

Taking Up The Work of the Lord

John 14-17

The night before His crucifixion, the Lord shared with the disciples their new responsibility. They had been taught, challenged and had seen proofs of Christ's deity. He informed them of His soon departure in the course of performing His God-given purpose. These chapters give us an inside look at the Lord's instructions, encouragement and counsels as to what would be involved in carrying on His work in His name. Their world would be turned upside down, their focus would need to be founded and their faith would need to be directed. The coming events would not go as they anticipated things should be.

I. Dealing With "Troubled Hearts" - John 14:1-3

A. The news of the Lord in chapter 13 discouraged the disciples

1. That He would be betrayed (there was a hypocrite amongst them) - Judas
 - Their point of security would be "taken"
2. That He would be going (He would not be physically with them) - faith would have to increase as they would not "SEE" Him
3. That Peter would deny Him (their "leader" would not be strong)
4. "In the case of the disciples there was much to trouble them. They were about to part with their beloved, tender friend. They were to be left alone to meet persecutions and trials. They were without wealth, without friends, without honours. And it is not improbable that they felt that his death would demolish all their schemes, for they had not yet fully learned the doctrine that the Messiah must suffer and die, Lu 24:21." Barnes

B. These discouragements were not to be their FOCUS

1. Do not be "troubled" - agitated (tossed about as a boat on wavy waters)
 - a. Don't be emotionally and mentally DISORIENTED !
 - b. Outward signs of discouragement
 - Defeatist attitude - Defeated before beginning ("why even try?")
 - Boredom - A cycle... Bored, inactive, discouraged, more bored, more inactive, etc...
 - Fear / Insecurity (leaving God's purposes and power out of thinking)
 - Abandoning God's Word / No desire to seek His ways
 - Lack of genuine seriousness (too happy, too sad)
 - Opposing good qualities in others (Unjust criticism)
 - Low countenance (versus a steady (resolved) and confident)
 - Negative speech (leaving God's purposes and power out of verbal consideration)
2. These fearful events would lead to what they would want (verse 28)
3. They were to totally entrust themselves to the Lord (as God) - vs. I "Believe"
 - Belief (trust) is not so much as evidenced in the absence of fears as it is in the FACING of them!
4. We will be "tossed about" in life, but we must not lose focused confidence in the future

C. The focus of a believer - vs. 2-3

1. In God's "house" there are many abodes
 - a. The house of God is "Heaven"
 - b. The house of God is the universe
 - There are "abodes" for us on this earth as there will be abodes of a better sort in "Heaven"
 - c. Christ was leaving one abode for another (as we must)
2. We have hope of the "abodes" with God
 - As our Lord stressed, if this was not true, He would not have allowed a false confidence (hope)
3. Look beyond what immediately lies ahead
 - To focus too strongly on the present generates two responses

What is earthly must not compete with what is Heavenly

It is of no value to dread or fear what is imminent!

Christ must go to win us admission to this new Home

See Romans 8:18 _____ (1). Resistance to future CHANGE (flexibility lost)
_____ (2). Depression and despair that efforts are not WORTH high costs

4. He “goes ahead” to prepare a place (as the ark in Num. 10:33)
 - a. This is not that rest (this life) - I am here for service
 - b. I am not here earning this place, just motivated by it to keep up
 - Strength / fortitude to continue when weakened or troubled (toppled)
- C. The way to the Father (the almighty creator of the universe) - vs. 4-
 1. The disciples knew they way, but it was not the way they thought - vs. 5-5
 - As is so often the case with us, the truth was before them but they were distracted with other “realities” competing for their attention
 2. This way to reconciliation to the Father they had been told and either forgot or failed to understand - Mt. 16:21; Lu. 9:22; 18:31
 - a. It would be a way laden with betrayal and lies (Judas)
 - As our sins are betrayals to God
 - b. It would be a way influenced by denial (Peter)
 - Denial of self and by others
 - c. It would be a way of pain (bearing others sins)
 - d. It would be a way of victory viewed as failure to onlookers
 3. Thomas and the others were unsure how to reach this Kingdom of God (how it would be reached)
 - a. Christ is THE WAY (to the Father)
 - (1). He is the one and only means (provides the ability)
 - “Jesus as the way bridges a chasm. If the bridge lacks as little as an inch of reaching across, it plunges down and is not a bridge but a wreck. It may have been intended to be a bridge, but it is a wreck nonetheless.” Lenski
 - (2). He is the direction (provides the focus of the process)
 - b. Christ is THE TRUTH (to the Father)
 - (1). He is believable (trustworthy giving only factual truths)
 - (2). What He set as true would be flawless in achievement
 - Experience would prove it out - John 7:17
 - (3). He is the “real thing” as apposed to the law which was merely a shadow of what God expected and how it would be satisfied - Col. 2:17
 - c. Christ is THE LIFE (from / by / to the Father)
 - (1). By Him all things consist - Col. 1:17 (He makes it possible)
 - (2). He is the only source for eternal life with the Father
 - (3). He is the only hope for life and in living (what fails to focus on Him in life loses focus on life itself!)
 - d. No one reaches the Father (in this life or next) but by Him
 - No other merit, teaching or intercession (Clarke)
 4. Christ testified He was the very likeness of God (to know Him was to know God) - vs. 7
 - a. Their (disciples) picture of God was incorrect (Christ was merciful, not condemning)
 - b. The selflessness of Christ and love for mankind was the truest picture of God
 5. Philip asks to visibly see the Father to be satisfied (man needing proof on his terms)
 - a. Yet, our Lord remarks as if astonished; “I’ve been with you so long and you don’t know me?”
 - b. Rarely, if at all, does God show Himself as we expect or demand
 - He was proven to be God by His works and words (vs. 11)
 6. Christ is the embodiment of God - vs. 10
 - a. He spoke not His own words but the words of the Father
 - b. His works were strictly of and for the glory of God
 - As Christians, this is to be the ultimate goal
 - c. This was God Almighty, Judge of all setting up to pay for my guilt!!
 7. Stake your life on His words and works - vs. 11
 - This instruction would lead to the altering of their lives to do greater works

As with the Lord, our way will be the same

There may be many roads people take to Heaven, but only one has an authorized entrance

Truth is only as powerful as one stakes their faith in it

Many will live without ever discovering life

II. What and How Things are to be Done - 1:12-

A. The works Christ was doing (as faith builders) they also would be doing - vs. 12

1. We do “works” to build the faith of those who see (as our Lord indicated His works would do to those who doubted His words)

In us and others ——— • Our acting (in obedience) in faith, facing ominous doubt, leads to faith development

2. “Faith in Jesus Christ is the means not only of justification and acceptance with God, but also of distinguished usefulness among men.” FBN
3. These “works” will be greater than what He had done
 - a. As seen in Acts (they were more in number and powerful) - Acts 5:15; 19:12
 - b. The greatest work of all, RECONCILIATION to God, would be seen
 - c. The greatest power is not seen in doing great things, but to be able to empower others to do the same and more!
 - (1). Glory is not the goal; being used of God to assist others in doing significant things for God is as, if not more, rewarding (avoiding the praise of man)
 - (2). Who is “greatest” among us? - Mt. 23:11 (servant) - God’s standard
4. This is possible because “... I go to the Father.” (as the Intercessor)
 - a. Greater things are always accomplished with faith (greater the faith, the greater the work)
 - b. Faith grows and rests more in confidence in the limitless strength of God made possible only through the merits of Jesus Christ (not “evidence” dependent)
 - Those who seek miracles for faith cannot “rest” without continual miracles

B. The “procedure” we follow in “the work” - vs. 13 - 14

1. No matter what you face (whatsoever) you are to ask

- a. It is a posture of HUMILITY (I admit I am unable)
 - It is the picture of the “poor in spirit” who recognize their beggarly position and that they only have because they ask (not of works) - Mt. 5:3
- b. It is a posture of DEPENDENCE (I look elsewhere for ability)
- c. It is a posture of honoring (I am constantly aware of Who is granting the results)
 - There is constant need of “practicing” to leave it in His hands and working to always view myself as an “OPTIONAL” instrument of His will

I am not to view the work as MY work, but simply as THE work in which we all participate

2. We ask in His name
 - a. In accordance with His will and reputation (“whatsoever” is dependent on “His name”)
 - b. In “connection” with His work (not mine!!) (my heart in union with His in a matter)
 - It is not saying “whatsoever you want” but whatsoever ought to be
3. He will perform the Work (pressure of fulfillment does not lie on us)
 - a. It will be accomplished with His omniscience (knowing all perspectives precisely)
 - b. It will be accomplished in His timing (not too early or late)
 - c. To the disciples this was encouraging - He would be just as accessible as He had been
 - There really is no such thing as true loneliness (we are never forsaken) - to harbor despair is contradictory to Our Lord’s promises
4. In verse 13 the emphasis is on the “whatsoever” (all the possibilities they could face) and in verse 14 the emphasis is on the “I will do it”

