

“SO THAT YOU WILL BELIEVE”

JOHN 17:6-19

SUNDAY, 8 MARCH 2009

2ND STREET COMMUNITY CHURCH

GREGG LAMM, pastor-teacher

.PPT 1 ...

Three years before where we find Jesus now, the cross must have seemed like a distant reality. But with the passing of each minute, hour, and day, the reason Jesus stepped out of heaven was now at hand. And soon the **comfort** and **intimacy** the disciples had known in *The Upper Room* would be replaced with **fear** and **confusion**, as they'd scatter after Jesus' arrest. The cross is now close at hand, and Jesus is praying a prayer that can be divided up into three sections ...

.PPT 2 ...

vv. 1-5 | *Jesus prays for His own needs.*

vv. 6-19 | *Jesus prays for the needs of His disciples.*

vv. 20-26 | *Jesus prays for the needs of His future followers.*

Last Sunday we worked our way through **JOHN 17:1-5** and the prayer ***Jesus prayed for His own needs***. And this morning we'll look into **JOHN 17:6-19** and spend time with the part of the prayer where ***Jesus prays for the needs of His disciples***, and shows us His heart for us as His disciples today.

Much has happened since Jesus first said, **“Follow me, and I'll make you fishers of men”** (**MARK 4:19**). For three years Jesus has taught, encouraged, and mentored His disciples. And if there was ever a time when they needed Him to lift them up to God in prayer, it was now, on the eve of the greatest challenge they'd known since becoming **“fishers of men”**. And I see a **FAITH LESSON** for us here ...

.PPT 3 ... FAITH LESSON ...

Jesus didn't just pray for His disciples 2,000 years ago. Jesus **AND** God's Holy Spirit are our intercessors now ... actively bringing our needs to God the Father in prayer (see **ROMANS 8:16, 26-28, 31-34**).

When we *don't know how to pray*, God's Holy Spirit is our intercessor. And when we *do know how to pray*, Jesus Christ is our intercessor (cf., **MATTHEW 7:7-11** ... see the teaching I shared on Sunday, 14 December 2008 from **JOHN 14:25-31** for more on this). Prayers for us are going before God 24/7.

.PPT 4 ... JOHN 17:6 (NEW AMERICAN STANDARD BIBLE)

⁶ [Jesus says to God the Father] “I have manifested [shown forth, made visible] Your name to the men whom You gave Me out of the world; they were Yours and You gave them to Me, and they have kept Your word. [emphasis added]

v. 6 ... I have manifested Your name ... Around 60 A.D. while the Apostle Paul was imprisoned in Rome, he wrote four letters. One each to the churches in Ephesus, Colosse, and Philippi, and one to his friend Philemon. Ephesus was on the East coast of the Mediterranean Sea, in what is now modern-day Turkey. And Colosse, was a small merchant town on the Roman trade route, was about 100 miles SE of Ephesus, in the Lycus River Valley. Here are some words Paul wrote to the Christians living in Colosse –see how they echo what Jesus says about Himself here in **JOHN 17:6** ...

.PPT 5 ... COLOSSIANS 1:15 (NEW LIVING TRANSLATION)

¹⁵ Christ is the visible image of the invisible God. He existed before God made anything at all and is supreme over all creation.

In other words, what Jesus Christ said and did, and the way He treated people, all reflected and demonstrated the very nature of His Father.

.PPT 6 ... JOHN 17:6 (NEW AMERICAN STANDARD BIBLE)

⁶ “I have manifested Your name to the men whom You gave Me out of the world; they were Yours and You gave them to Me, and they have kept Your word.

I love what Jesus says to His Father about the disciples at the end of **v. 6 ... they have kept Your word**. And it’s my hope and prayer that Jesus can say the same thing about you and me as we learn to follow Him as our Rabbi. Think back to what you’ve seen of the disciples in our study of *The Gospel of John*, and in your reading and studying of the other three Gospels. Think about all their failures and disappointments. And then consider Jesus’ **kind** assessment here ... how Jesus **compassionately** remembers their oftentimes-stumbling efforts to follow Him. And I see another **FAITH LESSON** for us here ...

