

H O U S E o f W I S D O M

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John 17 - Part II

One in the Father and Son

John 17:12: *While I was with them in the world, I kept them in thy name: those that you gave me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.*

Son of perdition ^(g684): The root *apollymi* ^(g622) of *apoleia* ^(g684) means *to destroy*, from which words like *ruin, loss, destruction, perdition, waste, perish* are used for the noun. It is clear that Jesus is referring to Judas Iscariot. The scripture being fulfilled was mentioned just before Judas left the group: **John 13:18:** *I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eats bread with me hath lifted up his heel against me.* Consider metaphorically what Jesus said: Judas had been partaking of the spiritual bread over three years, and now betrays Jesus. You will see this happen in our day with brother betraying brother, etc.

Peter broadens the understanding of *apoleia* when he used the word four times: **2Peter 2:1-3:** *1. But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. 2. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. 3. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingers not, and their damnation slumbers not.*

The Jews believed that Messiah would deliver them from the Roman yoke, not die on a Roman cross. Apparently Judas tried to force Jesus to deliver himself, which did not turn out as Judas expected - so he destroyed himself. Peter indicates that there were false teachers among the people in the past, and will be in the future, whose false teachings will destroy those accepting them. This can also be seen in history as the church that Jesus and the disciples built, when it went into spiritual ruin a few decades after the last disciple died.

Lift up the heel: The scripture fulfilled was **Psalms 41:9:** *Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me.* The heel is the lowest part of the backside of the body and therefore considered the weakest, most vulnerable part to attack. It also represents man's spiritual weakness. Jacob and Esau were twins, Esau being firstborn. When he came out of the womb, Jacob had hold of his heel. As a figure, Jacob was able to usurp the right of the firstborn by taking advantage of a weakness of Esau at the time (Genesis 25:26-34). Is there any weakness to which you might put above your commitment to God?

There is also a prophecy concerning Christ: **Genesis 3:14-15:** *14. And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: 15. And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.* The seed of the woman is Christ; it is the enmity of self (serpent) which separates us from him. What was the only weakness of Jesus that Judas could bruise? It was his humanity. As a human being he was subject to death as are we all. How did Judas lift up his heel? His weakness was the unwillingness to let go of his own selfish desires.

John 17:13-16: 13. *And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. 14. I have given them thy word; and the world has hated them, because they are not of [from] the world, even as I am not of [from] the world. 15. I pray not that thou should take them out of the world, but that thou should keep them from the evil. 16. They are not of [from] the world, even as I am not of [from] the world.*

What did Jesus mean that the disciples *are not* from *the world*? The clue is the first part of verse 14: *I have given them thy word*. Because the disciples had received the teachings of Jesus, their way of thinking was no longer from a worldly view, just as Jesus' thoughts always came from his heavenly Father (John 7:16) and not from man. To receive the teachings of Jesus causes person to see and think differently than the world. Because you think and act differently, the worldly do not like it because they want you to be like themselves.

John 17:17-19: 17. *Sanctify them through thy truth: thy word is truth. 18. As thou hast sent me into the world, even so have I also sent them into the world. 19. And for their sakes I sanctify myself, that they also might be sanctified through the truth.*

The word for *sanctify* ^(g37) would be more meaningful translated as purify. Our hearts are purified with words. Those who refuse to accept the truth that the Son of God at one time had an adversarial attitude toward man, define the Greek word to mean *set apart*. However, *hagiazō* ^(g37) means *to make holy, pure*. The thoughts of the Son of God toward man had to be purified. As humans, our thoughts toward man and God have to be purified.

John 17:20-23: 20. *Neither pray I for these alone, but for them also which shall believe on me through their word; 21. That they all may be one; as thou, Father, are in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. 22. And the glory which you gave me I have given them; that they may be one, even as we are one: 23. I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.*

Have you noticed that this prayer is for you personally? It is for all who believe in Jesus via the writings of the disciples. The glory that the Father gave to Jesus, which Jesus gave to the disciples and which we receive through them are the *views, ideas and opinions* of the Father. It is the spiritual concepts that change the character and make us one in the Father and Son.

John 17:24-26: 24. *Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for you loved me before the foundation of the world. 25. O righteous Father, the world hath not known thee: but I have known thee, and these have known that you have sent me. 26. And I have declared unto them thy name, and will declare it: that the love wherewith thou have loved me may be in them, and I in them.*

In Jesus' teachings, he declared the character (name) of the Father, and continues to declare it to us today as he gives us an understanding of the writings of Israel, which we call the Bible. Why? That the love wherewith the Father loved the Son may be seen also as love for humanity, and the same love may dwell in us today and forever. Amen.