

**Program:** SS Panel 2024 4 Q

**Quarterly title:** Themes in the Gospel of John

**Quarterly author:** E. Edward Zinke and Thomas Shepherd

**Lesson Title:** #11 The Father, the Son, and the Spirit

**For Lesson Dates:** *December 7-13, 2024*

**Section title:** Thursday - The Prayer of Jesus

**Note:** This color and font = quarterly text (except for titles which are black)

**Note:** This color and font = John Dinzey notes

Lesson 11

*\*December 7–13*

# The Father, *the* Son, *and the* Spirit

**Read for This Week’s Study:** *John 14:10, 24; Gen. 3:7–9; John 16:27, 28;  
John 16:7–11; John 17:1–26.*

**Memory Text:** “ ‘The Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you’ ” (*John 14:26, NKJV*).

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**THURSDAY**

*December 12*

## The Prayer of Jesus

**John 17 is sometimes called the high priestly prayer of Jesus.** It concludes the farewell discourse. Jesus came to this earth that humanity might be restored, ultimately, to its original personal relationship with God. He faithfully performed the signs that God gave Him to do. In words and acts, He communicated God to the people.

### \*\*\*READ\*\*\*

Jesus would soon be leaving this earth. He desired to share once again His love for His disciples. He wanted them to understand the close relationship between Himself, the Father, and the Holy Spirit. And He wanted to bring them into the same personal relationship with God the Father and the Spirit that He Himself had.

### **This discourse begins in John 13:1**

**John 13:1** 1 Now before the Feast of the Passover, when Jesus knew that His hour had come that He should depart from this world to the Father, having loved His own who were in the world, He loved them to the end.

>> Then Jesus washes the disciples feet

**Read John 17:1–26. What words or phrases in this chapter express the desire of Jesus for a close relationship of love between Himself, the Father, and His disciples?**

### **this is eternal life**

**John 17:1–26** 1 Jesus spoke these words, lifted up His eyes to heaven, and said: “Father, the hour has come. Glorify Your Son, that Your Son also may glorify You,  
2 as You have given Him authority over all flesh, that He should give eternal life to as many as You have given Him.

3 And **this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent.**

\*\*\*READ\*\*\*

All true obedience comes from the heart. It was heart work with Christ. And if we consent, He will so identify Himself with our thoughts and aims, so blend our hearts and minds into conformity to His will, that when obeying Him we shall be but carrying out our own impulses. The will, refined and sanctified, will find its highest delight in doing His service. **When we know God as it is our privilege to know Him**, our life will be a life of continual obedience. Through an appreciation of the character of Christ, through communion with God, sin will become hateful to us. DA 668.3

**I have finished the work**

**John 17:4** I have glorified You on the earth. I have finished the work which You have given Me to do.

**John 17:5** And now, O Father, glorify Me together with Yourself, **with the glory which I had with You before the world was.**

>> This is a plain statement of the pre-existence of Christ

**I have manifested Your name**

**John 17:6** “I have manifested Your name to the men whom You have given Me out of the world. They were Yours, You gave them to Me, and they have kept Your word.

>> The phrase, “I have manifested Your name” refers to Jesus revealing to His disciples the character of the Father.

manifested **G5319** (**Mounce**) φανερώω phaneroō

49x: to bring to light, to set in a clear light; to manifest, display

**John 14:8 8** Philip said to Him, “Lord, show us the Father, and it is sufficient for us.”

**9** Jesus said to him, “Have I been with you so long, and yet you have not known Me, Philip? He who has seen Me has seen the Father; so how can you say, ‘Show us the Father’?”

**10** Do you not believe that I am in the Father, and the Father in Me? The words that I speak to you I do not speak on My own *authority*; but the Father who dwells in Me does the works.

**John 17:7** 7 Now they have known that all things which You have given Me are from You.

**8** For I have given to them the words which You have given Me; and they have received *them*, and have known surely that I came forth from You; and they have believed that You sent Me.

