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Saved From the World

John 17.1-6

Series: Signs of Life

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I. Introduction

- A. **You people are out of this world!**
- B. Could mean a couple of different things
 - 1. Put-down
 - a. You people are out of touch with reality
 - b. What planet are you from?
 - c. You have no clue about the normal realities of our world
 - d. You are out of this world!
 - 2. Compliment
 - a. There is really something special about you people!
 - b. You are extraordinary people – above and beyond!
 - c. When I think of you, I'm overwhelmed and impressed with how remarkable you are!
 - d. You are out of this world!
- C. But this morning, when I say, "You people are out of this world," I actually don't mean either of those things
 - 1. In order to find out what I really mean, you'll have to listen to the entire sermon to find out!
 - a. And when you do find out – you'll be amazed in ways that you never imagined

II. **Jesus and Prayer**

- A. We pick up our series on the Gospel of John (Signs of Life)
 - 1. We begin to explore one of the great prayers of the Bible
 - a. If not the greatest prayer of the Bible
 - b. John 17
 - 2. John 17 is **The Lord's Prayer**
- B. But wait – that's not what we think of as the Lord's Prayer
 - 1. The Lord's prayer is what we find recorded in Matthew 6 and Luke 11
 - a. It's what we often repeat with regularity
 - b. In our church, pretty much every communion Sunday
 - c. "Our Father, which art in heaven"
 - d. That "Lord's Prayer"
 - 2. But truth be told, that's not really "The Lord's Prayer"
 - a. It's the Lord's teaching on prayer
- C. The disciples had been observing Jesus for more than a year

1. And they had been amazed at this Rabbi from Nazareth
 - a. He taught like no one else – taught with authority
 - b. And His deeds – He was healing people, casting out demons
 - c. His miracles authenticated that this was no ordinary prophet
2. And the disciples had also observed that Jesus was a praying man
 - a. He often disappeared
 - b. Went off by Himself, to secluded places, and spent hours in communion with His heavenly Father
3. **Luke 11:1** (ESV) — 1 Now 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.”
 - a. That’s when Jesus taught them the so-called “Lord’s Prayer”
4. But it really is more properly understood as a pattern for prayer
 - a. A prayer guide
 - b. To keep us focused on the things that matter in our praying
5. Not so much a prayer in itself
 - a. Though it can certainly be used that way
- D. Most of the prayers that Jesus prayed were private
 1. Disciples knew He prayed; but they weren’t privy to those times of prayer
 2. Richard Burr – itinerant prayer ministry; teaching churches to be praying churches
 - a. Inherited the prayer ministry of J. Edwin Orr
 - b. Told the story of a time he was teaching prayer for a week in a church – focusing on developing the secret closet
 - c. Secret closet – was the foundational teaching of Richard
 - d. **Matthew 6:6** (ESV) — 6 But when you pray, go into your room and shut the door and pray to your Father who is in secret. And your Father who sees in secret will reward you.
 - e. His teaching was having an impact on that church
 - f. He was staying in a host home during the week; home of a middle-aged couple
 - g. As was his custom, he would get some coffee, then retire to his room for his morning time of prayer; his own secret closet
 - h. After he had done that, retired to his room, after a few minutes he heard a knock on the door
 - i. Unusual – hosts didn’t usually interrupt his own private prayers
 - j. But he said, “Come in”
 - k. And this couple, rather sheepishly, and still in their pajamas, peeked into the room and said, “We’re so sorry. But could we just watch you pray? We promise not to disturb you”
 3. I can imagine Jesus’ disciples wanting to do the same thing
 - a. Just wanting to watch Jesus in His private times of prayer with His heavenly Father
 - b. But by and large, they weren’t acquainted with the content of Jesus’ prayers

- E. Amazingly, there are only two other times in which we know the content of Jesus' prayer
 - 1. Garden of Gethsemane
 - a. "My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as you will."
 - 2. **John 12:27-28** (ESV) — 27 "Now is my soul troubled. And what shall I say? 'Father, save me from this hour'? But for this purpose I have come to this hour. 28 Father, glorify your name." Then a voice came from heaven: "I have glorified it, and I will glorify it again."
 - a. Brief prayer actually foreshadows both the prayer in the Garden
 - b. And foreshadows the prayer in John 17
- F. But John 17 is the only time Jesus prays substantially, and let's us in on what He's praying about
 - 1. John 17 is the Lord's Prayer
 - 2. Jesus bares His own soul in the most intimate of conversations with the Father
 - a. And He lets His disciples eaves drop on His secret closet
 - 3. Which means, I'm convinced, that Jesus really wants us to know about this particular conversation

