

## The Prayer of Christ for Believers, Part 6: True Unity John 17:13-23

### John 17:13–26 (NKJV)

<sup>13</sup> But now I come to You, and these things I speak in the world, that they may have My joy fulfilled in themselves. <sup>14</sup> 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. <sup>15</sup> I do not pray that You should take them out of the world, but that You should keep them from the evil one. <sup>16</sup> They are not of the world, just as I am not of the world.

<sup>17</sup> Sanctify them by Your truth. Your word is truth.

<sup>18</sup> As You sent Me into the world, I also have sent them into the world. <sup>19</sup> And for their sakes I sanctify Myself, that they also may be sanctified by the truth.

<sup>20</sup> “I do not pray for these alone, but also for those who will believe in Me through their word; <sup>21</sup> 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. <sup>22</sup> And the glory which You gave Me I have given them, that they may be

one just as We are one: <sup>23</sup> I in them, and You in Me; that they may be made perfect in one, and that the world may know that You have sent Me, and have loved them as You have loved Me.

## **Introduction:**

Some of the powerful and sobering words that Jesus ever spoke are found in

### **Matthew 7:21 (NKJV)**

<sup>21</sup> “Not everyone who says to Me, ‘Lord, Lord,’ shall enter the kingdom of heaven...”

In this simple statement, He made it abundantly clear that not everyone who says they are a Christian is a Christian.

Not everyone who names the name of Christ or attends a Church will go to heaven.

In fact,

Jesus talked of this reality often.

### **Matthew 13:2–8 (NKJV)**

<sup>2</sup> And great multitudes were gathered together to Him, so that He got into a boat and sat; and the whole multitude stood on the shore.

<sup>3</sup> Then He spoke many things to them in parables, saying: “Behold, a sower went out to sow. <sup>4</sup> And as he sowed, some *seed* fell by the wayside; and the birds came and devoured them. <sup>5</sup> Some fell on stony places, where they did not have much earth; and they immediately sprang up because they had no depth of earth. <sup>6</sup> But when the sun was up they were scorched, and because they had no root they withered away. <sup>7</sup> And some fell among thorns, and the thorns sprang up and choked them. <sup>8</sup> But others fell on good ground and yielded a crop: some a hundredfold, some sixty, some thirty.

### **Matthew 13:19–23 (NKJV)**

<sup>19</sup> When anyone hears the word of the kingdom, and does not understand *it*, then the wicked *one* comes and snatches away what was sown in his heart. This is he who received seed by the wayside. <sup>20</sup> But he who received the seed on stony places, this is he who hears the word and immediately receives it with joy; <sup>21</sup> yet he has no root in himself, but endures only for a while. For when tribulation or persecution arises because of the word, immediately he stumbles. <sup>22</sup> Now he who received seed among the thorns is he who hears the word, and the cares of this world and the deceitfulness of riches choke the

word, and he becomes unfruitful. <sup>23</sup> But he who received seed on the good ground is he who hears the word and understands *it*, who indeed bears fruit and produces: some a hundredfold, some sixty, some thirty.”

### **Matthew 13:24–30 (NKJV)**

<sup>24</sup> Another parable He put forth to them, saying: “The kingdom of heaven is like a man who sowed good seed in his field; <sup>25</sup> but while men slept, his enemy came and sowed tares among the wheat and went his way. <sup>26</sup> But when the grain had sprouted and produced a crop, then the tares also appeared. <sup>27</sup> So the servants of the owner came and said to him, ‘Sir, did you not sow good seed in your field? How then does it have tares?’ <sup>28</sup> He said to them, ‘An enemy has done this.’ The servants said to him, ‘Do you want us then to go and gather them up?’ <sup>29</sup> But he said, ‘No, lest while you gather up the tares you also uproot the wheat with them. <sup>30</sup> Let both grow together until the harvest, and at the time of harvest I will say to the reapers, “First gather together the tares and bind them in bundles to burn them, but gather the wheat into my barn.” ’ ”

### **Matthew 13:36–43 (NKJV)**

<sup>36</sup> Then Jesus sent the multitude away and went into the house. And His disciples came to Him, saying, “Explain to us the parable of the tares of the field.”

