

# The Mystery of the Oneness of God

Peter J. Scott . transcribed 2020

There is no question that God is calling us to be an army. There is no question that He has been “rattling the bones” for years now. But now His voice is becoming more and more powerful. I believe that we are going to see more of the manifestations of the presence of God in our midst. Someone was saying they could smell the smoke of His breath. Perhaps that might be the “cloud by day” as mentioned in the Exodus. We are going to be able to feel the wind of His breath, an exciting time for us as Christians. I am so thrilled to be living at this time and age.

Today we are going to tackle John chapter seventeen. It is at the end of four chapters 14, 15, 16 and 17. The previous three chapters are all talking about and centered around the explanation and mystery of the Trinity. Although the word Trinity is never used there, it does talk about the relationship of the Father, the Son and the Holy Spirit, over and over, backward, sideways, forward any way Jesus can, to try and make the disciples understand the oneness of the Trinity. It is a mystery how any of that can happen. But then when we look up at the stars that’s a mystery also and yet we know they exist. And so, we know the Trinity exists, God the Father, God the Son, and God the Holy Spirit. And that is because we know them in the real sense of the word “knowing,” being intimate with them.

It is a good theology to proceed to chapters 14, 15 and 16. The theology of the New Testament is wrapped up in there. Before that the previous chapters were all talking about what Jesus did *historically* and what He said. But in these particular chapters Jesus is directly addressing the theology behind the Godhead and who God is. It all comes to focus in chapter seventeen. Focus means sharp and clear beyond any doubt of what He is talking about. There are many theologians who talk about this particular chapter as being significant in the way that Jesus is coming before His disciples, coming before the church, coming before His Father as the Chief High Priest, if you will. He is making an intercessory prayer broken down into three parts. He prays for Himself, His glorification. Secondly in verse three He prays for His disciples. I believe He is not just talking about those with Him. How He prays for them is exemplified in verse nine. Then He prays for the universal church, directly addressed in verse twenty-one.

Then He makes a declaration in verse twenty-six. We will go over all those things but I believe that apostle John never loses his focus. John was not writing this a few minutes after Jesus spoke these words. Years have passed. I can imagine him taking up the pen and thinking to himself, “*Now, what did He say again?*” That’s what I would do. Then John would write the scripture. How anyone could think that this was actually written by John and not the words of Christ, I have no idea since this is SO inspired by the Holy Spirit. Lets go the text. If we are going to be an army we are going to have to see what God is call-

ing us to be. This particular chapter puts it all into sharp focus for us. When you stop and think about it, the previous chapters were all filled with red letters. But this particular chapter displays ONLY red letters, period. Jesus is the One talking. Interestingly *He is talking to the Father!* It is His prayer to God the Father and He mentions the Father six times. It is the only time in the bible where He refers to the Father in heaven in the invocative case, another words *directly addressing* Him. He isn't talking about Him. He's directly addressing His Father, six times, the only six times in the New Testament in which He talks directly to the Father. We sadly don't have the invocative case to use in the English language but He does here in the Greek.

That would be like my wife saying, "*Peter. Peter. Hello!*" As He is talking to His Father it is amplified in the very first verse.

*John 17<sup>1</sup> Jesus spoke these words, lifted up His eyes to heaven, and said: "Father, the hour has come. Glorify Your Son, that Your Son also may glorify You,<sup>2</sup> as You have given Him authority over all flesh, that He should give eternal life to as many as You have given Him.*

So He's not looking at His disciples. He's not looking at the circumstances. He's looking up addressing His Father directly and expects His attention. Wow, that's speaking with authority right to the Father, "*Now this is what You said to Me, remember in Eternity You said this.*" Jesus is summarizing what He is to be in this life. Then He describes eternal life. We know that the Jewish faith believes there is eternal life for everyone, an eternal life for blessing and an eternal life to a curse and damnation. So what does He mean by talking about "this eternal life?" Jesus makes this distinction, an important distinction.

*<sup>3</sup> And this is eternal life, that **THEY MAY KNOW YOU**, the only true God, and Jesus Christ whom You have sent.*

Eternal life is knowing God, knowing! Knowing not just in the sense of intellect, but knowing personally, intimately the only true God and Jesus Christ whom You have sent. This goes right back to the Trinity.

