

STUDY NUMBER EIGHT

LOVE ON ITS KNEES

CHAPTER EIGHT-17:1-26

TEXT

- v. 1 These things Jesus spoke; and having lifted up His eyes to heaven, He said, "Father, the hour has come. Glorify your Son in order that the Son may glorify you,
- v. 2 even as you gave to Him authority over all flesh, in order that all that you have given Him, He should give to them life eternal.
- v. 3 And this is eternal life, in order that they should keep on knowing you, the only true God and Jesus Christ whom you sent.
- v. 4 I glorified you on the earth, having accomplished the work which you have given me to do.
- v. 5 And now glorify me, Father, together with yourself, with the glory which I was having with you before the world came to be.
- v. 6 I made known your name to the men whom you gave Me out of the world; they were yours, and you gave them to Me, and they have kept your word.
- v. 7 Now, they have come to know that all things, as many as you have given to Me are from you.
- v. 8 Because the words which you gave Me, I have given them, and they received them, and recognized truly that I came forth from you, and they believed that you sent Me.
- v. 9. I am making request concerning them, I am not making request concerning the world, but concerning those whom you have given Me; because they are yours.
- v. 10 And all things that are mine are yours, and the things that are yours are mine, and I have been glorified in them.
- v. 11 And I am no longer in the world, but they themselves are in the world, and I am coming to you. O Holy Father, maintain a watchful care over them in your name, those whom you have given Me, in order that they may be one even as we.
- v. 12 When I was with them, I constantly maintained a watchful care over them in your name, those whom you have given Me, and I guarded them, and no one of them was lost except the son of perdition, in order that the Scripture might be fulfilled.
- v. 13 But now I am coming to you; and these things I am speaking in the world, in order that they may keep on having my joy made full in themselves.
- v. 14 I have given them your word, and the world hated them, because they are not of the world even as I am not of the world.

Tom back !!

My Incarnation of Love

"If I have the language ever so perfectly and speak like a pundit, and have not the love that grips the heart, I am nothing. If I have decorations and diplomas and am proficient in up-to-date methods and have not the touch of understanding love, I am nothing.

"If I am able to worst my opponents in argument so as to make fools of them, and have not the wooing note, I am nothing. If I have all faith and great ideals and magnificent plans and wonderful visions, and have not the love that sweats and bleeds and weeps and prays and pleads, I am nothing.

"If I surrender all prospects, and leaving home and friends and comforts, give myself to the showy sacrifice of a missionary career, and turn sour and selfish amid the daily annoyances and personal slights of a missionary life, and though I give my body to be consumed in the heat and sweat and mildew of India, and have not the love that yields its rights, its coveted leisure, its pet plans, I am nothing, NOTHING. Virtue has ceased to go out of me.

"If I can heal all manner of sickness and disease, but wound hearts and hurt feelings for want of love that is kind, I am nothing. If I write books and publish articles that set the world agape and fail to transcribe the word of the cross in the language of love, I am nothing. Worse, I may be competent, busy, fussy, punctilious, and well-equipped, but like the church at Laodicea — nauseating to Christ."

— Anonymous

(Copied from the well-worn carbon in the billfold of Margaret Macdonald, 30 year veteran missionary. With her husband, Alastair, she is on her way to Hartoum, Sudan, with Portable Recording Ministries.)

→ "wondering"

Tour
Conference
Lord, You did it Again
Tail Gunner on Brea
Truck

- ① Cuban
② Drug
③ Riot
- v. 15 I am not asking that you should take them out of the world, but that you should guard them safely from the evil one.
- v. 16 They are not of the world even as I am not of the world.
- v. 17 Make them holy in the truth; your word is truth.
- v. 18 Even as you sent Me into the world, I also sent them into the world.
- v. 19 And on behalf of them I am setting myself apart, in order that they themselves also, having been set apart for God in truth, may continually be in that state of consecration.
- v. 20 But not concerning these only am I making request but also concerning those who are believing in Me through their word;
- v. 21 in that they may all be one; even as you, Father, are in Me and I in you; in order that they also may be in us; in order that the world may be believing that you sent Me.
- v. 22 And the glory which you have given to me, I have given to them; in order that they may be one even as we are one.
- v. 23 I in them and you in me, in order that they might attain perfect unity, in order that the world may keep on knowing that you sent Me and that you loved them even as you loved Me.
- v. 24 Father, that which you have given Me, I am desiring that where I am, also those might be with Me, in order that they may keep on beholding my glory, which you have given Me; because you loved Me before the foundation of the world.
- v. 25 O righteous Father, though the world did not know you, yet I knew you and these knew that you sent Me.
- v. 26 And I made known to them your name, and will make it known, in order that the love with which you loved Me might be in them and I might be in them.

INTRODUCTION

1 Corinthians 13:13 "But now is abiding faith, hope, love, these three, but the greatest of these is love."

Love is an absolutely binding imperative for the Christian. God is love and those born of Him must express it.

"The Love of Christ Constrains Me..."

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We have been considering together a demonstration of agape love in the Love Story. This is how agape love acts and functions. It is a demonstration of Christ before the greatest act and the giving of His life on our behalf.

#1 In Chapter One, we saw LOVE SERVING as Christ stooped to wash their feet.

#2 In Chapter Two, we saw LOVE HURT as Judas Iscariot betrayed Christ and he said, 'Whatever you do, do quickly.' *Hurry! it hurts...*

#3 In Chapter Three, we saw LOVE COMMUNICATING as Christ patiently answered the questions of Peter, Thomas, Philip and Judas Thaddaeus Lebbeus.

#4 In Chapter Four, we saw LOVE IN UNION. Christ is the vine, we are the branches. His life flows through us, and fruit is the result.

#5 In Chapter Five, we saw LOVE IN CONFLICT. The world hates that which does not conform to it and agape love does not.

#6 In Chapter Six, we saw LOVE MEETING NEEDS. Christ in the final moments of His life here on earth is still concerned over the needs of His men in describing for them the one who is going to come, the Helper, the Holy Spirit, to meet their needs. *Teach, Remember + Glorify X. Sin, Right + Judgment*

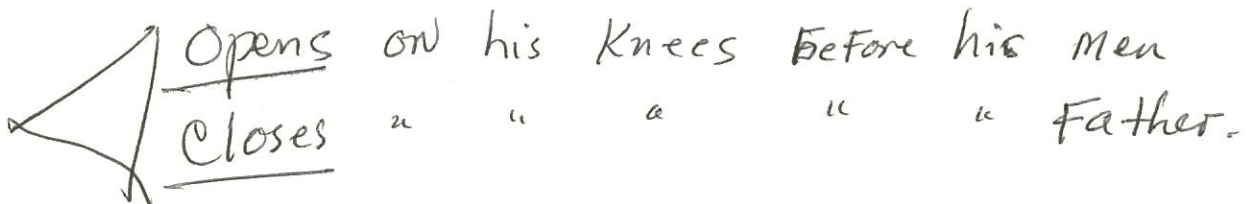
#7 In Chapter Seven, we saw LOVE IN SEPARATION. Love while it is separated, sorrows and suffers, but then comes the time of joyous reunion.

Separation only temporary because the Lord is coming back

* When Christ shall come with shout of acclamation
And take me home, what joy shall fill my heart.
Then I shall bow in humble adoration
And there proclaim, 'My God, how great thou art.'

#8 Our Love Story closes with Chapter Eight, LOVE ON ITS KNEES.

John 13-17 opens in the upper room and closes in the garden. Our passage opens with Christ on His knees before his men and closes with Him on his knees before His Father.



It is easy to get on your knees before men when you have spent time on them before your Father.

* We are now preparing to walk into the Holy of Holies and to hear love praying.

Having spoken to His men, He now is going to speak to His Father.

"This prayer of love and agony should only be read when one is alone, on his knees and in tears," said a saintly Christian. "Let us study it thus and let our spirits rise to the unspeakable glory of the truth; that in the petitions offered by our Lord at that supreme hour, each of us who confess his name and look for his appearing had personal mention before the throne of eternal love."

S. Craig Glickman in his book Knowing Christ says, "Most people know the satisfaction of completing a long and difficult task--the pleasure of the last page of work, of receiving the diploma, of swimming the final lap, of jogging the final mile. Multiply that feeling by a thousand times, and one may grasp the exhilaration that flooded the body of Christ when He glimpsed the completion of His lifework. It lasted only for a moment, of course. For that is all His body could stand. But what a joy it must have been."

Francis Schaeffer in his book The Mark of the Christian says, "In John 13 the point was that, if an individual Christian does not show love toward other true Christians, the world has a right to judge that he is not a Christian. Here Jesus is stating something else which is much more cutting, much more profound: We cannot expect the world to believe that the Father sent the Son, that Jesus' claims are true, and that Christianity is true, unless the world sees some reality of the oneness of true Christians."

Agape love, when it is present, will express itself in oneness and since Christ is praying for this oneness, it is obvious that He is praying for an expression of agape love to be demonstrated in the lives of his followers.

The Mind of X produces oneness.

when agape love is present oneness will result...

Prayer expressed in A Terminal Situation !!

33 Yr.
Assignment
13 - Love
17 - Oneness

Matthew Henry says, "It is the most remarkable prayer following the most full and consoling discourse ever uttered on the earth."

Martin Luther said, "This is truly beyond measure a warm and hearty prayer. He opens the depths of His heart, both in reference to us and to His Father, and He pours them all out. It sounds so honest, so simple. It is so deep, so rich, so wide, no can fathom it."

Philip Melanchthon, another of the reformers says, "There is no voice which has ever been heard, either in heaven or in earth, more exalted, more holy, more fruitful, more sublime, than the prayer offered up by the Son to God Himself."

John Brown, in his book An Exposition of Our Lord's Intercessory Prayer says, "Providential circumstances seemed to say to me, 'Now turn aside and see this great sight. In complying with the call, I trust I did not forget that the place whereon I stood was holy ground. And as I drew near, if I do not strangely mistake, the objects of contemplation became much more distinct, though not less glorious. I think I understand this passage somewhat better than I did and I am willing that if it be so, my Christian brethren should be sharers of my satisfaction.'"

What a concentration of thought and affection is there in these few sentences. How full of grace, how full of truth, how condensed, yet how clear the thoughts. How deep, yet how calm the feelings which are here, so far as the capabilities of human language permit, worthily expressed.

The composition before us is a prayer. Prayer is uttered desire. Desire is its soul, utterance its body. Prayer to God, then is very appropriately described in our catechism as the offering up of our desires to Him.

