

Jesus' Upper Room Discourse

John, chapters 13 through 17, are known as Jesus' Upper Room discourse. Here, Jesus speaking just before His crucifixion, shares His most intimate thoughts.

If you think of the Scriptures as the Temple of God, this passage would be "*the Holy of Holies*" . . . the Inner Sanctuary, where the very presence of God, Himself, dwells.

Within hours, Jesus would be hanging on the cross. In less than twenty-four hours, He would be dead and buried. These were the last words they would hear Jesus say to them before He died.

This passage is a deep and penetrating. Jesus is laying His heart bare before His disciples. He is seeking to impart to them the very "*Secret of Life*." He wants them to know that He is not a helpless victim of circumstance; God was in control all the time.

The "*Secret of His Life*" is found in these amazing words that Jesus gives in this passage of Scripture. The "*Secret*" lies in a relationship to His Father. That is what Jesus stresses as He talks to His disciples here. There are tremendous concepts found in this passage.

Jesus speaks of a "*Replacement*" of Himself, called, another "*Comforter*." One, who would not just be **with** them, but, rather, One who would be **in** them. Jesus told His disciples, "*Your strength would come from within you!*"

The prominent characteristic that will make this New Day, (the church Age) in which believers would now live, is the "*work of the Holy Spirit, as He takes the life of Jesus and releases it **in** believers.*"

– *What a great and marvelous truth!*

The Holy Spirit would come to release Jesus' life *within* the believer, to enable him to live as Christ lived! This is the fantastic secret that makes it possible for the fulfillment of the high demands of Christian living. A Christian lives by the same principle as Jesus did! Jesus lived by dependence and trust – moment by moment – in His Heavenly Father; so, we live by the means of Jesus Christ.

As we look at this passage, the 13th through the 17th chapters of John,

- we see more clearly into the heart of our Lord than ever before;
- we have more of an understanding of what our real needs are;
- we see the preparations, and the provisions, He has made for us; and
- we understand a little more clearly what "*bearing fruit*" means.

This passage, John 13 through 17, begins with, a "*parable in action*." Jesus often began His teachings with "*deeds*," and then, He moves on to "*words*." His first act is to wash the disciples feet. This is a strange thing in many ways; however, John reveals the very deep and remarkable meaning of it all.

There are two truths John gathers up:

- A demonstration of the unchanging love of Jesus for His disciples
- A revelation of reality, especially as related to Judas

Let's look at John 13:1 . . .

In chapter 12, Philip and Andrew tell Jesus of, "*certain Gentiles, who were asking form Him.*" Then, we are told, "*the time had come.*" **What time had come?** This was a signal for the beginning of the dramatic ending of Jesus' ministry on earth. It was a sign that the end of Christ's ministry on earth was drawing rapidly to a close.

To get a proper perspective of the situation and a better understanding of the events, we read Jesus' answer to Philip and Andrew in John 12:23, "*The hour is come that the Son of man should be glorified.*" From this moment on, Jesus understands "*the time has come.*" The hour has struck! It is time for Him to make His exodus from this world – by His death and resurrection! He had always known what the events would be, now He knows when they would be. "*The hour had come!*"

In spite of all that was to take place, Jesus remains considerate and compassionate toward those around Him. This strikes John dramatically. He is amazed by the fact that Jesus was not thinking of Himself, even though He knows "*the hour had come.*" It was the hour for which His whole life on earth has been pointing; the hour of betrayal, crucifixion, death and the tomb, yet His thoughts were always on others. He is teaching, showing compassion, manifesting love, and concerned for other, *to the very end.*

This seems to be the first thing that John sees in this remarkable scene of Jesus "*Washing the Disciples' Feet.*" He sees Jesus' great love for His disciples.

John 13:2-4

Verse 1 tells us that it was Passover. In washing the disciples' feet, John very carefully points out that "*Judas Iscariot*" was included. Here was a manifestation that Jesus' love seeks to reach even the traitor. While love, in kindly manner, will expose the hypocrite, it seeks to win them back to the fold.

Jesus is aware of His authority; He knows **Who** He is, that He "*came from*" the Father, and that He is "*going back*" to His Father (vs.3). He is moved by a sense of His own identity and authority and begins to expose, by direct words, what Judas was doing and where he was headed. At the same time, He teaches the other disciples *how to care for each other.*

John sees all this intertwined together in this remarkable scene. He sees:

- (1) The commitment of love – that teaches to the end, and he sees
- (2) The passion of truth – that fights to the end for deliverance of Judas.

John 13:5, Jesus is working out a parable for His disciples, *dramatizing the character of his ministry*, showing what he had come into the world to do – and what He wanted them to do!

Note, first, He arose from supper, *just as He had risen from the throne of glory*, laid aside His garments. What a picture of Philippians 2:7, which tells us that He came into this world in an “incarnate” state (God becoming man) and “*laid aside His deity.*” Jesus did not come to earth to act as God, but rather, He came to live as man!

Secondly, He “*girded Himself with a towel,*” and took the role of a slave. Philippians 2:7-8 also tells us, “*He took the form of a servant...He humbled Himself, and became obedient unto death.*”

Third, He “*pours water out into a basin.*” Within a few hours, He would pour out His blood in death – His cleansing blood, for the defilement of human guilt.

Fourth, He “*began to wash the disciples’ feet and to wipe them with the towel wherewith He was girded,*” picturing the act of applying Christ’s cleansing blood to human hearts.

John 13:6-8

At first, it appears that Peter rejected Jesus from washing his feet because he felt inadequate and unworthy. The question is, “*What was Peter’s reason for protesting when he said, ‘Lord, you’ll never wash my feet?’*” It does sound so humble, doesn’t it? It sounds like He was saying that Jesus ought never to take such a low position as to wash his feet. However, Jesus says that this was an expression of **pride** – *intense, personal, pride!*

Jesus states that, “*Do you believe that a teacher should not consider stooping to wash someone’s feet. Do you think that would be beneath him?*” (vs.13-14). Washing feet was not the picture Peter had of a leader. It violated his image of a person in charge, and he felt uncomfortable about the whole thing. Oh, he would have been more than willing to wash Jesus’ feet, but Jesus stooping to do this for him was an affront to his conception of authority.

What a revelation of pride that cloaks itself in the guise of humility, this was to Peter. Peter felt that for Jesus to perform such a task, He would be humiliating Himself.

The Gospel of Jesus Christ always brings us to the lowest point. One stands before God in utter humiliation, in order for Him to minister to us. All our “*human pride*” must be brought low, before we can receive what God wants to give to us. ***That*** is the very thing that human struggles with. ***We don’t like that!*** We don’t like being brought to the place where “*we have nothing to offer.*” We always want to ***add*** something.

The first lesson we must learn is to realize that we are “*poor in spirit.*”

Jesus said, “*If I do not wash you, you can have no part with Me!*” (vs.8). Peter cannot bear the thought of having no part with the Lord, so he flops to the other extreme. He says, “*Not my feet only, but also my hands and my head*” (vs.9).

Jesus' reply is a beautiful explanation of the ***process of salvation***! Salvation begins with "a bath," that is, when we initially accept Jesus Christ as our Savior. We come "bankrupt" before Him, without any vestige of our own righteousness. We are "washed all over" completely.

WASHING FEET

"Washing feet" was a custom of that day. People would take a "bath" before they left home but, walking in sandals on dirt roads, their feet would be defiled when they arrived as a guest in someone's home. It was the servant's task to wash the guest's feet.

They didn't need a bath; all they needed was to have their feet washed!

When anyone first comes to Christ, they are "washed all over" – given a spiritual bath – cleansed all over – justified – washed from all guilt and defilement. The blood of Jesus Christ washes all the sin of their entire life away. We need this initial cleansing and Jesus Christ washes us "all over, however, we also need cleansing from the defilement of our daily walk.

To have again the assurance of a renewing of our spirit-cleansing, the revitalizing of our spiritual life restored, we need to have our "feet washed."

John 13:12-15

It is very obvious that Jesus was not speaking of ***literal*** feet washing, when He said, "Do you know what I have done?" (vs.12). They, of course, knew what the literal act Jesus was performing when He washed their feet, but He says that He wants to get an important lesson across to them and that He was teaching something which they did ***not*** yet understand. Jesus was showing them that believers must have "daily cleansing" (which included forgiveness) if they were to maintain an "authority" in their Christian walk. And, the forgiveness that they received from God, they were to extend to one another. Ephesians 4:32 teaches, *Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.*" Jesus, teaching us to pray, said we are to pray, "Forgive us our trespasses, even as we forgive those who trespass against us."

Christ leaves an example that we ***must*** forgive one another, which is not always easy. Our "flesh" cries out for revenge, and wants others to pay for the hurt they have caused. Our "flesh" wants to carry a grudge, to tell others off. Christ teaches that, if we are going to be leaders in His kingdom, we must not assert our own prerogative, demand our own way, or insist upon our own privileges.

Jesus said, "If He, our Lord and Master, who has every claim to the place of honor, nevertheless, laid aside all advantages and would not demand, nor seek glory, but was willing to take a servant's place, then ***we must be willing to do this too!***" (vs.14).

John 13:18-19

These verses offer a great contrast: (1) the blessed foreknowledge of Jesus and,

(2) the ignorant unbelief of Judas.

Judas was following materialism and greed. He resisted every effort Jesus made to reach out to him and, now, he was on the verge of the final act of rejecting Christ and bringing complete disaster upon himself. He takes the “*morsel*” from Jesus’ hand and, “*Satan enters into him*” (vs.27).

Jesus said, “*I tell you all this **before** it happens, so that when it does take place, you will know that I am the One Scripture prophesied of. I am the One that Psalm 41:9 speaks of.*” But, Judas was utterly deaf to all warnings. He doesn’t realize what is happening, doesn’t see that he is falling into Satan’s snare.

- *Jesus sacrificed Himself in order to save others*
- *Judas sacrificed Jesus in order to save himself*

John 13:20

Here we have Jesus’ last point on His lesson concerning His illustration of washing feet. He says, “*Whenever anyone comes to ‘wash your feet,’ – (to help us with some problem of sin, or error in our lives) – remember he is sent by Jesus and we are to receive him as we would Jesus, Himself.*” Through them, Jesus washes our feet today.

John 13:21

Beginning with verse 21, Jesus gives three distinct lessons into the depth of His understanding toward the people, the events, and motivations surrounding His death.

First, Jesus knew, and understood, the hostility of Judas, that would lead to the death of two men, one by suicide, the other One by crucifixion.

Second, Jesus knew the weakness of Peter. He understood what Peter had within him, what would lead him to denial and cursing.

Between these two insights, is a great section, even though it is very brief. Jesus shares the “*Principle of True Glory!*” It was a principle that Judas rejected and Peter was ignorant of. The radical secret that Jesus Christ let loose on the world is . . .

The Power of Love!

Let’s look first at the incident of Judas in verses 21-26. We must understand this passage against the background of Jesus’ distress. Jesus had just finished “*washing His disciples feet,*” seeking to warn Judas, “*He was troubled in spirit*” – deeply agitated, grieved in soul, and intensely hurt. Jesus, as a man, was moved by circumstances, He was deeply disturbed at this point. It grieved Him to face the treachery of Judas.

Jesus, quoting from Psalm 41:9, states, “*Yea, mine own familiar friend in whom I trusted, which did eat of my bread, hath lifted up his heel against me.*” Jesus knew what Judas was about to do. The prophecy in Psalm 41 pictures a companion, without warning, for no reason at all, suddenly turns around, lifts his heel, and kicks his friend in the face. Jesus, anticipating this action of heartless betrayal, by one whom He loved, was “*greatly troubled.*”

Judas was a sincere, dedicated follower of Jesus and was chosen by Christ to be one of His disciples. Judas had a good business head, with a reputation for honesty. The other disciples had such confidence in him, that they made him “*treasurer,*” in charge of the money.

Judas believed that Jesus was the coming Messiah that would deliver Israel from bondage, and make her the head of all nations, that all the governments of the world would flow from Jerusalem. He saw the Old Testament Scripture concerning Israel’s national blessings, was filled with anticipation of God’s coming Kingdom, but he ignored the Scriptures that dealt with the “*suffering*” of the Messiah. He didn’t understand what Jesus meant when He spoke of the cross.

Judas knew of the growing opposition of the Pharisees and it seemed to him that his dream was fading. He was resentful and bitter, so he would take matters into his own hands. He grew impatient. Knowing that inevitably the climax had to ensue, he goes to the High Priest to make arrangements.

Because Judas hungered for worldly success, he repeatedly rejected Jesus’ offer of the way of love.

