



Can We Be Friends Now?

“Your Word is Truth”

Barbara Brown, MSE (BB): Good morning, everyone. So glad you could be with us today. So Father, I just thank You for giving us Your word with Your heart today. Just to commune with You, just to begin our day communing with You. I ask You to be with each one who's joining us today, God, for revelation, wisdom, and knowledge and discernment in each of our lives, how Jesus' words are still speaking rhema living words to us today. The love that would take Him to the cross, but to see that fulfilled where He broke the curse of death, sin, disease [He] took it all. So we stand before You today, we thank You for Your plan in Yeshua's holy and beloved name. Amen and amen.

Dr. Tom Taylor (TT): Well, today we're moving on into *John 17*. This is what's called Yeshua's high priestly prayer. It's one of the last parts of this line from Yeshua to Paul, but we'll follow through some of the story of His crucifixion and resurrection because there are some statements that were made there that go with our whole theme to set ourselves free, for you to set yourself free, for you to recognize how God has *already* set you free and all you gotta do is walk out of the prison. To me, this is the “how” to do that.

John 17 is so beautiful and sweet that I just want to read it. I'm gonna read it without interrupting and then we can go back and look at what it contains that can help us live above the world around us and all the challenges in our lives today.

So here it is:

1 *These things speaks Jesus, (now, He's referring obviously to the other chapters we've read) and lifting His eyes to heaven, He said, "Father, come has the hour. Glorify Thy Son, that Thy Son should be glorifying Thee, (Now, if I can I'll hopefully remember to change: "Glorify Your Son, that Your Son should be glorifying You," just to make it a little easier on the ears.)*

2 *according as You give Him authority over all flesh, that everything which You have given to Him, He should be giving it to them, even life eonian.*

3 Now it is eonian life that they may know You, the only true God, and Him Whom You commission, Jesus Christ (Yeshua the Messiah).

4 I glorify You on the earth, finishing the work which You have given Me, that I should be doing it.

5 And now glorify Me, Father, with Yourself, with the glory which I had before the world is with You (or before the world was with You).

6 I manifest Your name to the men whom You gave Me out of the world. Yours they were, and to Me You gave them, and Your word they have kept.

7 Now they know that all, whatever You have given Me, is from You,

8 for the declarations which You have given Me, I have given them, and they took them, and know truly that I came out from You, and they believe that You did commission Me.

9 Concerning them I am asking. Not concerning the world am I asking, but concerning those whom You have given Me, for they are Yours.

10 And Mine all are Yours, and Yours Mine. And I have been glorified in them.

11 And no longer am I in the world, and they are in the world, and I to You am coming. Holy Father, keep them in Your name, in which You have given them to Me, that they may be one, according as We are.

12 When I was with them in the world, I kept those whom You have given Me in Your name, and I guard them, and not one of them perished, except the son of destruction, that the scripture may be fulfilled.

13 Yet now to You am I coming, and these things am I speaking in the world that they may be having My joy filled full in themselves.

14 I have given them Your word. And the world hates them, for they are not of the world, according as I am not of the world.

15 I am not asking that You should be taking them away out of the world, but that You should be keeping them from the wicked one.

16 Of the world they are not, according as I am not of the world.

17 Hallow them by Thy truth. (Hallow them by Your truth.) Your word is truth.

18 According as You did dispatch Me into the world, I also dispatch them into the world.

19 And for their sakes I am hallowing Myself, that they also may be hallowed by the truth.

20 Yet not concerning these only am I asking, but also concerning those who are believing in Me through their word,

21 that they may all be one, according as You, Father, are in Me, and I in You, that they also may be in Us, that the world should be believing that You did commission Me.

22 And I have given them the glory which You have given Me, that they may be one, according as We are One,

23 I in them and You in Me, that they may be perfected in one, and that the world may know that You did commission Me and do love them according as You love Me.

24 Father, those whom You have given Me, I will that, where I am, they also may be with Me, that they may be beholding My glory which You have given Me, for You loved Me before the disruption of the world.

25 Just Father, the world, also, knew You not, yet I knew You. And these know that You did commission Me.

26 And I make known to them Your name, and I shall make it known, that the love with which You love Me may be in them, and I in them."

I kind of don't want to say much. You should read or listen to that over and over, and just let Yeshua's words sink in. That was the last part of His parting words before the mob came to get Him.

