

John 17:18-26 (Teaching)

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Preacher: Spencer Baumgardner

- [0 : 0 0] Morning. Morning. Missy said on the way to church this morning, Missy said, you're not going to say anything about my birthday, right?
- You're happy. And I said, that may have already happened. So no, I'm not going to say anything today about it.
- It may have happened a few days ago. But anyway, happy birthday. Back in John, John chapter 17, Lord willing, we should be able to wrap this chapter up this morning.
- We ended last week with verse 17, and we kind of concentrated, if I recall correctly, really verses 15 through 17, Christ praying to the Father that He doesn't remove the disciples from the world and cross praying for their sanctification.
- And they needed sanctification because of the very reason that Christ was praying that He not take them out of the world, because of the commission they were being given, because of their spread of the gospel.
- [1 : 2 3] They needed sanctification for that. Just as you and I as children of God, we need to be sanctified. And once we're saved, we are sanctified.
- We're set aside for God's service. And a large part of that service is the great commission that Christ gives to all believers to go into the world and to present or to preach the gospel to every living creature.
- So we need that sanctification. And I'm glad that Christ prayed for that sanctification for me and for you, because if it hadn't been the will of God for us to be sanctified and for us to do these things, if that had not been the will of God, then my goodness, it would have even been the will of God for us to be saved if there wasn't a purpose behind that salvation to glorify God and to bring glory to Him through our presentation of the gospel to the rest of the world.
- So I'm very thankful for not only that part of this prayer, but this prayer in general of Jesus Christ we've been going through for the past few weeks here in John chapter 17.
- Again, last week we ended with verse 17. We'll read verses 16 and 17 again before we get into verse 18. Verse 16 in John 17 says, They are not of the world, even as I am not of the world.
- [2 : 5 4] Sanctify them through thy truth. Thy word is truth. The word of God is truth. And I may have brought it up last week how some people will say, contenders of the Bible will say, Jesus said just a few chapters ago in John 14 that He is the truth.
- And now Jesus is saying that the word of God is the truth. Which is it? Well, they're both true because Jesus Christ is the living word of God. This is the written word of God. The written word of God is truth.
- Jesus Christ is truth. And Jesus Christ came to reveal the truth of God to fallen humanity. So they're both true. There is no contradiction in this.
- So you may run into that at some point down the line. If you do, then just know that both of those statements are true. Jesus Christ is the way, the truth and the life.

And the word of God is the truth. All that being said, John 17 and verse 18, as thou hast sent me into the world, even so have I also sent them into the world.

[4 : 02] Remember last week we wrapped up with Jesus Christ praying for the sanctification of these disciples. We haven't got to verse 20 yet in John chapter 17.

So Jesus still referring specifically to these 11 disciples here. But He says, as thou hast sent me into the world, even so have I also sent them into the world.

And He has prayed for their sanctification. And He said, sanctify them through the truth. Our word is truth. And He's saying, as thou sent me into the world, Jesus is drawing a parallel here with His own mission.

His own mission was to do what? We just said it, to come into the world and to reveal God unto man, to reveal the character of God, reveal the righteousness of God, reveal the holiness of God, and reveal God's plan.

Jesus Christ's mission was to come here and to reveal that to man as well as to seek and to save that which was lost. So He says, as thou sent me into the world, even so have I also sent them into the world.

[5 : 14] So He is paralleling His mission with the mission that we all have, that these 11 would have, yes, but these 11, because of their word, because of them continuing forth, because of them going out into the world, I know that they tarried in Jerusalem.

I know the account that we have and acts of that and all these other believers that were gathered there. But really and truly, it began with Jesus Christ. It spread to these 11 and because of these 11 men and because of God and His will and His plan, but because of these 11, you and I had the gospel of Jesus Christ because they went forth and they fulfilled the commission that was given unto them and Christ here saying, as I was sent into the world by you speaking to the Father, I am sending them into the world.

But it was all for the same reason. It was all to spread the word of God, it was to spread the gospel of Jesus Christ and ultimately to bring glory unto God.

That was the ultimate reason behind all this, was to glorify God. So even so have I sent them into the world. Verse 19, and for their sakes, I sanctify myself that they also might be sanctified through the truth.

