

briefly the whole scope of the Holy Spirit dwelling within the Christian.

CHRIST IN YOU THE HOPE OF GLORY

Text: Col. 1:27

Introduction

I. THE HOLY SPIRIT IN THE CHRISTIAN IS THE ONE IMPERATIVE

- A. Christians are commanded "be filled with the Spirit . . ." Eph. 5:18
- B. Christians are told plainly, ". . . if any man hath not the Spirit of Christ, he is none of his." Rom. 8:9
- C. Jesus told Nicodemus, "Except one be born of water and the Spirit, he cannot enter into the kingdom of God." Jn. 3:5

FRIEND, IF YOU DO NOT KNOW THE HOLY SPIRIT IN YOUR LIFE YOU ARE NOT FULFILLING THE PURPOSE FOR WHICH GOD CALLED YOU THROUGH THE GOSPEL. AS ROMANS 8:9 SAYS, IF WE DO NOT HAVE THE HOLY SPIRIT, WE DO NOT BELONG TO CHRIST

- D. Now a person may have once received the Spirit and then resisted Him, quenched Him, done despite unto Him, lied unto Him, grieved Him

- 1. ONE MAY HAVE ONCE RECEIVED HIM, AND BY INDIFFERENCE OR WILFUL RESISTANCE COMPLETELY CAST HIM OUT OF HIS LIFE!

THIS IS A MOST IMPORTANT THEME . . . ONE UPON WHICH CHRISTIAN PEOPLE OUGHT TO CONCENTRATE AND STUDY AND LIVE

II. THERE IS SO MUCH CONFUSION IN THE RELIGIOUS WORLD TODAY ABOUT THE NATURE OF AND THE WORK OF THE HOLY SPIRIT

- A. We are not talking about the special miraculous operation of the Holy Spirit
 - 1. This is the lesser and secondary work of the spirit anyway
- B. So many want to confuse this secondary work of the Spirit with the INDWELLING PRESENCE OF THE SPIRIT IN EVERY CHRISTIAN

THIS IS OUR SUBJECT THE INDWELLING PRESENCE OF THE SPIRIT WHICH IS THE MOST IMPORTANT WORK OF THE SPIRIT!

I DO NOT PROPOSE TO LEAD YOU TO A COMPLETE UNDERSTANDING OF THIS DIVINE PERSONALITY, THE HOLY SPIRIT IN ONE SERMON

IN FACT IN A WHOLE LIFE-TIME OF COMMUNION WITH HIM WE SHALL STILL NOT KNOW ALL THERE IS TO KNOW ABOUT HIM

BUT THIS PERSON HAS REVEALED ENOUGH OF HIMSELF IN HIS WORD THAT WE MIGHT KNOW HIM, LOVE HIM, BE HELPED BY HIM . . . EVEN MAKE HIM A PART OF US BY OUR CLOSE ASSOCIATION WITH HIM

Discussion

I. WHO IS THIS PERSON?

- A. "He is not a mere impersonal force or influence which we somehow get hold of and use; but He is a personal being; wise and holy, who is to get hold of us and use us. He is one with whom we may have the closest friendship or fellowship. He enters into our personalities, and we become new persons, with renewed minds, affections, desires and wills" Phil. 2:1; II Cor. 13:14 . . . Seth Wilson
- B. He is called the Spirit of God, Rom. 8:9; I Cor. 6:11
 - 1. This is the Person who moved upon the face of the waters in the great creation of the world
 - 2. This is the Person who raised up Jesus from the dead
- C. He is called the Holy Spirit—the third Person of the Godhead
 - 1. This we accept on faith . . . we do not now understand how God can be 3 and 1
- D. He is called the Spirit of Truth, Jn. 15:26 and 16:13
 - 1. This speaks of His character and purpose as well as His personality
 - 2. His personality and purpose of bringing truth and light to man is contrasted with the spirit of darkness and error which is Satan
- E. He is called the Spirit of grace
 - 1. The law came by Moses but grace and truth came by Jesus Christ
- F. He is called the Spirit of Christ
 - 1. The two are equated—this describes His personality better than any of the others . . . for we know what the personality of Christ is like!!!
 - 2. In fact, Jesus makes it plain that the Holy Spirit to come and live in the disciples will be Himself Jn. 14:16-24
(Read)

WHO THEN IS THE HOLY SPIRIT? HE IS A PERSON WITH A MIND, WITH LOVE, COMPASSION, HOLY, SINLESS, A

PERSON WITH A WILL, ONE WHO SPEAKS WORDS . . . ONE WHO CAME AND DWELT IN A BODY OF FLESH AND DEMONSTRATED HIS PERSONALITY TO MAN!

II. WHAT DOES THE INDWELLING SPIRIT OF CHRIST DO FOR US?

A. Comforts—Strengthens

1. By explaining many things such as
 - a. Reason for suffering, Job, II Cor. 1, Heb. 12
 - b. God's eternal purpose in history, Isa., Colossians, Rev.
 - c. Examples of those who overcame, Heb. 11.
2. We can't get this comfort and strength apart from listening and believing the Spirit as He talks to us thru the Word

B. He convicts Jn. 16:7-11

1. Because He is the spirit of truth His word convicts us of our sin, of what is right and of the judgment to come
2. It is possible, however, to so cauterize one's conscience that one is not convicted by the Spirit (Rom. 1: Jn. 3:19-21) David . . . Felix . . . Herod

C. He leads and guides us, Rom. 8:12-14; Gal. 5:18

1. He guided the apostles into all truth, Jn. 16:13
2. He revealed to them the mind of Christ, I Cor. 2
3. They recorded for us all that He had given them
4. When the Holy Spirit speaks to our hearts through His word He is guiding us and leading us IN DIVINE WISDOM!

D. He bears fruit in us and thru us, Gal. 5:22-25

1. First the old man must die and the new man must be born Jn. 12:24
2. Then we must be cleansed periodically or constantly like a grape-vine is pruned, in order to bear more fruit Jn. 15:2
3. We must abide in Him . . . we must bear fruit to be His disciples

A TREE BEARS FRUIT AFTER ITS OWN KIND . . . A CHRISTIAN MAKES OTHER CHRISTIANS

HOW MUCH FRUIT HAVE YOU BORNE? WHY HAVEN'T YOU? BECAUSE THE HOLY SPIRIT HAS NOT BEEN ALLOWED TO GET HOLD OF YOU AND RENEW YOUR MIND AND WILL!

WHAT DID JESUS DO TO THE FIG TREE WHICH BORE NO FRUIT? . . . OUTWARDLY IT WAS A FIG TREE AND OUTWARDLY IT GAVE THE APPEARANCE OF BEING REAL BUT IT HAD NO FRUIT

E. He gives assurance, Rom. 8:15-16

1. The Spirit expresses His will in His Word, I Cor. 2
2. The New Will and Testament of God is the plan of salvation Heb. 9:15
3. When we know that we are complying with His will, then His spirit witnesses with our Spirit that we are the children of God.

John says: "He that keepeth his commandments dwelleth in Him, and he in him. And hereby, we know that he abideth in us, by the Spirit which he hath given us." I Jn. 3:24

"These things have I written unto you, that ye may know that ye have eternal life, even unto you that believe on the name of the Son of God . . ." I Jn. 5:13

"He that believeth on the Son of God hath the witness in him: he that believeth not God hath made him a liar; because he hath not believed in the witness that God hath borne concerning his Son." I Jn. 5:10

III. HOW DOES THE SPIRIT COME TO US?

A. Much confusion and erroneous teaching on this part

1. Some believe He is irresistible
2. Some believe one must have an "experience" (emotional, miraculous) before one can be sure they have Him in their lives
3. We do not presume to say the Holy Spirit could not operate in such a way if He saw fit . . . We say He does not because such an operation would mean the Bible becomes obsolete, for such an operation would contradict the Bible

We firmly believe the Holy Spirit has operated miraculously in the past . . . BUT EVEN THEN THAT WAS NOT THE INDWELLING PRESENCE OF THE SPIRIT PROMISED TO ALL CHRISTIANS . . . THE MIRACULOUS GIFTS OF THE SPIRIT DID NOT KEEP PETER FROM SINNING . . . OR OTHERS! (the Corinthians, Galatians, Hebrews, etc.)

4. How then does He indwell the Christian
 - a. Do we absorb Him through the pores of our skin? Does He overwhelm us by some mystical, direct, irresistible saturation?
 - b. How do we know that He is in us—by some emotional thrill or ecstatic trance?

"The Holy Spirit enters today into those who hear and obey the apostles' written word even as He did into those who heard the oral word. The power of the Holy Spirit in the christian life today is limited only by the lack of faith in the written word! The power of

the H.S. will be manifest as the Christian saturates his very life and being with the precepts and principles taught in the Bible, which is the living voice of the Holy Spirit, and puts them into practice in His life. As the christian has the mind to surrender to the instructions of the H.S. as He speaks through the written word, the H.S. possesses him, leads him and uses him and to just that extent”
W. Spratt

B. The Holy Spirit as a new Person and a new Life is born within us through the Word of God

1. This in itself is a miracle—there is a supernatural power in the supernatural word of God
2. There must be a life-causing seed to generate this new life
 - a. Lk. 8 . . . parable of sower . . . the seed is the Word of God
 - b. I Pet. 1:23 . . . begotten again, not of corruptible seed, but of incorruptible, through the word of God
 - c. Jas. 1:18 . . . of his own will he brought us forth by the word of truth
 - d. We are born anew when we believe . . . belief cometh by hearing and hearing by the word of Christ

C. He dwells in us through faith, Eph. 3:17

1. Gal. 2:20 . . . It is no longer I that live, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me and gave himself up for me.”
2. “Received ye the Spirit by the works of the law, or by the hearing of faith?” Gal. 3:2
3. We might receive the promise of the Spirit through faith, Gal. 3:14
4. “For we are all sons of God by faith in Christ Jesus, for as many of you as were baptized into Christ, did put on Christ.” Gal. 3:26-27

D. Paul connects being filled with the Spirit directly up to understanding what the will of the Lord is (Eph. 5:17-18)

The Spirit does not operate independent of His Will and Word in possessing a man and dwelling in him. Just as a father’s personality penetrates and bears fruit in the lives of his children through the father’s teaching and deeds, so the Personality of the Heavenly Father, His Spirit penetrates and bears fruit in the lives of His children through the Father’s word and deeds as they are witnessed to in the Word of God.

E. We are to PARTAKE of the divine nature

1. II Pet. 1:2-4 "Grace and peace be multiplied in the knowledge of God and of Jesus our Lord; seeing that his divine power hath granted unto us all things that pertain to life and godliness through the knowledge of him that called us by his own glory and virtue; whereby he hath granted unto us his precious and exceeding great promises; that through these ye may become partakers of the divine nature, having escaped the corruption that is in the world.
2. If men desire eternal life they must partake of His flesh and blood (His very nature . . . BUT HOW?)
 - a. Jesus answers, "It is the spirit that quickeneth; the flesh profiteth nothing the words that I speak unto you, they are spirit and they are life." Jn. 6:63
 - b. "If any man thirst, let him come unto me and drink. He that believeth on me as the scripture hath said, from within him shall flow rivers of living water: But this spake he of the Spirit, which they that believed on him were to receive; for the Spirit was not yet glorified." Jn. 7:37-39

WHEN WE PARTAKE OF HIS DIVINE NATURE BY ASSIMILATING HIS WORD INTO OUR MIND AND HEART, WE HAVE HIS SPIRIT IN US!

The Holy Spirit is born and grows within us through constant communion with Him by knowing His will, obeying His will and doing His work!

F. He comes to us when we love Him and keep His word, Jn. 14:21,23

1. To obey the Word is to be "led by the Spirit"
The man who obeys the gospel is a child of God.
2. The only dependable agency available to man whereby he may be certain that he *knows* the H.S. or *feels* Him or that He *controls* him is obedience to the written will of the H.S. in His word!
3. We may be sure we know Him if we keep His commandments I Jn. 2:3
We abide in Him and He in us by keeping His commandments I Jn. 3:24
Whoever knows the Spirit of God listens to the apostles' doctrine and this is the *only* way man may know the difference between the spirit of truth and spirit of error (I Jn. 4:6) . . . NOT EVEN OUR EMOTIONS ARE A SAFE GUIDE

If we love one another and confess Christ His Spirit abides in us, I Jn. 4:12-15

Anyone who does not abide in the doctrine of Christ does not have God . . . He who abides in this doctrine has both the Father and the Son, II Jn. 9, 10

G. By "opening the door" Rev. 3:20

Conclusion

I. YOU CAN HAVE THIS DIVINE PERSONALITY DWELL WITHIN YOU TODAY

A. He is here in the world today . . . He dwells within the lives of many Christian people. I know for I have seen His divine nature working in their lives

He is here for His word has been preached

B. He is promised to you upon your reception of His word as the seed into your heart

1. He promises to take up a dwelling place in you upon your keeping of His word

17:1-5

2. The promise of Peter and the apostles Acts 2:38; 5:32 is just as living and relevant and practical today as it was 2000 years ago

II. WHAT CAN HE DO FOR YOU?

A. He can do all that the scriptures promise

B. He can satisfy the hunger and thirst of your soul

C. He can give you assurance, peace, strength, happiness, purpose, fruitfulness **IN YOUR EVERY DAY ACTIVITIES IF YOU WILL JUST SURRENDER TO HIM**

CHAPTER SEVENTEEN

This is one of the most precious chapters of the Fourth Gospel. Here the Incarnate Son pours out His divine heart in prayer for Himself, for His intimate friends and for all believers. He prays for you and for me. This is really the Lord's Prayer. The prayer in Luke 11 commonly known as "The Lord's Prayer," is not His prayer but one He taught the disciples to pray. In the synoptic gospels there are many references to the prayer life of Jesus but only a few (and those in Gethsemane) tell us of the content of His prayers. But in John's gospel this one prayer gives special emphasis to the content of His prayers. This is uniquely the private prayer of the Lord Himself. He does not teach the disciples to pray this prayer, He prays things that no man could possibly presume to pray and, in fact, He does not even invite the disciples then present to join Him in prayer.

It has also been called the High-Priestly Prayer of Jesus Christ. First, it was offered by Him when He was about to give Himself a ransom for sinners. Second, this prayer gave further occasion to consecrate Himself as both High Priest and sacrificial victim in the approaching sacrifice on the cross. Third, it fulfills the typical rites of the high priest in Israel on the Day of Atonement as he prayed for himself, his fellow priests, and the covenant people (cf. Lev. 16:6, 33). Fourth, the parallel terms in the Epistle to the Hebrews and John 17, have in common the priestly concepts of cleansing, sanctification, perfection and priestly ministry in general.