Prayer is not necessarily vocal. When Hannah prayed before the Lord, she spoke in her heart, and though her lips moved, they gave forth no sound. Nehemiah silently prayed to the God of heaven in the presence of the Persian king. And we know that some of the most acceptable prayers are expressed in 'groanings which cannot be uttered.' But in many cases, the employment, not only of language, but of vocal uttered language, is not merely for controlling wandering thoughts,

fixing the mind and increasing the impression, but is requisite to gain the object in view. One leading object of the offering of this prayer was that not only the interests of his disciples should be secured, but that they should be made aware of this. That they might see how strong a hold they had of his affections, and might be assured that all his influence with His Father would be employed for their advantage.

Wilson points out, "The discourses begin with the Lord looking down, laying his hands on the dusty feet of the disciples and end by lifting up his eyes to heaven and laying his hands on the Father's throne."

Like the mighty angel of the apocalypse, he stands with one foot on time and the other on the eternal shore and lifts up his voice which God always hears for us, tossing on the billows. The glorified Christ is the interceding Christ. Moses lifted up his rod, Christ lifts up Himself. His work of bringing God to men is substantially complete. His work of bringing men to God begins.

John Knox when dying said, "Read to me John 17. It was there I first cast my anchor."

Butler points out, "It may come as a surprise to you but the prayer of John 17 is most properly called the Lord's Prayer, because it is Christ's personal prayer to his Father. This is the longest recorded prayer of our Lord and it is the most profound. Being recorded for our edification, it rings with notes of joy, hope and victory. As you read this prayer, you will discover that the basic theme is the Father's purpose, which is to glorify the Son. "

Johnston says, "Can you ever be the same again when you realize that Jesus Christ loves you. Can you be the same when you know that you have been joined to him, that your dowry is nothing less than the glory of the Godhead? We are not lifted to the level of angels, principalities, powers or even the archangel. We are sons of God, to be seated upon the throne of the Lord Jesus, joined with Him in the administration of the universe. This is our one Lord."

Really the Lord's Prayer!!

Cothren points out, "The high priestly prayer, though it is solemn, it is not gloomy. Jesus prays with joy and hope as He approaches the cross experience. This prayer is spoken by one who has just said that He has overcome the world. Such a person would not then turn around and give a prayer of despondency. The prayer is solemn, however, as it does look forward to the cross as the finishing work of the great high priest, Jesus. This will end the earthly ministry of Jesus, but His accomplishment on the cross begins the work of the disciples on the earth and the work of those they will lead to Christ."

Tasker points out, "Jesus has unfolded to His disciples the meaning of his approaching departure. And with this, He concludes his ministry of teaching. His priestly ministry, however, is not yet ended and He moves steadily toward its completion in the atmosphere of prayer. He turns his gaze from earth to heaven, from his disciples to his Father, and utters the prayer which can perhaps best be described as the prayer of the great high priest. It is the only long, continuous prayer of Jesus recorded in the gospels. "

This is repeated on Page 17.

Marcus Rainsford in his book The Lord's Prayer for Believers says, "At this time, His work on earth was well nigh ended. Nothing remained for Him but to die. 'I have finished the work which thou gavest me to do.' The Last Supper was over, the Lord had dispensed to His disciples the broken bread and poured out wine, memorials of his dying love. He had expressed his desire that in remembrance of him, they should often gather together and thus show forth his death in this illustration and their union with himself and with each other until his return to them in glory. He had washed their feet, he had comforted them, he had opened his whole heart to them."

Run harder + Faster when you get close to the barn...

Thomas Manton says, "This was, as it were, his dying blaze. Natural motion is swifter and stronger in the end. So was Christ's love hottest and strongest in the close of his life. And here you have the eruption and flame of it." He would now open to us the bottom of his heart and give us a copy of his continual intercession. We are like foolish birds that leave the nest and are often straggling; and let the eggs cool before they are hatched. Our religion cometh by flashes which are never perfected and ripened."

Boice says, "What a wonderful prayer this is. It has three parts:

- ① Christ's prayer for himself, vs. 1-5
- ② His prayer for His disciples, vs. 6-19
- ③ His prayer for all who should follow them in faith in the coming centuries, vs. 20-26

D. Martyn Lloyd-Jones in his book The Basis of Christian Unity says, "We start, therefore, by giving a general analysis of the seventeenth chapter of John's Gospel. It falls into obvious sections.

The first sections consists of the first five verses where our Lord is praying chiefly for Himself.

The second section consists of verses 6-10 in which He gives a description of His people for whom He is praying and offers a general prayer for them!

Then, in verses 11-12, He offers a fundamental prayer that they may be kept as one.

In verses 13-16, He prays in particular that they may be kept as one against the subtle attacks of the evil one who is always anxious to disrupt this essential unity.

In verses 17-19, He prays for their sanctification-- again in order that they may be kept in the truth and in this unity.

In verses 20-23, He takes up what He has already prayed in verse 11 and elaborates it in order to define in more detail the nature of the unity.

And in verses 24-26, He gives the expression to His ultimate desire for His people--that they may be where He is, that they may behold the glory which the Father has given Him.

That is the general analysis of the whole section."

J. Vernon McGee in analyzing the total prayer says, "In review this is what this prayer says about believers and the world:

1. they are given to Christ out of the world, v. 6
2. left in the world, v. 11
3. not of the world, v. 14
4. hated by the world, v. 14
5. kept from the evil one, v. 15
6. sent into the world, v. 18
7. manifested in unity before the world, v. 23

These are the requests of Christ for his own:

1. preservation, v. 11
2. joyfulness of the spirit, v. 13
3. deliverance from evil, v. 15
4. to be set apart or sanctified, v. 17
5. unity, to be one, v. 21
6. fellowship, be with me, v. 24
7. satisfaction, behold my glory, v. 24

Stedman points out, "The prayer falls into three general divisions which we will take in three separate chapters as we attempt to get as much as we can from the depths of this prayer. Our Lord prays for three things:

1. He prays for Himself, that He might be glorified, vs. 1-8
2. He prays for his disciples, that they might be sanctified, vs. 9-19
3. He prays for the whole church down through the ages, that it might be unified, vs. 20-26

Johnston points out, "Whatever the example of our Lord is clear for the disciple maker not only in praying for committed disciples, but also in what to pray for their preservation and practical sanctification."

Wecks point out, "It is commonly held by most writers that this prayer is really a unity with three distinct parts. In verses 1-5, Jesus prays for His own glorification. Then He prays for His disciples in verses 6-19. Then He concludes in verses 20-25 with a prayer for those who will believe through the ministry of the disciples. The goals for this study are as follows:

1. That the student by understanding the true glory of Christ may seek to live according to God's standards rather than the values of the world.

2. That the student by understanding the relationship of Jesus to the Father, may come to know God and have that closeness with Him in order to glorify God with their lives.

Rainsford says, "This chapter is emphatically the Lord's Prayer. That which we commonly call the Lord's Prayer, He taught His disciples, but did not use himself. The petition, 'forgive us our trespasses' could never have been uttered by the Lord Jesus Christ. This prayer, on the other hand, is His own. His disciples were not invited to unite in it. It was a prayer they did not, and could not utter. Evidently the Lord spake so as to be heard and the disciples listened. The Holy Ghost has provided that not one petition should be lost to the church of God. We often find our Lord teaching his disciples to pray and we read of Him spending even whole nights in prayer; but we never find Him praying with His disciples. Indeed, there would seem to be something incongruous in Christ kneeling down with His disciples for prayer. There must always have been something peculiar in His petitions."

I. Praying For Himself: that He might be glorified v.1-5

v. 1 These things Jesus spoke; and having lifted up His eyes to heaven, He said, "Father, the hour has come. Glorify your Son in order that the Son may glorify you."

"These things" refers back to all the things that have been said in John 13-16.

* John 16:33 "These things I have spoken to you in order that in me, you may be having peace. In the world, you are having tribulation, but be having courage, I have conquered the world."

"And having lifted up His eyes to heaven" the dwelling place of the Father, "He said, 'Father the hour has come.'"

AA "The hour has come" (11) I have wrapped up the final details... Really teaches us how to die!!!
This takes us all the way back to chapter 13, verse 1:

AA "Now before the feast of the Passover, Jesus knowing that His hour had come that He should depart out of this world to the Father, having loved His own who were in the world, He loved them to the uttermost(eternally)."

"Glorify your Son in order that the Son may glorify you."

The question comes, How will the Father fulfill this request? How will this be done? And the purpose behind the request is "in order that the Son may glorify you."

The emphasis in the verse is on "glorify your Son." Father I am your responsibility and so I come to you with this request, to glorify your son and the purpose behind my request is so that the Son may glorify you.

Brown points out, "Ever since this prayer was presented, it has been in constant progress towards being completely answered. The Father has been glorifying the Son and the Son glorified, has been glorifying the Father. And it will continue to be so to all eternity. If He prayed to be glorified, it was because he knew He must be glorified in order that God might be glorified. It was necessary that the Father should glorify the Son that the Son might be placed in circumstances in which He could glorify the Father in the manner and degree in which He desired to do it. It is as if our Lord had said, It is meet that the Son should honor the Father and surely it is meet that the Father should honor the Son that the Son may honor the Father."

The Glory of the Father is uppermost

- Glorify your son!
- ① Resurrection — ② Ascension — ③ Intercession — ④ Coming

A great white throne will appear in the heavens and before Him that shall sit on it, the babe who wept in the manger, the man who expired on the cross. The earth and the heavens shall flee away and no place be found for them. The living and the dead must stand before Him and their eternal destinies depend on His sentence. His own striking prediction must yet become history. "The Son of man shall come in His glory and all the holy angels with Him. Then shall He sit upon the throne of His glory and before him shall be gathered all nations and He shall separate them one from another as a shepherd divided his sheep from the goats."

⑤ Judgment
⑥ Eternity

Macauley points out, "The hour." It has been appointed before ever the world came into being. The whole divine purpose had centered in it. All history had been converging upon it. The hour was a by-word between the Father and the Son and the Son had tried to add it to the vocabulary of his few intermost friends. The hour has come with all its darkness and anguish and humiliation. In the face of it, what is the request of the equal but obedient Son? Deliver thy son? No. Sustain thy Son? No. But glorify thy Son."

Pity,

Hendriksen points out, "The expression, 'the hour has arrived' shows once more that Jesus is conscious of the fact that for every event in the mighty drama of redemption, there is a stipulated moment in the eternal decree. It is clear from the context that Jesus not only was thinking of the hour of his death, but of the entire consummation of his earthly ministry; death, resurrection, ascension and coronation, his entire going to the Father."

Wecks points out, "Jesus then goes on to say to the Father that His hour has come. In John 2:4, Jesus had told His mother that His hour had not come. By putting these two verses together, it can be deduced that the hour to which Jesus refers is the hour in which He will be glorified, the hour in which His task on earth will be accomplished."

