

Serve the World

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[0 : 00] Well, good morning again, if you have your Bibles with you, and I hope you do. Let's turn this morning to John 17, the Gospel of John, chapter 17.

We are continuing here as we study this chapter for the last time this morning on what it means to be making disciples. I hope that we can wrap our arms around the true, I believe, meaning of this prayer that the Lord Jesus prayed.

And as we look at it from the perspective of disciple-making, may we see, maybe for the first time, a brand new scope and perspective of what Jesus was really saying.

And as we've walked up to this point, we've looked at three different things, three different components of disciple-making. First, we saw that Jesus is saying we need to share the Word.

We need to share the Word. God gave Jesus the Word. Jesus is the Word of life. Jesus is the Word. And he said that his disciples were going to share the Word.

[1 : 03] Second, show the Word. Show the Word as we reveal Jesus Christ in flesh today. And then we see also to teach the Word as we are going about.

It's not just showing the Word, not just sharing the Word, but we need to be teaching the Word to others, what Jesus Christ has shown us. And the final component that we're going to look at this morning is serve the world.

Serve the world. For God so loved the world that he gave his one and only, his only begotten Son, and the entire purpose of Jesus coming to the earth was so that the world through him might be saved.

And Jesus said, I came not to be served, but to serve. And so we'll see this morning that as we read John chapter 17, Jesus started off by saying, I'm not praying for the world.

I'm praying for my disciples, but it's through my disciples that I will reach the world. And it's through us today because we are included in John 17.

[2 : 14] He's talking about everyone who would believe on the name of Jesus Christ for every generation to come. So Jesus is not just praying about those 12 men that he had called to himself.

He was praying about us as well in this prayer, about everyone who would come to know him. And as we said, these components are not chronological. We may be showing this person while teaching that person and sharing the word, while maybe showing the word to others in how we deal with grief, how we deal with problems in our life and disappointments.

And understanding that disciple making is not something that we do an hour in a classroom once a week, but it's every day in our lives or in our everyday lives that we are discipling others.

Right here where we live, we don't have to cross an ocean to make disciples. We don't have to go to another country to be a missionary. We have a mission right here on earth today.

So let's dive in, and I want us to see these three components we've talked about, sharing the word, showing the word, teaching the word. And this morning, as we will see Jesus talking about serving the world, as they come together in a process called disciple making.

[3 : 38] I want us to start reading in verse 17. We're going to go through the end of the chapter, this entire prayer that Jesus prayed. We're going to see how this prayer plays out in the lives of the disciples, and we trust in every succeeding generation of disciples, including you and me.

Let's start with verse number 17, where Jesus prays, Sanctify them by your truth. Your word is truth. As you sent me into the world, I also have sent them into the world.

And for their sakes, I sanctify myself, that they also may be sanctified by the truth. I do not pray for these alone, but here we have it. Also for those who will believe in me through their word, that they all may be one as you, Father, are in me, and I in you, that they also may be one in us, that the world may believe that you sent me.

And the glory which you gave me, I have given them, that they may be one just as we are one, I in them, and you in me, that they may be made perfect, or they may be made complete, with the meaning of that Greek term there, and that the world may know that you have sent me, and have loved them as you have loved me.

Father, I desire that they also whom you gave me may be with me where I am, that they may behold my glory which you have given me, for you loved me before the foundation of the world, O righteous Father.

[5 : 09] The world has not known you, but I have known you, and these have known that you have sent me, and I have declared to them your name, and will declare it that the love in which you loved me may be in them, and I in them.

Let's pray. Lord God, this morning, teach us, we pray, to understand the meaning of being left here on earth, to accomplish the mission, the commission you have given us, to make disciples of all nations.

We pray this in Jesus' name. Amen. So here is the climax. Jesus is in his disciple, or Jesus in his disciple, what he has been doing in their lives, so that they in turn, and we in turn, could do the same in the lives of others.

