

the gospel of

# JOHN

all intents and purposes

## JOHN: THE HIGH PRIESTLY PRAYER PART 2

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Tim Patton

### John 17:6-19

The death of Christ was seen as a horrific tragedy by his followers, but unknown to them it was a plan carried out, an intentional act of sacrificial love. Every moment of his perfect life, his death, his resurrection, all of it was done to intentionally display his rule and reign over the world. How do we obey his commands to love others with the same intentional love? Join us for our final installment in our walk through the Gospel of John. We will see that God's love is behind all of his intents and purposes. Go to [doxa-church.com](http://doxa-church.com) to learn more about Doxa, find service times, or support the making of disciples in the everyday stuff of life.

Good morning, church. Please stand for the reading of God's word. Today, we'll be reading out of John chapter 17, verses 6 through 19.

"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."

This is the word of the Lord. You may be seated.

All right, thank you so much. You've read the whole prayer, I really appreciate that. It's good stuff. Hey, on Wednesday of this week, I don't know if you saw this in the news, but about a hundred people at

Asbury University in Kentucky were in a prayer meeting. And they, at that point in the meeting, they fell on their knees and began to pray and to worship God. They came, people were coming down and bowing before the altar, and surrendering their life. And all of a sudden there has just been now this outpouring of the Holy Spirit. There is an absolute, what they're calling an old school revival, happening right now in Kentucky. I saw this morning; it got picked up by CNN. Thousands of people are going to this university, there's traffic jams all around it to get in, and they are participating in prayer 24 hours a day around the clock.

Now, I share that story with you this morning because we're talking about the power of Jesus's disruptive prayer in John 17. And in case you're thinking that that stuff is old and outdated and just like things you read about in this, this old book, that's not the case. Man, Jesus is still on the move. He's on the move in Wilmore, Kentucky where this revival's taking place. He's on the move right now in Doxa. We've had a number of prayer servants just praying this building over and over. I came, really quickly, I came here after dinner one night, and the lights were on. I was freaked out. I thought we were getting robbed, okay? Nope. One of our faithful prayer servants was in the nursing moms room just praying over all of you, as he faithfully does almost each night.

This place and prayer is real and it's powerful and it's happening. And so I hope that gets you excited for our time this morning. And I just want to actually say good morning to some of you. You might not know who I am, so let me just start with that real quick. My name's Tim Patton. I'm one of our staff elders and obviously I'll have the privilege of sharing the Word with you this morning. As Brent said, we're in week two of three looking at Jesus's high priestly prayer in John 17. And today we're looking at how Jesus prayed for his disciples. And if you think it'd be really cool if Jesus like prayed for you, he does. So spoiler alert, that's a cool thing, Jesus actually had their names and faces in mind today. He had your name and face in mind, and we're gonna talk about that next week.

So absolutely come back and help us close out this part of the mini-series in John and hear about how Jesus prays for you. But I've got a couple quick thoughts that I want kind of swirling around in your mind as we as we talk about this prayer this morning. The first one is that we're in the final stages of Jesus's ministry, okay? Chapter 17. Chapters 18 and beyond in the book of John--they're gonna take us into his betrayal, his arrest, his crucifixion, his resurrection. They're gonna keep moving.

But there's this time earlier in Jesus's ministry when his disciples asked him a really important question. It's actually recorded in Luke, 1 through 4. It says, "Now when Jesus was praying in a certain place, and when he finished, one of his disciples said to him, 'Lord, teach us to pray, as John taught his disciples.' And he said to them, 'When you pray, say: "Father, hallowed be your name. Your kingdom come. Give us each day our daily bread, and forgive us our sins, for we ourselves forgive everyone who is indebted to us. And lead us not into temptation."'

See, Jesus's followers were just that, they were followers. They're watching Jesus, their rabbi, and they're looking to learn from him. And so you got all throughout the Gospels, the authors capture this habit in life, that he regularly got away to solitary places to pray, often really early, and usually alone. And so his followers are watching this habit in his life and they're thinking, "Well, I want to grow to be more like our rabbi. I want to be more like Jesus." So they ask this great question, "Hey Lord, teach us to pray."