And for their sakes, I sanctify myself. Now this blows out of the water as well as other passages in the scripture. People who think that sanctification is salvation, folks, that is not the case.

[6 : 54] Sanctification does not equal salvation. We are sanctified because we have salvation, but they are not one and the same. And this verse, once again, amongst others, proves that because Jesus Christ is salvation.

He did not need salvation from God. Jesus Christ is salvation personified. So when he says here in verse 19, for their sakes, I sanctified myself.

I sanctified myself. Folks, you and I are sanctified by God upon the point of receiving salvation. When God saves our unworthy souls and God moves in on the inside and form of the Holy Spirit, we are sanctified, we are set aside for God's purpose.

Whatever purpose that may be that he has for us, whatever plan that he has for us, we are set aside at that point. But here, Christ says, I've sanctified myself.

Christ says, I've set myself aside for the service of God. And you and I can do that too. Now God sets us aside for his purpose and for his will and for his glory, yes.

[8 : 05] But folks, when God said in the Old Testament, be holy for I am holy, and Peter reiterates that in his writings, it's a command. It's a command that he has given us to be holy.

We are to sanctify ourselves. Yes, God sanctifies us. God consecrates us for his service. But folks, we need to keep our noses in this word to be sanctified.

Or we're not cleansed by the word. Or we're not renewed by the word. Or we're not refreshed by the word. All these things are taught within the Scriptures. So if we want to be sanctified, we want to sanctify ourselves.

It's just like James in James chapter four, when he says, Cleanse your hands, ye sinners, and purify your hearts, ye double-minded. He's not saying, Ask God to cleanse your hands and ask God to purify your hearts.

It is a commandment to believers for them to cleanse their hands and for them to purify their hearts. And how do they do that? With the word of God. They do that with the word of God and with the things of God through the Spirit of God.

[9 : 10] Now, again, as salvation, God does all that. God purifies our hearts. But it's laid in our lap. It is laid in our lap to an extent for us to sanctify ourselves.

We are to live holy before the world. We are to live righteous before the world. These are the things that bring glory to God. When the world sees us living as this book tells us to live, that glorifies God.

That glorifies God. And that is proof to the world that there is a God that shows the world there is a God and that shows the world there are people in it that believe in this God.

So all that being said again, for their sakes I sanctify myself, that they also might be sanctified through the truth. I have sanctified myself. I have set myself apart for your service, Lord, for their sakes.

Christ did it for us. He did it for these 11, but by extension He done it for all the rest of us. For their sakes, He done this that they also might be sanctified through the truth and we just covered what is the truth.

[10 : 20] We're sanctified by the word. We're sanctified by the living word in Jesus Christ. We're sanctified by the written word of God. We're sanctified by the word of God. The word is truth and we are sanctified by that truth.

Verse 20, neither pray I for these alone, but for them also which shall believe on me through their word. This is where you and I come into this prayer.

Now, that doesn't mean that verses 1 through 19 does not include us. But Jesus says here, neither do I pray for just these 11, but I'm praying this prayer for all of those, for all those that will believe in me or believe on me because of the word that they will speak.

Because of the word that these 11 are going to go out and preach. They will believe on me because of what these are about to do. And that's why Jesus is praying for these 11, these 11 sanctification.

And they're sanctification with the truth and by the truth. They're sanctification by God for His service. Because there's going to be others. There's going to be dozens.

[11 : 35] And then there's going to be hundreds. And then there's going to be thousands. And eventually there will be millions and billions of people to believe on the name and in the power of Jesus Christ.

And folks, we need that sanctification from God for that commission that others might believe. Again, it began with these 11.

It began with these 11 and y'all have heard me say, in fact, I think since we started this very prayer here, John 17, y'all have heard me say that their faith was not perfect.

Their belief was not perfect. And their actions weren't perfect. Their worship wasn't perfect. Nothing about them was perfect, but their perfection is not what saved them.

It's the perfection of Jesus Christ. And it's the perfection of the action and the work that He performed. That's what saves us. And that's what saved these 11 here.

[12 : 36] And neither pray I for these alone, but for them also which shall believe on me through their word. Through their word. Folks, that's us.

2000 years later, that's us. Christ was praying for us. And Christ continues to make intercession for us even now. Verse 21, that they all may be one as thou, Father, art in me, and I and thee, that they also may be one in us, that the world may believe that thou has sent me.

