

# The Ultimate LOVE STORY

## John 13-17

### “The Final Hours Before the Cross”

#### Study Number Eight – Love on Its Knees – John 17:1-26

In a worn-out Bible of a missionary of some thirty years in a foreign country was this little piece called:

“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 the sweat and the 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 sicknesses and disease, but wounded 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 [wondering] 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—I’m nauseating to Christ.”

—Anonymous

(Copied from the well-born 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.)

(source unknown)

## 1 Corinthians 13:13

Now abides faith, hope, love, these three, but the greatest of these is love.

It’s the one binding divine imperative of the scripture. It’s the one thing that we see in the Upper Room.

If Christ were to try to bring together the thrust of His last message to them, it is that His life would be a demonstration of the *agape* love that He wants to produce in each of our lives.

How does *agape* love act? How does it respond? How does it function?

Christ demonstrates it graphically, both in word and in deed, in these chapters. We've called it "The Love Story" because the word occurs THIRTY-TWO TIMES in these chapters. It only occurs twice in the rest of the gospel.

1. In study #1 we saw LOVE SERVING as He kneeled to wash their feet.
2. In study #2 we saw LOVE HURT as Judas lifted up his heel against Him. He was the guest of honor and all. The Lord says, "Hurry, it hurts. You're not going to respond so leave."
3. In study #3 we saw LOVE COMMUNICATING as Christ answered the questions of Peter, Thomas, Philip and Judas Thaddeus Lebbeus.
4. In study #4 we saw LOVE IN UNION. The Father is glorified by much fruit—John 15.
5. In study #5 we saw LOVE IN CONFLICT. This love is hated by the world.
6. In study #6 we saw LOVE MEETING NEEDS. Christ promises them that the Holy Spirit is going to come and take His place, and teach them and call to remembrance all the things that the Lord had said to them.
7. In study #7 we saw LOVE IN SEPARATION. Remember the little phrase "little while" was the dominant thought in the

passage.

We wonder what a “little while” is and how long a “little while” is. The Lord says it’s just a “little while.”

Our weeping is going to be turned to joy and it’s a joy that nobody’s going to take away from us. We can sing with the writer of “How Great Thou Art”:

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.”  
(source unknown)

8. We come now to study #8—LOVE ON ITS KNEES.

It’s interesting that our study starts in the UPPER ROOM and it ends in a GARDEN.

It starts with Him ON HIS KNEES, washing dirty feet, with His EYES LOOKING DOWN.

In the end He’s ON HIS KNEES with His EYES LOOKING UP to His Father.

He’s finished talking to His men. He now turns heavenward and prepares to talk to His Father.

One writer said:

You ought to come to this chapter with tears in your eyes, on your knees, and your shoes off, because you're walking on awfully holy ground.  
(source unknown)

This is the LORD'S PRAYER.

Matthew 6 isn't the Lord's prayer. He wouldn't pray that prayer, because He wouldn't pray, "Forgive us our debts as we forgive those who trespass against us." He wouldn't say that. He doesn't have to say that. He's the perfect Son of God.

But this is His prayer, as He comes to the Father with real love in His heart.

The Lord had to have a feeling of accomplishment. He's writing the last page, He's running the last few tenths of a mile, to the finish of the marathon of life. He's been running for thirty-three years and now He's coming down to the back lap. He's ready for the diploma. He's ready for that final mile.

When He prays, the dominant thought is ONENESS.

Whereas in chapter 13 the dominant thought was LOVE, here it's ONENESS.

*Agape* love will produce oneness. When we have this love for each other there will be a oneness between us as brothers and sisters in Christ. And that's what the Lord prays for. That we

will love each other to the point that we will express a oneness to the world which is around us.

He's praying that there will be a visible demonstration of *agape* love expressed in a oneness so that the world can see it.