And then Jesus gives them, in this case pretty specific words that they can pray, in a parallel text in the book of Matthew talking about that same prayer, the Our Father, he doesn't say pray specifically. He says pray this way. Pray like this. And today, in John 17, Jesus turns that up a notch on the dial. In the high priestly prayer, there's this gem in scripture because it demonstrates one of Jesus's methods of discipleship. Jesus doesn't just give his followers content, he doesn't just give them words to pray, he gives them an experience of praying with him. And that leads me to say that discipleship with Jesus is

best caught, not taught. It's best, caught not taught. And so I want us to be thinking about that, that Jesus is showing us more than just words, you know, words to pray. He's trying to teach us something about how to follow him.

And further, I want to remind you of the context of this scripture. Jesus is praying for his disciples. That means, again, he had really specific names. There's like 11 people on his mind that this prayer was for. And candidly, that's not you, and it's not me. That's not us. And so, be careful if you felt like Emma just read your life verse, like, hold off on the wrist tattoo. This isn't the one. There is an actual audience and recipient for this part of Jesus's prayer. So, what's the good news in that for us? Should we just check out, because this isn't for us? "No", they all said, of course not. Of course not. Jesus has given us something so powerful in this. He's showing us and helping us grow as his disciples that learn how to pray. We can be disciples that learn to pray like Jesus when we get into this text and really learn from it. And like I said earlier, Jesus actually does pray for you and for me. So that's next week, so again, come back and we'll hear all about that.

I want to pray before we go any further, and I would invite you to do that with me.

Jesus, we thank you for praying out loud in front of your disciples in a way that, Holy Spirit, you would then capture and inspire John to record for us to be able to have this treasure for generations and for ages to come. And we, Lord, my prayer for us is like your disciples earlier in your ministry. Lord, I'm asking, would you teach us to pray? We want to be prayers like you. So teach us, Lord, to pray. And I pray this in your name. Amen.

Interestingly about Jesus's prayer, it is answered 110% by the Father in the affirmative, in some really miraculous ways. The things that you just heard Jesus pray for his disciples--wow, do they get answered! Let me, let me just remind us of a few of them, as we think through the scriptures. In Acts chapter 2, after they've received the Holy Spirit, Peter pulls no punches and preaches this cut-to-the-heart sermon, okay, where 3000 souls receive the word of God, are baptized and saved. 3000 people, one sermon.

That's a very powerful response. In Acts chapter 3, Peter and John are walking to the temple to pray. And they come across a man who's been lame since birth. And he's at this gate, this temple gate, begging to survive. He's likely lived that way his whole adult life, I mean, tons of shame and despair. And they're walking up to the temple gate, and they lock eyes with him. And as scripture says, he thought he's going to get something from him. I'm thinking like, yeah, either he is gonna get hurt or helped because it's like intense and they're coming at him. And what happens? Peter actually performs a healing miracle in the name of Jesus Christ. He tells him to get up and walk, and he does. He actually gets up. This person lame from his birth, gets up, walks--not just walks, he begins leaping and praising God and going all about and telling everybody what Jesus did.

Incredible. In Acts chapter 5, it says that many signs and wonders were being performed by the apostles and that they were being held in this high esteem. Nobody dared to kind of go in and mess with them or ask them anything because they're just doing things that are totally different. Like, crazy miracles are going on. And so instead, what people would do is they began to bring those they loved that were sick or demon-possessed. They would literally line them up on the street outside of where the apostles were. Why did they do that? Well, the hope was--they're lined up on cots, these are people that can't move, they're sick, they're infirm.