So let's go ahead and look at some of the parts of this high priestly prayer that may help us today. In verse 2, Yeshua uses a term, "life eonian," and in verse 3 He calls it "eonian life." Any other version you read will say "eternal life."

"Eternal" means no beginning and no ending, which can't possibly apply to humans who clearly have a beginning at the very least. Think of it this way, eternal is an always state of being and the Father is the only being to occupy it.

The four Hebrew letters that make up the Father's name, YHVH, Yud Hey Vav Hey, pronounced YaHoVeH, literally means "will-being-was" or "Who was, Who is and Who will be." This indicates no beginning or end, hence it's eternal. No one else can claim that realm. Even Yeshua had a beginning. In *Colossians 1:15*, the Apostle Paul calls Him, "**The Image of the invisible God, Firstborn of every creature.**"

The words "eternal," "everlasting," "forever," "ever," "never," and even "worlds" are all mistranslations of different forms of the Greek word "eon." An eon is a period of time. Ask any geologist! They know what eons are. It may be quite a long period of time, and it isn't always well defined, but it's a period of time just the same. "Eonian life" simply means "life for the eons," however many there are, and however long they last. We'll see this term used much more as we get into Paul's writings.

But now in verse 11, let's go to what Yeshua says, "**Holy Father, keep them in Your name in which You have given them to Me, that they may be one, according as We are.**"

It's that last bit, ***“that they may be one, according as We are.”*** This is huge because Yeshua is setting up the conditions by which His disciples, and by extension we who believe in Him now, can think, perceive, act and feel just like the Father and Yeshua think, perceive, act, and feel alike, that we may be, you and I, that we may be one according as they are. That's a big deal!

You don't have to stay a victim of your conditioning, your upbringing, your thought patterns, your habits of behavior and perceiving. Sometime later, we'll get into something that Paul says. He just makes this very simple statement, “We have the mind of Christ,” and we can be one according as They are one, the Father and Son.

In verse 15, Yeshua says, ***“I am not asking that You should be taking them away out of the world, but that You should be keeping them from the wicked one.”*** He's not asking the Father to take the disciples out of the world. “They're fine right where they are; however, please keep them - that is, protect them - from the wicked.”

The word “one” in your Bible is NOT in the original text. It ought not to be read. In the *Concordant Literal* printed version, the word “one” is in light face type, which indicates that they added it, as did all the other versions. Now, why would you do that? Why would you add a word that isn't there?

Most say that it reads better if they even address it, but I don't buy that because all it says is: ***“Keep them from the wicked.”*** That's not so hard to grasp. Is it? Really? Look around you: ***“Keep them from the wicked”*** makes good sense, doesn't it? All that Yeshua is referring to is “the wicked” in the world all around the disciples at that time and around all of us in our time.

That's it. He was NOT referring to anyone or any THING known as “the wicked one.” He said no such thing, nor do His words convey any such idea when they're transcribed properly. That's all that would have had to have happened. “Wicked,” by itself is enough. We don't have to embellish His words and it shouldn't even cross our minds to add a word that's not in the original manuscript, meaning, He never said that! That's irresponsible, frankly.

You'll see the same error, by the way, in many places throughout the New Testament. Delete the word “one” and you'll gain a more proper understanding.

Now in verse 17 Yeshua says, ***“Hallow them by Your truth. Your word is truth.”*** The words here that Yeshua spoke, which were not His, but were the Father's, as He indicated in an earlier chapter we read. The Father's word is THE truth and it carries in it the power to make you holy: ***“Hallow them by Your truth.”*** (“Make them holy by Your truth.”)

The word “hallow” in Greek literally means “holy-ize.” Yeshua here is asking the Father to make His disciples and us holy by His truth, which is His word. ***“Hallow them by Your truth. Your word is truth.”***

Now Yeshua expands on this request in verse 19 and following:

19 ***“And for their sakes I am hallowing Myself, that they also may be hallowed by the truth.***

20 ***Yet not concerning these only am I asking, but also concerning those who are believing in Me through their word,***

21 ***that they may all be one, according as You, Father, are in Me, and I in You, that they also may be in Us, that the world should be believing that You did commission Me.***

22 ***And I have given them the glory which You have given Me, that they may be one, according as We are One,”***

He's not only asking for the disciples, ***“but also concerning those who are believing Me through their word.”*** Aren't you and I counted among that second group? So, He's asking for us to be hallowed too.