*I am finishing the course
Get the banners out
I'm coming to the house!*

Father, I'm running the last lap of the 33rd mile!!
Tete a tete = Broke the Tape
Cotren points out, "These five verses give a view of what the prayer of Christ entailed for His own glorification. The purpose of this study has been to encourage Christians to recognize that they must glorify Christ in every aspect of life. Another purpose has been to enable the student to see the close relationship between the Son and the Father. That relationship is also the believer's through the finished work of Christ. Believers are sons by adoption and heirs of the promises of God. Having accepted the finished work of Christ, which brought glory to Christ and glory to the Father, a great hymn summarizes the theme of this section.

✘ To God be the glory,
Great things He hath done.

*The Final Acts of a well-ordered life ... wetherell Johnson
Created For Commitment*

Van Doren points out, "Christ addresses God simply as Father. Six times in this prayer, not 'our Father' as in the prayer given on the Sermon on the Mount, which is intended for the disciples, nor yet, 'My Father,' where He prays for Himself only.

So many fail in doing this :-

It is the most endearing and encouraging name by which we can know and address God. It calls out every feeling of filial trust and gratitude and love."

6 Times
"Father"

Moule says, "Looking in unclouded peace to His Father, fully in view of the Father's glory and of His own, He speaks of it as of a painless triumph. He says not pity, sustain, but glorify thy son. And in that great word 'glorify', assuredly He includes not only the splendor of the resurrection and the ascension, but the whole ineffable experience before Him, the garden, the cross, and then the rising from the grave and to the heavens, for it was all one thing."

* Philippians 1:20 "According to my earnest expectation and hope that I shall not be put to shame in anything, but that with all boldness, Christ shall even now as always be exalted in my body, whether by life or by death."

Rainsford points out, "A greater than Aaron is here. Christ is all and in all. The altar, the sacrifice, the incense, the priest and intercessor all in himself and He here presents himself before His Father's throne in all the inestimable worth, preciousness and perfection of His mediatorial work and office."

Brown points out, "Father", that is, I submit to thee. Thou art my Father. I am thy son. It is for thee to command, for me to obey. It is for thee to appoint, it is from me to submit. Here am I ready to do, ready to suffer whatever is according to thy holy sovereign pleasure. Not my will, but thine be done. The cup which my Father hath given me shall I not drink it? Father, that is, I confide in thee. In whom should a son trust, if not his father. I trust thy power, I trust thy wisdom. I trust thy goodness. I trust thy faithfulness. Into thy hands I commend myself."

Thou hast glorified thy son. Thou art glorifying thy son. Thou wilt glorify thy son. Glorify thy son in us that the Son may glorify thee by us. Glorify us in him that we may in him, glorify thee.

The word 'Father' is a word of affection, reverence and confidence. Christ was about to suffer bitter things from the hand of God and yet He calls Him Father. In afflictions, we must still look upon God as a Father and behave ourselves as children. The hour was come in which the whole weight of God's displeasure was to be laid upon Him. Yet in this relative term, He acknowledges His Father's love and manifests his own obedience. We should do so in all of our afflictions.

No matter what life does to you, don't lose that concept of "loving Father"

All the saints in heaven knew no other road. Afflictions seem one of the way-marks. But we speak now of another appointment, of determining all the circumstances of the affliction, the time, the measure, the instruments. It is the comfort of a Christian that nothing can befall him but what His father wills. A sparrow cannot fall to the ground without our heavenly Father. The wise Lord has brewed our cup and molded and shaped every cross. * *
All the ounces of gall and wormwood are weighed out by a wise decree. And our cup is tempered by God's own hand. * *

v. 2 even as you gave to Him authority over all flesh, in order that all you have given Him, He should give to them life eternal.

Colossians 1:16-18 "For in Him all things were created both in the heavens and on earth, visible, and invisible, whether thrones or dominions or rulers or authorities. All things have been created through Him and for Him and He is before all things and in Him all things hold together. He is also head of the body, the church, and He is the beginning, the first-born from the dead, so that He Himself might come to have first place in everything."

Rainsford says, "Oh, pleading Saviour to whom the Father has given power over all flesh, overcome our flesh. Cleanse the thoughts of our hearts, bring down within us all that is contrary to thy Father and to thee. Kindle our faith, brighten our hope, deepen our love. Make us more than conquerors in thyself, whilst we hear thee say that thou hast received power over all flesh. Give lost sinners who come to thee and to the Father by thee eternal life."

*Kindle our Faith
Brighten our hope
Deepen our Love.*

John 1:11 & 12 "He came to his own and those who were his own did not receive him, but as many as received him, to them he gave the right to become children of God, even to those who believed in His name."

To bestow eternal life on lost sinners is the glory of the Father. And to be the means and channel for the bestowal of that eternal life on lost sinners is the glory of the Son. All power in heaven and earth, His. All power over the enemies of our souls, His. All power over that which is within us and contrary to us, His. All power over that which is without us and opposed to us, His. All at His absolute disposal and control and bestowed upon Him for this very end and object that nothing might be able to hinder Him or even interfere with Him in the discharge of His office. But that He should give eternal life to as many as God had given Him. The realms of nature, the boundless stores of grace, the fullness of glory and power over all flesh are all lodged in the mediatorial hands of God's Christ. No wonder the apostle speaks in Romans 8:38 & 39 of being persuaded that nothing can separate us from the love of God which is in Christ Jesus.

Brown points out, "I will tell God my desire for He knows it already and will not be offended at my following the impulse of the nature He has given me which bids me express it to Him who alone can gratify it. And I will ask Him to give me what I want because I know He is disposed to supply all my need according to His glorious riches. It would be a painful restraint to me to desire without being allowed to express my desires and the reasons on which they are grounded. To feel my want and know that He is able and willing to supply all my necessities without giving utterance to this feeling and conviction and to all that seems to me to warrant this utterance; and the form which this utterance of desire, this request of blessing with the reasons of my desire and of my hope naturally takes is addressed to Him who alone can gratify my desire and supply my wants. That is prayer consisting both of petition and of pleading."

Manton points out, "There is a comfort to God's children because all is put into the hands of Christ."

Math. 28:16-18

Phil. 2:9-11

Ye chosen seed of Israel's race
Ye ransomed from the fall.
To Him all majesty ascribe,
And crown Him Lord of all.

Oh, that with yonder sacred throng
We, at His feet may fall.
We'll join the everlasting song
And crown Him Lord of all.

v. 3 And this is eternal life, in order that they should keep on knowing you, the only true God and Jesus Christ whom you sent.

The key word again is the word "knowing". It is not only coming to know Him in salvation, but with the apostle Paul expressing it so well in Philippians 3:10 "That we might know by personal experience Christ and the power of His resurrection and the fellowship of His sufferings, being made like Him in His death."

John 16:3 "And these things they will do because they did not come to know the Father or me."

Rainsford points out, "All life has its fountainhead in God. He is and He alone, the living one. Natural life, spiritual life and eternal life all flow from Him. Natural life is His creation, spiritual life is His inspiration, eternal life is His gift, possessed and enjoyed in union with Himself and in the knowledge and fruition of Himself in Jesus Christ whom He has sent. As all life flows from God, so it is supported and maintained by God."

The knowledge of which Christ speaks is not an intellectual, speculative, theoretical knowledge of doctrines, but an experimental, heart affecting, life influencing acquaintance with the only true God in Jesus Christ whom He has sent.

Matthew 7:21 & 22 "Not everyone who says to me, 'Lord, Lord' will enter the kingdom of heaven; but he who does the will of my Father who is in heaven. Many will say to me on that day, 'Lord, Lord, did we not prophesy in your name and in your name cast out demons and in your name perform many miracles?'"

And then I will declare to them, 'I never knew you. Depart from me, you who practice lawlessness.'

v. 4 I glorified you on the earth, having accomplished the work which you have given me to do.

Here is the summary of the incarnation. Jesus Christ has glorified on the earth and He has accomplished the work which the Father has given Him to do.

J. Vernon McGee points out, "The Lord Jesus is handing in His final report to the Father. He hasn't died on the cross yet, but as far as God is concerned, He speaks of things which are not as if they are. Future tense for God is just as accurate as past tense. Our Lord Jesus is going to the cross to die and then to rise again. On the cross, He said, 'It is finished.' That means our redemption was finished. He has done everything that was necessary. We can put a period there. We cannot add a thing to His finished work. Therefore, the gospel of salvation is not what God is asking you to do, but what God is telling you that He has already done for you. It is your response to that which saves you."

Nothing left to do but talk to the Father!!

Rainsford points out, "At this time, His work on earth was well nigh ended. Nothing remained for Him but to die. 'I have finished the work which thou gavest me to do.' The Last Supper was over, the Lord had dispensed to His disciples the broken bread and poured out wine, memorials of His dying love. He had expressed to them His desire that in remembrance of Him, they should often gather together and thus show forth His death in this illustration and their union with Himself and with each other until He returned to them in glory. He had washed their feet, He had comforted them. He had opened His whole heart to them. He now opens it for them, to Him before whom all hearts are open, all desire is known and from whom no secrets are hid. And having poured out His soul into the ear and into the bosom of God, He went forth into Gethsemane."

~~***~~ Like watching a video re-play when you already know who won. Relax!!

"I have glorified thee on the earth." May faith rest upon that plea and come with boldness to the throne of grace, seeing that he who glorified Jehovah on earth is now seated on His throne with open arms to welcome those who have never glorified Him. That they may come in and receive and enjoy the great salvation which the God of all love and grace has provided for them in the son of His love.

Finished My Course work & written My thesis! Ready for the final exam.

This was already quoted on page 7

Moule points out, "Such is the Lord's summary of what He did in the days of His flesh. That is His view of **birth, childhood, miracles, discourses, death and resurrection.** For here, most surely, He includes the passion and its sequel in this wonderful, anticipatory past tense. What was the issue of it all was this, **"I glorified thee."**"

Rainsford again says, "I have glorified thee on the earth.' The Saviour pleads the performance of His part of the contract. He was at this time **standing bound with the cords of everlasting love beside the altar of burnt offering.** The last act was as good as done. He was on His way to Gethsemane. He stands at the bar of God's justice, faithfulness and holiness. He represents His people and He gives them the whole benefit and credit of all the infinite merit belonging to His person, work and office as mediator in His life and in His death. And on this ground, He claims an equivalent from His Father's justice for Himself as their head and for His people as members of His body."

Daniel 9:24 "Seventy weeks have been decreed for your people and your holy city to finish the transgression, to make an end of sin, to make atonement for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the most holy place."

