

Session 12: John 17

by Joseph Carroll

In Session 12 of John 17, Joseph Carroll emphasizes the importance of sanctification, self-sacrifice, and the need for disciples to manifest Christ's love in their lives to effectively reach others.

Duration: 41:41

Scripture: Matthew 6:13, John 12:24, John 14:13, John 15:16, John 17:15, John 17:17, Romans 12:1, 2 Corinthians 4:10-12, Ephesians 5:2, 1 John 3:16

Topics: "Christian Life", "Discipleship", "Sacrifice"

Description

Joseph Carroll emphasizes the significance of accepting Jesus' teachings and the responsibility that comes with spiritual enlightenment. He highlights the importance of daily prayer for protection from the evil one and the necessity of sanctification through truth. Carroll explains that true discipleship involves self-sacrifice and the manifestation of Christ's love in our lives, which leads to genuine evangelism. He stresses that only through dying to ourselves can we bear fruit for others, and that our service should be directed solely towards Jesus Christ. Ultimately, the sermon calls for a life of intercession and love, reflecting the character of Christ to draw others to Him.

Transcript

Holy Father, we realize from the very clear instruction in Thy Word that if Thy Son is to be seen in us, then we must accept His teaching. That teaching must become part of us. We thank Thee for what Thy Spirit has been saying to us.

And yet, our Father, we realize that great light brings great responsibility. And we ask for that tender, wooing word of the Spirit of God as we wait upon Thee. For we know, our Father, that unless He speaks, no word is uttered.

Unless He constrains, no intelligent decision can be made. Unless He reveals the Christ who died for our sins, we shall be as blind as we ever were. Oh, Father, by Thy Spirit, illuminate us.

And by Thy Spirit, speak to us. And by Thy Spirit, lead us into the truth. And give us grace to accept it and to live by it to the glory of our Lord Jesus Christ, in whose name we pray.

Amen. Shall we turn again to John chapter 17? John chapter 17, verse 15. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil or the evil one.

It is not without significance that in this, which is our Lord's Prayer, and in Matthew 6, where we have the pattern for the disciples' prayer, in both prayers, He mentions the evil one. In both prayers, He mentions the evil one. And in both prayers, there is that request to be kept from the evil one.

Lead us not into temptation, but deliver us from evil or the evil one. And here we have the same prayer, I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil one. Now, beware of people who say, well, we can talk too much about the devil.

Most Christians are very ignorant as to who the devil is and what he does and how he does it. But we can say this, that in our daily praying, daily praying, for ourselves and for our loved ones, we should pray daily to be kept from the devil. That we can say.

If our Lord prays it here, and He gives it in the pattern prayer, we should pray ourselves every day. I pray every day that I will be kept from the devil, and I name each member of my family, and I pray that they shall be kept from the devil. They are not of the world, even as I am not of the world.

Sanctify them through thy truth. Thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world.

And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word. Now we saw last week why Christ sanctified himself, why he set himself apart.

For their sakes I sanctify myself, that they also might be sanctified. Christ consecrated himself that we might consecrate ourselves. Christ set himself apart that we might set ourselves apart.

Christ yielded himself to the will of the Father, that we might yield ourselves to the will of Christ. He set himself apart for our sake. And his act of total submission is to inspire in me an act of total submission.

We beget what we are. We beget what we are. The true disciple of Jesus Christ is one who has set himself apart.

No other person is a true disciple. Christ begets disciples. Only a disciple can beget a disciple.

So that the true disciple of Christ is one who is set apart because his Lord set himself apart for his sake. And the true disciple now sets himself apart for Jesus' sake in the laying down of his life in love for others, even as Jesus Christ laid his life down in love for the disciple. Now this is a tremendous and very important truth.

It is crystal clear here. Jesus Christ set himself apart for me, that meant the laying down of his life. I must set myself apart for others, that means the laying down of my life for others, if I'm to be his true disciple.

And only a disciple can beget a disciple. Only a disciple can beget a disciple. So that quite obviously it's not so much what we are, but what we say, but what we are that will determine what we produce.