Hendriksen expresses, to our way of thinking, the real theme of this chapter when he says, "The mission of Jesus Christ and of his followers on earth, unto the glory of God, is the theme throughout." In each distinct division of this prayer the glorification of Father and Son is mentioned. Jesus prays that He may be glorified and the Father thus glorified (17:1-5); He prays that the eleven disciples may be sanctified and united in order that He may be glorified in them (17:10); He prays that all believers in all ages may be one by abiding in His glory (17:22).

The prayer of our Lord here is one of the most distinct teachings of the New Testament on the unity of all believers. More than just a mere formal, doctrinal statement, this is a prayer from the very heart of God in the flesh. Most certainly the unity of believers is one of the things with which God is most concerned!

We shall outline this chapter as The Lord's Intercessory Prayer and place it in our continuing outline as follows:

III. The Word Manifested to The Disciples And Their Acceptance of

Him, 13:1—20:31

A. Private Instructions and Encouragements, 13:1—17:26 (cont'd).

5. The Lord's Intercessory Prayer, 17:1-26

a. Prayer for Himself, 17:1-5

- (1) To be glorified in the Cross
- (2) To be glorified in revealing God to men
- (3) To be glorified with former glory

b. Prayer for the disciples, 17:6-19

- (1) That what He taught them should end in His glorification
- (2) That they may have His joy fulfilled in them by remaining in His name
- (3) That they may be sent into the world by being sanctified in truth

- c. Prayer for all believers, 17:20-26
- (1) That they may be one
 - (2) That they may have His glory
 - (3) That they may have the love of the Father

PRAYER FOR HIMSELF

Text: 17:1-5

1 These things spake Jesus; and lifting up his eyes to heaven, he said, Father, the hour is come; glorify thy Son, that the Son may glorify thee:

2 even as thou gavest him authority over all flesh, that to all whom thou hast given him, he should give eternal life.

3 And this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ.

4 I glorified thee on the earth, having accomplished the work which thou hast given me to do.

5 And now, Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

Queries

- a. What "hour" had come?
- b. Does verse 2 teach "predestination-divine election?"
- c. What glory did He have before the world was created?

Paraphrase

When Jesus had said these things, He lifted up His eyes toward heaven and prayed, saying, Father, at last the hour which You have set to culminate Your plan of redemption in Me has arrived. I pray that by My death, resurrection and ascension You will glorify Me with deity before men in order that I may glorify You in all the earth; for this is in harmony with Your giving Me authority over all people in order that I may give eternal life to all whom You have chosen to grant eternal life through their relationship to Me. And the way in which they shall receive eternal life is to know You by submitting to Your will and coming into intimate fellowship with Him whom You sent, even Jesus Christ. I have glorified You on earth having completed the task which you gave me to do. So, now Father, glorify me in Your own presence with the glory that I knew with You before My voluntary humiliation, yea, even before the world was made.

Summary

Jesus prays for the Father to glorify Him through the events of His passion about to be enacted. This prayer for personal glory is, however, entirely selfless for its end is to be the glorification of the Father and eternal life to believers.

Comment

Just where Jesus poured out His heart in this prayer is not certain. The references in 14:31 and 18:1 seem to indicate some place between the upper room and the city gate that leads across the Kidron valley to Gethsemane. Some commentators think He remained in the upper room until this prayer was ended. The place is not important. The content of the prayer is.

Christ, by saying, "Father, the hour is come . . ." reiterates for the eleven disciples then present, and for all believers, His omniscient awareness that there are stipulated "times and seasons which the Father has set within His own authority" concerning the divine plan of redemption. The Son knows these "times" because the Father has shown them all to Him (cf. Jn. 5:19-24). "Hour" is not used in an absolutely literal sense here. That is, Jesus did not expect to be crucified within that very hour. In fact, many hours would transpire before the actual crucifixion occurred but the hours of "darkness" were now beginning. The time for teaching and pleading with men was over. Jesus was aware all along just how much time He had to accomplish His task on earth (cf. Jn. 24; 7:6, 8, 30; 8:20; 12:23; 13:1). What a burden to bear—knowing the very hour that He must die. What agony to know not only the hour but to know also that He must die alone. What love and majesty that He should bear it willingly, knowing that He had the power to forego it.

In the New Testament the word glory (Gr. *doxa*) is used to denote *honor* in the sense of recognition or acclaim (cf. Lk. 14:10), and of the praise and reverence the creature gives to the Creator (cf. Rev. 14:7). It denotes majesty (Rom. 1:23) and perfection, especially in relation to righteousness (Rom. 3:23). In the O.T. the Hebrew word for glory, *kabod*, gives the idea of being laden with riches, power and position. All of these help explain the glory for which Christ prayed.

Jesus prays first that He might be glorified (honored with majesty, perfection, righteousness, etc.) by the "hour that is come." The overall tone of this prayer shows definitely that it is far from being a death knell. It is a victory shout! The "hour" includes not only the cross but also the resurrection and the ascension. The time has come for the Son who for a little while became "lower than the angels" (cf. Heb. 2:5-9), to be exalted above every name (cf. Phil. 2:5-11). The time has come when His divine majesty must, without question, be unveiled. It is almost as if Christ prays, "Father, at last the hour for which I have eagerly waited. Now, glorify thy Son!" But this is not a selfish request. The reason the Incarnate Son desires to be glorified is twofold. First, as He prays in verse 1, He wishes to be glorified only that

the Father may be glorified. Both the Father and the Son are in complete harmony. What One wills the Other wills; what One works the Other works; what One loves the Other loves. There are no separate interests or aspirations between God the Father and God the Son. Even when every knee shall bow, and every tongue confess, that Jesus Christ is Lord, it will be "to the glory of the Father!"

In verse 2 Jesus explains the means by which He was to glorify the Father. The Son was to glorify the Father in giving eternal life to all those whom the Father should give to the Son. The "authority over all flesh" which the Father gave to the Son no doubt has reference to the same idea Jesus taught in John 5:19-29. Into the hands of the Son the Father committed authority and power over all flesh. Not only flesh but power over all the elements was committed to Him also. Verse 2 is one of the verses in the Fourth Gospel which becomes a frequent battlefield for Calvinistic predestinarians. The Scriptures teach a divine election, but not the extreme view advocated by Calvinists. It ought to be plain to every reader here from verse three that God gives to the Son for eternal life all men who are willing to *know* (intellectually and experientially) God the Father as He is revealed in God the Son. It seems to us that the N.T. teaching on election is clear enough in one aspect. All men have sinned and have fallen short of the glory of God. God has not recompensed man with divine justice but has, from divine love, chosen to have mercy and save all who will be saved by grace. God has arbitrarily *elected* to save "whosoever will" *in* Christ Whose body is the church. We are saved by grace through faith (Eph. 2:8). We have access into the grace of God through faith (Rom. 5:2). We are all sons of God by faith in Christ Jesus and as many as have been baptized into Christ have put on Christ (Gal. 3:26-27). The *election* is provided in Christ. God has provided His divinely inspired revelation, the Bible, to invite and instruct men into His election. But men, created with self-sovereign wills, must respond and surrender their will to His will in order to appropriate this election. Faith which issues in obedience to revealed truth is the response God demands of man.

Of course, divine foreknowledge in all its mysterious ramifications is beyond the comprehension of the finite mind with its limitations. Just how God knows the beginning from the end, how He knows all things before they come to pass, is inexplicable to the human mind. How God knows our destiny ahead of time and still elects us to salvation upon the condition of our response is also unfathomable. All of this we accept by faith in the omnipotence and omniscience of God on the basis of His revelation of Himself in Christ, in time and in

space to the senses of men. See our comments on John 10 for a further discussion of divine election. We recommend a careful and thorough study of Romans 9, 10 and 11 and Ephesians 1, 2 and 3 in connection with the subject of election.

But how may we know that we are of the elect or not? Some religious teachers say that a person who has "fallen away" after an initial response to the preaching of the gospel was never saved in the first place. Thus, they say, we may know that such a person was never elected to salvation but has very evidently been elected to damnation and this before he was ever born and apart from any choice he might wish to make after his birth. Such a perversion of the Scriptures makes them worse than useless. What purpose does the Bible serve, with all its exhortations to hear, believe, repent, obey, make one's calling and election sure, if men are elected apart from any response on their part. Our salvation is conditioned upon our response and our response is faith in Christ which issues in obedience to His revealed will. Let us also direct the reader to a thorough study of John's First Epistle. There is not in all the New Testament a more lucid discussion of the certainty of salvation in response to the revealed will of Christ (especially I Jn. 3, 4 and 5).

When Jesus said that eternal life is to be found in "knowing" God and the Son sent by God, He meant more than an intellectual knowledge of God. But He meant at least that knowledge for it is impossible to know God experientially without knowing Him through the intellect. Paul wrote in Hebrews 11:1-6 that any one who "comes to God" must believe that He exists. There are many exhortations for men to come to an experiential knowledge of Christ (cf. Jn. 7:17; Phil. 3:8-11), but there is only one way to experience any of the love and other characteristics of the nature of God and that is to let His Spirit be born and grow in us through the Word of the Spirit in the Bible. See our comments on the Holy Spirit in chapters 14, 15 and 16.

Jesus speaks in the past tense in verse 4 and, as Hendriksen says, "He has a right to speak as if also this suffering (of the cross) has already been endured, so *certain* is it that he will endure it!" The Cross was not an accident nor an isolated event; it was the climax of the work Christ came into the world to perform. That is why the cry of Jesus, "It is finished," has always been such a wonderful word to sinful men. It speaks "peace" to men because it announced the sealing of the covenant of grace, and became the sure foundation upon which to rest their salvation. The work of the Cross, of course, had to be validated by the bodily resurrection of Jesus Christ from the tomb.

The Son has potentially accomplished *on earth* the Father's will and

mission perfectly; and now what is uppermost in His mind is the continuance of that work in glory (the sending forth of the Holy Spirit; His reigning upon the throne of David; His High-Priestly mediatorship), because in verse 5 He goes on to ask the Father to glorify Him with the glory that was His before the Incarnation. To go into detail about His pre-incarnate glory would be to speculate idly. But the scriptures are plain enough that the Son enjoyed equality with the Father; the Son, though rich, became poor that we might become rich; He emptied Himself of divine glory and became obedient even unto death. All creatures and all creation sing and shout His praise; all creatures and all creation serve Him.

While on earth His magnificent glory was veiled by the form of flesh, but in Heaven all of His magnificent glory shines forth. In Heaven, the Lamb, standing as though it had been slain, is worshipped and praised as, "Worthy is the Lamb that hath been slain to receive the power, and the riches, and wisdom, and might, and honor, and glory, and blessing . . . for ever and ever," (Rev. 5:11-14).

Quiz

1. What does Jesus mean when He says, "the hour is come?"
2. What does the word "glory" mean?
3. Is Jesus' request to be glorified out of harmony with God's plan?
4. By what means is Jesus to glorify the Father?
5. How does the Father "give" people to the Son? Is Calvinistic predestination taught here? If not, why not?
6. How do men "know" God and the One He sent?
7. What glory did Jesus know before with the Father?

PRAYER FOR THE DISCIPLES

Text: 17:6-19

6 I manifested thy name unto the men whom thou gavest me out of the world: thine they were, and thou gavest them to me; and they have kept thy word.

7 Now they know that all things whatsoever thou hast given me are from thee:

8 For the words which thou gavest me I have given unto them; and they received them, and knew of a truth that I came forth from thee, and they believed that you didst send me.

9 I pray for them: I pray not for the world, but for those whom thou hast given me; for they are thine:

10 and all things that are mine are thine, and thine are mine: and I am glorified in them.

11 And I am no more in the world, and these are in the world, and

I come to thee. Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we are.

12 While I was with them, I kept them in thy name which thou hast given me: and I guarded them, and not one of them perished, but the son of perdition; that the scripture might be fulfilled.

13 But now I come to thee; and these things I speak in the world, that they may have my joy made full in themselves.

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

15 I pray not that thou shouldest take them from the world, but that thou shouldest keep them from the evil one.

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

17 Sanctify them in the truth: thy word is truth.

18 As thou didst send me into the world, even so sent I them into the world.

19 And for their sakes I sanctify myself, that they themselves also may be sanctified in truth.

Queries

- a. How were the disciples "given" to Jesus?
- b. How did the perishing of the "son of perdition" fulfill the scripture?
- c. How is God to keep the disciples from "the evil one?"

Paraphrase

I have explained Your nature and declared Your will unto the men who were chosen by You, out of all mankind, to be My apostles. They were Yours before, being sincere disciples of Your covenant under Moses, and You directed them to Me through Your Word; and Your Word in the Old Testament, in John the Baptist and in Me they have guarded in their hearts. These men are fully persuaded that all the doctrines and all the miraculous works which You have given Me are all really derived from You. They have come to this persuasion upon the surest evidence for I have taught them no other doctrine but that which You gave Me to teach. Being therefore fully persuaded that My teaching is in perfect harmony with Your divine nature they have accepted and appropriated it in their hearts and have known assuredly that I am the Holy One of Israel truly commissioned by You and have trusted in their hearts that You sent Me. I am praying in the last moments of My life on earth for these men particularly and not for the world in general because they are more especially Your servants for upon these few shall fall the responsibility of carrying on My work of redeeming sinful men. Everyone who serves Me and carries on My

work serves You and everyone who serves You serves Me. And every disciple who is true to Me and serves Me in faithfulness and fruitfulness brings honor and glory to Me. And now, having finished the work You gave Me to do, I am no longer to continue in the world but I am coming back to Your presence. These servants of Mine, however, must remain in the world and so, Holy Father, I am praying that You will care for them and guard them in Your Word which You gave to Me in order that when they are sent forth to carry on My work they may be one in doctrine and in deed imitating the oneness of the Father and the Son. During My personal ministry among them I guarded them in the Word which You gave Me and none of them fell away except the son of perdition and his falling away was not due to any defect in My care for him but was because of his own unrepentant rebellion and fulfilled the prophecy of scripture showing the foreknowledge and omniscience of the Father. Now I am coming to You so I am praying and teaching and demonstrating My care for them and Your care for them in order that they may have the joy that I know from Your care made full to overflowing in themselves. I have given them every doctrine and precept of Yours necessary to fit them for converting the world. The world hates them and persecutes them because they will not conform to the world but are endeavoring to be even as I am—not conformed to the world. Nevertheless, Father, I am not praying that You should remove them out of the world and keep them from persecution, but I am praying that You will guard them through the power of Your Word and Your Providence from the fiery darts of the evil one. These men are not of the world for they are Mine and I am not of the world. I pray that, by the sanctifying power of Your Spirit operating upon their minds by Your word, they may be separated from worldliness and dedicated to proclaiming Your Word which is Truth. And, as You sent Me into the World with Your regenerating Truth, I am sending them into the world with Your Word to transform the world. In order that these men may have power to be transformed, separated from worldliness and effective in carrying out their commission I now fully dedicate Myself in atoning death and resurrection. This is the truth which will give them the power for such sanctification.