C. Do not be overcome by grief at my “absence” but continue doing what I say - vs. 15

1. Grief or sorrow is useless without action (the disciples would grieve at the events to shortly follow, but it was not to CRIPPLE them, only motivate them to action!)
2. This is selfless love (willingly giving affection, trust and self) of Christ
 - It deters disobedience (Love abhors defiance of its’ object)
3. With the standard of 1 Cor. 13 in mind, this means I endure His calling, I cherish Him, I honor Him over me, I do not dishonor His name, I seek to sacrifice for Him, I am not irritated at His instruction, I assume the best of what He says and allows, I rejoice in His achievements, I confide all in Him, I trust Him, I will never turn on Him in my actions or entertain the notion in my heart!
4. It is evidenced in the cherishing and protecting of His instructions - I demonstrate my love of Him when it is DIFFICULT to obey Him

D. You will not be left alone - vs. 16-18

*He is a person;
notice He is
called the
Comforter not
a comfort.*

1. They were promised a “Comforter” of the same sort
 - a. As Christ encouraged them so the Spirit would do
 - b. As Christ CHALLENGED them forward, so the Spirit
 - c. As Christ convicted them in their error so the Spirit would do
 - d. As Christ prayed for them, so the Spirit would advocate (in unison with Christ)
2. We are not left comfortless - the Spirit gives us hope, convicts and challenges us to push on and represents our “situations” before the Father
 - a. He is the faithful friend Who walks with us through all we are called to face
 - b. He is ALWAYS with us - “forever” (It is not that He is poised to step in when needed, but that He is always needed, whether we know it or not, thus He is always there!)
3. He is named as “the Spirit of Truth” - vs. 17
 - a. This is what He does - reveals Truth as truth
 - (1). This is done by showing the wrongness of error (through the Truth of the Bible or the God-given discernment to see the error of a thought or way)
 - (2). He does this through “illumination” (the light comes on!)
 - b. We know (inwardly) that Truth is outside ourselves (as the disciples were able to confirm their thinking through Christ, so our thinking will be “worked on” by the Spirit)
 - The “mantra” for today and for most of time has been “the only truth is what is truth to ME” - this, the Spirit contradicts!
 - c. The “world” will not see this (see also I Cor. 2:14)
 - “God, in the operation of his hands, and in the influences of his Spirit, is found every where except in the perverted passions of men. In these alone do men of corrupt minds seek him; here only he is not to be found, and therefore they become infidels and atheists.” - Clarke
 - d. The only time we do not see the Spirit is when we look to “carnal” sources - in most cases, close copies to the truth will be presented, each offering a “tint” to our liking (as a little yeast spreads quickly, so a little falsehood wields amazing, unpredictable influence)
4. We are not left as “ORPHANS” - vs. 18
 - a. This is the word “comfortless” - bereaved as children losing their parents
 - b. The comfort (security) a child finds in their parents is to be the picture of our dependence on God
 - As a child misunderstands their parents so we often do with the Lord

E. They will be able to live because He will live - vs. 19-20

1. Because of His death for us, the eternal death will be conquered
2. Life is never really life as long as there is the DREAD of death
3. He would “leave” at His crucifixion, and the world would no longer see (perceive) Him
4. They would gain assurance “at that day”
 - a. When they saw Him resurrected - I Cor. 15
 - b. When they received the Spirit at Pentecost - Acts 2
 - c. We also gain this assurance by the Spirit of our sonship - Rom. 8:16
5. So what would normally be CRUSHING pressures or distractions in life will be conquered by the work of Christ, His intercessing with the Father, and the Spirit guiding, comforting and strengthening us

F. He will manifest Himself if we love and obey Him - vs. 21

1. Love (of what He has done) prompts submission to Him
2. Submission brings reverence for What He instructs
3. Reverence for His instruction motivates obedience
4. Obedience proves the rightness of His Truth
5. Being impressed with the rightness of His truth, we love Him more looping this life long process
 - See this process in making objective truth subjective truth in John 7:17

G. We will have privileged insight - vs. 22-24

1. "Judas" (one who wrote Jude) also known as Thadeaus, did not understand
 - a. He could not figure how, when Jesus takes over the world, He will not be seen by all
 - b. He still did not understand that the conquering would be beyond / above this world
 - (1). The greatest enemy, DEATH, would be conquered (1 Cor. 15)
 - (2). This enemy is defeated by the defeat of SIN
2. There is also an emphasis on his questioning as to why THEY are so significant - 22-23
 - a. How will this be possible? (what is the distinction?)
 - b. A process will "kick in" which will revolutionize their (and our) lives
 - (1). They will "keep their eyes" on the words of Christ (this will come through the insight of the Spirit of Truth)
 - Our focus (free from distraction) on His words and example will be used to lead us to insights we would not otherwise have - this emphasizes the need to use extreme caution in what we let infiltrate or dominate our thinking - blindness, even temporary, can be dangerous!
 - (2). This is the result of our love of the Lord - our continual focus on His selfless love of us, His great work, and our continual love debt - He first loved us
 - (3). This obedience PERMITS the love of God to be demonstrated (this does not indicate that His love is dependent on our actions, but that we do not reap the practical benefits of this love when we are in disobedience)
 - The ultimate assurance of our obedience is in the becoming a child of His at salvation (the heart of conversion, from our perspective, is the ultimate submission to His words over our own opinions or securities)
 - (4). This "point" brings with it the eternal presence of God in us as a temple
 - (a). Notice the "we" (all the essence of God is with us and in us)
 - (b). We become the temple of God - 1 Cor. 3:16-17
 - The promise of destruction is on those who destroy (waste) this temple (those seeking to injure or kill us - the body)
 - (5). This is a continual comfort and challenge - we will not be alone, but we must conduct ourselves as always with the Lord (as they did in His presence)
3. Those who do not love Him will not obey Him, thus, they will be blind to His ways - 24
 - a. We then should not be surprised when their thinking is in continual opposition to ours
 - b. Though, true conversion is seen in this change in life (heeding what Christ said)
4. This is the Word of God - full confidence is to be placed in this
 - a. Our doubt can lead to crippling fear - this is our "practical" way of ACCLUSING God
 - b. It is this assurance from our Creator which is to sustain us through all
 - We only "slip" when our gaze is taken off His words (this is the idea behind His word "keep" - to keep one's eyes on)

Such is Repentance —

H. We will be taught - vs. 25-26 (not a possibility, but a reality!)

1. This "come along sider" will instruct us - there will be no wasted lesson or insight
2. He will bring to remembrance
 - a. What we heard and forgot (at the precise time He brings these thoughts)
 - b. He provides insight into what we heard but did not understand (clarifies)
 - This produces an unquenchable zeal as we see the "DOTS connected"
 - c. We must not doubt or seek to rush our faithful teacher

I. We are left a unique peace (to sustain and demonstrate) - vs. 27

1. It has the idea of a calmness which comes from abundant supplying of needs
 - As not fearing immense enemies having a greater defender at hand or as having huge bills knowing there is ample supply to meet them - it does not overwhelm us because we know what we really have - the defeat of these challenges is merely formality in seeing and waiting for it to be worked out
2. It is not as the world gives - how they give and receive peace (it is over and above)

3. “troubled your heart ought not be” - do not let it be agitated
 - It is overturned by our thoughts (if the imaginations are not “captive” to Christ they will run wild in faithlessness, focusing strictly on the dread of what is to come rather than the ASSURED victory on the other side.)
4. Neither should our “heart” be afraid (timid; dreadful) - the world is afraid because of its focus on what it sees rather than the limitless Creator (we walk by faith, not sight!)

J. They were to have the opposite response - vs. 28

*You won't like it
but you should
rejoice in it*

1. If you really had a selfless love of Me, you would rejoice...
 - a. Love of another wants their best over mine (as we seek His exaltation over ours)
 - Not their personal comfort and security
 - b. Love of another does not need instant gratification (as we wait with joy, anticipating)
 - Love takes another at their word (as we wait for proof without deadlines)
2. “Many that love Christ, let their love run out in a wrong channel; they think if they love him they must be continually in pain because of him; whereas those that love him should dwell at ease in him, should rejoice in Christ Jesus.” MH
3. We may feel for one in pain, but never grow bitter, realizing the power produced
4. For it is the “trial of our faith” which is of HIGHEST value
 - a. “That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:” 1 Pet. 1:7
 - b. The frustration and fears they would face would be invaluable (more valuable than what is lost!)
 - Disappointment and trouble help us WEIGH our truest values

K. All evidence would have to contradict it first, then it would be proven genuine - vs. 29

1. Christ told them He was letting them know what was happening before it happened
2. This had the purpose to convince them (though what was coming would contradict)
 - If it is revealed to be God’s will, then we must expect “contradictory persuaders”

L. Time was short, as the enemy approached - vs. 30

1. Christ paused to say He could not talk with them much more, as the times was coming
 - Note: Our Lord knew perfectly the shortness of His time and used it to share needed information. We are not sure of our time, thus we should strive to give utmost care to what we say, considering it could be our last words, or the last time we talk with that person
2. The “Prince of this world” comes - the one of world influence (definer of worldliness)
 - a. He comes in attempt to destroy in any way (he has the world at his disposal)
 - b. Though, he has “nothing on the Lord”
 - (1). He has no true accusation of the Lord (Christ is innocent) - as the Lamb must
 - (2). He has no “foothold” from which to sway the Lord
 - Satan seeks to maintain as many handles from which to grab hold of our thinking and persuade us to his way of thinking
 - c. “The more Satan's interest in us is crushed and decays, the more comfortably may we expect sufferings and death.” MH
 - Without these DOTS , we become useless and only a threat to him
 - d. This should stir in us a desire to identify the “hooks” the enemy has in us
 - What is it that he hold over our heads to convince us to sin?

