

With Christ at Prayer *ℵ*

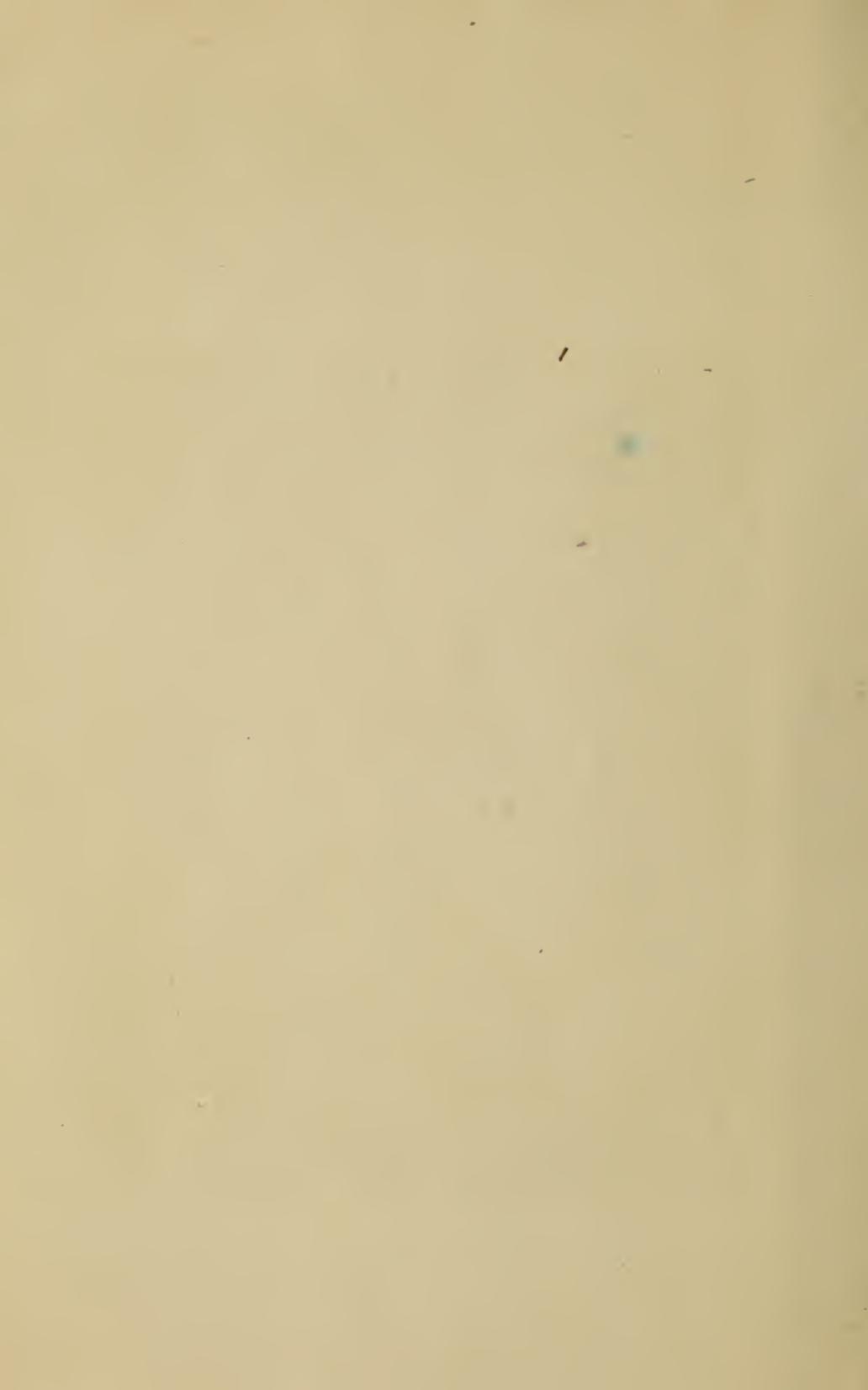


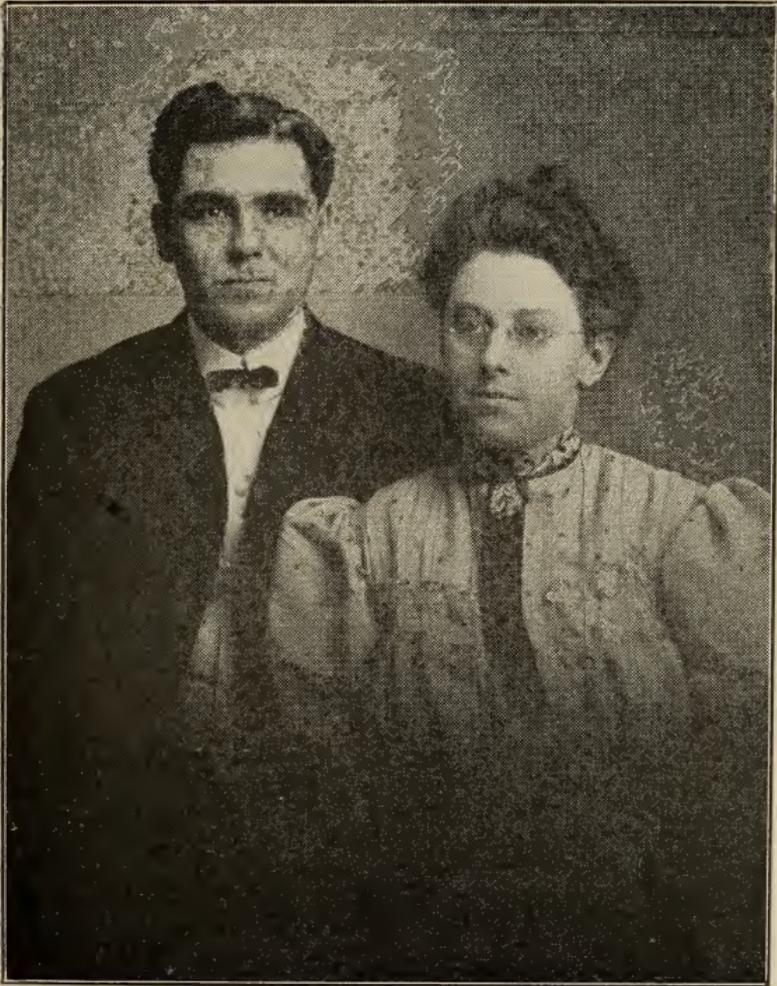
Rev. E. P. Ellyson.

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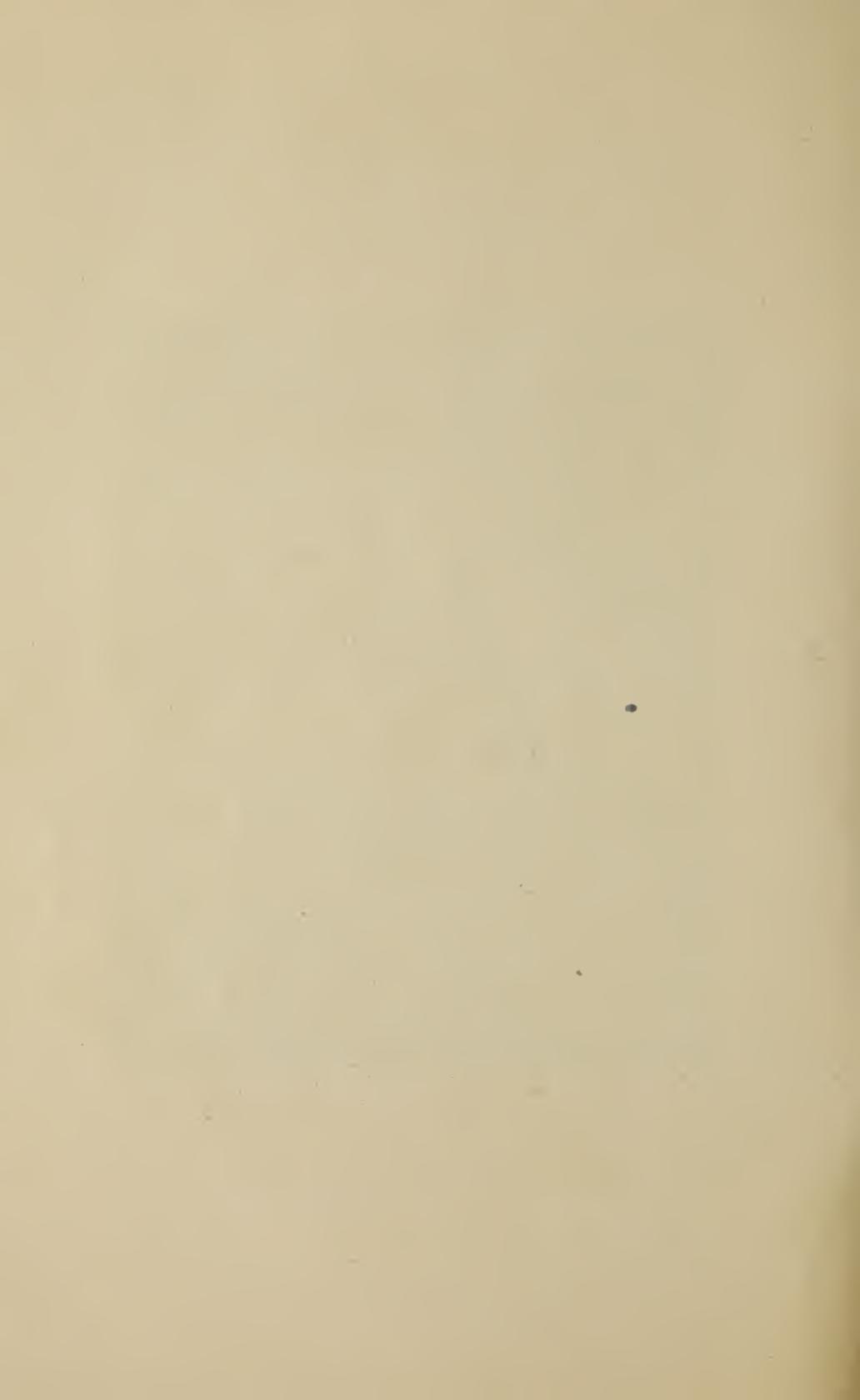
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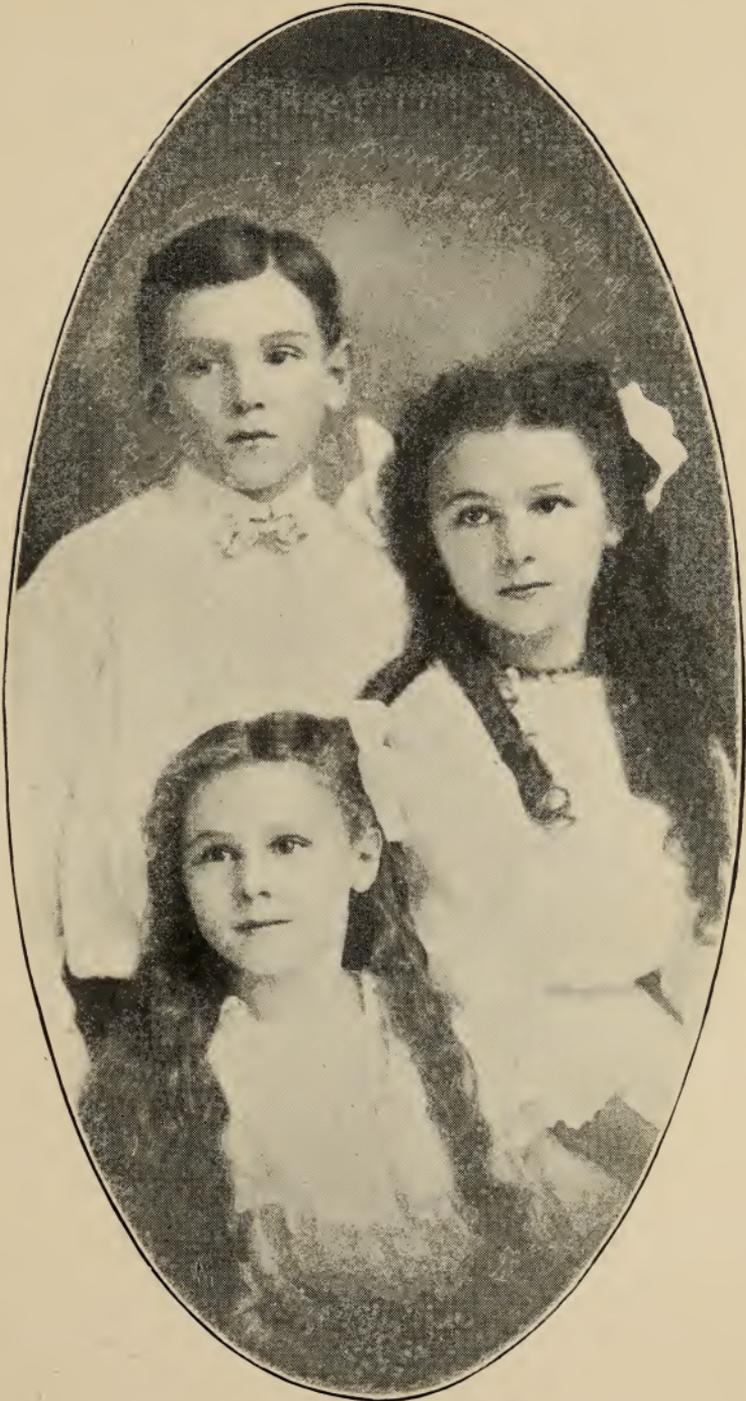
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President And Mrs. E. P. Ellyson.