Summary

Jesus pours out His heart in prayer for this select group of disciples. Upon them shall fall the tremendous responsibility of carrying on God's message of redemption to all mankind. He prays for their oneness and their sanctification in the Word. He prays that the Heavenly Father will protect them and keep them from the evil one.

Comment

There should not be any problem with *how* the Father gave these eleven disciples to Jesus. Verses 7 and 8 are explanatory of verse 6. Verse 6 is even *self-explanatory*. The Father gave them to the Son by "drawing" them to the Son (cf. our comments on 6:41-51). The Father gave them to the Son when the Son "manifested the Father's name" to these men. When they "received" the teachings of Christ and accepted His deity and chose to follow Him it was because the Father had given them to Jesus. By the divine omniscience and omnipotence of the Father these disciples (which included even Judas Iscariot in the beginning) were given the opportunity to hear Jesus preach, witness His miracles and be invited to follow Him. Furthermore, in the divine providence of God, these men were prepared aforetime by the revelation of God to them in the Old Testament. This, we believe, is the significance of the phrase, "thine they were . . ." They were sons of the covenant of Moses, sons of Abraham and Israelites in whom there was no guile, i.e., they were sincere and honest men (except for one). Some of them had even become disciples of the Voice crying in the Wilderness, John the Baptist. They were eager to hear and do the will of Jehovah God. But even the prophet of the wilderness was God's delivery man to give these disciples unto the Christ (cf. Jn. 1:29-34; 3:22-36). So, these men were called by God through preaching and providence—through divine doctrine and divine deeds. But each one was chosen on the condition that he answer and respond to the call of his own free will. Each one was tested and each one was free to follow or free to "go away" (cf. Jn. 6:66-67).

All men are given to the Son through the same plan of redemption. Jesus stated (Matt. 11:25-30) that no one knows the Father except those to whom the Son wills to reveal Him. But Jesus went on to explain that every man who wanted to come to Him might do so by learning of Him. These men, however, were chosen "out of the world," i.e., they were called to a special office (cf. Matt. 16:13-20; 18:18-20; Jn. 20:19-23; I Cor. 2; Eph. 4:11). These men were called to be apostles; given a special office, a special commission, special gifts. It was the will of the Holy Spirit (cf. I Cor. 12:11) to give certain people in the first century church special offices and special gifts for the special reason that the supernatural will of God had not yet been completely recorded in writing. These men were "given to Christ out of the world" (a group specially set aside from the rest of mankind) to become foundation stones in the church of Christ—Christ Himself being the chief cornerstone. And, despite their failure to comprehend the spiritual nature of the Kingdom of Christ, they kept (guarded)

the word of the Father as Christ had revealed and taught it to them. They were persuaded of His deity, of His Messiahship. They not only guarded His word but they also preached His word when He sent them forth (Matt. 10).

They had just proclaimed their belief in the divine origin of His teaching (16:29-30). In verses 7 and 8 Jesus confirms the sincerity of their former profession. They came to this wonderful knowledge by "receiving" the words which Jesus taught them and "believed" them. These men heard His teachings and allowed His word to "have free course in them" while others who heard His teachings did not (cf. 8:37, 5:38). These men were willing to do His will and thus knew His teachings to be of God while others were not willing (cf. 7:17, 3:19-21).

McGarvey (Fourfold Gospel) gives four reasons or pleas of Jesus as to why the Father should bless the disciples of the Son: (a) because they are the Son's property in a special sense as a gift from the Father; (b) because of their reception and retention of the truth and the resulting knowledge and belief; (c) because the Son is glorified in them; (d) and last because the Son must very soon leave them alone in the world, (vv. 6-11).

Jesus emphasizes, in verse 9, that, at the moment, He is concentrating His intercessory prayer upon this especially selected group of disciples and not upon men (even believers) in general. The prayer for all future believers comes later (beginning at verse 21). The meaning of verse 9 is, "Father, I am now praying especially for these eleven disciples; I am not at this moment praying for any other than these who have been given to Me for a special and an extremely responsible task." Jesus prayed for men of the world—even for His enemies (Lk. 23:34) and taught all His followers to do the same (cf. Matt. 5:44; I Tim. 2:1). But here, momentarily, His intercession is on behalf of a soon-to-be bereaved band of intimate friends and co-laborers. The last few hours preceeding this prayer has been concentrated on preparing them for the time (soon to come) when they shall "be offended and scattered like sheep." They are not only dear to the heart of the Incarnate Son but they are the Father's dear ones also. The statement in verse 10 of the relationship between Father and Son is so astounding that it never becomes trite. The Son has the same authority as the Father; the Father has the same love as the Son. Jesus prays fervently for He knows that the Father loves all that belongs to the Son with the same fervency.

Jesus prays a special intercessory pray for these eleven for whatever they say and do from henceforth will reflect and represent Him and

His church and whatever reflects and glorifies Christ will glorify God. Jesus is glorified in them because He redeemed them and chose them by grace—not by merit. He is also glorified in them when they, by their transformed lives, let their lights so shine that men may see their good works and glorify the Father who is in heaven. Jesus is glorified when they testify to Him by preaching His kingdom. Whatever they do to bring honor and glory to the Son brings honor and glory to the Father. Therefore Jesus prays that the Father will grant them all that is needful for their carrying out the purpose for which they have been given Him.

One thing that is definitely needed is a oneness of heart and mind and purpose. Jesus would soon leave them. The Word of God Incarnate, the Holy Spirit in the Flesh, kept them (except Judas Iscariot) united in oneness of mind and heart. Jesus, by His constant expressions of love, tender rebukes, stern exhortations and patiently repeated lessons bound them together as one. And now He must leave them in a physical sense, but He prays that His Spirit living in them through His Word and in the Name of the Father may keep them in this oneness. The prayer of Jesus here, we must remember, is specifically for these eleven disciples. The same request is made by Jesus in verses 20-23 for all who believe in Him. The oneness which Jesus prays may exist in the disciples is a oneness deeper than any organizational union or hierarchical system. Jesus is not praying that the disciples organize themselves into a group with a pope and bishops and laymen. He is praying that they will so partake of the divine nature that there will be a oneness of their spirit with the Spirit of God. As Hendriksen puts it, "In God the unity is basic to the unity of manifestation." Before the disciples can present to the world a unified program of evangelization, they must be made one in Christ by allowing His Spirit to live in them. There can never be Christian unity until Christians individually and collectively surrender to the authority of God's Word and allow His Spirit to dwell in them. We shall say more about this later on. Christ here prays for the spiritual regeneration, sanctification and oneness in the divine name and with the divine nature which brings forth a unified proclamation and practice. Of course, the disciples cannot expect to attain the same essential oneness which belongs to the Father and the Son, nor did Jesus pray for such a oneness. He simply prayed that they might be "kept in His name" (His *name* means His mind, will, doctrine, Spirit, personality, authority) in order that they "may be one" with Christ and with one another in word and deed, similarly as Christ and the Father are one.

Westcott says, ". . . all spiritual truth is gathered up in 'the name'

of God, the perfect expression (for men) of what God is, which name' the Father gave to the Son to declare when He took man's nature upon Him. (Cf. Ex. 23:21)" It is this truth with which Christ the Logos captured and guarded ("kept") the disciples while He was with them. It was His deity and doctrine which "kept" them (cf. Jn. 6:68). And not one of them fell away but Judas Iscariot, the "son of perdition." The term "son" was given by the Hebrews to those who possessed the character described by the word or name following (cf. sons of Belial; sons of light, sons of the prophets, etc.). Judas was called by the One who reads the heart—son of perdition. Judas was a thief, traitor and murderer from the beginning. But Matthew was a tax-collector and James and John were hot-tempered fishermen. The difference was that the Word of God and the personality of Christ changed their natures when they surrendered their wills to Him. In fact there were many different personalities and persuasions among that band of twelve but subsequent history of the eleven demonstrates the power of the Spirit of Christ to keep them one in love, doctrine and purpose. R. C. Foster says, "This prayer, in so far as it applied directly to the early Christians was fulfilled. The apostles stood up on the day of Pentecost an absolute unit in faith and love and in the declaration of a single, tremendous proclamation. The early preaching of the gospel would not have been powerful had it not been for this unity. Difference of opinion as to method (Paul and Barnabas) developed in the apostolic church but unity of faith remained until after the gospel was given its final form in the N.T." (Parenthesis ours).

The title "son of perishing" was not a title given to Judas by fore-ordination of predestination apart from his own choosing but one which described the very nature of Judas' own willful determination to remain a thief and traitor. There is no indication that Jesus was including Judas in His prayer for the disciples this night. He had prayed many times for Judas, no doubt, just as He had tried by teaching and revealing to Judas that He knew his secret schemes to convert him. But Judas did not wish to be changed and had so completely surrendered to the devil that there was nothing more Christ could do to change him.

It was not the fault of Jesus that Judas had capitulated so completely to Satan. "Judas was lost by his own free-will determinedly choosing evil in the presence, and under the teachings, and in spite of the warnings, of Jesus Christ. God who, dwelling in eternity, foresees all possible contingencies, foresaw his fall, and foretold it, and made it to serve His purposes of grace in redemption, without having, in the

least degree, foreordained it. It is to be remembered that the fall of Judas, terrible as it was, is only one instance out of multitudes in which God permits men to receive gifts which they fling away, and occupy spheres for which in the end they, through their own fault, prove themselves unfit." (Sadler). Neither position in the church nor association with church people assures one of salvation. Judas, companioned with Jesus Christ, was chosen and named among the apostles, was given power to work miracles, *and was lost!* That which avails unto salvation is being "*kept* in the name of God the Father and Christ the Son." It is *Christ in us*, the hope of glory (Col. 1:27)!

Judas was not compelled against his own will and choice in the course which he followed in order that the Scripture might be fulfilled; but his fall and character was foreknown by God and foretold by God and by Judas' subsequent choice the prophecy of God did receive a completion or fulfillment. This would strengthen the other disciples afterward when they finally understood that the betrayal of Christ and the apostacy of Judas was not a "slip-up" on God. They would understand that God foreknew it all and used it all to His eternal purpose of redemption. See our comments on John 13:18.

The road to joy for Jesus was that of conflict, self-denial and then victory. Their joy is at the end of the same road as He shows in verses 13-14. They were also rejoicing, no doubt, in this audible prayer of the Master as He held them up before the Throne of Grace. They heard Him speak of their oneness and faithfulness and to know that the Master Himself was rejoicing in their steadfastness was a joy to them. Refer to our comments on John 15:1-11 for the joy of Jesus being in the disciples. For a discussion of the hatred of the world toward the disciples see our comments on chapters 15 and 16.

In verse 15 and 16 Jesus prays about a problem that has plagued Christians since the founding of the church (the problem, in fact, dates back as far as the patriarchs of the O.T.): how may God's "called out" people remain in the world and not be contaminated by the world!? The apostle Paul dealt with the same problem in I Corinthians 5:9-13 and II Corinthians 6:14—7:1. A Christian would have to go out of the world altogether to avoid any association with wicked people. What Jesus means is that Christians must not be "of" the world. Their natures are "transformed" rather than being "conformed" (Rom. 12:1-2). The Christian becomes a "new man" and does not set his mind on things of this world (Col. 3:1-17). The Christian does not withdraw his leavening or savoring influence from the world but keeps himself pure and true in the midst of the world. He is to help shed the light of salvation in the world and not to be corrupted by it.

In the midst of the world the Christian himself is also perfected as he is tried, tested and victorious. Dr. Wm. Barclay has a wonderful note on this subject and we shall quote it here:

"The first essential is to note that Jesus did not pray that His disciples should be taken out of this world. Jesus never prayed that His disciples might find escape; He prayed that they might find victory. The kind of Christianity which buries itself in a monastery or a convent would not have seemed Christianity to Jesus at all. The kind of Christianity which finds the essence of the Christian life in prayer and meditation, and in a life withdrawn from the world, would have seemed to Jesus a sadly truncated version of the faith He died to bring to me. It was Jesus insistence that it was in the hurly-burly and the rough and tumble of life that a man must live out his Christianity. Of course there is need of prayer and meditation and quiet times, times when we shut the door upon the world to be alone with God, but all these things are not the end of life; they are the means to the end; and the end of life is to demonstrate the Christian life in the ordinary work of the world. Christianity was never meant to withdraw a man from life; it was meant to equip him better for life. Christianity does not offer us release from problems; it offers us a way to solve our problems. Christianity does not offer us an easy peace; it offers us a triumphant warfare. Christianity does not offer us a life in which troubles are faced and conquered. However much it may be true that the Christian is not of the world, it still remains true that it is within the world that his Christianity must be lived out. The Christian must never desire to abandon the world; he must always desire to win the world."

The Christian is not impertinent when he longs for his home with Christ (cf. Phil. 1:21-24; II Cor. 5:1-10) in heaven away from this world, but the Christian's task is to plant that longing in the hearts of all men while the Christian himself is a sojourner and a pilgrim here. In this war of ideas and ideals—the war of truth and falsehood—the Christian disciple may have protection from the evil one. Jesus prays for the protection of His disciples and that prayer includes the request made in verse 17 for their sanctification. John wrote later in I John 5:18-19, "We know that whosoever is begotten of God sinneth not; but he that was begotten of God keepeth himself, and the evil one toucheth him not. We know that we are of God, and the whole world lieth in the evil one." Our protection comes from Almighty God but we avail ourselves of that protection by faith and obedience to His commandments. By faith and obedience to the Word of truth we are sanctified, set aside, set free from sin and the world. Therefore it is in

this sanctification by faith that we are protected from the evil one: Not only are we protected but we also enter into battle with the forces of evil by faith and sanctification (cf. Eph. 6:10-20). Our protection and victory over the evil one consists in fleeing from him and drawing nigh unto God (cf. James 4:7-8).

Sanctification is not something reserved for an elite few. Neither does it come by some mystical miracle worked by God today apart from the supernatural regenerating power of His word which is truth. All men may be purified, reconciled, justified and sanctified by faith in the Person of Christ expressed by obedience to His Word as it is given once for all in the New Testament. To be sanctified means to be "called out" from the world and set apart. We are called by the gospel as it was preached and recorded by the apostles (I Thess. 2:7-12; II Thess. 2:13-15). Of course there is a revelation of truth from God in nature and in the providential operation of the Holy Spirit apart from the supernaturally recorded Word of God. But nature and providence are very nearly inexplicable without the special revelation of God in the Word formerly spoken and now written. And so, ultimately, our sanctification to the degree which pleases God rests upon our response to His written Word.

We have what is almost a paradox. Jesus prays that the disciples may be set apart from the world in order that they might be sent into the world. It is not such a strange paradox, however, when one gives it a moment's thought. What the world definitely does not need is more worldly minded people. What the world definitely has not and cannot do is redeem itself or regenerate itself. The world "through its wisdom knew not God" and therefore it must have a supernatural wisdom. The world must have messengers who have been reborn with a supernatural nature to deliver to it the message of salvation.