<sup>37</sup> He answered and said to them: “He who sows the good seed is the Son of Man. <sup>38</sup> The field is the world, the good seeds are the sons of the kingdom, but the tares are the sons of the wicked *one*. <sup>39</sup> The enemy who sowed them is the devil, the harvest is the end of the age, and the reapers are the angels. <sup>40</sup> Therefore as the tares are gathered and burned in the fire, so it will be at the end of this age. <sup>41</sup> The Son of Man will send out His angels, and they will gather out of His kingdom all things that offend, and those who practice lawlessness, <sup>42</sup> and will cast them into the furnace of fire. There will be wailing and gnashing of teeth. <sup>43</sup> Then the righteous will shine forth as the sun in the kingdom of their Father. He who has ears to hear, let him hear!

The point is clear.

There are those that look like they are real and are not. Externally they play the part very well, so much so that we cannot always tell the difference.

There is a true church and false church.

There is the visible church and the invisible church. The visible church is made up of all kinds of people who profess to have a relationship with God or Christ and are religious externally but are not saved.

Then there is the invisible church which is not always easy to distinguish from the visible church. They are the real genuinely saved who love and follow Christ in obedience.

The Problem arises however, when the world looks at the church. They often see a mixed and muddied picture of what the Church really is.

Too often the church, even the true church enables this confusion by how she acts and what she says.

In order for the church to be as effective as God would desire her to be, the church must be a holy bride, separate from the world,... in the world but not of the world. Purging from her all the leaven of sin and false teaching that it can so as to appear that chaste bride of Christ that she is to be.

In History the visible church has created more confusion about the true Gospel than it has helped. The toleration of false teaching, false converts, division and rampant sin has led the world to believe

that our message is false and untrustworthy and not credible.

This has happened largely because the true church has tolerated and joined with many who are not the true church. We saw this last time we considered the ecumenical approach to ministry in our last sermon.

True evangelical churches or ministries joining hands with false religions to accomplish a moral good.

Then add to that the cowardice of preachers unwilling to call false teaching out and the absolute unwillingness to confront sin purify the church.

This and the added fuel of the internet presence of wacky false teachers has presented a wrong picture of what the true church is.

In this prayer, Jesus is praying for His church, All those that will believe on him. and the necessity of a unified testimony that is essential to the growth and expansion of the church.

A divided and confused, infiltrated by unbelievers and doctrinally dumb church is a weapon to be used by the world against the very message of the Church.

Jesus knows that the need for the church to be one is absolutely essential to the mission of the church.

Review

**1. No division in His church**

**2. No denominations in the church.**

**3. No doctrine in the church**

**4. No Defection in the Church**

## **Lesson**

John 17

So what does Jesus mean, by that His church be one.

This reference to oneness or unity is first mentioned in

**John 17:11 (NKJV)**

<sup>11</sup> Now I am no longer in the world, but these are in the world, and I come to You. Holy Father, keep through Your

name those whom You have given Me,  
that they may be one as We are.

Jesus prays

**John 17:21 (NKJV)**

<sup>21</sup> 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.

**John 17:22–23 (NKJV)**

<sup>22</sup> And the glory which You gave Me I have given them, that they may be one just as We are one: <sup>23</sup> I in them, and You in Me; that they may be made perfect in one, and that the world may know that You have sent Me, and have loved them as You have loved Me.

First, the key to understanding this unity is to understand the phrases

John 17:11 that they may be one as We are.