Ruth, Joseph, and Edith Ellyson.

With Christ at Prayer.

Rev. E. P. Ellyson.



Chapel Talks by Prof. E. P. Ellyson at
Texas Holiness University, Peniel
Texas, Written from Notes,
and Enlarged.



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Louisville, Ky.

PREFACE.

Soon after coming to the Texas Holiness University it fell to my lot to conduct the chapel services. I began by giving a series of talks on the seventeenth of St. John. These talks were greatly appreciated by the pupils and when we were asked to write for the "Pentecostal Herald," we at once thought that these talks written out might be a blessing to others as they had been to our students, so we wrote them out and they have been printed in the "Herald." For this booklet the articles have been taken right from the "Herald," just as set up for it, without correction. As a result of this there are some errors and the arrangement is somewhat broken, but we believe the thought is clear. We ask you to overlook these errors, we could not help them and get out the Booklet this way. If another edition is called for we will reset the type and so far as possible correct these imperfections. We pray that the reader may be blessed as he reads.

All for Jesus,

THE AUTHOR.

Peniel, Tex., March 2, 1908.

A free catalog of the Texas Holiness University will be sent to any address upon application.

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WITH CHRIST AT PRAYER.

Rev. E. P. Ellyson.

CHAPTER I.

Christ was a man of prayer, the God-man of prayer. His life as given by the four evangelists clearly reveals this to be true. And He is still occupied with prayer, "making intercession for us" who are in this world of sin. We have it recorded many times that He went apart to pray, that He spent long hours and whole nights in prayer and that He is still praying. These are the recorded facts that He did and does pray. If we had nothing more than this to judge by, it alone would teach us that prayer is a very sacred and a very important thing, and that if He, the God-man, needed to pray, much more do we, finite man, need to pray.

Christ taught His disciples to pray. We would expect this. But He does not simply tell them to

pray, or command them to pray, for prayer is a command, He also gives them an example of prayer, a model of prayer. This model prayer we are accustomed to call the Lord's prayer. More properly it is the disciples' prayer, the prayer which Jesus taught the disciples to pray. To be taught to pray and to be given a model prayer by Christ, the God-man, is a great thing. But great as this is we do not stop here.

Christ upon one occasion permitted the disciples to be with Him, to see and hear Him at prayer. No more sacred privilege was ever granted any company of men. This is to enter into the very holy of holies of the Christ-life. And in reading the record of this prayer as given in the seventeenth chapter of St. John's Gospel, we too, may, in some real sense, enter with the disciples into this sacred place. Our chapel talks for the next few days will be upon this wonderful prayer.

May we today as a further introduction call your attention to the position which this story occupies in St. John's story of Jesus. Matthew has told the story of Jesus to the Jews showing Him to be the King. Mark tells the same story to the Romans showing Jesus to be the servant, the Mighty Worker. Luke next tells the story to the Greeks presenting Jesus as the Perfect Man, the Man of Wisdom. Now comes John with his account written to the Christians of all nationalities,

showing Jesus to be divine, the Son of God. In the first few verses of John's Gospel we have Christ's eternal existence relative to the past, that He is FROM everlasting. The last chapter shows us that He is also TO everlasting. The main body of the book presents Him as *God*, the divine life and light of men. When we come up to the thirteenth chapter we find a very marked division in this main part of the book. Previous to the thirteenth chapter Jesus has been revealing Himself and revealing God through His revelation of Himself, before the people at large or in a public manner. From this point forward to near the close of the book Christ is dealing with the disciples privately. In order that He might speak to them of the things that were nearest to His own heart, and reveal more fully God and Himself to them, He leads them to the upper room where they can be alone. On their way to this upper room their dispute as to which should be the greatest, clearly reveals their unfitness for such sacred revelations, such spiritual teaching. They must be treated as mere children. He must begin as the kindergarten teacher begins teaching the little children by object lessons. Quietly girding Himself with a towel assuming the dress of a servant, and taking a basin of water, He went about washing the disciples' feet. Thus by this object lesson He taught them the wonderful lesson of humility and of ser-

vice by showing them the humble and stooping heart of God. He was among them, and still is among us "as one that serveth."

From this kindergarten object lesson Christ moves on to the conversational. And this is a wonderful conversation beginning with the thirty-first verse of this thirteenth chapter and continuing through the fourteenth, fifteenth and sixteenth chapters. In the kindergarten we were in the outer court, but listening to Christ converse we are in the holy place, between the court and the holy of holies; we are between two worlds receiving revelations of the true meaning of this world and all that we most need to know of the other world.

In this seventeenth chapter, which we are now beginning to study together, Christ rises to a still higher height, to an intimacy still closer, and allows the disciples, who had seen Him wash their feet, and had listened to His marvelous conversation, to now overhear Him pray. This is the holy of holies, the innermost holy of Christ's revelation. It is but twenty-four hours before His death and He permits His followers to hear Him pray for them and commit Himself and them to His Father's keeping. In the very next chapter we have the record of the Crucifixion. Surely the placing of this prayer in this place, in this relationship to the other parts of John's story of the Christ bespeaks divine inspiration.

CHAPTER II.

Having in our last article noticed the location of the prayer we will now study the prayer direct, noticing it under the following general headings: 1. The High Priest at work. 2. Its general structure. 3. Its revelation of God. 4. Its revelation of Christ. 5. Its revelation of man. 6. Its revelation of the world. 7. Its revelation of salvation.

I. The High Priest at Work.

Already it has been said that in this seventeenth chapter of St. John we are privileged to see and hear Christ at prayer. And this is no common prayer to which we are now about to listen. It is the God-man, the God-Son, praying to the God-Father, or the Father-God. When we think of who these two persons are it becomes a very sacred privilege to listen to the one talk to the other as the disciples did that day in Jerusalem and as we are going to do here in Peniel, Texas, in these chapel services as we read and study this chapter together. How quietly and softly and reverently we ought to read it. But not all who read it or hear it read, really hear Christ talking to the Father. It is wonderful to have Christ talk to us,

but it is yet more sacred to hear Him talk to His Father. It is not at all wonderful that Christ should talk to the Father, the wonderful part is that we human beings should be permitted to hear Him in this conversation. Do we appreciate this chapter as we should? And do we read it with the reverence belonging to such a privilege?

But this prayer is not wonderful and sacred alone in the fact of the persons participating therein; it is equally wonderful and sacred in the fact of the persons prayed for. We here see Christ at the highest of all His works, at the form of activity which He has chosen for the final form of His activity for man—intercessory prayer. It is Christ as High Priest at His work of intercession. The Scriptures speak of Christ as a Prophet, Priest and King. For thirty years He lived a perfect life in the home of His parents. For three years and a half He has been a Prophet, speaking to men for God. In this chapter He, being divine, anticipates the victory of the cross and begins as High Priest, speaking to God for men. If this chapter is read carefully, in the revised version especially, that the prayer anticipates the victory of the cross will be clearly seen. It is spoken from the standpoint of one who thinks of His work down in the world already done, the High-Priestly sacrifice already offered, and now He is about to re-enter His Father's presence and

be reinstated in glory there. It is on the basis of the sacrifice that the High Priest can make intercession. This prayer, then, becomes a sort of specimen of the praying for us in which He is now engaged in heaven, "for Christ is not entered into the holy place made with hands (as Aaron did), which is a figure of the true; but into heaven itself, now to appear in the presence of God for them" for whom He died. For nearly two thousand years now Christ as the High Priest has been engaged at this work of speaking to God for men, or intercessory prayer. (When He ceases this work, then He is coming again as King to rule over men for God.

This prayer still grows more wonderful and sacred in the fact that, having been spoken in the presence of the disciples, it becomes a sort of pattern or example to the disciples, thus indicating a great, and the chief work of the Christian while here in this world. In becoming a High Priest, Christ is instituting a new, a heavenly, a spiritual order of which the old, the earthly is but a type. In the old, associated with Aaron the High Priest, were certain others, his sons, called priests. John the Revelator breaks out exultantly and ascribes glory and dominion "unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father." Christ as the High Priest has associated

the blood-washed with Him as the priests of this new order. This, of course is a spiritual priesthood and not what is now-a-days called an ecclesiastical order. All true believers belong to this order.