The customary way of eating of that day was to half recline on couches around a “U” shaped table. At the *closed-end* of the “U” shaped table, the host (in this case Jesus) sat, reclining on his left side, so that his right hand would be free to eat. John was chest level on Jesus’ right hand (vs.23). On the other side of Jesus, in a place of honor, was Judas (vs.26). The morsel of bread, dripped in the cup, would be passed to the person next to you. Jesus’ head would have been at Judas’ breast. This table arrangement was the only way to explain what happened at the Last supper. This arrangement – of Jesus between John and Judas – made it possible for the three of them to carry on an intimate conversation, unheard by the others. Evidently, John was the only one who hears what Jesus said, and later writes about it (verses 26-27).

Jesus’ giving the morsel to Judas was not an attempt to expose’ him but, rather, it was the custom of that day – to break off a piece of bread, dip it in juice, or gravy, and hand it to a favored guest. Jesus did everything He could do reach Judas but, still Judas “*lifted up his heel against Him.*” We see, in this final step of the tragic sequences of events, the terrible grip evil had upon Judas.

John 13:27-30

In verse 2, before the Last supper was begun, “*the devil put into the heart of Judas to betray Jesus*” (vs.2), **now** “*Satan entered into him*” (vs.27). To resist God’s love, and follow a determined march toward evil, is to give the devil opportunity to destroy that individual.

When Satan implants his evil thought in Judas' heart, Judas has a chance to retreat, Jesus is still trying to reach, and recover, him. But, Judas allows the thought to take root and grow, so Jesus said, "*He it is, to whom I shall give a sop, when I have dipped it,*" which Judas takes and eats without any sign of repentance or remorse. He had passed the point of no return!

Here is a one who has deliberately rejected truth, to the extent that he goes beyond any hope of recovery. Satan enters into him. Judas is no longer in control of his "*will,*" Satan enters into him and Jesus says, "*That thou doest, do quickly.*" And, immediately, Judas goes out, **and it was night!**

John 13:31

This verse is a key to the rest of Christ's discourse. Judas leaves, and Jesus turns to His disciples and shares great truths, which He seems unable to do while the traitor was present.

GLORY! – John 13:31-35

Notice, the stress Scripture puts on "***glory!***" Glory is the visible manifestation of God, the outward appearance, and an infinite light in which God dwells. Moses asked to see God's glory; he saw "*a great light*" (Exodus 33:18-23). ["back parts" means "after glow"]

1 Timothy 6:16 speaks of God "*...dwelling in light which no man can approach unto.*"

"*God's glory*" speaks of the splendor of God's kingdom. When anyone honors, or praises, God, they bring His "*glory*" down. God's glory is the "*characteristics*" of God, the "*image*" of God, which He desires to develop within man. It is Christ-likeness, righteousness, Godliness, holiness and God-likeness.

Scriptures teach, "*all men have come short of God's glory.*" God's working, and power, is referred to as "***His glory!***"

The reason God created man was to show forth His glory!

Jesus was "*glorified*" on the cross (vs.31). God's character became visible, the reality of His character is revealed by the cross. God was "*glorified*" in Jesus. The cross reveals God.

Man fights for top-place, however, God's glory is revealed when man loses himself. There is only one power that can make man "*die to self*" – and that is **LOVE!** Jesus taught that we must love as He loved, without any conditions – ready to forgive, honest, candid, open, and acceptant toward one another.

The "*mark*" whereby the world will know we really are Christ's disciples is, if we have love one for another (vs.35).

John 13:36-38

Peter thought that, by his own effort, he could serve the Lord. He lacked understanding of love. He thought he loved the Lord, however, he had not learned to walk in “*the love of the Lord*” and mistook “*human emotions*,” for real love. Peter felt he was completely consecrated in his dedication to Jesus Christ, and he said, “*I’ll lay down my life for You*,” and he was sincere. However, Jesus saw behind Peter’s “*fleshly determination*,” and said, “*Before the cock crows three times, you will have denied Me three times.*”

There is an interesting incident that takes place between Peter and Jesus after Jesus’ resurrection. In John 21:15, Jesus asks Peter, “*Lovest thou Me?*” The word for love that Jesus uses here is one that means commitment and devotion. The word implies a devotional love that impels one to sacrifice them self for another. The word for love that Peter uses in his reply means, “*I have a fond personal affection for you, a friendly feeling.*” Jesus replies, “*feed My lambs!*” Jesus, the second time, asks Peter, “*Lovest thou Me?*” Peter’s answer is the same as before. Jesus said, “*Feed My sheep!*” The third time Jesus asks the same question of Peter. Again, Peter answers the same way and Jesus replies, the third time, “*feed My sheep!*” Jesus, evidently, by the use of this Greek word for love, as attempting to emphasize true love is reaching out to others.

John 14:1-11

Jesus looks at His disciples and He knows what is going on in their minds. He knew they were disturbed and upset, and He knew what was causing it. However, He knew the remedy, too.

Many people today are suffering and troubled in heart. They are fearful, upset, disturbed and agitated in their hearts. Jesus’ disciples were afraid of what was about to happen. They were afraid of the possibility of Christ’s execution. They were well aware of the opposition, the bitter hatred of the Pharisees and their determination to eliminate Christianity. They knew of all of this danger, and they were deeply troubled in their hearts.

But, there was more than just physical danger. Jesus’ words struck terror to their hearts. They might escape death, but how could they go on living without Him? The thought was unbearable. They could bear to die *with* Him, but how could they live *without* Him?

Jesus said they *could* do something about it. It was possible for them to “*let their hearts be troubled*” or “*not to let their hearts be troubled.*” They held in their hands the key to release them from heart trouble. There is a way out of heart difficulty – and over all distress and the fear concerning life and death.

The remedy is contained in two phrases: **(1)** “*Believe in God,*” and **(2)** “*Believe in Me*”

The relationship between the Father and the Son is so important, so fundamental, that everything else grows out of it. The rest of this chapter 14 is built on this great secret.

Based upon this relationship, Jesus promises to end all fears. He says, “*I am coming again!*” Their basic fear was that He was going to leave and they were going to have to face life,

or death, without Him. Jesus tells them, *“I am not leaving you comfortless. I am sending a Comforter – and – I will return someday!”*

We understand this chapter better if we realize two facts:

(1) Christ’s promise to “return someday” in person.

Because of this there is no need for any terror of death (vs.3).

(2) Christ’s promise to “send the Holy Spirit”

He would be with them through all their difficulties and problems.

They would have a similar living relationship with Him, that He had with His Father. He said, *“I will not leave you desolate (orphans), but I will come to you by means of the Holy Spirit!”*

These two “comings” – the coming of the Holy Spirit and His coming back to earth – made possible by the relationship which He had with the Father – made it possible for them to live with fear.

THE ANSWER TO FEAR IS FAITH

Whenever we are afraid, we need only to reach for the promises found in God’s Word, and lay hold of the power of Jesus Christ found in them, and fear will vanish! There is no other answer. Anything else allows fear to return, while God’s promises remains steady and sure.

2 Peter 1:4, speaking of God’s Word, says, *“Whereby are given unto us exceeding great and precious promises; that by these. . . [by the promises of God’s Word] . . . ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.”*

God’s Word makes Jesus’ resources available.

Jesus promises to put an end to the “*fear of death*” (John 14:2-3). Jesus unveils the future, beyond death, and this life.

Your life here will someday end. What is beyond? Jesus gives four revelations concerning the future:

(1) WHAT WILL HAPPEN IN HIS FATHER’S HOME

Jesus says, *“In my Father’s house are many mansions.”*

This is the only time in the New Testament that this Greek word “mansions” is used. The word means “places to live.” The earth is one place to live, but Jesus said, *“In My Father’s House are many places to live.”* Scripture makes clear that God dwells in the universe. The whole universe is “**God’s house!**” God said, *“The heaven is My throne, and the earth is My footstool . . . For all those things hath Mine hand made”* (Isaiah 66:1-2).

Imagine Jesus out with His disciples, under a brilliant sky at night. They look up into the heavens and see the stars and galaxies, whirling through space. And Jesus says, *“This is My Father’s House!” Right now your address is Earth, but there are a lot of address out there.”*

There is an abundance of places to live. You never have to worry; there’ll be plenty of room.

(2) IF IT WERE NOT SO, I WOULD HAVE TOLD YOU

Jesus said, *“I’ve come to correct your thinking, to set your delusions right, to reveal the ways in which man is wrong, to straighten out his twisted, distorted ideas.”*

(3) I GO TO PREPARE A PLACE FOR YOU

Romans 8:20 tells us that, as a result of man’s sin, creation – [the planets and solar system] – the entire universe – is in the grip of a remorseless law. Science calls this law *“The second law of thermodynamics,”* – the law of entropy, the law of decay.

Creation is in the grip of *“decay.”* It is running down. Its energy is being transposed into a form that will no long be useable, nor available. Like a great clock, wound up *once*, and now is gradually running down. But there is a *“new heaven”* and a *“new earth,”* built entirely upon different principles. Jesus said, *“I go to prepare a place for you!”*

*Jesus came to earth to prepare man for heaven,
He left earth to prepare heaven for man!*

**(4) I WILL COME AGAIN AND RECEIVE YOU UNTO MYSELF,
THAT WHERE I AM, THERE YE MAY BE ALSO**

Jesus said *“If I go, I will come again . . .”* Did He go? History is unanimous, the records show that Jesus did *“go away.”* He is gone! **The tomb is empty!**

In Acts 1:11, as five hundred were watching Christ’s ascension, two angels appeared and said, *“Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.”*

1 Thessalonians 4:16-17 promises, *“For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord.”*

The return of Jesus Christ is the answer to the world's problems – and any *personal* fear that we might have. When we step out of time – into eternity – we will step into the coming of the Lord! – Hallelujah!

What an answer to the “*fear of death!*”

Death should never be a somber, or gloomy, occasion for a child of God but rather, it should be a time of triumph, an experience of joy, realizing they will be with Christ forever.

A Christian man's wife died, and as he was driving home from the funeral, he was overcome with grief. His children were with him, and he silently asked God to give him a word of comfort for his children.

A huge moving van passed them and the shadow of the truck swept over the car. He said to his children, “*Would you rather be run over by a truck, or the shadow of the truck?*” then he continued, “*Two thousand years ago the ‘**Truck of Death**’ ran over Jesus Christ, to make it possible that only its shadow could run over us.*”

In Psalm 23:4 God says, “*Though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me.*”

The promise from lips of Jesus Himself is, “*I will come again and will take you to Myself, that where I am you may be also.*”

John 14:5-7

Jesus is the way to God, the Father. Jesus said, “*You know the way to where I am going!*” Thomas was too honest to remain silent and convey that he knew something, when he did not know what Jesus was talking about. He said, “*Lord, we don't know where You are going, so how can we know the way?*”

However, he **did** know “*the Way*,” because he knew Jesus Christ. The disciples did know, because they knew the One who was the Way, *but they didn't know that they knew.*

Someone stated this about collage grades:

Freshmen: “*Know not, but know not that they know not!*”

Sophomores: “*Know not, but they know that they know not!*”

Juniors: “*Know, but the know not that they know!*”

Seniors: “*Know, but know that they know!*”

In this case, Thomas, and the other disciples, were “*Juniors in the school of faith.*” He said, “*Lord, we don't know! We don't even know where you are going, so how can we know the way?*” Jesus answered, “***I am the way, the truth and the life. If you know Me, then you know the way, because. I am the Way!***”

Jesus said, “***I am the way to God!***” This is certainly a remarkable claim and reveals the grandeur of Jesus’ character. **If anyone knows Jesus Christ, it will bring him to God!**

He is the Way, you can choose the way to God!
He is the Truth, to enable your mind to comprehend it!
He is the Life, your heart can experience it!

Jesus said, “*No man cometh to the Father, but by Me!*”

Christians have been accused of being narrow, and bigoted, when they insist that Jesus Christ is the only way to God. Others may say, “*There are many ways to God,*” but Jesus says, “*No one can come to the Father but by Me!*”

Isn’t it strange that the phone company is so narrow that they insist that you use a certain series of numbers, in the exactly proper sequence; if your call is ever to get through to the person you are calling? They do not leave any room to “*play around*” with numbers. They are so narrow minded that the numbers you dial must be exact and accurate or you call will not go through.

Truth is that way! Other religions may teach about God, but Jesus is the *only* way to God.

Jesus said, “*To know Me is to know My Father, henceforth you know Him and have seen Him*” (vs.7).