John 17:21 (NKJV)

<sup>21</sup> that they **all may be one**, as You, Father, are in Me, and I in You; that they also **may be one** in Us

John 17:22

that they may be one  
just as We are one:

John 17:23

<sup>23</sup> I in them, and You in Me; that they may be made perfect in one,

First notice

may be v 11, v21, v22 v 23

ᾧσιν pres. act. subj.

eimi: I exist, I am

**Original Word:** εἰμί

**Part of Speech:** Verb

**Transliteration:** eimi

**Phonetic Spelling:** (i-mee')

**Definition:** I exist, I am

**Usage:** I am, exist.

Second the word, just as or as

καθὼς v. 11, 21, 22

kathōs (an adverb derived from 2596 /katá, "according to" and 5613 /hōs, "as compared to, to the extent of") – properly, "in proportion, to the degree that" (J. Thayer); just as (in direct proportion), corresponding to fully (exactly).

Third, notice there word in, not with

v. 11

v 21 as You, Father, are *in* Me, and I *in* You;

John 17:23

<sup>23</sup> I *in* them, and You *in* Me; that they may be made perfect in (eis into) one,

This unity is based on a a Union with the Father and the Son.

It is one of character, quality and nature.

The Father is in the Son and the Son is in the Father so much so that

John 14:7–9 (NKJV)

<sup>7</sup> “If you had known Me, you would have known My Father also; and from now on you know Him and have seen Him.”

<sup>8</sup> Philip said to Him, “Lord, show us the Father, and it is sufficient for us.”

<sup>9</sup> Jesus said to him, “Have I been with you so long, and yet you have not known Me, Philip? He who has seen Me has seen the Father; so how can you say, ‘Show us the Father’?”

So many start with the Idea that this is oneness in purpose or mission and it is true that that is an expression of the oneness, but that is not the oneness.

The oneness is the oneness that comes with union with the Son and Father

John 17:23

<sup>23</sup> I in them, and You in Me; that they may be made perfect in (eis \_\_\_\_\_ into) one,

We are in Christ and Christ is in us. We are new in nature now, and new in quality. We are God but we are like God in character and quality

So this oneness is union with the Father and the Son. And that union that comes thru salvation

### So how does this happen?

**22** And the glory which You gave Me I have given them, that they may be one just as We are one:

**23** I in them, and You in Me; that they may be made perfect in one,

“And the glory which thou gavest me I have given them” (John 17:22). Christ here speaks of a “glory” which the Father had given to Him. Clearly, this is not His *essential* glory, which He possessed as the eternal Son, as co-equal with the Father; which glory He never relinquished. Nor is it the visible and external glory which He laid aside when He took the Servant form (Phil. 2:6, 7), when He “who was rich,” for our sakes became “poor,” which glory He had asked to be restored to Him again (John 17:5). Rather is it that “glory” which He *acquired as* the incarnate One, as the reward for His perfect work here on earth

Pink, A. W. (1923–1945). [\*Exposition of the Gospel of John\*](#) (pp. 959–960). Swengel, PA: Bible Truth Depot.

But what is meant by “the glory which thou gavest me I *have* given them”? The Lord is speaking from the standpoint of the Divine decrees, and thus “calleth those things which be not as though they were” (Rom. 4:17). It is parallel with Romans 8:30: “Whom he justified, them he also glorified” —not “will glorify.” So absolutely certain *is* our future glorification *that* it is spoken of as a thing already accomplished. But though the actual bestowment of the glory be yet future, it is presented for faith to lay hold of and enjoy even now, for “*faith* is the substance of things *hoped for*, the evidence of things not seen” (Heb. 11:1).

Pink, A. W. (1923–1945). [\*Exposition of the Gospel of John\*](#) (p. 960). Swengel, PA: Bible Truth Depot.

## John 1:14 (NKJV)

<sup>14</sup> And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.

## John 1:16 (NKJV)

<sup>16</sup> And of His fullness we have all received, and grace for grace.

But it must be made very clear, that this union “oneness cannot happen” unless there is an acceptance and belief of the truth.

“It is a unity predicated on adherence to the revelation the Father mediated to the first disciples through his Son, the revelation they accepted (vv. 6, 8) and then passed on”

Carson, D. A. (1991). [\*The Gospel according to John\*](#) (p. 568). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

John 17:17–19 (NKJV)

<sup>17</sup> Sanctify them by Your truth. Your word is truth.