The Priest is the associate, the helper of the High Priest. Christ as the High Priest has, "through the eternal Spirit offered Himself without spot to God," "the offering of the body of Jesus Christ once for all." This work is finished forever so the priests have no part in it. "But this man (Christ the High Priest), after He had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting till His enemies be made His footstool." In this further conquest of His enemies, the priests are His associates and helpers. The chief method of work, not the only method but the chief method of work in accomplishing this end is intercessory prayer. The old prodigal world must be swung back to God. It is not enough to conquer Satan as Christ did while here upon earth and in His death and resurrection. Sin has lost to God His rightful ascendancy over man. Christ by His High Priestly sacrifice has purchased the right and power to regain this ascendancy for God and to finally swing the prodigal world back into place. In this age He is by persuasion and by intercession winning all who will accept His love

and sacrifice away from the Usurper back to God. As soon as an individual is thus won he becomes a priest, an associate and helper of the High Priest in winning others. Intercessory prayer on our part, the Christian's part, is yoking up with Jesus Christ in His great High Priestly work. For these nearly two thousand years Christ has been speaking to God through Christian men for men, and has been thus winning men to God. As the cycles of years have moved forward it has now come up to our day and we are the priests with this obligation upon us. Shall we not very reverently and earnestly read and study this prayer in this new light and seek to meet our obligation faithfully. As we pass on to other views of this prayer let us not forget this most important one. Jesus Christ is here seen as the High Priest at His great work of intercession. Intercession is the business of every Christian as a priest associated with the High Priest.

CHAPTER III.

We are today to study the general structure of this wonderful prayer of Christ's as given in the seventeenth chapter of St. John. Yesterday we noticed it very briefly as the High-Priestly prayer of intercession. Intercession is a very prominent element in this prayer, but it is by no means the only element. We are amazed as we study this prayer, and discover somewhat of its comprehensiveness. Certainly these words fell from the lips of one who was more than a man.

In studying the general structure of this prayer, of this chapter, if we look at it from the standpoint of the persons prayed for we will find it very naturally drops into three parts, or three divisions. But first let us notice for whom the great High-Priest does not pray in this prayer. In verse nine it is distinctly stated, "I pray not for the world." This is not to say that He never prays for the world, for there is a prayer which He offers for the world. He even prayed for His persecutors as they were nailing Him to the cross, "Father, forgive them for they know not what they

do." Even in this prayer which we are now studying, while He does not pray for the world directly, yet in verses twenty-one and twenty-three He does express a great solicitude for the world that they might know and believe that He was the sent of God. But Christ has a peculiar interest for His own followers, and there is a prayer for them in which the world has no part, a prayer in which He asks things which belong to Christians only. This seventeenth of St. John is such a prayer.

Now notice for whom He does pray, and we will see the three divisions of the chapter. In the first five verses Christ is speaking to the Father concerning Himself. This part is purely a *Personal Prayer*. When we come to the sixth verse He begins to speak concerning the disciples, and in the ninth verse He says right plainly, "I pray for them." In verses six to sixteen He is speaking to the Father concerning the Apostles. This part we will call a *Prayer for the Apostles*. When we begin to read the twentieth verse we hear Him mention still others. Looking into the face of the Father and looking out into the future, down to our day and on to the end of the days of this probation, He says, "Neither for these only do I pray but for them also that believe on me through their word." - Jesus made these Apostles the special custodians

of Gospel truth, the news of salvation, and commissioned them to tell it, by preaching and writing, to the whole world. Through them we have the New Testament. All, then, who believe in Jesus Christ from their day onward must believe on Him through their word. Thus the prayer takes in all true Christians. We, in this day, are included in the prayer, for we are believers in Christ through the New Testament, which is their word, their testimony concerning Him and His Gospel. This part of the prayer, verses twenty to twenty-six, we will call a *Prayer for all Believers*. Thus we have this prayer divided into three parts as follows:

1. A Personal Prayer,—verses 1-5.
2. A Prayer for the Apostles.—verses 6-19.
3. A Prayer for all Believers,—Verses 20-26.

Now just before taking these divisions up separately and noticing some sub-divisions under each of them, notice carefully that while no mention is made of any save the apostles up to the twentieth verse yet when all believers are brought in they are mentioned in such a way as to include them in the petition of the former division. We as Christians in this day, have a part in this prayer from the sixth verse to the close. It is reasonable, then, to suppose that all through the centuries, while seated at the right hand of the throne of God, Christ has been praying the Father that

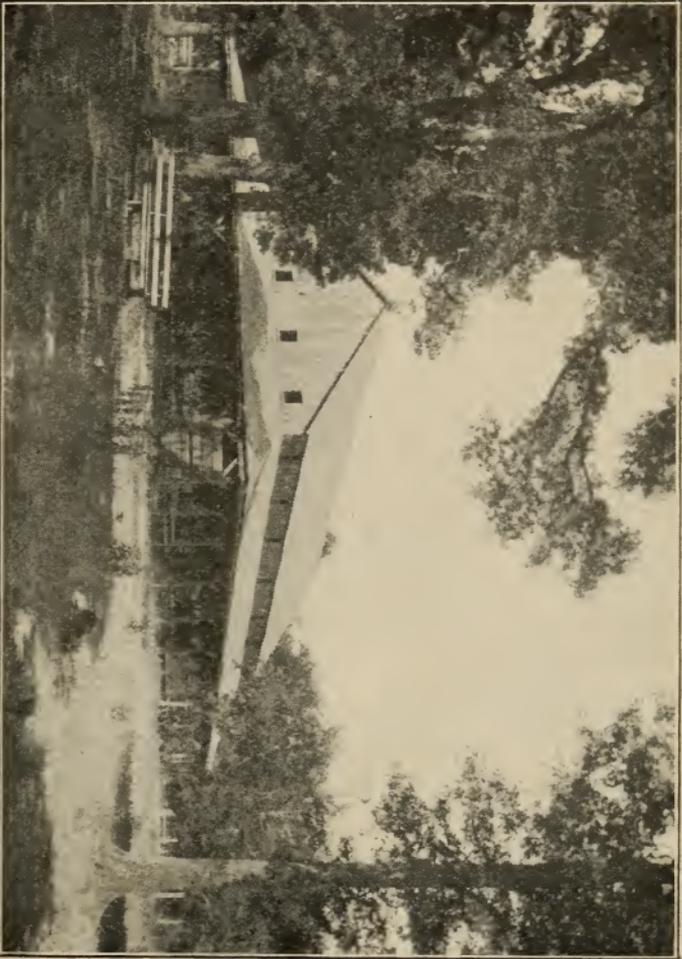
these same things might be accomplished for each generation, and for each individual Christian. This prayer indicates His desire, His will for us. Shall we not, when we go to our rooms read this chapter over again carefully with this thought in our minds, and ask the Holy Spirit to quicken our mind so that we may more fully than ever before comprehend His will as here revealed.

CHAPTER IV.

We will next take up the study of the three divisions of this chapter. (John 17.)

I. A Personal Prayer. A mere glance at these first five verses will reveal the correctness of the name we have chosen for this part of the prayer. But while it is a personal prayer let us notice carefully who the person is, lest we get a wrong thought from it. This to us is a model of intercessory prayer and not of personal prayer. The personal element is not the first thing in the prayer of one who is capable of offering the prayer of intercession. One to offer this prayer must already be a Christian. As a Christian is not praying for himself but for others. This is intercessory prayer.

Now notice how the personal part of this prayer is a model to us of the intercessory prayer. First, this is a prayer to the Father. It is Jesus the Son speaking to the Father. Jesus had a right to petition the Father. We of ourselves have no such right, but we may in Jesus' name speak to Him. Second, it is a prayer to be glorified. But who is it that is to be glorified? "Glorify thy Son." It is Jesus the Son of God, that is to be glorified.



The Greenville Camp-Meeting Tabernacle.

Yes it is a personal prayer, but Jesus is the person. And this same person should have a first place in our prayer. We would make a great mistake were we to interpret this personal phase of the first part of this prayer to mean that our personal interests were to come first in our prayer of intercession. Christ's glory must have the first place, and this is personal only when Christ is the prayerer.

But there is more than Christ's glory suggested here. It is, "Father . . . glorify thy Son, that thy Son also may glorify thee." The glory of the Father is back of it all. The Father and the Son being one, and the Holy Spirit being one with the two, it is the glory of God—the tri-part God, that has first place. And this is just the way Jesus put it when He taught the disciples to pray. After the address, "Our Father which art in heaven," the very first petition is "Hallowed be thy name." The disciples' personal need is not mentioned until the coming of the Kingdom and the doing of the Father's will has first been referred to. After this the disciple may say, "Give us." How few there are who reach the place where they can put the "give us" in this relationship in their praying. "Give us" still comes first in most prayers. Many even in praying for others want them blessed simply because they are praying for them. "Bless them Lord because I am pray

ing for them," expresses the hidden motive. "This we ask for Jesus' sake" may be placed as an affix to a prayer as a mere form with but little meaning. The Lord teach us to place the glory of God first.

Notice next that in talking with the Father about this personal matter Jesus pleads or suggests five things as a reason for His prayer and for His confidence. The first is *time*. "The hour is come." Jesus had the power of speech and could have said these words in the form of a prayer long before this, but He did not, He would not, because He knew the time had not yet come. Now it has come and so He prays. There is the time element in the answering of prayer. Many a prayer is "unanswered yet" because the time has not yet come, the conditions are not yet such as to justify God in doing the thing which has been asked. We need not think we can disrespect God's times and force Him to do things at our convenience. A certain evangelist was fighting a hard battle with no apparent results. One afternoon he prayed through to victory and received the assurance that the altar would be filled. He went to the service that night with great expectation. He preached the best he could and opened the way for seekers to come forward. But none responded. He went to his room disappointed, fell on his face and almost reproached God for not keeping His

promise. The Spirit quietly whispered to him, "I did promise to fill the altar, but you have added the time. I did not say tonight." He saw the point and was satisfied. The next night things broke up and the altar was filled. Let us not forget the time element, both in our praying and in our faith.

CHAPTER V.

The second division (John 17) is *Relationship*. "Thy Son." This means much. Sonship is essential to this kind of praying. Through Jesus *the* Son we may become a son, and as such we may offer the prayer of intercession. There is a prayer the sinner can offer, but it is not a prayer of intercession for others. "Lord, be merciful unto me a sinner," is the Bible form of the sinner's prayer. But even here relationship is all-important. It is the repentant, believing sinner and not the defiant, rebellious sinner that can pray. Beyond this, Sonship is essential to the entering into fellowship with Christ in the great work of intercession and of receiving and manifesting the glory.

The third thing is *Obedience*. "I have finished the work which thou gavest me to do." Obedience gives both boldness and confidence in prayer. None but the obedient need expect the favor of God. But it is the Father's delight to answer prayer for one who can honestly say, "I have finished the work which thou gavest me to do." He has given all of His children something to do, and each day and each hour, we should be able to say, "I have finished the work which thou gav-

est me to do during this day or this hour." Thus we will be in the condition of prevailing prayer all the time. Jesus was in this condition of prayer.

Fourth, he makes mention of the *character of His work*. "That He should give eternal life." This is weighty. There is nothing light and trifling here. The work of Christ could not be otherwise. To have fellowship with Jesus is to have fellowship with Him in this weighty work. None but the Son can give eternal life, but all who are sons through His atonement can and must seek to bring others to Him that He may give them eternal life. This grave responsibility is upon us.

The fifth thing which He suggests is the *Father's own interest*. That which He asks, though it is personal, is as much to the interest of the Father as of the Son. This is seen all through these verses. Such unselfishness is another of the conditions of prevailing prayer. Under such circumstances as these no one can doubt but that the Father heard and answered His prayer, and will hear and answer our prayers when we follow this prayer as a model.