It was John Knox who, as he was dying, said: "Please read John 17 to me. I read it first when I came to know him and I want to read it now just before I go to see Him." (source unknown)

So this is kind of like the dying blaze. This is kind of like reaching out and taking the latch to the Garden of Gethsemane, to walk inside and to begin to talk to the Father.

We are going to break the prayer into **THREE PARTS**:

1. Christ is going to pray for **HIMSELF**—verses 1-5.

The **KEY WORD** is **GLORIFICATION**. He's going to pray for His glorification.

2. He prays for His **DISCIPLES**—verses 6-19.

The **KEY WORD** is **SANCTIFICATION**. That means being made holy or being set apart.

1. **GLORIFICATION** for Himself—verses 1-5,

2. **SANCTIFICATION** for His disciples—verses 6-19, then

3. He prays for EVERYBODY who is going to come to know the Lord through their ministry—verses 20-26.

The KEY WORD is UNIFICATION—or ONENESS.

1. GLORIFICATION,
2. SANCTIFICATION,
3. UNIFICATION or ONENESS for all of those who are going to be the result or fruit from their ministry.

So He prays:

1. for HIMSELF,
2. for the DISCIPLES, and
3. for the WHOLE CHURCH.

Now that's the outline. Let's just dig into it, okay. He's gonna start with praying for Himself as the prayer opens—verse 1.

## **1. PRAYING FOR HIMSELF: THAT HE MIGHT BE GLORIFIED—verses 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 Jesus spoke; and having lifted up His eyes to heaven,”—that’s where the Father is.

“He said, ‘Father,’— this term is used SIX TIMES here.

And it’s not “my Father” or “our Father,” it’s “Father.”

That’s a term which conveys to us the thought of:

TRUST,

REST,

RESPONSIBILITY,

COMMITMENT, and

SURRENDER.

“Father,”—He says—“the hour has come. Glorify your Son, in order that the Son may glorify you,”

Now when we see that term, “Father, the hour has come,” that takes us all the way back to when we started.

In John 13:1 He says: “Knowing that His hour had come,” He met with them for the celebration of the Passover. That term “hour,” indicates Christ was operating on a time schedule.

In John 2:4, when He meets with Mary at the wedding in Cana of Galilee, He says, “My hour has not yet come.” So He’s marked the time along, and now the hour is here.

The “hour” is the hour planned from eternity. It’s the hour when Christ is going to purchase the redemption of mankind by His death upon the cross. It is the “hour” that splits time in half. It is the purchasing of salvation.

So the “hour now has come.” It’s almost like He’s at that point where He knows that He’s coming down the homestretch.

We could say:

“Father, get the banners out. I’m coming to the house.”

“Father, I’m running the last lap of the thirty-third mile.”

“Father, when I say Tetelestai tomorrow,”—What does that mean? “It is finished.” That’s the breaking of the tape in an Olympic race.

“It is finished!”

“Father, the hour has come.” It’s like He’s marking time.

Christ knew that He had thirty-three years and it was ticking off. And He knew the time was now.

What would our prayer be if we were getting ready to die and we knew that our execution was just a few hours away? What would we pray?

“Lord, pity me.”

“Lord, sustain me” maybe?

“Lord, deliver me” maybe?

“I call upon Thee in the day of trouble and Thou wilt deliver me and I will glorify You.” (ref. Psalm 50:15)

What does the Lord pray?

“Glorify your Son.”

That is so neat. He doesn't even think about the cross, other than He says “My hour has come.”

He is looking beyond the cross. He's looking beyond the grave, beyond the tomb, beyond the ascension, to the time that He's going to sit at the right hand of the Father and be glorified by the fact that He's finished the work and now the Father has put His stamp of approval on it.

So the Father is going to glorify Him in this. “Father, it's Your move. I finished everything I'm supposed to do and when they pin Me to that cross, you know, it's Your turn. Now glorify Your Son and I in turn will glorify You.”

To God be the glory, great things He hath done. So we can say glorify, glorify.