And so Jesus prays that these eleven men might so set themselves apart, might deny themselves with the same self-denial which He knew, and thus become messengers fit for the service of God. Jesus Himself has given them the Word of the Father and has prepared them and now He prays that they may continue to grow in this sanctifying power as they are sent forth into the world.

Christ not only calls them and commissions them, He empowers them. For their very sakes He sets Himself apart in order that they may have a power with which to be set apart. Lenski says, "The sanctification of Jesus for his heavenly mission is to make possible the sanctification of the disciples . . . They are only to receive sanctification by a gift from the Father . . . And this gift to them is to proceed from what Jesus now does for them . . . Out of the one sanctification the

other is to proceed; thus the two are placed side by side."

Men are made holy first by the atoning blood of Christ applied to their sins through their faith in Him, and their allowing His Spirit live in them. Out of this comes the power for them to sanctify themselves. The power is not resident in men but in God but even God's power is available only conditionally. The condition is faith-surrender-obedience. Westcott says, "The work of the Lord is here presented under the aspect of absolute self-sacrifice. He showed through His life how all that is human may be brought wholly into the service of God; and this He did by true personal determination, as perfectly man. . . . By union with Him they also are 'themselves sanctified in truth,' through the Spirit whose mission followed on His completed work, and who enables each believer to appropriate what Christ has gained."

There is no possibility of sanctification or holiness apart from a moral response to the supernatural special revelation of God written in the Bible. There is first of all an initial response in initial obedience which brings us into Christ and sanctifies us as the Corinthians were "washed, sanctified, justified in the name of the Lord . . . and in the Spirit . . ." (I Cor. 6:11) when they "heard and believed and were baptized" (Acts 18:8). But sanctification is a continuing moral response to the call of the Spirit of truth as He calls by the Word of God as it is written upon our hearts. We are to abound more and more in sanctification (cf. I Thess. 4:1-8) by knowing God and receiving His Holy Spirit. We must continue to be led by the Spirit by believing the truth (II Thess. 2:13-15), which is the sanctification of the Spirit. We are to sanctify the Lord God in our hearts (I Pet. 3:15) by such a continuing intellectual and experiential knowledge of Him through His Word that we may give answer to every man who asks us concerning the hope that is in us. Hope has a sanctifying and purifying power (I Jn. 3:1-3), and by the precious promises God has given us in His Word we may escape the corruption that is in the world (II Pet. 1:1-4). Perhaps the plainest explanation of the relationship of a continuing moral response to divinely revealed truth in bringing about a continuing sanctification is found in Ephesians 4:17-32. Here the apostle makes it plain that holiness and sanctification, even after one has become a christian, is dependent upon one's moral obedience and practice of the truth . . . and that truth is *in Jesus*. Truth is Personal . . . truth is in the Person of Christ. Truth is "He" and "Him" not "it." Therefore, He must live His life in us if we are to "speak the truth each one with our neighbor." And here is the important part of it all . . . we know His Person only through our intellectual and moral response to the infallible revelation of His Personality in the written

Word of the Spirit, the Bible. Sanctification means primarily singleness of purpose, integration of all the faculties of the person toward one goal. Sanctification in Christ means singleness of purpose toward Him and His Word. Sanctification or the lack of it on the part of individual members in the church is the primary problem with the lack of unity in the whole body of Christ.

Quiz

1. How did God the Father *give* these eleven disciples to the Son?
2. What does Jesus mean, they were given to Him "out of the world?"
3. Why does Jesus say He is *not* praying for the world (v. 9)?
4. What "oneness" does He pray may belong to the eleven disciples?
5. Why did the "son of perdition" fall? Was it predestined? Explain your answer.
6. Why did Jesus pray that the disciples be not taken from the world? How could they remain in the world and not be of the world?
7. What is sanctification? Who is to be sanctified? How may one be sanctified?

PRAYER FOR ALL BELIEVERS

Text: 17:20-26

20 Neither for these only do I pray, but for them also that believe on me through their word;

21 that they may all be one; even as thou, Father, art in me, and I in thee; that they also may be in us: that the world may believe that thou didst send me.

22 And the glory which thou hast given me I have given unto them; that they may be one, even as we are one;

23 I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me.

24 Father, I desire that they also whom thou hast given me be with me where I am, that they may behold my glory, which thou hast given me. for thou lovedst me before the foundation of the world.

25 O righteous Father, the world knew thee not, but I knew thee; and these knew that thou didst send me;

26 and I made known unto them thy name, and will make it known; that the love wherewith thou lovedst me may be in them, and I in them.

Queries

- a. Which religious bodies may qualify as the "believers" for whom Jesus prayed in verse 20?

- b. What is the glory which Christ gives to believers?
 c. How is Christ to be in the believer (v. 26)?

Paraphrase

Nor am I praying these things only for these eleven men. I am also praying for all men who shall come to faith and obedience in Me through simply responding to the divinely inspired Word which these apostles shall preach and write. My prayer for all believers is that they also may all be one in doctrine, practice, love and purpose. I am praying that even as You are in Me and I am in You in an organic and essential oneness, all believers may come to this same essential oneness in Us, in order that their oneness will lend impact to the saving efficacy of the Word and the world will believe that I was sent from God the Father. And the glory of the Spirit and the divine nature which You gave Me while I dwelt in the flesh I have given unto all who believe on Me through the Word in order that by possessing this glorious nature all believers may be one even as We are One. My very nature abides in them just as Your divine nature abides in Me in order that they may all be brought to a mature and perfected oneness so that the world of unbelievers may know that I came into the world with a commission from You and that their oneness is a product of Your love for them even as Our oneness testifies to divine love. Father, My desire is that all those whom You have given Me shall ultimately be with Me in Heaven and know the ineffable joy of beholding My glory. They shall see then the divine love with which You have loved Me through all eternity in all its gloriousness. O, Righteous Father, the divine knowledge of You which I possess I manifested to the world but the world rejected Me and did not come to know You. But all My disciples, the ones who receive Me, know that You sent Me for I make Your name and nature known unto them and will continue to make it known to them in the ultimate sense in order that the love with which You loved Me may be in them and that I may be in them also.

Summary

Jesus looks down the corridors of time and His heart is turned in prayer to all who shall believe on Him through the word of the apostles. The oneness of all believers on earth and their ultimate glory and joy is the concern of His heart.

Comment

Verse 20 is one of those verses of the New Testament which is a veritable treasurehouse. Its simplicity leaves no question as to the agency for making men Christians—it is the word of the apostles. Jesus knows no other method but the preaching of the apostolic doc-

trine in order to bring men to faith. Neither are there any other doctrines or philosophies approved by Christ to bring about unity of all who believe on Him. This same apostle John wrote in I John 4:1-6 that only those who hear and heed the unadulterated apostolic doctrine are those of the spirit of truth. All who add to or take away from the teachings of the apostles and practice these perversions are of the spirit of error. The apostle Paul said that belief comes by hearing and hearing by the word of Christ (Rom. 10:17). The apostolic doctrine was completed when the New Testament as we have it today was completed in about 95-100 A.D. There are no other divinely approved or authorized writings. Paul wrote that even though an angel from heaven should proclaim any message other than the apostles he should be anathematized (Gal. 1:8-9). Jude wrote that the only body of apostolic doctrine authorized to be delivered to Christians was delivered once for all time in the New Testament (Jude 3). We like what Lenski has to say here, "The Word communicated by the apostles is the means for producing faith and making believers . . . Apart from the Word there is no church, because there is no faith apart from the Word; and the church is constituted out of those and those alone who have faith. The Word is the vital means and the root of faith. At once it appears how dangerous it is to be ignorant of the Word or to alter and to falsify it in any way." It is the preaching and proclaiming and teaching of the message of the apostles in the same way as the apostles proclaimed it that brings men to faith. It must be preached as historically true and accurate; as factually credible; as supernaturally delivered and verified; as demanding a moral response; as being of itself experientially known once it is practiced. It must be preached as absolutely and exclusively authoritative in all realms of life.

It is by this same word of the apostles that individual believers are to be in Christ and have Christ in them and thus grow into the same oneness which Father and Son know. Paul makes it very plain indeed in Ephesians 4:11-16 that we must "speak the truth in love" in order to grow up into a mature oneness in Christ. And this "growing up" is laid down as necessarily a cooperative effort. First, apostles and other teachers are set apart in the church to instruct in the Lord's Word. Second, all members of the body of Christ are to so learn the word of Christ that they be no longer tossed about with every slight wind of new and fanciful doctrine like children. Third, every member of the body is to supply maturity and sustenance to the body, "according to the working in due measure of each several part." And so in verses 21 and 23 Jesus makes the oneness of believers as a unified body of individual members solely dependent upon the union of the individual

with Him. Christ in the individual and God in Christ and all perfected or made complete in one body. See our special sermon at the end of chapter 16, "Christ in You the Hope of Glory," concerning the way Christ is in the individual and the individual knows he is in Christ. The *all* important focal point is the Living Word of the Living God. By submission to the Will of the Personality (Christ) living in The Word, this Personality (Christ) comes supernaturally to dwell in us and we in Him and all believers in union with one another. The reader is directed to a careful and prayerful study of the Special Study at the end of this chapter on Unity.

In verses 22 and 24 Christ informs us that He has given His glory to all believers and that there is also a glory of His which He desires we behold in the future where He shall be seen with the Father. Christ is speaking here in verse 22 as if He had already won the victory over the Cross and the Tomb and had ascended to the Father and had sent the Spirit. We feel that the "glory" which He says He has given to all believers is none other than His divine nature in the indwelling Spirit in all believers. Speaking of the Spirit in Romans 8:1-30 Paul concludes by saying ". . . whom he called, them he also justified: and whom he justified, them he also glorified." The same apostle, speaking of the ministration of the Spirit, says, "But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit," (II Cor. 3:18). Again, Paul wrote to the Thessalonians concerning being chosen in the sanctification of the Spirit and belief of the truth by which God called them "though our gospel to the obtaining of the glory of our Lord Jesus Christ." Here, as in the others, the Spirit and the Word and the believer's Glory are all connected. And so it is that in Ephesians 3:17-19 that Paul tells us we may know experientially, feelingly, by the Spirit of Christ dwelling in us by faith the breadth and length and depth and height and the love of Christ which passes knowledge and may be filled with all the fullness of God!! Yes, my friend, we can know the glory which God gave to Christ. Christ offers it to us in the Spirit by faith. The measure to which we may know and feel this glory is dependent upon the measure of our faith and submission to the will of Christ. Of course we must remember that the essence of the glory of Christ is that of selflessness and service. His glory consisted in giving Himself totally to God's will and man's salvation. When we are guided by and indwelt by the Spirit this will be our glory also.

There is a glory Christ desires for the Christian yet to be revealed. We are now recipients of this glory in a measure hindered only by our

corruptible bodies. But when Jesus comes the Second time we shall receive the consummation of this glory in all its excellence (cf. I Jn. 3:2; Phil. 3:20-21). "When by His grace I shall look on His face, that will be glory for me." Moses and Elijah appeared in glory (Lk. 9:30-31). We shall appear with Him in glory when He appears (Col. 3:4). We even now partake of the glory to be revealed (I Pet. 5:1). Our light affliction works for us a far more exceeding and eternal weight of glory (II Cor. 4:17; cf. also Rom. 8:17-18; II Tim. 2:10). Jesus regained for man the glory which man forfeited when he sinned and Christ brought many sons to glory by His death and resurrection (Heb. 2:5-18).

Verses 24 through 26 form the climactic crescendo of the whole night's discourse (chapters 13, 14, 15, 16 and 17). He has already expressed His will that all disciples shall one day be with Him in glory (14:1-6). He has already explained how and why the world did not know or receive Him, (chapter 16). He has already explained the coming of the Spirit (14, 15 and 16). He has already explained the glory of giving self (chapter 13). And now He sums it all up. He made known the name and nature of the Righteous Father so that the boundless, filling, glorious love with which the Father loved Him may be in the disciples and that He Himself may also be in them. Christ dwelling in our hearts by knowledge and acceptance of the Word is more than a mere intellectual assent to the verities of the Scripture. Christ cannot dwell in us until love of the Father dwells in us, but of course love for the Father comes when we apprehend the love of the Father for us as it is expressed only in the written record, the Bible. It is a reciprocating, circular, triangular affair, with the Father, Son, and believers and the Bible the hub.

We have desisted from making extended comments of our own on unity and have offered a Special Study with comments from three Christian brethren (Bro. Beam now having gone to be with Jesus) who have spent years laboring in this field. We have much we would like to say but these men say it so well in so brief a manner we feel our readers would be the more profited than by our lengthy comments.

Rather than an expository sermon on Chapter Seventeen we have chosen to conclude this chapter with excerpts from essays by respected Christian men of long experience in dealing with the problems of Christian unity, Seth Wilson, Dean, Ozark Bible College; Carl Ketcherside, Editor and Lecturer; Earnest Beam, former Minister and Lecturer on the Pacific Coast, now deceased.

SPECIAL STUDY NO. TWO

Excerpts from an essay by Seth Wilson, Dean, Ozark Bible College, entitled,

“OUR LORD'S PRAYER FOR UNITY IN JOHN 17”

Why Must We Have Unity of Christians?

1. *Jesus wants it that way.* It should be enough that Christ prayed for unity of the church, who gave Himself for her, who will claim her for His bride, who will give to her all His inheritance.

2. *The Holy Spirit through the apostles urged unity.* Read I Cor. 1:10; Eph. 4:1-6; Phil. 2:2; I Pet. 4:8-11.

3. *The practice of division will condemn us.* Read Gal. 5:20,21; I Cor. 3:16,17.

4. *We are commanded to avoid or turn from those who cause division.* Read Rom. 16:17,18; Tit. 3:10,11; II John 9-11.

5. *That the world may believe.* Division among the churches makes it impossible for the schools to teach the certain truths of Christianity, and it gives to every common-school pupil the false impression that religion is not a matter of fixed truth, but only matter of feelings and that every one makes his religion for himself, and it is just as respectable as any one else's religion. However much we may wish and agitate for the public schools to teach Christianity, they simply cannot do it while divisions continue to exist. The world discounts or disregards the testimony of a divided Christendom, just as we discount the so-called “scientific” conclusions which differ from and contradict one another while all are represented as “assured results.” The less we care about contradictions in our testimony, the less the world cares about our affirmations. If it does not make any difference *what* one believes, it probably does not make any difference *whether* one believes. If one church is as good as another, possibly none is as good as any, since both statements rest upon the assumption that falsehood is as good as truth, disobedience as good as obedience.

6. *Because division comes from putting human authority in the place of Christ.* At least in some part it displaces Christ as the head of the church, and that is blasphemy. See Eph. 1:20-23.

7. *Because division comes from putting the words of men in the place of the infallible word of God.* At least in some part it displaces the Holy Spirit as the revealer and spokesman of Jesus Christ and His covenant. See I Cor. 2.