2. A Prayer for the Apostles. In noticing further the General Structure of this prayer of our Lord's, we are today to look at verses six to nineteen. When Jesus prays for the Apostles He first commends them to His Father. There may have

been many imperfections He could have mentioned, but in speaking of them He praises, or recommends them for their belief in Him and His word. He tells the Father that they have kept His word. If Jesus speaks thus of His followers, certainly His followers should not do less in speaking to Him concerning their fellows. Kind words are always better than harsh speeches and bitter criticism.

After commending them He prays for them. Now as He is about to leave them He requests the Father to do two things for them. They are already His disciples, "Thou gavest them me," and they have received and kept His word; and now He prays *that they may be kept*. He knew what they would have to go through after He had left them and was anxious that they should not fall away. Oh how much falling away there is! It means much to be kept. But however much it may mean it is possible to be kept. If it were not possible, Jesus would not have prayed as He did.

Jesus offers this prayer, John 17, for His own only. He says, "I pray not for world." He does not want worldly people kept in their worldliness. He wants them saved and then kept. When our first parents fell, God turned them out of the garden wherein was the tree of life, and placed a flaming sword so they could not get back to that

tree. He did not want sinners to live forever in sin. He left them outside the garden subject to death and there devised a way of salvation unto eternal life. When they are saved then He desires that they be kept. It is very evident that these people for whom he is now praying are already saved and are different from the world.

A study of Christ's method in making this request is very interesting. He first calls the Father's attention to the fact that these apostles are His by the Father's own gift; "thou gavest them me," but that this gift did not destroy the Father's claim in any sense. "All mine are thine." He then mentions the fact that since they have been given Him, while He was in the world He has faithfully kept them and is "glorified in them." "And now" He is "no more in the world; but these" He cannot take with him out of the world, they "are in the world," but not being of the world the world hates them and they need to be kept. Jesus never prayed a useless prayer. He always had a good reason for claiming the Father's attention and making the request. Upon this good ground He prays, "Keep through thine own name those whom thou gavest me." There are two ways this prayer might be answered, two ways they might be kept. They might be taken out of the world, away from the reach of the enemy to a place where there would be no

temptation. In such a place there would be perfect safety. But it is a greater thing to be kept right in the midst of a sinful world where dwells a tempter. Jesus did not want them to be kept by being immediately taken out of the world but wanted them to remain here as samples of His grace and power. The other way of keeping them is to leave them here but keep them from the evil. This is the way He prays that they may be kept, "I pray not that thou shouldest take them out of the world, but that thou shouldst keep them from the evil."

Jesus knew men. He knew that there was an inward foe, as well as an outward foe, and that no matter how successfully the outward enemy was repulsed and the inward one was suppressed, as long as the enemy remained within there was no safety, no end of worry and trouble. To be really kept there needs to be deliverance from this inward foe. To this end Jesus prayed, "Sanctify them through thy truth." Sanctification is to make holy or deliver from this inward enemy, the "old man," the "body of the sins of the flesh."

There was yet another reason for this prayer. The Father had sent His Son into the world to perform a great mission. This mission was now performed and He was leaving the world. But the work which the Son accomplished while on the earth was but the beginning of the great work

that was to be done upon the earth. In the Son's absence from the earth in His life in the flesh other beings of flesh must be chosen as the representatives and promulgators of this great work. The Apostles were commissioned to this service. Jesus here tells the Father, "As thou hast sent me into the world, even so I have also sent them into the world." Certainly with such a mission as this they need divine aid. No wonder Jesus prayed "*Keep them*" and "*Sanctify them.*" Accompanying the work of sanctification is an empowering for service, an enduement of power by the baptism with the Holy Spirit. This He prays that they might receive.

Still another reason is given for this prayer. Here it is, "That they might have my joy fulfilled in them." Jesus is interested or concerned about the enjoyment of His followers. Knowing the hollowness of mere worldly pleasure He seeks to bring them beyond what the world calls fun, to real joy. The true disciple is not a long faced melancholy person but is one filled with holy joy. Jesus prayed that those things might be accomplished in the apostles which would produce this experience of joy, that they might be so kept and so sanctified that His joy might be fulfilled in them. Let us not forget to keep the emphasis on this, that it is HIS joy. This is the only abiding joy and Jesus is anxious that it should be ours.

This is no worldly thing though it may be enjoyed while one is living in the world. Shall we not make use of this our great privilege.

CHAPTER VI.

A prayer for all believers. When Christ begins to speak to the Father concerning others besides the apostles He speaks of them as those who shall believe on Him through the word of the apostles. In this He indicates how belief in the Son is to be brought about—through their word. Their word is preserved to us in the New Testament, only. This makes the New Testament most valuable. Higher critics may try to throw a shadow over the valuableness of this precious book, but they can not do so without reflecting upon the character of Him who in this prayer made the New Testament an essential means of faith and salvation for those who were to live after the days of the apostles. We have no sympathy with anything that in any degree seeks to discredit this book of books. Satan hates the New Testament, the word of these apostles, because in it they tell of his defeat and give to men the secret of deliverance from his dominion. He seeks in every way that his satanic ingenuity can invent to cast discredit upon the testimony of these inspired men. And it is surprising to find so many in these days who make great pretenses to scholarship numbered among his dupes.

The Higher Critic looks down upon us with pity because we are the followers of what they call "Old Traditions," and "Superstition." But we need none of their pity, for we are the followers of that which has brought light out of darkness, life out of death, order out of chaos, holiness out of moral corruption, and has given joy and triumph in the time of trial and in the hour of death. We would a thousand times rather be the follower of the teachings of those who are the inspired of God and will lead one to a belief in the Christ and to have a part in the prayer of Christ, than to be Satan's dupe and pretend to great learning. Higher Critic, you may save your pity for one like yourself who needs it most.

In this last part of His prayer Jesus asks the Father especially for three things. First, He asks that all believers might be one; that they might be one as He and the Father are one; that they might be one in Him and in the Father, "in us." What a prayer is this! It takes in so very much! It means that all believers must be one, in the one body of which Christ is the head—the church. No matter how separated they may be as denominationalism, the true church is one. We greatly need to see the difference between the church and the mere church denomination. There is a grace whereby there need be no friction, no jealousy, no vital separation because of the different denomina-

tions. This prayer does not mean that all must belong to the same denomination, but that belonging to different denominations all might be one in the one body in Christ. A uniform denomination would produce no unity. Many are mistaking uniformity for unity. It is very evident, whenever one looks around, that people may be uniform in their methods, statements of doctrines, etc., and yet have no real unity. We also will find many cases where there is but little outward uniformity but sweet unity. It was unity for which Jesus prayed.

This prayer means further a unity in the one Spirit—the Holy Spirit; in one heart—love; and in one nature—holiness or the Divine nature. Nothing short of the Spirit's indwelling, perfect love, holiness, will produce the deep abiding unity here prayed for. The holiness movement today is not a unit, but is divided into a multiplicity of factions. In the holiness movement, as in the denominations, there is much that is not holy and more that is the result of human ignorance. Holiness, and not the holiness movement, is that which brings the desired result. The holiness movement will become our curse, as well as the denomination, if we place our confidence in them, and work simply for their maintenance. The unity for which Jesus prayed is only possible through and in Him and in His Father.

The special reason why Jesus was so solicitous for this unity of all believers as here expressed is "that the world might believe." There is great power in unity. Uniformity may produce awe and admiration but it will take real unity to produce belief. Jesus purposed that through the unity of His followers the world might be convinced of His true character and His deity and be brought to believe on Him. This makes unity a thing of great importance.

The second thing that Jesus asks for all believers is, that they may be with Him. Fellowship is a sacred, a divine thing. It is characteristic of God. Here Jesus reveals His desire for fellowship with His own followers. But this is not a selfish desire. It is not a fellowship simply for His own pleasure or benefit, but for theirs as well. The answer to this petition means much to the disciple. What a privilege to be with Jesus, to be where He is eternally! This is His prayer for all who believe on Him through the Apostles' word. It is a great wonder that all of you do not thus believe on Him.

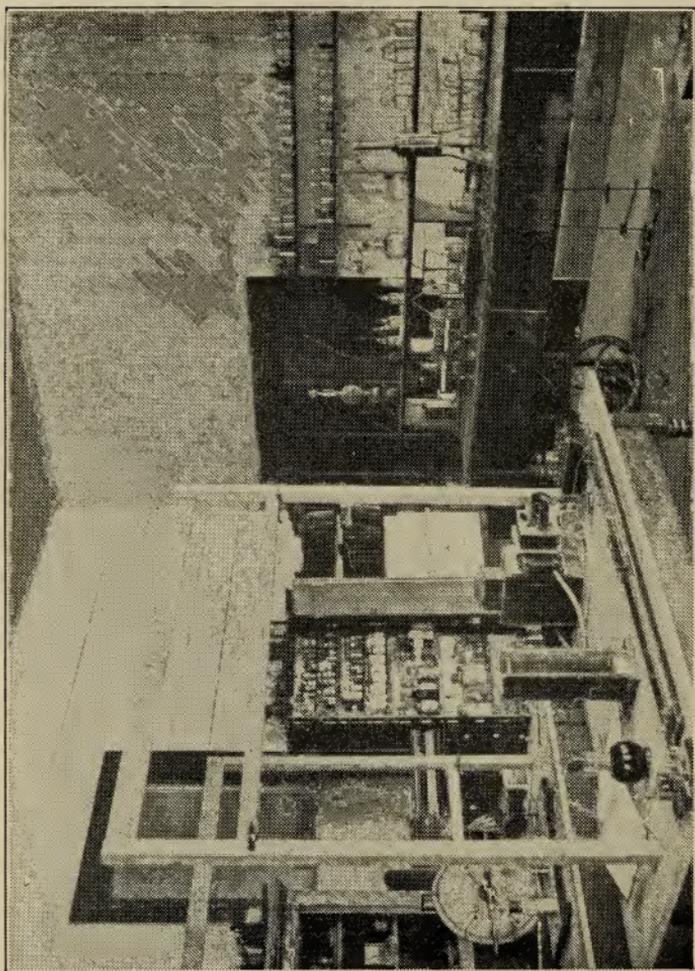
The third thing Jesus asks of the Father is, that all of these who have believed on Him may behold His glory, the glory which the Father has given Him. This is the climax of it all. It is beyond our imagination. We can only think of the greatest splendor of which we have any knowl-

edge being intensified into infinity. But what do we know of infinity? It is to our comprehension but a name, a word to express that which we can not comprehend. We can but reach out to the full stretch of our imagination and shout a while and then stretch our imagination just a little farther, far enough to say the words, "and this which we have imagined is but a little start in the comprehension of the infinite glory," and thus lost in wonder, go on shouting over what we do comprehend and await the fuller revelation when our comprehension has been enlarged. Oh how wonderful that a being who has "sinned and come short of the glory of God," should be lifted up and restored to that matchless glory, to behold the glory of God as revealed in His dear Son.

CHAPTER VII.