John 14:8-11

Jesus reveals the profound relationship He has with His Father, and explains what He meant when He said “*Ye believe in God, believe also in Me!*” Jesus states this unique relationship, which He and His Father have, is the secret of His life, and *it can be the secret of your life*, as well.

Jesus said, “*I did not come to earth to simply demonstrate how God works, how He looks, or acts, but rather, I came to demonstrate how a man acts who is in a right relationship with God.*”

Jesus’ life shows what a man, “*filled with God,*” is like. He said, “*The Father dwells in Me. He does His works through Me. Oh, I do the works, but the secret is this relationship that we have. And, even though I perform these works – My mind thinks, My hands work and My body acts, however, it really is the Father who is doing them through Me. I live in Him, He lives in Me!*”

Philip asks for proof (vs.8). Jesus says, “*Look at my words and My works. I could never say the words I say, if I were not in the Father. I could never do the things, but the Father can do them through Me. – You must understand this, otherwise you will never have an understanding of the secret of your own life*” (vs.20).

Jesus said, “*The relationship that I have with My Father is a pattern for you. When you face problems you are inadequate to handle, you will handle them the same way I did. Just as I live by the means of My Father at work in Me, so you will live by means of Me at work in you*”

John 14:12-20

There isn't any more basic problem in human life than the need to discover who you are. A great deal these days is said about “*Identity Crisis*” and the need to find one's self. It is important to know who you are.

WHO YOU ARE DETERMINES WHAT YOU DO

Jesus' identity was His relationship with His Father! In this 14th chapter of John, Jesus is unveiling His identity to His disciples.

Verse 10 is a key!

Jesus said, “*Believest thou not that I am in the Father, and the Father in Me? The words that I speak unto you I speak not of Myself: but the Father that dwelleth in Me, He doeth the works*”

The secret of His life is given in verse 11, “*Believe Me that I am in the Father, and the Father in Me: or else believe Me for the very works' sake.*”

Keep in mind Jesus' logic in verses 18 through 20. The secret of our identity as believers is the most fundamental fact of life as Christians. Jesus said, “*I am in My Father, and ye in Me, and I in you*” (vs.20)

His disciples were frightened because He had just told them that He was going away. Jesus told them He would be taken by violence, beaten, and ultimately crucified – and they were fearful. But, Jesus said, “*I am not going to leave you orphans, I am not going to abandon you. I will come to you!*” Jesus continues, “*I am coming in a way that the world will not realize. It will be in a way that those who know Me will live by Me. Because I live, you will live also!*”

Jesus had more reference in these verses than just His bodily resurrection, or even ours, for that matter. He said “*by the presence and power of the Holy Spirit He would live in us, and we in Him!*” Here is the secret of our Christian life! Just like Jesus' secret to life was His Father's dwelling in Him, so the secret to our Christian living is Jesus Christ dwelling in us.

The Lord's Supper refers to this same concept. “*As the living Father hath sent Me, and I live by the Father: so he that eateth Me, even he shall live by Me*” John 6:57.

Jesus uses a phrase repeatedly throughout this discourse, “*in that day.*” “*In that day*” refers to the time when He come in this remarkable, unique, way, by the Holy Spirit – and the

Holy Spirit would reveal Him to His followers – *they would know Him – they would live by Him* – but the world would not see, or understand!

A “*New Day*” was about to begin; a fresh dawn was just beyond the crucifixion. It would begin just after the resurrection, and continue on until Christ returns.

In verse 20, the Greek word “know” has the meaning of, “to know by experience.”

“*That day,*” unquestionably, was the day of the Holy Spirit’s coming on the Day of Pentecost, when Christ’s followers were given a new identity. Jesus would be in them, live in them. Whenever pressures, problems, difficulties, heartaches, troubles, or any other demands upon the believer’s life would come, the secret would be, “*the life of Jesus in them!*”

“*The day of the Spirit*” began on Pentecost. God poured out His Holy Spirit upon believers and changed men. “*That day*” is still with us. It hasn’t ended yet!

FOUR TREMENDOUS CHARACTERISTICS OF THE HOLY SPIRIT

1. The Holy Spirit is a “*Counselor,*” One who comes along side to help!
The Greek word also refers to a “*Champion,*” a “*Strengthener,*” a “*Guide,*” and “*One Who Fortifies.*”

Jesus had been a Counselor, a comforter, a Strengthener to His disciples. He had guarded them, kept them, empowered them and taught them. Now, He was going away, however, He would provide “*another Comforter*” would carry on this work, the Holy Spirit (John 16:4).

The *primary* mark of the ministry of the Holy Spirit is to do what Jesus had done for His disciples – “*strengthen them,*”

2. The Holy Spirit would be “*the Spirit of Truth*” – or “*the Spirit of Reality.*”
There are many illusions in life. Things we think are true, but they are not. Men act on certain principles and expect definite results, which do not happen. The Holy Spirit comes to help us understand life as it really is. The Holy Spirit is the unending foe of every pretense, fraud, and phoniness.

3. The third characteristic of the Holy Spirit is that Jesus said, “*the world would not receive Him.*” The secular world would live life without any spiritual provision. Their life would consist merely of what can be observed, learned, or acted upon by their own humanistic understanding. Their philosophy is, “*We don’t need God in order to live!*”

Education is losing its Christian perspective and taking a wholly *secular* point of view.

Jesus said, “*The world cannot know the deep wisdom of God, the true secret of life, but is restricted to secular philosophies. The world is in darkness and only by a revelation of the Spirit of Truth, can man distribute truth*”

4. Jesus said that the Holy Spirit would operate from within man’s heart.

“He [the Holy Spirit] dwelleth **with** you, and shall be **in** you.”

Every thing Jesus did was by the Holy Spirit within Him.

The Holy Spirit was **IN** Jesus, but He was only **WITH** the disciples, until Pentecost.

This whole passage, which we have been studying, had been introduced by Jesus’ startling statement, “*Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My father. And whosoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in My name, I will do it.*”

This statement certainly would have caught the attention of Jesus’ disciples. It is one of the most startling promises in the entire Bible, but, surely, a puzzling one. What does it mean?

TRUTHS WE NEED TO TAKE NOTICE OF IN THIS PASSAGE

1. Jesus said that this is possible, “*because I go to My Father*” (vs.12)

The reason Jesus gives His followers to do great works is because He would go to the Father, and send the Holy Spirit. He said, “*If I do not go away, the Comforter cannot come*” (John 16:7).

The “*greater works*” that Jesus promises is *by means of the Holy Spirit*. The Holy Spirit releases to us the life of Jesus Christ. It is Jesus who is still doing the works. The “*Church*” is Jesus’ “*mystical body*” today, scattered around the world. Christ works His spiritual accomplishments through His mystical body, the Church.

2. Jesus said, “*anything you ask.*” What an amazing promise!

Someone might say, “*Oh, boy! I’m going to ask for a brand new Cadillac!*” However, James 4:3 says, “*You ask and receive not, because you ask wrongly, to spend it on your passions.*” Jesus did not mean that we could ask for any “*old whim,*” of selfish desire we may happen to have, even when we think it would be the best thing for us.

Someone prays for rain, while another prays for sunshine, what’s God to do? We must realize that there are limitations on our prayers. Jesus said, “*Ask anything, **in My name,***” which means “*to ask in the place of Christ!*”

Whenever you give anyone the power to use your name, it is for a certain purpose, to act as though you yourself were acting.

Where was Jesus when He uttered these words? ***He was facing the cross!*** Here was the collapse of all the hopes of His disciples. He was facing the end of all His work, but He knew that beyond the cross was the resurrection! There could never be a new beginning, if there was not first an end of everything else – what the disciples had hoped for, the establishment of God’s Kingdom. They were praying that somehow, He would be spared, that He would not have to go to the cross. They would have asked to prevent the Cross, but Jesus knew it had to be. The utter collapse was the very thing that God wanted to happen, but this is not the end of the story – beyond this was the resurrection! There was to be a new beginning! That’s what pray “*in Jesus’ name*” means.

To pray “*in Jesus’ name*” means to accept God’s process.

God said to Abraham, “*Take your son, Isaac, your only son, your beloved son, and offer him up as a sacrifice*” (Genesis 22:2). Hebrews 11:12 says that Abraham “*received Isaac back as from the dead*” – as though it were a resurrection! Out of death comes life. The collapse of all that we hoped for, out of the tears, and heartache, comes a new life!

John 14:21-31

This passage reveals the riches of peace and joy that awaits the obedient heart. Verse 20 states, “***In that day*** you will know that I am in My Father, and you in Me and I in you.” In what day is Jesus talking about? The answer, of course is, in “*the day of the Holy Spirit*.”

Notice verse 21, “*He that hath My commandments, and keepeth them, he it is that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him.*” Jesus did **not** say, “*If you obey my commandments, it will receive love.*” Don’t reverse Christ’s statement. Many people believe that Jesus said, “*If you obey Me, you will have love!*” That is **not** what Jesus said. This kind of thinking produces mechanical, sterile, dry, dusty Christianity.

What Jesus does say is, “*If you love Me, you **will** obey Me.*” Obeying will not be difficult, but easy. It is cause and effect. The effect of love causes one to obey. The natural result of love is to obey!

Going back to verse, notice that Jesus did **not**, say, “*If you love Me, you **must** obey Me,*” but rather, what He did say was, “*If you love Me, the natural result of that love is, that you **will** obey Me.*”

The real issue is, if one is **dis**obeying Christ, what will it take to cause them to obey? The answer is “*love!*” Since it takes love to enable one to obey Christ, what will it take to produce love in one’s life?” The real question, than, is, “*What will make one love Christ?*”

This question is what ties verses 20 and 21 together. The correct concept of our identity creates love. The Holy Spirit within us, releases a love for Jesus Christ, it awakens love from us to Him in return. John said, “*We love Him because He first loved us*” (1 John 4:19). Paul said, “*God’s love has been poured into our hearts through the Holy Spirit, which has been given to us*” (Romans 5:5).

When we remember **who** we are, to **Whom** we belong, and **Who** Jesus is – remember His death and resurrection – and Christ’s unity with us (His present indwelling in our life) – then we can’t help but love Him. We cannot help but have gratitude for Who He is, and what He has done for us.

Remember Clark Kent, the “*mild-mannered newspaper reporter?*” Whenever some sudden demand for action beyond the ability of mortal man would come, he would simply step into the nearest phone-booth and emerge – complete with bulging muscles., able to do what otherwise human man was unable to do

Whenever we find our self not obeying God's commandments, we need to retire to our "phone booth," remembering our identity with Christ, remind our self of who we are – and Who lives within us. There, in that secret place, we will find **Love**, a motivation-power available to us – and we discover that we are able to do what we otherwise could not do. That is, we retreat to a place where we find Christ's love, made in our hearts by the Holy Spirit – then obedience comes naturally.

Someone asks, "Isn't there a place for **FEAR** in motivating us to obey God?" Fear can prevent us from doing **wrong** – fearing God's just reprisal – fearing the consequences – fearing of hurting others, or hurting our self – fear that some day we will stand before the searching eyes of God. Fear keeps us from doing the "wrong," however; the question is, what motivates us to do the **right**?

The "Key" to motivation for obedience is not that we are threatened, but rather, it comes from an appeal of love. Romans 12:1 teaches, "*I **appeal** to you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice . . .*"

Let me illustrate. Let's say that I am in a hurry to get to a certain place and I come to a stop sign. I can't see any cars around. I don't want to stop because I to get somewhere in a hurry, however, it is the "fear of consequences," that causes me to stop.

Again and again, we find in Scripture the phrase, "For the Lord's sake," or "As unto the Lord." What this expression is referring to is not, **fear** as a consequences, but rather it is referring to obeying the Lord out of **love**." Jesus is saying in John 14: 15, that doing what the Lord says, is proof of our love.

First, Jesus says, in verse 21, "He who **has** My commandments," referring to God's commandments expressed in His Word. In other words, "He who knows what God's Word teaches." Certainly one cannot live the Christian life, and not be acquainted with God's Word. It is important that we read God's Word.

Secondly, Jesus says, "he keeps them" (vs. 21). That is, we commit out self to obeying what the Lord says in His Word.

***Do you want to convince Jesus you love him?
Then, just obey Him!***

Verse 21 = Three Things For Those Who Love Christ – (and obey Him)

1. "You will be loved of the Father"

Christian life begins when one receives Jesus Christ as their Savior. They become conscious of belonging to God's family, of being loved.

When life seems empty and unsatisfying, this great basic secret of "**identity**," – (*Jesus in us and we in Him*) – sweeps over us, what a difference it makes. When we begin to live

on *that* basis, our problem is solved! **Why?** Because we have a loving, heavenly Father who is at work to solve our problem.