8. *Because Christ is one and not divided.* We cannot be perfectly united in and with Him without becoming united with each other. If we have the mind of Christ we will have the same mind, and so on

through all the characteristics of the Christian which we receive from Christ Himself. Unity is natural and inherent in Christianity; and division among Christians misrepresents its nature.

9. *Because division wastes and dissipates the energies and resources of evangelistic workers and supporters;* furthermore, it turns a great bulk of religious effort from evangelism to party promotion and party regulation and party contentions. If all the printers' ink, if all the hours of study and conference, if all the money and men that have been employed to keep up human institutions had been used to bring men to their Savior, what glorious results might have been! As it is five centuries of vigorous denominationalism leave the churches far from holding their own against an avowedly pagan world. "A house divided against itself cannot stand."

To sum up, all the causes of division are sinful; all the results of division are shameful; all the characteristics of division misrepresent Christ and despoil the godly character. Surely division is of the devil and is his best implement for hindering the church from victory. The faith, devotion, obedience and brotherliness that produce unity are godly. The practice of unity is sweet and blessed (Ps. 133:1). The results of unity are faith and its glorious victory. Its goal is that all should be perfected into one in Christ. Can any man doubt that unity is of God and is a prerequisite to a victorious church?

What is the Unity for Which Christ Prayed?

1. Jesus in His prayer describes it briefly, but exactly: "as thou, Father, are in me, and I in thee." We in them and they in us.

2. Such as the world can see: "that the world may believe." The purpose of unity is faith and conformity to Christ. A union without faith and obedience defeats its own purpose.

3. A fellowship of those who are called of God and set apart for His name, to do His work by His Spirit, using His Word—all in every place "that are sanctified." Study the word "sanctify" and its other forms with a concordance, or see the article "Sanctification" in the International Standard Bible Encyclopedia.

4. It is such a vital relationship as is described by figure of the members of the body in relation to the head (see I Cor. 12; Rom. 12:4,5), or of the branches to the vine (John 15:5).

5. Such as existed in the apostolic church when "the multitude of them that believed were of one heart and of one soul" (Acts 4:32).

6. Such as prompted the Gentile Christians to send help to Jewish Christians in time of need (II Cor. 8:1-9; especially verse 5).

7. Such as is indicated in the following words used in apostolic exhortations: "speak the same thing," "Be perfectly joined together,"

"same mind," "like-minded," "same love," "of one accord," "preferring one another," and "with one accord and one mouth." See I Cor. 1:10; Phil. 2:2; Rom. 12:10,16; 15:1-6; I Cor. 12:25,26.

8. Such as is characterized by "one Lord," "one faith," "one baptism," "one body," "one Spirit," "one hope," "one God and Father over all, in all and through all" (Eph. 4:1-6).

Can any man imagine that the state of Christendom today is the unity that pleases the Lord?

Note particularly that it was unity in faith, "the faith once for all delivered unto the saints." Jesus prayed that *those who believe* might be one. It was He that said, "but he that disbelieveth shall be condemned" (Mark 16:16). Paul, who so earnestly urged the Corinthian brethren to unity and love, closes his great letter of correction with this: "If any man love not the Lord Jesus Christ, let him be anathema" (I Cor. 16:22). In Gal. 5:20,21 divisions under every name are condemned, but in Gal. 1:8,9, Paul writes: "If any man preach unto you any gospel other than that which ye received, let him be anathema." In the first Epistle of John, Christian love and fellowship are upheld in their true nature and necessity, but in II John 9-11, Christians are strictly commanded to refuse fellowship to "anyone bringing not this teaching." Jesus commended the church at Ephesus because they could not endure evil men and did try false apostles (Rev. 2:2). He held it against the churches at Pergamum and at Thyatira that they had there some that held injurious teaching (Rev. 2:14-16,20).

Unity of believers with unbelievers is so impossible that intermarriage of the two is not to be attempted (Read II Cor. 6:14-7:1). They could have a form of union, but not unity sanctified in Christ. "What portion hath a believer with an unbeliever?" "Or what communion hath light with darkness?" How can we hope to promote true unity in Christ while we disregard Christ's will and harbor unbelievers within the fellowship? Study and apply the following scriptures: Roman. 16:17-19; Gal. 1:6-9; Tit. 1:9-16; Tit. 3:10; I John 2:18-26; 4:1-6; Jude 3,4; II Cor. 10:3-5; 11:13-15; I Tim. 6:20,21; II Tim. 3:5; Eph. 5:7-12.

PROPOSITIONS from an article by Ernest Beam, CHRISTIAN STANDARD, October 8, 1949

Proposition 1. All sincerely immersed into Christ, with manifest purpose to be governed of Him, are one body in Jesus Christ, though some are now also in denominational churches and others also in church of Christ sects.

Proposition 2. All of those in next above are commanded of God to receive one another as Christ also received us to the glory of God.

Proposition 3. The receiving of brethren in Christ is never an endorsement of weakness, immaturity, and error even as Christ's reception of us is not His endorsement of our weakness, immaturity, and error.

Proposition 4. Those who will not receive the brethren but do dis-fellowship them, or some of them, are, on that account, to be marked, avoided, and rejected, even as the man under the old law who did kill was himself to be put to death.

Proposition 5. The Scriptures forbid any sincere brother to violate his own conscience in religious acts and devotions whether that conscience is at present properly taught or not; and the Scriptures forbid the rest of us to ignore that conscience. Nor is our own liberty to be judged of another conscience.

Proposition 6. It is not necessary for the brethren to be of the same mind upon meats, days, circumcision, the law, colleges, missionary organizations, orphan homes, instrument, "pastor system," cups, war, premillennial views, tobacco, classes, uninspired literature, names, or other such, as conditions of salvation and of receiving one another. Those of Proposition 1 are one body notwithstanding these and like differences.

Proposition 7. Division in the body of Christ is always made by the brother who will not fellowship his brother. (This does not mean there are not times that a brother must disown a brother; there are. But the brother who disfellowships always and everywhere makes the division—those that should never be, as well as those that must be.)

Proposition 8. The brother, though right about every item in Proposition 6 above is not permitted to bind that right, as a condition of receiving, against his brother who does not yet perceive the right.

Proposition 9. The receiving of all those sincerely in Christ, by Paul, did not stop him from successful labor to overcome the wrongs of those received, but did enhance the working of it. The receiving by all of us, each of the rest of us, in Proposition 1 above, by the wonderful grace of our God, can and should work the same way.

Proposition 10. No more grace is required in my heart to receive my brother, as set out above, than is required in Christ to receive me now and hereafter. (Yea, the comparison is an unworthy one, but is used to turn the mind toward working of grace *from* us as it has come *to* us.)

Proposition 11. The Lord Jesus, the Holy Spirit, and the apostles were not compromisers and betrayers of the gospel in receiving brethren with error of whom we read in the New Testament; we are the

compromisers and betrayers of their gospel when we do not so receive one another.

Proposition 12. The Holy Spirit as certainly commands not to own all those who come among us not of genuine faith in the whole mystery of Christ revealed in Scripture (II John 7-11; I John 4:2,3) or who are not of mind to consent to "wholesome words, even the words of our Lord Jesus Christ, and the doctrine which is according to godliness" (I Timothy 6:3) as He does command us to receive the brethren of genuine faith. (We may together own the authority of the dictionary, but fail of meaning, proper usage, and pronunciation in keeping with that authority. We must together own the authority of Jesus and of His Word, or oneness is neither possible nor permitted.)

Proposition 13. It is as hurtfully erroneous to try to make God speak in the field of necessary judgment—the circumstantial of the gospel left to the judgment of the brethren and the expediency of which changes through the centuries with changing means and agencies of society—as it is not to hear God in the great realm of faith where He does speak.

Proposition 14. In all matters of faith a thing must be lawful before it can ever be expedient; in all matters of necessary judgment a thing is not to be judged of right or wrong but whether it is a good and useful means to attain the given end.

Proposition 15. The use of any and all humanly adopted means and methods must ever be kept within the realm of *enabling* what God has commanded and never used upon a par with, as an addition to, as a part of, or exalted above the thing commanded or those appointed of God. (The use of uninspired literature to *enable* the teaching of God's Word is one thing. But to make use of it as upon a par with, added to, a part of, or exalted above God's Word, is grievous error not to be tolerated. The same is true of all things whatsoever that have been left to the judgment and wisdom of men.

Proposition 16. To charge a brother with an addition to the Word who uses uninspired literature to *enable* the teaching of the inspired Word; or to "the cup" who but uses individual cups to *enable* the communion of "the cup"; or to sing who but uses the instrument to *enable* singing, decency, and order; or to the one organization of the New Testament who but uses colleges, missionary organizations, orphan homes, old folks' homes, organized classes, and journalistic organizations to *enable* orderly obedience to the commands of God—this is false accusation against brethren and divides those who are of the same faith.

Proposition 17. The adoption of any test of fellowship not clearly

demand in Scripture is to adopt a condition of salvation—a new and added commandment—unto the perversion of the gospel. This is the very sin of Galatians the first chapter, and is the sin which has made a multitude of sects particularly among those who do not use the instrument. It is also the sin to which Paul would submit, "no, not for an hour."

QUOTED FROM MISSION MESSENGER NOVEMBER AND DECEMBER 1964, EDITOR W. CARL KETCHERSIDE

2. DO YOU THINK THE PRAYER OF JESUS CAN BE ANSWERED BY RESTORING THE RESTORATION MOVEMENT?

No, I do not. The restoration movement launched by the great heroes of the faith in the early part of the nineteenth century was simply a means to an end. It was never intended to be an end in itself. Alexander Campbell wrote, "We only profess to work and walk by the rules which will inevitably issue in a pure speech, and in right conceptions of that pure and holy, and celestial thing called Christianity—in faith, in sentiment, and in practice." It is too much to expect of these noble pioneers that they would be able to either discover or translate into practice all that was essential to the accomplishment of their aims. The restoration movement was vital precisely because it was a movement. To return to it at any given point and assert we had "arrived" would be folly. When a movement ceases to move it becomes a monument to past accomplishments and dead hopes.

Alexander Campbell did not believe he had all of the answers. He freely admitted that to enter some areas of consideration "we should have to launch upon a wide and tempestuous ocean, for which our slender bark is not at this time sufficiently equipped. This may yet deserve the construction of a larger vessel in a more propitious season." Our task, as I conceive it, is not to restore a movement inaugurated by men but to recapture the ideal of God. We believe that in this we may be aided by restoring to our generation the spirit of the restoration movement. Even this must be regarded as a means to an end.

16. WHAT DO YOU RECOMMEND WE SHOULD DO TO RESTORE A PROPER FEELING OF UNITY AMONG THE BELIEVERS?

We should confess to one another that we have been partisan and sectarian in attitude and pray one for another that we may be healed of the ravages upon our hearts of this work of the flesh. We should be brought to our knees in tears over our growing sectarianism. We should set the table of the Lord for every sincere immersed believer

and invite all such to sit down around it as our brethren. We should call upon all of them, recognize and regard them as children of our Father.

It is time for us to throw off the childish attitude which has characterized the brotherhood and start acting like men. The idea of categorizing those who differ with us as "brethren in error," with the implication that we are wholly free from error and know all there is to know, is a little silly when you think about it seriously. The truth is that we are all brethren in error. Not one of us is perfect in knowledge and we all have a great deal to learn. We do not accept one another because we are free from error but because we are free in Christ—free to receive one another even while we try to work out our problems together and seek to arrive at a greater understanding. The brethren who accept me will have to overlook a lot of things just as God had to make allowances in order to receive me. I am willing to receive others on the same basis as he received me.

CHAPTER EIGHTEEN

There is no more time for private counsel with the disciples. The hour of darkness has come. Between chapters 17 and 18 of John's gospel, the agony of Gethsemane transpires and is recorded in the Synoptics. And now in chapters 18 and 19 of John's gospel the darkest deeds ever perpetrated by man are recorded for all men to feel for all time their shame.

Simeon the aged prophet told Mary, the mother of Jesus, some thirty-three years before this night, "Behold, this child is set for the falling and the rising of many in Israel; and for a sign which is spoken against; yea and a sword shall pierce through thine own soul; that thoughts out of many hearts may be revealed." (Lk. 2:34-35).

In other words, Jesus was born to be a "sign spoken against" or a spectacle. The spectacle is about to begin. He will be betrayed by one of His closest friends. He will be arrested, mocked, ridiculed, falsely and illegally tried and condemned. He will be denied by the one closest to Him and the same one who swore that he would never let Him down. Then, declared innocent at first, He will, because of political expediency, be given over to His murderers. But through it all it was not the Son of God on trial—it was mankind on trial that black night. At the end of this chapter we have a sermon entitled "Mankind on Trial."

Isaiah, some 700 years before this night, had prophesied, "He was oppressed, yet when he was afflicted he opened not his mouth; as a lamb that is led to the slaughter, and as a sheep that before its shearers

is dumb, so he opened not his mouth." (Isa. 53:7). Now it is about to come to pass.

Instead of the usual paraphrase we have chosen to follow the regularly printed text with a "harmony" or "unification" of all the gospel accounts of this section (Trials, Crucifixion and Resurrection). This unification will be a quotation from *The Gospels; The Unification of the Four Gospels*, by Thomas G. Deitz, published by Eerdmans.

We continue with our outline of the third section of this gospel:

III. The Word Manifested To The Disciples and Their Acceptance of Him, 13:1—20:31

B. Public Spectacle of His Passion, 18:1—20:31

1. The Arrest and Trials, 18:1-40

a. Betrayal and Arrest, 18:1-11

b. Tried by the Jewish authorities, 18:12-27

c. Tried by Pilate, the Roman authority, 18:28-40

BETRAYAL AND ARREST

Text: 18:1-11

1 When Jesus had spoken these words, he went forth with his disciples over the brook Kidron, where was a garden, into which he entered, himself and his disciples.

2 Now Judas also, who betrayed him, knew the place: for Jesus oft-times resorted thither with his disciples.

3 Judas then, having received the band of soldiers, and officers from the chief priests and the Pharisees, cometh thither with lanterns and torches and weapons.

4 Jesus therefore, knowing all the things that were coming upon him, went forth, and saith unto them, Whom seek ye?

5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, who betrayed him, was standing with them.

6 When therefore he said unto them, I am he, they went backward, and fell to the ground.

7 Again therefore he asked them, Whom seek ye? And they said, Jesus of Nazareth.

8 Jesus answered, I told you that I am he; if therefore ye seek me, let these go their way:

9 that the word might be fulfilled which he spake, Of those whom thou hast given me I lost not one.

10 Simon Peter therefore having a sword drew it, and struck the high priest's servant, and cut off his right ear. Now the servant's name was Malchus.

11 Jesus therefore said unto Peter, Put up the sword into the sheath: the cup which the Father hath given me, shall I not drink it?