.PPT 7 ... FAITH LESSON ...

Like Samuel said to David in **FIRST SAMUEL 16:7** ... we usually assess one another from the outside appearance. But God looks at our hearts. God sees **the direction of our affection**, and He’s patient with us, as we grow in faith, and in our consistency of **seeking, finding, and living into** His will for our lives.

.PPT 8 ... JOHN 17:7-8 (NEW AMERICAN STANDARD BIBLE)

⁷ “Now they have come to know that everything You have given Me is from You;

⁸ for the words which You gave Me I have given to them; and they received them and truly understood that I came forth from You, and they believed that You sent Me.

Following on the heels of what Jesus says to His disciples about being proud of how they’ve kept God’s Word, Jesus knew from the first day, when He asked them to leave everything and follow Him, that they wouldn’t understand everything He would teach them. But He knows that they believe that He’s the Messiah, and that His

ministry was moving the world toward a radical shift in how it could come into relationship with God. The radical shift we call “becoming a Christian” or a “follower of Jesus Christ.”

.PPT 9 ... JOHN 17:9-10 (NEW AMERICAN STANDARD BIBLE)

⁹ “I ask on their behalf; I do not ask on behalf of the world, but of those whom You have given Me; for they are Yours;
¹⁰ and all things that are Mine are Yours, and Yours are Mine; and I have been glorified in them.

v. 10 ... and all things that are Mine are Yours, and Yours are Mine ... Anybody could say in a prayer to God the Father “**All that is mine is Yours.**” But only God’s eternally co-existent Son Jesus Christ could say in a prayer to God the Father, “**All that are Yours, are Mine.**” Do you see the difference? Here’s what Bible scholar G. Campbell Morgan wrote about the words Jesus prays here in **JOHN 17:9-10** ...

.PPT 10 ...

“When Jesus says ‘I do not pray on behalf of the world’, it is not out of unconcern for the world’s plight. It was because of a focus on His own disciples. He was praying for the instrument He was creating, through which He would reach the world.” - G. Campbell Morgan

v. 10 ... and I have been glorified in them ... It’s okay for Jesus to say that **He’s glorified in us**, but it’s never right for us to say that **we’re glorified in God**. Leaders ... especially **spiritual leaders** ... pastors, elders, teachers, prophets, apostles, evangelists, and missionaries ... we can have a tendency to want our flocks to glorify us. But nothing better describes a false teacher than this kind of glory-thievery.

I encourage you to find out more about **WHO** and **WHAT** elders and shepherds are called to **BE** and **DO** within the flocks God has entrusted them us. Read through **FIRST TIMOTHY 3:1-11**, and **TITUS 1:6-9** for some good instruction from Paul on this. But there’s a verse in *The Old Testament*, that I believe describes really well what the primary roles of the people providing spiritual leadership to the church and the people making up the church need to be –and it’s found in **PROVERBS 27:23** ...

.PPT 11 ... PROVERBS 27:23 (GOOD NEWS TRANSLATION)

²³ [King Solomon writes] **Know the state of your flocks, and put your heart into caring for your herds. [emphasis added]**

Good advice for earthly shepherds —and wise counsel for spiritual shepherds. Spiritual shepherds of God’s flock, have been asked by God to **PROTECT, FEED, and LEAD** ... and to **HELP CARE FOR THE FLOCK’S PRACTICAL**. And whenever a spiritual shepherd seeks their own glory, I can guarantee you these things are happening ...

.PPT 12-13 ...