And the hope is that Peter is going to walk down that street and there's this glowing thing in the sky. I know we have no idea what this is, but it's the sun. Okay? And there was a lot of it where they were. And the sun is going to shine and it's going to cast a shadow. And just the shadow of Peter's robe is the hope to bring healing to these people. Like, wow, shadow from your robe is healing. And so the text says that all these people from all these towns are coming to find them. And they're bringing their sick and

their demon-possessed, demon-possessed, and their sick. This is an interesting crowd that is gathering to them. And the text says that they were all healed. Not some, not most. They were all healed.

In Acts chapter 8, Philip, you remember Philip? He has this call to go and share the Gospel with the Ethiopian eunuch. And that's a spiritually strategic move because that Ethiopian is going to be credited with having brought the Gospel all over the world. And so he preaches to him, he unpacks Isaiah together, he baptizes him in basically like a puddle. Do you remember this story? And then the spirit just like, poof, carries him off, like something out of Star Trek. He's just like gone. Just, there he was there; now he's not. This is crazy.

And then there's this last one here, it's one of my favorites. In Acts 17, Paul and Silas, they are preaching in the synagogue, okay? They're in Thessalonica. And they're preaching there, and they've preached the Gospel. And of course, everywhere the Gospel goes, there are religious people that don't want to hear it. They don't want things to change, they don't like what they're hearing. So they begin to enlist wicked men to come and form a mob and then stir up the city and create this uproar, this riot. And so the city's like, what in the world is going on? And they begin to take the people that were with Paul and Silas. They bring them before the city officials. And this is the accusation, I mean this is just a crazy thing. They say, you know, police, judge, I don't know what they call them, "Hey, these are the men. These are the men who have turned the world upside down, and they've come here also."

That's what they were known for. They were known for being the men who turned the world upside down. Thousands of people getting saved in a single sermon, healing lame beggars so they can leap and praise. Power so potent, a cast shadow can heal the sick. Demons are cast out. This is the first century, but we're talking about transportation like a modern sci-fi movie. And your reputation on the street is that you've turned the world upside down. Wow. How does that happen? How does that become your reality?

The argument today, as you might guess, is it's the power of Jesus's disruptive prayer. Because before all that action, John 17, actually John 14, 15, 16, and 17, Jesus is going to pray and promise the Holy Spirit, then he is going to make good on that promise and send the spirit to empower the apostles at Pentecost. And then his disciples, they're not going to just sit there and do nothing. They're gonna go live bold lives, lives that are just sold out for the Gospel. It said in Acts 5, after they had been basically arrested, beaten, said, don't you say anything else about Jesus. We're not doing this anymore. This isn't coming here. They actually walk away rejoicing. Here's what they say. They rejoiced being counted worthy to suffer dishonor for the name. And the next thing you know, they have turned the world upside down. I mean, come on. That's exciting stuff. Now, I think this is kind of an important moment because you gotta pause, and pause with me a second. That's exciting. I think that's crazy. I hope you do too. It's just like that stuff happened, the apostles were a part of that kind of work. But let's pause and ask ourselves, do we really want that for our lives?

If I'm honest with you, a lot of that kind of terrifies me. Like my heart quickens, my anxiety level rises, if I just have like an invite card to go across the street and talk to my neighbor, like come to a Sunday gathering. I, wooh, start to feel that a little bit. I'm a ways away from shadow healings. Yeah? Anybody else want to admit that? Yeah. But here's this essential clarification. Jesus prays a disruptive prayer that produces disruptive disciples. They're going to attack the evil one's hold on the world, they're gonna disrupt the religious status quo, they're gonna turn the world upside down. His prayer is going to bring glory to himself, joy to them, healing and hope to the world. It's amazing.

But church, you really do get what you pray for. You get what you pray for. Jesus himself, he said, "I came not to bring peace but a sword". He said that in Matthew 10. And it really is Jesus's prayer life that turned the world upside down. Post-modern western America, Americanized prayers, you know, for comfort in the good life. That's not gonna cut it folks. It's not what we're talking about here. So honestly

take a moment. I had to do this this week. Ask yourself, do I even want what Jesus seems to want for his followers? As I reflect on my prayer life towards others, it looks a lot like this. Something, goes bad in the life of someone that I love, right? It's one of you, I care about you, and you share with me a hardship that's going on. And so I pray for that hardship to go away. I want it to get better. Problem fixed. That's the prayer life. Hear the problem, pray for the fix.