Queries

- a. Where was the "garden" into which Jesus entered with his disciples?
- b. Why did the crowd "go backward" when Jesus identified Himself?
- c. Why the boldness of Peter here when later he fled with the others?

Paraphrase (Harmony)

When Jesus had spoken these words, he went forth with his disciples over the brook Kidron, where was a garden, into which he entered, himself and his disciples; a place which was named Gethsemane: (all the Gethsemane experience falls between John 18:1 and John 18:2; cf. Matt. 26:37-46; Mk. 14:32-41; and Lk. 22:40-46). And while he yet spake, lo, Judas, one of the twelve, who betrayed him, knew the place: for Jesus oft-times resorted thither with his disciples came, and with a great multitude with swords and staves, with lanterns and torches, and weapons from the chief priests and the scribes, and elders of the people. And Jesus said unto the chief priests, and captains of the temple, and elders, that were come against him, Are ye come out, as against a robber, with swords and staves to seize me? When I was daily with you in the temple, ye stretched not forth your hands against me: but this is your hour, and the power of darkness. Jesus therefore, knowing all the things that were coming upon him, went forth, and saith unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, who betrayed him, was standing with them. When therefore he said unto them, I am he, they went backward and fell to the ground. Again therefore he asked them, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I told you that I am he; if therefore ye seek me, let these go their way: that the word might be fulfilled which he spake, Of those whom thou has given me I lost not one. Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that is he: take him, And lead him away safely, And straightway he came to Jesus, and said, Hail, Rabbi; and kissed him. And Jesus said unto him, Friend, do that for which thou art come, betrayest thou the Son of man with a kiss? Then they came and laid hands on Jesus, and took him.

Simon Peter therefore having a sword drew it, and struck the high priest's servant, and cut off his right ear. Now the servant's name was

Malchus. And when they that were about him saw what would follow, they said, Lord shall we smite with the sword? Jesus therefore said unto Peter, Put up the sword into the sheath; all they that take the sword shall perish with the sword. The cup which the Father hath given me, shall I not drink it? Suffer ye them thus far. And he touched his ear, and healed him. Or thinkest thou that I cannot beseech my Father, and he shall even now send me more than twelve legions of angels? How then should the scriptures be fulfilled, that thus it must be? But all this is come to pass, that the scriptures of the prophets might be fulfilled. Then all the disciples left him, and fled.

And a certain young man followed with him, having a linen cloth cast about him, over his naked body; and they lay hold on him; but he left the linen cloth, and fled naked.

Summary

The Son of man, with legions of angels ready to answer His slightest beckoning, surrenders to betrayal by one of His disciples and arrest by the murderous rulers in order that the purpose of the Father may be fulfilled.

Comment

When Jesus finished His intercessory prayer (somewhere in Jerusalem), He beckoned the disciples to follow Him and He left the city. It is pure conjecture to try to establish the exact spot of the Upper Room and to guess which gate Jesus used to go out to the garden. In fact, it is equally uncertain just where Gethsemane was located. The most probable location for Gethsemane is on the brow of the Mt. of Olives. The word "Gethsemane" means *oil press*. The word John uses is *chorion*, or "garden" which is literally, "a place enclosed, a farm." It was an olive orchard which was probably enclosed with a stone fence having within it an olive press. Jesus left the city of Jerusalem by one of the eastern gates and crossed the valley Kedron. This valley runs north and south along the eastern wall of Jerusalem, separating the city from the Mount of Olives. Most of the year the valley is bone dry. Only during the winter rainy season is there any water in the valley and then only during heavy rainfall. This valley seems to have been a favorite dumping place (cf. I Ki. 15:13; II Ki. 23:4; II Chron. 29:16; 30:14; Jer. 31:40). It was over the same dry stream bed that David, a royal type of The King of Israel, fled before his rebellious son Absalom (cf. II Sam. 15:23).

The account of the Lord's experience in Gethsemane is recorded in the other three gospels (cf. Matt. 26:37-46; Mk. 14:32-41; Lk. 22:40-46), and John, led by the Holy Spirit, deemed it unnecessary to repeat the account.

The warning of Jesus to Judas at the Passover supper, "What thou doest, do quickly" (Jn. 13:27) forced Judas to do immediately what he had not planned to do until after the feast was over. Judas may have taken the warning to mean that Jesus would leave the city the next day. We do not know the movements of Judas after he left the upper room but Samuel J. Andrews in "The Life Of Our Lord Upon The Earth" gives a good resume of what probably happened. "Going immediately to Caiaphas, or to some other leading member of the Sanhedrin, he informs him where Jesus is, and announces that he is ready to fulfill his compact and at once to make the arrest. It was not, as we have seen, the intention to arrest Him during the feast lest there should be a popular tumult (Matt. 26:5); but now that an opportunity offered of seizing Him secretly at dead of night when all were asleep or engaged at the paschal meal, and therefore without danger of interference or uproar, His enemies could not hesitate. Once in their hands, the rest was easy. A hasty trial, a prejudged condemnation, an immediate execution, and the hated Prophet of Galilee was forever removed out of their way. All, perhaps, might be done by the hour of morning prayer and sacrifice. With great despatch all the necessary arrangements are made. Some soldiers the Sanhedrin had under its own direction, the guards of the temple commanded by 'the captains of the temple,' or, as translated by Campbell, 'officers of the temple guard;' and to these they added some of their own servants armed with staves. But they must be attended by Roman soldiers in case a disturbance should arise; and to this end Pilate was persuaded to place at their command the cohort, or a part of it, under its captain, that during the feast was stationed at Fort Antonia for the preservation of order. Some of the chief priests and elders were also themselves to be present, to direct the proceedings, and if necessary to control the people. The soldiers, or some portion of them were to be provided with lanterns and torches, probably to search the garden if any attempt was made to escape. That at this time the moon was full presents no objection. They would need lanterns and torches, even in a clear night and under a brilliant moon, because the western side of Olivet abounds in deserted tombs and caves. It is possible that they thought to surprise Him asleep. It was agreed that Judas should precede the others, and, approaching Him in a friendly way, kiss Him, and thus make Him known. This indicates that no resistance was anticipated."

Judas knew exactly where Jesus would be. It may be that Judas had taken the soldiers first to the upper room and finding Jesus and the disciples gone led the authorities directly to the garden because he

knew this is where Jesus would go. Judas had often been to this garden with Jesus and the other disciples.

But they did not surprise Jesus! Jesus knew at all times exactly what was happening. He knew the unspoken thoughts of Judas' heart. Seeing the many flickering torches and lanterns borne by the multitude of soldiers as they came across the Kedron toward the garden, Jesus knew exactly their purpose. As they approached, Jesus strode forward to meet them, coming out of the darkened shelter of the olive trees.

He takes command of the situation immediately by asking, "Whom are you seeking?" Their answer was, "Jesus of Nazareth." Judas had not yet given his sign and was still standing in front of the crowd. Jesus must have taken another step or two forward leaving the disciples behind Him when He said, "I am he!" The complete calm, determined resolution, sublime majesty and commanding manner in both voice and demeanor surprised and startled those in the front of the crowd so that they stumbled backward over each other and some fell to the ground. There is no indication that Jesus did anything miraculous here to cause these soldiers to fall to the ground. There are many indications scattered through the Gospels that there was something extraordinarily subduing in the aspect and voice of Christ (when He cleansed the temple; when He had steadfastly set His face toward Jerusalem; when He walked through their midst unharmed; when they returned empty handed saying never a man so spake, etc.). Lenski thinks it was altogether miraculous and that the entire multitude fell backwards to the ground. Hendriksen says both the demeanor of Jesus and a miraculous sign both must account for the falling back of the soldiers. What Jesus did was completely unexpected! They expected Him to flee or at least hide. Barnes says, ". . . to suppose that there was (miraculous power—physical force) greatly detracts from the moral sublimity of the scene." The truth is, they were caught, instead of catching Him. Theirs was a mean, treacherous errand. They were employing a traitor as their guide. They were to surprise Him but He surprised them! He brought all their nefarious scheming into the open and put them to shame. The Lord rebuked them and uncovered for them their cowardice when He said to them, as the synoptics record, "Are you come out, as against a robber, with swords and staves to seize me? When I was among you daily in the temple, you made no move to arrest me—but *this* is *your* hour and the power of darkness."

After they had recovered somewhat from their surprise Jesus asked them again, "Whom are you seeking?" and they replied a second time, "Jesus of Nazareth." "As I told you before," He replies, "I am Jesus of Nazareth, and if you are seeking me, let these other men behind me

go their way unharmed. Verse 9 seems to be John's own parenthetical insertion into the narrative here as John is writing the account years later to show that what Jesus had prophesied 6:39; 10:28 and 17:12 was in part fulfilled in this very incident.

Now Judas had already made a pact with the leaders. Judas had arranged to embrace His Master and this would be the signal for them to take Jesus by physical force and take Him away "safely" (said Judas). Judas probably feared some miraculous judgment or escape by Jesus. So Judas stepped forth and embraced Jesus with fervency, saying, "Hail, Teacher!" Jesus replied with deep pathos, no doubt, "Friend, do what you have purposed in your heart to do—but must you betray the Son of man with a hypocritical embrace?" At the signal the soldiers stepped forward and grasped Jesus' arms roughly and as they were about to take Him away Simon Peter and another disciple rushed forward, their short dagger-type swords drawn, shouting, "Lord shall we smite them with the sword?" Impulsive Peter did not hesitate or wait for a reply but swung his sword at one of the servants of the high priest, Malchus by name. It is worthy of note in passing that this record, which not only gives the name of the servant but tells that it was his *right* ear which was severed by Peter, certainly is *the record of one who was an eyewitness* and not the record of someone in the second century church making up silly little subjective myths about a mythical Jesus!

Jesus turned to Peter with a firm rebuke and a stern command to put the sword into its sheath. The reasons for this command and Jesus' refusal of the courageous act of Peter and the others are summarized by Hendriksen: (a) The cup which the Father had given Him, He must drink and Peter's deed is at variance with this determination of His to do so; (b) Jesus must be able to say to Pilate, "My kingdom is not of this world . . ." and if He allows them to fight with carnal weapons He cannot so answer; (c) If Jesus had wished to defend Himself He could have called legions of supernatural beings to His aid—Peter's act was unnecessary and uncalled for; (d) Finally, all they that take the sword will perish with the sword. This last one needs a bit of amplification. Certain rulers, magistrates and law enforcers are to wield the sword at the command of God (cf. Rom. 13:1-7; I Pet. 2:13-17; Titus 3:1, etc.). Those who wield the sword without just reason, and without receiving the orders of competent authority, are themselves liable to give life for life. National laws and governments are ordained by God and citizens of those national boundaries are to be subject to those governments as long as they do not demand that the individual violate the expressed will of God.

We have discussed before the boldness and courage of the disciples. Especially do we see it here! These men are not cowards. We do not believe that the record of them leaving Jesus and fleeing should be interpreted to mean they were cringing cowards (Matt. 26:56). We believe that Peter and John's boldness later as they entered into the very courtyard of the high priest as they followed Jesus indicates they may have felt the best thing they could do in the garden was to make good their escape in order to fight for their Master at a later, more opportune, time. Then when it finally came home to them that Jesus was not going to resist at all—that He was going to willingly submit to death—they were disillusioned and despondent but not cringing in fear. Their hopes for a powerful, reigning, temporal Messiah had vanished. They were more ashamed than afraid.

This type of attitude toward the Messiah and the Messianic kingdom did not die with the disciples. Many people today still insist that the King and the Kingdom must maintain a worldly prestige. They will boldly and courageously battle for such prestige. But when it comes to being treated in the humiliating, despicable way the Saviour was treated, they all leave Him and flee.

A couple of incidents recorded by the Synoptics and omitted by John are worthy of notice here. First, Jesus said (Matt. 26:56) that the events then happening were fulfillments of prophecies made by the Old Testament prophets. His betrayal for thirty pieces of silver is prophesied by Zechariah and His sufferings are prophesied by Isaiah. There are over 300 prophecies concerning the birth, life and passion of Christ in the O.T. prophets.

Second, the Synoptics record that a young man (Mk. 14:51-52) followed clad only in a linen cloth. He undoubtedly awoke in the middle of the night, having heard the noise of the multitude of soldiers, and being a follower of Jesus wrapped himself hurriedly and followed the throng out of the city into the garden. There he was discovered as a follower of Jesus and the soldiers grappled with him to arrest him also, but he fled leaving them holding the linen cloth (bed clothing?) with which he had wrapped himself. Some say this lad was John Mark but we cannot be sure.

Quiz

1. What does the word "Gethsemane" mean and where was it located?
2. Where is the brook Kedron? Describe it.
3. Describe what you believe transpired between Judas' leaving the upper room and his leading the arresting party.
4. Why did they "fall to the ground" when Jesus spoke to them?
5. Why did Jesus say, "... let these go their way."?

6. Why did Jesus command Peter to put away his sword?
7. Did the disciples leave Him and flee because they were cowards? Explain your answer.

TRIAL BY THE JEWISH AUTHORITIES

Text: 18:12-27

12 So the band and the chief captain, and the officers of the Jews, seized Jesus and bound him,

13 and led him to Annas first; for he was father in law to Caiaphas, who was high priest that year.

14 Now Caiaphas was he that gave counsel to the Jews, that it was expedient that one man should die for the people.

15 And Simon Peter followed Jesus, and so did another disciple. Now that disciple was known unto the high priest, and entered in with Jesus into the court of the high priest;

16 but Peter was standing at the door without. So the other disciple, who was known unto the high priest, went out and spake unto her that kept the door, and brought in Peter.

17 The maid therefore that kept the door saith unto Peter, Art thou also one of this man's disciples? He saith, I am not.

18 Now the servants and officers were standing there, having made a fire of coals; for it was cold; and they were warming themselves: and Peter also was with them, standing and warming himself.

19 The high priest therefore asked Jesus of his disciples, and of his teaching.

20 Jesus answered him, I have spoken openly to the world; I ever taught in synagogues, and in the temple, where all the Jews come together; and in secret spake I nothing.

21 Why askest thou me? ask them that have heard me, what I spake unto them: behold, these know the things which I said.

22 And when he had said this, one of the officers standing by struck Jesus with his hand saying, Answerest thou the high priest so?

23 Jesus answered him, if I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

24 Annas therefore sent him bound unto Caiaphas the high priest.

25 Now Simon Peter was standing and warming himself. They said therefore unto him, Art thou also one of his disciples? He denied, and said, I am not.

26 One of the servants of the high priest, being a kinsman of him whose ear Peter cut off, saith, Did not I see thee in the garden with him?

27 Peter therefore denied again: and straightway the cock crew.

Queries

- a. Why did they take Jesus to Annas first?
- b. Why did Peter gain entrance into the court of the high priest's palace and then deny that he knew Jesus?
- c. Why did Annas ask Jesus concerning His disciples and His teaching?