### Jesus Prays for His Disciples

**John 17:9** “I pray for them. I do not pray for the world but for those whom You have given Me, for they are Yours.

**10** And all Mine are Yours, and Yours are Mine, and I am glorified in them.

**11** Now I am no longer in the world, but these are in the world, and I come to You. Holy Father, **keep through Your name those whom You have given Me, that they may be one as We are.**

### I kept them in Your name

**John 17:12** While I was with them in the world, I kept them in Your name. Those whom You gave Me I have kept; and **none of them is lost except the son of perdition, that the Scripture might be fulfilled.**

### I have given them Your word

**John 17:13** But now I come to You, and these things I speak in the world, that they may have My joy fulfilled in themselves.

**14** I have given them Your word; and the world has hated them because they are not of the world, just as I am not of the world.

**15** I do not pray that You should take them out of the world, but that You should keep them from the evil one.

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

**John 17:17** Sanctify them by Your truth. **Your word is truth.**

**18** As You sent Me into the world, I also have sent them into the world.

**19** And for their sakes I sanctify Myself, that they also may be sanctified by the truth.

### Jesus Prays for All Believers

**John 17:20** “I do not pray for these alone, **but also for those who will believe in Me through their word;**

**21** that they all may be one, as You, Father, *are* in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me.

**22** And the glory which You gave Me I have given them, that they may be one just as We are one:

**have loved them as You have loved Me.**

**John 17:23** I in them, and You in Me; that they may be made perfect in one, and that the world may know that You have sent Me, and have loved them as You have loved Me.

**24** “Father, I desire that they also whom You gave Me may be with Me where I am, that they may behold My glory which You have given Me; for You loved Me before the foundation of the world.

**25** O righteous Father! The world has not known You, but I have known You; and these have known that You sent Me.

**26** And I have declared to them Your name, and will declare *it*, that the love with which You loved Me may be in them, and I in them.”

Many read John 17 to mean that the only thing that matters is unity and love. No question, God’s purpose is to restore us to a personal relationship with Him and with all people. But a more careful reading suggests a much more vital connection between love and truth.

“ ‘This is eternal life, that they may know You, the only true God’ ” (*John 17:3, NKJV*), not God, whoever we think He is. “ ‘I have made your name known to those whom you gave me, . . . and they have kept your word . . . and know in truth that I came from you’ ” (*John 17:6, 8, NRSV*). “ ‘Sanctify them by Your truth. Your word is truth’ ” (*John 17:17, NKJV*).

Christ came to reveal the Father. This revelation was important because of the many misconceptions about God. The Gospel of John shows how seriously Jesus took this mission. He rightly represented God’s Word and actions. If truth did not matter, why go to such lengths?

**\*\*\*READ\*\*\***

Jesus lived a life of great difficulty, ultimately to be rejected by the religious authorities. He suffered indifference from the people and even at times from His own disciples. One of His disciples betrayed Him, another denied Him three times. He went through an unremitting trial and died on a cross at the hands of the very ones He came to save.

**How can you better reflect the love of God, such as exists between Jesus and the Father, in your own life?**



## Additional Notes

The true higher education is what makes students acquainted with God and his word, and fits them for eternal life. It was to place this life within their reach that Christ gave himself an offering for sin. His purpose of love and mercy is expressed in his prayer for his disciples. “These words spake Jesus, and lifted up his eyes to heaven and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.” Every instructor of youth is to work in harmony with this prayer, leading the students to Christ.

Jesus continues, expressing his care for his own: “And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. And now I come to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world.”

Suppose we catch the spirit that breathed in this prayer that ascended to heaven. **Christ here shows what methods and force he used to keep his disciples from worldly practises, maxims, and dispositions: “I have given them thy word; and the world hath hated them, because they are not of the world.”** Their actions, their words, their spirit, are not in harmony with the world, “even as I am not of the world.” And the Saviour adds, “I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.” The children and youth should receive an education in the line that Christ has here indicated, that they may be separate from the world.