I want the discomfort comfortable. I want the provision provided. I want the ailment healed. Fix it, fix it. And the truth is that some of that is even more little bit for me than even for you. Like, it's hard to sit in somebody else's mess. If you've been in Missional Community and DNA group, and somebody's sharing something that's really hard, it's hard not to just want to fix that and have that be solved so that we don't have to deal with the awkwardness of, of the pain and the brokenness. And as I reflected on this passage, I was stung by how tame my prayers are, even for those that I love.

But Jesus's prayers are a disruptive chaos into the world, and against the evil one, though it's going to come at great cost to his followers. You know, think about that. His followers, every single one of these men that he prayed for, they're going to ultimately suffer and die, most of them martyred in horrific ways. Like history tells us, beheadings, fed to the lions, crucifixions, imprisonments, it's not an easy road and it's all for the Gospel. But Jesus is dialed in. He is thinking very specifically for them. He knows what they need and he prays for them while he is still with them. His prayers are going to carry forward his ministry in their lives.

And so I think, let's listen up. Let's listen up to this prayer. And so if we've got some note takers in the room, I'm gonna make this hopefully sticky for us, okay? Got your three Ps. I know I got my teachers out there that will appreciate this. Okay, three Ps. He's going to pray for their position, he's going to pray for their protection and he's going to pray for their progress. He prays in verse 11. And it'll be on the screen here and you can follow along if you just have it open in your, I know Linda shamed you and made you put your phone away. But if it is your Bible app, that's okay to have out. Otherwise, paper's great too.

Verse 11: "And I am no longer in the world, but they are in the world, and I'm 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." Kept in the name. Here, what does that mean? Kept in the name? Well, it means to be kept in accordance with the character of the person who has the name. Okay? So be kept in God, be kept in Christ. This is about our position in Christ. And the last couple sermons, Pastors Derek and Eddie both preached on this, a great way, great resources to you, lists of scripture that testify what is true of you in Christ. And I think we can agree that there's one thing under attack right now, culturally, it's your identity.

Identity politics just are wreaking havoc on our nation, on our world. And the world's got plenty of labels and plenty of identities to offer you and invite you to embrace, right? I got identities around which pronouns you can talk to me about, my gender, politics, my sports teams, my relationships--I'm married, I'm single. My employment status, I get some good feelings about where I've landed in the company. And the problem with those identities, all of them, is they're fragile and they're fickle. And Jesus's followers had identities too. Let's not think that identity is like a new problem. These men came in and they were tax collector and fishermen and zealot, they never would've gotten together, by the way, otherwise. Right? I just said three very different roles in society, okay?

So, this isn't a new thing. They're struggling with identities too. So let me ask you like, have the identities that you've embraced, are they working for you, any identity crisis this week? Because the good news is that Jesus is going to offer us this identity that does not fade and will not fail you. Jesus's position to keep you in is in him. And so that what's true of you in Christ is always true of you in Christ, despite what you've done, what's been done to you, what you're about to do, what you might be facing. That's good news. You can have an identity and a position in Christ. And Jesus prays this for his disciples to have.

That will be an anchor for your soul through the chaos of life. And so Jesus prays for them to be kept in the name kept in Christ to preserve their unity.

Protection. He prays in verse 15: "I do not ask that you take them out of the world, but that you keep them from the evil one." See, Jesus knows that there is a real spiritual war going on. There's real consequences in our lives. And that's actually good news for us because we were under the power of the world. And Jesus's incarnation was the kingdom--that's God coming down--was the kingdom of God breaking into the kingdom of the world, infiltrating its borders and setting its prisoners free. That's very good news for us, if we were prisoners, which we all were before Christ. So there is amazing good news here, and then Jesus is going to send his church. It's going to advance the kingdom of God even further. Jesus says to Peter, he says: "I name you Peter", which means rock, "and on this rock I will build my church". And you remember what he says next: "The gates of hell will not prevail against it". Matthew 16. See, the picture here is the church on the offensive, not the defensive. Brothers and sisters, Jesus, he's not losing. The church is not, his church is not losing. It's on the move. It really is.