Then He makes this statement down in verse 22: ***“And I have given them the glory which You have given Me, that they may be one, according as We are One.”*** And then He continues in verse 23: ***“I in them and You in Me, that they may be perfected in one, and that the world may know that You did commission Me and You love them according as You love me.”***

He's giving us the glory which the Father had given Him, ***“that we may be one according as They are one.”*** That's a lot going on right there. This appears to me to be a figurative reference because clearly the disciples were not in any kind of state of glory.

Let me say it this way, when you have the Messiah, the risen Lord, living in you, and the Father and the Son together making Their abode, as we read earlier, making Their home with you, that's a different world.

And when you bring the Holy Spirit in and express it with your own language right out of your spirit, you're in a whole new dimension. You might not have a new body yet, that's on the way, but you do know that you are one with Them and They with you. So whether you address the Father or the Son, They're interchangeable almost.

So now in verse 24 he says, ***“Father, those whom You have given Me, I will that, where I am, they also may be with Me, [so] that they may be beholding My glory which You have given Me, for You loved Me before the disruption of the world.”***

This statement that, ***“I will that, where I am, they also may be with Me,”*** that's going to happen. It hasn't happened yet, but that's going to happen, and we'll read it when Paul talked about the change of our physical bodies, ***“our mortal that must put on immortality and our corruptible must put on incorruption.”*** (1 Corinthians 15:53)

That's what He's talking about here, ***“that where I am, they also may be with Me.”*** We're not going to be locked onto this earth, but we're also not going to go to some weird heaven with pearly gates and Saint Peter and the streets of gold and all that business. That has nothing to do with what I'm reading right now, but it's enough. Isn't it? That where He is, where Yeshua is, and therefore where the Father is, we also may be with Him, with Them. He says, ***“That they may be beholding My glory which You have given Me, for You loved Me before the disruption of the world.”***

This is before creation began. The man we're reading, Who spoke here, was originally and is the “Anointed One,” that's what the word Messiah means. On the Mount of Transfiguration, the Father's voice coming out of Heaven says, ***“This is My Son, the Beloved.”*** He was the first creation, so He was there in the beginning before all that came about from *Genesis*. He was there before that.

I want to say something else, it'll be a little unfamiliar to you, but hold on. *“The disruption of the world”* is a specific reference. If you read *Genesis*, it says, in your versions it'll say, ***“In the beginning.”*** That's not what it says: ***“In beginning.”*** This is not the, this is not *the* only creation, because it then says, ***“And the world became empty and void and the waters covered the face of the deep.”*** That's the disruption. The earlier creation, before *Genesis*, that's what Yeshua is talking about here.

Someone asked me once right after they had made a decision to come to the Lord and they woke up the next morning and I said, “Well, did you get it done?” And he said, “Yeah, but I have one question,” meaning he made that decision and confessed his faith in Yeshua, 'cause I had said, “You're not going to get anywhere until that's done. That's step one, sorry, but that's how it is.”

And he said, “Yeah, I got it done, but I have one question: What do I do about the dinosaurs? What do I do?”

I said, “What do you mean?”

He said, “Well, if the world is only 6,000 years old, how in the world...what do I do with all that?”

I said, “Here, let me show you what it *really* says in the *Concordant Literal*: ***“In beginning.”*** You could say in “a” beginning, but it is certainly not “the” beginning. All that stuff was there in another creation, not ours, and whatever happened, it got majorly disrupted and that's why He's talking about ***“before the disruption of the world.”***

So finally, again in verse 26: ***“And I make known to them Your name, and I shall make it known, that the love with which You love Me may be in them, and I in them.”***

I pray that you'll read those words again or listen to this recording again and again. You can't get enough of Yeshua's words here, that they would rest in your mind and on your heart. And I'm not going to take away from their power by commenting on them anymore. It's enough to read or listen to the Son of God, Who came to Earth as a man for our sakes, to remove the sting, both of sin and of death; listen to His prayer on behalf of all of us who believe in Him today.

Do you think that the Father heard His prayer? You better believe it! What He said He wills, what He prayed for, there's no way the Father is not going to answer that. It's also certain that the Father has continued to make good on that prayer ever since Yeshua spoke it, and He's doing it in your heart, in your soul and in your spirit today: Bless His Holy Name.

May YaHoVeH (the Father) bless you and keep you;

May the Father light up His face toward you and be gracious to you;

May the Father lift His face to you and appoint peace for you.

Amen and amen.