Paraphrase (Harmony)

So the band and the chief captain, and the officers of the Jews, seized Jesus and bound him, and led him to Annas first; for he was father in law to Caiaphas, who was high priest that year. Now Caiaphas was he that gave counsel to the Jews, that it was expedient that one man should die for the people.

And Simon Peter followed Jesus, and so did another disciple. Now that disciple was known unto the high priest, and entered in with Jesus into the court of the high priest; but Peter was standing at the door without. So the other disciple, who was known unto the high priest, went out and spake unto her that kept the door, and brought in Peter. The maid therefore that kept the door saith unto Peter, Art thou also one of this man's disciples? He saith, I am not. Now the servants and the officers were standing there, having made a fire of coals; for it was cold; and they were warming themselves: and Peter also was with them, standing and warming himself.

The high priest therefore asked Jesus of his disciples, and of his teaching. Jesus answered him, I have spoken openly to the world; I even taught in synagogues, and in the temple, where all the Jews come together; and in secret spake I nothing. Why askest thou me? Ask them that have heard me, what I spake unto them: behold, these know the things which I said. And when he had said this, one of the officers standing by struck Jesus with his hand, saying, Answerest thou the high priest so? Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me? Annas therefore sent him bound unto Caiaphas the high priest.

And they that had taken Jesus led him away to the house of Caiaphas the high priest, where the scribes and the elders were gathered together. And Peter had followed him afar off, even within, into the court of the high priest; and sat with the officers to see the end. And when they had kindled a fire in the midst of the court, and had sat down together, Peter sat in the midst of them, warming himself in the light of the fire.

Now the chief priests and the whole council sought false witness against Jesus, that they might put him to death; and they found it not, though many false witnesses came. For many bare false witness against

him, and their witness agreed not together. But afterward came two, and said, We heard him say, I will destroy this temple that is made with hands, and in three days I will build another made without hands, And not even so did their witness agree together. And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? What is it which these witness against thee? But he held his peace, and answered nothing.

And the high priest said unto him, I adjure thee by the living God, that thou tell us whether thou art the Christ, the Son of God. And Jesus said, I am; and ye shall see the Son of man sitting at the right hand of Power, and coming with the clouds of heaven. And the high priest rent his clothes, and saith, He hath spoken blasphemy: What further need have we of witnesses? Ye have heard the blasphemy: what think ye? And they all condemned him to be worthy of death. And the men that held Jesus mocked him, and beat him. Then did they spit in his face and buffet him, cover his face. And some smote him with the palms of their hands, saying, prophesy unto us, thou Christ: who is he that struck thee? And the officers received him with blows of their hands. And many other things spake they against him, reviling him.

And as Peter was beneath in the court, there cometh one of the maids of the high priest; and seeing Peter warming himself, as he sat in the light of the fire, and looking steadfastly upon him, said, Thou also wast with the Nazarene, even Jesus. But he denied, before them all saying, woman I know him not I neither know, nor understand what thou sayest: and he went out into the porch, and the cock crew. One of the servants of the high priest, being a kinsman of him whose ear Peter cut off, saith, Did not I see thee in the garden with him? And the maid saw him, and began again to say to them that stood by, This is one of them. But he again denied it. And after a little while again they that stood by said to Peter, Of a truth thou art one of them; for thou art a Galilean, for thy speech maketh thee known. But he began to curse, and to swear, I know not this man of whom ye speak. and straightway the second time the cock crew. And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how that he said unto him, Before the cock crow twice this day thou shalt deny me thrice. And he went out, and wept bitterly.

Now when morning was come, all the chief priests and the elders of the people took counsel against Jesus to put him to death: and they led him away into their council, saying, If thou art the Christ, tell us. But he said unto them, If I tell you, ye will not believe: and if I ask you, ye will not answer. But from henceforth shall the Son of man be

seated at the right hand of the power of God. And they all said, Art thou then the Son of God? And he said unto them, Ye say that I am. And they said, What further need have we of witness? for we ourselves have heard from his own mouth.

Then Judas, who betrayed him, when he saw that he was condemned, repented himself, and brought back the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I betrayed innocent blood. But they said, What is that to us? See thou to it. And he cast down the pieces of silver into the sanctuary, and departed; and he went away and hanged himself. And the chief priests took the pieces of silver, and said, It is not lawful to put them in the treasury, since it is the price of blood. And they took counsel, and bought with them the potter's field to bury strangers in. Wherefore that field was called, The field of blood, unto this day. Then was fulfilled that which was spoken through Jeremiah the prophet, saying, And they took the thirty pieces of silver, the price of him that was priced, whom certain of the children of Israel did price; and they gave them for the potter's field, as the Lord appointed me.

Summary

By cruel and evil men Jesus is tried illegally, coerced, mocked, brutalized and condemned without proof or cause. The Jewish authorities had already condemned Him before trial. At the same trials, His most steadfast disciple denies Him.

Comment

Jesus is led first to the palace of the high priest which was probably in, or at least very near, the temple courts. Here He was subjected to a sort of preliminary questioning by Annas, father-in-law of the present high priest Caiaphas. Ever since the Romans had occupied Palestine the high priests no longer held office for life as the O.T. Law legislated. Jewish high priests were now appointed by the Romans as they saw fit. According to history Annas had been high priest and had ruled from 7-14 A.D. when he was deposed by the Roman procurator, Gratus, and Caiaphas, his son-in-law, was appointed and ruled from 18-36 A.D. Five sons of Annas ruled as high priest during this final period of Jewish national life. Just why Jesus was taken to Annas first we do not know. Conjecturally speaking we would guess that it had something to do with the pride and vain glory of Annas himself that would cause him to demand Jesus be brought to him first. Perhaps Annas really "pulled all the strings" in the office and his son-in-law Caiaphas was merely the puppet high priest (cf. Lk. 3:2; Acts 4:6).

It seems highly probable that Annas and Caiaphas would both reside in the palace of the high priest. Therefore just as soon as Annas was

through with his questioning they took Jesus immediately into the quarters of Caiaphas. From there He was taken into the council chambers of the Sanhedrin. The harmonized account of all the Jewish trials indicates that they all transpired in one place for Peter did not leave the same courtyard. The palace would be built on the same order as most expensive homes in Jerusalem, around an open court. The rooms were in the rectangle opening into the inside court. The hall leading from the front door to this court was called the "porch." The gallery connecting these rooms surrounded the court and was a little higher than the court, although not like a second story.

John does not give us any information on the trial before Caiaphas and the one before the Sanhedrin. He supplies what the Synoptics do not—the questioning before Annas. John seems to be that "other disciple" of v. 16 and he was an eyewitness to the questioning by Annas. Some think this "other" disciple was not John but one who dwelt at Jerusalem and who, not being a Galilean, could enter the palace without suspicion. But John states that "the other disciple" was known to the high priest and his servants and was therefore allowed certain liberties others were not allowed. We might guess that John, being the son of a well-to-do fisherman, would have been patronized by the high priest. The authorities would want the influence of the well-to-do businessmen.

Hendriksen says of Annas that "He was very proud, exceedingly ambitious, and fabulously wealthy. His family was notorious for its greed. The main source of his wealth seems to have been a goodly share of the proceeds from the price of sacrificial animals, which were sold in the Court of the Gentiles. By him the house of prayer had been turned into a den of robbers. Even the Talmud declares: 'Woe to the family of Annas! Woe to the serpent-like hisses! (probably the whisperings of Annas and the members of his family, seeking to bribe and influence the judges).'"

The reason that John makes the parenthetical notice concerning Caiaphas in verse 14 is because of the significance of his statement that it was expedient for one man to die for the whole nation (cf. our comments on Jn. 11:49-52). He had been planning the death of Christ for a long time and he and his father-in-law were two of a kind.

The discerning reader will notice right away the differences in reporting the denials of Peter in the Synoptics and in John's gospel. There can be no doubt that all four writers expect three denials. Hendriksen offers the following solution to the differences in the four accounts: ". . . he (John) also reports on three denials, but counts differently, splitting up into two denials that which by the others is

considered the third denial. In the latter case, what by the others is presented as the third denial is by John counted as the second and the third." That would harmonize as follows:

1st denial—Matt. 26:69-70 Mk. 14:66-68 Lk. 22:56-57 Jn. 18:15-18

2nd denial—Matt. 26:71-72 Mk. 14:69-70a Lk. 22:58 Jn. 18:25

3rd denial—Matt. 26:73-74 Mk. 14:70b-72 Lk. 22:59-60 Jn. 18:26-27

R. C. Foster, in his syllabus on the Life of Christ, explains the challenges and denials in this way: "The accounts are agreed as to the first challenge. Mark says the same maid gave the second; Matthew says another woman; Luke, a man; John, a group. Evidently when the portress saw Peter out in the hall leading to the front door, she left her post and challenged him again. Another maid joined her in it; then a man servant. Peter retreated before this attack to the campfire and there a whole group added their accusation to those of the three trailing him. The second and third denials represent a succession of attacks. Peter, assailed on all sides, repeatedly denied. Mark indicates this by the very graphic and exact imperfect tense, 'He kept on denying.' In the third denial, Matthew and Mark say a group; Luke, another man; John, a kinsman of Malchus—here again a succession of accusations and denials occurred."

Why was Peter in there? Why, after having entered, did He deny Jesus? We cannot be sure. It does not seem reasonable, however, to think of Peter's denials as expressions of cowardice when he bravely entered, so to speak, the "lion's den." If Peter was a coward, why did he walk right into the midst of the arresting officers? And why, if he was a coward, did he not bolt and run when challenged the first time—why did he stay on? We believe the exact opposite of cowardice may have moved Peter to get into the palace of the high priest to courageously spy out the possibilities of counter-attack. He may even have had ideas of fighting to free Jesus there in the palace. We must remember that Peter was a rough and rugged fisherman. He was used to danger of life and limb. His denials were probably to conceal his association with Jesus until he could spy out the information needed to carry out a rescue later or until an opportune time afforded itself when he could effect a rescue there in the courtyard. Whatever his reason for denying that he knew Jesus the denial was wrong. If he denied to gain information to use in a struggle of force later it was wrong for as Jesus told Pilate later, and had told Peter earlier, His kingdom was not one of carnal warfare. The sword was not to be used. Christ must suffer. He must drink the cup the Father had given Him. Remember that once before when Jesus told the impetuous Peter He must suffer and be killed, Peter boldly said he would fight to the death for

his Master. It was then that Jesus called Peter, Satan, because Peter did not realize the nature of the Messiah or the Messianic kingdom. We believe the gospel records indicates these men would have fought to the death for the worldly type of Messiah and Messianic kingdom they had envisioned, but when they saw that their Master was submitting to humiliation and death like a "sheep led to the slaughter," they had no other recourse but to go away in despondency. The transformation that came in the lives of the disciples after the resurrection of Christ is another story.

Now the trials of Jesus have been divided into two sections: (a) the ecclesiastical trials—before Annas; before Caiaphas and the elders; and before Caiaphas and the Sanhedrin; and (b) the civil trials—before Pilate; before Herod; and back to Pilate.

John omits all but a brief notice of the two trials before Caiaphas and concerns himself with the preliminary questioning before Annas and the trials before Pilate. We shall comment only on the trials recorded by John.

There are many illegal aspects of the arrest and trial of Jesus Christ. We recommend for a more detailed study of the subject a book entitled "The Trial of Jesus Christ," by Frank J. Powell, an English Magistrate, published by Eerdmans. For a devotional study of the arrest, trials and crucifixion we recommend a book entitled, "The Trial and Death of Jesus Christ," by James Stalker, pub. Zondervan.

Jesus was tried illegally at night; His arrest came by bribery; He was forced to testify against Himself; He was sentenced the very same night which was illegal; He was coerced and beaten during the trial but the most atrocious part of the trial was the prejudice, bigotry and malice aforethought of the judges. As Hendriksen says, it was not a trial, but a plot to murder Jesus.

Annas (v. 19) asks Jesus concerning his disciples, and of his teaching. Exactly what Annas asked is not certain, but it appears that he wanted some preliminary confession that Jesus by his teaching and his disciples was inciting the public to treason. Annas could use such a confession when he takes the Nazarene before Pilate. After all, had not the Nazarene taught that He was King of the Jews and that He was about to establish a kingdom. His disciples taught the same thing.

There were times when Jesus taught His disciples privately but what He taught them then He had already taught publicly. He taught in the temple courts and in the synagogues. He taught in the streets and in the fields. He taught on the mountain sides and on the sea shores. There were always plenty of Pharisees or other authorities present when Jesus taught His doctrines of the kingdom and the Messiah.

They could not trap Him this way. They were really wanting Him to incriminate Himself with some confession of wrong.

But Jesus turns the tables. He demands that they produce witnesses to testify. He has no secrets to conceal. These judges knew that they had no evidence to present against Him. The demand of Jesus that they bring witnesses to testify brings their lack of evidence into the open.

The Lord had no more than finished the words when one of the officers of the temple guard struck Him across the mouth with his open hand. Either this officer took it upon himself to strike the prisoner or he was encouraged by the high priest to do so. The *real* High Priest was scornfully rebuked with, "Answerest thou the high priest so?"

Jesus shows the utter disregard of His judges for fairness, legality, mercy or truth when He answers, "If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?" He demands again that valid testimony be brought into the trial and that He shall not be judged and coerced with violence before some evidence is heard. The authorities had no evidence. They were not interested in evidence anyway. They had already made up their minds to kill Him regardless of the evidence. They would later bribe witnesses to testify, but even the bribed witnesses could not agree in their testimony!

While Peter was in the midst of denying Jesus with oaths and curses he suddenly saw the eyes of his tormentors turned away from him toward the gallery of the palace. They were looking at Jesus, who was now being led, amidst blows and curses, across the courtyard to either Caiaphas' quarters or a guard-room where He was to be kept for a few hours until a later questioning by the Sanhedrin. As Jesus stepped out of Annas' quarters onto the gallery His ear had caught the oaths and curses of Peter and hurt deep in His heart He turned around in the direction of Peter—at the same moment the cock crowed and Peter turned—and they looked one another full in the face. Soul looked into soul. What was in that look of the Master to the one who had denied Him? There may be a world in a look. A look may be more eloquent than a whole volume of words. It may reveal more than the lips can ever utter. One writer has commented that the following may have been in the look of the Master:

- (a) His look was a talisman dissolving the spell in which Peter was then held. Peter was so engrossed in his scheming to rescue Jesus that he needed to be brought to himself again.
- (b) The look of Christ was a mirror in which Peter saw himself. He saw what Christ thought of him. His past confessions and professions of courage and "I will fight to the death with you" came

rushing back upon his mind.

- (c) It was a rescuing look. Had it been an angry look he saw on Christ's face when their eyes met, Peter's fate might have been the same as Judas'. In that look of an instant Peter saw forgiveness and unutterable love.