Manton says, "On earth which is the place of our trial, where there are so many difficulties and temptations to divert us, we must glorify Him on earth if we expect that He should glorify us in heaven. Many expect to glorify God in heaven but take no care to glorify God here on earth. The saints in heaven glorify God, but without any difficulty, strife and danger. It costs them no shame, no pain, no trouble, no loss of life or limb, but here where the danger is, there is the duty and the trial."

2 Timothy 4:6-8 "For I am already being poured out as a drink offering and the time of my departure has come. I have fought the good fight, I have finished the course. I have kept the faith. In the future there is laid up for me the crown of righteousness which the Lord, the righteous judge will award to me on that day, and not only to me, but also to all who have loved His appearing."

Hebrews 12:1-3 Therefore, since we have so great a cloud of witnesses surrounding us, let us also lay aside every encumbrance and the sin which so easily entangles us, and let us run with endurance the race that is set before us, fixing our eyes on Jesus, the author and perfecter of faith; who for the joy set before Him, endured the cross, despising the shame and has sat down at the right hand of the throne of God. For consider Him who has endured such hostility by sinners against himself, so that you may not grow weary and lose heart."

v. 5 And now glorify me, Father, together with yourself, with the glory which I was having with you before the world came to be.

The Lord Jesus had opened His prayer by asking the Father to glorify Him so that He might in turn glorify the Father. And now here in verse 5, He is asking again to have the Father glorify the Son and in the process glorify Himself, and He is saying to do this with the glory which He was having with the Father before the world came to be.

Ephesians 1:4 "Just as He chose us in Him before the foundation of the world, that we should be holy and blameless before Him in love."

1 Peter 1:20 "For He was foreknown before the foundation of the world but has appeared in these last times for the sake of you."

II. Prayer For the disciples 6-19 still Thinking of His Men! To here →

v. 6 I made known your name to the men whom you gave Me out of the world; they were yours and you gave them to Me, and they have kept your word.

What a precious commendation, 'they have kept your word.'

Cothren points out, "In this section of Jesus' high priestly prayer, He talks to the Father about His disciples. Jesus knew that His disciples were extremely dependent on His physical presence for their strength. He has promised them

that He will send the Holy Spirit to comfort them, teach them and increase their ministry. But He knows this is not really the answer for them at that moment. He knows that the shock of the coming hours will be devastating for them, and they are not ready to face the harsh reality of His death. He knows that He will again rise from the dead, but when they see Him die on the cross, they will not believe He will ever be with them again. This is the purpose of the post-resurrection ministry of Jesus. As a result of what Jesus knows will be their reaction to His death, He now prays for them and commits them to the care of the Father for these trying times."

There are two things we want to accomplish in this section:

1. That the student by understanding the relationship Jesus has with His disciples may sense for his own life the need for a right relationship with Jesus Christ.
2. That the student by comprehending the scope of concern that Jesus shows for His disciples in his prayer may appreciate the concern of Jesus for his life today as he seeks to walk in the steps of the disciples.

Christ has been speaking of His relationship to the Father and His own personal requests. Now, having accomplished the work which the Father has given Him to do, He now turns His prayer requests for the disciples.

Lord, Could say I have Finished My Assignments ! Can we ?

As we conclude this first section of the prayer and turn in verses 6-19 to the second major section, we would well ask ourselves how many Christians can say they are doing and completing the work God has assigned them. How many have been faithful to the task God has assigned to them so far in life. How many Christians standing before Christ at the judgment seat will be able to say that they have finished the task He gave them to do and in the doing of that task have brought glory to Him and to the Father. As believers labor to do the work God has given them to do, they should always seek to glorify Him and have the end result be glory to the Father and the Son.

Moule points out, "He sees a present beauty in all these actual confessions and He looks forward even across the terrible failure they were all about to make that very night, and of which He forewarned them, to the fast approaching days, when they, trained by Him and filled with His Spirit, should not only keep the Father's word, but teach the world how to keep it. Let us close with the simple, but all precious, all encouraging recollection that the heart which thus beats with a gracious optimism that night in the high priestly intercession is the same yesterday, today and forever. Today, this hour, we, his unworthy followers, his slow hearted disciples, we who so much mistake Him, so feebly trust Him, so faintly love Him, have yet to do with this same Jesus. He is able this hour, not only to be touched with a feeling of infirmities, but to look through the golden light of His wonderful love upon the poor imperfect efforts of our souls to keep his word and to follow Him."

Rainsford points out, "Human language sinks burdened under the expressions of His love, the love of Christ to His people. He calls them His jewels, His peculiar treasure, His flock, His temple, His bride, His all. The world may look coldly upon the people of God. The world may speak hardly of them and may think lightly of them. But hear what Jesus says of them. Oh, it is sweet to retire from a cold world and listen.

"Thine they were and thou gavest them me"

He is not speaking of the heavens given to Him, of the earth given to Him, of the thrones and dominions and principalities and powers and crowns given to Him.

"Thine they were and thou gavest them me"

Given to Him to be His charge. Doubt not, He will take care of them. Given in trust to Him, He will keep them. He will teach them, He will qualify them, He will clothe them, He will wash them, He will present them without spot or wrinkle or any such thing to the everlasting praise of the glory of His love."

In the same degree as His people keep the word, is the God of the word manifested to their souls.

Revelation 3:8 & 10 "I know your deeds, behold, I have put before you an open door which no one can shut; because you have a little power and have kept my word and have not denied my name...(10) Because you have kept the word of my perseverance, I also keep you from the hour of testing, that hour which is about to come upon the whole world to test those who dwell upon the earth."

"They have kept thy word." Note the blessed teaching here. It is very deep and very precious. He makes no distinction between disciple and disciple. Some are much more instructed than others. Some were much more faithful than others. Some walked much more closely with Him than others. Doubtless it was so, but He makes no distinction. He speaks of them as one body, yes, and He speaks of the whole church as one body. "They have kept thy word."

Oh, grant us grace to keep thy word. It is all we need while here below. When we keep thy word, we find that word can keep us, comfort us, enlighten us, strengthen us, establish us. When conscious tells us we have but kept it feebly and we have to accuse ourselves of forgetfulness, ignorance and unbelief, may our faith ascend to Him who has gone within the veil and with His own blood sprinkled the mercy seat, pleading that our unbelief may be pardoned and let faith listen while our advocate says for us and of us, "They have kept thy word."

Oh, Father thank you for looking beyond our frustrating failures and feeble attempts at living life according to the precepts of your word to that great day when we stand in triumph and victory before your throne, made like you for we shall see you as you are; and to realize that you have erased the record of sin and the prominent positive factor that is spoken of us is that we have kept your word.

Jude 24, 25 Lord, Can You Say I have Finished My Assignments?

v. 7 Now, they have come to know that all things, as many as you have given to Me are from you. Can you?

They truly do recognize the Father as the source of all things. This takes us back to verse 2 in the prayer, "even as you gave to Him authority over all flesh, in order that all that you have given Him, He should give to them life eternal."

Peter - Denial
James & John - Sons
Philip - Shows
Thomas - Doubting
Matt. - Tax Collector

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Cyrus had conquered and taken captive a prince with his wife and children. When they were brought before the king, Cyrus, who could sometimes manifest a great generous disposition demanded of the prince, "What will you give me if I set you at liberty?" "I will give my kingdom." was the reply. "And what ransom can you then give for your wife and children?" Quickly the answer came, "I will give my life for them." "Well," said Cyrus, "I will restore your kingdom, your wife and your children. You may have all." He was pleased with the devoted love expressed by the father and husband. Of course the prince was very grateful and fell at the feet of Cyrus and expressed his thanks and his admiration of the generosity of the giver and the royalty of the gift. But one was silent. The wife said nothing. And her husband anxiously upbraided her and said, "Why do you not thank the king?" She answered "I am thinking only of the man who said he would give his life for my liberty." All thought of Cyrus' generosity was obliterated in her heart. She was thinking only of a love that would substitute his own life for hers.

v. 8 ~~Because the words which you gave Me, I have given them; and they received them, and recognized truly that I came forth from you, and they believed that you sent Me.~~

The Lord Jesus tells the Father that he has given the words which were given to him to them; and they received those words and then they recognized that Christ had come forth from the Father. They believed that the Father had sent Him.

Cothren points out, "The rest of the verse shows three attitudes of the disciples toward His message. First, they received the words. This is in direct contrast with the other men of their day. The nation had rejected the Messiah and had not listened to the message God had for them. Secondly, the disciples came to know with certainty that Jesus was of divine origin. Third, the disciples however still had misunderstandings and misconceptions. Their faith was extremely weak at times."

Jesus proceeds in His prayer from recalling His relationship to his disciples to a prayer for them. He basically has three things He wants to petition the Father on their behalf:

1. In verses 9-12 He prays that they will have a right relationship to the FATHER.
2. In verses 13-16 He prays that they will have a right relationship to the WORLD
3. In verses 17-19 He prays that they will have a right relationship to the MINISTRY

Van Doren points out, "The teaching was the same. The varying effect was in the heart of the hearer. Their reception of the truth came from His manifestation of it to them; and their reception was cordial, leading to obedience. We receive the truth when we affectionately embrace Jesus as our Saviour and Lord and make acknowledgment and confession that He is such to us."

v. 9 I am making request concerning them, I am not making request concerning the world, but concerning those whom you have given Me; because they are yours.

His request that He's bringing forth to the Father are concerning them, not the world; and it's concerning those whom the Father has given to Him. And the reason is because they belong to the Father, and they are his responsibility.

There are four requests.

1. PRESERVATION-The word 'keep' occurs four times.
2. UNIFICATION-"That they may be one." v. 11
3. FULFILLED JOY - v. 13
4. SANCTIFICATION - v. 17

Rainsford points out, "With His own precious blood, He appears in the presence of God for us. He came for us, He lived for us, He died for us. He rose for us, ascended for us, entered into the highest heavens for us, presents His blood for us, intercedes for us, prepares a place for us, claims the mansions for us, has caused the Holy Scriptures to be written for us, has sent down the Holy Ghost for us and will come again for us. Oh, what a precious Christ."

Sinner, you are no more safe in the world than Lot would have been in Sodom. Escape for your life. You are no more safe in the world than Noah would have been upon a mountaintop. Come into the ark. "I pray not for the world." There is no atonement for an unbelieving world. Therefore, no intercession of Christ. His intercession is at all times founded upon His atonement. There is no hope for the world. It is a lost world, a condemned world. It is the enemy of God. It is the kingdom of him the world worships.

v. 10 And all things that are mine are yours, and the things that are yours are mine, and I have been glorified in them.

Love Story From P. 46 Lord is Proud of us. - .