We have been having some very precious half hours together in the study of this prayer as given in John Seventeen. This morning we are to study it in one of its most precious revelations; its revelation of Christ Himself. We have been so accustomed to thinking of this prayer as one of intercession, which it is, but we have so emphasized this phase of it that we have failed to see to any considerable extent its revelation of Christ. As a prayer of intercession it of course reveals Christ as a Great Intercessor. This is wonderful, but there is much more than is here revealed. And let us keep in mind as we study about Christ that He is not only our Savior and our Intercessor, but He is also our example. There is a great deal about His own life in this prayer and when taken together it becomes a very marvelous interpretation of what constitutes an ideal, human life.

For convenience we will group what Jesus



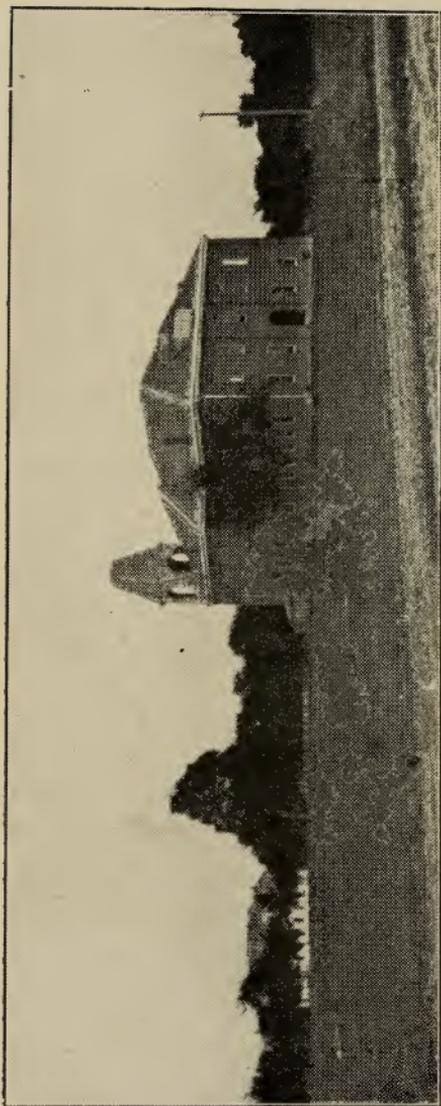
A Corner in the Laboratory, Texas Holiness University.

has to say about Himself here under three heads; the Past, the Present, and the Future. First of all we will notice what He has to say about His past. This part is Jesus reporting himself to His Father. Just before His death on the cross, the delivering up of His life, He is telling God what He has done with His life here on earth, how He spent the time, etc. A number of times does He use the past tense in referring to Himself. We will notice four things which He says.

First, we will read from verses 4, 6 and 26, "I glorified thee on the earth;" "I manifested thy name;" "I made known unto them thy name." During the period of earthly life there is abundant opportunity to do one of two things. One may either assert self or may assert God. While there is a certain duty of self-culture and of self-fulfillment in life, the great aim of life according to Christ's teaching and example is to glorify God. When we come to hand in our report how ashamed we will be of the times when we have used these opportunities of manifesting God to advertise ourselves, when we have spoken of "our" and "my" meeting or work; but how glad we will be for the times when in self forgetfulness we have

said and acted in a way to advertise God. Let us henceforth advertise God.

Second, in verses 8 and 14 we read, "The words which thou gavest me I have given unto them;" "I have given them thy word." When standing upon the threshold of His public ministry, in the time of His temptation, Jesus took sides with God's word and used it in resisting Satan's attack. When tempted to turn stones to bread, He said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." This word He listened to and gave forth. He frequently mentions this in His teaching. "The words that I say unto you I speak not of myself." John 14:10. "For I speak not of myself, but the Father that sent me, he hath given me a commandment what I should speak.....Even as the Father hath said unto me, so I speak." John 12:49, 50. Making this the rule of His life He never said anything that He afterward regretted or had to take back. Young men and women here preparing for Christian work, let me commend to you Jesus Christ as your example. Follow Him and give forth the word of God rather than the opinions of men or even your own opinions. I do not mean to say that you should say nothing but quote portions of the Bible verbatim, but I do mean to say that



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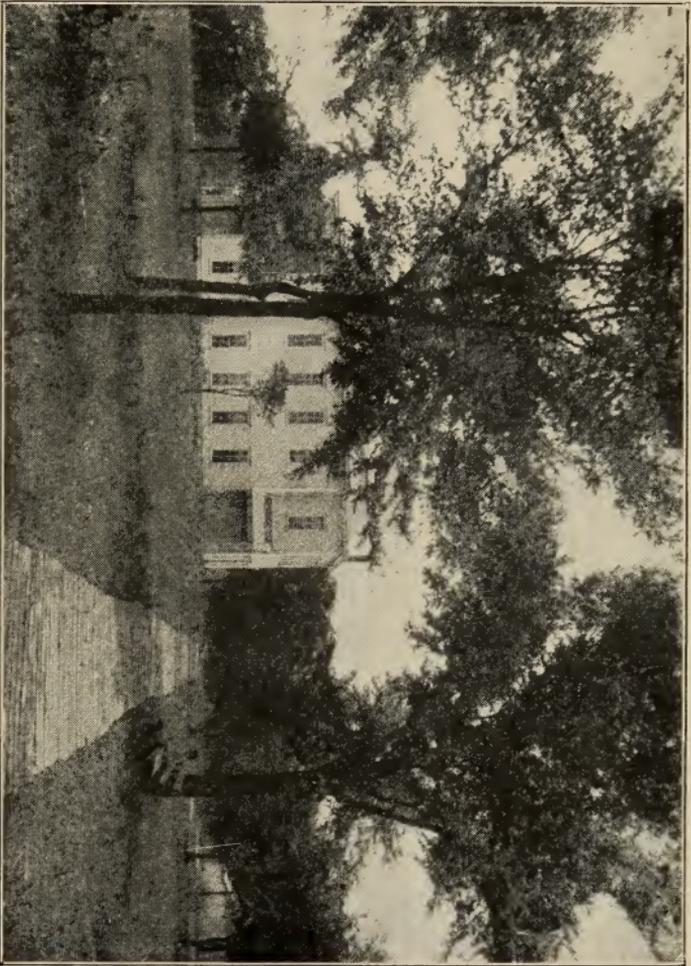


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which you firmly believe to be God's truth which you can substantiate from the Bible rather than mere human opinion. I wonder how many preachers after the sermon is finished, how many Sunday-school teachers after the class has been dismissed, how many Christian workers after the conversation with the inquiring soul has ceased, can look up to God and say, "I have given them thy word." The world needs to hear more from God and less from men. Each saved man and woman has been given some word from God, a message, longer or shorter, to his and her generation, and God expects us to speak to our neighbor sitting by our side and write to our friends and acquaintances who are farther away. Would it not be well for us all to speak this word more and other words less? We will never need to apologize for, regret or take back that which we have spoken of God's word as He has commanded us to speak. To speak thus is one part of the ideal life. We may not be able to reach it perfectly but this will not excuse us for not doing our very best.

The third thing which we hear Jesus saying about His past is in verse 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. . . ." Kept and guard-

ed in God's name. Now will you notice carefully that He is not saying that He, acting in God's name, in God's stead, kept and guarded them. No, not that. He meant by "in thy name" the place or condition in which he has kept and guarded them. Solomon gives us the thought when he says, "The name of the Lord is a strong tower; the righteous runneth into it and is safe." Prov. 18:10. It is the sphere wherein there is safety, a sphere wherein the holy character of God dominates. Jesus kept them, guarded them in this sphere; He kept them Christians. Wherever Jesus went God was. He was constantly surrounded by a divine halo, a divine atmosphere. While Jesus was with the apostles and kept them near Him, He kept them and guarded them in this atmosphere, in the divine presence, in thy name—the sphere where it was hard to do wrong and easy to do right. He is our example. Up to the measure of our capacity we must keep and guard those within reach of our influence in God's name, in an atmosphere where sin is hard and right doing is easy. Jesus knew that while others may help in this yet God alone could really keep a person in this place, hence His prayer in this twelfth verse, but this in no way relieves us from our part in the matter. There would be less backsliding if men would



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pay more attention to following Christ's example just at this point, and seek to keep and guard the souls already won.

The fourth and last point we will study of Christ's revelation of His past is in the 40th verse. "Having accomplished the work which thou hast given me to do," or as in the authorized version, "I have finished the work." At the close of life the Apostle Paul could say: "I have finished the course." In this world there are many things undertaken but so few things finished. We are always planning more than we are able to carry out. Not so with Jesus. Each day and each hour He accomplished all that God planned for Him to do in that time. Friends, I believe there is time for us to do all we ought to do. The reason we are so pressed for time and the night comes on with so many things we had planned for the day yet unaccomplished, is that we have some way missed the plan of God. We have put in the plan for the day things that need not be done and which were no part of His planning. Let us learn this lesson. If we will let Jesus plan for us we will find out very soon that we have time for the necessary things. There are many things that need doing and somebody must do them, but you are not to do them all. Let Jesus do the planning and he will show you the

things you should do, and these things you can do and will have time to do if you do not try to do other things. When he has given you the plan then go forth to do it, doing in each hour and each day just what the plan calls for during that time, thus each hour we will finish the work of that hour. If we will live a life continually finished up to date then when we come to hand in our final report we may truly say, "I have finished." Shall we not try to live the finished life?

CHAPTER VIII.

We now turn to Christ's use of the present tense in referring to Himself. This is found in verses 9, 10 and 19. The first is, "I pray for them." Now we must remember when we are talking about Jesus we are talking about an infinite, divine being. The present with the infinite is the eternal present. Knowing the peculiar need of the apostles at that time, Jesus was praying for them. But He can say "I pray for them" to-day with just as much truth as He did at that time. It means very much to find ourselves included in this prayer. In verse 20 we can almost see the Christ reach out His hand and laying it on the head of each believer in our day, and then as He looks up into the Father's face say, "I pray for these also." Christian, can you not seem to feel the touch of that hand upon your head right now? Having atoned for us Jesus can now do nothing greater than pray for us. We do not realize what a wonderful thing it is to have Jesus pray for us. When He died on the cross, when He left this world at the ascension, He did not lose His interest in us, He did not cease to work for

us. This very moment, and every moment He is praying. Were He to cease we would be lost. Thank God He will not cease "till all the ransomed Church of God are saved to sin no more." In the present He is praying.

In verse 10 the present tense is again used to express these great present conditions of the Christ. First, it is surrender, "All things that are mine are thine." In order to become a Christian one must surrender. In order to remain a Christian one must live in a constant state of surrender. Notice we did not say the act but the state of surrender. This state is Christlike, for He lived in a constant state of "all things that are mine are thine." Luke tells us in his account of the day of pentecost, and the time immediately following that day that, "not one of them (the disciples) said that aught of the things which he possessed was his own." Acts 4:32. This is what it takes to be Christlike. Not that we have to manifest it by having a community as the early disciples did, but the same principle of surrender, of counting all things as belonging to God which dominated the life of Christ and the early disciples must dominate our lives. We must have no possessions, no interests, nothing apart from God.

But let us read on. "All things that are mine are thine, and thine are mine." Here we

have another side of the Christ-life and the Christian life. It is appropriation. "All thine are mine." Surrender and appropriation go together in the Christian life. Having surrendered our all to God and living in that state of surrender, it is then our privilege to appropriate from the storehouse all that is needful and helpful to us. God is pleased to have us do this as Christ did. We do not do enough of it.

