

Jesus' Prayer

Set Apart for His Purpose – John 17:13-19

Sanctify them by the truth; your word is truth.

world but that you protect them from the evil one.

My prayer is not that you take them out of the

that all of them may be one, Father, just as you are in me and I am in you.

you loved me before the creation of the world.

All I have is yours, and all you have is mine.

Now this is eternal life:

While I was with them, I protected them and kept them safe by that name you gave me.

Father, though the world does not know you, I know you, for I gave them the words

I in them and you in me—so that they may be

While I was with them, I protected them and kept them safe by that name you gave me.

I in them and you in me—so that they may be

I have brought you glory on earth by finishing the work

Glorify your Son, that your Son may glorify you.

Given me to be with me where I am,

Father, I want those you

for those who will believe in me through their message,

world may believe that you have sent me.

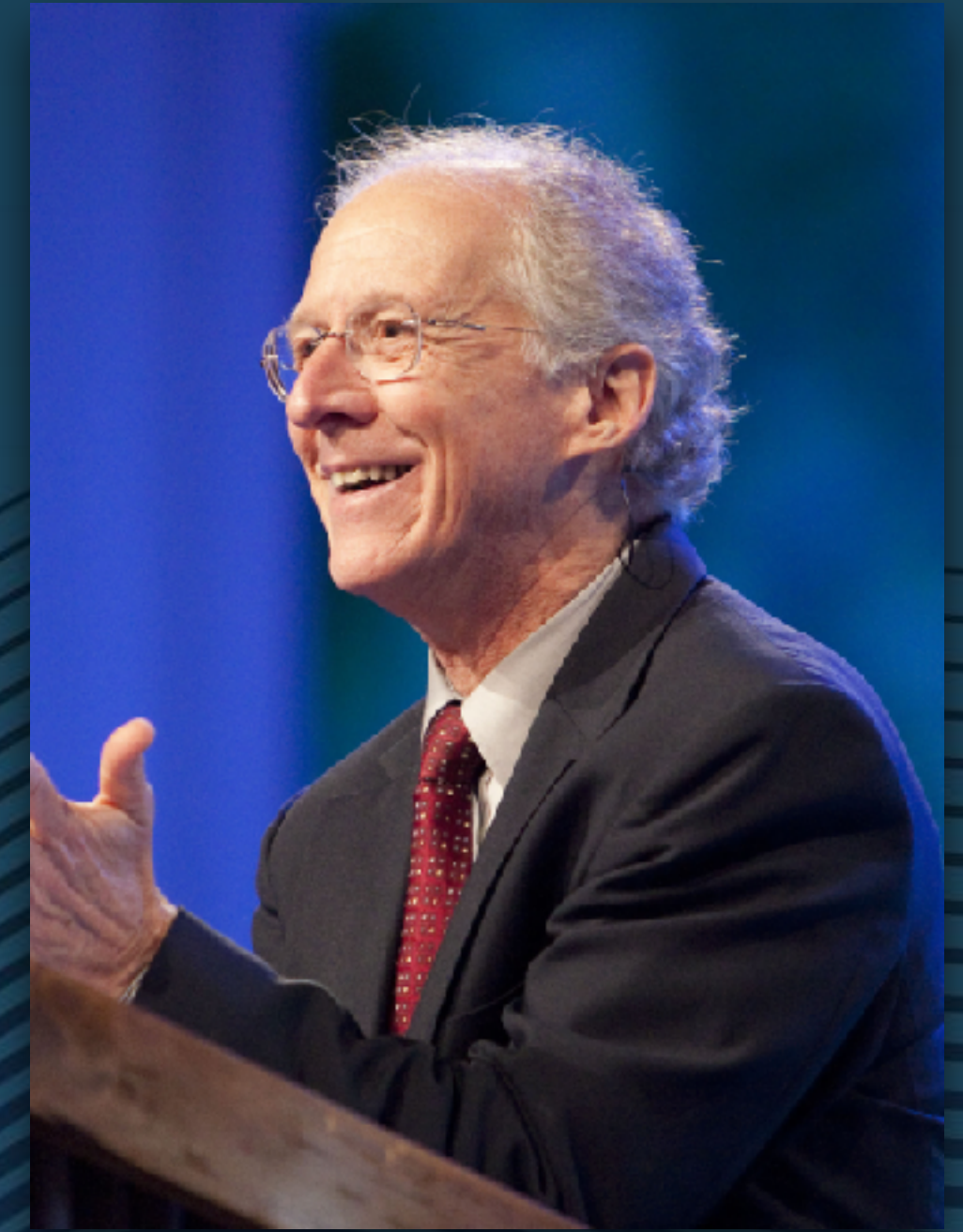


John 17:13-19 NIV

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. ¹⁴ 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. ¹⁵ My prayer is not that you take them out of the world but that you protect them from the evil one. ¹⁶ They are not of the world, even as I am not of it. ¹⁷ Sanctify them by the truth; your word is truth. ¹⁸ As you sent me into the world, I have sent them into the world. ¹⁹ For them I sanctify myself, that they too may be truly sanctified.