M. His “proof” of His love of the Father - vs. 31

1. It is evidenced in His obedience (as he instructed the disciples to show their love of Him)
2. His resolve was undeniable - “Arise, let us go!”
 - a. They got up to leave for Gesthemene - to the disciples, it was just another move; to the Lord, it was going to face the cross!
 - b. We are often guilty of discussing our responsibility and the needs of our work, yet failing to GET TO IT!
 - Our greatest yielding, daily, is getting up to His callings for the day
 - c. We have the attitude, “Let the Lord dispose the day” - We keep moving till stopped!

III. Remaining Steadfast in Christ - John 15:1-7

A. The picture - branches SUBSIST off the "Vine"

1. Christ typifies Himself as the true source of fruitfulness
 - "true" versus alternate methods which will be endorsed
2. The disciples (and us) are as branches drawing necessary resources from the vine
 - Their very existence (purpose) is derived from the vine - it is not how it "stands" in comparison to the other branches, but how it is "connected" to the Vine (this is the relationship of focus!)
3. This is why it is not good to "compare ourselves among ourselves" - II Cor. 10:12
4. All are maintained by the "Husbandman" (farmer) which is the Father
 - He initiated and MAINTAINS the whole process (through Christ)

The focus would be misdirected causing confusion and discouragement!

B. The issues of fruitfulness and abiding - vs. 2-7

1. There are two main schools of thoughts concerning these first 6 verses
 - a. There are those who believe it refers to true Christians and pseudo Christians - Those who appear to be in Christ will be taken away (ultimately ate the judgment) and those truly in Christ will remain and bear fruit.
 - b. Fewer, yet I see more accurately, believe this passage strictly refers to true believers exclusively! Some who bear fruit and others who are not. Also, those who "abide" and those who do not. Each has its consequences, but both still have Christ in them.

2. Branches not bearing fruit...

- a. He (the farmer - God) "takes them away" - this translation misses the heart intent
 - The words "taketh away" come from the word ἀρῶ which literally means - "to lift up; by implication, to take up or away" - It would be assumption to assume the usage (as sometimes is the case) means to take away as this carries a negative connotation drawn from verse 6 which has yet to be addressed (and has a different idea) - "to lift up" is the most basic meaning
- b. Truly, the Farmer lifts them off the ground (supports them) enabling fruit to be produced
 - (1). This fits better the truest picture of God's longsuffering work with us - as this passage is meant to act as an encouragement
 - This also fits the picture of how the vines grow in Israel - not "strung up" but on the ground and constantly being propped up with stones
 - (2). Fruit will come through the Vine - it is simply the position of the branch which needs altering to be fruitful (as God so faithfully moves us positionally, mentally and emotionally from areas of personal and eternal fruitlessness)

This word is used in Mt. 11:29 when our Lord instructs to "take" the "yoke" upon us as it is easy and light (it is taking on the burden) as God does with us!

Our position is to be ready always to be propped or moved understanding it is always with the intent to bear more fruit for the Father.

3. Branches bearing fruit...

- a. He (the farmer - God) "purges" that it bears more fruit - both need the work of the Farmer
 - To purge was to purify - it was to clean which would involve washing off impurities and removing (as pruning) "life-drainers" (as insects or foreign growths) - as we are in CONSTANT need
- b. The fruit is also taken for the purposes of the farmer (to hold the fruit to itself would become a burden and the fruit would spoil!) - as we do not live off of old fruit, but must be in a continual pursuit of drawing full resources from the vine to bear new fruit
 - This cleansing (pruning) process is done through His Word - vs. 3 - this is the noun form of the word used for "purgeth"
- c. Either way, we are pruned by His Word - by submitting and hearing truth which "cuts off" false reasonings or by suffering the educational consequences of live contrary to His word, proving His rightness and our wrongness - see also I Pet. 4:19

As was Paul's life-perspective in Philippians 3

Heb. 12:11 - "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

4. Branches abiding in the Vine - vs, 4

- a. "Abide" - remain, fellowship, COMMUNE (stay in constant dependence upon)
- b. A branch cannot bear fruit of itself - it has no power, whatsoever, to be able to produce anything of value to the farmer without the Vine - the Vine empowers it to be fruitful as long as it draws its resources from the Vine - always needy as the beggar - Mt. 5:3

Stay Dependiant!!

In reality, we are to be “passively active”; not seeing ourselves as initiators, but as submissive responders, actively obeying the Lords design in all matters that we not interfere with His fruit-producing processes!

There is no greater shame than to be a branch living for itself, resisting dependence, and seeking fruit of another sort

I strive to remain dependent, not for the purposes of competition with the other branches, or even in the service of the other branches, but strictly for the desires and plans of the Farmer

- c. It draws its NEEDS from the vine...
 - (1). Its food - with us this is the source of our thinking (the Word), the source of our life (The Spirit), stability (grace - staying up and producing fruit), and its purpose (staying connected to the vine)
 - (2). Its fruit - its fulfillment of why it is there
 - (3). Its ability to live - without the vine, it does not live
- d. It may produce “offspring” of another source, not from the vine - as in I Cor. 3
 - But, on its own, it produces NO fruit (no benefit to the husbandman - God)
 - Nowhere does it say that without US He can do nothing!
5. The branch’s focus is simply to abide (remain solidly connected; commune)
 - a. Maintain conscious dependence (independence was the downfall in Gen. 3)
 - The disciples would soon be tempted to “lean on their own understanding” and feel they must take matters into their own hands
 - b. Realize there are other “WEEDS” desiring our temporary/limited resources
 - The Vine is the only source for eternal resources
6. The consequences of not abiding - vs. 6
 - a. There is clear warning of the “fallout” from losing one’s dependence on the Vine
 - (1). These are they who...
 - (a). Lean on their own understanding in all matters
 - (b). Look to themselves (talents, gifts, strengths) for RESULTS
 - (c). Become distracted by other “vines” offering other “fruit” (forget)
 - (2). THEY sever “ties” with the vine (from the Word, fellowship, prayer...)
 - It does not say that He severs with us or that now He is not in them
 - (3). They lose sight of their purpose (why they exist and that they are in the Vine)
 - b. They are “cast forth” - thrown aside (this is a different word that “taken away” in vs. 2)
 - (1). They are not bearing fruit for the farmer (because they are not abiding)
 - (2). They no longer fulfill their practical purpose
 - (3). They are cast aside “as a branch” pruned from the vine
 - (4). They still serve a purpose, though not the primary purpose (fuel?)
 - c. They wither before they are burned - their resources in and of themselves do not last
 - It is clear (by life experience) this withering can take some time
 - d. They are gathered and are burned
 - (1). It would be strictly an assumption to say they are burned in Hell (this does not fit the group our Lord is talking to, nor does it fit any who are “in Christ” as He stated these are!)
 - (2). This is in perfect harmony with Paul’s teaching in I Cor. 3:1-15
 - (a). We are the Lord’s husbandry and building (He gives increase)
 - (b). There will be those with works burned up but they are saved still
 - (c). There will be those with works which “abide” (same word) because they “built upon” the foundation (resources) of the Lord
 - (3). Those not in Christ have never been a part of the vine at all - the only way they were part of this Vine was to be born of the Vine!!
 - (4). The motivation, then, is not preserve one’s eternal soul, but to remain faithful and stay “connected” to the Vine with the sole purpose to produce pleasing, and useful fruit for the Farmer.
 - (5). The key to I Cor. 3 is the trying of “what sort” the work is...
 - The “day will declare (make plain) it
 - They will be “revealed” - lit. the cover removed to tell the “sort” if they were done as one’s own labor, or whether they are the LORD’S work done through the individual
 - (6). My goal is not to be used but to be usable through urgent reliance upon my Lord as the source of needs, thought, and purpose in ALL I do

7. Branches must draw from the “ JUICES ” of the vine to produce- vs. 7

a. The condition is two-fold

- (1). Abide in Him - never the spirit of actual consideration to forsake
 - Sometimes, all the enemy needs to do is keep us pondering the option of abandoning (looking elsewhere) the Lord for someone (or something) else
- (2). His words abide in us - literally His utterances, teachings, principles
 - They “remain” more than in our mind; the idea is they are apart of us, our thinking, actions, and character
- (3). The urgency was the same as communicated by Paul in I Tim. 4:15
 - Give self “wholly to them” - that profiting may appear to all
- (4). How do they remain?
 - (a). Memorize them and mediate on them (practice your thinking)
 - (b). SUFFER in the practice of them (memory is intensified in suffering)
 - (c). Learn from FAILURE (the consequences of contradicting them)
 - (d). Remain (stay) in places of challenge (situations, friends, enemies...)