*<sup>4</sup> I have glorified You on the earth. I have finished the work which You have given Me to do.*

How did He do that? By performing miracles, by loving His disciples and those He was with. He had finished the work in the sense of all those things since He hadn't gone to the Cross as yet. He says that is finished later on in scriptures.

<sup>5</sup> *And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was.*

This is the second time He speaks to the Father directly. He is not just asking for His individual glorification but the glorification He finds *with* the Father and in the Father before the world was. This first part of the chapter is directly talking about eternity, conversations had with the Father before He came down and was born of a virgin, before His ministry, before He died on the cross, any of that. He knew what was going on, He focuses it right to the Father's attention to *glorify Me together with Yourself*. There is no other way. There is no other way for us either. He has called us to that same glory!

In the second part of four I am going to demonstrate from this chapter, Jesus prays for His disciples. Because they are His disciples while He was walking on this earth, He is talking to them in context, directly as human beings in the flesh. However because they are disciples and YOU are His disciples also I can surmise that much if not all Jesus is saying here is now applicable to you as well. So because He was talking to those there in the flesh, He was encouraging us as the church as well. That's not in most theology; that is coming from me, so you know.

<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."* <sup>7</sup> *Now they have known that all things which You have given Me are from You.* <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.*

How would they know that except Jesus spoke it. So it's from the words, the teachings, the parables of our Lord that they had received them, as Peter had confessed, "*You are the Christ.*" There was a spark of faith that began with the disciples that walked with Him in the flesh.

<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.*

And so we have the idea of predestination of whom God calls and whom He wants to be in Christ.

<sup>10</sup> *And all Mine are Yours, and Yours are Mine, and I am glorified in them.*

Now Jesus is glorified with and in the Father but He is also glorified in His disciples, by the word they speak to one another. They don't just repeat scripture but the very words that speaks of the intimacy, the

relationship they had with Christ. Because they had that intimate relationship with Jesus, they had that relationship with the Father also!

*<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.*

Remember He is being prophetic, “no longer in the world.” When you are called to be a prophet it is a frustrating time because you are living in a world that doesn’t exist yet. Sometimes that’s what Jesus did also. He expresses it like it has already happened and yet it is still to be.

Here He speaks to the Father for the third time, “Holy Father,” so, “Father, O Father, Holy Father, . . . that they may be one as We are.”

*<sup>12</sup> While I was with them in the world, I kept them in Your name. Those whom You gave Me I have kept; and none of them is lost except the son of perdition, that the Scripture might be fulfilled.*

Isn’t it interesting how the **name** of God is so important. John never loses that focus. The name of God was important. In the beginning was the Word and the Word was with God and the Word was God! The name I AM is so important, Yeshua. The name has power, a relationship attached to it. Jesus kept them all and none were lost except the son of perdition.

*<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.*

So you can see in this paragraph, He is no longer talking to the Father only; He is also talking so the disciples might overhear Him. And so John, years later, can take his pen and say, “What did He say again? . . . that they may have My joy fulfilled in themselves.” I can see John writing this down and thinking, “What on earth was He saying?!” A smile came to his face and the joy of the Lord came to his heart.

Now my daughter Jessica told me yesterday that there is one thing better than chocolate, **a smile**. They say that if you smile, it can affect you mentally just the way chocolate does, mentally and physically, the same hormones are activated. Even if you don’t *feel* like a smile, if you do smile you will feel like you just ate chocolate! Well when you read scripture like this one, a smile comes to your face and goes and permeates into your heart and then His joy is fulfilled in you, not just those Jesus is talking to at that particular moment..

*<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.*

Not just the disciples physically present but each one of you, as we speak the word, our relationship and the testimony of our life with God, is going to change things on this earth. It is going to change your whole perspective of politics, government, the next election and the next four years after that. Forever, eternity. Because of that there is a spiritual warfare going on which the Lord has been referring to. We had better not lose sight of this! The enemy wants to destroy what we are about to do. Now predestination people would think, *“It doesn’t matter whatever we do; God has it predestined. You’re going to do whatever you end up doing and that is that.”* Well I believe there is also a choice you make. They are both true at the same time.