That they all may be one. Who is all in this? Who did He just mention in the verse before this? He said, neither do I pray for these alone, these 11, but for all those that will believe on me through their word.

That's the all that we're talking about. Those 11 plus everyone else. That's plus all believers, I should say, that they all may be one folks. The focus here, the focus really throughout the rest of the chapter is unity.

Unity within the church, within the body of Christ. Now, when I say unity, I'm not saying we should go out here and buddy up with absolutely everybody. That's not what I'm saying at all.

[13 : 51] Should we show the love of God to the world? Yes. Should we show the love of God to brothers and sisters in Christ? Absolutely. Should we show it to everybody? Yes. But this unity that we're talking about is within the body of Christ, it is within believers that we're talking about.

We cannot be unified with the world. It will not work. It cannot work. That's not part of the design. We're a holy people. We're a peculiar people.

We're a royal priesthood and we've been talking about being sanctified and set apart for the service of God. We cannot be set aside by God and buddy up with the world. Again, in James chapter 4 Friendship with the World is enmity with God.

That doesn't mean that we turn our backs on the world. Folks, we are to go out in this world and we are to carry the light of the gospel of Jesus Christ into this dark world. We're not to live isolated from the world.

Some Christians think that's how we're supposed to do. We're not supposed to interact with them at all. Folks, how will they ever hear the gospel if we're not taking it to them? Because I can assure you they're not seeking it out.

[15 : 05] We're here to go out into this world and we're to carry a light into the world that they all may be one as thou father art in me and I in thee. That they all may be one and he's talking about the extent of this unity as the Father is in him crossed and as he is in the Father as crossed is in the Father.

That's the extent of the unity of the church. That's the extent that we should have as far as us being unified, folks. It completely undermines our testimony and it undermines what we are trying to do to further the gospel of Jesus Christ and to extend his kingdom here on this earth. It undermines every bit of that if the church is divided.

It completely blows out of the water what we're trying to do. And granted when I say what we're trying to do we're trying to spread the gospel. We can't save anybody. God can save and God doesn't need us to go out and spread the gospel so that he can save but God commands us to go out and spread the gospel. God can save with or without your eye.

God doesn't need us to do these things but God commands us to do these things and he expects us to do these things. That they all may be one as thou father art in me and I in thee.

That they also may be one in us. That they also may be one in us. If God is in the Son and the Son is in the Father and here's the Son praying that we believers would be within them and they in us folks that all comes up to one.

[16 : 47] It all comes up to one. Now I'm not going to get into the whole little God's doctrine that y'all may have heard and some people will use this very scripture to get into that. That's not what I'm saying at all. You and I are not Gods. We are created creatures. God formed Adam out of the dust of the earth and he breathed the breath of life into the nostrils of Adam and man became a living soul. We are not Gods at all.

But we can still be one with God the Father. We can still be one with God the Son. We can still be one with each other as the body of Christ. That's one unified body with one purpose.

Read over in Acts chapter 2 what was the best thing other than God and salvation. What was the best thing going for the church at that time? That they were all in one mind and that they were all in one accord and what did God do? God blessed that and he added to the church daily and we wonder why there's not many people being saved nowadays. We wonder why this is the case. I'll tell you why. It's because the body of Christ is divided.

It's because the body is divided. I'm not saying go out here and buddy up with a false prophet or a false teacher. No, we don't need to do that. I can't support somebody that does not believe in the virgin birth. I can't support somebody that doesn't believe that Jesus Christ was God when the Bible plainly states that he was and is God.

I've had people give me some evil glances because I believe in the existence of God in three different persons. I'm talking about outright evil glances. Like they could tear my head off my shoulders because I believe a truth that is brought out in the scriptures.

[18 : 37] I can't pair with that. I cannot unify with that. But they on the other hand, they'll say, well, you can think this and you can think that about the Scripture and I'll still call you a brother and cross. I can't call them a brother or sister and cross because they don't believe the Word of God and how it is plainly taught.

Anyway, I'm about to get off track here off the rails. That the world may believe that thou has sent me. That they also may be one in us that the world may believe that thou has sent me. Christ is praying for this unity between the disciples, between those that will believe because of the Word of the disciples.