1. They're not spending adequate time in God's Word, and in prayer, and so they will lack the two primary ingredients of *obedience, discernment* and *courage*.
2. They're not asking God's Holy Spirit to convict them and equip them to know how to *PROTECT* the sheep they're tending.
3. They'll feed their flocks rotten food, instead of learning to gather the food they need to *FEED* their flock directly from God.
4. They won't be humbled enough [which only comes by being in God's presence and listening to God's voice] to *LEAD* their sheep down the paths God asks them to travel.
5. They won't be tuned into the *PRACTICAL NEEDS* of their flock well enough to know how to respond to them with equal measures of *truth-speaking, compassion, and grace*.

Gang, if **ALL THE GLORY** isn't being directed back to Jesus Christ for what is happening in and through any earthy spiritual leader, then don't foolishly let that person instruct your heart or shepherd your soul.

Jesus is interceding for the disciples here because being a prayer warrior for the people under their care was one of the priorities of a High Priest. For centuries the Jews had many Temple Priests. And each year one of the Temple Priests was appointed to be the High Priest. The High Priest was the one who, once a year, at Passover, would go into the Holy of Holies in the Temple and make the sacrifices necessary for the forgiveness of people's sins.

Caiaphas was the Jewish High Priest at this time ... and He didn't know it, but there was a new High Priest in town. He was a Jewish carpenter from Nazareth Who three years before had turned in His hammer and chisel for a cross and a crown of thorns ... and His name was Jesus. And in about 24-hours from this prayer Jesus is praying, when He dies on the cross, Jesus, Himself, would become the necessary, final, sacrifice, not just for the sins of the Jews, but also for the sins of the world.

But until then, Jesus continued to do what High Priests do ... standing in the gap between God the Father, and His creation. I love how the writer of *The New Testament* book of **HEBREWS** writes about this in **HEBREWS 7:23-28** ...

.PPT 14-15 ... HEBREWS 7:23-28 (CONTEMPORARY ENGLISH VERSION)

²³⁻²⁶ **There have been a lot of other priests, and all of them have died. But Jesus will never die, and so He will be a priest forever! He is forever able to save the people He leads to God, because He always lives to speak to God for them. Jesus is the high priest we need. He is holy and innocent and faultless, and not at all like us sinners. Jesus is honored above all beings in heaven,**

²⁷⁻²⁸ **and He is better than any other high priest. Jesus doesn't need to offer sacrifices each day for His own sins and then for the sins of the people. He offered a sacrifice once for all, when He gave Himself. The Law appoints priests who have weaknesses. But God's promise, which came later than the Law, appoints His Son. And He is the perfect high priest forever.**

.PPT 16 ... JOHN 17:11-12 (NEW AMERICAN STANDARD BIBLE)

¹¹ “I am no longer in the world; and yet they themselves are in the world, and I come to You. Holy Father, keep them in Your name, the name which You have given Me, that they may be one even as We are.

¹² “While I was with them, I was keeping them in Your name which You have given Me; and I guarded them and not one of them perished but the son of perdition, so that the Scripture would be fulfilled.

v. 11 ... Holy Father, keep them in Your name ... Jesus is saying here that the basis of His prayer request is the *name* and the *character* of God the Father. This reminds me of what King David said in the **PSALMS 25:11** about God following through on His promises “**for the sake of His name.**” In other words, David was saying **God is glorified by keeping His word, and by completing His work in us.**

v. 11 ... What does Jesus mean when He asks His Father to **keep them in His name**? Well this phrase brings us to the three inextricably woven together Christian doctrines of **predestination, election, and eternal security** ... and lays them alongside the Christian doctrines of **foreknowledge** and **free will**.

.PPT 17-18 ...

Orthodox Christian doctrines developed and popularized by Augustine of Hippo (354-430 A.D.) and John Calvin (1509-1564 A.D.)

predestination and election | God *predestines* or *elects* some people to choose Him, and others to reject Him.

eternal security | Since God, in His sovereignty [absolute power] *elects* or *predestines* some people to choose Him, then once they do, they can never turn their back on Him, walk away from Him, or reject their salvation.