I want to say that again. It's not so much what we say, but what we are that will determine what we produce. How could it be otherwise? You sow a field with wheat, what do you beget? You beget wheat.

You sow a field with rice, you beget rice. You sow a life, what do you get? You get life. That's the principle of the cross.

I was reading earlier this evening whilst preparing some extracts from the life of the daughter of William Booth, who pioneered the Salvation Army work in France. Tremendous woman of God. And she has a chapter in this book, it's long since out of print, called The Secret of Evangelism.

Now if somebody wrote a chapter today on The Secret of Evangelism, you would be looking for some new technique. You would be looking for some new program that produces decisions. But here she has the true secret of evangelism.

What is it? Only if Jesus is lifted up in my flesh and blood will he today draw all men to him. If I cannot give him, I shall fail. That's the secret.

I, if I be lifted up, will draw all unto me. What is the drawing power of the uplifted Christ? What was our Lord speaking about when he says, for their sakes I sanctify myself? He was speaking ultimately about the cross. And what is he speaking about ultimately when he speaks to us about our separation unto himself? He is speaking about the cross.

That cross which we must take up if we would follow him. He must be manifest in us. And you will remember those very important words we uttered last week.

Only as truth becomes me, does it become mine. Only as truth becomes me, does it become mine. So that John could bear testimony to the brethren concerning a true disciple that they was rejoicing because of the truth that was in them.

Not the truth they knew, but the truth that was in thee. That's the only truth that counts. Not the truth you hear, not the truth you agree with, but the truth you accept and obey, that it becomes part of you.

Jesus Christ must be uplifted in us. Jesus Christ is the drawing power. And then she goes on to say Christ's primary idea, his means of saving the world, is after all personality.

The face, the character, the life of Jesus is to be seen in men and women. And she won some of the worst characters in Paris and throughout France to the Lord. The first time I visited Paris we went to a very famous preaching hall where the Maréchal had first preached when she was just 21 years old.

It had been an infamous hall, a place where basically it was used for prostitution. And so they bought the hall, whitewashed it and began to preach the gospel in it. Thousands of these people were saved.

But she goes on to say this, it would be sacrilege, it would be desecration, it would be wrong, unfair, unjust. If divine power were given on any other terms than absolute self-abandonment. When I went to France I said to Jesus, I will suffer anything if you will give me the keys.

And if I am asked what was the secret of our power in France, I answer, first love, second love, third love. And if you ask how to get it, I answer, first by sacrifice, second by sacrifice, third by sacrifice. That's the key, that's the secret of evangelism.

Christ loved us passionately and he loves to be loved passionately. He gives himself to those who love him passionately and the world has yet to see what can be done on these lines. That's the key to evangelism.

How to get it? Sacrifice. Now let's turn again back to Ephesians chapter 5 verse 1, verse 2. Ephesians 5 verse 2. And walk in love, walk in love as Christ also hath loved us. What is the secret? Love, love, love.

That's the secret. It's always the secret. Well how to get it? Well we are to walk in love as Christ also hath loved us.

In other words, Christ walked in love and how did he express that love and have given himself for us? An offering and a sacrifice to God for a sweet-smelling Saviour. How do you get love? By offering yourself to God for others. That's how you get it.

You don't get it any other way. That's God's way. You will never walk in love until you offer yourself as a sacrifice to God for others.

Why? Because this is the way the master trod, should not the servant tread it still. You see, what the world needs is not presentation but manifestation. They need to see Christ.

We know the doctrines. We know the answers. But others don't know Christ despite the fact that we know the doctrines.

Why? Because they don't see Christ. They don't see him. I if I be lifted up will draw all unto me.

Walk in love. How do you walk in love? You follow Christ. You follow him in what? In the offering of himself as a sacrifice to God for others.

And there is no other way. There is a young man who will probably come to us as an assistant here in the work. What is the first qualification? Well, what school did he go to, Brother Carroll? I didn't ask him.

He might think that if he graduated from the school that would qualify him to be a servant of Jesus Christ. Oh no, that doesn't qualify. That doesn't qualify you at all.