He's praying for the unity of the church that the world may believe. That's the whole reason that he's praying for this unity is that the world may believe. What did Christ come to do to seek and to save that which was lost? And if there is not unity within the body of Christ, within the church itself, the church with the capital C, if there is not unity there, it is going to hinder our efforts for the gospel.

It's going to hinder our efforts to further the kingdom of God. I'm not saying that we get in the way of God's plans. I'm not saying that at all folks. We ain't big enough to do that. We ain't big enough. God can remove any one of us or all of us at the same time if he wanted to in order for his plan to continue forth.

God does not need us. That is something that the church needs to keep in its head that God is completely self-sufficient. He calls us to do things. He expects us to do things and commands us to do things but it is not because he needs us to do those things. And the glory, verse 22 in the glory which thou gave us me, I have given them that they may be one even as we are one.

[20 : 37] Folks, this is a massive verse here towards the end of John 17. And the glory which thou gave us me, I have given them.

The glory that thou gave us me, the glory that I've always had. Because Christ has spoken about his glory. It was a glory that was there before the foundation of the world was ever laid. It was the glory that was there before mankind was ever made. He says, the glory that I've had, I have given them what glory is he talking about? We've already got it.

You and I've got it. The 11 here, they had it because they believed. What glory though is the presence of God. It's the evidence that we have been with God, that we've had an experience with God, that we have been saved by God. That would be the glory that we're talking about here. The glory which thou gave us me, I have given them that they may be one even as we are one.

Think about Moses. When Moses went up on the mountain to receive the commandments, and when he came back down and talked about his face shining with the glory of God so much that he had to put a veil over his face so that the Israelites could even glance upon him.

I'm not saying that the glory of God is going to shine off of yours and mine face in such a in that sort of way. But folks, once again, if we are living our lives according to the word of God, God will be glorified and the world will witness that.

[22 : 09] Whether they accept it or not, whether they accept or reject, that's up to them. That's in the world's lab. But we are to glorify God. And we're to reflect the glory of God in our lives.

Just as it reflected off of Moses' face when he come down off of the mountain, we are to reflect the glory of God in the lives that we live. And none of us will do it perfectly. All of us sin, all of us mess up, all of us, some of us mess up more often than others mess up. Some of us mess up worse than what others might mess up.

But folks, that doesn't discount the scriptures at all. We are still to glorify God with our lives. We are to live lives that are holy and upright and righteous in the sight of Almighty God. And the glory which thou gave us may I've given them that they may be one even as we are in one. He gave us this glory.

He tells us the reason that they may be one even as we are one. This tells me that without the Spirit of God it is impossible to be unified.

It's impossible. Without Jesus Christ it's impossible to be unified as a body. As a body, I believe I'm talking about from a family to the local church assembly to the church as a whole. Without Jesus Christ it would be impossible for us to be unified.

[23 : 39] That they may be one even as we are one. Verse 23, I and them and thou and them and thou and me that they may be made perfect in one and that the world may know that thou has sent me and has loved them and as thou has loved me.

I and them and thou and me that they may be made perfect in one. So here Jesus Christ continues, continues to concentrate on the unity. The unity of the eleven, of those that would believe because of their word on the church as a whole. I and them and thou and me that they may be made perfect in one, folks.

Our unification is not perfect now. Just talked about that. Even within the body of believers, even within the true church we are not perfectly unified but one day we will be.

One day we will be. John the Revelator has already seen that. John saw a number that could not be numbered. Thousands and thousands and ten thousands and times ten thousands.

Thousands upon thousands of people. John saw that and all of them were unified. All of them were unified in what? In worshiping Christ. In exalting Christ. In glorifying Christ. That's the only time that the church will ever be perfectly unified.

[25 : 05] Are we going to have disagreements? Yes. Do I have disagreements with actual brothers and sisters in Christ? Absolutely. And there's many of them out there who have disagreements with me. I can assure you of that.

But one day we will all be perfectly unified in Christ in heaven with him. They may be perfect in one. And that the world may know that thou has sent me and has loved him as thou has loved me that the world may know.

Not as these believers that we're talking about. That the world may know that thou has sent me and has loved him. Folks, just every time I read something about the world and how God has done something so that the world can see the testimony that he exists, that he is there, that he has sent his only begotten son to die for their sins. Every time I read something along those lines in the scriptures I always revert back to Romans chapter one. It says they're without excuse.

