

## JESUS' PRAYER – JOHN 17

### INTRODUCTION:

[AMB = Amplified Bible will be used for all printed Scripture to show the amplified meaning of the original text.]

This chapter is what we should call “The Lord’s Prayer”. That which is identified as “The Lord’s Prayer” cannot be that prayer for these reasons:

- The disciples were included
- Jesus never sinned so would not ask the Father to forgive Him His sins
- Jesus did not need any bread
- Jesus was the victor in temptation

This prayer is His own – His disciples were not invited to unite in it; it was a prayer they did not and could not speak.

Jesus is speaking and His disciples are overhearing. Jesus begins this prayer in an ongoing conversation with His disciples which started at the Last Supper and the washing of the feet of the disciples in chapter 13, a long discourse on coming events and their need to know so they could be victorious. So, as He prayed, the disciples listened.

The Holy Ghost as provided so that not one petition should be lost to the church of God.

Jesus *taught* His disciples to pray, *commanded* them to pray, but never prayed *with* His disciples.

Jesus is at the end of His work, verse 4. 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 His return to them in glory.

Now Jesus opens His heart for His disciples. As in John Wesley’s adaptation of the “Collect For Purity” from the Latin prayer “*Sacramentarium Fuldense Saeculi X*” translated into English to be used before the Eucharist in Anglican masses.

*“Almighty God, to you all hearts are open, all desires known, and from you no secrets are hidden. Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy name, through Christ our Lord. Amen.”*

As preface to His sacrifice, He left it with us as a specimen of the intercession which even now He carries on for us at the right hand of the Father at the throne in Glory.

From the 14<sup>th</sup> chapter we have the record of the last words of Jesus to His disciples:

- Words of life and joy
- Words of comfort
- Words of peace and hope
- Words of inexpressible love.

1. Jesus tells them who He is, 14:9:

Jesus replied, Have I been with all of you for so long a time, and do you not recognize *and* know Me yet, Philip? Anyone who has seen Me has seen the Father. How can you say then, Show us the Father?

2. Jesus tells them why He is about to leave them, 14:2:

In My Father’s house there are many dwelling places (homes). If it were not so, I would have told you; for I am going away to prepare a place for you.

3. Jesus tells them He hears them – 14:13-14:

<sup>13</sup> And I will do [I Myself will grant] whatever you ask in My Name [as presenting all that I AM], so that the Father may be glorified *and* extolled in (through) the Son.

<sup>14</sup> [Yes] I will grant [I Myself will do for you] whatever you shall ask in My Name [as presenting all that I AM].

4. Jesus tells them how He loved them – 15:9:

I have loved you, [just] as the Father has loved Me; abide in My love [continue in His love with Me].

5. Jesus tells them of the certainty of His return – 14:2-3:

<sup>2</sup> In My Father's house there are many dwelling places (homes). If it were not so, I would have told you; for I am going away to prepare a place for you.

<sup>3</sup> And when (if) I go and make ready a place for you, I will come back again and will take you to Myself, that where I am you may be also.

6. Jesus tells them whom He would send to them – 14:6:

Jesus said to him, I am the Way and the Truth and the Life; no one comes to the Father except by (through) Me.

7. Jesus tells them of their union with Himself, whether absent or present – 15:5:

I am the Vine; you are the branches. Whoever lives in Me and I in him bears much (abundant) fruit. However, apart from Me [cut off from vital union with Me] you can do nothing.

The vine was now about to have its roots in His risen and glorified humanity on the very throne of God. The blood-royal of heaven is in our veins; therefore, identification with Myself is your *position*, and the consequence of that identification is your *portion*.

8. Jesus tells them of the legacy He is about to leave them – 16:33:

I have told you these things, so that in Me you may have [perfect] peace *and* confidence. In the world you have tribulation *and* trials *and* distress *and* frustration; but be of good cheer [take courage; be confident, certain, undaunted]! For I have overcome the world. [I have deprived it of power to harm you and have conquered it for you.]

9. Jesus gives them a Word of warning – 15:18-21:

<sup>18</sup> If the world hates you, know that it hated Me before it hated you.

<sup>19</sup> If you belonged to the world, the world would treat you with affection *and* would love you as its own. But because you are not of the world [no longer one with it], but I have chosen (selected) you out of the world, the world hates (detests) you.

<sup>20</sup> Remember that I told you, A servant is not greater than his master [is not superior to him]. If they persecuted Me, they will also persecute you; if they kept My word *and* obeyed My teachings, they will also keep *and* obey yours.

<sup>21</sup> But they will do all this to you [inflict all this suffering on you] because of [your bearing] My name *and* on My account, for they do not know *or* understand the One Who sent Me.

There is little hint of the circumstances of His own sorrow; the betrayal of Judas, the denial of Peter, the agony of Gethsemane, nothing about the judgement hall, Golgotha, because they did not have the ability to bear all that was to happen.

### What was Jesus' purpose?

A. 15:11 – joy

I have told you these things, that My joy *and* delight may be in you, and that your joy *and* gladness

may be of full measure *and* complete *and* overflowing.

## B. 16:1 – offense

I have told you all these things, so that you should not be offended (taken unawares and falter or be caused to stumble and fall away). [I told you to keep you from being scandalized and repelled.]

## C. 16:33 – peace

I have told you these things, so that in Me you may have [perfect] peace *and* confidence. In the world you have tribulation *and* trials *and* distress *and* frustration; but be of good cheer [take courage; be confident, certain, undaunted]! For I have overcome the world. [I have deprived it of power to harm you and have conquered it for you.]

Having given those who “*He loved them to the end*” (13:1) all the comfort, all the instruction, all the encouragement, all the warning, and having expressed to them all the love that filled His soul, He “*lifted up His eyes to heaven*” (17:1).

Earth had been a wilderness to Jesus. He “*lifted up His eyes to heaven*”, His rest was there, His throne was there, His angels were there. “*Father, the hour has come*” – two things:

## I. THE PRAYER

This is Christ’s prayer for His disciples throughout time. Jesus had covenanted with God for all things and now He proceeds to ask of God for what He was about to purchase with His blood. He is asking God the Father to give a favor to His people. *God gives us promises in order to incite us to prayer!*

What the Savior has spoken from God *to* them He now speaks to God *of* them and *for* them; so faithful is Jesus that He will never say anything *to* us that He will not say *for* us. It is because of this we can have peace and a strong confidence that we always triumph in Him.

Jesus here goes to prayer; He is in prayer! Prayer is the messenger He sends on all His errands, and in this He is our example. By prayer Jesus held a constant communication and communion with heaven. There is no better way for us to commune with God.

Prayer was the arrow of Jesus’ deliverance. Prayer was the shield of Jesus’ help. For that reason, our constant plea ought to be, “*Lord, teach us to pray*” (Luke 11:1).

## II. THE ARGUMENT

### A. Father

Jesus knew the Father’s heart, knowledge that can only be gained through relationship, which involves two important things, communication and research.

We commune through prayer and we research through the study of God’s Word, individually and corporately. Luke 11:9-13:

<sup>9</sup> So I say to you, Ask *and* keep on asking and it shall be given you; seek *and* keep on seeking and you shall find; knock *and* keep on knocking and the door shall be opened to you.

<sup>10</sup> For everyone who asks *and* keeps on asking receives; and he who seeks *and* keeps on seeking finds; and to him who knocks *and* keeps on knocking, the door shall be opened.

<sup>11</sup> What father among you, if his son asks for *a loaf of bread, will give him a stone; or if he asks for a fish, will instead of a fish give him a serpent?*

<sup>12</sup> Or if he asks for an egg, will give him a scorpion?

<sup>13</sup> If you then, evil as you are, know how to give good gifts [gifts that are to their advantage] to your children, how much more will your heavenly Father give the Holy Spirit to those who ask *and*

continue to ask Him!

Matthew 6:25-34:

<sup>25</sup> Therefore I tell you, stop being perpetually uneasy (anxious and worried) about your life, what you shall eat *or what you shall drink*; or about your body, what you shall put on. Is not life greater [in quality] than food, and the body [far above and more excellent] than clothing?

<sup>26</sup> Look at the birds of the air; they neither sow nor reap nor gather into barns, and yet your heavenly Father keeps feeding them. Are you not worth much more than they?

<sup>27</sup> And who of you by worrying *and* being anxious can add one unit of measure (cubit) to his stature *or* to the span of his life?

<sup>28</sup> And why should you be anxious about clothes? Consider the lilies of the field *and* learn thoroughly how they grow; they neither toil nor spin.

<sup>29</sup> Yet I tell you, even Solomon in all his magnificence (excellence, dignity, and grace) was not arrayed like one of these.

<sup>30</sup> But if God so clothes the grass of the field, which today is alive *and* green and tomorrow is tossed into the furnace, will He not much more surely clothe you, O you of little faith?

<sup>31</sup> Therefore do not worry *and* be anxious, saying, what are we going to have to eat? or, what are we going to have to drink? or, what are we going to have to wear?

<sup>32</sup> For the Gentiles (heathen) wish for *and* crave *and* diligently seek all these things, and your heavenly Father knows well that you need them all.

<sup>33</sup> But seek (aim at and strive after) first of all His kingdom and His righteousness (His way of doing and being right), and then all these things taken together will be given you besides.

<sup>34</sup> So do not worry *or* be anxious about tomorrow, for tomorrow will have worries *and* anxieties of its own. Sufficient for each day is its own trouble.

Luke 12:32:

Do not be seized with alarm *and* struck with fear, little flock, for it is your Father's good pleasure to give you the kingdom!

No less than six times in this prayer do we find Jesus calling out to the Father; verse 1, 5, 11, 21, 24, and 25.

## B. The Hour

Many hours had passed since the beginning of time, but never an hour like this.

- It was the hour planned since eternity past, before the creation of the world.
- It was the hour on which His own heart and the heart of the Father had been set.
- It was the hour on which all thoughts of Jesus and the Father were centered from all eternity.
- It was the hour for which He had become incarnate. Isaiah 28:16-19:

<sup>16</sup> Therefore thus says the Lord God, Behold, I am laying in Zion for a foundation a Stone, a tested Stone, a precious Cornerstone of sure foundation; he who believes (trusts in, relies on, and adheres to that Stone) will not *be ashamed or* give way *or* hasten away [in sudden panic].

<sup>17</sup> I will make justice the measuring line and righteousness the plummet; and hail will sweep away the refuge of lies, and waters will overwhelm the hiding place (the shelter).

<sup>18</sup> And your covenant with death shall be annulled, and your agreement with Sheol (the place of the dead) shall not stand; when the overwhelming scourge passes through, then you will be trodden

down by it.

<sup>19</sup> As often as it passes through, it [the enemy's scourge] will take you; for morning by morning will it pass through, by day and by night. And it will be utter terror merely to hear *and* comprehend the report *and* the message of it [but only hard treatment and dispersion will make you understand God's instruction].

It was the hour when Jesus would become sin so we might become righteousness. The hour of His offering.

“*The hour has come.*” The hour out of which God's love, promise, and covenant engagements are pledged to deliver Me and Mine. **Jesus rests His all on the promises of God!** Psalm 89:21-23:

<sup>21</sup> With whom My hand shall be established *and* ever abide; My arm also shall strengthen him.

<sup>22</sup> The enemy shall not exact from him *or* do him violence *or* outwit him, nor shall the wicked afflict *and* humble him.

<sup>23</sup> I will beat down his foes before his face and smite those who hate him.

Psalm 16:10:

For You will not abandon me to Sheol (the place of the dead), neither will You suffer Your holy one [Holy One] to see corruption.

Isaiah 42:6:

I the Lord have called You [the Messiah] for a righteous purpose *and* in righteousness; I will take You by the hand and will keep You; I will give You for a covenant to the people [Israel], for a light to the nations [Gentiles],

The promises of God fill the soul of Jesus and He pleads the Word of God. That is His power, our power, the only solution in times of trouble. God's hour has come, my hour, your hour, the enemies' hour, and God's peoples' hour.

God would have His people pray, in order that they may assure their own hearts, by bringing their need, their difficulties, and their cases before Him whom they have been taught to know as able and willing to help them.

Prayer is the promise sent back in faith and confidence for the performance; and the prayer of faith is a testimony to the same.

### VERSE 1

When Jesus had spoken these things, He lifted up His eyes to heaven and said, Father, the hour has come. Glorify *and* exalt *and* honor *and* magnify Your Son, so that Your Son may glorify *and* extol *and* honor *and* magnify You.

We must keep in mind clearly the position, state, and character in which Jesus was at the time He uttered this prayer.

As God He could not pray for, He would have no one to pray to, nor could He possibly have received any addition to His essential glory.

He is presenting Himself before His Father in His official and mediatorial office and character. This was put into course before time began. Philippians 2:5-8:

<sup>5</sup> Let this same attitude *and* purpose *and* [humble] mind be in you which was in Christ Jesus: [Let Him be your example in humility:]

<sup>6</sup> Who, although being essentially one with God *and* in the form of God [possessing the fullness of the attributes which make God God], did not think this equality with God was a thing to be eagerly grasped *or* retained,

<sup>7</sup> But stripped Himself [of all privileges and rightful dignity], so as to assume the guise of a servant (slave), in that He became like men *and* was born a human being.

<sup>8</sup> And after He had appeared in human form, He abased *and* humbled Himself [still further] and carried His obedience to the extreme of death, even the death of the cross!

He is presenting Himself as the Mediator – the man Christ Jesus. He had fulfilled all righteousness, He had magnified the Law in His life, and now He was about to magnify it in His death. This is the bond, bail, guaranty, security for the church, Jesus as the church's substitute now stands beside the altar on which He is about to lay down His whole person as an offering to God, dedicated to God, whose it was anyway. 1 Corinthians 6:20:

You were bought with a price [purchased with a preciousness and paid for, made His own]. So then, honor God *and* bring glory to Him in your body.

John 12:23-33:

<sup>23</sup> And Jesus answered them, the time has come for the Son of Man to be glorified *and* exalted.

<sup>24</sup> I assure you, most solemnly I tell you, unless a grain of wheat falls into the earth and dies, it remains [just one grain; it never becomes more but lives] by itself alone. But if it dies, it produces many others *and* yields a rich harvest.

<sup>25</sup> Anyone who loves his life loses it, but anyone who hates his life in this world will keep it to life eternal. [Whoever has no love for, no concern for, no regard for his life here on earth, but despises it, preserves his life forever and ever.]

<sup>26</sup> If anyone serves Me, he must continue to follow Me [to cleave steadfastly to Me, conform wholly to My example in living and, if need be, in dying] and wherever I am, there will My servant be also. If anyone serves Me, the Father will honor him.

<sup>27</sup> Now My soul is troubled *and* distressed, and what shall I say? Father, save Me from this hour [of trial and agony]? But it was for this very purpose that I have come to this hour [that I might undergo it].

<sup>28</sup> [Rather, I will say,] Father, glorify (honor and extol) Your [own] Name! Then there came a voice out of heaven saying, I have already glorified it, and I will glorify it again.

<sup>29</sup> The crowd of bystanders heard the sound and said that it had thundered; others said, an angel has spoken to Him!

<sup>30</sup> Jesus answered, this voice has not come for My sake, but for your sake.

<sup>31</sup> Now the judgment (crisis) of this world is coming on [sentence is now being passed on this world]. Now the ruler (evil genius, prince) of this world shall be cast out (expelled).

<sup>32</sup> And I, if *and* when I am lifted up from the earth [on the cross], will draw *and* attract all men [Gentiles as well as Jews] to Myself.

<sup>33</sup> He said this to signify in what manner He would die.

If we are to grow and mature in Christian life, we must live on the food God has provided – the bread of God. John 6:32-35, 41, 47-51, 57-58:

<sup>32</sup> Jesus then said to them, I assure you, most solemnly I tell you, Moses did not give you the Bread from heaven [what Moses gave you was not the Bread from heaven], but it is My Father Who gives you the true heavenly Bread.

<sup>33</sup> For the Bread of God is He Who comes down out of heaven and gives life to the world.

<sup>34</sup> Then they said to Him, Lord, give us this bread always (all the time)!

<sup>35</sup> Jesus replied, I am the Bread of Life. He who comes to Me will never be hungry, and he who



believes in *and* cleaves to *and* trusts in *and* relies on Me will never thirst anymore (at any time).

<sup>41</sup> Now the Jews murmured *and* found fault with *and* grumbled about Jesus because He said, I am [Myself] the Bread that came down from heaven.

<sup>47</sup> I assure you, most solemnly I tell you, he who believes *in Me* [who adheres to, trusts in, relies on, and has faith in Me] has (now possesses) eternal life.

<sup>48</sup> I am the Bread of Life [that gives life—the Living Bread].

<sup>49</sup> Your forefathers ate the manna in the wilderness, and [yet] they died.

<sup>50</sup> [But] this is the Bread that comes down from heaven, so that [any]one may eat of it and never die.

<sup>51</sup> I [Myself] am this Living Bread that came down from heaven. If anyone eats of this Bread, he will live forever; and also, the Bread that I shall give for the life of the world is My flesh (body).

<sup>57</sup> Just as the living Father sent Me and I live by (through, because of) the Father, even so whoever continues to feed on Me [whoever takes Me for his food *and* is nourished by Me] shall [in his turn] live through *and* because of Me.

<sup>58</sup> This is the Bread that came down from heaven. It is not like the manna which our forefathers ate, and yet died; he who takes this Bread for his food shall live forever.

Matthew 4:4:

But He replied, it has been written, man shall not live *and* be upheld *and* sustained by bread alone, but by every Word that comes forth from the mouth of God. (1 Corinthians 10:16-17)

Looking at the latter part of this verse – “*Glorify Your Son*” – the Father in the covenant with Christ was the author of all His mediatorial glory. Jesus attributes this to Himself; His whole life’s object on earth was to show forth the glory of His Father and to give Him all the credit for the salvation He came to accomplish. John 14:6-9:

<sup>6</sup> Jesus said to him, I am the Way and the Truth and the Life; no one comes to the Father except by (through) Me.

<sup>7</sup> If you had known Me [had learned to recognize Me], you would also have known My Father. From now on, you know Him and have seen Him.

<sup>8</sup> Philip said to Him, Lord, show us the Father [cause us to see the Father—that is all we ask]; then we shall be satisfied.

<sup>9</sup> Jesus replied, Have I been with all of you for so long a time, and do you not recognize *and* know Me yet, Philip? Anyone who has seen Me has seen the Father. How can you say then, Show us the Father?

This prayer is the model of intercession, which, as our risen and accepted representative, the Lord Jesus Christ now carries on above, seated as He is at the right hand of the Majesty in the heavens, on the throne of glory.

- 30 years in privacy
- 3½ years of public ministry

Now He waits for His Father’s appointed time to present Himself as a sacrifice for the sins of His people and the world. Isaiah 53:6:

All we like sheep have gone astray, we have turned everyone to his own way; and the Lord has made to light upon Him the guilt *and* iniquity of us all.

Jesus never questioned the Father’s promise to accept His death as the atonement for it all. We sometimes question whether God accepts the blood of Jesus for our sins; the Lord Jesus never

doubted Jehovah's acceptance of His blood for all the sins of His people.

This prayer is full of Jesus' petitions for us but only one for Himself "*Glorify Your Son*" and He expands on this in verse 5:

*And now, Father, glorify Me along with Yourself and restore Me to such majesty and honor in Your presence as I had with You before the world existed.*

He asks His Father to take the Son of Man into the position He as the Son of God occupied before His incarnation; that there, as the representative of His people, and as the Head of His church and His body, and Head over all things to His church, He might rule everything in heaven and earth, and heal for our benefit.

Our Lord was not in His appeal entering into the very heart of God with all the travail He had long ago purposed and undertaken to endure for us and our salvation. John 12:27-28:

*<sup>27</sup> Now My soul is troubled and distressed, and what shall I say? Father, save Me from this hour [of trial and agony]? But it was for this very purpose that I have come to this hour [that I might undergo it].*

*<sup>28</sup> [Rather, I will say,] Father, glorify (honor and extol) Your [own] Name! Then there came a voice out of heaven saying, I have already glorified it, and I will glorify it again.*

What did Jesus mean when He stated, "*Glorify Your Son*"?

- He would fulfil all righteousness.
- He would take the whole responsibility of the salvation of the church of God upon Himself.
- He would bear in His own person our condemnation.
- He would put away sin forever out of God's sight on behalf of all who ever did, or ever would put their trust in Him.
- He would become substituted sacrifice for all sin.

In Jesus' loving estimation, the effect of all this would be, to be glorified. In order for us to understand God's boundless love for sinners, we must more fully enter in the thoughts of God as to the real nature, character, and consequences of sin. This love was fully manifested in the gift of His own Son, Jesus – descended from heaven into our nature in order to:

- Bring about our salvation.
- Vindicate the character of the broken commands of God.
- Declare the righteousness of God, manifested in His justice.
- Justify any who believe on Jesus.

This is the description of the glorious position that Jesus knew He occupied and what a marvelous grace God the Father had given Him in appointing Him to be the manifestation and incarnation of His everlasting love. Isaiah 42:1, 6-8:

*<sup>1</sup> Behold my Servant, Whom I uphold, My elect in Whom My soul delights! I have put My Spirit upon Him; He will bring forth justice and right and reveal truth to the nations.*

*<sup>6</sup> I the Lord have called You [the Messiah] for a righteous purpose and in righteousness; I will take You by the hand and will keep You; I will give You for a covenant to the people [Israel], for a light to the nations [Gentiles],*

*<sup>7</sup> To open the eyes of the blind, to bring out prisoners from the dungeon, and those who sit in darkness from the prison.*

*<sup>8</sup> I am the Lord; that is My Name! And My glory I will not give to another, nor My praise to graven*



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This work that Jesus was about to finish was in His estimation:

- To be glorified
- To overthrow Satan the enemy of God and man
- To fully pay the wages of sin
- To annihilate death – 1 Corinthians 15:51-58:

<sup>51</sup> Take notice! I tell you a mystery (a secret truth, an event decreed by the hidden purpose or counsel of God). We shall not all fall asleep [in death], but we shall all be changed (transformed)

<sup>52</sup> In a moment, in the twinkling of an eye, at the [sound of the] last trumpet call. For a trumpet will sound, and the dead [in Christ] will be raised imperishable (free and immune from decay), and we shall be changed (transformed).

<sup>53</sup> For this perishable [part of us] must put on the imperishable [nature], and this mortal [part of us, this nature that is capable of dying] must put on immortality (freedom from death).

<sup>54</sup> And when this perishable puts on the imperishable and this that was capable of dying puts on freedom from death, then shall be fulfilled the Scripture that says, Death is swallowed up (utterly vanquished forever) in *and* unto victory.

<sup>55</sup> O death, where is your victory? O death, where is your sting?

<sup>56</sup> Now sin is the sting of death, and sin exercises its power [upon the soul] through [the abuse of] the Law.

<sup>57</sup> But thanks be to God, Who gives us the victory [making us conquerors] through our Lord Jesus Christ.

<sup>58</sup> Therefore, my beloved brethren, be firm (steadfast), immovable, always abounding in the work of the Lord [always being superior, excelling, doing more than enough in the service of the Lord], knowing *and* being continually aware that your labor in the Lord is not futile [it is never wasted or to no purpose].

This was the work Jesus had in view, and the accomplishing of it was His glory.

*“Father, glorify Your Son – Your love-gift to Your people;*

- by now laying upon Him the iniquity of them all;*
- by accepting the sacrifice, He is about to offer to You on their behalf;*
- by substituting Him for the sins of Your people;*
- by sustaining and upholding Him in the tremendous ordeal He is about to undergo;*
- by bursting the bonds of death;*
- by delivering Him from the power of hell (He would overcome that power once and for all);*
- by not suffering Your Anointed One to see corruption;*
- by consecrating Him to be Your own High Priest to transact the affairs of man with God and of God with man.”*

Hebrews 5:5:

So too Christ (the Messiah) did not exalt Himself to be made a high priest, but was appointed *and* exalted by Him Who said to Him, You are My Son; today I have begotten You;

*“Father, glorify Your Son:*

- by enthroning Him at Your right hand,
- by crowning Him as the Head of the church,
- by giving Him the power and authority to make His Body, the church the head over all things,
- by sending down the Holy Ghost to those on whose behalf He suffers, that He may comfort them,
- by this same Spirit He might quicken, give life to them,
- by this same Spirit He might unite them to their risen Head,
- by this same Spirit creating in them a well of water springing up into everlasting life,
- by putting all foes under His footstool, and thereby under the church, which is His Body,
- by gathering Your people to Him,

Genesis 49:10:

The scepter or leadership shall not depart from Judah, nor the ruler's staff from between his feet, until Shiloh [the Messiah, the Peaceful One] comes to Whom it belongs, and to Him shall be the obedience (gathering) of the people.

Hebrews 2:13:

And again, He says, my trust *and* assured reliance *and* confident hope shall be fixed in Him. And yet again, Here I am, I and the children whom God has given Me.

This was the spirit and meaning of His prayer, and it was answered. In Ephesians 1:18-23:

<sup>18</sup> By having the eyes of your heart flooded with light, so that you can know *and* understand the hope to which He has called you, and how rich is His glorious inheritance in the saints (His set-apart ones),

<sup>19</sup> And [so that you can know and understand] what is the immeasurable and unlimited and surpassing greatness of His power in *and* for us who believe, as demonstrated in the working of His mighty strength,

<sup>20</sup> Which He exerted in Christ when He raised Him from the dead and seated Him at His [own] right hand in the heavenly [places],

<sup>21</sup> Far above all rule and authority and power and dominion and every name that is named [above every title that can be conferred], not only in this age *and* in this world, but also in the age *and* the world which are to come.

<sup>22</sup> And He has put all things under His feet and has appointed Him the universal and supreme Head of the church [a headship exercised throughout the church],

<sup>23</sup> Which is His body, the fullness of Him Who fills all in all [for in that body lives the full measure of Him Who makes everything complete, and Who fills everything everywhere with Himself].

Philippians 2:9-11:

<sup>9</sup> Therefore [because He stooped so low] God has highly exalted Him and has freely bestowed on Him the Name that is above every name,

<sup>10</sup> That in (at) the Name of Jesus every knee should (must) bow, in heaven and on earth and under the earth,

<sup>11</sup> And every tongue [frankly and openly] confess *and* acknowledge that Jesus Christ is Lord, to the

glory of God the Father.

1 Peter 1:21:

Through Him you believe in (adhere to, rely on) God, Who raised Him up from the dead and gave Him honor *and* glory, so that your faith and hope are [centered and rest] in God.

## ARGUMENTS

### 1. Relationship

Our responsibility out of Scripture is to follow Jesus, His life as an example for how we should live ours. His one goal was to glorify the Father. For this reason, the relationship existed. It is the same for us today.

Glorify is a verb: “δοξάζω – *doxazō*” – *doxazō* means “*to glorify, give honor to, praise.*”

- a. To give “*glory*” to God is to “*glorify Him*”. Our behavior may cause other to “*glorify*” God (Matthew 5:18).

When the people in Jesus’ day saw the miracle, He performed on the paralytic, they “*praised God, who had given such authority to men*” (9:8). According to Paul, even our physical body can “*glorify*” or “honor” God – 1 Corinthians 6:20:

You were bought with a price [purchased with a preciousness and paid for, made His own]. So then, honor God *and* bring glory to Him in your body.

- b. John particularly uses “*doxazō*” to refer to the manner in which God was glorified in Jesus and the way in which Jesus glorified God (John 12:28; 13:32; 17:1).

Moreover, Jesus looked ahead to that special time when God would glorify Him through His cross (John 12:23; 17:4) and especially His resurrection and ascension (12:16). Linked to this is the time when God’s people will be “*glorified*,” at the end of their lives – Romans 8:29–30:

<sup>29</sup> For those whom He foreknew [of whom He was aware and loved beforehand], He also destined from the beginning [foreordaining them] to be molded into the image of His Son [and share inwardly His likeness], that He might become the firstborn among many brethren.

<sup>30</sup> And those whom He thus foreordained, He also called; and those whom He called, He also justified (acquitted, made righteous, putting them into right standing with Himself). And those whom He justified, He also glorified [raising them to a heavenly dignity and condition or state of being].

- c. Christians are to “*glorify*” God by lives of obedience – 2 Corinthians 3:18; Romans 1:21:

<sup>3:18</sup> And all of us, as with unveiled face, [because we] continued to behold [in the Word of God] as in a mirror the glory of the Lord, are constantly being transfigured into His *very own* image in ever increasing splendor *and* from one degree of glory to another; [for this comes] from the Lord [Who is] the Spirit.

<sup>1:21</sup> Because when they knew *and* recognized Him as God, they did not honor *and* glorify Him as God or give Him thanks. But instead they became futile *and* godless in their thinking [with vain imaginings, foolish reasoning, and stupid speculations] and their senseless minds were darkened.

In so doing **we reflect in our lives the glory of God**. The goal is so that when others see our good deeds, they too will glorify God and praise Him, perhaps by becoming believers – Matthew

5:16; 1 Peter 2:12:

<sup>5:16</sup> Let your light so shine before men that they may see your moral excellence *and* your praiseworthy, noble, *and* good deeds and recognize *and* honor *and* praise *and* glorify your Father Who is in heaven.

<sup>2:12</sup> Conduct yourselves properly (honorably, righteously) among the Gentiles, so that, although

they may slander you as evildoers, [yet] they may by witnessing your good deeds [come to] glorify God in the day of inspection [when God shall look upon you wanderers as a pastor or shepherd looks over his flock].

A unique emphasis in Luke is that when people “*glorify God*,” they do so by telling others about the things they have seen and heard about what God and His Son Jesus have done (Luke 2:20; 5:25–26; 7:16; 18:43; 23:47; Acts 11:18).

## 2. **Glory** – noun: “δόξα – *doxa*” can be translated as “*glory, honor, splendor*.”

The glory of God the Father, “*that Your Son also may glorify You*”:

- He may be the means of expressing and showing the glory
- Manifesting how great, and holy, and loving, and merciful and true You are
- How great is Your glory in saving Your people!

What is glory, but the manifestation of what God is and Jesus is the manifestation of God – 2 Corinthians 4:6:

For God Who said, Let light shine out of darkness, has shone in our hearts so as [to beam forth] the Light for the illumination of the knowledge of the majesty *and* glory of God [as it is manifest in the Person and is revealed] in the face of *Jesus Christ* (the Messiah).

John 14:13:

And I will do [I Myself will grant] whatever you ask in My Name [as presenting all that I AM], so that the Father may be glorified *and* extolled in (through) the Son.

Romans 15:7:

Welcome *and* receive [to your hearts] one another, then, even as Christ has welcomed and received you, for the glory of God.

- a. Occasionally “*doxa*” simply denotes the “*honor*” an earthly person receives for how he or she lives.

A person can do or say something simply in order to gain personal honor or praise – John 7:18; 12:38-48:

<sup>7:18</sup> He who speaks on his own authority seeks to win honor for himself. [He whose teaching originates with himself seeks his own glory.] But He Who seeks the glory *and* is eager for the honor of Him Who sent Him, He is true; and there is no unrighteousness *or* falsehood *or* deception in Him.

<sup>12:38</sup> So that what Isaiah the prophet said was fulfilled: Lord, who has believed our report *and* our message? And to whom has the arm (the power) of the Lord been shown (unveiled and revealed)?

<sup>39</sup> Therefore they could not believe [they were unable to believe]. For Isaiah has also said,

<sup>40</sup> He has blinded their eyes and hardened *and* benumbed their [callous, degenerated] hearts [He has made their minds dull], to keep them from seeing with their eyes and understanding with their hearts *and* minds and repenting *and* turning to Me to heal them.

<sup>41</sup> Isaiah said this because he saw His glory and spoke of Him.

<sup>42</sup> And yet [in spite of all this] many even of the leading men (the authorities and the nobles) believed *and* trusted in Him. But because of the Pharisees they did not confess it, for fear that [if they should acknowledge Him] they would be expelled from the synagogue;

<sup>43</sup> For they loved the approval *and* the praise *and* the glory that come from men [instead of and] more than the glory that comes from God. [They valued their credit with men more than their credit

with God.]

<sup>44</sup> But Jesus loudly declared, the one who believes in Me does not [only] believe in *and* trust in *and* rely on Me, but [in believing in Me he believes] in Him Who sent Me.

<sup>45</sup> And whoever sees Me sees Him Who sent Me.

<sup>46</sup> I have come as a Light into the world, so that whoever believes in Me [whoever cleaves to *and* trusts in *and* relies on Me] may not continue to live in darkness.

<sup>47</sup> If anyone hears My teachings and fails to observe them [does not keep them, but disregards them], it is not I who judges him. For I have not come to judge *and* to condemn *and* to pass sentence *and* to inflict penalty on the world, but to save the world.

<sup>48</sup> Anyone who rejects Me *and* persistently sets Me at naught, refusing to accept My teachings, has his judge [however]; for the [very] message that I have spoken will itself judge *and* convict him at the last day.

Judgement in the end will be due to our actions. If we believe, we obey, if we do not obey, then we do not believe. Actions are louder than words. 1 John 2:4-6:

<sup>4</sup> Whoever says, I know Him [I perceive, recognize, understand, and am acquainted with Him] but fails to keep *and* obey His commandments (teachings) is a liar, and the Truth [of the Gospel] is not in him.

<sup>5</sup> But he who keeps (treasures) His Word [who bears in mind His precepts, who observes His message in its entirety], truly in him has the love of *and* for God been perfected (completed, reached maturity). By this we may perceive (know, recognize, and be sure) that we are in Him:

<sup>6</sup> Whoever says he abides in Him ought [as a personal debt] to walk *and* conduct himself in the same way in which He walked *and* conducted Himself.

b. “*doxa*” can also designate earthly “*splendor*.”

- Satan showed to Jesus at His temptations “all the kingdoms of the earth and their *splendor*” (Matthew 4:8).
- Jesus referred in His Sermon on the Mount to “Solomon in all his *splendor*” (6:29; KJV “glory”).
- The bright light that blinded Paul on the road to Damascus, brighter than the noonday sun, exuded “*brilliance*” (Acts 22:11).

c. But the vast majority of uses of “*doxa*”, like “*kābôd*” in the Old Testament, are related to God and His glory.

- God is the “*glorious Father*” – literally “*Father of glory*,” (Ephesians 1:17).
- The “*God of glory*” (Acts 7:2).
- When Jesus came into this world, he bore “the *glory of the One and Only*” God (John 1:14).

“*doxa*” describes God:

- His dwelling (1 Corinthians 15:40)
- angelic beings (Luke 2:9; Hebrews 9:5; Revelation 18:1)
- the gospel of salvation (1 Timothy 1:11)
- humans involved in transcendent circumstances (i.e., Moses, 2 Corinthians 3:7–11, 18), or even humans in the next life (Colossians 3:4)
- when Jesus Christ returns again, his appearing will be “glorious” (Titus 2:13)

d. Because God is so glorious, it is only natural that His people want to ascribe “glory” to Him (2 Corinthians 4; Ephesians 3:21).

4:1 Therefore, since we do hold *and* engage in this ministry by the mercy of God [granting us favor, benefits, opportunities, and especially salvation], we do not get discouraged (spiritless and despondent with fear) *or* become faint with weariness and exhaustion.

2 We have renounced disgraceful ways (secret thoughts, feelings, desires and underhandedness, the methods and arts that men hide through shame); we refuse to deal craftily (to practice trickery and cunning) *or* to adulterate *or* handle dishonestly the Word of God, but we state the truth openly (clearly and candidly). And so, we commend ourselves in the sight *and* presence of God to every man’s conscience.

3 But even if our Gospel (the glad tidings) also be hidden (obscured and covered up with a veil that hinders the knowledge of God), it is hidden [only] to those who are perishing *and* obscured [only] to those who are spiritually dying *and* veiled [only] to those who are lost.

4 For the god of this world has blinded the unbelievers’ minds [that they should not discern the truth], preventing them from seeing the illuminating light of the Gospel of the glory of Christ (the Messiah), Who is the Image *and* Likeness of God.

5 For what we preach is not ourselves but Jesus Christ as Lord, and ourselves [merely] as your servants (slaves) for Jesus’ sake.

6 For God Who said, Let light shine out of darkness, has shone in our hearts so as [to beam forth] the Light for the illumination of the knowledge of the majesty *and* glory of God [as it is manifest in the Person and is revealed] in the face of *Jesus* Christ (the Messiah).

7 However, we possess this precious treasure [the divine Light of the Gospel] in [frail, human] vessels of earth, that the grandeur *and* exceeding greatness of the power may be shown to be from God and not from ourselves.

8 We are hedged in (pressed) on every side [troubled and oppressed in every way], but not cramped *or* crushed; we suffer embarrassments *and* are perplexed *and* unable to find a way out, but not driven to despair;

9 We are pursued (persecuted and hard driven), but not deserted [to stand alone]; we are struck down to the ground, but never struck out *and* destroyed;

10 Always carrying about in the body the liability *and* exposure to the same putting to death that *the* Lord Jesus suffered, so that the [resurrection] life of Jesus also may be shown forth by *and* in our bodies.

11 For we who live are constantly [experiencing] being handed over to death for Jesus’ sake, that the [resurrection] life of Jesus also may be evidenced through our flesh which is liable to death.

12 Thus death is actively at work in us, but [it is in order that our] life [may be actively at work] in you.

13 Yet we have the same spirit of faith as he had who wrote, I have believed, and therefore have I spoken. We too, believe, and therefore we speak,

14 Assured that He Who raised up the Lord Jesus will raise us up also with Jesus and bring us [along] with you into His presence.

15 For all [these] things are [taking place] for your sake, so that the more grace (divine favor and spiritual blessing) extends to more and more people *and* multiplies through the many, the more thanksgiving may increase [and redound] to the glory of God.

16 Therefore we do not become discouraged (utterly spiritless, exhausted, and wearied out through fear). Though our outer man is [progressively] decaying *and* wasting away, yet our inner self is



being [progressively] renewed day after day.

<sup>17</sup> For our light, momentary affliction (this slight distress of the passing hour) is ever more and more abundantly preparing *and* producing *and* achieving for us an everlasting weight of glory [beyond all measure, excessively surpassing all comparisons and all calculations, a vast and transcendent glory and blessedness never to cease!],

<sup>18</sup> Since we consider *and* look not to the things that are seen but to the things that are unseen; for the things that are visible are temporal (brief and fleeting), but the things that are invisible are deathless *and* everlasting.

For this reason, there are many *doxologies* (ascriptions of glory to God) in the New Testament (Romans 11:33-36; Galatians 1:5; 2 Peter 3:18; Revelation 5:12-13).

Furthermore, every part of our lives should reflect the fact that the glorious God lives in us — even our eating and drinking – 1 Corinthians 10:31:

So then, whether you eat or drink, or whatever you may do, do all for the honor *and* glory of God.

Noun: “καύχησις – *kauchēsis*”; “*kauchēsis*” refers to the act of boasting. It can be negative or positive (having a sense of legitimate “*pride*” in a person or “*glorying*” in God).

### 3. Commission – John 17:2

This is the commission that God the Father had given Him.

[Just as] You have granted Him power *and* authority over all flesh (all humankind), [now glorify Him] so that He may give eternal life to all whom You have given Him.

Jesus requested to be *glorified* that He would be enabled to fulfill this commission. We who are joined to Christ by the blood also receive this glory so we too may fulfill the commission given to us – Mark 16:15-20:

<sup>15</sup> And He said to them, go into all the world and preach *and* publish openly the good news (the Gospel) to every creature [of the whole human race].

<sup>16</sup> He who believes [who adheres to and trusts in and relies on the Gospel and Him Whom it sets forth] and is baptized will be saved [from the penalty of eternal death]; but he who does not believe [who does not adhere to and trust in and rely on the Gospel and Him Whom it sets forth] will be condemned.

<sup>17</sup> And these attesting signs will accompany those who believe: in My Name they will drive out demons; they will speak in new languages;

<sup>18</sup> They will pick up serpents; and [even] if they drink anything deadly, it will not hurt them; they will lay their hands on the sick, and they will get well.

<sup>19</sup> So then the Lord Jesus, after He had spoken to them, was taken up into heaven and He sat down at the right hand of God.

<sup>20</sup> And they went out and preached everywhere, while the Lord kept working with them and confirming the message by the attesting signs *and* miracles that closely accompanied [it]. Amen (so be it).

God give us the option to fulfill by obedience or not, this is our choice. However, those who choose not to obey the commission do not receive the glory, i.e. sign and wonders in their lives and through them to the lives of others. Jesus said in John 14:12:

I assure you, most solemnly I tell you, if anyone steadfastly believes in Me, he will himself be able to do the things that I do; and he will do even greater things than these, because I go to the Father.

We believe, and that is evident by our actions which produce obedience to God's Word and this

obedience then produces power with God to fulfill the commission He has given us. That fulfillment will be certified by signs and wonders, even greater than those Jesus did.

#### 4. **Objects** – “whom You have given Him”.

They were the objects:

- For whom He came
- For whom He lived
- For whom He died
- And for whom He is enthroned in Heaven as intercessor, advocate for us.

Objects given to Jesus:

- To be washed in His blood
- To be clothed in His righteousness
- To be united to His person and resources
- To be ultimately presented to God – Ephesians 5:27:

*That He might present the church to Himself in glorious splendor, without spot or wrinkle or any such things [that she might be holy and faultless].*

Objects presented to God:

- Before the throne
- To the praise of the glory of God

*Father glorify Your Son by enabling Him to fulfil the trust committed to His charge, even to give eternal life to as many as You have given Him.*

Definition of the objects – John 1:12-13:

<sup>12</sup> But to as many as did receive *and* welcome Him, He gave the authority (power, privilege, right) to become the children of God, that is, to those who believe in (adhere to, trust in, and rely on) His Name —

<sup>13</sup> Who owe their birth neither to bloods nor to the will of the flesh [that of physical impulse] nor to the will of man [that of a natural father], but to God. [They are born of God!]

*Glorify Your Son by enabling Him to save them, that Your Son also may glorify You in accomplishing their salvation.*

#### 5. **Reason** – John 17:4:

*I have glorified You down here on the earth by completing the work that You gave Me to do.*

His reason for being glorified and restored to the position He had before the plan was initiated was the fact that He had obeyed the commission and completed the task. He would be given an equivalent for His life spent here on earth for the glory of the Father.

This too is the reason why we enjoy the fulfillment of God's promises, simply put, we obey the commission and that become the reason for our glorification eventually in Heaven. Jesus refused to detour from the plan of God for us in the establishment of His Kingdom. Consider:

- He is all God and all man.
- His act of taking on human flesh does not hinder His divine attributes.
- He willingly lays His godhead aside to become man for our benefit, not His.

How do we expect less to give less in our service to God? Here in is the reason for our lack of power and effectiveness.

## 6. Accomplishment – John 17:10, 22:

<sup>10</sup> All [things that are] Mine are Yours, and all [things that are] Yours belong to Me; and I am glorified in (through) them. [They have done Me honor; in them My glory is achieved.]

<sup>22</sup> I have given to them the glory *and* honor which You have given Me, that they may be one [even] as We are one:

Jesus did not ask for glory as God. He was born into our nature and came down here and lived and died that He might obtain this glory, even a full equivalent for all that He in His glorious person as God–man either did or suffered, that He might give that glory to us. “I have given to them the glory *and* honor which You have given Me”.

Important fact: *The glory of the church, the glory of Jesus, and the glory of the Father, Jehovah God are all united.*

## 7. Result – verse 4:

I have glorified You down here on the earth by completing the work that You gave Me to do.

The glory of God the Father, God the Son, and God the Holy Ghost are mutually secured and displayed in the salvation of those who come with their cares, their needs, their sorrows, and their sins, for life, pardon, protection, and salvation to the Lord Jesus Christ.

- Christ accepted for us = the pledge of our glory
- Christ dwelling in us = the hope of our glory
- Christ walking with us = the light of glory
- Christ on us = the garments of glory
- Christ’s fullness = the measure of our glory
- Christ Himself = our Crown of glory.
- Christ’s death & resurrection = Christ glorified
- Christ’s glorification = God the Father glorified
- The Holy Ghost’s glorification = the believer glorified.

## VERSE 2

[Just as] You have granted Him power *and* authority over all flesh (all humankind), [now glorify Him] so that He may give eternal life to all whom You have given Him.

Here is an argument drawn by Jesus from the nature and character of the commission with which the Father had entrusted Him. God the Father was glorified by Jesus accepting, undertaking, and fulfilling the office of Mediator – “that He may give eternal life to all whom You have given Him”.

God the Son was glorified by the Father commissioning, sustaining, enabling, and qualifying Him to discharge the trust committed to Him. To give eternal life to a lost sinner is the glory of God the Father; and to be the means and channel for that gift on the lost is the glory of the Son.

Here Jesus is speaking in an official character. He appears before the Father in prayer here as the Mediator; as God He could not pray, as God He could not receive any power that did not belong to Him essentially. On the other hand, as God-man Mediator, all He possessed was bestowed upon Him – His office appointed to Him in the everlasting covenant between Father, Son, and Holy Ghost;

- His work assigned to Him
- His qualifications supplied to Him
- His ability given to Him.

Three subjects:

- **The extent of the power committed to Jesus – “power and authority over all flesh”.**
- **The avowed object of the Father in committing that power to Him – so that He may give eternal life”.**
- **The persons on whom this eternal life is to be bestowed – to all whom You have given Him”.**

## 1. **The extent of the power committed to Jesus – “power and authority over all flesh”.**

Jesus was born of a woman! Hebrews 2:14-15:

<sup>14</sup> Since, therefore, [these His] children share in flesh and blood [in the physical nature of human beings], He [Himself] in a similar manner partook of the same [nature], that by [going through] death He might bring to nought *and* make of no effect him who had the power of death—that is, the devil—

<sup>15</sup> And also that He might deliver *and* completely set free all those who through the [haunting] fear of death were held in bondage throughout the whole course of their lives.

Jesus gave His flesh for the life of the world, He rose from the dead, and gave His flesh to be live to the world. By the expression “all flesh”, the Spirit of God teaches us to understand all man king, all humanity – Genesis 6:12:

And God looked upon the world and saw how degenerate, debased, *and* vicious it was, for all humanity (flesh) had corrupted their way upon the earth *and* lost their true direction.

Luke 3:6:

And all mankind (flesh) shall see (behold and understand and at last acknowledge) the salvation of God (the deliverance from eternal death decreed by God).

A fact – all mankind either blesses God for the grace that leads them into the enjoyment of salvation or learns what a grievous thing it is to reject God’s gift. This commission – “power *and* authority over all flesh” – all mankind:

- to rule
- to control
- to subdue
- to restrain
- to remove
- to convert
- to convict
- to judge.

Isaiah 51:12-13:

<sup>12</sup> I, even I, am He Who comforts you. Who are you, that you should be afraid of man, who shall die, and of a son of man, who shall be made [as destructible] as grass,

<sup>13</sup> That you should forget the Lord your Maker, Who stretched forth the heavens and laid the foundations of the earth, and fear continually every day because of the fury of the oppressor, when he makes ready to destroy or even though he did so? And where is the fury of the oppressor?

The flesh = the corrupt principles and depraved faculties of fallen flesh, nature. Romans 7:18

For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.

Galatians 5:17:

For the desires of the flesh are opposed to the [Holy] Spirit, and the [desires of the] Spirit are opposed to the flesh (godless human nature); for these are antagonistic to each other [continually withstanding and in conflict with each other], so that you are not free *but* are prevented from doing what you desire to do.

Galatians 2:20:

I have been crucified with Christ [in Him I have shared His crucifixion]; it is no longer I who live, but Christ (the Messiah) lives in me; and the life I now live in the body I live by faith in (by adherence to and reliance on and complete trust in) the Son of God, Who loved me and gave Himself up for me.

We have no reason the fear the flesh, that corrupt thing in which we live and under the pressure of which we struggle. We may not be able to overcome it; it may be there are risings and swellings in that corrupt heart that we cannot restrain; but our glorious Savior can – “**You have granted Him power and authority over all flesh**”.

Neither the flesh without, though in league with – Ephesians 6:12:

For we are not wrestling with flesh and blood [contending only with physical opponents], but against the despotisms, against the powers, against [the master spirits who are] the world rulers of this present darkness, against the spirit forces of wickedness in the heavenly (supernatural) sphere, against which we wrestle; nor the power of the flesh within, through grievous and present, and often apparently set on fire of hell – neither the power without, nor the hidden depths within, can – Romans 8:39:

Nor height nor depth, nor anything else in all creation will be able to separate us from the love of God which is in Christ Jesus our Lord.

Jesus has all power, infinite power, never-ending power, power not subject to anything in the material world, not subject to any reasoning, over all flesh. He can subdue it, though we cannot. Jesus can control it, though we cannot. He can bind or loose it, acquit, forgive, judge it; and finally, He can and will – Philippians 3:21:

Who will transform *and* fashion anew the body of our humiliation to conform to *and* be like the body of His glory *and* majesty, by exerting that power which enables Him even to subject everything to Himself.

Notice Matthew 28:18:

Jesus approached and, breaking the silence, said to them, all authority (all power of rule) in heaven and on earth has been given to Me. Power Jesus possesses by the virtue of His sufferings and the victory He achieved in that flesh which He took on Himself.

Hebrews 2:14-15:

<sup>14</sup> Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil;

<sup>15</sup> And deliver them who through fear of death were all their lifetime subject to bondage.

Ephesians 1:20-23:

<sup>20</sup> Which He exerted in Christ when He raised Him from the dead and seated Him at His [own] right hand in the heavenly [places],

<sup>21</sup> Far above all rule and authority and power and dominion and every name that is named [above every title that can be conferred], not only in this age *and* in this world, but also in the age *and* the world which are to come.

<sup>22</sup> And He has put all things under His feet and has appointed Him the universal and supreme Head of the church [a headship exercised throughout the church],

<sup>23</sup> Which is His body, the fullness of Him Who fills all in all [for in that body lives the full measure of Him Who makes everything complete, and Who fills everything everywhere with Himself].

Romans 14:9:

For Christ died and lived again for this very purpose, that He might be Lord both of the dead and of the living.

This means that we, everything, is in His hands, all is at the absolute disposal of Jesus to the end that He might give eternal life to as many as God has given Him.

## **2. The object in giving Him this power – “that He may give eternal life to all whom You have given Him”.**

We actually know very little about what eternal life is, but we know what the Bible says about it and by attending to this, our minds will be enlightened. Eternal life = Jesus Himself. 1 John 1:1-3:

<sup>1</sup> [We are writing] about the Word of Life [in] Him Who existed from the beginning, Whom we have heard, Whom we have seen with our [own] eyes, whom we have gazed upon [for ourselves] and have touched with our [own] hands.

<sup>2</sup> And the Life [an aspect of His being] was revealed (made manifest, demonstrated), and we saw [as eyewitnesses] and are testifying to and declare to you the Life, the eternal Life [in Him] Who already existed with the Father and Who [actually] was made visible (was revealed) to us [His followers].

<sup>3</sup> What we have seen and [ourselves] heard, we are also telling you, so that you too may realize *and* enjoy fellowship as partners *and* partakers with us. And [this] fellowship that we have [which is a distinguishing mark of Christians] is with the Father and with His Son Jesus Christ (the Messiah).

The definition then of eternal life from Scripture = **fellowship with the Father, union and communion with His Son Jesus Christ.**

“That He may give eternal life” – including the present possession and all-sufficiency for the ultimate fruition of it. This involves

- the removal of every obstacle in the way to the glory to be revealed,
- the setting aside of every hindrance, even though all the powers in earth and hell were united to oppose us.

**Important** – if the possession of all power in heaven and earth is sufficient to carry us safely through the wilderness, and finally to make us more than conquerors through Him that loved us – then truly no weapon formed against us will prosper; and every tongue that will rise against us will prosper; and every tongue that will rise against us in judgement will be condemned. Isaiah 54:17:

But no weapon that is formed against you shall prosper, and every tongue that shall rise against you in judgment you shall show to be in the wrong. This [peace, righteousness, security, triumph over opposition] is the heritage of the servants of the Lord [those in whom the ideal Servant of the



Lord is reproduced]; this is the righteousness or the vindication which they obtain from Me [this is that which I impart to them as their justification], says the Lord.

**Important** – it is not enough that the hindrances be taken out of the way; we must be qualified to enjoy eternal life. I must have a nature given me suitable to that life –

- eyes
- ears
- affections
- understanding – or else, that life might be thrown away, but Jesus who gives eternal life, as Mediator,
- supplies the qualification for the enjoyment of it,
- putting away sin,
- renewing the soul and mind,
- healing its diseases,
- conquering death,
- obliteration blindness,
- undoing and slaying the enmity,
- and finally subduing even the flesh itself – 1 Corinthians 15:54:

And when this perishable puts on the imperishable and this that was capable of dying puts on freedom from death, then shall be fulfilled the Scripture that says, Death is swallowed up (utterly vanquished forever) in *and* unto victory.

1 John 2:25:

And this is what He Himself has promised us—the life, the eternal [life].

John 17:3 (we will study in depth next):

And this is eternal life: [it means] to know (to perceive, recognize, become acquainted with, and understand) You, the only true *and* real God, and [likewise] to know Him, Jesus [as the] Christ (the Anointed One, the Messiah), Whom You have sent.

- The promise is Himself – His salvation;
- His crowns – the crowns of life;
- His kingdom – the kingdom of God;
- Fellowship with Himself – the power of His resurrection;
- A new creation answerable to the great love of God in giving us Jesus;
- An inheritance answerable to the great grace of Christ in giving Himself to obtain it;
- A nature answerable to the glory of the Father, the glory of the Son, and the glory of the Holy Ghost;
- And the infinite desire of the Godhead that the people given to Christ should be filled with all the fullness of God.

**3. The persons on whom this eternal life is to be bestowed – “to all whom You have given Him”.**

For our sakes

- Christ was incarnate;
- Christ died, and rose, and revived
- Christ was appointed to the office of Mediator
- All power is committed to Christ
- All power is exercised by Christ.

**Facts:**

**a. A people given to Christ!**

- To take charge of
- To undertake for
- To wash in His blood
- To clothe in His righteousness
- To feed and protect as their Shepherd
- To espouse as their Husband – we are the bride
- To lead triumphantly as the Captain of thier salvation
- To subdue their corruptions
- To put down their foes
- To bruise Satan under their feet
- To communicate to them His own life
- To endow them with His own fulness
- To acknowledge them as His family, “heirs of God and joint-heirs with Christ”.

Jesus knows us, though we may not know ourselves; and though the discoveries we make of ourselves day by day may startle us, our Savior knew it all before time began. He values us as seen in His willingness

- to die for us,
- give Himself to us,
- rule in heaven and earth for our interests,
- become our appointed Head,
- present us without spot or wrinkle,
- glorify Himself in us.

**b. Jesus delight in us!**

The language in the original is very peculiar: [Just as] You have granted Him power *and* authority over all flesh (all humankind), [now glorify Him] so that He may give eternal life to all whom You have given Him. The same language as in John 6:37:

All whom My Father gives (entrusts) to Me will come to Me; and the one who comes to Me I will most certainly not cast out [I will never, no never, reject one of them who comes to Me].

There is nothing more calculated to bring out the delight the Lord Jesus has in the possession of

this gift to Him, than by noticing how frequently He alludes to it in this prayer. 7 places:

- Verse 2 – **to all whom You have given Him.**
- Verse 6 – **I have manifested Your Name [I have revealed Your very self, Your real self] to the people whom You have given Me out of this world.**
- Again, in verse 6 – **They were Yours, and You gave them to Me.**
- Verse 9 – **I am praying.... for those You have given Me, for they belong to You.**

Why were they, or we so precious? Apparently for another reason than His own delight in them – His Father's delight in them.

- Verse 11 – **Keep in Your Name [in the knowledge of Yourself] those whom You have given Me.**
- Verse 12 – **Those You have given Me I guarded *and* protected.**
- The 7th time in verse 24 – **Father, I desire that they also whom You have entrusted to Me [Your love gift to Me] may be with Me where I am.**

**c. Our salvation is an object of the Father's glory and His glory.**

Why? The He might be enabled to give them the eternal life He was commissioned to bestow. So, He prays – **Glorify *and* exalt *and* honor *and* magnify Your Son, so that Your Son may glorify *and* extol *and* honor *and* magnify You** (verse 1).

**d. Those given have assured safety.**

They will lack nothing for time, nor for eternity:

- If the fulness of Divine grace can satisfy them, they will be satisfied.
- If the fulness of Divine glory can Crown them, they will be crowned.
- If the Mediator on high can save them, they will be saved.
- If God is to be glorified, they will be glorified.

Who are they? John 6:37:

**All whom My Father gives (entrusts) to Me will come to Me; and the one who comes to Me I will most certainly not cast out [I will never, no never, reject one of them who comes to Me].**

I cannot read the Book of Life to see if my name is there, but I can read my name in this Book of God, the Bible, which is the copy of the Book of Life, and I can know assuredly that my name is written there. How? By my obedience to the Book of God – God's owner's manual. Again, in verse 6, we learn that they are those to whom Jehovah manifests Himself. Numbers 14:18:

**The Lord is long-suffering *and* slow to anger, and abundant in mercy *and* loving-kindness, forgiving iniquity and transgression; but He will by no means clear the guilty, visiting the iniquity of the fathers upon the children, upon the third and fourth generation.**

2 Corinthians 5:21:

**For our sake He made Christ [virtually] to be sin Who knew no sin, so that in *and* through Him we might become [endued with, viewed as being in, and examples of] the righteousness of God [what we ought to be, approved and acceptable and in right relationship with Him, by His goodness].**

John 17:6:

**I have manifested Your Name [I have revealed Your very self, Your real self] to the people whom You have given Me out of this world.**

John 17:8:

For the uttered Words that You gave Me I have given them; and they have received *and* accepted [them] and have come to know positively *and* in reality [to believe with absolute assurance] that I came forth from Your presence, and they have believed *and* are convinced that You did send Me.

Do we measure up to Jesus' description of those given Him from the Father?

- Have we received His Word?
- Do we know beyond a shadow of doubt that He came from the Father?
- Do we believe that the Father sent Him?
- Have we believed John 3:16:

For God so greatly loved *and* dearly prized the world that He [even] gave up His only begotten (unique) Son, so that whoever believes in (trust in, clings to, relies on) Him shall not perish (come to destruction, be lost) but have eternal (everlasting) life.

- Do we understand that the accomplishment of the Father giving to Christ eternal life to give to us means that all power in heaven and in earth has been given to Jesus so that nothing might hinder Him from giving that life to us or hinder us from obtaining that life?

Jesus pleads, prays, intercedes for them and thus for us:

- His covenant engagement
- His own relationship
- His favor given by the Father and thereby transferred to us
- His gifts which by extension are our gifts

A prayer:

*O, pleading Savior, to whom the Father has given power over all flesh, overcome our flesh; cleanse the thoughts of our hearts; bring down with us all that is contrary to Your Father and to You; kindle our faith, set it on fire; brighten our hope; deepen our love; make us more than conquerors in You: while we hear You say that You have received power over all flesh to give lost sinner who come to You, and to the Father by You, such as we have done, ETERNAL LIFE!*

### VERSE 3

And this is eternal life: [it means] to know (to perceive, recognize, become acquainted with, and understand) You, the only true *and* real God, and [likewise] to know Him, Jesus [as the] Christ (the Anointed One, the Messiah), Whom You have sent.

Jesus defines eternal life and how it is to be obtained and enjoyed. He does this in the hearing of His disciples that they might fully understand what a privilege the Father's love had purposed for them and for Him; for them, that they might know the only true God; and for Him, that He might be the means for their attaining to it.

Life is the perfection of being; eternal life is the perfection of life; 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 = His creation.
- Spiritual life = His inspiration.
- Eternal life = His gift.

Enjoyed, obtained how?

- In union with Himself.
- In the knowledge and fruition of Himself and Jesus Christ Whom He has sent.

All life flows from God, and thus is support and maintained by God. Psalm 104:29:

When You hide Your face, they are troubled *and* dismayed; when You take away their breath, they die and return to their dust.

This is true of spiritual life – separation from God = death of the soul. Genesis 2:16-17:

<sup>16</sup> And the Lord God commanded the man, saying, You may freely eat of every tree of the garden;

<sup>17</sup> But of the tree of the knowledge of good and evil *and* blessing and calamity you shall not eat, for in the day that you eat of it you shall surely die.

Spiritual death followed disobedience because sin cut man off from communion with God. This is true of eternal life – this is the life of God in the soul; it flows from union with God and is maintained in the communion and fellowship of God with us and we with God, in the knowledge of God and Jesus Whom He sent.

To continue living in eternal life – the hope in Christ of eternal life, we must continue in the union with God, i.e., Jesus and His body, the church. Hebrews 10:23-27:

<sup>23</sup> So let us seize *and* hold fast *and* retain without wavering the hope we cherish *and* confess *and* our acknowledgement of it, for He Who promised is reliable (sure) *and* faithful to His Word.

<sup>24</sup> And let us consider *and* give attentive, continuous care to watching over one another, studying how we may stir up (stimulate and incite) to love *and* helpful deeds *and* noble activities,

<sup>25</sup> Not forsaking *or* neglecting to assemble together [as believers], as is the habit of some people, but admonishing (warning, urging, and encouraging) one another, and all the more faithfully as you see the day approaching.

<sup>26</sup> For if we go on deliberately *and* willingly sinning after once acquiring the knowledge of the Truth, there is no longer any sacrifice left to atone for [our] sins [no further offering to which to look forward].

<sup>27</sup> [There is nothing left for us then] but a kind of awful *and* fearful prospect *and* expectation of divine judgment and the fury of burning wrath *and* indignation which will consume those who put themselves in opposition [to God].

John 10:10:

The thief comes only in order to steal and kill and destroy. I came that they may have *and* enjoy life, and have it in abundance (to the full, till it overflows).

The fruit of the indwelling power, energy, and operation of the Holy Ghost, in the knowledge of God, and Jesus Christ is this eternal life. Eternal life is not a faculty – however divine that faculty might be – given to us apart from God; but a principle laid up in Christ for us. Colossians 3:3:

For [as far as this world is concerned] you have died, and your [new, real] life is hidden with Christ in God.

This eternal life is imparted to the soul by the Holy Ghost. The Father Himself is the source of it; Jesus is the channel; and the Holy Ghost is the communicating power.

Faith is the heaven born faculty in our soul by which we see, hear, taste, receive, know, and enjoy God. 1 John 5:

<sup>1</sup> Everyone who believes (adheres to, trusts, and relies on the fact) that Jesus is the Christ (the Messiah) is a born-again child of God; and everyone who loves the Father also loves the one born of Him (His offspring).

- <sup>2</sup> By this we come to know (recognize and understand) that we love the children of God: we love God and obey His commands (orders, charges) – [when we keep His ordinances and are mindful of His precepts and His teaching].
- <sup>3</sup> For the [true] love of God is this: that we do His commands [keep His ordinances and are mindful of His precepts and teaching]. And these orders of His are not irksome (burdensome, oppressive, or grievous).
- <sup>4</sup> For whatever is born of God is victorious over the world; and this is the victory that conquers the world, even our faith.
- <sup>5</sup> Who is it that is victorious over [that conquers] the world but he who believes that Jesus is the Son of God [who adheres to, trusts in, and relies on that fact]?
- <sup>6</sup> This is He Who came by (with) water and blood [His baptism and His death], Jesus Christ (the Messiah)—not by (in) the water only, but by (in) the water and the blood. And it is the [Holy] Spirit Who bears witness, because the [Holy] Spirit is the Truth.
- <sup>7</sup> So there are three witnesses *in heaven: the Father, the Word and the Holy Spirit, and these three are One*;
- <sup>8</sup> *and there are three witnesses on the earth: the Spirit, the water, and the blood; and these three agree [are in unison; their testimony coincides].*
- <sup>9</sup> If we accept [as we do] the testimony of men [if we are willing to take human authority], the testimony of God is greater (of stronger authority), for this is the testimony of God, even the witness which He has borne regarding His Son.
- <sup>10</sup> He who believes in the Son of God [who adheres to, trusts in, and relies on Him] has the testimony [possesses this divine attestation] within himself. He who does not believe God [in this way] has made Him out to be *and* represented Him as a liar, because he has not believed (put his faith in, adhered to, and relied on) the evidence (the testimony) that God has borne regarding His Son.
- <sup>11</sup> And this is that testimony (that evidence): God gave us eternal life, and this life is in His Son.
- <sup>12</sup> He who possesses the Son has that life; he who does not possess the Son of God does not have that life.
- <sup>13</sup> I write this to you who believe in (adhere to, trust in, and rely on) the Name of the Son of God [in the peculiar services and blessings conferred by Him on men], so that you may know [with settled and absolute knowledge] that you [already] have life, yes, eternal life.
- <sup>14</sup> And this is the confidence (the assurance, the privilege of boldness) which we have in Him: [we are sure] that if we ask anything (make any request) according to His will (in agreement with His own plan), He listens to *and* hears us.
- <sup>15</sup> And if (since) we [positively] know that He listens to us in whatever we ask, we also know [with settled and absolute knowledge] that we have [granted us as our present possessions] the requests made of Him.
- <sup>16</sup> If anyone sees his brother [believer] committing a sin that does not [lead to] death (the extinguishing of life), he will pray and [God] will give him life [yes, He will grant life to all those whose sin is not one leading to death]. There is a sin [that leads] to death; I do not say that one should pray for that.
- <sup>17</sup> All wrongdoing is sin, and there is sin which does not [involve] death [that may be repented of and forgiven].
- <sup>18</sup> We know [absolutely] that anyone born of God does not [deliberately and knowingly] practice committing sin, but the One Who was begotten of God carefully watches over *and* protects him



[Christ's divine presence within him preserves him against the evil], and the wicked one does not lay hold (get a grip) on him or touch [him].

<sup>19</sup> We know [positively] that we are of God, and the whole world [around us] is under the power of the evil one.

<sup>20</sup> And we [have seen and] know [positively] that the Son of God has [actually] come to this world and has given us understanding *and* insight [progressively] to perceive (recognize) *and* come to know better *and* more clearly Him Who is true; and we are in Him Who is true — in His Son Jesus Christ (the Messiah). This [Man] is the true God and Life eternal.

<sup>21</sup> Little children keep yourselves from idols (false gods) — [from anything and everything that would occupy the place in your heart due to God, from any sort of substitute for Him that would take first place in your life]. *Amen (so let it be).*

John 17 is our Savior's own definition of life eternal — a careful examination:

- a. Greatest knowledge possible for this knowledge imparts the life of God to the soul.
- b. Apart from this knowledge, all other is ignorance.

*Ignorance* = the state or fact of being ignorant; a lack of knowledge, education, or awareness.

*Stupidity* = the quality or state of being stupid — of slow mind, a lack of intelligence or reasoning.

- c. For fallen beings the knowledge of God alone is sufficient for the enjoyment of eternal life.
- d. The equality of the Father and the Son are clearly set forth in Jesus' definition of eternal life.

The more we know of God the more this eternal life *energizes* our soul; the more we know of God the more happiness and peace, and joy, and power, and holiness, and love, and rest is *possessed* by us.

Ignorance of God, whether willful or not, is the death of the soul. Ephesians 4:18:

*Their moral understanding is darkened and their reasoning is beclouded. [They are] alienated (estranged, self-banished) from the life of God [with no share in it; this is] because of the ignorance (the want of knowledge and perception, the willful blindness) that is deep-seated in them, due to their hardness of heart [to the insensitiveness of their moral nature].*

It was in order to dispel this ignorance, and impart to us the knowledge of God, Jesus came; and that through Him we might be made partakers of eternal life — so He states this address to His Father.

Take a look at the light cast on this passage by Genesis 2:16-17:

<sup>16</sup> And the Lord God commanded the man, saying, You may freely eat of every tree of the garden;

<sup>17</sup> But of the tree of the knowledge of good and evil *and* blessing and calamity you shall not eat, for in the day that you eat of it you shall surely die.

God did not forbid the eating of the fruit of the tree of knowledge of good and evil with the idea to deprive them of any good they might obtain by eating the fruit; but only to debar them from evil. All that was good they already had, all that was enjoyable they already had; there was no need to eat of this tree in order to add to their joy or existence.

God Himself was their abundant good — all that they got from their obedience was the knowledge of evil, involving condemnation and eternal death. They were vanquished from the garden, eternal life, a carefree life of leisure with no pain nor any adverse thing.

The nature and character of this knowledge. Scripture was given as the means of attaining this knowledge. The Holy Ghost was sent from the Father to enable us to study the Scripture with an enlightened mind and an understanding enhanced to comprehend. 2 Peter 1:3:

For His divine power has bestowed upon us all things that [are requisite and suited] to life and godliness, through the [full, personal] knowledge of Him Who called us by *and* to His own glory and excellence (virtue).

In the knowledge of God, we become partaker of God's divine nature. Colossians 3:10:

And have clothed yourselves with the new [spiritual self], which is [ever in the process of being] renewed *and* remolded into [fuller and more perfect knowledge upon] knowledge after the image (the likeness) of Him Who created it.

This knowledge not only imparts the life of God, but stamps the image of God upon us; and the more we know Him, the more we shall be like Him; and when we know Him, the more we will be like Him; and when we know as we are known, we shall be altogether like Him. Daniel 11:32:

And such as violate the covenant he shall pervert *and* seduce with flatteries, but the people who know their God shall prove themselves strong *and* shall stand firm and do exploits [for God].

Ephesians 1:17:

[For I always pray to] the God of our Lord Jesus Christ, the Father of glory, that He may grant you a spirit of wisdom and revelation [of insight into mysteries and secrets] in the [deep and intimate] knowledge of Him,

1 Peter 1:2:

Who were chosen *and* foreknown by God the Father and consecrated (sanctified, made holy) by the Spirit to be obedient to Jesus Christ (the Messiah) and to be sprinkled with [His] blood: May grace (spiritual blessing) and peace be given you in increasing abundance [that spiritual peace to be realized in and through Christ, freedom from fears, agitating passions, and moral conflicts].

Philippians 1:9:

And this I pray: that your love may abound yet more and more *and* extend to its fullest development in knowledge and all keen insight [that your love may display itself in greater depth of acquaintance and more comprehensive discernment],

Psalms 9:10:

And they who know Your name [who have experience and acquaintance with Your mercy] will lean on *and* confidently put their trust in You, for You, Lord, have not forsaken those who seek (inquire of and for) You [on the authority of God's Word and the right of their necessity].

2 Timothy 1:12:

And this is why I am suffering as I do. Still I am not ashamed, for I know (perceive, have knowledge of, and am acquainted with) Him Whom I have believed (adhered to and trusted in and relied on), and I am [positively] persuaded that He is able to guard *and* keep that which has been entrusted to me *and* which I have committed [to Him] until that day.

2 Peter 1:8:

For as these qualities are yours and increasingly abound in you, they will keep [you] from being idle or unfruitful unto the [full personal] knowledge of our Lord Jesus Christ (the Messiah, the Anointed One).

To know God is life eternal, to be acquainted with Him is peace; His favor is better than life itself, and fellowship with Him is salvation. The vision of God is glory; His Word is the foundation for our faith, and hope, and joy, and God Himself is our portion forever and ever. Psalm 16:11:

You will show me the path of life; in Your presence is fullness of joy, at Your right hand there are pleasures forevermore.

To know Him:

- As the God of love
- As delighting in mercy
- As the truth itself
- As having so loved this sinful world

How precious is this sent One – the Lord Jesus Christ; His Person, God-man, the Days-man; how precious to know Him in His offices – High Priest in heaven, laying Himself out in all His fulness to transact our affairs with God, sending the Holy Ghost to be our comforter. John 4:14:

But whoever takes a drink of the water that I will give him shall never, no never, be thirsty anymore. But the water that I will give him shall become a spring of water welling up (flowing, bubbling) [continually] within him unto (into, for) eternal life.

How precious God's engagements with us, doing for us:

- coming down into our nature to accomplish our salvation;
- paying the death debt for us;
- abolishing death for us;
- rising in the power of an endless life to impart that life to us.

Paul states in Romans 2:20:

I have been crucified with Christ [in Him I have shared His crucifixion]; it is no longer I who live, but Christ (the Messiah) lives in me; and the life I now live in the body I live by faith in (by adherence to and reliance on and complete trust in) the Son of God, Who loved me and gave Himself up for me.

How precious His commission – to give eternal life in the knowledge of the only true God, and Jesus whom He sent, and to rule all things in heaven and earth, so that nothing might hinder our possession and enjoyment of it.

Heaven born knowledge:

- the one thing we need;
- that which dispels all our fears;
- that which destroys all doubt;
- that which dries all tears;
- that which gives us joy unspeakable and full of glory.

Faith has a high prerogative; it is the principle in the soul which lays hold of God, and approaches and enjoys the knowledge of Him. In order to increase faith, Jesus gives us this Word in the hearing of His disciples. He did not write it to them, He spoke it to them. Paul give us the reason in Romans 10:17:

So, faith comes by hearing [what is told], and what is heard comes by the preaching [of the message that came from the lips] of Christ (the Messiah Himself).

***The knowledge of which Jesus speaks is not an intellectual, speculative, theoretical knowledge of doctrines; but an experimental, heart-affecting, life-influencing acquaintance with the only true God and Jesus Whom He has sent.***

The Lord utters these words to His Father in the hearing of His disciples, that they might understand that His mission was to remove all the obstacles which could by any means interfere with their enjoyed vision of God. For this, John 1:14:

And the Word (Christ) became flesh (human, incarnate) and tabernacled (fixed His tent of flesh,

lived awhile) among us; and we [actually] saw His glory (His honor, His majesty), such glory as an only begotten son receives from his father, full of grace (favor, loving-kindness) and truth.

That He might – 2 Corinthians 4:21:

For our sake He made Christ [virtually] to be sin Who knew no sin, so that in *and* through Him we might become [endued with, viewed as being in, and examples of] the righteousness of God [what we ought to be, approved and acceptable and in right relationship with Him, by His goodness].

How – Ephesians 2:14-15:

<sup>14</sup> For He is [Himself] our peace (our bond of unity and harmony). He has made us both [Jew and Gentile] one [body], and has broken down (destroyed, abolished) the hostile dividing wall between us,

<sup>15</sup> By abolishing in His [own crucified] flesh the enmity [caused by] the Law with its decrees and ordinances [which He annulled]; that He from the two might create in Himself one new man [one new quality of humanity out of the two], so making peace.

For this the brightness of the Father's glory was revealed, that His unveiled face might be seen – because a vail of unbelief had covered our hearts – and for this the Holy Ghost was sent, and – 2 Corinthians 4:6:

For God Who said, Let light shine out of darkness, has shone in our hearts so as [to beam forth] the Light for the illumination of the knowledge of the majesty *and* glory of God [as it is manifest in the Person and is revealed] in the face of *Jesus Christ* (the Messiah).

It was a deep sense of these things which made the great Apostle Paul state in Philippians 3:9-14:

<sup>9</sup> And that I may [actually] be found *and* known as in Him, not having any [self-achieved] righteousness that can be called my own, based on my obedience to the Law's demands (ritualistic uprightness and supposed right standing with God thus acquired), but possessing that [genuine righteousness] which comes through faith in Christ (the Anointed One), the [truly] right standing with God, which comes from God by [saving] faith.

<sup>10</sup> [For my determined purpose is] that I may know Him [that I may progressively become more deeply and intimately acquainted with Him, perceiving and recognizing and understanding the wonders of His Person more strongly and more clearly], and that I may in that same way come to know the power outflowing from His resurrection [which it exerts over believers], and that I may so share His sufferings as to be continually transformed [in spirit into His likeness even] to His death, [in the hope]

<sup>11</sup> That if possible I may attain to the [spiritual and moral] resurrection [that lifts me] out from among the dead [even while in the body].

<sup>12</sup> Not that I have now attained [this ideal], or have already been made perfect, but I press on to lay hold of (grasp) *and* make my own, that for which Christ Jesus (the Messiah) has laid hold of me *and* made me His own.

<sup>13</sup> I do not consider, brethren, that I have captured *and* made it my own [yet]; but one thing I do [it is my one aspiration]: forgetting what lies behind and straining forward to what lies ahead,

<sup>14</sup> I press on toward the goal to win the [supreme and heavenly] prize to which God in Christ Jesus is calling us upward.

Now, everything is to give place to, and shall make way for, this great end; every obstacle interposed by the world, the flesh, or the devil, between God and our hearts, Christ will take away; all other considerations are secondary to this great purpose and shall in no way hinder it.

Christ will remove:

- clouds that arise from our own souls – thinking, reasoning.

- whatsoever oppositions from self and the flesh.
- any idols which may have set up in our hearts.
- self-ease – those things that keep us from God.
- pleasure – satisfying ourselves rather than obeying God.

Romans 8:35-38:

<sup>35</sup> Who shall ever separate us from Christ's love? Shall suffering *and* affliction *and* tribulation? Or calamity *and* distress? Or persecution or hunger or destitution or peril or sword?

<sup>36</sup> Even as it is written, For Thy sake we are put to death all the day long; we are regarded *and* counted as sheep for the slaughter.

<sup>37</sup> Yet amid all these things we are more than conquerors *and* gain a surpassing victory through Him Who loved us.

<sup>38</sup> For I am persuaded beyond doubt (am sure) that neither death nor life, nor angels nor principalities, nor things impending *and* threatening nor things to come, nor powers,

<sup>39</sup> Nor height nor depth, nor anything else in all creation will be able to separate us from the love of God which is in Christ Jesus our Lord.

Here we have God manifesting Himself:

- the Father loving;
- the Son undertaking;
- the Holy Ghost indwelling;
- knowledge increasing;
- ignorance dispelling;
- heaven opening;

Satan falling and failing; man rising – until he loses himself in the fruition of life eternal, knowing as he is known, and evermore enjoying all the fulness of God.

#### VERSE 4

I have glorified You down here on the earth by completing the work that You gave Me to do.

Jesus is here opening His whole heart to His Father; His petitions are wonderful; first for Himself; and then for “all whom You have given Him” verse 2.

As Aaron appeared before the Lord in the Holy Place, with names, and circumstances, and conditions of Israel born upon his heart on the breast plate of judgment, for a memorial before the Lord continually in Exodus 28:29-30 so Christ appears before God in prayer.

<sup>29</sup> So Aaron shall bear the names of the sons of Israel in the breastplate of judgment upon his heart when he goes into the Holy Place, to bring them in continual remembrance before the Lord.

<sup>30</sup> In the breastplate of judgment you shall put the Urim and the Thummim [unspecified articles used when the high priest asked God's counsel for all Israel]; they shall be upon Aaron's heart when he goes in before the Lord, and Aaron shall bear the judgment (rights, judicial decisions) of the Israelites upon his heart before the Lord continually.

A greater than Aaron is here; Christ is all 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.

Now it is of utmost importance that we understand as it is also the perfection of blessedness that we should realize:

## **I. WHO & WHAT**

## **II. CIRCUMSTANCES**

## **III. GROUNDS**

### **I. WHO AND WHAT IS THE GLORIOUS PERSON HERE PLEADING WITH THE FATHER**

The Person of the Lord Jesus is the greatest of all the revealed mysteries of God:

- God and man in one Person;
- The eternal Son of the Father, one essential being in the infinite essence of the Godhead;
- The Word of God, by whom all things were made – John 1:1-3:

<sup>1</sup> In the beginning [before all-time] was the Word (Christ), and the Word was with God, and the Word was God Himself.

<sup>2</sup> He was present originally with God.

<sup>3</sup> All things were made *and* came into existence through Him; and without Him was not even one thing made that has come into being.

The Son of the Father became the Son of Man also; and as such, He – Hebrews 1:3-4:

<sup>3</sup> He is the sole expression of the glory of God [the Light-being, the out-lying or radiance of the divine], and He is the perfect imprint *and* very image of [God's] nature, upholding *and* maintaining *and* guiding *and* propelling the universe by His mighty word of power. When He had *by offering Himself* accomplished *our* cleansing of sins *and* riddance of guilt, He sat down at the right hand of the divine Majesty on high,

<sup>4</sup> [Taking a place and rank by which] He Himself became as much superior to angels as the glorious Name (title) which He has inherited is different from *and* more excellent than theirs.

John 1:14:

And the Word (Christ) became flesh (human, incarnate) and tabernacled (fixed His tent of flesh, lived awhile) among us; and we [actually] saw His glory (His honor, His majesty), such glory as an only begotten son receives from his father, full of grace (favor, loving-kindness) and truth.

### **II. THE CIRCUMSTANCES UNDER WHICH HE HERE PRESENTS HIMSELF BEFORE GOD**

The fact that Jesus took up the office of mediator between God and man, and consented to take our nature and our place, was in consequence of covenant stipulations, engagements, and settlements between His Father and Himself. If He – Philippians 2:6-8:

<sup>6</sup> Who, although being essentially one with God *and* in the form of God [possessing the fullness of the attributes which make God God], did not think this equality with God was a thing to be eagerly grasped *or* retained,

<sup>7</sup> But stripped Himself [of all privileges and rightful dignity], so as to assume the guise of a servant (slave), in that He became like men *and* was born a human being.

<sup>8</sup> And after He had appeared in human form, He abased *and* humbled Himself [still further] and carried His obedience to the extreme of death, even the death of the cross!

He was also to see of the travail of His soul and be satisfied in the salvation of those for whom He was born, for whom He lived, and for whom He died. The Father covenanted to accept the offering; the Son covenanted to present His whole self upon the altar of Divine justice as an atonement for



sin; and the Holy Ghost undertook to reveal the great salvation and apply it with power to the hearts of those whom the Father had given to Christ.