Here's Paul:

Philippians 1:20

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

“Father, I trust Your power. I trust Your wisdom. I trust Your goodness and Your faithfulness. Into Your hands I commend Myself. Glorify Your Son.”

**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.**

“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.”

That's critical.

If we have eternal life, Christ had something to do with it. Right? He is the One who gives eternal life as a result of a relationship with Him—coming to know the Lord Jesus Christ

in a personal way, and He has the authority to do so.

That's why John 1:12 says: "But as many as received Him, to them gave He the right or the authority to be called the sons of God." Which were born not of flesh nor the will of man, but were born again, of course, by the Spirit of God.

**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.**

"And this is eternal life,"—in order that they should keep on working like crazy, hoping they're going to get there?

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

Matthew 7:21-22

Not everyone who says to Me, "Lord, Lord," shall enter into the kingdom of heaven. But he who does the will of My Father, [which means he receives Christ as Savior] many will say unto 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?"

Matthew 7:23

He will declare to them, "I never knew you. Depart from Me

you who practice lawlessness.”

Salvation to Jesus Christ, eternal life involves coming into an intimate relationship with the Lord Jesus—getting to know Him by faith.

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

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

We need to ask ourselves:

Am I doing His work today?

Have I glorified Him today?

Would I be able to say at the end of my life, “I’ve glorified You and I finished the work which You’ve given Me to do”?

What’s the Lord doing? He’s handing in His final report. He says, “I finished my course, I’ve done all my course work and my written work and I’m ready for the final exam Lord. Father, the time is here. The work is now finished.”

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

He’s speaking of it as PAST. The biggest part of it is still right

before Him, but He's so certain it's going to happen that He doesn't even think about that. He speaks of it in such confidence that it's already finished, even before He gets to it.

### 2 Timothy 4:6-8

... I've fought a good fight, I've finished the course. I kept the faith...

### 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 finisher of faith; who for the joy that set before Him, endured the cross, despising the shame and has sat down at the right hand of the throne of God...

Now the last verse in the prayer about Him comes back to the word "glory," which we had in the first verse.

**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.**

"And now glorify me, Father, together with yourself, with the glory which I was having with you 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.

Before the foundation of the world He enjoyed, in eternity past, all the glories of His relationship with the Father as His Son.

He left all of that willingly when He took on Himself the form of a servant, to be made in the likeness of men. Now He's returning home and He's asking the Father to restore Him to that place because He's finished the work down here.

And the way the Father's going to glorify Him is to put Him back in that place of glory that was His. So see, the dominant word is "glorify," isn't it, when it comes to Jesus praying about Himself?

It's not "sustain Me," it's not "pity Me," it's not "deliver Me," it's not "feel sorry for Me." He just set His face like flint. His will is unbroken. He is determined to endure the hostility of sinners against Himself and to give His life a ransom for many. There is no question about what He is about to do. And now He's asking the Father to consummate this by glorifying Him in that work.

## **2. PRAYING FOR HIS DISCIPLES—verses 6-19**

Now He turns to pray for His disciples. He, at the last few

hours, is still concerned about His men. He's still thinking about them, concerned over what's going to happen to them when He leaves.

Why is He praying like this? Because He knows it's going to be rough. He can look beyond the cross and beyond the resurrection, but they can't. To us, death is the end.

When somebody dies, we have the funeral, we don't expect to see them walking around the next week—unless we're hallucinating.

And to them there is a finality with Him dying on that cross. And they know it and they get the reports and it's just like the kingdom is falling apart, the leader is gone, there is no hope humanly speaking. So He's got to think about them.

**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.**

“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.”

“I made known your name” to them.

“They have come into relationship with You through Me.”

Look at that last statement:

“they have kept your word.”

“they have kept your word”—wasn’t one of them asleep in the boat and was all upset over the fact that the storm was coming and they thought they were going to drown?

Wasn’t one of them trying to walk on the water one time and he looked at the winds and the waves and started sinking?