We're all without excuse. The world is without excuse. So they can claim they don't believe all they want to. They can say if God were real he would do this or he would not do that. All that they want to. They are without excuse. Now in the context of that in Romans one's talking about nature and how nature testifies of the existence of a creator.

How creation testifies that there is a creator. I understand that. But folks hear where it says they may be perfect in one and that the world may know that thou has sent me. Again, whether the world accepts that or whether the world rejects it. That's up to the world. But God expects us to be unified in Christ and expects us to act like a sanctified, consecrated holy people. That the world may know that thou has sent me and has loved them as thou has loved me.

[27 : 05] These are great words. I'm loved by God with the same love that God has for Christ. It's no less. It's no less.

God loves me no less than he loves his own son. And this isn't the only passage of scripture that teaches that very thing. But Christ here says himself he says and has loved them as thou has loved me.

That gives me great comfort knowing that I'm adopted into the family. Christ is the only begotten son. I'm adopted in. But God loves me just as he loves Christ.

But I will say God, it takes Christ to be loved like that. It took Christ and the cross for me to be loved like that. Be loved like that. By God I understand John 3.16. I understand that God so loved the world he gave his own begotten son.

I get all of that. But I've also read Psalms chapter 5. I've also read Psalms chapter 10 where it says that God abhors the wicked. Not the deeds of the wicked and not wickedness.

[28 : 17] He abhors the wicked. So me being a child of God, me being born again, I'm loved with the same love that God loves Jesus crossed with. And that brings me a great amount of comfort.

Not only comfort but assurance. Assurance of everything. Assurance that this word is completely true. Assurance that I will be with him one day forever. One day after a while.

I will be with God. I will be with Christ and I will worship him forever. It gives me assurance and confidence of all these things because God loves me the same way that he loves Christ.

Verse 24, Father I will that they also whom thou has given me be with me where I am. This gives me assurance as well. Jesus wills to the Father that those that would believe on him, those that have been given him by the Father, those that are saved and they're sanctified like we've been talking about.

Those that are born again, those that are part of his bride will be with him. So not only am I loved with the same love of God that God has towards Christ, but Christ himself wills that I would be with him.

[29 : 37] This is a assurance for the future. I'm loved right now. Right now in the present I'm loved with that same love. But this is a future that we're talking about here. Father I will that they also whom thou has given me be with me where I am that they may behold my glory.

He wills that we would forever be with him wherever he's at which is going to be in heaven that they may behold his glory.

Christ wills that we would forever behold his glory that we would eternally behold his glory. And folks this is an arrogant statement that Christ is making. He's not saying I want these people to just gaze on me for all of eternity.

Is he not worthy to be gazed upon? Is he not worthy to be worshiped for all of eternity? Is he not worthy to be exalted for all of eternity? And Christ knows that this was the will of God the Father that fallen man might be redeemed to do what? To bring him glory.

And if it takes all of eternity of bringing glory to God so be it I'm all for it. This is not said in arrogance at all. Some people would have you believe that but I would beg to differ.

[30 : 57] And Christ says, given me for thou lovest me before the foundation of the world. So hear Christ continuing on with the unity and continuing on with why he wants unity and continuing on with what that unity is going to lead to and talking about his own glory and talking about how he wills that we would forever be with him to behold his glory.

He says, for thou lovest me before the foundation of the world. There is an everlasting love that God has loved God, that God the Father has loved God the Son with and it is an everlasting love that God loves me with.

There is no end to the love that God loves me with. Just like Paul wrote in Romans 8 talking about what can separate us from the love of God. There is nothing that can separate a believer from the possibility.

I've heard people throw things in there that don't belong. I've heard people add to the word. I've heard people subtract from the word. All of those two verses there at the end of Romans 8.

It just says what it says. And it means what it means. Nothing can separate a believer from the love of God. Thou lovest me before the foundation of the world.

[32 : 19] O'er I just follow the world that the Lord Jesus had known that thou hast sent me. O'er I just follow the world hath not known thee, and folks it has ever been that way. The world has never known the Father.

Never. The only way to know the Father is how. Or Jesus cries. Do you not say in John 17.3 that Jesus said himself that this is eternal life, and that he is the only one true God.

