

For the Joy of God's Elect

1. Intro

- a. Title: "For the joy of God's elect"
 - i. The full sentence: Jesus prays for the joy of God's elect.
- b. Idea found in verse 13
 - i. Strategy for today: start with v13, cover vv9-12, then return to v13
 - ii. "these things" refer to what Jesus prays for
 - 1. Preservation: "Keep them in Your name" (v11)
 - 2. Protection: "Keep them from the evil *one*" (v15)
 - 3. Sanctification: "Sanctify them in the truth" (v17)
 - 4. Unity: "that they may all be one (v21)
 - iii. "I speak... in the world"
 - 1. For His disciples to hear Jesus' prayer
 - 2. To know that Jesus seeks their joy
 - iv. "so that they may have My joy"
 - 1. A profound spiritual joy
 - 2. Not the passing pleasures of life:
 - a. Hole in one on the golf course
 - b. Great return on investment
 - c. Closing a business deal
 - d. Reaching a much anticipated vacation destination
 - e. Eating your favorite meal
 - f. Time with your favorite friends/relatives
 - g. Humor and laughter
 - i. Prov. 14:13 [13] Even in laughter the heart may be in pain
 - 3. But true spiritual joy that is deeper
 - a. Deeper than a smile or a laugh

- b. Joy that comes from a right relationship with God
 - c. Chief end of man: To glorify God and to enjoy Him forever
 - d. John Piper's Christian hedonism: God is most glorified in us when we are most satisfied in Him. It is the pursuit of maximum joy in God.
 - v. "made full in themselves"
 - 1. "made full" = "fulfilled" (NKJV, ESV)
 - a. Lit. *peplērōmenēn* (πεπληρωμένην) = having been filled
 - 2. Jesus' joy in us to the max, to the brim
 - c. Jesus seeks our joy
 - i. He seeks for us profound spiritual joy.
 - ii. Jesus' aim in His prayer: the disciples' true spiritual joy
 - iii. This joy comes through means and Jesus prays for those means..
 - iv. First of these prayers is found in vv9-12.
2. Overview:
- a. Focus of prayer (vv9-10, 12b): for the twelve
 - b. Context of prayer (v11a): His departure
 - c. Content of prayer (v11b-12a): their preservation
 - d. Aim of prayer (v13): their joy
3. Focus of prayer (vv9-10, 12b): for His twelve
- a. "I ask on their behalf; I do not ask on behalf of the world, but of those whom You have given Me"
 - i. Prayer for a very specific group
 - ii. Not for the world
 - 1. Does not mean Jesus does not love the world or seek the world's good
 - a. God loves the world (3:16) and Jesus imitates His Father (5:19)
 - b. Jesus Prays for the world to believe (v21) and know (v23)

iii. But for the twelve

1. “those whom You have given Me”

2. The twelve

a. Minus Judas Iscariot (v12b)

i. “not one of them perished but the son of perdition, so that the Scripture would be fulfilled”

ii. Judas was never a part of the Father’s gift to the Son

iii. Jesus knew his true colors (6:70-71)

b. Plus Matthias (Acts 1:21-26)

i. Accompanied the eleven the entire time (“all the time”) from the baptism of John the Baptist until Jesus’ resurrection (vv21-22)

ii. Appointed as Judas’ replacement (v26)

iv. “for they are Yours”

1. “for” = *hoti* (ὅτι) = “because”

2. Emphasis on “Yours” in the Greek (ὅτι σοί εἰσιν)

3. Sense:

a. “Because Yours they are”

b. “Because it is You to whom they belong”

4. Technically the twelve, but the same sense is true of all God’s elect “whom You have given Me” (v24)

v. “and all things that are Mine are Yours, and Yours are Mine”

1. Those who belong to the Father belong to the Son and vice versa. Both the Father and the Son share the people of God (10:28-30).