And what I want us to notice, as we've read these verses over again, we see a couple of phrases repeated, but we see a word repeated quite often that I would like for us to focus on this morning, and it's the word, it's the term world.

As we look at this chapter as a whole, the word world is mentioned about 20 times in this prayer of Jesus. And the last part here, he mentions it over and over and over and over again.

[6 : 29] Let's look at verse 13. And just like we had you circle disciples, or every time he mentioned his disciples, which would include us, circle or underline or whatever, this time you may want to put a box or whatever around the word world as we see it every time in Jesus' prayer.

Verse 13, we start off with, he says in verse 13, But now I come to you, and these things I speak in the world, that they may have my joy fulfilled in themselves.

Look at verse 14. Three different times. 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.

We also see in verse 15. He says in verse 15, I do not pray that you should take them out of the world, but that you should keep them or protect them from the evil one.

You get down to verse 16. They are not of the world, just as I am not of the world. So you've got it twice there in verse 16. When you get to verse 18, which we just read, he says, As you sent me into the world, I also have sent them into the world.

[7 : 47] And we go down to verse 21. I do not pray for these alone, but also for those who will believe in me, excuse me, that they all may be one, as you, Father, are in me, and I in you, that they also may be one in us, that, why?

Why is this true? So that the world may believe that you sent me. Verse 23, I in them, and you in me, that they may be perfect, may be made perfect in one, and that the world may know that you have sent me.

We go down to verse 25. O righteous Father, the world has not known you, but I have known you, and these have known that you sent me.

So we see over and over and over again, Jesus cares about the world. He is concerned that His disciples would bring His truth to the world, that His disciples would demonstrate His truth to the world, because we talked about it a couple of weeks ago.

The world is way more concerned, or would like way more, to see the truth demonstrated in us before they will be most likely willing to hear our explanation of the truth.

[8 : 57] So we need to demonstrate the love of God, the mercy of God, the grace of God, before many will be willing to listen to our explanation of the Word. So obviously, what we see here, an emphasis on the end goal of disciple-making, and that is the world knowing that God is good, the world knowing that God is gracious and merciful, and what I want to do is unpack this final component of disciple-making this morning and see, we'll see where it's all headed on a few different levels.

And the first thing that we will look at and we see in this prayer of Jesus is that we are sanctified for each other's sake.

We are sanctified for each other's sake. And I want us to hear in this prayer of Jesus, specifically for His disciples, and obviously the context of mission is extremely strong in this prayer.

And Jesus says, you know, as you sent me into the world, Father, I'm sending them into the world. Verse 18, kind of sandwiched there between verse 17, verse 19, verse 17, He says, sanctify them by your truth.

Then He gives this incredibly missional statement in verse 18 where He says, I'm sending these guys into the world so that they can deliver my truth to the world and be making disciples.

[10:29] And then in verse 19, He says, and for their sakes, I sanctify myself. Sanctify them for, or I sanctify myself for others' sake, for their sake.

So the idea of sanctification is kind of sandwiched here in between making disciples. Sanctification in this process. Now last week, we talked about how the Word was the means by which, God's Word, was the means by which we are sanctified.

And we said, we're going to wait until this week to talk about what sanctification really means. And it's at this point that the Holy Spirit, I think, shows us that John is showing us through this prayer of Jesus that sanctification is being set apart, is being dedicated to a particular purpose, to fulfill a special calling, some kind of service.

So if something is set apart for a particular kind of purpose, then that's what sanctification is.

Because if you go back to the Old Testament, we talk about Aaron, his sons, being sanctified.

It was not so that they would be made less sinful, it was so that they would be dedicated and separated to serving as priest, to be serving in the priesthood.

[11:56] We see that over and over again. People being sanctified, set apart for an exclusive use, for an exclusive purpose. And we see these things mentioned that are being sanctified and accomplishing a particular purpose.