What qualifies a man for service? Well, let's turn back to John chapter 12, verse 24. Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone. But if it die, it bringeth forth much fruit.

Now, let's be very clear about one thing here. Here you have the law of fruitfulness. And there's only one condition to be met.

It is death. Just one condition. That's all.

Only one thing needs to happen to a corn of wheat. All it has to do is die, and it will reproduce. Just one condition.

If it die, it bringeth forth much fruit. He that loveth his life shall lose it. And he that hateth his life in this world shall keep it unto life eternal.

Now, we have two differences of opinion here as to the meaning of that verse. Some of the great commentators, for whom I have the greatest respect, say this is a condition of salvation. And when we say it's a condition of salvation, they say this is an evidence of true repentance.

You see? This is an evidence of true repentance. That the man who truly repents, turns completely from his life in this world. Not many people are going to be saved, if that's true.

Not many. In other words, they say, if you love your life, you will lose your soul. If you live for your life in this world, you will lose your soul.

In other words, you won't have any salvation. But if you lose your life in this world, you will keep your life unto life eternal. Keep your soul unto life eternal, so be said.

That's pretty solid. We've just been speaking about a corn of wheat falling into the ground to die. You have other commentators who say this actually applies to a believer as far as his preparation for service is concerned, or the basic condition for service.

And I want you to notice here certainly what must happen before service can become a possibility. What is it? Only the man who has died to his life in this world can serve Jesus Christ. Well how many servants does he have? Not many.

Now the teaching is crystal clear. If any man serve me, let him follow me. Let him follow me.

Follow him in what? Follow him in his becoming a corn of wheat, even as our Lord became a corn of wheat, fall into the ground and die. Die to what? Die to his life in this world. That is what he means here by following him.

Except a corn of wheat fall into the ground and die, it abideth alone. If it die, it bringeth forth much fruit. He that loveth his life shall lose it.

He that keepeth his life, he that hateth his life in this world, shall keep it unto life eternal. If any man serve me, let him follow me. Where does service begin? When the corn of wheat dies.

That's when it begins. So that what is the qualification for service? Becoming a corn of wheat, falling into the ground and dying. That's the qualification.

All I'm concerned about with this young man primarily is, has that happened, you see? Has that happened? I recall when I was a young Christian speaking to a godly man about certain schools, and about one particular school, he said, my dear young man, if you go to that school you'll have to unlearn a lot. You have to unlearn a lot. Now I want you to notice he says here, if any man serve me, two times.

Two times in the one verse. If any man serve me, let him follow me. And where I am, there shall also my servant be.

If any man serve me, him will my father honour. In other words, what is service? Following Jesus Christ. Following Jesus Christ.

If any man serve me, let him follow me. If any man serve me, him will my father honour. Jesus Christ never calls you to serve anybody but himself.

He never calls you to a cause, he calls you to himself. I prepared this in my message and I was almost not going to say it, but I will. A Baptist will beget a Baptist.

A Presbyterian will beget a Presbyterian. A Methodist will beget a Methodist. A disciple will beget a disciple.

That's very important. You are not called to serve a denomination. You are not called to serve this institute.

You are called to serve Jesus Christ. Now never forget that. I didn't come here to serve an institute, I came here to serve Jesus Christ, because he told me to come.

I'm not the servant of this institute, I'm the servant of Jesus Christ. You should be too. If any man serve me, let him follow me.

Let him follow me in my self-renunciation in this life, which means for me the cross. And it will mean for anybody who follows me that he must die to his life in this world in order that he might follow me. Now, if you turn back to John 17, you will see the reason for this.

You will see the reason for it. He prays firstly that they will be kept from the evil one, or that they will be kept from the devil. Now, how does the devil get people? By snaring them with his world.

That's how he gets them. You see that's in the immediate context. Verse 14, I've given them thy word and the world have hated them because they are not of the world, even as I am not of the world.

They are not of the world, period. I pray not that thou should take them out of the world, but thou should keep them from the devil. Why? Because the whole world lies in the lap of the devil.