Rainsford says, "We are the empty vessels into which the Lord Jesus Christ pours the fulness of His grace and into which by and by, He will pour forth the fulness of His glory. It is in redeeming sinners Jesus is most glorified. It cost Him but a word to create the worlds, but to redeem a sinner's soul cost Him all that He had, including His tremendous stoop from heaven's glory to earth's wilderness. The cross and curse. It is in regenerating sinners that the Lord Jesus manifests his glory. Who but himself could take a dead soul and regenerate it with His own eternal life. This is truly a wonderful display of the glory of His grace. Matter does not resist His power, the sinner does. Sun, moon, stars, earth and skies gave Him no opposition when He created them. But the world, the flesh and the devil do their utmost to resist Him in his new creation. And if His glory is manifested in the natural creation which never did or could resist His power, how much more in His new creation? It is in the conversion of sinners Christ is glorified."

The only possible way in which we can glorify Him here is by receiving Him. What shall I render unto the Lord for all His benefits towards me? I will take the cup of salvation and call upon the name of the Lord.

"I am glorified in them." I believe it means at least as much as this. Father, let them have all the blessing they can contain, let them have all the communicable fulness of God. Let them have all the happiness the Holy Ghost can enable them to enjoy. Give them as much of thy strength, as much of thy love, as much of thy righteousness, as much of thyself as it is possible for creatures in union with the Son of thy love to possess. For I am glorified in them. Let their interest

be thy care. Let all that pertains to them belong to thee. Accept their sin which I am about to put away by the sacrifice of myself. Watch over them in their weakness, comfort them in their sorrow. Direct them in their difficulties. Carry them in thine everlasting arms. Bear them to thy banqueting house and let thy banner over them be love. Keep them, sanctify them through thy truth. Unite them that they may be one, even as we; and finally let them behold my glory which I had with thee before the world was.

Romans 8:29 & 30 "For whom He foreknew, He also predestined to become conformed to the image of His Son, that He might be the first-born among many brethren. And whom He predestined, these He also called; and whom He called, these He also justified; and whom He justified, these He also glorified."

Hannah Hurnard in her book Hinds Feet on High Places speaks of poor Much Afraid in the following way. "Poor Much Afraid, who knew that she had been slipping and stumbling in the most dreadful way, indeed worse than at any other time, flushed painfully all over her face. She said nothing, only looked at him, almost reproachfully. 'Much Afraid,' said he very gently, in answer to that look, 'Don't you know by now that I never think of you as you are now, but as you will be when I have brought you to the kingdom of love and washed you from all the stains and defilements of the journey. If I come along behind you and notice that you are finding the way especially difficult and are suffering from slips and falls, it only makes me think of what you will be like when you are with me, leaping and skipping on the high places.'"

Oh, the triumphant certainty of faith that does not stumble at the present experience of failure, but looks beyond to the final victory.

v. 11 And I am no longer in the world, but they themselves are in the world, and I am coming to you. O Holy Father, maintain a watchful care over them in your name, those whom you have given Me, in order that they may be one even as we.

The urgency of the Lord's prayer request at this point is summarized in the fact that He is no longer in the world, but they are. He is pleading with the Father to maintain a watchful care over them and in doing so that they may be one, even as we, that is the Father and the Son.

They kept your word? You are glorified in them? Lords are we talking about the same people?

Hendriksen points out, "Jesus here speaks as if Calvary is past, so certain is Calvary. In His thought, He is even now on His way to the Father. With this ideal standpoint as a basis for His request, Jesus makes mention of the fact that as far as His own visible presence is concerned, He is leaving the disciples behind in a wicked world."

Jesus' prayer request is that the Father might maintain a watchful care over them. We can be certain that we are in our Father's care and keeping.

That soul, though all hell should endeavor to shake,
I'll never, no never, no never forsake.

How firm a foundation, ye saints of the Lord
Is laid for your faith in His excellent word.

Cothren points out, "There is a lesson here for believers today. They should pray that God will keep them one in Him and will allow them to express, as one body, the message that Jesus came to proclaim. It should stir the hearts of Christians to realize that Jesus prayed not only for His disciples, but for all believers to be one and to reveal God. Their preservation and protection from the world is just as important to Christ as is the protection right now of His disciples."

Moule points out, "'Preserve them.' The Greek verb beautifully suggests the preservation which comes through faithful and attentive watching. The Lord asks for a care which means that eyes of love are upon His disciples and that the unwearied action of the hands guided by those eyes is around them. He asks for incessant recollection for the sort of protection called for by possessions which are both precious to the owner and in constant risk of injury or loss."

Rainsford points out, "I come, My Father, to be with thyself. I come to thee, my rest, my portion, my home. But these are in the world. I come to thy presence where there is fulness of joy, into thy right hand where there are pleasures forevermore. I come to where the river of the water of life flows from the throne of God, but these, these are in the wilderness. I come where no enemy can follow me, where no temptation can assail me, where no weariness can distress me, but these, these are in the world. I come to reap the trophies of my great victory. I come to grasp the scepter, to wear the crown

Round the
Clock surveillance

Ps. 121:

and to ascend the throne. I have been weary here, but I shall soon be weary no longer. The way has been rough and thorny, but it is all over. My haven is almost reached, yet these, these are in the world. I come to thee. I come to see thy face. I come to listen to the angels praises and the redeemed one's song, but these are in the world. I come where the harps are tuning and hearts are waiting and diadems are sparkling. I come to thee, but these, these are in the world. These are in the world. Now consider the position that infinite love and wisdom has assigned to people of God in the world, the ungodly, unkind, ungenial world which however it may love its own, hates Christ and the things of Christ and will always persecute those who are for Christ and like Christ. These are in the world, the place of trial, where every principle shall be tested, the place of danger where they are surrounded on every side with foes, the place of temptation where every pain will be taken by the enemy of their souls to draw them aside, the deceiving world, so fair so fascinating, and oh so disappointing. The world, which offers and promises much, but gives little. The world, where hope withers and joy is a mockery; and where there is nothing abiding, where corruptions are strong and foes numerous and flesh weak. The world that lies in wickedness, where the devil as a roaring lion walks about seeking whom he may devour. These are in the world, an unfruitful place, an unsatisfying place, an unsafe place; where each one must in his or her own way learn more or less quickly and more or less deeply. This is not your rest, because it is polluted."

Truly we have here the expression of love that passes knowledge. When in the anticipation of His sufferings and in the immediate prospect of entering into the glory He had with the Father before the world was, He seems to tell His Father in the hearing of His people that glory would be no glory to Him if they were not safely kept as in the hollow of His hand in that wilderness world in which He was about to leave them. Holy Father, keep them.

The only thing in which He can have fellowship with us here is in suffering. He can have none with our unbelief, distrust, corruptions or sin. Only with our sufferings and most of all, our sufferings for His name's sake.

We are left here to learn what we are. We are left here to learn by practical experience the emptiness of the creature. We are left here to learn the glory of Christ. We are left to be made partakers of Christ and have fellowship with Him

in his suffering. We are left here to learn the power of God over the world and the flesh and the devil. We are left here to learn the faithfulness of God. We are left here to learn to believe His word. Oh, God our Father, teach us our wilderness lessons, Grant that we may learn them well, grant that we may learn them deeply. Let us not lose one stage of our pilgrimage. Let us not lose one practical lesson that any of the conflicts, difficulties and trials of our way were intended to impart. Only keep us in the hollow of thy hand. Keep us from evil. Soon the wilderness will be past forever and then the white robe and then the palm branches of victory and then the crown of life and then the throne of glory.

Brown points out, "It is a prayer that they might be preserved from falling into error or unbelief. And also from whatever external evil might prevent them from performing the duty assigned them in reference to the Father's name."

v. 12 When I was with them, I constantly maintained a watchful care over them in your name, those whom you have given Me, and I guarded them, and not one of them was lost except the son of perdition, in order that the Scripture might be fulfilled.

Don't turn page

Jesus in the 12th verse speaks of the fact that while He was with them, He did two things:

1. He maintained a watchful care over them
2. He guarded them and not one of them was lost except the son of perdition.

In order that the Scripture might be fulfilled' is the purpose behind the loss of the son of perdition. This takes us back to chapter 13, verse 18 where Christ says, "I am not speaking concerning all of you. I am knowing the ones I selected, but in order that the Scripture may be fulfilled, he who is eating my bread lifted up his heel against me."

Brown points out, "Our Lord had, from the time of their complying with His call to leave all and follow Him, been constantly with them. He had been to them far more than all He had called on them to leave for Him. He had been their guide

*Chose to reject!
Satan walked out! Joseph & Potiphar's wife...
Howard received*

their teacher, their guardian, their ever present, their all sufficient friend. He had manifested the Father's name to them and kept them in reference to that name, kept them in faith and love and obedience and submission to the Father, kept them from the evil in the world, the evil one the evil thing. He had given them the Father's words and enabled them to keep these words, to remain steadfast in the midst of temptation. Oh, how did He bear with their infirmities, how did He uphold them in weakness, how did He protect them from their own ignorance, unbelief and perverseness and from the allurements and terrors of the world. How did He warn them against danger, how did He prevent them from stumbling, from falling. How did He realize the emblem of the security and happiness of the chicken brood under the warm, covert of the wings of the mother bird. He had kept them all. Not one of them was lost."

Wilson points out, "The word for 'keep' means to watch over. It occurs again in Jude 1. Another word is used in 1 Peter 1:5, 'kept by the power of God.' It means kept secure by a military garrison inside a fortress. A third word occurs in 2 Timothy 1:12, 'He is able to keep that which I have committed unto Him against that day.' It means to guard as a sentry. The believer today has a threefold protection from the world on his pilgrim pathway. The indwelling Spirit in his heart as a garrison, the Word of God in his hand as a guard and the interceding Christ on the throne as a guarantee of his safety and preservation."

Rainsford says, "Nevertheless, each one has his own place in the Lord's heart. And the Lord thinks for me, cares for me, provides for me, intercedes for me, sprinkles me, represents me as truly as if I were the only one in all the world. He intercedes for, atones for, and cares for. What we need is this precious knowledge of the Lord Jesus Christ. I want to realize that my Saviour is to me in the firmament of God's grace what the natural sun is to me in the firmament of His power. I may enjoy the whole of Him as if there were no other on earth to enjoy Him and yet rob no brother by my possessing and enjoying all my Christ."

v. 13 But now I am coming to you; and these things I am speaking in the world, in order that they may keep on having my joy made full in themselves.

Julea wrote:

"God is so much fun he must just be up there kind of smiling you know how you feel when you give somebody something and they enjoy it so much that it makes you happy to give."

The Lord has given so much

Joy

John 15:11 "These things I have spoken to you in order that the joy which is mine may be in you, and your joy may be made full."

Joy

John 16:20 "Truly, truly I am saying to you that you shall weep and lament, but the world shall rejoice. You will be sorrowful, but your sorrow will become joy."