And we see that over and over again even in the Old Testament. sanctification, being set apart for a particular purpose. But often, what we have come to view sanctification as and what we've come to view holiness as that it's being set apart to avoid certain things.

That's kind of the way Christianity has come to view sanctification. That if you're holy, then you'll avoid this and you won't do this or this or this or this. And as long as we're avoiding these things that are considered to be major sins in our culture today, then we're sanctified or then we're holy. And it's at this point that I kind of wonder if we're the only organization in the world, in the church, where we define success based on what we don't do rather than what we do.

Because everywhere else, success is determined by what you do, by what you accomplish, not by what you don't do. But in the church, it seems that we're considered successful if we avoid everything that we think we are supposed to be avoiding.

[13:18] But that's not the picture of what we're seeing of what Scripture teaches and especially in what Jesus is teaching here. Nowhere is this the focus in Scripture in terms of sanctification.

It is set apart to do something and giving ourselves an exclusive service to His mission. This is what Jesus is saying right here when He says, I sanctify Myself.

Jesus isn't saying, I'm making Myself more holy. Jesus isn't saying, I am trying not to sin as much, therefore I am being sanctified. No, because Jesus was free of sin.

It had nothing to do with sin. So sanctification is Jesus is saying here He was completely dedicating Himself to the mission that had been given to Him by the Father.

He was setting Himself apart for the Master's use in teaching others to make disciple, continually devoting Himself to the mission of disciple-making.

[14:23] So what I want us to realize this morning is sanctification is not avoiding things. Sanctification is being set apart to do certain things that God has given to us.

So the next thing we see, we're sanctified for each other's sake and in that we see in prayer of Jesus that we are dedicated, if you're taking notes, that we are dedicated to the purpose of disciple-making for others' transformation.

That's a pretty loaded sentence. So I want to unpack that. That is what it means to sanctify, be set apart for a special purpose, dedicated to the purpose.

And what's our purpose? In the context of this whole chapter, our purpose is to be making disciples of all nations. We see it in the Gospel. We see it really from cover to cover.

That's what God wanted His people to do, the Jews, to be going out and to be a masterpiece of God's work to the world so that the world would come to know God.

[15 : 28] And that was the will of God for them and that's the will of God for all believers is to spread the Gospel throughout the entire world. We're set apart.

We're dedicated for that purpose. Listen to what Jesus says. Let's look at verse 19. He sanctifies. Jesus says, I sanctify myself for whom? It's for their sakes.

It's for our sakes that Jesus sanctifies Himself or re-commits to the mission of why He was sent. So Jesus says, I set myself apart and serve as to the mission of the Father that He gave me.

He dedicates Himself to the purpose of disciple-making is what He's praying here to the Father. And it's termed that we see here is like we see in the Old Testament.

Atonement. when a sacrifice was made as an atonement for other sin or for the sake of others, Jesus is saying is we are engaged in this mission for the sake of others so that others might come to know Jesus as their Savior.

[16 : 39] So in order for us to be dedicated, to be making disciples of all nations, we need to understand that the purpose of the church is to equip us to help others grow in Christ.

To equip us. That's the purpose of the pastors, the teachers, the leaders in the church. God has given church leaders to equip us to help others grow in Christ.

Because if the purpose of the church is just to encourage one another and just to help us grow in Christ, then it'd be like Vegas. What happens in the church stays in the church?

That's not why we're supposed to grow in Christ. We're supposed to grow in Christ or we're expected to grow in Christ and encourage one another so that we can go out and disciple or make disciples of all nations.

We're here for a purpose. God didn't leave us on earth just to live a happy, well-balanced Christian life and have happy families. That's not the purpose. Our purpose is to make disciples.

[17 : 45] All of these things we do in order that we go out and make disciples. It's like an employee. An employer is pleased when his employees get to work on time.

An employer is pleased when his employees are the best that they can be. But you know what their purpose is? Their purpose is to make product.