2. Jesus cares for the disciples not as a hireling but as the owner (10:11-14).

3. He is the shepherd of Ps. 23:1 under whose care our needs are totally met and we lack nothing.

4. We are the people of His pasture and the sheep of His hand (Ps. 95:7)
5. As we sing
 - a. Like a shepherd, Jesus will guard his children.
In his arms he carries them all day long.
 - b. The King of love my shepherd is,
whose goodness faileth never.
I nothing lack if I am his,
and he is mine forever.
- vi. Therefore, Jesus prays for His disciples
 1. Out of His deep concern for their well-being
 2. Especially because He is about to leave the twelve
4. Context of prayer (v11a): His departure
 - a. "I am no longer in the world; and *yet* they themselves are in the world, and I come to You."
 - i. Speaks as if His impending arrest, crucifixion, death, resurrection, and ascension have already taken place
 1. Like the tipping of the first domino
 2. Once the process begins, there's no stopping the chain reaction
 - ii. The disciples still in the world while He goes to the Father
 - b. This departure is the impetus for this prayer
 - i. He is unable to do in His absence what He did in His physical presence
 - ii. Like leaving your pet with your friend
 - iii. Like leaving your children with a babysitter
 - c. Jesus longs for you even more than you long for Him
 - i. "I desire that they also, whom You have given Me, be with Me where I am" (v24)
 - ii. Jesus' love for His people is dimly mirrored in the Apostle Paul's love for the churches
 1. Gal. 4:19 [19] My children, with whom I am again in labor until Christ is formed in you

2. Phil. 1:25 [25] I will remain and continue with you all for your progress and joy in the faith
 3. 1 Thess. 2:8 [8] we were well-pleased to impart to you not only the gospel of God but also our own lives, because you had become very dear to us
 4. 1 Thess. 2:17 [17] having been taken away from you for a short while—in person, not in spirit—were all the more eager with great desire to see your face
 5. 1 Thess. 2:20 [20] For you are our glory and joy.
 6. 1 Thess. 3:8 [8] for now we *really* live, if you stand firm in the Lord.
 7. How much more the love of Christ which compelled the Apostle (1 Cor. 11:1; 2 Cor. 5:14)?
- iii. His affections were a dim reflection of Jesus' for His own
1. Jesus is the groom who loves His bride (Eph. 5:25-32; Matt. 9:15; John 3:29; Rev. 19:7-9).
 2. Song of Solomon 8 [6] "Put me like a seal over your heart, Like a seal on your arm. For love is as strong as death... [7] "Many waters cannot quench love, Nor will rivers overflow it; If a man were to give all the riches of his house for love, It would be utterly despised."
 3. Psalm 19 [5] Which is as a bridegroom coming out of his chamber; It rejoices as a strong man to run his course.
 4. No groom has ever dragged his feet to his wedding day. The LORD has made man to yearn for his bride to show the depth of Jesus' love for His bride, the church.
- d. Out of this profound love and care for His own Jesus prays
- i. Not for a mere temporal comfort or passing pleasures of life, but for eternal comfort and our everlasting and supreme satisfaction in God.
5. Content of prayer (v11b-12a): their preservation
- a. "keep them in Your name"
 - i. Jesus' main petition
 - ii. A prayer for continuation of what He did for them previously

1. “While I was with them, I was keeping them in Your name which You have given Me” (v12a)
- iii. Meaning = keep them in God’s presence
1. God’s name = His nature/character, or who He is
 2. God’s name is His glory seen in the proclamation of His attributes (Ex. 33-34). Name, glory, and attributes declared with words.
 3. This parallel also observed in John 17:
 - a. Name given to the Son (vv11, 12) and revealed to disciples (v6)
 - b. Glory given to the Son and given to disciples (v22)
 - c. Word given to the Son and given to disciples (v8)
 4. All three manifest God Himself to man and the three overlap and parallel each other but each with a different nuance.
 - a. God’s name refers to His nature, who He is, His character.
 - b. God’s glory refers to His brilliance (δόξα) or His weightiness (כְּבוֹד). God’s glory is His splendor or magnificence.
 - c. God’s word refers to His self-revelation, communication of Himself to man.
 5. Jesus manifested God to the disciples:
 - a. He gave them God’s glory (v22)
 - b. He gave them God’s word (v8)
 - c. He manifested God’s name (v6)
 - d. This is the sense in which Jesus says, “I have been glorified in them” (v10).
 6. Practical examples
 - a. God’s Patience:
 - i. Though they were often faithless and forgetful, Jesus did not forsake them.