Now this covenant runs all through Scripture. Psalm 89:19-35:

<sup>19</sup> Once You spoke in a vision to Your devoted ones and said, I have endowed one who is mighty [a hero, giving him the power to help—to be a champion for Israel]; I have exalted one chosen from among the people.

<sup>20</sup> I have found David My servant; with My holy oil have I anointed him,

<sup>21</sup> With whom My hand shall be established *and* ever abide; My arm also shall strengthen him.

<sup>22</sup> The enemy shall not exact from him *or* do him violence *or* outwit him, nor shall the wicked afflict *and* humble him.

<sup>23</sup> I will beat down his foes before his face and smite those who hate him.

<sup>24</sup> My faithfulness and My mercy *and* loving-kindness shall be with him, and in My Name shall his horn be exalted [great power and prosperity shall be conferred upon him].

<sup>25</sup> I will set his hand in control also on the [Mediterranean] Sea, and his right hand on the rivers [Euphrates with its tributaries].

<sup>26</sup> He shall cry to Me, You are my Father, my God, and the Rock of my salvation!

<sup>27</sup> Also I will make him the firstborn, the highest of the kings of the earth.

<sup>28</sup> My mercy *and* loving-kindness will I keep for him forevermore, and My covenant shall stand fast *and* be faithful with him.

<sup>29</sup> His Offspring also will I make to endure forever, and his throne as the days of heaven.

<sup>30</sup> If his children forsake My law and walk not in My ordinances,

<sup>31</sup> If they break *or* profane My statutes and keep not My commandments,

<sup>32</sup> Then will I punish their transgression with the rod [of chastisement], and their iniquity with stripes.

<sup>33</sup> Nevertheless, My loving-kindness will I not break off from him, nor allow My faithfulness to fail [to lie and be false to him].

<sup>34</sup> My covenant will I not break *or* profane, nor alter the thing that is gone out of My lips.

<sup>35</sup> Once [for all] have I sworn by My holiness, which cannot be violated; I will not lie to David:

This was the Father's part of the covenant. Christ's part was to glorify Him on this earth. Now David well understood that this language used in the Psalm was not intended to have its fulfillment in him. 2 Samuel 23:1-5:

<sup>1</sup> Now these are the last words of David: David son of Jesse says, and the man who was raised on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, says,

<sup>2</sup> The Spirit of the Lord spoke in *and* by me, and His word was upon my tongue.

<sup>3</sup> The God of Israel spoke, the Rock of Israel said to me, when one rules over men righteously, ruling in the fear of God,

<sup>4</sup> He dawns on them like the morning light when the sun rises on a cloudless morning, when the tender grass springs out of the earth through clear shining after rain.

A beautiful picture of the Kingdom, glory and majesty of the Lord Jesus! He adds in verse 5:

<sup>5</sup> Truly does not my house stand so with God? For He has made with me an everlasting covenant, ordered in all things, and sure. For will He not cause to prosper all my help and my desire?

In Acts 13:22-23, Paul teaches that the promises to David were fulfilled when God raised Jesus from the dead, because this was the seal and confirmation of the everlasting covenant.

<sup>22</sup> And when He had deposed him, He raised up David to be their king; of him He bore witness and said, I have found David son of Jesse a man after My own heart, who will do all My will *and* carry out My program fully.

<sup>23</sup> Of this man's descendants God has brought to Israel a Savior [in the person of Jesus], according to His promise.

Then in Isaiah 43:1-8:

<sup>1</sup> Behold my Servant, Whom I uphold, My elect in Whom My soul delights! I have put My Spirit upon Him; He will bring forth justice *and* right *and* reveal truth to the nations.

<sup>2</sup> He will not cry or shout aloud or cause His voice to be heard in the street.

<sup>3</sup> A bruised reed He will not break, and a dimly burning wick He will not quench; He will bring forth justice in truth.

<sup>4</sup> He will not fail *or* become weak or be crushed *and* discouraged till He has established justice in the earth; and the islands *and* coastal regions shall wait hopefully for Him *and* expect His direction *and* law.

<sup>5</sup> Thus says God the Lord—He Who created the heavens and stretched them forth, He Who spread abroad the earth and that which comes out of it, He Who gives breath to the people on it and spirit to those who walk in it:

<sup>6</sup> I the Lord have called You [the Messiah] for a righteous purpose *and* in righteousness; I will take You by the hand and will keep You; I will give You for a covenant to the people [Israel], for a light to the nations [Gentiles], [He is speaking to Jesus.]

<sup>7</sup> To open the eyes of the blind, to bring out prisoners from the dungeon, and those who sit in darkness from the prison.

<sup>8</sup> I am the Lord; that is My Name! And My glory I will not give to another, nor My praise to graven images.

This was God's part of the covenant – His engagement to Christ; Christ's engagement was to glorify Him on earth. Looking at Malachi 2:4-6 Levi is defined as the Lord Jesus.

<sup>4</sup> And you shall know, recognize, *and* understand that I have sent this [new] decree to you priests, to be My [new] covenant with Levi [the priestly tribe], says the Lord of hosts.

<sup>5</sup> My covenant [on My part with Levi] was to give him life and peace, because [on his part] of the [reverent and worshipful] fear with which [the priests] would revere Me and stand in awe of My Name.

<sup>6</sup> The law of truth was in [Levi's] mouth, and unrighteousness was not found in his lips; he walked with Me in peace and uprightness and turned many away from iniquity.

In Luke 1, in the song of Zacharias we find the fulfillment in verses 68-75:

<sup>68</sup> Blessed (praised and extolled and thanked) be the Lord, the God of Israel, because He has come and brought deliverance *and* redemption to His people!

<sup>69</sup> And He has raised up a Horn of salvation [a mighty and valiant Helper, the Author of salvation] for us in the house of David His servant —

<sup>70</sup> This is as He promised by the mouth of His holy prophets from the most ancient times [in the memory of man] —

<sup>71</sup> That we should have deliverance *and* be saved from our enemies and from the hand of all who

detest *and* pursue us with hatred;

<sup>72</sup> To make true *and* show the mercy *and* compassion *and* kindness [promised] to our forefathers and to remember *and* carry out His holy covenant [to bless, which is all the more sacred because it is made by God Himself],

<sup>73</sup> That covenant He sealed by oath to our forefather Abraham:

<sup>74</sup> To grant us that we, being delivered from the hand of our foes, might serve Him fearlessly

<sup>75</sup> In holiness (divine consecration) and righteousness [in accordance with the everlasting principles of right] within His presence all the days of our lives.

Here is the provision of the covenant;

- God's part was to give His only begotten Son;
- the Son's part was to glorify the Father on earth;
- and the Holy Ghost's part was to reveal and apply this salvation to the hearts of His people, by His Word and by His grace.

We find God revealing Himself by His Spirit in a new covenant character, as the God of peace in Hebrews 13:20-21:

<sup>20</sup> Now may the God of peace [Who is the Author and the Giver of peace], Who brought again from among the dead our Lord Jesus, that great Shepherd of the sheep, by the blood [that sealed, ratified] the everlasting agreement (covenant, testament),

<sup>21</sup> Strengthen (complete, perfect) *and* make you what you ought to be *and* equip you with everything good that you may carry out His will; [while He Himself] works in you *and* accomplishes that which is pleasing in His sight, through Jesus Christ (the Messiah); to Whom be the glory forever and ever (to the ages of the ages). Amen (so be it).

### III. THE GROUNDS UPON WHICH HE RESTS HIS PLEA

*"I have glorified You down here on the earth..."*

Jesus pleads the performance of His part of the contract (covenant) as He stands beside the altar of burnt offering ready to be sacrificed. He was on His way to Gethsemane; He was standing at the bar of God's justice, faithfulness, and holiness; He was to represent His people, and to give them the whole benefit and credit of all the infinite merit belonging to Himself, His work, and the His office as mediator in His life and in His death.

On these grounds, He claims an equivalent for His Father's justice;

- for Himself as their Head,
- and for His people as members of His body;
- for Himself as the Son,
- and for them as those whom the Father had given Him – the people of His love, on whose behalf He had descended from heaven to earth to glorify His Father.

The greatest words spoken on earth – *"I have glorified You down here on the earth"* even by Jesus Himself.

*"I have glorified You on earth, My Father; I have, according to the good pleasure of Your will, according to the riches of the glory of Your grace, and according to the covenant engagements between You and Me, performed all that was in Your heart, and all that You have required of Me for the accomplishing of the salvation of Your people given to Me.*

- *I have opened all Your heart,*

- *I have expressed Your eternal and everlasting love to poor sinners;*
- *I have manifested Your faithfulness to Your promises;*
- *I have displayed the riches of the grace that You rained down on a lost world.*
- *I have come down from heaven to make known the holiness of Your nature and Your unspeakable gift;*
- *I have magnified the perfection of Your Law by descending from heaven to obey and fulfill it.*
- *I have demonstrated Your justice and Your abhorrence of sin to the final degree for I am about to lay down my life and die on a cross to expiate it;*
- *I have revealed and displayed Your infinite love, for You did so love the world that You did give Me, Your only Son that You might be just and the justifier of him who would believe on Me.*

*All this I have done; and all that is left to be done I am prepared to do and fulfill all to the end. Look on the Son of Your right hand; on the Son of Man whom You have made strong for Yourself. You know Me, that I am Yours, for You are the God of Hosts; You of the King of the saints; You know the honor I have done to Your Law by being born under it, and by My obedience to it even to My own death in order that I might expiate (atone – to make amends, reparations) the guilt of those who have transgressed (violated) Your Law; You know the preciousness of My blood – You know its eternal efficacy and power to put away sin, to cover it; You know that I have more than vindicated the dishonor done to Your Name (by Your people who have violated Your covenant), Your character, Your attributes, and Your will. I have glorified You on earth;*

- *that earth so long a land of darkness to You,*
- *that earth so long in the hands of the usurper – the devil,*
- *that earth which has been so long arrayed in arms against You;*

*I have glorified You here and I will glorify You again.”*

Only Jesus could have said these words and accomplished this task. 1 Timothy 6:14-16:

<sup>14</sup> *To keep all His precepts unsullied and flawless, irreproachable, until the appearing of our Lord Jesus Christ (the Anointed One),*

<sup>15</sup> *Which [appearing] will be shown forth in His own proper time by the blessed, only Sovereign (Ruler), the King of kings and the Lord of lords,*

<sup>16</sup> *Who alone has immortality [in the sense of exemption from every kind of death] and lives in unapproachable light, Whom no man has ever seen or can see. Unto Him be honor and everlasting power and dominion. Amen (so be it).*

His Name, His blessedness, His truth, His majesty are beyond all expression and surpass all thought; He is the God of glory, and He cannot but be what He is — essentially happy, holy, glorious, and incomprehensible: universal nature, the course of Providence, the displays of grace, even Christ Himself could add nothing to God's essential glory. It is utterly impossible. God is most blessed for evermore, and His glory is incapable of increase or decrease; and, therefore, while we desire so to explain those words, as to put immortal crowns upon the head of the Mediator, we must take heed in doing so not to overlook the essential glory of the Godhead, which even He could only manifest but not increase.

Isaiah 59:2:

*But your iniquities have made a separation between you and your God, and your sins have hidden His face from you, so that He will not hear.*

The crucifixion of the Lord of glory, and the atoning death of the Prince of Life, was not the extinguishing of a lesser glory.

It was not only from the time the Lord Jesus was born in Bethlehem, but from the morning of all time He had been the glorifier of His Father.

Psalm 102:

<sup>24</sup> I said, O my God, take me not away in the midst of my days, You Whose years continue throughout all generations.

<sup>25</sup> At the beginning You existed *and* laid the foundations of the earth; the heavens are the work of Your hands.

<sup>26</sup> They shall perish, but You shall remain *and* endure; yes, all of them shall wear out *and* become old like a garment. Like clothing You shall change them, and they shall be changed *and* pass away.

<sup>27</sup> But You remain the same, and Your years shall have no end.

- See Him walking in the garden with Adam;
- feasting in the tent with Abraham;
- wrestling, and suffering Himself to be overcome by Jacob;
- speaking face to face, as a man speaks to his friend, with Moses;
- bearing His people of Israel out of Egypt as upon eagles' wings; as Captain of the host of God leading them through the wilderness.

The manna that fed them was Christ; the rock that followed them was Christ; the pillar-cloud that guided them was Christ. And as He was their companion in the wilderness, so He was afterwards their companion in the furnace. "*The form of the fourth*," in Nebuchadnezzar's furnace, walking in the midst of the fire, with Shadrach, Meshach, and Abednego, was "*like the Son of God*." Daniel 3:22-25:

<sup>22</sup> Therefore because the king's commandment was urgent and the furnace exceedingly hot, the flame *and* sparks from the fire killed those men who handled Shadrach, Meshach, and Abednego.

<sup>23</sup> And these three men, Shadrach, Meshach, and Abednego, fell down bound into the burning fiery furnace.

<sup>24</sup> Then Nebuchadnezzar the king [saw and] was astounded, and he jumped up and said to his counselors, did we not cast three men bound into the midst of the fire? They answered, True, O king.

<sup>25</sup> He answered, Behold, I see four men loose, walking in the midst of the fire, and they are not hurt! And the form of the fourth is like a son of the gods!

Who was it that sent the prophets, rising up early and sending them? **It was JESUS!** and "*the testimony of Jesus is the spirit of prophecy*." Revelation 19:10:

Then I fell prostrate at his feet to worship (to pay divine honors) to him, but he [restrained me] and said, Refrain! [You must not do that!] I am [only] another servant with you and your brethren who have [accepted and hold] the testimony borne by Jesus. Worship God! For the substance (essence) of the truth revealed by Jesus is the spirit of all prophecy [the vital breath, the inspiration of all inspired preaching and interpretation of the divine will and purpose, including both mine and yours].

Who was it that sent messengers from time to time to His tried and troubled people, suiting the word of hope, or comfort, or faith, to their varied necessities? **It was Jesus!**

How often in times of danger, we read, “**Fear not!**” Isaiah 41:10:

Fear not [there is nothing to fear], for I am with you; do not look around you in terror *and* be dismayed, for I am your God. I will strengthen *and* harden you to difficulties, yes, I will help you; yes, I will hold you up *and* retain you with My [victorious] right hand of rightness *and* justice.

How often, in times of difficulty, “**I will be with you!**” Genesis 28:15:

And behold, I am with you and will keep (watch over you with care, take notice of) you wherever you may go, and I will bring you back to this land; for I will not leave you until I have done all of which I have told you.

How often in seasons of sorrow, “**I, even I, am He that comforts you!**” Isaiah 51:12:

I, even I, am He Who comforts you. Who are you, that you should be afraid of man, who shall die, and of a son of man, who shall be made [as destructible] as grass,

How often in seasons of desolation, “**I will never leave you, nor forsake you!**” Hebrews 13:5:

Let your character *or* moral disposition be free from love of money [including greed, avarice, lust, and craving for earthly possessions] and be satisfied with your present [circumstances and with what you have]; for He [God] Himself has said, I will not in any way fail you *nor* give you up *nor* leave you without support. [I will] not, [I will] not, [I will] not in any degree leave you helpless *nor* forsake *nor* let [you] down (relax My hold on you)! [Assuredly not!]

How often in periods of sin and shame, “**I, even I, am He Who blots out your transgressions**” Isaiah 43:25:

I, even I, am He Who blots out *and* cancels your transgressions, for My own sake, and I will not remember your sins.

Until at last, He came Himself, and the angels of God sang the song of His nativity, “**Glory to God in the highest!**” Luke 2:14:

Glory to God in the highest [heaven], and on earth peace among men with whom He is well pleased [men of goodwill, of His favor].

He did not begin to glorify God then; but it was a new phase of it — “**Glory to God in the highest, on earth peace among men...**”

What was His whole life here but a continued manifestation of the glory of the Father! When Philip ask Him to show them the Father in John 14:8-11:

<sup>8</sup> Philip said to Him, Lord, show us the Father [cause us to see the Father — that is all we ask]; then we shall be satisfied.

<sup>9</sup> Jesus replied, Have I been with all of you for so long a time, and do you not recognize *and* know Me yet, Philip? Anyone who has seen Me has seen the Father. How can you say then, Show us the Father?

<sup>10</sup> Do you not believe that I am in the Father, and that the Father is in Me? What I am telling you I do not say on My own authority *and* of My own accord; but the Father Who lives continually in Me does the (*His*) works (His own miracles, deeds of power).

<sup>11</sup> Believe Me that I am in the Father and the Father in Me; or else believe Me for the sake of the [very] works themselves. [If you cannot trust Me, at least let these works that I do in My Father’s name convince you.]

Now only the crowning act was to be accomplished — nothing remained for Him but to lay down His life, “the Just for the unjust, to bring sinners to God.” 1 Peter 3:18:

For Christ [the Messiah Himself] died for sins once for all, the Righteous for the unrighteous (the Just for the unjust, the Innocent for the guilty), that He might bring us to God. In His human body



He was put to death, but He was made alive in the spirit,

And so, He provided the highest of all the high crowns of God — the crown of the glory of His grace, the crown of our salvation. All this, and a thousand times more than this—more than any angel or mortal tongue could tell — the Mediator gathers up into this one plea: “I have glorified You.” There is the set-off against man’s sin; there is the set-off against the dishonor done to God’s character, God’s law, and God’s truth. Put this in the one scale, and all that the creature could do is but as the small dust in the other. “I have glorified You down here on earth.”

**Now the rest of verse 4:** I have glorified You down here on the earth by completing the work that You gave Me to do.

The Lord is still pleading in reference to His Father’s covenant engagements with Him as mediator. Already we have considered the plea: “I have glorified you down here on the earth.” Now let us consider His further plea: “by completing the work that You have Me to do.”

See, He claims the Father’s recognition of the fact that He had fulfilled the salvation work assigned to Him; and in consideration of which His Father had engaged to accept Him as the representative and Savior of His people: Ephesians 1:20-23

<sup>20</sup> Which He exerted in Christ when He raised Him from the dead and seated Him at His [own] right hand in the heavenly [places],

<sup>21</sup> Far above all rule and authority and power and dominion and every name that is named [above every title that can be conferred], not only in this age *and* in this world, but also in the age *and* the world which are to come.

<sup>22</sup> And He has put all things under His feet and has appointed Him the universal and supreme Head of the church [a headship exercised throughout the church],

<sup>23</sup> Which is His body, the fullness of Him Who fills all in all [for in that body lives the full measure of Him Who makes everything complete, and Who fills everything everywhere with Himself].

Now He declares, “by completing the work that You gave Me to do” It was as good as done; He was about to be Isaiah 53:5:

But He was wounded for our transgressions, He was bruised for our guilt *and* iniquities; the chastisement [needful to obtain] peace *and* well-being for us was upon Him, and with the stripes [that wounded] Him we are healed *and* made whole.

One man’s disobedience had brought sin into the world, and death by sin; He, by one obedience unto death, was about to bring in everlasting righteousness, and the gift of eternal life through Himself, to the praise and glory of God the Father.

It was not only during His earthly ministry the blessed Lord Jesus Christ, the Mediator, did work. He could say in John 5:17:

But Jesus answered them, My Father has worked [even] until now, [He has never ceased working; He is still working] and I, too, must be at [divine] work.

Every manifestation of God from the beginning was by Jesus Christ; every communication from God to man from the beginning was through Jesus Christ. From the time the promise was given in Eden — the seed of the woman shall bruise the serpent’s head — His work began; and earlier than that, for in Proverbs 8:12 undoubtedly Christ is called “the wisdom of God”:

I, Wisdom [from God], make prudence my dwelling, and I find out knowledge and discretion.

And is speaking in Proverbs 8:23-31:

<sup>23</sup> I [Wisdom] was inaugurated *and* ordained from everlasting, from the beginning, before ever the earth existed.

- <sup>24</sup> When there were no deeps, I was brought forth, when there were no fountains laden with water.
- <sup>25</sup> Before the mountains were settled, before the hills, I was brought forth,
- <sup>26</sup> While as yet He had not made the land or the fields or the first of the dust of the earth.
- <sup>27</sup> When He prepared the heavens, I [Wisdom] was there; when He drew a circle upon the face of the deep *and* stretched out the firmament over it,
- <sup>28</sup> When He made firm the skies above, when He established the fountains of the deep,
- <sup>29</sup> When He gave to the sea its limit *and* His decree that the waters should not transgress [across the boundaries set by] His command, when He appointed the foundations of the earth —
- <sup>30</sup> Then I [Wisdom] was beside Him as a master *and* director of the work; and I was daily His delight, rejoicing before Him always,
- <sup>31</sup> Rejoicing in His inhabited earth and delighting in the sons of men.

Jesus was the agent in creation, all things visible and invisible were made by Him; He was the pattern, the model after whose image and likeness Adam was created; and before Adam and Eve acknowledged their sin, or repented of their transgression, He was “*the Lamb slain*” for them “*from the foundation of the world*” – Revelation 13:8:

And all the inhabitants of the earth will fall down in adoration *and* pay him homage, everyone whose name has not been recorded in the Book of Life of the Lamb that was slain [in sacrifice] from the foundation of the world.

What was “*the tree of life in the middle of the garden*” but an emblem of Christ?

What were the “*coats of skin*” with which God covered the nakedness of our first parents but early pictures of the righteousness of Christ, covering our nakedness at the cost of the life of Him who procured it?

Genesis 3:2-3, 21:

- <sup>2</sup> And the woman said to the serpent, we may eat the fruit from the trees of the garden,
- <sup>3</sup> Except the fruit from the tree which is in the middle of the garden. God has said, You shall not eat of it, neither shall you touch it, lest you die.
- <sup>21</sup> For Adam also and for his wife the Lord God made long coats (tunics) of skins and clothed them.

Whose voice was it that brought conviction of sin, and promise of redemption to our first parents? It was the voice of Jesus. If we go through the Old Testament history, we find Him in all the communications of God with men.

What did that bow encircling the heavens signify — that pledge to Noah and his posterity that the Deluge should no more cover the earth? It was a picture of Christ!

What was the ark that saved them? A picture of Christ!

Then came that grand ceremonial law, which from the beginning to the end told of Christ. What were all its sacrifices, but pictures of Christ? — Its altars, its tabernacle, its temple, all told of Christ, till at length the Babe of Bethlehem was born.

What was His whole earthly life but one continued occupation about His Father’s business? Hear His first discourse in the synagogue of Galilee – Luke 4:18-19:

- <sup>18</sup> The Spirit of the Lord [is] upon Me, because He has anointed Me [the Anointed One, the Messiah] to preach the good news (the Gospel) to the poor; He has sent Me to announce release to the captives and recovery of sight to the blind, to send forth as delivered those who are oppressed [who are downtrodden, bruised, crushed, and broken down by calamity],
- <sup>19</sup> To proclaim the accepted *and* acceptable year of the Lord [the day when salvation and the free

favours of God profusely abound].

Every miracle He wrought was an illustration and pledge of the work He came to do; when He opened the blind eyes, unstopped the deaf-ears, cast out devils and raised the dead, it was but a continued illustration of His great salvation-work. He was about to give sight to blind souls, and hearing to deaf souls; He was to cast out demons from possessed souls, to raise dead souls. All His miracles were pledges of His power to save. He illustrates this in the healing of the man with palsy in Matthew 9:1-6:

<sup>1</sup> And Jesus, getting into a boat, crossed to the other side and came to His own town [Capernaum].

<sup>2</sup> And behold, they brought to Him a man paralyzed *and* prostrated by illness, lying on a sleeping pad; and when Jesus saw their faith, He said to the paralyzed man, take courage, son; your sins are forgiven, *and* the penalty remitted.

<sup>3</sup> And behold, some of the scribes said to themselves, this man blasphemeth [He claims the rights and prerogatives of God]!

<sup>4</sup> But Jesus, knowing (seeing) their thoughts, said, why do you think evil *and* harbor malice in your hearts?

<sup>5</sup> For which is easier: to say, your sins are forgiven, *and* the penalty remitted, or to say, get up and walk?

<sup>6</sup> But in order that you may know that the Son of Man has authority on earth to forgive sins *and* remit the penalty, He then said to the paralyzed man, get up! Pick up your sleeping pad and go to your own house.

But now, "I have glorified You down here on the earth by completing the work that You gave Me to do."

Those blessed hands were about to be bound; the feet that went about doing good were soon to be pierced; the brow, was now to be crowned with thorns, the emblem of earth's curse – Genesis 3:18:

Thorns also and thistles shall it bring forth for you, and you shall eat the plants of the field.

So, the sentence ran; and men plaited a crown of thorns to crown the Savior with. Having plaited a crown of thorns, wherewith in solemn mockery to crown the King, the King of Kings and Lord of Lords, eternal, immortal, invisible, the only true God, not satisfied with the infliction of the most excruciating physical suffering, men hurled reproach at Him in the hour of His agony, until the prophecy of Psalm 69:20:

Insults *and* reproach have broken my heart; I am full of heaviness *and* I am distressingly sick. I looked for pity, but there was none, and for comforters, but I found none.

Little did they know what they had done. Jesus' gentle heart was to break on Calvary, the only thing left was to complete *the work that You gave me to do*.

He speaks of it as done; and it was as good as done. He speaks of Himself as one passed out of the world at this time. Jump ahead to verse 11:

And [now] I am no more in the world, but these are [still] in the world, and I am coming to You. Holy Father, keep in Your Name [in the knowledge of Yourself] those whom You have given Me, that they may be one as We [are one].

Four things — subjects for great and everlasting praise; sources of infinite and inexhaustible comfort.

## **I. A WORK GIVEN TO AND UNDERTAKEN BY HIM**

All for man's redemption. It was a prescribed work; a definite work; a complete work; there was no

uncertainty about it. “The work that You gave Me to do.” We have a beautiful summary of this work in Daniel 9:24, the great prophecy of the Messiah:

Seventy weeks [of years, or 490 years] are decreed upon your people and upon your holy city [Jerusalem], to finish *and* put an end to transgression, to seal up *and* make full the measure of sin, to purge away *and* make expiation *and* reconciliation for sin, to bring in everlasting righteousness (permanent moral and spiritual rectitude in every area and relation) to seal up vision and prophecy *and* prophet, and to anoint a Holy of Holies.

This was the work given by the Father to the Lord Jesus Christ to do; and this was the work He now declares Himself to have finished. See the evil to be dealt with, in its threefold aspect, — “iniquity,” “transgression,” and “sin”: evil, in the principle, in the character, and in the practice; sin, as a crime, as a debt, and as a disease; and all dealt with by the glorious Christ, and in this way He was “to finish the transgression.”

How did He do that? By fulfilling the law. The law demanded one of two things — *obedience*; or, failing obedience, *satisfaction*. Christ met the law in both ways; He obeyed it to the uttermost, and He rendered infinite satisfaction on the behalf of those who had transgressed it. He finished the transgression — put it out of the way; so that God can never look at any sinner standing before Him in Christ, as chargeable with a single transgression.

Again, He was to “make full the measure of sin.” What a wonderful expression! To seal it up. The original gives the same idea as that in Revelation 20:3, where Satan is shut up in prison, and a seal put upon him that he might do no further harm.

Then he hurled him into the Abyss (the bottomless pit) and closed it and sealed it above him, so that he should no longer lead astray *and* deceive *and* seduce the nations until the thousand years were at an end. After that he must be liberated for a short time.

Thus, the Mediator was to deal with sin — to make an end of sin; to shut it up; to put it away; to abolish it; to take it out of God’s sight for evermore.

How little we enter into the fulness of Christ’s great salvation! Again, He was “make expiation [to make atonement] *and* reconciliation for sin” to satisfy the justice of God; to meet and suffer the righteous sentence pronounced against iniquity. We know how He did this — by giving up Himself, 1 Peter 3:18:

For Christ [the Messiah Himself] died for sins once for all, the Righteous for the unrighteous (the Just for the unjust, the Innocent for the guilty), that He might bring us to God. In His human body He was put to death, but He was made alive in the spirit,

What a wondrous incarnation of love and power Christ appears to the mind and heart of the believer, while we listen to Him uttering such words as these!

But He had to do more. He was “to bring in everlasting righteousness (permanent moral and spiritual rectitude in every area and relation)” Himself, the righteousness of God, He was to bring in — to our emptiness, to our poverty, to our ruin, to our death; yes even more: He was to bring in this everlasting righteousness, into the very heaven of heavens, for our benefit and in our behalf to bring it in meritoriously, actually, effectually, absolutely, and acceptably, a righteousness, from everlasting and to everlasting — Romans 3:21-23:

<sup>21</sup> But now the righteousness of God has been revealed independently *and* altogether apart from the Law, although actually it is attested by the Law and the Prophets,

<sup>22</sup> Namely, the righteousness of God which comes by believing *with* personal trust *and* confident reliance on Jesus Christ (the Messiah). [And it is meant] for all who believe. For there is no distinction,

<sup>23</sup> Since all have sinned and are falling short of the honor *and* glory which God bestows *and* receives.

2 Corinthians 5:21:

For our sake He made Christ [virtually] to be sin Who knew no sin, so that in *and* through Him we might become [endued with, viewed as being in, and examples of] the righteousness of God [what we ought to be, approved and acceptable and in right relationship with Him, by His goodness].

He was “to bring in everlasting righteousness” for us. Again, He was to “seal up” the vision and prophecy that is, to consummate them, to ratify them, to fulfil them, to secure all their precious promises, and to preserve them for His people — as a seal protects and preserves.

All that rich treasury of promise to be obtained, fulfilled, secured, and laid up for His people; all that rich salvation He was pledged to accomplish and to apply; all those visions that patriarchs and righteous men desired to see, the Lord Jesus was to embody, to fulfil, to accomplish, to consummate. “*The testimony of Jesus is the spirit of prophecy*,” and when He came, He fulfilled to the utmost all the conditions of all the promises; He became the substance of all the shadows, and He was the glory of all the visions.

Finally, and most glorious, “*to anoint the Most Holy*.” I need not tell you there is an allusion here to the Holy of Holies in the Tabernacle and in the Temple; that Most Holy Place, the sanctuary of God, where His throne was between the wings of the cherubim, the mercy seat, Jehovah’s habitation; where He held intercourse with Israel; where the great High Priest ministered, and the glory was revealed. What a costly structure it was! what care was bestowed upon it! what a variety of materials it was composed of!

The plan was God’s own; the materials were all appointed by Him; the workmen inspired by Him; the pattern given by Him, how carefully it was covered with many coverings; how wondrously furnished and anointed! What was it a picture of? for it was but a picture, “*a pattern*” of something in the heavens. Compare two passages of God’s Word, and you will see what it meant. Exodus 25: 8:

Let them make Me a sanctuary, that I may dwell among them.

Leviticus 26:11-12:

<sup>11</sup> I will set My dwelling in *and* among you, and My soul shall not despise *or reject or separate itself from you*.

<sup>12</sup> And I will walk in *and* with *and* among you and will be your God, and you shall be My people.

The Holy of Holies in the Tabernacle was that sanctuary. It accompanied the Israelites in their wanderings till it was superseded by the grander Temple, when they became dwellers in the land of promise. But still, whether in the Tabernacle or the Temple, the Most Holy place was Jehovah’s immediate dwelling-place. His throne was there.

2 Corinthians 6:16:

What agreement [can there be between] a temple of God and idols? For we are the temple of the living God; even as God said, I will dwell in *and* with *and* among them and will walk in *and* in with *and* among them, and I will be their God, and they shall be My people.

The Most Holy place in the Tabernacle and in the Temple was the picture of a great idea that lay very near to the heart of God. His purpose was also to build a Home Himself — an habitation for God — built not with such materials as suns, and stars, and skies, and worlds; but with living stones, even redeemed, rejoicing, loving hearts. He laid the foundation in the incarnation, life, death, resurrection, and ascension of His only begotten Son. Ephesians 2:20-22:

<sup>20</sup> You are built upon the foundation of the apostles and prophets with Christ Jesus Himself the chief Cornerstone.

<sup>21</sup> In Him the whole structure is joined (bound, welded) together harmoniously, and it continues to rise (grow, increase) into a holy temple in the Lord [a sanctuary dedicated, consecrated, and

sacred to the presence of the Lord].

<sup>22</sup> In Him [and in fellowship with one another] you yourselves also are being built up [into this structure] with the rest, to form a fixed abode (dwelling place) of God in (by, through) the Spirit.

Ephesians 3:10-12:

<sup>10</sup> [The purpose is] that through the church the complicated, many-sided wisdom of God in all its infinite variety *and* innumerable aspects might now be made known to the angelic rulers and authorities (principalities and powers) in the heavenly sphere.

<sup>11</sup> This is in accordance with the terms of the eternal *and* timeless purpose which He has realized *and* carried into effect in [the person of] Christ Jesus our Lord,

<sup>12</sup> In Whom, because of our faith in Him, we dare to have the boldness (courage and confidence) of free access (an unreserved approach to God with freedom and without fear).

If the Most Holy place of old was glorious, what think you will be the glory of this sanctuary which the Lord Jesus Christ has anointed? — His home of grace and glory;

- the habitation of the Most High God;
- furnished with all His fulness;
- provided with all His graces;
- defended by His omnipotence;
- adorned by all His attributes;
- a praise through all the universe;
- admired by all creation;
- a monument of what His love could do;
- of what His power could do;
- of what His Christ could do—to the praise and the glory of Father, Son, and Holy Ghost, for ever and ever.

Jeremiah 17:12:

A glorious throne, set on high from the beginning, is the place of our sanctuary (the temple).

## II. A WORK FINISHED BY HIM

So, He pleaded; and whether looking backward upon the earth, where His work was over; or forward to the glory. Isaiah 53:11:

He shall see [the fruit] of the travail of His soul and be satisfied; by His knowledge of Himself [which He possesses and imparts to others] shall My [uncompromisingly] righteous One, My Servant, justify many *and* make many righteous (upright and in right standing with God), for He shall bear their iniquities *and* their guilt [with the consequences, says the Lord].

The work given by the Father to the Lord Jesus Christ is altogether finished;

- “the transgression” is finished;
- the making an “end of sin” is finished;
- the “making reconciliation for iniquity” is finished;
- the bringing in the righteousness of God, the “everlasting righteousness,” is finished;
- the “sealing up the vision and prophecy” is finished;



- the Scripture is fulfilled,
- the foundation of the Most Holy is laid, and the top-stone shall be Christ —
- and you and I, sinners, who believe, are the living stones of the building —redemption is finished;
- the types and the shadows are finished;
- forgiveness sealed and finished;
- the separation which sin had made between us and God, and between the members of Christ, is finished;
- the distance annihilated;
- Ephesians 2:13:

But now in Christ Jesus, you who once were [so] far away, through (by, in) the blood of Christ have been brought near.

### III. A WORK WHICH WAS NOT EASY

All the angels in heaven could not have accomplished it. Jehovah is represented in the prophecy of Isaiah as wondering that there was no man to accomplish it. Isaiah 59:16:

And He saw that there was no man and wondered that there was no intercessor [no one to intervene on behalf of truth and right]; therefore His own arm brought Him victory, and His own righteousness [having the Spirit without measure] sustained Him.

It was not half work; Jesus left nothing for us to do, nothing for the angels to do, in order to the completion of that which He had undertaken to accomplish. I have glorified You down here on the earth by completing the work that You gave Me to do.

It was not a disappointing work: it did not disappoint the Father; it did not disappoint the Son, or He would not have pleaded about, “completing the work;” it did not disappoint the Holy Ghost; and it will not disappoint you. Romans 9:33:

As it is written, Behold I am laying in Zion a Stone that will make men stumble, a Rock that will make them fall; but he who believes in Him [who adheres to, trusts in, and relies on Him] shall not be put to shame *nor* be disappointed in his expectations.

It was no uncertain work; some people seem to think and speak of it as if its completion depended upon whether they consented or not. Christ’s work was no uncertain work, nor is it an unsatisfying work; try it; God tried it.

“Behold I am laying in Zion a Stone”, a tried stone, a precious corner stone, a sure foundation, Paul quoting from Isaiah 28:16:

Therefore thus says the Lord God, Behold, I am laying in Zion for a foundation a Stone, a tested Stone, a precious Cornerstone of sure foundation; he who believes (trusts in, relies on, and adheres to that Stone) will not *be ashamed or give way or hasten away* [in sudden panic].

Devils tried it in vain; judgment tried it; Death itself tried it, but the grave could not hold Him; and many a guilty sinner has tried it. He that falls upon this Stone shall be broken, even though he may have a hard heart. Luke 20:18:

Everyone who falls on that Stone will be broken [in pieces]; but upon whomever It falls, it will crush him [winnow him and scatter him as dust].

The King James Versions states that he would be ground to powder. Lastly, it was no unnecessary work: without this work of Christ being undertaken and finished, no sinner could be saved; you cannot reach heaven by any other way; you cannot approach God in any other name. Talk not of

your works, your prayers, your intentions, your charity. John 14:6:

Jesus said to him, I am the Way and the Truth and the Life; no one comes to the Father except by (through) Me.

#### IV. A WORK APPOINTED AND PROVIDED FOR BY THE FATHER

The whole mediatorial work and office of Christ was appointed and provided for by God the Father; thus, He glorified Himself, and thus He glorified Christ: and through this work will He glorify whosoever believes and claims this finished work of Christ as the Father's gift and pledge for the salvation of lost sinners.

Observe how, by the person and work of Christ, Jehovah vindicated His wisdom in creating man.

1. The life of Christ on earth has proved that sin is not a necessary part of our nature, because here was a true Man without sin.
2. The life of Christ proved that sin is no consequence of the circumstances in which we are placed. Hebrews 4:15:

For we do not have a High Priest Who is unable to understand *and* sympathize *and* have a shared feeling with our weaknesses *and* infirmities *and* liability to the assaults of temptation, but One Who has been tempted in every respect as we are, yet without sinning.

Christ was the "One Who has been tempted in every respect as we are, yet without sinning" such is the record concerning Him.

3. By the Lord Jesus Christ's life and work our God has vindicated His goodness in eternally punishing those who sin against Him; for He has provided and proclaimed such a salvation as described in Isaiah 64:4 and quoted by Paul in 1 Corinthians 2:9:

For from of old no one has heard nor perceived by the ear, nor has the eye seen a God besides You, Who works *and* shows Himself active on behalf of him who [earnestly] waits for Him.

But, on the contrary, as the Scripture says, What eye has not seen and ear has not heard and has not entered into the heart of man, [all that] God has prepared (made and keeps ready) for those who love Him [who hold Him in affectionate reverence, promptly obeying Him and gratefully recognizing the benefits He has bestowed].

**What an aggravation of sin is the rejection of that gift, the neglect of that Christ, the refusal of that salvation!**

Yet so many live in the practical neglect and rejection of Jesus. Was there ever greater news than that that He brought? Was there ever a greater gift than the one He finished on the cross? Were there ever terms so easy as, believe and live!

Were there ever such motives – John 3:16:

For God so greatly loved *and* dearly prized the world that He [even] gave up His only begotten (unique) Son, so that whoever believes in (trusts in, clings to, relies on) Him shall not perish (come to destruction, be lost) but have eternal (everlasting) life.

4. Through the work of Christ, God has proved that He can be just while He is justifying those who believe on Him. Romans 3:26:

It was to demonstrate *and* prove at the present time (in the now season) that He Himself is righteous and that He justifies *and* accepts as righteous him who has [true] faith in Jesus.

5. And thus, too, God has vindicated His righteousness in raising poor sinners from the dunghill and putting them at His own right hand in the heavenly places. Ephesians 2:6:

And He raised us up together with Him and made us sit down together [giving us joint seating with Him] in the heavenly sphere [by virtue of our being] in Christ Jesus (the Messiah, the Anointed One).

What does all this entitle me to? Isaiah 53:11:

He shall see [the fruit] of the travail of His soul and be satisfied; by His knowledge of Himself [which He possesses and imparts to others] shall My [uncompromisingly] righteous One, My Servant, justify many *and* make many righteous (upright and in right standing with God), for He shall bear their iniquities *and* their guilt [with the consequences, says the Lord].

My happiness, my glory is to the reward of “[the fruit] of the travail of His soul”. That is what Jesus get out of what He did on the cross. So, what do we get out of all that He did, besides the obvious?

- Crowns
- Kingdom
- His majesty
- Himself

Look at God’s commended love to you in Jesus; come to the marriage feast He has prepared for you in Jesus; listen to His appeal to you, for while Christ pleads with His Father —

*I have glorified You down here on the earth by completing the work that You gave Me to do.*

The Father Himself by those very words appeals to you and me – 1 John 4:10:

*In this is love: not that we loved God, but that He loved us and sent His Son to be the propitiation (the atoning sacrifice) for our sins.*

*O, wondrous love of God in Christ, following us evermore through evil report and good report, and resting forever where it delights to dwell! Like some bright river that from fall to fall Through many a maze descending — bright through all, finds some low valley where each labyrinth passed, in one broad lake of light it rests at last.*

## VERSE 5

*And now, Father, glorify Me along with Yourself *and* restore Me to such majesty *and* honor in Your presence as I had with You before the world existed.*

Already the Lord had prayed in verse 1, “*Glorify *and* exalt *and* honor *and* magnify Your Son*”. What He meant was that His Father would be pleased to support, sustain, and accept Him in the tremendous ordeal He was to undergo:

- to offer His soul a sacrifice for sin;
- to be wounded for our transgressions, bruised for our iniquities,
- and to have the chastisement of our peace laid upon Himself, that by His stripes we might be healed;
- to sustain in His own blessed person the curse due to the sins of His people;
- to be made answerable for all the iniquities, transgressions, and sins of all who ever did or over will trust in Him.

This was the baptism with which He was to be baptized.

To be permitted to render this great atonement by the sacrifice of Himself was, in His loving estimation, to be glorified, and the Father’s acceptance of His offering and of His undertaking to give His redeemed the benefit of the travail of His soul was, in His estimation, to be crowned with

glory. Hebrews 2:9:

But we are able to see Jesus, Who was ranked lower than the angels for a little while, crowned with glory and honor because of His having suffered death, in order that by the grace (unmerited favor) of God [to us sinners] He might experience death for every individual person.

The request He now presents is altogether different and additional;

- He here pleads to be glorified, not only on earth as it is in the former case, but in heaven;
- not in suffering, but on the ground of suffering, and as having finished the work which as Mediator He had undertaken.

Jesus appears before His Father, here, as His commissioned Mediator, to whom power over all flesh had been promised; and as having completely, effectually, and absolutely finished the work assigned to Him.

*He seems to say, "Father, You know the understanding existing between Us, in consideration of me enduring the cross, and despising the shame, as in our own covenant agreement that on the condition of My making an offering for the sins of all mankind acceptable to Your justice and holiness and truth You then would raise Me up to the glory that I had with You prior to the creation of the world in order that I might rule heaven and earth on behalf of those You gave me, and dispense as their Head eternal life.*

*Father, now is the time, and the work is finished, I am about to lay down My life as a sin offering, and Myself a whole burnt offering, and peace offering, on the altar of the cross; and I claim as the recompense of My sacrifice and the reward of My entire obedience unto death, even to be now glorified; and that My whole self, My whole Person, My whole manhood shall be taken up into the glory which I possessed with You before the world was.*

There are four great and essential principles of Gospel truth brought out in this request:

## **I. JESUS, GOD THE SON WAS ALWAYS ONE WITH GOD THE FATHER**

Before the world began, Jesus was associated with Jehovah God, the Father in all His essential glory. John 1:1-2:

<sup>1</sup> In the beginning [before all-time] was the Word (Christ), and the Word was with God, and the Word was God Himself.

<sup>2</sup> He was present originally with God.

Hebrews 1:1-4:

<sup>1</sup> In many separate revelations [each of which set forth a portion of the Truth] and in different ways God spoke of old to [our] forefathers in *and* by the prophets,

<sup>2</sup> [But] in the last of these days He has spoken to us in [the person of a] Son, Whom He appointed Heir *and* lawful Owner of all things, also by *and* through Whom He created the worlds *and* the reaches of space *and* the ages of time [He made, produced, built, operated, and arranged them in order].

<sup>3</sup> He is the sole expression of the glory of God [the Light-being, the out-raying or radiance of the divine], and He is the perfect imprint *and* very image of [God's] nature, upholding *and* maintaining *and* guiding *and* propelling the universe by His mighty Word of power. When He had *by offering Himself* accomplished *our* cleansing of sins *and* riddance of guilt, He sat down at the right hand of the divine Majesty on high,

<sup>4</sup> [Taking a place and rank by which] He Himself became as much superior to angels as the glorious Name (title) which He has inherited is different from *and* more excellent than theirs.

It is well, in such days as those we live in, to have our minds fully established as to who He was

who left heaven and came down to save us. The higher and more worthy our views of Him, the greater will be our appreciation of His salvation; and the more we understand Him who loved us, the greater our confidence in Him will be.

## **II. JESUS, GOD THE SON LAID ASIDE THE GLORY HE HAD WITH THE FATHER**

Our Savior, who was with the Father, in the glory before the world was, allowed that glory to be eclipsed. John 1:14:

And the Word (Christ) became flesh (human, incarnate) and tabernacled (fixed His tent of flesh, lived awhile) among us; and we [actually] saw His glory (His honor, His majesty), such glory as an only begotten son receives from his father, full of grace (favor, loving-kindness) and truth.

The Apostle evidently alludes to the occasion when, upon the Mount of Transfiguration, with Peter and James, he beheld the glory of the Mediator.

## **III. JESUS, GOD THE SON REQUESTS REINSTATEMENT IN GLORY**

The Lord Jesus here pleads with His Father to be REINSTATED IN GLORY; even the glory that He had with Him before the world was.

Now He did not pray thus as God. As the only begotten Son, Jehovah's Fellow, He could not receive either power or glory not already essentially His own; the Godhead is incapable of any increase of glory or addition of happiness; but as God-man Mediator all was received, all was bestowed.

Our Lord is here speaking as God-man, our blessed Savior, bone of our bone, not more truly God than He was man; and He prays as man to be taken up personally in that human nature He descended from heaven to assume, and to be reinstated in the essential glory that, as the Son of God, He had with the Father before the world was.

It is an amazing grace; and the Spirit in revealing it, has taught us what Paul referred to in 1 Corinthians 2:9 in paraphrasing what Isaiah had written in Isaiah 64:4:

But, on the contrary, as the Scripture says, What eye has not seen and ear has not heard and has not entered into the heart of man, [all that] God has prepared (made and keeps ready) for those who love Him [who hold Him in affectionate reverence, promptly obeying Him and gratefully recognizing the benefits He has bestowed].

For from of old no one has heard nor perceived by the ear, nor has the eye seen a God besides You, Who works *and* shows Himself active on behalf of him who [earnestly] waits for Him.

## **IV. JESUS, GOD THE SON IS THE HEAD**

To understand these truths is to be transported to a place of glory because of our position in God through Jesus.

1 John 4:17:

In this [union and communion with Him] love is brought to completion *and* attains perfection with us, that we may have confidence for the day of judgment [with assurance and boldness to face Him], because as He is, so are we in this world.

Christ represents His church. He is the head of His mystical body and cannot be separated from it. 1 Corinthians 12:12-27:

<sup>12</sup> For just as the body is a unity and yet has many parts, and all the parts, though many, form [only] one body, so it is with Christ (the Messiah, the Anointed One).

<sup>13</sup> For by [means of the personal agency of] one [Holy] Spirit we were all, whether Jews or Greeks, slaves or free, baptized [and by baptism united together] into one body, and all made to drink of

one [Holy] Spirit.

<sup>14</sup> For the body does not consist of one limb *or* organ but of many.

<sup>15</sup> If the foot should say, Because I am not the hand, I do not belong to the body, would it be therefore not [a part] of the body?

<sup>16</sup> If the ear should say, Because I am not the eye, I do not belong to the body, would it be therefore not [a part] of the body?

<sup>17</sup> If the whole body were an eye, where [would be the sense of] hearing? If the whole body were an ear, where [would be the sense of] smell?

<sup>18</sup> But as it is, God has placed *and* arranged the limbs *and* organs in the body, each [particular one] of them, just as He wished *and* saw fit *and* with the best adaptation.

<sup>19</sup> But if [the whole] were all a single organ, where would the body be?

<sup>20</sup> And now there are [certainly] many limbs *and* organs, but a single body.

<sup>21</sup> And the eye is not able to say to the hand, I have no need of you, nor again the head to the feet, I have no need of you.

<sup>22</sup> But instead, there is [absolute] necessity for the parts of the body that are considered the more weak.

<sup>23</sup> And those [parts] of the body which we consider rather ignoble are [the very parts] which we invest with additional honor, and our unseemly parts *and* those unsuitable for exposure are treated with seemliness (modesty and decorum),

<sup>24</sup> Which our more presentable parts do not require. But God has so adjusted (mingled, harmonized, and subtly proportioned the parts of) the whole body, giving the greater honor *and* richer endowment to the inferior parts which lack [apparent importance],

<sup>25</sup> So that there should be no division *or* discord *or* lack of adaptation [of the parts of the body to each other], but the members all alike should have a mutual interest in *and* care for one another.

<sup>26</sup> And if one member suffers, all the parts [share] the suffering; if one member is honored, all the members [share in] the enjoyment of it.

<sup>27</sup> Now you [collectively] are Christ's body and [individually] you are members of it, each part severally *and* distinct [each with his own place and function].

***Christ the head thereof can never be separated from His members, nor His members separated from Him.***

When the Lord Jesus made His soul an offering for sin, He did so as representing His whole body; and His covenant with the Father secured that His offering should be accepted for His whole body. And now He claims to be exalted with all His members into the glory which He had with His Father before the world was. This was:

- A prayer of faith — a faith that embraced all the purposes and promises of the everlasting covenant.
- A prayer of hope; it looked out beyond the wilderness, beyond the conflict with death and hell, beyond the wrestling against flesh and blood, and the rulers of the darkness of this world, in which both He was engaged and His people, into the bright sunlight of the glory that was beyond.
- A joyous prayer in which “**the joy set before Him**” was never more full than when He uttered it.

Hebrews 12:2:



Looking away [from all that will distract] to Jesus, Who is the Leader *and* the Source of our faith [giving the first incentive for our belief] and is also its Finisher [bringing it to maturity and perfection]. He, for the joy [of obtaining the prize] that was set before Him, endured the cross, despising *and* ignoring the shame, and is now seated at the right hand of the throne of God.

- A prayer of love; He speaks as Mediator: the salvation, the triumph, and the glory of His people were inseparable from His own.

When He said, “*glorify Me*,” He prayed as head of His church; the God-man mystical was included, and in His person all the members of His mystical body.

Now, the prayer of our Lord has been answered. He is in the glory! You remember how the Holy Spirit brought the tidings down in Acts 3:13:

The God of Abraham and of Isaac and of Jacob, the God of our forefathers, has glorified His Servant *and* Son Jesus [doing Him this honor], Whom you indeed delivered up and denied *and* rejected *and* disowned in the presence of Pilate, when he had determined to let Him go.

The Apostle who had been in the third heaven tells us in Colossians 1:19:

For it has pleased [the Father] that all the divine fullness (the sum total of the divine perfection, powers, and attributes) should dwell in Him permanently.

That is the Father’s full answer to Jesus’ request here in verse 5.

And now, Father, glorify Me along with Yourself *and* restore Me to such majesty *and* honor in Your presence as I had with You before the world existed.

So now, the soul that receives Him is complete in Him, who is the head of all principality and power; and the benefit of John 1:16:

For out of His fullness (abundance) we have all received [all had a share and we were all supplied with] one grace after another *and* spiritual blessing upon spiritual blessing *and* even favor upon favor *and* gift [heaped] upon gift.

Moreover, not only is it a fact that His prayer is answered; but the steps by which He ascended into that glory are revealed — the stages of its consummation are all recorded.

They are deeply interesting to us, for they are associated with our own resurrection and ascension to glory. The glorifying of the Son of Man and His assumption into the glory He had with His Father before the world, began with His resurrection!

Until then all was veiled; we saw no beauty in Him; He was a man of sorrows and acquainted with grief until He died upon the cross; but at His resurrection all was changed. Isaiah 53:2-3:

<sup>2</sup> For [the Servant of God] grew up before Him like a tender plant, and like a root out of dry ground; He has no form or comeliness [royal, kingly pomp], that we should look at Him, and no beauty that we should desire Him.

<sup>3</sup> He was despised and rejected *and* forsaken by men, a Man of sorrows *and* pains, and acquainted with grief *and* sickness; and like One from Whom men hide their faces He was despised, and we did not appreciate His worth *or* have any esteem for Him.

In Romans 1:4 we see the change:

And [as to His divine nature] according to the Spirit of holiness was openly designated the Son of God in power [in a striking, triumphant and miraculous manner] by His resurrection from the dead, even Jesus Christ our Lord (the Messiah, the Anointed One).

And Acts 13:32-33, which we compare with this:

<sup>32</sup> So now we are bringing you the good news (Gospel) that what God promised to our forefathers,

<sup>33</sup> This He has completely fulfilled for us, their children, by raising up Jesus, as it is written in the second psalm, You are My Son; today I have begotten You [caused You to arise, to be born; formally shown You to be the Messiah by the resurrection].

Taken up out of death, the curse, the grave, exalted out of humiliation into the essential glory of the only begotten Son — how deeply associated are His people's salvation, happiness, and security with that resurrection!

On that occasion it was that our great High Priest entered on His heavenly office – Hebrews 5:5-6:

<sup>5</sup> So too Christ (the Messiah) did not exalt Himself to be made a high priest, but was appointed *and* exalted by Him Who said to Him, You are My Son; today I have begotten You;

<sup>6</sup> As He says also in another place, You are a Priest [appointed] forever after the order (with the rank) of Melchizedek.

Manifested Sonship is associated with His resurrection; so also, is His Priesthood; and so also is our salvation — and all three rest upon the same blessed foundation: the manifested relationship of the only begotten Son to the Father.

Acts 2:33, records a further benefit to us in connection with the exaltation of our risen Head.

Being therefore lifted high by *and* to the right hand of God, and having received from the Father the promised [blessing which is the] Holy Spirit, He has made this outpouring which you yourselves both see and hear.

His first act when as consecrated High Priest He ascended up on high, was to send to us the Holy Ghost. The descent of the Holy Ghost the Comforter on the day of Pentecost was the priestly blessing of our glorified Mediator.

But He is enthroned King as well as Priest; and His portion and His inheritance is in His people. In Ephesians 1:18-23, the Apostle prays:

<sup>18</sup> By having the eyes of your heart flooded with light, so that you can know *and* understand the hope to which He has called you, and how rich is His glorious inheritance in the saints (His set-apart ones),

<sup>19</sup> And [so that you can know and understand] what is the immeasurable *and* unlimited *and* surpassing greatness of His power in *and* for us who believe, as demonstrated in the working of His mighty strength,

<sup>20</sup> Which He exerted in Christ when He raised Him from the dead and seated Him at His [own] right hand in the heavenly [places],

<sup>21</sup> Far above all rule and authority and power and dominion and every name that is named [above every title that can be conferred], not only in this age *and* in this world, but also in the age *and* the world which are to come.

<sup>22</sup> And He has put all things under His feet and has appointed Him the universal and supreme Head of the church [a headship exercised throughout the church],

<sup>23</sup> Which is His body, the fullness of Him Who fills all in all [for in that body lives the full measure of Him Who makes everything complete, and Who fills everything everywhere with Himself].

So, we understand what was in the heart of Jesus when He prayed verse 5. Ephesians 4:8-10:

<sup>8</sup> Therefore it is said, When He ascended on high, He led captivity captive [He led a train of vanquished foes] and He bestowed gifts on men.

<sup>9</sup> [But He ascended?] Now what can this, He ascended, mean but that He had previously descended from [the heights of] heaven into [the depths], the lower parts of the earth?

<sup>10</sup> He Who descended is the [very] same as He Who also has ascended high above all the

heavens, that He [His presence] might fill all things (the whole universe, from the lowest to the highest).

Fill heaven with His glory; fill earth with His praise; fill the hearts of His people with the Holy Spirit; and fill the universe with His Name: and yet again in 1 Peter 1:21:

Through Him you believe in (adhere to, rely on) God, Who raised Him up from the dead and gave Him honor *and* glory, so that your faith and hope are [centered and rest] in God.

These are some of the ends for which He ascended into glory; and a portion of the gifts bestowed on us as He ascended, for all these things, and more than these, were in our great Redeemer's heart when He prayed verse 5:

And now, Father, glorify Me along with Yourself *and* restore Me to such majesty *and* honor in Your presence as I had with You before the world existed.

Finally, you remember that, in 1 Corinthians 15 Christ's resurrection into glory is in verse 20:

But the fact is that Christ (the Messiah) has been raised from the dead, and He became the firstfruits of those who have fallen asleep [in death].

This means His resurrection is the pledge, the sample, the earnest, and the consecration of the harvest to follow.

And in Colossians 3:3, His whole salvation is expressed:

For [as far as this world is concerned] you have died, and your [new, real] life is hidden with Christ in God.

And in 1 Timothy 3:16, we have an epitome of all this:

And great *and* important *and* weighty, we confess, is the hidden truth (the mystic secret) of godliness. He [God] was made visible in human flesh, justified *and* vindicated in the [Holy] Spirit, was seen by angels, preached among the nations, believed on in the world, [and] taken up in glory.

I do not think this passage is usually interpreted according to the mind of the Spirit. Observe the order of events here: "God was made visible in human flesh" — we know that means the incarnation of the Lord Jesus Christ.

"Justified *and* vindicated in the [Holy] Spirit," — there His death and resurrection are intended.

Romans 1:4:

And [as to His divine nature] according to the Spirit of holiness was openly designated the Son of God in power [in a striking, triumphant and miraculous manner] by His resurrection from the dead, even Jesus Christ our Lord (the Messiah, the Anointed One).

Romans 4:25:

Who was betrayed *and* put to death because of our misdeeds and was raised to secure our justification (our acquittal), [making our account balance and absolving us from all guilt before God].

Next in order follows His ascension into heaven — "seen by angels;" — next "preached among the nations;" — next — "believed on in the world."

But not until all His redeemed are gathered, raised from the dead, baptized into one body, and received up with Him into glory will the mystery of godliness be fulfilled.

To interpret this last clause, as fulfilled in the ascension of Christ personally, is evidently to overlook and even invert the Divine order. In that case, the verse should read thus: "*God was manifest in the flesh, justified in the Spirit, received up into glory, seen of angels, preached unto the Gentiles, believed on in the world!*"

We have tried to follow some of the wonderful purposes of love and blessing toward us treasured in the heart of Christ, when He said: “*And now, Father, glorify Me along with Yourself and restore Me to such majesty and honor in Your presence as I had with You before the world existed.*”

And as He ascended to the throne, taking possession of all power in heaven and earth, and sending down His Spirit to indwell, seal us and unite us to Himself. So – John 14:3:

*And when (if) I go and make ready a place for you, I will come back again and will take you to Myself, that where I am you may be also.*

But, high above all His communicable majesty, our blessed Head has ascended into the glory which He had with His Father before the world was, He Himself implies that the utmost He can ask for His people is that they may behold “*And now, Father, glorify Me along with Yourself and restore Me to such majesty and honor in Your presence as I had with You before the world existed.*”

Not only it would seem as if all the glory that He can communicate to us is but the qualification for our beholding that glory; for He says in verse 22 (jumping ahead a little):

*I have given to them the glory and honor which You have given Me, that they may be one [even] as We are one:*

Verse 24:

*Father, I desire that they also whom You have entrusted to Me [as Your gift to Me] may be with Me where I am, so that they may see My glory, which You have given Me [Your love gift to Me]; for You loved Me before the foundation of the world.*

So it is, believing in the Lord Jesus Christ, we are to inherit the fruits of His mediatorial glory, and to behold His personal glory without a veil between. If the anointing oil, descending upon the head of Aaron, went down to the skirts of his raiment, what shall our anointing be when, by-and-bye, the descending glory from our God-man Head, enshrined in essential deity, shall come down upon His members to fill them for evermore!

If even now – 2 Corinthians 3:18:

*And all of us, as with unveiled face, [because we] continued to behold [in the Word of God] as in a mirror the glory of the Lord, are constantly being transfigured into His very own image in ever increasing splendor and from one degree of glory to another; [for this comes] from the Lord [Who is] the Spirit.*

All this and more was in the heart of our loving Savior, when He said: “*And now, Father, glorify Me along with Yourself and restore Me to such majesty and honor in Your presence as I had with You before the world existed.*”

## VERSE 6

*I have manifested Your Name [I have revealed Your very Self, Your real Self] to the people whom You have given Me out of the world. They were Yours, and You gave them to Me, and they have obeyed and kept Your Word.*

This is the second part of our Lord's prayer. Up until now He had prayed for Himself in the character and with the views and objects we have already considered, and on this ground: “*I have glorified You down here on the earth by completing the work that You gave Me to do.*” Now He prays for His disciples. But not only for His disciples — doubtless they had a special place in His mind, for they were His first fruits — our Lord prays for all His people to the end of time, as “*the people whom You have given Me out of the world.*”

It was not the eleven disciples only who were given to the Lord Jesus Christ; surely it was not of the eleven only He spoke when He said in John 14:1-3:

<sup>1</sup> *Do not let your hearts be troubled (distressed, agitated). You believe in and adhere to and trust*

in *and* rely on God; believe in *and* adhere to *and* trust in *and* rely also on Me.

<sup>2</sup> In My Father's house there are many dwelling places (homes). If it were not so, I would have told you; for I am going away to prepare a place for you.

<sup>3</sup> And when (if) I go and make ready a place for you, I will come back again and will take you to Myself, that where I am you may be also.

John 16:33:

I have told you these things, so that in Me you may have [perfect] peace *and* confidence. In the world you have tribulation *and* trials *and* distress *and* frustration; but be of good cheer [take courage; be confident, certain, undaunted]! For I have overcome the world. [I have deprived it of power to harm you and have conquered it for you.]

Hebrews 8:5-6:

<sup>5</sup> Let your character *or* moral disposition be free from love of money [including greed, avarice, lust, and craving for earthly possessions] and be satisfied with your present [circumstances and with what you have]; for He [God] Himself has said, I will not in any way fail you *nor* give you up *nor* leave you without support. [I will] not, [I will] not, [I will] not in any degree leave you helpless *nor* forsake *nor* let [you] down (relax My hold on you)! [Assuredly not!]

<sup>6</sup> So we take comfort *and* are encouraged *and* confidently *and* boldly say, The Lord is my Helper; I will not be seized with alarm [I will not fear or dread or be terrified]. What can man do to me?

This here in Hebrews reveals the mind of God in reference to the universal application of particular promises to individual believer. The writer to the Hebrews quotes a promise made to wandering Jacob in Genesis 28:15:

And behold, I am with you and will keep (watch over you with care, take notice of) you wherever you may go, and I will bring you back to this land; for I will not leave you until I have done all of which I have told you.

The Word applies comfort to believers then and now, laying down a general rule for a similar appropriation of all the promises of God in Christ by all His people at all times.

"I have manifested Your Name" yet more still remained to be manifested. Remember, Jesus declared in John 3:14-18 the future, something yet to be done:

<sup>14</sup> And just as Moses lifted up the serpent in the desert [on a pole], so must [so it is necessary that] the Son of Man be lifted up [on the cross],

<sup>15</sup> In order that everyone who believes in Him [who cleaves to Him, trusts Him, and relies on Him] may *not perish, but* have eternal life *and* [actually] live forever!

<sup>16</sup> For God so greatly loved *and* dearly prized the world that He [even] gave up His only begotten (unique) Son, so that whoever believes in (trusts in, clings to, relies on) Him shall not perish (come to destruction, be lost) but have eternal (everlasting) life.

<sup>17</sup> For God did not send the Son into the world in order to judge (to reject, to condemn, to pass sentence on) the world, but that the world might find salvation *and* be made safe *and* sound through Him.

<sup>18</sup> He who believes in Him [who clings to, trusts in, relies on Him] is not judged [he who trusts in Him never comes up for judgment; for him there is no rejection, no condemnation—he incurs no damnation]; but he who does not believe (cleave to, rely on, trust in Him) is judged already [he has already been convicted and has already received his sentence] because he has not believed in *and* trusted in the Name of the only begotten Son of God. [He is condemned for refusing to let his trust rest in Christ's Name.]

The truth is all power was vested in Him for this purpose; and the Holy Ghost was awaiting His

ascension into heaven, in order to descend and be the revealer, through Christ of that Father. He therefore refers to it as, in every sense of the word, an accomplished fact.

- Whether He speaks of His own work – “**completing the work that You gave Me to do**” in verse 4.
- Whether He speaks of the revelation of the Father’s Name – “**I have manifested Your Name [I have revealed Your very Self, Your real Self] to the people whom You have given Me out of the world**” here in verse 6.
- Whether He speaks of their reception of that Name – “**they have obeyed and kept Your Word**” in verse 6.

The whole is a beautiful illustration of Jesus’ intercession at the right hand of the throne of God.

Not a word against His people, His children:

- no reference to their failings,
- no reference to their shortcomings,
- no allusion to what they had done,
- no indication of what they were about to do as a body – Mark 14:50: **Then [His disciples], forsaking Him, fled, all [of them].**

He speaks of them only as they were in the Father’s purpose, as in association with Himself, and as the recipients of the fulness He came down from heaven to give to them. **I have manifested Your Name [I have revealed Your very Self, Your real Self] to the people whom You have given Me out of the world.**

This is exactly what His intercession is for us right now before the Father.

In order to understand this and strengthen our faith let’s examine the arguments by which Jesus makes His petitions and also the petitions themselves. There are seven petitions and seven considerations presented. **First, the seven considerations:**

1. The first is: “**I have manifested Your Name [I have revealed Your very Self, Your real Self] to the people whom You have given Me out of the world**”.

This fact is repeated in the last verse, 26, “**I have made Your Name known to them**”. He enshrines them and by extension us in the Name of His Father, baptizing them into all that Name involves.

2. He pleads the Father’s own interest in them.

He seems to exalt this consideration even above His own work for them – “**They were Yours**”. We must learn to prize and emphasize this fact, belong to God, beyond all others whatsoever; for it is because we belong to God, that we have been given to Jesus.

3. He pleads the gift of them to Himself – “**You gave them to Me**”.

God was interested in them first; and then, as a result, He gifted them to Jesus, and so it is with us!

4. He pleads their reception of Himself and His message – “**they have obeyed and kept Your Word**”.

The Word of God proclaiming to them the Gospel of His grace; that Word, says Jesus, they have “**obeyed and kept**”. We know how feebly they kept it; and even while He prays these words, He knows how weak their notions are, how little their faith is, and how much they did not practically understand. Even when He had risen from the dead, we are told in John 20:9:

**For as yet they did not know (understand) the statement of Scripture that He must rise again from the dead.**



His crucifixion seemed to have extinguished their last hope – Luke 24:21:

*But we were hoping that it was He Who would redeem and set Israel free. Yes, and besides all this, it is now the third day since these things occurred.*

But in the powerful majesty of His own grace to them, and in the fulness and security of His own purposes towards them, He prays “*they have obeyed and kept Your Word*”.

This of the greatness of this promise for us today, we have such an Advocate before the Father.

5. Verse 10 there is another wonderful plea, in the power of which He presents them to the Father for the blessing He is about to ask, “*I am glorified in (through) them*”.

Jesus has already prayed, “*Glorify and exalt and honor and magnify Your Son*” in verse 1. Now He plainly states an incredible doctrine, “*Father if You will glorify Me, remember that I am glorified in them*”.

We need to hear Him say this for ourselves! Our faith needs to hear this and if our faith ears are sharp, we will hear this great petition right now ascending to the Father on our behalf. **God always answers Jesus’ prayer!**

6. Verse 14 has a healing petition, “*the world has hated them*”

Jesus not only engages the Father’s love for His people, but His sympathy also. “*They have been selected by You, You have taken them upon Yourself. They are far from home in a hostile wilderness. They are in the world where temptations, difficulties, trials, distresses, and anguish will always be around and upon them. They are hated for My Name’s sake. Let is fact cause Your heart to be fixed upon them, securing Your care for them and causing You to put Your everlasting arms around them. Command Your angels charge over them to keep them.*”

7. Again, in verse 14 – “*they are not of the world [do not belong to the world], just as I am not of the world.*”

*“Redeemed, delivered, I have forever associated them with Myself; and now, Father, hear Me while I ask You what I would desire that You do for them.”*

### **Now the seven petitions:**

1. Verse 11 – “*keep in Your Name [in the knowledge of Yourself] those whom You have given Me*”.

To paraphrase Scripturally:

*“Father let Your Name, which I have manifested to them be their hiding place, their tower, their refuge, and their rest. You are aware of and see their need, You know Your own interest in them for You chose them and gave them to Me as a gift. Father, keep them!”*

Jesus is depositing the disciples and by extension us into His Father’s heart and committing them to His care.

2. Verse 17 – “*Sanctify them [purify, consecrate, separate them for Yourself]*”.

Jesus longs to see His people separated from evil and united, bound one to another by the cords of His divine love! Remember, the Word calls us His Body – bound to one another as we are bound to Himself.

*[These last 5 petitions will be examined more closely when we deal with these following verses.]*

3. Verse 21 – “*That they all may be one, [just] as You, Father, are in Me and I in You, that they also may be one in Us*”.
4. Verse 24 – “*Father, I desire that they also whom You have entrusted to Me [as Your gift to Me] may be with Me where I am*”.

5. Verse 24 – “so that they may see My glory, which You have given Me [Your love gift to Me]”.

Jesus requests that the Father would glorify them and by extension us by granting them the ability to see and understand His glory.

6. Verse 26 – “that the love which You have bestowed upon Me may be in them [felt in their hearts]”. Try and measure this prayer.
7. Last, again in verse 26 – “that I [Myself] may be in them”.

Ask yourself,

- What more could God give and what more could Jesus ask?
- What more could the blood of Jesus purchase for us?
- What more could the Spirit reveal?
- What more could God enable His people to enjoy?

By the Name of God, He is signifying God Himself – His perfections, attributes, character – God’s revealed Self.

In the Word of God, we have Jehovah manifesting Himself to His people by various lesser used Names:

- Isaiah 57:15 – **Holy**

For thus says the high and lofty One—He Who inhabits eternity, Whose Name is Holy: I dwell in the high and holy place, but with him also who is of a thoroughly penitent and humble spirit, to revive the spirit of the humble and to revive the heart of the thoroughly penitent [bruised with sorrow for sin].

- Isaiah 40:28 – **Creator**

Have you not known? Have you not heard? The everlasting God, the Lord, the Creator of the ends of the earth, does not faint or grow weary; there is no searching of His understanding.

- Acts 7:2 – **God of glory**

And he answered, Brethren and fathers, listen to me! The God of glory appeared to our forefather Abraham when he was still in Mesopotamia, before he [went to] live in Haran,

- Isaiah 43:14 – **Holy One of Israel**

Thus says the Lord, your Redeemer, the Holy One of Israel: For your sake I have sent [one] to Babylon, and I will bring down all of them as fugitives, [with] all their nobles, even the Chaldeans, into the ships over which they rejoiced.

- Isaiah 51:22 – **God Pleader [Advocate]**

Thus says your Lord, the Lord, and your God, Who pleads the cause of His people: Behold, I have taken from your hand the cup of staggering *and* intoxication; the cup of My wrath you shall drink no more.

- Isaiah 48:17 – **Lord Teacher**

Thus says the Lord, your Redeemer, the Holy One of Israel: I am the Lord your God, Who teaches you to profit, Who leads you in the way that you should go.

- Romans 15:13 – **God of hope**

May the God of your hope so fill you will all joy and peace in believing [through the experience of your faith] that by the power of the Holy Spirit you may abound *and* be overflowing (bubbling over)

with hope.

- Hebrews 13:20 – **God of peace**

Now may the God of peace [Who is the Author and the Giver of peace], Who brought again from among the dead our Lord Jesus, that great Shepherd of the sheep, by the blood [that sealed, ratified] the everlasting agreement (covenant, testament),

- 1 John 4:8 – **Love**

He who does not love has not become acquainted with God [does not and never did know Him], for God is love.

Now the manifestation of the Name of God is that which constitutes the glory of God, because by this Name He Himself is made known. Just as light constitutes the glory of the sun, because it shows us what it is; so, the Name of God reveals God, and in His revealed Name we learn what He is. So, the manifestation of His Name is His glory. Now God has manifested Himself in creation: Psalm 19:1:

The heavens declare the glory of God; and the firmament shows *and* proclaims His handiwork.

God has manifested Himself in providence, upholding, providing, protecting the universe. Psalm 145:15:

The eyes of all wait for You [looking, watching, and expecting] and You give them their food in due season.

God has revealed Himself in grace:

- telling us His purposes; spreading out before us pictures of those purposes in types and shadows.
- making to us promises.
- giving us direct communications of the wondrous thoughts that He has to us-ward in association with His own great name.

Let us refer to a few passages in the Word. In Exodus 3:13-15, when He sends Moses to deliver His people Israel out of the bondage of Pharaoh:

<sup>13</sup> And Moses said to God, Behold, when I come to the Israelites and say to them, The God of your fathers has sent me to you, and they say to me, what is His Name? What shall I say to them?

<sup>14</sup> And God said to Moses, I AM WHO I AM *and* WHAT I AM, *and* I WILL BE WHAT I WILL BE; and He said, you shall say this to the Israelites: I AM has sent me to you!

<sup>15</sup> God said also to Moses, this shall you say to the Israelites: The Lord, the God of your fathers, of Abraham, of Isaac, and of Jacob, has sent me to you! This is My Name forever, and by this Name I am to be remembered to all generations.

God proceeds to reveal the meaning and open out to them the fulness of His Name, “**YAHWEH**.”

Establishing His covenant (verse 5);

- hearing the groanings; bringing them out from under their burdens.
- ridding them from their bondage.
- and redeeming them (verse 6).
- taking them to Himself for a people,
- and pledging Himself to be their God (verse 7),
- bringing them into the land He had promised to their fathers,

- and giving it to them for a possession (verse 8).

Here is a Name! — a glorious Name, and a wonderful manifestation of!

In chapter 33 we have additional light thrown upon the Name of God. After considerable intercourse with God, Moses' heart burns with desire for a fuller manifestation of Him, and he says in Exodus 33:17-23:

- <sup>17</sup> And the Lord said to Moses, I will do this thing also that you have asked, for you have found favor, loving-kindness, *and* mercy in My sight and I know you personally *and* by name.
- <sup>18</sup> And Moses said, I beseech You, show me Your glory.
- <sup>19</sup> And God said, I will make all My goodness pass before you, and I will proclaim My name, THE LORD, before you; for I will be gracious to whom I will be gracious, and will show mercy *and* loving-kindness on whom I will show mercy *and* loving-kindness.
- <sup>20</sup> But, He said, You cannot see My face, for no man shall see Me and live.
- <sup>21</sup> And the Lord said, Behold, there is a place beside Me, and you shall stand upon the rock,
- <sup>22</sup> And while My glory passes by, I will put you in a cleft of the rock and cover you with My hand until I have passed by.
- <sup>23</sup> Then I will take away My hand and you shall see My back; but My face shall not be seen.

God's goodness, His Name, and His glory are all the same. This is the Name of which He is speaking in the text. In Exodus 34:5-7, the Lord proclaims His Name:

- <sup>5</sup> And the Lord descended in the cloud and stood with him there and proclaimed the Name of the Lord.
- <sup>6</sup> And the Lord passed by before him, and proclaimed, The LORD! the LORD! a God merciful and gracious, slow to anger, and abundant in loving-kindness and truth,
- <sup>7</sup> Keeping mercy *and* loving-kindness for thousands, forgiving iniquity and transgression and sin, but Who will by no means clear the guilty, visiting the iniquity of the fathers upon the children and the children's children, to the third and fourth generation.
- "Just, and yet not the justifier"— here is the Old Testament manifestation; Christ is the New Testament manifestation: "I have manifested Your Name [I have revealed Your very Self, Your real Self]".

Once again, see Numbers 6:24-27, where additional light is thrown upon the Name:

- <sup>24</sup> The Lord bless you and watch, guard, *and* keep you;
- <sup>25</sup> The Lord make His face to shine upon *and* enlighten you and be gracious (kind, merciful, and giving favor) to you;
- <sup>26</sup> The Lord lift up His [approving] countenance upon you and give you peace (tranquility of heart and life continually).
- <sup>27</sup> And they shall put My Name upon the Israelites, and I will bless them.

There is nothing Jehovah is so jealous of as His own holy Name.

- How that Name has been ignored!
- How it has been "polluted"!
- How it has been misrepresented!
- How it has been "blasphemed"!

It was a glorious mission for Christ to come and manifest that Name – He counted it His highest

glory; as He teaches us here, that the greatest glory He can bestow upon His people is to manifest that Name to them.

- Ignorance of God is our ruin.
- Knowledge of God is our salvation.

Verse 25 which we will examine more in depth:

O just *and* righteous Father, although the world has not known You *and* has failed to recognize You *and* has never acknowledged You, I have known You [continually]; and these men understand *and* know that You have sent Me.

Hebrews 1:3-4:

<sup>3</sup> He is the sole expression of the glory of God [the Light-being, the out-raying or radiance of the divine], and He is the perfect imprint *and* very image of [God's] nature, upholding *and* maintaining *and* guiding *and* propelling the universe by His mighty Word of power. When He had *by offering Himself* accomplished *our* cleansing of sins *and* riddance of guilt, He sat down at the right hand of the divine Majesty on high,

<sup>4</sup> [Taking a place and rank by which] He Himself became as much superior to angels as the glorious Name (title) which He has inherited is different from *and* more excellent than theirs.

Who is so suited to manifest, to show us the Father? He is the only begotten Son — who so well qualified to make Him known to the sons of men?

But Christ is not only the revealer of the Father's Name, He is the manifestation of it.

- Christ – the manifestation of God's mighty power, put forth for salvation – 1 Corinthians 1:18:

For the story *and* message of the cross is sheer absurdity *and* folly to those who are perishing *and* on their way to perdition, but to us who are being saved it is the [manifestation of] the power of God.

- Christ – 1 Corinthians 1:24:

But to those who are called, whether Jew or Greek (Gentile), Christ [is] the Power of God and the Wisdom of God.

- Christ – hidden wisdom – 1 Corinthians 2:6-8:

<sup>6</sup> Yet when we are among the full-grown (spiritually mature Christians who are ripe in understanding), we do impart a [higher] wisdom (the knowledge of the divine plan previously hidden); but it is indeed not a wisdom of this present age *or* of this world nor of the leaders *and* rulers of this age, who are being brought to nothing *and* are doomed to pass away.

<sup>7</sup> But rather what we are setting forth is a wisdom of God once hidden [from the human understanding] and now revealed to us by God — [that wisdom] which God devised *and* decreed before the ages for our glorification [to lift us into the glory of His presence].

<sup>8</sup> None of the rulers of this age *or* world perceived *and* recognized *and* understood this, for if they had, they would never have crucified the Lord of glory.

- Christ – made of God, wisdom, righteousness, sanctification, and redemption – 1 Corinthians 1:30:

But it is from Him that you have your life in Christ Jesus, Whom God made our Wisdom from God, [revealed to us a knowledge of the divine plan of salvation previously hidden, manifesting itself as] our Righteousness [thus making us upright and putting us in right standing with God], and our Consecration [making us pure and holy], and our Redemption [providing our ransom from eternal penalty for sin].

- Christ – the holiness of God – a holiness so pure that He cannot look on sin – Habakkuk 1:13; and Acts 2:27:

You are of purer eyes than to behold evil and cannot look [inactively] upon injustice. Why then do You look upon the plunderer? Why are you silent when the wicked one destroys him who is more righteous than [the Chaldean oppressor] is?

For You will not abandon my soul, leaving it helpless in Hades (the state of departed spirits), nor let Your Holy One know decay or see destruction [of the body after death].

- Christ – the righteousness of God – 2 Corinthians 5:21:

For our sake He made Christ [virtually] to be sin Who knew no sin, so that in *and* through Him we might become [endued with, viewed as being in, and examples of] the righteousness of God [what we ought to be, approved and acceptable and in right relationship with Him, by His goodness].

- Christ – the faithfulness of God – a faithfulness so great that even the promise which cost Him His only Son's life was fulfilled – 1 Thessalonians 5:24:

Faithful is He Who is calling you [to Himself] *and* utterly trustworthy, and He will also do it [fulfill His call by hallowing and keeping you].

- Christ – the fulness of God – a fulness so vast that it can supply all of our needs – Colossians 2:9:

For in Him the whole fullness of Deity (the Godhead) continues to dwell in bodily form [giving complete expression of the divine nature].

- Christ – the love of God – John 3:16; Romans 5:8:

For God so greatly loved *and* dearly prized the world that He [even] gave up His only begotten (unique) Son, so that whoever believes in (trusts in, clings to, relies on) Him shall not perish (come to destruction, be lost) but have eternal (everlasting) life.

But God shows *and* clearly proves His [own] love for us by the fact that while we were still sinners, Christ (the Messiah, the Anointed One) died for us.

But He was not only the outward manifestation of the Name of God

- to capture our reason,
- and to convince our understanding.

Jesus was also the inner power of the Name of God, by which God manifests Himself to the heart – 2 Corinthians 4:6:

For God Who said, let light shine out of darkness, has shone in our hearts so as [to beam forth] the Light for the illumination of the knowledge of the majesty *and* glory of God [as it is manifest in the Person and is revealed] in the face of *Jesus* Christ (the Messiah).

Lastly, we learn here that the greatest blessing which Christ Himself can bestow upon His people is to manifest the Father's Name to them. He puts it first: "I have manifested Your Name [I have revealed Your very Self, Your real Self] to the people whom You have given Me out of the world."