But we must read the rest of the verse. "All things that are mine are thine, and thine are mine: and I am glorified in them." Surrender and appropriation have to do with the individual and God, but now we have added a statement which brings that individual into close relationship to other individuals. He is so identified with them, so interested in them, that their glory is His glory and He is glorified in them. This is Christ's relation to His interest in us, and should be ours to those about us. Christ was not willing to stop simply with surrender and appropriation, and to be glorified simply in His relation to God. He did not want to go to heaven alone. He might have done that from the Mt. of Transfiguration. But no! "I am glorified in them," and I must take them with me though it does not cost me the cross. In these three expressions we have religion at its very highest and best. This that Jesus said

about Himself gives us an interpretation of what human life should be.

Once more Jesus uses the present tense in referring to Himself when in verse 19 He says, "And for their sakes I sanctify myself." Sanctification has a double meaning. It means to set apart and to make holy. For an unholy person to be sanctified it means both of these things. To one who is already holy it means simply to set apart for sacred use or for the accomplishment of a sacred purpose. The rest of the verse tells us the purpose that Jesus wished to accomplish by His sanctification. It is "that they themselves also may be sanctified in truth." Now by turning to Heb. 13-12, we see what it took for Jesus to accomplish this purpose. "Wherefore Jesus also, that He might sanctify the people through His own blood, suffered without the gate." When Jesus says in this prayer "I sanctify myself," He is saying to the Father that for the sake of the disciples, that they may be sanctified, "I willingly set myself apart to the death on the cross for the accomplishment of this purpose." His present condition at that time was willing submission to the cross for the disciples' sanctification. Friends, when sanctification is thus in the atonement I feel it would be criminal on our part to leave it out. Oh let us receive it, live it, sing it and teach it everywhere.

We must now pass on to Christ's reference to His own future. There seems to be but one word that Jesus uses in this way. It is found in the first and fifth verses. Here it is. "Father the hour is come; glorify thy Son." "Glorify thou me with thine own self with the glory which I had with thee before the world was." Do you think this is the language of self-inflation? By no means, for His purpose in asking this is "that the Son may glorify thee, even as thou gavest Him authority over all flesh, that to all whom thou hast given Him He should give eternal life." It is a prayer that through death He might come into a place of greater usefulness and greater power and bring greater glory to His Father in the redemption of men. With great victory did He look death in the face. In Him we may have the same victory.

We have now gone briefly over Christ's revelation of Himself in prayer. We have noticed its reference to the past, present and future. As we think of it altogether we see it is the revelation of perfect usefulness. Beloved, if we could lose ourselves in God and in others as did the Christ we could live wonderful lives. Let us reach out toward this ideal, for He is our example.

CHAPTER IX.

We are now to study Christ's revelation of God as He gives it in this wonderful prayer. There are four ways in which we can study the revelation of God in this chapter. First of all, by the general character of the prayer, or the nature of the petition that is asked of God. Jesus knew God and knew what to ask that would be in harmony with God's character and purpose. This prayer reveals the thought of God that was in Jesus' mind, which, of course, was the true thought.

Now what is the nature of this prayer? Is it not largely made up of petitions to the Father to care for and look after these men who are listening to Him and others who shall believe on Him? This shows us that Jesus believed in God as one that was solicitously anxious as to the moral character and wellbeing of men. With this thought in mind just now let your mind run through the prayer as you may remember it. There is here a clear revelation of the fact of God's individual watchful care over the interests of men. He is interested in you, in me.

The second revelation of God comes from a study of the way in which Jesus speaks to the Father. It is not with great, swelling words. It is with no fixed state style. There is no special effort at elocution or logic. How shall we describe it? It is just a straightforward, rational conversation. It is simply a conversation of one person with another. But why was this spoken in the presence of the disciples? No doubt it was that we might understand this about God, that He is one with whom men just like you and I may hold rational conversation. This a wonderful revelation. It is a very great thing to find out that God is interested in us individually, and then to find out that we may hold a rational conversation with Him is wonderful beyond words to express. Dear pupils, if we appreciated more fully these revelations would we not make better use of our privileges and commune more with God? We talk a great deal to people and listen to people talk to us. Do we have an ear turned constantly toward heaven to hear God talk to us, and are we free to talk to Him? Jesus reveals God as one with whom we may hold just such conversation.

The third way in which we may study the revelation of God in this prayer is by noticing the names Jesus uses in addressing the Father. These are three. No, it is only one used three times, each new time with the addition of another strong

word as a further description of His character. First it is "Father," then it is "Holy Father;" and lastly it is "Righteous Father." These again are wonderful revelations. The great word is that common, but very sacred word, "Father." What a revelation this is to be introduced to God as "Father." The word brings to us the thought of a person. God is more than an influence or a power everywhere present in nature. Nature is the work of God, and God works in and through nature, but God is not nature. God is a real person. Now if there is a Father there must be a child. There *may* be many children, but there *must* be one child or there is no Father. Jesus is that one, the Son of God. But there are other children, for Jesus taught us to say "Our Father" when we address God. As Jesus said "Father," so through His grace we are brought to a relationship to God where we can look up into His face and say "Father," for we are His children. Blessed relationship! And yet again this word suggests love, protection, and provision. The Father loves the child, will protect it from harm, and provide for all of its needs. Such a Father is "Our Father."

The next word is "Holy Father." This reveals to us His moral character. God is holy. The God of the Christian system can be nothing short of holy. And nothing less than this will satisfy a

civilized, intelligent man. The God of Christianity which Christ here reveals meets the need.

The third word is "Righteous Father," which reveals the character of His acts. Holiness has largely to do with the inward state or character, while righteousness refers more especially to the outward acts. The words righteous and justice are quite similar in meaning. This word or name tells us that God will always do right. Taking these words all together, "Holy, Righteous Father," we have a most helpful and steadying conception of God. Take them with you to your rooms and think them over. Think of them often and allow the conception to enlarge in your mind.

The fourth way by which God is here revealed to us is by direct statement. This revelation is very full. We can but briefly mention the different points without enlarging upon them. As we now bring to you the mere outline, the mere suggestion, take it down for future study. For convenience we will divide this revelation into three parts: First, those statements which especially reveal His character; second, those statements which especially reveal His relation to Christ; and third, those statements which especially reveal His relation to men. Under the first of these we have it in verses 5 and 24 that God is eternal, that He existed before the world was, that He is eternal

in glory, and that He is eternal in love. In verse 1 He is capable of being glorified upon the earth, and in verse 17 that His word is true. Under the second of these divisions God loves the Son and is one with Him in verses 21 and 23. In verse 3 God sent the Son and in verse 4 gave the Son work to do. In verse 2 He gave Him power, in verse 8 He gave Him words to speak, and in verses 6 and 9 He gave Him disciples to help Him in His work. Under the last of these divisions we have it in verse 25 that the world does not know Him; in verse 6 that He may be known by men since Jesus has revealed Him; in verse 3 that to know Him is eternal life; in verse 17 that He sanctifies through His truth; in verses 11 and 15 that He keeps His own children; and in verses 23 and 26 that He loves them.

Friends, students, the God of the seventeenth of St. John suits me. I consider myself most highly favored to be privileged to be His child. I can worship Him without difficulty. Praise His name. I commend Him to you.

CHAPTER X.

In studying what Jesus has to reveal about man in His great prayer of intercession we will first read verses 6, 9, 14, and 16. "I manifested thy name unto the men whom thou gavest me out of the world." "I pray for them: I pray not for the world, but for those whom thou hast given me." "I have given them thy word; and the world hated them." "They are not of the world, even as I am not of the world."

From these expressions it is evident that Jesus recognized two very distinct classes of people. The one he calls the world. The other He speaks of as "the men," "them," "those" and tween the two classes and then the characteristics of each.

First, what is the difference? It is chiefly a difference of knowledge and the result of that knowledge. In verse 25 we read, "the world knew thee not." But it is distinctly stated several times that the other class had knowledge. Not that they knew everything, nor that they knew God perfectly, but that they believ-

ed what Jesus said about the Father and by thus believing they did have some definite knowledge of God and were made to know Him. "Now they know that all things whatsoever thou hast given me are from thee: for the words which thou hast given me I have given unto them; and they have received them, and **knew** of a truth that I came forth from thee, and they believe that thou didst send me." Thus read verses 7 and 8. What have we here? Simply this: These people believed Christ's word and therefore they knew something the world did not know. Now turning to verse 3 we will find the result of this knowledge: "And this is life eternal, that they should know thee, the only true God, and him whom thou didst send, even Jesus Christ." The difference, then, between the two classes of people, is that one have eternal life through believing, are Christians, and the other have not this eternal life.

Having discovered this difference we will notice the special characteristics of each. Today we can notice but the one class, the Christian. In noticing the difference between these two classes we have already seen that Jesus' picture of a Christian is that of one who believes His word, has a knowledge of God, and has eternal life. Yes the Christian now has eternal life, and

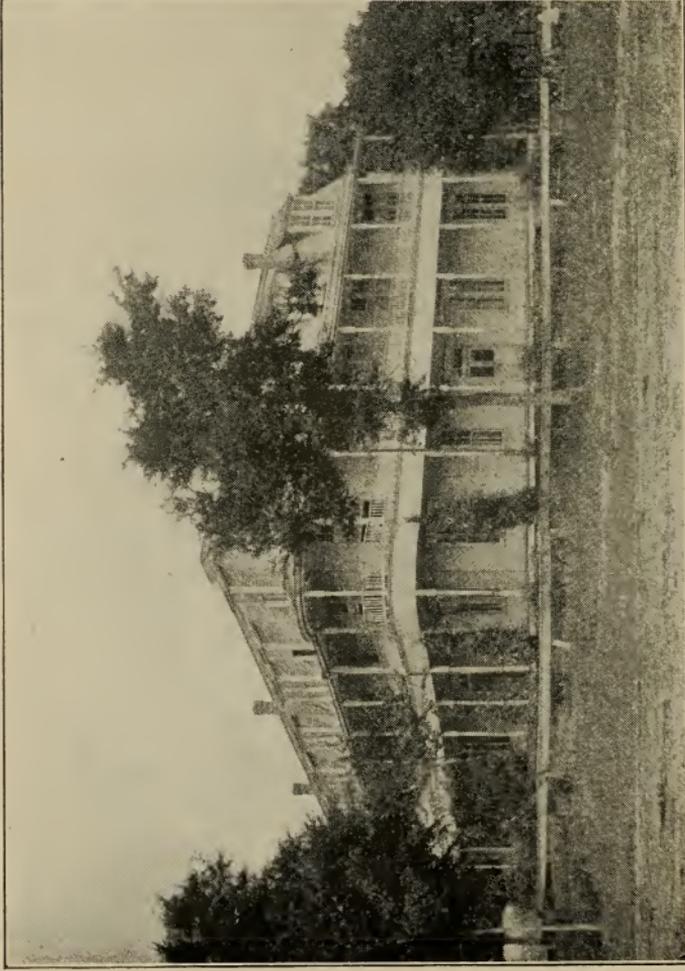
does not have to wait until he gets to heaven to receive it. The new life he receives in the new birth is the same kind as the life will be in heaven.