Orthodox Christian doctrines developed and popularized by Jacobus Arminius (1560-1609 A.D.) and John Wesley (1703-1791 A.D.)

foreknowledge and free will | God, has given His creation the free will to choose Him, reject Him, or to choose Him and then to reject Him. God’s predestination of people is based, not on God’s coercion of us, but on His foreknowledge of the choices we will freely make to either follow Him, or to reject Him.

The challenge here is that God's Word has verses that speak to both sides of this theological coin. But here's the deal: Many Christians are so afraid of doctrinal paradox, that they can't allow both sides of the coin to be true. For me, these two sets of doctrine don't have to be mutually exclusive, or even oppositional. And in fact, **EMBRACING BOTH** can say to God and to other people that we're willing to be dumbfounded by the “awesomeness”, and the “otherness” of God and His plans as revealed to us in His Word.

I don't believe for a minute that living on the fence with these doctrines that have stupefied and divided Orthodox Christians for centuries shows a lack of conviction or theological expertise. I believe that it actually takes more **humility, surrender** and **faith**, to admit that God is God and we're not, and then allow both sides of this God-coin to be true, than it does to firmly land on one side or the other. I love this quote about what *Theology* is by my favorite author Frederick Buechner from his book *Wishful Thinking: A Theological ABC ...*

.PPT 19 ...

Theology is the study of God and God's ways. For all we know, dung beetles may study man and his ways and call it *humanology*. If so, we would probably be more touched and amused than irritated. One hopes that God feels likewise.

For my heart and mind, the **not fully understandable**, and yet **entirely embraceable reality** of these seemingly opposing doctrines just provides more evidence that there are things about God that you and I as human beings will never be able to understand in ways that solve all the doctrinal riddles that people as smart as Augustine and Calvin, and Arminius and Wesley are able to dig out of God's Word.

But when seeking what I believe about these and other theological conundrums, here are a couple of the questions I always have to ask and answer with confidence ...

.PPT 20 ...

- 1. To believe this doctrine, do I need to abandon anything I already know about the character of God, Jesus Christ, or the Holy Spirit? If so, the doctrine should remain suspect. If not, I should ponder it further.**
- 2. To believe this doctrine, do I need to be talked into it by somebody who is acting wiser than me for the purpose of getting me to come over to their side of the argument? If so, the doctrine should remain suspect. If not, I should ponder it further.**

So here's what I believe about this unnecessarily oppositional theological mystery that Jesus hints at in **JOHN 17:11** when He speaks of God "**keeping us**" ... God doesn't coerce us into making the choices we have made, are making, or will make. But because God is beyond time, He sees all the decisions you and I have made, are making, and will make.

In other words ... the invitation to come into the Kingdom of God is mailed out to everyone who's ever lived (cf., **JOHN 3:16**). But not everybody will make the choice to open up this God-invitation and read it. And likewise, not everyone who makes the choice to open up this invitation and read it will make the choice to come to the party. And even though this breaks God's heart, the party goes on.

v. 12b ... and I guarded them and not one of them perished but the son of perdition, so that the Scripture would be fulfilled ... Jesus thanks His Father that none of the disciples, except for Judas, who He calls here, "**the son of perdition**" (another name for **hell** or a **place of destruction**), perished under His watch.

To be a “son of” something, is to **share in it’s character**. Judas was a man whose choices embodied the destructive forces of Satan. And in the end, he not only made it his goal to entrap and destroy Jesus, but he ended up taking his own life in suicide.

.PPT 21 ... JOHN 17:13-16 (NEW AMERICAN STANDARD BIBLE)

¹³ “But now I come to You; and these things I speak in the world so that they may have My joy made full in themselves.

¹⁴ “I have given them Your Word; and the world has hated them, because they are not of the world, even as I am not of the world.