Didn’t one of them one time do this and do that and the other thing? Wasn’t Thomas always pessimistic? Weren’t the rest of the guys always questioning?

Isn’t it neat? Someone said when you really love someone you don’t see their flaws. Love covers a multitude of sins.

Jesus loves these men so much that He just makes one analysis—“they kept your word.”

Some guys really turned on! Some guys are not doing so well. But when He comes to make a final analysis of the whole thing, He says, “they have kept your word.”

“Lord, everything they knew, they did, they kept it. Even though they feebly trusted Me. Even though they faintly loved Me.”

Yet, when it comes right down to it, the Lord just packs it all up and He says, “they have kept thy word.”

## Jude 24 & 25

Now unto Him who is able to guard you against stumbling and to present you faultless before the presence of His glory with exceeding joy.

The greatest glory to the Father and to the Son is going to be the ability to present us perfect in Jesus Christ, before the Father.

“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.**

“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.**

“Because the words which you gave me, I have given to them; and they received them, and recognized truly that I came forth from you, and they believed that you sent me.”

“They really loved You Father and they really love Me. And they believe it. And they’re even going to believe it more after

tomorrow when I give My life for them and they fully understand that greater love hath no man than this, than a man who would lay down his life for his friends.”

One commentator, as he was musing on this particular portion of the prayer, gave the account of Cyrus when he had conquered and taken captive a prince with his wife and his children. When they brought the prince and his wife and children before Cyrus, Cyrus was known on occasion to be very generous in his forgiveness. And he turned to the prince and he said, “Sir, what will you give me if I set you at liberty?” And immediately the prince says, “I’ll give you my kingdom!”

And Cyrus says, “Oh, that’s very generous. What ransom will you give for your wife and your children?” And he said, “Well, Cyrus, I will give you my life for them.” Immediately Cyrus said, “I will restore your kingdom, your wife and your children and you may have all.”

Well immediately the prince fell to his knees and was deeply grateful for the generosity and the gift, but his wife was totally silent. And finally, he turned to his wife and uprated her and said, “Why don’t you thank the king?” And this is what she said, “I’m thinking only of the man who said he would give his life for my liberty.”

She was so overwhelmed by the fact that he would willingly, as an expression of love, give himself in her behalf. She could not even think of the power which had given back the kingdom and their freedom to them once more.  
(source unknown)

To the disciples, they’re going to know that. They’re going to

see love demonstrated like they've never seen before.

“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.**

“I am making request concerning them; I am not making request concerning the world,”—the Lord doesn't intercede for the world—“but concerning those whom you have given me; because they are yours.”

“Father, they're Your responsibility. And if You're taking Me out of here, You're going to have to take care of Your responsibility.”

So He continues in His prayer.

**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.**

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

Now the glory that comes to Jesus Christ is our faith in Him—

our belief and trust in Him as our Savior.

Christ's glory is going to be in you. All eternity—what He has to look forward to, His inheritance—is the fact that we're there because He purchased us with His own blood.

“They kept your word,” they glorified You, they're Yours.

Hannah Hurnard in her book *Hinds Feet on High Places* probably gives us a little bit of an insight into what the Lord is thinking about here in this particular part of the prayer.

(Hinds Feet on High Places by Hannah Hurnard)

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 [plainly] 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 into 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're finding the way especially difficult and you're 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.”

(source unknown)

The Lord's looking past all this. He makes one gigantic

statement, “they kept the word.”

“Forget the failures, forget the weak faith, that’s behind us. It’s under the blood! Now I’m glorified in them!”

After all, He looks on us as already glorified the minute we come to know Him.

“Those whom He justified, then He also glorified.” (ref. Romans 8:29)

It’s past to Him. As soon as the Lord begins something, the certainty of its finishing is already there. That’s why we can never get our salvation and lose it. The moment the transaction is done, as far as an eternal being is concerned, it’s done. We have eternal life, once we have come to know Jesus Christ in a personal way.