*“How can that be, Mr. Scott? Professor, tell us.” “Well I don’t know. It is a mystery.”* I know I have a freewill because at times I’ve taken my freewill and gone in the wrong direction. I also know that God has predestined me to do some certain things. When I do those like preaching the word, I am raising up an anger from the spiritual realm! There are spirits that don’t like me very much at all for what I am saying to you this morning.

Now His next words talk about spiritual warfare directly in focus. Remember Jesus is praying to the Father but He knows you are going to be listening up to this day in 2020.

*<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.*

*“Oh, Lord, please rescue me from this world.”* Have you prayed that? *“Please, Lord, take away this horrible circumstance.”* I’ve prayed that and it is scriptural for you to do so. However Jesus, as your intercessor, as your High priest, doesn’t pray that way, *“. . . not out of this world, but You should keep them from the evil one.”* In another words it is spiritual warfare, not just warfare but **spiritual** warfare and He wants you to realize, understand and take a stand against the devil, take a stand against the spirits in this world. It may not be a manifestation of a demon directly but there are enough attitudes out there that demonstrate this and you should know and understand what is going on.

Then He says to the Father the truth. He speaks this into existence to you and to me.

*<sup>16</sup> They are not of the world, even as I am not of it.*

Really there is so much of the world in me that it is going to take a long time for that stuff to get out. But, it IS going to come out. It is all going to be gone. There is going to be a day when I'll stand before the Lord Jesus Christ, before His judgment seat, and there will be nothing left of the old world in me! The old Adam will be completely dead. John says that, "*You were not born by the desire of men or women. You were not born of an earthly father but you were born of the Spirit.*" So even in your mother's womb you were not known as just your mother or father's son, or daughter. But God knew you in a spiritual way that goes far beyond that. You are not of the world. Well we know that Jesus isn't of the world; He was born of a virgin.

Then as your High Priest He prays to the Father. What would you want your High Priest to ask for you?

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

Miraculously the only source of truth comes from our Lord Jesus Christ. We have to be seekers of truth, to want to know the truth. By knowing that and purposing that, we realize there is a lot of non-truth we are faced with every day, even in us, nevermind what is coming from the world, even through the stories we tell ourselves about our own history. I don't want to know the story I tell myself. I want to know the truth.

Well, we can handle the truth because we have a Teacher and a Comforter. However if you don't have the Holy Spirit you really cannot handle the truth. You will be a messed up kid.

We are not of the world even as Jesus was not. We are sanctified by the Father's truth, our Father in heaven the source of all things. So the word of God, not just the written word of God, but that which He plants and writes in our hearts, not just in our minds, is truth that cannot be denied. Have you ever wondered what you should do in major life decisions? "*Should I apply for this job? Should I marry this girl?*" You want to know the truth. Right. Even if to some it doesn't matter, they just want what they want. I remember asking a friend if I should marry my wife Cheryl. He turned to me and said, "*Do you love her?*" I said, "*Yeah I do.*" So he said, "*Well then, that's the truth.*" It didn't matter what other people were saying. It didn't matter what her mom had told me or her father either. The truth was that I was in love with her and I needed to respond to that love and the love she had for me.

*. . . Your word is truth. <sup>18</sup> As you sent me into the world, I have sent them into the world.*

So He goes back to the strategic planning They had done before He was born into this world. So that's why we are here! That's why you are the army! He sent you into this world, 2020. *"I don't want to go to 2020! Let's go back to 2019."* But **He sent you to 2020.**

<sup>19</sup> *For them I sanctify Myself, that they too may be truly sanctified.*

There is only one person who can sanctify the Lord Jesus and that is the Lord Jesus Himself, sanctified by the truth. Isn't that good? So you cannot surround yourself by lies or stories; you have a responsibility to know the truth and that is what Jesus prayed to His Father so that you would listen in this chapter seventeen. Then He prays for the universal truth.

<sup>20</sup> *"My prayer is not for them alone. I pray also for those who will believe in me through their message, . . .*

That's how important the word is. It **does not say**, *" . . . those who believe in Me through angels or circumstances or miraculous thing."* Those kinds of revelations are dismissed right here in this chapter so you cannot be one of those other religions which say, *"Oh yeah, I had a visitation from the angel Michael."* Well, so what! If that is the basis of your faith it is negated right here.