¹⁵ “I do not ask You to take them out of the world, but to keep them from the evil one.

¹⁶ “They are not of the world, even as I am not of the world.

v. 13 ... that they may have My joy made full in themselves ... Joy is born out of **obedience** and **faithfulness**. Gang, if you're looking for **real joy**, you'll only find it in being **faithful** and **obedient** to God. **Happiness** comes and goes. But deep, abiding **joy** only comes into our lives through **faithful obedience** to God.

Some people find it’s **EASIER** to follow Jesus than they thought it would be. And others find it’s **HARDER** to follow Jesus than they thought it would be –because their spirit is willing, but their flesh is weak, because Satan is a formidable adversary, and because sin is so pervasive and seductive. But either way, let’s thank God that we have Jesus praying that **we’d stay in the world, but not be molded by the world**.

I have a friend named John Fischer who wrote a poem about how easily Christians stray from Jesus’ original instruction that **we live in the world** –engaging it, not being afraid of it, not standing outside of it looking in –while at the same time we allow God to shape and mold our thoughts, words, actions, priorities, and our character, instead of letting the world do it’s number on us. Here’s John’s poem ...

THE INS AND OUTS OF IT

by John Fischer

“In it, **NOT** of it,” the statement was made
As **Christian One** faced the world, much afraid.
“In it, **NOT** of it,” the call was made clear,
But **Christian One** got something stuck in his ear.
“Not in it, **OR** of it,” was the thing that he heard.
And knowing the world was painfully absurd,
He welcomed the safety of pious retreat,
And went to the church potluck for something to eat.

Now **Christian Two**, he knew what to do,
He showed those fundies a thing or two!
How will the world ever give Christ a try
If we don't get in there and i-d-e-n-t-i-f-y?
So “In it, **AND** of it,” he said in his car,
As he pulled in and stopped at a popular bar.
“I'll tell them the truth as soon as I'm able
To get myself out from under this table.”

Now along comes *Christian Three* jogging for Jesus,
In witnessing sweats made of four matching pieces.
His earphones are playing a hot Christian tune
About how the Lord is coming back soon.
“Not in it, *BUT* of it,” he turns down the hill
And stops in for a bite at the Agape Grill.
Like the gold on the chain of his “God Loves You” bracelet,
He can have the world without having to face it.

While way up in heaven they lament these conditions
That come from changing a few prepositions.

“Not in it, *OR* of it,” *Christian One* thought.
But who in the world will know that he's not?

“In it, *AND* of it,” thought *Christian Two*.
But who in the world will know that he knew?

“Not in it, *BUT* of it,” thought *Christian Three*.
But who in the world watches Christian TV?

And Jesus turns to Gabriel, shaking His head.
“‘In it, *NOT* of it,’ wasn't that what I said?”

CHRISTIAN ONE disengages from the world completely and might as well be a hermit living in a monastery. He thinks that the way to remain *holy* and *obedient* to who God calls us to be is to sequester ourselves from the world. But how would anyone see the Light of Christ in Him, or the works of Jesus coming through Him? **CHRISTIAN ONE** lives his life as though Jesus said “**NOT in the world, OR of the world.**”

CHRISTIAN TWO wants it both ways. She wants to love God **AND** to love the world in equal doses ... sequestering hoping against hope that her Jesus rubs off on the world more than the world rubs off on her Jesus. She believes the way we stay obedient to God's calling to us, is by staying relevant and connected to the world. **CHRISTIAN TWO** lives her life as though Jesus said “**IN the world, and OF the world.**”

CHRISTIAN THREE tries to bring his Christianity into the world like a grade-school kid bringing a puppy to **Show and Tell**. He parades God and his love for God to the world, but it's more like a marketing campaign than a willingness to journey with people toward coming into a living relationship with Jesus Christ. **CHRISTIAN THREE** lives his life as though Jesus said “**NOT in the world, BUT of the world.**”