Man that is work that is begun and finished at that very moment. As far as He’s concerned, the certainty of it, the triumph of it, the triumph of all of it is due to the fact that He looks beyond the present into the future.

**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.**

“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 are.”

One hymn writer put it this way:

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.  
(source unknown)

What's the Lord saying?

“Lord, this is precious property. You gave Me these. I took good care of them. Now I'm coming to You and it's Your responsibility to keep on taking care of them. So Lord, I'm asking for round-the-clock surveillance, okay? Just watch over them. Just keep them safe and don't ever let Your eye get off of them. And don't be unwearied with Your hand to hold them and to keep them, because they're at the point of constant risk. And may they be kept by Your all-seeing eye and may Your power provide victory over the world, the flesh and the devil, and just keep them safe.”

**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.**

“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”

“I did a good job!”

“except the son of perdition, in order that the Scripture might be fulfilled.”

We already knew that Judas Iscariot was going to go.

**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.**

“But now I am coming to you;”

“I did all this while I was there, but You see Father, My prayer is I’m leaving them. I’m coming to you.”

“and these things I am speaking in the world,”

“While I’m still here Father. Before I get there.”

“in order that they may keep on having my joy made full in themselves.”

“Lord, I don’t want them to be unhappy. I don’t want them to

be sad. I want My joy to remain in them while I'm gone.  
Would You produce that in them?"

### 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.

### John 16:20

The world's going to rejoice and you're going to weep and lament, but your sorrow will become joy.

And then He says, "You're going to have a joy that's not taken away you." (see John 16:22)

Here are some references to "joy."

### Psalms 89:15

Blessed is the people that know the joyful sound.

### Luke 15:10

There is joy in the presence of the angel over one sinner that repents.

### Isaiah 12:3

With joy shall you draw water out of the wells of salvation.

Job 38:7

At creation, the sons of God shouted for joy.

Psalm 30:5

Weeping may endure for a night,  
but joy comes in the morning.

Psalm 126:5

They that sow in tears shall reap in joy.

Psalm 16:11

In thy presence is fullness of joy.

Galatians 5:22

The fruit of the Spirit is joy.

Don't have any?

Psalm 51:10 & 12

Create in me a clean heart, oh God,  
and renew a right spirit unto me.  
And restore unto me the joy of my salvation...

## Jude 24

He is going to present us faultless before the presence of His glory, with [WHAT?] exceeding joy.

It's going to blow you away.

“Well done, thou good and faithful servant”—Matthew 25:21—  
“enter into the joy that I have prepared for thee.”

“That My joy might be fulfilled, realized, brought to reality in them.”

One hymn writer said:

I have found the joy no tongue can tell  
How its waves of glory roll  
Is like a great o'er flowing 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 not yet been told.  
(source unknown)

**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.**

“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.”

And we looked at that last two weeks ago. The world hates them. He’s given them the word and they’ve been hated for it.

**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.**

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

What’s the Lord’s view of death? It’s taking “them out of the world.”

“I’m not praying that you’d take them out of the world.”

“Enoch walked with God and the Lord took him and he was not.” (ref. Genesis 5:24)

Psalm 116:15

Precious in the sight of the Lord  
is the death of His saints.

Wonder why the Lord didn’t say, “Lord, would you translate them with Me? Take them to where there are no tears. Take them to where there is no suffering. Take them where they’re

not going to have to fight the world, the flesh and the devil anymore, and people are going to love them forever. Lord, why don't You just make them really happy right now and let them come with Me?"

Sometimes we get the idea that we really know what God's will is for our lives and we really don't. The Lord's going to get a whole lot more glory with us suffering down here than sharing glory up there.

There are probably some people thinking, "Oh I wish I would go home to be with Jesus. I'd get over all these problems." Now that's awfully selfish, because the Lord wants us here. He's going to get more glory out of us here overcoming our problems than we are sharing the glory up there. And so the Lord is saying to us at this point, "Underneath are the everlasting arms. I want you here so you can know My wisdom and My love and My goodness. And My thoughts are not your thoughts, neither are your ways My ways," saith the Lord.