Their purpose is to do a service in order to accomplish a goal. The goal is not to show up on time. The goal is not just to be the best employees they can be. The goal is for the employer to make money.

And the same thing with the Christian life. God is pleased when we live righteous lives. God is pleased when we are growing in Christ. But he's most pleased when we're accomplishing our purpose.

And that is, as Jesus gave us in the great mandate, is to make disciples of all nations. So I want us to see this from another angle as well.

[18 : 44] Not only are we dedicated to the purpose of disciple-making for others' benefit, I think we also see in this prayer of Jesus that we are dependent on the process of disciple-making for our own transformation.

Because when we're making disciples, when we are teaching others how to serve him, like we said, in order for us to learn the most, we have to receive the word in expectation that we're going to teach it to somebody else, because that's when we learn the most.

I think when we grow the most is when we're dedicated to the mission of making disciples, and we're doing it for others' transformation as well. So when we get down to verse 19, what we've got a picture here is Jesus sanctifying himself as the disciples are being sanctified.

So it's the discipler and the disciplined being sanctified at the same time. So he sanctifies himself for the purpose of them being sanctified.

Then we begin to see this process as we see it over and over and over again. Could it be that the disciple-making process, or that disciple-making is the process that God wants to use in our very own lives to produce holiness in our Christianity?

[20 : 07] because we're the closest to God as we're fulfilling his purpose. When we're making disciples, when we are saying, follow me, because when you follow me, you'll be following Jesus as well, then God is really accomplishing his purpose in our lives, and that's when we will be able to truly be living abundant lives.

And I'm convinced, especially as we see in this study that we've been walking through, is that unless we're fulfilling this ultimate purpose of God in our lives, I think we may be destined to be leading dull, complacent Christianity.

Because if all we're here is to enjoy our Christianity and to grow in Christ, we're not fulfilling our purpose. We're doing what pleases God, but too often we stop there.

And we don't go further in our Christian life and accomplish the purpose that he has us here on earth, and that is to share the gospel with the world and be in the process of making disciples.

So we share the word, we show the word, we teach the word, and we serve others as we are making disciples. And the beauty is, as we give our life, that's when we find life.

[21 : 31] Well, that sounds New Testament, doesn't it? Well, it is. Let's look at Philemon verses 5 and 6. This whole share the word thing, we're going to see how it works in our Christian life.

Philemon 5 and 6. As we see, hearing of your love and faith, which you have toward the Lord Jesus and toward all the saints, and here we have it, that the sharing of your faith may become effective by the acknowledgement of every good thing which is in you, in Christ Jesus.

So what Paul is praying, or saying here, is, excuse me, I pray that you may be active in sharing your faith so that you will have a full understanding of every good thing we have in Christ.

I think what we're seeing here is we won't have a full understanding of the gospel until we're sharing the gospel. We won't have a full understanding of everything that's good in Christ until we start sharing the word.

It's exactly what Paul said to Philemon. He says, my prayer is that you will be sharing the word because when you do, you'll be effective and you'll have a full understanding of the gospel.

[22 : 51] So these are all working together. Then next, we see as we are sanctified, we are servants for the world's sake.

We are servants for the world's sake. I want to see this unfold in the theme that we've been seeing throughout this chapter, how Jesus had been sent from the Father.

God so loved the world. Jesus said, I didn't come to be served, but I came to serve. Obviously, it's a thrust of verse 18. We see in verse 18, as you sent me into the world, I also have sent them into the world.

Jesus says it again. He says that all of them may be one, just as you, and he said, just as you and I, Father, are one, I want them to be one with us as well.

Then you go down to verse 23, and he says it again, I in them, and you in me, that they may be made complete, or perfect, in one, that the world may know, that you have sent me, and have loved them as you have loved me.

[24 : 07] And verse 25, O righteous Father, the world has not known you, but I have known you, and these have known that you sent me. And so what we have here is a picture throughout the Gospel of John that Jesus had been set on a mission.

