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II. Consequence :21

Now we take up the consequence of the conversion of those who shall believe and come into this union with the Father through Jesus Christ.

We notice this is one of the petitions made for the church throughout the ages to come. That they may all be one. This is the design of the intention of the Son's prayer for the church and the urgency which we should consider this prayer of Jesus is that it is through the witness of a united church, that men believe in Christ and are turned and added to the church, and now are believers to be one. It is not for conferences and committees, it is not through discussion or through exchange of views, these undoubtedly have their place. But these are the effects and not the cause of the union. The cause of oneness is personal union with the Father, through the Son. Through conversion, through the work of the Spirit in the heart, thus united with the Father. This is clear from an early

I

JESUS PRAYS FOR ALL BELIEVERS

John 17:20-26

We remember that Jesus had already prayed for Himself, verse 1-5, then we discovered that Jesus prayed for the eleven apostles in verse 6-19. Now in this study we come to look into the parsonage prayer, where He includes all believers. We must make the contrast also, that in the last part of His prayer, where He prayed for the eleven apostles, He prayed for their purity. That God would keep them from the evils of this world, now He comes to pray for unity. So we note the wisdom of Jesus' prayer. That a man must first be pure, before he can be peaceful.

He not only includes the eleven disciples, but He reaches out into the seventy, and the other men that followed Him when He was on this earth. Also He reaches to those who will hear the gospel from generation to the next.

I believe that we can summarize the last part of His prayer in four words. First, conversion, second consequence, third communion, and fourth consummation.

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I believe such a division as this will give us four guideposts to help us to a clearer understanding of the last part of this prayer. We shall take them up in this order.

I. Conversion :20

We want to consider, first of all, the first guidepost which is that of conversion. He seems here to deal with the (necessity) of conversion of those who are still in the world. That is those only who are interested in mediation through Christ, and that do not or have not believed upon Him as yet. It is through the word that souls are brought to believe on Christ. This gives us a clear teaching here of how one is to become a Christian, and (how one is to get his sins) forgiven. It is not through the church, or a creed, or a priest, but it is through the word of God. It is certainly and infallibly known to Christ, those who shall believe on Him. He knew those who were given to Him, who being ordained to eternal life and were entered

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in the Lamb's book. Acts 13:48

Jesus Christ here, intercedes, not only for the great and the eminent believers, but for the weak and those who had little. The good Shepard had an eye on the poor of the flock as, well as the rich. Jesus Christ in His mediation, had an actual regard to those of the chosen renovate, that were yet unborn. And so this prayer was filed in heaven, a long time before hand.

He intercedes for them that believe on Him through, the disciples' word. This is the natural step, after His request for His disciples and their consecration and being sent forth on the Father's mission. The (eleven) were only the first root of the church that was yet to be. Through their work, that is to say, through their witnessing and preaching, others were to come, to have faith in Christ. Since then the Lord has in view the whole church throughout His throughout history. We are justified in finding a place for ourselves and for those who will come after us in this prayer.

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time, some live in the presence, some live in the past, and some will live in the future. That does not hinder the unity. In spite of space, believers are separated by places and distance, and countries, and by nations, and yet they are united as one. In spite of differences, believers are separated by physical, mental, social, spiritual, and circumstantial differences, but these are not to prevent their unity.

In other words this (unity is perfect). It is a perfected one, it is not a sham union, but a real one. It has a high model, modeled after the divine mind, with Jesus Christ at the center.

There are (several reasons or arguments to enforce this petition). I should like to mention some of them, just now.

First the oneness that is between the Father and the Son, which is mentioned again and again. It is taken for granted that the Father and Son are one in nature and essence. The Son always pleased the Father, they are one in designs, one in operation, this is often mentioned for this His support, under His present sufferings.

5

II

reading of verse 21, that they may all be one. That they also may be in us. This is the basis for (spiritual union) for which Christ prayed here.

This is the normal of spiritual union between Christians. It is unity between the Father and the Son, not only is unity in the Godhead normal, but it also the ground for the church's oneness, that they also may be one in us. The same truth is expressed in verse 23. I in them, and thou in me.

Obviously then, the union in which Christ refers here, (transcends mere external unity). We know the center of gravity is not earth, but heaven. The world is not convinced that Christ came from the Father when the church issued a statement of unity in doctrine, practice and purpose. Because this is a spiritual union it finds its counterpart in unity of the Father and the Son. No outward disunity can break it. You see the presence of the Holy Spirit in every Christian heart and the (oneness of purpose) is the thing that unites the church. Where one or all of the mark of spiritual oneness is lacking, no external union, no matter how impressive will convince the world.