**“Sanctify them through thy truth: thy word is truth.”** The word of God should be made the great educating power. How shall students know the truth, except by a close, earnest, persevering study of the word? Here is the grand stimulus, the hidden force which quickens the mental and physical powers, and directs the life

into right channels. Here in the word is wisdom, poetry, history, biography, and the most profound philosophy. Here is a study that quickens the mind into a vigorous and healthy life, and awakens it to the highest exercise. It is impossible to study the Bible with a humble, teachable spirit, without developing and strengthening the intellect. Those who become best acquainted with the wisdom and purpose of God as revealed in his word, become men and women of mental strength; and they may become efficient workers with the great Educator, Jesus Christ.

“As thou hast sent me into the world, even so have I also sent them into the world.” There is a work to be done for the world, and Christ sends his messengers, who are to be workers together with himself. Christ has given his people the words of truth, and all are called to act a part in making them known to the world.

“And for their sakes I sanctify myself, that they also might be sanctified through the truth.” Teachers may suppose that they can teach in their own wisdom, retaining their human imperfections; but Christ, the divine Teacher, whose work is to restore to man that which was lost through the fall, sanctified himself for his work. He offered himself unto God as a sacrifice for sin, giving his life for the life of the world. He would have those for whom he paid such a ransom, “sanctified through the truth,” and he has set them an example. The Teacher is what he would have his disciples become. **There is no sanctification aside from the truth,—the word.** Then how essential that it should be understood by every one! The prayer of Christ embraces more than those who were then his disciples; it takes in all who should receive him in faith. He says, “Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.” Wonderful, wonderful words, almost beyond comprehension! Will the teachers in our schools understand this? Will they take the word of God as the lesson book able to make them wise unto salvation? This book is the voice of God speaking to us. The Bible opens to us the words of life; for it makes us acquainted with Christ who is our life. In order to have true, abiding faith in Christ, we must know him as he is represented in the word. Faith is trustful. It is not a matter of fits and

starts, according to the impulse and emotion of the hour; but it is a principle that has its foundation in Jesus Christ. And faith must be kept in constant exercise through the diligent, persevering study of the word. The word thus becomes a living agency: and we are sanctified through the truth.. SpTEd 23.3-SpTEd 26.2

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“These words spake Jesus, and lifted up His eyes to heaven, and said, Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee. As Thou has given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him. And this is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou has sent. I have glorified Thee on the earth; I have finished the work which Thou gavest Me to do. And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was.” ST May 10, 1899, par. 1

This is a plain statement of the pre-existence of Christ. Had He not had an existence before He assumed human nature, how could He possess glory with the Father before the world was? This is a grand theme for all to contemplate who are searching for truth. The Holy Spirit will be beside all such, to present to them the glory of this wonderful truth. O, that the human mind might be strengthened that it might comprehend the glory of the Redeemer! ST May 10, 1899, par. 2

Christ is not praying for the manifestation of the glory of human nature; for that human nature never had an existence in His pre-existence. He is praying to His Father in regard to a glory possessed in His oneness with God. His prayer is that of a mediator; the favor He entreats is the manifestation of that divine glory which was possessed by Him when He was one with God. Let the vail be removed, He says, and let My glory shine forth,—the glory which I had with Thee before the world was. ST May 10, 1899, par. 3

Christ defines the manner in which He has glorified the Father: “I have manifested Thy name unto the men which Thou gavest Me out of the world; Thine they were, and Thou gavest them Me; and they have kept Thy Word. Now they have known that all things whatsoever Thou hast given Me are of Thee.” ST May 10, 1899, par. 4

How did the Father answer Christ's prayer? ST May 10, 1899, par. 5

For a period of time Christ was on probation. He took humanity on Himself, to stand the test and trial which the first Adam failed to endure. Had He failed in His



test and trial, He would have been disobedient to the voice of God, and the world would have been lost. ST May 10, 1899, par. 6