We are not sure that Peter saw all this in that one look. But what he did see was enough to cause him to go out and weep bitterly. It may be that Peter's compassion for Christ in His torture and humiliation had something to do with his bitter weeping. No doubt Peter read disappointment in the eyes of Jesus as He looked. No doubt Peter was ashamed of himself when Jesus looked at him. The same Word of God pierces our very souls today in the same manner if we will allow it to do so.

Between this section of the eighteenth chapter (v. 12-27) and the next section (v. 28-40) the trials before Caiaphas and the Sanhedrin occur. John does not record these trials and when we take up our comments again at verse 28 it will be where Jesus is led before Pilate for the first time.

Quiz

1. Who was Annas and what sort of a person was he?
2. Who was Caiaphas and what sort of a person was he?
3. Where would these two have had their residence and what type of a residence would it be?
4. How was John able to get into the palace?
5. Why was Peter in the courtyard?
6. Name some ways in which the trials of Jesus are illegal?
7. Of what significance was the look Jesus gave to Peter?

TRIED BY PILATE, THE ROMAN AUTHORITY

Text: 18:28-40

- 28 They lead Jesus therefore from Caiaphas into the Praetorium: and it was early; and they themselves entered not into the Praetorium, that they might not be defiled, but might eat the passover.
- 29 Pilate therefore went out unto them, and saith, What accusation bring ye against this man?
- 30 They answered and said unto him, if this man were not an evildoer, we should not have delivered him up unto thee.
- 31 Pilate therefore said unto them, Take him yourselves, and judge him according to your law. The Jews said unto him, It is not lawful for us to put any man to death:
- 32 that the word of Jesus might be fulfilled, which he spake, signifying by what manner of death he should die.

33 Pilate therefore entered again into the Praetorium, and called Jesus, and said unto him, Art thou the King of Jews?

34 Jesus answered, Sayest thou this of thyself, or did others tell it thee concerning me?

35 Pilate answered, Am I a Jew? Thine own nation and the chief priests delivered thee unto me: what has thou done?

36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find no crime in him.

39 But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?

40 They cried out therefore again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

Queries

- a. Why could the Jews not put Jesus to death?
- b. By what manner of death should Jesus die?
- c. What did Pilate mean when he said, "What is truth?"

Paraphrase (Harmony)

And straightway in the morning the chief priests with the elders and scribes, and the whole council, held a consultation, and bound Jesus, and carried him away, and delivered him up to Pilate.

They led Jesus therefore from Caiaphas into the Praetorium: and it was early; and they themselves entered not into the Praetorium, that they might not be defiled, but might eat the passover. Pilate therefore went out unto them, and saith, What accusation bring ye against this man? They answered and said unto him, If this man were not an evildoer, we should not have delivered him up to thee. And they began to accuse him, saying, We would this man perverting our nation, and forbidding to give tribute to Caesar, and saying that he himself is Christ, a king. Pilate therefore said unto them, Take him yourselves, and judge him according to your law. The Jews said unto him, It is not lawful for us to put any man to death; that the word of Jesus

might be fulfilled, which he spake, signifying by what manner of death he should die.

Pilate therefore entered again into the Praetorium, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered, Sayest thou this of thyself, or did others tell it thee concerning me? Pilate answered, Am I a Jew? Thine own nation and the chief priests delivered thee unto me: what hast thou done? Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him, What is truth?

And when he had said this, he went out again unto the chief priests and the multitudes, and saith unto them, I find no crime in him. And Pilate again asked him, saying, Answerest thou nothing? Behold how many things they accuse thee of. But Jesus no more answered anything; insomuch that Pilate marvelled greatly.

But they were the more urgent, saying, He stirreth up the people, teaching throughout all Judea, and beginning from Galilee even unto this place. But when Pilate heard it, he asked whether the man were a Galilean.

And when he knew that he was of Herod's jurisdiction, he sent him unto Herod, who himself also was at Jerusalem in these days.

Now when Herod saw Jesus, he was exceeding glad: for he was of a long time desirous to see him, because he had heard concerning him; and he hoped to see some miracle done by him. And he questioned him in many words; but he answered him nothing. And the chief priests and the scribes stood vehemently accusing him. And Herod with his soldiers set him at nought, and mocked him, and arraying him in gorgeous apparel sent him back to Pilate. And Herod and Pilate became friends with each other that very day: for before they were at enmity between themselves.

And Pilate called together the chief priests and the rulers and the people, and said unto them, Ye brought unto me this man, as one that perverteth the people: and behold, I, having examined him before you, found no fault in this man touching those things whereof ye accuse him: no, nor yet Herod: for he sent him back unto us; and behold, nothing worthy of death hath been done by him. I will therefore chastise him, and release him.

Now at the feast he used to release unto them one prisoner, whom

they asked of him. And they had then a notable prisoner, called Barabbas, lying bound with them, that had made insurrection, men who in the insurrection had committed murder.

When therefore they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus who is called Christ? For he knew that for envy they had delivered him up. And while he was sitting on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that righteous man; for I have suffered many things this day in a dream because of him. Now the chief priests and the elders persuaded the multitudes that they should ask for Barabbas, and destroy Jesus.

They cried out therefore again, saying, Not this man, but Barabbas.

Summary

Jesus, having been tortured and subjected to questioning all night, is condemned to death early in the morning by the Sanhedrin, but they cannot execute their sentence. They must have permission from the Roman governor. So Jesus is taken before Pilate. Pilate finds nothing in Jesus worthy of death and wants to release Him.

Comment

Just where the "Praetorium" was located is not certain. Andrews thinks the procurator's "pavement" or judgment stones were carried with him to different places. Andrews further believes that Pilate judged Jesus in the open paved space before the palace of Herod the Great which was situated on the north side of Mount Zion. Others think the judgment hall of Pilate was in the Tower of Antonia which may have been connected to Herod's palace.

Verse 28 has been abused by destructive critics to prove that the Fourth Gospel contradicts the Synoptics. The Synoptics all say that Jesus ate the passover on Thursday and was crucified on Friday. Verse 28, at first glance, would make one think that the Passover had not yet been celebrated. But there are two possible answers. First, however, it must be seen that John and the Synoptics do not disagree in the light of so much evidence to their perfect harmony. On the one hand these Jews who feared to enter the Praetorium may have feared defilement for the *remainder* of the passover feast. The actual festivities of the passover lasted a full week. There were other feasts besides the passover lamb on the 14th of Nisan such as the *Chagigah* which followed the day after the Passover Supper. On the other hand these Jews may have been so busy with arresting and trying Jesus that they postponed their Passover Supper and planned to eat it after the matter of Jesus' death was taken care of. These men were not above violating the law of Moses to serve their own ends.

If they should enter any place where the Roman eagle was on its standard they would have been, according to their tradition, ceremonially unclean.

They would not come in so Pilate went out to meet them. We believe Pilate must have known some of the rumblings that were going on there in the city during that passover. After all, that is what he was there for—to keep down rioting and insurrection. He had no doubt heard of the great triumphal entry of Jesus into the city on the first day of the week. He no doubt had informers keeping him informed of the arrest and trial of this Jesus by His own Sanhedrin. He was probably not too worried about this Jesus since he had no doubt heard of His meekness and His "philosophical teachings." We believe Pilate was persuaded that Jesus was just another Jewish philosopher or rabbi. Jesus' followers were not organized and were unarmed. But it seems it was also plain to Pilate that these Jewish rulers were trying to embroil him in their religious wranglings. It is plain by his question in v. 29 that he was not intending to become a mere tool in the hands of the priests and elders to execute their revengeful plans.

Pilate was a politician, first last and always. He seems to have been superstitious as most Romans were. His sense of justice went only to the point where it might cost him his official position. He later was accused of mismanagement of his procuratorship and called to Rome to answer the charges. Before he could defend himself the emperor died and tradition has it that he committed the honorable Roman suicide.

Pilate and the Jews had no love for one another. Once he caused soldiers who were under his command to bring with them ensigns with their images of the emperor. To the Jew this was sacrilege. When he threatened with death those who had come to petition him for the removal of these idolatrous standards, they called his bluff, and he yielded. At another time he used the temple-treasure to pay for an aqueduct. When a crowd complained and rioted, he ordered his soldiers to club them into submission. He felt the Jews were always causing him trouble and every opportunity he had to trouble them he enjoyed.

Here they had come to cause him some more trouble. If he became involved in a local religious dispute things might get out of hand and he would lose his position. Furthermore, he might use this opportunity to vex his enemies.

That they were vexed by his refusal to go along with their murderous scheme is evident from their impudent, sarcastic answer, "If this man were not an evil-doer, we should not have delivered him up unto

thee." There may even have been the hint of a threat in their answer. In fact, later they do threaten Pilate (Jn. 19:12).

Pilate is at a loss to know why these Jewish rulers would bring one of their rabbis who had fallen into disrepute because of something the rulers felt was heresy. Let these Jews take care of their own religious squabbings. But then, the Jews (Luke 23:2) came up with the accusation that Jesus was "perverting our nation, and forbidding to give tribute to Caesar, and saying that he himself is Christ, a king." Such treasonable acts were worthy of death and the Jews were forbidden by their Roman conquerors to execute the sentence of death upon any one.

Now the lawful method of execution for the Jew was death by stoning. Any other death was accursed by the law (Deut. 21:23). At this time, however, the Jews were not allowed to put anyone to death. Jesus had predicted that he would be crucified (Jn. 3:14; Matt. 20:19). His death to atone for man's sin and remove the curse of the law was predicted as one which would come by hanging Him "on a tree," (cf. Gal. 3:13). And so when the Romans were forced to crucify Him on "a tree," it fulfilled prophecy.

Upon hearing the accusation of the Jews Pilate thought it wise to make a thorough examination in case this religious teacher might be planning an insurrection. So, leaving the Jews outside, Pilate entered into the Praetorium and called for Jesus to be brought before him for questioning. The accusations of the Jews were utterly false. Jesus was not perverting the nation but trying to raise its moral standards; He actually taught that tribute was to be paid to Caesar; He refused to be crowned the temporal king of Israel. But Pilate had no knowledge of this.

Hendriksen thinks the emphasis in Pilate's question (v. 33) should be upon "thou." In other words, "Are *you* the King of the Jews?" It was inconceivable to Pilate that such an unassuming individual as this could be a king! The Roman concept of king and ruler was one of power, dignity and pride.

Jesus answers Pilate's question with a question of His own, "Are you saying this of your own accord, or have others said it to you about me?" In other words, "Why are you asking concerning my kingship—is it because you also have the concept of it which these Jews have given you or is it because you really want to know for yourself?"

With a note of contempt in his voice for the Jews Pilate answers, "No, I do not see in you any such king as the Jews see or any such danger of insurrection as they see—No, I am not a Jew, am I? But your own nation and the chief priests have handed you over to me for some reason which they evidently believe is a crime. What have you

done?" We think Pilate knew that the envy of the Jewish rulers over the following this Jesus had gained was part of the reason for His arrest, but he was not sure this was all the prisoner was guilty of.

In His answer, Jesus not only answers all the charges but He witnesses to this Gentile ruler. First He allays Pilate's concern over the political situation when He says, "My kingship is not of this world. If my kingship were of this world my attendants would have been fighting in order to keep me from being handed over to the Jews, but now my kingship does not spring from that source." Jesus makes it plain that He does not seek a kingdom or kingship of the world at all. He seeks no overthrow of the political structure, either Roman or Jewish. In fact, He infers that the Jewish rulers are His enemies as much as any other political group so He is not the king of the Jews as they would think of it. Furthermore, His followers were not allowed to use force to rescue Him. He had no temporal throne, no temporal army and no temporal province. The implication is evident to Pilate that Jesus claims to be some kind of a king. So Pilate's question, "So you are a king?"

Now Jesus has opportunity to witness to Pilate. "Yes," Jesus replies, "you are saying correctly that I am a king, for this royal purpose was I born." But His kingship is His rule in the hearts of men by truth. He, Himself, is the embodiment of the truth which He came to witness. He brought divine truth—supernatural truth—from realms beyond this world. He had brought to this world that which every man needs and most men long for—supernatural truth and supernatural wisdom. And men may live in this truth by listening to His doctrine . . . His doctrine as He taught it and as the apostles taught it later (cf. I Jn. 4:1-6).

Pilate had nothing but contempt and skepticism for such high idealism. "What is truth?" he scoffs. To a Roman politician of his day truth was relative. Their view of what was good and truthful was cynical pragmatism. In other words, whatever worked for their personal benefit or promotion was perfectly justifiable. One has but to study the case histories of some of the Roman Caesars to see this (Nero, Caligula, etc.).

Pilate could plainly see that this Jewish rabbi was just another religious fanatic and He was simply stirring up His own religious leaders to jealousy, but as far as committing any crime worthy of death, He was not guilty. So Pilate went out on the porch to where the Jews were waiting and pronounced Jesus innocent. But the Jews would not hear of it! They began a clamor for His death. The rulers incited the crowd to clamoring also. Meanwhile, Pilate's wife came to him with

her superstitions connected to a dream she had had concerning this Jesus (cf. Matt. 27:19-21). Pilate must be careful! Every move must be weighed! He does not want to become involved in the nasty trial and condemnation of an innocent man. But neither does he want to incur the political disfavor of the Jewish rulers. So he offers to release the prisoner Jesus according to the Roman custom of releasing a prisoner at passover time. Now there was another Jewish prisoner held by the Romans, one Barabbas, a robber and one who had in fact incited a seditious riot. But the Jews would not hear of it! They cried out, "Not this man but Barabbas . . . this man stirs up the people, teaching throughout all Judea, and beginning from Galilee even unto this place."

Aha! Pilate ponders the thought! This Jesus was a Galilean. Herod was ruler of that province. Pilate and Herod had been at odds with one another over some political squabble for quite a while. Here was an opportunity to "kill two birds with one stone." He would be rid of the responsibility of condemning an innocent man while placating Herod at the same time. Herod was placated but the innocent Jesus was returned to Pilate for final responsibility. John leaves all this out of his account. It may be studied in the Synoptics.

Quiz

1. Where was Pilate's judgment hall and the Praetorium?
2. What is meant when it is said that the Jews were afraid of defilement should they enter Pilate's judgment hall?
3. What type of a man was Pilate and what did he probably know about Jesus?
4. Why must the Romans put Jesus to death?
5. How did Jesus answer the charges against Him and witness to Pilate at the same time?
6. What did Pilate mean when he said, "What is truth?"
7. How did Pilate think he had solved his dilemma of not wanting to sentence an innocent man and yet not wanting to displease the Jews?

SERMON NO. SEVENTEEN MANKIND ON TRIAL

Mark 14:53-65; John 18:33-38

Introduction

WHY WAS JESUS ON TRIAL? Because of the claims He made to be the Son of God, Messiah, Forgiver of sins. Because of what He did: He broke the traditions of the Pharisees and loved sinners. Because of what He was: He was righteous, sinless and condemned the evil of the rulers.