“This joy is Jesus’s joy in doing the will of his Father. Yes, but I think the source of the joy is deeper than Jesus’s doing the Father’s will. It’s seeing the Father’s glory and being glorified with the Father. The perfect obedience of the Son is sustained by the joy that is set before him (Hebrews 12:2), and that joy was his return to the Father. So, when Jesus says in verse 13 that he wants his joy to be fulfilled in us, he means that he wants the joy he has in his Father to be in us so that we would enjoy the Father the way he does.”

JOHN PIPER



1. We can be said to have fullness of joy in God if our joy in God is so full that it outweighs all other competing emotions and overflows in love to others.
2. We can be said to have fullness of joy in God if our joy in God is so full that we know we have arrived at the end of our quest for satisfaction. In other words, there may be ups and downs in our level of satisfaction owing to sin or pain, but we never need to be in doubt that Christ is the end of our search. We will never leave this fountain to find a more satisfying one. Here is fullness. He is fullness.
3. Finally, we can be said to have fullness of joy in God if our joy in God is so full that it rises to the heights of overflowing gladness in song or other forms of exuberance. (JOHN PIPER)

John 17:14-16 NIV

¹⁴ 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. ¹⁵ My prayer is not that you take them out of the world but that you protect them from the evil one. ¹⁶ They are not of the world, even as I am not of it.

John 1:1-4 NIV

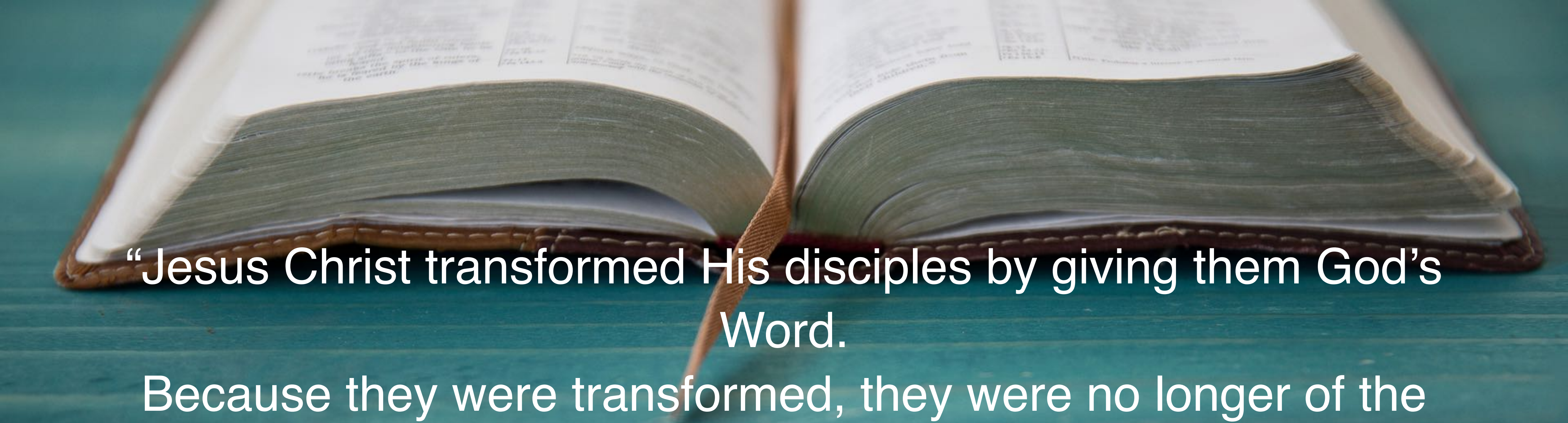
¹ In the beginning was the Word, and the Word was with God, and the Word was God. ² He was with God in the beginning. ³ Through him all things were made; without him nothing was made that has been made. ⁴ In him was life, and that life was the light of all mankind.

The satanic worldview hated the apostles. Its antipathy toward them was because the apostles did not conform to their belief system. This would put the apostles in danger because the world hates exposure to its fake conviction about what is true.