He came to serve so that the world through him might be saved. So as we think about our Christian lives, we're here to serve. We're here to serve each other in the body of Christ, but we're also here to serve the world.

And how do we serve the world? By presenting the Gospel. And we're not lording it over them, but we're simply saying humbly, God loves you.

And God loves you so much, he wants to have a relationship with you. And you know, sometimes we have to swallow our pride as we share the Gospel with the world.

Because sometimes, what did Jesus say the reaction of the world was going to be towards us people? They were going to hate us sometimes, persecute us. Not everyone is going to love the message we have for them as we share the truth with them.

[25 : 14] So that again identifies us with the mission. Jesus said, the world hated me. The world is going to hate you. And so we identify with that. And God didn't send his Son into the world to condemn the world.

We see that God sent Jesus on a mission. God so loved the world that he gave his one and only, his unique Son. He says in verse 17 of John chapter 3, for God did not send his Son into the world to condemn the world, but what?

That the world through him might be saved. That word world again, it's over 20 times in John 17 in this prayer of Jesus. He wants the world to be saved.

He wants the world to come to know him. He wants the world to spend eternity with him in heaven. Now, obviously not every individual will, but he would that everyone would come to know Jesus as their personal Savior.

And then Mark chapter 10 verse 45 we see it summarized and he says, I came not to be served but to serve.

[26 : 19] I came to give my life as a ransom for many. So what are we seeing here in the mindset of Jesus? He came to serve. And I think Jesus has left us here to serve and share the gospel with the world so the world may come to know him.

And this is where it gets really good. Verse 18 the Father says, just as I have sent, or just as you sent me into the world, I also have sent them into the world.

What Jesus is saying here is his mission from the Father relates to you and to me as well. That's our next point if you're taking notes. Jesus identifies us with his mission.

It wasn't just Jesus' mission. Jesus now identifies his disciples, us as his disciples as well with his mission. Just as you sent me into the world, Father, I'm sending them into the world over and over again.

Jesus identifying his mission with the disciples. Look back in verse 14. He says, 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.

[27 : 32] So what does he say? If it was good enough for me, it's good enough for you. They hated me, they're going to hate you. Again, identified. You get down to verse 16. He says, they are not of the world just as I am not of the world.

Again, identified with his mission. We're on the same wavelength. You get over to verse 21 through verse 23, another comparison of us with Jesus Christ. Him and us.

Us in him. Everything that Jesus did, every way Jesus was treated, he says, his disciples will be treated the same. And the neat thing is, when you get down to verse 18, he says, as you sent me into the world, I also have sent them into the world.

That word there in the Greek, apostolos, the word from which we get our English word, apostle. And the word apostolos in the Greek is used in different contexts.

Obviously, the main way is for the twelve apostles. The sent ones, which is the word apostle means, literally, sent one. And so, in its main meaning, it's the twelve apostles, sent ones, who had been eyewitnesses of Jesus.

[28 : 50] Jesus then sends those eyewitnesses into the world so that they would share the gospel with the world and show that Jesus is the Messiah, he is the anointed one, he is the Christ.

But also, that word apostolos is used in the New Testament to refer to any other believer who was sent on a mission. So, the beauty is, do you realize that we're all apostles today?

Maybe not in the defined sense of the twelve, but every one of us is sent on a mission. So, we're all apostolos sent on a mission to make disciples of all nations.

So, not only does he identify us with his mission, excuse me, it gets even better. He empowers us to accomplish his mission.

He empowers us for his mission. We're going to see that next week, more, when we get into the Great Commission, as we see that that's when Jesus promised to be with us, to empower us to accomplish his mission.

[29 : 57] But he empowered us to accomplish his mission. It's on-the-job training at its best. So, he empowers, and then thirdly, Jesus unites us in his mission.

This is awesome. I think we really need to get this third point here, is that Jesus unites us in his mission.