What is done in secret will be revealed!

versus running from God-provided classrooms

b. The result is two-fold

- (1). You will ask what you will... - what you determine, wish, require
 - (a). With His words in us, we are in harmony with His will
 - (b). This is in the imperative mood (a command)
 - (c). The idea is that the branch will request anything of the vine and is limited only by its requests (have not because ask not); faith is required to ask for what comes into one’s heart as a need to produce fruit
- (2). You will literally have the “solution” generated for you (without necessarily having preceding EVIDENCE of the answer!) - This is guaranteed

We are often more apt to fret at what hinders fruit than we are to simply ask for the solution

IV. The Glory and Love of the Father as Our Focus and Means in the Work - vs. 8-17

A. The goal is the glory of God in the results (caring that He receives the honor)

1. Being used to produce many and much results glorifies God

- a. The word has the idea of producing (offspring of use for the farmer)
 - Fruit carries with it the seed for more fruit; we do not know the lasting and progressive results of what God produces in us
- b. It also carries the figurative idea of being DRIVEN (“obsessed” for fruitfulness)
 - People are willing to sacrifice a great deal to achieve a goal

2. The Father is glorified (honored) when much is produced in our “branch”

- We are not glorified!! (to do so is to focus on self, not the Vine as our source)

3. The fruit contains the “juices” of (from) the vine - this is what the farmer wants (the branch is simply an instrument to distribute the fruit that the Vine will assuredly produce

4. This is to be an understood part of being a “disciple” (a continual and dependent learner)

Selflessness and genuine Christ-likeness prove our discipleship

B. Remain in the love of Christ - vs. 9-10

1. As God loved “the Son” so the Son loves us (guards what is most important)

- This heart idea of love, guarding for another what is best for them, is key in understanding the whole idea of what it means to abide in Christ

2. Christ’s command: “Continue (abide) in my love” - the “how is in verse 10

a. If we “keep” (guard) his precepts (instructions) we remain in His love

- (1). If we count them our life’s priority (most to be cherished and guarded)
- (2). If they are not abandoned - left for the LOVE of another
- (3). If they are defended at all cost against attack (outwardly and inwardly)

Expect and meet attack, not simply as defensive, but pursuing what would stand in opposition to His commands and attacking

b. Following the example of our Lord (He followed to the death all instruction)

C. All that has been said is to produce a calming contentment - vs. 11 (one that remains... abides)

1. There is joy in knowing fruit will be produced (I can be calm in my expectation on the Lord)

2. There is joy in defense of His Truth (I can be calm that it will not be overthrown!)

D. The desired “end-result” for us - love as we have been loved by Him - vs. 12-17

1. “This is my commandment...” - His authoritative declaration of our responsibility
 - a. “commandment” has the key idea of the “ending GOAL” - the target
 - b. His goal has been to get them to this point (by His example and teaching)
2. Selflessly love each other as He selflessly loved
 - a. This “love” is not left to our opinion; it is to be in conjunction with His precise example
 - b. His love was demonstrated by..
 - (1). His giving His life - vs. 13 (laying it down on their behalf)
 - (a). There is no greater demonstration of love at our disposal
 - (b). He would lay it down literally as a sacrifice (death)
 - (c). He had laid it down by making them His focus (time/energy)
 - (d). He laid it down by making them His PURPOSE
 - (2). Being open with them concerning His purposed plans - vs. 15
 - (a). A friend is made privy to intimate plans
 - (b). A true friend openly and honestly communicates!
 - (c). A true friend reveals insights (earnestly and responsibly)
 - (3). Choosing to befriend - vs. 16
 - (a). He did the choosing (not WAITING to be chosen)
 - (b). True love is seen in choice (vs. simple reaction)
 - The best friend does not need reciprocation - they are those who truly give without expectation
 - (4). Acting as a go-between - vs. 16 (through Him to the Father)
 - A true friend does not “gloat” in position, they use it to advantage (for the best) their friends
 - c. He chose them for their advantage (privilege) - vs. 16
 - (1). They are appointed to bear fruit which lasts (as are we)
 - (2). He provided and defined their purpose (without any deserving on their part)
 - “He thus shows them that his love for them was pure and disinterested; that it commenced when they had no affection for him; that it was not a matter of obligation on his part, and that therefore it placed them under more tender and sacred obligations to be entirely devoted to his service.” Barnes
 3. Selflessly love Him for His love of us
 - a. We are chosen “that...” (we have a love obligation to our choosing Friend)
 - b. We are to continue in 3 present tense actions
 - (1). We keep going - not stopping (giving-up), running the other way
 - Literally to keep “going under” - lead oneself (submissive)
 - (2). Keep bearing fruit (expect and anticipate its continual continuance)
 - (3). The fruit keeps on remaining (the effects are lasting)
 4. This is all “commanded” that we love each other by His example (this was His way)

*The supreme
example to follow*

*As privileged to be His friend, so
we are to befriend our “family”*

V. Expect to be Hated - John 15:18-25

A. When placed in a position when those of the world detest you, remember...

1. Our Lord was hated by the same TYPE (we are in good company)
 - a. Luke 6:26 - woe to those to whom the “world” speaks well of
 - b. Friendship of the world (the concept) is the enemy of God - James 4:4
2. We are hated because of Him
 - a. The more obvious the association with Him, the more we “contradict” the system
 - b. We are not of this world (the world will love its own)
 - Thus, it will not “love” us (should not)
3. We are NOT told to hate the world (just not to love it as “home”)

B. Why would we be hated?

1. We are not “of” the world
 - a. We will not be considered true “TEAM players” (agreeing with all its agendas)
 - b. Many of the world will be friendly, but the “system’s” friendship cannot be trusted
2. We, as the disciples, were chosen out of the world (we will be different) - Titus 2:14; 1 Pet. 2:9
3. “Does the world hate us? If not, why not? Has the world become more Christian or Christians more worldly?” Robertson
4. “The servant is not greater than his Lord..” - vs. 20
 - a. We cannot expect BETTER or worse treatment
 - b. Christ was hated because He openly exposed the “deeds of the world as evil” - John 7:7
 - “The world does praise the word of Jesus, but dreads to follow it.” Robertson
 - c. Study the world’s treatment of our Lord to set expectation of its treatment of us
 - (1). Mat. 10:24-34 (what to think)
 - (2). They called Christ “Beelzebub” we will also be considered devils
 - This was the god of filth; lowest name they could think of
 - (3). Do not fear what they will say or will do
 - (a). False accusations will be revealed as such
 - (b). TIME will evidence true integrity
 - (c). Do not fear those who can only harm the body - their goal will be the soul, though only God can destroy that
 - (d). They will set up ways to go after the soul! (be prepared)
 - (4). Remember Who truly values you (He tracks sparrows and we are worth more)
5. All that will be done to us or in response to us is for “His name’s sake” - vs. 21
 - a. They will hate us because of our identity with what He said
 - b. If they heed what is said, it is, again, because of Him (not of us)
 - c. They do these things because they do not know (see/perceive) God
 - No true “fear of God” in them
 - d. We are not alone in being hated (They hate us because of Christ. If they hate Christ, they hate (despise) the Father)

We are not to strive after the acceptance and love of the world. We work to please Him who called us!

C. By seeing (hearing) the Truth, they have no excuse (nothing to cover their guilt) - vs. 22-25

1. As with the Lord, we are to speak the Truth without reserve (it will either be used to change them, or as a point of guilt when not heeded)
 - We need not fret over the rejection of the message we are called to share (the Lord did not “fret”, He merely shared that it will serve to their guilt)
2. It was what was planned - It was written (Psa. 69:4 or 35:19)
 - a. We must not be overwhelmed when people reject or despise us
 - b. If it was planned for our Lord, it is planned for us
 - Pr. 18:24 - A friend is obligated to be friendly; if I have wrong friends, I will be ruined striving to be their friend!