Evidently, in His estimation, this included everything else; because all the rest flows from it. If God only manifests Himself to you in Christ Jesus, every blessing that eternity can supply is sure to follow.

This is the first mention He makes of His people in His prayer to His Father. This was their life as Jesus states in verse 3:

And this is eternal life: [it means] to know (to perceive, recognize, become acquainted with, and understand) You, the only true *and* real God, and [likewise] to know Him,



Jesus [as the] Christ (the Anointed One, the Messiah), Whom You have sent.

- This was the foundation of their confidence – Psalm 9:10:

And they who know Your Name [who have experience and acquaintance with Your mercy] will lean on *and* confidently put their trust in You, for You, Lord, have not forsaken those who seek (inquire of and for) You [on the authority of God's Word and the right of their necessity].

- Here is what consisted their triumph and their victory – Psalm 60:4:

[But now] You have set up a banner for those who fear *and* worshipfully revere You [to which they may flee from the bow], a standard displayed because of the truth. *Selah* [pause, and calmly think of that]!

- This was their protection – Psalm 20:5:

We will [shout in] triumph at your salvation *and* victory, and in the name of our God we will set up our banners. May the Lord fulfill all your petitions.

Proverbs 18:10:

The Name of the Lord is a strong tower; the [consistently] righteous man [upright and in right standing with God] runs into it and is safe, high [above evil] *and* strong.

- This was the ground of their fellowship with God – Exodus 20:24:

An altar of earth you shall make to Me and sacrifice on it your burnt offerings and your peace offerings, your sheep and your oxen. In every place where I record My Name and cause it to be remembered I will come to you and bless you.

- This was the security of their salvation; for as the depositories of the Name of the Father, He pleads that the Father should keep them, sanctify them, and glorify them. And in the future – Revelation 22:4:

And they shall see His face; and His Name shall be in their foreheads.

- This is the description given of the glory to be revealed!

No wonder, then, He should dwell upon this; no wonder He should put it in the fore-front of His pleadings with His Father for His people — “I have manifested Your Name [I have revealed Your very Self, Your real Self]”.

You remember, in Old Testament times, the servants of God were averse to inscribing the Names of Jehovah upon the monumental pillars where the displays of His grace, His salvation, or of His kindly care had been manifested. When Abraham was taught the lesson of substitution on Mount Moriah:

- **JEHOVAH-JIREH** – **the Lord will provide** – when Abraham most needed that provision – Genesis 22:14:

So Abraham called the name of that place The Lord Will Provide. And it is said to this day, On the mount of the Lord it will be provided.

- **JEHOVAH-NISSI** – **the Lord my banner** – when a great victory was achieved over Amalek - Exodus 17:15:

And Moses built an altar and called the name of it, The Lord is my Banner.

- **JEHOVAH-SHAMMAH** – the Lord is there – Ezekiel 48:35:

The distance around the city shall be 18,000 [4 x 4,500] measures; and the name of the city from that day *and* ever after shall be, THE LORD IS THERE.

- **JEHOVAH-ROPHKA** – **the Lord who heals the diseases of His people** – Exodus 15:26:

Saying, If you will diligently hearken to the voice of the Lord your God and will do what is right in His sight, and will listen to *and* obey His commandments and keep all His statutes, I will put none of the diseases upon you which I brought upon the Egyptians, for I am the Lord Who heals you.

- **JEHOVAH-TSIDKENU – the Lord our righteousness** – when the justification of God's people is celebrated – Jeremiah 33:16:

In those days Judah shall be saved and Jerusalem shall dwell safely. And this is the Name by which it will be called, The Lord is Our Righteousness (our Rightness, our Justice).

- **JEHOVAH-SHALOM – the Lord our peace** – God sent peace in Judges 6:24:

Then Gideon built an altar there to the Lord and called it, The Lord is Peace. To this day it still stands in Ophrah, which belongs to the Abiezrites.

But saved sinners are His true monuments, “*the people whom You have given Me out of the world.*” And every Name of God will be inscribed upon them. And Jesus Himself shall be the inscriber; for He has promised in Revelation 3:12:

He who overcomes (is victorious), I will make him a pillar in the sanctuary of My God; he shall never be put out of it *or* go out of it, and I will write on him the Name of My God and the name of the city of My God, the new Jerusalem, which descends from My God out of heaven, and My own new Name.

And that new Name is the fullest and highest manifestation God can give of Himself; and if even now, as Paul described in 2 Corinthians 3:18:

And all of us, as with unveiled face, [because we] continued to behold [in the Word of God] as in a mirror the glory of the Lord, are constantly being transfigured into His *very own* image in ever increasing splendor *and* from one degree of glory to another; [for this comes] from the Lord [Who is] the Spirit.

How will we shine? – 2 Thessalonians 1:10:

When He comes to be glorified in His saints [on that day He will be made more glorious in His consecrated people], and [He will] be marveled at *and* admired [in His glory reflected] in all who have believed [who have adhered to, trusted in, and relied on Him], because our witnessing among you was confidently accepted *and* believed [and confirmed in your lives].

Then we shall understand something of the depth of the meaning of our Mediator, when He presents us in prayer to His Father, saying:

I have manifested Your Name [I have revealed Your very Self, Your real Self] to the people whom You have given Me out of the world. They were Yours, and You gave them to Me, and they have obeyed *and* kept Your Word.

In our examination of the first part of this 6<sup>th</sup> verse, we have a general view of the petitions which our Lord urges in this wondrous prayer for His people, and the grounds on which He presents them to His Father. And as we read the text again, with its context, we feel compelled to acknowledge it is impossible to conceive what more could have been said in their behalf.

Wonderful Intercessor! Had they been the most faultless, perfect, constant, faithful, and loving, of all the ministers of God that do His pleasure — instead of being, as they were, a company of needy, weak, failing, unworthy sinners — our Lord could not have said more in their favor.

- If the Spirit of God tells us in His Word – Colossians 2:10:

And you are in Him, made full *and* having come to fullness of life [in Christ you too are filled with the Godhead—Father, Son and Holy Spirit—and reach full spiritual stature]. And He is the Head of all rule and authority [of every angelic principality and power].

We are simply complete in Him!

Our Intercessor speaks of us above as complete in Him. If the Spirit of God in His Word proclaims to us in Acts 13:39:

And that through Him everyone who believes [who acknowledges Jesus as his Savior and devotes himself to Him] is absolved (cleared and freed) from every charge from which he could not be justified *and* freed by the Law of Moses *and* given right standing with God.

Our glorious Intercessor speaks of us before His Father as “absolved (cleared and freed) from every charge.” And if the Spirit of God tells us in His Word in Romans 8:1:

Therefore, [there is] now no condemnation (no adjudging guilty of wrong) for those who are in Christ Jesus, *who live [and] walk not after the dictates of the flesh, but after the dictates of the Spirit.*

Our Intercessor speak of us before His Father’s throne, as those whom no man can accuse and whom no man can condemn. How it must have amazed His disciples to hear such words! What a world of grace must have been opened out to their understanding!

The Lord here reveals to them, and to us, the very secrets of His Father’s heart. He opens to us all the hidden purposes of the everlasting covenant and points out the subjects and objects which it embraces. “People” — not angels, nor archangels—but men, and sinners — “the people whom You have given Me;” — the people — Your specially chosen, and Beloved ones out of all the population of the world. From where were we, “the people whom You have given Me” taken? “Out of the world.”

It was not that we are better or that the disciples were better than others: they were “of the world”; they were “in the world”. Ephesians 2:2:

In which at one time you walked [habitually]. You were following the course *and* fashion of this world [were under the sway of the tendency of this present age], following the prince of the power of the air. [You were obedient to and under the control of] the [demon] spirit that still constantly works in the sons of disobedience [the careless, the rebellious, and the unbelieving, who go against the purposes of God].

Ephesians 1:4:

Even as [in His love] He chose us [actually picked us out for Himself as His own] in Christ before the foundation of the world, that we should be holy (consecrated and set apart for Him) and blameless in His sight, *even* above reproach, before Him in love.

The disciples and we by extension “were following the course *and* fashion of this world [were under the sway of the tendency of this present age],” like the world, the will carried captive by “prince of the power of the air” being blinded in their very understanding by the system of the world and attractions which are in essence nothing. They and we were “sons of disobedience [the careless, the rebellious, and the unbelieving, who go against the purposes of God]”:

- condemned,
- enemies of God
- having little love for God or the things of God,
- no inclination towards God,
- no conscious knowledge of God.

Yet loved with an intensity that only God can be conscious of and given to the Lord Jesus Christ to be saved in Him with an everlasting salvation.

“They were Yours, and You gave them to Me.” Seven times in this prayer Christ reminds His Father that He had given His people to Him. Evidently, He regarded this gift as the greatest proof

of His Father's love to Him; even as the Holy Ghost teaches the believer to regard the gift of Christ as the greatest proof of our heavenly Father's love to us. 1 John 4:10:

**In this is love: not that we loved God, but that He loved us and sent His Son to be the propitiation (the atoning sacrifice) for our sins.**

If we compare the passages in the New Testament, where Christ speaks of His people as the Father's gift to Him, and of His delight in them as His portion, His joy, and crown; if we compare, these passages with those which speak of the gift of Christ as the pledge of the Father's love to us, and as being our portion and joy, our glory, and our crown, we don't know on which side the grace seems to be the importance, and whether the Holy Ghost would teach us most to admire the grace which gave us to Christ or gave Christ to us.

Jesus traces all the Father's acts and purposes towards His people, whether

- in creating them,
- protecting them,
- bestowing His grace upon them now,
- or by-and-bye crowning them with glory, to the high source and Divine foundation of all grace.

This is the origin of all grace —

- the Father's own interest and property in His people,
- the Father's own unspeakable and everlasting love.

Yes, God has — He ever had and ever will have — an inheritance of glory in His people.

Hebrews 2:10:

**For it was an act worthy [of God] *and* fitting [to the divine nature] that He, for Whose sake and by Whom all things have their existence, in bringing many sons into glory, should make the Pioneer of their salvation perfect [should bring to maturity the human experience necessary to be perfectly equipped for His office as High Priest] through suffering.**

The world, the flesh, and the devil, have sought to rob God of His glory, mar His inheritance in His people, and eclipse the majesty of His Name — Isaiah 59:16:

**And He saw that there was no man and wondered that there was no intercessor [no one to intervene on behalf of truth and right]; therefore His own arm brought Him victory, and His own righteousness [having the Spirit without measure] sustained Him.**

Psalms 89:19:

**Once You spoke in a vision to Your devoted ones and said, I have endowed one who is mighty [a hero, giving him the power to help — to be a champion for Israel]; I have exalted one chosen from among the people.**

God gave, has always given, does give and will always give His people over into the hands of Christ — the most fitted, the most able, the most precious one to Him — and why?

- That He might redeem them from all iniquity,
- that He might regenerate them with the Divine nature,
- that He might restore them to the position they had lost,
- and much more than this: that He might raise them to a position which they never had — even into union and communion with the only begotten Son of God.

The people of God, being Jesus' Father's property, are not entrusted themselves with the happiness and fulness intended for them; but are given over to Christ, to be preserved and qualified for all the Father's love has provided for them.

This is written for our sakes, that our faith may be established, and our hope completed, that we may love the Lord, and go on our way rejoicing. Here we trace our Divine lineage, as the people of God — “**They were Yours.**” God's own property; and because God's own, given to Christ: and because given to Christ, saved.

Observe; it was no part of the work of Christ to make us God's people, and it was no part of the work of Christ to secure God's love for us. Hear His own testimony: “**They were Yours, and You gave them to Me.**”

Ephesians 1:

<sup>1</sup> Paul, an apostle (special messenger) of Christ Jesus (the Messiah), by the divine will (the purpose and the choice of God) to the saints (the consecrated, set-apart ones) at Ephesus who are also faithful *and* loyal *and* steadfast in Christ Jesus:

<sup>2</sup> May grace (God's unmerited favor) and spiritual peace [which means peace with God and harmony, unity, and undisturbedness] be yours from God our Father and from the Lord Jesus Christ.

<sup>3</sup> May blessing (praise, laudation, and eulogy) be to the God and Father of our Lord Jesus Christ (the Messiah) Who has blessed us *in Christ* with every spiritual (given by the Holy Spirit) blessing in the heavenly realm!

<sup>4</sup> Even as [in His love] He chose us [actually picked us out for Himself as His own] in Christ before the foundation of the world, that we should be holy (consecrated and set apart for Him) and blameless in His sight, *even* above reproach, before Him in love.

<sup>5</sup> For He foreordained us (destined us, planned in love for us) to be adopted (revealed) as His own children through Jesus Christ, in accordance with the purpose of His will [because it pleased Him and was His kind intent]—

<sup>6</sup> [So that we might be] to the praise *and* the commendation of His glorious grace (favor and mercy), which He so freely bestowed on us in the Beloved.

<sup>7</sup> In Him we have redemption (deliverance and salvation) through His blood, the remission (forgiveness) of our offenses (shortcomings and trespasses), in accordance with the riches *and* the generosity of His gracious favor,

<sup>8</sup> Which He lavished upon us in every kind of wisdom and understanding (practical insight and prudence),

<sup>9</sup> Making known to us the mystery (secret) of His will (of His plan, of His purpose). [And it is this:] In accordance with His good pleasure (His merciful intention) which He had previously purposed *and* set forth in Him,

<sup>10</sup> [He planned] for the maturity of the times *and* the climax of the ages to unify all things *and* head them up *and* consummate them in Christ, [both] things in heaven and things on the earth.

<sup>11</sup> In Him we also were made [God's] heritage (portion) *and* we obtained an inheritance; for we had been foreordained (chosen and appointed beforehand) in accordance with His purpose, Who works out everything in agreement with the counsel *and* design of His [own] will,

<sup>12</sup> So that we who first hoped in Christ [who first put our confidence in Him have been destined and appointed to] live for the praise of His glory!

<sup>13</sup> In Him you also who have heard the Word of Truth, the glad tidings (Gospel) of your salvation, and have believed in *and* adhered to *and* relied on Him, were stamped with the seal of the long-

promised Holy Spirit.

<sup>14</sup> That [Spirit] is the guarantee of our inheritance [the firstfruits, the pledge and foretaste, the down payment on our heritage], in anticipation of its full redemption *and* our acquiring [complete] possession of it—to the praise of His glory.

<sup>15</sup> For this reason, because I have heard of your faith in the Lord Jesus and your love toward all the saints (the people of God),

<sup>16</sup> I do not cease to give thanks for you, making mention of you in my prayers.

<sup>17</sup> [For I always pray to] the God of our Lord Jesus Christ, the Father of glory, that He may grant you a spirit of wisdom and revelation [of insight into mysteries and secrets] in the [deep and intimate] knowledge of Him,

<sup>18</sup> By having the eyes of your heart flooded with light, so that you can know *and* understand the hope to which He has called you, and how rich is His glorious inheritance in the saints (His set-apart ones),

<sup>19</sup> And [so that you can know and understand] what is the immeasurable *and* unlimited *and* surpassing greatness of His power in *and* for us who believe, as demonstrated in the working of His mighty strength,

<sup>20</sup> Which He exerted in Christ when He raised Him from the dead and seated Him at His [own] right hand in the heavenly [places],

<sup>21</sup> Far above all rule and authority and power and dominion and every name that is named [above every title that can be conferred], not only in this age *and* in this world, but also in the age *and* the world which are to come.

<sup>22</sup> And He has put all things under His feet and has appointed Him the universal and supreme Head of the church [a headship exercised throughout the church],

<sup>23</sup> Which is His body, the fullness of Him Who fills all in all [for in that body lives the full measure of Him Who makes everything complete, and Who fills everything everywhere with Himself].

The Apostle is addressing the saints, the separated ones, God's people:

- verse 1 – the position,
- verse 3 – “*blessed us in Christ*”,
- verse 4 – by His choice,
- verse 5 – “*adopted*”,
- verse 6 – “*freely bestowed*”,
- verse 7 – “*redemption (deliverance and salvation) through His blood*”
- verse 11 – “*heritage (portion) – we obtained an inheritance*”
- verse 13 – “*were stamped with the seal of the long-promised Holy Spirit*”
- verses 17-18 – the prayer.

In 1 Corinthians 3:21-22 we have the very same teaching. Why is it that we have an inheritance? Why are all things ours?

<sup>21</sup> So let no one exult proudly concerning men [boasting of having this or that man as a leader], for all things are yours,

<sup>22</sup> Whether Paul or Apollos or Cephas (Peter), or the universe or life or death, or the immediate *and* threatening present or the [subsequent and uncertain] future — all are yours,



We might think perhaps it is because Christ is ours. Not so, but because we are Christ's, a very much higher reason.

- Christ's interest in His people, is their security, even more than their interest in Christ,
- His love for me is my security,
- His property, in me much more than my property in Him, which is but the consequence,
- and there is a still higher reason, Christ is God's.

Here we are taken up to the thought in our Lord's mind — the origin of all grace, which is not our interest in God, but God's interest in us.

All things are ours, for we are Christ's, and Christ is God's — such is Jesus' prayer, while He prayed for “**whom You have given Me out of the world.**”

But why, being taken out of the world, were they given to Christ? Why have we been given to Jesus? Because Christ is Lord of all, The Head of creation, the Head of grace, and the Head of glory.

If there could have been one higher than Christ, God would have given them to Him — Ephesians 1:21-22 again:

<sup>22</sup> **And He has put all things under His feet and has appointed Him the universal and supreme Head of the church [a headship exercised throughout the church],**

<sup>23</sup> **Which is His body, the fullness of Him Who fills all in all [for in that body lives the full measure**

We are to inherit creation, we are given to the Head thereof; and, as God's purpose is to crown us with all grace, we are given to the Head of all grace; and, as God's purpose is to glorify His people, He has given them to Christ, who is the Head of glory!

Now, all things were created for Christ; the greatest thing created for Him is His Church. The worlds were created for Him; there would have been no creation, but that Jehovah purposed Christ should have a Kingdom. The heavens were created for Him; there would be no heaven, or heaven of heavens, but that Jehovah purposed that His Son should have a Kingdom; but “**the Church**” is more than the Kingdom, more to Him than earth and heaven.

Angels were created for Christ; no angel would ever have winged his way through infinite space, but that it was Jehovah's purpose that His Son should have attendants: but the bride is more than the attendants. Whatever be the thrones our blessed Christ is to occupy; whatever be the dominions He is to possess; whatever be the principalities over which He is to rule — He will give to us something special for all eternity — Revelation 3:21:

**He who overcomes (is victorious), I will grant him to sit beside Me on My throne, as I Myself overcame (was victorious) and sat down beside My Father on His throne.**

Christ was set up as Lord of the universe; but His people — 1 Corinthians 12:27:

**Now you [collectively] are Christ's body and [individually] you are members of it, each part severally *and* distinct [each with his own place and function].**

We are Christ's own flesh and blood — Ephesians 5:29-30

<sup>29</sup> **For no man ever hated his own flesh, but nourishes *and* carefully protects and cherishes it, as Christ does the church,**

<sup>30</sup> **Because we are members (parts) of His body.**

All other creations are from without; the church, in some mysterious ineffable way, is from within. This was pictured to us in the Garden of Eden, when Adam, the great type of Christ, was created, and dominion was given him over all creatures, and he gave them names; but there was no one

found for him – Genesis 2:18, 21-23:

<sup>18</sup> Now the Lord God said, It is not good (sufficient, satisfactory) that the man should be alone; I will make him a helper (suitable, adapted, complementary) for him.

<sup>21</sup> And the Lord God caused a deep sleep to fall upon Adam; and while he slept, He took one of his ribs *or* a part of his side and closed up the [place with] flesh.

<sup>22</sup> And the rib *or* part of his side which the Lord God had taken from the man He built up *and* made into a woman, and He brought her to the man.

<sup>23</sup> Then Adam said, This [creature] is now bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of a man.

The Apostle in Ephesians 5:31-32:

<sup>31</sup> For this reason a man shall leave his father and his mother and shall be joined to his wife, and the two shall become one flesh.

<sup>32</sup> This mystery is very great, but I speak concerning [the relation of] Christ and the church.

Christ is the image and glory of God; His people are to be the image and the glory of Christ. Christ is the man of God's right hand; the people of Christ are His royal diadem.

Human language is inadequate to express 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 looks at the people of God in a cold manner; they cannot speak cordially, they consider us less than themselves, but this doesn't matter. But hear what Jesus says of us.

I have manifested Your Name [I have revealed Your very Self, Your real Self] to the people whom You have given Me out of the world. They were Yours, and You gave them to Me, and they have obeyed *and* kept Your Word.

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; but "*They were Yours, and You gave them to Me.*"

We are given to Jesus to be His charge, so we should never doubt that He will take care of us. We can trust that

- He will keep us,
- He will teach us,
- He will qualify us,
- He will clothe us,
- He will wash us,
- He will present us to God without spot or wrinkle, or any such thing, to the everlasting praise of the glory of His love.

Ezekiel 34 where we have the Lord's own definition of the office of a shepherd, and how He Himself will fulfil it in verses 12-16:

<sup>12</sup> As a shepherd seeks out his sheep in the day that he is among his flock that are scattered, so will I seek out My sheep; and I will rescue them out of all places where they have been scattered in the day of clouds and thick darkness.

<sup>13</sup> And I will bring them out from the peoples and gather them from the countries and will bring them to their own land; and I will feed them upon the mountains of Israel, by the watercourses, and in all the inhabited places of the country.

<sup>14</sup> I will feed them with good pasture, and upon the high mountains of Israel shall their fold be; there shall they lie down in a good fold, and in a fat pasture shall they feed upon the mountains of Israel.

<sup>15</sup> I will feed My sheep and I will cause them to lie down, says the Lord God.

<sup>16</sup> I will seek that which was lost and bring back that which has strayed, and I will bandage the hurt *and* the crippled and will strengthen the weak *and* the sick, but I will destroy the fat and the strong [who have become hardhearted and perverse]; I will feed them with judgment and punishment.

Jesus Christ is the good Shepherd; He will take care of the flock committed to His charge. They are His Bride – Isaiah 62:5:

For as a young man marries a virgin [O Jerusalem], so shall your sons marry you; and as the bridegroom rejoices over the bride, so shall your God rejoice over you.

We are His children as well – Psalm 103:13:

As a father loves *and* pities his children, so the Lord loves *and* pities those who fear Him [with reverence, worship, and awe].

Isaiah 54:10:

For though the mountains should depart, and the hills be shaken *or* removed, yet My love *and* kindness shall not depart from you, nor shall My covenant of peace *and* completeness be removed, says the Lord, Who has compassion on you.

Isaiah 40:17:

[As for me] I am poor and needy, yet the Lord takes thought *and* plans for me. You are my Help and my Deliverer. O my God do not tarry!

The people of God have only one place of peace and security, in the love of God, of Jesus our Savior.

*“They have obeyed *and* kept Your Word.”*

Our Lord’s purpose is evidently to commend His people to His Father in the highest possible way, and He does it thus: *“They were Yours, and You gave them to Me, and they have obeyed *and* kept Your Word.”*

When will we value that Word as we ought? We have, in this statement, some wonderful characteristics of our Savior’s intercession. He evidently considers Himself responsible not only for the full accomplishment of the mission upon which His Father sent Him, but also to give an account of His success: *“I have manifested Your Name [I have revealed Your very Self, Your real Self] to the people whom You have given Me out of the world.”*

But more — I have succeeded: *“They have obeyed *and* kept Your Word.”* He here gives them credit not only for what He had Himself done in teaching them; but also, for what the Holy Ghost was about to do in confirming the instructions He had given them. He not only pledges Himself to the completion of His own work for them, but also to the completion of the work the Holy Ghost was about to accomplish in them, when He says, *“they have obeyed *and* kept Your Word.”* Nor will He allow them to appear before God in anywise but as altogether acceptable and altogether accepted: for *“I have manifested Your Name [I have revealed Your very Self, Your real Self] to the people whom You have given Me out of the world.”*

**Faith in God’s Word is a Divine and a mighty principle.** It is the most acceptable obedience the heart of man can render. Faith is that principle which lays hold upon God, through His Word;

- it is the work of the Spirit of God in the soul;
- it is omnipotent power, because it lays hold upon the strength of God Himself;

- and it overcomes the world.

**Faith honors God, and therefore God honors faith.** And here we are taught something more, that it is the first practical evidence of our relationship to God: “**they have obeyed and kept Your Word.**”

We can look into the Word of God, and if we can honestly say we have received that Word, and rest our souls on the His promises, and on the faithfulness of Him whose Word it is, then we have the first and all-sufficient evidence of our relationship to God. It is by the Word obeyed, as by an instrument, our conversion is affected, and our souls renewed. It is by the Word of God so kept – Ephesians 4:14-16:

<sup>14</sup> So then, we may no longer be children, tossed [like ships] to and fro between chance gusts of teaching *and* wavering with every changing wind of doctrine, [the prey of] the cunning *and* cleverness of unscrupulous men, [gamblers engaged] in every shifting form of trickery in inventing errors to mislead.

<sup>15</sup> Rather, let our lives lovingly express truth [in all things, speaking truly, dealing truly, living truly]. Enfolded in love, let us grow up in every way *and* in all things into Him Who is the Head, [even] Christ (the Messiah, the Anointed One).

<sup>16</sup> For because of Him the whole body (the church, in all its various parts), closely joined and firmly knit together by the joints *and* ligaments with which it is supplied, when each part [with power adapted to its need] is working properly [in all its functions], grows to full maturity, building itself up in love.

It is by the Word so kept that Christ manifests to us His Father; and gives us the precious Name which He so manifests to us. John 14:22:

Judas, not Iscariot, asked Him, Lord, how is it that You will reveal Yourself [make Yourself real] to us and not to the world?

Look at the fact — the Lord Jesus is manifested to His people and is not manifested to the world; His people have their joy, their peace, their hope in Him: not so the world. How is this? John 14:23:

Jesus answered, if a person [really] loves Me, he will keep My Word [obey My teaching]; and My Father will love him, and We will come to him and make Our home (abode, special dwelling place) with him.

**It is in obeying the Word of God that the Holy Ghost manifests to us the God of the Word.**

The world does not keep the Word of God; therefore, God is not manifested to them. In the same degree as His people keep and obey the Word, is the God of the Word manifested to their souls. Notice how the Lord commends those who keep His Word. Writing to the church at Philadelphia, a church without a fault before God, it is said in Revelation 3:8-10:

<sup>8</sup> I know your [record of] works *and* what you are doing. See! I have set before you a door wide open which no one is able to shut; I know that you have but little power, and yet you have kept My Word *and* guarded My message and have not renounced *or* denied My Name.

<sup>9</sup> Take note! I will make those of the synagogue of Satan who say they are Jews and are not, but lie — behold, I will make them come and bow down before your feet and learn *and* acknowledge that I have loved you.

<sup>10</sup> Because you have guarded *and* kept My Word of patient endurance [have held fast the lesson of My patience with the expectant endurance that I give you], I also will keep you [safe] from the hour of trial (testing) which is coming on the whole world to try those who dwell upon the earth.

The Lord often tallows a long interval to elapse between the promise and the performance of it; the meantime is for the exercise of patience – Revelation 3:10: **Because you have guarded and kept My Word of patient endurance [have held fast the lesson of My patience with the expectant**

endurance that I give you], I also will keep you [safe] from the hour of trial (testing) which is coming on the whole world to try those who dwell upon the earth.

**It is only as we keep the Word that we are prepared for temptation.** The time is coming when we shall need to keep the Word of God just to survive. We cannot wait until that time arrives, we prepare now, fortifying our mind and spirit with the Word of God.

What strange doctrines we hear of, what new notions, what new-fangled theories are everywhere being circulated! — we have no security against being entangled and carried away by them, if we are not established in the Word of God. There are few Christians today with sufficient knowledge of the Word of God to be able to identify the heresies circulating today with the Internet, television and radio.

Notice that Jesus promises to those who keep His Word that they will be kept safe in *the hour of testing*.

The Word of God is of supreme importance – notice how important:

1. Jesus is the Word – John 1:1:

In the beginning [before all time] was the Word (Christ), and the Word was with God, and the Word was God Himself.

2. The Word exalted above His Name – Psalm 138:2:

I will worship toward Your holy temple and praise Your Name for Your loving-kindness and for Your truth *and* faithfulness; for You have exalted above all else Your Name and Your Word *and* You have magnified Your Word above all Your Name!

3. The Word creates faith – faith is the fundamental basis of our Christian life – Romans 10:17:

So, faith comes by hearing [what is told], and what is heard comes by the preaching [of the message that came from the lips] of Christ (the Messiah Himself).

4. The Word makes us holy – enables the defeat of sin in our life – cleanses us – John 17:17; Ephesians 5:26-27:

<sup>17:17</sup> Sanctify them [purify, consecrate, separate them for Yourself, make them holy] by the Truth; Your Word is Truth.

<sup>5:26</sup> So that He might sanctify her, having cleansed her by the washing of water with the Word,

<sup>27</sup> That He might present the church to Himself in glorious splendor, without spot or wrinkle or any such things [that she might be holy and faultless].

5. The Word is the source of wisdom – will enable us to make correct decisions – Psalm 19:7:

The law of the Lord is perfect, restoring the [whole] person; the testimony of the Lord is sure, making wise the simple.

Psalm 119:99-100:

<sup>99</sup> I have better understanding *and* deeper insight than all my teachers, because Your testimonies are my meditation.

<sup>100</sup> I understand more than the aged, because I keep Your precepts [hearing, receiving, loving, and obeying them].

6. The Word defeats the devil – Ephesians 6:10-17; Revelation 12:11:

John Piper puts it this way, “*Scripture enables me to hit the devil in the face with a force he cannot*

*resist, and so protect myself and my family from his assaults.*” Remember, Jesus defeated the devil at His temptation by “*It is written*”.

<sup>10</sup> In conclusion, be strong in the Lord [be empowered through your union with Him]; draw your strength from Him [that strength which His boundless might provide].

<sup>11</sup> Put on God’s whole armor [the armor of a heavy-armed soldier which God supplies], that you may be able successfully to stand up against [all] the strategies *and* the deceits of the devil.

<sup>12</sup> For we are not wrestling with flesh and blood [contending only with physical opponents], but against the despotisms, against the powers, against [the master spirits who are] the world rulers of this present darkness, against the spirit forces of wickedness in the heavenly (supernatural) sphere.

<sup>13</sup> Therefore put on God’s complete armor, that you may be able to resist *and* stand your ground on the evil day [of danger], and, having done all [the crisis demands], to stand [firmly in your place].

<sup>14</sup> Stand therefore [hold your ground], having tightened the belt of truth around your loins and having put on the breastplate of integrity *and* of moral rectitude *and* right standing with God,

<sup>15</sup> And having shod your feet in preparation [to face the enemy with the firm-footed stability, the promptness, and the readiness produced by the good news] of the Gospel of peace.

<sup>16</sup> Lift up over all the [covering] shield of saving faith, upon which you can quench all the flaming missiles of the wicked [one].

<sup>17</sup> And take the helmet of salvation and the sword that the Spirit wields, which is the Word of God.

<sup>12:11</sup> And they have overcome (conquered) him by means of the blood of the Lamb and by the utterance of their testimony, for they did not love *and* cling to life even when faced with death [holding their lives cheap till they had to die for their witnessing].

Nothing frustrates the devil and his demons, ruining their plans and strategies than the Word of God.

#### 7. The Word give us emotional stability – Psalm 19:7-11:

<sup>7</sup> The law of the Lord is perfect, restoring the [whole] person; the testimony of the Lord is sure, making wise the simple.

<sup>8</sup> The precepts of the Lord are right, rejoicing the heart; the commandment of the Lord is pure *and* bright, enlightening the eyes.

<sup>9</sup> The [reverent] fear of the Lord is clean, enduring forever; the ordinances of the Lord are true and righteous altogether.

<sup>10</sup> More to be desired are they than gold, even than much fine gold; they are sweeter also than honey and drippings from the honeycomb.

<sup>11</sup> Moreover, by them is Your servant warned (reminded, illuminated, and instructed); and in keeping them there is great reward.

Great servant of God and Bible teacher, D. L. Moody, said, “*The Bible was not given to increase our knowledge but to change our lives.*”

#### 8. The Word is power for salvation – 1 Corinthians 15:1-2; Romans 1:16-17:

No man can be saved without receiving the Word of God either by hearing or reading it. The Word is able to save a sinner and make him or her a child of God.

<sup>1</sup> And now let me remind you [since it seems to have escaped you], brethren, of the Gospel (the glad tidings of salvation) which I proclaimed to you, which you welcomed *and* accepted and upon which your faith rests,



<sup>2</sup> And by which you are saved, if you hold fast *and* keep firmly what I preached to you, unless you believed at first without effect *and* all for nothing.

<sup>1:16</sup> For I am not ashamed of the Gospel (good news) *of Christ*, for it is God's power working unto salvation [for deliverance from eternal death] to everyone who believes *with* a personal trust *and* a confident surrender *and* firm reliance, to the Jew first and also to the Greek,

<sup>17</sup> for in the Gospel a righteousness which God ascribes is revealed, both springing from faith and leading to faith [disclosed through the way of faith that arouses to more faith]. As it is written, The man who through faith is just *and* upright shall live *and* shall live by faith.

9. The Word is medicine for healing and weapon of deliverance – Psalm 107:20:

He sends forth His word and heals them and rescues them from the pit *and* destruction.

10. The Word illuminates our life and give us direction – Psalm 119:105, 133:

<sup>105</sup> Your Word is a lamp to my feet and a light to my path.

<sup>133</sup> Establish my steps *and* direct them by [means of] Your Word; let not any iniquity have dominion over me.

11. The Word give us access to the life of God – Psalm 119:50:

This is my comfort *and* consolation in my affliction: that Your word has revived me *and* given me life.

12. The Word is sure predictions of the future – 2 Peter 1:19; Matthew 24:35; Mark 13:31; Numbers 23:19:

<sup>1:19</sup> And we have the prophetic Word [made] firmer still. You will do well to pay close attention to it as to a lamp shining in a dismal (squalid and dark) place, until the day breaks through [the gloom] and the Morning Star rises (comes into being) in your hearts.

<sup>24:35</sup> Sky and earth will pass away, but My Words will not pass away.

<sup>31:31</sup> Heaven and earth will perish *and* pass away, but My Words will not perish *or* pass away.

<sup>23:19</sup> God is not a man, that He should tell *or* act a lie, neither the son of man, that He should feel repentance *or* compunction [for what He has promised]. Has He said and shall He not do it? Or has He spoken and shall He not make it good?

13. The Word is our hope – Psalm 119:81; 114:

<sup>81</sup> My soul languishes *and* grows faint for Your salvation, but I hope in Your Word.

<sup>114</sup> You are my hiding place and my shield; I hope in Your Word.

D. L. Moody said: "*The Word will keep you from sin or sin will keep you from the Word.*"

Not just reading the Word is important, but keeping, obeying it makes the Word work for us – Luke 11:28:

But He said, Blessed (happy and to be envied) rather are those who hear the Word of God and obey *and* practice it!

In this verse 6, Jesus says, speaking to His Father of His people: "*they have obeyed and kept Your Word.*" Observe the emphasis. The Words spoken by Christ were the Father's Words. He does not say, "they have kept My words"; but "*they have obeyed and kept Your Word.*"

Remember, Jesus always said that He came only to glorify the Father, this included what He spoke – John 7:16:

Jesus answered them by saying, My teaching is not My own, but His Who sent Me.

So were His works – John 14:10:

Do you not believe that I am in the Father, and that the Father is in Me? What I am telling you I do not say on My own authority *and* of My own accord; but the Father Who lives continually in Me does the (*His*) works (His own miracles, deeds of power).

So was His mission – John 7:16-17:

<sup>16</sup> Jesus answered them by saying, My teaching is not My own, but His Who sent Me.

<sup>17</sup> If any man desires to do His will (God's pleasure), he will know (have the needed illumination to recognize and can tell for himself) whether the teaching is from God or whether I am speaking from Myself *and* of My own accord *and* on My own authority.

And, seeing the words of Christ were the Father's words, and the works and the mission of Christ were the Father's works and mission, He tells us in John 5:24:

I assure you, most solemnly I tell you, the person whose ears are open to My Words [who listens to My message] and believes *and* trusts in *and* clings to *and* relies on Him Who sent Me has (possesses now) eternal life. And he does not come into judgment [does not incur sentence of judgment, will not come under condemnation], but he has already passed over out of death into life.

Jesus prays, "*they have obeyed and kept Your Word.*"

He makes no distinction between the disciples even though some were much more instructed than others; some were much more faithful than others; some walked much more closely with Him than others. Yet, He makes no distinction, He speaks of them as one body, and He speaks of the whole church as one body: "*they have obeyed and kept Your Word.*"

We may notice here with profit and instruction the great difference between our standing in Christ, and our personal and actual experience. In the one case, God sees us only as He sees Christ; no spot, no stain, no possible accusation can be brought against us, no possible condemnation can be pronounced against us, we are "*complete in Him.*"

This is as much the case with one child of God as another; the least in the family, the feeblest believer in Christ Jesus is complete in Him, and as accepted as was Paul, or as John, who lay upon His bosom. "*They have obeyed and kept Your Word,*" is Christ's account of them, speaking of them as standing in Himself, and as represented by Him before God.

The disciples were very much like what we are ourselves. They were a company of poor, needy sinners, such as we are, full of failures; and very faithfully the Scriptures record their failures. Their knowledge was very dim; their faith was often very feeble; their hopes were very much mingled with what was earthly and sensual. And so, it is us.

**We keep His Word!** Why, most of us, even the best taught of us, know very little about it. What a little knowledge we have of the Word of God! How small our attainments in the knowledge, the enjoyment, and the fulness of that Word! We learn, by daily experience, to confess it is so, and like the Apostle it would be well for us to say – Philippians 3:13-14:

<sup>13</sup> I do not consider, brethren, that I have captured *and* made it my own [yet]; but one thing I do [it is my one aspiration]: forgetting what lies behind and straining forward to what lies ahead,

<sup>14</sup> I press on toward the goal to win the [supreme and heavenly] prize to which God in Christ Jesus is calling us upward.

So, we should learn, by the sense of our own need, to watch, to pray, to strive, to fight. But when Christ pleads for His disciples, He says, "*They have obeyed and kept Your Word.*" There is no mention of their forsaking Him; yet He had just told them in John 16:32:

*But take notice, the hour is coming, and it has arrived, when you will all be dispersed and*

scattered, every man to his own home, leaving Me alone. Yet I am not alone, because the Father is with Me.

His prayer is “Father, **they have obeyed and kept Your Word.**” Having so guarded the higher truth in this passage, we must not overlook the fact that the little company around the Lord, for whom He prayed, had sincerely and truly received His testimony; they did trust in Him; with all their failures and shortcomings, they could appeal to Him.

They had left their little all – it was not much, but it was their all – to follow Him; and His Word was their law. Himself their all; still they could not say of themselves what He said of them – “**they have obeyed and kept Your Word.**”

There is a very blessed emphasis upon “**Your Word**”. If the disciples did not apprehend it, the Father Himself did, and Christ did. It seems to me as if the Lord Jesus was calling His Father’s attention to His own Word. David understood this in Psalm 119:49-50:

<sup>49</sup> **Remember [fervently] the Word and promise to Your servant, in which You have caused me to hope.**

<sup>50</sup> **This is my comfort and consolation in my affliction: that Your Word has revived me and given me life.**

We also gather how greatly Jesus wants all His people to keep His Father’s Word; for, while He utters this high commendation of them, “**they have obeyed and kept Your Word,**” and really He looks at us, and teaches us how closely it lies on His very heart, that we should keep that Word; and why?

Because He loves us, and He delights in the evidence of our love – John 14:23:

**Jesus answered, If a person [really] loves Me, he will keep My Word [obey My teaching]; and My Father will love him, and We will come to him and make Our home (abode, special dwelling place) with him.**

Now, the loving heart of the Lord Jesus looks for responsive love, and it is by keeping His Word that His children express and manifest their love. But there is something more; He desires communion with us, and it is in our keeping His Word He enjoys our company, “**We will come to him and make Our home (abode, special dwelling place) with him.**”

But there is more; the Lord longs for His people’s joy as well as for their company – John 15:11:

**I have told you these things, that My joy and delight may be in you, and that your joy and gladness may be of full measure and complete and overflowing.**

Therefore, would He have us keep His Word. Again, He longs that we may possess His peace in our souls – John 16:33:

**I have told you these things, so that in Me you may have [perfect] peace and confidence. In the world you have tribulation and trials and distress and frustration; but be of good cheer [take courage; be confident, certain, undaunted]! For I have overcome the world. [I have deprived it of power to harm you and have conquered it for you.]**

He longs, too, that we should be comforted so He sends the Holy Ghost, the Comforter to teach us all these things, to bring all these things to our remembrance – John 14:26:

**But the Comforter (Counselor, Helper, Intercessor, Advocate, Strengtheners, Standby), the Holy Spirit, Whom the Father will send in My Name [in My place, to represent Me and act on My behalf], He will teach you all things. And He will cause you to recall (will remind you of, bring to your remembrance) everything I have told you.**

He longs for His people’s security; and what is our security? His Father’s Word – the foundation of our faith, and our hope, the motive for our love, the lamp for our path, the light for our feet, our

refuge in danger, our food in the wilderness, and our sword for the battle. He longs for His people to enjoy realized union with Himself; and this is in the keeping of His Word – John 15:7:

If you live in Me [abide vitally united to Me] and My Words remain in you *and continue to live in your hearts, ask whatever you will, and it shall be done for you.*

Here lies the power: we abide in Him only as He abides in us; and we realize our union with Him and abide in Him only as His Words abide in us. He longs to see His people's desires granted, and that there should be no unanswered prayers.

A Prayer:

"O, let Your Word be impressed on our souls, expressed in our lives, confessed by our faith, and professed by our conversation. We bless You, Father, that You have given us your great Name, that Your Son might manifest it. We bless You, Son of God, that You did come down from heaven to manifest to us our Father's Name; we bless You, Holy Ghost, that You have taken away the veil, and shown us that Name. Our God, You have said in Your Word in Isaiah 55:11:

*So shall My Word be that goes forth out of My mouth: it shall not return to Me void [without producing any effect, useless], but it shall accomplish that which I please and purpose, and it shall prosper in the thing for which I sent it.*

Grant us grace to keep Your Word!"

It is all we need while here below. When we keep God's Word, we find that Word can keep us, comfort us, enlighten us, strengthen us, establish us. But when our conscience tells us we have poorly kept the Word; and we have to accuse ourselves of forgetfulness, ignorance, and unbelief — may our faith rise 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 obeyed and kept Your Word."*

## VERSE 7

*Now [at last] they know and understand that all You have given Me belongs to You [is really and truly Yours].*

In this part of His prayer, our blessed Lord is engaged in commending His people to His Father. No allusion of the slightest kind is made to any of their many deficiencies, no reference to any of their frequent failures; we search in vain throughout the whole prayer for anything like an accusation against them, directly or indirectly. This is a beautiful comment on what the Apostle afterwards urges in Romans 8:33:

*Who shall bring any charge against God's elect [when it is] God Who justifies [that is, Who puts us in right relation to Himself? Who shall come forward and accuse or impeach those whom God has chosen? Will God, Who acquits us?]*

In the fulness of His mediatorial office, in the virtue of His atoning blood — for the hour was come — in the greatness of His salvation, in the height, and depth, and length, and extent of the love that passes above knowledge, in which He had received them at His Father's hands, and had manifested to them that Father's Name; enshrined in that Name He now presents them to His Father, accredited with all His own work of salvation for them, and with all the covenant work the Holy Ghost was about to perform in them.

All judgment, according to John 5:22-23, is given to the Son:

<sup>22</sup> *Even the Father judges no one, for He has given all judgment (the last judgment and the whole business of judging) entirely into the hands of the Son,*

<sup>23</sup> *So that all men may give honor (reverence, homage) to the Son just as they give honor to the Father. [In fact] whoever does not honor the Son does not honor the Father, Who has sent Him.*

Here is a beautiful and powerful fact. No matter how many deficiencies our Lord may find in us, He will forever correct and admonish us in order to increase our faith, yet our standing before God is in the fulness of our Head, our Mediator so He never allows us to appear before God the Father in any other state but the righteousness of God alone. God sees us in Christ not in our flesh!

When we know even as God knows us, even when we are blessed and are living in complete obedience to God's Word, we are not less or more accepted by the Father, it is always in Christ.

What a remarkable illustration we have in these words of the fact that the whole of His life on earth, all His acts, and all His doctrines, bore witness that He sought not His own glory but the glory of Him that sent Him. It is of the utmost importance, and it most deeply concerns our worship of God, and our estimation of our heavenly Father's love, that we should have right views of that which the Lord here takes such pains to teach. It is possible to think and speak of the person and work of the Lord Jesus Christ, so as to disparage the Father's grace. It appears to me one of the simplest proofs in Scripture, of the Godhead of our Lord Jesus Christ, that if He is not very God, then God would have set up a rival to Himself in our world and in our hearts, by sending the Lord Jesus Christ to be our Savior. I will illustrate what I mean by a story told in ancient history.

Cyrus had conquered and taken captive a prince with his wife and children; and when they were brought before the king, Cyrus, who could sometimes manifest a very generous disposition, demanded of the prince, "*What will you give me if I set you at liberty?*" "*I will give you 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 canceled in her heart; she was thinking only of a love that would substitute his own life for her.

Lord Jesus Christ's person, mission, and salvation work, be not all ascribed to our Father's love, as the Lord Himself did so faithfully and diligently teach His disciples, what would the effect be? That God would become the object of awe and fear; while Christ would have all our love, all our sympathy, and all our gratitude. The teaching of our blessed Master was evermore – "*all You have given Me belongs to You.*" And He would lead us to see in Himself, and in His work, but the manifestation of the Father's love, and the Father's grace; and so, the Holy Spirit teaches us in Romans 5:8:

*But God shows and clearly proves His [own] love for us by the fact that while we were still sinners, Christ (the Messiah, the Anointed One) died for us.*

Examine a few passages on this subject:

John 6:38-39:

<sup>38</sup> *For I have come down from heaven not to do My own will and purpose but to do the will and purpose of Him Who sent Me.*

<sup>39</sup> *And this is the will of Him Who sent Me, that I should not lose any of all that He has given Me, but that I should give new life and raise [them all] up at the last day.*

John 15:15:

*I do not call you servants (slaves) any longer, for the servant does not know what his master is doing (working out). But I have called you My friends, because I have made known to you everything that I have heard from My Father. [I have revealed to you everything that I have learned from Him.]*



John 10:17-18:

<sup>17</sup> For this [reason] the Father loves Me, because I lay down My [own] life—to take it back again.

<sup>18</sup> No one takes it away from Me. On the contrary, I lay it down voluntarily. [I put it from Myself.] I am authorized *and* have power to lay it down (to resign it) and I am authorized *and* have power to take it back again. These are the instructions (orders) which I have received [as My charge] from My Father.

Jesus attributes to the Father all His own atoning work and tells us it was an act of obedience on His part to His Father's will. His disciples repeated this doctrine, 2 Corinthians 5:18:

But all things are from God, Who through *Jesus* Christ reconciled us to Himself [received us into favor, brought us into harmony with Himself] and gave to us the ministry of reconciliation [that by word and deed we might aim to bring others into harmony with Him].

Hebrews 2:10:

For it was an act worthy [of God] *and* fitting [to the divine nature] that He, for Whose sake and by Whom all things have their existence, in bringing many sons into glory, should make the Pioneer of their salvation perfect [should bring to maturity the human experience necessary to be perfectly equipped for His office as High Priest] through suffering.

Jesus taught this to His disciples, and we need to catch this subject as well.

## 1. The Speaker

He had been in the form of God. He was not so now; He was in the form of a servant – He was Jehovah's Servant, His obedient, submissive, dependent, Servant, emptied of all the glory that was His own, and which He had with His Father before the world began. Philippians 2:5-7:

<sup>5</sup> Let this same attitude *and* purpose *and* [humble] mind be in you which was in Christ Jesus: [Let Him be your example in humility:]

<sup>6</sup> Who, although being essentially one with God *and* in the form of God [possessing the fullness of the attributes which make God God], did not think this equality with God was a thing to be eagerly grasped *or* retained,

<sup>7</sup> But stripped Himself [of all privileges and rightful dignity], so as to assume the guise of a servant (slave), in that He became like men *and* was born a human being.

<sup>8</sup> And after He had appeared in human form, He abased *and* humbled Himself [still further] and carried His obedience to the extreme of death, even the death of the cross!

The man of God's right hand, provided, qualified, appointed by the Father, to be His salvation to the ends of the earth, a new and Divine source of life, joy, peace, righteousness, grace, and glory to the church of God. All was pure grace to Him, and pure grace to us; faithfully and diligently our blessed Lord and Master taught us so.

- “You have made ready a body for Me [to offer]” – Hebrews 10:5-7:

<sup>5</sup> Hence, when He [Christ] entered into the world, He said, Sacrifices and offerings You have not desired, but instead You have made ready a body for Me [to offer];

<sup>6</sup> In burnt offerings and sin offerings You have taken no delight.

<sup>7</sup> Then I said, Behold, here I am, coming to do Your will, O God — [to fulfill] what is written of Me in the volume of the Book.

- “... to make ready for the Lord a people” – Luke 1:17:

And he will [himself] go before Him in the spirit and power of Elijah, to turn back the hearts of the fathers to the children, and the disobedient *and* incredulous *and* unpersuadable to the wisdom of



the upright [which is the knowledge and holy love of the will of God] — in order to make ready for the Lord a people [perfectly] prepared [in spirit, adjusted and disposed and placed in the right moral state].

- 2 John 3:

Grace (spiritual blessing), mercy, and [soul] peace will be with us, from God the Father and from Jesus Christ (the Messiah), the Father's Son, in all sincerity (truth) and love.

- "... kingdom prepared for you from the foundation of the world" – Matthew 25:34:

Then the King will say to those at His right hand, Come, you blessed of My Father [you favored of God and appointed to eternal salvation], inherit (receive as your own) the kingdom prepared for you from the foundation of the world.

Christ, and Christ's salvation, were but the manifestations of the Father's Name, the commended love of God – John 14:9:

Jesus replied, Have I been with all of you for so long a time, and do you not recognize *and* know Me yet, Philip? Anyone who has seen Me has seen the Father. How can you say then, Show us the Father?

## 2. What are the things given to Him?

Now [at last] they know and understand that all You have given Me belongs to You [is really and truly Yours].

He had spoken (in verse 2) of the persons given to Him:

[Just as] You have granted Him power *and* authority over all flesh (all humankind), [now glorify Him] so that He may give eternal life to all whom You have given Him.

Now He speaks of all things given to Him. The persons were given that He might give eternal life to them; now all things are given to Him that He might carry out this purpose, aim, and object, even to give eternal life. I know not how many "**alls**" we read of in the Scripture as given to Christ:

- "all grace,"
- "all mercy,"
- "all might,"
- "all dominion,"
- "all long-suffering,"
- "all power in heaven and earth"

All given into His Christ's hands; all enemies of His people, whether they be thrones or dominions, or principalities, or powers put under His feet – Ephesians 1:20-23:

<sup>20</sup> Which He exerted in Christ when He raised Him from the dead and seated Him at His [own] right hand in the heavenly [places],

<sup>21</sup> Far above all rule and authority and power and dominion and every name that is named [above every title that can be conferred], not only in this age *and* in this world, but also in the age *and* the world which are to come.

<sup>22</sup> And He has put all things under His feet and has appointed Him the universal and supreme Head of the church [a headship exercised throughout the church],

<sup>23</sup> Which is His body, the fullness of Him Who fills all in all [for in that body lives the full measure of Him Who makes everything complete, and Who fills everything everywhere with Himself].

## 3. How will Christ dispense His fulness? In John 1:16:

For out of His fullness (abundance) we have all received [all had a share and we were all supplied with] one grace after another *and* spiritual blessing upon spiritual blessing *and* even favor upon favor *and* gift [heaped] upon gift.

So that the Lord Jesus will impart to His people all the fulness which it hath pleased the Father should dwell in Him for their supply. There are two or three passages connected with this subject well worth remembering – John 13:3-4:

<sup>3</sup> [That] Jesus, knowing (fully aware) that the Father had put everything into His hands, and that He had come from God and was [now] returning to God,

<sup>4</sup> Got up from supper, took off His garments, and taking a [servant's] towel, He fastened it around His waist.

Jesus knowing that the Father had given all things into His hands, and that He was come from God, and went to God, illustrates the use He intends to make of the power and fulness vested in Him, even condescending to the most menial office, if necessary, for the supplying of all the needs of all His blood-bought ones.

In Matthew 28:18-20, we have a similar connection.

<sup>18</sup> Jesus approached and, breaking the silence, said to them, All authority (all power of rule) in heaven and on earth has been given to Me.

<sup>19</sup> Go then and make disciples of all the nations, baptizing them into the Name of the Father and of the Son and of the Holy Spirit,

<sup>20</sup> Teaching them to observe everything that I have commanded you, and behold, I am with you all the days (perpetually, uniformly, and on every occasion), to the [very] close *and* consummation of the age. *Amen (so let it be).*

Observe the connection between His possessing all fulness and all power, and the proclamation of free grace and everlasting salvation to poor sinners. Again, in 1 Corinthians 3:21-23, a very wonderful statement is made.

<sup>21</sup> So let no one exult proudly concerning men [boasting of having this or that man as a leader], for all things are yours,

<sup>22</sup> Whether Paul or Apollos or Cephas (Peter), or the universe or life or death, or the immediate *and* threatening present or the [subsequent and uncertain] future — all are yours,

<sup>23</sup> And you are Christ's, and Christ is God's.

Nothing more can be said of Him than that all things are His; and nothing less is said of us in Him than that “*all are yours.*” And why? for “*you are Christ's, and Christ is God's*”— the root and source of all.

Again, in that wonderful vision the Evangelist had of our Priest and King in heaven – Revelation 1:17-18:

<sup>17</sup> When I saw Him, I fell at His feet as if dead. But He laid His right hand on me and said, Do not be afraid! I am the First and the Last,

<sup>18</sup> And the Ever-living One [I am living in the eternity of the eternities]. I died, but see, I am alive forevermore; and I possess the keys of death and Hades (the realm of the dead).

See then how He will exert the power given to Him; see how He will dispense the fulness entrusted to Him, even in protecting, in blessing, sustaining, comforting, and keeping His people. Once again, Psalm 68:18, and comparing Ephesians 4:8:

<sup>68:18</sup> You have ascended on high. You have led away captive a train of vanquished foes; You have received gifts of men, yes, of the rebellious also, that the Lord God might dwell there with them.

4:8 Therefore it is said, When He ascended on high, He led captivity captive [He led a train of vanquished foes] and He bestowed gifts on men.

Psalm 68:18:

You have ascended on high. You have led away captive a train of vanquished foes; You have received gifts of men, yes, of the rebellious also, that the Lord God might dwell there with them.

The Holy Ghost has since then come down from heaven to tell us what He intended to do with the gifts He had received — even to give them. Ephesians 4:9:

[But He ascended?] Now what can this, He ascended, mean but that He had previously descended from [the heights of] heaven into [the depths], the lower parts of the earth?

This is Jesus's present work. He exercises the power, all power in heaven and earth, which the Father vested in Him.

- Jesus fills all things
- Jesus fills the earth with the praise of His salvation
- Jesus fills the hearts of His people with Himself
- Jesus will fill our bodies with His glory at our glorification
- Jesus then will be admired in us His saints
- We will reflect the beauty and glory of Jesus having been bought with His blood
- Jesus represents us in Glory
- Jesus ascended on high and the Father sent the Holy Ghost to inhabit us.

Ephesians 3:19:

[That you may really come] to know [practically, through experience for yourselves] the love of Christ, which far surpasses mere knowledge [without experience]; that you may be filled [through all your being] unto all the fullness of God [may have the richest measure of the divine Presence, and become a body wholly filled and flooded with God Himself]!

Psalm 72:17:

His Name shall endure forever; His Name shall continue as long as the sun [indeed, His Name continues before the sun]. And men shall be blessed *and* bless themselves by Him; all nations shall call Him blessed!

Now and forever, He is the Christ – Hebrews 13:8:

Jesus Christ (the Messiah) is [always] the same, yesterday, today, [yes] and forever (to the ages).

John 1:14:

And the Word (Christ) became flesh (human, incarnate) and tabernacled (fixed His tent of flesh, lived awhile) among us; and we [actually] saw His glory (His honor, His majesty), such glory as an only begotten son receives from his father, full of grace (favor, loving-kindness) and truth.

His mediatorial throne shall continue until God is all in all. He who sits on that throne is ready to receive all who come to Him.

- He is unchangeable in His love,
- unceasing in His compassion,
- endless in His grace and truth
- rich in mercy to all that call on Him.

#### Hebrews 4:16:

Let us then fearlessly *and* confidently *and* boldly draw near to the throne of grace (the throne of God's unmerited favor to us sinners), that we may receive mercy [for our failures] and find grace to help in good time for every need [appropriate help and well-timed help, coming just when we need it].

- Christ is King of grace, and, therefore, can dispense it;
- He is head of creation, and therefore can control it;
- He is first-born from the dead, that in all things He might have the pre-eminence.

The Bible tells us that on His head are many crowns yet the highest and riches of all His crowns is the crown of our salvation.

#### Hebrews 2:7-18:

<sup>7</sup> For some little time You have ranked him lower than *and* inferior to the angels; You have crowned him with glory and honor *and set him over the works of Your hands*,

<sup>8</sup> For You have put everything in subjection under his feet. Now in putting everything in subjection to man, He left nothing outside [of man's] control. But at present we do not yet see all things subjected to him [man].

<sup>9</sup> But we are able to see Jesus, Who was ranked lower than the angels for a little while, crowned with glory and honor because of His having suffered death, in order that by the grace (unmerited favor) of God [to us sinners] He might experience death for every individual person.

<sup>10</sup> For it was an act worthy [of God] *and* fitting [to the divine nature] that He, for Whose sake and by Whom all things have their existence, in bringing many sons into glory, should make the Pioneer of their salvation perfect [should bring to maturity the human experience necessary to be perfectly equipped for His office as High Priest] through suffering.

<sup>11</sup> For both He Who sanctifies [making men holy] and those who are sanctified all have one [Father]. For this reason He is not ashamed to call them brethren;

<sup>12</sup> For He says, I will declare Your [the Father's] Name to My brethren; in the midst of the [worshiping] congregation I will sing hymns of praise to You.

<sup>13</sup> And again He says, My trust *and* assured reliance *and* confident hope shall be fixed in Him. And yet again, Here I am, I and the children whom God has given Me.

<sup>14</sup> Since, therefore, [these His] children share in flesh and blood [in the physical nature of human beings], He [Himself] in a similar manner partook of the same [nature], that by [going through] death He might bring to naught *and* make of no effect him who had the power of death — that is, the devil —

<sup>15</sup> And also that He might deliver *and* completely set free all those who through the [haunting] fear of death were held in bondage throughout the whole course of their lives.

<sup>16</sup> For, as we all know, He [Christ] did not take hold of angels [the fallen angels, to give them a helping and delivering hand], but He did take hold of [the fallen] descendants of Abraham [to reach out to them a helping and delivering hand].

<sup>17</sup> So it is evident that it was essential that He be made like His brethren in every respect, in order that He might become a merciful (sympathetic) and faithful High Priest in the things related to God, to make atonement *and* propitiation for the people's sins.

<sup>18</sup> For because He Himself [in His humanity] has suffered in being tempted (tested and tried), He is able [immediately] to run to the cry of (assist, relieve) those who are being tempted *and* tested *and* tried [and who therefore are being exposed to suffering].

What a demonstration of God's love for us. 1 John 4:10:

In this is love: not that we loved God, but that He loved us and sent His Son to be the propitiation (the atoning sacrifice) for our sins.

There is a beautiful comment on this, showing how the Holy Ghost emphasized this great truth in verse 16:

And we know (understand, recognize, are conscious of, by observation and by experience) and believe (adhere to and put faith in and rely on) the love God cherishes for us. God is love, and he who dwells *and* continues in love dwells *and* continues in God, and God dwells *and* continues in him.

This is our position before God in Christ!

Even when God disciplines us, rebukes us, teaches us our failings, our standing is still in Him, we are accepted by God through Christ and this is God's decision.

God continually emphasizes in His Word that His glory and our happiness is entwined in our obedience of His Word, "*they have obeyed and kept Your Word*" verse 6. 1 John 2:14:

I write to you, fathers, because you have come to know (recognize, be conscious of, and understand) Him Who [has existed] from the beginning. I write to you, young men, because you are strong *and* vigorous, and the Word of God is [always] abiding in you (in your hearts), and you have been victorious over the wicked one.

We need this assurance in our hearts that the work of Christ, the person of Christ, the salvation of Christ, the triumphs of Christ, the merit of His precious blood, and all that shall ever flow from it now and throughout eternity, joy and peace, and happiness to our souls are all from God.

All was from the Father's love; all was through the Father's wisdom; all was in the Father's covenant.

### VERSE 8

For the [uttered] Words that You gave Me I have given them; and they have received *and* accepted [them] and have come to know positively *and* in reality [to believe with absolute assurance] that I came forth from Your presence, and they have believed *and* are convinced that You did send Me.

God gives Jesus seven things as mediator which Jesus mentions in this prayer:

1. People given to Jesus – verse 2
2. Eternal life gifted to those given by God to Jesus – verse 2
3. Power over all flesh – verse 2

[Just as] You have granted Him power *and* authority over all flesh (all humankind), [now glorify Him] so that He may give eternal life to all whom You have given Him.

4. Work given to Jesus to do – verse 4, a task, to die – Hebrews 2:14-15:

<sup>14</sup> Since, therefore, [these His] children share in flesh and blood [in the physical nature of human beings], He [Himself] in a similar manner partook of the same [nature], that by [going through] death He might bring to nought *and* make of no effect him who had the power of death — that is, the devil —

<sup>15</sup> And also that He might deliver *and* completely set free all those who through the [haunting] fear of death were held in bondage throughout the whole course of their lives.

Jesus was to finish the transgression, and bring in an everlasting righteousness; He was to save to church.

5. God the Father's Name was given to Jesus that He might manifest that Name to His people – verse 6 “I have manifested Your Name [I have revealed Your very Self, Your real Self] to the people whom You have given Me out of the world.”

That they might be kept in that Name – verse 12 “While I was with them, I kept *and* preserved them in Your Name [in the knowledge and worship of You].”

United – verse 21 “That they all may be one, [just] as You, Father, are in Me and I in You, that they also may be one in Us.”

And filled with the love of God – verse 26 “that the love which You have bestowed upon Me may be in them [felt in their hearts] and that I [Myself] may be in them”.

6. Verse 8 – “For the [uttered] Words that You gave Me I have given them...”

7. Verse 22 – “I have given to them the glory *and* honor which You have given Me.”

Here, then, are seven gifts given to Christ, given to One who can take care of them, One who can dispose of them, One who ‘can make no mistake about the use of them:

- The people;
- The eternal life for the people;
- The power overall flesh;
- The work of salvation; Jehovah's Name,

That they may be

- kept in that Name,
- united in that Name,
- and filled with love divine in that Name

The Words — the means by which He manifests that Name— and the glory yet to be revealed.

All these gifts are for His people, and given to them by Christ. This He confesses to His Father, acknowledging He had received them for that end, and this in the hearing of His disciples, that they might have hope and consolation. John 15:11:

I have told you these things, that My joy *and* delight may be in you, and that your joy *and* gladness may be of full measure *and* complete *and* overflowing.

When Jesus speaks of “the [uttered] Words that You gave Me” He is alluding to the testimony about Him in the Scriptures. They come down to us in three channels:

1. Jehovah, the Father conceives the plan of salvation, purposes, promises and gives this, His plan to Jesus to be executed.
2. Jesus, the Son comes down from heaven to fulfil His Father's Words and to pass them on to His people.
3. Acts 1:2:

Until the day when He ascended, after He through the Holy Spirit had instructed *and* commanded the apostles (special messengers) whom He had chosen.

When the Lord had fulfilled the Words which the Father had given to Him, He committed to the Holy Ghost the prerogative of communicating them to the Apostles; it was not until the Holy Ghost descended, on the day of Pentecost, they really comprehended “the Words,” yet the Lord takes credit, here, for having given them, and gives them credit for having received them; He might well do so; He had given them the Words, and the Holy Ghost would come in due time to be the One causing them to remember. John 14:26:



But the Comforter (Counselor, Helper, Intercessor, Advocate, Strengtheners, Standby), the Holy Spirit, Whom the Father will send in My Name [in My place, to represent Me and act on My behalf], He will teach you all things. And He will cause you to recall (will remind you of, bring to your remembrance) everything I have told you.

See all the three Persons of the Godhead engaged about these “Words.” The Father giving them; the Son executing them, and the Holy Ghost revealing, applying, and communicating them.

And the Apostles “received them;” they preached them during their lifetime, and then they wrote them; and the same Spirit that revealed the Words to them must reveal them to us, and write them on our hearts, else we read them in vain.

Here, then, are four communications of the Word —

1. from the Father to Christ,
2. from Christ through the Holy Ghost
3. to the Apostles,
4. and from the Apostles, as inspired by the Holy Ghost, to ourselves.

How this language of Christ should make us value the Holy Scriptures!

The Words which they have received, kept, understood, believed. Next to God Himself; there is nothing greater, nothing more precious than the Word which reveals God; the greater the Intelligence, whose wisdom, love, and truth, His Words represent, the more precious the Words are.

A fool’s words go for nothing, a wise man’s words are precious, but Christ is here speaking of the words of the all-Wise One, The all-True One, the all-Faithful One; The Words of God.

God is light – 1 John 1:5:

And this is the message [the message of promise] which we have heard from Him and now are reporting to you: God is Light, and there is no darkness in Him at all [no, not in any way].

God is love – 1 John 4:16:

And we know (understand, recognize, are conscious of, by observation and by experience) and believe (adhere to and put faith in and rely on) the love God cherishes for us. God is love, and he who dwells *and* continues in love dwells *and* continues in God, and God dwells *and* continues in Him.

These are Words

- of promise,
- full of power;
- of salvation, everlasting and free;
- they are spirit,
- they are life;
- they comfort
- and they quicken all who receive them.

By those Words people are saved and brought into the family of God – James 1:18:

And it was of His own [free] will that He gave us birth [as sons] by [His] Word of Truth, so that we should be a kind of firstfruits of His creatures [a sample of what He created to be consecrated to Himself].

By those Words souls are filled with joy, and peace, and hope, and power, and holiness, and love; all these things come into the soul in the hearing and in the believing of these Words.

Observe the word “For” with which the text starts connecting with what precedes and with what follows. “For the [uttered] Words that You gave Me I have given them;” connects with “I have manifested Your Name [I have revealed Your very Self, Your real Self] to the people whom You have given Me out of the world.” (Verse 6)

It was by means of the Words, He had been enabled to manifest the Father’s Name. Then follows, “they have received *and* accepted [them] and have come to know positively *and* in reality [to believe with absolute assurance] that I came forth from Your presence, and they have believed *and* are convinced that You did send Me.”

It was through these Words that:

- Jesus was enabled to teach the disciples to know these things.
- that the Lord was enabled to assure them where He came from.
- that Jesus explained for what purpose He had come.
- that faith was created in their souls – that faith which united them to Himself; for He says, “they have believed *and* are convinced that You did send Me.”

Now let’s look at the more direct instruction out of this verse.

1. We learn here and from many similar passages both in the Old and New Testament that the gospel of our salvation was originally a covenant of promise made with Christ, and given to Him to carry out. Isaiah 49:1-3:

<sup>1</sup> Listen to me, O isles *and* coastlands, and hearken, you peoples from afar. The Lord has called me from the womb; from the body of my mother He has named my name.

<sup>2</sup> And He has made my mouth like a sharp sword; in the shadow of His hand has He hid me and made me a polished arrow; in His quiver has He kept me close *and* concealed me.

<sup>3</sup> And [the Lord] said to me, You are My servant, Israel [you who strive with God and with men and prevail], in whom I will be glorified.

Then we read in Isaiah 53:1:

Who has believed (trusted in, relied upon, and clung to) our message [of that which was revealed to us]? And to whom has the arm of the Lord been disclosed?

John 1:10:

He came into the world, and though the world was made through Him, the world did not recognize Him [did not know Him].

Isaiah 49:4-10:

Then I said, I have labored in vain, I have spent my strength for nothing and in empty futility; yet surely my right is with the Lord, and my recompense is with my God.

<sup>5</sup> And now, says the Lord — Who formed me from the womb to be His servant to bring Jacob back to Him and that Israel might be gathered to Him *and* not be swept away, for I am honorable in the eyes of the Lord and my God has become my strength —

<sup>6</sup> He says, it is too light a thing that you should be My servant to raise up the tribes of Jacob and to restore the survivors [of the judgments] of Israel; I will also give you for a light to the nations, that My salvation may extend to the end of the earth.

<sup>7</sup> Thus says the Lord, the Redeemer of Israel, Israel’s Holy One, to him whom man rejects *and* despises, to him whom the nations abhor, to the servant of rulers: Kings shall see you and arise;

princes, and they shall prostrate themselves, because of the Lord, Who is faithful, the Holy One of Israel, Who has chosen you.

<sup>8</sup> Thus says the Lord, In an acceptable *and* favorable time I have heard *and* answered you, and in a day of salvation I have helped you; and I will preserve you and give you for a covenant to the people, to raise up *and* establish the land [from its present state of ruin] and to apportion *and* cause them to inherit the desolate [moral wastes of heathenism, their] heritages,

<sup>9</sup> Saying to those who are bound, come forth, and to those who are in [spiritual] darkness, show yourselves [come into the light of the Sun of righteousness]. They shall feed in all the ways [in which they go], and their pastures shall be [not in deserts, but] on all the bare [grass-covered] hills.

<sup>10</sup> They will not hunger or thirst, neither will mirage [mislead] or scorching wind or sun smite them; for He Who has mercy on them will lead them, and by springs of water will He guide them.

Isaiah 50:4-7:

<sup>4</sup> [The Servant of God says] The Lord God has given Me the tongue of a disciple *and* of one who is taught, that I should know how to speak a word in season to him who is weary. He wakens Me morning by morning; He wakens My ear to hear as a disciple [as one who is taught].

<sup>5</sup> The Lord God has opened My ear, and I have not been rebellious or turned backward.

<sup>6</sup> I gave My back to the smiters and My cheeks to those who plucked off the hair; I hid not My face from shame and spitting.

<sup>7</sup> For the Lord God helps Me; therefore, have I not been ashamed *or* confounded. Therefore, have I set My face like a flint, and I know that I shall not be put to shame.

Everything was arranged between Jesus, the Son and Jehovah the Father – Isaiah 59:21:

As for Me, this is My covenant *or* league with them, says the Lord: My Spirit, Who is upon you [and Who writes the law of God inwardly on the heart], and My words which I have put in your mouth shall not depart out of your mouth, or out of the mouths of your [true, spiritual] children, or out of the mouths of your children's children, says the Lord, from henceforth and forever.

Under the titles of David and Levi in the Old Testament, the covenant was established in Christ. Psalm 89:19-22:

<sup>19</sup> Once You spoke in a vision to Your devoted ones and said, I have endowed one who is mighty [a hero, giving him the power to help — to be a champion for Israel]; I have exalted one chosen from among the people.

<sup>20</sup> I have found David My servant; with My holy oil have I anointed him,

<sup>21</sup> With whom My hand shall be established *and* ever abide; My arm also shall strengthen him.

<sup>22</sup> The enemy shall not exact from him *or* do him violence *or* outwit him, nor shall the wicked afflict *and* humble him.

Then in verse 37 is the continued promise to Jesus of triumph and dominion.

It shall be established forever as the moon, the faithful witness in the heavens. *Selah* [pause, and calmly think of that]!

In the strength of these and similar promises Jesus came. In 2 Samuel 23:3-5, compared to Psalm 110:1-4 we have further light. 2 Samuel 23:3-5:

<sup>3</sup> The God of Israel spoke, the Rock of Israel said to me, when one rules over men righteously, ruling in the fear of God,

<sup>4</sup> He dawns on them like the morning light when the sun rises on a cloudless morning, when the tender grass springs out of the earth through clear shining after rain.

<sup>5</sup> Truly does not my house stand so with God? For He has made with me an everlasting covenant, ordered in all things, and sure. For will He not cause to prosper all my help and my desire?

David looked beyond himself and his house to the Messiah as the fulfilment in Psalm 110:1-4:

<sup>1</sup> The Lord (God) says to my Lord (the Messiah), Sit at My right hand, until I make Your adversaries Your footstool.

<sup>2</sup> The Lord will send forth from Zion the scepter of Your strength; rule, then, in the midst of Your foes.

<sup>3</sup> Your people will offer themselves willingly in the day of Your power, in the beauty of holiness *and* in holy array out of the womb of the morning; to You [will spring forth] Your young men, who are as the dew.

<sup>4</sup> The Lord has sworn and will not revoke *or* change it: You are a priest forever, after the manner *and* order of Melchizedek.

Here, undoubtedly, the promise is to Jesus, the true Melchizedek, and the covenant was with Him. These were the words given to Christ, and Christ came to effectuate and to establish them, that all their conditions might be fulfilled.

Again, under the character of Levi, in Malachi 2:4-6:

<sup>4</sup> And you shall know, recognize, *and* understand that I have sent this [new] decree to you priests, to be My [new] covenant with Levi [the priestly tribe], says the Lord of hosts.

<sup>5</sup> My covenant [on My part with Levi] was to give him life and peace, because [on his part] of the [reverent and worshipful] fear with which [the priests] would revere Me and stand in awe of My Name.

<sup>6</sup> The law of truth was in [Levi's] mouth, and unrighteousness was not found in his lips; he walked with Me in peace and uprightness and turned many away from iniquity.

Now in the New Testament in Galatians 3:16, we have the Apostle commenting upon an expression frequently met with in the Old Testament.

Now the promises (covenants, agreements) were decreed *and* made to Abraham and his Seed (his Offspring, his Heir). He [God] does not say, and to seeds (descendants, heirs), as if referring to many persons, but, and to your Seed (your Descendant, your Heir), obviously referring to one individual, Who is [none other than] Christ (the Messiah).

There is a remarkable passage in the opening of the book of Revelation 1:1-2:

<sup>1</sup> [This is] the revelation of Jesus Christ [His unveiling of the divine mysteries]. God gave it to Him to disclose *and* make known to His bond servants certain things which must shortly *and* speedily come to pass <sup>la</sup>in their entirety. And He sent and communicated it through His angel (messenger) to His bond servant John,

<sup>2</sup> Who has testified to *and* vouched for all that he saw [in his visions], the Word of God and the testimony of Jesus Christ.

Notice the revelation was given to Jesus and not to us. No, all that is here opened out to us in prophecy, was first mapped out to Christ,

- God gave it unto Him;
- He shewed Him the white-robed multitude,
- and the city with the pearly gates;
- He showed Him the foundations thereof,
- and caused Him to listen to the song of the redeemed;

- and gladly He came down here to die that He might bring the things to pass.

Hebrews 10:7:

Then I said, Behold, here I am, coming to do Your will, O God — [to fulfill] what is written of Me in the volume of the Book.

Hebrews 12:2:

Looking away [from all that will distract] to Jesus, Who is the Leader *and* the Source of our faith [giving the first incentive for our belief] and is also its Finisher [bringing it to maturity and perfection]. He, for the joy [of obtaining the prize] that was set before Him, endured the cross, despising *and* ignoring the shame, and is now seated at the right hand of the throne of God.

2. Jesus takes credit for having acted as God's commissioned Ambassador – Deuteronomy 18:18-19:

<sup>18</sup> I will raise up for them a prophet (Prophet) from among their brethren like you, and will put My words in his mouth; and he shall speak to them all that I command him.

<sup>19</sup> And whoever will not hearken to My words which he shall speak in My Name, I Myself will require it of him.

Let's compare two Scriptures, John 3:33-34 and 7:16:

<sup>33</sup> Whoever receives His testimony has set his seal of approval to this: God is true. [That man has definitely certified, acknowledged, declared once and for all, and is himself assured that it is divine truth that God cannot lie].

<sup>34</sup> For since He Whom God has sent speaks the words of God [proclaims God's own message], God does not give Him His Spirit sparingly *or* by measure, *but* boundless is the gift God makes of His Spirit!

<sup>7:16</sup> Jesus answered them by saying, My teaching is not My own, but His Who sent Me.

For this reason, principally, Christ is called **The Word of God**, His Words are God's Words,

He was the mouth-piece of God, the voice of God. He is **faithful Witness** in Revelation 1:5-6:

<sup>5</sup> And from Jesus Christ the faithful *and* trustworthy Witness, the Firstborn of the dead [first to be brought back to life] and the Prince (Ruler) of the kings of the earth. To Him Who ever loves us and has once [for all] loosed *and* freed us from our sins by His own blood,

<sup>6</sup> And formed us into a kingdom (a royal race), priests to His God and Father — to Him be the glory and the power *and* the majesty and the dominion throughout the ages *and* forever and ever. Amen (so be it).

Notice what the Father said of Him at His transfiguration in Luke 9:35:

Then there came a voice out of the cloud, saying, This is My Son, My Chosen One *or* <sup>a</sup>My Beloved; listen to *and* yield to *and* obey Him!

Now let us hear His testimony preached in the synagogue in Luke 4:16-19, and quoting from Isaiah 61:1

<sup>61:1</sup> The Spirit of the Lord God is upon me, because the Lord has anointed *and* qualified me to preach the Gospel of good tidings to the meek, the poor, *and* afflicted; He has sent me to bind up *and* heal the brokenhearted, to proclaim liberty to the [physical and spiritual] captives and the opening of the prison *and* of the eyes to those who are bound,

<sup>16</sup> So He came to Nazareth, [that Nazareth] where He had been brought up, and He entered the synagogue, as was His custom on the Sabbath day. And He stood up to read.

<sup>17</sup> And there was handed to Him [the roll of] the book of the prophet Isaiah. He opened (unrolled) the book and found the place where it was written,

<sup>18</sup> The Spirit of the Lord [is] upon Me, because He has anointed Me [the Anointed One, the Messiah] to preach the good news (the Gospel) to the poor; He has sent Me to announce release to the captives and recovery of sight to the blind, to send forth as delivered those who are oppressed [who are downtrodden, bruised, crushed, and broken down by calamity],

<sup>19</sup> To proclaim the accepted *and* acceptable year of the Lord [the day when salvation and the free favors of God profusely abound].

3. “*They have received and accepted [them].*” Jesus takes credit:

- for the success of His embassy,
- and that as mediator, He is entrusted with “*the Words*”
- and the fulfilment of “*the Words*”
- and the preservation of “*the Words*”
- and also with the communication of “*the Words*,”
- and the application of “*the Words*” to His people.

He always speaks in His prayer, as responsible for them, and as being the condition of the fulfilment of the covenant between the Father and Himself.

Now, let us draw a few practical conclusions from this statement.

The knowledge of God, as our Father, and of His Son Jesus Christ, as that Father’s gift to sinners, is the end of all revelation. If we have not understood this knowledge, so far as we are concerned, the Scriptures have been written and given to us in vain. Here we learn what is the surest, truest, and most unchangeable ground and resting-place for our faith.

Notice, the Words Jesus spoke and not the miracles He did are emphasized. The miracles are evidence, they confirm what Jesus says.

These are the grounds of peace, and joy, and comfort, and hope, and blessing. The Words which the Lord Jesus Christ gave us are only received truly by us when they lead us to believe in Him. We may listen to them, we may talk about them, we may profess them to any amount, but until the words which the Father gave to Christ, and which Christ has given to us, are so received by us that we believe on Him whom God hath sent, we have never profited, we have never truly received them. It is only when we believe and demonstrate that belief by obedience that we have truly received the Words He has given us.

Then, added to this John 5:24:

*I assure you, most solemnly I tell you, the person whose ears are open to My Words [who listens to My message] and believes and trusts in and clings to and relies on Him Who sent Me has (possesses now) eternal life. And he does not come into judgment [does not incur sentence of judgment, will not come under condemnation], but he has already passed over out of death into life.*

So that if we do not know we have passed from death unto life, if we do not know that we shall not be condemned, if we do not know that we are forgiven, we have really never taken in the full truth of the testimony, even the Words which the Father gave unto Christ to give unto this; and this is a very practical consideration.

And observe what the Lord Jesus evidently considers one of the highest commendations He can give of Himself, when He now presents Himself as Mediator before His Father.



## VERSE 9

I am praying for them. I am not praying (requesting) for the world, but for those You have given Me, for they belong to You.

To be exact, all that has come previously in this prayer is actually Jesus' introduction. Jesus, the Mediator is doing the praying or the pleading with the Father.

- Jesus prays the occasion – “the hour has come” – verse 1.
- Jesus prays His relationship – “Father...” – verse 1.
- Jesus prays His commission – “You have granted Him power *and* authority over all flesh (all humankind), [now glorify Him] so that He may give eternal life to all whom You have given Him” – verse 2.
- Jesus prays His life – “I have glorified You down here on the earth..., I have manifested Your Name” – verse 4, 6.
- Jesus prays His finished work – “... by completing the work that You gave Me to do, ...I kept *and* preserved them in Your Name” – verse 4, 12.

To paraphrase what Jesus is saying:

*I am now about to wash their sins away, glorify Your Son by receiving My sacrifice; let the fire of accepting love come down upon the altar and the offering, and then Father, “glorify Me along with Yourself and restore Me to such majesty and honor in Your presence as I had with You before the world existed,” that Your Son also may glorify You.*

This prayer has been answered. 1 Peter 1:21:

Through Him you believe in (adhere to, rely on) God, Who raised Him up from the dead and gave Him honor *and* glory, so that your faith and hope are [centered and rest] in God.