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It is unity in one Master, one message, one mission that convinces the world that the Father sent Jesus Christ into the world.

Outward unity or formal attachments cannot produce spiritual union, because spiritual union is in, not with Christ. Its unity principle, as well as its ideal, it is unity of the Father and the Son. Let them not only be of one heart, but of one mouth, speaking the same thing. The unity of (gospel ministers) is both the beauty and strength of the gospel interest, but it is certain, that the oneness prayed for here, is a oneness in respect for all believers.

He prays that they all might be incorporated into one body. Embodied as one church, they live in distant places from one end of heaven to the other in several ages. They cannot have any personal acquaintance, and yet there is correspondence between them, and yet, there is a unity in the common head.

That they might also be (moved by one spirit), this is plainly implied when He speaks of unity with the Father, by the Holy Ghost. I Corinthians 6:17

That they might be all knit together in charity,

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that they be of one in judgment, in sentiment, in every little thing relating to God. Is this position and incarnation. All that are sanctified, have the same divine nature and image.

In fact, they all have (a new heart) and this makes them of one heart. They are all one in their designs and aim. Every true Christian has the eyes of God upon him, and works to the glory of God. They are all one in desires, and in prayers, though they differ in manner and expression, they receive the same spirit of adoption.

They are all one in (love and affection). Every true Christian has that in him. Here he prays that those who confess to believe in Jesus Christ, who have been converted, will be one in their fellowship, in their intimate relationship to the heavenly Father.

We see that the (scope) of this leads us to know that believers are to be in a unity. They are many in number, but they are one in body. This unity is universal. It is not optional, but it is a universal rule. In spite of time, believers are separated by

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the church. Therefore, a divided church cannot receive His glory which He intended to impart to her. But to what purpose is the communication of this glory of the church. Is this united?

V.23
Another reason which He pleases in this part of His prayer is, that their oneness might have a happy influence upon others and the furtherance of the gospel. His good will to the world and mankind in general. I Timothy 2:4 Therefore it is His will that all means possible should be used, that no stones should be left unturned for the conviction and conversion of the world. The good fruit of the church's oneness is that it is inevident that it brings others to Christ.

In general it will recommend Christianity to the world, and the good opinion of those are without. The embodiment of Christians in one society, under one gospel charter, will promote Christianity. When they will see this society raised by the foolishness of

9 III
This is insisted on in Christ's prayer for oneness in the disciples. As the pattern of oneness shows how He desired that they might be one, the measure as God and Christ are one.

The union of believers is a strict and close union. They are united by divine nature, the power of divine grace, through divine counsel. Second, this Holy union, is in the Holy Spirit. It is and will be at last a complete union as the Father and Son have the same attributes, properties, and perfections. So believers will have. Therefore, we note, at the center of this oneness, that they are one in us, all meeting here, that there is one God and one Mediator. Herein, believers are one. Therefore, this is a reason for this plea. The oneness of Creator and Redeemer, are one in interest and design. They are also one in purpose, that all may be one, joined together in the Father. So the very being of the church, is united in Christ. Christ dwelling in the hearts, and His union with God brings us in union with Him.

V.21 The next reason, backed up by this plea is that the world may believe that Thou didst send me.

The Oneness of the elect is not an end in itself. The Father sent the Son, the Son sent the eleven, the eleven sent their converts, and we are now being sent forth. All for one identical purpose, that the world might know, and then believe that the Father sent the Son. This is both the world's need and the world's hope, but a (disunited) church cannot give an effective witness to this corrupt world.

Another reason to back up this plea, to the design of Christ in all His communications of life and grace to them. These gifts were conferred upon the disciples for the purpose of planting the church. They had the glory of being God's ambassadors to the world, the glory of working miracles, the glory of gathering the

church out of the world. Those that were given in common to all believers, this honor He says He has given them, because He has intended it for them, setting it upon them. This was given to Him to give to them, it was conveyed to him in trust for them. He gave it to them, that they might be one. That entitled them to the privilege of unity, that they might engage in the duty of unity, that they might be in agreement, one covenant, one spirit, one Bible, one Lord.