But Jesus makes further reference to the Christian. He tells us that the Christian is not of the world, even as He is not of the world, and therefore the world hates him. Because the world is in the hands of the wicked one it has a great hatred for everything Christian, hence the friendship of the world is enmity against God. One may profess Christianity and be quite worldly, but a true Christian is not of the world in the same way that Jesus was not of the world. And yet the Christian is not to be taken out of the world at once upon his being converted, but is to be kept here as a sample of divine grace, being kept from the evil. (verses 14, 15.)

Sometimes we hear some very strange things said of this not being of the world. When some person gets a notion that a certain thing should not be done by Christians their favorite argument is that the world does that way, and therefore we should not. They use this truth to try to prop up their notion. But because the people of the world do a thing, for example, eat hot biscuits and molasses, is not a sufficient reason for the Christian not doing that thing.

The devil would like to make us cranky and cheat us out of some good things this way. To be not of this world is to be delivered from and kept from sin and the evil one. The Lord help us to see the real teaching here. A brother evangelist at the close of a service was met by a good brother who said to him, "Bro P., that was a fine sermon, I enjoyed it very much, but I am sorry to see you wearing that necktie." "Why are you sorry about that," was the evangelist's question. "Because it looks like the world," was the good brother's answer. "Don't you wear anything that looks like the world?" queried the evangelist. "No sir," was the emphatic reply. "Well, brother, why don't you turn your shoes around heel front, the world wears them toe front just like you are wearing yours."

You all see the point, so we will go on with the study. There is an unworldliness to Christian character, but it is something more than these things, and the standard is not simply to be different from the world in a few strained and noticeable points, but it is in being free from sin and sinful practices, with the affection set on things above. Any sinner can go without a necktie, but no man can be free from sin, filled with purity and his mind set on heavenly things without divine aid. It is not wearing



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neckties or doing without them that we want, but we do want people with clean hearts and white lives.

We have already said in a former talk that joy was a characteristic of a true Christian. And so it is. (verse 13.) That long face, that awful piety, those affected sanctimonious airs are a sign of a put-on religion and not of a true Christian experience. Christianity brings joy, ease and freedom. And it brings great glory, for Jesus says, "And the glory which thou hast given me I have given unto them," verse 22. This is grand.

But there is one more very important thing that I want to notice before closing this talk this morning. The Christian is one sent of God for the accomplishment of a great purpose. In this prayer Jesus tells the Father that, "As thou didst send me into the world, even so sent I them into the world." verse 18. The Christian is sent into the world to win the world to God. God through Christ to the Disciple and Christ through the Disciple to the world is the divine method of work. This places great responsibility upon the Christian. No wonder the Holy Ghost was sent into the world and all Christians commanded to receive Him. The

responsibility is great but with Him in us and working through us we may be equal to the task. God help us to find our place in life and fill it nobly.

CHAPTER XI.

In our Chapel service to-day we are to look at Christ's revelation of the world, as He gives it in this wonderful prayer which we are now studying. Jesus speaks the word world eighteen times in this prayer. The word which fell from His lips was "kosmos," for He spoke in the Greek tongue, at least it was in this language that John wrote when he gave the prayer to the world. From this Greek word we get our English word cosmos. Its meaning seems to be, the world in its order and arrangement, including its inhabitants. It is a very earthy word. As Jesus used it in this prayer twice at least, He had reference to the material world only. A few times He used it as meaning both the material world and its inhabitants. Sometimes He used it as referring to the inhabitants only. But when He spoke the word world as meaning persons living on the earth He did not mean all the people living on the earth. This is very evident from what we noticed in our chapel talk yesterday. We will see now if we can find out just who Jesus had in mind when He

used this word, and what He reveals as to their condition.

We may remark, in the first place, that in using the word world in referring to these persons He would at once suggest to us that they belong more to, live more for, and had their affections set more largely upon the natural, the material, and present than upon the heavenly, spiritual, and eternal. And when we remember that the present is filled with evil, that the natural is fallen, and that the natural is everywhere changing, decaying and sentenced to fiery judgment, we have some hint at the thought Jesus had of the character of the unregenerate man when He uses the word world as applying to him.

But wait! Have we used the word unregenerate too soon not yet having shown that it is the unregenerate man that Jesus means when He uses this word world? Possibly so. We have, however, used it correctly, as we will try to show you. But did we not show this yesterday in our talk when we noticed that those who were not of the world were the Christians, those who had been regenerated? If those who are not of the world are regenerated, then those who are of the world, are the world, are unregenerated. Regeneration means "to beget new life." Notice what Jesus says about life. "And this is life eternal that they should know thee the only true God." Those who

have this new life of regeneration know God. But Jesus says of the world, "the world knew thee not." v. 25. By the word world when applied to people Jesus means the unregenerate, or men in the natural state in which they are born into the world without the renewing of the Holy Spirit.

Three things are especially revealed in this prayer concerning the world. The first of these three we have already mentioned, "the world knew thee not." The world does not know God. In his original state, as in Adam before the fall, the knowledge of God may have been by natural intuition, but since the fall it is not so. By intuition fallen man, the world, may form the idea of a God, of some great supreme being, but only by a special revelation, can the true God be known. By study the written revelation, the Bible, the world may gain some knowledge about God, but only through regeneration, which brings with it a direct revelation by the Holy Spirit to the individual regenerated, can the true God be known.

It is a fearful thing not to know God. It is to launch out on the sea of life, of knowledge, and of learning without a Captain, Pilot, compass or rudder. The vessel is sure to go wrong and finally go down beneath the waves in some fearful storm, in some dark, cold night of death. It is no wonder that Jesus felt as He did about this condition. Can you not hear His hear beat and

read His heart feeling into these words He uttered in this prayer: "O righteous Father, the world knew thee not." O young men and women, with all your learning learn to know God! Without this your education is all but a failure. As a holiness school we succeed only as we lead our pupils toward God, to a knowledge of God, and deeper in the knowledge of God. The Lord help us to do it!

The second thing which we will notice about the world is in the fourteenth verse. Let us read it. "The world hated them, because they are not of the world, even as I am not of the world." When two opposites come together there is always a crash. The Spirit of the Christ is contrary to the spirit of the world. The world had no place for Christ, and did not rest satisfied until they had Him on the cross. The world still hates the Christ life when it is manifested in the true Christian. There is no friendly feeling between the world and the Christian. "Know ye not that the friendship of the world is enmity with God? Whosoever therefore would be a friend of the world maketh himself and enemy of God." Jas. 4:4. This is a hard saying, but it is true. The world is dead in trespasses and sins. The Christian is "alive unto God in Christ Jesus." Death is contrary, opposed to life, hence worldliness and Christianity are always opposed to each other. The

true Christian need never expect any friendship from the world.

The third, and last, thing we will notice as to Christ's revelation of the world is that there is a change possible to the world. And more than this, it is a change greatly desired by Jesus and His true followers. Jesus prays that His followers may so act and work as to bring about this change. The desire for this change is expressed in verse 21, "that the world may believe," and still stronger in the 23rd verse, "that the world may know." By believing the world may come to know and when they know they cease to be the world and come to be the regenerate. It is possible for the world, dead in sin, to be made alive unto God in Christ Jesus and thus join the company of those who are not of the world even as Jesus was not of the world. This is a wonderful change.

CHAPTER XII.

It is very wonderful how much of meaning there is in words when used by Jesus. In this one chapter, John 17, we have found such wonderful revelations; things we did not think of being there when we first read it over. Each time we have looked at it we have seen some new meaning, some new revelation in it. Sometimes the same word which we have already studied, when we look at it again, and then again and again, has taken on other new meanings. We are again today to look into this prayer of Christ's for the seventh time, to get its seventh special revelation. This time we are to look for its "Revelation of Salvation." A part of this revelation has already been referred to in connection with some of the other subjects to which we have called attention in former talks, so that we have only to give them a brief notice now. Five things which Jesus, in His prayer, reveals concerning Salvation will now be noticed.

1. The world is unsaved and Jesus came to save. In our study of Christ's revelation of the world we have already seen this to be true. To be saved is to have eternal life. "And this is life

eternal, that they should know thee the only true God and Him whom thou didst send, even Jesus Christ." And then Jesus says, "the world knew thee not." The world then is without eternal life. The absence of life is death. The world is dead in trespasses and sins, and without some work of regeneration will remain in death eternally. Death is separation. Eternal death is separation eternally from God and all that is good. The world being dead in sin is now separated from God and good, and is fast rushing on to the place where there is no God, no good, no love, no sympathy, and no joy; from the place from which there is no exit when one has once entered it; this place is called Hell. Jesus came to save the world from this place and from this death. In order to save He must give life. He says that the Father gave Him authority that "He should give eternal life." If death is separation, life must be union. Jesus offers to the world forgiveness of sins—justification, and union with God, regeneration. This is life, eternal life begun. This is what it means to be converted, to become a Christian. Such a salvation is possible to the world.

2. Next we will notice that while in this prayer Jesus makes this revelation of the world's unsaved condition, and also reveals His very deep solicitude for their salvation, which He has made possible, yet, as noticed in a former talk, this is not a pray-

er for the world, for sinners, but it is a prayer for those who are saved, for those who are already Christians. In verse 9 He states very distinctly, "I pray for them, I pray not for the world." This settles it beyond any shadow of a doubt that He is not praying for the world. And it is just as clear that He is praying for those who are saved. Jesus bears unquestionable testimony as to the character of these people, and as to their relation to the Father and to Him. Concerning their character He says, "They have *kept thy* (God's) word," v.6; "The words which thou gavest me I have given unto them, and they have *received* them, and *knew* of a truth that I came forth from thee, and they *believed* that thou didst send me." v. 8; "While I was with them *I kept them, I guarded them, and not one of them is perished,* v. 12. "They are not of the world even as I am not of the world," v. 14. What more testimony, what clearer evidence of their being saved could we ask than this? They have kept God's word, received the word of Christ, knew that He came from God, believed that He was the sent of God; they are not of the world; they were kept and guarded by Jesus and none of them lost. Judas, the son of Perdition, was lost, but he was not included now in the company for whom Christ was praying. As to their relation to God, He says, "Thine they were and thou gavest

them to me," v. 6. "They are thine, and all things that are * * * thine are mine, and I am glorified in them," v. 10. Certainly these things could be said of none other than Christians. But if this is not enough let us read the 20th verse. "Neither for these (the Apostles) only do I pray, but for them also that believe on me through their word." All who believe in Jesus today believe through the word of these Apostles. But the Apostles must have been believers to have given forth this word which will lead others to believe. That they were believers we have just heard Jesus say. He is then praying for all who then did and for all who afterward should believe on Him. Now Jesus in His early ministry has already said, "He that believeth on the Son hath eternal life." John 3:36; and later, "He that believeth and is baptized (the Apostles all were) shall be saved." Mark 16:16. Then Paul writing under the inspiration of the Holy Spirit said; "Believe on the Lord Jesus and thou shalt be saved," Acts 16:31. This brings us now to the unquestionable conclusion that Jesus was praying for those only who are saved.