Ephesians 1:20-23:

<sup>20</sup> Which He exerted in Christ when He raised Him from the dead and seated Him at His [own] right hand in the heavenly [places],

<sup>21</sup> Far above all rule and authority and power and dominion and every name that is named [above every title that can be conferred], not only in this age *and* in this world, but also in the age *and* the world which are to come.

<sup>22</sup> And He has put all things under His feet and has appointed Him the universal and supreme Head of the church [a headship exercised throughout the church],

<sup>23</sup> Which is His body, the fullness of Him Who fills all in all [for in that body lives the full measure of Him Who makes everything complete, and Who fills everything everywhere with Himself].

The fact that the crown of the universe is upon His head secures us; the fact that principalities and powers are beneath His feet, and subject to His sway, secures the soul that looks to Him by faith, and enables us to say as the Apostle did in Romans 8:38-39:

<sup>38</sup> For I am persuaded beyond doubt (am sure) that neither death nor life, nor angels nor principalities, nor things impending *and* threatening nor things to come, nor powers,

<sup>39</sup> Nor height nor depth, nor anything else in all creation will be able to separate us from the love of God which is in Christ Jesus our Lord.

This intercession of our Lord for His disciples, and “all those who will ever come to believe in (trust in, cling to, rely on) Me through their word *and* teaching,” (verse 20) is but an illustration of the intercession He is now carrying on for His people at the right hand of God. As our great High Priest He has ascended into the highest heavens “by His own blood.” Hebrews 9:12:

He went once for all into the [Holy of] Holies [of heaven], not by virtue of the blood of goats and calves [by which to make reconciliation between God and man], but His own blood, having found *and* secured a complete redemption (an everlasting release for us).

When men urge a petition, they use such arguments as they believe likely to influence most the parties with whom they plead, and so does Christ in His prayer. He, who was eternally in the Father's bosom, well knew:

- the delight that Father had in His beloved people;
- He knew the intense complacency with which He regarded them,
- the interest He had in them,
- and that He had given them to Him to be gathered from their wanderings.

He also understood what He does:

- washed from their sins,
- have their ignorance instructed,
- be clothed in the best robe that heaven's wardrobe could provide for them,
- made members of His own body,
- and presented by Him without spot or wrinkle.

There for they and we are:

- accepted in Himself,
- made to share His kingdom,
- made to live in His life,
- made to share His joy,
- made to know His peace,
- and made to sit with Him on His throne forever.

He received them as the pledge of His Father's love: "They were Yours, and You gave them to Me" verse 6.

Hebrews 5:5:

<sup>5</sup> So too Christ (the Messiah) did not exalt Himself to be made a high priest, but was appointed *and* exalted by Him Who said to Him, You are My Son; today I have begotten You;

<sup>6</sup> As He says also in another place, You are a Priest [appointed] forever after the order (with the rank) of Melchizedek.

- *I know how their salvation redounds to Your honor, and fills You with joy, and will fill heaven and earth with Your praise. "I pray for them!"*
- *They have destroyed themselves, but in Me is their help "I pray for them!"*
- *They have polluted their souls, but I am their salvation. "I pray for them!"*
- *They have been lost, but I am come to seek and to save that which was lost.*
- *They have been blind, and naked, and poor, and captives, and in prison, but Your Spirit is upon Me, Father, because You have anointed Me to open the eyes of the blind, to unstop the ears of the deaf, to open the prison doors to them that are bound, to proclaim liberty to the captives, and the acceptable year of the Lord.*

### Isaiah 61:1-3:

<sup>1</sup> The Spirit of the Lord God is upon me, because the Lord has anointed *and* qualified me to preach the Gospel of good tidings to the meek, the poor, *and* afflicted; He has sent me to bind up *and* heal the brokenhearted, to proclaim liberty to the [physical and spiritual] captives and the opening of the prison *and* of the eyes to those who are bound,

<sup>2</sup> To proclaim the acceptable year of the Lord [the year of His favor] and the day of vengeance of our God, to comfort all who mourn,

<sup>3</sup> To grant [consolation and joy] to those who mourn in Zion — to give them an ornament (a garland or diadem) of beauty instead of ashes, the oil of joy instead of mourning, the garment [expressive] of praise instead of a heavy, burdened, *and* failing spirit — that they may be called oaks of righteousness [lofty, strong, and magnificent, distinguished for uprightness, justice, and right standing with God], the planting of the Lord, that He may be glorified.

*“I pray for them,” for*

- *I have received them at Your hand,*
- *I undertake for them,*
- *I lay out My fulness for them,*
- *and I will lay down My life for them.*

*I ask nothing for Myself, apart from them,*

- *I ask no return for the travail of My soul,*
- *I seek no honor,*
- *I desire no exaltation, no glory apart from them.*

Look what we are called by God in His Word:

→ *“They art Yours;” they are Your Hephzibahs, Beulah* – Isaiah 62:4:

You [Judah] shall no more be termed Forsaken, nor shall your land be called Desolate any more. But you shall be called Hephzibah [My delight is in her], and your land be called Beulah [married]; for the Lord delights in you, and your land shall be married [owned and protected by the Lord].

→ Peculiar treasure – Exodus 19:5:

Now therefore, if you will obey My voice in truth and keep My covenant, then you shall be My own peculiar possession *and* treasure from among *and* above all peoples; for all the earth is Mine.

→ Married – Jeremiah 3:14:

Return, O faithless children [of the whole twelve tribes], says the Lord, for I am Lord *and* Master *and* Husband to you, and I will take you [not as a nation, but individually] — one from a city and two from a tribal family — and I will bring you to Zion.

→ Created for His glory – Isaiah 43:7:

Even everyone who is called by My Name, whom I have created for My glory, whom I have formed, whom I have made.

→ Created to show His praise – Isaiah 43:21

The people I formed for Myself, that they may set forth My praise [and they shall do it].

→ Hated – John 15:18:

If the world hates you, know that it hated Me before it hated you.

→ Weak – 1 Corinthians 2:1-5:

- <sup>1</sup> As for myself, brethren, when I came to you, I did not come proclaiming to you the testimony *and evidence or mystery and secret* of God [concerning what He has done through Christ for the salvation of men] in lofty words of eloquence or human philosophy *and* wisdom;
- <sup>2</sup> For I resolved to know nothing (to be acquainted with nothing, to make a display of the knowledge of nothing, and to be conscious of nothing) among you except Jesus Christ (the Messiah) and Him crucified.
- <sup>3</sup> And I was in (passed into a state of) weakness and fear (dread) and great trembling [after I had come] among you.
- <sup>4</sup> And my language and my message were not set forth in persuasive (enticing and plausible) words of wisdom, but they were in demonstration of the [Holy] Spirit and power [a proof by the Spirit and power of God, operating on me and stirring in the minds of my hearers the most holy emotions and thus persuading them],
- <sup>5</sup> So that your faith might not rest in the wisdom of men (human philosophy), but in the power of God.

→ Sifted – Luke 22:31-32:

- <sup>31</sup> Simon, Simon (Peter), listen! Satan has asked excessively that [all of] you be given up to him [out of the power and keeping of God], that he might sift [all of] you like grain,
- <sup>32</sup> But I have prayed especially for you [Peter], that your [own] faith may not fail; and when you yourself have turned again, strengthen *and* establish your brethren.

→ Hindered – Galatians 5:7:

You were running the race nobly. Who has interfered in (hindered and stopped you from) your heeding *and* following the Truth?

We are characterized by these and more but in each and all cases, **Jesus has prayed for us!**

We are needy, so needy that no one but Jesus Himself and God the Father can understand the depth of our need, so Jesus prays for us.

What then are the results of Jesus prayer for us?

→ We are preserved and kept – John 17:12a:

While I was with them, I kept *and* preserved them in Your Name [in the knowledge and worship of You].

→ We are sanctified – 1 Corinthians 6:11, John 17:17:

And such some of you were [once]. But you were washed clean (purified by a complete atonement for sin and made free from the guilt of sin), and you were consecrated (set apart, hallowed), and you were justified [pronounced righteous, by trusting] in the Name of the Lord Jesus Christ and in the [Holy] Spirit of our God.

Sanctify them [purify, consecrate, separate them for Yourself, make them holy] by the Truth; Your Word is Truth.

→ United – 1 Corinthians 6:17:

But the person who is united to the Lord becomes one spirit with Him.

→ Be where Jesus is – John 12:26:

If anyone serves Me, he must continue to follow Me [to cleave steadfastly to Me, conform wholly to My example in living and, if need be, in dying] and wherever I am, there will My servant be also. If anyone serves Me, the Father will honor him.

This prayer will provoke in us the same reaction it provoked in Paul – Romans 8:32-37:

<sup>32</sup> He who did not withhold *or* spare [even] His own Son but gave Him up for us all, will He not also with Him freely *and* graciously give us all [other] things?

<sup>33</sup> Who shall bring any charge against God's elect [when it is] God Who justifies [that is, Who puts us in right relation to Himself? Who shall come forward and accuse or impeach those whom God has chosen? Will God, Who acquits us?]

<sup>34</sup> Who is there to condemn [us]? Will Christ Jesus (the Messiah), Who died, or rather Who was raised from the dead, Who is at the right hand of God actually pleading *as* He intercedes for us?

<sup>35</sup> Who shall ever separate us from Christ's love? Shall suffering *and* affliction *and* tribulation? Or calamity *and* distress? Or persecution or hunger or destitution or peril or sword?

<sup>36</sup> Even as it is written, For Thy sake we are put to death all the day long; we are regarded *and* counted as sheep for the slaughter.

<sup>37</sup> Yet amid all these things we are more than conquerors *and* gain a surpassing victory through Him Who loved us.

There are those who take pleasure in titling themselves as men and women of the world, yet notice that Jesus is not praying for the world “*I am not praying (requesting) for the world...*”. This world is condemned and for that reason God puts in His Word several pieces of advice for us in our handling of the world.

1 John 2:15:

Do not love *or* cherish the world or the things that are in the world. If anyone loves the world, love for the Father is not in him.

John 14:30:

I will not talk with you much more, for the prince (evil genius, ruler) of the world is coming. And he has no claim on Me. [He has nothing in common with Me; there is nothing in Me that belongs to him, and he has no power over Me.]

Two classes of people – those “*those You have given Me*” out of the world “*they have believed and are convinced that You did send Me*” (verse 8) and those who do not acknowledge where He came from – 1 John 2:22:

Who is [such a] liar as he who denies that Jesus is the Christ (the Messiah)? He is the antichrist (the antagonist of Christ), who [habitually] denies *and* refuses to acknowledge the Father and the Son.

To break this down because of its importance in these last days we will examine 5 facts from the Word:

1. The world contrasted with God's people.
2. The character of the world.
3. The judgement of the world.
4. God's message to the world.
5. God's command to His people in the world.

#### 1. The world contrasted with God's people – John 17:14:

I have given *and* delivered to them Your Word (message) and the world has hated them, because they are not of the world [do not belong to the world], just as I am not of the world.

This is forever a major problem for the church. This is the major tool of the enemy to diminish our

power and influence in the world. The fact of Scripture is that we are to separate ourselves from the world and have nothing to do with its environment, methods, trends, designs, etc. Anything which originates in the world and is not in the Word of God is a poison to our Christian life.

We must never forget that the devil and his empire is based on deception and what may appear to be legitimate and good, if it is part of this world system is a detriment to the believer.

Luke 16:8:

And [his] master praised the dishonest (unjust) manager for acting shrewdly *and* prudently; for the sons of this age are shrewder *and* more prudent *and* wiser in [relation to] their own generation [to their own age and kind] than are the sons of light.

The closer we are to God, the more diligently we obey His Word, the world will hate us and the enemy will target us.

Jesus identified the Pharisees in John 8:23:

He said to them, you are from below; I am from above. You are of this world (of this earthly order); I am not of this world.

They who are truly of this world are from below (Satan's realm); all that the world is about, its celebrities, its principles and its practices are from below and always leading to what is below and anti-Christ.

The Word clearly defines this in 1 John 5:19:

We know [positively] that we are of God, and the whole world [around us] is under the power of the evil one.

## 2. What is the character of the world? 1 John 2:16 as identified by Scripture:

For all that is in the world—the lust of the flesh [craving for sensual gratification] and the lust of the eyes [greedy longings of the mind] and the pride of life [assurance in one's own resources or in the stability of earthly things]—these do not come from the Father, but are from the world [itself].

Let's examine some more Scripture – Galatians 1:4; James 4:4, and John 15:18. First Galatians 1:4:

Who gave (yielded) Himself up [to atone] for our sins [and to save and sanctify us], in order to rescue *and* deliver us from this present wicked age *and* world order, in accordance with the will *and* purpose *and* plan of our God and Father—

James 4:4: (plain, simple, exact and forceful)

You [are like] unfaithful wives [having illicit love affairs with the world and breaking your marriage vow to God]! Do you not know that being the world's friend is being God's enemy? So, whoever chooses to be a friend of the world takes his stand as an enemy of God.

John 15:18-19:

<sup>18</sup> If the world hates you, know that it hated Me before it hated you.

<sup>19</sup> If you belonged to the world, the world would treat you with affection *and* would love you as its own. But because you are not of the world [no longer one with it], but I have chosen (selected) you out of the world, the world hates (detests) you.

Remember who were against Jesus, the educated, religious leaders, and those motivated by the enemy.

## 3. The judgment or future of the world.

Perhaps the best reason to avoid any connection with the world is due to its future. The world is condemned and under judgment, better put sentence has been passed and the execution is



imminent. Peter prophesies of this fact in 2 Peter 3:3-13:

- <sup>3</sup> To begin with, you must know *and* understand this, that scoffers (mockers) will come in the last days with scoffing, [people who] walk after their own fleshly desires
- <sup>4</sup> And say, where is the promise of His coming? For since the forefathers fell asleep, all things have continued exactly as they did from the beginning of creation.
- <sup>5</sup> For they willfully overlook *and* forget this [fact], that the heavens [came into] existence long ago by the Word of God, and the earth also which was formed out of water and by means of water,
- <sup>6</sup> Through which the world that then [existed] was deluged with water and perished.
- <sup>7</sup> But by the same Word the present heavens and earth have been stored up (reserved) for fire, being kept until the day of judgment and destruction of the ungodly people.
- <sup>8</sup> Nevertheless, do not let this one fact escape you, beloved, that with the Lord one day is as a thousand years and a thousand years as one day.
- <sup>9</sup> The Lord does not delay *and* is not tardy *or* slow about what He promises, according to some people's conception of slowness, but He is long-suffering (extraordinarily patient) toward you, not desiring that any should perish, but that all should turn to repentance.
- <sup>10</sup> But the day of the Lord will come like a thief, and then the heavens will vanish (pass away) with a thunderous crash, and the [material] elements [of the universe] will be dissolved with fire, and the earth and the works that are upon it will be burned up.
- <sup>11</sup> Since all these things are thus in the process of being dissolved, what kind of person ought [each of] you to be [in the meanwhile] in consecrated *and* holy behavior and devout *and* godly qualities,
- <sup>12</sup> While you wait and earnestly long for (expect and hasten) the coming of the day of God by reason of which the flaming heavens will be dissolved, and the [material] elements [of the universe] will flare *and* melt with fire?
- <sup>13</sup> But we look for new heavens and a new earth according to His promise, in which righteousness (uprightness, freedom from sin, and right standing with God) is to abide.

John 16:7-11:

- <sup>7</sup> However, I am telling you nothing but the truth when I say it is profitable (good, expedient, advantageous) for you that I go away. Because if I do not go away, the Comforter (Counselor, Helper, Advocate, Intercessor, Strengtheners, Standby) will not come to you [into close fellowship with you]; but if I go away, I will send Him to you [to be in close fellowship with you].
- <sup>8</sup> And when He comes, He will convict *and* convince the world *and* bring demonstration to it about sin and about righteousness (uprightness of heart and right standing with God) and about judgment:
- <sup>9</sup> About sin, because they do not believe in Me [trust in, rely on, and adhere to Me];
- <sup>10</sup> About righteousness (uprightness of heart and right standing with God), because I go to My Father, and you will see Me no longer;
- <sup>11</sup> About judgment, because the ruler (evil genius, prince) of this world [Satan] is judged *and* condemned *and* sentence already is passed upon him.

1 John 2:17:

And the world passes away *and* disappears, and with it the forbidden cravings (the passionate desires, the lust) of it; but he who does the will of God and carries out His purposes in his life abides (remains) forever.

However, this is the plan but Jesus came to save us from this future – 2 Corinthians 4:3-4:

<sup>3</sup> But even if our Gospel (the glad tidings) also be hidden (obscured and covered up with a veil that hinders the knowledge of God), it is hidden [only] to those who are perishing *and* obscured [only] to those who are spiritually dying *and* veiled [only] to those who are lost.

<sup>4</sup> For the god of this world has blinded the unbelievers' minds [that they should not discern the truth], preventing them from seeing the illuminating light of the Gospel of the glory of Christ (the Messiah), Who is the Image *and* Likeness of God.

#### **4. God's message to the world in the light of this future** – John 1:29, 3:14-18:

<sup>29</sup> The next day John saw Jesus coming to him and said, Look! There is the Lamb of God, Who takes away the sin of the world!

<sup>14</sup> And just as Moses lifted up the serpent in the desert [on a pole], so must [so it is necessary that] the Son of Man be lifted up [on the cross],

<sup>15</sup> In order that everyone who believes in Him [who cleaves to Him, trusts Him, and relies on Him] may *not perish, but* have eternal life *and* [actually] live forever!

<sup>16</sup> For God so greatly loved *and* dearly prized the world that He [even] gave up His only begotten (unique) Son, so that whoever believes in (trusts in, clings to, relies on) Him shall not perish (come to destruction, be lost) but have eternal (everlasting) life.

<sup>17</sup> For God did not send the Son into the world in order to judge (to reject, to condemn, to pass sentence on) the world, but that the world might find salvation *and* be made safe *and* sound through Him.

<sup>18</sup> He who believes in Him [who clings to, trusts in, relies on Him] is not judged [he who trusts in Him never comes up for judgment; for him there is no rejection, no condemnation—he incurs no damnation]; but he who does not believe (cleave to, rely on, trust in Him) is judged already [he has already been convicted and has already received his sentence] because he has not believed in *and* trusted in the Name of the only begotten Son of God. [He is condemned for refusing to let his trust rest in Christ's Name.]

#### **5. God's command to His people in the world.**

God's commands to us as we are here in the world are for our benefit. Obedience of these commands protect us while here. 2 Corinthians 6:17-18:

<sup>17</sup> So, come out from among [unbelievers], and separate (sever) yourselves from them, says the Lord, and touch not [any] unclean thing; then I will receive you kindly *and* treat you with favor,

<sup>18</sup> And I will be a Father to you, and you shall be My sons and daughters, says the Lord Almighty.

Romans 12:1-2:

<sup>1</sup> I appeal to you therefore, brethren, *and* beg of you in view of [all] the mercies of God, to make a decisive dedication of your bodies [presenting all your members and faculties] as a living sacrifice, holy (devoted, consecrated) and well pleasing to God, which is your reasonable (rational, intelligent) service *and* spiritual worship.

<sup>2</sup> Do not be conformed to this world (this age), [fashioned after and adapted to its external, superficial customs], but be transformed (changed) by the [entire] renewal of your mind [by its new ideals and its new attitude], so that you may prove [for yourselves] what is the good and acceptable and perfect will of God, *even* the thing which is good and acceptable and perfect [in His sight for you].

1 John 2:15:

Do not love *or* cherish the world or the things that are in the world. If anyone loves the world, love for the Father is not in him.

James 1:27:

External religious worship religion as it is expressed in outward acts] that is pure and unblemished in the sight of God the Father is this: to visit *and help and care* for the orphans and widows in their affliction *and need*, and to keep oneself unspotted *and uncontaminated* from the world.

What God can do for us depends on our reaction to His Word.

Noah would not have been saved if he had not entered the ark at God's instructions.

There cannot be an atonement, forgiveness for sin for the unbelieving world, no intercession of Jesus for all is founded on His sacrifice and our obedience of faith in that sacrifice.

This world is lost, condemned, an enemy of God; it is the kingdom of the one the world worships. There can be no salvation, no safety except escaping the world and hiding in Christ. Jesus says, "*Come to me, I will save you, I will shelter you, I will keep you, and I will pray for you.*"

Jesus states here that He is not praying for the world, but for us because we are His.

The curse of our day is that unbelievers and believers alike are trying to serve two masters – the world and God. This cannot be done; we must come out of the world and be on Jesus' side by our attention to His Word which is accomplished by obeying that Word. By following the world and its philosophies, we are aligning ourselves with that world which is already condemned and we are grouped with those who reject Christ.

#### VERSE 10

All [things that are] Mine are Yours, and all [things that are] Yours belong to Me; and I am glorified in (through) them. [They have done Me honor; in them My glory is achieved.]

Here Jesus implies His unity with the Father, with the Trinity. In the original Greek, the word "**all**" is neuter, "**All [things that are] Mine are Yours...**" All things belonging to Jesus personally, essentially, and relatively, all belong to the Father and by extension also to Jesus.

- God's nature
- God's Name
- God's eternity
- God's perfection
- God's attributes
- God's fulness
- God's dominion

All that God has an interest in is also Jesus' by extension.

- God's kingdom
- God's heaven
- God's throne
- God's people
- God's glory

God and Jesus are mutually, equally and alike interested and invested in it all together. This proves that Jesus is equal with the Father, part of the Father and just as much God as is the Father.

John 16:14-15:

<sup>14</sup> He will honor *and* glorify Me, because He will take of (receive, draw upon) what is Mine and will reveal (declare, disclose, transmit) it to you.

<sup>15</sup> Everything that the Father has is Mine. That is what I meant when I said that He [the Spirit] will take the things that are Mine and will reveal (declare, disclose, transmit) it to you.

The Holy Ghost cannot take directly from the Father because Jesus is the Mediator. Jesus is the medium by which all things come from the Father to us.

1 Corinthians 2:9-11:

<sup>9</sup> But, on the contrary, as the Scripture says, What eye has not seen and ear has not heard and has not entered into the heart of man, [all that] God has prepared (made and keeps ready) for those who love Him [who hold Him in affectionate reverence, promptly obeying Him and gratefully recognizing the benefits He has bestowed].

<sup>10</sup> Yet to us God has unveiled *and* revealed them by *and* through His Spirit, for the [Holy] Spirit searches diligently, exploring *and* examining everything, even sounding the profound and bottomless things of God [the divine counsels and things hidden and beyond man's scrutiny].

<sup>11</sup> For what person perceives (knows and understands) what passes through a man's thoughts except the man's own spirit within him? Just so no one discerns (comes to know and comprehend) the thoughts of God except the Spirit of God.

The Holy Spirit through Jesus reveals and communicates "*all things*" to us.

Hebrews 2:6-8:

<sup>6</sup> It has been solemnly *and* earnestly said in a certain place, what is man that You are mindful of him, or the son of man that You graciously *and* helpfully care for *and* visit *and* look after him?

<sup>7</sup> For some little time You have ranked him lower than *and* inferior to the angels; You have crowned him with glory and honor *and* set him over the works of Your hands,

<sup>8</sup> For You have put everything in subjection under his feet. Now in putting everything in subjection to man, He left nothing outside [of man's] control. But at present we do not yet see all things subjected to him [man].

We can apply this rule to John 17 as well, all things belong to God and Jesus without exception and without limitations. We take all these verses together; a great truth is revealed.

There is a mutual interest between God and Jesus and with the things that belong to each other, between the Persons of the Trinity; the Eternal Three, an equal and mutual interest in the people who are redeemed.

The Father has as much interest in our salvation as does Jesus and Jesus and the Holy Ghost have equal interest in us as does the Father. The Father's love gave Jesus to us and Jesus' love gave Himself for us (on the cross) and the Holy Ghost's love reveals and applies that salvation to those who believe.

"*All Mine are Yours*", "*I am glorified in them*", "*they are Mine*".

No reference to our qualifications, status, education, etc. All of us, whether weak, needy, ignorant, mature or immature, regardless, all of us, and all things pertaining to us "*are Mine*", and "*are Yours*". God is saying, "*all are Ours mutually, equally, alike, and eternally*".

He also includes all those we will lead to Him in verse 20:

Neither for these alone do I pray [it is not for their sake only that I make this request], but also for all those who will ever come to believe in (trust in, cling to, rely on) Me through their word *and* teaching,

Jesus is stating:

- *“It was Your love that gave them to Me,*
- *and my love give Me to them*
- *and our mutual for them secures the indwelling of the Holy Ghost in them;*
- *Our interest in them brought Me down to be their Savior*
- *and to take upon Me their debt and die in their place;*
- *Our interest in them led Me to give My life to be their life,*
- *and the glory You gave Me to be their crown.*

We are Christ's by the voluntary surrender of ourselves, believing His Word and coming to Him in faith and obedience as our Refuge, Savior, and Friend.

We are Christ's own Body, His flesh, His portion, His bride.

Ephesians 5:25-27:

<sup>25</sup> *Husbands, love your wives, as Christ loved the church and gave Himself up for her,*

<sup>26</sup> *So that He might sanctify her, having cleansed her by the washing of water with the Word,*

<sup>27</sup> *That He might present the church to Himself in glorious splendor, without spot or wrinkle or any such things [that she might be holy and faultless].*

Revelation 19:7:

*Let us rejoice and shout for joy [exulting and triumphant]! Let us celebrate and ascribe to Him glory and honor, for the marriage of the Lamb [at last] has come, and His bride has prepared herself.*

Jesus meant every Word of what He said in this prayer. His Words were the result and expression of God's commended love!

- We are God's children
- God's church
- the habitation of the Holy Ghost
- beloved
- His bride
- the charge of the Holy Spirit to educate us for the positions that God's love has appointed us to.

God Himself and His fulness is our portion:

- our Rock – Psalm 78:35:

*And they [earnestly] remembered that God was their Rock, and the Most High God their Redeemer.*

- our Refuge – Psalm 46:1:

*God is our Refuge and Strength [mighty and impenetrable to temptation], a very present and well-proved help in trouble.*

- our High Tower – Psalm 18:2:

*The Lord is my Rock, my Fortress, and my Deliverer; my God, my keen and firm Strength in Whom I will trust and take refuge, my Shield, and the Horn of my salvation, my High Tower.*

- our Redeemer – Psalm 78:35:

And they [earnestly] remembered that God was their Rock, and the Most High God their Redeemer.

- our Sanctifier – Leviticus 20:8:

And you shall keep My statutes and do them. I am the Lord Who sanctifies you.

- our Preserver – Psalm 97:10:

O you who love the Lord, hate evil; He preserves the lives of His saints (the children of God), He delivers them out of the hand of the wicked.

- our Father – Ephesians 4:6:

One God and Father of [us] all, Who is above all [Sovereign over all], pervading all and [living] in [us] all.

- our Husband – Isaiah 54:5

For your Maker is your Husband—the Lord of hosts is His Name — and the Holy One of Israel is your Redeemer; the God of the whole earth He is called.

- our Salvation – Micah 7:7:

But as for me, I will look to the Lord *and* confident in Him I will keep watch; I will wait with hope *and* expectancy for the God of my salvation; my God will hear me.

We are taught by the Word that our security flows from three facts:

1. God the Father has loved us with an everlasting love, a love that never changes;
2. Jesus who died for our sins is now at the right hand of God in resurrection glory and ever lives to make intercession for us;
3. and God the Holy Ghost dwells within us making it possible for us to serve God in obedience to His Word.

Ecclesiastes 4:12:

And though a man might prevail against him who is alone, two will withstand him. A threefold cord is not quickly broken.

Regardless of what we go through, these three facts remain. 1 Peter 1:7:

So that [the genuineness] of your faith may be tested, [your faith] which is infinitely more precious than the perishable gold which is tested *and* purified by fire. [This proving of your faith is intended] to redound to [your] praise and glory and honor when Jesus Christ (the Messiah, the Anointed One) is revealed.

Three practical results grow out of this statement of privileges – “All [things that are] Mine are Yours, and all [things that are] Yours belong to Me;”:

1. 2 Corinthians 7:1:

Therefore, since these [great] promises are ours, beloved, let us cleanse ourselves from everything that contaminates *and* defiles body and spirit, and bring [our] consecration to completeness in the [reverential] fear of God.

2. 2 Timothy 1:12:

And this is why I am suffering as I do. Still, I am not ashamed, for I know (perceive, have knowledge of, and am acquainted with) Him Whom I have believed (adhered to and trusted in and relied on), and I am [positively] persuaded that He is able to guard *and* keep that which has been entrusted to me *and* which I have committed [to Him] until that day.



3. John 14:1:

Do not let your hearts be troubled (distressed, agitated). You believe in *and* adhere to *and* trust in *and* rely on God; believe in *and* adhere to *and* trust in *and* rely also on Me.

Now, the last part of verse 10: *and I am glorified in (through) them. [They have done Me honor; in them My glory is achieved.]*

Consider who is speaking, to whom is He speaking, of whom is He speaking and the circumstances under which He speaks, these Words are very wonderful.

This prayer has already ascended to the Father – verse 1:

*“Father, the hour has come. Glorify *and* exalt *and* honor *and* magnify Your Son, so that Your Son may glorify *and* extol *and* honor *and* magnify You.”*

How with the glory be manifested? Glorify Your Son –

1. By supporting Him through death,
2. by accepting His sacrifice,
3. by raising Him from the dead,
4. and by giving Him this glory – 1 Peter 1:21:

*Through Him you believe in (adhere to, rely on) God, Who raised Him up from the dead and gave Him honor *and* glory, so that your faith and hope are [centered and rest] in God.*

This is the meaning of the first part of His prayer. Then, again, He prayed again in verse 5:

*And now, Father, glorify Me along with Yourself *and* restore Me to such majesty *and* honor in Your presence as I had with You before the world existed.*

It cannot mean less than this:

*“Exalt Me in my manhood into the majesty which, as Son of God, I enjoyed with You before all the worlds,”* and then He adds in this 10<sup>th</sup> verse, *“All [things that are] Mine are Yours, and all [things that are] Yours belong to Me.”*

Here Jesus is not only pleading that we should be glorified, but that our glory should be associated with His very own glory. He is stating, *“Glorify them in Me, and glorify Me in them.”* Look at 2 Thessalonians 1:10-12:

<sup>10</sup> *When He comes to be glorified in His saints [on that day He will be made more glorious in His consecrated people], and [He will] be marveled at *and* admired [in His glory reflected] in all who have believed [who have adhered to, trusted in, and relied on Him], because our witnessing among you was confidently accepted *and* believed [and confirmed in your lives].*

<sup>11</sup> *With this in view we constantly pray for you, that our God may deem *and* count you worthy of [your] calling and [His] every gracious purpose of goodness, and with power may complete in [your] every particular work of faith (faith which is that leaning of the whole human personality on God in absolute trust and confidence in His power, wisdom, and goodness).*

<sup>12</sup> *Thus may the Name of our Lord Jesus Christ be glorified *and* become more glorious though *and* in you, and may you [also be glorified] in Him according to the grace (favor and blessing) of our God and the Lord Jesus Christ (the Messiah, the Anointed One).*

We have to enter into understanding this verse by degrees, *“I am glorified in (through) them.”*

The One speaking is the Lord of glory – Psalm 24:8-10:

<sup>8</sup> *Who is the King of glory? The Lord strong and mighty, the Lord mighty in battle.*

<sup>9</sup> *Lift up your heads, O you gates; yes, lift them up, you age-abiding doors, that the King of glory*

may come in.

<sup>10</sup> Who is [He then] this King of glory? The Lord of hosts, He is the King of glory. *Selah* [pause, and think of that]!

Jesus for a brief time, 33½ years to be exact, lays aside His glory and takes on the form of a servant finishing the great salvation work and now is about to ascend to the glory He had with the Father before the world began.

Right now, He has gone into that glory and He is reigning and will continue to reign until according to His sure Word of promise, He will come again – Matthew 25:31:

When the Son of Man comes in His glory (His majesty and splendor), and all the *holy* angels with Him, then He will sit on the throne of His glory.

Hebrews 1:3-4:

<sup>3</sup> He is the sole expression of the glory of God [the Light-being, the out-raying or radiance of the divine], and He is the perfect imprint *and* very image of [God's] nature, upholding and maintaining *and* guiding *and* propelling the universe by His mighty Word of power. When He had *by offering Himself* accomplished *our* cleansing of sins *and* riddance of guilt, He sat down at the right hand of the divine Majesty on high,

<sup>4</sup> [Taking a place and rank by which] He Himself became as much superior to angels as the glorious Name (title) which He has inherited is different from *and* more excellent than theirs.

Right now, Jesus fills heaven with His glory and is about to finish it all by filling the earth with that same glory. But until that day comes, we are the glory of God through Jesus Christ!

What is this glory? Glory is the display of the fulness of God, the glory of Jesus is the manifestation of what Jesus is. John 16:14:

He will honor *and* glorify Me, because He will take of (receive, draw upon) what is Mine and will reveal (declare, disclose, transmit) it to you.

The manifestation and communication of Christ is the glory of Christ, as the light of the sun is the glory of the sun; as the beauty and fragrance of flowers are their glory. Psalm 19:1:

The heavens declare the glory of God; and the firmament shows *and* proclaims His handiwork.

But there is something more wonderful in this verse. As it was in the temple in the Old Testament, the glory of God was manifested there more than anywhere else. So it is with us, God's people, we are the temple where God displays, will display His glory more than anywhere else in the world. This is why He states, "I am glorified in (through) them."

The glory of the Lord is manifested in the kingdom of His providence as stated in Hebrews 1:3 seven paragraphs previous. Isaiah 40:26:

Lift up your eyes on high and see! Who has created these? He Who brings out their host by number and calls them all by name; through the greatness of His might and because He is strong in power, not one is missing *or* lacks anything.

But much more in upholding, sustaining, keeping, blessing, and supplying the need of His people, is He glorified. It is in His dealing with mankind that Jesus most manifests, and, therefore, most glorifies Himself, as it is in giving Jesus to the sons of men, Jehovah Father has most glorified Himself.

We are the empty vessels into which the Lord Jesus pours the fulness of His grace, and into which, in the future will pour the fulness of His glory.

It is in redeeming sinners that Jesus is most glorified. To create the worlds, it cost Him only His Word, the spoken Word, but to redeem the sinner's soul it cost Him all He had, His humbling of

Himself to become man, the cross, and the curse. It is in regenerating sinners that Jesus manifests His glory.

You see, all of nature, all creation did not give Him one single moment of opposition, 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. Acts 26:18:

To open their eyes that they may turn from darkness to light and from the power of Satan to God, so that they may thus receive forgiveness *and* release from their sins and a place *and* portion among those who are consecrated *and* purified by faith in Me.

- Filling our hearts with new affections,
- Filling our hope with a new theme,
- Delivering us from our flesh and bondage,
- Securing for us our liberty,
- Giving us free access to the throne,
- Making us spotless before God, just as if we never sinned.

What is even better, Jesus opened up full access to God and all His resources and topped it all off with the gift of the Holy Ghost. The greatest part of our salvation is what is in store for us.

- We will be fed with the tree of life in God's paradise – Revelation 2:7:

He who is able to hear, let him listen to *and* give heed to what the Spirit says to the assemblies (churches). To him who overcomes (is victorious), I will grant to eat [of the fruit] of the tree of life, which is in the paradise of God.

- We will not be hurt by the second death – Revelation 2:11:

He who is able to hear, let him listen to *and* heed what the Spirit says to the assemblies (churches). He who overcomes (is victorious) shall in no way be injured by the second death.

- We will be given heavenly food and a new name – Revelation 2:17:

He who is able to hear, let him listen to *and* heed what the Spirit says to the assemblies (churches). To him who overcomes (conquers), I will give to eat of the manna that is hidden, and I will give him a white stone with a new name engraved on the stone, which no one knows *or* understands except he who receives it.

- We will be given power over nations to rule with Jesus – Revelation 2:26-27:

<sup>26</sup> And he who overcomes (is victorious) and who obeys My commands to the [very] end [doing the works that please Me], I will give him authority *and* power over the nations;

<sup>27</sup> And he shall rule them with a scepter (rod) of iron, as when earthen pots are broken in pieces, and [his power over them shall be] like that which I Myself have received from My Father;

- We will be given the Morning Star – Revelation 2:28:

And I will give him the Morning Star.

- We will be dressed in white robes.
- Our name will not be erased from the Book of Life.
- Jesus will confess us openly before the Father.

Thus shall he who conquers (is victorious) be clad in white garments, and I will not erase *or* blot out his name from the Book of Life; I will acknowledge him [as Mine] *and* I will confess his name

openly before My Father and before His angels.

- We will be made a pillar in God's sanctuary.
- We will be given a new name – Revelation 3:12:

He who overcomes (is victorious), I will make him a pillar in the sanctuary of My God; he shall never be put out of it or go out of it, and I will write on him the Name of My God and the name of the city of My God, the new Jerusalem, which descends from My God out of heaven, and My own new Name.

- We will sit with Jesus on His throne – Revelation 3:21:

He who overcomes (is victorious), I will grant him to sit beside Me on My throne, as I Myself overcame (was victorious) and sat down beside My Father on His throne.

Revelation 1:5-6:

<sup>5</sup> And from Jesus Christ the faithful *and* trustworthy Witness, the Firstborn of the dead [first to be brought back to life] and the Prince (Ruler) of the kings of the earth. To Him Who ever loves us and has once [for all] loosed *and* freed us from our sins by His own blood,

<sup>6</sup> And formed us into a kingdom (a royal race), priests to His God and Father—to Him be the glory and the power *and* the majesty and the dominion throughout the ages *and* forever and ever. Amen (so be it).

Isaiah 53:11:

He shall see [the fruit] of the travail of His soul and be satisfied; by His knowledge of Himself [which He possesses and imparts to others] shall My [uncompromisingly] righteous One, My Servant, justify many *and* make many righteous (upright and in right standing with God), for He shall bear their iniquities *and* their guilt [with the consequences, says the Lord].

- All the might of every created being in heaven cannot display Christ's strength so much as our weakness does.
- The riches of heaven cannot display Christ's fulness so much as our poverty does.
- The holiness of the archangels cannot speak His praise so much as the covering of our unrighteousness does.
- The anthems of the seraphim cannot utter His glory as shall the praises of His redeemed, us when we get the heaven.
- All the worship of the hosts of heaven can give to Him cannot compare to the offering or crown Him with so great a crown as the love of His pardoned and redeemed people. Jesus states that only in us He is glorified.

Ephesians 3:14-19:

<sup>14</sup> For this reason [seeing the greatness of this plan by which you are built together in Christ], I bow my knees before the Father *of our Lord Jesus Christ*,

<sup>15</sup> For Whom every family in heaven and on earth is named [that Father from Whom all fatherhood takes its title and derives its name].

<sup>16</sup> May He grant you out of the rich treasury of His glory to be strengthened *and* reinforced with mighty power in the inner man by the [Holy] Spirit [Himself indwelling your innermost being and personality].

<sup>17</sup> May Christ through your faith [actually] dwell (settle down, abide, make His permanent home) in your hearts! May you be rooted deep in love *and* founded securely on love,

<sup>18</sup> That you may have the power *and* be strong to apprehend *and* grasp with all the saints [God's

devoted people, the experience of that love] what is the breadth and length and height and depth [of it];

<sup>19</sup> [That you may really come] to know [practically, through experience for yourselves] the love of Christ, which far surpasses mere knowledge [without experience]; that you may be filled [through all your being] unto all the fullness of God [may have the richest measure of the divine Presence, and become a body wholly filled and flooded with God Himself]!

Let's break this down:

- Christ's power shall be glorified in us.
- Christ's faithfulness shall be glorified in us.
- Regardless of our failings and wanderings, all our unworthiness, Jesus will never forget His promises to us.
- All Christ's goodness will be glorified in us, a goodness that bears with us, while never lowering the standard of His justice or abating one punctuation of His law or disparaging God's holiness embedded in His character, yet giving us salvation and making us heirs of God with Christ. Romans 8:17:

And if we are [His] children, then we are [His] heirs also: heirs of God and fellow heirs with Christ [sharing His inheritance with Him]; only we must share His suffering if we are to share His glory.

- God's mercy will be magnified in us.
- God's divine and inexhaustible love will be proven through us.

Every office of Jesus is glorified in us.

- He would not be a teacher except for us.
- He would never become a High Priest except for us.
- He would never have a kingdom of subjects to reign over except for us.

2 Corinthians 4:6:

For God Who said, let light shine out of darkness, has shone in our hearts so as [to beam forth] the Light for the illumination of the knowledge of the majesty *and* glory of God [as it is manifest in the Person and is revealed] in the face of *Jesus* Christ (the Messiah).

Never forget how little the disciples knew and how little they had achieved when Jesus utters this prayer. Jesus saw in them what the Father sees in us when He choose them and chooses us.

Revelation 12:11:

And they have overcome (conquered) him by means of the blood of the Lamb and by the utterance of their testimony, for they did not love *and* cling to life even when faced with death [holding their lives cheap till they had to die for their witnessing].

2 Timothy 1:12:

And this is why I am suffering as I do. Still I am not ashamed, for I know (perceive, have knowledge of, and am acquainted with) Him Whom I have believed (adhered to and trusted in and relied on), and I am [positively] persuaded that He is able to guard *and* keep that which has been entrusted to me *and* which <sup>1a</sup>I have committed [to Him] until that day.

Acts 20:24:

But *none of these things move me*; neither do I esteem my life dear to myself, if only I may finish my course *with joy* and the ministry which I have obtained from [which was entrusted to me by] the Lord Jesus, faithfully to attest to the good news (Gospel) of God's grace (His unmerited favor,

spiritual blessing, and mercy).

Jesus knew what He was about to do in sending them out to a new and special work.

Acts 26:15-18:

<sup>15</sup> And I said, Who are You, Lord? And the Lord said, I am Jesus, Whom you are persecuting.

<sup>16</sup> But arise and stand upon your feet; for I have appeared to you for this purpose, that I might appoint you to serve as [My] minister and to bear witness both to what you have seen of Me and to that in which I will appear to you,

<sup>17</sup> Choosing you out [selecting you for Myself] *and* delivering you from among this [Jewish] people and the Gentiles **to** whom I am sending you—

<sup>18</sup> To open their eyes that they may turn from darkness to light and from the power of Satan to God, so that they may thus receive forgiveness *and* release from their sins and a place *and* portion among those who are consecrated *and* purified by faith in Me.

Psalms 18:16:

He reached from on high, He took me; He drew me out of many waters.

Psalms 40:2-3:

<sup>2</sup> He drew me up out of a horrible pit [a pit of tumult and of destruction], out of the miry clay (froth and slime), and set my feet upon a rock, steadying my steps *and* establishing my goings.

<sup>3</sup> And He has put a new song in my mouth, a song of praise to our God. Many shall see and fear (revere and worship) and put their trust *and* confident reliance in the Lord.

We are included – John 17:20-23:

<sup>20</sup> Neither for these alone do I pray [it is not for their sake only that I make this request], but also for all those who will ever come to believe in (trust in, cling to, rely on) Me through their word *and* teaching,

<sup>21</sup> That they all may be one, [just] as You, Father, are in Me and I in You, that they also may be one in Us, so that the world may believe *and* be convinced that You have sent Me.

<sup>22</sup> I have given to them the glory *and* honor which You have given Me, that they may be one [even] as We are one:

<sup>23</sup> I in them and You in Me, in order that they may become one *and* perfectly united, that the world may know *and* [definitely] recognize that You sent Me and that You have loved them [even] as You have loved Me.

The only possible way in which we can glorify Him here is by receiving Him which we do by our adherence to His Word in every way possible – Psalms 116:12-14:

<sup>12</sup> What shall I render to the Lord for all His benefits toward me? [How can I repay Him for all His bountiful dealings?]

<sup>13</sup> I will lift up the cup of salvation *and* deliverance and call on the Name of the Lord.

<sup>14</sup> I will pay my vows to the Lord, yes, in the presence of all His people.

The best we can do to glorify Him here is to live for Him,

- abide in Him,
- never look to anyone else for comfort or guidance,
- only look to Him for faith and hope,
- only rest in Him,



- only go to His cross for cleansing from our sin.

Let us paraphrase what Jesus is thinking as He prays:

*“Father, My glory is Your special delight, I know it, You know it, You have created the universe for My glory; there is not anything that worships You in glory that has not been created for My glory; providence in all its departments is for My glory, and eternity is for My glory, all this glory is dear to You, Father.”*

Romans 8:30:

And those whom He thus foreordained, He also called; and those whom He called, He also justified (acquitted, made righteous, putting them into right standing with Himself). And those whom He justified, He also glorified [raising them to a heavenly dignity and condition or state of being].

In Jeremiah 14:20-21, we find a marvelous argument likely founded on this fact:

<sup>20</sup> *We know and acknowledge, O Lord, our wickedness and the iniquity of our fathers; for we have sinned against You.*

<sup>21</sup> *Do not abhor, condemn, and spurn us, for Your Name’s sake; do not dishonor, debase, and lightly esteem Your glorious throne; [earnestly] remember, break not Your covenant or solemn pledge with us.*

I believe that Jesus’s prayer means at least as much as this:

- all the blessings they can contain,
- all the communicable fulness of God,
- all the happiness that Holy Ghost will enable them to enjoy,
- all of Your strength that they may need when they need it,
- all Your righteousness needed to please You,
- and all the love Your character can reflect through them.
- All their interest be Your care, except their sin.
- All Your watchful eye upon them in their weakness.
- All Your comfort in their sorrows.
- All Your direction in their difficulties carrying them in Your arms.
- Keep them.
- Sanctify them.
- Unite them one with another and with Us even as We are one.

### Some destiny for you and I!

1 Corinthians 15:27-28:

<sup>27</sup> *For He [the Father] has put all things in subjection under His [Christ’s] feet. But when it says, All things are put in subjection [under Him], it is evident that He [Himself] is excepted Who does the subjecting of all things to Him.*

<sup>28</sup> *However, when everything is subjected to Him, then the Son Himself will also subject Himself to [the Father] Who put all things under Him, so that God may be all in all [be everything to everyone, supreme, the indwelling and controlling factor of life].*

## VERSE 11

And [now] I am no more in the world, but these are [still] in the world, and I am coming to You. Holy Father, keep in Your Name [in the knowledge of Yourself] those whom You have given Me, that they may be one as We [are one].

Jesus' prayer asks of the Father things related only to the spiritual, related to blessings from heaven. Jesus doesn't request riches, honors or influence, only that they:

- be kept from evil,
- separated from the world,
- qualified for duty,
- and brought home to glory.

The prosperity of the soul is what is not just most important, but also most valuable. Our temporal prosperity is only as real as is the prosperity of our soul. 3 John 2:

Beloved, I pray that you may prosper in every way and [that your body] may keep well, even as [I know] your soul keeps well *and* prospers.

Soul prosperity is the index of true prosperity.

Observe how Jesus combines the pronouns, linking us with Him and the Father. "I, these, You."

All through the New Testament, Jesus was their and ours as well:

- light,
- comfort, comforter,
- companion,
- counsellor,
- and help.

Jesus was present to:

- defend,
- raise up,
- teach,
- be their and our Comforter in all.

Now everything is about to change, He will no longer be physically with them. We cannot worship the bodily presence of the Lord, or the Father. This would be idolatry. Jesus is at the right hand of the Father, not here on earth. He was in the world and that did not prove to be overly successful. John 1:10-11:

<sup>10</sup> He came into the world, and though the world was made through Him, the world did not recognize Him [did not know Him].

<sup>11</sup> He came to that which belonged to Him [to His own—His domain, creation, things, world], and they who were His own did not receive Him *and* did not welcome Him.

This would all come to a head at His crucifixion. For good He received evil – Isaiah 5:7:

For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah His pleasant planting [the plant of His delight]. And He looked for justice, but behold, [He saw] oppression *and* bloodshed; [He looked] for righteousness (for uprightness and right standing with God), but behold, [He heard] a cry [of oppression and distress]!

The world gave Him:

- stones in attempting to stone Him – John 8:59:

So they took up stones to throw at Him, but Jesus, by mixing with the crowd, concealed Himself and went out of the temple [enclosure].

- a grave to rest in, but never a bed – Matthew 8:20:

And Jesus replied to him, Foxes have holes and the birds of the air have lodging places, but the Son of Man has nowhere to lay His head.

- rejection and aversion – Acts 4:11:

This [Jesus] is the Stone which was despised *and* rejected by you, the builders, but which has become the Head of the corner [the Cornerstone].

- death in the end – 1 Peter 3:18:

For Christ [the Messiah Himself] died for sins once for all, the Righteous for the unrighteous (the Just for the unjust, the Innocent for the guilty), that He might bring us to God. In His human body He was put to death, but He was made alive in the spirit,

Jesus returned home to Glory after 33½ years among human beings, being elevated to His original position and given another position over us, “*Heir and lawful Owner*” – Hebrews 1:2:

[But] in the last of these days He has spoken to us in [the person of a] Son, Whom He appointed *Heir and lawful Owner* of all things, also by *and* through Whom He created the worlds *and* the reaches of space *and* the ages of time [He made, produced, built, operated, and arranged them in order].

Notice how the Scripture describes this. Isaiah 53:3-5:

<sup>3</sup> He was despised and rejected *and* forsaken by men, a Man of sorrows *and* pains, and acquainted with grief *and* sickness; and like One from Whom men hide their faces He was despised, and we did not appreciate His worth *or* have any esteem for Him.

<sup>4</sup> Surely He has borne our griefs (sicknesses, weaknesses, and distresses) and carried our sorrows *and* pains [of punishment], yet we [ignorantly] considered Him stricken, smitten, and afflicted by God [as if with leprosy].

<sup>5</sup> But He was wounded for our transgressions, He was bruised for our guilt *and* iniquities; the chastisement [needful to obtain] peace *and* well-being for us was upon Him, and with the stripes [that wounded] Him we are healed *and* made whole.

Notice the difference – Psalm 16:11:

You will show me the path of life; in Your presence is fullness of joy, at Your right hand there are pleasures forevermore.

Notice where He was going, “*I am coming*”:

- to where the river of life flows – Revelation 22:1:

Then he showed me the river whose waters give life, sparkling like crystal, flowing out from the throne of God and of the Lamb.

- to where no enemy can follow – Revelation 12:7-9:

<sup>7</sup> Then war broke out in heaven; Michael and his angels went forth to battle with the dragon, and the dragon and his angels fought.

<sup>8</sup> But they were defeated, and there was no room found for them in heaven any longer.

<sup>9</sup> And the huge dragon was cast down *and* out—that age-old serpent, who is called the Devil and Satan, he who is the seducer (deceiver) of all humanity the world over; he was forced out *and*

down to the earth, and his angels were flung out along with him.

- to where no temptation can assail – Revelation 21:4:

God will wipe away every tear from their eyes; and death shall be no more, neither shall there be anguish (sorrow and mourning) nor grief nor pain any more, for the old conditions *and* the former order of things have passed away.

- to where no weariness can distress – 1 Corinthians 15:42-44:

<sup>42</sup> So it is with the resurrection of the dead. [The body] that is sown is perishable *and* decays, but [the body] that is resurrected is imperishable (immune to decay, immortal).

<sup>43</sup> It is sown in dishonor *and* humiliation; it is raised in honor *and* glory. It is sown in infirmity *and* weakness; it is resurrected in strength *and* endowed with power.

<sup>44</sup> It is sown a natural (physical) body; it is raised a supernatural (a spiritual) body. [As surely as] there is a physical body, there is also a spiritual body.

- to reap the trophies of My victory – 2 Timothy 4:8:

[As to what remains] henceforth there is laid up for me the [victor's] crown of righteousness [for being right with God and doing right], which the Lord, the righteous Judge, will award to me *and* recompense me on that [great] day—and not to me only, but also to all those who have loved *and* yearned for *and* welcomed His appearing (His return).

- to receive My scepter, crown and throne,
- to enjoy the praises of the host of heaven – Revelation 4:10-11:

<sup>10</sup> The twenty-four elders (the members of the heavenly Sanhedrin) fall prostrate before Him Who is sitting on the throne, and they worship Him Who lives forever and ever; and they throw down their crowns before the throne, crying out,

<sup>11</sup> Worthy are You, our Lord and God, to receive the glory and the honor and dominion, for You created all things; by Your will they were [brought into being] and were created.

Isaiah 6:2-3:

<sup>2</sup> Above Him stood the seraphim; each had six wings: with two [each] covered his [own] face, and with two [each] covered his feet, and with two [each] flew.

<sup>3</sup> And one cried to another and said, Holy, holy, holy is the Lord of hosts; the whole earth is full of His glory!

Quite different from His last months on earth – Philippians 2:9-11:

<sup>9</sup> Therefore [because He stooped so low] God has highly exalted Him and has freely bestowed on Him the Name that is above every name,

<sup>10</sup> That in (at) the Name of Jesus every knee should (must) bow, in heaven and on earth and under the earth,

<sup>11</sup> And every tongue [frankly and openly] confess *and* acknowledge that Jesus Christ is Lord, to the glory of God the Father.

Jesus even though He knew and understood what was waiting for Him in His trial and cross, He wasn't thinking of Himself but of those He would leave behind. He finds a double argument in petitioning His Father for them, a double reason why God the Father should specially take care of them.

1. Jesus would no longer be with them in their troubles and life.
2. He was going to Glory and they would not be going with Him.

- God's gifts to Jesus would be in the world.
- Jesus' bride would be in the world.
- Jesus' glory would be in the world.

Now consider the position that infinite love and wisdom of Jesus assigned to the people of God “in the world” which loves only its own and hates Christ and all that his His.

The world is the place of trial:

- where every principle is to be tested;
- the place of danger, where we are surrounded on every side with enemies;
- the place of temptation, where every pain will be taken by the enemy of our soul to make us go astray;
- the world which offers and promises much but gives little;
- the world where hope disappears and joy is a mockery,
- and where is nothing permanent, where corruptions are strong and enemies are many,
- and where the flesh is weak.

1 John 5:19:

We know [positively] that we are of God, and the whole world [around us] is under the power of the evil one.

Psalms 63:1:

O God, You are my God, earnestly will I seek You; my inner self thirsts for You, my flesh longs and is faint for You, in a dry and weary land where no water is.

Micah 2:10:

Arise and depart, for this is not the rest [which was promised to the righteous in Canaan], because of uncleanness that works destruction, even a sharp and grievous destruction.

This is the position the God of all grace and love has placed His people in; not the garden of the Lord, but the wilderness, where every bit of food for their souls must drop on them from heaven, where all the waters that can really refresh, their spirits must flow to them for the “Rock”, where the only guide that can be depended on is “the pillar” of their God.

Our position as was the position of the disciples after the Ascension is

- one of conflict, not peace,
- one not among friends, but among enemies,
- one not in abundance materially, but often in lack,
- one not in glory but here in this tabernacle, “in the world”.

Let's see from the Word of God three reasons why the Lord's people are left in the world.

1. God has pity for the lost in darkness. We are left to illuminate this dark world. We are not only light, but salt. — John 8:12:

Once more Jesus addressed the crowd. He said, I am the Light of the world. He who follows Me will not be walking in the dark, but will have the Light which is Life.

Matthew 5:13-16:

<sup>13</sup> You are the salt of the earth, but if salt has lost its taste (its strength, its quality), how can its saltiness be restored? It is not good for anything any longer but to be thrown out and trodden underfoot by men.

<sup>14</sup> You are the light of the world. A city set on a hill cannot be hidden.

<sup>15</sup> Nor do men light a lamp and put it under a peck measure, but on a lampstand, and it gives light to all in the house.

<sup>16</sup> Let your light so shine before men that they may see your moral excellence *and* your praiseworthy, noble, *and* good deeds and recognize *and* honor *and* praise *and* glorify your Father Who is in heaven.

2. God wants to form our Christian character. We have to learn to live by trust, to exercise faith and hope and love. John 15:9-16:

<sup>9</sup> I have loved you, [just] as the Father has loved Me; abide in My love [continue in His love with Me].

<sup>10</sup> If you keep My commandments [if you continue to obey My instructions], you will abide in My love *and* live on in it, just as I have obeyed My Father's commandments and live on in His love.

<sup>11</sup> I have told you these things, that My joy *and* delight may be in you, and that your joy *and* gladness may be of full measure *and* complete *and* overflowing.

<sup>12</sup> This is My commandment: that you love one another [just] as I have loved you.

<sup>13</sup> No one has greater love [no one has shown stronger affection] than to lay down (give up) his own life for his friends.

<sup>14</sup> You are My friends if you keep on doing the things which I command you to do.

<sup>15</sup> I do not call you servants (slaves) any longer, for the servant does not know what his master is doing (working out). But I have called you My friends, because I have made known to you everything that I have heard from My Father. [I have revealed to you everything that I have learned from Him.]

<sup>16</sup> You have not chosen Me, but I have chosen you and I have appointed you [I have planted you], that you might go and bear fruit *and* keep on bearing, and that your fruit may be lasting [that it may remain, abide], so that whatever you ask the Father in My Name [as presenting all that I AM], He may give it to you.

Isaiah 9:2:

The people who walked in darkness have seen a great Light; those who dwelt in the land of intense darkness *and* the shadow of death, upon them has the Light shined.

Hebrews 13:5:

Let your character *or* moral disposition be free from love of money [including greed, avarice, lust, and craving for earthly possessions] and be satisfied with your present [circumstances and with what you have]; for He [God] Himself has said, I will not in any way fail you *nor* give you up *nor* leave you without support. [I will] not, [I will] not, [I will] not in any degree leave you helpless *nor* forsake *nor* let [you] down (relax My hold on you)! [Assuredly not!]

3. For the honor of God's Name that He may be glorified.

Salvation under any circumstances is difficult. Storms are tremendous and the enemies are numerous. Ephesians 6:12:

For we are not wrestling with flesh and blood [contending only with physical opponents], but against the despotisms, against the powers, against [the master spirits who are] the world rulers of this present darkness, against the spirit forces of wickedness in the heavenly (supernatural)



sphere.

John 16:33:

I have told you these things, so that in Me you may have [perfect] peace *and* confidence. In the world you have tribulation *and* trials *and* distress *and* frustration; but be of good cheer [take courage; be confident, certain, undaunted]! For I have overcome the world. [I have deprived it of power to harm you and have conquered it for you.]

Ephesians 3:19:

[That you may really come] to know [practically, through experience for yourselves] the love of Christ, which far surpasses mere knowledge [without experience]; that you may be filled [through all your being] unto all the fullness of God [may have the richest measure of the divine Presence, and become a body wholly filled and flooded with God Himself]!

So, the questions that comes to mind is why leave His disciples in the world at all? John 16:7:

However, I am telling you nothing but the truth when I say it is profitable (good, expedient, advantageous) for you that I go away. Because if I do not go away, the Comforter (Counselor, Helper, Advocate, Intercessor, Strengtheners, Standby) will not come to you [into close fellowship with you]; but if I go away, I will send Him to you [to be in close fellowship with you].

We will look at this in further depths when we consider John 17:15:

I do not ask that You will take them out of the world, but that You will keep *and* protect them from the evil one.

Hebrews 4:15:

For we do not have a High Priest Who is unable to understand *and* sympathize *and* have a shared feeling with our weaknesses *and* infirmities *and* liability to the assaults of temptation, but One Who has been tempted in every respect as we are, yet without sinning.

Colossians 1:24:

[Even] now I rejoice in the midst of my sufferings on your behalf. And in my own person I am making up whatever is still lacking *and* remains to be completed [on our part] of Christ's afflictions, for the sake of His body, which is the church.

Through the grace and long suffering of God, we His people are left here in this wilderness with many lessons to be learned which are absolutely necessary and cannot be learned anywhere else. God leaves His people here for practical experiences. **We are left here to learn.**

1. What we are.
2. Our emptiness.
3. The glory of Jesus – 1 Peter 4:13:

But insofar as you are sharing Christ's sufferings, rejoice, so that when His glory [full of radiance and splendor] is revealed, you may also rejoice with triumph [exultantly].

4. To have fellowship with Him in His sufferings – 1 Peter 4:14:

If you are censured *and* suffer abuse [because you bear] the Name of Christ, blessed [are you—happy, fortunate, to be envied, with life-joy, and satisfaction in God's favor and salvation, regardless of your outward condition], because the Spirit of glory, the Spirit of God, is resting upon you. On their part He is blasphemed, but on your part, He is glorified.

5. To learn the power of God – 1 Corinthians 2:5:

So that your faith might not rest in the wisdom of men (human philosophy), but in the power of God.

6. To learn the faithfulness of God – 2 Peter 3:9:

The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

Lamentations 3:22-23:

<sup>22</sup> It is because of the Lord's mercy *and* loving-kindness that we are not consumed, because His [tender] compassions fail not.

<sup>23</sup> They are new every morning; great *and* abundant is Your stability *and* faithfulness.

7. To learn to believe the Word of God, to hope in His Name, to watch, to pray, to wrestle, to fight, and by His grace to conquer through Him Who loved us. Romans 8:35-39:

<sup>35</sup> Who shall ever separate us from Christ's love? Shall suffering *and* affliction *and* tribulation? Or calamity *and* distress? Or persecution or hunger or destitution or peril or sword?

<sup>36</sup> Even as it is written, For Thy sake we are put to death all the day long; we are regarded *and* counted as sheep for the slaughter.

<sup>37</sup> Yet amid all these things we are more than conquerors *and* gain a surpassing victory through Him Who loved us.

<sup>38</sup> For I am persuaded beyond doubt (am sure) that neither death nor life, nor angels nor principalities, nor things impending *and* threatening nor things to come, nor powers,

<sup>39</sup> Nor height nor depth, nor anything else in all creation will be able to separate us from the love of God which is in Christ Jesus our Lord.

Jesus was looking at the world in which He was leaving them, thinking of its difficulties, its dangers, and sorrows.

John 17:25:

O just *and* righteous Father, although the world has not known You *and* has failed to recognize You *and* has never acknowledged You, I have known You [continually]; and these men understand *and* know that You have sent Me.

Righteous = holy.

We might expect Jesus to say merciful, or gracious, or loving Father. But no, He emphasizes the holiness, the righteousness of the Father. Compare Hebrews 6:13:

For when God made [His] promise to Abraham, He swore by Himself, since He had no one greater by whom to swear,

And Psalm 89:35:

Once [for all] have I sworn by My holiness, which cannot be violated; I will not lie to David:

The crown of the Godhead is holiness, and that is pledged to Christ, and Christ claims the pledge.

Jesus had finished the work which the Father gave Him to do; and, therefore, He pleads the pledged holiness of God to keep His people. He is not asking that which He had no right to claim; accordingly, He also pleads the righteousness of God, for it is as righteous a thing which God to keep His people. 2 Thessalonians 1:6:

[It is a fair decision] since it is a righteous thing with God to repay with distress *and* affliction those who distress *and* afflict you,

It was in order that they might be kept, Jesus left His throne, and took their nature upon Him; in order that they might be kept, He was about to die for them; and all this in covenant arrangement with His Father. He now pleads the pledged oath, the Holiness of His Father, and the fulfilment of His promise. Isaiah 53:11:

He shall see [the fruit] of the travail of His soul and be satisfied; by His knowledge of Himself [which He possesses and imparts to others] shall My [uncompromisingly] righteous One, My Servant, justify many *and* make many righteous (upright and in right standing with God), for He shall bear their iniquities *and* their guilt [with the consequences, says the Lord].

There is another reason why Jesus pleads the holiness of God. He is leaving them in an unholy world and with an unholy nature, their flesh. In the Old Testament God is the Keeper of His people – Ezekiel 34:11-16:

<sup>11</sup> For thus says the Lord God: Behold, I, I Myself, will search for My sheep and will seek them out.

<sup>12</sup> As a shepherd seeks out his sheep in the day that he is among his flock that are scattered, so will I seek out My sheep; and I will rescue them out of all places where they have been scattered in the day of clouds and thick darkness.

<sup>13</sup> And I will bring them out from the peoples and gather them from the countries and will bring them to their own land; and I will feed them upon the mountains of Israel, by the watercourses, and in all the inhabited places of the country.

<sup>14</sup> I will feed them with good pasture, and upon the high mountains of Israel shall their fold be; there shall they lie down in a good fold, and in a fat pasture shall they feed upon the mountains of Israel.

<sup>15</sup> I will feed My sheep and I will cause them to lie down, says the Lord God.

<sup>16</sup> I will seek that which was lost and bring back that which has strayed, and I will bandage the hurt *and* the crippled and will strengthen the weak *and* the sick, but I will destroy the fat and the strong [who have become hardhearted and perverse]; I will feed them with judgment *and* punishment.

Isaiah 28:2-3:

<sup>2</sup> In that day [it will be said of the redeemed nation of Israel], A vineyard beloved *and* lovely; sing a responsive song to it *and* about it!

<sup>3</sup> I, the Lord, am its Keeper; I water it every moment; lest anyone harm it, I guard *and* keep it night and day.

Psalms 121:2-3, 5:

<sup>2</sup> My help comes from the Lord, Who made heaven and earth.

<sup>3</sup> He will not allow your foot to slip *or* to be moved; He Who keeps you will not slumber.

<sup>5</sup> The Lord is your keeper; the Lord is your shade on your right hand [the side not carrying a shield].

Psalms 18:2:

The Lord is my Rock, my Fortress, and my Deliverer; my God, my keen *and* firm Strength in Whom I will trust *and* take refuge, my Shield, and the Horn of my salvation, my High Tower.

Jesus prays for 5 things:

1. That they would be kept in the holiness of God.
2. That they would be kept in the Fatherhood of God.
3. That they would be kept through His Name.
4. *“Keep in Your Name [in the knowledge of Yourself] those whom You have given Me”. They are Yours, Your Name is upon them, Your interests are with them, Your glory surrounds them, and they are left here in the world to prove Your power to deliver them for Your own sake.*
5. *“Keep... those whom You have given Me”,* for they are My own portion.

- If they are lost, My portion is gone.
- If they are lost the travail of My soul is for nothing.
- If they are lost the devils will mock.
- If they are lost the world will triumph.
- If they are lost it will prove that the devil, flesh, and the world are stronger than God is.

**He includes the fact that those He is leaving be one even as He and the Father are one.** This is for various reasons.

1. The safety of the church, the body of Christ depends on the union with God. 1 Peter 1:5:

Who are being guarded (garrisoned) by God's power through [your] faith [till you fully inherit that final] salvation that is ready to be revealed [for you] in the last time.

2. The safety of the believer is in the union with God and with each other. Philippians 2:2:

Fill up *and* complete my joy by living in harmony *and* being of the same mind *and* one in purpose, having the same love, being in full accord and of one harmonious mind *and* intention.

Philippians 1:27:

Only be sure as citizens so to conduct yourselves [that] your manner of life [will be] worthy of the good news (the Gospel) of Christ, so that whether I [do] come and see you or am absent, I may hear this of you: that you are standing firm in united spirit *and* purpose, striving side by side *and* contending with a single mind for the faith of the glad tidings (the Gospel).

Deuteronomy 33:29:

Happy are you, O Israel, *and* blessing is yours! Who is like you, a people saved by the Lord, the Shield of your help, the Sword that exalts you! Your enemies shall come fawning *and* cringing, *and* submit feigned obedience to you, and you shall march on their high places.

## VERSE 12

While I was with them, I kept *and* preserved them in Your Name [in the knowledge and worship of You]. Those You have given Me I guarded *and* protected, and not one of them has perished *or* is lost except the son of perdition [Judas Iscariot—the one who is now doomed to destruction, destined to be lost], that the Scripture might be fulfilled.

The theme of this chapter has been committing His people to His Father's care.

Jesus finds no fault with them, He hints at no deficiency and yet we know they had many faults, they were not angels, but men.

He was with them in the world and while He was with them, He kept them. Even upon His leaving, that did not change because upon His arrival in glory He sends the Holy Spirit, but not to be with them, **to be in them!** John 14:16-17:

<sup>16</sup> And I will ask the Father, and He will give you another Comforter (Counselor, Helper, Intercessor, Advocate, Strengtheners, and Standby), that He may remain with you forever—

<sup>17</sup> The Spirit of Truth, Whom the world cannot receive (welcome, take to its heart), because it does not see Him or know *and* recognize Him. But you know *and* recognize Him, for He lives with you [constantly] and will be in you.

John 1:1:

In the beginning [before all time] was the Word (Christ), and the Word was with God, and the Word was God Himself.

Hebrews 2:14-15:

<sup>14</sup> Since, therefore, [these His] children share in flesh and blood [in the physical nature of human beings], He [Himself] in a similar manner partook of the same [nature], that by [going through] death He might bring to nought *and* make of no effect him who had the power of death—that is, the devil—

<sup>15</sup> And also that He might deliver *and* completely set free all those who through the [haunting] fear of death were held in bondage throughout the whole course of their lives.

Jesus saved us but more than that, He subjected Himself to know and experience our sorrow, our trials, being tempted as we are and as we – Hebrews 5:8-10:

<sup>8</sup> Although He was a Son, He learned [active, special] obedience through what He suffered

<sup>9</sup> And, [His completed experience] making Him perfectly [equipped], He became the Author *and* Source of eternal salvation to all those who give heed *and* obey Him,

<sup>10</sup> Being designated *and* recognized *and* saluted by God as High Priest after the order (with the rank) of Melchizedek.

Jesus was with them and is with us.

- Are we in trouble – so was He.
- Are we offended – so was He.
- Are we in danger – so was He.
- Are we neglected – so was He.

John 15:18:

If the world hates you [and it does], know that it has hated Me before *it hated* you.

There is nothing we go through that He did not experience and He understand all that we are and go through.

“I kept *and* preserved them in Your Name...”

If we follow Jesus’ train of thought here, we must add “Your Name which You have given Me”. This is the theme He uses throughout the prayer. What Jesus means is that by His counsel, His teachings, His example, and His constant care, He kept them and keeps us in the fulness of the blessings, the privileges, and all that that Name implies.

Jesus is acknowledging and declaring before God the Father, in the hearing of His disciples and for our instruction and comfort, seven all-important facts:

### **1. He was commissioned by the Father to be our keeper.**

Jesus did not come to earth on His own account. This was a plan put in effect prior to the foundation of the earth, by the Godhead. He was sent from heaven to be the salvation of the world and to keep those who would accept that salvation in the Name of God, those chosen by the Father; therefore, keeping them, He fulfilled His commission.

He only discharged the obligation and responsibility, which the office He had undertaken involved, the duty which, as Mediator, He bound Himself to obey the Father who had sent Him.

### **2. In Jesus was and is contained salvation, strength and all supply need for Him**

**to keep us.** Colossians 1:19-20:

<sup>19</sup> For it has pleased [the Father] that all the divine fullness (the sum total of the divine perfection, powers, and attributes) should dwell in Him permanently.

<sup>20</sup> And God purposed that through (by the service, the intervention of) Him [the Son] all things should be completely reconciled back to Himself, whether on earth or in heaven, as through Him, [the Father] made peace by means of the blood of His cross.

This responsibility in His commission was and is to keep the people of God in the enjoyment, possession, and fruition of the fulness laid up in Himself for their and our supply.

### **3. The people of God are most precious to Him.**

God would not have given us so much if we were not precious to Him. Jesus was sent from heaven to keep them and us. Jehovah's Name was committed to Jesus and all the fulness of God was and is in Him for their and our supply.

### **4. God's covenant engagement.**

"Holy Father, keep in Your Name [in the knowledge of Yourself] ..." (verse 11). God the Father had pledged His holiness that He would do so and now the pledge is claimed. To paraphrase: "*I have kept them in Your Name as Your commissioned servant; My work is done, and now I pledge You to Your holiness.*"

### **5. The safety is in His Name.** Acts 4:12:

And there is salvation in *and* through no one else, for there is no other name under heaven given among men by *and* in which we must be saved.

- The only rest is in His Name.
- There is no salvation but in His Name.

### **6. Jesus had no hope that we would remain in His Name without His power.**

Jesus knows our helplessness. While He was here, He kept them. Now that He is going away, He is sending another Comforter to keep them in God's Name.

### **7. The character of Jesus' intercession.**

He is our constant Mediator, our continual intercessor. Now Jesus is at the right hand of the Father and daily makes intercession for us. Romans 8:34:

Who is there to condemn [us]? Will Christ Jesus (the Messiah), Who died, or rather Who was raised from the dead, Who is at the right hand of God actually pleading as He intercedes for us?

Jehovah, His Name was revealed early – Exodus 3:13-15:

<sup>13</sup> And Moses said to God, Behold, when I come to the Israelites and say to them, The God of your fathers has sent me to you, and they say to me, What is His Name? What shall I say to them?

<sup>14</sup> And God said to Moses, I AM WHO I AM *and* WHAT I AM, *and* I WILL BE WHAT I WILL BE; and He said, You shall say this to the Israelites: I AM has sent me to you!

<sup>15</sup> God said also to Moses, This shall you say to the Israelites: The Lord, the God of your fathers, of Abraham, of Isaac, and of Jacob, has sent me to you! This is My Name forever, and by this Name I am to be remembered to all generations.

Later, we have a further revelation of this Name in Exodus 34:5-7:

<sup>5</sup> And the Lord descended in the cloud and stood with him there and proclaimed the Name of the



Lord.

<sup>6</sup> And the Lord passed by before him, and proclaimed, The Lord! the Lord! a God merciful and gracious, slow to anger, and abundant in loving-kindness and truth,

<sup>7</sup> Keeping mercy *and* loving-kindness for thousands, forgiving iniquity and transgression and sin, but Who will by no means clear the guilty, visiting the iniquity of the fathers upon the children and the children's children, to the third and fourth generation.

The Lord Jesus had

- kept His people in that Name,
- revealed to them that Name,
- taught them that Name by His example and Word,
- and now pledges to keep them in that Name.

God cannot excuse the guilty. 2 Corinthians 5:21:

For our sake He made Christ [virtually] to be sin Who knew no sin, so that in *and* through Him we might become [endued with, viewed as being in, and examples of] the righteousness of God [what we ought to be, approved and acceptable and in right relationship with Him, by His goodness].

In Numbers 6:23-27, God's Name is committed to the High Priest and disposed of by him as the representative in his official character. Jesus is the fulfillment of that position.

<sup>23</sup> Say to Aaron and his sons, this is the way you shall bless the Israelites. Say to them,

<sup>24</sup> The Lord bless you and watch, guard, *and* keep you;

<sup>25</sup> The Lord make His face to shine upon *and* enlighten you and be gracious (kind, merciful, and giving favor) to you;

<sup>26</sup> The Lord lift up His [approving] countenance upon you and give you peace (tranquility of heart and life continually).

<sup>27</sup> And they shall put My Name upon the Israelites, and I will bless them.

Not God's Names, but My Name, Father, Son, and Holy Spirit. The New Testament version of that Name – 2 Corinthians 13:14:

The grace (favor and spiritual blessing) of the Lord Jesus Christ and the love of God and the presence *and* fellowship (the communion and sharing together, and participation) in the Holy Spirit be with you all. *Amen (so be it).*

Christ in our nature was the *depository (a person to whom something is entrusted)* and the *manifestation (one of the forms that something has when it appears or occurs)* of Jehovah's Name.

Jesus' execution of this keeping is given in His entire private and public life. Suffice it to say we find Jesus attributing to the Father all the power He exercised, all the doctrine He taught, and the fact that He had been sent and had succeeded in His mission. John 14:24:

Anyone who does not [really] love Me does not observe *and* obey My teaching. And the teaching which you hear *and* heed is not Mine, but [comes] from the Father Who sent Me.

So were His works and so are His people – John 5:36:

But I have as My witness something greater (weightier, higher, better) than that of John; for the works that the Father has appointed Me to accomplish *and* finish, the very same works that I am now doing, are a witness *and* proof that the Father has sent Me.

The Father's words and people are His. "They were Yours, and You gave them to Me..." (verse 6).

Notice the *equality* existing between the Father and Himself implied by Jesus' Words "While I was with them, I kept *and* preserved them in Your Name..." (verse 12) "Holy Father, keep in Your Name...". Jesus compares His power and success in keeping His people to the Father's own power and ability to keep them. Colossians 2:8-10:

<sup>8</sup> See to it that no one carries you off as spoil *or* makes you yourselves captive by his so-called philosophy *and* intellectualism and vain deceit (idle fancies and plain nonsense), following human tradition (men's ideas of the material rather than the spiritual world), just crude notions following the rudimentary *and* elemental teachings of the universe and disregarding [the teachings of] Christ (the Messiah).

<sup>9</sup> For in Him the whole fullness of Deity (the Godhead) continues to dwell in bodily form [giving complete expression of the divine nature].

<sup>10</sup> And you are in Him, made full *and* having come to fullness of life [in Christ you too are filled with the Godhead—Father, Son and Holy Spirit—and reach full spiritual stature]. And He is the Head of all rule and authority [of every angelic principality and power].

1 John 2:27:

But as for you, the anointing (the sacred appointment, the unction) which you received from Him abides [permanently] in you; [so] then you have no need that anyone should instruct you. But just as His anointing teaches you concerning everything and is true and is no falsehood, so you must abide in (live in, never depart from) Him [being rooted in Him, knit to Him], just as [His anointing] has taught you [to do].

What are the means by which Jesus kept them and keeps us? Verse 8:

For the [uttered] Words that You gave Me I have given them; and they have received *and* accepted [them] and have come to know positively *and* in reality [to believe with absolute assurance] that I came forth from Your presence, and they have believed *and* are convinced that You did send Me.

It is by the Word of God

- we are *taught* the fullness of the Name;
- we are *invited* to hide in the Name;
- we are *introduced* to our Lord Jesus.

It is by the Holy Ghost that we are taught of and kept in Jesus.

1 Corinthians 2:10,14:

<sup>10</sup> Yet to us God has unveiled *and* revealed them by *and* through His Spirit, for the [Holy] Spirit searches diligently, exploring *and* examining everything, even sounding the profound and bottomless things of God [the divine counsels and things hidden and beyond man's scrutiny].

<sup>14</sup> But the natural, nonspiritual man does not accept *or* welcome *or* admit into his heart the gifts *and* teachings *and* revelations of the Spirit of God, for they are folly (meaningless nonsense) to him; and he is incapable of knowing them [of progressively recognizing, understanding, and becoming better acquainted with them] because they are spiritually discerned *and* estimated *and* appreciated.

This keeping does not mitigate the difficulties that we go through in this life. 1 Peter 5:9:

Withstand him; be firm in faith [against his onset—rooted, established, strong, immovable, and determined], knowing that the same (identical) sufferings are appointed to your brotherhood (the whole body of Christians) throughout the world.

2 Corinthians 5:4:

For while we are still in this tent, we groan under the burden *and* sigh deeply (weighed down, depressed, oppressed)—not that we want to put off the body (the clothing of the spirit), but rather that we would be further clothed, so that what is mortal (our dying body) may be swallowed up by life [after the resurrection].

1 Peter 1:6-7:

<sup>6</sup> In this you rejoice greatly, even though now for a little while, if necessary, you have been distressed by various trials,

<sup>7</sup> so that the genuineness of your faith, which is much more precious than gold which is perishable, even though tested *and* purified by fire, may be found to result in [your] praise and glory and honor at the revelation of Jesus Christ.

When Jesus kept His disciples in His Father's Name, He kept them in such a way as to humble them in themselves, while He greatly exalted His grace towards them. Our tribulations serve God's purpose in keeping us humble before Him so His grace can work in us.

God's glory requires that there should not be any fulness in Christ, which They shall not taste and know and enjoy. The grace is all in Him!

Think of Biblical history, grace that keeps:

- Jacob – from deceiver to prince with God – Genesis 42:36

Jacob their father said to them, "You have bereaved me [by causing the loss] of my children. Joseph is no more, and Simeon is no more, and you would take Benjamin [from me]. All these things are [working] against me."

- Nebuchadnezzar – driven from his realm – Daniel 4:26:

And in that it was commanded to leave the stump with the roots of the tree [in the earth], your kingdom shall be restored to you after you recognize (understand fully) that Heaven rules.

- Daniel – in the lions' den – Daniel 6:21-22:

<sup>21</sup> Then Daniel spoke to the king, "O king, live forever!

<sup>22</sup> My God has sent His angel and has shut the mouths of the lions so that they have not hurt me, because I was found innocent before Him; and also before you, O king, I have committed no crime."

- Shadrach, Meshach, and Abednego – in the fiery furnace – Daniel 3:27:

The satraps, the prefects, the governors and the king's counselors gathered around them and saw that in regard to these men the fire had no effect on their bodies—their hair was not singed, their clothes were not scorched *or* damaged, even the smell of smoke was not on them.

- Paul – taken into the third heaven yet God saw to it that he was not made proud – 2 Corinthians 12:8-10:

<sup>7</sup> Because of the surpassing greatness *and* extraordinary nature of the revelations [which I received from God], for this reason, to keep me from thinking of myself as important, a thorn in the flesh was given to me, a messenger of Satan, to torment *and* harass me—to keep me from exalting myself!

<sup>8</sup> Concerning this I pleaded with the Lord three times that it might leave me;

<sup>9</sup> but He has said to me, "My grace is sufficient for you [My lovingkindness and My mercy are more than enough—always available—regardless of the situation]; for [My] power is being perfected [and is completed and shows itself most effectively] in [your] weakness." Therefore, I will all the more gladly boast in my weaknesses, so that the power of Christ [may completely enfold me and] may dwell in me.