And he's praying that the devil will not ensnare them through his manipulation of what he has to offer them through the world. That they should be kept from that. And we've seen a hundred times, if we've seen it once, that the world is pleasure, possessions, and position.

And any man who lives for pleasure, or possessions, or hungers after position, I tell you, he's right on the devil's territory. That's the world. That's the world.

When they wanted to give this wonderful woman of God a great honor, she said, no, I don't want anything from the world that crucified my Lord. Wouldn't take it. Wouldn't take it.

That's where the devil gets men and women, gets them with the world. Possession, that's the world. Pleasure, that's the world.

Position, big man, that's the world. That's a devil. And he prays that they will be kept from the devil.

Now what does he pray next? He prays for their sanctification. And what does he reveal to us after their sanctification? That there are those who will be saved through their word. But not until he prays for their sanctification.

Now we see a pattern unfolding. What is it? The servant of Jesus Christ is one who has died to his life in this world. He expects nothing from it, and he wants nothing from it.

He belongs to the devil. The world system belongs to the devil. He's got it.

What is the second thing? He is a man who, because Jesus Christ consecrated himself for him, he now consecrates himself for Jesus Christ. Not for the evangelization of the world, not for the promotion of an organization, not for a name, but for Jesus Christ. And Jesus Christ alone.

Then he is prepared for service. He has died to the world. He has separated himself unto his Lord.

Now there are those who will believe through his word. That's the secret of evangelism. And there is no other secret.

Jesus Christ calls us to himself. In order that he might call others to himself through us. And what is going to be the ultimate manifestation of that true separation unto himself? In John 15.

John chapter 15, verse 16. Now if you read the passages of scripture from 12 through 16, you will find our Lord is emphasizing the keeping of his commandments. And he says, the one who keeps my commandments, he is the one that loves me.

The one who does not keep my commandments does not love me. And then he tells us that the commandment that is the important commandment after our love for him is love one for another. But in John 15, 16, he sums it all up.

He says, you have not chosen me, but I have chosen you and ordained you that you should go and bring forth fruit, and that your fruit should remain. That whatsoever you shall ask of the Father in my name, he may give it you. These things I command you, that you love one another.

Now what is the ultimate secret of service here in this 16th verse? All right. Firstly, the bringing forth of fruit. You have not chosen me, I've chosen you.

For what purpose? I've set you aside, I've ordained you, that you should go and bring forth fruit, and that your fruit should remain. Your fruit should remain. Now what is the ordination he's speaking about here? It's the ordination of the pierced hand.

Because it's an ordination unto death. You have not chosen me, I've chosen you, that you should go and bring forth fruit. Except the corn of wheat fall into the ground and die, it abideth alone.

If it die, it bringeth forth much fruit. I've chosen you to bring forth fruit, that your fruit should remain. Therefore I have chosen you to die to your life in this world, and take up the cross.

Follow me. What is the meaning of the cross? What is the great message of the cross? The great message of the cross is a life laid down to be found again in others. Reproduction.

Why are we here tonight? Because Jesus Christ died on the cross. He laid down his life, the corn of wheat fell into the ground and it died. We, those of us who truly know Christ, are found again in him.

A life laid down to be found again in others. His life, where is it? It's in us tonight. What does that mean for the disciple? As the disciple lays down his life, so there will be life for others.

I have chosen you that you should go and bring forth fruit, and that your fruit should remain. The fruit that is brought forth in the power of the Holy Spirit is permanent. It's permanent.

There was a leader of a very well-known movement, one of the best known in this country. And he was challenged by a number of other leaders as to the technique he was using to get decision. And his answer was this, it works so it must be right.

Now what did he mean when he said it works? What he meant was this, that he was able to get people to make decisions. But we know, or we ought to know, that you have to do more than make a decision to become a disciple. And people were seeing that a lot of these decisions didn't mean a thing.

And so they challenged him. He couldn't give a biblical answer. All he could say is that it works, so it must be right.