<sup>18</sup> As You sent Me into the world, I also have sent them into the world. <sup>19</sup> And for their sakes I sanctify Myself, that they also may be sanctified by the truth.

John 15:3–5 (NKJV)

<sup>3</sup> You are already clean because of the word which I have spoken to you. <sup>4</sup> Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me.

<sup>5</sup> “I am the vine, you *are* the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing.

This prayer that they may be one, starts with union with Christ, that can only happen with acceptance of the truth of the gospel, producing genuine salvation. This then, leads the new creature in Christ to have the same purpose and mission of the Father and the Son.

The mission and the mandate start with true salvation in Christ.

Despite their outward denominational differences, all true Christians are spiritually united by regeneration in their belief that salvation is by grace alone through faith alone, in Christ alone, and their commitment to the absolute authority of Scripture. All those who savingly believe in the Lord Jesus Christ “are one body in Christ, and individually members one of another” (Rom. 12:5). D. A. Carson notes that the unity for which Christ prayed “is not achieved by hunting enthusiastically for the lowest common theological denominator, but by common adherence to the apostolic gospel, by love that is joyfully self-sacrificing, by undaunted commitment to the shared goals of the mission with which Jesus’ followers have been charged” (*The Gospel According to John*, The Pillar New Testament Commentary [Grand Rapids: Eerdmans, 1991], 568). By the power of God, believers, united in spiritual life, are also united

in purpose, share the same mission, proclaim the same gospel, and manifest the same holiness.

MacArthur, J. F., Jr. (2008). [\*John 12–21\*](#) (p. 289). Chicago, IL: Moody Publishers.

there is an extraordinary, supernatural unity in the universal church; it is the “the unity of the Spirit,” not created by believers, but preserved by them (Eph. 4:3). In Ephesians 4:4–6 Paul lists seven features of that Holy Spirit-created unity.

First, there is “one body,” the body of Christ, which is comprised of all believers since the church’s inception on the day of Pentecost.

Second, there is “one Spirit,” the Holy Spirit, apart from whom no one can believe savingly in Jesus Christ (1 Cor. 12:3). The Spirit is also the agent by which Christ baptizes believers into His body (1 Cor. 12:13; cf. Matt. 3:11).

Third, there is “one hope,” in the promised eternal inheritance guaranteed to every believer by the Holy Spirit (Eph. 1:13–14).

Fourth, there is “one Lord,” Jesus Christ, who is the sole head of the body (Col. 1:18; cf. Acts 4:12; Rom. 10:12).

Fifth, there is “one faith,” the “faith which was once for all handed down to the saints” (Jude 3); the body of doctrine revealed in the New Testament.

Sixth, there is “one baptism.” This probably refers to water baptism, the believer’s public confession of faith in Jesus Christ. (Holy Spirit baptism is implied in v. 5.)

Finally, there is “one God and Father of all who is over all and through all and in all.” The one true God is the sovereign ruler of everything, including the church.

MacArthur, J. F., Jr. (2008). [John 12–21](#) (pp. 289–290). Chicago, IL: Moody Publishers.

## **This produces one flock, one true church.**

John 10:16 (NKJV)

<sup>16</sup> **And other sheep I have which are not of this fold; them also I must bring, and they will hear My voice; and there will be one flock *and* one shepherd.**

Romans 12:5 (NKJV)

<sup>5</sup> so we, *being* many, are one body in Christ, and individually members of one another.

1 Corinthians 12:12 (NKJV)

<sup>12</sup> For as the body is one and has many members, but all the members of that one body, being many, are one body, so also *is* Christ.

## Galatians 3:28 (NKJV)

<sup>28</sup> There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus.

## **One mission with one Christ**

### John 5:16–23 (NKJV)

<sup>16</sup> For this reason the Jews persecuted Jesus, and sought to kill Him, because He had done these things on the Sabbath.