You know, I think why do we not think that? Why do we not believe that's true? Well, I think it's because, I don't know if you're like me, but I get sent stats on the church in America. And those stats aren't super favorable, especially not right now, in terms of attendance, and participation, and generosity, and like, it's not good. And so, then what happens? Well, the enemy starts to then use that, clouds my thinking. And I start thinking, yeah, this doesn't seem good, is Jesus really doing what he says? Is the church really making it? Am I part of a failing thing? Are we gonna even, should we even have bought this building? Like what were we thinking? Is this going to last? Right? That's the pattern that he starts taking you down.

No, no, no, no, no, that's not it. Jesus isn't losing, he's not confused. The church isn't behind it's forward. Now, any one church in any one point in time might not be what it was. And that's what I think you're getting with those stats. But oh my goodness, let's not fool ourselves and be tricked into thinking Jesus is doing anything but winning all over the world. He's winning, all over the world. His church is winning, it's moving forward. And this is very good news for us.

So the question becomes church, are we in the game? Are we on the offensive? Are we in our neighborhoods, our workplaces, our classrooms, our sports fields with love, with the hope of the Gospel, with prayers for the people that are in front of us? That's what it means, by the way, to be on the offense. It's not tearing you down on social media. It's coming with love, love of God, love of neighbor. It's a very different type of offense. You know, Ephesians 6, it describes this, this armor of God, it's to stand against the schemes of the devil. It's a belt of truth, a breastplate of righteousness, sandals of readiness, shield of faith, helmet of salvation, a sword of the Spirit, right? Things that you would use to fight, to be in battle like a spiritual one, but a battle. And I think sometimes we pray Ephesians 6 like the armor is like an impenetrable underground bomb shelter, way below the surface. Lord, just keep us safe.

But there's a huge difference between safety and protection. Jesus prays for their protection precisely because he knows where they're going is not going to be safe. And this is so different to pray that way for those that are following Jesus. Jesus prays disruptive prayers, empowering disruptive disciples to turn the world upside down. It's the advancement upon the powers, the rulers, the principalities of this world. It's the good news of Jesus Christ being shared and shown throughout the whole world. And these prayers, they get answered in confessions of faith, miraculous healing signs and wonders, all the things we talked about at the beginning. It's the upending of the religious status quo. That's the kingdom of God advancing. It's amazing.

All right, progress. He prays in 17 and 18 also on the screen. "Sanctify them in the truth; your word is truth. As you sent me into the world, so I have sent them into the world." Sanctified in the truth means like sanctification, that's a Christian word. If you're new to the faith, that maybe most simplified would

mean becoming more like Jesus over time through the power of the Spirit. And so Jesus's goal is for us to become more like him so that when we go out into the world as we are his sent ones, the world gets more of him and less of us, less of us in the flesh. So we keep moving forward, we keep making progress in our faith and growing as disciples of Jesus. We want others to become more like him as we ourselves are becoming more like him.

Well, how do we do that? How do you get sanctified in the truth? Now, Jesus literally just said it. He says, we are sanctified in the truth by his word. His word is truth. That means we need to be in this book, reading, learning, praying, wrestling with it together. And he said, "I sent them into the world". It's living as a sent one. So, so being in the world, but not of it, right? That's a big part of being in the Christian faith. So, sanctification does both--requires the word and action. And we bring those things together in our lives.

Now we're making progress. Jesus prays proactively for their position in Christ, for their protection from the evil one and for their progress in faith on the mission. Protection is about holding on to what is true of us in Christ that preserves our unity. Protection is about real spiritual war that is going on that we need to be equipped for. And progress is about becoming more like Jesus and being sent into the world as his followers.