Joy

John 16:22 "And therefore, you, too, now are having sorrow but I will see you again and your heart will rejoice and your joy no one is taking away from you."

Joy / Jn. 16:24

Wilson points out, "Paul's epistle to the Philippians is the exposition of joy. He himself was in a prison cell, chained to a Roman soldier and expecting the executioner's axe, yet his joy in Christ overflowed. He uses the noun and the verb joy and rejoice 16 times. This is the cure for despair and depression. 'Blessed is the people that know the joyful sound.' Psalm 89:15. 'There is joy in the presence of the angels of God over one sinner that repenteth.' Luke 15:10. 'With joy shall you draw water out of the wells of salvation.' Isaiah 12:3. 'At creation, the sons of God shouted for joy.' Job 38:7. 'Weeping may endure for a night, but joy comes in the morning.' Psalm 30:5. 'They that sow in tears shall reap in joy.' Psalm 126:5. 'In thy presence is fulness of joy.' Psalm 16:11. 'Joy is a fruit of the Spirit.' Galatians 5:22. In this passage in Christ's intercession, He prays that it may be fulfilled in us. There is so much in modern life to rob us of our joy. Carnality and unconfessed sin can do it. David prays, 'Create in me a clean heart, oh God, and renew a right spirit within me. Restore unto me the joy of thy salvation and uphold me with thy free spirit.' Psalm 51:10, 12. 'What a glorious prospect lies ahead when we are presented faultless before the presence of his glory with exceeding joy.' Jude 24. And to hear the commendation, 'Well done, good and faithful servant. Enter into the joy of thy Lord.' Matthew 25:21."

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Sorrow is only temporary because the Father works together For Good.

Rainsford says, "Such pleadings might well have demonstrated to His disciples who were listening to Him and to us how much of His heart He was leaving behind even while He could say, 'I come to thee.' Not even in glory could He rest, but as He had the assurance and conviction that the Father's tenderest care would be with His people. Yet how brightly He speaks of death. 'I come to thee.' The glory

that was beyond, the rest beyond, the songs beyond, the Father beyond filled His gaze and filled His heart; and the light from God's glory falling down upon His soul scattered all the darkness that lay between. Oh, if it did so in His case, how much more may it do so in our case. We have not to bear the curse He bore, nor writhe under the sting of death which He endured in our stead."

Crowns were waiting Him, songs of angels were silent for Him. The heavenly host were ready for their shout of welcome. But not the starry height, not the songs of angels, not the throne of glory fills His heart. "Father, I come to thee." The crown of all my joys, the rest of all my love, the fulness of all my bliss. Would to God we had such views of our Father.

The Lord has spoken much of His people in His prayer, but all was in praise of them. Everything for them and in their favor and nothing against them. We can hardly believe our eyes as we read and hear Him tell the Father, "They have kept thy word. They know that all things that thou hast given me are of thee. I pray for them, for they are thine." Surely He presents them in the perfection of His own fulness and the glory of His own person, in the plentitude of His own grace. These things containing and being the expression of God's rich purposes of grace and truth and salvation toward them and His eternal love for them are uttered for their instruction, for their comfort, for their security, for their confidence, and for their joy.

"My joy fulfilled.", not merely presented and proposed to them, joy fulfilled, apprehended and realized and entered into, joy complete, satisfying, joy fulfilled and in themselves, not in another, but in themselves, joy with which no stranger could meddle.

Oh, may we henceforth in His strength resolve to deal more with God's word, to wrap our souls in God's promises, to lie down in the green pastures and by the still waters and then joy and peace and rest, which the world cannot give and which the world cannot take away, will flow deeply into our souls as we trust in Him.

Boice presents the following poem:

Look how we grovel here below,
Fond of these trifling toys.
Our souls can neither fly nor go
To reach eternal joys.

How tedious and tasteless the hours
When Jesus no longer I see.
Sweet prospects, sweet birds and sweet flowers
Have all lost their sweetness for me.

One hymn writer puts it this way:

I have found the joy no tongue can tell
How its waves of glory roll
Is like a great o'erflowing well
Springing up within my soul.

It is joy unspeakable and full of glory
Full of glory, full of glory;
It is joy unspeakable and full of glory,
Oh, the half has never yet been told.

v. 14 I have given them your word, and the world hated them, because they are not of the world even as I am not of the world.

John 15:18 & 19 "If the world is hating you, you are knowing that it has hated Me before it hated you. If you were of the world, the world would be loving its own; but because you are not of the world, but I chose you out of the world, on this account, the world is hating you."

Macauley points out, "How slow we are sometimes to recognize the reality of our strangeness down here. We know theoretically that we are not of the world, and yet how much like the world we are in our tastes and our ambitions and in our behavior. The trouble is, we are not occupied enough with the land to which we are going. No one can really put this world beneath his feet until he has seen a better world above his head. We are called to separation from that system which has no place for Christ; and our sustenance as we pass on to our heavenly goal is the word which He has given to us."

The world hates that which does not conform to it...

Cothren points out, "That message is also for believers today. They are to see that as children of God, they are not of the world's system, but are to go in the world carrying on the ministry which Jesus assigned to them, namely, to be His witnesses."

v. 15 I am not asking that you should take them out of the world, but that you should guard them safely from the evil one.

Christ says that He is not asking of the Father that He should take them out of this world that hates them, but in contrast, He is just asking that He should guard them safely from the evil one, that is, Satan, the god of this world.

Lord's
view of
Death...

Van Doren points out, "That thou shouldst take them." This is our Lord's view of the death of His people, it is God taking them. 'Enoch walked with God and was not for God took him.' Genesis 5:24. Whatever the secondary cause may be or however mysterious, the death of the Christian is to be resolved into an act of divine will. Precious in the sight of the Lord is the death of His saints.' Psalm 116:15. This thought affords unutterable comfort amid the changes and chances of this mortal life. A father sends for his children to bring them home. So it is with death to the children of God."

Our Lord's ideal is not freedom from work, but strength to do it. Not freedom from suffering, but joy in an abiding sense of the Father's love. Not absence from the world, but grace to make it better by our presence. Not holy lives driven from the world and living apart from it, but holy lives spent in the world and leavening it. Men wonder when a believer falls, but it is a far greater cause of wonder that he should hold fast to the end. What with the world, the flesh, the devil, no arm but that of omnipotence could keep him from falling. The preservation of the planets in their courses round the sun is not so wonderful as the preservation of the Christian to the end. Those huge unconscious bodies are held fast in the iron grasp of law, but the believer is a conscious moral agent, placed amid temptations and trials of deep and powerful influence. The keeping of such an one so weak and helpless in himself, faithful unto death is only to be accounted for by the fact that underneath are the everlasting arms. Deut. 33:27.

Rainsford says, "Father, I have revealed thy love to them. I have fulfilled thy law, I have magnified thy name. I have brought an everlasting righteousness. I have entitled thee to send them the Holy Ghost and to make them thy living temples. I have purchased and bequeathed to them their inheritance. And now Father, translate them that they may be with myself where no tears can dim their eyes, where no sorrow can chill their hearts and where thou art all and in all. We might suppose that this would have been the Lord's prayer. But He does not desire it. On the contrary, He distinctly states, 'I pray not that thou shouldst take them out of the world.' We may learn here at the outset how very little qualified we are to judge of the ways of God and His dealings with His people; how very little we can understand or fathom the depths of His wisdom, his love and His goodness. Nay, how very much we are in danger if we keep not closely to His word, of misunderstanding His dealings with us."

Isaac
+ Rebecca
+ Jacob + Blessing
ISASS: 8-11

Let us then be content to remain. It costs our loving Christ far more to have us here than it can cost us. Remember this. Our circumstances of trial are His circumstances of trial and they call forth all His sympathy. His presence shall surely go with us. He is never so near His plants as when they are being pruned by Him. He will never leave us, never forsake us. His glory is more fully displayed in keeping us from the evil here than in crowning us with the glory there. And if at any time, under the pressure of great trial and wearied by reason of the disappointments and the crushing sorrows of the way, we pray the Father to take us hence, we are thinking more of our own ease than of His glory who said, "I pray not that thou shouldst take them out of the world."

**
Suicide

Here walking in darkness and having no light, not seeing whither we go, the Holy Ghost enables us to put our hand into His hand saying, "Lord, lead me when you will, where you will and as you will, in your strength and by your grace I will follow thee." By and by, when we come home to heaven, He will glorify us, but it is only here in the wilderness in which He has placed us, we can thus glorify Him. It is not when we are enjoying Christ most that we glorify Him best. It is when we are in the deepest humiliation by reason of the experience of our failures, when our hearts are consciously cold and dead, when our feelings are all distressing, when our experience is all against us, when we walk in darkness and have no light. Then to take Him upon the mere warrant of His word and trust Him, then we have

**
Here = we
Glorify Him
There = He
Glorifies
us. ~

so little reason to be satisfied with ourselves, to take Him for all in all, our wisdom, righteousness, sanctification and redemption, simply resting upon His own greatness and faithfulness and mercy and truth. Truly no angel in heaven can glorify Him as the poor sinner does who glorifies Him thus.

He is all sufficient, He is all in all, our God, Saviour, Friend. He is all eye to watch over us, all ear to hear us, all heart to sympathize with us and not upbraid us for our failures.

v. 16 They are not of the world even as I am not of the world.

Christ is repeating a statement that He has just made back in verse 14, "I have given them your word and the world hated them because they are not of the world even as I am not of the world."

Cothren points out, "This is also His desire for believers today. They should desire His will in their lives and not the will of the world as they walk in it daily. Faithfulness to Him will assure that they do not become overcome by the world's system and fall into the snares of Satan."

Rainsford points out, "They are left here for the glory of their Father that they may be monuments to the everlasting grace of His most holy name, of the grace that kept them, the spirit that taught them, of the blood that washed them, of the righteousness that covered them, of the gracious faithful God that guided them and made them more than conquerors over all within them as well as over all without them and caused the hatred and opposition of the world only to bring out into divine contrast His tender constant care and the all-prevailing intercession of their Christ."

They are not of the world because they, too, are on their way home. Very soon the journey will be over and the wilderness be past, and Jordan shall open its waters for our entrance into the Promised Land. Here our characteristic is that we are strangers and pilgrims, for saith the Lord, "They are not of the world, even as I am not of the world."

Pilgrims passing through looking for A city !!

v. 17 Make them holy in the truth; your word is truth.

* Exposure to the truth is the key to holiness.

2 Corinthians 7:1 "Having therefore these promises, dearly beloved, let us therefore cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

Psalm 119:9 & 11 "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word. Thy word have I hid in my heart that I might not sin against thee."