His glory is more fully displayed in keeping us from the evil here than crowning us with glory there. So He says, "I don't want you to take them out of here. I don't want you to do that. I want them here."

One writer said:

Put our hand in His hand and say, "Lord, lead me when You will, where You will, and as You will. In Your strength and by Your grace I will follow You. By and by, when we come home

to heaven, You will glorify us.” But it’s only here in the wilderness in which we He has placed us, we can thus glorify Him.

(source unknown)

So He wants us here. He wants them kept from the evil one. He wants to prove Himself sufficient and adequate in this foreign element, during this time. And then when we die, we will be transported to our home in glory.

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

“They are not of the world, even as I am not of the world.”

Of course, we already had that, haven’t we? That was back in the previous verse.

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

“Make them holy in the truth; your word is truth.”

Why do we study the Word of God? So we can get to know Him better. So the qualities of Christlikeness begin to be produced in our life. So this fruit of *agape* love begins to demonstrate itself in our life.

How does that happen? By trying? No, by turning to the scripture and exposing yourself to the Word.

## 2 Corinthians 7:1

Having these promises, dearly beloved, let us cleanse ourselves...

## Psalm 119:9

Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word,

## Ephesians 5:26

That He might sanctify them, having cleansed them by the washing of the water of the word.

## John 15:3

You are already clean through the word which I have spoken to you.

It's the Word that is the cleansing agent. He's praying that as they are exposed to more and more of it, by the Spirit of God who's going to guide them into truth, they're going to be made more and more holy to the Lord.

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

“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.”

The Lord comes back to this again. In His resurrected body, when He sees the men, and they're all there together except for Thomas on that Easter Sunday. What does He say?

“Peace be unto you.”

Now they see Him.

“As the Father has sent me, even so send I you.”

Margaret Clarkson wrote one of the neatest hymns centered around this word, to help us realize that it's pretty lonely and it's pretty difficult, but the Lord expected it of us. And it goes like this:

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.  
(source unknown)

The Lord knows what it's like to be lonely. He knows what it's like to be away from home for thirty-three years. He's knowing the joy right now of getting ready to head to the house. And that joy is a thrill to Him.

But He's not going to be so selfish in thinking about it that He's going to forget to really pray for His men. That they'll be set apart, that they'll be provided for in every way before He goes.

Just as they said, "You sent Me Father, I'm getting ready to send them on the same kind of mission."

Verse 19 is the last verse for them.

**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.**

“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 that mean? That means that the Lord Jesus is putting His office of the prophet, the priest and the king at their disposal. He is putting everything that He has at His disposal for their personal use.

His GRACE,

His STRENGTH,

His WEALTH,

His POWER, and

His GLORY.

Everything that He has and knows:

His WISDOM,

all of His RESOURCES—He’s laying them on the altar to be made available.

It’s one complete act of SURRENDER on the part of Jesus Christ for the sake of these men, that they would be successful

in the ministry to which He's called them.

All of His SERVICE, all of His CARE, all of His THOUGHT, all of His RESOURCES are for them.

Now the prayer for the believers wraps this up .

### **3. PRAYER FOR ALL BELIEVERS—verses 20-26**

**v. 20 But not concerning these only am I making request, but also concerning those who are believing in me through their word;**

“But not concerning these only”—that is the disciples that He's just finished praying for—“am I making request, but also concerning those who are”—WHAT?

Believing in God?

Believing in the Bible?

Believing in the church?

Believing in apple pie and Chevrolet?

No, believing in who?

“believing in me”—Jesus Christ—“through their word;”

“I'm praying for them now and this is what I'm going to pray

for them:”

**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.**

“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.”

That’s kind of sad when we realize that this prayer isn’t being realized among the saints. We’re so busy with the spirit of criticism that we’re looking for splinters in other’s eyes instead of washing feet. We can’t forgive so we don’t get very close anymore. We’re separate little entities.