It works by what standard? The only thing that works is the 16th verse, from God's viewpoint. Now what is it? The ordination unto death, set apart for Jesus Christ, set apart from the world and the devil, period. And what does this lead to? It leads to a life of prayer.

You have not chosen me, I have chosen you and ordained you that you should go and bring forth fruit, and that your fruit should remain that. Whatsoever ye shall ask of the Father in my name, he may give it you. In other words, what is he saying? I chose you in order that you might bear fruit.

And in order that you might bear fruit, I chose you to pray. There it is. The most difficult work is the work of intercession.

That's the difficult work. Because that's the work that Satan fears. That's the work that brings God into action.

That's the work that bears permanent fruit. That same dear woman of God, Catherine Booth, composed a beautiful hymn. It goes something like this.

Where you see, where you behold the grain of gold, and that gold is waving its beautiful golden expanse of life before the Creator. And then she finished with these two lines. Somebody has suffered, and wept, and prayed, and fought hell's legions undismayed.

That's true. There is no birth without travail. None.

But we want it the easy way. We want it by the technique. We want it on a basis of mass production.

We can't have it, that's not God's way. Now if you turn across to 2nd Corinthians. 2nd Corinthians chapter 10, verse 4 rather, chapter 4 verse 10.

Always bearing about in the body the dying of the Lord Jesus. That the life of Jesus might be made manifest in our body. Now here you have a principle.

Where you bear about in the body the dying of the Lord Jesus, there is a manifestation of the life of Jesus. For we which are always delivered unto death for Jesus' sake. That the life also of Jesus might be made manifest in our mortal flesh.

He is saying the same thing two times in a slightly different way. The same truth. And he finishes with the manifestation.

Also of Jesus might be made manifest in our body, the life also of Jesus might be made manifest in our mortal flesh. What is he after? He is after manifestation. And what is the essential condition for the manifestation? The bearing about in our body the dying of the Lord Jesus.

And then he sums it all up in verse 12 with the truth. So then, death worketh in us, but life in you. There you have it.

Death works in us, life works in you. No death in us, no life in you. We beget what we are.

We beget what we are. Where the corn of wheat dies, there is life for others. Where it refuses to die, the potential of the life is never released for others.

So what is our Lord speaking about when he's telling us to walk in love? He's not going, he's not saying to us, now when you go out tonight, pat your brother on the shoulder and tell him he's a nice fellow. Or go to your sister and say a nice comforting sweet word for her. No, he says lay down your life for your brother and your sister.

That's what he's saying. Offer yourself as a sacrifice for your brother and your sister. That's love.

And what will that mean? It will mean a life of intercession for your brother and your sister. Primarily that's what it's going to mean. And whilst that principle works in you, whilst it works in me, you don't have to be concerned about the fruit.

It must follow, even as night will follow day. I was speaking to a dear brother today, he was working on the wing here, and I was talking about another brother. And he said, oh yes, I went immediately to him when I saw him last Saturday, because I could see he had a shining face.

Manifestation, manifestation. I, if I be lifted up, will draw, will draw. All men, doesn't matter who they are.

When I was last in India, I spoke to a group of missionaries, and I was introduced by an Indian pastor who had one of the darkest faces I've ever seen. And I spoke to him about the new director of Ludhiana Medical Center, Dr. Scott, whom I'd met in Korea, and who had invited me to India to speak to the missionaries there. And he said, he's a great leader, and a great Christian.

You can see it in his face. Even this man in his darkness, he was a preacher, it's true, but he was dark. But you just couldn't miss the Christ in Dr. Scott.

And he knew it. Death in Scott, life in us. Now shall we pray? Dear Lord, we, we would pray tonight to be kept from the devil, and we would pray tonight, Father, to be kept from ourselves.

It's a very simple thing to work in the name of the Lord, but it's not so simple to walk with the Lord. And we ask that thou wilt cause us to realize the importance of these principles, and not to be deceived by the devil into something less than that which is thy way. Oh Lord, forgive our prayerlessness, forgive our lack of true love, and give us grace to accept your way, for your sake.

And this we pray in Jesus' name, Amen.

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