<sup>17</sup> But Jesus answered them, “My Father has been working until now, and I have been working.”

<sup>18</sup> Therefore the Jews sought all the more to kill Him, because He not only broke the Sabbath, but also said that God was His Father, making Himself equal with God.

<sup>19</sup> Then Jesus answered and said to them, “Most assuredly, I say to you, the Son can do nothing of Himself, but what He sees the Father do; for whatever He does, the Son also does in like manner.

<sup>20</sup> For the Father loves the Son, and shows Him all things that He Himself does; and He will show Him greater works than these, that you may marvel.

<sup>21</sup> For as the Father raises the dead and gives life to *them*, even so the Son gives life to whom He will.

<sup>22</sup> For the Father judges no one, but has committed all judgment to the Son, <sup>23</sup> that all should honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father who sent Him.

And it is true that Christ does want us to be of the same mind and unified

Philippians 2:2 (NKJV)

<sup>2</sup> fulfill my joy by being like-minded, having the same love, *being* of one accord, of one mind.

Philippians 3:16 (NKJV)

<sup>16</sup> Nevertheless, to *the degree* that we have already attained, let us walk by the same rule, let us be of the same mind.

Philippians 4:2 (NKJV)

<sup>2</sup> I implore Euodia and I implore Syntyche to be of the same mind in the Lord.

But this oneness is more than a simple manifestation of unity, more than one mission or one

purpose, and its more than a lack of external division.

It is a unity of nature, a unity of life. It is eternal and not temporary and physical.

It transcends time and space and physical and earthy.

It is the very life of God in you and you in Christ.

It makes all the believers of all the ages, of all backgrounds and nationalities one. Because we have the same life. The same Savior, the same Union with Christ. We are ALL baptized into the same Christ.

We all died with Christ, were buried with Him and Rose to newness of life.

We all have been made New Creations in Christ.

Again notice the **needed purpose** of this Unity.

**20** “I do not pray for these alone, but also for those who will believe in Me through their word;

**21** 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.**

**22** And the glory which You gave Me I have given them, that they may be one just as We are one:

**23** I in them, and You in Me; that they may be made perfect in one, and that the world may know that You have sent Me, and have loved them as You have loved Me.

It is essential to understand that God has chosen to use this unity, oneness of His Church to lead the lost to Him in salvation.

The Hyper- Calvinist would say that you don't need to preach or pray for the lost, because God will do what he will do no matter what. The elect are going to be saved no matter what we do or don't do.

But is only partially true.

The Bible does teach the the elect will be saved, that all that are saved are predestined to be saved, But it also teaches that God has chosen a means to getting the elect saved.

Some means are

Praying

Preaching

sharing the Gospel

The church

## The Communion of the saints

### The Suffering of the Saints

#### 2 Timothy 2:1–10 (NKJV)

**2** You therefore, my son, be strong in the grace that is in Christ Jesus. <sup>2</sup> And the things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also. <sup>3</sup> You therefore must endure hardship as a good soldier of Jesus Christ. <sup>7</sup> Consider what I say, and may the Lord give you understanding in all things.

<sup>8</sup> Remember that Jesus Christ, of the seed of David, was raised from the dead according to my gospel, <sup>9</sup> for which I suffer trouble as an evildoer, *even* to the point of chains; but the word of God is not chained. <sup>10</sup> Therefore I endure all things for the sake of the elect, that they also may obtain the salvation which is in Christ Jesus with eternal glory.

Even the Prayer that Jesus is praying is a prime example of God using a means to accomplish his purpose.

#### John 17:6 (NKJV)

<sup>6</sup> “I have manifested Your name to the men whom You have given Me out of the world. They were Yours, You gave them to Me, and they have kept Your word.

John 17:8 (NKJV)

<sup>8</sup> For I have given to them the words which You have given Me; and they have received *them*, and have known surely that I came forth from You; and they have believed that You sent Me.