V.22

Another reason closely associated with this one is "the glory which He had given me, I have given unto them." Jesus said. Having prayed for the church's oneness, Christ refers to what He has done to make this union possible. He has given to the church the glory which the Father gave Him. The Father gave the Son this glory in connection with the accomplishment of the world's redemption. This glory, Christ now gives to the church, the glory of the divine character, He has passed on and it is manifest with his union with

like Melchizedek, a king high priest. This intimates that He had authority in this matter, and that He requests this for the elect, that they might be with Him in heaven and share in the glory and see the glory. In the final division of this prayer, it comes in the form of a petition. Jesus prays for the whole church, to be reunited with her Lord. For a moment the Lord lifts His eyes and pierces through the future glory, and His use of the name, Father, brings into prominence, the relation between Him and the eternal Son. It is upon this blessed relationship that Christ places His final request in this prayer. We know that God is His Father. John 11:41 He can say in His prayer, "I Will" and on several occasions Jesus exercises His will, but it was always in harmony with the Father. What is it that the Son willed in His prayer?

In verse 24, "That they may also, whom thou has given me, be with me where I am." This is a grand purpose lying behind the creating and the body of Jesus. Indeed the whole church, united together was the Father's gift to the Son, may be said to constitute His glory, that the Father bestowed upon Him. This is

preaching, and kept up by miracles of divine provinces, then they will be ready to say, "We will go with you, for we see that God is with you." *Ruth followed Mother in law.*

The uniting of Christians in love and charity, is a thing of beauty. When Christianity, instead of causing quarrels about itself, makes all other strifes to cease, when it is able to cool the rugged and to rid itself of unkindnesses, and to become courteous to all men, to preserve and promote peace in all relations.

Then it will be achieving the design of Jesus.

Though we see that Christ gives His glory to the church that she may be the perfected one, out into the world to lead those others that God sent Jesus Christ. It implies (that they might keep on knowing) that the Father loves the world. *John 3:16 -* The proof of the Father's love for the world is having sent His Son into the world. And also proof of it is that Christians love each other, and they are one in Christ. Here then, is yet another condemnation of a disrupted church. This unity slows down the work of evangelization in the world. Because it is through her oneness that the church convinces the

world that Jesus Christ and the crimson faith are devine. The church cannot escape the dilemma of her disunity by treating that her oneness is essentially spiritual and invisible. That is undoubtedly true since it is of the same sense as the oneness in the Godhead. But invisible union must manifest itself in concrete fashion, and it may well be that our Lord's prayer for the church's oneness included the idea of the union of the body of Christ. It is when the world sees the spiritual union of the church in concrete form that it believes that Jesus Christ was the Son sent by the Father.

So we see how much good the church could do in the world if Christians resemble Christ and were bound together as one.

IV. Communion

V. 23

We discover here, that because of the oneness in Christ, that Christians have a communion with each

other which is based upon that oneness. There are several avenues of fellowship we might bring out

concerning this point. We find this fellowship - Whose in the World can one find in this World such fellowship as that which exists among God's true children?
 Dr. Geo. Buttrick - full time Minister - vacationing in Michigan - an ardent trout fisherman - fished up a stream late one afternoon - washed around Bend + then came sound of the singing of old hymns. He crossed the stream + found a barn - he went in + found farm people sitting on wide benches facing a leader + singing with heart + soul. Between songs single testimonies were given. After a while he had turned to the stranger + asked if he had a word for the Lord, + there, said Dr. Buttrick, "in that old barn, surrounded by humble folks with fishing rod in one hand, I rejoiced in the fellowship of saints as I tried to add my word to the story of Jesus + His Love."

IV. Consummation :24-26

V. 24 Now we come to the ultimate vision of the glory of the church, as she will participate in the ages to come. We note how Jesus has prayed that they might be preserved, sanctified, and united. Now He comes to pray that they will be crowned with His gifts and with their glorification.

He intimates here his authority to intercede and He intercedes as a King, as a Priest upon the throne

them try name." We understand that in addition to the Father's righteousness, the Son pleads His own merits.

What was His work that Jesus Christ has now accomplished? He says, "I knew through direct vision" of course, but He is able to add, "I made known thy name unto them." Not the simple statement of fact, in verse 25. The world knew not God, Jesus Christ knew Him, the apostles knew that God had sent Him. Christ made God known to them while the Lord had made His revelation to His disciples, in another sense a revelation is inexhaustable, through the Holy Spirit, who will continue to instruct generations to come.