D. The world will hate seeing their “God-concept” threatened

1. They will be polite until we become ABSOLUTE
 - This explains why the world seems to get along so well with “the church”
2. The bulk of initial persecution came from the religious leaders of their day
 - a. They will want to define God on their terms
 - b. They will do it (many) for their conscience sake (balanced with justifying desire)

E. We will actually need to be “despised”

1. To “securely” identify us with the Lord
2. To drive us to dependence on the COMFORTER
 - We must come to a point where we realize the world will have no lasting comfort or security to give us when we truly need it
3. If are loved and provided for by the world, we will identify with it more than Christ and will run to it and its answers when distressed

VI. The Necessary Work of The Spirit - 15:26-16:15 (dependence must be maintained/acknowledged)

A. He keeps the Truth of Christ active in the world - vs. 26 - 27

1. The world will naturally hate Him and us, but it will be challenged by the Spirit, Himself
2. He the Spirit of ABSOLUTE truth (He is necessary for assurance of what is true)
3. Because of and through Him, we will bear witness (as the disciples)
 - a. Notice the transformation of the disciples before the Spirit and after
 - (1). Before, they fled in fear of their lives (in the garden)
 - (2). Peter vehemently denied the Lord (versus testifying of Him)
 - (3). They seemingly “gave up” and went back to what they had done before Christ (the account of their fishing is recorded)
 - (4). When the Lord came, they were hidden in a room, the door being shut - John 20:19, 26 (for fear)
 - (5). They were given to DISBELIEF - when told of the Lord’s resurrection
 - b. At Pentecost, the Spirit came on them and they were totally different
 - (1). They openly spoke with courage - Acts 2
 - (2). They willingly suffered for the Lord (and rejoiced in the opportunity)
 - (3). They were not given to “worry” - Peter slept in prison
 - c. We need to act in harmony and faith with the Spirit’s work in us
 - (1). To actively demonstrate courage versus fear and shame (with the world)
 - (2). To live to promote Christ (His name, agenda, and words)

We exist for Him!

- EXISTING for self is in direct opposition to the work of the Spirit
4. To best testify of Him, we need to “be with Him” (as the Lord told the disciples)
 - a. See Him at work (first-hand) - not living off the “faith builders” of OTHERS
 - b. Suffering with Him (on His behalf) - this separates us more from the world. Once separated, we have a better vantage point to see the way things really are in light of eternity!

B. We are told the truth and what is to come so as not to be offended - 16:1-3

1. The Lord was telling them what to expect so as not to be “tripped up”
 - a. The word is “skandalizo” having the idea to be entrapped - (scandal)
 - b. The traps of fear and bitterness are always at hand and are binding
 - a. The truth (testified by the Spirit) of Who controls things tackles fear
 - b. The truth (testified by the Spirit) of what things happen tackles bitterness
 - c. This is a part of worship - John 4:24 (It will be the spiritual concepts (truths) which will glorify God) - He must be “worshipped” in truth (reality as God knows it, not as I perceive it) - this is why we are so dependent on the Spirit to know the real truth in all matters
 - d. To fall in the “offence” leads to apostasy (turning on the truth)
2. Those who should (seemingly) love God will not be “with” you - vs. 2
 - a. “Of all the adversaries of our peace, in this world of troubles, none insult us more violently, nor put our troops more into disorder, than disappointment does; but we can easily welcome a guest we expect, and being fore-warned are fore-armed.” - Henry
 - b. The leaders of the synagogues will “excommunicate” them - “WRITE them off”
 - They would stand in judgment (condemn)
3. It will be considered an act for God to persecute true believers
 - a. It will be done in the name of God (as if sanctioned by Him)
 - b. The most “brutal” attacks will come from the most “religious”
 - When self-sufficiency and self-righteousness is attacked, they become violent!

The ministers of the gospel must expect all types of reproaches, not only by those who are open enemies, but even by those also who seem to be of the same household, and the very pillars of the Church. GBN

1st. That if Christians were left to themselves they would fall away and perish.
2nd. That God affords means and helps beforehand to keep them in the path of duty.
3rd. That the instructions of the Bible and the help of the Holy Spirit are all granted to keep them from apostasy.
4th. That Jesus beforehand secured the fidelity and made certain the continuance in faith of his apostles, seeing all their danger and knowing all their enemies. And, in like manner, we should be persuaded that "he is able to keep that which we commit to him against that day," 2Ti 1:2; 4:22. - Barnes

C. The depression / despair without the Spirit's work - vs. 4-6

I. This was their natural response to negative news

a. "sorrow hath filled your heart"

(1). They were not aware (not seeking) the purpose

(2). They were focused solely on their loss

b. There are two types of grief

(1). The grief where I mourn over a loss and how it affects ME

- This will come but must not control me

(2). The grief where I mourn for the needy state of OTHERS (as our Lord)

- This will come and must drive me! (It knows the value of sacrifice)

2. They were told what was coming so they could look back and see the planned design

a. This would demonstrate how all of life would work (no error in God's planning)

b. With the past so controlled, the future could be sought with eagerness

(1). The Lord mentioned they had not asked Him concerning where He went

(2). They had asked as a matter of reference earlier, but not with the eager anticipation (What will it be like? How soon can we come and join you?)

c. The future is to be ANTICIPATED, not dreaded (the disciples lacked trust in the plan)

D. The gift of the Spirit purchased at an incalculable price - vs. 7-

1. Their doubt was strong, thus the response, "Nevertheless, I tell you the truth..."

2. It is the best possible thing to happen - "expedient" (a needed intersection of events)

- This word carries the idea of more than one thing, event, or persons coming together for the benefit (life is full of these "CROSS - HAIR" events in the scope of God's eye)

3. "Our Lord Jesus is always for that which is most expedient for us, whether we think so or no. He deals not with us according to the folly of our own choice, but graciously over-rules it, and gives us the physic we are loth to take, because he knows it is good for us." MH

4. The physical must be replaced with the spiritual

- This is the life focus to be developed (removing focus from off that which is evident to my eyes and placing it on what is believed by revealed truth)

5. His effectiveness will be our dependence (He will be the source of convincing) - "reprove"

a. He convinces! - We focus on the faithful presentations of the truth and trust the Spirit with the results (we cannot judge solely by outward evidences)

b. He will convinces (with the facts) the world of sin (that they have it)

(1). To stir in the awareness of wrong-doing with the purpose of change

(2). It is never to be our place to condemn others in light of their sin - our condemnation acts in OPPOSITION to the Spirit

(3). Our goal is to act in harmony with this sequence - sin is the best starting point

(4). The resistance of the Jews was instantly over in a brief declaration of the truth by Peter after Pentecost - Acts 2:37 - "...what shall we do?"

(5). The greatest of sins is not believing on Him - vs. 9

c. He convinces of the reality of righteousness (Christ as being the absolute)

(1). That Christ was righteous - vs. 10

(2). The yearning for change (to do what is right) - in light of Christ's life and death (versus righteousness for pride or self-sufficiency sake)

(3). The disciples, on their own, would not succeed (as they well knew)

(4). After being used to point out any wrong, we are to present answers

d. He convinces of judgment - that there is judgment on sin (without repentance)

(1). The prince of this world is judged (he represents the world system)

- Those who rely on its wisdom and other priorities

(2). There is much to be feared when truth is resisted (denial does not stop it)

6. These three He brings to past - always! - we need not fear the DISAGREEMENT of men

- This is the greatest danger of being men-pleasers

7. Thus, in context, let the Spirit defend in these areas (we need not be obsessed with **our** cause)

*Despair is rooted
in disbelief*

In all that our Lord says here, there seems to be an allusion to the office of an advocate in a cause, in a court of justice; who, by producing witnesses, and pleading upon the proof, convicts the opposite party of sin, demonstrates the righteousness of his client, and shows the necessity of passing judgment upon the accuser. C larke

E. The need for “progressive revelation” - vs. 12-15

1. There was so much more to be learned, but it would be left to the Spirit - vs. 12
2. As with the disciples, we need to learn as we go (not all answered beforehand)
 - a. They could not bear it - either too much or too shocking
 - b. We will not face what is coming till we are PREPARED
 - c. We would either fear or disagree with what lies ahead because we have yet to be informed
 - d. As with the Lord, we must not rely solely on the teaching of the “physical realm”
 - We must depend on the Spirit’s persuasion to be far superior and effective
3. When He comes (the Spirit) He will LEAD you into all truth - vs. 13
 - a. This is not a CONDITIONAL promise (as if dependent on us)
 - b. He WILL guide (take the “point”) on our journey
 - (1). This includes (not exclusively) our mental learning (what we know)
 - (2). It also includes what we are allowed to experience (face)
 - c. Those obsessed with the fear of heading the wrong direction, DOUBT this promise
4. How is this accomplished?
 - a. He will not speak of Himself (His words are not His)
 - (1). He will speak the Words of the Father and Son
 - (2). This is the supreme example of our calling - we are not hear to speak of ourselves and our own ideas, we are here to speak the words, ideas and agendas of the Lord!
 - (3). Our opinions carry little or no weight without the authority of the Spirit
 - (4). The sequence is key - listen then speak! - James 1:19
 - b. He will glorify Christ - vs. 14
 - (1). “If we have been truly convicted of sin and renewed by the Holy Ghost, the tendency of all his influences has been to lead us to the Saviour; to show us our need of him; to reveal to us the loveliness of his character, and the fitness of his work to our wants; and to incline us to cast our eternal interests on his almighty arm, and commit all to his hands.” Barnes
 - (2). He is to be my “HERO” - no other competition (when this is forgotten, man or what he stands for becomes the “hero”)
 - c. He is the direct link to the Father (the creator and controller of all)
 - This connection is something the disciples should have been excited about and is something we often take for granted