John 17:9 (NKJV)

<sup>9</sup> “I pray for them. I do not pray for the world but for those whom You have given Me, for they are Yours.

John 17:13 (NKJV)

<sup>13</sup> But now I come to You, and these things I speak in the world, that they may have My joy fulfilled in themselves.

John 17:15 (NKJV)

<sup>15</sup> I do not pray that You should take them out of the world, but that You should keep them from the evil one.

John 17:17–19 (NKJV)

17 Sanctify them by Your truth. Your word is truth.

18 As You sent Me into the world, I also have sent them into the world. 19 And for their sakes I sanctify Myself, that they also may be sanctified by the truth.

John 17:20 (NKJV)

20 “I do not pray for these alone, but also for those who will believe in Me through their word;

John 17:20–21 (NKJV)

20 “I do not pray for these alone, but also for those who will believe in Me through their word; 21 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.

Jesus did not just say God will do what he has planned to do so I can just watch it happen.

NO Jesus new that the salvation of lost, depended upon the means of pray and proclamation of the lost just as much as the Power of God to save.

We have missed this in the church. In many ways whether consciously or unconsciously, intentionally or unintentionally abandoned one of the primary means of evangelism. Prayer.

Frankly

Our gathering for prayer at this church are pathetic. very very few participate. And how often do we pray for the salvation of people we know.

It is a horrible reflection of the health of a church.

We will do pretty well with the preaching, teaching and missions, but when it comes to prayer, it is last on the list if not on the list at all

Listen,

If Jesus thought it important enough to pray for these things, and He is the author and finisher of our faith, how much more should we, weak sinners do the same.

But now that we understand what kind of unity Jesus is talking about and praying for here, we should ask the question, of how does this unity affect evangelism.

**21** 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.**

**22** And the glory which You gave Me I have given them, that they may be one just as We are one:

**23** I in them, and You in Me; that they may be made perfect in one, and that the world may know that You have sent Me, and have loved them as You have loved Me.

How is it that being one in God the Father and Son being one just as they are one, He in us and we in Him,

How will this lead them to believe that Jesus is who He claims to be and v. 23 know that the Father sent Him and that He loves us as the Father loves the son.

After all this oneness we are talking about is not visible in essence. It is the new life in Christ. All believers being regeneration and and made alive in Christ.

Even Jesus said that it was like the wind that you cannot see.

John 3:6–8 (NKJV)

**6** That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. **7** Do not marvel

that I said to you, 'You must be born again.'<sup>8</sup> The wind blows where it wishes, and you hear the sound of it, but cannot tell where it comes from and where it goes. So is everyone who is born of the Spirit."

This is an invisible work of God,  
So how can the world see this and know this and it  
lead them to Christ.

We are helped in this text of John 3.  
We are born again, invisible work of God, like the  
wind, but we know that invisible wind exists because  
of the effects of it.

Jesus says

<sup>8</sup> The wind blows where it wishes, and you hear the sound of it,

We hear the sound of it and assumed, we see the effects of it.

And this is how this oneness of life in regeneration and becoming a new Creation is seen.

The work of God to save and impart the life of God in your soul is invisible but the effects are not, and they are clearly seen.

example of this is

Romans 1:18–20 (NKJV)

<sup>18</sup> For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness, <sup>19</sup> because what may be known of God is manifest in them, for God has shown *it* to them. <sup>20</sup> For since the creation of the world **His invisible attributes are clearly seen**, being understood by the things that are made, *even* His eternal power and Godhead, so that they are without excuse,

So our lives manifest the new life

John 3:19–22 (NKJV)

<sup>19</sup> **And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil.** <sup>20</sup> **For everyone practicing evil hates the light and does not come to the light, lest his deeds should be exposed.** <sup>21</sup> **But he who does the truth comes to the light, that his deeds may be clearly seen, that they have been done in God.”**

1 John 3:7–10 (NKJV)

<sup>7</sup> Little children, let no one deceive you. He who practices righteousness is righteous, just as He is righteous. <sup>8</sup> He who sins is of the devil, for the devil has sinned from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil. <sup>9</sup> Whoever has been born of God does not sin, for His seed remains in him; and he cannot sin, because he has been born of God.