The assumption of the apostles about what was true and the presupposition of the world about how to come to truth were radically different. The apostles were not from the source of the world; they derived their belief by revelation. This had implication on how differently they viewed the world. These two approaches to truth were poles apart.

Just as Jesus is not of this world His disciples are not of this world. Jesus said this to the Pharisees who did not get who He was in John 8:23-“You are from below; I am from above. You are of this world; I am not of this world.”

BIBLE EXPOSITION COMMENTARY



“Jesus Christ transformed His disciples by giving them God’s Word.

Because they were transformed, they were no longer of the world, meaning they no longer held the world’s mindset. Thus, the world hated them. Scripture without the Lord is dead. Such was the case for the Pharisees and the Sadducees of Jesus’ day. They knew the entire Old Testament word for word, but they didn’t know God. They didn’t know the Gospel.”

PASTOR LELAND ACKER, “TRANSFORMED BY THE WORD OF GOD”

Ephesians 6:12 NIV

For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms.



“Jesus Christ lived in the midst of his enemies. At the end all his disciples deserted him. On the Cross he was utterly alone, surrounded by evildoers and mockers. For this cause he had come, to bring peace to the enemies of God. So the Christian, too, belongs not in the seclusion of a cloistered life but in the thick of foes. There is his commission, his work. The kingdom is to be in the midst of your enemies. And he who will not suffer this does not want to be of the Kingdom of Christ; he wants to be among friends, to sit among roses and lilies, not with the bad people but the devout people. O you blasphemers and betrayers of Christ! If Christ had done what you are doing who would ever have been spared’.”

MARTIN LUTHER



“The truth is that the evil one wants nothing more than for us not to be one. Because he knows that a house that is divided cannot stand. I have often said that the devil ~~doesn't care what churches are~~ just as long as we are arguing. In the first congregation that I served as a pastor, our council argued for quite some time about whether or not we should purchase a new vacuum cleaner. The devil, I am sure, was delighted. Because if we are arguing about something – anything! – then we are not able to give ourselves fully to the task of being the church in the world. And we are not one, which Jesus wants for us. So he prays, ‘Holy Father, protect them in your name that you have given me, so that they may be one.’ ”

PASTOR JAMES LAURENCE

John 17:17-18 NIV

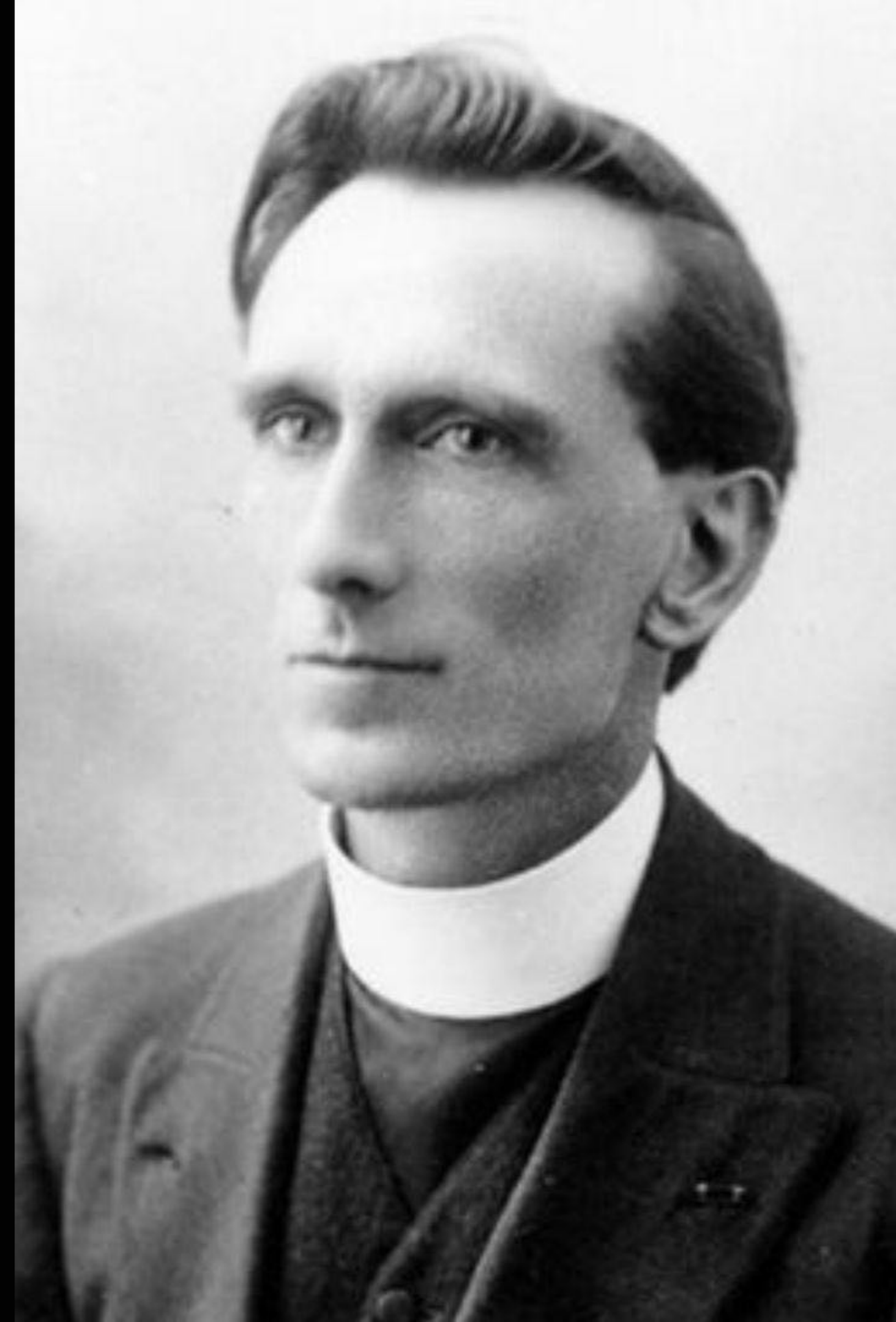
¹⁷ Sanctify them by the truth; your word is truth. ¹⁸ As you sent me into the world, I have sent them into the world.