Ephesians 5:26 "That He might sanctify her, having cleansed her by the washing of water with the word."

Rainsford points out, "They were already clean in Him, John 15:3, but He earnestly prayed that this great fact of their complete sanctification in Himself might be so fully and constantly realized in their hearts and affections that it might be a practical power in their lives and conversation, influencing them for happiness, for holiness and for usefulness. He had spoken of the truth as His Father's word. 'The words which thou gavest to me, the words which I have given them, the word which they have received, the word on account of which the world hath hated them.' And He now asked that it may be the effectual means of their sanctification."

v. 18 Even as you sent Me into the world, I also sent them into the world.

* John 20:21 "Jesus, therefore said to them again, 'Peace, be with you. As the Father has sent me, I also send you.'"

Van Doren points out, "Whom Christ sends, He will stand by and interest Himself in those that are employed for Him. What He calls out to, He will fit us out for and bear us out in."

Word
Not Exper.

Rainsford points out, "Christ was sent into the world to be the way, the truth and the life; and Christ sends His people into the world that they may walk in that way, enjoy that life, and live upon that truth."

Margaret Clarkson has written the following hymn that expresses well the thoughts in this verse:

So send I you to labor unrewarded,
To serve unpaid, unloved, unsought, unknown,
To bear rebuke, to suffer scorn and scoffing,
So send I you to toil for me alone.

So send I you to bind the bruised and broken
O'er wandering souls to work, to weep, to wake
To bear the burdens of a world a-weary,
So send I you to suffer for my sake.

So send I you to loneliness and longing
With heart a-hungering for the loved and known,
Forsaking home and kindred, friend and dear one,
So send I you to know my love alone.

So send I you to hearts made hard by hatred,
To eyes made blind because they will not see,
To spend, though it be blood to spend and spare not.
So send I you to taste of Calvary.

v.19 And on behalf of them I am setting myself apart, in order that they themselves also, having been set apart for God in truth, may continually be in that state of consecration.

What does it mean when Jesus tells the Father that on behalf of them He is setting Himself apart? Cothren points out, "God desires that each believer serve Him diligently and that they accomplish the task He has assigned to them. Each follower of Christ should determine to see the prayer of Jesus answered in his life and to do the work God wants done in the world. In this way He will glorify Him. As seen in this lesson, Jesus not only has a relationship with His disciples, but He prays for their preservation after He has gone, for their protection from the evil one and for their sanctification to the ministry. Each believer should ask himself, 'Am I truly serving Him faithfully?'"

Love lives
"Naphtali"

Rainsford points out, "The meaning here evidently is, I dedicate, I consecrate, I set apart my whole self, my person, godhead and manhood, soul and body. I consecrate all my offices, if I be a priest, if I be a prophet, if I be a king, I set them apart. I wholly dedicate and consecrate all my fulness of grace and glory, all my righteousness, all my interests, my very existence. I sanctify for the purpose and object for which I plead. Whatsoever I am, and I am thy fellow Lord, God of hosts. Whatever my resources and it please the Father that in Him should all the fulness dwell, whatever the merit of my blood and the glory of my name, I absolutely dedicate. I lay down all upon the altar of divine and unchangeable love, that I may be all, do all, suffer all, merit all my people need and that I may pay all my people owe, for their sakes I sanctify myself. Oh, what did He hold back? Nothing. His was a complete surrender. It was an absolute devoting of Himself, all that He was as Son of God, all that He was as son of man, all that He was as mediator, all His fulness and all His service, His time, His care, His thought, His very life itself. He consecrated and set apart that He might be the sanctification of His people."

How can the eyes that are fixed upon God in Christ engage in sin? How can the ears that are listening to His voice be attentive to iniquity? How can the hands that clasped His feet pull at sin as with a cartrope? How can the feet anointed to follow Him and whose bonds He has unloosened wander willfully into the byways of sin and error? When we are led astray, it is because the eye is not on Christ, the ear is not listening to Christ, and the heart is not filled with Christ and then alas, alas, other things come in. But when we are engaged with the truth as it is in Jesus and the life and teaching of the Holy Ghost, sin and self lose their attractiveness. And when the world, the flesh, and the devil present to us their temptations, we shall feel as David did when the three worthies broke through the Philistine host and brought him the water for which he had thirsted from the well of Bethlehem. He poured it out unto the Lord and he said, "Be it far from me, O Lord, that I should do this. Is not this the blood of the men that went in jeopardy of their lives." This will be answer of conscience and of the heart to every lust. Is not this the blood of my Lord Jesus Christ who gave Himself for my sins, that He might deliver me from this present evil world.

Brown points out, "This entire consecration to God was the very element of His inward life, the condition of His moral being. This was as co-natural to His moral as breathing to His physical life. He could not think, He could not feel, He could not act but under its influence. He came into the world to glorify God in saving men, and His motto was, 'This one thing I do.' All He did, all He said, all He suffered seemed to say, 'I must work the works of Him that sent Me. I must glorify the Father on the earth. I must finish the work given me to do. I must do His will in offering my body once for all and thus forever perfecting all His sanctified ones.'"

III. Prayer For All Believers v. 20-26 - Unified

v. 20 But not concerning these only am I making request but also concerning those who are (believing in Me) through their word;

Here the Lord Jesus now expands His prayer to include all those who are the fruit of their labor, everyone else who is going to believe in the Lord through their word as it is spoken.

He is not only negatively praying for them, but positively, praying for those who are believing in Christ through the ministry of the apostles.

Brown points out, "I proceed now to consider the prayer which our Lord offered up in behalf of the church universal, as included in the 20th, 21st, 22nd, 23rd and 24th verses. This prayer resolves itself into two parts. First, a prayer for the church universal as distinguished from the apostles, contained in the 20th verse, 'Neither pray I for these alone, but for them also who shall believe through thy word.' That is, I pray for the same blessings and I urge the same pleas in behalf of all who through the word of the apostle shall believe in Me, as I have done for the apostles themselves. Second, a prayer for the church universal, including the apostles contained in the 21st, 22nd, 23rd and 24th verses, consisting of two petitions with corresponding pleas. The one referring to the present state, the other to the future state."

Johnston points out, "Our Lord now begins to intercede for all believers that they might be unified. The ideal that Christ sets as a standard of unity is very high. As the Father and He are one, so are all believers to be."

I. v. 1-5 Himself
II. v. 6-9 Disciples
Sanctified

To Here →

Such an ideal is only thinkable in light of God's spirit dwelling in the believers. Unity is an obvious witness to the world. It cannot be emphasized enough. Such a characteristic reminds us of our Lord's words in John 15:12, 'This is my commandment, that you love one another, just as I have loved you.' It is clear that the disciple maker is to pray for unity among all believers. He is also to teach and exemplify such unity. This unity demands continual prayer on his part, too. Indeed, he is to be a man of prayer, prayer which involves addition to the church, leaders for it and unity within it."

Cothren points out, "This final section of the discourse has two basic themes that Jesus wants to use with His disciples. They are:

UNITY and DIVINE GLORY

These two concepts will be studied in light of the following goals:

1. That the student by understanding the meaning of unity spoken of by Jesus may experience that unity with other believers.
2. That the student by understanding the concept of divine glory spoken of by Jesus may seek to glorify God through his life and words and works.

It is therefore the duty of believers today to communicate that word to others. They are to study it so that they know it well enough to share it and explain it to men and women everywhere.

Van Doren points out, "Bishop Butler realized the nature and blessedness of Christian faith. Everything is gathered up in that one utterance of the heart, 'He loved me, He gave himself for me.' Galatians 2:20."

Rainsford says, "We have now arrived at the third part of our Lord's prayer. ① From verses 1-5, His petitions have had peculiar reference to Himself. ② From 6-19, to His disciples. ③ And from this verse to the end, they embrace His whole church."

Love
Mind or X.

He does not say, which shall believe in God, but "on Me." He does not say, which believe the word of God, but "on Me." He does not say, who believe in their salvation, but "in the person of the Lord Jesus Christ." Who is there in all London except a few professed infidels who do not tell you they believe in God? Who in this country, but a few professed infidels, do not say they believe in the word of God? We may quite satisfy ourselves that we believe in God and in the word of God and in our own ultimate salvation. And yet, we may not be included in our Lord's prayer, because He does not say, I pray for them which shall believe in God or in the word of God or in their own salvation, but "on Me." *

v. 21 in that they may all be one; even as you, Father, are in Me and I in you; in order that they also may be in us; in order that the world may be believing that you sent Me.

The reason that the Lord prays for oneness here among those who believe is for the purpose that the world may be believing that you, Father, sent Me.

The principle, then, is unity will be a witness to the world.

Van Doren points out, "The unity of the Father and the Son is therefore not simply a type, but a true and effective cause of the oneness of Christians. Who can hear this petition from the heart and voice of Jesus without thinking of the word, 'Let us make man in our own image.'"

It is obvious that when this love prevails, it will indeed produce a oneness in the hearts of those who manifest it.

v. 22 And the glory which you have given to me, I have given to them; in order that they may be one even as we are one.

Are You one with Him? His will Your will. His way Your way.
His Mind Your mind. Submission to His Sovereignty.
Nevertheless Not My will but thine be done...
Oneness Comes when You settle the Conflict...

What Glory has He Given us !!

The question that arises in our hearts at this point is the meaning of the Lord when He says, "the glory which you have given to me, I have given to them." I guess the answer to that question is, the glorious privilege of bearing the good tidings of the gospel of peace as a foreign missionary to a lost and dying world, even as Jesus Christ came from heaven's glories on a mission to give of himself that mankind might experience the glory of unconditional and eternal love demonstrated by His death upon the cross to purchase their relationship with the Father.

Greater Works than these...
John 20:21
Acts 1:8

Chance to be a witness
What a Priv. to bear His Name.
Him
How thou are we Ambassadors
To rep.

American Embassy in Beirut - Proud to be Americans. . .

Van Doren points out, "A bud is glorified when it bursts its envelope and comes forth a flower. Grace is heaven in the bud. Glory is begun in the prayer, 'God be merciful to me, the sinner.' So far as Christ dwells in any soul, He has given that soul His glory."

All believers should earnestly desire and pray for it, and above all should seek to give it practical effect as far as possible. And even if they should not be successful, the Lord of the church will honor the effort, for He says to such as He did to David, "Thou didst well that it was in thine heart." 1 Kings 8:18.