As for the eleven, the love with which the Father had loved the Son, was to be in them. And the Son Himself, through the Holy Spirit would dwell in them.

The three last words in the prayer, "I in them" are at once the crown and summary of the entire prayer. In dwelling presence of Christ in the heart is the golden thread that links the upper room discourse together.

It is now the link that connects these discourses to the High Priestly prayer and makes of both a glorious unity. The main conviction that would take over the minds of

so to speak, the completion of the glory the Father gave to the Son in the resurrection and the ascension.

"That they may behold my glory, and yet not my glory which thou has given me." It is true that John speaks of Christ saying, "We beheld His glory." John 1:14 The Lord remarked that His glory had already been given to Him, He desires now that the believers should share in it with Him. Father has given the Son both the glory, and the men for whom He had been praying, and now He willed that the first should share with the second.

The word "behold" means that by faith, by actual beholding, by the church the glory of her triumphant Lord. What it will means actually to share Christ's glory is summed up in II Timothy 2:12 "We shall also reign with Him." And the effects of the holding of Christ's glory is described in I John 3:2. "We shall see Him, even as He is, then we shall be like Him." The words "where I am" mean to be with Christ in glory, to see His honor. We know the church blemished by imperfection, and divisions today, will tomorrow be presented to Jesus Christ to the Father. So to be where Christ is will be heaven. It is to be with Him where He is. This

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will be a happy place, an existence for the believers. The Lamb is the life of the new Jerusalem. God shows His glory there, they will have the immediate view of His glorious person, as Job 19:26 says, "I shall see God in my flesh."

Upon this ground of believing in Christ we have this hope. He tells us why He expects this glory, that it was here before the foundation of the earth. And we see here the respect He had for the Father, verse

V.25
25. The title He gives to God, "Oh righteous Father" the character He gives of the world that lay in wickedness, that the world had not known Thee.

Christ tells what He has done for the disciples, in declaring them, concerning His name. The tendency of His sermons, of His miracles to advance God the honor, in verse 26. This He has done for all that believe on Him, for they had not been brought into this union, Christ had not made known unto them the Father's name. Those are the ones that Christ recommends to the Father.

So in the concluding section of this prayer, He

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(looks back) to an unfulfilled vision of the true glory, to the dark realities of the present. He looks upon the eleven, upon whom so much depends. Takes a look around the room where He has been praying, and His voice within the shadows of these eleven men. He must go now, the crushing sorrow of Gethsemane awaits Him. The enemies, the wooden cross, the nameless horror, but He goes forth to face all this in certainty that He has overcome the world.

V.26
So with this He (brings His prayer) to a close, as we close our prayers by saying, "For Jesus Christ's sake," or by saying, "Through Jesus Christ, Our Lord," or "in the name of Jesus Christ, Our Lord." In presenting His prayer to the Father the Son pleads two things. First, a righteousness of eternal Father, "Oh righteous Father" Here the Son appeals to the absolute justice and truth of the Father. He appeals to the justice of the Father, when asking that Christians may not share the fate of impotence. And in the second place, the Son also pleads His own faithfulness, in accomplishing the mission that the Father has given Him to fulfil. "I made known unto

21 According script: 2 places ^{VI} which men go
in that eternal world - one called Heaven or Hell -
Both Eternal in duration - Heaven Beautiful, st.
Gold, walls of jasper, gates pearl - night & joy
of gladness

the eleven after they had heard the discourse and
the prayer would be that they and Christ could never
be separated. Physically absent, yes, spiritually
absent, never. His presence was unseen, but it was
real. Up til this moment they had known Christ after
the flesh, they were to know Him after the spirit and
were to have Him dwelling in their hearts forever. With
this great assurance, Jesus Christ can now rest afresh,
in the love and the faithfulness of the Father. His
work for the eleven is completed, so far as His earthly
life is concerned and He has asked for His own dear ones,
all that they shall need, and will need in respect to
the essential spiritual blessings.

This then is an example of Christ's prayers, and
and its main features should be guide for all who are
pupils in His school of prayer. In design, in intention,
in approach, in unselfishness, in its request, in its
profound principles, its general theme, in the oneness
of the church and the glory of Christ in which the
church will one day share, He constitutes the consecration
of the Son to the Father's mission. He thus unveils the
sources of Christ's joy, the absolute supremacy of the

S. May - July 19, 1953 - P. M. -