And like John Fischer writes, I have a feeling that Jesus Christ looks at these three common distortions of what He calls us to, and of what He's prayed we'll embrace ... and He says, “**I want you to live IN the world, but NOT be of the world!**”

But here's what Jesus **DOES WANT FOR US**: Jesus longs to have His followers be “**IN the world, BUT not of it.**” His heart for us is that we'll live our normal lives as human beings but in extraordinary ways ... with the power of His Holy Spirit flowing through us ... with His compassion **informing** us and **forming** us ... with His Word instructing us ... and with His priorities and values radicalizing our priorities and

equipping us to engage the world with the Truth that He stepped out of heaven so that He could step into our lives. Do you see it? Do you see it?

Jesus uses the Word “**world**” thirteen times in this prayer. *The New Testament* describes the **world** as being ruled by Satan ... it says that the **world** brings worries, stumbling blocks, and sorrow ... and that not only does the **world** not really see Jesus Christ, but it hates Him. And yet remember what Jesus said to Nicodemus about the **world** in **JOHN 3:16**?

.PPT 22 ... JOHN 3:16 (NEW CENTURY VERSION)

¹⁶ “God loved the world so much that He gave His one and only Son so that whoever believes in Him may not be lost, but have eternal life.”

And I see another **FAITH LESSON** for us here ...

.PPT 23 ... FAITH LESSON ...

Jesus sees the world like a farmer’s field ... and He’s asks you and me to sow the seed of His Word out into the field. And we can’t fulfill this calling without being “*IN* the world.” And we can’t stay on task with this calling unless we choose each day –usually many times each day –to “*NOT* be *OF* this world.”

This is why Jesus has left you and me in the world: To be the light of the world, to His salt in the world, to be His witnesses to the world, to preach the gospel with words and without words throughout all over the world, and in our little corners of the world ... so that the people in the world who don’t yet know Jesus Christ can see Him clearly, and through their growing relationships of trust with us, can then have the opportunity to come into a relationship with God through Jesus Christ.

.PPT 24 ... 2ND STREET COMMUNITY CHURCH’S MISSION

This is why 2nd Street’s **MISSION** is that we’re **Becoming More Like Jesus Christ By Loving God, Loving People, And Serving Our World**. God is calling us to become more like Jesus Christ by actively loving Him, intentionally loving other people, and by serving our world in the name of Jesus without asking for anything in return.

Later in his life, when the Apostle John wrote his first epistle, he said something that reminds me of what James, the ½ brother of Jesus wrote in his letter ... and they both echo what Jesus is praying here in **JOHN 17:13-16** ...

.PPT 25 ... JAMES 4:4; FIRST JOHN 2:15-16 (NEW LIVING TRANSLATION)

⁴ Don't you realize that friendship with this world makes you an enemy of God? I say it again, that if your aim is to enjoy this world, you can't be a friend of God.
¹⁵⁻¹⁶ Stop loving this evil world and all that it offers you, for when you love the world, you show that you do not have the love of the Father in you. For the world offers only the lust for physical pleasure, the

lust for everything we see, and pride in our possessions. These are not from the Father. They are from this evil world.

So as followers of Jesus Christ, let's experience God's **joy** by being **obedient** and **faithful** to both commands ... **to be IN the world, but to not be OF the world.** And now in **vv. 17-19** Jesus tells us how we can live this kind of God-bent life where we're **IN** the world, but where we're also **SET APART** for God's exclusive use, and where the Kingdom of God is our compass, so we don't lose our bearings and end up lost.

.PPT 26 ... JOHN 17:17-19 (NEW AMERICAN STANDARD BIBLE)

¹⁷ **“Sanctify them in the truth; Your Word is truth.**

¹⁸ **“As You sent Me into the world, I also have sent them into the world.**

¹⁹ **“For their sakes I sanctify Myself, that they themselves also may be sanctified in truth.**

v. 17 ... “Sanctify them in the truth ... to be sanctified means to be set apart. And Jesus tells us here that the way we're **set apart** from this world's darkness is by allowing God's Word to do its work in us. The world is assaulting us from almost every side. I know that you see it and feel it the same way I do.