2. “Jesus will love you”

The Father’s love is supplying our needs, however, this refers to the love of Christ in providing an inward assurance, through our sense of His being, His love – the feeling of being accepted – being important – of having worth as a human being – the sense of belonging!

3. “Jesus will manifest Myself to you”

God allows circumstances so that we will be aware of Jesus’ nearness, the sense of His presence becomes very real; we receive a deeper knowledge of Jesus Christ. We increasingly learn to “*know*” Him – to enter into an understanding of the being and character of Jesus Christ.

Verse 22 = The Misconception of the Coming Messiah

The Jews expected Messiah to come to earth and manifest Himself, however they thought He would set up His kingdom at that time and rule the world as promised throughout the Old Testament. One of His disciples asked him, “*How would He manifest Himself in a way to His disciples that the world could not perceive?*”

Verse 23 = Jesus Gives Four Elements Describing How He Would “*Manifest*” Himself “Jesus Will Take Up His Abode Within Us”

Jesus said, “*We will live together*” Our relationship will be sweet and tender like a family get-together. He will give us compassionate caring and comfort.

Verse 24 = The Negative Side. Here Jesus puts His finger on the secret of disobedience, If, at some point we are not obeying Him it is because, “*we do not love Him sufficiently.*” We are disobeying God’s Word, if we do not heed what Jesus says!

Verses 25-26 = We will Taught By The Holy Spirit

The Holy Spirit certainly has known the Scripture for a long time. He has known the same circumstances we are going through and cause God’s Word to take on new meaning.

THE HOLY SPIRIT TAKES THE CIRCUMSTANCES OF LIFE
AND USES THEM TO CAUSE GOD’S WORD TO GLOW,
TO LEAP OFF THE PAGE, AND BURN INTO OUR HEARTS,
ANEW AND AFRESH!

As we study God’s Word, Jesus Christ manifests Himself and we learn what He is like.

Verse 27 = Element of Jesus’ Manifestation – the Heritage of Peace!

Jesus promises a peace that cannot be taken away by any circumstance. Even when we are troubled, upset, or disturbed, we still can have “*peace*.”

How does the world give peace? You go to a doctor, and he tells you to take a trip, to get away from it all. He tells you to change your circumstances. But, Jesus promises, “*I will give you peace right in the center of your trouble – right in the midst of your distress, your turmoil, your heartache, your pressure – right in your world, where you live!*” **Why?** This peace is the result of our relationship with Jesus Christ. He said, “*You in me and I in you!*” He guarantees that He is working out His purposes in our life! He **will** bring us through! He **will** still the storm! He **will** give peace!

“*Peace I leave with you,*” was Jesus’ declaration, “*therefore, let not your heart be troubled!*” This affirmation is addressed to you! You do not have to be upset, anxious, troubled, weary, or worried. “*Let not your heart be troubled . . .*”

Get back to your “*phone-booth*”
This power within will work the situation out.
Jesus gives peace, and He will do it through your life!

Verses 28-29 = Jesus went away, in order to send the Holy Spirit

Jesus ascended to His Heavenly Father, leaving the place of “*limitation*.” Jesus’ life on earth was living in circumstances where “*His Father was greater,*” He lived in a self-imposed limitation, His “*days of humiliation*.”

Don’t misunderstand this. Jesus was a “*man*.” Cults attempt to teach that God, the son, was less than God, the Father. **This is not so!** God, the Son, Jesus Christ, is *equal* with God, the Father (Philippians 2:6).

While Jesus was on earth, in the days of His flesh, in this restricted sense, He said, “*My Father is greater than I.*” However, **now**, He was returning to the status of equality with His Father. And, Jesus says, “*Rejoice, because I will send the Holy Spirit and He will be nearer to you than I am now!*”

When the “*day of the Spirit*” came they found out that this promise was true! They received an inner revelation of Jesus, more than they had ever known before. After all, hadn’t Jesus promises, “*I will manifest Myself to you, I will be closer to you than I have ever been?*” And, in this day and age, 2000 years later, Jesus is nearer to His followers than when He walked the shores of Galilee!

Verse 30-31 = In Obeying His Father, Showing His Love, He Would Be Crucified

Jesus obeyed His Father, because He loved Him, even though it meant His crucifixion. If we truly love Him, we will obey Him. That love in our heart, will issue an obedient, trustful walk.

Jesus, referring to an encounter with Satan, looks beyond the bitter death of the cross, beyond the activities of the god of this world, and He says, *“I will not talk much more with you because the ‘god of this world’ is working. Satan has no power over Me, however, I lay My life down of My own choice, so that the world will know of My love.”* Jesus said, *“I go because I love My Father and obey Him.”*

Do you face something you do not want to do? Your flesh cries out, *“I don’t want to go!”* How do we find the strength to do it?

1. **By remembering who we are**
2. **By remembering to Whom we belong**
3. **By giving Jesus, our Lord, the desire of His heart**
= We do it *“as unto the Lord”*

In the last phrase of chapter 14, Jesus says, *“Arise, let us go hence.”* Up until this point, Jesus was teaching in the Upper Room, however, from this point on, He, and His disciples are walking on their way to the Garden of Gethsemane. The *“Upper Room”* is on the Western side of Jerusalem, on the slope of Mt. Zion. Jesus and His disciples walks across the Tyropoeon Valley, which separated the Temple from the rest of the city, they walked around the wall, skirting the Temple area, down into the Kidron Valley, across the brook, up the slope of the Mt of Olives and into the Garden of Gethsemane.

On their way to the Gethsemane, Jesus and His disciples would have passed through grape vineyards that surrounded the city of Jerusalem. Jesus, no doubt, paused in the midst of one of the vineyards, and takes a vine in His hands and begins to teach. He, very often, used illustration in order to share the great secrets of the kingdom of God. Jesus sought to impart a special concept, revealing the most fundamental, basic, secret of Christian living. This mystery lay at the very heart of His own experience with His Father and the relationship He would have with His followers. He wanted them to understand this.

He had already said, *“I am in the Father and the Father in Me”* (John 14:11). Now, revealing the secret of believers living their our lives by the power of the Holy Spirit, Jesus states, *“I will live in you, and you in Me!”*

John 15:1-2

Here was a beautiful analogy that would help believers to understand the relationship God desires us to realize. Jesus, as He often did, took what was at hand and, in His own unique way, unfolds a spiritual truth.

He holds a vine in His hands and says, *“I am the vine.”* As they look at the grape plant, – the stem, the root, and the branches – they realize that the plant was the **“whole”** vine. Jesus was presenting this spiritual mystery that we are all One with Christ, united and identified with Him.

The figure of the BODY is also used in 1 Corinthians 12:12-27 and Romans 12:4-5
--

The sole purpose of the vine was to bring forth fruit. The function of the grape vine was not for ornament, but to bear fruit. The vine produces fruit through its branches.

If Jesus is the Vine and we are the branches, the question, in this allegory that Jesus gives, is, “*What does the fruit stand for?*” The fruit, produced by the vine, is the natural outflow of the life of the vine. **What does the fruit contrast with in this parable Jesus gives?**

When we let Scripture interpret itself, there can be no doubt as to what the “fruit,” Jesus referred to, means. These disciples were very familiar with the Old Testament Scriptures. They knew, for instance, that Isaiah 5:7 stated, “*For the vineyard of the Lord is the nation of Israel.*” They were well aware that Psalm 80:8 stated, “*God brought a vine out of Egypt, and planted it... in a good land.*” They knew that in the Old Testament God had stated that “*Israel was that vine!*” They knew that the prophet Isaiah had painted a beautiful picture in the 5th chapter of Isaiah, with God cleared out the rocks in His vineyard and hedging it about. He built a tower, to protect the vineyard. He cared for it and did everything possible to cause it to produce grapes. However, the picture is spoiled because, when God came to His vineyard, looking for grapes, all He found were “wild” grapes – sour and tasteless. Then Isaiah says, that what God was looking for was “*justice and righteousness*” but, instead He found oppression, cruelty, exploitation, and indifference to the needs of others (Isaiah 5:7).

The clear teaching from this parable is that *the fruit, which God expects of the vine, is **MORAL CHARACTER***. In the New Testament it is called “*the fruit of the Holy Spirit.*” The fruit that the Holy Spirit produces in the believer’s life is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. In a word, it is **CHRIST-LIKENESS!**

The purpose of the vine is to produce fruit! ***We are God’s great vineyard!*** The Vinedresser is God, the Father. He is responsible to see that the purpose of the Vine is fulfilled. Notice that verse two states a two-fold work of the Vinedresser:

1. “***Every branch of Mine that bears no fruit, He takes away***”
– that is, cut off, eliminates from the Vine.
2. “***Every branch that does bear fruit, He prunes, that it may bear more fruit.***”
- bear more moral characteristics of Jesus

The care and cultivation of grapevines is called, “*viticulture.*” The branches must be pruned back each year, in order to “*cleanse*” them. A vine produces certain “*shoots,*” sometimes called “*sucker shoots,*” because, if they were allowed to continue growing, they would dissipate the life of the vine. Where the branch joins the stem these shoots start to grow and produce nothing but a “*mass of branches,*” that produces little, or no, fruit. It is important to “*prune*” away these little “*sucker shoots,*” in order that the vine will produce more fruit.

God, the Father, as the Vinedresser of the vineyard, finds branches that are beginning to bear fruit – (beginning to produce the likeness of Jesus Christ) – and He prunes them, trims off the “*sucker shoots*” in order that they will produce more fruit.

Think of it! We have within us that which can produce the Fruit of the Spirit. We do not have to struggle, agonize, or try real hard to produce the qualities of characteristics, but rather,

they will be brought about *naturally* by the Vine (Jesus Christ). You never see a branch struggling to hang onto the vine, trying to produce grapes, or get any larger. No, it simply stays on the vine and lets the life of the vine produce the fruit.

Whenever, we begin to *try* too hard some other way to produce fruit, our Heavenly Father starts trimming back the branches. Our carnal nature can produce characteristics that are quite different from the Fruit of the Spirit. Our flesh produces resentment, anger, bitterness, selfishness, egocentricity, and love for praise – qualities which tend to arise within us – God cuts them off, “*prunes them back.*”

What is the instrument he uses to prune the branches?

John 15:3-6

Verse 3 gives us the answer. Jesus says, “*You are clean through the Word which I have spoke unto you.*” Interestingly, the Greek word here, which is translated as “*clean,*” is exactly the same word that means “*pruned.*” Jesus is describing the work that goes on in our life. God, the Father, employs circumstances in which we are found – situations of our life – to make us heed, hear, His word, which then corrects and changes us.

Have you ever been confronted, while reading, or listening to, God’s Word, that something you were doing, or feeling, was wrong? God’s “*pruning knife*” was cutting off sucker shoots of your old life, so you would produce Christ-likeness.

However, this verse states, “*You are already pruned,*” referring to the fact that this process is repeated again and again.

Perhaps you are going through a “*pruning season*” at this moment. God maybe using the sharp knife of circumstances to cut the “*sucker shoots*” off of your life. Old habits, and attitudes, are confronted with the Word of Truth that corrects and cleanses “*the branch,*” in order that you bear more fruit – that you become more like Jesus!

Verse 4 gives us the, “*Law of Fruitfulness,*” when Jesus said, “*Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the Vine; no more can you, except you abide in Me!*” Jesus, in this Upper room discourse, always brings us back to the basis of our relationship to Him. Now, He adds a note of responsibility, something we must do. This “*relationship*” is not just something to be recognized but rather, it is something that must be acted upon.

Jesus said, “*I am the Vine, you are the branches. He that abideth in Me, and I in him, the same bringeth forth much fruit, for without me you can do nothing.*”

It is important to know that when Jesus said, “*We are to abide in Him*” it is spoken in the **active voice**, meaning that it is something that we do, and when He said, “*He abides in us,*” it is spoken in the **passive voice**, meaning that it is something that He has to do – something we let Him do. What does this mean? It means that we can make choices, but we *cannot* fulfill them, that is, we can choose to abide in Him, but He makes possible this choose. We are responsible to

make the decision, the choice, however, we are not responsible for the power to carry it out. We, the branches, must depend upon Jesus Christ, the Vine – rest in His ability – to produce the fruit through us.

First, Jesus said, “*The branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in Me*” (vs.4). If anyone does not “**abide in Christ**” he will be fruitless. If one does not make the decision to expose him self to Christ’s teaching, he will produce a fruitless life.