<sup>10</sup> So I am well pleased with weaknesses, with insults, with distresses, with persecutions, and with difficulties, for the sake of Christ; for when I am weak [in human strength], then I am strong [truly able, truly powerful, truly drawing from God's strength].

- Peter – ardent, zealous, self-confident yet he fell, denying the Lord three times, but kept – Luke 22:31-32:

<sup>31</sup> “Simon, Simon (Peter), listen! Satan has demanded *permission* to sift [all of] you like grain;

<sup>32</sup> but I have prayed [especially] for you [Peter], that your faith [and confidence in Me] may not fail; and you, once you have turned back again [to Me], strengthen *and* support your brothers [in the faith].”

One of the principal ways the Lord kept His disciples “in His Name”, and the Holy Ghost now keeps His people “in His Name” and in which the Father keeps His people “in His Name” is by allowing them to learn in their daily experience all varieties of their needs, and manifesting at the time that they do not have a need, or even a phase of a need, for which there is not abundant supply in the fulness and faithfulness of God.

We correctly know that we are flesh and that being flesh we are born with that which is contrary and inconsistent with the possibility of being a Christian. Our trials and temptations and our sometime yielding to them proves our point. What we must learn is that there is in the Name of Jesus that which meets all our needs, washes away all our guilt and demonstrates His grace and mercy toward us, because when our needs are the greatest, His power, mercy and grace are also at their greatest on our behalf. Zechariah 13:1:

In that day a fountain shall be opened for the house of David and for the people of Jerusalem for [cleansing from] sin and impurity.

Most of our problems in serving the Lord stem from the fact that we have a limited understanding of what Jesus is here teaching. Why?

- We do not “keep His Word”.
- We do not make ourselves acquainted with “His Name”.
- We do not “abide in Him”.

If we understood and lived in these three principles we would enjoy more happiness, much more triumphs, much more joy, and certainly more fruitfulness. John 15:1-10:

<sup>1</sup> “I am the true Vine, and My Father is the vinedresser.

<sup>2</sup> Every branch in Me that does not bear fruit, He takes away; and every *branch* that continues to bear fruit, He [repeatedly] prunes, so that it will bear more fruit [even richer and finer fruit].

<sup>3</sup> You are already clean because of the Word which I have given you [the teachings which I have discussed with you].

<sup>4</sup> Remain in Me, and I [will remain] in you. Just as no branch can bear fruit by itself without remaining in the vine, neither can you [bear fruit, producing evidence of your faith] unless you remain in Me.

<sup>5</sup> I am the Vine; you are the branches. The one who remains in Me and I in him bears much fruit, for [otherwise] apart from Me [that is, cut off from vital union with Me] you can do nothing.

<sup>6</sup> If anyone does not remain in Me, he is thrown out like a [broken off] branch, and withers *and* dies; and they gather such branches and throw them into the fire, and they are burned.

<sup>7</sup> If you remain in Me and My Words remain in you [that is, if we are vitally united and My message lives in your heart], ask whatever you wish and it will be done for you.

<sup>8</sup> My Father is glorified *and* honored by this, when you bear much fruit, and prove yourselves to be

My [true] disciples.

<sup>9</sup> I have loved you just as the Father has loved Me; remain in My love [and do not doubt My love for you].

<sup>10</sup> If you keep My commandments *and* obey My teaching, you will remain in My love, just as I have kept My Father's commandments and remain in His love.

<sup>11</sup> I have told you these things so that My joy *and* delight may be in you, and that your joy may be made full *and* complete *and* overflowing.

John 8:31:

So Jesus was saying to the Jews who had believed Him, "If you abide in My Word [continually obeying My teachings and living in accordance with them, then] you are truly My disciples.

James 1:25:

But he who looks carefully into the perfect law, the *law* of liberty, and faithfully abides by it, not having become a [careless] listener who forgets but an active doer [who obeys], he will be blessed *and* favored by God in what he does [in his life of obedience].

1 John 3:24:

The one who *habitually* keeps His commandments [obeying His Word and following His precepts, abides and] remains in Him, and He in him. By this we know *and* have the proof that He [really] abides in us, by the Spirit whom He has given us [as a gift].

1 John 4:15:

Whoever confesses *and* acknowledges that Jesus is the Son of God, God abides in him, and he in God.

The Holy Spirit in us is the power that enables us to be Christians. The Words of Jesus do not imply that He would cease to care for and to watch over us now that He was returning to His Father. Matthew 28:19-20:

<sup>19</sup> "Go therefore and make disciples of all the nations [help the people to learn of Me, believe in Me, and obey My Words], baptizing them in the Name of the Father and of the Son and of the Holy Spirit,

<sup>20</sup> teaching them to observe everything that I have commanded you; and lo, I am with you always [remaining with you perpetually—regardless of circumstance, and on every occasion], even to the end of the age."

John 14:16-21:

<sup>16</sup> And I will ask the Father, and He will give you another Helper (Comforter, Advocate, Intercessor—Counselor, Strengthener, Standby), to be with you forever—

<sup>17</sup> the Spirit of Truth, whom the world cannot receive [and take to its heart] because it does not see Him or know Him, *but* you know Him because He (the Holy Spirit) remains with you *continually* and will be in you.

<sup>18</sup> "I will not leave you as orphans [comfortless, bereaved, and helpless]; I will come [back] to you.

<sup>19</sup> After a little while the world will no longer see Me, but you will see Me; because I live, you will live also.

<sup>20</sup> On that day [when that time comes] you will know for yourselves that I am in My Father, and you *are* in Me, and I *am* in you.

<sup>21</sup> The person who has My commandments and keeps them is the one who [really] loves Me; and whoever [really] loves Me will be loved by My Father, and I will love him and reveal Myself to him [I

will make Myself real to him].”

Matthew 18:20:

For where two or three are gathered in My Name [meeting together as My followers], I am there among them.

Summary fact:

Jesus’ mission was to be in Himself the link united the whole Godhead to us for our safety and security. His person in human nature taken into the Godhead is the bond uniting Father, Son, and Holy Ghost in Himself to His people, us. Ecclesiastes 4:12:

And though one can overpower him who is alone, two can resist him. A cord of three *strands* is not quickly broken.

Three keeping us, Father, Son, and Holy Ghost, Jesus completing His work and now He pledges to His Father that He will fulfil the promise by sending the Holy Spirit.

Ezekiel 20:37:

I will make you pass under the rod [as the shepherd does with his sheep when he counts them, and I will count you as Mine and constrain you] and bring you into the bond of the covenant [to which you are permanently bound].

The Shepherd’s rod, a comforting rod according to David in Psalm 23:4:

Even though I walk through the [sunless] valley of the shadow of death, I fear no evil, for You are with me; Your rod [to protect] and Your staff [to guide], they comfort *and* console me.

Leviticus 27:32:

For every tithe of the herd or flock, whatever passes under the [shepherd’s] staff, the tenth one shall be holy to the LORD.

Jeremiah 33:13:

In the cities of the hill country, in the cities of the lowland, in the cities of the South (the Negev), in the land of Benjamin, in the places around Jerusalem and in the cities of Judah, the flocks will again pass under the hand of the one who counts them,’ says the LORD.

Three things concerning God’s people:

1. Their character and condition.

“I **kept them**.” They had need of being kept. The weakest thing on earth is a child of God. We are in the world, the most hostile place for us. We are exposed to corruption from our own flesh as well as the world around us. Then there is the devil and his forces bent on destroying our relationship with God and with one another. 1 Peter 5:8:

Be sober [well balanced and self-disciplined], be alert *and* cautious at all times. That enemy of yours, the devil, prowls around like a roaring lion [fiercely hungry], seeking someone to devour.

Ephesians 6:12:

For our struggle is not against flesh and blood [contending only with physical opponents], but against the rulers, against the powers, against the world forces of this [present] darkness, against the spiritual *forces* of wickedness in the heavenly (supernatural) *places*.

Isaiah 43:1-2:

<sup>1</sup> But now, this is what the LORD, your Creator says, O Jacob, and He who formed you, O Israel, “Do not fear, for I have redeemed you [from captivity]; I have called you by name; you are Mine!”

<sup>2</sup> “When you pass through the waters, I will be with you; and through the rivers, they will not



overwhelm you. When you walk through fire, you will not be scorched, nor will the flame burn you.”

Jude 24-25:

<sup>24</sup> Now to Him Who is able to keep you without stumbling or slipping or falling, and to present [you] unblemished (blameless and faultless) before the presence of His glory in triumphant joy *and* exultation [with unspeakable, ecstatic delight]—

<sup>25</sup> To the one only God, our Savior through Jesus Christ our Lord, be glory (splendor), majesty, might *and* dominion, and power *and* authority, before all time and now and forever (unto all the ages of eternity). Amen (so be it).

2. Their inestimable value in the sight of God.

Whatever may be our personal opinion of our personal value (self-esteem), we are worth being kept by God. Our price is incalculable, the life, blood, and sacrifice of the very Son of God. God did not just appoint Jesus our Savior but also our keeper. If it is true that He has saved us, a fact, then it is just as true that He will keep us. Isaiah 49:16:

Behold, I have indelibly imprinted (tattooed a picture of) you on the palm of each of My hands; [O Zion] your walls are continually before Me.

Zechariah 2:8:

For thus said the Lord of hosts, after [His] glory had sent me [His messenger] to the nations who plundered you—for he who touches you touches the apple or pupil of His eye:

Psalms 135:4:

For the Lord has chosen [the descendants of] Jacob for Himself, Israel for His peculiar possession and treasure.

Not any of the angels or any other created angelic being, but us, we are His treasure.

Deuteronomy 32:9:

For the Lord's portion is His people; Jacob (Israel) is the lot of His inheritance.

Ephesians 4:29-30:

<sup>29</sup> For no man ever hated his own flesh, but nourishes *and* carefully protects and cherishes it, as Christ does the church,

<sup>30</sup> Because we are members (parts) of His body.

Yet, we all are the same in Christ. Each Christian has his or her own place in the Lord's heart, and the Lord thinks for us, cares for us, provides for us, intercedes for us, and represents us as if we were the only one in all the world He intercedes for. **Jesus will not rest until He has restored us to the original purpose for which we were created.** Revelation 3:21:

He who overcomes (is victorious), I will grant him to sit beside Me on My throne, as I Myself overcame (was victorious) and sat down beside My Father on His throne.

3. Their security in the care of our Shepherd forever.

The Shepherd of the sheep keeps His people in the:

- eternal power of God!
- enveloped in the love of God!
- advised by the eternal wisdom of God!
- surrounded by the eternal faithfulness of God!
- quickened by the eternal life of God!

- possessed with the eternal grace of God!
- crowned with the eternal glory of God!

1 Peter 1:5:

Who are being guarded (garrisoned) by God's power through [your] faith [till you fully inherit that final] salvation that is ready to be revealed [for you] in the last time.

Jude 24:

Now to Him Who is able to keep you without stumbling *or slipping or falling*, and to present [you] unblemished (blameless and faultless) before the presence of His glory in triumphant joy *and exultation* [with unspeakable, ecstatic delight]—

John 6:39:

And this is the will of Him Who sent Me, that I should not lose any of all that He has given Me, but that I should give new life *and raise* [them all] up at the last day.

We seem to have a habit of regarding God as if He were against us. We run around looking for some motive to induce God to be for us. Everything may be against us but God, God is for us!

- Christ in us, in our nature is the pledge of God to this fact.
- The Holy Ghost in us and in His church is the pledge of this.
- The Word of God, the Bible, is the pledge of this.

Go through the Word of God and examine all those recorded there, with all their failures and difficulties and yet not one was lost except those who determined for forsake Him by their own choice.

... not one of them has perished *or is lost* except the son of perdition [Judas Iscariot—the one who is now doomed to destruction, destined to be lost], that the Scripture might be fulfilled.

“Son of perdition” only used in one other place in the Bible, 2 Thessalonians 2:3-4:

<sup>3</sup> Let no one deceive *or beguile* you in any way, for that day will not come except the apostasy comes first [unless the predicted great falling away of those who have professed to be Christians has come], and the man of lawlessness (sin) is revealed, who is the son of doom (of perdition),

<sup>4</sup> Who opposes and exalts himself so proudly *and insolently* against *and over* all that is called God or that is worshiped, [even to his actually] taking his seat in the temple of God, proclaiming that he himself is God.

Then, Jesus declares in John 6:70:

Jesus answered them, Did I not choose you, the Twelve? And [yet] one of you is a devil (of the evil one and a false accuser).

It is a remarkable fact that Jesus should call Judas by the same name that Antichrist is identified by, and that He should also say of him that he was “a devil”. Some may wrongly suppose that Judas had been given to Christ to be saved and Jesus lost him. Yet those who understand the original language know this to be the opposite. The same mode of expression is found in Luke 4:25-27:

<sup>25</sup> But in truth I tell you, there were many widows in Israel in the days of Elijah, when the heavens were closed up for three years and six months, so that there came a great famine over all the land;

<sup>26</sup> And yet Elijah was not sent to a single one of them, but only to Zarephath in the country of Sidon, to a woman who was a widow.

<sup>27</sup> And there were many lepers in Israel in the time of Elisha the prophet, and yet not one of them

was cleansed [by being healed]—but only Naaman the Syrian.

Notice, out of all the widows in Israel, we might say thousands, Elijah was sent to just one. Our of all the lepers in Israel, perhaps even thousands in the time of Elisha, none were healed except someone from a foreign country. John 13:18:

I am not speaking of *and* I do not mean all of you. I know whom I have chosen; but it is that the Scripture may be fulfilled, He who eats My bread *with Me* has raised up his heel against Me.

Judas was one of the twelve, chosen by Jesus. Yet he chose to alien himself with those who opposed Jesus. We will only know the reason when we get to heaven. We know that he realized he had done something horribly wrong from Matthew 27:3-5:

<sup>3</sup> When Judas, His betrayer, saw that [Jesus] was condemned, [Judas was afflicted in mind and troubled for his former folly; and] with remorse [with little more than a selfish dread of the consequences] he brought back the thirty pieces of silver to the chief priests and the elders,

<sup>4</sup> Saying, I have sinned in betraying innocent blood. They replied, What is that to us? See to that yourself.

<sup>5</sup> And casting the pieces of silver [forward] into the [Holy Place of the sanctuary of the] temple, he departed; and he went off and hanged himself.

It is one thing to realize your error, but the solution you choose is what determines your eternal destiny. Judas chose a different path than Peter. Proverbs 18:12:

The Name of the Lord is a strong tower; the [consistently] righteous man [upright and in right standing with God] runs into it and is safe, high [above evil] *and* strong.

We are living in days when many, and great, and daring attempts are made to tamper with God's Word. 1 Timothy 6:20-21:

<sup>20</sup> O Timothy, guard *and* keep the deposit entrusted [to you]! Turn away from the irreverent babble *and* godless chatter, with the vain *and* empty *and* worldly phrases, and the subtleties *and* the contradictions in what is falsely called knowledge *and* spiritual illumination.

<sup>21</sup> [For] by making such profession some have erred (missed the mark) as regards the faith. Grace (divine favor and blessing) be with you all! *Amen (so be it).*

These want us to accept their foolish and false reasonings as the rule for Christian doctrine, walk, and character. Scripture is what is important so the devil's plan is to cast doubt on its importance, authenticity and power. Jesus appeals to Scripture in all matters, when reference is made to Him as regards to any question concerning God or man. What does the Lord Jesus mean by "*the Scripture*"? Luke 24:44-47:

<sup>44</sup> Then He said to them, This is what I told you while I was still with you: everything which is written concerning Me in the Law of Moses and the Prophets and the Psalms must be fulfilled.

<sup>45</sup> Then He [thoroughly] opened up their minds to understand the Scriptures,

<sup>46</sup> And said to them, Thus it is written that the Christ (the Messiah) should suffer and on the third day rise from (among) the dead,

<sup>47</sup> And that repentance [with a view to and as the condition of] forgiveness of sins should be preached in His Name to all nations, beginning from Jerusalem.

2 Timothy 3:15-17:

<sup>15</sup> And how from your childhood you have had a knowledge of *and* been acquainted with the sacred Writings, which are able to instruct you *and* give you the understanding for salvation which comes through faith in Christ Jesus [through the leaning of the entire human personality on God in Christ Jesus in absolute trust and confidence in His power, wisdom, and goodness].

<sup>16</sup> Every Scripture is God-breathed (given by His inspiration) and profitable for instruction, for reproof *and* conviction of sin, for correction of error *and* discipline in obedience, [and] for training in righteousness (in holy living, in conformity to God's will in thought, purpose, and action),

<sup>17</sup> So that the man of God may be complete *and* proficient, well fitted *and* thoroughly equipped for every good work.

1 Peter 1:25:

But the Word of the Lord (divine instruction, the Gospel) endures forever. And this Word is the good news which was preached to you.

2 Peter 1:16-21:

<sup>16</sup> For we were not following cleverly devised stories when we made known to you the power and coming of our Lord Jesus Christ (the Messiah), but we were eyewitnesses of His majesty (grandeur, authority of sovereign power).

<sup>17</sup> For when He was invested with honor and glory from God the Father and a voice was borne to Him by the [splendid] Majestic Glory [in the bright cloud that overshadowed Him, saying], This is My beloved Son in Whom I am well pleased *and* delight,

<sup>18</sup> We [actually] heard this voice borne out of heaven, for we were together with Him on the holy mountain.

<sup>19</sup> And we have the prophetic Word [made] firmer still. You will do well to pay close attention to it as to a lamp shining in a dismal (squalid and dark) place, until the day breaks through [the gloom] and the Morning Star rises (comes into being) in your hearts.

<sup>20</sup> [Yet] first [you must] understand this, that no prophecy of Scripture is [a matter] of any personal *or* private *or* special interpretation (loosening, solving).

<sup>21</sup> For no prophecy ever originated because some man willed it [to do so—it never came by human impulse], but men spoke from God who were borne along (moved and impelled) by the Holy Spirit.

The heroes of the Old Testament all asserted that they were speaking as an oracle to God, "*the Lord says*", "*so says the Lord*", "*the Word of the Lord by Isaiah*", "*the Word of the Lord came to Jeremiah*", "*so says the Lord by me*". It was their own account of the message that they had the privilege to deliver. Listen to David in 2 Samuel 23:1-2:

<sup>1</sup> Now these are the last words of David: David son of Jesse says, and the man who was raised on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, says,

<sup>2</sup> The Spirit of the Lord spoke in *and* by me, and His Word was upon my tongue.

Jesus was the fulfillment of Scripture and Scripture dominated His life and words. Matthew 1:21-23:

<sup>21</sup> She will bear a Son, and you shall call His Name Jesus [the Greek form of the Hebrew Joshua, which means Savior], for He will save His people from their sins [that is, prevent them from failing and missing the true end and scope of life, which is God].

<sup>22</sup> All this took place that it might be fulfilled which the Lord had spoken through the prophet,

<sup>23</sup> Behold, the virgin shall become pregnant and give birth to a Son, and they shall call His Name Emmanuel—which, when translated, means, God with us.

Matthew 2:13-15:

<sup>13</sup> Now after they had gone, behold, an angel of the Lord appeared to Joseph in a dream and said, Get up! [Tenderly] take *unto you* the young Child and His mother and flee to Egypt; and remain there till I tell you [otherwise], for Herod intends to search for the Child in order to destroy Him.

<sup>14</sup> And having risen, he took the Child and His mother by night and withdrew to Egypt

<sup>15</sup> And remained there until Herod's death. This was to fulfill what the Lord had spoken by the prophet, Out of Egypt have I called My Son.

The Scripture MUST be fulfilled. Again verses 17-18, 23:

<sup>17</sup> Then was fulfilled what was spoken by the prophet Jeremiah:

<sup>18</sup> A voice was heard in Ramah, wailing and loud lamentation, Rachel weeping for her children; she refused to be comforted, because they were no more.

<sup>23</sup> He went and dwelt in a town called Nazareth, so that what was spoken through the prophets might be fulfilled: He shall be called a Nazarene [Branch, Separated One].

Matthew 8:16-17:

<sup>16</sup> When evening came, they brought to Him many who were under the power of demons, and He drove out the spirits with a Word and restored to health all who were sick.

<sup>17</sup> And thus He fulfilled what was spoken by the prophet Isaiah, He Himself took [in order to carry away] our weaknesses *and* infirmities and bore away our diseases.

How did Jesus win in His temptation in the wilderness against Satan himself? By the Word of God. Make stones bread – Matthew 4:4:

But He replied, It has been written, Man shall not live *and* be upheld *and* sustained by bread alone, but by every Word that comes forth from the mouth of God.

Throw yourself down because Scripture says that God will send His angels to protect you – Matthew 4:7:

Jesus said to him, On the other hand, it is written also, You shall not tempt, test thoroughly, *or* try exceedingly the Lord your God.

Worship me and I will give you the world – Matthew 4:10:

Then Jesus said to him, Begone, Satan! For it has been written, You shall worship the Lord your God, and Him alone shall you serve.

Jesus only attempts to deal with Satan with the Word of God – Ephesians 6:17:

And take the helmet of salvation and the sword that the Spirit wields, which is the Word of God.

When confronted by the Pharisees He uses Scripture to defend His miracles in Matthew 12. Then towards to end of His life and ministry in Luke 18:31:

Then taking the Twelve [apostles] aside, He said to them, Listen! We are going up to Jerusalem, and all things that are written about the Son of Man through *and* by the prophets will be fulfilled.

Mark 14:26-27:

<sup>26</sup> And when they had sung a hymn, they went out to the Mount of Olives.

<sup>27</sup> And Jesus said to them, You will all fall away *this night* [that is, you will be caused to stumble and will begin to distrust and desert Me], for it stands written, I will strike the Shepherd, and the sheep will be scattered.

John 19:28:

After this, Jesus, knowing that all was now finished (ended), said in fulfillment of the Scripture, I thirst.

On the cross He still fulfilled Scripture, Psalm 69:21:

They gave Me also gall [poisonous and bitter] for My food, and in My thirst they gave Me vinegar (a

soured wine) to drink.

Then after His resurrection on the road to Emmaus in Luke 24:25-27:

<sup>25</sup> And [Jesus] said to them, O foolish ones [sluggish in mind, dull of perception] and slow of heart to believe (adhere to and trust in and rely on) everything that the prophets have spoken!

<sup>26</sup> Was it not necessary *and* essentially fitting that the Christ (the Messiah) should suffer all these things before entering into His glory (His majesty and splendor)?

<sup>27</sup> Then beginning with Moses and [throughout] all the Prophets, He went on explaining *and* interpreting to them in all the Scriptures the things concerning *and* referring to Himself.

How great it would be been to be at this discourse but God did not see fit to give us the entire message, but then in verses 44-47:

<sup>44</sup> Then He said to them, This is what I told you while I was still with you: everything which is written concerning Me in the Law of Moses and the Prophets and the Psalms must be fulfilled.

<sup>45</sup> Then He [thoroughly] opened up their minds to understand the Scriptures,

<sup>46</sup> And said to them, Thus it is written that the Christ (the Messiah) should suffer and on the third day rise from (among) the dead,

<sup>47</sup> And that repentance [with a view to and as the condition of] forgiveness of sins should be preached in His Name to all nations, beginning from Jerusalem.

Then the sacredness of Scripture – Revelation 22:16, 18-19:

<sup>16</sup> I, Jesus, have sent My messenger (angel) to you to witness *and* to give you assurance of these things for the churches (assemblies). I am the Root (the Source) and the Offspring of David, the radiant *and* brilliant Morning Star.

<sup>18</sup> I [personally solemnly] warn everyone who listens to the statements of the prophecy [the predictions and the consolations and admonitions pertaining to them] in this Book: If anyone shall add anything to them, God will add *and* lay upon him the plagues (the afflictions and the calamities) that are recorded *and* described in this Book.

<sup>19</sup> And if anyone cancels *or* takes away from the statements of the Book of this prophecy [these predictions relating to Christ's kingdom and its speedy triumph, together with the consolations and admonitions or warnings pertaining to them], God will cancel *and* take away from him his share in the tree of life and in the city of holiness (purity and hallowedness), which are described *and* promised in this book.

How will the Word of God, Scripture stand in that day – John 12:48:

Anyone who rejects Me *and* persistently sets Me at naught, refusing to accept My teachings, has his judge [however]; for the [very] message that I have spoken will itself judge *and* convict him at the last day.

Yet, God provided us the resource we need to help us hold Scripture in the place it should be – John 14:22-26:

<sup>23</sup> Jesus answered, If a person [really] loves Me, he will keep My Word [obey My teaching]; and My Father will love him, and We will come to him and make Our home (abode, special dwelling place) with him.

<sup>24</sup> Anyone who does not [really] love Me does not observe *and* obey My teaching. And the teaching which you hear *and* heed is not Mine, but [comes] from the Father Who sent Me.

<sup>25</sup> I have told you these things while I am still with you.

<sup>26</sup> But the Comforter (Counselor, Helper, Intercessor, Advocate, Strengtheners, Standby), the Holy



Spirit, Whom the Father will send in My Name [in My place, to represent Me and act on My behalf], He will teach you all things. And He will cause you to recall (will remind you of, bring to your remembrance) everything I have told you.

1 Corinthians 2:11-14:

<sup>11</sup> For what person perceives (knows and understands) what passes through a man's thoughts except the man's own spirit within him? Just so no one discerns (comes to know and comprehend) the thoughts of God except the Spirit of God.

<sup>12</sup> Now we have not received the spirit [that belongs to] the world, but the [Holy] Spirit Who is from God, [given to us] that we might realize *and* comprehend *and* appreciate the gifts [of divine favor and blessing so freely and lavishly] bestowed on us by God.

<sup>13</sup> And we are setting these truths forth in words not taught by human wisdom but taught by the [Holy] Spirit, combining *and* interpreting spiritual truths with spiritual language [to those who possess the Holy Spirit].

<sup>14</sup> But the natural, nonspiritual man does not accept *or* welcome *or* admit into his heart the gifts *and* teachings *and* revelations of the Spirit of God, for they are folly (meaningless nonsense) to him; and he is incapable of knowing them [of progressively recognizing, understanding, and becoming better acquainted with them] because they are spiritually discerned *and* estimated *and* appreciated.

1 Peter 1:25:

But the Word of the Lord (divine instruction, the Gospel) endures forever. And this Word is the good news which was preached to you.

Peter endorses Paul's teachings in 2 Peter 3:15-16:

<sup>15</sup> And consider that the long-suffering of our Lord [His slowness in avenging wrongs and judging the world] is salvation (that which is conducive to the soul's safety), even as our beloved brother Paul also wrote to you according to the spiritual insight given him,

<sup>16</sup> Speaking of this as he does in all of his letters. There are some things in those [epistles of Paul] that are difficult to understand, which the ignorant and unstable twist *and* misconstrue to their own utter destruction, just as [they distort and misinterpret] the rest of the Scriptures.

All Scripture MUST be fulfilled and WILL be fulfilled. We cannot find a single piece of evidence to prove that God does not keep His Word. Just a few examples.

- A flood is coming – God sends Noah to preach for 120 years prior to judgement.
- Two cities will be destroyed – God sends two angels to warn of the impending doom.
- Babylon – Isaiah 13:19-22:

<sup>19</sup> And Babylon, the glory of kingdoms, the beauty of the Chaldeans' pride, shall be like Sodom and Gomorrah when God overthrew them.

<sup>20</sup> [Babylon] shall never be inhabited or dwelt in from generation to generation; neither shall the Arab pitch his tent there, nor shall the shepherds make their sheepfolds there.

<sup>21</sup> But wild beasts of the desert will lie down there, and the people's houses will be full of dolefully howling creatures; and ostriches will dwell there, and wild goats [like demons] will dance there.

<sup>22</sup> And wolves *and* howling creatures will cry *and* answer in the deserted castles, and jackals in the pleasant palaces. And [Babylon's] time has nearly come, and her days will not be prolonged.

Matthew 5:18:

For truly I tell you, until the sky and earth pass away *and* perish, not one smallest letter nor one

little hook [identifying certain Hebrew letters] will pass from the Law until all things [it foreshadows] are accomplished.

John 10:35:

So men are called gods [by the Law], men to whom God's message came—and the Scripture cannot be set aside *or* cancelled *or* broken *or* annulled—

Men argue either that God's promises are too great to be true, or that God's warnings (threats) are too dreadful to be inflicted. The answer to both is found in the cross; no promise that even God could give could surpass the promise fulfilled on Golgotha, and no exhibition of judgment can ever exceed that which was exhibited there when Jesus in the "**form of God**", and who was God cried out in Matthew 27:46:

And about the ninth hour (three o'clock) Jesus cried with a loud voice, Eli, Eli, lama sabachthani? — that is, My God, My God, why have You abandoned Me [leaving Me helpless, forsaking and failing Me in My need]?

Let the sinners scoff, the sceptics object, the fake preachers neglect the Word of God if they will but two things remains true – Psalm 138:2:

I will worship toward Your holy temple and praise Your Name for Your loving-kindness and for Your truth *and* faithfulness; for You have exalted above all else Your Name and Your Word *and* You have magnified Your Word above all Your Name!

Psalm 119:89:

Forever, O Lord, Your Word is settled in heaven [stands firm as the heavens].

Every promise is

- a warrant for faith,
- a future for hope,
- a rest for love,
- and a challenge to the world, the flesh, and the devil.

Every threat of judgment is a warning from Him who cannot lie or deceive to thoughtless sinners, rebellious who once believed – Matthew 3:7:

But when he saw many of the Pharisees and Sadducees coming for baptism, he said to them, You brood of vipers! Who warned you to flee *and* escape from the wrath *and* indignation [of God against disobedience] that is coming?

### VERSE 13

And now I am coming to You; I say these things while I am still in the world, so that My joy may be made full *and* complete *and* perfect in them [that they may experience My delight fulfilled in them, that My enjoyment may be perfected in their own souls, that they may have My gladness within them, filling their hearts].

This is the second time Jesus tells the Father that He is going to Him. Verse 11 – "**And [now] I am no more in the world, but these are [still] in the world, and I am coming to You.**"

He is saying this twice in the presence of His disciples knowing that the Father would take care of them as David understood in Psalm 91:1:

He who dwells in the secret place of the Most High shall remain stable *and* fixed under the shadow of the Almighty [Whose power no foe can withstand].

Jesus was about to return to where He had come from after nearly 33½ years and 3½ of ministry,

being about His Father's business. God had promises to send Him and now the promise was fulfilled. 1 John 3:8:

[But] he who commits sin [who practices evil doing] is of the devil [takes his character from the evil one], for the devil has sinned (violated the divine law) from the beginning. The reason the Son of God was made manifest (visible) was to undo (destroy, loosen, and dissolve) the works the devil [has done].

His purpose in coming was also described in John 11:52:

And not only for the nation but also for the purpose of uniting into one body the children of God who have been scattered far and wide.

He came with a purpose and accomplished that purpose to perfection. Remember verse 2:

[Just as] You have granted Him power *and* authority over all flesh (all humankind), [now glorify Him] so that He may give eternal life to all whom You have given Him.

Now He was returning to God, to heaven, His glorious work divinely accomplished;

- the conqueror of death and hell,
- the crowned Savior and Captain of His people, and the hosts of God.
- The firstfruits of those who sleep – 1 Corinthians 15:20:

But the fact is that Christ (the Messiah) has been raised from the dead, and He became the firstfruits of those who have fallen asleep [in death].

- The firstborn from the dead – Revelation 1:5-6:

<sup>5</sup> And from Jesus Christ the faithful *and* trustworthy Witness, the Firstborn of the dead [first to be brought back to life] and the Prince (Ruler) of the kings of the earth. To Him Who ever loves us and has once [for all] loosed *and* freed us from our sins by His own blood,

<sup>6</sup> And formed us into a kingdom (a royal race), priests to His God and Father—to Him be the glory and the power *and* the majesty and the dominion throughout the ages *and* forever and ever. Amen (so be it).

- The firstborn among many – Romans 8:29:

For those whom He foreknew [of whom He was aware and loved beforehand], He also destined from the beginning [foreordaining them] to be molded into the image of His Son [and share inwardly His likeness], that He might become the firstborn among many brethren.

God's own appointed Mediator, commissioned by the Father to transact His affairs with men, and men's affairs with God. He was returning,

- the head of grace.
- the head of glory.

Our Lord was returning home to His Father, as the Leader and Head of His body; every spiritual member of that body virtually going with Him, triumphing over death and judgment with Him, and remaining enthroned in the person of the Head until He returns to rapture them to Himself. Colossians 2:12-15:

<sup>12</sup> [Thus you were circumcised when] you were buried with Him in [your] baptism, in which you were also raised with Him [to a new life] through [your] faith in the working of God [as displayed] when He raised Him up from the dead.

<sup>13</sup> And you who were dead in trespasses and in the uncircumcision of your flesh (your sensuality, your sinful carnal nature), [God] brought to life together with [Christ], having [freely] forgiven us all our transgressions,

<sup>14</sup> Having cancelled *and* blotted out *and* wiped away the handwriting of the note (bond) with its legal decrees *and* demands which was in force *and* stood against us (hostile to us). This [note with its regulations, decrees, and demands] He set aside *and* cleared completely out of our way by nailing it to [His] cross.

<sup>15</sup> [God] disarmed the principalities and powers that were ranged against us and made a bold display *and* public example of them, in triumphing over them in Him *and* in it [the cross].

The justice of God which man as a sinner had challenged, Jesus had vindicated; infinite atonement had been made by Him for sin; the remainder of His work was to be fulfilled in heaven so now, Jesus was returning to heaven. The veil, the utmost symbol of the separation between God and man was to be torn from top to bottom through His death and resurrection and Jesus as our forerunner was to be the first to enter. Hebrews 9:24-26:

<sup>24</sup> For Christ (the Messiah) has not entered into a sanctuary made with [human] hands, only a copy *and* pattern *and* type of the true one, but [He has entered] into heaven itself, now to appear in the [very] presence of God on our behalf.

<sup>25</sup> Nor did He [enter into the heavenly sanctuary to] offer Himself regularly again and again, as the high priest enters the [Holy of] Holies every year with blood not his own.

<sup>26</sup> For then would He often have had to suffer [over and over again] since the foundation of the world. But as it now is, He has once for all at the consummation *and* close of the ages appeared to put away *and* abolish sin by His sacrifice [of Himself].

“And now I am coming to You”. Let’s consider what these words mean.

1. They refer to Jesus Himself.
2. They refer to the Father.
3. They refer to God’s people.

## 1. The man, God-man!

There was the time when man and God could relate perfectly, in the Garden of Eden. Sin ruined it all. Then Jesus in wonderful grace came down to our nature, humbling Himself even unto death, making total payment for sin to satisfy God’s justice. Now in fulfilment of these words, He has gone back to the Father and is now our representative as the Head of His body. This was the fulfillment of God’s restoration plan to restore us to our original reason for our being, our creation. Hebrews 12:1-2:

<sup>1</sup> Therefore then, since we are surrounded by so great a cloud of witnesses [who have borne testimony to the Truth], let us strip off *and* throw aside every encumbrance (unnecessary weight) and that sin which so readily (deftly and cleverly) clings to *and* entangles us, and let us run with patient endurance *and* steady *and* active persistence the appointed course of the race that is set before us,

<sup>2</sup> Looking away [from all that will distract] to Jesus, Who is the Leader *and* the Source of our faith [giving the first incentive for our belief] and is also its Finisher [bringing it to maturity and perfection]. He, for the joy [of obtaining the prize] that was set before Him, endured the cross, despising *and* ignoring the shame, and is now seated at the right hand of the throne of God.

Jesus shows us by example how to confront death. He didn’t consider His own death because He was looking forward to what He would accomplish for the creation He loves so much. These are words of faith, “*And now I am coming to You*”, without any doubt.

These are words of love. It was love that motivated Him to leave glory, to die, and to return to glory to be our advocate. He is thinking of the crowns that He would have waiting for us, the song of redemption we would sing and the unspeakable joy and glory into which His path would lead us.

- He doesn't think of Gethsemane, He thinks of the vale.
- He doesn't think of the cross, He thinks of glory.
- He only thinks of the consequences of His being there with His people and for His people.

## 2. His Words

"I am coming to You..." Isaiah 53:11:

He shall see [the fruit] of the travail of His soul and be satisfied; by His knowledge of Himself [which He possesses and imparts to others] shall My [uncompromisingly] righteous One, My Servant, justify many *and* make many righteous (upright and in right standing with God), for He shall bear their iniquities *and* their guilt [with the consequences, says the Lord].

Weary, in need of rest, looking forward to His arrival in glory. Wise advise for us today. Concentrate of the reward, not the present. See what awaits Him and be extension us – Psalm 24:7-10:

<sup>7</sup> Lift up your heads, O you gates; and be lifted up, you age-abiding doors, that the King of glory may come in.

<sup>8</sup> Who is the King of glory? The Lord strong and mighty, the Lord mighty in battle.

<sup>9</sup> Lift up your heads, O you gates; yes, lift them up, you age-abiding doors, that the King of glory may come in.

<sup>10</sup> Who is [He then] this King of glory? The Lord of hosts, He is the King of glory. *Selah* [pause, and think of that]!

God the Father is the crown of His joy, the rest of His love, and the fulness of His expectations.

## 3. His people

He has ascended to God; the heavens have received Him. He is now seated at the right hand of Majesty, and in the place of power and authority. His entire office being in order to transact the affairs of sinners with God – Hebrews 5:2:

He is able to exercise gentleness *and* forbearance toward the ignorant and erring, since he himself also is liable to moral weakness *and* physical infirmity.

He has learned by His own experiences every phase of human sorrow, every class of human temptation, and every variety of human difficulties. He is now enthroned where no temptation can reach Him, no enemy can assail Him, no tears can course His cheeks, no sigh can be heard and no death can victimize.

John 14:19:

Just a little while now, and the world will not see Me any more, but you will see Me; because I live, you will live also.

John 14:1-3:

<sup>1</sup> Do not let your hearts be troubled (distressed, agitated). You believe in *and* adhere to *and* trust in *and* rely on God; believe in *and* adhere to *and* trust in *and* rely also on Me.

<sup>2</sup> In My Father's house there are many dwelling places (homes). If it were not so, I would have told you; for I am going away to prepare a place for you.

<sup>3</sup> And when (if) I go and make ready a place for you, I will come back again and will take you to Myself, that where I am you may be also.

Hebrews 2:18:

For because He Himself [in His humanity] has suffered in being tempted (tested and tried), He is able [immediately] to run to the cry of (assist, relieve) those who are being tempted *and* tested *and* tried [and who therefore are being exposed to suffering].

It cost Him His life to come down and save us, but it cost Him nothing to bless us now – it cost Him nothing to open His hand and give us all that it please the Father to cause to dwell in Him.

Colossians 1:19:

For it has pleased [the Father] that all the divine fullness (the sum total of the divine perfection, powers, and attributes) should dwell in Him permanently.

John 1:16:

For out of His fullness (abundance) we have all received [all had a share and we were all supplied with] one grace after another *and* spiritual blessing upon spiritual blessing *and* even favor upon favor *and* gift [heaped] upon gift.

As we wait for His return, let us imitate His confidence.

Colossians 2:15:

[God] disarmed the principalities and powers that were ranged against us and made a bold display *and* public example of them, in triumphing over them in Him *and* in it [the cross].

Revelation 12:11:

And they have overcome (conquered) him by means of the blood of the Lamb and by the utterance of their testimony, for they did not love *and* cling to life even when faced with death [holding their lives cheap till they had to die for their witnessing].

John 16:33:

I have told you these things, so that in Me you may have [perfect] peace *and* confidence. In the world you have tribulation *and* trials *and* distress *and* frustration; but be of good cheer [take courage; be confident, certain, undaunted]! For I have overcome the world. [I have deprived it of power to harm you and have conquered it for you.]

Justice is satisfied; judgment is on our side; God is our Father. God has made Jesus our title; use His Name. It is an all-prevailing Name with the Father; He loves to hear it. As we use His Name, Jesus, imitate His confidence, and rejoice in His joy.

Hebrews 4:16:

Let us then fearlessly *and* confidently *and* boldly draw near to the throne of grace (the throne of God's unmerited favor to us sinners), that we may receive mercy [for our failures] and find grace to help in good time for every need [appropriate help and well-timed help, coming just when we need it].

In this prayer, Jesus states that He wants us safe and happy. Notice the facts that He states in their hearing:

- God the Father is our Father.
- Jesus has shown us His Name.
- God is interested and invested in us.
- We are the Father's special gift and prize to Himself.
- Our enemies have been conquered.

Remember verse 2:



[Just as] You have granted Him power *and* authority over all flesh (all humankind), [now glorify Him] so that He may give eternal life to all whom You have given Him.

It is hard to believe our eyes as we read and hear Jesus pray:

- they have kept and obeyed Your Word – verse 6,
- all You have given me is from You – verse 7,
- I pray for them... they belong to You – verse 9.

We have historical perspective so we know their shortcomings. What Jesus is presenting is the fulness of His perfection, the glory of His Person, in all the plenitude of His grace. They were as we are, in the Father, therefore seen as perfect in the Person of Jesus Christ – called justification.

“*These things*” (containing and being the expression of God’s rich purposes of grace that truth in salvation towards them and us and His eternal love for them) are spoken:

- for their and our instruction,
- for their and our comfort,
- for their and our security,
- for their and our confidence
- and for their and our joy.

“*These things in the world*” a world – 1 John 5:19:

We know [positively] that we are of God, and the whole world [around us] is under the power of the evil one.

“*The world*” the scene of our:

- temptations
- conflicts
- sorrows
- the place He would leave them and us
- the place He had overcome for them and us.

In the house and kingdom of the strongman (Satan) Jesus proclaims:

- His triumphs
- tears off his mail the armor he has trusted in
- lights up the kingdom of darkness with His Light of love
- teaching them and u show to sing and praise as we journey to our rest,

“*that they may experience My joy*”.

Consider them (and by extension us):

- joyless at times
- poor
- weak
- needy
- helpless

- sin stained
- fearing death
- and subject to bondage.

What joy is He referring to? His joy! Heavenly joy! Nothing of this earth and world in it. This joy comes down from heaven and it is a joy that is not just presented to them as something on a shelf to be asked or grasped for. It is a joy

- fulfilled,
- realized,
- entered into,
- complete
- satisfying,
- sustaining,
- “**within them**”. Nehemiah 8:10:

Then [Ezra] told them, Go your way, eat the fat, drink the sweet drink, and send portions to him for whom nothing is prepared; for this day is holy to our Lord. And be not grieved *and* depressed, for the joy of the Lord is your strength *and* stronghold.

Romans 15:13:

May the God of your hope so fill you with all joy and peace in believing [through the experience of your faith] that by the power of the Holy Spirit you may abound *and* be overflowing (bubbling over) with hope.

“My joy” – three points:

1. Joy which is Mine to give for I am the Author and Giver.
2. Joy of which I am the object, subject and element.
3. Jesus’ personal joy.

First. **Jesus came to give us joy** – Isaiah 61:1-4:

<sup>1</sup> The Spirit of the Lord God is upon me, because the Lord has anointed *and* qualified me to preach the Gospel of good tidings to the meek, the poor, *and* afflicted; He has sent me to bind up *and* heal the brokenhearted, to proclaim liberty to the [physical and spiritual] captives and the opening of the prison *and* of the eyes to those who are bound,

<sup>2</sup> To proclaim the acceptable year of the Lord [the year of His favor] and the day of vengeance of our God, to comfort all who mourn,

<sup>3</sup> To grant [consolation and joy] to those who mourn in Zion—to give them an ornament (a garland or diadem) of beauty instead of ashes, **the oil of joy instead of mourning**, the garment [expressive] of praise instead of a heavy, burdened, *and* failing spirit—that they may be called oaks of righteousness [lofty, strong, and magnificent, distinguished for uprightness, justice, and right standing with God], the planting of the Lord, that He may be glorified.

<sup>4</sup> And they shall rebuild the ancient ruins; they shall raise up the former desolations and renew the ruined cities, the devastations of many generations.

This was the angel’s announcement in Luke 2:10:

And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

Luke 2:10-11:

<sup>10</sup> But the angel said to them, Do not be afraid; for behold, I bring you good news of a great joy which will come to all the people.

<sup>11</sup> For to you is born this day in the town of David a Savior, Who is Christ (the Messiah) the Lord!

Jesus' joy – realized through the knowledge of:

- the love of the Father Jesus came to reveal.
- the salvation Jesus came to give us.
- the relationship Jesus came to sustain with us.
- the Comforter Jesus sent to dwell in us.

Jesus' joy which results from:

- the assurance of our acceptance by the Father.
- The consciousness of our justification from all things.
- The realization of our adoption into God's family.
- The fact of Romans 8:16-17:

<sup>16</sup> The Spirit Himself [thus] testifies together with our own spirit, [assuring us] that we are children of God.

<sup>17</sup> And if we are [His] children, then we are [His] heirs also: heirs of God and fellow heirs with Christ [sharing His inheritance with Him]; only we must share His suffering if we are to share His glory.

Secondly, **Jesus is the object and the subject as distinguished from all other sources of joy.**

We tend to look for joy in ourselves, our experiences and successes, which may be a form of self-righteousness. The only way to have real abiding and soul satisfying joy is in the knowledge of and relationship with the Lord Jesus. John 15:11:

I have told you these things, that My joy *and* delight may be in you, and that your joy *and* gladness may be of full measure *and* complete *and* overflowing.

Jesus referred to two matters which might be considered difficulties.

First – John 14:28:

You heard Me tell you, I am going away and I am coming [back] to you. If you [really] loved Me, you would have been glad, because I am going to the Father; for the Father is greater *and* mightier than I am.

Jesus' absence was declared to be one of the greatest proofs of His love, and reasons for our joy.

Second – John 15:1:

**I am the True Vine, and My Father is the Vinedresser.**

Here Jesus commands fruitfulness which results from abiding in Him. He also warns of not abiding in Him and bearing fruit in John 15:2, 6:

<sup>2</sup> Any branch in Me that does not bear fruit [that stops bearing] He cuts away (trims off, takes away); and He cleanses *and* repeatedly prunes every branch that continues to bear fruit, to make it bear more *and* richer *and* more excellent fruit.

<sup>6</sup> If a person does not dwell in Me, he is thrown out like a [broken-off] branch, and withers; such branches are gathered up and thrown into the fire, and they are burned.

Failure to live in Christ by obeying His Word and maintaining a close relationship with Him through

His Word and prayer results in injury ourselves, eternal injury, and dishonor to Him.

We focus on ourselves instead of on Him, realizing our failures and how little we produce for the Kingdom, resulting in the questioning of our love for Him and as a consequence, His love for us. This will always take away our joy. John 15:9-11:

<sup>9</sup> I have loved you, [just] as the Father has loved Me; abide in My love [continue in His love with Me].

<sup>10</sup> If you keep My commandments [if you continue to obey My instructions], you will abide in My love *and* live on in it, just as I have obeyed My Father's commandments and live on in His love.

<sup>11</sup> I have told you these things, that My joy *and* delight may be in you, and **that your joy *and* gladness may be of full measure *and* complete *and* overflowing.**

We must always remember that we have two motives for our joy in Christ; what He has done for us, and what His is. 1 Peter 1:8:

Without having seen Him, you love Him; though you do not [even] now see Him, you believe in Him and exult *and* thrill with inexpressible and glorious (triumphant, heavenly) joy.

The King James uses the word “**unspeakable**” and Peter does not mean joy which cannot be described in words, but should our tongues and intellectual ability be such that they were inspired and energized we would not live long enough to tell of this inexhaustible fullness of joy that God has given us through Christ. Peter says in the King James, that it is “**full of glory**”.

Third – **Jesus' joy as being His own joy**. This joy is based on our peace and rest. John 14:27:

Peace I leave with you; My [own] peace I now give *and* bequeath to you. Not as the world gives do I give to you. Do not let your hearts be troubled, neither let them be afraid. [Stop allowing yourselves to be agitated and disturbed; and do not permit yourselves to be fearful and intimidated and cowardly and unsettled.]

When Jesus speaks of what He has given us, it is always “His”:

- My strength – Psalm 28:7-8

<sup>7</sup> The Lord is my Strength and my [impenetrable] Shield; my heart trusts in, relies on, *and* confidently leans on Him, and I am helped; therefore my heart greatly rejoices, and with my song will I praise Him.

<sup>8</sup> The Lord is their [unyielding] Strength, and He is the Stronghold of salvation to [me] His anointed.

- My life – John 5:21

Just as the Father raises up the dead and gives them life [makes them live on], even so the Son also gives life to whomever He wills *and* is pleased to give it.

- My way – Joshua 22:5

But take diligent heed to do the commandment and the law which Moses the servant of the Lord charged you: to love the Lord your God and to walk in all His ways and to keep His commandments and to cling to *and* unite with Him and to serve Him with all your heart and soul [your very life].

- My fulness – Ephesians 3:19

[That you may really come] to know [practically, through experience for yourselves] the love of Christ, which far surpasses mere knowledge [without experience]; that you may be filled [through all your being] unto all the fullness of God [may have the richest measure of the divine Presence, and become a body wholly filled and flooded with God Himself]!

- My grace – 2 Corinthians 13:14

The grace (favor and spiritual blessing) of the Lord Jesus Christ and the love of God and the presence *and* fellowship (the communion and sharing together, and participation) in the Holy Spirit be with you all. *Amen (so be it).*

- My joy – John 15:11

I have told you these things, that My joy *and* delight may be in you, and that your joy *and* gladness may be of full measure *and* complete *and* overflowing.

All we are (if we are to be fulfilled) and all we have is Jesus'. 1 Corinthians 1:30:

But it is from Him that you have your life in Christ Jesus, Whom God made our Wisdom from God, [revealed to us a knowledge of the divine plan of salvation previously hidden, manifesting itself as] our Righteousness [thus making us upright and putting us in right standing with God], and our Consecration [making us pure and holy], and our Redemption [providing our ransom from eternal penalty for sin].

1 Chronicles 29:13-14:

<sup>13</sup> Now therefore, our God, we thank You and praise Your glorious Name *and* those attributes which that Name denotes.

<sup>14</sup> But who am I, and what are my people, that we should retain strength *and* be able to offer thus so willingly? For all things come from You, and out of Your own [hand] we have given You.

Psalms 24:1:

The earth is the Lord's, and the fullness of it, the world and they who dwell in it.

James 1:17:

Every good gift and every perfect (free, large, full) gift is from above; it comes down from the Father of all [that gives] light, in [the shining of] Whom there can be no variation [rising or setting] or shadow cast by His turning [as in an eclipse].

Psalms 43:4:

Then will I go to the altar of God, to God, my exceeding joy; yes, with the lyre will I praise You, O God, my God!

Three joys to describe better what Jesus is praying.

1. The joy of the bridegroom over the bride – Isaiah 62:5:

For as a young man marries a virgin [O Jerusalem], so shall your sons marry you; and as the bridegroom rejoices over the bride, so shall your God rejoice over you.

2. The joy of harvest – Isaiah 9:3:

You [O Lord] have multiplied the nation and increased their joy; they rejoice before You like the joy in harvest, as men rejoice when they divide the spoil [of battle].

When the Lord reaps His harvest from the world, He will share His joy with those He has gathered.

3. The joy of the spoil – Isaiah 9:3

We wait for the day when Jesus will gather together His people to take part with Him in the His joy as the Conqueror of death and hell, not as stated in His Word, but in reality. We will be a part of those presented to Himself without spot or wrinkle, keeping us from falling and presenting us before the throne with joy.

Jude 1:24-25:

<sup>24</sup> Now to Him Who is able to keep you without stumbling *or* slipping *or* falling, and to present [you] unblemished (blameless and faultless) before the presence of His glory in triumphant

joy *and* exultation [with unspeakable, ecstatic delight]—

<sup>25</sup> To the one only God, our Savior through Jesus Christ our Lord, be glory (splendor), majesty, might *and* dominion, and power *and* authority, before all time and now and forever (unto all the ages of eternity). Amen (so be it).

This was and is His joy!

John 15:11:

I have told you these things, that My joy *and* delight may be in you, and that your joy *and* gladness may be of full measure *and* complete *and* overflowing.

Matthew 25:21:

His master said to him, Well done, you upright (honorable, admirable) and faithful servant! You have been faithful *and* trustworthy over a little; I will put you in charge of much. Enter into *and* share the joy (the delight, the blessedness) which your master enjoys.

If we desire to realize this joy and to fulfil the Lord's will for us we will rejoice always.

Romans 12:12:

Rejoice *and* exult in hope; be steadfast and patient in suffering *and* tribulation; be constant in prayer.

Joy in the Lord can never be according to our love, nor according to anything in us. It must be according to our faith. Many make this mistake, trying to find in their love to Jesus a ground for their joy. This would be better, **seek the ground for our joy in His love for us.**

1 John 4:16:

And we know (understand, recognize, are conscious of, by observation and by experience) and believe (adhere to and put faith in and rely on) the love God cherishes for us. God is love, and he who dwells *and* continues in love dwells *and* continues in God, and God dwells *and* continues in him.

Jesus has told us enough to give us “all joy *and* peace in believing” and what the Lord has spoken in order that we might have joy. Romans 12:15:

May the God of your hope so fill you with all joy and peace in believing [through the experience of your faith] that by the power of the Holy Spirit you may abound *and* be overflowing (bubbling over) with hope.

1 John 1:4:

And we are now writing these things to you so that our joy [in seeing you included] may be full [and *your* joy may be complete].

What things? Back up to verse 3:

What we have seen and [ourselves] heard, we are also telling you, so that you too may realize *and* enjoy fellowship as partners *and* partakers with us. And [this] fellowship that we have [which is a distinguishing mark of Christians] is with the Father and with His Son Jesus Christ (the Messiah).

It was the joy of the Lord that He should be link between His Father and His people, that they might have fellowship with the Father in Himself. That was His joy – the ground of it Himself, and the proclamation of the Gospel. 1 Thessalonians 1:6-7:

<sup>6</sup> And you [set yourselves to] become imitators of us and [through us] of the Lord Himself, for you welcomed our message in [spite of] much persecution, with joy [inspired] by the Holy Spirit;

<sup>7</sup> So that you [thus] became a pattern to all the believers (those who adhere to, trust in, and rely on Christ Jesus) in Macedonia and Achaia (most of Greece).



We must from now on in the strength of the Holy Ghost resolve to deal more with God's Word, wrap our souls in God's promises, then joy, peace, and rest which is beyond this world and its system or ability to give with flow deeply in our soul as we trust in God. Hebrews 12:2:

Looking away [from all that will distract] to Jesus, Who is the Leader *and* the Source of our faith [giving the first incentive for our belief] and is also its Finisher [bringing it to maturity and perfection]. He, for the joy [of obtaining the prize] that was set before Him, endured the cross, despising *and* ignoring the shame, and is now seated at the right hand of the throne of God.

#### VERSE 14

I have given *and* delivered to them Your Word (message) and the world has hated them, because they are not of the world [do not belong to the world], just as I am not of the world.

Jesus is about to leave, about to enter His glory and had prayed in verse 5:

And now, Father, glorify Me along with Yourself *and* restore Me to such majesty *and* honor in Your presence as I had with You before the world existed.

In presenting this petition, He does it in such a way as to leave no doubt with those in whose hearing He was praying, that the glory He was about to enter into, would be no glory to Him, if His absence was to be any loss to them. From verse 5 until the end of the chapter, all His thoughts all His Words, and all His desires, even in the anticipation of glory, have reference to His people.

Three principal desires for His people are expressed from His heart to His Father.

Verse 11 – “Holy Father, keep in Your Name [in the knowledge of Yourself] those whom You have given Me, that they may be one as We [are one].”

Verse 13 – “...that My joy may be made full *and* complete *and* perfect in them ...”

Verse 17 – “Sanctify them [purify, consecrate, separate them for Yourself, make them holy] by the Truth ...”

“For the [uttered] Words that You gave Me I have given them ...” – verse 8.

“Words that You gave Me ...” – also verse 8.

“...they have obeyed *and* kept Your Word ...” – verse 6.

Jesus did not give them the work to do: “I have glorified You down here on the earth by completing the work that You gave Me to do.” – verse 4. “For the [uttered] Words that You gave Me I have given them ...” – verse 8. Note carefully the importance Jesus attaches to His Father's Word. That Word was the means by which the accomplishment of all the desires He had expressed to His Father for His people were to be affected.

Jesus is the Word.

- We are guided by His Word.
- We are warned by His Word.
- We are comforted by His Word.
- We are kept safe by His Word when we allow it to enter our heart and take possession of our thoughts. Psalm 17:4:

Concerning the works of men, by the Word of Your lips I have avoided the ways of the violent (the paths of the destroyer).

This Word:

- Fulfills the joy of the Lord in us.

- Is the testimony of the love of the Triune Godhead to us.
- Is the testimony of the triumphs of the Son of God for us.

It is as His Word enters into our hearts, joy enters into our hearts, and His joy is accomplishing the Word for us is fulfilled by the reception of that Word in us. This is what sanctifies us. Verse 17:

Sanctify them [purify, consecrate, separate them for Yourself, make them holy] by the Truth; Your Word is Truth.

It is the discovery of:

- What God is to us as revealed in His Word.
- The knowledge of what God is for us.
- The assurance of what He has laid up in Christ our portion, as revealed in His Word.
- The means are in the hand of the Spirit of God for separating us from the world, and sanctifying us.

Jesus' gifts are great gifts.

- Himself
- His Word – His Father's
- His Spirit

1 Thessalonians 2:13:

And we also [especially] thank God continually for this, that when you received the message of God [which you heard] from us, you welcomed it not as the word of [mere] men, but as it truly is, the Word of God, which is effectually at work in you who believe [exercising its superhuman power in those who adhere to and trust in and rely on it].

Jesus has given us His Word, a great gift to His Apostles of the testimony of God:

- Given as a trust to be faithfully communicated to us;
- Given as a testimony to sinners;
- Given as a defense against the unbelief of the world;
- Given as a light from God to irradiate this world's darkness.

The Word is the element, where faith, and hope, and love, have their existence and their exercise.

When heaven and earth will have passed away, we shall find that Word, which has guided, helped, and comforted us in all our living. Acts 10:36:

You know the contents of the message which He sent to Israel, announcing the good news (Gospel) of peace by Jesus Christ, Who is Lord of all—

Hebrews 2:1-4:

<sup>1</sup> Since all this is true, we ought to pay much closer attention than ever to the truths that we have heard, lest in any way we drift past [them] *and* slip away.

<sup>2</sup> For if the message given through angels [the Law spoken by them to Moses] was authentic *and* proved sure, and every violation and disobedience received an appropriate (just and adequate) penalty,

<sup>3</sup> How shall we escape [appropriate retribution] if we neglect *and* refuse to pay attention to such a great salvation [as is now offered to us, letting it drift past us forever]? For it was declared at first by the Lord [Himself], and it was confirmed to us *and* proved to be real *and* genuine by those who

personally heard [Him speak].

<sup>4</sup> [Besides this evidence] it was also established *and* plainly endorsed by God, Who showed His approval of it by signs and wonders and various miraculous manifestations of [His] power and by imparting the gifts of the Holy Spirit [to the believers] according to His own will.

God the Father is aware of all our circumstances and His sympathy is evident in all our difficulties.

“*The world has hated them*”. We must count the cost prior to enlisting under God’s banner. The question is why this hate? It is the consequence of His having given us His Word and He tells the Father this. Remember, they are listening. The very fact which makes the world hate the servants of God because they are depositories of God’s Word.

To every true believer in the Lord Jesus, those who fully believe the Word of God, and the promises contained in that Word, this world becomes a waste wilderness, a foreign land, an enemy’s country. The believer’s country is in heaven. Christians are not of this world. When we are saved, we are separated from the world, and the world hates us for the world hates everyone who really lives out the Word of God in this world.

We are changed. God’s truth doesn’t change, the devil doesn’t change, but we change. John 15:18:

*If the world hates you, know that it hated Me before it hated you.*

1 Corinthians 4:9-10:

<sup>9</sup> *For it seems to me that God has made an exhibit of us apostles, exposing us to view last [of all, like men in a triumphal procession who are] sentenced to death [and displayed at the end of the line]. For we have become a spectacle to the world [a show in the world’s amphitheater] with both men and angels [as spectators].*

<sup>10</sup> *We are [looked upon as] fools on account of Christ *and* for His sake, but you are [supposedly] so amazingly wise *and* prudent in Christ! We are weak, but you are [so very] strong! You are highly esteemed, but we are in disrepute *and* contempt!*

The reason is that “*I have given *and* delivered to them Your Word (message)*”. 2 Timothy 3:12:

*Indeed all who delight in piety *and* are determined to live a devoted *and* godly life in Christ Jesus will meet with persecution [will be made to suffer because of their religious stand].*

The world has different ways and means of showing its hatred to those who are really living out the Word of God. Satan will try any different plan and the alteration of his plan does not prove that his purpose has ceased to exist. Early he relied on persecution but the church grew under persecution. So, he changed his plan. He has other resources:

- corrupting the truth, Gospel.
- lowering the standards of the Word of God.
- casting doubts upon the reality and truth of God’s Word.

Satan has succeeded for more to injure the cause of the Kingdom than he ever did by persecution. Then he devised another plan, inject worldliness into the church, convincing Christians to adopt the world’s system to do God’s work. He then uses his trump card causing Christians to ignore God’s Word thinking that there is no harm in doing their own thing even if it violates the Word. These Christians seem to have it easier because they are not a threat to anything the devil is doing.

Satan will also make the world appear religious. Everyone is a Christian today. But these are not Christ-like, they do not uphold God’s holiness. John 15:19:

*If you belonged to the world, the world would treat you with affection *and* would love you as its own. But because you are not of the world [no longer one with it], but I have chosen (selected) you*

out of the world, the world hates (detests) you.

Hate, yes:

- hates the persons,
- hates the principles,
- hates the professions,
- hates the presence.

True Christians are different and that spawns this hatred:

- the nature is different from the world's nature,
- the spirit is different from the world's spirit,
- the worship is different from the world's worship,
- the conduct is different from the world's conduct,
- their portion is different from the world's portion.

The conduct and living testifies against the those of the world and so they are hated. The Word of God compensates us for all the world would deprive us of. That Word, received by those who love and obey it with all promises and privileges renews the soul and transforms into the likeness of Christ. If it didn't, the world wouldn't even notice Christians. The world hatred of Christians is a result of their ceasing to be conformed to the world.

Identified with Jesus, members of His body, of His flesh, of His bones, we live in the power of His risen and eternal life which has quickened us, making us more than conquerors. Romans 8:37:

Yet amid all these things we are more than conquerors *and* gain a surpassing victory through Him Who loved us.

Romans 8:18:

[But what of that?] For I consider that the sufferings of this present time (this present life) are not worth being compared with the glory that is about to be revealed to us *and* in us *and* for us *and* conferred on us!

Jesus is saying that He has made us the chosen depository of the Word which God has magnified even above His Name. Psalm 138:2:

I will worship toward Your holy temple and praise Your Name for Your loving-kindness and for Your truth *and* faithfulness; for You have exalted above all else Your Name and Your Word *and* You have magnified Your Word above all Your Name!

Look at Jesus' prayer and what He is praying for:

1. The Father's own interest in His children.

"I have given *and* delivered to them Your Word":

- The Word by which God's grace is displayed and revealed.
- The Word by which God's love is displayed and revealed.
- The Word by which God's glorious Name is proclaimed.
- The Word by which God's character is displayed and revealed.
- The Word by which truth is revealed and sealed.
- The Word by which God's promises are revealed and enabled.

2. Their and our own weakness, helplessness, and need and their absolute dependence upon the love, and care and keeping of the Father.

The disciples and we are dust and by depositing the treasure of the Word of God we are kept.

3. The position of the disciples and us.

They were not in heaven as we are not in heaven. They were not out of the reach of temptations, out of the reach of the enemies.

4. They and we are in the world not by their or our own selection.

Jesus has chosen this for them and us. Verse 18:

**Just as You sent Me into the world, I also have sent them into the world.**

Sent to be:

- Light
- Salt
- Blessing – Zechariah 8:13:

**And as you have been a curse *and* a byword among the nations, O house of Judah and house of Israel, so will I save you, and you shall be a blessing. Fear not, but let your hands be strong *and* hardened.**

5. Their (our) calling.

They were in the world yet never a part of the world as we are to be likewise, in but not a part of. We are now citizens of heaven and not of this world. Philippians 3:20-21:

<sup>20</sup> **But we are citizens of the state (commonwealth, homeland) which is in heaven, and from it also we earnestly *and* patiently await [the coming of] the Lord Jesus Christ (the Messiah) [as] Savior,**

<sup>21</sup> **Who will transform *and* fashion anew the body of our humiliation to conform to *and* be like the body of His glory *and* majesty, by exerting that power which enables Him even to subject everything to Himself.**

6. Their dignity due to their identification with Him.

They, we, as with Jesus are not a part of this world.

7. Their danger – “**the world has hated them**”. Why?

- Because Jesus had given them His Word.

God’s Word has always been controversial and causes controversy because our flesh doesn’t want to abide by it.

- Because Jesus had caused them to see heaven, their eternal destiny.
- Because Jesus had revealed to them His love.

God’s Word has made them strangers and pilgrims here in this world; therefore, they are separate from the world and do not care for it (should not care for the world). They were to be witnesses against this world and that would invoke hatred.

The cross of Jesus by which they were to live and were to promote was and always will be an offense to the world. Likewise, those who live by the cross and the world will always be in opposition to it. 1 Peter 2:7-8:

<sup>7</sup> **To you then who believe (who adhere to, trust in, and rely on Him) is the preciousness; but for those who disbelieve [it is true], The [very] Stone which the builders rejected has become the main Cornerstone,**

<sup>8</sup> And, A Stone that will cause stumbling and a Rock that will give [men] offense; they stumble because they disobey *and* disbelieve [God's] Word, as those [who reject Him] were destined (appointed) to do.

Galatians 6:14:

But far be it from me to glory [in anything or anyone] except in the cross of our Lord Jesus Christ (the Messiah) through Whom the world has been crucified to me, and I to the world!

The Word which Jesus taught His disciples and us to testify to, brought down on the disciples and brings down on us the world's hatred. The reason for this is that the Word of God condemns the conduct, philosophies, and all involved with this world because it is under the power of the devil. God says to us what He said through Lot when he spoke with his sons-in-law in Genesis 19:14:

And Lot went out and spoke to his sons-in-law, who were to marry his daughters, and said, Up, get out of this place, for the Lord will spoil *and* destroy this city! But he seemed to his sons-in-law to be [only] joking.

God's Word is totally opposed to the world's ways, principles, tastes, and pursuits. As the disciples lived out the Word, it prompted this world's hatred. This is the same with us today. The world is only displaying its hatred for God Himself. James 4:4:

You [are like] unfaithful wives [having illicit love affairs with the world and breaking your marriage vow to God]! Do you not know that being the world's friend is being God's enemy? So whoever chooses to be a friend of the world takes his stand as an enemy of God.

God's Word is forever settled in heaven and on earth. It will never change. 1 Peter 1:25:

But the Word of the Lord (divine instruction, the Gospel) endures forever. And this Word is the good news which was preached to you.

Psalms 119:89, 96:

<sup>89</sup> Forever, O Lord, Your Word is settled in heaven [stands firm as the heavens].

<sup>96</sup> I have seen that everything [human] has its limits *and* end [no matter how extensive, noble, and excellent]; but Your commandment is exceedingly broad *and* extends without limits [into eternity].

God's Word is exact, it never changes. Its principles are opposed to the principles of this world. This world is under the authority of evil – Ephesians 6:12:

For we are not wrestling with flesh and blood [contending only with physical opponents], but against the despotisms, against the powers, against [the master spirits who are] the world rulers of this present darkness, against the spirit forces of wickedness in the heavenly (supernatural) sphere.

Since the devil is against God it stands to reason that his followers would also be against God. And since we are of God, it stands to reason that all that is of the devil would be against us. If we live by the Word of God and are faithful to the Great Commission, we will be as they were in Acts 17:6-7:

<sup>6</sup> But when they failed to find them, they dragged Jason and some of the brethren before the city authorities, crying, these men who have turned the world upside down have come here also,

<sup>7</sup> And Jason has received them to his house *and* privately protected them! And they are all ignoring *and* acting contrary to the decrees of Caesar, [actually] asserting that there is another king, one Jesus!

Psalms 60:4:

[But now] You have set up a banner for those who fear *and* worshipfully revere You [to which they may flee from the bow], a standard displayed because of the truth. *Selah* [pause, and calmly think



of that]!

Even though it may be easy to hide our testimony from the world, this was not the purpose for which Jesus gave His Commission and Word to the disciples. The world had religion; it did not have truth. The situation of the world then and today is described in Luke 16:15:

But He said to them, you are the ones who declare yourselves just *and* upright before men, but God knows your hearts. For what is exalted *and* highly thought of among men is detestable *and* abhorrent (an abomination) in the sight of God.

Simply read again the preaching and teaching of the Apostles, truth was of utmost importance. The one cardinal truth that runs through all their messages is the absolute ruin of fallen humanity. Human nature does not have even one redeeming value, not one; not a single principle, not a single tendency or attainment, but what is utterly vile, corrupt, and abominable in the sight of God. **They would be cancelled today.** They would be called narrow minded, bigoted, and some kind of phobic. **But this is God's truth.** Paul gives the portrait of natural man in Romans 3. Jesus gives us His evaluation in His conversation with Nicodemus in John 3:6:

What is born of [from] the flesh is flesh [of the physical is physical]; and what is born of the Spirit is spirit.

This is repeated by Paul in Romans 8:8:

So then those who are living the life of the flesh [catering to the appetites and impulses of their carnal nature] cannot please *or* satisfy God, *or* be acceptable to Him.

Flesh = unrenewed human nature as born, sensual, even if refined, whether elegant or moral has no ability to please God. **In a world where man is striving to be a god, this is "hate" speech.** But since this is truth, we have the Gospel. Romans 5:6:

While we were yet in weakness [powerless to help ourselves], at the fitting time Christ died for (in behalf of) the ungodly.

Jesus did not come for the righteous, good, but for the bad, not for those sorry for their sin, but for those who are not even anxious to be sorry for sin, but think that their sin is righteousness. The world likes to get credit for penitence and good resolutions. But God's Word declares that when man was:

- Utterly bankrupt!
- An enemy of God!
- An alien!
- Far off!
- The servant of the devil!

God the Son took on human nature and died for mankind in his ungodliness. Jesus did not come to call the righteous to repentance because there were and there are no righteous outside of Him to call. He came for sinners. This is insulting to the self-righteous spirit of the age. So, the world rejects this truth. The finished work of Jesus at Calvary has justified all who accept the Gospel.

His blood has met all requirements of the justice of God, no matter how bad or deep the sin, or no matter how far from God. The moment the sinner receives Jesus by faith and His atonement on the cross requesting forgiveness for all he or she has done, he or she is justified and made new. Jesus did this Himself – Psalm 98:1:

O sing to the Lord a new song, for He has done marvelous things; His right hand and His holy arm have wrought salvation for Him.

The Apostles proclaimed Christ risen from the dead as we do today. Our life is in Christ. Jesus is at

the right hand of God making His life available to us through the Holy Spirit, and available to all who believe and receive. This too is a problem because the truth is that there is no life outside of the Gospel. John 14:19:

Just a little while now, and the world will not see Me any more, but you will see Me; because I live, you will live also.

We live to live where He is – verse 3 of John 14:

And when (if) I go and make ready a place for you, I will come back again and will take you to Myself, that where I am you may be also.

The truth is incredible and maybe that's the reason it seems so difficult for the world to believe. The Word of God creates a revolution in the mind and heart. 2 Corinthians 5:17:

Therefore if any person is [ingrafted] in Christ (the Messiah) he is a new creation (a new creature altogether); the old [previous moral and spiritual condition] has passed away. Behold, the flesh *and* new has come!

This is contrary to the world's religion and philosophy. The devil has invented a counterfeit to the Gospel. Besides causing man to believe that he is god or can become god, he has made man's desires and beliefs into religions according to what man wants. God is too far from man to be an option. The Word of God is too extreme to be credible. God and His Word are too demanding to be believed. Faith is not an option with the devil's religion. This is the plan, it sets up everything for the ultimate counterfeit, the Antichrist. John 5:43:

I have come in My Father's Name *and* with His power, and you do not receive Me [your hearts are not open to Me, you give Me no welcome]; but if another comes in his own name *and* his own power *and* with no other authority but himself, you will receive him *and* give him your approval.

What exists today is a religion in which man is exalted, the priesthood of Jesus is denied and all are proclaimed priests, a religion in which idolatry is the norm is being imposed on the world.

Exodus 20:2-4:

<sup>4</sup> You shall not make yourself any graven image [to worship it] or any likeness of anything that is in the heavens above, or that is in the earth beneath, or that is in the water under the earth;

<sup>5</sup> You shall not bow down yourself to them or serve them; for I the Lord your God am a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth generation of those who hate Me,

<sup>6</sup> But showing mercy *and* steadfast love to a thousand generations of those who love Me and keep My commandments.

Just consider how the devil has infiltrated that which was once truth and converted it to a lie in the history of the church.

- You confess to a man.
- The bread and wine have become the actual body and blood of Jesus.
- A woman is worshipped and prayed to.
- Men become saints by proclamation and are prayed to.

2 Corinthians 11:19-20:

<sup>19</sup> For you readily *and* gladly bear with the foolish, since you are so smart *and* wise yourselves!

<sup>20</sup> For you endure it if a man assumes control of your souls *and* makes slaves of you, or devours [your substance, spends your money] *and* preys upon you, or deceives *and* takes advantage of you, or is arrogant *and* puts on airs, or strikes you in the face.

While the Word of God may not be exactly specific, if we use logic, we will see that which God mentions is all around us today. The world's religion is as old as man himself and common to all, the quest for deity. This makes the Gospel unpalatable for many because Jesus is the only way to God leaving out any means man might invent to get to heaven. Acts 4:12:

And there is salvation in *and* through no one else, for there is no other name under heaven given among men by *and* in which we must be saved.

This negates all other means to God and heaven. If we do not have that Name and lordship in our heart and in our mind, if His love, life, salvation are not ours by faith, we will never be a part of the Kingdom of God. This is God's Word left to the disciples and us.

We have the Holy Ghost but that is not what Jesus says here, He emphasizes the fact that He has given us the Word of God. This is the reason the world hates those who follow Jesus. There are 3 requisites in the Word essential to true Christianity:

- Regeneration – 1 Peter 1:23:

You have been regenerated (born again), not from a mortal origin (seed, sperm), but from one that is immortal by the ever living and lasting Word of God.

This does not happen with baptism in water, it is by the Word of God.

- Separation – 1 John 2:15-17:

<sup>15</sup> Do not love *or* cherish the world or the things that are in the world. If anyone loves the world, love for the Father is not in him.

<sup>16</sup> For all that is in the world—the lust of the flesh [craving for sensual gratification] and the lust of the eyes [greedy longings of the mind] and the pride of life [assurance in one's own resources or in the stability of earthly things]—these do not come from the Father but are from the world [itself].

<sup>17</sup> And the world passes away *and* disappears, and with it the forbidden cravings (the passionate desires, the lust) of it; but he who does the will of God and carries out His purposes in his life abides (remains) forever.

Separation is more than conduct, it consists of a heart that has learned Christ (from communication, reading and studying the Word and fellowship with the Body of Christ).

- Consecration – 2 Timothy 2:20-22:

<sup>20</sup> But in a great house there are not only vessels of gold and silver, but also [utensils] of wood and earthenware, and some for honorable *and* noble [use] and some for menial *and* ignoble [use].

<sup>21</sup> So whoever cleanses himself [from what is ignoble *and* unclean, who separates himself from contact with contaminating and corrupting influences] will [then himself] be a vessel set apart *and* useful for honorable *and* noble purposes, consecrated *and* profitable to the Master, fit *and* ready for any good work.

<sup>22</sup> Shun youthful lusts *and* flee from them, and aim at *and* pursue righteousness (all that is virtuous and good, right living, conformity to the will of God in thought, word, and deed); [and aim at and pursue] faith, love, [and] peace (harmony and concord with others) in fellowship with all [Christians], who call upon the Lord out of a pure heart.

Consecration in and out of church. No matter who is watching or listening, our conduct reflects the fact that we hold God and His Word to be first in our life.

These three facts are called different things by the world, the God-haters. We are called bigots, homophobic, narrow-minded, and the list goes on and on. This offends the world's self-esteem because it convicts them. Luke 10:21:

In that same hour He rejoiced *and* gloried in the Holy Spirit and said, I thank You, Father, Lord of

heaven and earth, that You have concealed these things [relating to salvation] from the wise and understanding *and* learned, and revealed them to babes (the childish, unskilled, and untaught). Yes, Father, for such was Your gracious will *and* choice *and* good pleasure.

What God has said in His Word is not understood with great learning, it comes from the inspiration of the Holy Spirit. 1 Corinthians 2:14:

But the natural, nonspiritual man does not accept *or* welcome *or* admit into his heart the gifts *and* teachings *and* revelations of the Spirit of God, for they are folly (meaningless nonsense) to him; and he is incapable of knowing them [of progressively recognizing, understanding, and becoming better acquainted with them] because they are spiritually discerned *and* estimated *and* appreciated.

Paul explains all this in 1 Corinthians 1:18-30:

<sup>18</sup> For the story *and* message of the cross is sheer absurdity *and* folly to those who are perishing *and* on their way to perdition, but to us who are being saved it is the [manifestation of] the power of God.

<sup>19</sup> For it is written, I will baffle *and* render useless *and* destroy the learning of the learned *and* the philosophy of the philosophers and the cleverness of the clever *and* the discernment of the discerning; I will frustrate *and* nullify [them] *and* bring [them] to nothing.

<sup>20</sup> Where is the wise man (the philosopher)? Where is the scribe (the scholar)? Where is the investigator (the logician, the debater) of this present time *and* age? Has not God shown up the nonsense *and* the folly of this world's wisdom?

<sup>21</sup> For when the world with all its earthly wisdom failed to perceive *and* recognize *and* know God by means of its own philosophy, God in His wisdom was pleased through the foolishness of preaching [salvation, procured by Christ and to be had through Him], to save those who believed (who clung to and trusted in and relied on Him).

<sup>22</sup> For while Jews [demandingly] ask for signs *and* miracles and Greeks pursue philosophy *and* wisdom,

<sup>23</sup> We preach Christ (the Messiah) crucified, [preaching which] to the Jews is a scandal *and* an offensive stumbling block [that springs a snare or trap], and to the Gentiles it is absurd *and* utterly unphilosophical nonsense.

<sup>24</sup> But to those who are called, whether Jew or Greek (Gentile), Christ [is] the Power of God and the Wisdom of God.

<sup>25</sup> [This is] because the foolish thing [that has its source in] God is wiser than men, and the weak thing [that springs] from God is stronger than men.

<sup>26</sup> For [simply] consider your own call, brethren; not many [of you were considered to be] wise according to human estimates *and* standards, not many influential *and* powerful, not many of high *and* noble birth.

<sup>27</sup> [No] for God selected (deliberately chose) what in the world is foolish to put the wise to shame, and what the world calls weak to put the strong to shame.

<sup>28</sup> And God also selected (deliberately chose) what in the world is lowborn *and* insignificant and branded *and* treated with contempt, even the things that are nothing, that He might depose *and* bring to nothing the things that are,

<sup>29</sup> So that no mortal man should [have pretense for glorying and] boast in the presence of God.

<sup>30</sup> But it is from Him that you have your life in Christ Jesus, Whom God made our Wisdom from God, [revealed to us a knowledge of the divine plan of salvation previously hidden, manifesting itself as] our Righteousness [thus making us upright and putting us in right standing with God], and

our Consecration [making us pure and holy], and our Redemption [providing our ransom from eternal penalty for sin].

This line of thinking is hated by the world and those who reject the Gospel. The world seeks irrevocable proof in a way that is tangible and will not consider faith as any part of the conversation. But what makes them more antagonistic is the fact that Jesus is the only way to heaven and that those of us who choose Him will be like Him one day. Remember, being a god is their desire. 1 John 3:2:

Beloved, we are [even here and] now God's children; it is not yet disclosed (made clear) what we shall be [hereafter], but we know that when He comes *and* is manifested, we shall [as God's children] resemble *and* be like Him, for we shall see Him just as He [really] is.

Job 19:25-27:

<sup>25</sup> For I know that my Redeemer *and* Vindicator lives, and at last He [the Last One] will stand upon the earth.

<sup>26</sup> And after my skin, even this body, has been destroyed, then from my flesh *or* without it I shall see God,

<sup>27</sup> Whom I, even I, shall see for myself *and* on my side! And my eyes shall behold Him, and not as a stranger! My heart pines away *and* is consumed within me.

The devil, unbelieving man, and the world try to impose other substitutes for the Word of God; the church, sacraments, piety, rites, ceremonies and traditions. All due to the fact that they reject the Word of God.

### VERSE 15

I do not ask that You will take them out of the world, but that You will keep *and* protect them from the evil one.

Each part of the great prayer is voiced for Jesus' dear and loved disciples and us by extension. Now He opens His heart again and shows that love for and knowledge of them and how intent He was and is one provided all that is needed. We know that He was not just praying for them because He so stated in verse 20 which we will look into in depth later:

Neither for these alone do I pray [it is not for their sake only that I make this request], but also for all those who will ever come to believe in (trust in, cling to, rely on) Me through their word *and* teaching.

This must have sounded strange to them as they listened to Him pray. "I do not ask that You will take them out of the world." They had heard in verse 10 "All [things that are] Mine are Yours, and all [things that are] Yours belong to Me; and I am glorified in (through) them." They also heard in verse 11 "And [now] I am no more in the world, but these are [still] in the world, and I am coming to You." And yet now He prays "I do not ask that You will take them out of the world." Jesus will soon leave them and He speaks here with the purpose that they might remember what He had said and so be comforted in all that He knew they would go through.