James 1:22-25 NIV

²² Do not merely listen to the word, and so deceive yourselves. Do what it says. ²³ Anyone who listens to the word but does not do what it says is like a man who looks at his face in a mirror ²⁴ and, after looking at himself, goes away and immediately forgets what he looks like. ²⁵ But the man who looks intently into the perfect law that gives freedom, and continues to do this, not forgetting what he has heard, but doing it--he will be blessed in what he does.

Beware of reasoning
about God's Word -
obey It.

OSWALD
CHAMBERS



Jesus = Truth

“Christ’s prayer for us should be our aim and deepest desire for ourselves, and His declaration of the condition of its fulfilment should prescribe our firm adhesion to, and constant abiding in, the truth as revealed and embodied in Him, as the only means by which we can attain the consecration which is at once, as the closing verses of the passage tell us, the means by which we may fulfil the purpose for which we are sent into the world, and the path on which we reach complete assimilation to His perfect self-surrender. There is but one way. He has ‘consecrated Himself,’ and by union with Him through faith, our selfishness may be subdued, and the Spirit of Christ may dwell in our hearts, to make us ‘living sacrifices, consecrated and acceptable to God.’”

John 17:19 NIV

¹⁹ For them I sanctify myself, that they too may be truly sanctified.

Greek hagiazō meaning “sanctify” or “to be set apart”

The English Standard Version translates the same term—hagiazō—as "consecrate" here, while most other translations maintain the English word "sanctify." There is a difference, however, in how Jesus now "consecrates / sanctifies" Himself, and the way in which His followers are set apart from the world. The separation about which Jesus now prays refers to Him being taken by His enemies to be killed.

BIBLE REFERENCE COMMENTARY

Jesus did not need personal sanctification. The idea of His sanctifying Himself was for service. He was set apart for a mission. He committed Himself to the will of God. His mission was to be the Savior of the world by His death on the cross. He consecrated Himself to the Father's mission so that He would be a model for the apostles to set themselves to the task of presenting the gospel in His absence. The purpose of the death of Jesus was to set apart the apostles by truth.

COMMENTARY BY DR. GRANT C. RICHISON

Experience & Encounter

See the questions in the Worship Folder, on Facebook, or at kingstreetchurch.com (Watch & Read tab, then choose sermon).

1. Are you experiencing “the full measure of joy within you?” What causes you to have joy or keeps you from having joy? What is your true source of joy?
2. Are you living in the world but not of the world? How are you accomplishing this?
3. What do you think about being hated by the world as Christ was hated?
4. Do you live the set apart life? Are you sanctified by the truth? List specific ways you are living set apart for Christ’s purpose in your life.

Set Apart for a Purpose – John 17:13-19