- ii. Though they were dense and intractable, He kept teaching them (e.g., humility vs. self-exaltation, Mk. 10:45)
 - b. God's compassion:
 - i. When they were tired and hungry, He invited them to rest (Mk. 6:31)
 - ii. He comforted them before He went to the cross (John 14:1)
 - c. God's righteousness:
 - i. Cleared the temple (John 2:15-17)
 - ii. Defended them against false accusations (Matt. 12:1ff.)
 - iii. Observed the law of the required feasts and paid the half-shekel tax (Matt. 17:24-27)
 - d. God's truth:
 - i. Jesus spoke God's word (John 3:34; 7:16; 8:28, 40; 12:49; 14:10).
 - ii. He filled up God's revelation (Matt. 5:17).
 - iii. He manifested God's fullness of truth (John 1:14)
 - e. God's mercy:
 - i. He called Simon Peter when he was admittedly "a sinful man" (Lk. 5:8)
 - ii. He called Levi, an unscrupulous tax collector, to follow Him (Matt. 9:9)
 - iii. He affirmed Zacchaeus when he repented of his greed and extortion (Lk. 19:9)
7. Every day with Jesus they were in God's presence, because they saw God's character in Him.
- iv. His departure meant this presence of God, this avenue of seeing God would become absent in their lives. Therefore, He asks the Father to keep them in His name.
 - 1. Who would communicate the presence of God to the disciples in Jesus' absence? The Holy Spirit.

2. Jesus said He would pray exactly for this:
 - a. John 14:16 [16] "I will ask the Father, and He will give you another Helper, that He may be with you forever
 - b. "another" is another Helper (Come-alongside-er [*paraklētos* (παράκλητος)]) like Jesus
3. As Jesus conveyed God's character, so would the Spirit
 - a. 2 Cor. 13:14 [14] The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all.
 - b. Phil. 2:1 [1] Therefore if there is any encouragement in Christ, if there is any consolation of love, if there is any fellowship of the Spirit, if any affection and compassion,
 - c. 2 Cor. 3:18 [18] But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit.
4. Not only does the Spirit convey God's attributes to us, but He also conforms us to God's likeness in His communicable attributes.
 - a. Communicable = attributes of God that creatures can imitate or reflect; excluding His attributes of infinity, e.g., eternity, omnipresence, omniscience, omnipotence, sovereignty, aseity, etc.
 - b. Gal. 5:22-23 [22] But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, [23] gentleness, self-control
 - c. 2 Pet. 1:4 [4] become partakers of *the* divine nature
 - d. 1 Pet. 1:15-16 [15] but like the Holy One who called you, be holy yourselves also in all *your* behavior; [16] because it is written, "YOU SHALL BE HOLY, FOR I AM HOLY."
 - e. Heb. 12:10 [10] He *disciplines us* for *our* good, so that we may share His holiness
- v. When the community of God's people conform to His likeness, they become one even as God is one.

1. Jesus affirms this in v11.
- b. “that they may be one even as *We are*.”
 - i. Even as the Father on bears the attributes of God so does the Son, and thus the Father and the Son are one.
 1. They share all of God’s attributes, both the incommunicable and the communicable attributes, both His transcendent infinite qualities and His qualities that can be imitated and reflected by redeemed creatures.
 - ii. When the disciples of Christ reflect the communicable attributes of God, they become one even as the Father and the Son are one.
 1. The unity for which Jesus prays is our unified conformity to God in His character. As we conform to the Lord, so we become one even as the trinity is one in their communicable attributes.
 2. We do not become gods ourselves. The creature cannot become the Creator. The finite cannot become the infinite.
 3. Mormon heresy affirms the opposite. They fail to distinguish between the communicable and incommunicable attributes of God, and thus misread this unity of man with God.
 4. We remain creatures who conform to God as His image bearers who reflect His character.
 5. Even as the moon reflects the light of the sun, so we reflect the glory of God in His communicable attributes of grace, mercy, patience, compassion, love, joy, righteousness, justice, truth, faithfulness, etc. as we bask in the radiance of His presence communicated to us through the Spirit of truth and the word of God.
6. Aim of prayer (v13: their joy)
 - a. “so that they may have My joy made full in themselves”
 - i. Jesus’ aim in this prayer is our joy.
 1. This is not the enjoyment of creation but the enjoyment of the Creator Himself in a reconciled and righted relationship with Him.
 - b. Jesus seeks His joy in us
 - i. “My joy made full in themselves”