. . . <sup>21</sup> *that all of them may be one, Father . . .*

There is only **one** unity, only **one** church. There are a lot of denominations in the world based on doctrine and fellowship. However, Jesus does not see or recognize any of that. There are believers and non-believers, those that are following after the truth and those that aren't.

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

The oneness that is described in chapters 14, 15 and 16 is the Trinity, the same kind of oneness where you cannot separate yourself from; you too are the exact representation.

. . . *that they also may be one in Us, that the world may believe that You sent Me.*

Why do we have all this oneness anyway? That the world may believe the Father sent Him. Jesus is still calling His disciples out from the world. Who is the enemy? God says I called you while you were yet an enemy.

. . . *that the world may believe that You sent Me.*



So at some point you are going to look at yourself, your life, your testimony and your relationship with God and say, *“I think I understand how Jesus is related to the Father. I think I know why God the Father sent me, Lord Jesus. I think I know my God.”* How can you know the Father except you know the Son. Jesus says you cannot come to the Father any other way. Apostle John has this doctrine problem and cannot vary from it. He has this truth problem and cannot somehow become side-tracked. He constantly comes back to the truth.

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

The glory of God is in that Oneness. He’s going to begin to describe what that Oneness means.

*<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.*

There is such unity and that unity is in the Oneness, described as the love relationship that Jesus has with the Father and the Father with the Son, and the Holy Spirit. And furthermore that same love, that same Oneness is given to you! Did you ever meet a Christian you have never seen before and you fell in love with them instantly? That’s because they just opened their mouth and said, *“Yeah, I’m a Christian too. I know the Lord Jesus.”* What a wonderful thing to be a disciple of the Lord. Isn’t it?!

When I look in the mirror in the morning, I have a choice. I need to eat some “chocolate,” as we discussed in the beginning. I know that “chocolate” is my inheritance, spiritual chocolate, the joy which He has given me which is the outward expression of that smile. Sometimes it might become laughter. Look in the mirror and try not to laugh because God is good. He has created you to be His friend. We sang the song this morning, *“He doesn’t want heaven without us.”* He has called us to that kind of relationship that cannot be torn apart, cannot be separated from.

Now John goes into the fourth part of this chapter. 1) Jesus Summarizes His ministry on earth. 2) He prays for His disciples. 3) He prays for the church through the ages to abide in the Oneness of love. 4) The revelation of the name of God through Jesus Christ His only begotten Son.

Now Jesus starts to DECLARE. All this time He has been addressing the Father. He uses the invocative case. *“Father; I am talking to You. I want to talk to You. I want You to really hear this.”*



<sup>24</sup> *“Father, I desire that they also whom You gave Me may be with Me where I am, that they may behold My glory which You have given Me; for You **loved** Me before the foundation of the world.*

Jesus is expressing His desire, physically, spiritually, emotionally that He wants us with Him! Where He is! He is going to be walking into some pretty dark places right after this. After He dies on the cross, He is going to descend into Hell and unlock the gates and free some of the Old Testament saints. This is a place none of the angels would want to go. And why? “. . . *that they may behold My glory which You have given Me; for You loved Me before the foundation of the world.*” What is that glory? The **love**. The Father loved the Son before the foundation of the world. Jesus is thinking, *“Remember that strategy meeting We had Father in heaven. The Trinity was all there.”*

At the beginning of all of this He starts, *“O Righteous Father . . .”* invocative intense, direct address.

<sup>25</sup> *O righteous Father! The world has not known You, but I have known You; and these have known that You sent Me.*

That truth that He probably grasped as a small child on this earth, that the Father had sent Him, never left Him. And He makes His declaration in verse 26.

<sup>26</sup> *And I have **declared** to them Your name, and will **declare** it, that the love with which You loved Me may be in them, and I in them.”*

To you and me, the universal church, He made a declaration. When Jesus makes a declaration it is not done lightly! When the President of the United States makes a declaration, it is not a light thing either. Past President Ronald Reagan made a declaration that an individual child was a life form, the sanctity of human life. However even though that declaration meant something, it didn't go very far. They were still having abortions in the United States of America against President Reagan's will.