One guy rewrote the words to “Onward Christian Soldiers”:

Like a mighty tortoise moved the church of God,  
Brothers we are treading where we’ve always trod.  
We are all divided, many bodies we  
Strong on basic doctrine, but weak on charity.  
(source unknown)

That really says it.

Remember when Gideon got the three-hundred guys and he had a hundred over here on this side and he had a hundred over here, and a hundred over there and they broke the

pitchers and blew the horns? He said, “For the sword of the Lord and Gideon.” And there were one-hundred and fifty thousand Midianites down here in the valley and they started cutting one another up. That’s exactly what the Lord sees when He looks down at the church, the body of Christ. We’ve got our swords out and we’re cutting everybody up while the rest of the army is standing on the hill, watching the sad tragedy going on down there.

The Midianites cutting up Midianites. And that’s exactly what we’re doing.

Somebody said:

The Christian army is the only army that attacks its own wounded.

(source unknown)

Man, we slay them. We do it with the sword of the Spirit, too. And we just delight in hacking them up, cutting them apart. How far we’ve drifted.

What the Lord is praying for, is that *agape* love, which produces oneness, would be the demonstration of it and the world would see that oneness among us. And our real love and concern for each other, and that unity would be a witness to the world.

**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.**

“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.”

What is that glory? That’s the chance to be a witness for Him.

We’re going to take His place. We’re going to share the glorious good news of Christ with these people. That’s a glory and a privilege to get to do that.

**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.**

“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.”

That’s hard to believe, isn’t it? We can think of a Father loving Jesus, but the Father loving us? That’s beyond us—just the comprehension of it.

One minister told the story of a little sad crippled boy who was a hunchback, who memorized several scriptures. And one night in the evening service, he was going to have the little boy come up on the platform and say his verses.

As the little boy painfully started to make his way across the stage to the microphone, some little kid from the street said, “Hey! Take that load off your back and you’ll do better!” And the little kid just folded right there in tears. He couldn’t go on.

Pretty soon an elderly gentleman in the audience got up and walked up to the platform and he said, “I don’t know what kind of person would make fun of a cripple 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’s mine.” He picked the little guy up in his arms and he carried him off the stage.

(source unknown)

We can comprehend the Father loving Jesus because of who He was—His Son, His perfect Son. But loving hunch-back creeps like us, that are falling all over the place, that’s hard to comprehend. The ugliness that He’s got to see in us, yet He still loves us totally and unconditionally.

He’s saying to the Father, “I’m proud of them! I’m glorified in them! They took My word! They’re mine!” And He just picks us up and carries us along and redeems us.

**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.**

“Father, them 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.**

“O righteous Father, though the world did not know you,”

There it is again:

“yet I knew you; and these knew that you sent me.”

And now the last verse is key because it’s the focus of the whole message. What does He pray for?

**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.”**

“And I made known to them your name, and will make it known, in order that”—WHAT?—“the love with which you loved me might be in them,”—there it is—“and I might be in them.””

That love, *agape* love, which He showed to them, eternally unto the end in John 13:1, is the last thing He prays for in

John 17. He wants this love which is demonstrated throughout this whole sermon to be revealed in them and demonstrated to the world.

Now before we look at a final observation, we have these lessons.

Lesson #1: The glory of the Son resides in the accomplishment of His task on the earth.

He finished the work. That's His glory.

Lesson #2: The Father's eye is ever on us to protect and to provide.

There's a lot of comfort in that.

Lesson #3: It is the desire of the Lord Jesus that our joy be full.

Lesson #4: It is the concern of the Lord Jesus that we kept from the evil one.

Lesson #5: The Word of truth is the instrument for holy lives.

God produces holiness as an exposure to His truth.

Lesson #6: He prays that the love might be in us.

Now our Love Story comes to an end. It started in the Upper

Room on His knees, and ended in the garden on His knees.