How we must accomplish things

Who I want to Impress and Who I want to be like

Be rejoicing in the Lord always. Again I Say, Be rejoicing. Let your sweet reasonableness, your forbearance, your being satisfied with less than you due, become known unto all men. The Lord is near... Php. 4:4-5 Wuest

VII. Facing the “Short Time” - vs. 16-22

- A. The time of trial was near - they would not see Him
 1. What they were not braced for would take them by surprise
 2. Yet, they would then be joyful at seeing Him again
 3. The confusion to the disciples was the reference to the “little while” (mikros)
 - a. How could both happen in a matter of a short time?
 - b. This is the perspective that the Lord emphasized (trial would occur but be short)
 - c. Much can be borne when we know it is short-lived - II Cor. 4:17
 - The enemy would have us think a setback is permanent
- B. Indeed they would grieve (the Lord emphasized the reality of the pain to come)
 1. “Truly, truly...” - with certainty they would “sob” and “bewail” (strong, despairing grief)
 2. It will be enhanced by the world’s joy at the same event
 3. Yet, with certainty, the same event will be the event that shortly will bring joy

Severe disappointments will come, but will be endured with the expectation on the purposes of God Who oversees them

- a. Joy, because the PURPOSED is revealed
- b. Joy, because the relief of restored hope (oddly, our hope and faith are strengthened when pounded by doubt, from conflicting evidence)
- c. This was the explanation that confused the disciples: how could the same event cause grief and yet, as it were, in the same moment, be the source of their joy

4. The comparison to a mother giving birth - vs. 21
 - a. At the time there is pain (sorrow) knowing it must come
 - b. The pain ceases to be her focus when the child is delivered (**RESULT** usurps the means)
 - c. We see this throughout life
 - (1). We know we must progress (grow)
 - (2). We begin the growing process (an event(s) to bring growth)
 - (3). The pain is not instantly over; there is waiting

We remember more the result than the trials which ultimately led and prepared them

- As Abraham had to wait in the midst of trials
- As Joseph had to wait with conflicting evidence to the promise
- As Moses had to wait and learn before promotion
- As David had to run after being anointed king

5. The disciples would also suffer but the cause would be the means to their “unstealable” joy - vs. 22
 - a. They would not see Him for a while (they would have to learn He is with them whether or not He was apparent to them)

Literally, their “calm delight” cannot be “borne away” from them by people or circumstances

- b. Afterward, their joy would be unshakable when they see Him
 - (1). Beware the joy “of man” (which comes only by natural means)
 - It is conditional (based on what’s happening and how they individually define what makes them “happy”)
 - (2). The joy of the Lord (which is our strength) cannot be taken
 - It does not come out of us, it is constructed **INTO** us through these odd means (they point to “proofs” which are stable, not shaky)

VIII. No More Questions, Just Requests - vs. 23-27

A. “In that day...” on the other side of this trial / the coming of the Spirit - 23-24

1. They will not need inquire (what to do or how)
 - a. Before this coming event, they were perplexed as to the present and future
 - b. Their eyes would be opened (enlightened) by the coming events
2. Practically, we face these necessary crossroads to solidify the heart and mind
 - a. This is part of spiritual maturity - not needing to continually ask what or why
 - b. These types of questions are based in **DOUBT** and ignorance (both He is working OUT)
3. To this point that had asked nothing in His name
 - a. First, **PROPORTIONALLY**, they had not begin to ask what they could
 - (1). They were, as yet, unaware all that was at their disposal!
 - (2). They were merely “scratching the surface” of their full potential
 - (3). After the resurrection, they would be more aware of Whom they were dealing
 - b. His name would be the key to this unlimited resource of the Father
 - (1). Ask in His name (by His authority, by His leading, as is worthy of His name)
 - (2). Not as a “**MAGIC** word” tagged onto the end of our prayers
4. Ask with no “earthly limits” in mind - “anything”
 - The trials we are led through build our awareness of the greatness of God which, in turn, minimizes the intimidations apparent to our earthly eyes!
5. Ask that “your joy may be full” - to your spiritual (in tune) heart’s content
 - a. Any other asking (selfishly motivated) brings only **DISCONTENT** - Ecc. 2:6
 - b. We ask for need (not for reasons, simply for supply, because we trust Him)
 - Our cravings will become righteous (what is best versus what is convenient)

We learn not to question Him, what He does and allows, or what He can or cannot do!

B. Things which were so unclear, will become apparent (focused) - vs. 25

1. When you have seen things “in action” you will be able to receive things more clearly (directly)
 - The need for patience and endurance is inferred with “the times comes...”
2. On the other side of these “lessons” lies confidence stemming from clarity
 - As with eyesight, the more bright and clear we see, the more resolutely we can progress forward, seeing clearly what lies at our feet and Who goes before us

C. Be assured, you are and will be heard - vs. 26-27

1. You will ask in my name - this will be the RIGHT and ability to come to the Father
2. He need not repeat that He will speak for them (they need never doubt He intercedes)
 - He emphasized that He would not say this again as it is to be considered clear!
3. Ask in faith, “nothing wavering...” - James 1:6
 - a. He who doubts is like one on the waves; simply carried by conditions not control
 - b. That man cannot expect to receive what he requests
 - (1). He will not be truly looking for it
 - (2). Pessimism will warp the result (the view of the answer)
 - c. Faith commits it to God and keeps it there (may need to be repetitive)
 - Trust He knows and cares more than we realize

IX. He is Fully Aware of Where We are and Where We are Going - vs. 28-33

A. The disciples were amazed at His ability to answer their UNASKED questions

1. He, in the proceeding versus, spelled out what they wanted and needed to know
2. It was at this point, in astonishment, that the disciples were overwhelmed with awe
 - a. Now we know and believe! (His discernment of their needs was astounding)
 - He knows us better than we know ourselves
 - b. He was “plain” (blunt) with them (He gave them a direct answer)
 - He was clear when they, themselves, kept back their confusion
 - c. They remarked that no man would have to CLARIFY their circumstances to Him
 - (1). He knew them clearly without being told or emphasized
 - (2). We need never fear being unable to pray as we ought! (that my prayer will fail if I cannot properly spell out all the facts)
3. They believed yet the more when they experienced, first-hand, His working with them
 - “Those know Christ best that know him by experience, that can say of his power, It works in me; of his love, He loved me. And this proves Christ not only to have a divine mission, but to be a divine person, that he is a discerner of the thoughts and intents of the heart, therefore the essential, eternal Word, Heb 4:12-13.” MH

“Thou needest not, as other teachers, to have the learners' doubts told thee, for thou knowest, without being told, what they stumble at.”

B. Their faith would be built into them, not functioning through their (own) determination

1. “Do you now believe?”
 - a. Why does this “proof” stand out above the other “proofs”?
 - God knows what is needed to convince (build UNSHAKABLE faith)
 - b. Are you sure you believe? (what is the depth?)
 - Their new found faith was based on an incomplete lesson
2. They saw themselves as those who now stood firm (“... take heed lest ye fall”)
 - a. He informed them of the failure of their short-lived faith
 - Our awareness of our aptness to fear and failure will keep us dependent
 - b. It is interesting to note: we would not be so kind to those we know were about to betray us, but He was gracious and encouraging
3. They would be scattered for fear and would retreat back to “safety” - vs. 32
 - a. They would “let-down” the Lord
 - b. They would attempt to go back to “the way it used to be”
 - Only to discover they could not (would not) be able to for long
4. He would demonstrate the confidence in the presence of God over the friendship of man
 - All would forsake yet show God never does (as we must see while being forsaken of man)

“Many a good cause, when it is distressed by its enemies, is deserted by its friends.”