Second, Jesus said, “*I am the Vine, ye are the branches: He that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me you can do nothing.*” If anyone tries to produce fruit, all by him self, in his own strength, it will lead to a fruitless life. The believer’s determination – will power – is not enough. His works are mechanically dead because Jesus said, “**Without Me you can no nothing.**”

Therefore:

1. We must make the choice, decide to expose our self to Jesus Christ and seek His ideas, His face and fellowship.
2. We must rest on Him – count on Him to see us through and supply us with enabling power. Give us the ability to love the unlovable, forgive the transgressors, rejoice at all times, and to give thanks in all things (even when things go wrong).

That’s what “*abiding in Him*” and “*letting Him abide in us*” means! Without both of these, we will remain fruitless.

1. MAKING THE CHOICE – AND – 2. DEPENDING UPON HIM

We can do many things without “*depending upon Christ.*” We can operate a business, raise a family, however, if we do, we will be fruitless. There will be no Christ-likeness about us, no manifestation of that beautiful character which arrests attention of others, and brings a witness for the Lord Jesus Christ. Our Christian living will be nothing but dull, mechanical religiosity, piousness – without God in our living.

Verse 6 is an explanation of verse 2. Verse 2 says, “*Every branch in Me that bears not fruit He taketh away.*” Verse 6 reveals the process of pruning, “*It is cut off and withers*” – grows dry, dull and dead! This phrase describes many church members, there’s no life or fruit about them.

1 Corinthians 3:13-15 tells of a day when believers’ “*works will be burned up.*” Here, in His Upper Room discourse, Jesus is **not** speaking of salvation, but rather, He is speaking of Christians “*bearing fruit.*” He says if we are to bear fruit we must “*abide in Him,*” – that is, make the choice to expose our self to Him – keep contact with Him – maintain a relationship with Him

– expose our self to His Word – relate to others within His body – make an *active* decision by our **will** to obey His Word, doing what it says, staying in touch with Him.

If we do this, Bible study and prayer will not be just mechanical practice – in some attempt to gain “*points*” with God, but rather, they will become means whereby we can intimately know Jesus Christ. Bible study becomes a conscious expectation, revealing Him and prayer is talking with the One Whom we love, sharing out of the fullness of our heart. Christ becomes real! = **That’s what “*abiding in Him*” means**

FOUR BEAUTIFUL MANIFESTATIONS OF FRUIT-BEARING

John 15:7-11

1. Answered Prayer - verse 7

This is one of the first signs Jesus mentions of a fruitful life. It is not the *only* fruit, but it is the result of a life that is becoming increasing more Christ-like. The result of Christ-likeness is “*Ask what you will . . .*”

Many Christians seem to think that Jesus said, “*Ask what you please,*” but that is **not** what He said. Jesus said, “*If You abide in Me, and My words abide in you, **then** you can ask what you will, and it shall be done unto you.*” Jesus is saying that when we love God, all that we do is touched, controlled by love. Isn’t “**love**” the fulfilling of all the law? When we truly love Him, put Him first, then we can ask what we will, and it will be done.

The prayers that are answered are the prayers that grow out of the relationship of an obedient heart, and leave the process and timing to God.

2. God is glorified – verse 8

Another demonstration of a life bearing fruit is that God will be glorified. God gets glory out of a life that manifests Christ-likeness. Christ-likeness is a process that can take place anywhere and under any circumstances. A person can be flat on their back, laid up in the hospital and still manifest a Christ-like spirit.

3. Deeper experience of Christ’s love – verses 9 and 10

We have seen, in our study, that obedience grows out of a love of Jesus Christ. The Holy Spirit awakens our love toward Christ, making it easy to obey the one we love. Here, in verse 10, we are told that, “*When we obey Him, we abide in His love!*” That is, we have a continuing sense of experience His love.

Love demands a response, if it is to grow. One can only go so far in a relationship and, unless there is response to that love, they cannot reach any deeper. If a relationship remains unresponsive, love is limited. However, when there is a response to love, it will grow deeper, richer, truer, and eventually it becomes a glorious experience.

It is not *Christian activity* that glorifies God but, rather, it is *Christian character*. It is what we **ARE**, how we react to situations, that brings God glory out of our life.

4. Fullness of joy – verse 11

The last result of fruit-bearing is “*fullness of Christ joy.*” The delight He had in the relationship with His Father, can now be our experience.

We use to sing a children’s song that went like this:

*“Joy is the flag which flies
over the castle of the heart,
when the King is in residence there!”*

This God-given-joy gives me the ability to handle problems that are thrust upon me. This is what Jesus is talking about, when He said, “*Abide in Me, and I in you, and you will be fruitful!*”

What a lesson Jesus gives on “*The vine!*”

God, the Father, looking at the “*Vine*” is looking for “*productive branches.*” Do you have “*sucker shoots*”? Is God’s faithfulness is at work within you?

God wants to produce fruit in you, and then, “*more*” fruit. It gladdens and delights God’s heart when He sees luscious, delicious fruit being produced. He is glorified! The world around yearns to know the secret of such fruit – and needs to realize that possibility is found in Christ Jesus, alone!

John 15:12 through 16:4

We all have priorities. What priority comes first is your life? Our priority will decide what we do next. Jesus, in these verses, sets forth what the fundamental priorities of our life should be.

Jesus has been teaching that our relationship to Him is of supreme importance. If this relationship is damaged in any way, we need to stop everything else and get that straightened out. If we continue on in this condition, we will be like a “*dead branch,*” hurting our self and others. It is important, yea, imperative, that we maintain this relationship with Christ. He said “*Abide in Me.*”

OUR FIRST PRIORITY OF LIFE IS TO “ABIDE IN CHRIST, JESUS!”

The **second** and **third** priorities are given to us in the rest of John 15. The paragraph, beginning with verse 12, and ending with verse 17 – begins and ends with the command to, “*love one another!*” This command, given by Jesus Christ, is written in the “*imperative mode,*” which means that this command is not an option. There must be a deliberate response on our part.

Many Christians struggle at this point. They wonder, “*How can God **command** someone to love?*” Their dilemma is, “*If love is a ‘**feeling**,’ and you don’t have that ‘**feeling**’ of love for someone, how can God command us to love others?*”

The reason anyone asks this question is because they have a misconception of what love is. True “**love**” is not an unfortunate victim, as is pictured by Hollywood. God’s Word teaches that true, Godly, love is not “*a sentimental feeling of romantic affection.*” No, the “**love**” that Jesus speaks of, is far different than that. Jesus **never** commands us to do what we would be unable to fulfill.

Jesus here tells us “**How** we are to love.” He says, “*Love, - **as** I have loved you!*” This kind of love arises out of the same kind of relationship that Jesus had with His Father that made it possible for Him to love us – and all mankind.

Jesus commands us to “*Love in the same manner, from the same source, the He loved the Father.*” He commanded us to love one another with the same quality of love He had with His Heavenly Father. Jesus was “*indwelt*” by His Father, as He yielded to that relationship, love flowed out from Him, because God *is* love! We are to love one another because we are “*in the Son and the Son in us!*”

Since “*God is love,*” we simply yield to that relationship which we have in the Son, and love will flow from us – His love!

THREE ASPECTS OF LOVE MARKING THE QUALITY OF CHRIST LOVE

1. This love lays down its life for another – verse 13

Jesus exemplified the greatest love anyone can demonstrate when He “*laid down His life for others.*” This, of course, was more than just dying “*physically*” for others. Most of us will lack the opportunity to “*die for someone we love*” (and, unfortunately, it could only happen once). This “*love,*” that Jesus speaks of here, is something that is repeatedly done. Jesus is talking about giving ourselves to one another – going out of our way, and spending time, to meet the needs of those around us.

2. Sharing Christ’s Life – verse 15

Whenever we hear of “*a good deal,*” – some good bargain, we want to share it with others. If we have opportunity to enjoy some unusual, pleasant, experience, we want to share it with someone we love. Love is marked by a friendship that shares.

Jesus shared the secrets of His life with His disciples, and with *us*. He told them “*all*” that the Father told Him – all about life, death, hell, heaven, relationships with one another, about history, about the whole world. He poured it all out to them. He told them what He know, what He had learned from the Father. This “*sharing with another*” is a characteristic of love.

That’s what the New Testament teaches about “*Body Life*” for Christians – sharing our

struggles, fears, hopes, and experiences with each other. Everything that God has taught us by what He has allowed us to go through, we share with one another. The Scriptural language is, “*Bearing each other’s burdens,*” meaning, telling one another of our needs, and touching each other’s lives. It is, the New Testament ministering of “*one another-ing*”

True, some folk are not easy to love! Ever feel like a frog? How do frogs feel? They feel slow, low, ugly, puffy, drooped, pooped. Have you ever gone on a “*frog-feeling*” journey? It very often happens at a time when you want to be bright, but you feel dumb! You want to share, but you feel selfish. You want to be thankful, but you feel resentment. You want to be great, but you feel small. You want to care, but you really feel indifferent.

We all, at one time or another, found our self on a “*lily pad,*” floating down the river of Life, frightened, disgusted, and too “*froggish*” to budge!

You’ve heard about the frog, who was really no frog at all. He was a Prince! He looked like a frog, and felt like a frog. A wicked witch had cast a spell on him, and, the only thing that could save him was, if a beautiful maiden would kiss him – *right on the mouth!*

Since when do beautiful mains kiss frogs? But, miracles do happen. One day a beautiful maid gathered him up, gave him a great big smack on the lips, and *suddenly,* he became a handsome prince. *And, they lived happily every after!*

Oh, I’m not suggesting that you go around “*kissing frogs.*” But Jesus did say, “*love one another.*”

3, Bearing fruit in one another’s life through prayer – verse 16

The third element of love, in verse 16, is “*to produce fruit, the kind of fruit that will last,*” as the Contemporary Version states. In the contest of John 15:16, Jesus is given examples of what the love He is speaking of is. When we get to chapter 17 we see Him praying for “*His own.*”

In order to bear fruit . . . (*fruit of the Holy Spirit*) . . . we need to pray for one another, make supplication for one another. To neglect this is to be indifferent to the concerns of others.

In verses 18-19 Jesus moves from the attitude believers are to have toward one another, and deals with the attitude we can expect from the world toward us. Jesus is **not** referring to the world of *humanity* but, rather, He is referring to the secular society, ruled by the Satanic kingdom. This world has its own morals, standards and value system (or lack of). We are not of this world; therefore it will “*hate*” you.

Romans 12:2 says, “*Don’t the world squeeze you into its own mold.*” The world desperately dislikes anything that differs with it. When the Christians begin to seek for prestige, and status, from the world, it begins to live like God doesn’t make any difference in a person’s life. Then, the world would love them, pat them on the back, praise them, and exalt them, but it *hates* those Christians who are true to God’s Word, and will stand against them.

The world, not only “*hates*” the true Church, who believes God’s Word, but will move *actively* against the its teaching – verse 20!

It may surprise you to realize that in all of the 20 centuries since our Lord was here on earth, the century, which has seen more outright vicious, and violent, persecution of Christians, is **not the 1st century, but this 20th century in which we live!** More Christians are “*hated*” – destroyed, attacked and mistreated – the goods and their homes confiscated, than at any other time in the history of mankind.

God favors us in America, I believe because of the Christian principles upon which this nation was founded, but there are many nations and countries that “*hate*” Christianity. Christians are first on their list for destruction when they possibly are able to.

Don’t expect to win the masses – Jesus didn’t! Nevertheless, Jesus said, “*If they keep My Word, they will keep yours also,*” meaning that there will be some who will receive our witness. The encouragement Jesus gives in verse 20 is that, “*some will receive!*”

Jesus continues giving reasons for the world’s attitude in verse 21. Jesus says it is “*ignorance*” on their part. The reason for the attitude of hatred and persecution is that of ignorance. They do not understand Jesus Christ, and have a distorted, and twisted, view of Him. they think of God as an arbitrary Ruler, a great Judge, or Policeman. They do not know anything of God’s compassion, forgiveness, tenderness, patience, and His willingness to offer such, when there is the slightest response from any man.

We must constantly bear in mind how ignorant the world is. It does not know the truth, even though it thinks it does. That’s the reason Christians are hated and persecuted.

There is another reason, according to verses 22-25. It is because there is a deliberate rejection that persists, even after ignorance has been corrected. Jesus said, “*Light has come and they reject it!*” John 3:19 says, “*Light has come into the world, and men love darkness rather than light, because their deeds are evil.*” Many in the world know the truth, but they reject it. Jesus came to earth to reveal the way things really are. He spoke words of truth, to take away the veils and illusions, and reveal truth and reality. He revealed love, kindness, compassion, healing, and the qualities of God. The world saw, but many of them rejected the truth. They “*hated*” Him without a cause and, even crucified Him.