And Jesus Christ, whom he has sent, that's eternal life. And the only way to know God is through Jesus Christ. Jesus said he is the way, he is the truth, he is the life, and no man can come to the Father but by him.

And Christ says, here O'er I just follow the world, hath not known thee. They've never known God. And the only way we can ever know God is through Jesus Christ. There are so many people in the world right now that they know God.

There's people out there that say man, God are tied. Man, God are like this. Man, God's got an arrangement. I've heard several people say that. Folks, the only arrangement to be made with God is through Jesus Christ.

[33 : 33] That arrangement was made 2,000 years ago. That arrangement includes faith and repentance. You come to God in faith in Jesus Christ and repentance of your sins, and you will be saved. But that's the only arrangement that's ever been made with God.

He says, I have known thee, and I have not known thee. Christ has already said just several verses before we got to hear that he was not of the world. These disciples weren't of the world, and he was praying the Father, that the Father would leave the disciples into the world so they could continue on with the commission.

He says, the world is not known thee, but I have known thee. The Son has known you. In other words, as he's praying this to the Father, Christ has sent me. He said, I have known you, and these believe, these 11, plus all those that will believe because of their word.

These believe that you have sent me. I know I've reiterated it several times, but you remember when Christ said just a couple chapters before this, you believe in the Father, believe also in me, or you believe in God, believe also in me.

We must believe in the Father, we must believe in the Son, we must believe in the Spirit. Why? Because the Word teaches those things. And if there's something in the Word that we don't believe, we might as well just throw the whole book in the garbage.

[34 : 55] I believe everything that is in this book, everything. I even believe that Christ came to save me as hard as that is to believe. Christ came to save me as rich and as lost as I was.

And if I can believe in the Word, I can believe anything. I can believe anything else in this book. And I have declared under them thy name and will declare it. And we'll declare it that the love wherewith thou hast loved me may be in them and I in them.

I have declared under them thy name. And not only the name, we spoke about this when Jesus brought this up the last time. He didn't declare unto them Jehovah. He didn't declare unto them Yahweh.

He declared unto them the proper names of God. He declared unto them the power of God and the majesty of God. He declared God himself to the disciples.

But not only to them, but to everyone that would believe through their Word, to me and to you as well. I have declared unto them thy name and will declare it. I have not only declared in past tense, he says I will declare it.

[36 : 03] And he'll continue to declare it. He declared it up to the point of death. He declared after the resurrection. And folks, he declares it now. He declares the glory of God and the majesty of God. Right now that is never ceasing.

Because the glory of God is never ceasing. And the majesty of God and the power of God is never ceasing. Is ever declared. Whether it's declared verbally, whether it's declared in creation, whether it's declared in something glorious that happens and yours reminds life, whatever the case is, it is ever declared.

The glory of God is ever declared. The name of God and his power is ever declared. And we'll declare it. That the love wherewith thou hast loved me may be in them and I in them. But the love therewith thou hast loved me. Again, we go back to the love of God, being to the love of Christ and us being loved with the same love that has loved me may be in them and I in them.

Now, this love that we're talking about here, the love hasn't changed. That the love wherewith thou hast loved me may be in them. So the love of God can be in us.

The folks, it's not for us to hoard up for ourselves. It's for us to share with the world. It's for us to share with the church, with brothers, sisters and cross, yes, but to show the world the love of God.

[37 : 30] That's why there is no distinction when Christ said the two greatest commandments was to love God and to love your neighbor. He made no distinction what neighbor to love were to love our neighbor regardless of anything. Were to love our neighbor regardless of their ethnicity, were to love our neighbor regardless of their sin.

Were to love our neighbor regardless of their upbringing, regardless of their denomination, regardless of anything, were to love our neighbor. The love of God has been put in us.

Werewith thou hast loved me, or the love wherewith thou hast loved me may be in them and I in them. And if we have the love of God within us and we have Christ within us, what excuse or what reason have we to not show that love to the world?

Not only that, but we've been sanctified to do that very thing to show the love of God to a world that rejects God and rejects his love.

Were to continually show that love to them. That brings us to the end of Chapter 17. Anybody got any questions or any comments on any of that? Alright, God bless y'all. I appreciate you.