That petition dominates the last part of this prayer. Unity may be one. Verse 22, and the glory which you gave me, I have given them, that they may be one, just as we are one.

And at this point, we could kind of go off in the message and talk about unity and talk about how the body of Christ is supposed to be unified. And yes, we are supposed to be unified, but when Jesus is praying to his heavenly father in chapter 17 here, he's not talking about some contrived unity, some unity that we get unified over something or that we're just all agreeing together.

What he's talking about here is when they give themselves to the mission, they will become unified. I have identified my mission with them, then they'll be unified.

[31 : 20] This is getting really, really good. Could it be that we could do all kinds of things as a church to promote unity and try to manufacture or try to gain unity, but could it be that as a faith family, as we surrender our lives to the mission of making disciples, that we will become unified because we won't have time to fight with each other because we will be working so hard and

fighting for the needs of a lost and a dying world with the gospel of Jesus Christ and we will be unified on the mission, so much so that we won't have time to be concerned about anything that would cause disunity.

It's like, okay, get over it, build a bridge because we've got a lost and dying world to save. And somebody might say, oh, well, what about this, the color of the carpet, the walls, or this, or that, or that, you know what, build a bridge, get over it, we're going to take care of you, we're going to comfort you, but we're here for a purpose.

People are drowning in sin, people are going to hell, and so we need to grow so that we can accomplish a purpose. So as we're on the mission, we become unified because we don't really have time for anything else.

Because when you go into a burning house to save someone who is about ready to be burned to death or to inhale smoke that's going to kill them, you know what, we don't have to worry about whether we have a pot roast in the oven, we don't have time to worry about if we're dressed properly, you know, well, what, I've got my best clothes on, you know, someone's life is in danger, and so we're unified in the mission.

So he unites us in his mission, every one of us united in mission to accomplish the purpose. So we may ask ourselves, as we're bringing this down to a close, what is discipleship?

[33 : 18] I believe discipleship propels us into the world to invest our lives in the lives of others.

So discipling propels a Christian into the world to invest his or her life in the lives of others. Now that's holiness, that's sanctification, being set apart for a purpose, and that's radically different than the way many people look at the purpose of the church.

The purpose of the church is to grow us, help us to help others grow in Christ, so that we can go out and carry on the mission. Now when are we really fulfilling the purpose of the church?

I think it's when we're sending missionaries to other countries. I think the purpose of the church is when we're going out during the week and we're sowing the seed all around us.

That's when we're really shining for the glory of God, and that's when we're really united with the mission that Jesus came to the earth to accomplish. And we'll all do it in different ways. We've got to start at home.

[34 : 24] We've got to start with our own families. Do you realize that some people are so focused on reaching the world that they lose their family? We have to be careful. I know so many pastors who've lost their family because they say, you know what, I've got to go see so-and-so.

They're gone every night of the week, and they're not spending time discipling their family. It has to start at home, and then we go out from there. It's like, we've got to take care of the basics, and then we go out from there.

Take care of our responsibilities, and then go out united in that mission, investing our lives in the lives of others. And I don't think success as a church is based on how many people are in the pews or in the chairs.

You know, so often churches count nickels and noses. Well, you know what, we weren't successful because we didn't get enough money in this week, or we're not being successful because we don't have enough people in the seats.

I think we will be fulfilling our purpose when we just go out and live our Christian lives as we're reaching others. Because Jesus said, as you go, as you go to the marketplace.

[35 : 35] Now, I hear some of you, as you're going out, and I know we're all doing it in some way or another, but it might be at work, or it might be at the market, or it might be somewhere that you get a chance to talk to someone about Jesus.

It might be over a cup of coffee, or it might be at the gym or somewhere. It's those little chances, those little opportunities that we have to spend time with others.

You realize that's discipling when you help someone to know Jesus a little better? Or when you bring them one step closer to trusting Jesus as their Savior? It could be in just showing the Word. It could be in sharing the Word. It could be in teaching the Word. And it could be actually in serving them in some way or another. Giving a cup of cool water to one of the least of these might be that one step in helping them to be closer to trusting Jesus as their Savior.