ii. What was Jesus' joy?

1. The joy of the nearness/presence of God (Ps. 16:11)
2. Jesus lived in the nearness of God as He sought to please and carry out the will of the Father.
3. Matt. 3:17 [17] This is My beloved Son, in whom I am well-pleased.
4. Matt. 4:4 [4] MAN SHALL NOT LIVE ON BREAD ALONE, BUT ON EVERY WORD THAT PROCEEDS OUT OF THE MOUTH OF GOD
5. John 4:34 [34] My food is to do the will of Him who sent Me and to accomplish His work.
6. John 8:29 [29] "And He who sent Me is with Me; He has not left Me alone, for I always do the things that are pleasing to Him."

iii. He calls us to follow Him and live in that same joy.

1. John 15:10-11 [10] "If you keep My commandments, you will abide in My love; just as I have kept My Father's commandments and abide in His love. [11] "These things I have spoken to you so that My joy may be in you, and *that* your joy may be made full.

iv. Jesus' joy becomes our joy with faith and repentance

1. When we repent of our rebelliousness and independence from the LORD, depend on the blood of Christ for our cleansing, and we submit ourselves to the LORD, we no longer resist God nor neglect His word but seek to learn it and live by it. In this new life in the likeness to Christ, we are what we were created to be and our soul's find great joy, contentment, peace, and fulfillment in the Lord.
2. When a person repents and surrenders himself to the LORD. When a soul no longer holds back from God but honestly and sincerely yields to God's word. He thus draws near to God, God Himself draws near to Him through the Holy Spirit.
3. The outcome is our likeness to God in Christ.
 - a. Eph. 4:24 [24] put on the new self, which in *the likeness of* God has been created in righteousness and holiness of the truth."

- b. 1 John 4:12 [12] No one has seen God at any time; if we love one another, God abides in us, and His love is perfected in us.
- c. 1 Cor. 14:25 [25] he will fall on his face and worship God, declaring that God is certainly among you

7. Conclusion

- a. Jesus seeks our joy.
 - i. But that joy is only available to those who repent, cling onto the Savior, and surrender their lives to the LORD.
 - ii. Jesus went to the cross to open the way to reconciliation with God. He now calls us to come to a right relationship to Him through His death for sinners.
 - iii. Set aside your pride, your selfishness, your self-centeredness, your own desires, and seek to live for the LORD.
 - iv. 2 Cor. 5:12-21 [12] He died for all, so that they who live might no longer live for themselves, but for Him who died and rose again on their behalf... we beg you on behalf of Christ, be reconciled to God. [21] He made Him who knew no sin *to be* sin on our behalf, so that we might become the righteousness of God in Him.
- b. Jesus pleads with those who remain distant, un-surrendered, un-submissive to God, or have become distant or gone astray, to repent and be reconciled to God, because the pathway of joy and to the presence of God has been opened through the cross (Heb. 10:19-22).
 - i. James 4:7-10 [7] Submit therefore to God. Resist the devil and he will flee from you. [8] Draw near to God and He will draw near to you... [10] Humble yourselves in the presence of the Lord...
 - ii. Isaiah 55:6-7 [6] Seek the LORD while He may be found; Call upon Him while He is near. [7] Let the wicked forsake his way And the unrighteous man his thoughts; And let him return to the LORD, And He will have compassion on him, And to our God, For He will abundantly pardon.