III. **Praying from God's Perspective**

- A. Let's put this prayer in context
 - 1. Commentator: "The greatest prayer ever prayed following the greatest sermon ever preached"
 - 2. Jesus has been teaching his disciples – his closest disciples, not with the public at large – in John 13-17
 - a. Servanthood – illustrated by foot washing
 - b. Love – new commandment
 - c. Heaven – Chapter 14
 - d. Father-Son relationship – Chapter 14
 - e. Holy Spirit – Chapters 14, 16
 - f. Abiding in the vine – Chapter 15
 - (1) To be fruitful – remain in relationship with Him
 - 3. Now He's completed His final instruction
 - a. Concludes this intimate time of instruction with a prayer to the Father
 - 4. And in so doing, He prays a prayer from God's perspective
 - a. Son of God incarnate, praying by the Spirit of God, to God the Father
 - b. If ever there was God-centered praying, this would be it
- B. One of the primary themes of instruction in His message to the disciples has to do with the relationship of the disciples with the world
 - 1. Explored that in Chapter 15
 - a. World has a number of definitions in scripture
 - b. Understanding is context driven

- c. God so loved the world – world is the whole of fallen humanity in need of God’s mercy and grace
 - d. But in this portion of John, world is at enmity with God and with the people of God
 - 2. World – theater of operations for fallen humanity
 - a. Systemic anti-god dispositions that characterize fallen humanity
 - 3. Believers in Jesus Christ are enemies of the world
 - a. The world hates them
 - b. Just as the world hated Christ
 - c. Just as the world hates the Father
 - d. **John 15:18–19** (ESV) — 18 “If the world hates you, know that it has hated me before it hated you. 19 If you were of the world, the world would love you as its own; but because you are not of the world, but I chose you out of the world, therefore the world hates you.
 - 4. So Jesus, in His instruction, warns His disciples about persecution from the world
- C. Not surprising that in John 17 Jesus prays a lot about the disciples and the world
- D. **John 17:1–6** (ESV) —
 - 1. 1 When Jesus had spoken these words, he lifted up his eyes to heaven, and said, “Father, the hour has come; glorify your Son that the Son may glorify you, 2 since you have given him authority over all flesh, to give eternal life to all whom you have given him.
 - 2. 3 And this is eternal life, that they know you, the only true God, and Jesus Christ whom you have sent.
 - 3. 4 I glorified you on earth, having accomplished the work that you gave me to do.
 - 4. 5 And now, Father, glorify me in your own presence with the glory that I had with you before the world existed.
 - 5. 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.

IV. **The First Petition: Glory!**

- A. The first petition – indeed, the only petition in these opening verses – concerns the glory of God
 - 1. It is not surprising that when God the Son, praying in the Spirit of God, to God the Father, has as His primary concern the glory of God!
 - 2. And we would do well to follow suit
 - a. It corresponds to Jesus’ instruction on prayer: “Our Father... hallowed by Your name”
 - b. We pray that God would be glorified
- B. At the same time, as Jesus prays about the glory of God, it is not as simple as it might seem
 - 1. Glorify your Son

- a. That the Son may glorify you
 - 2. I glorified you on earth, having accomplished the work that you gave me to do
 - a. And now, Father, glorify me in your own presence with the glory that I had with you before the world existed
- C. **Glory – doxa (Gk)**
 - 1. Doxa – estimation of value, of worth
 - a. To glorify anything, is to place value on it
 - b. In the case of God, it is to place an inestimable value on the person of God
 - 2. To glorify God is to manifest His nature and character in order affirm His worth as the supreme object of our worship
- D. To glorify God has a variety of ways for God’s worth to be displayed
 - 1. And Jesus alludes to several of them just in these opening verses
- E. **John 17:1** (ESV) — 1 ... “Father, the hour has come; glorify your Son that the Son may glorify you...”
 - 1. Jesus here alludes first to His **crucifixion**
 - 2. When a number of Gentiles came to the disciples wanting to see Jesus, Jesus recognized that His hour of crucifixion was upon them
 - 3. **John 12:23–24** (ESV) —
 - a. 23 And Jesus answered them, “The hour has come for the Son of Man to be glorified.
 - b. 24 Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit.”
 - 4. So when Jesus says, “... the hour has come; glorify your Son that the Son may glorify you...” He is asking God to carry out the redemptive plan which involves the death of His Son for the sins of all those who would ever believe on Him
 - 5. How does the crucifixion manifest the glory of God?
 - a. How does the crucifixion reveal the nature and character of God?
 - b. There is no greater display of the mercy and love of God than the death of the Son on behalf of a lost humanity!
- F. **John 17:4** (ESV) —
 - 1. 4 “I glorified you on earth, having accomplished the work that you gave me to do.”
 - 2. Now Jesus is referring to glorifying God in His life and ministry
 - a. As Jesus taught the Word of God
 - b. As Jesus displayed the miracles, demonstrating the power of God
 - c. As Jesus lived a life of righteousness and holiness
 - d. He in fact glorified God on earth, accomplishing the work the Father gave Him to do
 - 3. **John 1:14** (ESV) — 14 And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth.
 - 4. So Jesus speaks of glorifying God through the crucifixion