There's no one complete right way. Remember we said there's not a chronological order in the way we do it. But we need to be others focused. We need to be others oriented in that we don't live for ourselves.

[36 : 48] What happens in this room is not to stay in this room. We learn, we grow, so we can help others grow, so we can be seed planting, seed watering, and discipling followers of Jesus Christ all around us.

And I believe we also see that we will be disciples of Christ with total world impact. Disciples of Christ with total world impact.

When we learn that it's not what happens within these four walls that matters the most. What happens within these four walls is to equip us, equip us to do what we do outside these four walls. And we're just, we're just planting as we go. Planting in the break room, at the office, or at the plant, or wherever we are. That's as we're going out.

Total world impact. You realize that every dime that you and I give to missions, to missions in other countries, is impacting the world? Every dime that we, you and I give to help support career missionaries is impacting the world.

[37 : 57] But you realize that every time we share Jesus or just share the love of Jesus with someone across the street or across the parish is impacting the world as well. Because we don't know what kind of impact that disciple ultimately may have in the world.

And then, next, I believe discipling will allow us to have complete or to have obedience to God's command to reach the entire world.

Discipling results in obedience to God's command to reach the entire world. world. So, as we see here, when we give ourselves to the plan, when we give ourselves to this command, he will bless it for his glory because this is what God has promised to bless.

Now, what happens if we live our lives to such a degree that even if this word isn't true, and we know it is, that we will fall flat on our face if it were not?

I think that pleases God because that type of obedience and that type of dedication to his mission is what pleases him. And then, next, I believe discipling will result in an abundant life.

[39 : 07] We're separated to serve and have been given the mission to make disciples of all nations, and as we partner with Jesus on that mission, we will be truly complete.

Just as Jesus prayed that his disciples would be complete when they reach reach the world with the truth of the gospel, that we will be living a truly abundant life.

We've talked about this in the past about our giving. I truly believe that until we are obedient to the tithe, obedient to giving back to God, the resources he's been given us, and I've said this before, and I'll stand on this, I don't think we can be a complete Christian.

I don't think we can be as, I don't think that we can go as far as God wants us to go when we are not engaged in giving back to God and being good stewards of what he's given us by giving at least back the tithe.

But I'll even say another thing is, I don't think we'll be a truly complete Christian until we're leading others to grow in Christ as well. Whether it's your children, your grandchildren, your neighbor, your co-worker, that's when we live a complete Christian life, is when we're taking what God has produced in us and reproducing it in someone else.

[40 : 28] Whether they're little or whether they're grown, I think that's when we're truly complete, is when we're completing the cycle. We got saved, we trusted Jesus, and that we're helping others know Jesus and live for him as well.

And then we see, lastly, that we are saved for Christ's sake. And you say, well, pastor, what do you mean? We're saved for Christ's sake. As we come to the conclusion of this prayer, the climax, I think, we see is Jesus wants us to be with him.

Isn't that the ultimate goal? When we leave planet Earth, what will make God the happiest? What will make Jesus the happiest is have us with him. Have us with him.

So we're saved for his sake. We're not saved for our sake. We're not saved just for us. That's a byproduct. But we're saved for his sake. We're saved for his glory.

We grow in Christ for his glory. Look at verse 22 of John 17. He says, and the glory which you gave me, Father, the glory, Father, you gave me, he says, I have given to them that they may be one just as we are.

[41 : 42] Now, what do we mean we're saved for the glory or the sake of Christ? Well, first of all, we enjoy his glory. We enjoy his glory.

Now, what is his glory? It's his character. It's his person. It's his power. It's his love. And he talks later in this chapter that the same love that the Father has for the Son, he wants in us.

