

## John 17:17-19

**Sanctification**, unity of faith and practice (one-ness of believers), and glorification of the believer are one sweep of the Master Artist's brush on the canvas of spiritual life. They are each distinct colors in themselves, but none complete by themselves. Each is also a color that blends in the arc of the Master's hand, from one color fading to the next to produce the completed visual stroke and picture of the completed Christian. **Without all three in the right proportion and relation, the Christian life and purpose become distorted and ugly.** Today we focus on Life-paint color #1, Sanctification.

Here's where we're going today

Quick flight, bird's-eye view of John 17			
The 3 Great Words in John 17		The 4 Great Doctrines in John 17	
Glory	vv1-5	Salvation	vv1-5
Kept	vv6-19	Preservation	vv11-16
One	vv20-26	Sanctification	vv17-19
		Glorification	vv20-26

v17, In v16 Jesus has stated that the source of the disciple's spiritual life is not found in this world, but in another, the place from which Jesus came and from which He descended. Since that is true, and since the disciples will need to grow into that source of life in practical ways.

**"To sanctify" (Gr. *Hagiazo*)**, to set distinctly apart from the ordinary common batch of stuff, for God's service (cf. Exod. 28:41; Jer. 1:5). In the Law we see both *objects* and *people* set aside for temple worship. The perfect model for us of a set-aside, sanctified person and life is Jesus. He devoted Himself completely and consistently to God's will for Him. The disciples, and we too, are called in this way of being set apart. **See Acts 9:16**

The *means* of the disciples' sanctification was "the truth," (per Jesus, that's God's Word.) *Jesus came to reveal* God's "word" to humanity (1:1, 14; 14:6), and *the Spirit would help* His disciples *understand* it and apply it (14:26). It has both personal experience, and propositional elements. It comes to us through the *living* Word of God, Jesus Christ, and the *written* Word of God, Scripture, by the clarifying and explaining work of the indwelling Spirit.

"With the **mind**, we *learn* God's truth through the Word. With the **heart**, we *love* God's truth, His Son [cf. 14:6]. With the **will**, we yield to the Spirit [of truth, cf. 14:17; 16:13] and *live* God's truth day by day. It takes all three for a balanced experience of sanctification." - Warren Wiersbe

One example of sanctification is in 1 Thessalonians 4:1-3.

The *source* of sanctification is divine and so is by God's grace, and is sure and steady. The *experience* of it, as we go through life, being in these bodies of flesh and in a

stranger's world of opposition, driven by the motivations of the god of this Age, well that may be difficult and painful at times. In fact, the difficulties may obscure God's goodness and kind, loving intent, so we must intentionally guard our hearts and humble our minds against bitterness in the process. A yielded life gives God pleasure, and us, joyful and useful in the hand of the Lord.

V18, Sanctification in John's Gospel is *always for a mission*. (cf. 13:20; 15:26-27; 20:21) The Father had "sent" the Son "into the world" with a mission (10:36). The disciples were being sent into the world. In both cases, sanctification was essential for the success of the mission. We too are sent into the world, as those who operate in the spirit and word of the faith given to us by the disciples – become – apostles.

God doesn't just sanctify us so we're a pretty piece of jewelry set on a pedestal with the right lighting to admire, but as a clean, well-oiled and tuned up tool, to be useful in the hand of the Father, in mission to the wandering, lost, broken world, to deliver and embody the life-changing word of truth, and to speak, to preach, to converse, to share with them the eternal gospel salvation in Jesus. This is the gospel that saves us and them. And it is the gospel, that when believed, sanctifies a person instantly and positionally before God, and then over time, by experience one grows into it.

V19, Jesus here didn't mean that he'd become more holy than He already was (less sinful, more pure), for He was without sin from the start. But what He means is that He set himself apart from the individual, self-serving use of his privileges and powers and set Himself and those apart for the sake of His disciples. Jesus attitude, actions and life are our example of ultimate, perfect sanctification, and His perfect sanctification makes progress in our own sanctification possible and fruitful.

Our salvation and mission rest on Jesus sanctifying Himself unto sacrificial death for our sins, and to the impartation of divine life for us. Without that: no salvation for us, and no mission in this life. A primary purpose of the death of Christ (Him sanctifying Himself to that purpose) was to set believers aside (sanctify them) to God, from the mass of the defiled world, to His mission, so that they function as priests in the world!

Without the sacrificial death of Jesus there would be no salvation and no mission for us. There would be no sanctification for us, either. One of the purposes of Jesus' death was to set believers apart to God, and to His mission. And part of that mission is for them to function as holy, undefiled priests in the world (See 1 Pet. 2:9=12)