The culture and the influence of this world cries out to us saying, **“If you max out your credit cards, you can have everything you want ... people will envy you, and you'll be deliriously happy!”** But Jesus tells us the truth in **LUKE 12:33 ...**

.PPT 27 ... LUKE 12:33 (PARAPHRASED)

³³ **Give everything to God and let Him use your possessions AND you, yourself, for His purposes and to spread the healing intimacy, and the re-creation of His love that's only found in Jesus Christ.**

The culture and the influence of this world cries out to us saying, **“If you get drunk, or smoke this weed, women will be all over you.”** And then the Apostle Paul tells us the truth in **EPHESIANS 5:18** and **FIRST CORINTHIANS 6:10 ...**

.PPT 28 ... EPHESIANS 5:18; FIRST CORINTHIANS 6:10 (PARAPHRASED)

¹⁸ **don't get drunk ...** ¹⁰ **because when you're wasted not only can you not see what God is up to, but there's no way you can join Him in it.**

The culture and the influence of this world cries out to us saying, **“Adultery is just between the two of us. I'm not hurting my spouse, my kids, or myself. God doesn't care about what happens privately between two consenting adults.”** But then God tells us the truth in **HEBREWS 13:4 ...**

.PPT 29 ... HEBREWS 13:4 (THE AMPLIFIED BIBLE)

³³ **Let marriage be held in honor [esteemed worthy, precious, of great price, and especially dear] in all things. And thus let the marriage**

bed be undefiled [kept undishonored]; for God will judge *and* punish the unchaste [all guilty of sexual vice] and adulterous.

The culture and the influence of this world cries out to us saying, “**Your problems are all your parent’s fault! *Nature*, and *Nurture* ... you got messed up by both of them! Ditch your parents and do your own thing.**” But then the Apostle Paul tells us the truth in **EPHESIANS 6:2** and **PHILIPPIANS 3:13** ...

.PPT 30 ... EPHESIANS 6:2; PHILIPPIANS 3:13 (PARAPHRASED)

² **Obey [honor] your father and your mother ...**

¹³ **I make the choice to look at, resolve, and move past what happened to me in my past. And I make the choice to, day-by-day, moment-by-moment press on to reach out and take hold of what is ahead. Won’t you join me?**

Gang, when you and I know the Truth of God’s Word ... when we get into God’s Word and invite God’s Word to get into us ... and when we start living out the knowledge of God’s Word we’re taking into our hearts and minds, that’s when we’ll be **sanctified** and **set apart** from the world –and that’s when we’ll start being equipped to **live in the world** while at the same time **engage the world** with the person and the life-changing, axis-tilting message of Jesus Christ.

And this is why taking God’s Word into our hearts and minds on a daily basis is so absolutely necessary.

- **Read the whole Bible through this year. You can download a couple different *Bible Reading Plans* on 2nd Street’s website and find the one that works best for you.**
- **Have a daily time of devotional reading in God’s WORD, inviting God to speak to you and connect His truths with your life.**
- **Study God’s Word in ways that are consistent and honest.**
- **Memorize Bible verses so that God’s Holy Spirit can bring them to your memory when you need them the most.**

This is how we’re **sanctified** from the world. This is how we can live **IN** the world, but not **BE OF** the world. This is our calling. Will you say “yes” to the life Jesus is inviting you into today?

.PPT 31 ... NEXT SUNDAY ... JOHN 17:20-26 ...

Jesus prays for the needs of His future followers. What does it take for you and me as followers of Jesus Christ to become “one with Him and with God the Father”? How do we learn to make the “name of Jesus Christ” more known, and our name less known?

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