Do you realize how beautiful that is? The same love that the Father has for the Son, the Son has for the Holy Spirit, the Holy Spirit has for the Father, is the same love that you and I can experience with him.

That's beautiful. So he wants us to enjoy his glory as well. We experience him as we enjoy his glory.

And second, I think we need to be displaying his glory. Displaying his glory. The whole purpose of the unity. We see here in this prayer, the whole purpose for the unity that Jesus prayed for us as his disciples is so that, verse 20, and following is the whole purpose is worldwide evangelization.

[42 : 56] That's his purpose. We magnify Christ. We display his glory by making disciples. And then ultimately we will see his glory.

Are you ready for that? Well, I hope you are. Because we're not made for this world. Just like we're not made to live underwater and we've got to use artificial means to allow us to survive.

Do you realize we're living here by supernatural means? The only reason we can say no to sin, the only reason why we can say no to temptation is because the Holy Spirit says we're dead with respect to sin and we don't have to.

And just as Jesus relied on the word, on the truth of God to overcome temptation, so do we. And one day we'll see his glory.

He says it in verse 24. He says, Father, I desire that they also whom you have given me may be with me where I am.

[43 : 59] That's Jesus' ultimate goal. I want them to be with me. I want everyone who will come to know me as their Savior to be with me one day.

So let me give you a little picture where all of this sanctification thing is headed. I think what we're looking, I think what we're working toward is as we see in Revelation chapter 7, a day where a multitude that no one could count is standing before the throne of the Heavenly Father and standing before the Lamb wearing white robes, holding palm branches in their hands as he's saying there in Revelation, and they cried out with a loud voice, salvation belongs to our Lord God.

That's the goal, I believe, of our sanctification is one day we can bring multitudes with us who will be standing in white robes before the throne of grace and praising and worshiping our Heavenly Father.

I think that's the end goal of all of this. Why do we live here today on earth? It's so that one day, multitude after multitude after multitude from New Guinea, from Croatia, from Argentina, all over the world and across the street will be standing before God worshiping Him.

That's why we're here, to go out into all the nations, starting in Jerusalem, Judea, and to the uttermost part of the earth and making disciples. So now, so what?

[45 : 35] So we ask ourselves, let Jesus empower us to serve others. Let Jesus empower you to be serving others, but don't let it stop there.

Lastly, let your life empower others. Let your life empower others to serve the world, to be there so that they may know Jesus Christ as their Savior.

As anyone here or anyone may be listening to this message, if we don't know Jesus as our Savior, Jesus is offering this free gift of eternal life by realizing that we are sinners, realizing that we cannot ever, under our own strength, under our own power, be capable of earning salvation, earning the love of God, earning a spot in heaven.

It's simply by trusting what Jesus did on the cross of Calvary in our place that allows us to have a relationship with Him and that allows us one day, as we've seen, the end goal of disciple-making is to stand with multitudes before the throne of grace, praising and worshiping our Heavenly Father.

And if there's someone listening to this message that may not be at that point yet where they're saying, I think I believe and I want to give my life to Jesus, I would simply say this. ask God to show you and to help you and I guarantee you He will.

[47 : 13] Let's pray. Lord God, this morning, as we are continuing to look at disciple-making, Father, help us to be functioning, loving, serving disciples of Yours as we are just simply because of who we are and because we love You, we will be living holy lives.

We will be saying no to temptation. We will be abstaining from those things that hurt You, hurt our lives, hurt our families. We will be abstaining from sin because that's who we are.

But Father, help us, as Jesus said, to sanctify ourselves, to dedicate ourselves to the mission of reaching the world for Jesus. Lord, give us, help us to understand what that means for us, how we

will do it as we start with our own families, as we go out from there.
Lord, please help us to give us the words as You've promised. Lord, help us and empower us as You've promised to share our faith with others around us.
We pray that You would overcome our fear, we pray, Lord God, that we would live a life that truly honors and pleases You in every way along our way.
[48 : 39] In Jesus' name, Amen.