What is to be the attitude of the Christian to a world that hates them? Verse 26-27 gives the answer. Acts 1:8, teaches, “*When the Holy Spirit has come upon you, ye shall be my witnesses*” – to this world. The world has not been left hopeless, even though it has resisted, and rejected, the truth. God has not abandoned them. God would be fully justified in turning His back

upon the world, and walk away, leaving it to its own consequences, but He did not do that, He left a “*witness!*”

Jesus teaches that we are not to retaliate, resent, be vindictive, or return evil for evil. Nor are we retire from the world, withdraw, build a “*Christian colony*” somewhere and hide our self away from the world. No, Jesus teaches that we are to move into the world, live in its midst, just as Jesus did. And there, we are to “*bear witness to the truth,*” even if we are rejected, for the sake of those who will receive.

THE BUSINESS OF EVERY CHRISTIAN IS TO “*BE A WITNESS.*”

Then Jesus tells us, “*The reason I have taught you this is because . . .*” The answer to that dilemma is John 16:1-4.

Jesus does not want us to be taken by surprise, so He warns us, “*You will be mistreated - your witness rejected - you will be persecuted - hated - ostracized - treated with disdain and scorn - by the world. It’s all just part of the course!*” Jesus let us know that we would be engaged in a warfare. He tells us in advance, because, He said, “*Friends do not keep secrets.*”

Jesus again brings up the intimacy of the relationship we have with Him. We are “*witnesses*” on the basis of the power that we are provided by “*abiding in Him.*” A spirit of loving acceptance toward one another supports this witness of tenderly caring for one another, sharing with one another, and praying for one another. The world is confronted with this testimony. This character-living cannot be denied, therefore, it will either turn men in bitterness against God or, draw them by the Holy Spirit to Jesus Christ. This is the work of the church!

Jesus is sharing with His last message to His disciples, beginning at the Last Supper, in the Upper Room, and then on their way to the Garden of Gethsemane. Two great themes occupied His heart as He taught.

1. The Secret of His Own Life

Jesus shares the great principles that enabled Him to function as He did. He tells His disciples of the relationship He has with His Father. He explains it as, “*The Father in Him, and He in the Father.*”

2. The Relationship His Followers Need In Order to Handle Life

The second great theme Jesus seeks to impress upon His followers is a relationship they would need if they were ever to handle life *after* He was gone.

He spoke of the coming of the Holy Spirit, Who would make available to them the same relationship, which He Himself had lived. He refers to it as “*Christ in them, and they in Him.*”

This would be the secret of their life

In the last of chapter 15, Jesus speaks of the hostility of the world and tells how the Christian would be hated and persecuted. Now, in chapter 16, verse 4, He tells His disciples that there are certain things He has not told them up to this point, because He was *with* them, but now that He was leaving, and He wanted to prepare them for His absence. He speaks of the need for them to depend upon the influence Holy Spirit in their life.

In this day and are in which we live, you can find the shelves of books stores filled with literally hundreds of self-help books. Many, desiring to help others, have discovered that human beings have a need to be kept, to be supported, and strengthened. While Jesus was on earth, He was “*keeping*” those who followed, and accepted, Him, however, **now**, He was going away. He said to His disciples, “*You need to understand what is happening!*” He reveals this basic principle of the need within every human being, “*to be kept.*” Man is basically born to be dependent upon something – or Someone!

MAN IS NOT ABLE TO HANDLE LIFE BY HIMSELF

No one is! The “*big lie*” circulated, since the fall of man, is that man is **independent** - he does not need anything, or anyone – he can run his life by himself – make his own decisions – handle everything all by himself quit well, thank you! Man has been made to feel that “*nothing is going to trap me – trick me, or deceive me!*” **How delusive this concept is!**

Jesus tells His disciples that the *only* reason they had been able to exist was because He had been with them, to “*keep*” them. However, He tells them that **now** He was leaving.

John 16:5-6

But, His disciples were not listening carefully to what He was telling them, because they were to occupied with themselves. In verse 5, Jesus’ disciples were not interested enough in what He was telling them to even question Him about it. Jesus, hoping that their curiosity would be aroused and, when it wasn’t, He says, “*I tell you that I am leaving and not one of you ask Me where I am going.*” All they could think of was what it all meant to them, personally.

Aren’t we just like that? All we can see is our own little world.

Because of this “*pre-occupation with their own lives,*” Jesus said, “*Sorrow has filled your hearts*” (vs.6). Instead of curiosity, that leads to knowledge, filling them with an excitement about what was going to take place, “*sorrow*” filled their hearts, because they were occupied with themselves.

What a revelation this is of our own human nature. We become so preoccupied with our self and we need Someone to “*keep*” – that someone is the Lord Jesus Christ, through the ministry of the Holy Spirit.

Have you ever felt what a great advantage the disciples must have had to be able to sit and listen to Jesus words, the see His face and watch His actions? We all have felt that it would

have been wonderful to be in the crowd when He performed miracles. What an advantage that would have been! We all have said, “*If only I could have been there with Him!*”

However, Jesus said in **verse 7**, “*It is going to be better for His followers when He goes away, because He would send a Strengthener who would come in His place and Who would meet all their needs from WITHIN them!*”

You would have thought that, when Jesus gave the messages, like the Sermon on the Mount, or other great sermons, even this message of the Upper Room, that the disciples would leave with their faces aglow, their minds understanding, and their hearts committed, ready to put all these things into practice. But, such was not the case, they would leave after hearing Jesus puzzled and perplexed. They could not figure Jesus out. They would go away arguing about what He had said, full of questions, and disputing among themselves.

However, after the Holy Spirit had baptized them on the Day of Pentecost, they were tremendously strengthened, encouraged, and ready to face life with radiant faces, and joy in their hearts. ***That’s what the Holy Spirit will do!***

If Jesus were still in the world today, as He was in His earthly body, He would, with all Probably, be somewhere other than where you were. ***We are advantaged today*** because, by means of the Holy Spirit, anyone, anywhere, has access to Him.

Jesus, now, deals with the ministry of the Holy Spirit – **verses 8-11**. This passage of Scripture is one of the most helpful passages in the entire Bible, to enable us to understand the workings of the Holy Spirit.

Most Christians believe that God sent the Holy Spirit into the world to work *directly* upon the hearts of unbelievers, convicting, and convincing, them of sin, righteousness and judgment. However, upon reading these verses in John 16:8-11, we realize that the Holy Spirit works through the church (***that’s you and me***) to convince the world of sin, righteousness, and judgment.

What am I saying? Jesus taught that the Holy Spirit would come to us, operate **in** us, and Jesus taught that He would, through the ministry of the Holy Spirit, have a three-fold effect upon the world, through our life.

THREE THINGS THE WORLD OUT TO SEE THROUGH US

1. The Life of Jesus Christ

The world around us ought to be convicted of sin as they see the life of Jesus Christ issuing from our life. If we do not reflect Jesus Christ, the world will soon forget all about Him. They desperately want to forget, and relegate Him and His teachings, to the farthest reaches of ancient history. They would like to think of Him as, “*A great man who lived in the far distant past, that has no relevancy for today,*” so they won’t have to too concerned about Him.

The church's purpose is to bring Jesus consistently before the world!

2. Convinced of righteousness

When the world looks at us, they ought to see a different way of life, a changed standard of behavior. Jesus said this would happen, "*because I go to My Father.*" What the world once saw in Jesus, they ought to, now, see in us. Our life ought to convince them that there are some absolutes in life.

Secular writers, and philosophers, tell us, "*There are no absolutes, no standards of moral living. Whatever anyone wants to do is right for him. There is nothing inherently right or wrong.*" They call it, "*Situational Ethics.*"

John 16:12-15

Jesus emphasizes the prerequisite to learning:

1. "*I have yet many things to say unto you.*"

Why hadn't Jesus told them before this? He said, "*they could not bear them.*" Jesus said, if He had told them these things before this moment, it would be laying too heavy a load upon them. It would be a demand greater than they could fulfill.

What was it they were lacking? They lacked the resources upon which they could draw for strength to live what Jesus taught. They could not handle the demands, so Jesus would not tell them these things until they had the power.

There is the understanding today, that if one reads a lot of books, and attends several seminaries, conferences, or special Bible classes, and learns a lot of "*great Bible truths,*" that that's it takes to learn to live a Christian life. The problem is that these sources, very often, do not tell you *how to respond* to these Biblical truths. The only response they can summon is, "*Do the best you can.*" It is all a *natural* commitment, in one's *natural* strength. This is what destroys a lot of Christians who are told to do right, but they don't know how to respond to these truths. They don't realize that this strength must come from the Holy Spirit, through faith and trust in the One Who dwells within, Jesus Christ. Dependence upon the Holy Spirit is a prerequisite to leaning.

Then Jesus, after giving this prerequisite for learning, gives the process of the working of the Holy Spirit. Note, the three divisions, which are most helpful:

1. "**He will GUIDE you into all truth**" – verse 13

Like a tour guide, leading us step-by-step, explaining each feature, point-by-point, the Holy Spirit takes us through the Word of God and patiently, gradually explaining everything on our level of understanding. He gradually unfolds God's truths – over a life-time, (not in a "*six-week-course*"). The Holy Spirit gradually unfolds truth through our life time, and deepening the level of our understanding. Penetrating truth, which once we thought so difficult to grasp, begins to make sense to us.

[There is no such thing as “*instant maturity*”]

The second aspect of the Holy Spirits working – verse 13

2. “He will not speak of Himself, but whatever he hears He will speak”

The Holy Spirit never guides anyone in *insolated* truth. He will never come out with some startling, brand-new, absolutely different, revelation. Whenever you hear someone say, “*God revealed me this brilliant new idea, this truth, which nobody ever thought of before,*” before of that person! Jesus said, that the Holy Spirit will not do this. His teaching will always be in line with what God has already said! He will *never* differ from what God has said before. What the Holy Spirit teaches will *always* fit into the context of God’s Word.

3. “He will declare to you the things that are to come” – verse 13

This statement is unquestionably referring to our Lord’s return.

First, Jesus says that the world will rise up in persecution, and violence, to put down everything that represents God. The secular world will band together in enmity against the Lord. Man will exalt himself in the place of God.

Second, Jesus says that the Holy Spirit will reveal *present* truth, gradually elevating our understanding to God’s Word, declaring, “*what is to come,*” opening our eyes to where we are heading.

Third, Jesus said that the Holy Spirit will make us aware of what lies ahead, because of what He was doing *now*, in this day and age. The reason the Holy Spirit is doing all this is because, “*The work of the Holy Spirit is to glorify Jesus Christ!* (vs.14). Jesus said, “*He will glorify Me, for He will take what is Mine and declare it to you!*”

John 16:15

Let me illustrate! For thousands of years the Colorado River has been grinding its way down through the Grand Canyon, across Arizona, on its way to the Gulf of California. For centuries man lived, and died, along the sides of that river. They starved, shivered, and froze, as they sat in darkness – *Why?* – It was because of the lack of power.

Here was one of the most powerful rivers in America flowing by, however, its power was *unavailable*, until, one day, men built a dam – Hoover Dam. He erected this tremendous dam at great sacrifice of money, even lives, but the power of the river was now made available to man.

That’s what happened at Calvary. All God’s power was there, flowing around man, but it was *unavailable*, until Jesus died for man. At the Cross, at enormous sacrifice, the power of God was released to man. But it was *too much* for man to receive.

As one drives across the Mojave Desert, between Arizona and Los Angeles, he sees great *transmission towers*, bringing the power of Hoover Dam into Southern California. These towers

bear a signs that read, “**DANGER-HIGH VOLTAGE,**” because the energy that is streaming through the wire at hundreds of thousands of volts, is more than man can receive.

How can man ever use a hundred thousand volts? It’s too much for him to stand. So, a system of “*transformers*” were installed, to break down the power to a level man could use – to 110 and 220 volts.

That’s what Jesus is saying here in John 16:15, “*It is better for you that I go away because, if I do not go away, the Transformer can not come to you. However, if I go, I will send Him to you. And, when He, the Transformer, comes, He will make available to you all the limitless force which lie in Me. He will take what is Mine, and give it to you in quantities that you can handle, that that is just right for your situations. For back of Him lies all the limitless power of God.*”

This is what Jesus is teaching us – and it is what the world is waiting to see in our lives! This “*power*” is not some spectacular flash – that would startle, or scare, someone – but rather, it is released in useful quantities. No one cannot bear the full revelation of God’s love and grace; therefore it needs to be broken down to our size. ***That’s*** what Christ did on Calvary’s cross, and now it is available, ready for our taking.