- a. Glorifying God through His life and ministry
- G. **John 17:5** (ESV) —
 - 1. 5 “And now, Father, glorify me in your own presence with the glory that I had with you before the world existed.”
 - 2. Now Jesus asks for yet another dimension of glory
 - a. A glory that the Son enjoyed in eternity past
 - b. A glory that the Son left behind in the incarnation
 - c. A glory that the Son would once again enjoy in heaven in the presence of the Father
 - 3. Glory characterized by light, by the effulgence of brightness
 - a. **1 Timothy 6:16** (ESV) — 16 who alone has immortality, who dwells in unapproachable light, whom no one has ever seen or can see. ...
 - b. **Hebrews 1:3** (ESV) — 3 He is the radiance of the glory of God and the exact imprint of his nature...
 - c. **Revelation 1:13–16** (ESV) — 13 and in the midst of the lampstands one like a son of man, clothed with a long robe and with a golden sash around his chest. 14 The hairs of his head were white, like white wool, like snow. His eyes were like a flame of fire, 15 his feet were like burnished bronze, refined in a furnace, and his voice was like the roar of many waters. 16 In his right hand he held seven stars, from his mouth came a sharp two-edged sword, and his face was like the sun shining in full strength.
 - 4. This kind of glory came to be known to the rabbis as the Shekinah glory
 - a. The kind of glory that enveloped Jesus on the Mount of Transfiguration
 - b. The kind of glory that filled the tabernacle and the temple in the OT
- H. So Jesus prays that God would glorify Jesus, and glorify Himself
 - 1. Not only in His crucifixion
 - a. But also in His resurrection, ascension, and installation at the right hand of the Father
 - b. With the same glory He enjoyed before the incarnation
- I. The primary concern of the Son in His prayer to the Father is the glory of God
 - 1. Glory in all of its dimensions
 - a. In all of its fullness
 - 2. And we would do well to make the glory of God our untiring focus of all our petitions
 - a. Do you ever tire of praying that, in the lives of those for whom we pray, that God would be glorified?
 - b. Whether we pray on behalf of ourselves or on behalf of others
 - c. May Jesus be glorified!
 - d. May the Father be glorified!

- A. And then we find, in this prayer, another interesting revelation
 - 1. A revelation concerning eternal life
- B. We take eternal life for granted
 - 1. **John 3:16** (ESV) — 16 “For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life.”
 - 2. Ah – eternal life!
 - a. We love to relish the gift of eternal life
 - b. That by believing in the Son of God, we should not perish but have eternal life
 - 3. But what is eternal life?
 - a. Our initial impulse is that eternal life is just a really, really long life
 - b. We imagine the best of our lives now, the most enjoyable, most meaningful of our times now
 - c. And we just imagine those blessed times extended – forever
 - 4. But Jesus looks at eternal life differently
 - a. Jesus actually defines, in this prayer, the essence of eternal life
 - b. And it’s not just our best life now, extended forever
 - 5. **John 17:3** (ESV) —
 - a. 3 “And this is eternal life, that they know you, the only true God, and Jesus Christ whom you have sent.”
 - b. Jesus defines eternal life, not in quantitative terms, but in qualitative terms
 - c. **Eternal life = knowing God and knowing Christ**
 - d. He defines eternal life in terms of relationship
 - e. Relationship with the Father and the Son
 - 6. **Know = ginosko (Gk)**
 - a. Jewish idiom for sexual intercourse
 - b. Used to imply an intimacy with God and Christ
- C. Greatest treasure for the believer is to share intimacy with the God is who love
 - 1. With the Savior who gave Himself up for us
 - 2. With the Father who sent the Savior to a lost humanity
 - 3. To the Spirit who applies the saving work of the Father and the Son by regeneration, by making us alive spiritually, by making us born again
 - 4. Eternal life is so much more than just our best life now extended into the future
 - 5. Eternal life is the enjoyment of fellowship with the Maker of Heaven and Earth
 - a. With the Triune God who lives
 - b. With the glorious Being whose supremacy surpasses all authority imaginable
 - c. And yet who is for us
 - d. Who lives for us
 - 6. That’s eternal life
 - a. Why Dallas Willard used to speak of “the eternal kind of life”