<sup>10</sup> In this the children of God and the children of the devil are manifest: Whoever does not practice righteousness is not of God, nor *is* he who does not love his brother.

Matthew 5:14–17 (NKJV)

<sup>14</sup> “You are the light of the world. A city that is set on a hill cannot be hidden. <sup>15</sup> Nor do they light a lamp and put it under a basket, but on a lampstand, and it gives light to all *who are* in the house. <sup>16</sup> Let your light so shine before men, that they may see your good works and glorify your Father in heaven.

Titus 1:16 (NKJV)

<sup>16</sup> They profess to know God, but in works they deny *Him*, being abominable, disobedient, and disqualified for every good work.

## Titus 2:2–10 (NKJV)

<sup>2</sup> that the older men be sober, reverent, temperate, sound in faith, in love, in patience; <sup>3</sup> the older women likewise, that they be reverent in behavior, not slanderers, not given to much wine, teachers of good things—<sup>4</sup> that they admonish the young women to love their husbands, to love their children, <sup>5</sup> *to be* discreet, chaste, homemakers, good, obedient to their own husbands, that the word of God may not be blasphemed.

<sup>6</sup> Likewise, exhort the young men to be sober-minded, <sup>7</sup> in all things showing yourself *to be* a pattern of good works; in doctrine *showing* integrity, reverence, incorruptibility, <sup>8</sup> sound speech that cannot be condemned, that one who is an opponent may be ashamed, having nothing evil to say of you.

<sup>9</sup> *Exhort* bondservants to be obedient to their own masters, to be well pleasing in all *things*, not answering back, <sup>10</sup> not pilfering, but showing all good fidelity, that they may adorn the doctrine of God our Savior in all things.

The unified testimony of the oneness of the True church is a powerful apologetic of the Gospel of Christ. That Jesus did come and did accomplish the work of salvation and is applying to those that believe.

Notice what the world will see and believe as a result of the unified expression of regeneration

<sup>21</sup> 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.**

<sup>22</sup> And the glory which You gave Me I have given them, that they may be one just as We are one:

<sup>23</sup> I in them, and You in Me; that they may be made perfect in one, and **that the world may know that You have sent Me, and have loved them as You have loved Me.**

1. Believe, and know that the Father sent Christ.
2. Know that the Father loves them as much as Christ.

In other words, that they would believe the essence of the Gospel.

That God the Father would send his Son and that the motivation for this is an eternal unending, underserved sacrificial love.

John 3:16–17 (NKJV)

<sup>16</sup> For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. <sup>17</sup> For God did not send His Son into the world to condemn the world, but that the world through Him might be saved.

Romans 5:8 (NKJV)

<sup>8</sup> But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us.

Titus 3:4–6 (NKJV)

<sup>4</sup> But when the kindness and the love of God our Savior toward man appeared, <sup>5</sup> not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit, <sup>6</sup> whom He poured out on us abundantly through Jesus Christ our Savior,

1 John 4:9–10 (NKJV)

<sup>9</sup> In this the love of God was manifested toward us, that God has sent His only begotten Son into the world, that we might live through Him. <sup>10</sup> In this is

love, not that we loved God, but that He loved us and sent His Son *to be* the propitiation for our sins.

1 Timothy 1:15–16 (NKJV)

<sup>15</sup> This *is* a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief. <sup>16</sup> However, for this reason I obtained mercy, that in me first Jesus Christ might show all longsuffering, as a pattern to those who are going to believe on Him for everlasting life.

The unified oneness of millions of Christians throughout the ages, believer after believer, who were saved, forgiven and transformed by the life and death of Christ.

Resurrected from spiritual death and brought to new life putting on display of the Love of God and Christ and obedience to His word, its a powerful, testimony to the veracity and validity and sufficiency of the Gospel to save.