In the Upper Room He's before men. In the garden He's before the Father.

We've seen:

Him SERVE,

His HURT,

Him COMMUNICATE,

Him in UNION,

Him in CONFLICT,

Him MEETING NEEDS,

Him in SEPARATION, and now

ON HIS KNEES.

He prays:

for Himself that He be GLORIFIED,

for His disciples that they'll be SANCTIFIED, and

for those who are going to come to know that they will be

## UNIFIED.

Blessed 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 art,  
It gives us inward pain;  
But we shall still be joined in heart,  
And hope to meet again.  
(source unknown)

In John 21 we see six fishermen who have caught no fish and the Lord meets them in His resurrected body. One of those fishermen is Peter. And when He speaks to Peter after breakfast, this is what he says:

“Simon, son of John, do you *agape* me more than these?”

Peter has always been adequate for every situation. If this had happened three years earlier, he would have said, “Yep! You know it! I *agape*.”

This is what he says—he’s denied the Lord, he’s failed:

“Yes Lord, You are knowing that I *phileo* You.”

“Lord, I don’t have that kind of love. I’ve only got human affection.”

The Lord for the second time says, “Peter, do you *agape* Me?”

“Lord, You know all things. I *phileo* You.”

And if we want to see a grown man cry, Jesus in His final word says, “Peter, do you even *phileo* Me?”

“You know all things Lord. I *phileo* You.” (see John 21:15-17)

We will never be a candidate for *agape* love until we admit that we don’t have it. The Spirit of God will begin to produce it. And when He produces it, something’s going to happen.

Because of Peter’s inadequacy, he’s the guy who preached the message that turned thousands to Christ on the day of Pentecost, and who miraculously walked the rest of the days of his life.

John 15:13

Greater hath no man than this, than a man would lay down his life for his friends.

He was crucified upside down and delighted to demonstrate in martyrdom his love—*agape* love—for Jesus Christ.

Father, in some ways as we come to the end of this study, we share our shallowness. We know so little of what we've been talking about. We have a hard time getting down washing feet and the reason is because we don't spend enough time on our knees before You. Lord, we would pray that as we've looked at these various facets of *agape* love, may we fall poverty-stricken and realize that maybe our love's grown cold. Maybe we've become extremely selfish these days. And the world is looking for a oneness among brothers and sisters in the body of Christ who are demonstrating this love so that others will come to know You. We realize, our Father, that what was said of the early church was, "Oh how they love one another." And we pray that that would begin to be demonstrated in our lives. And who knows the end of the story other than it's soon we're going to be like You for we're going to see You as You are. In Jesus' name we pray. Amen.

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# The Ultimate LOVE STORY

## John 13-17

### “The Final Hours Before the Cross”

#### Study Number Eight – Love on Its Knees – John 17:1-26

#### NOTES

##### 1. PRAYING FOR HIMSELF: THAT HE MIGHT BE GLORIFIED—verses 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,

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.

##### 2. PRAYING FOR HIS DISCIPLES—verses 6-19

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 not 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.

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.

### **3. PRAYER FOR ALL BELIEVERS—verses 20-26**

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.

## NOTES

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.”

### QUESTIONS:

1. Read John 17:1-26 and in your own words pull out the main thought of this passage.

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2. How does the Lord Jesus open His prayer in verse 1?

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3. What is the definition of eternal life given in verse 3?

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4. How has Jesus glorified the Father on the earth, according to verse 4?

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5. What does Jesus ask the Father to do, according to verse 11?

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6. What does Jesus request for His disciples in verse 15?

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7. What does Jesus ask the Father to do in verse 17?

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8. Why does Jesus want His followers with Him, according to verse 24?

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9. What verse in the study has meant the most to you?

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10. What lesson have you learned from this study?

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**LESSONS FROM THE PASSAGE:**

What are some of the lessons we can learn from this particular 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.

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**ADDITIONAL NOTES:**

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