*In verse 14 Jesus says, “My Father will glorify Me,
and He will be enriched from what is Mine,
and will reveal it to you!”*

John 17

I do not want to appear to distinguish between the worth of one part of God’s Word above that of another, however, no one will deny that when we come to the 17th chapter of John we are at the center of all sanctities.

We have been studying the “***Upper Room Discourse.***” This discourse begins in John 13 and 14, where Jesus is teaching His disciples, beginning in the Upper Room at the Last Supper and continuing on their journey to the Garden of Gethsemane in chapters 15 and 16. We now come to “*Jesus’ prayer,*” in chapter 17.

This 17th chapter of John is one of the most profound passages in all the New Testament. Volumes have been written about this one chapter.

Jesus, and His disciples, leave the Upper Room, walking slowly across the Tyropoeon Valley, separating the Temple from the rest of Jerusalem, they skirt around the wall and the Temple and come to the edge of the Kidron Valley, cross a small brook, travel up the slope of Mt Olives and enter into the shadows of the Garden of Gethsemane.

When they enter the Garden, Jesus withdraws by Himself, alone, to pray in private.

Jesus prays *aloud*, in order that the disciples may hear what He has to say to His Father.

This prayer falls into three general divisions.

My prayer is that God will help us to get as much as we can from the depths of this prayer.

Jesus prays for three things:

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

Verses 1-2 are an introduction to our Lord's prayer. It might sound selfish to the natural ear when Jesus prays that "*He might be glorified!*" The question is, "*Is it right to pray that we be exalted, or magnified?*" If the motivation of our prayer is that the world will see how important we are, then that is selfish.

Jesus gives His motivation in verse 1, praying to His Heavenly Father, He prays, "*that Your Son may glorify You!*" The ultimate end of Jesus' request was that the Father would be glorified.

Here is a most important lesson. ***Our life has no value except as it glorifies God!***

To "*glorify*" someone, means to "**manifest, or display their hidden virtue, wisdom, power, or beauty!**"

Jesus is asking that the things "*hidden in the Father*" – the resources, wisdom, beauty might now be made manifested, in order that He (Jesus) might manifest the beauty, glory, order, and wisdom of His Father!

Why did Jesus ask to be glorified? - Hadn't the Father already "*glorified*" Him?

Jesus was looking ahead to the Cross and beyond. He says in verse 2, "*since Thou hast given Him power over all flesh to give eternal life!*" The reason Jesus asked His Heavenly Father to glorify Him, was in order to fulfill the additional work, which His Father had given Him to do, which was "*the giving of eternal life to whosoever.*"

Notice that Jesus is saying that, in the resurrection and ascension, He will have – (and does have) – power over all flesh! ***He is in charge of everything!*** He said, "*All authority in heaven and on earth has been given to Me!*" Hebrews 1:3 states, "*He (Jesus) holds the universe by the word of His power.*" **He is Lord!** – whether men know it or not! He controls all the events of history – even the ordinary events of our circumstances! All events are ordered (or "*allowed*") by the Lord, He even uses the *animosity* and *hatred*, in order to accomplish His will!

The writings of Isaiah in the Old Testament can be a great help in understanding this word “glorify” Chapter 44, beginning with verse 23, God speaks of “*glorifying Himself in Israel!*”

Isaiah 44:23 states, “... *the Lord glorified in Israel!*” Then, verses 24 through 45:6 from the Living Paraphrase, states, “*The Lord, your Redeemer who made you, says: All things were made by Me; I alone stretched out the heavens. By Myself I made the earth and everything in it. I am the One who shows what liars all false prophets are, by causing something else to happen than the things they say. I make wise men give opposite advice to what they should and make them into fools. But what My prophets say, I do; when they say Jerusalem will be delivered and the cities of Judah lived in once again - it shall be done! When I speak to the rivers and say, ‘Be dry!’ they shall be dry. When I say of Cyrus, ‘He is my shepherd,’ he will certainly do as I say. This is Jehovah’s message to Cyrus, God’s anointed, whom He has chosen to conquer many lands. God shall empower his right hand, and he shall crush the strength of mighty kings. God shall open the gates of Babylon to him; the gates shall not be shut against him anymore. I will go before you, Cyrus, and level the mountains and smash down the city gates of brass and iron bars. And I will give you treasures hidden in the darkness, secret riches; and you will know that I am doing this - I, the Lord, the God of Israel, the One who calls you by your name. And why have I named you for this work? For the sake of Jacob, my servant - Israel, My chosen. I called you by name when you didn’t know Me. I am Jehovah; there is no other God. I will strengthen you and send you out to victory even though you don’t know Me, and the entire world from east to west will know there is no other God. I am Jehovah and there is no One else. I alone am God.*”

In this passage, Isaiah is prophesying the words of God concerning a pagan king of Persia, Cyrus. God said, “*I will raise him up!*” God, then, describes through Isaiah, in detail, how He would use this pagan king to put down nations, overthrow thrones, and overpower kingdoms, even though Cyrus did not know God personally!

This is what Jesus is referring to when He says, “*He has power over all flesh, over all the nations, power to regulate their affairs, power to raise them up and power to put them down!*” The Lord allows every event of the world. The reason things happen is because Jesus is at work in the affairs of the earth, bringing it to culmination, that, eventually, He might give those who will accept Him, eternal life!

“*Eternal Life*” – What is that? How does Scripture define “*eternal life?*” Is “*eternal life,*” just life that is given to us in Heaven? No! Verse 3 says, “*This is eternal life, that they might know Thee – (God, the Father) – the only one true God, and Jesus Christ, whom Thou hast sent.*”

“*Eternal life,*” is the ability (the right) to know God in an ever-expanding, ever-increasing way – to understand and fellowship with God – to be in close contact with God.

THAT IS WHAT “ETERNAL LIFE” IS!

Eternal life is the knowledge of a Person, Jesus Christ.

WHAT IS A MARRIAGE?

Is a marriage just two people living together? Is it just two people sharing a salary? raising children, living in the same house, and washing dishes together? Is that all there is to a marriage?

No! Marriage is the “**knowledge**” of a person. That’s what makes marriage rich and full. It is not just “*living together*,” it is *knowing each other!*

Marriages grow stale because this process of “*knowing each other*” ceases, and the couple do not continue learning more, and more, of what is **in** the other person’s heart. For this reason marriages become dull and boring. The “**knowing of a person**” is an infinite undertaking. But, that is what makes life so rich – the discovery of one another – learning who we are, and sharing it with one another.

“**Eternal life**” is living the discovery of God. It is an eternal *knowledge* of Him!

Jesus said, “*No one comes to the Father, but by Me.*” Jesus is the only way to God, the Father. Jesus alone has the power to give the “*knowledge*” of God. **That** is the gift of eternal life!

No one can come to the Father except Jesus draws him. It may be that God is calling you right now, through the words of this study. It may be, right now, that the Holy Spirit is bringing you to a place where Jesus gives you “*eternal life.*”

.....

John 17:4-5

Jesus is speaking of the “*glory*” which would be required for Him to complete the work, which His Father had given Him to do. He is praying that He might resume the full manifestations of Deity! Jesus laid aside His deity when He came into the world and took upon Himself the limitations of humanity.

Jesus’ purpose, in coming to the world, was not to show how *God* behaved, but to show how *man*, indwelt by God, behaved – to show what God intended for man from the very beginning. What we see in Jesus, during the days of His flesh, is **perfect humanity!**

Jesus’ deity was hidden!

Now, here in these verses, Jesus is asking the Father to “*restore*” to Him the expression of Deity. He is praying here for the resurrection and ascension, praying that the Father would raise Him from the dead “*in glory*” and cause Him to ascend into heaven.

Note carefully, Jesus needs this in order to perform the work of “*giving eternal life.*” He has been a man for 33 and 1/2 years, but it is **as God** that He will give men eternal life.

There is a tremendous lesson here about prayer

It was already God's purpose that the Son be crucified, raised from the dead, and ascend back into heaven, however, when the hour came, Jesus "asks" the Father to do this! Jesus prays for *glory that* was already promised.

Does that help you in your praying?

Many Christians seem to have the attitude, "*Why should I pray when God has already promised it? If God knows what I am going to do, and He knows what is going to happen to me, then why should I have to ask Him? Isn't it all going to happen anyway?*"

When we think like that, we totally ignore the revelation of Scripture that prayer "*is a part of the process*" by which God brings to pass what He has already proposed to do! If we do not ask, it will not happen, because our lack of praying breaks the link by which God proposes to bring about whatever it is we ought to be praying for.

Jesus here is an example of the fact that **PRAYER IS VITAL!** Prayer is always based upon the promises of God.

Jesus first said, "*I have glorified Thee on earth*" - this is the basis for His request for additional glory. (Jesus continues) "*Having accomplished the work which Thou gavest Me to do.*" Jesus has arrived at the cross. He finished one work, now; another work was about to begin. And for this additional work, He needs additional glory - to be returned to His original status as the Son of God. But the reason He can ask for it now, is that He has finished the work, which God has given Him to do.

What was this work which God gave Him to do, which now He had "*finished*" with such satisfaction, so that He could ask for more glory to accomplish the further work which lays before Him? In verses, **6 through 8**, Jesus gives an evaluation of what He has accomplished.

The work He came to do was twofold: First, He said, "*I have manifested Your name,*" and second, He said, "*I have given them Your Words.*" When Jesus said this, He then said, "*I have accomplished the work which You gave Me to do.*"

A lot of books have been written about "*The Life of Christ.*" Commentaries, filled with amazing things that Jesus did. These writers tell about the multitudes that followed Him, the crowds that He witnessed too, the miracles and the healings that He performed, the compassionate words He uttered, however, Jesus is saying here that all of that was *designed to first*, and upper most, manifest God's name to men.

A "*name*" stands for **resources!** A person's name stands for everything he is and has. When a wife marries a man, she takes on his name and, with that, she gets all his resources. When Jesus said that He had "*manifested*" the name of the Father, what He is saying is that He had "*revealed*" the resources of God, by which He lived! Jesus' attitude, and actions, told the story of God's resources! The way He reacted, the serenity of spirit He displayed, the calmness with which He faced crises, the compassion with which He dealt with the weak, the tenderness, the love, in everything He did, He revealed the Father's means. Man saw the secret of Jesus'

drawing on the Father. “*As I live by the means of the Father, so you shall live by means of Me,*” Jesus said. As a result, Jesus said, “*They have kept Thy word.*”

What does this tell us?

It tells us that, though we have God’s Word, we often find ourselves not keeping it. ***Why is that?*** We fail to keep God’s Word at times, because we have failed to grasp the “*resources*” available! The way to keep the Word of God is to draw upon the life of God, ***now***, made available to us in the Son, Jesus Christ. The Father’s life was available to the Son, and He lived by that life.

His first great task, which He came to accomplish, was to show men how He lived – and by what means He acted!

The second great task, “*I have given unto them the words which Thou gavest Me, and they have received them, and have know surely that I came out from Thee, and they have believed that Thou didst send Me.*”

The 17th chapter of John is the “***real***” Lord’s prayer, because Jesus is here praying to His Heavenly Father. First, He prays for the restoration of His powers of deity, to be glorified at His resurrection, ascension. Then, He prays for His disciples, who are the “*fruit*” of His ministry. However, He prays, not only for them, but these followers were representatives every one who would come to Christ Jesus – all of us – every born-again believer down through the years of the Church age.

In **verses 9-10** Jesus is praying for His Church because of heartfelt love and concern and He leaves us an example, of the reason we should pray for one another – *because of love and concern*. Jesus loves His church, (that is, all who believe in Him).

Jesus gives three reasons why He loves His Church, and has concern for it.

1. Because they are a “*gift*” from the Father to the Son

Jesus prayed to His Father in verse 9, “*Those whom Thou has given Me.*”

We all have something we have been given by someone we love that we treasure as a special gift, not because of its natural value, but because it comes from someone who means so much to us.

Jesus looks at these disciples whom He has guarded, loved and cared for, because they represent the Father’s choice for Him.

Here is a revelation of how God works in human lives. We saw in an earlier passage that in the entire universe, Jesus is the only One who has the power to give eternal life – ***the right to know God!*** This mighty, amazing, marvelous, attractive God, Who flung the worlds into existence, Who designed us in all our human complexity, is the One whom to know is to gain the greatest blessing in life.

The only one who has the right to give us that knowledge is Jesus Christ. By “*knowledge*” we mean “*intimate knowledge*,” and “*innermost acquaintance*” not just mental facts concerning a God.

