whom He is praying: "I am praying for them. I am not praying for the world but for those whom you have given me" (v.9). This is the interceding prayer of the one and only High Priest on behalf of the people whom He presents to God, namely, those whom God gave to Him. **Jesus' atonement was not a potential atonement that would depend on people to activate its power, but a definite atonement that offered the full payment for the sins of those whom the Father has given Him and fully secured their salvation.**

#### To Ponder:

1. What does it mean to live separated from the world today? How can I measure whether I have been living in the world or in Christ?
2. What is the difference between cultural Christianity and biblical Christianity?
3. What is sanctification?

### II. The Intercession | John 17:10-16

In this section of Jesus' prayer, He begins by highlighting His coequality with the Father, "All mine are yours, and yours are mine, and I am glorified in them" (v.10). Christ's statement is nothing less than a claim to deity and full equality with the Father. It again emphasized the intimate unity that the Son shares with the Father. For a mere creature to claim that all things of God were his would be the most serious case of blasphemy. No mere man could have ever said what Jesus is saying in verse 10. **Only One who is Himself God could legitimately claim to be the owner of and ruler over all things** (Col. 1:15-22). Since the Father and the Son have all things in common, believers also belong to Christ (1 Cor. 3:23; 15:23; Gal. 3.29). The Lord further noted that He had been glorified in them. After His ascension, Christ's glory would continue to be displayed on earth through His followers, even in His physical absence. The request in verse 10 is in perfect harmony with **God's purpose in salvation—to redeem His people who would glorify Him on earth and in heaven as His church.** Believers are to reflect Christ's glory in a world of darkness. Faith in Christ results in one united body

of believers (His church). After Jesus' ascension to heaven, the Spirit used the apostles to powerfully establish the church as a testimony of Christ's glory. Not only has Christ established His church but also kept her as His bride, "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 (v.11-12). Though formerly His enemies, through Christ, every believer has been granted direct access to His church, having been adopted into His family (2 Cor. 5:17-18; Gal.3:26; Rom. 8:15-17). As His people, we now have to face the hatred our Lord faced from the world, "I have given them your word, and the world hated them because they are not of the world, just as I am not of the world" (v.14). The intercession of Christ on behalf of believers is an essential element of the church's spiritual life. Because He intercedes for us, we must also intercede for each other (Acts 12:5; 20:36; 21:5; 2 Cor. 1:11; Eph. 1:16).

**To Ponder:**

1. How do you see God keeping TCC?
2. Is there anything that needs to change in your prayer life knowing that Jesus is now interceding for you and for all who believe in Him?

**III. The Mission | John 17:17-19**

Having prayed for their spiritual protection from the world, Jesus continued by asking the Father to sanctify and purify the disciples to be His witnesses. The disciples' faith was enough for Jesus to save them but not to sanctify them. **It is thoroughly scriptural to say, "faith alone justifies," but it is not equally scriptural to say, "faith alone sanctifies."** It was not enough that believers be safeguarded from the world. They must also be internally conformed more and more to Christ. The translated verb "sanctify" comes from the Greek word *Hagiatzo* (to consecrate, make holy, dedicate to God, separate from evil). **God grants the work of sanctification through His Word of truth, empowered by the Spirit of truth** (John 14:17; 15:26; 16:13). God's instrument of sanctification is His inspired, inerrant, and infallible Word. Jesus put a premium on the written Word of God throughout His ministry. He saw the OT as the Word of God (Matt.15:6; 22:31), and repeatedly affirmed its inerrancy (Matt. 5:18; John 10:35). Nonetheless, in referring to the Word that is truth, Jesus was speaking not only of the OT but of the entirety of Scripture. **The revelation of the NT is in perfect harmony with that of the OT**, and He authorized His disciples to record the revelation He would give them through His Spirit. All of Scripture, from Genesis to Revelation, is truth necessary for the believer's sanctification (Eph. 5:26; 2 Tim. 3:16-17).

**Only sanctified believers are ready to be sent into the world as the Father has sent the Son into the world** (v.18). These words, directed at the eleven, served as a preview of the Great Commission the Lord would give these same disciples following His resurrection (Matt:28:18-20; Acts 1:7-8). Having been set apart from the world and transformed by God's grace, the disciples would be actively working for Christ in His mission on earth, "to seek and to save that which was lost" (Luke 19:10). We are saved for God's service. The more we know Him, the better we understand the need to make ourselves available to Him. What we do on Sundays and Wednesdays at TCC is not supposed or expected to stay there. **Everything we learn, and the encouragement we receive from our brothers and sisters in Christ is supposed to help us live out the Gospel in our homes, workplace, and wherever the Lord may send us.** The role of believers is indispensable in Christ' saving mission in history. No one else can do the gospel work that Christ has set before our lives. Only believers can do what Christ commands in His Word. God has a church for His mission, not simply a mission for His church. **Success in ministry is not necessarily found in building programs but in making disciples who know God and love people to the point of presenting the Gospel to them** (Rom. 10:14-15). Just as Jesus had been sent to the world by His Father, so now the disciples were being sent to the world by Jesus. Through their witness, the world would be exposed to the Gospel, and many would come to saving faith. Jesus ends this section in His prayer by emphasizing why the eleven and all who believe in Him would be able to witness to the Gospel, "For their sake I consecrate myself, that they also may be sanctified in the truth" (v.19). Nothing would be possible if it were not for the sacrificial death of the Son. For our sake, Jesus would sanctify Himself; that is, He would set Himself apart to righteously obey the Father's will by dying on the cross. It is only because Christ atoned for our sins that we can also be sanctified in truth.

**To Ponder:**

1. In a few words, can you explain the gospel message?
2. What is God's mission for our church? How are you playing a role in that mission?