I believe that this too is a major problem for those who do not believe. The Christian finds him or herself in a hostile environment, the world, subject to not just the physical problems generated because of the original sin, but also the contempt of those who refuse to believe. We are subject to temptations from within and the fear of what surrounds us and what it might do to us. Look how the Word describes this in 2 Corinthians 4:8-11:

<sup>8</sup> We are hedged in (pressed) on every side [troubled and oppressed in every way], but not cramped *or* crushed; we suffer embarrassments *and* are perplexed *and* unable to find a way out, but not driven to despair;

<sup>9</sup> We are pursued (persecuted and hard driven), but not deserted [to stand alone]; we are struck down to the ground, but never struck out *and* destroyed;

<sup>10</sup> Always carrying about in the body the liability *and* exposure to the same putting to death that *the Lord Jesus* suffered, so that the [resurrection] life of Jesus also may be shown forth by *and* in our bodies.

<sup>11</sup> For we who live are constantly [experiencing] being handed over to death for Jesus' sake, that the [resurrection] life of Jesus also may be evidenced through our flesh which is liable to death.

We are not exempt from the world's attraction or the spite generated by the unbelievers, but we must always keep present the fact of Ephesians 6:12:

For we are not wrestling with flesh and blood [contending only with physical opponents], but against the despotisms, against the powers, against [the master spirits who are] the world rulers of this present darkness, against the spirit forces of wickedness in the heavenly (supernatural) sphere.

All these forces, humanly speaking are impossible for us to either avoid or overcome. And now Jesus says under all these circumstances, "I do not ask that You will take them out of the world." Wonderful, incomprehensible yet mysterious Words. The question then is logical, why does God in His infinite plan and wisdom ask this of them and us? Consider this:

- God is omnipotent.
- God loves us, we are His Body on earth, His representatives.

All this sound contrary to those facts. Questions:

- Is God no able to shield us from all that we are enduring and they endured? Matthew 28:18:

Jesus approached and, breaking the silence, said to them, all authority (all power of rule) in heaven and on earth has been given to Me.

- Is not all this seemingly against our good and to our detriment? James 1:2-4:

<sup>2</sup> Consider it wholly joyful, my brethren, whenever you are enveloped in *or* encounter trials of any sort *or* fall into various temptations.

<sup>3</sup> Be assured *and* understand that the trial *and* proving of your faith bring out endurance *and* steadfastness *and* patience.

<sup>4</sup> But let endurance *and* steadfastness *and* patience have full play *and* do a thorough work, so that you may be [people] perfectly and fully developed [with no defects], lacking in nothing.

- Did He not promise to deliver us from this present world? Deliver to most means "take us out", yet we are still here. Galatians 1:4-5:

<sup>4</sup> Who gave (yielded) Himself up [to atone] for our sins [and to save and sanctify us], in order to rescue *and* deliver us from this present wicked age *and* world order, in accordance with the will *and* purpose *and* plan of our God and Father—

<sup>5</sup> To Him [be ascribed all] the glory through all the ages of the ages *and* the eternities of the eternities! Amen (so be it).

God know everything! Psalm 139:15-16:

<sup>15</sup> My frame was not hidden from You when I was being formed in secret [and] intricately *and* curiously wrought [as if embroidered with various colors] in the depths of the earth [a region of darkness and mystery].

<sup>16</sup> Your eyes saw my unformed substance, and in Your book all the days [of my life] were written



before ever they took shape, when as yet there was none of them.

Psalm 103:13-14”

<sup>13</sup> As a father loves *and* pities his children, so the Lord loves *and* pities those who fear Him [with reverence, worship, and awe].

<sup>14</sup> For He knows our frame, He [earnestly] remembers *and* imprints [on His heart] that we are dust.

How strange what Jesus is praying here. He had given them the Father’s Name and Word, yet He prays for them here in the world. It would seem more logical to pray that the Father remove them from the world. However, He does not leave them helpless. He doesn’t just make provisions for them to have the Holy Ghost resident within them, but also that they would be one with the Godhead as stated in verse 11 which we have already studied. Previously He had promised in John 14:16-17:

<sup>16</sup> And I will ask the Father, and He will give you another Comforter (Counselor, Helper, Intercessor, Advocate, Strengtheners, and Standby), that He may remain with you forever—

<sup>17</sup> The Spirit of Truth, Whom the world cannot receive (welcome, take to its heart), because it does not see Him or know *and* recognize Him. But you know *and* recognize Him, for He lives with you [constantly] and will be in you.

Would it had not been better for Jesus to have prayed:

“Father, remove My redeemed ones, translate My treasured portion from the world’s corrupted and corrupting atmosphere, from a scene where tears and conflicts and tribulations and failures, and humiliations, and distresses will surround them on every side; Father,

- I have revealed Your love to them,
- I have fulfilled Your law,
- I have magnified Your Name,
- I have brought in everlasting righteousness,
- I have entitled You to send them the Holy Ghost, and to make them Your living temples,
- I have purchased and bequeathed to them their inheritance.

Now Father, translate them with Me into Your presence forever!”

We know from all of Jesus’ ministry that that would have been His desire, yet He asked the Father NOT to remove them from this world. Proof of how little we know about God and His ways.

Here we are in the world

- a world that hated Christ and crucified Him,
- a world where every sort of evil surrounds us,
- a world where every temptation suited to our fallen nature assails us,
- and a world which it is utterly impossible to pass through without being corrupted on the way.

But we are sent into it by Christ, and being sent into it we hear Him say to His Father and our Father, “I do not ask that You will take them out of the world, but that You will keep *and* protect them from the evil one.”

This is an environment that weary us almost all the time. As the prophet Isaiah said of Israel in 43:24:

You have not bought Me sweet cane with money, or satiated Me with the fat of your sacrifices. But you have only burdened Me with your sins; you have wearied Me with your iniquities.

It would seem easier for Jesus to remove them and us instead of having to deal with them and us throughout their and our lives. God puts up with a lot from His children.

However, of one thing we may be quite sure, it is for the glory of the Lord we are here, in the world; and if so, depend upon it we are not here at our own charges, depend upon it we are not left to battle in our own strength, nor are we here without the sympathy of Him who is love itself, nor without the saving help of His right hand. Romans 15:4:

For whatever was thus written in former days was written for our instruction, that by [our steadfast and patient] endurance and the encouragement [drawn] from the Scriptures we might hold fast to *and* cherish hope.

Psalm 107:

- <sup>1</sup> O give thanks to the Lord, for He is good; for His mercy *and* loving-kindness endure forever!
- <sup>2</sup> Let the redeemed of the Lord say so, whom He has delivered from the hand of the adversary,
- <sup>3</sup> And gathered them out of the lands, from the east and from the west, from the north and from the [Red] Sea in the south.
- <sup>4</sup> Some wandered in the wilderness in a solitary desert track; they found no city for habitation.
- <sup>5</sup> Hungry and thirsty, they fainted; their lives were near to being extinguished.
- <sup>6</sup> Then they cried to the Lord in their trouble, and He delivered them out of their distresses.
- <sup>7</sup> He led them forth by the straight *and* right way, that they might go to a city where they could establish their homes.
- <sup>8</sup> Oh, that men would praise [and confess to] the Lord for His goodness *and* loving-kindness and His wonderful works to the children of men!
- <sup>9</sup> For He satisfies the longing soul and fills the hungry soul with good.
- <sup>10</sup> Some sat in darkness and in the shadow of death, being bound in affliction and in irons,
- <sup>11</sup> Because they had rebelled against the words of God and spurned the counsel of the Most High.
- <sup>12</sup> Therefore He bowed down their hearts with hard labor; they stumbled *and* fell down, and there was none to help.
- <sup>13</sup> Then they cried to the Lord in their trouble, and He saved them out of their distresses.
- <sup>14</sup> He brought them out of darkness and the shadow of death and broke apart the bonds that held them.
- <sup>15</sup> Oh, that men would praise [and confess to] the Lord for His goodness *and* loving-kindness and His wonderful works to the children of men!
- <sup>16</sup> For He has broken the gates of bronze and cut the bars of iron apart.
- <sup>17</sup> Some are fools [made ill] because of the way of their transgressions and are afflicted because of their iniquities.
- <sup>18</sup> They loathe every kind of food, and they draw near to the gates of death.
- <sup>19</sup> Then they cry to the Lord in their trouble, and He delivers them out of their distresses.
- <sup>20</sup> He sends forth His word and heals them and rescues them from the pit *and* destruction.
- <sup>21</sup> Oh, that men would praise [and confess to] the Lord for His goodness *and* loving-kindness and His wonderful works to the children of men!

- <sup>22</sup> And let them sacrifice the sacrifices of thanksgiving and rehearse His deeds with shouts of joy *and* singing!
- <sup>23</sup> Some go down to the sea *and* travel over it in ships to do business in great waters;
- <sup>24</sup> These see the works of the Lord and His wonders in the deep.
- <sup>25</sup> For He commands and raises up the stormy wind, which lifts up the waves of the sea.
- <sup>26</sup> [Those aboard] mount up to the heavens, they go down again to the deeps; their courage melts away because of their plight.
- <sup>27</sup> They reel to and fro and stagger like a drunken man and are at their wits' end [all their wisdom has come to nothing].
- <sup>28</sup> Then they cry to the Lord in their trouble, and He brings them out of their distresses.
- <sup>29</sup> He hushes the storm to a calm *and* to a gentle whisper, so that the waves of the sea are still.
- <sup>30</sup> Then the men are glad because of the calm, and He brings them to their desired haven.
- <sup>31</sup> Oh, that men would praise [and confess to] the Lord for His goodness *and* loving-kindness and His wonderful works to the children of men!
- <sup>32</sup> Let them exalt Him also in the congregation of the people and praise Him in the company of the elders.
- <sup>33</sup> He turns rivers into a wilderness, water springs into a thirsty ground,
- <sup>34</sup> A fruitful land into a barren, salt waste, because of the wickedness of those who dwell in it.
- <sup>35</sup> He turns a wilderness into a pool of water and a dry ground into water springs;
- <sup>36</sup> And there He makes the hungry to dwell, that they may prepare a city for habitation,
- <sup>37</sup> And sow fields, and plant vineyards which yield fruits of increase.
- <sup>38</sup> He blesses them also, so that they are multiplied greatly, and allows not their cattle to decrease.
- <sup>39</sup> When they are diminished and bowed down through oppression, trouble, and sorrow,
- <sup>40</sup> He pours contempt upon princes and causes them to wander in waste places where there is no road.
- <sup>41</sup> Yet He raises the poor *and* needy from affliction and makes their families like a flock.
- <sup>42</sup> The upright shall see it and be glad, but all iniquity shall shut its mouth.
- <sup>43</sup> Whoso is wise [if there be any truly wise] will observe *and* heed these things; and they will diligently consider the mercy *and* loving-kindness of the Lord.

Count the positive and the negative. Now look at Deuteronomy 7:2-3:

- <sup>2</sup> And you shall [earnestly] remember all the way which the Lord your God led you these forty years in the wilderness, to humble you and to prove you, to know what was in your [mind and] heart, whether you would keep His commandments or not.
- <sup>3</sup> And He humbled you and allowed you to hunger and fed you with manna, which you did not know nor did your fathers know, that He might make you recognize *and* personally know that man does not live by bread only, but man lives by every word that proceeds out of the mouth of the Lord.

Keep in mind that the first place Jesus was led to following His baptism and God's own voice proclaiming Who He was, was to the wilderness to fast 40 days and 40 nights and then be tempted by Satan himself. Hebrews 5:7-10:

- <sup>7</sup> In the days of His flesh [Jesus] offered up definite, special petitions [for that which He not only wanted but needed] and supplications with strong crying and tears to Him Who was [always] able

to save Him [out] from death, and He was heard because of His reverence toward God [His godly fear, His piety, in that He shrank from the horrors of separation from the bright presence of the Father].

<sup>8</sup> Although He was a Son, He learned [active, special] obedience through what He suffered

<sup>9</sup> And, [His completed experience] making Him perfectly [equipped], He became the Author *and* Source of eternal salvation to all those who give heed *and* obey Him,

<sup>10</sup> Being designated *and* recognized *and* saluted by God as High Priest after the order (with <sup>le</sup>the rank) of Melchizedek.

The wilderness is a place where all Christians go. Hosea 2:14-15:

<sup>14</sup> Therefore, behold, I will allure her [Israel] and bring her into the wilderness, and I will speak tenderly *and* to her heart.

<sup>15</sup> There I will give her her vineyards and make the Valley of Achor [troubling] to be for her a door of hope *and* expectation. And she shall sing there *and* respond as in the days of her youth and as at the time when she came up out of the land of Egypt.

Let's look at 4 reason the prompted Jesus to states that we would not be taken out of the world.

1. This wilderness is the only place — certainly it is the best place — in which **to teach us the most important lessons that can be learned** outside heaven, and which it is absolutely necessary for every child of God experimentally to learn.

- a. Our weakness and ability to cope and overcome.
- b. Who are real enemy is and what forces are arrayed against us.
- c. The total care of God for us in the middle of our struggles and this world.

2. **Conformation to Jesus' image.** The world lends to molding us in Jesus' image through the difficulties we face.

When we get to heaven we will be changed by the power of God and given a new body. Our battle with the flesh is ended. Here we contend with the flesh and learn to win. Philippians 3:10-11:

<sup>10</sup> [For my determined purpose is] that I may know Him [that I may progressively become more deeply and intimately acquainted with Him, perceiving and recognizing and understanding the wonders of His Person more strongly and more clearly], and that I may in that same way come to know the power outflowing from His resurrection [which it exerts over believers], and that I may so share His sufferings as to be continually transformed [in spirit into His likeness even] to His death, [in the hope]

<sup>11</sup> That if possible I may attain to the [spiritual and moral] resurrection [that lifts me] out from among the dead [even while in the body].

3 **This world belongs to Christ.** He has a kingdom in the world, though His kingdom is not of the world;

- He needs servants to serve Him here,
- He needs ambassadors to go upon His messages,
- He needs witnesses to testify of the glory of His grace,
- He needs subjects to do His will, to keep His charge, to be made happy under His rule, and to wait for His coming.

Thank God for the privilege of being in the world, to witness for Him where He is rejected, though it be but for a little while!

Thank God for the privilege of being allowed to glorify Him in the world (the only place in which He asks us to glorify Him), and to go now and then upon His business!

**4. The world is ours as it was theirs.** In 2 Corinthians 3:22-23, we learn the amazing truth:

<sup>22</sup> Whether Paul or Apollos or Cephas (Peter), or the universe or life or death, or the immediate *and* threatening present or the [subsequent and uncertain] future—all are yours,

<sup>23</sup> And you are Christ's, and Christ is God's.

God has given it to us as “*the field*” in which we are to sow the seeds of eternal truth and life, and where we are to gather a harvest for God. The world is ours—the battle field where God has placed us to fight the good fight of faith, His own enlisted soldiers, armed with all the armor of God, and where He has promised to make us – Romans 8:37:

*Yet amid all these things we are more than conquerors and gain a surpassing victory through Him Who loved us.*

Here is where we are in the battle with the prince of darkness, the powers of the air, spiritual forces in heavenly places, not to mention the flesh. The world is ours:

- A place where the skills of our Pilot Jesus are proven as He guides us through all the storms and obstacles.
- A school to which God has sent us to learn the most important lessons.

We are all sinners saved by grace. We learn what sin and self are and that we are human therefore we make mistakes. We learn what it is to patiently wait on the Lord and learn from our mistakes. Some seem to never advance in their maturity. The main reason may be is that they have never learned the lessons in this school of suffering. Jesus in His message to the church of Smyrna in Revelation 2:10 states:

*Fear nothing that you are about to suffer. [Dismiss your dread and your fears!] Behold, the devil is indeed about to throw some of you into prison, that you may be tested and proved and critically appraised, and for ten days you will have affliction. Be loyally faithful unto death [even if you must die for it], and I will give you the crown of life.*

What is the answer? Psalm 46:10:

*Let be and be still, and know (recognize and understand) that I am God. I will be exalted among the nations! I will be exalted in the earth!*

- A hospital where we can minister one to another and in doing so minister to God Himself. Matthew 25:34-40:

<sup>34</sup> Then the King will say to those at His right hand, Come, you blessed of My Father [you favored of God and appointed to eternal salvation], inherit (receive as your own) the kingdom prepared for you from the foundation of the world.

<sup>35</sup> For I was hungry and you gave Me food, I was thirsty and you gave Me something to drink, I was a stranger and you brought Me together with yourselves *and* welcomed *and* entertained *and* lodged Me,

<sup>36</sup> I was naked and you clothed Me, I was sick and you visited Me with help *and* ministering care, I was in prison and you came to see Me.

<sup>37</sup> Then the just *and* upright will answer Him, Lord, when did we see You hungry and gave You food, or thirsty and gave You something to drink?

<sup>38</sup> And when did we see You a stranger and welcomed *and* entertained You, or naked and clothed You?

<sup>39</sup> And when did we see You sick or in prison and came to visit You?

<sup>40</sup> And the King will reply to them, Truly I tell you, in so far as you did it for one of the least [in the estimation of men] of these My brethren, you did it for Me.

- A place of opportunity for teaching us to trust God, completely. John 12:35:

So Jesus said to them, You will have the Light only a little while longer. Walk while you have the Light [keep on living by it], so that darkness may not overtake *and* overcome you. He who walks about in the dark does not know where he goes [he is drifting].

- A time of commitment.

We are given the opportunity to commit all to Him, time, talent, finances, everything we have. By this we prove that we recognize that all comes from God. 1 Chronicles 29:12-16:

<sup>12</sup> Both riches and honor come from You, and You reign over all. In Your hands are power and might; in Your hands it is to make great and to give strength to all.

<sup>13</sup> Now therefore, our God, we thank You and praise Your glorious Name *and* those attributes which that Name denotes.

<sup>14</sup> But who am I, and what are my people, that we should retain strength *and* be able to offer thus so willingly? For all things come from You, and out of Your own [hand] we have given You.

<sup>15</sup> For we are strangers before You, and sojourners, as all our fathers were; our days on the earth are like a shadow, and there is no hope *or* expectation of remaining.

<sup>16</sup> O Lord our God, all this store that we have prepared to build You a house for Your holy Name *and* the token of Your presence comes from Your hand, and is all Your own.

Always remember, the cost to Jesus was far greater than any price we might pay for staying here and doing His will. So, let's look at the encouragements Christ has left for us.

- The questions as to our salvation is settled, we are saved, period! Isaiah 45:17:

But Israel shall be saved by the Lord with an everlasting salvation; you shall not be put to shame or confounded to all eternity.

- We are in the world but not a part of the world, as we will see in the next verse, 16:

They are not of the world (worldly, belonging to the world), [just] as I am not of the world.

- Our position in Christ and the inheritance it assures is secure. Colossians 1:12:

Giving thanks to the Father, Who has qualified *and* made us fit to share the portion which is the inheritance of the saints (God's holy people) in the Light.

Our need provides for His fulness, and His fulness corresponds to our need. There must needs be the infinite variety of cases, and of characters, of temptations, and necessities, which exists among the children of God, in order that there may be full scope, occasion and opportunity for displaying the infinite varieties of the fulness, the love, grace, mercy, and salvation, laid up in the Lord Jesus Christ for His dear people, and that in their relief and deliverance from all their troubles, He might win for Himself an everlasting Name.

As long as there remains one lesson to be learned concerning our Savior's grace, or our own need, so long as the love which passes knowledge may still be known, so long as there is anything to be done for Him, or anything to be suffered for His cause, so long as there is a soul to be comforted, a poor sinner to be brought to the cross, or a mourner to be cheered, let us be willing to be here, and to wait on the Lord, even though our lot includes the devil's environment. God will always watch over us; will not leave us nor forsake us. He knows well how to keep us no matter where we are. All this for the glory of God and the exaltation of His Name!

We note two things taken from this prayer, from its entirety.



First, their and our conversion to Christ.

Second, our mutual interest not just in Christ, but in one another.

These are not prayed for, they are stated as fact! Notice verse 8 and verse 24 (which we will see in depth later):

<sup>8</sup> For the [uttered] words that You gave Me I have given them; and they have received *and* accepted [them] and have come to know positively *and* in reality [to believe with absolute assurance] that I came forth from Your presence, and they have believed *and* are convinced that You did send Me.

<sup>24</sup> Father, I desire that they also whom You have entrusted to Me [as Your gift to Me] may be with Me where I am, so that they may see My glory, which You have given Me [Your love gift to Me]; for You loved Me before the foundation of the world.

Verse 24 is the exception, all the rest of the prayer, from beginning to end, is for their and our protection in the world, and their and our sanctification through the truth.

Sanctification is God's will for us – 1 Thessalonians 4:3:

For this is the will of God, that you should be consecrated (separated and set apart for pure and holy living): that you should abstain *and* shrink from all sexual vice,

The word *sanctification* is related to the word *saint*; both words have to do with holiness. To “*sanctify*” something is to set it apart for special use; to “*sanctify*” a person is to make him holy. In the Assemblies of God it is defined as follows:

Sanctification is an act of separation from that which is evil, and of dedication unto God.

- Romans 12:1, 2
- 1 Thessalonians 5:23
- Hebrews 13:12

The Scriptures teach a life of “*holiness without which no man shall see the Lord.*” (KJV)

- Hebrews 12:14

By the power of the Holy Spirit we are able to obey the command: “*Be ye holy, for I am holy.*” (KJV)

- 1 Peter 1:15, 16

Sanctification is realized in the believer by recognizing his identification with Christ in His death and resurrection, and by the faith reckoning daily upon the fact of that union, and by offering every faculty continually to the dominion of the Holy Spirit.

- Romans 6:1-11, 13
- Romans 8:1, 2, 13
- Galatians 2:20

Keeping is from evil is the entire theme of the prayer.

- *Glorify ...Your Son* – in keeping us. (Verse 1, 4)
- *I have manifested Your Name ...they have obeyed and kept Your Word.* Keeps us. (Verse 6)
- *I am praying for them.* This keeps us. (Verse 9)
- *I am glorified in (through) them.* This will keep us. (Verse 10)

Jesus is praying, *I leave them here in the world, to learn their own great need, their indescribable weakness and emptiness; I leave them here to learn the strength of the foes with which they have to battle, and from which I have pledged Myself to deliver them; I leave them here, that they may learn their Father's loving, tender, holy keeping. Father!*

Never doubt that this prayer was heard and answered! God's keeping power is a Biblical theme.

1 Samuel 2:9:

He will guard the feet of His godly ones, but the wicked shall be silenced *and* perish in darkness; for by strength shall no man prevail.

Psalms 121:

<sup>1</sup> I will lift up my eyes to the hills [around Jerusalem, to sacred Mount Zion and Mount Moriah] — from whence shall my help come?

<sup>2</sup> My help comes from the Lord, Who made heaven and earth.

<sup>3</sup> He will not allow your foot to slip *or* to be moved; He Who keeps you will not slumber.

<sup>4</sup> Behold, He who keeps Israel will neither slumber nor sleep.

<sup>5</sup> The Lord is your keeper; the Lord is your shade on your right hand [the side not carrying a shield].

<sup>6</sup> The sun shall not smite you by day, nor the moon by night.

<sup>7</sup> The Lord will keep you from all evil; He will keep your life.

<sup>8</sup> The Lord will keep your going out and your coming in from this time forth and forevermore.

1 Corinthians 1:9:

God is faithful (reliable, trustworthy, and therefore ever true to His promise, and He can be depended on); by Him you were called into companionship *and* participation with His Son, Jesus Christ our Lord.

2 Thessalonians 3:3:

Yet the Lord is faithful, and He will strengthen [you] *and* set you on a firm foundation and guard you from the evil [one].

2 Timothy 1:12:

And this is why I am suffering as I do. Still I am not ashamed, for I know (perceive, have knowledge of, and am acquainted with) Him Whom I have believed (adhered to and trusted in and relied on), and I am [positively] persuaded that He is able to guard *and* keep that which has been entrusted to me *and* which I have committed [to Him] until that day.

1 Peter 1:2-7:

<sup>2</sup> Who were chosen *and* foreknown by God the Father and consecrated (sanctified, made holy) by the Spirit to be obedient to Jesus Christ (the Messiah) and to be sprinkled with [His] blood: May grace (spiritual blessing) and peace be given you in increasing abundance [that spiritual peace to be realized in and through Christ, freedom from fears, agitating passions, and moral conflicts].

<sup>3</sup> Praised (honored, blessed) be the God and Father of our Lord Jesus Christ (the Messiah)! By His boundless mercy we have been born again to an ever-living hope through the resurrection of Jesus Christ from the dead,

<sup>4</sup> [Born anew] into an inheritance which is beyond the reach of change *and* decay [imperishable], unsullied and unfading, reserved in heaven for you,

<sup>5</sup> Who are being guarded (garrisoned) by God's power through [your] faith [till you fully inherit that final] salvation that is ready to be revealed [for you] in the last time.

<sup>6</sup> [You should] be exceedingly glad on this account, though now for a little while you may be distressed by trials *and* suffer temptations,

<sup>7</sup> So that [the genuineness] of your faith may be tested, [your faith] which is infinitely more precious than the perishable gold which is tested *and* purified by fire. [This proving of your faith is intended] to redound to [your] praise and glory and honor when Jesus Christ (the Messiah, the Anointed One) is revealed.

If this prayer was and is heard, how was and is it answered?

1. The history of the church of God, and the individual experience of every member of it, sufficiently proves that we are not secured from outward tribulations, distresses, persecutions, and even violent assaults from the world, the flesh, and the devil. 1 Corinthians 4:9-13:

<sup>9</sup> For it seems to me that God has made an exhibit of us apostles, exposing us to view last [of all, like men in a triumphal procession who are] sentenced to death [and displayed at the end of the line]. For we have become a spectacle to the world [a show in the world's amphitheater] with both men and angels [as spectators].

<sup>10</sup> We are [looked upon as] fools on account of Christ *and* for His sake, but you are [supposedly] so amazingly wise *and* prudent in Christ! We are weak, but you are [so very] strong! You are highly esteemed, but we are in disrepute *and* contempt!

<sup>11</sup> To this hour we have gone both hungry and thirsty; we [habitually] wear but one undergarment [and shiver in the cold]; we are roughly knocked about and wander around homeless.

<sup>12</sup> And we still toil unto weariness [for our living], working hard with our own hands. When men revile us [us with an accursed sting], we bless them. When we are persecuted, we take it patiently *and* endure it.

<sup>13</sup> When we are slandered *and* defamed, we [try to] answer softly *and* bring comfort. We have been made and are now the rubbish *and* filth of the world [the offscouring of all things, the scum of the earth].

2. The experience of the church of God, and the individual experience of every member of it, also proves that we are not secured from spiritual conflicts. Ephesians 6:11-12:

<sup>11</sup> Put on God's whole armor [the armor of a heavy-armed soldier which God supplies], that you may be able successfully to stand up against [all] the strategies *and* the deceits of the devil.

<sup>12</sup> For we are not wrestling with flesh and blood [contending only with physical opponents], but against the despots, against the powers, against [the master spirits who are] the world rulers of this present darkness, against the spirit forces of wickedness in the heavenly (supernatural) sphere.

3. The experience of the church of God, and of every individual member of it, also proves that we are not secured from temptations arising from various sources.

They are even called in Scripture "**fiery trials**," not only resulting from the malice of the devil, and the weakness of self, but from contact with the evil which is in the world, the entanglements of the world, evil companionships which we cannot get rid of, evil influences, and evil associations.

4. The experience from humiliating failures in service.

Witness Peter, how humbling was the failure of that great Apostle. Witness the failure of all the other Apostles in the hour of their Master's need, "**They all forsook Him and fled.**" What shameful cowardice, and what humiliating ingratitude! Subsequently, in the Acts of the Apostles, we find them disputing with one another, and the dissension in one instance was so great between Paul and Barnabas which brought about their breakup as a team. And after all his experience of his own weakness, Peter again failed; he was found dissembling, and was openly rebuked before the

whole church for favoritism of the Jews.

5. Our experience proves that we are not secured from grievous bodily suffering, nor from crushing bereavements, loss of health, loss of substance, death itself; and painful dying.
6. We are not secured — surely our own experience proves:
  - from the burden of self,
  - and from the conscious coldness, hardness, and deadness of our own corrupt heart and nature.

The Apostle Paul cried out in Romans 7:24:

O unhappy *and* pitiable *and* wretched man that I am! Who will release *and* deliver me from [the shackles of] this body of death?

And again in 2 Corinthians 5:4:

For while we are still in this tent, we groan under the burden *and* sigh deeply (weighed down, depressed, oppressed)—not that we want to put off the body (the clothing of the spirit), but rather that we would be further clothed, so that what is mortal (our dying body) may be swallowed up by life [<sup>a</sup>after the resurrection].

7. Our experience tells us that we are not secured from actual sin! 1 John 1:8-10:

<sup>8</sup> If we say we have no sin [refusing to admit that we are sinners], we delude *and* lead ourselves astray, and the Truth [which the Gospel presents] is not in us [does not dwell in our hearts].

<sup>9</sup> If we [freely] admit that we have sinned *and* confess our sins, He is faithful and just (true to His own nature and promises) and will forgive our sins [dismiss our lawlessness] and [continuously] cleanse us from all unrighteousness [everything not in conformity to His will in purpose, thought, and action].

<sup>10</sup> If we say (claim) we have not sinned, we contradict His Word *and* make Him out to be false *and* a liar, and His Word is not in us [the divine message of the Gospel is not in our hearts].

Might do us well to recite an old confession of faith:

*“We have erred, and strayed from Your ways like lost sheep. We have left undone those things which we ought to have done; and we have done those things we ought not to have done; and there is no health in us.”*

Nothing in God’s creation is evil except that which separates mankind from God, His love, and His Word. Romans 8:35-39:

<sup>35</sup> Who shall ever separate us from Christ’s love? Shall suffering *and* affliction *and* tribulation? Or calamity *and* distress? Or persecution or hunger or destitution or peril or sword?

<sup>36</sup> Even as it is written, For Thy sake we are put to death all the day long; we are regarded *and* counted as sheep for the slaughter.

<sup>37</sup> Yet amid all these things we are more than conquerors *and* gain a surpassing victory through Him Who loved us.

<sup>38</sup> For I am persuaded beyond doubt (am sure) that neither death nor life, nor angels nor principalities, nor things impending *and* threatening nor things to come, nor powers,

<sup>39</sup> Nor height nor depth, nor anything else in all creation will be able to separate us from the love of God which is in Christ Jesus our Lord.

Our weakness guarantees for us God’s strength. 2 Corinthians 12:9:

But He said to me, My grace (My favor and loving-kindness and mercy) is enough for you [sufficient against any danger and enables you to bear the trouble manfully]; for *My* strength *and*

power are made perfect (fulfilled and completed) *and show themselves most effective* in [your] weakness. Therefore, I will all the more gladly glory in my weaknesses *and* infirmities, that the strength *and* power of Christ (the Messiah) may rest (yes, may pitch a tent over and dwell) upon me!

Every struggle, temptation, adversity, no matter what is negative always comes with the solution. 1 Corinthians 10:13:

For no temptation (no trial regarded as enticing to sin), [no matter how it comes or where it leads] has overtaken you *and* laid hold on you that is not common to man [that is, no temptation or trial has come to you that is beyond human resistance and that is not adjusted and adapted and belonging to human experience, and such as man can bear]. But God is faithful [to His Word and to His compassionate nature], and He [can be trusted] not to let you be tempted *and* tried *and* assayed beyond your ability *and* strength of resistance *and* power to endure, but with the temptation He will [always] also provide the way out (the means of escape to a landing place), that you may be capable *and* strong *and* powerful to bear up under it patiently.

Our failures no matter how humiliating, how debilitating, or how devastating to us, cannot affect the love and keeping power of God toward us. Remember what Jesus told Peter prior to his greatest failure in Luke 22:32:

But I have prayed especially for you [Peter], that your [own] faith may not fail; and when you yourself have turned again, strengthen *and* establish your brethren.

Self cannot be the means of separation from God – Galatians 2:20:

I have been crucified with Christ [in Him I have shared His crucifixion]; it is no longer I who live, but Christ (the Messiah) lives in me; and the life I now live in the body I live by faith in (by adherence to and reliance on and complete trust in) the Son of God, Who loved me and gave Himself up for me.

Philippians 3:21:

Who will transform *and* fashion anew the body of our humiliation to conform to *and* be like the body of His glory *and* majesty, by exerting that power which enables Him even to subject everything to Himself.

Our way out in dealing with the flesh and self is 1 John 1:9:

If we [freely] admit that we have sinned *and* confess our sins, He is faithful and just (true to His own nature and promises) and will forgive our sins [dismiss our lawlessness] and [continuously] cleanse us from all unrighteousness [everything not in conformity to His will in purpose, thought, and action].

We may be puzzled and perplexed by God's mysterious dealings with us, we may sometimes misunderstand the dispensations with which He permits us to be exercised, we may sometimes make mistakes as to what has and what has not been promised; but one fact we may rest upon — there is no mistake about this, He has prayed, "*that You will keep *and* protect them from the evil one.*"

As stated, before in Psalm 121:7:

*The Lord will keep you from all evil; He will keep your life.*

There are no outward forces that can affect our salvation. We are in absolute control via our will. We can will to stay on the narrow path or we can will to leave and go our own way. No evil, no hurt, no loss, no spiritual evil, can evermore prevail to injure the soul of any child of God, whether it arise from the evil one, or from the hatred of the world to Christ and to His cause, or from our own poor, wretched, fallen nature, or from the dominion or the consequences of sin. For the first, we have the promise in Romans 6:11-14:

<sup>11</sup> *Even so consider yourselves also dead to sin *and* your relation to it broken, but alive to God*

[living in unbroken fellowship with Him] in Christ Jesus.

<sup>12</sup> Let not sin therefore rule as king in your mortal (short-lived, perishable) bodies, to make you yield to its cravings *and* be subject to its lusts *and* evil passions.

<sup>13</sup> Do not continue offering or yielding your bodily members [and faculties] to sin as instruments (tools) of wickedness. But offer *and* yield yourselves to God as though you have been raised from the dead to [perpetual] life, and your bodily members [and faculties] to God, presenting them as implements of righteousness.

<sup>14</sup> For sin shall not [any longer] exert dominion over you, since now you are not under Law [as slaves], but under grace [as subjects of God's favor and mercy].

All through the Old Testament God proved His faithfulness and power.

Temptations can only manifest us to ourselves, failures can only empty us of self, they cannot deprive us of our Christ; difficulties can only humble us, and we cannot be humbled too much; disappointments can only loosen the bonds of the world around us, and disentangle us from its attractions; bodily pains and bereavements can only chasten us; dissolution itself can only deliver us. Romans 5:20-21:

<sup>20</sup> But then Law came in, [only] to expand *and* increase the trespass [making it more apparent and exciting opposition]. But where sin increased *and* abounded, grace (God's unmerited favor) has surpassed it *and* increased the more *and* superabounded,

<sup>21</sup> So that, [just] as sin has reigned in death, [so] grace (His unearned and undeserved favor) might reign also through righteousness (right standing with God) which issues in eternal life through Jesus Christ (the Messiah, the Anointed One) our Lord.

We must always keep in mind that if God is for us, we are on the winning side. Romans 8:31:

What then shall we say to [all] this? If God is for us, who [can be] against us? [Who can be our foe, if God is on our side?]

2 Kings 6:16:

[Elisha] answered, Fear not; for those with us are more than those with them.

Psalms 91:9-14:

<sup>9</sup> Because you have made the Lord your refuge, and the Most High your dwelling place,

<sup>10</sup> There shall no evil befall you, nor any plague or calamity come near your tent.

<sup>11</sup> For He will give His angels [especial] charge over you to accompany *and* defend *and* preserve you in all your ways [of obedience and service].

<sup>12</sup> They shall bear you up on their hands, lest you dash your foot against a stone.

<sup>13</sup> You shall tread upon the lion and adder; the young lion and the serpent shall you trample underfoot.

<sup>14</sup> Because he has set his love upon Me, therefore will I deliver him; I will set him on high, because he knows *and* understands My Name [has a personal knowledge of My mercy, love, and kindness—trusts and relies on Me, knowing I will never forsake him, no, never].

Revelation 2:10:

Fear nothing that you are about to suffer. [Dismiss your dread and your fears!] Behold, the devil is indeed about to throw some of you into prison, that you may be tested *and* proved *and* critically appraised, and for ten days you will have affliction. Be loyally faithful unto death [even if you must die for it], and I will give you the crown of life.

Revelation 3:10:



Because you have guarded *and* kept My word of patient endurance [have held fast the lesson of My patience with the expectant endurance that I give you], I also will keep you [safe] from the hour of trial (testing) which is coming on the whole world to try those who dwell upon the earth.

It is indeed possible to be tempted with unbelief and even ignorance like Jacob in the Old Testament in Genesis 42:36:

And Jacob their father said to them, you have bereaved me! Joseph is not, and Simeon is not, and you would take Benjamin from me. All these things are against me!

Even as he felt when he stood before Pharaoh in Genesis 47:9:

Jacob said to Pharaoh, the days of the years of my pilgrimage are 130 years; few and evil have the days of the years of my life been, and they have not attained to those of the life of my fathers in their pilgrimage.

But then notice what he concludes in Genesis 48:15 when he is blessing Joseph:

Then [Jacob] blessed Joseph and said, God [Himself], before Whom my fathers Abraham and Isaac lived *and* walked habitually, God [Himself], Who has [been my Shepherd and has led and] fed me from the time I came into being until this day,

The same is our testimony that we one day may give before God, regardless of how entangled our life may have been, or how humbling for us it was, God has rescued us from evil. No matter the condition our life may be in, we have the right and have been commanded to come boldly into God's presence. Yes, He sees all, the very depths of who we are, all that affects us, hurts, fear, miseries, distresses, and all evil that surrounds us and yet He has pledged to deliver us. All this would be impossible had we not:

- known the triumphs of our Deliverer,
- known the power of His blood,
- known the saving strength of His right hand,

having been personally and experimentally acquainted with our own special and peculiar needs. He has left us here that we might have such communion with Him, even to the extent that the angel will never know. We may experience a walk in darkness, void of any light, not being able to see where we are going, yet the Holy Ghost enables us to put our hand in His and say, "*Lord, lead where you choose, wherever Your will dictates and I will in Your strength and Your grace follow you.*" Soon we will be home, glorified with Christ, but only here in this wilderness where God has placed us can we have a measure of that glory beforehand.

It is not when we are in victory, enjoying the blessing of a life lived in Christ that we glorify Him the best, but it is in:

- our deepest humiliations by reason of our failures,
- when our hearts of consciously cold and feel dead to God,
- when our feelings are all distressed,
- when life seems to be all against us,
- when we seem to be surrounded by darkness
- and cannot see any light.

Job in 23:8-14:

<sup>8</sup> Behold, I go forward [and to the east], but He is not there; I go backward [and to the west], but I cannot perceive Him;

<sup>9</sup> On the left hand [and to the north] where He works [I seek Him], but I cannot behold Him; He

turns Himself to the right hand [and to the south], but I cannot see Him.

<sup>10</sup> But He knows the way that I take [He has concern for it, appreciates, and pays attention to it]. When He has tried me, I shall come forth as refined gold [pure and luminous].

<sup>11</sup> My foot has held fast to His steps; His ways have I kept and not turned aside.

<sup>12</sup> I have not gone back from the commandment of His lips; I have esteemed *and* treasured the words of His mouth more than my necessary food.

<sup>13</sup> But He is unchangeable, and who can turn Him? And what He wants to do, that He does.

<sup>14</sup> For He performs [that which He has] planned for me, and of many such matters He is mindful.

We take Him at His Word, trusting Him when we really do not have any reason to trust ourselves, we make Him our all in all resting simply on His greatness, and faithfulness, mercy, and truth. No angel can glorify Him like us who are redeemed sinners can.

So, we are left here for a purpose, and we have but one thought, aim, object, and prayer and that is that He would reveal Himself to us teaching us to life not just for Him but upon Him, giving Him credit for His love and thereby realizing more triumphs of His grace knowing that He will keep His Word. Hebrews 13:5-6:

<sup>5</sup> Let your character *or* moral disposition be free from love of money [including greed, avarice, lust, and craving for earthly possessions] and be satisfied with your present [circumstances and with what you have]; for He [God] Himself has said, I will not in any way fail you *nor* give you up *nor* leave you without support. [I will] not, [I will] not, [I will] not in any degree leave you helpless *nor* forsake *nor* let [you] down (relax My hold on you)! [Assuredly not!]

<sup>6</sup> So we take comfort *and* are encouraged *and* confidently *and* boldly say, the Lord is my Helper; I will not be seized with alarm [I will not fear or dread or be terrified]. What can man do to me?

Ephesians 3:16-21:

<sup>16</sup> May He grant you out of the rich treasury of His glory to be strengthened *and* reinforced with mighty power in the inner man by the [Holy] Spirit [Himself indwelling your innermost being and personality].

<sup>17</sup> May Christ through your faith [actually] dwell (settle down, abide, make His permanent home) in your hearts! May you be rooted deep in love *and* founded securely on love,

<sup>18</sup> That you may have the power *and* be strong to apprehend *and* grasp with all the saints [God's devoted people, the experience of that love] what is the breadth and length and height and depth [of it];

<sup>19</sup> [That you may really come] to know [practically, through experience for yourselves] the love of Christ, which far surpasses mere knowledge [without experience]; that you may be filled [through all your being] unto all the fullness of God [may have the richest measure of the divine Presence, and become a body wholly filled and flooded with God Himself]!

<sup>20</sup> Now to Him Who, by (in consequence of) the [action of His] power that is at work within us, is able to [carry out His purpose and] do superabundantly, far over *and* above all that we [dare] ask or think [infinitely beyond our highest prayers, desires, thoughts, hopes, or dreams]—

<sup>21</sup> To Him be glory in the church and in Christ Jesus throughout all generations forever and ever. Amen (so be it).

Glory in the church, not in heaven but right here on earth! He displays His power through us, right here. Isaiah 40:29:

He gives power to the faint *and* weary, and to him who has no might He increases strength [causing it to multiply and making it to abound].

He is all-sufficient; He is “*all in all*”—our God, Savior, 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.

Psalm 84:12; 86:2:

<sup>12</sup> O Lord of hosts, blessed (happy, fortunate, to be envied) is the man who trusts in You [leaning and believing on You, committing all and confidently looking to You, and that without fear or misgiving]!

<sup>2</sup> Preserve my life, for I am godly *and* dedicated; O my God, save Your servant, for I trust in You [leaning and believing on You, committing all and confidently looking to You, without fear or doubt].

## VERSE 16

They are not of the world (worldly, belonging to the world), [just] as I am not of the world.

The importance of this fact is demonstrated in that this is the second time Jesus prays this exact concept, repeating verse 14:

I have given *and* delivered to them Your Word (message) and the world has hated them, because they are not of the world [do not belong to the world], just as I am not of the world.

The world follows the things of the world, its principles and its practices, its pleasures and pursuits; the world has its hopes, its aims, its ends, and its desires, aye, and its religion too, all of them not of the Father, but of the world.

A fearful destiny awaits the world, for we read in 2 Peter 3:10:

But the day of the Lord will come like a thief, and then the heavens will vanish (pass away) with a thunderous crash, and the [material] elements [of the universe] will be dissolved with fire, and the earth and the works that are upon it will be burned up.

But we are not of this world, this earth system. The Lord's people are taught by the Word of God to regard the principles of this world as not from above, but from beneath. We are taught that its practices, however applauded in the world, are sinful; that its pleasures are mere phantoms, that its pursuits are contrary to the revealed will of God. All its pleasures no matter what happiness they might give are nothing more than a shadow and its morality nothing more than sin itself having a sure end, destruction.

Many are able to survive with a relationship with the world because they are not honest with the world nor are they faithful to God and His Word. If we profess in the world what we know to be truth, God's Word explicitly proclaimed and what God thinks of this world's system, the world would hate us.

We take courage in what Jesus prayed here, since we are not of the world, we are of Christ. There can never be both paths, it will always be one or the other. 1 John 2:15-17:

<sup>15</sup> Do not love or cherish the world or the things that are in the world. If anyone loves the world, love for the Father is not in him.

<sup>16</sup> For all that is in the world—the lust of the flesh [craving for sensual gratification] and the lust of the eyes [greedy longings of the mind] and the pride of life [assurance in one's own resources or in the stability of earthly things]—these do not come from the Father but are from the world [itself].

<sup>17</sup> And the world passes away *and* disappears, and with it the forbidden cravings (the passionate desires, the lust) of it; but he who does the will of God and carries out His purposes in his life abides (remains) forever.

We are left here for the glory of their Father, that we may be monuments to

- the everlasting praise of His Name,

- of the grace that keeps us,
- of the Spirit that teaches us,
- of the blood that washed us,
- of the righteousness that has covered us, and does cover us,
- of the gracious faithful God that guides us,
- and makes them more than conquerors over all within us, as well as over all outside of us,

thereby causing the hatred and opposition of the world only to bring out into divine contrast His tender, constant care, and the all-prevailing intercession of our Jesus.

So, the Lord prays. His words are as if He is saying: “My Father,

- it is solely because Your people are Mine,
- it is because they have received Your Word,
- it is because of their love for Me,
- because of their identification with My cause,

it is solely on this account they are hated by the world, and shall be despised and persecuted in the world, therefore, My Father, keep them,

- “Holy Father, keep in Your Name [in the knowledge of Yourself]” (verse 11)
- “keep *and* protect them from the evil one” (verse 15).

Truly it is a most wonderful and precious secret which our Lord here reveals, that all the hatred and opposition of the world towards His people, all the plotting and planning of the evil one, against our souls, all the worry, the temptations, the distresses, the tribulations in which we are involved, are simply because “the evil one,” “the god of this world,” hates Christ, and because he would, if he could, grieve and wound Him through His members.

Our Lord lays this fact before His Father in the hearing of His disciples for His people’s comfort, and that they might understand the nature and cause of the incessant warfare of which they are conscious, and also to assure them that the enemies of their souls — the world, the flesh, and the devil — would evermore be utterly overthrown, utterly thwarted, utterly confounded in all their confederacies against His people, through His own intercession before the throne.

Jesus seems to take for granted the fact all through this prayer the mutual interest and relationship existing between His people and Himself. He doesn’t pray for this relationship, He states it. What He does pray for this that His people would enjoy the fruit and the results of being kept and sanctified and that they would manifest this in their experience. We will examine this further in verses 21 and 24:

<sup>21</sup> That they all may be one, [just] as You, Father, are in Me and I in You, that they also may be one in Us, so that the world may believe *and* be convinced that You have sent Me.

<sup>24</sup> Father, I desire that they also whom You have entrusted to Me [as Your gift to Me] may be with Me where I am, so that they may see My glory, which You have given Me [Your love gift to Me]; for You loved Me before the foundation of the world.

The great fact is not to be forgotten, that the Lord Jesus’ interest in us, and our interest in Him, given by Jehovah’s love before the world was, is the cause and source of all the manifestations of His grace to us in time, and also of all the manifestations of His glory to us in eternity. Jesus’ incarnation was the result of God’s interest in us. Hebrews 2:14-15:

<sup>14</sup> Since, therefore, [these His] children share in flesh and blood [in the physical nature of human beings], He [Himself] in a similar manner partook of the same [nature], that by [going through] death He might bring to nought *and* make of no effect him who had the power of death—that is, the devil—

<sup>15</sup> And also that He might deliver *and* completely set free all those who through the [haunting] fear of death were held in bondage throughout the whole course of their lives.

The gift of the Holy Ghost was also the result of our interest in Him. We receive the Holy Ghost upon request, not automatically. Galatians 4:6:

And because you [really] are [His] sons, God has sent the [Holy] Spirit of His Son into our hearts, crying, Abba (Father)! Father!

All that the Lord has done, is doing, and will do for us comes out of His love for us.

## I. What He is saying about Himself.

1. Jesus was not of this world as to His origin. 1 Corinthians 15:45-47:

<sup>45</sup> Thus it is written, the first man Adam became a living being (an individual personality); the last Adam (Christ) became a life-giving Spirit [restoring the dead to life].

<sup>46</sup> But it is not the spiritual life which came first, but the physical and then the spiritual.

<sup>47</sup> The first man [was] from out of earth, made of dust (earthly-minded); the second Man [is] *the Lord* from out of heaven.

1 Timothy 1:16-17:

<sup>16</sup> But I obtained mercy for the reason that in me, as the foremost [of sinners], Jesus Christ might show forth *and* display all His perfect long-suffering *and* patience for an example to [encourage] those who would thereafter believe on Him for [the gaining of] eternal life.

<sup>17</sup> Now to the King of eternity, incorruptible *and* immortal, invisible, the only God, be honor and glory forever and ever (to the ages of ages). Amen (so be it).

1 Timothy 6:12-16:

<sup>12</sup> Fight the good fight of the faith; lay hold of the eternal life to which you were summoned and [for which] you confessed the good confession [of faith] before many witnesses.

<sup>13</sup> In the presence of God, Who preserves alive all living things, and of Christ Jesus, Who in His testimony before Pontius Pilate made the good confession, I [solemnly] charge you

<sup>14</sup> To keep all His precepts unsullied *and* flawless, irreproachable, until the appearing of our Lord Jesus Christ (the Anointed One),

<sup>15</sup> Which [appearing] will be shown forth in His own proper time by the blessed, only Sovereign (Ruler), the King of kings and the Lord of lords,

<sup>16</sup> Who alone has immortality [in the sense of exemption from every kind of death] and lives in unapproachable light, Whom no man has ever seen or can see. Unto Him be honor and everlasting power *and* dominion. Amen (so be it).

Philippians 2:5-8:

<sup>5</sup> Let this same attitude *and* purpose *and* [humble] mind be in you which was in Christ Jesus: [Let Him be your example in humility:]

<sup>6</sup> Who, although being essentially one with God *and* in the form of God possessing the fullness of the attributes which make God God], did not think this equality with God was a thing to be eagerly grasped *or* retained,

<sup>7</sup> But stripped Himself [of all privileges and rightful dignity], so as to assume the guise of a servant (slave), in that He became like men *and* was born a human being.

<sup>8</sup> And after He had appeared in human form, He abased *and* humbled Himself [still further] and carried His obedience to the extreme of death, even the death of the cross!

John 1:1-3, 14:

<sup>1</sup> In the beginning [before all-time] was the Word (Christ), and the Word was with God, and the Word was God Himself.

<sup>2</sup> He was present originally with God.

<sup>3</sup> All things were made *and* came into existence through Him; and without Him was not even one thing made that has come into being.

<sup>14</sup> And the Word (Christ) became flesh (human, incarnate) and tabernacled (fixed His tent of flesh, lived awhile) among us; and we [actually] saw His glory (His honor, His majesty), such glory as an only begotten son receives from his father, full of grace (favor, loving-kindness) and truth.

John 8:23:

He said to them, you are from below; I am from above. You are of this world (of this earthly order); I am not of this world.

2. Jesus was not of this world as to His conversation.

While He was here in the world, His bodily presence was here, His home was in the heavens:

- With the Father
- Where His throne was
- The place of His Crown
- His rest
- His inheritance

Remember, His origin was there and that is where He came from for the execution of God's plan of restoration. Jesus in His discussion with Nicodemus states in John 3:11-13:

<sup>11</sup> I assure you, most solemnly I tell you, we speak only of what we know [we know absolutely what we are talking about]; we have actually seen what we are testifying to [we were eyewitnesses of it]. And still you do not receive our testimony [you reject and refuse our evidence—that of Myself and of all those who are born of the Spirit].

<sup>12</sup> If I have told you of things that happen right here on the earth and yet none of you believes Me, how can you believe (trust Me, adhere to Me, rely on Me) if I tell you of heavenly things?

<sup>13</sup> And yet no one has ever gone up to heaven, but there is One Who has come down from heaven—the Son of Man [Himself], *Who is (dwells, has His home) in heaven.*

This is important for us because as Jesus was so are we. The writer of Hebrews makes it clear that our faith as exemplified by Abraham has its eyesight set on what is not of this world. Hebrews 11:10:

For he was [waiting expectantly and confidently] looking forward to the city which has fixed *and* firm foundations, whose Architect *and* Builder is God.

Jesus will be our light. Revelation 22:5:

And there shall be no more night; they have no need for lamplight or sunlight, for the Lord God will illuminate them *and* be their light, and they shall reign [as kings] forever and ever (through the eternities of the eternities).



3. Jesus was not of this world because He was in the process of leaving. He would accomplish His mission and go.

His Father's business would no longer delay His going. This is what He was explaining to His parents in Luke 2:49:

And He said to them, How is it that you had to look for Me? Did you not see *and* know that it is necessary [as a duty] for Me to be in My Father's house *and* [occupied] about My Father's business?

Salvation was about to be secured and accomplished for all mankind. Notice again verse 4:

I have glorified You down here on the earth by completing the work that You gave Me to do.

## II. What He is saying about us.

We are not of this world. A truly wonderful statement. We are assigned through the blood of Jesus and our acceptance of His choice of us the same origin as Jesus Himself. He states here that our origin is not of this world. Verse 6:

I have manifested Your Name [I have revealed Your very Self, Your real Self] to the people whom You have given Me out of the world. They were Yours, and You gave them to Me, and they have obeyed *and* kept Your Word.

We are and were God's:

- Inheritance
- Gift
- Predestined companions and sons

Romans 8:29:

For those whom He foreknew [of whom He was aware and loved beforehand], He also destined from the beginning [foreordaining them] to be molded into the image of His Son [and share inwardly His likeness], that He might become the firstborn among many brethren.

This predestination is not based on prior selection but on omniscience. The predestination is based on the fact that God knew who would accept Him and who would reject Him. This has nothing to do with His love for nor His reach to all. His will is that all would be saved. 1 Timothy 2:1-6:

<sup>1</sup> First of all, then, I admonish *and* urge that petitions, prayers, intercessions, and thanksgivings be offered on behalf of all men,

<sup>2</sup> For kings and all who are in positions of authority *or* high responsibility, that [outwardly] we may pass a quiet *and* undisturbed life [and inwardly] a peaceable one in all godliness *and* reverence and seriousness in every way.

<sup>3</sup> For such [praying] is good *and* right, and [it is] pleasing *and* acceptable to God our Savior,

<sup>4</sup> Who wishes all men to be saved and [increasingly] to perceive *and* recognize *and* discern *and* know precisely *and* correctly the [divine] Truth.

<sup>5</sup> For there [is only] one God, and [only] one Mediator between God and men, the Man Christ Jesus,

<sup>6</sup> Who gave Himself as a ransom for all [people, a fact that was] attested to at the right *and* proper time.

2 Peter 3:9:

The Lord does not delay *and* is not tardy *or* slow about what He promises, according to some people's conception of slowness, but He is long-suffering (extraordinarily patient) toward you, not

desiring that any should perish, but that all should turn to repentance.

Ezekiel 18:23:

Have I any pleasure in the death of the wicked? says the Lord, and not rather that he should turn from his evil way *and* return [to his God] and live?

**Omniscience** is defined as “***the state of having total knowledge, the quality of knowing everything.***”

For God to be sovereign over His creation of all things, whether visible or invisible, He has to be all-knowing. His omniscience is not restricted to any one person in the Godhead—Father, Son, and Holy Spirit are all by nature omniscient. 1 John 3:20:

Whenever our hearts in [tormenting] self-accusation make us feel guilty *and* condemn us. [For we are in God's hands.] For He is above *and* greater than our consciences (our hearts), and He knows (perceives and understands) everything [nothing is hidden from Him].

God desires every person to be saved, a truth the Bible repeatedly sets out. Luke 19:10:

For the Son of Man came to seek and to save that which was lost.

John 3:16:

For God so greatly loved *and* dearly prized the world that He [even] gave up His only begotten (unique) Son, so that whoever believes in (trusts in, clings to, relies on) Him shall not perish (come to destruction, be lost) but have eternal (everlasting) life.

Romans 10:11–13:

<sup>11</sup> The Scripture says, no man who believes in Him [who adheres to, relies on, and trusts in Him] will [ever] be put to shame *or* be disappointed.

<sup>12</sup> [No one] for there is no distinction between Jew and Greek. The same Lord is Lord over all [of us] and He generously bestows His riches upon all who call upon Him [in faith].

<sup>13</sup> For everyone who calls upon the Name of the Lord [invoking Him as Lord] will be saved.

Hebrews 2:9 (2 Peter 3:9 as previously stated):

But we are able to see Jesus, Who was ranked lower than the angels for a little while, crowned with glory and honor because of His having suffered death, in order that by the grace (unmerited favor) of God [to us sinners] He might experience death for every individual person.

Revelation 22:17:

The [Holy] Spirit and the bride (the church, the true Christians) say, Come! And let him who is listening say, Come! And let everyone come who is thirsty [who is painfully conscious of his need of those things by which the soul is refreshed, supported, and strengthened]; and whoever [earnestly] desires to do it, let him come, take, appropriate, *and* drink the water of Life without cost.

God's eternal saving purpose is expressed in Jesus' own words in Luke 19:10 (see before) that is, He desires to save all people. At the beginning of the Gospel of John, Jesus is presented, introduced in John 1:29:

The next day John saw Jesus coming to him and said, Look! There is the Lamb of God, Who takes away the sin of the world!

The Gospel's great theme follows in John 3:16. The Pauline epistles likewise reiterate God's universal redemptive plan in 1 Timothy 2:3–4 (as we printed above). 1 Timothy 4:10:

With a view to this we toil and strive, [yes and] *suffer reproach*, because we have [fixed our] hope on the living God, Who is the Savior (Preserver, Maintainer, Deliverer) of all men, especially of those who believe (trust in, rely on, and adhere to Him).

Titus 2:11:

For the grace of God (His unmerited favor and blessing) has come forward (appeared) for the deliverance from sin *and* the eternal salvation for all mankind.

This is called **prevenient grace**, the grace God provides prior to salvation, drawing all people toward salvation and enabling them to either accept or reject His offer. After many such expressions of God's universal offer of salvation, the Bible fittingly concludes with a closing invitation to all humanity in Revelation 22:17.

Unfortunately, some Christian traditions have come to a view of God's sovereignty that asserts that only a limited number of humans are able to respond to God's offer of salvation. Moreover, ***these traditions maintain that Christ's atoning sacrifice is not intended for all.*** They assume that God sovereignly decreed from eternity past to elect only a limited number of persons to salvation. This belief is rooted in a number of biblical passages that do indeed emphasize God's sovereignty in His saving activity. For example, Jesus' Words in the Gospel of John make it clear that the Father must act to draw humans into His electing purposes in John 6:37, 44, 65:

<sup>37</sup> All whom My Father gives (entrusts) to Me will come to Me; and the one who comes to Me I will most certainly not cast out [I will never, no never, reject one of them who comes to Me].

<sup>44</sup> No one is able to come to Me unless the Father Who sent Me attracts *and* draws him *and* gives him the desire to come to Me, and [then] I will raise him up [from the dead] at the last day.

<sup>65</sup> And He said, this is why I told you that no one can come to Me unless it is granted him [unless he is enabled to do so] by the Father.

Another commonly referenced text is Romans 9:11–18, that recounts God's foresight of the lives of Jacob and Esau, and points out God's sovereign election of Jacob rather than Esau.

<sup>11</sup> And the children were yet unborn and had so far done nothing either good or evil. Even so, in order further to carry out God's purpose of selection (election, choice), which depends not on works *or* what men can do, but on Him Who calls [them],

<sup>12</sup> It was said to her that the elder [son] should serve the younger [son].

<sup>13</sup> As it is written, Jacob have I loved, but Esau have I hated (held in relative disregard in comparison with My feeling for Jacob).

<sup>14</sup> What shall we conclude then? Is there injustice upon God's part? Certainly not!

<sup>15</sup> For He says to Moses, I will have mercy on whom I will have mercy and I will have compassion (pity) on whom I will have compassion.

<sup>16</sup> So then [God's gift] is not a question of human will and human effort, but of God's mercy. [It depends not on one's own willingness nor on his strenuous exertion as in running a race, but on God's having mercy on him.]

<sup>17</sup> For the Scripture says to Pharaoh, I have raised you up for this very purpose of displaying My power in [dealing with] you, so that My Name may be proclaimed the whole world over.

<sup>18</sup> So then He has mercy on whomever He wills (chooses) and He hardens (makes stubborn and unyielding the heart of) whomever He wills.

The biblical metaphor of the potter's sovereign control over the clay follows in this passage and is often cited in support of God's absolute sovereignty in effecting human salvation in 9:20–21:

<sup>20</sup> But who are you, a mere man, to criticize *and* contradict *and* answer back to God? Will what is formed say to him that formed it, Why have you made me thus?

<sup>21</sup> Has the potter no right over the clay, to make out of the same mass (lump) one vessel for beauty *and* distinction *and* honorable use, and another for menial *or* ignoble *and* dishonorable use?

However, while these passages certainly teach that **God is sovereign in all that He does**, they are **not a denial of human freedom in responding to the gospel**. The election of Jacob over Esau entailed what God foreknew each of them would do. The sacred history in Genesis vividly recounts the story of Jacob's own personal decisions as he struggled with God and haltingly responded in faith. The pottery image is an eloquent and powerful depiction of God's sovereignty, but the potter's singular effort to create a quality vessel is by no means intended to teach that God deliberately passes over certain people, thereby leaving them to be eternally lost. Such passages as these do not contradict the "*whoever believes*" of John 3:16 and God's provision for all as so often expressed throughout the Bible.

The apostle Paul put God's saving purposes in divine perspective as he wrote in Romans 8:29:

For those whom He foreknew [of whom He was aware and loved beforehand], He also destined from the beginning [foreordaining them] to be molded into the image of His Son [and share inwardly His likeness], that He might become the firstborn among many brethren.

In this crucial passage, **God is not shown to deny humanity's freedom and ability to choose**. Rather, Paul shows that God has made provision from eternity for those whom **He has foreseen would respond to the gospel and believe in Christ**.

The Greek term translated "*to foreknow*" (*proginōskō*) expresses **God's knowing people from eternity**. It is also important to note that the verb "*to know*" (Greek *ginōskō*; Hebrew *yada*), when used of God with regard to people in both the Old and New Testaments, **expresses a richness of love and mercy mirrored in the healthy marital relationships of God's human creatures**. An often-cited passage to illustrate this is Amos 3:2:

You only have I known (chosen, sympathized with, and loved) of all the families of the earth; therefore, I will visit upon you all your wickedness *and* punish you for all your iniquities.

This expresses God's loving foreknowledge and election of Israel. Inspired by the Spirit, Peter used the corresponding noun to this lovingly selective verb "*proginōskō*" when he addressed far flung believers in the Roman Empire In 1 Peter 1:1-2:

<sup>1</sup> Peter, an apostle (a special messenger) of Jesus Christ, [writing] to the elect exiles of the dispersion scattered (sowed) abroad in Pontus, Galatia, Cappadocia, Asia, and Bithynia,

<sup>2</sup> Who were chosen *and* foreknown by God the Father and consecrated (sanctified, made holy) by the Spirit to be obedient to Jesus Christ (the Messiah) and to be sprinkled with [His] blood: May grace (spiritual blessing) and peace be given you in increasing abundance [that spiritual peace to be realized in and through Christ, freedom from fears, agitating passions, and moral conflicts].

He qualifies the as the "*elect exiles... chosen and foreknown [prognosis] by God the Father*".

- **The foreknowledge of God is an exercise of omniscience (knowing everything) rather than omnipotence (being all-powerful).**
- **God's knowledge of what will occur is not the same as making it happen without considering a person's freedom of will.**
- **Assuming that God's right to do something demands that He exercise that right (deliberately passing over and thus condemning certain people, as some teach) diminishes, rather than enhances, God's sovereignty.**

This erroneous belief limits the holiness and justice of God; it does not reflect His gracious love and mercy toward all His human creatures.

Therefore, it is important to understand the difference between **predestination**, which is a biblical concept, and **predeterminism**, which is not.

- ★ **Predestination secures an eternal destiny for God's people** (the corporate body of Christ) whom He foreknew from eternity would respond to the conviction of His Spirit and accept His redemptive provision in Christ - John 14:2:
- ★ **Predeterminism**, by contrast, **asserts that God has decided everyone's individual actions and fate in advance without noting their personal decision to believe**.

This distinction between these two terms is illustrated in Esther 4:13–14, where Mordecai warns Esther:

<sup>13</sup> Then Mordecai told them to return this answer to Esther, "Do not flatter yourself that you shall escape in the king's palace any more than all the other Jews.

<sup>14</sup> For if you keep silent at this time, relief and deliverance shall arise for the Jews from elsewhere, but you and your father's house will perish. And who knows but that you have come to the kingdom for such a time as this *and* for this very occasion?"

**God had predestined that Israel (corporate) would survive, but had not predetermined Esther's (personal) fate: that was in her hands.** A plan of salvation or escape for the corporate people of God would be provided, but individual participation was a matter of personal choice.

In His gracious and merciful sovereignty, God determined from eternity past the conditions on which He would show mercy, and provided the plan of salvation whereby all can be saved – Hebrews 2:9:

But we are able to see Jesus, Who was ranked lower than the angels for a little while, crowned with glory and honor because of His having suffered death, in order that by the grace (unmerited favor) of God [to us sinners] He might experience death for every individual person.

In this plan humanity's **free** decisions, enabled by the Holy Spirit, are taken into consideration so that believers are chosen in Christ on the basis of His foreknowledge. Romans 8:29:

For those whom He foreknew [of whom He was aware and loved beforehand], He also destined from the beginning [foreordaining them] to be molded into the image of His Son [and share inwardly His likeness], that He might become the firstborn among many brethren.

Ephesians 1:4:

Even as [in His love] He chose us [actually picked us out for Himself as His own] in Christ before the foundation of the world, that we should be holy (consecrated and set apart for Him) and blameless in His sight, *even* above reproach, before Him in love.

Salvation is available to **whoever** will respond in faith to the gospel and to God's universal provision of prevenient grace.

Jesus as He prays is emphasizing what is written in Scripture about us. We are:

- **Born of God** – John 1:12-13:

<sup>12</sup> But to as many as did receive *and* welcome Him, He gave the authority (power, privilege, right) to become the children of God, that is, to those who believe in (adhere to, trust in, and rely on) His Name—

<sup>13</sup> Who owe their birth neither to bloods nor to the will of the flesh [that of physical impulse] nor to the will of man [that of a natural father], but to God. [They are born of God!]

- **Partakers of the divine nature** – 2 Peter 1:4; 1 John 3:9:

<sup>4</sup> By means of these He has bestowed on us His precious and exceedingly great promises, so that

through them you may escape [by flight] from the moral decay (rottenness and corruption) that is in the world because of covetousness (lust and greed), and become sharers (partakers) of the divine nature.

<sup>9</sup> No one born (begotten) of God [deliberately, knowingly, and habitually] practices sin, for God's nature abides in him [His principle of life, the divine sperm, remains permanently within him]; and he cannot practice sinning because he is born (begotten) of God.

- **Heirs of God and joint-heirs with Jesus** – Romans 8:17:

And if we are [His] children, then we are [His] heirs also: heirs of God and fellow heirs with Christ [sharing His inheritance with Him]; only we must share His suffering if we are to share His glory.

- **Bride of Christ** – Revelation 21:9; 22:17:

<sup>9</sup> Then one of the seven angels who had the seven bowls filled with the seven final plagues (afflictions, calamities) came and spoke to me. He said, Come with me! I will show you the bride, the Lamb's wife.

<sup>17</sup> The [Holy] Spirit and the bride (the church, the true Christians) say, Come! And let him who is listening say, Come! And let everyone come who is thirsty [who is painfully conscious of his need of those things by which the soul is refreshed, supported, and strengthened]; and whoever [earnestly] desires to do it, let him come, take, appropriate, *and* drink the water of Life without cost.

- **All** – 1 Corinthians 3:21-23:

<sup>21</sup> So let no one exult proudly concerning men [boasting of having this or that man as a leader], for all things are yours,

<sup>22</sup> Whether Paul or Apollos or Cephas (Peter), or the universe or life or death, or the immediate *and* threatening present or the [subsequent and uncertain] future—all are yours,

<sup>23</sup> And you are Christ's, and Christ is God's.

As with the disciples, **our Father is above, our home is above, our portion and inheritance is above, and our birth is from above!** We were born on earth so as to learn difficult lessons which could never be learned anywhere else. Yet, God keeps us. Jeremiah 17:7-12:

<sup>7</sup> [Most] blessed is the man who believes in, trusts in, *and* relies on the Lord, and whose hope *and* confidence the Lord is.

<sup>8</sup> For he shall be like a tree planted by the waters that spreads out its roots by the river; and it shall not see *and* fear when heat comes; but its leaf shall be green. It shall not be anxious *and* full of care in the year of drought, nor shall it cease yielding fruit.

<sup>9</sup> The heart is deceitful above all things, and it is exceedingly perverse *and* corrupt and severely, mortally sick! Who can know it [perceive, understand, be acquainted with his own heart and mind]?

<sup>10</sup> I the Lord search the mind, I try the heart, even to give to every man according to his ways, according to the fruit of his doings.

<sup>11</sup> Like the partridge that gathers a brood which she did not hatch *and* sits on eggs which she has not laid, so is he who gets riches by unjust means *and* not by right. He will leave them, *or* they will leave him, in the midst of his days, and at his end he will be a fool.

<sup>12</sup> A glorious throne, set on high from the beginning, is the place of our sanctuary (the temple).

The fact is that the world is not our abode, the United States is not our country, we belong elsewhere! Philippians 3:20-21:

<sup>20</sup> But we are citizens of the state (commonwealth, homeland) which is in heaven, and from it also we earnestly *and* patiently await [the coming of] the Lord Jesus Christ (the Messiah) [as] Savior,



<sup>21</sup> Who will transform *and* fashion anew the body of our humiliation to conform to *and* be like the body of His glory *and* majesty, by exerting that power which enables Him even to subject everything to Himself.

Our thoughts, our desires, and all our focus should be on heaven because that is where our all is. Hebrews 2:10-13:

<sup>10</sup> For it was an act worthy [of God] *and* fitting [to the divine nature] that He, for Whose sake and by Whom all things have their existence, in bringing many sons into glory, should make the Pioneer of their salvation perfect [should bring to maturity the human experience necessary to be perfectly equipped for His office as High Priest] through suffering.

<sup>11</sup> For both He Who sanctifies [making men holy] and those who are sanctified all have one [Father]. For this reason He is not ashamed to call them brethren;

<sup>12</sup> For He says, I will declare Your [the Father's] Name to My brethren; in the midst of the [worshiping] congregation I will sing hymns of praise to You.

<sup>13</sup> And again He says, My trust *and* assured reliance *and* confident hope shall be fixed in Him. And yet again, Here I am, I and the children whom God has given Me.

Our main problem is a faith issue. We struggle in having the confidence in that God is all we need. This is amplified because we seem to be more focused on our life here and the circumstances that surround us than on heaven. Instead of being on our way "home" we are comfortable with this life. Paul's advice in Romans 12:1-2 should be emphasized.

<sup>1</sup> I appeal to you therefore, brethren, *and* beg of you in view of [all] the mercies of God, to make a decisive dedication of your bodies [presenting all your members and faculties] as a living sacrifice, holy (devoted, consecrated) and well pleasing to God, which is your reasonable (rational, intelligent) service *and* spiritual worship.

<sup>2</sup> Do not be conformed to this world (this age), [fashioned after and adapted to its external, superficial customs], but be transformed (changed) by the [entire] renewal of your mind [by its new ideals and its new attitude], so that you may prove [for yourselves] what is the good and acceptable and perfect will of God, *even* the thing which is good and acceptable and perfect [in His sight for you].

We are strangers, pilgrims or temporary residents and these are travelers! Ephesians 2:19:

Therefore you are no longer outsiders (exiles, migrants, and aliens, excluded from the rights of citizens), but you now share citizenship with the saints (God's own people, consecrated and set apart for Himself); and you belong to God's [own] household.

Just as those heroes of faith in Hebrews 11:13:

These people all died controlled *and* sustained by their faith, but not having received the tangible fulfillment of [God's] promises, only having seen it *and* greeted it from a great distance by faith, and all the while acknowledging *and* confessing that they were strangers *and* temporary residents *and* exiles upon the earth.

Peter in writing to the churches, speaking to both Jews and Gentiles in 1 Peter 2:10-12:

<sup>10</sup> Once you were not a people [at all], but now you are God's people; once you were unpitied, but now you are pitied *and* have received mercy.

<sup>11</sup> Beloved, I implore you as aliens and strangers *and* exiles [in this world] to abstain from the sensual urges (the evil desires, the passions of the flesh, your lower nature) that wage war against the soul.

<sup>12</sup> Conduct yourselves properly (honorably, righteously) among the Gentiles, so that, although they may slander you as evildoers, [yet] they may by witnessing your good deeds [come to] glorify God

in the day of inspection [when God shall look upon you wanderers as a pastor or shepherd looks over his flock].

- “Strangers and exiles (pilgrims)” never think of building or settling down in the country they are traveling in. They think about home and their loved ones there. All their hopes are in their home.
- “Strangers and exiles (pilgrims)” are known because of the language of their home, not of the country they are traveling to or in. They speak the language of their home.
- “Strangers and exiles (pilgrims)” have different customs and conducts from the country they are traveling in, their customs are from their home.

It is impossible for us to associate with people from a different country with knowing they are from away and likewise their acknowledgement that we are not from the same place that they come from. When two people meet in a foreign country and they recognize that they are from the same place, they speak the language of their homeland, they talk of their homeland and they concentrate on their home.

- “Strangers and exiles (pilgrims)” get excited when they are told they are going home.
- “Strangers and exiles (pilgrims)” do not want you to tell them that they are home when they are in a foreign country.

#### VERSE 17

Sanctify them [purify, consecrate, separate them for Yourself, make them holy] by the Truth; Your Word is Truth.

Jesus has asked His Father to “keep and protect them from the evil one”, now He requests something new and different. He uses words like “sanctify, purify, consecrate, and separate – make them holy”. This is to happen by “Truth”.

Look at Jesus’ desire for them and us:

- “Kept and preserved them in Your Name” (verse 12).
- “Sanctify them [purify, consecrate, separate them for Yourself, make them holy]” (verse 17).
- “That they may see My glory, which You have given Me [Your love gift to Me]” (verse 24).

2 Corinthians 3:18:

And all of us, as with unveiled face, [because we] continued to behold [in the Word of God] as in a mirror the glory of the Lord, are constantly being transfigured into His *very own* image in ever increasing splendor and from one degree of glory to another; [for this comes] from the Lord [Who is] the Spirit.

These three petitions are inseparable. Whatever may be the means employed by our heavenly Father for the sanctification of His people, **God Himself alone is the agent**. We cannot sanctify ourselves any more than we can preserve ourselves, or glorify ourselves. We will see more of this in verse 19:

And so for their sake and on their behalf I sanctify (dedicate, consecrate) Myself, that they also may be sanctified (dedicated, consecrated, made holy) in the Truth.

Our sanctification is of paramount importance to God. Hebrews 10:7-10; 13:12:

<sup>7</sup> Then I said, Behold, here I am, coming to do Your will, O God — [to fulfill] what is written of Me in the volume of the Book.

<sup>8</sup> When He said just before, You have neither desired, nor have You taken delight in sacrifices and offerings and burnt offerings and sin offerings—all of which are offered according to the Law—

<sup>9</sup> He then went on to say, Behold, [here] I am, coming to do Your will. Thus He does away with *and* annuls the first (former) order [as a means of expiating sin] so that He might inaugurate *and* establish the second (latter) order.

<sup>10</sup> And in accordance with this will [of God], we have been made holy (consecrated and sanctified) through the offering made once for all of the body of Jesus Christ (the Anointed One).

<sup>12</sup> Therefore Jesus also suffered *and* died outside the [city's] gate in order that He might purify *and* consecrate the people through [the shedding of] His own blood *and* set them apart as holy [for God].

So, we learn that our sanctification by the Holy Ghost is the result of our sanctification in the Lord Jesus Christ. This truth is pictured in Exodus 28:36-38:

<sup>36</sup> And you shall make a plate of pure gold and engrave on it, like the engravings of a signet, HOLY TO THE LORD.

<sup>37</sup> You shall fasten it on the front of the turban with a blue cord.

<sup>38</sup> It shall be upon Aaron's forehead, that Aaron may take upon himself *and* bear [any] iniquity [connected with] the holy things which the Israelites shall give *and* dedicate; and it shall always be upon his forehead, that they may be accepted before the Lord [in the priest's person].

Notice the divine reason why Holiness to the Lord was always to be prominent upon the High Priest's forehead. It was a wonderful picture of the complete consecration of the Lord Jesus Christ as High Priest, who is evermore Holiness to the Lord, that His people may be always accepted in Him before the Lord; and, so long as "**Holiness to the Lord**" is written upon the brow of our ascended Savior, so long shall we, notwithstanding the iniquity of our holy things (and if the iniquity of our holy things, how much more the iniquity of our unholy things), be nevertheless evermore accepted before the Lord.

The sanctification of the Lord's people is a most important matter. In truth, all God's dealings with us in grace seem to have respect to this. If we are elect, it is "**that we should be holy**;" Romans 8:29:

For those whom He foreknew [of whom He was aware and loved beforehand], He also destined from the beginning [foreordaining them] to be molded into the image of His Son [and share inwardly His likeness], that He might become the firstborn among many brethren.

Titus 2:11-14:

<sup>11</sup> For the grace of God (His unmerited favor and blessing) has come forward (appeared) for the deliverance from sin *and* the eternal salvation for all mankind.

<sup>12</sup> It has trained us to reject *and* renounce all ungodliness (irreligion) and worldly (passionate) desires, to live discreet (temperate, self-controlled), upright, devout (spiritually whole) lives in this present world,

<sup>13</sup> Awaiting *and* looking for the [fulfillment, the realization of our] blessed hope, even the glorious appearing of our great God and Savior Christ Jesus (the Messiah, the Anointed One),

<sup>14</sup> Who gave Himself on our behalf that He might redeem us (purchase our freedom) from all iniquity and purify for Himself a people [to be peculiarly His own, people who are] eager *and* enthusiastic about [living a life that is good and filled with] beneficial deeds.

Now, remember there are two principal uses of the word sanctification in Scripture.

1. Primarily, to sanctify is to set apart for God's sole use, and all the allusions to sanctification in the Bible have their root in this meaning.

Thus, God is said to sanctify the seventh day, that is, He set it apart for His own and His people's rest.

God is also said to sanctify the first-born, that is, He set them apart for Himself and for the peculiar privileges He intended for them.

The tabernacle and all its vessels were sanctified; and it is in this sense we understand that remarkable statement made by the Lord Jesus Christ concerning Himself — John 10:36:

[If that is true] do you say of the One Whom the Father consecrated *and* dedicated *and* set apart for Himself and sent into the world, You are blaspheming, because I said, I am the Son of God?

2. The communication to our soul of all the blessings for which God has set us apart; and the manifestation of the Holy Ghost Himself not only **to** us but **in** us.

Ezekiel 36:23-27:

<sup>23</sup> And I will vindicate the holiness of My great Name *and* separate it for its holy purpose from all that defiles it—My Name, which has been profaned among the nations, which you have profaned among them—and the nations will know, understand, *and* realize that I am the Lord [the Sovereign Ruler, Who calls forth loyalty and obedient service], when I shall be set apart by you *and* My holiness vindicated in you before their eyes *and* yours.

<sup>24</sup> For I will take you from among the nations and gather you out of all countries and bring you into your own land.

<sup>25</sup> Then will I sprinkle clean water upon you, and you shall be clean from all your uncleanness; and from all your idols will I cleanse you.

<sup>26</sup> A new heart will I give you and a new spirit will I put within you, and I will take away the stony heart out of your flesh and give you a heart of flesh.

<sup>27</sup> And I will put my Spirit within you and cause you to walk in My Statutes, and you shall heed My ordinances and do them.

Seven communications of blessings for which we are sanctified:

1. Verse 24 – “**take you from among the nations**”, restore you to what I promised.
2. Verse 25 – “**sprinkle clean water upon you**”, make you clean.
3. Verse 26 – “**a new heart**”, I will put a new heart in you.
4. Verse 26 – “**a new spirit**”, I will put a new spirit in you.
5. Verse 26 – “**I will take away the stony heart**”, you will be more pliable and less stubborn.
6. Verse 27 – “**I will put my Spirit within you**”, I, by the Spirit will not be **on** you, but **in** you.
7. Verse 27 – “**cause you to walk in My Statutes**”, you will not just know my Word, but will obey it.

Sanctification – **setting apart for blessings and the manifestation of God to mankind in the communication of those blessings.**

Jude 1:

Jude, a servant of Jesus Christ (the Messiah), and brother of James, [writes this letter] to those who are called (chosen), dearly loved by God the Father *and separated (set apart)* and kept for Jesus Christ:

Notice the entire Godhead is involved in the process of sanctification. We are sanctified by faith at salvation, but process is step by step until we are like Jesus. God the Father sanctifies us, God the

Son preserves that process in us, and God the Holy Ghost makes it all happen in us. We are set apart by God for the manifestation of the blessing and the communication of salvation; being “called” through the Holy Ghost to God and preserved by Jesus Christ. We are saved by faith and so united, joined to Jesus Himself. The manifestation and communication of the blessing is “**by the truth**” (verse 17) and “**belief in (adherence to, trust in, and reliance on) the Truth**” (2 Thessalonians 2:13), and the power by which it is consummated, “**by the [help of the] Holy Spirit Who makes His home in us**”.