C. Their calm quietness would be found in the Lord versus the world

1. All that was needed was revealed to calm their spirits (as it were a “prosperous” spirit)
2. The world would offer tribulation (pressure, burdens)
3. They would soon see that he had “subdued” the world
 - It must answer (an always has) to Him (we must always see Him as Controller)

4. Even their failures would not deter the plan - vs. 33
 - (a). A "righteous man" is not known for not falling, but for getting back up - Pr. 24:16
 - (b). It is calming to know that my fears and failures are targeted by God for development into courage and strengths - Rom. 8:37 (more than conquerors)
 - "...he has furnished us with the means of overcoming all our enemies, and of triumphing in all our temptations." Barnes
 - (c). The world (that which seeks to EXPLOIT my frailties) is answerable to the Lord

X. The Lord's Prayer - John 17 (for the disciples and for us)

A. The prayer for "glory" in the coming time of trial - vs. 1

1. He speaks to the "Father" (as to one fully involved in the family dealings)
 - a. This is an honored privilege "bought" for us by Christ - Mt. 23:9 (call no man "father" - this attacked a custom of the Jews who called their rabbis, "father" GBN)
 - b. The Lord was demonstrating, openly, the new relationship they would have with the Father
 - As pictured in the tearing of the Temple veil at His death
2. The "hour is come" - God's timing was precise
 - a. He did not run from it (He was submitted to its necessity)
 - b. He was ready always for God's hour
3. Glorify Me so as to glorify You
 - a. This is the key purpose of glory on this earth - use it for God's promotion before men
 - b. Was this prayer "answered" - clearly, yes, so it identifies the truest glory

***This was the
Glorifying"
Process!***

- (1). His SUBMISSIVE response in light of false accusations glorified God
- (2). His innocence in the face of hateful lies glorified God
 - God need not be glorified by the agreement of all men!
- (3). "Even by his sufferings; when he was crucified, he was magnified, he was glorified, John 13:31. It was in his cross that he conquered Satan and death; his thorns were a crown, and Pilate in the inscription over his head wrote more than he thought." MH

(4). Sacrifice of some sort (on many levels) is needed to truly bring glory to God

- c. The best "glory" is to be used to demonstrate the grace and purposes of God in events or circumstances that appear (to the human eye) as failure or "bad"

B. Acknowledging pre-ordained ABILITY (authority) - vs. 2-4

1. He has power (mastery, jurisdiction) over all "flesh" (no thing is out of His control)
 - It is an acknowledging that all will take place as He planned (His mastery would be initially evidenced in humility before it would be seen as glory)
2. That all "given to Him" He would give eternal life (no fleshly thing can prevent this)
3. He provides "life eternal" - how to obtain it and what it is
 - a. Eternal life is to know the true God (more than a perception but intimately)
 - b. Eternal life is to know Jesus Christ (as the lit. "Anointed Savior")
 - c. Thus, eternal life is only (strictly) obtained (and maintained) through Christ alone!
4. God was glorified by "finished work" - vs. 4
 - a. "I glorified You" in finishing (perfect example for us) - do not wait to complete a work God has given (the goal is to finish facing death with readiness) - II Tim. 4:7-8
 - b. Glory to God comes in the work He gives us (not the work we "conjure up" to give God)

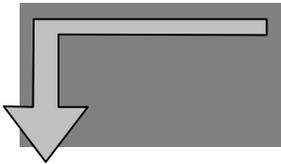
C. The "perfect prayer" - vs. 5-10

1. "Glorify Me with Thyself" - let the glory seen in me be what directs others to God's glory
 - a. That all I do evidences God's active working and CONTROL
 - Do we seek to evidence God in our works? (are they simply opportunities to self-honor or proof that God is "performing the work" in me?)
 - b. This is to be our drive - I want God seen in me (as not master of myself)

- c. The idea is literally, “bring glory next to you...”
 - (1). With Christ, this was positional glory (as God Himself)
 - (a). He was before the world was (pre-existence)
 - (b). He had the same glory as God beforehand
 - (2). With us, it is glory from (by) association (as we are, by nature, to glory on this earth with the associations we SEEK to identify ourselves with)
2. The supreme example of God’s calling - vs. 6-8
- a. Making “manifest” the name of God
 - (1). Openly declare the name of God - share and speak (confident/no shame)
 - (2). To make APPARENT - others aware of His working (giving credit)
 - (3). Availing self of opportunities to express/show the character of God
 - b. Faithful to those whom God sends (as those belonging to God) (also vs. 9)
 - He sends others to us (or places us with those we are “called to”)
 - c. The goal is to have it CLEAR that what comes from us is of God - vs. 7
 - (1). As the disciples, we want to be known as “keeping” His word (protecting)
 - (2). The words we speak carry weight when they can be shown to be of God
 - d. Speak the words given to speak (as taught by God) - no self-agenda
 - (1). The goal is to be a conduit (channels only!)
 - (2). The Lord was solely focused on the will (objective) of God at any moment
 - John 8:28; 12:49
 - e. To God be all glory!! (all else is misdirected)
3. A Special calling - vs. 9-10
- a. The Lord openly distinguished between the “world” and those that are His
 - b. The request concerned only those that are His
 - (1). We were “given” to Him (to glory in Him and live for His work)
 - (2). We are His as those purchased at a “price” - I Cor. 6:20; 7:23
 - Thus, we are to glorify God in our body and spirit which are His and are not to view ourselves primarily as the servants of man
 - c. We are to view ourselves as purchased slaves who were originally condemned to death
 - It then becomes a true “rags to riches” story (those who seem most “worthy” in the earth see themselves as giving themselves to God so as to earn merit. Those who are truly His see themselves as having been given to God not based on any personal merit.
 - d. We, in turn, have a master Who can claim all that God has as His own
 - Trust in His resources, not what is “earthly” - I Tim. 6:17 - we can then be assured, that as we do His work, we will never lack needed provision to do it!
- D. A Privileged calling - vs. 11-16 (remaining representatives of the Lord)
- 1. He clearly stated He was leaving and that they were remaining
 - Compare it to finishing an incomplete project of a deceased loved-one only on a higher scale
 - 2. He prayed for “ONENESS” as He exemplified with the Father (Eph. 4)
 - Unified goals are the best method to avoid competition and PRIDE (He gets the credit)
 - 3. Key points of our calling to keep us on-track
 - a. It is His work (we are unqualified on our own)
 - b. “He does not pray that they might be rich and great in the world, that they might raise estates and get preferments, but that they might be kept from sin, and furnished for their duty, and brought safely to heaven. Note, The prosperity of the soul is the best prosperity; for what relates to this Christ came to purchase and bestow, and so teaches us to seek, in the first place, both for others and for ourselves.” MH
 - c. As we set goals, they must be “in-check” with the Lord’s and subject to change at His beckoning call
 - d. Lead, work with, and follow others as they lead, work for and follow the Lord!
 - This requires a STUDIOUS seeking to know the Lord foremost!

4. His complete work involved “keeping them” in His name - vs. 12
 - a. To preserve them from apostasy - total betrayal (as Judas)
 - b. Two words for “kept” - an example to mimic
 - (1). The first “kept” - to WATCH (keep focused on) - Alert
 - (2). The second “kept” - to GUARD (beware), protection - Brave (sacrifice)
 - c. None was “lost” - destroyed fully
 - Except Judas - yet his betrayal fulfilled a plan (he was not one of the “given”)
5. His complete work involved their participation in (fulfilling) His joy - vs. 13
 - a. As he left, he was stating the reality of things to clarify where their joy would lie
 - b. His joy would find fulfillment in them (His joy in victory over evil, in bringing glory to the name of the Father, and His joy in the presentation of redemption)
 - (1). Our joy is then to be defined (found) in what brought our Lord joy - seeing as this is our calling in His prayer (that what God instructed was done)
 - (2). This reveals the ultimate source of discontentment - living for what (in my limited frame of reference) I see as joy not what He stated and demonstrated as bringing fulfillment
 - c. Paul’s joy was seeing the believers remain “STATIONARY” in the Lord - Php. 4:1
6. We are real “aliens” in the world as the apostles - vs. 14-16
 - a. They were given the Truth (not as the world could conjure) - it stands in contradiction
 - b. As those who cannot (must not) fit in, the world hates their non-conformity
 - (1). “They are “in the world” (en tōi kosmōi, verse Joh 17:13) still and Christ sends them “into the world” (eis ton kosmon, verse Joh 17:18), but they must not be like the world nor get their spirit, standards, and message “out of the world,” else they can do the world no good.” RWP
 - (2). The world hates them because they are not “of” the world
 - (a). To be “of the world” one must agree to its PRIORITIES
 - (b). To be “of the world” one must change (conform) with it
 - (c). To be “of the world” one must respect/honor its GODS
 - (d). To be “of the world” one must live for the world as if it is permanent
 - (3). The world will think us “strange” - 1 Pet. 4:1-5
 - We do not go to their extremes so we will be called “extreme”
 - c. The goal is not a quick entry into Heaven (the safe haven) - vs. 15-16
 - (1). We are not called to safety from harm or challenge - actually, we must be harmed, challenged and hated in the proving of this Truth and fulfillment of the joy of Christ
 - (2). We are not called to seclusion but to the “front lines” - a soldier who hides may live, but has failed in his fundamental purpose and calling
 - (3). The goal is protection from contamination, conformity, and collusion
 - (4). As noted before, we glory in as much as we associated with the object of our glory - if we glory in the Lord, we will not strive to conform to the world, yet will take pleasure in not fitting-in in the manner and degree that He did not fit in (we are not of the world as He was not)