All right, I'm gonna wrap this up this morning with what I hope for you is like some really good news. We've been talking about good news today. I hope you've heard it. Each of those things, there's good news for you in that. But let me bring it back to an earlier part of the prayer. Jesus says in verse 6: "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, think about that. They have kept your word.

I read that this week and I thought, really? At this point in the story, these disciples, they don't seem to be nailing it, like kept your word, right? They're fighting with each other. They're constantly saying things like, who's the greatest among us? They got pride, they're feisty. They want to tear down cities with, like, the sons of thunder. Let's just wreck it! In a little bit, they're going to fall asleep when he needs him the most. They're going to abandon him when he gets arrested. Kept your word?

Okay, one of two things, right? Like either Jesus is confused or, and more likely, God sees them differently than I do. And here's some really good news. We spent this time studying Jesus's prayer because Jesus is literally the best person to learn how to pray from. Like there is no better example. In theology land, it's called Jesus Exemplar. He is it. But Jesus is also Christus Victor. He is our victory when we fail, he fills in the gaps when we don't clear the jump. And so now the Father sees us differently because of Jesus. And so if you're here today and you're not a Christian, you need the kind of power and access to God that Jesus's disruptive prayer brings into the world.

And the good news is that you can actually have that today. Like if you're wrestling with identity stuff, like I don't know if I am who I'm supposed to be. Or if you're struggling with that sense of darkness in the world, there's anxiety and depression and rage all around me, it's dark here. And if you're feeling like I'm not doing anything with my life, I'm not going forward, I'm not fulfilled, I'm on some kind of hamster wheel. Well, this is the good news. In Christ, all that changes. Your position becomes in him, which can't change and is very fulfilling. Your protection is from him. He's the one on the offensive. He's the one winning the war. And your progress is to become more, actually more human as you follow the God man Jesus.

You can pray and confess your need for him and receive his grace today. And I pray that you would, we're going to have some time in a little bit to pray. And I hope that that something maybe is stirring in your heart, if that's you in the room. And if you're here and you're an established saint, there's just a gold mine to glean from this prayer. I grabbed three things, okay? There is so much in here that we can learn how to pray for those that Jesus puts in our life. The Father put these people in Jesus's life and this

is how he prayed for them. Jesus is putting people in your life, your MC, your DNA, your serve team, your family, your neighborhood, your school, your classroom, your sports team, okay? Here's how you can pray for them. It's a powerful thing.

Let's just end on the why, because it's just more good news. Why, why does Jesus just pray this? He says it in verse 13. He says to the 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." See, Jesus has a joy, a gift, a blessing for you. And it's not the same as happiness. We gotta not confuse those things. I'm not talking about being upbeat and bubbly all the time. Joy is contentment despite circumstance. So it should feel like this power that is like welling up inside of you, not something that you muscled up and did on your own. It's actually a gift. It's called a fruit of the Holy Spirit at work in your life. See, disruptive prayer turns your world, my world, the world upside down and it comes with a great benefit. It's actually gonna bring you joy despite your circumstance.

And I want that for you this morning. I really do. I want the joy of Christ fulfilled in your heart. I want that for you. I want that for me. So, we're going to take some time to pray, as I said. And I want to take a moment just to pray now to transition us into our next part of our time. Pray with me. Jesus, we thank you for your prayer. We thank you for the chance to learn from you and I pray for all of those ways that there is just such good news for us, as your followers in your prayer for your disciples. Help us to gain and glean from those things. And move us now Lord, into a time of response. Because just like this prayer showed, there's nothing more powerful than us actually experiencing what you're saying. Not just hearing about what to say, or content, or three tips on prayer, but actually learning from each other. Jesus, I know I've personally grown and know how to pray from hearing other men and women pray. And that's how I've grown and I know that's how we grow. So would you lead us now, Lord Jesus, in a time of prayer, in a time of response in all of the ways that you have for us this afternoon, this morning. I pray this Jesus in your name. Amen.