But we, brethren beloved by the Lord, ought *and* are obligated [as those who are in debt] to give thanks always to God for you, because God chose you from the beginning *as His firstfruits (first converts)* for salvation through the sanctifying work of the [Holy] Spirit and [your] belief in (adherence to, trust in, and reliance on) the Truth.

2 Timothy 1:14:

Guard *and* keep [with the greatest care] the precious *and* excellently adapted [Truth] which has been entrusted [to you], by the [help of the] Holy Spirit Who makes His home in us.

Satan corrupts us through falsehoods, God sanctifies us through “**truth**”. We are not sanctified through impressions, excitement, revelations, visions, sacraments, or traditions.

Question: **Why is “truth” the instrument?**

It is through truth that the love of God is revealed and shed abroad in our heart.

- Love is a sanctifying principle – 1 John 4:19:

**We love Him, because He first loved us.**

- Love is a constraining principle. Constraining is to hold back by or as if by force. 2 Corinthians 5:14-15:

<sup>14</sup> For the love of Christ controls *and* urges *and* impels us, because we are of the opinion *and* conviction that [if] One died for all, then all died;

<sup>15</sup> And He died for all, so that all those who live might live no longer to *and* for themselves, but to *and* for Him Who died and was raised again for their sake.

The truth is the instrument by which the Holy Ghost is ministered to our soul – 2 Corinthians 3:8; Galatians 3:2:

<sup>8</sup> Why should not the dispensation of the Spirit [this spiritual <sup>[a]</sup>ministry whose task it is to cause men to obtain and be governed by the Holy Spirit] be attended with much greater *and* more splendid glory?

<sup>2</sup> Let me ask you this one question: Did you receive the [Holy] Spirit as the result of obeying the Law *and* doing its works, or was it by hearing [the message of the Gospel] and believing [it]? [Was it from observing a law of rituals or from a message of faith?]

- “**Truth**” is the means of our sanctification, because “**faith**” which purifies the heart and soul is produced by “**truth**”. Romans 10:17:

So faith comes by hearing [what is told], and what is heard comes by the preaching [of the message that came from the lips] of Christ (the Messiah Himself).

- “**Truth**” gives “**hope**” – Colossians 1:5-6:

<sup>5</sup> Because of the hope [of experiencing what is] laid up (reserved and waiting) for you in heaven. Of this [hope] you heard in the past in the message of the truth of the Gospel,

<sup>6</sup> Which has come to you. Indeed, in the whole world [that Gospel] is bearing fruit *and* still is growing by its own inherent power], even as it has done among yourselves ever since the day you first heard and came to know *and* understand the grace of God in truth. [You came to know the

grace or undeserved favor of God in reality, deeply and clearly and thoroughly, becoming accurately and intimately acquainted with it.]

1 John 3:3:

And everyone who has this hope [resting] on Him cleanses (purifies) himself just as He is pure (chaste, undefiled, guiltless).

- “Truth” is the means by which the promises of God are given to us – 2 Corinthians 7:1:

Therefore, since these [great] promises are ours, beloved, let us cleanse ourselves from everything that contaminates *and* defiles body and spirit, and bring [our] consecration to completeness in the [reverential] fear of God.

1 Peter 1:22:

Since by your obedience to the Truth *through the [Holy] Spirit* you have purified your hearts for the sincere affection of the brethren, [see that you] love one another fervently from a *pure* heart.

- In one respect, our sanctification is complete, by faith, so that nothing can be added to it or taken from it. It is already effective for all God’s believing people through Jesus on the cross once and for all. He is our sanctification as truly as He is our justification, and just as complete. 1 Corinthians 1:30:

But it is from Him that you have your life in Christ Jesus, Whom God made our Wisdom from God, [revealed to us a knowledge of the divine plan of salvation previously hidden, manifesting itself as] our Righteousness [thus making us upright and putting us in right standing with God], and our Consecration [making us pure and holy], and our Redemption [providing our ransom from eternal penalty for sin].

- In another respect, sanctification is progressive. This is the result of faith in and obedience of the Word of God.

This takes a renewing of our minds and affections bringing them in line with Jesus’ and His Word. Titus 2:11-14:

<sup>11</sup> For the grace of God (His unmerited favor and blessing) has come forward (appeared) for the deliverance from sin *and* the eternal salvation for all mankind.

<sup>12</sup> It has trained us to reject *and* renounce all ungodliness (irreligion) and worldly (passionate) desires, to live discreet (temperate, self-controlled), upright, devout (spiritually whole) lives in this present world,

<sup>13</sup> Awaiting *and* looking for the [fulfillment, the realization of our] blessed hope, even the glorious appearing of our great God and Savior Christ Jesus (the Messiah, the Anointed One),

<sup>14</sup> Who gave Himself on our behalf that He might redeem us (purchase our freedom) from all iniquity and purify for Himself a people [to be peculiarly His own, people who are] eager *and* enthusiastic about [living a life that is good and filled with] beneficial deeds.

Sanctification is complete in Christ by faith, but Jesus is constantly working out His will in us by making us more like Him through our obedience of His Word and the Holy Ghost in us. Colossians 2:10:

And you are in Him, made full *and* having come to fullness of life [in Christ you too are filled with the Godhead—Father, Son and Holy Spirit—and reach full spiritual stature]. And He is the Head of all rule and authority [of every angelic principality and power].

Sanctification cannot happen in reality, in making us more like Jesus unless “truth” affects our mind and heart. Ephesians 4:23-24:



<sup>23</sup> And be constantly renewed in the spirit of your mind [having a fresh mental and spiritual attitude],

<sup>24</sup> And put on the new nature (the regenerate self) created in God's image, [Godlike] in true righteousness and holiness.

Then in verses 24-32, the apostle emphasizes the practicality of the fruit of faith and the manifestation of our union with Jesus. Sanctification in action.

<sup>24</sup> And put on the new nature (the regenerate self) created in God's image, [Godlike] in true righteousness and holiness.

<sup>25</sup> Therefore, rejecting all falsity *and* being done now with it, let everyone express the truth with his neighbor, for we are all parts of one body *and* members one of another.

<sup>26</sup> When angry, do not sin; do not ever let your wrath (your exasperation, your fury or indignation) last until the sun goes down.

<sup>27</sup> Leave no [such] room *or* foothold for the devil [give no opportunity to him].

<sup>28</sup> Let the thief steal no more, but rather let him be industrious, making an honest living with his own hands, so that he may be able to give to those in need.

<sup>29</sup> Let no foul *or* polluting language, *nor* evil word *nor* unwholesome *or* worthless talk [ever] come out of your mouth, but only such [speech] as is good *and* beneficial to the spiritual progress of others, as is fitting to the need *and* the occasion, that it may be a blessing *and* give grace (God's favor) to those who hear it.

<sup>30</sup> And do not grieve the Holy Spirit of God [do not offend or vex or sadden Him], by Whom you were sealed (marked, branded as God's own, secured) for the day of redemption (of final deliverance through Christ from evil and the consequences of sin).

<sup>31</sup> Let all bitterness and indignation *and* wrath (passion, rage, bad temper) and resentment (anger, animosity) and quarreling (brawling, clamor, contention) and slander (evil-speaking, abusive or blasphemous language) be banished from you, with all malice (spite, ill will, or baseness of any kind).

<sup>32</sup> And become useful *and* helpful *and* kind to one another, tenderhearted (compassionate, understanding, loving-hearted), forgiving one another [readily and freely], as God in Christ forgave you.

All this brings righteousness to our conduct which is also identified as being clean as in John 15:1-8:

<sup>1</sup> I am the True Vine, and My Father is the Vinedresser.

<sup>2</sup> Any branch in Me that does not bear fruit [that stops bearing] He cuts away (trims off, takes away); and He cleanses *and* repeatedly prunes every branch that continues to bear fruit, to make it bear more *and* richer *and* more excellent fruit.

<sup>3</sup> You are cleansed *and* pruned already, because of the word which I have given you [the teachings I have discussed with you].

<sup>4</sup> Dwell in Me, and I will dwell in you. [Live in Me, and I will live in you.] Just as no branch can bear fruit of itself without abiding in (being vitally united to) the vine, neither can you bear fruit unless you abide in Me.

<sup>5</sup> I am the Vine; you are the branches. Whoever lives in Me and I in him bears much (abundant) fruit. However, apart from Me [cut off from vital union with Me] you can do nothing.

<sup>6</sup> If a person does not dwell in Me, he is thrown out like a [broken-off] branch, and withers; such branches are gathered up and thrown into the fire, and they are burned.

<sup>7</sup> If you live in Me [abide vitally united to Me] and My Words remain in you *and* continue to live in

your hearts, ask whatever you will, and it shall be done for you.

<sup>8</sup> When you bear (produce) much fruit, My Father is honored *and* glorified, and you show *and* prove yourselves to be true followers of Mine.

The Word states that we are already clean in Christ, but Jesus earnestly prayed that this fact of our complete sanctification in Himself might be fully and constantly realized in our heart and affections. The practical power of the Holy Ghost in us would influence us for happiness, holiness and usefulness.

“Your Word is Truth.” Was Jesus talking about Himself or about the truth revealed in Him and about Him? We know that the Gospel is the Word of God and that Jesus also is the Word of God. What is a fact is that the Word (Bible) of God is as true as the God of the Bible and that “the Word of God” is to us as important as the Word (Jesus). When we regard God’s Word as important as God Himself, that Word will become power to us for living and working for God and His Kingdom. Acts 20:32:

And now [brethren], I commit you to God [I deposit you in His charge, entrusting you to His protection and care]. And I commend you to the Word of His grace [to the commands and counsels and promises of His unmerited favor]. It is able to build you up and to give you [your rightful] inheritance among all God’s set-apart ones (those consecrated, purified, and transformed of soul).

In the New King James Version:

So now, brethren, I commend you to God and to the Word of His grace, which is able to build you up and give you an inheritance among all those who are sanctified.

The God of the Word and the Word of God are identified in this passage. All the ability attributed to the Word of God, “Word of His grace” might be truly predicted of God Himself as it is of the Gospel that reveals Him. **We owe all to the written Word of God!** Notice:

- We are begotten, saved into the family of God – 1 Peter 1:23:

You have been regenerated (born again), not from a mortal origin seed, sperm), but from one that is immortal by the *ever living* and lasting Word of God.

- We are empowered and giving life – Psalm 119:50:

This is my comfort *and* consolation in my affliction: that Your Word has revived me *and* given me life.

- We grow by the Word of God – 1 Peter 2:2-3:

<sup>2</sup> Like newborn babies you should crave (thirst for, earnestly desire) the pure (unadulterated) spiritual milk, that by it you may be nurtured *and* grow unto [completed] salvation,

<sup>3</sup> Since you have [already] tasted the goodness *and* kindness of the Lord.

- Our spiritual nutrition is by the Word of God – Matthew 4:4:

But He replied, “It has been written, Man shall not live *and* be upheld *and* sustained by bread alone, but by every Word that comes forth from the mouth of God.”

- The Word gives us light, guidance – Psalm 119:130:

The entrance *and* unfolding of Your Words give light; their unfolding gives understanding (discernment and comprehension) to the simple.

- We are comforted by His Word – Romans 15:4:

For whatever was thus written in former days was written for our instruction, that by [our steadfast and patient] endurance and the encouragement [drawn] from the Scriptures we might hold fast to *and* cherish hope.

- If we are renewed, it is in knowledge – Colossians 3:10:

And have clothed yourselves with the new [spiritual self], which is [ever in the process of being] renewed *and* remolded into [fuller and more perfect knowledge upon] knowledge after the image (the likeness) of Him Who created it.

- If we are established, it is by truth – 2 Peter 1:12:

So I intend always to remind you about these things, although indeed you know them and are firm in the truth that [you] now [hold].

In the King James:

Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth.

- If we are conquerors, we overcome by our testimony – Revelation 12:11:

And they have overcome (conquered) him by means of the blood of the Lamb and by the utterance of their testimony, for they did not love *and* cling to life even when faced with death [holding their lives cheap till they had to die for their witnessing].

- Our sanctification is in through truth – John 17:17:

Sanctify them [purify, consecrate, separate them for Yourself, make them holy] by the Truth; Your Word is Truth.

The Scripture sets a high standard for sanctification in Colossians 1:2-3, 9-12:

<sup>2</sup> To the saints (the consecrated people of God) and believing *and* faithful brethren in Christ who are at Colossae: Grace (spiritual favor and blessing) to you and [heart] peace from God our Father.

<sup>3</sup> We continually give thanks to God the Father of our Lord Jesus Christ (the Messiah), as we are praying for you,

<sup>9</sup> For this reason we also, from the day we heard of it, have not ceased to pray *and* make [special] request for you, [asking] that you may be filled with the full (deep and clear) knowledge of His will in all spiritual wisdom [in comprehensive insight into the ways and purposes of God] and in understanding *and* discernment of spiritual things—

<sup>10</sup> That you may walk (live and conduct yourselves) in a manner worthy of the Lord, fully pleasing to Him *and* desiring to please Him in all things, bearing fruit in every good work and steadily growing *and* increasing in *and* by the knowledge of God [with fuller, deeper, and clearer insight, acquaintance, and recognition].

<sup>11</sup> [We pray] that you may be invigorated *and* strengthened with all power according to the might of His glory, [to exercise] every kind of endurance and patience (perseverance and forbearance) with joy,

<sup>12</sup> Giving thanks to the Father, Who has qualified *and* made us fit to share the portion which is the inheritance of the saints (God's holy people) in the Light.

Notice the starting point with the “Father, Who has qualified *and* made us fit to share the portion which is the inheritance of the saints (God's holy people) in the Light.”

Then the pathway, “increasing in *and* by the knowledge of God [with fuller, deeper, and clearer insight, acquaintance, and recognition].”

This is the better walk, Proverbs 4:18, taking us to a place where our days are perfected in God:

But the path of the [uncompromisingly] just *and* righteous is like the light of dawn, that shines more and more (brighter and clearer) until [it reaches its full strength and glory in] the perfect day [to be prepared].

Always remember that it is by His complete sanctification in Christ, that there is anything like a fruitful, and satisfying walk for the believer here on earth and that just as faith in His work gets for us His calling, He will make sure we walk worthy of that calling. 1 Thessalonians 5:21-24:

<sup>21</sup> But test *and* prove all things [until you can recognize] what is good; [to that] hold fast.

<sup>22</sup> Abstain from evil [shrink from it and keep aloof from it] in whatever form *or* whatever kind it may be.

<sup>23</sup> And may the God of peace Himself sanctify you through and through [separate you from profane things, make you pure and wholly consecrated to God]; and may your spirit and soul and body be preserved sound *and* complete [and found] blameless at the coming of our Lord Jesus Christ (the Messiah).

<sup>24</sup> Faithful is He Who is calling you [to Himself] *and* utterly trustworthy, and He will also do it [fulfill His call by hallowing and keeping you].

God will do what He says He will do! Paul gives us here a new Name for God, “**God of peace**” as in Philippians 4:9: and Hebrews 13:20-21:

Practice what you have learned and received and heard and seen in me, *and* model your way of living on it, and the **God of peace** (of untroubled, undisturbed well-being) will be with you.

<sup>20</sup> Now may the **God of peace** [Who is the Author and the Giver of peace], Who brought again from among the dead our Lord Jesus, that great Shepherd of the sheep, by the blood [that sealed, ratified] the everlasting agreement (covenant, testament),

<sup>21</sup> Strengthen (complete, perfect) *and* make you what you ought to be *and* equip you with everything good that you may carry out His will; [while He Himself] works in you *and* accomplishes that which is pleasing in His sight, through Jesus Christ (the Messiah); to Whom be the glory forever and ever (to the ages of the ages). Amen (so be it).

Observe just what the Word specifies for our sanctification starting with Ephesians 2:13-15:

<sup>13</sup> But now in Christ Jesus, you who once were [so] far away, through (by, in) the blood of Christ have been brought near.

<sup>14</sup> For He is [Himself] our peace (our bond of unity and harmony). He has made us both [Jew and Gentile] one [body], and has broken down (destroyed, abolished) the hostile dividing wall between us,

<sup>15</sup> By abolishing in His [own crucified] flesh the enmity [caused by] the Law with its decrees and ordinances [which He annulled]; that He from the two might create in Himself one new man [one new quality of humanity out of the two], so making peace.

The blood has covered us and we stand in complete acceptance by God Himself – Ephesians 1:6:

[So that we might be] to the praise *and* the commendation of His glorious grace (favor and mercy), which He so freely bestowed on us in the Beloved.

We stand before the very throne of God where we have access by invitation with nothing lacking – Colossians 2:9-12:

<sup>9</sup> For in Him the whole fullness of Deity (the Godhead) continues to dwell in bodily form [giving complete expression of the divine nature].

<sup>10</sup> And you are in Him, made full *and* having come to fullness of life [in Christ you too are filled with the Godhead—Father, Son and Holy Spirit—and reach full spiritual stature]. And He is the Head of all rule and authority [of every angelic principality and power].

<sup>11</sup> In Him also you were circumcised with a circumcision not made with hands, but in a [spiritual] circumcision [performed by] Christ by stripping off the body of the flesh (the whole corrupt, carnal

nature with its passions and lusts).

<sup>12</sup> [Thus you were circumcised when] you were buried with Him in [your] baptism, in which you were also raised with Him [to a new life] through [your] faith in the working of God [as displayed] when He raised Him up from the dead.

Just as the writer to the Hebrews described in what we read previously in 13:20-21, God will perfect us to do His will just as He resurrected Jesus from the dead and in essence brought us also from the dead in our sins. This is sanctification.

We are not just sanctified to be freed from sin, but to walk as Jesus walked here on earth. Hebrews 12:14:

Strive to live in peace with everybody and pursue that consecration *and* holiness without which no one will [ever] see the Lord.

Here are the facts in two important senses which make that statement true. If we are not “*in Christ*”, being “*complete in Him*”, sanctified through His sacrifice on the cross – Hebrews 10:10, we can never “*see the Lord*”.

And in accordance with this will [of God], we have been made holy (consecrated and sanctified) through the offering made once for all of the body of Jesus Christ (the Anointed One).

It is also practically true that, as Christians, we shall have no fellowship, no communion, no vision of the Lord, nothing of the light of His Word illuminating our life, nothing of the gladness of the joy which many of His children know, *if our walk is a loose walk*, an unholy walk, a careless walk.

**The way to enjoy God on earth is to follow holiness.** It is not because you follow holiness on earth that you are accepted in Christ; do not suppose that. You are accepted in the beloved! It is because of the offering of His dear body once for all, we are evermore sanctified before God, this is a holiness outside of us altogether; existing in Him who is made for us our sanctification.

If we are to be happy, if we are to walk aware of what is happening around us, in His light, we must be holy, we must follow the principles of sanctification.

→ **Holiness is communion with God.** 2 Corinthians 13:14

The grace (favor and spiritual blessing) of the Lord Jesus Christ and the love of God and the presence *and* fellowship (the communion and sharing together, and participation) in the Holy Spirit be with you all. *Amen (so be it).*

Sadly, we often think far more of our safety than we do of our communion. This is a great mistake. Again, the Lord is very concerned with the sanctification of His people, because holiness is communion with God and therefore our holiness is happiness. “*Be holy for I am holy.*” This is so important that God tells His people this six times, Leviticus 11:44, 45, 19:2, 20:7, 26 and 1 Peter 1:16:

For it is written, you shall be holy, for I am holy.

→ **Holiness is fruitfulness** – Galatians 5:22-25:

<sup>22</sup> But the fruit of the [Holy] Spirit [the work which His presence within accomplishes] is love, joy (gladness), peace, patience (an even temper, forbearance), kindness, goodness (benevolence), faithfulness,

<sup>23</sup> Gentleness (meekness, humility), self-control (self-restraint, continence). Against such things there is no law [that can bring a charge].

<sup>24</sup> And those who belong to Christ Jesus (the Messiah) have crucified the flesh (the godless human nature) with its passions and appetites *and* desires.

<sup>25</sup> If we live by the [Holy] Spirit, let us also walk by the Spirit. [If by the Holy Spirit we have our life in God, let us go forward walking in line, our conduct controlled by the Spirit.]

→ **Holiness is our inheritance** – Hebrews 12:14:

Strive to live in peace with everybody and pursue that consecration *and holiness without* which no one will [ever] see the Lord.

If we do not see the Lord, we cannot receive our inheritance for it is God who give that to us. We are not just talking about the inheritance in Heaven, but also the access to our resources here on earth which are also our inheritance. We cannot be a part of the Kingdom of God without holiness.

This subject of personal practical sanctification is a very important, although it be a humbling one, but if we have any real desire to be conformed to the image of God's Son, and any real shrinking from the things which are contrary to Him, let us thank God for it. Earnestly desire the highest attainments in the way of personal consecration to God. Remember the high standard set before us, and plead the promise that God "is faithful who also will do it."

Beware of self-exaltation. I believe the Lord does not allow us to feel much of the progress of our sanctification, lest we should turn it to self-exaltation. A very material part of our practical holiness consists in humility. Isaiah 57:15:

For thus says the high and lofty One—He Who inhabits eternity, Whose Name is Holy: I dwell in the high and holy place, but with him also who is of a thoroughly penitent and humble spirit, to revive the spirit of the humble and to revive the heart of the thoroughly penitent [bruised with sorrow for sin].

Thus, the Lord, the Holy One, acknowledges a close connection between His dwelling-place in the atmosphere of holiness, and His dwelling-place in the atmosphere of humility. Do not forget this. A main part of our sanctification here on earth, is carried on, and perfected, in learning our sinfulness, experiencing our nothingness, and realizing our corruption, our misery, and our ruin. We are left here very much in order that we may learn these things. But, when our Lord Jesus Christ brings us up to God, then we shall learn the fulness of His grace in teaching us; when He shows us the glory to which He has redeemed us, we will best know, in the dark contrast of what we have been here, how much we owe to grace, and how precious was the blood that saved us.

Revelation 4:8:

And the four living creatures, individually having six wings, were full of eyes all over and within [underneath their wings]; and day and night they never stop saying, Holy, holy, holy is the Lord God Almighty (Omnipotent), Who was and Who is and Who is to come.

### **VERSES 18 & 19 – 18**

<sup>18</sup> Just as You sent Me into the world, I also have sent them into the world.

<sup>19</sup> And so for their sake *and* on their behalf, I sanctify (dedicate, consecrate) Myself, that they also may be sanctified (dedicated, consecrated, made holy) in the Truth.

Here Jesus closes the second part of His prayer. The first part from verses 1-6 references exclusively to Jesus. The second part, verses 6-20 references the Apostles, His disciples and you and I.

First, they were divinely and specially appointed and commissioned for and extraordinary and peculiar work for which they were divinely qualified. Their qualification did not come from education, cultural status or financial situation, but from God Himself by the Holy Ghost. The same is true of you and I. We are chosen and a chosen ones, we are qualified not in ourselves, but in the power and anointing of the Holy Ghost. Hebrews 13:20-21:

<sup>20</sup> Now may the God of peace [Who is the Author and the Giver of peace], Who brought again from



among the dead our Lord Jesus, that great Shepherd of the sheep, by the blood [that sealed, ratified] the everlasting agreement (covenant, testament),

<sup>21</sup> Strengthen (complete, perfect) *and* make you what you ought to be *and* equip you with everything good that you may carry out His will; [while He Himself] works in you *and* accomplishes that which is pleasing in His sight, through Jesus Christ (the Messiah); to Whom be the glory forever and ever (to the ages of the ages). Amen (so be it).

This is what enabled the disciples to do the works they did. When holiness and sanctification become our way of life as it did theirs, we will see the same signs and wonders they saw.

Here Jesus is anxious for two things:

### **1. Their preservation.**

He had given them His Word and they were to be ambassadors of that Word. Keeping them safe in the task was all important so He prays for this fact.

### **2. Their sanctification.**

Only as holy instruments can we be filled with the Holy Ghost. Jesus has already told them in 16:33 that things would not be easy for them.

I have told you these things, so that in Me you may have [perfect] peace *and* confidence. In the world you have tribulation *and* trials *and* distress *and* frustration; but be of good cheer [take courage; be confident, certain, undaunted]! For I have overcome the world. [I have deprived it of power to harm you and have conquered it for you.]

In verse 18 Jesus makes three very important statements.

First, He had been sent into the world.

Second, He is sending them into the world.

Third, He likens the two.

## **A. Jesus sent into the world.**

### **1. Jesus' pre-existence.**

He always was and always will be. This is key for if He had a beginning, we would be as we are and not all God. John 1:1 and Isaiah 9:6:

In the beginning [before all time] was the Word (Christ), and the Word was with God, and the Word was God Himself.

For to us a Child is born, to us a Son is given; and the government shall be upon His shoulder, and His name shall be called Wonderful Counselor, Mighty God, Everlasting Father [of Eternity], Prince of Peace.

### **2. Jesus came out of mutual agreement in the Godhead.**

We might put it this way, He didn't come on His own accord. That does not mean that He would not have come had He not been sent. It speaks to the eternal agreement in Heaven. John 8:42:

Jesus said to them, If God were your Father, you would love Me *and* respect Me *and* welcome Me gladly, for I proceeded (came forth) from God [out of His very presence]. I did not even come on My own authority *or* of My own accord (as self-appointed); but He sent Me.

Jesus loved to trace His own mission to the love God had for His people and to point out that the fact of His presence here was the seal of that love. John 4:34:

Jesus said to them, My food (nourishment) is to do the will (pleasure) of Him Who sent Me and to accomplish *and* completely finish His work.

### 3. Jesus was sent and commissioned. 1 John 4:14:

And [besides] we ourselves have seen (have deliberately and steadfastly contemplated) and bear witness that the Father has sent the Son [as the] Savior of the world.

### 4. Jesus was sent and qualified. Colossians 2:9; Matthew 28:18; John 5:26-27:

For in Him the whole fullness of Deity (the Godhead) continues to dwell in bodily form [giving complete expression of the divine nature].

Jesus approached and, breaking the silence, said to them, All authority (all power of rule) in heaven and on earth has been given to Me.

<sup>26</sup> For even as the Father has life in Himself *and* is self-existent, so He has given to the Son to have life in Himself *and* be self-existent.

<sup>27</sup> And He has given Him authority *and* granted Him power to execute (exercise, practice) judgment because He is a Son of man [very man].

### 5. Jesus was sent officially.

Jesus was sent to be Prophet, Priest, and King. Deuteronomy 18:15; Psalm 110:4; 2:6:

<sup>18:15</sup> The Lord your God will raise up for you a prophet (Prophet) from the midst of your brethren like me [Moses]; to Him you shall listen.

<sup>110:4</sup> The Lord has sworn and will not revoke *or* change it: You are a priest forever, after the manner *and* order of Melchizedek.

<sup>2:6</sup> Yet have I anointed (installed and placed) My King [firmly] on My holy hill of Zion.

### 6. Jesus was responsible for the discharge of His commission.

All that can be done for us by a priest, Jesus will do, all that can be done for us by a prophet, He will accomplish, all that can be done for us by a king, we can trust Him to do. John 9:4:

We must work the works of Him Who sent Me *and* be busy with His business while it is daylight; night is coming on, when no man can work.

The verse says “*must*”, not will. John 10:16; 3:14-15; Luke 24:44:

<sup>10:16</sup> And I have other sheep [beside these] that are not of this fold. I must bring *and* impel those also; and they will listen to My voice *and* heed My call, and so there will be [they will become] one flock under one Shepherd.

<sup>3:14</sup> And just as Moses lifted up the serpent in the desert [on a pole], so must [so it is necessary that] the Son of Man be lifted up [on the cross],

<sup>15</sup> In order that everyone who believes in Him [who cleaves to Him, trusts Him, and relies on Him] may *not perish, but* have eternal life *and* [actually] live forever!

<sup>24:44</sup> Then He said to them, This is what I told you while I was still with you: everything which is written concerning Me in the Law of Moses and the Prophets and the Psalms must be fulfilled.

It is a precious truth that when the Lord was sent into the world officially to be the Savior of sinners, He felt His responsibility to discharge the office He had undertaken. He is responsible to receive the sinner who come to Him, for this He was sent.

He is responsible to wash in His blood the guilty soul that comes asking for His redemption, for this He was sent. He was faithful in this work!

### 7. Jesus was sent from the Father. John 1:18; Hebrews 1:3-4; Philippians 2:5-7:

No man has ever seen God at any time; *the only unique Son, or* the only begotten God, Who is in the bosom [in the intimate presence] of the Father, He has declared Him [He has revealed Him

and brought Him out where He can be seen; He has interpreted Him and He has made Him known].

<sup>1:3</sup> He is the sole expression of the glory of God [the Light-being, the out-raying or radiance of the divine], and He is the perfect imprint *and* very image of [God's] nature, upholding *and* maintaining *and* guiding *and* propelling the universe by His mighty word of power. When He had *by offering Himself* accomplished *our* cleansing of sins *and* riddance of guilt, He sat down at the right hand of the divine Majesty on high,

<sup>4</sup> [Taking a place and rank by which] He Himself became as much superior to angels as the glorious Name (title) which He has inherited is different from *and* more excellent than theirs.

<sup>1:5</sup> Let this same attitude *and* purpose *and* [humble] mind be in you which was in Christ Jesus: [Let Him be your example in humility:]

<sup>6</sup> Who, although being essentially one with God *and* in the form of God [possessing the fullness of the attributes which make God God], did not think this equality with God was a thing to be eagerly grasped *or* retained,

<sup>7</sup> But stripped Himself [of all privileges and rightful dignity], so as to assume the guise of a servant (slave), in that He became like men *and* was born a human being.

## **8. Jesus was to the world.**

Jesus was not sent to the religious structures, not the temple, but the world. Not to a family with love and care for Him, but to the world. A world that hated Him. The world which is Satan's domain and where sin reigned.

## **9. Jesus was sent with a specific object. 1 John 3:8:**

[But] he who commits sin [who practices evil-doing] is of the devil [takes his character from the evil one], for the devil has sinned (violated the divine law) from the beginning. The reason the Son of God was made manifest (visible) was to undo (destroy, loosen, and dissolve) the works the devil [has done].

Hebrews 9:26:

For then would He often have had to suffer [over and over again] since the foundation of the world. But as it now is, He has once for all at the consummation *and* close of the ages appeared to put away *and* abolish sin by His sacrifice [of Himself].

Isaiah 42:21:

It was the Lord's pleasure for His righteousness' sake [in accordance with a steadfast and consistent purpose] to magnify instruction *and* revelation and glorify them.

2 Timothy 1:10:

[It is that purpose and grace] which He now has made known *and* has fully disclosed *and* made real [to us] through the appearing of our Savior Christ Jesus, Who annulled death *and* made it of no effect and brought life and immortality (immunity from eternal death) to light through the Gospel.

Luke 4:18-19:

<sup>18</sup> The Spirit of the Lord [is] upon Me, because He has anointed Me [the Anointed One, the Messiah] to preach the good news (the Gospel) to the poor; He has sent Me to announce release to the captives and recovery of sight to the blind, to send forth as delivered those who are oppressed [who are downtrodden, bruised, crushed, and broken down by calamity],

<sup>19</sup> To proclaim the accepted *and* acceptable year of the Lord [the day when salvation and the free favors of God profusely abound].

The greatest historical event in human history is Jesus' mission, His reason for coming.

- The greatest cause – the glory of God.
- The greatest object – sinners and their salvation.
- The greatest result – that He might subdue all things to Himself.
  - a. **He only could do this**, so He was sent.
  - b. **He could do it only in us**, our nature, so He assumed the mission.
  - c. **He could only do it in the world**, so He came to live among us.

Jesus came to establish His Kingdom by the Gospel message and the effects of the cross. He came to save those who are lost. God's law, His guidelines for our living had been and are being trampled on therefore He magnified the Word both by His life and by His death.

## **B. Jesus sends them into the world.**

The fact that Jesus puts “**I also have sent them into the world**” in the same breath as “**You sent Me into the world**”, associating these two thoughts is beyond anything that can be expressed in the way of grace. He mentions them together giving us something for faith, hope, and love to rest on. There is a parallel.

### **1. We too are sent.**

We belong to God, we are not our own and we are not chosen for our own business to do it our own way. We are sent as Jesus' choice, redeemed by His blood and adopted into His family here in the world.

### **2. We did not select our position for ourselves.**

Jesus selected us and our position in His Kingdom. God could take us out of the world any second He choose, but His decision is to be with us in the world. Notice, He has:

- Revealed His love to us and does so continuously.
- Washed us in His blood, taking away all sin and giving us a new life.
- Placed His Holy Spirit in us.

He has the ability to remove us and spare us all sorrow and difficulty but He has chosen to give us power over all temptation, problem, and difficulty. This He emphasized in verses 11 and 15. Now He tells us why. The world is the school where God's children are taught by the Holy Ghost to know themselves, and learn what sin is, and the taste of victory over all.

It is in the world's disappointments, in the world's follies, in the world's temptations, in the world's tribulations, in the world's snares, in the world's sinfulness, and in the world's falsehood, we are taught to learn the corruption of our own hearts, the vanity of the creature, the bankruptcy of self, and the malice of the devil.

Here we learn to hate and distrust ourselves, and in the realization of the preciousness of the blood which has washed us, and bought us, to hate ourselves all the more, while we long for the time when, with clear vision, no clouds between, we shall see Him. 2 Corinthians 8:9:

**For you are becoming progressively acquainted with and recognizing more strongly and clearly the grace of our Lord Jesus Christ (His kindness, His gracious generosity, His undeserved favor and spiritual blessing), [in] that though He was [so very] rich, yet for your sakes He became [so very] poor, in order that by His poverty you might become enriched (abundantly supplied).**

Moreover, it is in the world we can best learn to live by faith, to live in hope, and be influenced by the love that comes down to us in our difficulties, pardons our sins, and pledges to us the victory. It is very easy to profess abstract truths; but if ever we are to learn truth profitably, we must learn it

experimentally. We are left here to show the love of God to a dying and needy world. Matthew 25:34-45:

<sup>34</sup> Then the King will say to those at His right hand, Come, you blessed of My Father [you favored of God and appointed to eternal salvation], inherit (receive as your own) the kingdom prepared for you from the foundation of the world.

<sup>35</sup> For I was hungry and you gave Me food, I was thirsty and you gave Me something to drink, I was a stranger and you brought Me together with yourselves *and* welcomed *and* entertained *and* lodged Me.

<sup>36</sup> I was naked and you clothed Me, I was sick and you visited Me with help *and* ministering care, I was in prison and you came to see Me.

<sup>37</sup> Then the just *and* upright will answer Him, Lord, when did we see You hungry and gave You food, or thirsty and gave You something to drink?

<sup>38</sup> And when did we see You a stranger and welcomed *and* entertained You, or naked and clothed You?

<sup>39</sup> And when did we see You sick or in prison and came to visit You?

<sup>40</sup> And the King will reply to them, Truly I tell you, in so far as you did it for one of the least [in the estimation of men] of these My brethren, you did it for Me.

<sup>41</sup> Then He will say to those at His left hand, Begone from Me, you cursed, into the eternal fire prepared for the devil and his angels!

<sup>42</sup> For I was hungry and you gave Me no food, I was thirsty and you gave Me nothing to drink,

<sup>43</sup> I was a stranger and you did not welcome Me *and* entertain Me, I was naked and you did not clothe Me, I was sick and in prison and you did not visit Me with help *and* ministering care.

<sup>44</sup> Then they also [in their turn] will answer, Lord, when did we see You hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to You?

<sup>45</sup> And He will reply to them, Solemnly I declare to you, in so far as you failed to do it for the least [in the estimation of men] of these, you failed to do it for Me.

We cannot want to become like Christ or become like Christ without living out our salvation in conduct and our interaction with those around us. **We show Jesus to those who need Jesus!**

### **C. Jesus compares our sending with His being sent by the Father.** Verse 18:

Just as You sent Me into the world, I also have sent them into the world.

Jesus prays for these what He had already said to them in John 15:9:

I have loved you, [just] as the Father has loved Me; abide in My love [continue in His love with Me].

So now He reminds His Father, that even as He had sent Him, **His only begotten Son** (John 3:16), He was sending His loved ones, His disciples into the world—the weary world, the tempting world, the world of tribulation and of difficulty—both being sent to the same place. He reminds the Father with that plan He Himself was sent into the world, even for His own glory; and now He tells the Father that it was for the same plan He was sending His loved ones into the world, that there they might learn to know His Name, to prove His love, and to triumph in His salvation. Moreover, He reminds the Father that as He came down here a **dependent** upon His Father's resources, and to live a life of faith in Him; so He was sending His disciples into the world, and that they were needy, and dependent, and had nothing but what He would give the.

Let's attempt to draw a parallel between these two missions. **The Father sent Christ into the world as His servant; Christ sends us into the world as His servants.**

The Father sent Christ into the world to magnify the law, and He did it in the way in which only He could do it, in the fulfillment of that same law.

Christ sends us into the world to magnify the law. You may say to me “*How can we magnify the law?*” **The law’s sole purpose was to define sin.** The law being synonymous with the Word of God points out to us where we have failed God, what is wrong with how we are living. We, Jesus’ disciples here and now by living the Word of God, we glorify His guidelines by our conduct and by this show the unconverted where and how they are failing God. This is what Jesus did. This is why the rulers of the day and many of their followers refused to accept Him and His message. It convicted them, made them feel uneasy and since they had no response to the Message, they lashed out against the Messenger. This is what we are living today. The world, the sinner, the unconverted does not like what we are saying and living. Yet, they know we are right and they cannot defend their position, i.e., lifestyle and conduct so they persecute us and our Message.

Look at our purpose which is the same as Jesus’ purpose.

- Jesus came to this world to reveal to the world God the Father. John 1:18:

No man has ever seen God at any time; *the only unique Son, or the only begotten God, Who is in the bosom [in the intimate presence] of the Father, He has declared Him [He has revealed Him and brought Him out where He can be seen; He has interpreted Him and He has made Him known].*

- Jesus came to this world to be the way to God. John 14:6:

*Jesus said to him, I am the Way and the Truth and the Life; no one comes to the Father except by (through) Me.*

- Jesus came to this world to overcome this world. John 16:33; 1 John 4:4:

<sup>33</sup> *I have told you these things, so that in Me you may have [perfect] peace and confidence. In the world you have tribulation and trials and distress and frustration; but be of good cheer [take courage; be confident, certain, undaunted]! For I have overcome the world. [I have deprived it of power to harm you and have conquered it for you.]*

<sup>4</sup> *Little children, you are of God [you belong to Him] and have [already] defeated and overcome them [the agents of the antichrist], because He Who lives in you is greater (mightier) than he who is in the world.*

- Jesus came to this world to be the light. John 8:12; Philippians 2:15-16:

<sup>12</sup> *Once more Jesus addressed the crowd. He said, I am the Light of the world. He who follows Me will not be walking in the dark, but will have the Light which is Life.*

<sup>15</sup> *That you may show yourselves to be blameless and guileless, innocent and uncontaminated, children of God without blemish (faultless, unrebukable) in the midst of a crooked and wicked generation [spiritually perverted and perverse], among whom you are seen as bright lights (stars or beacons shining out clearly) in the [dark] world,*

<sup>16</sup> *Holding out [to it] and offering [to all men] the Word of Life, so that in the day of Christ I may have something of which exultantly to rejoice and glory in that I did not run my race in vain or spend my labor to no purpose.*

- Jesus came to this world to be a witness against this world. Isaiah 43:10; 44:8; Micah 1:2; John 18:37; 1 Peter 2:12; 1 John 5:6-10:

<sup>10</sup> *You are My witnesses, says the Lord, and My servant whom I have chosen, that you may know Me, believe Me and remain steadfast to Me, and understand that I am He. Before Me there was no God formed, neither shall there be after Me.*

<sup>8</sup> *Fear not, nor be afraid [in the coming violent upheavals]; have I not told it to you from of old and*



declared it? And you are My witnesses! Is there a God besides Me? There is no [other] Rock; I know not any.

<sup>2</sup> Hear, all you people; listen closely, O earth and all that is in it, and let the Lord God be witness among you *and* against you, the Lord from His holy temple.

<sup>37</sup> Pilate said to Him, Then You are a King? Jesus answered, You say it! [You speak correctly!] For I am a King. [Certainly, I am a King!] This is why I was born, and for this I have come into the world, to bear witness to the Truth. Everyone who is of the Truth [who is a friend of the Truth, who belongs to the Truth] hears *and* listens to My voice.

<sup>12</sup> Conduct yourselves properly (honorably, righteously) among the Gentiles, so that, although they may slander you as evildoers, [yet] they may by witnessing your good deeds [come to] glorify God in the day of inspection [when God shall look upon you wanderers as a pastor or shepherd looks over his flock].

<sup>6</sup> This is He Who came by (with) water and blood [His baptism and His death], Jesus Christ (the Messiah)—not by (in) the water only, but by (in) the water and the blood. And it is the [Holy] Spirit Who bears witness, because the [Holy] Spirit is the Truth.

<sup>7</sup> So there are three witnesses *in heaven: the Father, the Word and the Holy Spirit, and these three are One*;

<sup>8</sup> *and there are three witnesses on the earth: the Spirit, the water, and the blood; and these three agree [are in unison; their testimony coincides].*

<sup>9</sup> If we accept [as we do] the testimony of men [if we are willing to take human authority], the testimony of God is greater (of stronger authority), for this is the testimony of God, even the witness which He has borne regarding His Son.

<sup>10</sup> He who believes in the Son of God [who adheres to, trusts in, and relies on Him] has the testimony [possesses this divine attestation] within himself. He who does not believe God [in this way] has made Him out to be *and* represented Him as a liar, because he has not believed (put his faith in, adhered to, and relied on) the evidence (the testimony) that God has borne regarding His Son.

We cannot separate our commission (task) from Jesus'.

- Jesus came to this world to be victorious over the world and its systems.

Just as Jesus' mission ended in victory, so ours is victorious, now and in the end. Jesus did not send us into the world to be defeated, not that sin, the world, and the devil (the big three confederated with a strong hand of power) should have the ultimate advantage, but that we might be more than victorious. Romans 8:8-11, 14-16, 34-39:

<sup>8</sup> So then those who are living the life of the flesh [catering to the appetites and impulses of their carnal nature] cannot please *or* satisfy God, *or* be acceptable to Him.

<sup>9</sup> But you are not living the life of the flesh, you are living the life of the Spirit, if the [Holy] Spirit of God [really] dwells within you [directs and controls you]. But if anyone does not possess the [Holy] Spirit of Christ, he is none of His [he does not belong to Christ, is not truly a child of God].

<sup>10</sup> But if Christ lives in you, [then although] your [natural] body is dead by reason of sin *and* guilt, the spirit is alive because of [the] righteousness [that He imputes to you].

<sup>11</sup> And if the Spirit of Him Who raised up Jesus from the dead dwells in you, [then] He Who raised up Christ *Jesus* from the dead will also restore to life your mortal (short-lived, perishable) bodies through His Spirit Who dwells in you.

<sup>14</sup> For all who are led by the Spirit of God are sons of God.

<sup>15</sup> For [the Spirit which] you have now received [is] not a spirit of slavery to put you once more in

bondage to fear, but you have received the Spirit of adoption [the Spirit producing sonship] in [the bliss of] which we cry, Abba (Father)! Father!

<sup>16</sup> The Spirit Himself [thus] testifies together with our own spirit, [assuring us] that we are children of God.

<sup>34</sup> Who is there to condemn [us]? Will Christ Jesus (the Messiah), Who died, or rather Who was raised from the dead, Who is at the right hand of God actually pleading as He intercedes for us?

<sup>35</sup> Who shall ever separate us from Christ's love? Shall suffering *and* affliction *and* tribulation? Or calamity *and* distress? Or persecution or hunger or destitution or peril or sword?

<sup>36</sup> Even as it is written, For Thy sake we are put to death all the day long; we are regarded *and* counted as sheep for the slaughter.

<sup>37</sup> Yet amid all these things we are more than conquerors *and* gain a surpassing victory through Him Who loved us.

<sup>38</sup> For I am persuaded beyond doubt (am sure) that neither death nor life, nor angels nor principalities, nor things impending *and* threatening nor things to come, nor powers,

<sup>39</sup> Nor height nor depth, nor anything else in all creation will be able to separate us from the love of God which is in Christ Jesus our Lord.

An overpowering fact is that Jesus has promised us protection in this task that He has assigned us to. Jude 20-25:

<sup>20</sup> But you, beloved, build yourselves up [founded] on your most holy faith [make progress, rise like an edifice higher and higher], praying in the Holy Spirit;

<sup>21</sup> Guard *and* keep yourselves in the love of God; expect *and* patiently wait for the mercy of our Lord Jesus Christ (the Messiah) — [which will bring you] unto life eternal.

<sup>22</sup> And *refute* [so as to] convict some who dispute with you, and on some have mercy who waver *and* doubt.

<sup>23</sup> [Strive to] save others, snatching [them] out of [the] fire; on others take pity [but] with fear, loathing even the garment spotted by the flesh *and* polluted by their sensuality.

<sup>24</sup> Now to Him Who is able to keep you without stumbling *or* slipping *or* falling, and to present [you] unblemished (blameless and faultless) before the presence of His glory in triumphant joy *and* exultation [with unspeakable, ecstatic delight] —

<sup>25</sup> To the one only God, our Savior through Jesus Christ our Lord, be glory (splendor), majesty, might *and* dominion, and power *and* authority, before all time and now and forever (unto all the ages of eternity). Amen (so be it).

## VERSE 19

And so for their sake *and* on their behalf, I sanctify (dedicate, consecrate) Myself, that they also may be sanctified (dedicated, consecrated, made holy) in the Truth.

- **The fact of our heavenly origin** – John 17:16:

They are not of the world (worldly, belonging to the world), [just] as I am not of the world.

- **The fact of our need** – verse 15:

I do not ask that You will take them out of the world, but that You will keep *and* protect them from the evil one.

- **The fact of His will** – verse 18:

Just as You sent Me into the world, I also have sent them into the world.

- **The fact of our sanctification** – verse 19:

And so for their sake *and* on their behalf, I sanctify (dedicate, consecrate) Myself, that they also may be sanctified (dedicated, consecrated, made holy) in the Truth.

Four doctrinal facts:

# 1. “*I sanctify (dedicate, consecrate) Myself*”

In the light of the fact that He is “the Holy One of God”, Mark 1:24 and “Holiness unto the Lord”, Zechariah 14:20:

<sup>24</sup> What have You to do with us, Jesus of Nazareth? Have You come to destroy us? I know who You are—the Holy One of God!

<sup>20</sup> In that day there shall be [written] upon the [little] bells on the horses, HOLY TO THE LORD, and the pots in the Lord’s house shall be holy to the Lord like the bowls before the altar.

How then could He become more holy, or more like Himself? This throws additional light on what sanctification means in Scripture. What Jesus is saying is “*I dedicate, I consecrate, I set apart My whole self, –*

- *My Person,*
- *Godhead,*
- *and Son of Man (manhood),*
- *Soul and Body.*

*I consecrate all My offices –*

- *Priest,*
- *Prophet,*
- *and King.*

*I set all apart, totally dedicating and consecrating –*

- *all My fulness of grace*
- *and glory,*
- *all My righteousness,*
- *all My interests,*
- *My very existence,*

*I sanctify for the purpose and task for which I am praying,*

- *all My resources,*
- *all merits of My blood,*
- *and all glory of My Name.*

*I absolutely dedicate, laying down on the altar of sacrifice that I may be all to all, suffering all, meeting all My people’s needs, and paying all that My people owe.”*

Jesus is not holding anything back; **we get it all!** An example to us of absolute surrender. He was the Son of God, and the Son of man, mediator, all His time, fulness, service, care, thoughts, and His very life.

The blood of Jesus has double power – an atonement for sin, and sanctifying power over whom it is washed. Romans 5:9:

Therefore, since we are now justified (acquitted, made righteous, and brought into right relationship with God) by Christ's blood, how much more [certain is it that] we shall be saved by Him from the indignation *and* wrath of God.

Hebrews 8:12:

Therefore Jesus also suffered *and* died outside the [city's] gate in order that He might purify *and* consecrate the people through [the shedding of] His own blood *and* set them apart as holy [for God].

Notice the picture – Leviticus 16:21:

And Aaron shall lay both his hands upon the head of the live goat and confess over him all the iniquities of the Israelites and all their transgressions, all their sins; and he shall put them upon the head of the goat [the sin-bearer], and send him away into the wilderness by the hand of a man who is timely (ready, fit).

Isaiah 53:6:

All we like sheep have gone astray, we have turned everyone to his own way; and the Lord has made to light upon Him the guilt *and* iniquity of us all.

Hebrews 9:12:

He went once for all into the [Holy of] Holies [of heaven], not by virtue of the blood of goats and calves [by which to make reconciliation between God and man], but His own blood, having found *and* secured a complete redemption (an everlasting release for us).

Jesus being omnipotent has all right and power to sanctify Himself. Ezequiel 16:8:

Now I passed by you again and looked upon you; behold, you were maturing *and* at the time for love, and I spread My skirt over you and covered your nakedness. Yes, I plighted My troth to you and entered into a covenant with you, says the Lord, and you became Mine.

## **2. “*And so for their sake and on their behalf*”**

All have a distinct aim, and motive for what they do. Here is Jesus' motive and aim. He is stating that His sanctification is for us. We see the ultimate purpose in verse 20 (which we will examine in depth):

Neither for these alone do I pray [it is not for their sake only that I make this request], but also for all those who will ever come to believe in (trust in, cling to, rely on) Me through their Word *and* teaching,

The sheer knowledge of the fact that all He did was for us and to benefit us should make us most grateful and motivate us to obey and fulfill His Word in word and deed.

2 Corinthians 8:9:

For you are becoming progressively acquainted with *and* recognizing more strongly *and* clearly the grace of our Lord Jesus Christ (His kindness, His gracious generosity, His undeserved favor and spiritual blessing), [in] that though He was [so very] rich, yet for your sakes He became [so very] poor, in order that by His poverty you might become enriched (abundantly supplied).

Philippians 4:13

And my God will liberally supply (fill to the full) your every need according to His riches in glory in Christ Jesus.

Hebrews 7:28:

For the Law sets up men in their weakness [frail, sinful, dying human beings] as high priests, but the Word of [God's] oath, which [was spoken later] after the institution of the Law, [chooses and

appoints as priest One Whose appointment is complete and permanent], a Son Who has been made perfect forever.

1 Corinthians 1:24:

But to those who are called, whether Jew or Greek (Gentile), Christ [is] the Power of God and the Wisdom of God.

Zechariah 2:5:

For I, says the Lord, will be to her a wall of fire round about, and I will be the glory in the midst of her.

Jude 24-25:

<sup>24</sup> Now to Him Who is able to keep you without stumbling *or slipping or falling*, and to present [you] unblemished (blameless and faultless) before the presence of His glory in triumphant joy *and* exultation [with unspeakable, ecstatic delight] —

<sup>25</sup> To the one only God, our Savior through Jesus Christ our Lord, be glory (splendor), majesty, might *and* dominion, and power *and* authority, before all time and now and forever (unto all the ages of eternity). Amen (so be it).

1 Thessalonians 4:12:

So that you may bear yourselves becomingly *and* be correct *and* honorable *and* command the respect of the outside world, being dependent on nobody [self-supporting] *and* having need of nothing.

A positive definition of sanctification and the power it provides us today – Ephesians 3:16-21:

<sup>16</sup> May He grant you out of the rich treasury of His glory to be strengthened *and* reinforced with mighty power in the inner man by the [Holy] Spirit [Himself indwelling your innermost being and personality].

<sup>17</sup> May Christ through your faith [actually] dwell (settle down, abide, make His permanent home) in your hearts! May you be rooted deep in love *and* founded securely on love,

<sup>18</sup> That you may have the power *and* be strong to apprehend *and* grasp with all the saints [God's devoted people, the experience of that love] what is the breadth and length and height and depth [of it];

<sup>19</sup> [That you may really come] to know [practically, through experience for yourselves] the love of Christ, which far surpasses mere knowledge [without experience]; that you may be filled [through all your being] unto all the fullness of God [may have the richest measure of the divine Presence, and become a body wholly filled and flooded with God Himself]!

<sup>20</sup> Now to Him Who, by (in consequence of) the [action of His] power that is at work within us, is able to [carry out His purpose and] do superabundantly, far over *and* above all that we [dare] ask or think [infinitely beyond our highest prayers, desires, thoughts, hopes, or dreams]—

<sup>21</sup> To Him be glory in the church and in Christ Jesus throughout all generations forever and ever. Amen (so be it).

All that Jesus did, all He came to do and all He does today through the Holy Ghost is for our sake.

Galatians 1:3-5:

<sup>3</sup> Grace *and* spiritual blessing be to you and [soul] peace from God the Father and our Lord Jesus Christ (the Messiah),

Who gave (yielded) Himself up [to atone] for our sins [and to save and sanctify us], in order to rescue *and* deliver us from this present wicked age *and* world order, in accordance with the will

*and purpose and plan of our God and Father—*

<sup>5</sup> To Him [be ascribed all] the glory through all the ages of the ages *and* the eternities of the eternities! Amen (so be it).

If we are empty or lacking something in our life, both spiritual and physical it is not because of the lack of what Jesus has done for us or His unwillingness to give us what we need. Memorize, write down, continually refer to Ephesians 3: 20-21.

### 3. ***“That they also may be sanctified”***

Jesus’ own setting apart and dedicated to (sanctification) the Father and His will is to be the source, the grounds, the reason, and the measure of our own sanctification. All through Scripture in God’s dealings with man whether His own people or not, the divine rule has always been and always will be that all begins with the Lord Jesus Christ. It is to Him, with Him, and for Him.

God first of all unites, joins Jesus to Himself, then in Christ, He unites His people to Himself making His union with Jesus the grounds for His union with us. ***Break that sequence and we break that union!*** Notice:

- Romans 8:29; Revelation 1:5-6:

<sup>29</sup> For those whom He foreknew [of whom He was aware and loved beforehand], He also destined from the beginning [foreordaining them] to be molded into the image of His Son [and share inwardly His likeness], that He might become the firstborn among many brethren.

<sup>5</sup> And from Jesus Christ the faithful *and* trustworthy Witness, the Firstborn of the dead [first to be brought back to life] and the Prince (Ruler) of the kings of the earth. To Him Who ever loves us and has once [for all] loosed *and* freed us from our sins by His own blood,

<sup>6</sup> And formed us into a kingdom (a royal race), priests to His God and Father—to Him be the glory and the power *and* the majesty and the dominion throughout the ages *and* forever and ever. Amen (so be it).

Jesus was first “*begotten*” born of man then we also are “*begotten*”, born of God.

- John 5:26; 10:10:

<sup>26</sup> For even as the Father has life in Himself *and* is self-existent, so He has given to the Son to have life in Himself *and* be self-existent.

<sup>10</sup> The thief comes only in order to steal and kill and destroy. I came that they may have *and* enjoy life, and have it in abundance (to the full, till it overflows).

We have life because Jesus first had life, our life comes from His life.

- Colossians 1:19; 2:9; Ephesians 3:19; John 1:16:

<sup>19</sup> For it has pleased [the Father] that all the divine fullness (the sum total of the divine perfection, powers, and attributes) should dwell in Him permanently.

<sup>9</sup> For in Him the whole fullness of Deity (the Godhead) continues to dwell in bodily form [giving complete expression of the divine nature].

<sup>19</sup> [That you may really come] to know [practically, through experience for yourselves] the love of Christ, which far surpasses mere knowledge [without experience]; that you may be filled [through all your being] unto all the fullness of God [may have the richest measure of the divine Presence, and become a body wholly filled and flooded with God Himself]!

<sup>16</sup> For out of His fullness (abundance) we have all received [all had a share and we were all supplied with] one grace after another *and* spiritual blessing upon spiritual blessing *and* even favor upon favor *and* gift [heaped] upon gift.



Jesus was first manifested and declared to be the Son of the Father, then we in Him:

- Jesus crucified for sin – we crucified with Him. Galatians 2:20:

I have been crucified with Christ [in Him I have shared His crucifixion]; it is no longer I who live, but Christ (the Messiah) lives in me; and the life I now live in the body I live by faith in (by adherence to and reliance on and complete trust in) the Son of God, Who loved me and gave Himself up for me.

- Jesus risen – we raised with Him. Colossians 3:1-4:

<sup>1</sup> If then you have been raised with Christ [to a new life, thus sharing His resurrection from the dead], aim at *and* seek the [rich, eternal treasures] that are above, where Christ is, seated at the right hand of God.

<sup>2</sup> And set your minds *and* keep them set on what is above (the higher things), not on the things that are on the earth.

<sup>3</sup> For [as far as this world is concerned] you have died, and your [new, real] life is hidden with Christ in God.

<sup>4</sup> When Christ, Who is our life, appears, then you also will appear with Him in [the splendor of His] glory.

- Jesus more than a conqueror – we more than conquerors. Romans 8:37:

Yet amid all these things we are more than conquerors *and* gain a surpassing victory through Him Who loved us.

- Jesus sat down at the right hand of the Father – we have been made to sit in heavenly places in Him. Ephesians 2:5-6:

<sup>5</sup> Even when we were dead (slain) by [our own] shortcomings *and* trespasses, He made us alive together in fellowship *and* in union with Christ; [He gave us the very life of Christ Himself, the same new life with which He quickened Him, for] it is by grace (His favor and mercy which you did not deserve) that you are saved (delivered from judgment and made partakers of Christ's salvation).

<sup>6</sup> And He raised us up together with Him and made us sit down together [giving us joint seating with Him] in the heavenly sphere [by virtue of our being] in Christ Jesus (the Messiah, the Anointed One).

- As Jesus was anointed – Isaiah 61:1-3 just as Aaron was anointed. Leviticus 8:12.

<sup>1</sup> The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;

<sup>2</sup> To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn;

<sup>3</sup> To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.

Leviticus 8:12:

And he poured some of the anointing oil upon Aaron's head and anointed him to consecrate him.

So, we too are anointed for God's purposes – Ephesians 3:14-19:

<sup>14</sup> For this reason [seeing the greatness of this plan by which you are built together in Christ], I bow my knees before the Father *of our Lord Jesus Christ*,

<sup>15</sup> For Whom every family in heaven and on earth is named [that Father from Whom all fatherhood takes its title and derives its name].

<sup>16</sup> May He grant you out of the rich treasury of His glory to be strengthened *and* reinforced with mighty power in the inner man by the [Holy] Spirit [Himself indwelling your innermost being and personality].

<sup>17</sup> May Christ through your faith [actually] dwell (settle down, abide, make His permanent home) in your hearts! May you be rooted deep in love *and* founded securely on love,

<sup>18</sup> That you may have the power *and* be strong to apprehend *and* grasp with all the saints [God's devoted people, the experience of that love] what is the breadth and length and height and depth [of it];

<sup>19</sup> [That you may really come] to know [practically, through experience for yourselves] the love of Christ, which far surpasses mere knowledge [without experience]; that you may be filled [through all your being] unto all the fullness of God [may have the richest measure of the divine Presence, and become a body wholly filled and flooded with God Himself]!

There is a close and inseparable connection between Christ sanctifying Himself and the sanctification of us His people, we must be careful to remember in what sense Jesus was sanctified so we can understand the nature and character of our sanctification. His sanctification consists of this:

- All the fulness of the Godhead dwelt bodily in Christ – Colossians 1:19; 2:9 (bottom of page 206).

He did in His love, and in covenant with the Father and the Holy Ghost, absolutely and voluntarily dedicate and set apart His whole Person, His inheritance, His offices, His very life itself, to be the everlasting portion and supply for His people's need both their spiritual need, and their temporal need, and to be their divine and inexhaustible dowry for time and for eternity. Therefore, and for this end, the Lord Jesus Christ is to us God's "*unspeakable gift*", consecrated or sanctified, to be the atonement for our sins, and our everlasting righteousness. 2 Corinthians 9:15:

Now thanks be to God for His Gift, [precious] beyond telling [His indescribable, inexpressible, free Gift]!

Sanctified to make our adoption sure and give us the Spirit of adoption. Ephesians 1:5-6:

<sup>5</sup> For He foreordained us (destined us, planned in love for us) to be adopted (revealed) as His own children through Jesus Christ, in accordance with the purpose of His will [because it pleased Him and was His kind intent]—

<sup>6</sup> [So that we might be] to the praise *and* the commendation of His glorious grace (favor and mercy), which He so freely bestowed on us in the Beloved.

Sanctified to be our inheritance of grace here on earth and our inheritance of glory in heaven. Jesus was sent by God, difficult for those of His day to comprehend – John 10:32-38:

<sup>32</sup> Jesus said to them, My Father has enabled Me to do many good deeds. [I have shown many acts of mercy in your presence.] For which of these do you mean to stone Me?

<sup>33</sup> The Jews replied, We are not going to stone You for a good act, but for blasphemy, because You, a mere Man, make Yourself [out to be] God.

<sup>34</sup> Jesus answered, Is it not written in your Law, I said, You are gods?

<sup>35</sup> So men are called gods [by the Law], men to whom God's message came—and the Scripture cannot be set aside *or* cancelled *or* broken *or* annulled—

<sup>36</sup> [If that is true] do you say of the One Whom the Father consecrated *and* dedicated *and* set apart for Himself and sent into the world, You are blaspheming, because I said, I am the Son of God?

<sup>37</sup> If I am not doing the works [performing the deeds] of My Father, then do not believe Me [do not adhere to Me and trust Me and rely on Me].

<sup>38</sup> But if I do them, even though you do not believe Me or have faith in Me, [at least] believe the works *and* have faith in what I do, in order that you may know and understand [clearly] that the Father is in Me, and I am in the Father [One with Him].

Understanding this, God the Father sanctified the Son and sent Him to earth. Jesus stated in this verse, “I sanctify (dedicate, consecrate) Myself” by the Holy Ghost which was upon Him, as He stated in Luke 4:18-19, quoting from Isaiah 61:

<sup>18</sup> The Spirit of the Lord [is] upon Me, because He has anointed Me [the Anointed One, the Messiah] to preach the good news (the Gospel) to the poor; He has sent Me to announce release to the captives and recovery of sight to the blind, to send forth as delivered those who are oppressed [who are downtrodden, bruised, crushed, and broken down by calamity],

<sup>19</sup> To proclaim the accepted *and* acceptable year of the Lord [the day when salvation and the free favors of God profusely abound].

Nothing can be accomplished by God in the building of His Kingdom here and now except He is able to use us for this purpose. For this reason, we are sanctified. The resurrection of the Lord Jesus Christ from the dead, His ascension into heaven, His being there enthroned at the right hand of God, and the subsequent descent of the Holy Ghost upon the day of Pentecost, are just so many pledges and acknowledgments on the Father’s part, that He did not “sanctify” Himself in vain, but that His offering was accepted, this prayer heard, and His desire fulfilled. Consider these verses, starting with Hebrews 10:10:

And in accordance with this will [of God], we have been made holy (consecrated and sanctified) through the offering made once for all of the body of Jesus Christ (the Anointed One).

1 Corinthians 6:11:

And such some of you were [once]. But you were washed clean (purified by a complete atonement for sin and made free from the guilt of sin), and you were consecrated (set apart, hallowed), and you were justified [pronounced righteous, by trusting] in the Name of the Lord Jesus Christ and in the [Holy] Spirit of our God.

Colossians 2:10:

And you are in Him, made full *and* having come to fullness of life [in Christ you too are filled with the Godhead—Father, Son and Holy Spirit—and reach full spiritual stature]. And He is the Head of all rule and authority [of every angelic principality and power].

Notice that all is done without any reference to our own accomplishments and attainments. Faith is not even mentioned. In Corinth as in any church there were many degrees of faith. Our sanctification in Christ is complete without any reference to the degree of faith, if we indeed are believers – living and obeying the Word of God) and this sanctification is eternally complete.

We are sanctified by the offering in death of Jesus and this sanctification consists of our fellowship with Him and our participation in all that He is and has. 1 Corinthians 1:30:

But it is from Him that you have your life in Christ Jesus, Whom God made our Wisdom from God, [revealed to us a knowledge of the divine plan of salvation previously hidden, manifesting itself as] our Righteousness [thus making us upright and putting us in right standing with God], and our Consecration [making us pure and holy], and our Redemption [providing our ransom from eternal penalty for sin].

The foundation of every blessing, promise, power, and all is in being in Christ. John 1:12-13, 16:

<sup>12</sup> But to as many as did receive *and* welcome Him, He gave the authority (power, privilege, right) to become the children of God, that is, to those who believe in (adhere to, trust in, and rely on) His Name—

<sup>13</sup> Who owe their birth neither to bloods nor to the will of the flesh [that of physical impulse] nor to

the will of man [that of a natural father], but to God. [They are born of God!]

<sup>16</sup> For out of His fullness (abundance) we have all received [all had a share and we were all supplied with] one grace after another *and* spiritual blessing upon spiritual blessing *and* even favor upon favor *and* gift [heaped] upon gift.

Then the Word links it all together in Hebrews 2:11-12:

<sup>11</sup> For both He Who sanctifies [making men holy] and those who are sanctified all have one [Father]. For this reason He is not ashamed to call them brethren;

<sup>12</sup> For He says, I will declare Your [the Father's] Name to My brethren; in the midst of the [worshiping] congregation I will sing hymns of praise to You.

The life of sanctification is a life of faith, a faith that lays hold of the fact that Jesus sanctified Himself in order that all who believe on Him might in Him be sanctified as well; and thereby that same faith works for us every day in our obedience to His Word and will. Our prayer needs to be as was in Luke 17:5:

The apostles said to the Lord, increase our faith (that trust and confidence that spring from our belief in God).

The reason is a very simple one, it is because the ground of our sanctification is not anything that we are, anything we have attained unto, or can possibly attain unto even by faith; the entire ground of our sanctification in the sight of God consists in what the Lord Jesus Christ is, and what the Lord Jesus Christ has done for us; thus, He expresses Himself, “*And so for their sake and on their behalf, I sanctify (dedicate, consecrate) Myself*”.

Neither can we be more dearly loved; not even in glory shall we be dearer to our heavenly Father than we are now here below, tried as we are, and troubled as in 2 Corinthians 7:5:

For even when we arrived in Macedonia, our bodies had no ease *or* rest, but we were oppressed in every way *and* afflicted at every turn—fighting *and* contentions without, dread *and* fears within [us].

Neither can we be more “perfect” or “accepted” even in glory; for it is written in Colossians 2:10:

*And you are in Him, made full and having come to fullness of life [in Christ].*

Neither can we be made more for glory than His grace has already made us: the moment we came as sinners to Him and received Him we were made complete in Him, in every way. 1 Corinthians 1:30:

But it is from Him that you have your life in Christ Jesus, Whom God made our Wisdom from God, [revealed to us a knowledge of the divine plan of salvation previously hidden, manifesting itself as] our Righteousness [thus making us upright and putting us in right standing with God], and our Consecration [making us pure and holy], and our Redemption [providing our ransom from eternal penalty for sin].

Colossians 1:12:

Giving thanks to the Father, Who has qualified *and* made us fit to share the portion which is the inheritance of the saints (God's holy people) in the Light.

It is just as we receive these truths simply, intelligently, and obediently into our mind our heart becomes affected and the fruit of faith grows in our life, conversation, and conduct bring praise to God. 2 Corinthians 13:5:

Examine *and* test *and* evaluate your own selves to see whether you are holding to your faith *and* showing the proper fruits of it. Test *and* prove yourselves [not Christ]. Do you not yourselves realize *and* know [thoroughly by an ever-increasing experience] that Jesus Christ is in you—unless you are [counterfeits] disapproved on trial *and* rejected?

Ephesians 1:11-13:

<sup>11</sup> In Him we also were made [God's] heritage (portion) *and* we obtained an inheritance; for we had been foreordained (chosen and appointed beforehand) in accordance with His purpose, Who works out everything in agreement with the counsel *and* design of His [own] will,

<sup>12</sup> So that we who first hoped in Christ [who first put our confidence in Him have been destined and appointed to] live for the praise of His glory!

<sup>13</sup> In Him you also who have heard the Word of Truth, the glad tidings (Gospel) of your salvation, and have believed in *and* adhered to *and* relied on Him, were stamped with the seal of the long-promised Holy Spirit.

Consider this, Jesus' motive in sanctifying Himself was so He could also sanctify us, choosing and setting us apart for His purposes and glory. Hebrews 13:12:

Therefore Jesus also suffered *and* died outside the [city's] gate in order that He might purify *and* consecrate the people through [the shedding of] His own blood *and* set them apart as holy [for God].

Romans 3:24-25:

<sup>24</sup> [All] are justified *and* made upright *and* in right standing with God, freely *and* gratuitously by His grace (His unmerited favor and mercy), through the redemption which is [provided] in Christ Jesus,

<sup>25</sup> Whom God put forward [before the eyes of all] as a mercy seat *and* propitiation by His blood [the cleansing and life-giving sacrifice of atonement and reconciliation, to be received] through faith. This was to show God's righteousness, because in His divine forbearance He had passed over *and* ignored former sins without punishment.

The blood not only sanctifies us but also justifies us as is the theme of what we will sing in heaven in Revelation 1:5-6; 12:11:

<sup>5</sup> And from Jesus Christ the faithful *and* trustworthy Witness, the Firstborn of the dead [first to be brought back to life] and the Prince (Ruler) of the kings of the earth. To Him Who ever loves us and has once [for all] loosed *and* freed us from our sins by His own blood,

<sup>6</sup> And formed us into a kingdom (a royal race), priests to His God and Father—to Him be the glory and the power *and* the majesty and the dominion throughout the ages *and* forever and ever. Amen (so be it).

<sup>11</sup> And they have overcome (conquered) him by means of the blood of the Lamb and by the utterance of their testimony, for they did not love *and* cling to life even when faced with death [holding their lives cheap till they had to die for their witnessing].

Even the Old Testament with a forward look speaks of things to come in Leviticus 16:30:

For on this day atonement shall be made for you, to cleanse you; from all your sins you shall be clean before the Lord.

It was on the great day of atonement, when the sins of all Israel were confessed and heaped on the scapegoat, to be lost in the wilderness, having already presented the blood of the goat's twin within the veil, the Holy of Holies; being a shadow of Calvary's cross and Jesus' sacrifice as the Lamb of God. John 1:29 states John the Baptist's forward look proclamation:

The next day John saw Jesus coming to him and said, Look! There is the Lamb of God, Who takes away the sin of the world!

Hebrews 9:14:

How much more surely shall the blood of Christ, Who by virtue of [His] eternal Spirit [His own preexistent divine personality] has offered Himself as an unblemished sacrifice to God, purify our

consciences from dead works *and* lifeless observances to serve the [ever] living God?

2 Corinthians 5:21:

For our sake He made Christ [virtually] to be sin Who knew no sin, so that in *and* through Him we might become [endued with, viewed as being in, and examples of] the righteousness of God [what we ought to be, approved and acceptable and in right relationship with Him, by His goodness].

Call it the double transfer, our sin transferred to Him, His cross being the means; His righteousness transferred to us, and the consequence will be our eternal glory – Hebrews 1:1-4:

<sup>1</sup> In many separate revelations [each of which set forth a portion of the Truth] and in different ways God spoke of old to [our] forefathers in *and* by the prophets,

<sup>2</sup> [But] in the last of these days He has spoken to us in [the person of a] Son, Whom He appointed Heir *and* lawful Owner of all things, also by *and* through Whom He created the worlds *and* the reaches of space *and* the ages of time [He made, produced, built, operated, and arranged them in order].

<sup>3</sup> He is the sole expression of the glory of God [the Light-being, the out-raying or radiance of the divine], and He is the perfect imprint *and* very image of [God's] nature, upholding *and* maintaining *and* guiding *and* propelling the universe by His mighty Word of power. When He had *by offering Himself* accomplished *our* cleansing of sins *and* riddance of guilt, He sat down at the right hand of the divine Majesty on high,

<sup>4</sup> [Taking a place and rank by which] He Himself became as much superior to angels as the glorious Name (title) which He has inherited is different from *and* more excellent than theirs.

Our sanctification is the fruit and result of the sacrifice of Jesus. Therefore, the believe in Christ is

- as pure as the blood of Jesus can cleanse him,
- as righteous as the righteousness of Jesus can make him,
- and as complete as the mediatorial fulness of Christ can declare him to be.

The work of the Holy Spirit in us which is the result of the work of Jesus for us is not intended to be grounds for confidence in the flesh, but a light in our mind to remove any doubt and unbelief so we can discover all that God has given us in Christ. 2 Corinthians 3:18:

And all of us, as with unveiled face, [because we] continued to behold [in the Word of God] as in a mirror the glory of the Lord, are constantly being transfigured into His *very own* image in ever increasing splendor *and* from one degree of glory to another; [for this comes] from the Lord [Who is] the Spirit.

By this God can feed us and comfort us with Christ, forming Christ in us, ministering to us His fulness according to our daily need, and teaching us how to draw out of Christ's strength for our weakness, and find mercy in Him to help in time of need.

God's purpose becomes:

- all our fulness dwelling in Christ, our life, righteousness, sanctification, and peace.
- that we should see and know for a fact that this is so and act accordingly, drawing by faith on that fulness of Jesus in us.
- that we might be full of the Holy Ghost as our comforter, the One to make things clear and plain to us.

The mission of the Holy Ghost is not to supply an independent, additional, or even a concurrent ground of peace and confidence, but simply to give us guidance, grace, protection and make Jesus and His Words real to us.



In Leviticus 8:22-24, 30 we have the account of the consecration of Aaron, the Old Testament picture of Jesus sanctifying Himself.

<sup>22</sup> And he brought the other ram, the ram of consecration *and* ordination, and Aaron and his sons laid their hands upon the head of the ram.

<sup>23</sup> And Moses killed it and took some of its blood and put it on the tip of Aaron's right ear, and on the thumb of his right hand, and on the great toe of his right foot.

<sup>24</sup> And he brought Aaron's sons and Moses put some of the blood on the tips of their right ears, and the thumbs of their right hands, and the great toes of their right feet; and Moses dashed the blood upon the altar round about.

(No sanctification, but through the blood, moreover you will observe it takes "Moses and Aaron," "the ram," "the altar," and all the other appliances here enumerated to make up the type of Christ sanctifying Himself that His people might be sanctified); —

<sup>30</sup> And Moses took some of the anointing oil and some of the blood which was on the altar and sprinkled it on Aaron and his garments, and upon his sons and their garments also; so Moses consecrated Aaron and his garments, and his sons and his sons' garments.

- The ear consecrated by that blood to listen to what poor sinners had to say for evermore,
- The hand consecrated to minister to their wants, and
- The feet touched with the same consecrating blood, thus devoted to go up and down on their business, and to transact their affairs with God for evermore;
- Then the oil was put upon the blood signifying that the Holy Ghost was bestowed, in consequence of that blood being shed and sprinkled.

Now, let's compare chapter 14 – "the law of the leper on the day when he is to be pronounced clean".

The leper was a picture of the sinner. There was no healing for a leper but by God Himself, no physician on earth could cure his disease. If the leper is to be clean, the lamb must be slain, verses 13-18:

<sup>13</sup> He shall kill the lamb in the place where they kill the sin offering and the burnt offering, in the sacred place [the court of the tabernacle]; for as the sin offering is the priest's, so is the guilt or trespass offering; it is most holy;

<sup>14</sup> And the priest shall take some of the blood of the guilt or trespass offering and put it on the tip of the right ear of him who is to be cleansed, and on the thumb of his right hand, and on the great toe of his right foot.

<sup>15</sup> And the priest shall take some of the log of oil and pour it into the palm of his own left hand;

<sup>16</sup> And the priest shall dip his right finger in the oil that is in his left hand and shall sprinkle some of the oil with his finger seven times before the Lord;

<sup>17</sup> And of the rest of the oil that is in his hand shall the priest put some on the tip of the right ear of him who is to be cleansed, and on the thumb of his right hand, and on the great toe of his right foot, on the blood of the guilt or trespass offering [which he has previously placed in each of these places].

<sup>18</sup> And the rest of the oil that is in the priest's hand he shall pour upon the head of him who is to be cleansed and make atonement for him before the Lord.

It is impossible that the truth in our text could have been more distinctly or more beautifully shadowed than it is in this Old Testament law for "the cleansing of the leper"—the identification of

the priest and the leper, and the connection between the sanctification of the one and of the other, is very striking. Here then we learn that the true secret of Christian life is identification with Christ, and the practical and consecrated walk of the Christian is as he lives in Christ, and as he lives for Christ. It is only as Christ abides in us, we are enabled to do this. You remember His own Word in John 15:4:

Dwell in Me, and I will dwell in you. [Live in Me, and I will live in you.] Just as no branch can bear fruit of itself without abiding in (being vitally united to) the vine, neither can you bear fruit unless you abide in Me.

Christ abiding in us is the secret power by which we abide in Him, and this mutual abiding is carried out by the Holy Ghost the Comforter, who lives in us; whereby Christ abides in us and enables us, attracts us, and seals us into union with and abiding in Himself. 1 John 2:27:

But as for you, the anointing (the sacred appointment, the unction) which you received from Him abides [permanently] in you; [so] then you have no need that anyone should instruct you. But just as His anointing teaches you concerning everything and is true and is no falsehood, so you must abide in (live in, never depart from) Him [being rooted in Him, knit to Him], just as [His anointing] has taught you [to do].

#### 4. “**Sanctified (dedicated, consecrated, made holy) in the Truth**”

This sanctification is made possible by the truth. In Ephesians 5:15-17 Paul writes:

<sup>15</sup> Look carefully then how you walk! Live purposefully *and* worthily *and* accurately, not as the unwise *and* witless, but as wise (sensible, intelligent people),

<sup>16</sup> Making the very most of the time [buying up each opportunity], because the days are evil.

<sup>17</sup> Therefore do not be vague *and* thoughtless *and* foolish, but understanding *and* firmly grasping what the will of the Lord is.

The Word of God is the appointed means for cleaning and purifying the heart; the washing of water or ordinance of baptism on represents in a figure the action of the Word (the truth as it is in Jesus) in cleansing the soul. This is key to the true meaning of the ordinance of baptism.

We can interpret this three ways.

- A. “That they also may be sanctified (dedicated, consecrated, made holy) in the Truth” that is, through the truth, even the great fact – “for their sake *and* on their behalf I sanctify (dedicate, consecrate) Myself”.

It was no profession of an interest in His people, it was not a simple boast, but a divine fact. Jesus did sanctify Himself (*separated from and consecrated to*) for us. This great fact and this “truth” is the means and source of our sanctification.

- B. Notice “in the Truth”, which may refer to the whole Gospel as revealing what the Lord Jesus had done, was doing, and would do for sinners.

This was to be the means for engaging His people’s affections, quickening their souls, an purifying their hearts forever.

- C. Or “in the Truth” may be understood that they might really sanctified.

Consider the subject in reference to this threefold interpretation.

- A. “That they also may be sanctified (dedicated, consecrated, made holy) in the Truth” that is, through the truth, even the great fact – “for their sake *and* on their behalf I sanctify (dedicate, consecrate) Myself”.

His was a complete, an unreserved, a voluntary consecration, and setting apart of His whole person, human and divine, on the stipulation and understanding that His people might have the full enjoyment of all He was, and of all the fulness He contained.

Jesus prays these Words; He stands, as it were, beside His burnt-offering, He lays His hand upon the head of the victim and He claims for His people a full equivalent for the travail of His soul, —

- the putting away of their sins,
- the bestowing on them His own divine righteousness,
- the indwelling of the Holy Ghost,
- and the supply of every grace which could be necessary for their complete, absolute, and everlasting sanctification in the sight of God.

In 1 Thessalonians 5:23-24, we have the Apostle's prayer for the complete sanctification of the Lord's people:

<sup>23</sup> And may the God of peace Himself sanctify you through and through [separate you from profane things, make you pure and wholly consecrated to God]; and may your spirit and soul and body be preserved sound *and* complete [and found] blameless at the coming of our Lord Jesus Christ (the Messiah).

<sup>24</sup> Faithful is He Who is calling you [to Himself] *and* utterly trustworthy, and He will also do it [fulfill His call by hallowing and keeping you].

1 Corinthians 1:30:

But it is from Him that you have your life in Christ Jesus, Whom God made our Wisdom from God, [revealed to us a knowledge of the divine plan of salvation previously hidden, manifesting itself as] our Righteousness [thus making us upright and putting us in right standing with God], and our Consecration [making us pure and holy], and our Redemption [providing our ransom from eternal penalty for sin].

What Jesus says in this prayer is the ground and source of our complete sanctification.

- B. Notice “*in the Truth*”, which may refer to the whole Gospel as revealing what the Lord Jesus had done, was doing, and would do for sinners.

By “*the truth*” is meant the facts and doctrines of the Gospel. Many things are true: these are emphatically “*truth*” as there are many books; but this is emphatically the Book, the Bible.

No doubt “*the truth*,” of which the Jesus is specially the substance, is what is here alluded to, —

- “*the truth*” revealing to us His everlasting, condescending, unchanging love, and what that love led Him to do for us, even to lay down His life that we might live through Him —
- “*the truth*” revealing to us that He is now at the right hand of God, and His object in being there is that He might ever live to make intercession for us, —
- “*the truth*” revealing to us the grandeur and majesty of the salvation He has accomplished, and the union which He has effected between Himself and His people.

So all who accept Him might dwell in Him forever, and He in them, as members of His body, of His flesh, and of His bones, and that **they might inherit all things** who live by virtue of that union.