**Society at Large will
Press for These**



E. A calling of Separation- vs. 17-19

- I. “Sanctify them...” - Consecrate, separate to something and FROM something
 - a. Set them as yours! - as God’s possessions
 - b. This being set apart is to be in contrast to the external appearance

On constant “call”! _____ (1). The heart, mind and will need to be set aside for God’s purposes

- Conquering Distractions* — (a). The heart directed to God and His desires
- (b). The mind is disciplined to FOCUS on God’s Truth
- (c). The will is BENT (through force/pressure) to God’s will (agreement)
- (2). This is the process of preserving (guarding) from “the evil” just mentioned
- c. God is asked to do the sanctifying - Apostles are not instructed to work this out

2. By Means of Truth - "...through thy truth, thy word is truth."
- a. The reality of how things are (and must be)
 - b. It is not just the MENTAL knowledge (knowing of the Truth)
 - (1). It is reaching the inescapable conclusion that all is answerable to God
 - (2). It is the submissive attitude to the will of God at work at all times
 - That this is being done in me
 - (3). It is the acceptance that God is always right
 - Also, acknowledging that am most apt to be wrong, thus a state of focused dependence on God becomes my life outlook!
 - c. This is what Christ *IS* doing with the Church - Eph. 5:26
 - (1). "Bathing" us in the Word of Truth - either by our searching it out or our being led to it by need
 - (2). The "washing" here pictured the preparing for the marriage (possibly like that of the preparing of the bride for a king) - Esther 2:12 - "six months"
 - It was an ongoing process for "fitness" (preparation for the meeting)
3. It is a process - I Thes. 5:23
- a. PROGRESSIVE sanctification! - vs. 23 "...sanctify you..."
 - (1). "The sanctification is not wrought in one instant, as many perfectionists imagine, but is a steady development." - *R.C.H. Lenski*
 - II Pet. 3:18; Eph. 4:15
 - (2). When one is sanctified they are made...
 - (a). Holy - set APART (from worldly dominations)
 - (b). Consecrated - set aside for God's PURPOSE
 - (c). Pure - without any BLEMISH
 - (3). It is the day by day removal of "wrong" replacing it with righteousness
 - (a). It starts at the "surface" - outward flaws (evidences)
 - (b). It drives to the heart - mental / character flaws
 - The inward "reasons" I crave carnality - James 1:13-14
 - (c). Sanctification at work can be identified, not in the lessening of known sin, but in the greater awareness of previously unknown sin! - Rom. 7; Psa. 51:17
 - b. COMPLETE sanctification!?! - "...wholly..."
 - (1). The goal is to be holy "through and through"
 - (a). This word "sanctify" is in the rare Greek optative mood
 - (b). The optative communicates a wish (as if an impossible wish)
 - (2). It is the "God of peace" Who will do this in us!
 - (a). The ultimate responsibility for my growth rests with Him (relief!!)
 - (b). This peace keeps us from DESPAIR over our flaws
 - God "graces" us with the ability (opportunity) for the next step
 - Frustration sets in when I expect to move too fast
 - Frustration sets in when I assume I am farther than I am
 - I am to expect & plan for present failure to be future victory!
 - c. God is faithful - vs. 24 (we can fully depend on Him)
 - (1). Why would He call us to what cannot be achieved?
 - He will do the achieving!
 - (2). "Peace is that inner tranquility resulting from divine acceptance and growing assimilation to the divine image which is wrought by God and sustained by His Holy Spirit." - *John Eadie*

Though, the surface is not changed, truly, till the inner man is changed

4. We are INFILTRATORS not conformists - vs. 18
 - a. As the Lord was sent into the world so we are sent
 - b. Not as one who fits-in (strangers, pilgrims, aliens)
 - Though, not a calling to just visit, but to contradict - Mt. 5:13
 - c. Ambassadors for Christ - II Cor. 5:20
 - Representing the interests of the one Who sent us (not ours)
 - d. To affect CHANGE in the world, not the world in us
5. Our Lord set apart Himself to enable others to be set apart - vs. 19
 - a. His purpose was not defined by the world - John 18:36 (kingdom)
 - We, in turn, must not seek it here either
 - b. He had to be totally “sanctified” to make they way for our sanctification
 - c. That others would be sanctified
 - (1). We not only sacrifice and fight off sin for self’s sake but for others
 - (2). Our sacrifices (battles) can ease the growth in others
 - (3). Our compromises can also hinder the growth in others
 - d. That they would be sanctified in Truth
 - (1). Thus, there is a false form of sanctification (attempted through the law)
 - (2). The true sanctification was done for them and to them through Christ

F. The prayer includes us! - vs. 20-21

1. All that would believe on Him
 - All that would stake their earthly lives and eternal souls on His word and work
2. That there would be oneness - vs. 21
 - a. They would be one as He and the Father were one
 - (1). One in PURPOSE - the glory and work of God
 - (2). One was pictured as obedient, the other as all powerful and loving
 - b. That they would be one in the Lord - for His purposes
3. For unity, there needs to be...
 - a. A focused purpose - the will of God usurping personal wills
 - b. Eph. 4 - prerequisites and definition - vs. 1-6
 - (1). “lowliness” - modesty of mind (modest SELF estimate)
 - (2). “meekness” - gentleness; mildness (CONTROLLED responses)
 - (3). “longsuffering” - patience
 - (4). “forbearing” - fortitude (able to put up with much) (idiosyncrasies)
 - “in love” - in genuine concern for their best
 - (5). Effort - actually trying to maintain unity (watch it as guarding it)
 - (a). Unity of the Spirit (not just of love but of truth, not how I see love or truth, but how He clarifies it really is!)
 - (b). Drawn by the “bond of peace” - what holds them together (this is a basic fact in life; I associate and fellowship with those with whom I am at peace. It is a bond)
 - (6). Remember the reality of how things are established by the Lord
 - (a). There is ONE body (we are individual parts of the whole)
 - (b). There is ONE Spirit (we will CHANGE He will not)
 - (c). There is ONE Hope - only found in the Lord, not man (or any)
 - (d). There is ONE Lord - Christ, whom all believers serve
 - (e). There is ONE faith - one belief (truth) and object of faith
 - (f). There is ONE baptism - only one true identification with the Lord
 - (g). There is ONE God - “...who is over all, and through all, and in all.”
 - c. We are to be endeavoring (trying) - conflict is not our initial attempt

*WE NEED THESE
TO CONTINUALLY
REMEMBER THESE!*

G. The honor of union and identity with Christ - vs. 22-23

1. As Christ was glorified in His union with the Father
 - So we are honored in our association with the Son
2. His sanctifying work wrought for us what would have been an inconceivable STATUS change
 - Being sanctified He is not "... ashamed to call them brethren." - Heb. 2:11
3. It is where we seek our honor which will bring us oneness and completeness
 - a. Self glory, or honor with respect of persons brings improper divisions
 - b. "He knew the imperfections of even the best of men. He saw how prone they would be to passion and ambition; how ready to mistake love of sect or party for zeal for pure religion; how selfish and worldly men in the church might divide his followers, and produce unholy feeling and contention; and he saw, also, how much this would do to dishonour religion." Barnes
4. The constant focus of "Christ in me and the Father in Him"
 - This sets (defines) and maintains PURPOSE - work in harmony with Him
5. This leads to outward "proof" of the authenticity of the ministry of Christ - "world may know"
 - a. This partly explains the enemies focus on "divisions" in the "body"
 - Satan will seek to EXPLOIT divisions to discredit the message and authority
 - b. Choose battles properly - fight for what the "Union" fights
 - The battles of the Lord were for the glory and obedience to the Father
 - The battle of the believer is for the "cause" not for the "self"

True honor is not found in "Me" standing out, but in the glory stemming from known association with the Son

H. Final words - vs. 24-26

1. "I will" - the desire of all - be in Heaven, but what is Heaven?
 - a. That they may be "with me"
 - (1). Heaven is the personal meeting with the One we owe all
 - (2). Heaven is the full realization of love and security found in our Savior
 - b. That they may be with me "where I am"
 - (1). In Heaven as the final abode (no more wondering or change)
 - (2). In Heaven as the "dwelling place" of God
 - c. That they may behold "my glory"
 - (1). The proof of His limitless power
 - (2). That all that was said was true and worth it
 - (3). The eternal EXPLORATION of His limitless creation
2. In the meantime, they are in a world that has not known Him
 - a. But He knew and declared the Father (and continues) in the Spirit and followers
 - b. That the love of the Father would be in them
 - This would be in stark contrast to the despising of this world which knows not Christ not Him that sent Him
 - c. It is this love and hope that will sustain - hopelessness is that lack of focus on what is guaranteed to come (already our possession)
 - d. Knowing this, I need not...
 - (1). The SECURITY of the world
 - (2). The love and adoration of the world
 - (3). The glory of the world
 - (4). The HOPES the world clings to and offers

These are the general enemies to the cause of Christ!