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Last night I was standing before a company assembled in Nashville. I was reading the seventeenth chapter of John. This chapter contains the intercessory prayer offered by Christ to His Father just before His trial and crucifixion. This prayer is a lesson regarding the intercession that the Saviour would carry on within the veil, when His great sacrifice in behalf of man, the offering of Himself, should have

been completed. Our Mediator gave His disciples this illustration of His ministration in the heavenly sanctuary in behalf of all who will come to Him in meekness and humility, emptied of all selfishness, and believing in His power to save. 21LtMs, Ms 29, 1906, par. 1

Christ died to make an atoning sacrifice for our sins. At the Father's right hand He is interceding for us as our High Priest. By the sacrifice of His life He purchased redemption for us. His atonement is effectual for every one who will humble himself and receive Christ as his example in all things. If the Saviour had not given His life as a propitiation for our sins, the whole human family would have perished. They would have had no right to heaven. It is through His intercession that we, through faith, repentance, and conversion are enabled to become partakers of the divine nature, and thus escape the corruption that is in the world through lust. 21LtMs, Ms 29, 1906, par. 2

Christ died for us, and receiving His perfection, we are entitled to heaven. To all who believe in Him, He gives power to become the sons of God. Because He lives, we shall live also. He is our Advocate in the courts above. This is our only hope. It is through daily representing Christ in character here in this world that we become fitted for the world to come. We are to be continually striving for faultlessness of character. We are ever to be humble, cherishing a sense of our dependence on the Life-giver; for He alone can pardon our transgressions and keep us from falling. His merits of character must appear in every soul who with exceeding joy will be presented faultless before His presence and before the sinless universe. 21LtMs, Ms 29, 1906, par. 3

This prayer of Christ was not for the self-aggrandizement of His followers. It relates to spiritual blessings in heavenly places. Christ does not pray that His disciples may be rich, that they may seek preferment from men; He prays that they may be kept from sin, kept loyal as faithful subjects of the Majesty of heaven. If we faithfully perform every duty, we may be assured that this prayer will be answered in our behalf. 21LtMs, Ms 29, 1906, par. 4

Let us dwell for a time on Christ's intercessory prayer for us: 21LtMs, Ms 29, 1906, par. 5

"These words spake Jesus, and lifted up His eyes to heaven, and said, Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee." [Verse 1.] No human being could utter such a prayer. The members of the sinful human race need constantly to cultivate humility. This expression, "Glorify Thy Son," teaches every mortal that their dependence is wholly upon Jesus Christ. "As thou hast given Him power over all flesh"—jurisdiction as the One supreme—"that He should give eternal life to as many as Thou hast given Him." "And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom

Thou hast sent.” [Verses 2, 3.] Eternal life is inseparably connected with the knowledge of God and of His Son Jesus Christ. 21LtMs, Ms 29, 1906, par. 6

“I have glorified Thee on the earth.” [Verse 4.] Can any human being say this?

Oh, if we were cleansed from all self-exaltation, if we practiced the pure principles of obedience to Christ, we could. If we were wholly sanctified, we could represent the faith that we profess, showing to the world what it means to be true followers of Jesus Christ. We shall never be translated, we shall never see the Lord Jesus Christ, unless a most decided change takes place in our characters. 21LtMs, Ms 29, 1906, par. 7

“I have finished the work which Thou gavest me to do. And now, O Father, glorify thou Me with Thine own self with the glory which I had with Thee before the world was.” [Verses 4, 5.] Here two personages are brought to view, the Father and His Son, the Lord Jesus Christ. 21LtMs, Ms 29, 1906, par. 8