3. Now with these truths, which we had before noticed, fresh in our mind we may go on to the next revelation which Jesus makes concerning Salvation. In verse 17 He prays the Father to "Sanctify them." To sanctify is to make holy and to set apart for some holy use or the accomplish-

ment of some holy purpose. But who is to receive this experience of sanctification? Have we not just shown clearly that Jesus was praying for converted, for saved people? If these people were already sanctified then Jesus was very foolish to pray for them to receive that which they already had. But Jesus is not foolish and does not pray foolish prayers. If there is any foolish person in this it must be the person who thinks Jesus would be so foolish. In that Jesus prayed for these Christians that they might be sanctified we have clear proof that people do not get sanctified when they are converted.

Again, Jesus would not pray for that which could not be. He would not pray for their sanctification if sanctification were an impossibility. The fact that Jesus prayed for these people is clear proof that sanctification is a possibility to all converted persons.

Further, Jesus would not pray for that which is in any way contrary to the will of God. Jesus being divine, being very God, His prayer is an expression of the will of God. His prayer for the sanctification of these people is a clear proof that sanctification is the will of God for all converted people.

Now let us read the fifteenth verse and get its bearing on Christ's revelation of this phase of Salvation. "I pray not that thou shouldst

take them from the world." Jesus was not praying for them to die and be taken from the world. And yet He prayed "Sanctify them." If sanctification is only possible at death then when Jesus prayed "Sanctify them," He must have been praying the Father to kill them at once. But no! He also prayed that they be not taken from the world. Sanctification then must be an experience for Christians which is possible before death, right while they are living in this world. He was praying that they might live in the world and be kept from the evil and be sanctified. This then is a clear proof that sanctification is a present possible experience for all converted people.

Notice just one more revelation which Jesus makes concerning this experience of sanctification. It is a revelation which comes by putting these other revelations together. If people are not sanctified when they are converted, and if it is possible and is the will of God for converted people to be sanctified, and if sanctification is not at death but in life, then Sanctification must be a "Second Blessing." The fact that Jesus prayed "Sanctify them," as He did, is clear proof that sanctification is a second definite experience subsequent to regeneration.

Five points have now been developed relative to the doctrine of sanctification. And these are not mere theological notions, but are revelations of

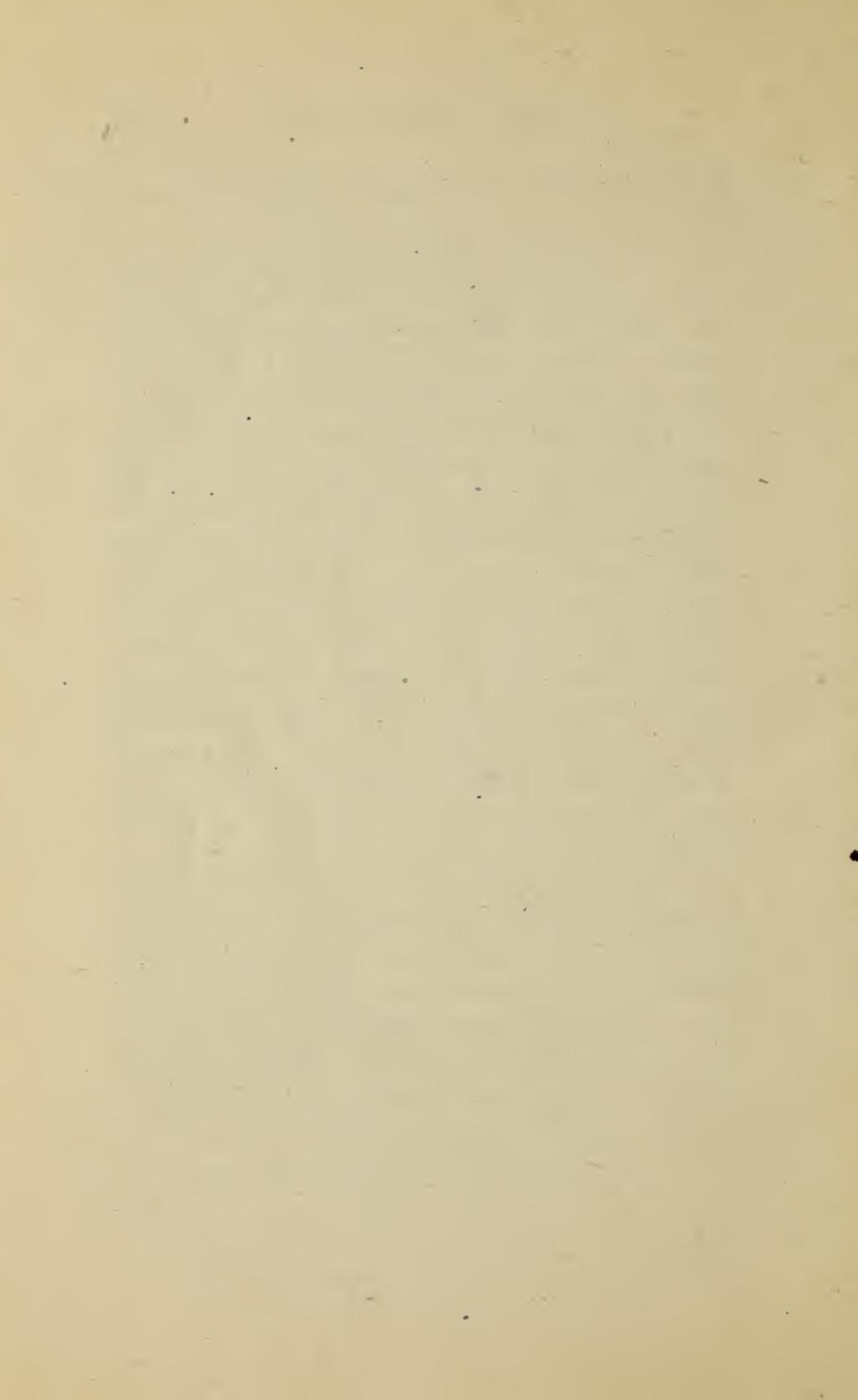
Jesus the Christ. Since they are revelations of such an one there is no use for man to controvert them. All true theology will take them in. Why not then believe it and let Jesus give us the experience. Thank God so many of us now have this very experience of sanctification.

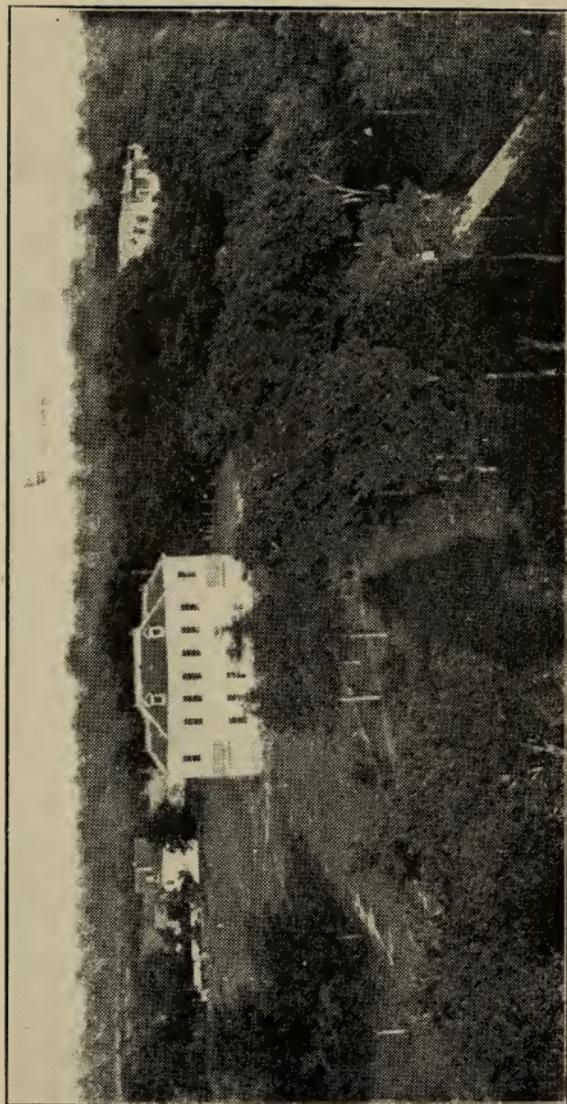
This salvation comes at a great price and Jesus here reveals His willingness to make it possible. In verse 19, He says, "For their sakes I sanctify myself, that they themselves also may be sanctified." To one who is already holy, sanctification means to set apart for the accomplishment of some holy purpose. This verse says that Jesus set Himself apart for the accomplishment of our sanctification, for our salvation. This meant that He set Himself apart to the suffering of the cross. "Wherefore Jesus also, that He might sanctify the people through His own blood, suffered without the gate," Heb. 13:12. "By the which will we have been sanctified through the offering of the body of Jesus Christ once for all," Heb. 10:10. All of salvation comes to us through the suffering and death of Christ. We would not minify any phase of salvation, all are important, but Jesus is here revealing the truth that sanctification comes through His cross. If it cost Jesus such a great price to make possible our sanctification certainly it is an experience concerning which we should in no way be indifferent. In the light of the atone-

ment indifference is criminal. Let us not commit the crime.

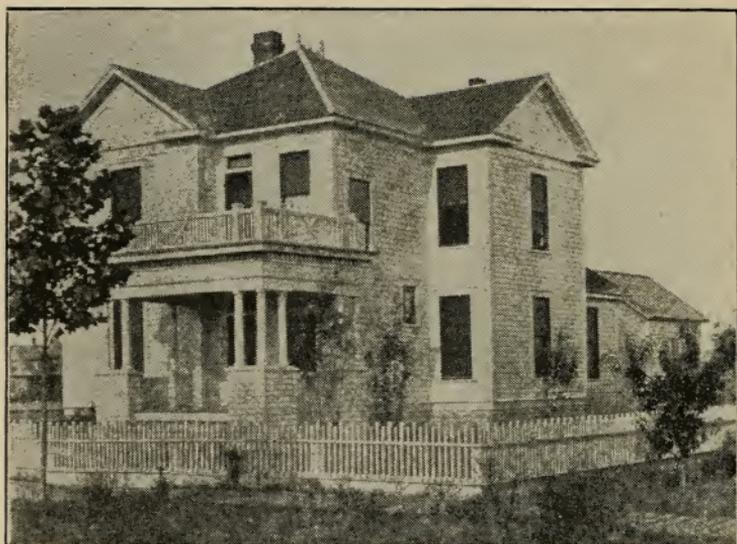
5. In verse 24 Jesus suggests one more step in this wonderful salvation which He has provided. This is the last verse which we will notice. Listen while we read it. "Father I desire that they also whom thou hast given me, be with me where I am, that they may behold my glory." This suggests heaven. Jesus has entered heaven and sits at the right hand of God. He desires that we may be with Him where He is. Full salvation takes in heaven. And if we keep under His blood, trust His grace, and obey His commands Jesus has undertaken to see us clear through to heaven. Praise the Lord for such a wonderful salvation as Jesus reveals in His great intercessory prayer, and that I, with many of you now, enjoy it in some of its phases and am full of hope and faith for the rest. We would that all who have not yet started in this blessed way would do so at once.

We have now spent several days "With Christ at Prayer." Our study together has been instructive and helpful. As we have looked at Him and listened to the gracious words that fell from His lips we have been made to marvel again and again. We are very glad that before He left the earth He allowed us to go with Him and hear Him at prayer.





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