Oswald Chambers in his My Utmost for His Highest says, "Now this explains it. 'That they may all be one; as thou, Father, art in me, and I in thee that they also may be one in us.' If you are going through a solitary way, read John 17, it will explain exactly why you are where you are--Jesus has prayed that you may be one with the Father, as He is. Are you helping God to answer that prayer, or have you some other end for your life? Since you became a disciple you cannot be as independent as you used to be. The purpose of God is not to answer our prayers, but by our prayers we come to discern the mind of God, and this is revealed in John 17. There is one prayer God must answer, and that is the prayer of Jesus 'that they may be one, even as we are one.' Are we as close to Jesus Christ as that? God is not concerned about our plans; He does not say--Do you want to go through this bereavement; this upset? He allows these things for His own purpose. The things we are going through are either making us sweeter, better, nobler men and women; or they are making us more captious and fault-finding, more insistent upon our own way. The things that happen either make us fiends, or they make us saints; it depends entirely upon the relationship we are

in to God. If we say, 'Thy will be done!', we get the consolation of John 17. The consolation of knowing our Father is working according to His own wisdom. When we understand what God is after we will not get mean and cynical. Jesus has prayed nothing less for us than absolute oneness with Himself as He was one with the Father. Some of us are far off from it, and yet God will not leave us alone until we are one with Him, because Jesus has prayed that we may be."

v. 23 I in them and you in me, in order that they might attain perfect unity, in order that the world may keep on knowing that you sent Me and that you loved them even as you loved Me.

The whole basis for this unity as Christ speaks is "I in them and you in Me." This takes us back to John 15 and the union of the vine and the branches, that we are abiding in Him and He in us. The purpose behind this is seen in the next phrase, "in order that they might attain perfect unity." And then a second purpose, "in order that the world may keep on knowing that you sent Me and that you loved them even as you loved Me."

②

So splinters looking for splinters instead of washing feet
② only Army that attacks its own wound

One poet put it this way:

Death and judgment are behind me
Grace and glory are before.
All the billows rolled o'er Jesus,
There they spent their utmost power.

v. 24 Father, that which you have given Me, I am desiring that where I am, also those might be with Me, in order that they may keep on beholding my glory, which you have given Me, because you loved me before the foundation of the world.

I Pray Not That You should Take ...

Moule points out, "It has been often remarked that there is a peculiar directness, a majestic and unconditional positiveness about this word here, 'I will.' It stands here close to the wonderful intimation that the bliss of heaven will have its essence in the sight of this intercessor's glory. And surely He who sees eternity and Himself, cannot ever deliberately will that which is contingent only and may be denied. And it stands here

Peter: You will follow me later! I am going to prepare...
Paul: Having A desire to depart And be with which is Far better.

Doesn't talk of the ⁽⁴⁵⁾ Cup of Suffering but the Anticipation
OF Glory !!

in most moving contrast to a prayer which within perhaps one short half hour, those very lips were to utter, 'If it be possible, let this cup pass from me. Only not as I will but as thou wilt.' Behold what manner of love. He requests an exemption from immeasurable pain, pain unique as it was immeasurable; for it was the pain of His soul, offered for our sin, and the request is altogether contingent upon the possibility that the exemption may consist with the Father's glory and our salvation."

v. 25 0 righteous Father, though the world did not know you, yet I knew you and these knew that you sent Me.

Here again in the closing words of this prayer, the Lord Jesus makes the distinction between those who knew the Lord and those who do not. First of all, He says, the world did not know you, yet Jesus says, I knew you. And these knew that you sent Me. !!

Do You Know Him? Is He Your Friend + Saviour? Are You Walking, talking, Sharing w/ Him? - -

Thieves on the Cross.

v. 26 And I made known to them your name, and will make it known, in order that the love with which you loved Me might be in them and I might be in them.

He has made known His name to them, and He will continue to make it known. And the purpose is, "that the love with which you loved Me might be in them and I might be in them."

He prays that the Father's love might be in them and that He might be in them. The love of the Father produced in them is the fruit of the Spirit as He produces it in us.

Stedman points out, "Someone has gathered together Samuel Rutherford's letters from prison in which he speaks of the joy of Jesus as He is with him there in that prison cell. Some of his words have been put into a song, one of my favorite hymns which speaks of that glory which is to come:

Many will
Say Lord, Lord!
Cup bearer
+ Baker

The sands of time are sinking,
 The dawn of heaven breaks,
 The summer morn I've sighed for,
 The fair, sweet morn awakes.

Dark, dark hath been the midnight,
 But dayspring is at hand,
 And glory, glory dwelleth in Immanuel's land.

O Christ! He is the fountain,
 The deep, sweet well of love!
 The streams on earth I've tasted,
 More deep I'll drink above:

There, to an ocean fulness,
 His mercy doth expand,
 And glory, glory dwelleth in Immanuel's land.

Anne R. Cousin

The glory of Jesus is the glory of love, the love of God for man. That is what grips our hearts and changes our lives and makes us different people, forgives our sins, lifts us up again and encourages our hearts. It is the realization that God indeed loves us as He loved Jesus. I remember the story of the little boy who entered a Sunday school contest in reciting Bible verses. This little boy happened to be a cripple, a hunchback, who could hardly walk across the stage to recite the verses he had memorized. As he started to hobble across the stage as best he could with his terrible humped back, an older boy who had come in off the street, thoughtlessly cried out, "Hey, crip, take the pack off your back." The little boy broke down in tears and couldn't go on. A man came up out of the audience and stood beside him. He said, "I don't know what kind of person would make fun of a little crippled boy, but I want to tell you who this boy is. He's my son and he's got more courage than any of you and I'm proud of him because he is mine." And he picked him up in his arms and walked off the stage. I think of that story often when I read a verse like this which sets forth the love of God for us. We can understand how God could love Jesus. Who wouldn't love Him? But it is difficult for us to believe what Jesus says here, that we are to grasp the fact that in the manifestation of Jesus' life in us, God the Father loves us that same way. In all our hunchback, crippled, broken, beaten condition, He stands beside us and says, I'm proud of him, he's mine. And he picks us up and carries on through life. That is the glory Jesus says we are to behold, the glory of the love of God for us as individuals.

- Footprints -

Footprints

One night a man had a dream. He dreamed he was walking along the beach with the Lord. Across the sky, scenes from his life. For each scene, he saw two sets of footprints in the sand; one belonging to him, and the other to the Lord.

When the last scene of his life flashed before him, he looked back at the footprints in the sand. He noticed that on the path of his life there was only one set of footprints. He also noticed that it happened at the very lowest and saddest times in his life.

This really bothered him, and he questioned the Lord about it. "You said that once I decided to follow you, you would walk with me all the way. But I have noticed that during the most troublesome times in my life, there is only one set of footprints. I don't understand why when I needed you most you would leave me."

The Lord replied, "My precious, precious child, I love you and will never leave you. During your times of greatest suffering, when you see only one set of footprints, it is because I carried you."

I carried you

Jesus keep me near the cross,
There a precious fountain
Free to all--a healing stream
Flows from Calvary's mountain.

In the cross, in the cross,
Be my glory ever;
Till my raptured soul shall find
Rest beyond the river.

Fannie J. Crosby

Rainsford points out, "From this prayer, Jesus was to go straight out into the betrayal, the trial and the cross. He was not to speak to His disciples again. It is a wonderful and a precious thing to remember that before these terrible hours, His last words were not of despair, but of glory."

Van Doren points out, "The prayer was richly answered in the experience of the apostles. Nothing could separate them from the love of Christ. Romans 8:39. And Christ ever remained with them and in them by His Spirit and will remain with believers to the end, their strength and comfort and peace."

CONCLUSION

What are the lessons we can learn from this study?

LESSON #1 The glory of the Son resides in the full accomplishment of His task upon the earth.

LESSON #2 The Father's eye is ever upon us to protect and to provide.

LESSON #3 It is the desire of the Lord Jesus that our joy would be made full.

LESSON #4 It is the concern of the Lord that they be guarded from the onslaughts of the evil one.

LESSON #5 The word of truth is the instrument God uses to produce holy lives.

LESSON #6 He prays that the love with which the Father loves the Son might also be in us.

Our love story has come to an end. It opened with the Saviour on His knees in Chapter One, washing feet; and on His knees in Chapter 17 before the Father.

We have walked together through 8 chapters of the love story.

In Chapter One, we saw LOVE SERVING as Christ washed their feet.

In Chapter Two, we saw LOVE HURT as Judas Iscariot lifted up his heel against him and the Lord's response was, Hurry, it hurts.

In Chapter Three, we saw LOVE COMMUNICATING as He answers the questions of Peter, Thomas, Philip and Judas Thaddaeus Lebbeus.

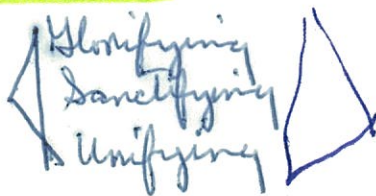
In Chapter Four, we saw LOVE IN UNION. The Father is glorified by much fruit through our lives.

In Chapter Five, we saw LOVE IN CONFLICT as this love is hated by the world.

In Chapter Six, we saw LOVE MEETING NEEDS as the Lord Jesus promises the coming of the Spirit to meet all their needs in the time of His absence.

In Chapter Seven, we saw LOVE IN SEPARATION. Knowing the pain and hurt of being apart, there is the glorious anticipation that this separation is not permanent, but only temporary.

And then in Chapter Eight, we saw LOVE ON ITS KNEES, praying that the glory of the Son might be revealed in them and also praying for a oneness to be expressed and a love which the Father has for the Son might be demonstrated in the lives of these, His followers.



Top Priorities
in His Thinking
At This Time ..

Our study began with love and it ends with love. Chapter 13, verse 1 we read, "Now before the feast of the Passover, Jesus knowing that His hour had come that He should depart out of this world to the Father, having loved His own who were in the world, He loved them to the uttermost, that is eternally and unconditionally." And then in Chapter 17, verse 26, "I have made known to them your name, and will make it known, in order that the love with which you loved Me might be in them and I might be in them."

Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.

Before our Father's throne,
We pour our ardent prayers;
Our fears, our hopes, our aims are one,
Our comforts and our cares.

We share our mutual woes,
Our mutual burdens bear;
And often for each other flows
The sympathizing tear.

When we asunder part,
It gives us inward pain;
But we shall still be joined in heart,
And hope to meet again.

John 21:15-17 "Then when they had finished breakfast, Jesus is saying to Simon Peter: "Simon, son of John, do you love me more than these?" He is saying to Him, "Yes, Lord, you are knowing that I love you." He is saying to him, "Feed my lambs."
v.16 He is saying to him again a second time, "Simon, son of John, do you love me?" He is saying to him, "Yes, Lord, you are knowing that I love you." He is saying to him, "Be shepherding my sheep."
v.17 He is saying to him the third time, "Simon son of John, do you love me?" And he said to Him, "Lord, you are knowing all things, you are knowing by experience that I love you." Jesus is saying to him, "Be feeding my sheep."

Applause
of
Heaven!