“I have manifested Thy name unto the men which Thou gavest Me out of the world; Thine they were, and Thou gavest them Me; and they have kept Thy word. Now they have known that all things whatsoever Thou hast given Me are of Thee. For I have given unto them the words which Thou gavest Me; and they have received them, and have known surely that I came out from Thee, and they have believed that Thou didst send Me. I pray for them; I pray not for the world, but for them which Thou hast given Me; for they are Thine. And all Mine are Thine, and Thine are Mine; and I am glorified in them. And now I am no more in the world; but these are in the world, and I come to Thee. Holy Father, keep through Thine own name those whom Thou hast given Me, that they may be one, as We are.” [Verses 6-11.] 21LtMs, Ms 29, 1906, par. 9

Shall we individually answer this prayer? Christ prayed that believers might be one with Him as He is one with the Father. In the place of keeping ourselves separate and distinct from one another, shall we not be united with one another and with Christ. 21LtMs, Ms 29, 1906, par. 10

I am commissioned to call upon our people to come out from the world and be separate. But unity must exist amongst those who claim to believe the truth. We are not to hang our helpless souls upon human beings, but we are to be as closely united with one another as Christ and the Father are united. 21LtMs, Ms 29, 1906, par. 11

“While I was with them in the world, I kept them in Thy name; those that Thou gavest Me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. And now come I to Thee; and these things I speak in the world, that they might have My joy fulfilled in themselves. I have given them Thy word; and the world hath hated them, because they are not of the world. I pray not that Thou shouldest take them out of the world, but that Thou shouldest

keep them from the evil. They are not of the world, even as I am not of the world.” [Verses 12-16.] 21LtMs, Ms 29, 1906, par. 12

“Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us; that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may be one, even as We are one; I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me.” [Verses 20-23.] 21LtMs, Ms 29, 1906, par. 13

The prayer of Christ is for all who acknowledge that they are His people, denominated to be loyal and true to all the light that Christ has given them. He first prays for their purity, and next He prays for their unity. The wisdom from above is first pure, then peaceable, then easy to be entreated by the invitation of the Holy Spirit, which Christ’s true disciples shall receive in large measure, because they are assimilated to His image, partakers of the divine nature. 21LtMs, Ms 29, 1906, par. 14

Christ’s prayer to the Father was for your oneness. Then meet the request of the Saviour; make this oneness possible by acting your part to cleanse yourself from every evil work and by becoming converted. Who are included in this prayer?— Not only those then numbered and acknowledge as disciples, but “them also which shall believe on Me through their word.” [Verse 20.] 21LtMs, Ms 29, 1906, par. 15

After His resurrection, Christ made an appointment with His disciples to meet Him in a certain place in Galilee. “Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw Him, they worshiped Him; but some doubted. And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world.” [Matthew 28:16-20.] 21LtMs, Ms 29, 1906, par. 16

Christ was intensely interested in His disciples. He greatly desired that by their unity, by speaking the same things, they should give evidence that they were connected with Him through the sanctification of the truth, all striving together, putting their trust in their Redeemer, believing that to those who believe in Him He will give power to become the sons of God. 21LtMs, Ms 29, 1906, par. 17

Christ assures them that those who believe in Him will receive power; for He has all authority and all power. He told them that their work was a specially appointed work, to be carried on for the world, to give light to all nations. And this is the work of every disciple of Jesus. Christ has authority over all who receive

Him. He will give them power as they advance in their work, in union with Him and with one another. Their unity is to be the convincing argument that God has sent His Son into the world to save all who will receive the words of truth.

21LtMs, Ms 29, 1906, par. 18

Christ's disciples are to labor as He labored, giving the world an example of unity and love, striving together, each according to his line of work, increasing in wisdom and ability, growing in Christlikeness, bringing their varied gifts and talents into the work. There is to be seen a perfect unity. Each worker is to take an unselfish interest in his fellow workers. All the laborers are to unite in their different lines of work, laboring in perfect harmony, not putting their trust in man, but in the Lord Jesus Christ. True workers will not carry on their work independently, doing what will suit their own ideas, irrespective of that oneness for which Christ calls in the great plan that He, the divine Teacher, has laid down.

21LtMs, Ms 29, 1906, par. 19