VI. **God's Plan of Salvation**

- A. Now let's put it all together
1. Now is when you'll discover what I meant at the beginning when I said you people are "out of this world"
 2. The way we start to understand this prayer is by focusing on the concept of giving
 - a. We've seen the glory of God
 - b. We've seen eternal life as being in relationship with God and Christ
 - c. Now we need to see how Jesus speaks of God's plan of salvation
 - d. And we do it by exploring the issue of giving
- B. See if you can pick it up
1. **John 17:1-6** (ESV) —
 - a. 1 ..."Father, the hour has come; glorify your Son that the Son may glorify you, 2 since you have **given** him authority over all flesh, to **give** eternal life to all whom you have **given** him.
 - b. 3 And this is eternal life, that they know you, the only true God, and Jesus Christ whom you have sent.
 - c. 4 I glorified you on earth, having accomplished the work that you **gave** me to do.
 - d. 5 And now, Father, glorify me in your own presence with the glory that I had with you before the world existed.
 - e. 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.
- C. This is salvation from God's perspective
1. We have a tendency to see salvation from our perspective
 - a. *Our* sinfulness – *we* need a Savior
 2. Jesus came, God in the flesh
 - a. Lived a sinless life that *we* couldn't live
 - b. Died in *our* place
 - c. Took upon Himself *our* punishment
 3. *We* have a decision to make
 - a. What are *we* going to do with Jesus
 - b. *We* are called upon to believe on Jesus and be saved
 4. That's the gospel from our perspective
 - a. True enough – as far as it goes
- D. John 17 – Gospel from God's Perspective
1. Jesus was with God in glory before the world was – v 5
 2. God the Father gave Jesus authority over all people – v 2
 3. God gave Jesus certain people out of the world to save – v 6
 4. Jesus comes to earth with work to do given to Him by the Father – to live a sinless, righteous life – v 4
 5. Jesus finishes the work given to Him by going to the cross – v 1
 - a. Jesus prays that the Father would glorify the Son, recognizing the

cross

6. God glorifies Jesus by raising Him from the dead, and in the ascension, installing Him as King – v 5
7. Jesus gives eternal life to all those whom the Father has given to Jesus – v 2

E. Giving

1. Father giving to the Son
 - a. People out of the world
 - b. Authority over all mankind
 - c. Work to do
2. Son giving eternal life to those whom the Father has given to Jesus out of the world

F. Saved out of the world

1. You people are “out of this world!”
2. Gospel according to God is all about God; not much about us!
 - a. God takes a people out of the world
 - b. God gives them to Jesus
 - c. God gives authority to Jesus – so He can actually do something for those whom the Father has given to Him
 - d. Jesus, based on the authority He has been given, and based on the work that He accomplished, gives eternal life to those given to Him by the Father

G. You want to eaves drop on the intimate conversation between the Father and the Son?

1. That’s what you discover
 - a. The gospel according to God
 - b. The gospel from God’s perspective
2. Father takes a people out of the world
 - a. He gives them to Jesus
 - b. He gives to Jesus authority
 - c. Jesus gives eternal life
 - d. To all those whom the Father has given to the Son
3. You people, you believers, are indeed, out of this world

VII. Conclusion

A. Do you struggle with the assurance of your salvation?

1. No need to struggle
2. Your salvation is rooted in a heavenly transaction
 - a. Transaction between the Father and the Son
3. Father takes a people out of the world
 - a. Gives them to Christ
 - b. Gives Christ all authority
4. Christ then gives eternal life to all those given to Him by the Father

B. Your salvation is assured

1. Not because of who you are
2. But because of who God is!