Here Jesus says it is His Father who draws those of His Church through Him. God, the Father, was at work throughout His earthly life, drawing these disciples to Him.

God draws us, by various means. You have a hunger for goodness. That is God drawing you. You have a passion for truth, and honesty, that is God drawing you. You have a love for the words of Jesus. That is God drawing you. You are attracted by Who Jesus is, and what He says. That is God, moving in you, to bring you to Christ!

First, Jesus says these were dear to Him because God gave them.

2. They belong to Him

In verse 10, Jesus says, “*all Mine are Thine, and Thine are Mine.*” Not only has God, the Father, given them to Jesus, but now they are His – they *belong to Him!* His heart reaches out to them because they are “*His property!*”

There is a verse in 1 Corinthians 6:19-20 that captures one of the greatest truths in the Christian faith. It says, “*You are not your own; you are brought with a price.*”

**YOU DO NOT BELONG TO YOURSELF,
YOU BELONG TO JESUS, CHRIST!**

You do not have the right to run your own life, Jesus has that right!

3. They are choice men

Jesus prays, “*I am glorified in them.*”

Another reason Jesus prays as He does is because they are “*choice*” men. Jesus sees in them the means by which all the glory (which is His due) will be manifested.

Just as a coach is “*glorified*” by the ability of the athletes he has trained, a teacher if “*glorified*” by the achievements of the scholars who have leaned from him, so Jesus is “*glorified*” by these men. They would be the way by which the world would know who He is. Jesus, through them, would be glorified before the whole world.

Jesus, then, prays for three things:

1. Jesus’ first request is that they will be kept in unity – verse 11

2. **His second request is that they be kept from destruction** vs.15
3. **His third request is that they be sanctified**

Let's look more carefully at Jesus' first request – verses 11 through 13:

Jesus is saying, *“I am no longer in the world, Father, I am coming to You, so, **now**, You must keep them, because I kept them while I was with them.”* Jesus has kept them, by the same resources by which He now asks the Father to keep them. He says, in verse 12, *“I have kept them **in** Thy name.”* Jesus' *“name”* stands for all the resources, power, wisdom, and the glory of God available to man. Jesus is saying, *“I have kept them by that resource, now You keep them, Father, by the same resource.”* He prays that His followers will be *“kept”* in the same way that He was kept.

“Keeping them” had not always been an easy task. There were times Jesus had to rebuke them, times He had to reprove them, times He had to correct them, times He had to spend nights in prayer in order to *“keep”* them.

In the shadow of the cross, Jesus said that He had *“kept”* them by His Father's authority, He kept them *“in unity,”* they were still together (vs.11), that is, all but one, *“the son of perdition”* (vs.12).

The *position* of Jesus and the Father was about to be reversed. When *“in the flesh,”* Jesus kept them by the Father's name, *now*, He asks the Father to keep them in the Son's name. Jesus commits them to His Father's mercy, in this name given to Him by His Father.

Now, looking at Jesus' second request – verses 13-16

Jesus' prays, *“that they be kept from the evil one.”*

We get a view of the great controversy between Himself and Satan. Whenever, Scripture speaks of *“the world,”* very often, the Greek word is referring to the realm which Satan's activity is manifested. Through out this whole discourse, one finds two communities.

1. **The world** – The secular society, organized against God, seeking to avoid any contact with, or dependence upon God.
2. **The Church** – The body of Christ, God's family

What does “worldly” mean?

To be *“worldly”* means a spirit of *“independence,”* which says, *“I've got what it takes in my own life!”* It is Satanic! Any spirit that says, *“I can shape my own life, and make my own future,”* is a worldly spirit! When things of comfort, and enjoyment of this life come to be more important than spiritual thing, *this is a worldly spirit.* – It is Satanic!

Jesus knows of this conflict. He calls us *“out of the world,”* to be separate, different, from this world. God always sees humanity divided into these two divisions – *“the kingdom of darkness,”* and, *“the kingdom of light!”* Satan is the *“god of this world,”* whom people blindly,

ignorantly, worship. They worship money, fame, power, pleasure, such attractions as these, but, ultimately, (whether they realize it or not, they are worshipping exactly what Satan wants them to! Jesus knows of this danger and prays for His followers (vs.13). Jesus prays that, “*they might have joy!*” Jesus wants us to learn the source of true joy and that the world cannot produce it!

Jesus is saying that “*the world*” cannot produce this true “*joy!*” Ever notice how so many people are unhappy unless they can control every force at work in their lives? They seem frightened, and feel threatened, when there are sources of joy, happiness, and peace, which they, themselves, cannot produce. Why did the world hate the Church so much? The answer is, because the Church had a source of inner joy, and strength, which the world could not explain. Jesus said, “*You are in the midst of persecution, mocker, and ostracism, but don’t be frightened, or eel put down, but, be fill with joy!*”

Satan’s “*world*” hates this source of life, because it cannot understand, nor explain it. Satan will do everything he can to destroy and ruin your happiness, your marriage, your life, and your home – *everything he possibly can!* Jesus said he is a murderer, a destroyer – and he accomplishes this through deceitfulness of allurements, and illusions, of the world (vs.15).

Jesus prays for two very important things in verse 15.

Many Christians feel that, to live the Christian life, one must “*get out of the world. Don’t have anything to do with it. Avoid any contact with it. Don’t get mixed up in it as long as you live!*” However, notice that Jesus prayed, and asked His Father, “*Don’t remove them from the world!*”

If our only friends, and contacts, are only Christians, we are in violation of our Lord’s prayer here in John 17:15. If all Christians were to do this, the world would be left without light, left to fall in darkness – with no help at all.

This prayer of Jesus, in John 17:15, is no excuse for “*worldliness!*” Note, that Jesus also prayed, “*that they be protected from the evil one*” – protected from the contamination of the world. It is so easy to conform to the world, to identify with it, to seek its values, to measure our life by its standards.

Jesus is calling for those who can live in the midst of the world, *as He did*. He was “*a friend of sinners,*” even tax collectors, publicans, and prostitutes. He became a source of help to those around Him; yet, He did not become contaminated by the world’s life around Him.

**We must walk a tightrope between
falling off one side into isolation, or,
on the other side into conformity to the world!**

Jesus’ third, and last, request – found in verses 17-19

This prayer of Jesus is an answer to the dilemma of the second request, *living in the world and not becoming a part of the world.*” Jesus prays for His followers “*sanctification.*”

Sanctification is not some kind of “*religious fumigation*,” that Christians go through, after which they are “*sanctified!*” No, In Scripture, “*sanctification*” is “*something, or someone, that is set apart for a certain purpose.*”

The choose something, or someone, for a special purpose, is “*sanctification.*” When you chose what you would wear today – when you selected which seat you would sit in, when you take a piece of paper to write something on, that is what the word “*sanctification*” meant to the minds of those of the Old Testament and the New Testament.

When God called you, set you apart for the use for which you were intended, to be an instrument for Him in your world, to walk in conformity to His ways, what accomplished this? It was sanctification!

In verse 17 Jesus prays, “*Sanctification them through Thy Word, Thy word is truth!*” Jesus prayed, that God’s Word – the truth about life, sanctify us! The world lives in shimmering illusions, a dream world, which it esteems so highly. They live by what they believe to be truth, however, its values and standards, are worthless.

How can we live in *that* kind of world? How can we touch it, hear it, have it pouring into our ears, exposed to our eyes, and not be conformed to it image, or “*squeezed into its mold?*” The answer is, we must know the truth – the way life really is. While listening to its alluring lies, we can brand them as lies – know they are wrong.

When our flesh within us rises up, and urges us to be involved with the world, to participate in its ways, we can say, in the power of the Holy Spirit, “*No, I’ve given my life to Jesus, He is my authority, my strength, and, by His grace, and power, I may be in the world, but I will not be conformed to it!*”

If we are not studying our Bible, then we are not growing in God’s knowledge, and it will only be a question of time before the world moves in and takes over. We will lose all the joy, and vitality, of our Christian experience. That is the very reason Jesus prayed, “*Sanctify them in the truth, Thy Word is truth!*”

As Jesus lived this life by the resources of His Heavenly Father, He prays that we live by His resources. He prays, “*As Thou didn’t send me into the world, so I have sent them into the world*” (vs.17).

Jesus prays in Verse 19, “*For their sakes I have sanctify Myself*“ . . . (set Myself apart) – to live by the truth of God, in the midst of the world . . . “*that they also may be sanctified through the truth!*” this prayer,

Jesus prayed, was for **us!**

- It was a prayer for unity that nothing breaks up this fellowship.
- It was a prayer to keep us from contamination of the world around us.

- It was a prayer to sanctify us by the truth of God's Word.

The 17th chapter of John give to us the greatest summit meeting ever held, a meeting between God, the Father, the Son, and, the Holy Spirit. They were looking down through the intervening ages, laying out the program by which the world would be reached.

The closing part of Jesus' prayer has to do with the Church – from Pentecost to the Rapture, including every believer who would ever live during the period of time. Jesus prayed, “Neither pray I for these alone, but for them also which shall believe on Me through their words.” Jesus gathers up all believers who would ever come to Him – “through the word” – and prays for them.

Jesus points out a great fact and it is that the Church stretches, not only around the world, but also across the centuries. This intrigues me – *that I am a member of the same Body of which the apostles belonged – and Martin Luther, and John Wesley, and David Livingston – all those saints of the past!* The Church is one body – **one great Church!** Which is entered into by one means. Jesus said the qualification for membership was, “*Those who believe in Me!*” One does not become a member by joining some local body, by attending regularly, by baptism, or confirmation but, rather, the only way to be a part of this Body, of the true Church – is to have a personal relationship with Jesus Christ.

Note, that Jesus makes two requests for the church:

1. “***That they may all be one***” – verse 21
2. “***Father, I desire that they also, whom Thou hast given Me, may be with Me where I am, to behold My glory!***” – verse 24

First, Jesus prays for **UNITY**, and then He prays for **VISION** (*that the church see something*)

First, let's see what “**unity**” means: – verses 20-23

Three times Jesus prays for the “*unity of the Church.*” Note, the gradual stages of the growth of this unity:

- (1) “***That they may all be one;***” - verse 11
- (2) “***That they may be one, even as we are one;***” – verse 22
- (3) “***That they may become perfectly one***” – verse 23

What is unity?

There is an effort to bring about a union of believers, unit in one great worldwide church. We are told, “*This is the answer to Jesus' prayer.*” **Don't believe it!**

Can you believe that the Church has waited 2,000 years for Jesus' prayer to be answered? Do you believe that the World Council of Churches, or any other man-made committee, can accomplish what the Holy Spirit, seemingly, has been unable to do in all this time? Certainly not!

Whenever we realize what Jesus' meant by this prayer, we will see that the Holy Spirit has been answering this prayer, all along. What is the true nature of "unity?" Verse 21, Jesus prays, "That they may **ALL** be one!" What does Jesus' "all" mean? Jesus prayed, "not for **these** disciples only, but for all **those** who are to believe in Me." Jesus is praying for the great body of Christians throughout the world – and throughout the centuries! He is praying that, "**these**" and "**those**" all be joined together in one body! He is praying for the unity of the Church – with the apostles – that all believers be one with them!

Jesus is praying for a "unity of truth" -

1. "one faith delivered to the saints" –
2. "one record about Jesus Christ" –
3. "one set of beliefs which Jesus gave to the apostles."

The first basis of unity is the body of Christ is the unity of shared truth – verses 21. Another aspect of unity is based on a "glory" which Jesus gave to the church, just as the Father had given to Him – verse 22.

What is "glory?"

Jesus is speaking "...of the glory which the Father had given Him, which He gave to the Church." What is that glory? When Jesus was speaking of glory, He said, "I have manifested Thy name" (vs.6), and "I have given them Thy words." It is the **NAME** and the **WORDS** of the Father that Jesus always acted upon – meaning that Jesus always acted upon the resources of the Father according to His directions and words.

The second aspect of unity is, not only shared truth, but also shared power! The Church is "one" when it operates from the same **resources** and the same **direction** by the name and words of God. This is the "glory" of the Church. When it begins to adopt the same means of operating as the world, it loses its distinctiveness, and its power – and its "glory!"

When the church begins to adopt organizational techniques, mobilizing human resources, and beginning to take on other worldly associations, it will lose the glory God intended it to have. We must never forget the Church has a "unique power" which is different from anything else. It is the power of God in its midst, directing its function! The Church has the "**NAME**" of God, and the "**WORD**" of God to direct it! That is the "glory" of the church. That is something no other organization can possibly rival. The "glory" of a shared life – Jesus in us, the Father in Him!