But, when Jesus makes a declaration, I can tell you that it is an ABSOLUTE declaration. It will happen! There is no reneging; you cannot take it back. He declared to them the name of the Father which is now totally and completely residing in you, because of the Lord Jesus Christ. Jesus, *“I will declare it in the future to them Your name, and will declare it, that the love with which You loved Me may be in them, and I in them.”* The name of the Father is LOVE. God is love.

Jesus spoke this whole universe into existence because He knew YOU were going to be in it. That is love. Where in the bible does it say that the angels rejoice because of a star system? No. But, when you came to the Lord, Jesus says, “*The angels in heaven are rejoicing.*” What a wonderful chapter, a chapter of hope, a declaration of no matter what situation we find ourselves in, we are going to be okay, not just okay, we are going to be awesome!

I like this chapter because Jesus summarizes His whole ministry by the fact that He has glorified His Father in heaven by what He has done on earth and what He will do on the cross. And, what He will do when He goes into heaven and sits on the right hand of the Father and sends the Holy Spirit. Jesus prays for His disciples who are there physically but He prays for all of His disciples down through time, in this prayer. He prays for the church in the ages to come for that same abiding love will be known to us even more today, because of the Holy Spirit. Remember He said to His disciples that they would be happy when He goes!

You are going to be happy when I am crucified on the cross because when I am resurrected I am going to send you the Spirit of Truth, the Teacher, the Comforter which you would not have had otherwise. He told them they’d better stick around Jerusalem for a while until He comes and empowers you from on high! Wow.

That’s the kind of church we go to. It doesn’t matter how many people are here this morning or on “Zoom.” It doesn’t really matter because I am speaking right through eternity these things Jesus spoke in eternity also. That is because our words are going to be declared also.

*Let me prophesy this to you. Listen Prophets, your words are going to be declared also, not in the sense of our current President whose words could be ignored or not. But when we declare something in Christ it will be done, says the Lord. Amen*

Well we are called to be One church. Keep that in focus, that Oneness always in the love of Christ, not in some doctrine, not in the way we build or not build together, but, in the **love of Christ**. Apostle John keeps us focused on the fact that there is a revelation, a mystery about the name of God which he has talked about throughout these four chapters, over and over again. Even in the very first gospel of John, he said, “*In the beginning was the Word, and the Word was with God, and the Word was God.*” The idea was of keeping them in a **name**, this idea of speaking in the name of Jesus. When I first started listening to the saints I asked myself, “*Why are they always saying ‘in Jesus’ name?’*”

Why are they always saying, “*In the name of the Father?*” Why are they always saying these things? Why don’t they just pray?” That is because there is power in the word and there is even more power in the **name** of God. Now I don’t know why. I’ve been a Christian for a long time. I don’t know why except I know it is true. So now when I say, “*In the name of Jesus*” it isn’t just an empty platitude, something said to fill space. I say it is in Jesus’ name, bringing people into this relationship, into this Trinity, bringing them right into the strategic meeting Jesus had with the Father and the Spirit, all three of them together, a strategy meeting which is referred to over and over again. “*In Jesus’ name, by Your grace, by Your mercy, by Your word, let it be true.*” Again:

<sup>26</sup> *And I have declared to them Your name, and will declare it, that the love with which You loved Me may be in them, and I in them.”*

John never loses perspective and neither do I. Amen.

*Let’s pray: Father we thank You from the bottom of our heart, we thank You for this chapter which John faithfully wrote down. For the words that You speak in it, Lord God, which give us hope far beyond the reaches of the wonderful freedom You have given to us in this country. It is even more hope than that, which men are still willing to die for. Father, You have given us a revelation of Yourself that can never die, will never die and will just get stronger and stronger and stronger. The church has not been born to become weaker and weaker. But You are raising up an army of prayer warriors of those who declare the truth before the world, declare the truth even in their prayer closets where no one else can hear but the world and the enemy sure hears it. We really don’t care because it is the love and the joy You have given to us which is our joy. The joy is our joy! Your love is our love. Thank You, Lord God. Amen.*