It is evermore the truth of Christ and His salvation, received into our minds by the operation of the Holy Ghost, by which we are practically separated from all evil, and consecrated unto God. All the

fruits of Gospel sanctification are “**fruits of faith**”. This connection is brought out in Colossians 1:4-6:

<sup>4</sup> For we have heard of your faith in Christ Jesus [the leaning of your entire human personality on Him in absolute trust and confidence in His power, wisdom, and goodness] and of the love which you [have and show] for all the saints (God’s consecrated ones),

<sup>5</sup> Because of the hope [of experiencing what is] laid up (reserved and waiting) for you in heaven. Of this [hope] you heard in the past in the message of the truth of the Gospel,

<sup>6</sup> Which has come to you. Indeed, in the whole world [that Gospel] is bearing fruit *and* still is growing [by its own inherent power], even as it has done among yourselves ever since the day you first heard and came to know *and* understand the grace of God in truth. [You came to know the grace or undeserved favor of God in reality, deeply and clearly and thoroughly, becoming accurately and intimately acquainted with it.]

Since they knew the Word of the truth of the Gospel, since they knew the grace of God in truth, faith was the result —

- faith in Jesus; and love was the result of faith —
- love to all the saints; and hope was a result —
- hope laid up for them in heaven; and fruitfulness was a result; and, finally, another result is added in verse 10:

That you may walk (live and conduct yourselves) in a manner worthy of the Lord, fully pleasing to Him *and* desiring to please Him in all things, bearing fruit in every good work and steadily growing *and* increasing in *and* by the knowledge of God [with fuller, deeper, and clearer insight, acquaintance, and recognition].

So that it is evident the Word of the truth of the Gospel is the means by which the believer is practically consecrated to God. It is only so far as we have real Scriptural knowledge of the Jesus, through the truth, that we believe on Him; and in our real believing on Jesus, it is that we have fellowship with Him; and in real fellowship and communion with Jesus, consists the very life and essence of gospel sanctification.

As we live in Jesus, we enjoy communion with Him in proportion as we do so we cannot sin; for we live to God. The mind fully occupied with the love of God in Christ cannot be occupied with sin.

The eye filled with the beauty of Jesus, while fixed upon that beauty,

- cannot be attracted by earthly and sinful things;
- the heart engaged in contemplating Jesus, while so employed, is above the earth:
- that soul dwells consciously in God, and stands upon its high places.

Jesus prays “**sanctified (dedicated, consecrated, made holy) in the Truth**”. Every development and department of this gospel-sanctification is brought about through the operation of the truth. In 2 Peter 1:4, we learn that it is through the knowledge of the truth:

By means of these He has bestowed on us His precious and exceedingly great promises, so that through them you may escape [by flight] from the moral decay (rottenness and corruption) that is in the world because of covetousness (lust and greed), and become sharers (partakers) of the divine nature.

We are made “**sharers of the divine nature**”. Again in 1 Peter 1:22-23:

<sup>22</sup> Since by your obedience to the Truth *through the [Holy] Spirit* you have purified your hearts for the sincere affection of the brethren, [see that you] love one another fervently from a *pure* heart. <sup>23</sup>

<sup>23</sup> You have been regenerated (born again), not from a mortal origin (seed, sperm), but from one that is immortal by the ever living and lasting Word of God.

Observe the connection; obedience to the truth, faith in the truth, is the means of purifying the soul in Acts 15:9:

And He made no difference between us and them, but cleansed their hearts by faith (by a strong and welcome conviction that Jesus is the Messiah, through Whom we obtain eternal salvation in the kingdom of God).

“Cleansed their hearts by faith” as in 1 John 3:3:

And everyone who has this hope [resting] on Him cleanses (purifies) himself just as He is pure (chaste, undefiled, guiltless).

We are sanctified by the “truth” in God’s Word and this “truth” is the element in which the Christian lives and walks. This “truth” is motivated by love as John expressed in John 15:13:

No one has greater love [no one has shown stronger affection] than to lay down (give up) his own life for his friends.

The belief of the “truth” is the seal of the believer’s adoption and the earnest (intent) of his inheritance as stated in Ephesians 1:13-14:

<sup>13</sup> In Him you also who have heard the Word of Truth, the glad tidings (Gospel) of your salvation, and have believed in *and* adhered to *and* relied on Him, were stamped with the seal of the long-promised Holy Spirit.

<sup>14</sup> That [Spirit] is the guarantee of our inheritance [the firstfruits, the pledge and foretaste, the down payment on our heritage], in anticipation of its full redemption *and* our acquiring [complete] possession of it—to the praise of His glory.

The Word of God gives us light, illuminates our understanding – Psalm 119:130:

The entrance *and* unfolding of Your Words give light; their unfolding gives understanding (discernment and comprehension) to the simple.

When we order our lives by the Word of God, we are walking in light. When we walk in light, we are placing ourselves in the very element in which God dwells and works, we align ourselves with God Himself. Daniel 2:22:

He reveals the deep and secret things; He knows what is in the darkness, and the light dwells with Him!

It is into God’s light that He leads us when His “truth” enters our mind.

- Light! We discover who and what we are and self is revealed and identified.
- Light! We discover what sin is and are taught to hate it.
- Light! We discover who Satan is and his devices are openly revealed that we might identify them and win over them.
- Light! We discover what the world is so we are not trapped by its illusions.

1 John 1:7:

But if we [really] are living *and* walking in the Light, as He [Himself] is in the Light, we have [true, unbroken] fellowship with one another, and the blood of Jesus *Christ* His Son cleanses (removes) us from all sin *and* guilt [keeps us cleansed from sin in all its forms and manifestations].

Hebrews 7:25:

Therefore He is able also to save to the uttermost (completely, perfectly, finally, and for all time and

eternity) those who come to God through Him, since He is always living to make petition to God *and* intercede with Him *and* intervene for them.

## 5. “**Sanctified (dedicated, consecrated, made holy) in the Truth**”

The sanctification which Jesus pleaded for on our behalf and with which alone He can be satisfied, is sanctification in the true complete and practical sanctification. Galatians 2:20:

I have been crucified with Christ [in Him I have shared His crucifixion]; it is no longer I who live, but Christ (the Messiah) lives in me; and the life I now live in the body I live by faith in (by adherence to and reliance on and complete trust in) the Son of God, Who loved me and gave Himself up for me.

Galatians 1:15-16:

<sup>15</sup> But when He, Who had chosen *and* set me apart [even] before I was born and had called me by His grace (His undeserved favor and blessing), saw fit *and* was pleased

<sup>16</sup> To reveal (unveil, disclose) His Son within me so that I might proclaim Him among the Gentiles (the non-Jewish world) as the glad tidings (Gospel), immediately I did not confer with flesh and blood [did not consult or counsel with any frail human being or communicate with anyone].

This is true practical sanctification, and this is its order. God because of His great love for us, set us apart from the moment we began to exist (in our mother’s womb) and then in time called us by His grace through His truth His child and then in the knowledge of this adoption reveals Christ not only to us but in us. This defines our sanctification.

We need a clear idea of this subject remembering that when Jesus is praying for our sanctification:

- a. Jesus doesn’t pray that their persons might be sanctified, for that happens at salvation by God the Father as Paul stated in Galatians 1:15.

This sanctification of the persons of His people was not a matter for prayer, it had been already affected by God’s own sovereign acts – Ephesians 1:3-4:

<sup>3</sup> May blessing (praise, laudation, and eulogy) be to the God and Father of our Lord Jesus Christ (the Messiah) Who has blessed us *in Christ* with every spiritual (given by the Holy Spirit) blessing in the heavenly realm!

<sup>4</sup> Even as [in His love] He chose us [actually picked us out for Himself as His own] in Christ before the foundation of the world, that we should be holy (consecrated and set apart for Him) and blameless in His sight, *even* above reproach, before Him in love.

No mediator was necessary in order to accomplish this! We need to learn this because most of the time most live at a level much lower than God has determined for us. If we are sanctified through the truth, we must know the “**truth**”.

- b. Jesus doesn’t pray for an increased degree of our sanctification in Himself.

That was impossible! We cannot be more sanctified in the sight of God than we are at salvation and while we live for God. 1 Corinthians 1:30 from the King James and the Amplified Bibles:

But it is from Him that you have your life in Christ Jesus, Whom God made our Wisdom from God, [revealed to us a knowledge of the divine plan of salvation previously hidden, manifesting itself as] our Righteousness [thus making us upright and putting us in right standing with God], and our Consecration [making us pure and holy], and our Redemption [providing our ransom from eternal penalty for sin].

Colossians 2:9-10:

<sup>9</sup> For in Him the whole fullness of Deity (the Godhead) continues to dwell in bodily form [giving complete expression of the divine nature].



<sup>10</sup> And you are in Him, made full *and* having come to fullness of life [in Christ you too are filled with the Godhead—Father, Son and Holy Spirit—and reach full spiritual stature]. And He is the Head of all rule and authority [of every angelic principality and power].

- c. Jesus doesn't pray for the sanctification of the natural man because the natural man cannot be sanctified. John 3:6:

What is born of [from] the flesh is flesh [of the physical is physical]; and what is born of the Spirit is spirit.

Flesh cannot rise higher than the nature and principle for which it has had from the beginning. 1 Corinthians 15:50:

But I tell you this, brethren, flesh and blood cannot [become partakers of eternal salvation and] inherit *or* share in the kingdom of God; nor does the perishable (that which is decaying) inherit *or* share in the imperishable (the immortal).

If Jesus does not refer to the natural man, much less does He mean the natural body when He says "*may be sanctified*". The natural body can only be and is destined only to be changed, 1 Corinthians 15:51-54:

<sup>51</sup> Take notice! I tell you a mystery (a secret truth, an event decreed by the hidden purpose or counsel of God). We shall not all fall asleep [in death], but we shall all be changed (transformed)

<sup>52</sup> In a moment, in the twinkling of an eye, at the [sound of the] last trumpet call. For a trumpet will sound, and the dead [in Christ] will be raised imperishable (free and immune from decay), and we shall be changed (transformed).

<sup>53</sup> For this perishable [part of us] must put on the imperishable [nature], and this mortal [part of us, this nature that is capable of dying] must put on immortality (freedom from death).

<sup>54</sup> And when this perishable puts on the imperishable and this that was capable of dying puts on freedom from death, then shall be fulfilled the Scripture that says, Death is swallowed up (utterly vanquished forever) in *and* unto victory.

- Not, for sanctification of their persons,
- not for the increase in their sanctification,
- not for the sanctification of our flesh.

But for the illumination and consequent sanctification of their minds and hearts "*in the truth*". Ephesians 1:17-18:

<sup>17</sup> [For I always pray to] the God of our Lord Jesus Christ, the Father of glory, that He may grant you a spirit of wisdom and revelation [of insight into mysteries and secrets] in the [deep and intimate] knowledge of Him,

<sup>18</sup> By having the eyes of your heart flooded with light, so that you can know *and* understand the hope to which He has called you, and how rich is His glorious inheritance in the saints (His set-apart ones),

2 Corinthians 7:1:

Therefore, since these [great] promises are ours, beloved, let us cleanse ourselves from everything that contaminates *and* defiles body and spirit, and bring [our] consecration to completeness in the [reverential] fear of God.

The practical walk and life of the Christian is the result and development of the complete sanctification of the believer in Christ. The more we comprehend this, the more we walk in the light, and in the conscious possession of this, according to the truth, the more will our walk be worthy of our high and holy calling. We need to keep in mind these important matters:

- A. All those whose sins are forgiven in Christ are to be “**sanctified (dedicated, consecrate, made holy) in the Truth**”.
- B. This cost Jesus all to achieve, His death and resurrection. If Jesus was willing to give all for this, He is not willing to neglect all that is necessary to take us to glory.
- C. All these facts should stimulate us to use the means God has provided in order that we might walk with God closely and in fellowship.
- D. The truth which reveals Jesus to us as our sanctification, is God’s own appointed means for accomplishing Jesus’ prayer for our practical sanctification.

We are to never forget; this sanctification is spiritual by faith and sure at the time of salvation but is practical in the process by which we become more like Jesus in our words and conduct. While spiritually this sanctification is instantaneous and complete by faith, practically, this is a process by which we die to self and grow in Christ. The “**truth**” makes this possible as we strive to live in obedience to the Word and the Holy Ghost within us.

Question: *is this sanctification through the “truth” always discernible?*

No, not always, yet can be through the trials and experiences we have in our daily walk with the Lord we can associate the process with our growth in Christ.

Question: *is this sanctification through the “truth” always progressing?*

Yes, always! God never allows any work to which He has put His hand to stand still.

## VERSE 20

**Neither for these alone do I pray [it is not for their sake only that I make this request], but also for all those who will ever come to believe in (trust in, cling to, rely on) Me through their word and teaching,**

This is the 3<sup>rd</sup> part of Jesus’ prayer. From verse 1-6 His petitions are a reference to Himself. From verses 6-19 the petitions are a reference to His disciples and by extension to us and all who would be saved. From verses 20-26, He prays for the entire church, His body. His 11 highest petitions are in this part of the close of His prayer. This helps us understand this great theme.

The One addressing the Father has purposed from all eternity and even now in the hearing of His disciples to outline all that has taken place between the Father and Himself starting before the world even was. Notice the repetition and similarities:

Verses 5 and 25:

<sup>5</sup> **And now, Father, glorify Me along with Yourself and restore Me to such majesty and honor in Your presence as I had with You before the world existed.**

<sup>24</sup> **Father, I desire that they also whom You have entrusted to Me [as Your gift to Me] may be with Me where I am, so that they may see My glory, which You have given Me [Your love gift to Me]; for You loved Me before the foundation of the world.**

This theme is repeated again and again, verses 6, 9, 11, 12 and again 24:

<sup>6</sup> **I have manifested Your Name [I have revealed Your very Self, Your real Self] to the people whom You have given Me out of the world. They were Yours, and You gave them to Me, and they have obeyed and kept Your Word.**

<sup>9</sup> **I am praying for them. I am not praying (requesting) for the world, but for those You have given Me, for they belong to You.**

<sup>11</sup> **And [now] I am no more in the world, but these are [still] in the world, and I am coming to You.**

Holy Father, keep in Your Name [in the knowledge of Yourself] those whom You have given Me, that they may be one as We [are one].

<sup>12</sup> While I was with them, I kept *and* preserved them in Your Name [in the knowledge and worship of You]. Those You have given Me I guarded *and* protected, and not one of them has perished or is lost except the son of perdition [Judas Iscariot—the one who is now doomed to destruction, destined to be lost], that the Scripture might be fulfilled.

<sup>24</sup> Father, I desire that they also whom You have entrusted to Me [as Your gift to Me] may be with Me where I am, so that they may see My glory, which You have given Me [Your love gift to Me]; for You loved Me before the foundation of the world.

He also speaks of having manifested His Father's Name and of having given them His Father's Word in verses 6 and 8; "I have manifested Your Name [I have revealed Your very Self, Your real Self]", and "For the [uttered] Words that You gave Me I have given them".

He then prays for their safety, sanctification and glory in verses 15, 17, 11 and 21; "that You will keep *and* protect them from the evil one".

"Sanctify them [purify, consecrate, separate them for Yourself, make them holy] by the Truth; Your Word is Truth."

"that they may be one as We [are one]" and "That they all may be one, [just] as You, Father, are in Me and I in You, that they also may be one in Us".

**Jesus being able to request anything of the Father is willing to ask for only that which is best for them and for us.** Notice the elements of His prayer:

## 1. The Person

The One praying and opening up Himself not just before the Father, but also before the disciples and us in none other than the only Begotten Son of God but He is not praying in this character. Deity count not pray, Deity could not receive anything from anyone, but as Son of Man, God-man He can pray to His Father and our Father, to His God and our God. As Mediator in accordance with the office He has undertaken in the covenant between the Father, the Son, and the Holy Ghost, and in the relationship which would be completed in the cross in a few days, He has the right to pray this prayer and that right gives Him all authority to carry out each and every petition. He prays as our representative.

## 2. The Persons – "also for all those who will ever come to believe in (trust in, cling to, rely on) Me" (verse 20).

### a. The time when they believed.

They had not yet believed fully, because they had not yet realized that Jesus was the Messiah. What a thought, Jesus prays for us before we even know Him. Yes, they had been with Him, they had heard Him, they had seen His miracles, but they had not yet come to the knowledge of who He really was, Son of God incarnate. Psalm 2:8;

Ask of Me, and I will give You the nations as Your inheritance, and the uttermost parts of the earth as Your possession.

First, He prays for us in our unbelief, then He prays for us when we do believe. John 15:16:

You have not chosen Me, but I have chosen you and I have appointed you [I have planted you], that you might go and bear fruit *and* keep on bearing, and that your fruit may be lasting [that it may remain, abide], so that whatever you ask the Father in My Name [as presenting all that I AM], He may give it to you.

Ephesians 1:18-21:

<sup>18</sup> By having the eyes of your heart flooded with light, so that you can know *and* understand the hope to which He has called you, and how rich is His glorious inheritance in the saints (His set-apart ones),

<sup>19</sup> And [so that you can know and understand] what is the immeasurable *and* unlimited *and* surpassing greatness of His power in *and* for us who believe, as demonstrated in the working of His mighty strength,

<sup>20</sup> Which He exerted in Christ when He raised Him from the dead and seated Him at His [own] right hand in the heavenly [places],

<sup>21</sup> Far above all rule and authority and power and dominion and every name that is named [above every title that can be conferred], not only in this age *and* in this world, but also in the age *and* the world which are to come.

**b. The object on whom they believed** – “also for all those who will ever come to believe in (trust in, cling to, rely on) Me through their word *and* teaching”.

Jesus does not say “*in God*” but “*in Me*”. Not believing in the Word of God, but believing “*in Me*”. He doesn’t even refer to their salvation but to Himself. The faith that justifies is faith in the Person of the Lord Jesus Christ. Do a survey of those around you who say they believe in Jesus or in the Word of God. Many will claim just that belief, but that is not enough to save, for salvation comes through faith in Jesus. But when we believe in Him, we believe in God in a different sense; we believe in the Word of God as a different thing, and for a different object.

- We believe in God as loving us when we were sinners, and giving His Son to die.
- We believe in the Word of God as the truth revealing this fact.
- We believe in our salvation as the end of our faith.
- But we believe on the Lord Jesus Christ as the Savior who took our place, died in our stead, was wounded for our transgressions, whose blood cleanses from all sin, and who, in resurrection glory, now stands before the throne as our representative, Himself the object of all-justifying faith.

So many talk of believing in God, and in His Word, who have never believed on the Lord Jesus Christ, and have never taken Him up on His offer of salvation for them personally. They have never taken refuge in Jesus or in His Word. Paul explains it this way in Acts 13:38-39 and in Romans 3:24-25 and then God Himself in John 3:16, 35-36:

<sup>38</sup> So let it be clearly known *and* understood by you, brethren, that through this Man forgiveness *and* removal of sins is now proclaimed to you;

<sup>39</sup> And that through Him everyone who believes [who acknowledges Jesus as his Savior and devotes himself to Him] is absolved (cleared and freed) from every charge from which he could not be justified *and* freed by the Law of Moses *and* given right standing with God.

<sup>24</sup> [All] are justified *and* made upright *and* in right standing with God, freely *and* gratuitously by His grace (His unmerited favor and mercy), through the redemption which is [provided] in Christ Jesus,

<sup>25</sup> Whom God put forward [before the eyes of all] as a mercy seat *and* propitiation by His blood [the cleansing and life-giving sacrifice of atonement and reconciliation, to be received] through faith. This was to show God’s righteousness, because in His divine forbearance He had passed over *and* ignored former sins without punishment.

<sup>16</sup> For God so greatly loved *and* dearly prized the world that He [even] gave up His only begotten (unique) Son, so that whoever believes in (trusts in, clings to, relies on) Him shall not perish (come

to destruction, be lost) but have eternal (everlasting) life.

<sup>35</sup> The Father loves the Son and has given (entrusted, committed) everything into His hand.

<sup>36</sup> And he who believes in (has faith in, clings to, relies on) the Son has (now possesses) eternal life. But whoever disobeys (is unbelieving toward, refuses to trust in, disregards, is not subject to) the Son will never see (experience) life, but [instead] the wrath of God abides on him. [God's displeasure remains on him; His indignation hangs over him continually.]

### 3. The Means

In the essence of justifying faith there are four acts of the mind in reference to Jesus:

#### 1. Knowledge – Isaiah 53:11; John 17:3

<sup>11</sup> He shall see [the fruit] of the travail of His soul and be satisfied; by His knowledge of Himself [which He possesses and imparts to others] shall My [uncompromisingly] righteous One, My Servant, justify many *and* make many righteous (upright and in right standing with God), for He shall bear their iniquities *and* their guilt [with the consequences, says the Lord].

<sup>3</sup> And this is eternal life: [it means] to know (to perceive, recognize, become acquainted with, and understand) You, the only true *and* real God, and [likewise] to know Him, Jesus [as the] Christ (the Anointed One, the Messiah), Whom You have sent.

This knowledge only comes through the Gospel, even from the very beginning at Jesus' birth – Luke 2:10-11:

<sup>10</sup> But the angel said to them, Do not be afraid; for behold, I bring you good news of a great joy which will come to all the people.

<sup>11</sup> For to you is born this day in the town of David a Savior, Who is Christ (the Messiah) the Lord!

We must have this knowledge before we can have any justifying faith in Jesus because all faith in Christ is grounded on the knowledge of Christ. 2 Timothy 1:12:

And this is why I am suffering as I do. Still I am not ashamed, for I know (perceive, have knowledge of, and am acquainted with) Him Whom I have believed (adhered to and trusted in and relied on), and I am [positively] persuaded that He is able to guard *and* keep that which has been entrusted to me *and* which I have committed [to Him] until that day.

If Paul had not known Him, he could have never believed on Him. When he fell off his horse on the Damascus Road he was introduced to Jesus, Acts 9:3-6:

<sup>3</sup> Now as he traveled on, he came near to Damascus, and suddenly a light from heaven flashed around him,

<sup>4</sup> And he fell to the ground. Then he heard a voice saying to him, Saul, Saul, why are you persecuting Me [harassing, troubling, and molesting Me]?

<sup>5</sup> And Saul said, Who are You, Lord? And He said, I am Jesus, Whom you are persecuting. *It is dangerous and it will turn out badly for you to keep kicking against the goad [to offer vain and perilous resistance].*

<sup>6</sup> *Trembling and astonished he asked, Lord, what do You desire me to do? The Lord said to him, but arise and go into the city, and you will be told what you must do.*

We must know Jesus as stated in God's Word before we can possibly believe on Him. We become acquainted with Him in the knowledge of Who He is all gathered from the Word of God; a knowledge of Who He is, what He has done, and what He has promised to do.

#### 2. Assent of the heart (mind) to what we know of Him. "Believe on Him."

This is contrasted with a simply, mere knowledge of Jesus. When we know what is declared concerning the Lord Jesus, His love, His life, and His work – then follows the assent of the heart to what we know. 1 John 5:10:

He who believes in the Son of God [who adheres to, trusts in, and relies on Him] has the testimony [possesses this divine attestation] within himself. He who does not believe God [in this way] has made Him out to be *and* represented Him as a liar, because he has not believed (put his faith in, adhered to, and relied on) the evidence (the testimony) that God has borne regarding His Son.

We must first know the facts recorded and the assent of the heart to those facts is called “believing on Him”.

### 3. **Accepting Jesus on whom we believe** – in other words, receiving the Lord Jesus – John 1:12-13:

<sup>12</sup> But to as many as did receive *and* welcome Him, He gave the authority (power, privilege, right) to become the children of God, that is, to those who believe in (adhere to, trust in, and rely on) His Name—

<sup>13</sup> Who owe their birth neither to bloods nor to the will of the flesh [that of physical impulse] nor to the will of man [that of a natural father], but to God. [They are born of God!]

2 Timothy 1:12:

And this is why I am suffering as I do. Still, I am not ashamed, for I know (perceive, have knowledge of, and am acquainted with) Him Whom I have believed (adhered to and trusted in and relied on), and I am [positively] persuaded that He is able to guard *and* keep that which has been entrusted to me *and* which I have committed [to Him] until that day.

Hebrews 11:39-40:

<sup>39</sup> And all of these, though they won divine approval by [means of] their faith, did not receive the fulfillment of what was promised,

<sup>40</sup> Because God had us in mind *and* had something better *and* greater in view for us, so that they [these heroes and heroines of faith] should not come to perfection apart from us [before we could join them].

### 4. **Trust in Jesus**, relying on Him as what the promise declares Jesus to be – Ephesians 1:13-14:

<sup>13</sup> In Him you also who have heard the Word of Truth, the glad tidings (Gospel) of your salvation, and have believed in *and* adhered to *and* relied on Him, were stamped with the seal of the long-promised Holy Spirit.

<sup>14</sup> That [Spirit] is the guarantee of our inheritance [the first fruits, the pledge and foretaste, the down payment on our heritage], in anticipation of its full redemption *and* our acquiring [complete] possession of it—to the praise of His glory.

This is what true faith is:

- knowing what God has said,
- believing what we know,
- accepting what we believe,
- casting our all on Him.

### c. **The means by which they believed.**

Faith in Jesus and the Word of God are the means by which they believed and we believe.



1. It is the Gospel of the grace of God, “*the record*”, God’s testimony concerning the Lord Jesus and His love, and that “*He died for our sins and rose again for our justification*” which makes us believers.

Romans 4:24-25:

<sup>24</sup> But [they were written] for our sakes too. [Righteousness, standing acceptable to God] will be granted *and* credited to us also who believe in (trust in, adhere to, and rely on) God, Who raised Jesus our Lord from the dead,

<sup>25</sup> Who was betrayed *and* put to death because of our misdeeds and was raised to secure our justification (our acquittal), [making our account balance and absolving us from all guilt before God].

2. No other faith whatever, however much religiousness there may be about it, no faith grounded on any other communication is accounted by the Lord Jesus to be the faith of His people.

It is faith exclusively through “*their word*”, of which He speaks, and therefore no other believers, whatever they may believe, but only those who believe through the Word of God, were prayed for by the Lord Jesus of this occasion.

Such faith is not founded on revelation, but delusion; it is not faith, it is unbelief; it is no wisdom, it is folly; it is not salvation, it is ruin. Believers in other words or in other teaching than what the Apostles taught, are none of Christ’s believers; and they are none of those for whom Christ prayed.

*Neither for these alone do I pray [it is not for their sake only that I make this request], but also for all those who will ever come to believe in (trust in, cling to, rely on) Me through their word and teaching,*

## VERSE 21

*That they all may be one, [just] as You, Father, are in Me and I in You, that they also may be one in Us, so that the world may believe and be convinced that You have sent Me.*

Aaron as High Priest was bound by the law of His office to carry with him the names of the sons of Israel when he approached God to worship. Exodus 28:29:

*So Aaron shall bear the names of the sons of Israel in the breastplate of judgment upon his heart when he goes into the Holy Place, to bring them in continual remembrance before the Lord.*

Jesus fulfilling all law and types presents Himself before the Father having gathered into His heart every name and case of all those who believed and would believe on Him to the end of time and now He expresses His heart in this verse.

What is the force of these words?

1. The Lord does not here speak of an absolute, complete, and perfect uniformity between believers in His Name. If He did, His prayer had not been answered, for no such uniformity exists.
2. He does not speak of a union between the different sects and denominations of the professing Christian church — if He did, His prayer has not been answered, for no such union exists.

Sects and denomination exist as result of the devil’s attempt to mar and hinder as much as possible the union God decreed would exist in His body. It is obvious that all these no matter the name have their roots in spiritual pride, selfishness, self-sufficiency and sin.

3. Jesus does not pray that His people should be more united in His Father’s purpose, because this too would be impossible.

***The truth of Scripture is that God the Father always saw and sees His people united to Himself in Jesus Himself.*** God has never regarded Jesus apart from His church, body, and He has never regarded the church, body, apart from Jesus.

4. Jesus does not pray that His people, body may be more united one to another and to Himself, in fact, no need for this because they are in fact united.

Why then does Jesus use this language, “**That they all may be one, [just] as You, Father, are in Me and I in You, that they also may be one in Us**”?

In the Father’s dealings with His people in grace and mercy, He always has regard to the righteousness, the fulness, and mediation of Jesus Christ. In all His dealings with us, both in His purposes and in His performances, He always had and has respect to the Lord Jesus Christ as being in Himself alone the meritorious cause of all our blessings, and His priestly intercession on our behalf as the divinely arranged channel by which they all are to flow to us. Ezequiel 36:37:

**Thus says the Lord God: For this also I will let the house of Israel inquire of Me to do it for them; I will increase their men like a flock.**

All the blessings that have been secured in Christ are to be enjoyed as from His hand and acquired through His intercession. Hebrews 7:25:

**Therefore, He is able also to save to the uttermost (completely, perfectly, finally, and for all time and eternity) those who come to God through Him, since He is always living to make petition to God *and* intercede with Him *and* intervene for them.**

**First**, all these blessings are secured because we are united with Christ and with one another. Ephesians 3:14-19; 2:14-16:

<sup>14</sup> **For this reason [seeing the greatness of this plan by which you are built together in Christ], I bow my knees before the Father *of our Lord Jesus Christ*,**

<sup>15</sup> **For Whom every family in heaven and on earth is named [that Father from Whom all fatherhood takes its title and derives its name].**

<sup>16</sup> **May He grant you out of the rich treasury of His glory to be strengthened *and* reinforced with mighty power in the inner man by the [Holy] Spirit [Himself indwelling your innermost being and personality].**

<sup>17</sup> **May Christ through your faith [actually] dwell (settle down, abide, make His permanent home) in your hearts! May you be rooted deep in love *and* founded securely on love,**

<sup>18</sup> **That you may have the power *and* be strong to apprehend *and* grasp with all the saints [God’s devoted people, the experience of that love] what is the breadth and length and height and depth [of it];**

<sup>19</sup> **[That you may really come] to know [practically, through experience for yourselves] the love of Christ, which far surpasses mere knowledge [without experience]; that you may be filled [through all your being] unto all the fullness of God [may have the richest measure of the divine Presence, and become a body wholly filled and flooded with God Himself]!**

<sup>14</sup> **For He is [Himself] our peace (our bond of unity and harmony). He has made us both [Jew and Gentile] one [body], and has broken down (destroyed, abolished) the hostile dividing wall between us,**

<sup>15</sup> **By abolishing in His [own crucified] flesh the enmity [caused by] the Law with its decrees and ordinances [which He annulled]; that He from the two might create in Himself one new man [one new quality of humanity out of the two], so making peace.**

<sup>16</sup> **And [He designed] to reconcile to God both [Jew and Gentile, united] in a single body by means of His cross, thereby killing the mutual enmity *and* bringing the feud to an end.**

The question comes to mind, how can such a union exist seeing that the body of Christ is made up of such diverse people, nations, ages and circumstances? This is not a visible bond, this is a spiritual one made up of seven grounds for the binding of all together.

1. Ephesians 4:3; 1 Corinthians 12:13:

<sup>3</sup> Be eager *and* strive earnestly to guard *and* keep the harmony *and* oneness of [and produced by] the Spirit in the binding power of peace.

<sup>13</sup> For by [means of the personal agency of] one [Holy] Spirit we were all, whether Jews or Greeks, slaves or free, baptized [and by baptism united together] into one body, and all made to drink of one [Holy] Spirit.

2. Ephesians 4:13:

[That it might develop] until we all attain oneness in the faith and in the comprehension of the [full and accurate] knowledge of the Son of God, that [we might arrive] at really mature manhood (the completeness of personality which is nothing less than the standard height of Christ's own perfection), the measure of the stature of the fullness of the Christ *and* the completeness found in Him.

3. Acts 4:32:

Now the company of believers was of one heart and soul, and not one of them claimed that anything which he possessed was [exclusively] his own, but everything they had was in common *and* for the use of all.

4. Colossians 2:2:

[For my concern is] that their hearts may be braced (comforted, cheered, and encouraged) as they are knit together in love, that they may come to have all the abounding wealth *and* blessings of assured conviction of understanding, and that they may become progressively more intimately acquainted with *and* may know more definitely *and* accurately *and* thoroughly that mystic secret of God, [which is] Christ (the Anointed One).

5. Colossians 3:15:

And let the peace (soul harmony which comes) from Christ rule (act as umpire continually) in your hearts [deciding and settling with finality all questions that arise in your minds, in that peaceful state] to which as [members of Christ's] one body you were also called [to live]. And be thankful (appreciative), [giving praise to God always].

6. 1 Corinthians 1:10:

But I urge *and* entreat you, brethren, by the Name of our Lord Jesus Christ, that all of you be in perfect harmony *and* full agreement in what you say, and that there be no dissensions *or* factions *or* divisions among you, but that you be perfectly united in your common understanding and in your opinions *and* judgments.

7. All in the same judgement.

**Second**, there is a union between the body, made up as it is of many members, and the glorious Head Himself. Colossians 1:18; 2:19:

<sup>18</sup> He also is the Head of [His] body, the church; seeing He is the Beginning, the Firstborn from among the dead, so that He alone in everything *and* in every respect might occupy the chief place [stand first and be preeminent].

<sup>19</sup> And not holding fast to the Head, from Whom the entire body, supplied and knit together by means of its joints and ligaments, grows with a growth that is from God.

Then in Ephesians 4:13 which we previously saw above, this union is described in its end. Paul

adds to this in verse 15:

Rather, let our lives lovingly express truth [in all things, speaking truly, dealing truly, living truly]. Enfolded in love, let us grow up in every way *and* in all things into Him Who is the Head, [even] Christ (the Messiah, the Anointed One).

We know something of it as it exists in the natural body; where the head sees for the whole body, thinks for the body, provides for the body, receives nourishment for the body, and where if the head be honored the whole body is honored. 1 Corinthians 12:12-14:

<sup>12</sup> For just as the body is a unity and yet has many parts, and all the parts, though many, form [only] one body, so it is with Christ (the Messiah, the Anointed One).

<sup>13</sup> For by [means of the personal agency of] one [Holy] Spirit we were all, whether Jews or Greeks, slaves or free, baptized [and by baptism united together] into one body, and all made to drink of one [Holy] Spirit.

<sup>14</sup> For the body does not consist of one limb or organ but of many.

The head of the spiritual mystical body being, united to it, thinks for it, provides for it, sees for it, rules it, receives the nourishment for it, and from the head, by joints and bands, the whole body and its members receive the nourishment ministered; the anointing upon the head comes down upon the members, and the glory upon the head shall yet be the glory of the members. Beautiful union; the Lord prays that it may be enjoyed by His people!

**Thirdly.** “You, Father, are in Me and I in You.” Here are divine words, very difficult to understand with our human mind. The Lord Jesus Christ speaks as Mediator, as the intercessor between God and us, for He speaks in prayer. In another place (chapter 14) He uses similar language, “**Believe Me that I am in the Father, and the Father in Me.**” And here He prays that as the Father is in Him, and He is in the Father, so His people may be one with Him, and with the Father. He could not ask more: I believe there is nothing beyond this that is possible and if more were possible and if there were anything beyond, anything more that His blood could achieve for us, or His love could secure, we would have it. 1 Thessalonians 1:1 & 2 Thessalonians 1:1:

Paul, Silvanus (Silas), and Timothy, to the assembly (church) of the Thessalonians in God the Father and the Lord Jesus Christ (the Messiah): Grace (spiritual blessing and divine favor) to you and [heart] peace.

Paul, Silvanus (Silas), and Timothy, to the church (assembly) of the Thessalonians in God our Father and the Lord Jesus Christ (the Messiah, the Anointed One):

What an amazing fact, there is a union between Jesus and His people, which can be compared only to the union between the Father and the Son. The expression is the same as in Matthew 5:48:

You, therefore, must be perfect [growing into complete maturity of godliness in mind and character, having reached the proper height of virtue and integrity], as your heavenly Father is perfect.

We are commanded to be perfect as God is perfect, but a perfection of likeness and similitude; as also in the prayer commonly called the Lord’s Prayer, in Matthew 6:12:

And forgive us our debts, as we also have forgiven (left, remitted, and let go of the debts, and have given up resentment against) our debtors.

The problem today is that many would be gods and God will never allow that, I cannot be God, what I can achieve is to be like God, to model my life after Jesus and follow to the best of my abilities His example in word and in conduct. What is involved is a three fold union between the Lord and His Father and He would duplicate that same union between His people and Himself.

1. **The highest union in existence**, and the closest possible, is the union between the Man Christ Jesus, and the second person in the Trinity, The Son of God.

This is what is termed the hypostatic union, a reasonable explanation of the deity of Jesus and the Godhead.

The human nature complete in all its fulness, and the divine nature complete in all its attributes, are united in one glorious person; the Godhead not interfering with the essentials of the manhood, and the manhood not interfering with the essentials of the Godhead; but both natures remaining complete in their perfection of one person—The Lord Jesus Christ—who is in all points like unto His brethren because He is man, and also in all points one with and equal to the Father because He is God: and this union does not destroy or hinder the human feelings of the man, nor doth the manhood dim the luster and the glory of God. This union is altogether ineffable and inconceivable, but it is clearly revealed for the obedience of faith.

What is glorious is that this union mirrors our union with Jesus Himself. Jesus' human nature is united to the Godhead in His own person, so are all His believing people united to Him as Paul explains in Ephesians 5:30 (New King James Version):

**For we are members of His body, of His flesh and of His bones.**

**2. There is a love union between the Father and the Son.** John 3:35; 1:18; Isaiah 42:1; Matthew 3:17:

<sup>35</sup> The Father loves the Son and has given (entrusted, committed) everything into His hand.

<sup>18</sup> No man has ever seen God at any time; *the only unique Son, or the only begotten God, Who is in the bosom [in the intimate presence] of the Father, He has declared Him [He has revealed Him and brought Him out where He can be seen; He has interpreted Him and He has made Him known].*

<sup>1</sup> Behold my Servant, Whom I uphold, My elect in Whom My soul delights! I have put My Spirit upon Him; He will bring forth justice *and* right *and* reveal truth to the nations.

<sup>17</sup> And behold, a voice from heaven said, "This is My Son, My Beloved, in Whom I delight!"

Now the Lord Jesus will have such union of love between His people, Himself, and His Father that, even as the love of the Father flows down to us in and through Christ, so our love goes back to Him, to crown Him, and bless Him; that so we dwell in God, and find no rest, no enjoyment except in His love, finding our all in Him. 1 John 4:16:

*And we know (understand, recognize, are conscious of, by observation and by experience) and believe (adhere to and put faith in and rely on) the love God cherishes for us. God is love, and he who dwells and continues in love dwells and continues in God, and God dwells and continues in him.*

Remember, Jesus is love.

**3. There is a union of will between the Father and the Son.** John 5:19, 30:

<sup>19</sup> So, Jesus answered them by saying, I assure you, most solemnly I tell you, the Son is able to do nothing of Himself (of His own accord); but He is able to do only what He sees the Father doing, for whatever the Father does is what the Son does in the same way [in His turn].

<sup>30</sup> I am able to do nothing from Myself [independently, of My own accord—but only as I am taught by God and as I get His orders]. Even as I hear, I judge [I decide as I am bidden to decide. As the voice comes to Me, so I give a decision], and My judgment is right (just, righteous), because I do not seek *or* consult My own will [I have no desire to do what is pleasing to Myself, My own aim, My own purpose] but only the will *and* pleasure of the Father Who sent Me.

He would not, He could not act apart, or think apart, or wish apart from His Father; there is perfect unity of will, perfect unity of heart, perfect unity of purpose. Now, Christ will have the counterpart in His people.

**This is key to our spiritual health, an entire submission to the Father's will!** If we would only see with our Father's eyes, and hear with our Father's ears, and move as it were by the direction of our Father's mind, how different our daily life would be! It was this way with Jesus. It was His "meat and drink" to do His Father's will, and so it should be with us. This was the great privilege enjoyed by Israel in the Old Testament and we have a far higher privilege today with the Holy Ghost indwelling us, "*dwelling in God and God in us*". **This is far more than fellowship, this is even more than communion, this is union, union with God Himself in Jesus.** We are the body of Christ, attached to Him as the Head, meaning that all that flows from the Father to the Son also flows to us.

Notice the consequences.

- a. The relationship to which we are introduced. John 20:17:

Jesus said to her, Do not cling to Me [do not hold Me], for I have not yet ascended to the Father. But go to My brethren and tell them, I am ascending to My Father and your Father, and to My God and your God.

- b. The relationship offers us great benefits. Romans 8:17; 1 Corinthians 3:21-23:

<sup>17</sup> And if we are [His] children, then we are [His] heirs also: heirs of God and fellow heirs with Christ [sharing His inheritance with Him]; only we must share His suffering if we are to share His glory.

<sup>21</sup> So let no one exult proudly concerning men [boasting of having this or that man as a leader], for all things are yours,

<sup>22</sup> Whether Paul or Apollos or Cephas (Peter), or the universe or life or death, or the immediate *and* threatening present or the [subsequent and uncertain] future—all are yours,

<sup>23</sup> And you are Christ's, and Christ is God's.

This inheritance is not apart from Jesus, but through Jesus. John 3:35

<sup>35</sup> The Father loves the Son and has given (entrusted, committed) everything into His hand.

- c. The relationship gives us great privilege through this union. Ephesians 2:14-18:

<sup>14</sup> For He is [Himself] our peace (our bond of unity and harmony). He has made us both [Jew and Gentile] one [body], and has broken down (destroyed, abolished) the hostile dividing wall between us,

<sup>15</sup> By abolishing in His [own crucified] flesh the enmity [caused by] the Law with its decrees and ordinances [which He annulled]; that He from the two might create in Himself one new man [one new quality of humanity out of the two], so making peace.

<sup>16</sup> And [He designed] to reconcile to God both [Jew and Gentile, united] in a single body by means of His cross, thereby killing the mutual enmity *and* bringing the feud to an end.

<sup>17</sup> And He came and preached the glad tidings of peace to you who were afar off and [peace] to those who were near.

<sup>18</sup> For it is through Him that we both [whether far off or near] now have an introduction (access) by one [Holy] Spirit to the Father [so that we are able to approach Him].

Jesus has literally taken us by the hand as One who has all rights to the throne and introduced us, presenting us before God seated on His throne as seen in the 18<sup>th</sup> verse of Ephesians 2.

- d. This relationship, union give us an interest in God.



- e. This relationship gives us perfect knowledge of God, we get to know God immediately and intimately.
- f. This relationship becomes our source of enjoyment and success.

We occupy a position only one degree further from God than Jesus Himself, yet of no consequence because we are the body of Christ.

- g. This relationship confers on us a secure position in Christ. Ephesians 5:29-30; Romans 8:31-39:

<sup>29</sup> For no man ever hated his own flesh, but nourishes *and* carefully protects and cherishes it, as Christ does the church,

<sup>30</sup> Because we are members (parts) of His body.

<sup>31</sup> What then shall we say to [all] this? If God is for us, who [can be] against us? [Who can be our foe, if God is on our side?]

<sup>32</sup> He who did not withhold or spare [even] His own Son but gave Him up for us all, will He not also with Him freely *and* graciously give us all [other] things?

<sup>33</sup> Who shall bring any charge against God's elect [when it is] God Who justifies [that is, Who puts us in right relation to Himself? Who shall come forward and accuse or impeach those whom God has chosen? Will God, Who acquits us?]

<sup>34</sup> Who is there to condemn [us]? Will Christ Jesus (the Messiah), Who died, or rather Who was raised from the dead, Who is at the right hand of God actually pleading as He intercedes for us?

<sup>35</sup> Who shall ever separate us from Christ's love? Shall suffering *and* affliction *and* tribulation? Or calamity *and* distress? Or persecution or hunger or destitution or peril or sword?

<sup>36</sup> Even as it is written, For Thy sake we are put to death all the day long; we are regarded *and* counted as sheep for the slaughter.

<sup>37</sup> Yet amid all these things we are more than conquerors *and* gain a surpassing victory through Him Who loved us.

<sup>38</sup> For I am persuaded beyond doubt (am sure) that neither death nor life, nor angels nor principalities, nor things impending *and* threatening nor things to come, nor powers,

<sup>39</sup> Nor height nor depth, nor anything else in all creation will be able to separate us from the love of God which is in Christ Jesus our Lord.

We obey the Word and remain in Christ and this is the basis for our security. God never at any time removes our free will, therefore our position in Christ is our decision, God has done all to make that eternally secure.

- h. This relationship gives us eternal life. Colossians 3:3-4; 2 Peter 3:10-14:

<sup>3</sup> For [as far as this world is concerned] you have died, and your [new, real] life is hidden with Christ in God.

<sup>4</sup> When Christ, Who is our life, appears, then you also will appear with Him in [the splendor of His] glory.

<sup>10</sup> But the day of the Lord will come like a thief, and then the heavens will vanish (pass away) with a thunderous crash, and the [<sup>a</sup>material] elements [of the universe] will be dissolved with fire, and the earth and the works that are upon it will be burned up.

<sup>11</sup> Since all these things are thus [<sup>b</sup>]in the process of being dissolved, what kind of person ought [each of] you to be [in the meanwhile] in consecrated *and* holy behavior and devout *and* godly qualities,

<sup>12</sup> While you wait and earnestly long for (expect and hasten) the coming of the day of God by reason of which the flaming heavens will be dissolved, and the [material] elements [of the universe] will flare *and* melt with fire?

<sup>13</sup> But we look for new heavens and a new earth according to His promise, in which righteousness (uprightness, freedom from sin, and right standing with God) is to abide.

<sup>14</sup> So, beloved, since you are expecting these things, be eager to be found by Him [at His coming] without spot or blemish and at peace [in serene confidence, free from fears and agitating passions and moral conflicts].

This verse in His prayer is even more important in its definition of this union, relationship that we have in God through Christ. We are possessing

- the same nature,
- the same affections,
- the same will,
- the same character
- and the same fulness.

Jesus' Words express and imply consequences and communion with God throughout eternity. Christ in our nature, the intercessor between the Godhead and the sinner, and Himself the channel through which all blessings, and benefits are to flow.

- The fulness of the Godhead dwelling in Him bodily, our supply.
- The indwelling power of the Holy Ghost the Comforter, in the believer, our power.

Consider some few of the practical conclusions to which this truth leads us.

**First**, we have revealed to our faith and hope here the highest blessing and source of blessing that even God Himself can bestow upon us. It is union with Himself; and this is more than all things else.

Union with God in Christ is more than all grace and more than all glory, because all grace in time and all glory in eternity flows from this. This union is more than the glory given, and which is but a means to it.

If we are in God, let us live for God; let us not live a miserable daily fraction of what has been promised us when we have the fulness of God for our portion. Let us forsake all other gods and what those are defined for each of us, forsaking anything that steals our love for God by replacing it. Colossians 1:10; 1 Corinthians 6:20; 2 Thessalonians 1:12; Romans 5:1-5; Colossians 3:10-15; Ephesians 3:16-19:

<sup>10</sup> That you may walk (live and conduct yourselves) in a manner worthy of the Lord, fully pleasing to Him *and* desiring to please Him in all things, bearing fruit in every good work and steadily growing *and* increasing in *and* by the knowledge of God [with fuller, deeper, and clearer insight, acquaintance, and recognition].

<sup>20</sup> You were bought with a price [purchased with a preciousness and paid for, made His own]. So then, honor God *and* bring glory to Him in your body.

<sup>12</sup> Thus may the Name of our Lord Jesus *Christ* be glorified *and* become more glorious through *and* in you, and may you [also be glorified] in Him according to the grace (favor and blessing) of our God and the Lord Jesus Christ (the Messiah, the Anointed One).

<sup>1</sup> Therefore, since we are justified (acquitted, declared righteous, and given a right standing with God) through faith, let us [grasp the fact that we] have [the peace of reconciliation to hold and to enjoy] peace with God through our Lord Jesus Christ (the Messiah, the Anointed One).

<sup>2</sup> Through Him also we have [our] access (entrance, introduction) by faith into this grace (state of God's favor) in which we [firmly and safely] stand. And let us rejoice *and* exult in our hope of experiencing *and* enjoying the glory of God.

<sup>3</sup> Moreover [let us also be full of joy now!] let us exult *and* triumph in our troubles *and* rejoice in our sufferings, knowing that pressure *and* affliction *and* hardship produce patient *and* unswerving endurance.

<sup>4</sup> And endurance (fortitude) develops maturity of character (approved faith and tried integrity). And character [of this sort] produces [the habit of] joyful and confident hope of eternal salvation.

Such hope never disappoints *or* deludes *or* shames us, for God's love has been poured out in our hearts through the Holy Spirit Who has been given to us.

<sup>10</sup> And have clothed yourselves with the new [spiritual self], which is [ever in the process of being] renewed *and* remolded into [fuller and more perfect knowledge upon] knowledge after the image (the likeness) of Him Who created it.

<sup>11</sup> [In this new creation all distinctions vanish.] There is no room for *and* there can be neither Greek nor Jew, circumcised nor uncircumcised, [nor difference between nations whether alien] barbarians or Scythians [who are the most savage of all], nor slave or free man; but Christ is all and in all [everything and everywhere, to all men, without distinction of person].

<sup>12</sup> Clothe yourselves therefore, as God's own chosen ones (His own picked representatives), [who are] purified *and* holy and well-beloved [by God Himself, by putting on behavior marked by] tenderhearted pity *and* mercy, kind feeling, a lowly opinion of yourselves, gentle ways, [and] patience [which is tireless and long-suffering, and has the power to endure whatever comes, with good temper].

<sup>13</sup> Be gentle *and* forbearing with one another and, if one has a difference (a grievance or complaint) against another, readily pardoning each other; even as the Lord has [freely] forgiven you, so must you also [forgive].

<sup>14</sup> And above all these [put on] love *and* enfold yourselves with the bond of perfectness [which binds everything together completely in ideal harmony].

<sup>15</sup> And let the peace (soul harmony which comes) from Christ rule (act as umpire continually) in your hearts [deciding and settling with finality all questions that arise in your minds, in that peaceful state] to which as [members of Christ's] one body you were also called [to live]. And be thankful (appreciative), [giving praise to God always].

<sup>16</sup> May He grant you out of the rich treasury of His glory to be strengthened *and* reinforced with mighty power in the inner man by the [Holy] Spirit [Himself indwelling your innermost being and personality].

<sup>17</sup> May Christ through your faith [actually] dwell (settle down, abide, make His permanent home) in your hearts! May you be rooted deep in love *and* founded securely on love,

<sup>18</sup> That you may have the power *and* be strong to apprehend *and* grasp with all the saints [God's devoted people, the experience of that love] what is the breadth and length and height and depth [of it];

<sup>19</sup> [That you may really come] to know [practically, through experience for yourselves] the love of Christ, which far surpasses mere knowledge [without experience]; that you may be filled [through all your being] unto all the fullness of God [may have the richest measure of the divine Presence, and become a body wholly filled and flooded with God Himself]!

Our response to all He has done for us is to reciprocate in kind. Since God has all and is all, all we can do is love Him with all our heart, mind, and soul. Mark 12:29-31:

<sup>29</sup> Jesus answered, "The first *and* principal *one of all commands* is: Hear, O Israel, The Lord our God is one Lord;

<sup>30</sup> And you shall love the Lord your God out of *and* with your whole heart and out of *and* with all your soul (your life) and out of *and* with all your mind (with your faculty of thought and your moral understanding) and out of *and* with all your strength. *This is the first and principal commandment.*

<sup>31</sup> The second *is like it and* is this, you shall love your neighbor as yourself. There is no other commandment greater than these."

All we have belongs to God, but our heart is our own. We control the affections of our heart, and have the free will to give our love to whom and what we will. Two targets for our love:

- 1 John 4:19

We love *Him*, because He first loved us.

- Matthew 22:39

And a second is like it: You shall love your neighbor as [you do] yourself.

We love what God loves and we hate what God hates. Jeremiah 44:4:

Yet I sent to you all My servants the prophets earnestly *and* persistently, saying, Oh, do not do this loathsome *and* shamefully vile thing that I hate *and* abhor!

The important questions and principle is what is the significance of what God in Christ has done for us and does for us and will do for us? He gives us all that the Word promises, but to what end?

The goal is and always has been that He might draw all men unto Himself. 1 Thessalonians 1:10; John 12:32:

<sup>10</sup> And [how you] look forward to *and* await the coming of His Son from heaven, whom He raised from the dead—Jesus, Who personally rescues *and* delivers us out of *and* from the wrath [bringing punishment] which is coming [upon the impenitent] *and* draws us to Himself [investing us with all the privileges and rewards of the new life in Christ, the Messiah].

<sup>32</sup> And I, if *and* when I am lifted up from the earth [on the cross], will draw *and* attract all men [Gentiles as well as Jews] to Myself.

What might be the main hindrances to our fulfillment of Jesus' purpose in coming? Why does our power to fulfill Jesus' main reason for coming seem limited when He has promised us all power? The answer is in where all this is taking place, the world and our reaction to this world. 1 John 5:19; and James 4:4:

<sup>19</sup> We know [positively] that we are of God, and the whole world [around us] is under the power of the evil one.

<sup>4</sup> You [are like] unfaithful wives [having illicit love affairs with the world and breaking your marriage vow to God]! Do you not know that being the world's friend is being God's enemy? So whoever chooses to be a friend of the world takes his stand as an enemy of God.

Our power and resources become limited when we allow that which is the enemy of the Kingdom of God to influence our conduct. Luke 9:23-26; 2 Corinthians 6:14-18:

<sup>23</sup> And He said to all, If any person wills to come after Me, let him deny himself [disown himself, forget, lose sight of himself and his own interests, refuse and give up himself] and take up his cross daily and follow Me [cleave steadfastly to Me, conform wholly to My example in living and, if need be, in dying also].

<sup>24</sup> For whoever would preserve his life *and* save it will lose *and* destroy it, but whoever loses his life for My sake, he will preserve *and* save it [from the penalty of eternal death].

<sup>25</sup> For what does it profit a man, if he gains the whole world and ruins or forfeits (loses) himself?

<sup>26</sup> Because whoever is ashamed of Me and of My teachings, of him will the Son of Man be ashamed when He comes in the [threefold] glory (the splendor and majesty) of Himself and of the Father and of the holy angels.

<sup>14</sup> Do not be unequally yoked with unbelievers [do not make mis-mated alliances with them or come under a different yoke with them, inconsistent with your faith]. For what partnership have right living *and* right standing with God with iniquity *and* lawlessness? Or how can light have fellowship with darkness?

<sup>15</sup> What harmony can there be between Christ and Belial [the devil]? Or what has a believer in common with an unbeliever?

<sup>16</sup> What agreement [can there be between] a temple of God and idols? For we are the temple of the living God; even as God said, I will dwell in *and* with *and* among them and will walk in *and* with *and* among them, and I will be their God, and they shall be My people.

<sup>17</sup> So, come out from among [unbelievers], and separate (sever) yourselves from them, says the Lord, and touch not [any] unclean thing; then I will receive you kindly *and* treat you with favor,

<sup>18</sup> And I will be a Father to you, and you shall be My sons and daughters, says the Lord Almighty.

What then does Jesus mean when He prays “*that they also may be one in Us, so that the world may believe *and* be convinced that You have sent Me*”. He does not mean His disciples; He had already prayed for them. He does not mean those who would believe on Him through their world, He had prayed for them. Believers are a peculiar people, and a high calling and a particular privilege is theirs! Isaiah 49:6-7:

<sup>6</sup> He says, “It is too light a thing that you should be My servant to raise up the tribes of Jacob and to restore the survivors [of the judgments] of Israel; I will also give you for a light to the nations, that My salvation may extend to the end of the earth.”

<sup>7</sup> Thus says the Lord, the Redeemer of Israel, Israel’s Holy One, to him whom man rejects *and* despises, to him whom the nations abhor, to the servant of rulers: Kings shall see you and arise; princes, and they shall prostrate themselves, because of the Lord, Who is faithful, the Holy One of Israel, Who has chosen you.

Jesus does not ask that the world may be one with Himself; that prayer is limited and confined to those who did believe, and who shall believe on Him through the Word. But now He is praying in reference to the result and influence which the manifested glory of His people will yet have on the world.

Again observe, and this is also very important, the means by which the world is to be brought to this true sense and conviction of God having sent His Son to be the Savior of the world, is not the preaching of the gospel, but the manifested union of the church of God with one another, and with Christ in the Father. Not faith, but vision; not the preached Word, but the effects of the preached Word in the children of the Lord God Almighty, united in one. In the vision of the union of the church of God with its head, In the apprehension of our happiness, and in the light of our glory, the world shall be convicted or convinced. Ephesians 3:8-12:

<sup>8</sup> To me, though I am the very least of all the saints (God’s consecrated people), this grace (favor, privilege) was granted *and* graciously entrusted: to proclaim to the Gentiles the unending (boundless, fathomless, incalculable, and exhaustless) riches of Christ [wealth which no human being could have searched out],

<sup>9</sup> Also to enlighten all men *and* make plain to them what is the plan [regarding the Gentiles and

providing for the salvation of all men] of the mystery kept hidden through the ages *and* concealed until now in [the mind of] God Who created all things *by Christ Jesus*.

<sup>10</sup> [The purpose is] that through the church the complicated, many-sided wisdom of God in all its infinite variety *and* innumerable aspects might now be made known to the angelic rulers and authorities (principalities and powers) in the heavenly sphere.

<sup>11</sup> This is in accordance with the terms of the eternal *and* timeless purpose which He has realized *and* carried into effect in [the person of] Christ Jesus our Lord,

<sup>12</sup> In Whom, because of our faith in Him, we dare to have the boldness (courage and confidence) of free access (an unreserved approach to God with freedom and without fear).

The church of Jesus Christ, washed in His blood, clothed in His beauty and in His glory, united to Himself as Head, and in Him as Head to the Father, and manifested to the universe; Is to be the everlasting monument of the love of God, of the grace of God, and of the power of God, upon which not only the world will read that God sent His Christ, but on which the angels and principalities and powers in heavenly places will contemplate and be made acquainted with the manifold wisdom of God. Christ is to be glorified in His saints and admired in all those that believe, and Jehovah will summon all the universe to behold His redeemed in Jesus and to admire and worship Him for what His love could do, what His grace could do, what His blood could do.  
Revelation 3:12; 21:23-24:

<sup>12</sup> He who overcomes (is victorious), I will make him a pillar in the sanctuary of My God; he shall never be put out of it *or* go out of it, and I will write on him the Name of My God and the name of the city of My God, the new Jerusalem, which descends from My God out of heaven, and My own new Name.

<sup>23</sup> And the city has no need of the sun nor of the moon to give light to it, for the splendor *and* radiance (glory) of God illuminate it, and the Lamb is its lamp.

<sup>24</sup> The nations shall walk by its light and the rulers *and* leaders of the earth shall bring into it their glory.

Very interesting it is to observe the two agencies mentioned in this gospel; whose testimony and witness in the earth, are to result in the conversion, or the conviction of all mankind. One is the Holy Ghost. John 16:8-11:

<sup>8</sup> And when He comes, He will convict *and* convince the world *and* bring demonstration to it about sin and about righteousness (uprightness of heart and right standing with God) and about judgment:

<sup>9</sup> About sin, because they do not believe in Me [trust in, rely on, and adhere to Me];

<sup>10</sup> About righteousness (uprightness of heart and right standing with God), because I go to My Father, and you will see Me no longer;

<sup>11</sup> About judgment, because the ruler (evil genius, prince) of this world [Satan] is judged *and* condemned *and* sentence already is passed upon him.

The other will be the those who belong to Jesus.

Three practical lessons for us.

1. It would seem from Jesus' Words that the only Bible the world reads is our character as Christians – our likeness to Jesus.
2. Jesus also implies that our divisions are totally unacceptable in the body of Christ. God is not willing to tolerate murmuring, complaining, and bickering in His body.
3. The honor of God, the happiness of the world, and the dignity of the church is at stake. John 13:34-35:



<sup>34</sup> I give you a new commandment: that you should love one another. Just as I have loved you, so you too should love one another.

<sup>35</sup> By this shall all [men] know that you are My disciples, if you love one another [if you keep on showing love among yourselves].

## VERSE 22

I have given to them the glory *and* honor which You have given Me, that they may be one [even] as We are one:

Our Lord here expresses all His heart. Union is still His theme—union with God and with Himself and in Himself! This alone can satisfy His great love and travail for us. “**That they all may be one**” (verse 21), “**that they also may be one in Us,**” (verse 21); “that they may be one, even as We are one” (verse 22), “**that they may be one [even] as We are one**” (verse 23). Union with God Almighty is the greatest and fullest of all conceivable blessings, and the source and spring from where all other blessings must flow.

Union with God was the highest grace awarded to the Lord Jesus Christ Himself; and all His personal and mediatorial dignities, and fulness, are results flowing from that union; and our union with Christ in God’s everlasting purpose (*and all believers have union with Him*) is the source of all blessing which has been, or is, or will ever be given to us, and of all the glory to be revealed to us or in us, whatever that glory may be.

Here Christ tells His Father, in our hearing, the amazing fact, that He has given us the glory given to Him by the Father, that it may be the element in which we are to be qualified for union and communion with the Father Himself. There are four unions revealed to us in the Word of God.

**First**, this union is simply a result of the obedience of our faith. It is a union and indwelling of the Godhead, Father, Son, and Holy Ghost.

**Second**, this union of God the Son with the Son of Man making one glorious person, God-man, the Lord Jesus Christ, our Savior, the Captain of our salvation, the Author and Finisher of our faith.

**Third**, the mutual union and indwelling between Himself of us as believers as members of Jesus’ mystical body being one with Him.

**Fourth**, this union of all of the believers one with another; and this union obtains, whether we speak of those who have gone before, Abraham, Isaac, Jacob, etc., or those who are here on earth, believing in our future eternal home in Glory.

Perhaps there is no passage in the Word of God which gives us a higher view of this subject than this verse in this chapter. We have been in the habit of regarding glory as the end and ultimate climax of all that the grace and love of God can do for us, or cause us to attain to. If such has been our idea, we are altogether wrong, here we are taught that there is something beyond glory, even the union with the God of Glory. The glory the Father gave the Son has been given to us His disciples as a means and qualification for our union with the Father. All is grace.

Our Lord had already pleaded the fact of a people being given to Him, and of power over all flesh being vested in Him for their benefit. In verse 4, He spoke of a work being given Him to do on their behalf; we know what that work was. Daniel 9:24:

Seventy weeks [of years, or 490 years] are decreed upon your people and upon your holy city [Jerusalem], to finish *and* put an end to transgression, to seal up *and* make full the measure of sin, to purge away *and* make expiation *and* reconciliation for sin, to bring in everlasting righteousness (permanent moral and spiritual rectitude in every area and relation) to seal up vision and prophecy *and* prophet, and to anoint a Holy of Holies.

Verse 8:

For the [uttered] words that You gave Me I have given them; and they have received *and* accepted [them] and have come to know positively *and* in reality [to believe with absolute assurance] that I came forth from Your presence, and they have believed *and* are convinced that You did send Me.

Jesus' Words given to Him and taught to them, the gospel, the testimony of the love of God in Christ to sinners, given to Christ to be confirmed and fulfilled, and given by Christ to His people as finished and fulfilled, to be believed and enjoyed. John 14:16-17:

<sup>16</sup> And I will ask the Father, and He will give you another Comforter (Counselor, Helper, Intercessor, Advocate, Strengthener, and Standby), that He may remain with you forever—

<sup>17</sup> The Spirit of Truth, Whom the world cannot receive (welcome, take to its heart), because it does not see Him or know *and* recognize Him. But you know *and* recognize Him, for He lives with you [constantly] and will be in you.

What a gift! We may infallibly gather the amazing fact, that the glory He has given us, and which had been given to Him by the Father, is to be the element, in which we shall reach unto the attainment, and enjoyment of union and communion with the Father in Him,—and just as the union of Christ with God is the foundation of all the grace and glory given to Him as man, so our union to Christ is to be the foundation and source of all the grace and glory to be yet bestowed on us, His members, through all eternity. Our union with Christ is more than all grace and glory; For all communicable grace, and all conceivable glory, are to flow from it. All sealed with the gift of the Holy Ghost.

Salvation is a great and unspeakable grace and blessing, but it is only one result of our union with Christ. Justification from all sin is a great and unspeakable blessing, but it is only another result of our union with Christ. All made possible by the Holy Ghost.

Sanctification is a great and unspeakable grace and blessing, but it is only a preliminary qualification and fitness for union and communion with God. John 1:12-13:

<sup>12</sup> But to as many as did receive *and* welcome Him, He gave the authority (power, privilege, right) to become the children of God, that is, to those who believe in (adhere to, trust in, and rely on) His name—

<sup>13</sup> Who owe their birth neither to bloods nor to the will of the flesh [that of physical impulse] nor to the will of man [that of a natural father], but to God. [They are born of God!]

Christ's fulness flowing to Him from union with His Father, and our fulness flowing to us from union with Christ in whom all fulness dwells. Let us endeavor to approach this mysterious subject by degrees. Observe the glory He speaks of, is such as He could receive; and such as He could and did, and will give us. Now Christ has a glory which is incommunicable. As the second person of the Trinity, He possesses all the glory of the Godhead. He did not receive this glory because He could not receive was is eternally His.

Again, as God-man mediator, the Son of God incarnate in the man Christ Jesus, our Lord has a personal glory which, although received, is and ever must be peculiar to Himself. John 1:14; Revelation 1:5-6:

<sup>14</sup> And the Word (Christ) became flesh (human, incarnate) and tabernacled (fixed His tent of flesh, lived awhile) among us; and we [actually] saw His glory (His honor, His majesty), such glory as an only begotten Son receives from his Father, full of grace (favor, loving-kindness) and truth.

<sup>5</sup> And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

<sup>6</sup> And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

There is no limit that can be attributed to Jesus' Words. Now, what is the glory that He is speaking about in this verse? Notice the glorious titles which are given Him in Scripture:

- Prince of Life – Acts 3:15

But you killed the very Source (the Author) of life, Whom God raised from the dead. To this we are witnesses.

New King James Version:

And killed the Prince of life, whom God raised from the dead; of which we are witnesses.

- Prince of Peace – Isaiah 9:6:

For to us a Child is born, to us a Son is given; and the government shall be upon His shoulder, and His Name shall be called Wonderful Counselor, Mighty God, Everlasting Father [of Eternity], Prince of Peace.

- Everlasting Father – Isaiah 9:6
- King of Glory – Psalm 24:7-10:

<sup>7</sup> Lift up your heads, O you gates; and be lifted up, you age-abiding doors, that the King of glory may come in.

<sup>8</sup> Who is the King of glory? The Lord strong and mighty, the Lord mighty in battle.

<sup>9</sup> Lift up your heads, O you gates; yes, lift them up, you age-abiding doors, that the King of glory may come in.

<sup>10</sup> Who is [He then] this King of glory? The Lord of hosts, He is the King of glory. *Selah* [pause, and think of that]!

- Bridegroom – John 3:29:

He who has the bride is the bridegroom; but the groomsman who stands by and listens to him rejoices greatly *and* heartily on account of the bridegroom's voice. This then is my pleasure *and* joy, and it is now complete.

- Savior – Luke 2:11:

For to you is born this day in the town of David a Savior, Who is Christ (the Messiah) the Lord!

- Redeemer – Isaiah 44:24:

Thus says the Lord, your Redeemer, and He Who formed you from the womb: I am the Lord, Who made all things, Who alone stretched out the heavens, Who spread out the earth by Myself [who was with Me]?

- Resurrection and the Life – John 11:25:

Jesus said to her, I am [Myself] the Resurrection and the Life. Whoever believes in (adheres to, trusts in, and relies on) Me, although he may die, yet he shall live;

- Brightness of the Father's Glory
- Express Image of His Person – Hebrews 1:3:

He is the sole expression of the glory of God [the Light-being, the <sup>[a]</sup>out-raying or radiance of the divine], and He is the perfect imprint *and* very image of [God's] nature, upholding *and* maintaining *and* guiding *and* propelling the universe by His mighty Word of power. When He had *by offering Himself* accomplished *our* cleansing of sins *and* riddance of guilt, He sat down at the right hand of the divine Majesty on high,

New King James Version:

Who being the brightness of *His* glory and the express image of His person, and upholding all things by the Word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high,

Notice what the Father calls Him.

- My Elect – Isaiah 42:1:

Behold my Servant, Whom I uphold, My elect in Whom My soul delights! I have put My Spirit upon Him; He will bring forth justice *and* right *and* reveal truth to the nations.

- My beloved Son – twice used, at Jesus' baptism and transfiguration – Matthew 3:17; 17:5:

<sup>17</sup> And behold, a voice from heaven said, This is My Son, My Beloved, in Whom I delight!

<sup>5</sup> While he was still speaking, behold, a shining cloud [composed of light] overshadowed them, and a voice from the cloud said, This is My Son, My Beloved, with Whom I am [and have always been] delighted. Listen to Him!

- My Salvation to the ends of the earth – Act 13:47:

For so the Lord has charged us, saying, I have set you to be a light for the Gentiles (the heathen), that you may bring [eternal] salvation to the uttermost parts of the earth.

New King James Version

For so the Lord has commanded us: 'I have set you as a light to the Gentiles, that you should be for salvation to the ends of the earth.' "

Notice the position to which the Father exalted Jesus.

Philippians 2:9-11:

<sup>9</sup> Therefore [because He stooped so low] God has highly exalted Him and has freely bestowed on Him the Name that is above every name,

<sup>10</sup> That in (at) the Name of Jesus every knee should (must) bow, in heaven and on earth and under the earth,

<sup>11</sup> And every tongue [frankly and openly] confess *and* acknowledge that Jesus Christ is Lord, to the glory of God the Father.

Ephesians 1:20-23:

<sup>20</sup> Which He exerted in Christ when He raised Him from the dead and seated Him at His [own] right hand in the heavenly [places],

<sup>21</sup> Far above all rule and authority and power and dominion and every name that is named [above every title that can be conferred], not only in this age *and* in this world, but also in the age *and* the world which are to come.

<sup>22</sup> And He has put all things under His feet and has appointed Him the universal and supreme Head of the church [a headship exercised throughout the church],

<sup>23</sup> Which is His body, the fullness of Him Who fills all in all [for in that body lives the full measure of Him Who makes everything complete, and Who fills everything everywhere with Himself].

Notice the glory given to Jesus in the prerogatives which the Father endowed Him.

Matthew 28:18:

Jesus approached and, breaking the silence, said to them, All authority (all power of rule) in heaven and on earth has been given to Me.

John 5:22-23, 26:

<sup>22</sup> Even the Father judges no one, for He has given all judgment (the last judgment and the whole business of judging) entirely into the hands of the Son,

<sup>23</sup> So that all men may give honor (reverence, homage) to the Son just as they give honor to the Father. [In fact] whoever does not honor the Son does not honor the Father, Who has sent Him.

<sup>26</sup> For even as the Father has life in Himself *and* is self-existent, so He has given to the Son to have life in Himself *and* be self-existent.

Colossians 1:19:

For it has pleased [the Father] that all the divine fullness (the sum total of the divine perfection, powers, and attributes) should dwell in Him permanently.

John 3:34:

For since He Whom God has sent speaks the Words of God [proclaims God's own message], God does not give Him His Spirit sparingly *or* by measure, *but* boundless is the gift God makes of His Spirit!

Notice the glory given to Him in the offices to which He was and is consecrated.

- Prophet to teach us the Father's mind and reveal to us His grace. Matthew 17:5:

While he was still speaking, behold, a shining cloud [composed of light] overshadowed them, and a voice from the cloud said, This is My Son, My Beloved, with Whom I am [and have always been] delighted. Listen to Him!

A prophet in Scripture had three basic functions and Jesus fulfilled all even though He was not in essence a prophet, He did the works of a prophet. To make Jesus a prophet would be to demote Him from His position as the Son of Man and the Son of God.

- Spokesman for God as we studied in verse 8 of Jesus' prayer.
- Prophecy the future – Matthew 16:21:

From that time forth Jesus began [clearly] to show His disciples that He must go to Jerusalem and suffer many things at the hands of the elders and the high priests and scribes, and be killed, and on the third day be raised from death.

- Worker of miracles – Matthew 4:23:

And He went about all Galilee, teaching in their synagogues and preaching the good news (Gospel) of the kingdom, and healing every disease and every weakness *and* infirmity among the people.

- Priest to transact God's affairs with man and man's affairs with God – Hebrews 4:14; 5:6:

<sup>14</sup> Inasmuch then as we have a great High Priest Who has [already] ascended *and* passed through the heavens, Jesus the Son of God, let us hold fast our confession [of faith in Him].

<sup>6</sup> As He says also in another place, You are a Priest [appointed] forever after the order (with <sup>[a]</sup>the rank) of Melchizedek.

- King to defeat our enemies, reign in our heart and reign over all – Psalm 24.

Question, *why was this glory given to Jesus?* He doesn't need it, and He has always had it. Paul tells us in Philippians that He was made, a personal decision on His part, to be a man in 2:6-8:

<sup>6</sup> Who, although being essentially one with God *and* in the form of God [possessing the fullness of the attributes which make God God], did not think this equality with God was a thing to be eagerly grasped *or* retained,

<sup>7</sup> But stripped Himself [of all privileges and rightful dignity], so as to assume the guise of a servant (slave), in that He became like men *and* was born a human being.

<sup>8</sup> And after He had appeared in human form, He abased *and* humbled Himself [still further] and carried His obedience to the extreme of death, even the death of the cross!

**Why then did He receive from the Father all things? Not for Himself, but for us!** Everything done, everything given, everything in Christ is all for us.

**What then is the glory given to us?** All the fruit of Jesus' sacrifice which has

- satisfied God's justice – Ezekiel 18:4:

Behold, all souls are Mine; as the soul of the father, so also the soul of the son is Mine; the soul that sins, it shall die.

- fulfilled the law – Matthew 5:17-18:

<sup>17</sup> Do not think that I have come to do away with *or* undo the Law or the Prophets; I have come not to do away with *or* undo but to complete *and* fulfill them.

<sup>18</sup> For truly I tell you, until the sky and earth pass away *and* perish, not one smallest letter nor one little hook [identifying certain Hebrew letters] will pass from the Law until all things [it foreshadows] are accomplished.

- showed the love of God – Romans 5:8:

But God shows *and* clearly proves His [own] love for us by the fact that while we were still sinners, Christ (the Messiah, the Anointed One) died for us.

### VERSE 23

I in them and You in Me, in order that they may become one *and* perfectly united, that the world may know *and* [definitely] recognize that You sent Me and that You have loved them [even] as You have loved Me.

Here Jesus enters into the details of the covenant settlement arranged in the Godhead before time began. Jesus would come to earth and take on our body and nature, die in our place establishing a divine, personal and eternal union with us, His redeemed, making us one with Him and the Father.

The indwelling power of the Holy Ghost enables the believer to enjoy no more than Jesus asks for His people. ***Jesus in us, an amazing indwelling by the Holy Ghost!***

- In us, just as our head lives in our body.
- In us, just as God's glory filled the temple in the Old Testament and fills us on His present-day temple.
- In us, God incarnate by the Spirit making us one with the Godhead, equal in all things.

John 6:57:

Just as the living Father sent Me and I live by (through, because of) the Father, even so whoever continues to feed on Me [whoever takes Me for his food *and* is nourished by Me] shall [in his turn] live through *and* because of Me.

The strength of Jesus while in human flesh here was the strength of the Father and so it is with us. God is our strength, our stronghold, our rock. Psalm 28:7; 27:1-3; 18:1-3:



<sup>7</sup> The Lord is my Strength and my [impenetrable] Shield; my heart trusts in, relies on, *and* confidently leans on Him, and I am helped; therefore my heart greatly rejoices, and with my song will I praise Him.

<sup>1</sup> The Lord is my Light and my Salvation—whom shall I fear *or* dread? The Lord is the Refuge *and* Stronghold of my life—of whom shall I be afraid?

<sup>2</sup> When the wicked, even my enemies and my foes, came upon me to eat up my flesh, they stumbled and fell.

<sup>3</sup> Though a host encamp against me, my heart shall not fear; though war arise against me, [even then] in this will I be confident.

<sup>1</sup> I love You fervently *and* devotedly, O Lord, my Strength.

<sup>2</sup> The Lord is my Rock, my Fortress, and my Deliverer; my God, my keen *and* firm Strength in Whom I will trust *and* take refuge, my Shield, and the Horn of my salvation, my High Tower.

<sup>3</sup> I will call upon the Lord, Who is to be praised; so shall I be saved from my enemies.

Jesus makes it clear; we are sustained by God and His power. Notice what Isaiah says in 43:1, 6:

<sup>1</sup> Behold my Servant, Whom I uphold, My elect in Whom My soul delights! I have put My Spirit upon Him; He will bring forth justice *and* right *and* reveal truth to the nations.

<sup>6</sup> I the Lord have called You [the Messiah] for a righteous purpose *and* in righteousness; I will take You by the hand and will keep You; I will give You for a covenant to the people [Israel], for a light to the nations [Gentiles],

<sup>7</sup> To open the eyes of the blind, to bring out prisoners from the dungeon, and those who sit in darkness from the prison.

God's purpose in all this is that we might be instruments of His glory and Gospel and for that reason, He is committed to giving us all the resources we need – Jude 1:

Jude, a servant of Jesus Christ (the Messiah), and brother of James, [writes this letter] to those who are called (chosen), dearly loved by God the Father *and separated (set apart)* and kept for Jesus Christ:

Those obedient to the Word and the call are not just provided with all they need to fulfill God's will but are kept, preserved and protected from all that is in the world. Noah, Lot, David while fleeing for his life, the Apostles in spreading the Gospel and founding the church, all kept by God. Our position is sure – Ephesians 2:6:

And He raised us up together with Him and made us sit down together [giving us joint seating with Him] in the heavenly sphere [by virtue of our being] in Christ Jesus (the Messiah, the Anointed One).

We may be on planet Earth, but that in our temporary position, our fact position is in Christ and where He is there we are also. So, here Jesus asks for two things:

First, for our complete happiness and everlasting security, “*that they may become one and perfectly united*”, that we may be one united.

Second, for the world that this union with the Godhead and with one another might convince the world of the validity and reality of the Gospel, “*that the world may know and [definitely] recognize*”.

God's choice of us was and is for a definite purpose, *that the world may know* who He is and what He offers. God is the source of this unity with Him and with one another. Ephesians 3:19

[That you may really come] to know [practically, through experience for yourselves] the love of Christ, which far surpasses mere knowledge [without experience]; that you may be filled [through all your being] unto all the fullness of God [may have the richest measure of the divine Presence,

and become a body wholly filled and flooded with God Himself]!

No individual believer, however great his need or his capacity for grace could receive or contain all the fulness of God. The whole body in all its members must be united to the Head. All believers together make up the Body and the Church. There is no place for individuality without the necessity of one another. Colossians 2:18-19; Ephesians 4:13-15:

<sup>18</sup> Let no one defraud you by acting as an umpire *and* declaring you unworthy *and* disqualifying you for the prize, insisting on self-abasement and worship of angels, taking his stand on visions [he claims] he has seen, vainly puffed up by his sensuous notions *and* inflated by his unspiritual thoughts *and* fleshly conceit,

<sup>19</sup> And not holding fast to the Head, from Whom the entire body, supplied and knit together by means of its joints and ligaments, grows with a growth that is from God.

<sup>13</sup> [That it might develop] until we all attain oneness in the faith and in the comprehension of the [full and accurate] knowledge of the Son of God, that [we might arrive] at really mature manhood (the completeness of personality which is nothing less than the standard height of Christ's own perfection), the measure of the stature of the fullness of the Christ *and* the completeness found in Him.

<sup>14</sup> So then, we may no longer be children, tossed [like ships] to and fro between chance gusts of teaching *and* wavering with every changing wind of doctrine, [the prey of] the cunning *and* cleverness of unscrupulous men, [gamblers engaged] in every shifting form of trickery in inventing errors to mislead.

<sup>15</sup> Rather, let our lives lovingly express truth [in all things, speaking truly, dealing truly, living truly]. Enfolded in love, let us grow up in every way *and* in all things into Him Who is the Head, [even] Christ (the Messiah, the Anointed One).

All this is for the purpose *that the world may know*. Jesus here is concerned with the generations yet to be born. Ephesians 1:10:

[He planned] for the maturity of the times *and* the climax of the ages to unify all things *and* head them up *and* consummate them in Christ, [both] things in heaven and things on the earth.

But when the day comes when all the promises to the people of God are fulfilled, and we are manifested in union with Jesus and be like Him; our voices, affections, and our very bodies are like His own glorious body – Philippians 3:21:

Who will transform *and* fashion anew the body of our humiliation to conform to *and* be like the body of His glory *and* majesty, by exerting that power which enables Him even to subject everything to Himself.

“*That the world may know*”, but this knowledge will not be the result of faith, but of vision. No suffering for Christ then—no casting in their lot with a rejected Savior then—the king will have returned, and His people's union with Him will be manifested, and the world will see what it never saw before, and learn what it never knew before, that God sent His Son for a new creation great and worthy of Him, whose Name is Love, and that He who came to fulfil it loved the lost sinners for whom He died with a love that passes all knowledge, and that the Father also loved them even as He loved the Son! We may enumerate several hindrances to the world's reception of the revealed facts that God “*sent His Son into the world to save sinners;*” and that He loves His redeemed people even as He loves Christ.

First, the permitted power of Satan over the minds, bodies, and characters of men and even over the Lord's people: it puzzles the world, and, no wonder, to see evil so rampant.

Another hindrance arises from the fact that in the long-suffering of God execution is not done quickly on committed sin. Ecclesiastes 8:11: