

From a talk by B. Cobbey Crisler
Book of John, A Walk with the Beloved Disciple

(from Transcription Notes with prior permission from Janet Crisler)

Jesus, then take the next verse and substitute the name "Jesus" for the third person singular.

Micah 5:3, "Therefore will Jesus give them up." Do you remember back in John 16:7, what did Jesus say? "If I go not away, the Comforter will not come unto you." Is he harking back to this? "Therefore will he give them up, until the time that she which travaileth hath brought forth." There is that imagery again. Something is going to happen, "then the remnant of his brethren shall return unto the children of Israel."

Who knows if this is what Jesus may have intended to get that point across to the disciples. Whether they would have connected it with the Scripture or not, who knows? What we do know is that it becomes a significant figure for John himself. If he is the author of the *Book of Revelation*, the whole of Chapter 12 is this woman in travail. Rev. 12

Comparing all three sections, you'll find similarities. The vision is apparently the same. It's in prophecy for some later time.

In Chapter 17 of John's gospel, Jesus is praying audibly. If we've ever wanted to be present when Jesus is praying, this a very moving prayer indeed. It's divided into three sections. To whom does the prayer, represented in the first five verses, refer? Himself. It's a prayer for himself. Jesus did take time out for himself. This is just before Gethsemane. So you know what's in his thoughts. John 17

John 17:1. It's in this prayer he says, "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." 17:1

John 17:2, "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." 17:2

John 17:3, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." 17:3

John 17:4. Imagine being able to say at the end of an earthly career, "I have finished the work which thou gavest me to do." It would be wonderful if we could say that in any given day. But this is an entire career. 17:4

17:5

John 17:5, "*Glorify thou me with thine own self with the glory which I had with thee before the world was.*" Look at the emphasis there. Again, on nativity and Spirit, the before-Abraham concept.

17:6-19

He ends his prayer for himself there. Beginning in Verse 6 and going all the way through Verse 19, he prays for the disciples, "*I have manifested thy name unto the men which thou gavest me out of the world.*"



Gethsemane olive tree

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John 17:8, "*I have given unto them the words.*" This is the beginning of Christianity, then, the prayer for the emergence of Christianity. "*I have given unto them the words which thou gavest me.*" Now what are they going to do with it?

In John 17:15, Jesus prays not for monasticism, nor to have the disciples remove themselves from the world. "*I do not pray that you should take them out of the world, but that thou shouldst keep them from the evil.*" What a prayer! That was the prayer the disciples operated under from Pentecost onward.

17:20

Then John 17:20 begins the third section of the prayer. For whom? For us. That is, if we believe. "*Those which shall believe on me through the disciples' word.*"

Can you possibly envision the kind of character required to spend the very evening of Gethsemane praying for us? Is there a shepherd-motive? Its ultimate is being exemplified there. "*Those that believe on me through their word.*"

Has that prayer terminated? Has any communication between God and man, ascending or descending angels, terminated? Does that prayer still rest on the Son of Man, on you and me?

17:21

John 17:21. The prayer is, "*that they all may be one.*" Look around and see what the major target is. To keep "*all men from being one.*" If one can keep man

from being at-one, then you're stuck with a divided God as well. It wrecks and ruins basic theology, that is, for the ones participating. No fragmentation, no separation. Jesus' prayer, as one of the hymns says, "For all his brethren, Father, that we may be one." That prayer extends way down to our age. If that were Jesus' prayer, it better be ours, especially if we claim to be his followers. The prayer "*that we all may be one, as thou, Father, art in me.*" There's the standard of measurement. With that, Jesus ends his audible prayer.

18:1

John Chapter 18 begins with Verse 1. He walks across the brook Cedron, separating the Temple Mount of Jerusalem from the Mount of Olives. There is a garden. He had gone there frequently.

18:2

John 18:2. "*Judas knew it.*" When one stands on that site of the mountain in the traditional spot of the Garden of Gethsemane, you can see as never before what it must have appeared like. Imagine seeing the glaring light of torches snaking their way down that valley across the Cedron brook into the Garden of Gethsemane. The disciples would have known that was coming. They couldn't miss it.

Jesus' first words to Judas in the Garden are found in the Gospel of Matthew. Again notice what's in his thought. If any human had any right to be resentful, Jesus could have regarded Judas in that way.

Matthew 26:50, Instead of anger, he says, "*Friend,*" That's his first word to Judas. "*wherefore art thou come?*"

John 18:10. Then "*there is the incident of the ear being sliced off.*"

John 18:10
@ Luke 22:51

It's only in Luke 22:51 that we are told, "*Jesus healed the ear.*" The other gospel writers leave it on the ground. But also, Luke is thought to have been a physician, so he would have cared and looked after the ear.

John 18:15. We find that going into the trial, "*Peter follows Jesus.*" What does the author say? "*So did another disciple.*" It doesn't say who it is. Now we pick up this routine reference to a disciple who is never named but is always there.

18:15

We find Peter going through the greatest effort to deny that he had known Jesus, despite the fact that earlier in Luke 22:33 he had assured Jesus he would die with him. In fact, he curses and swears in the other gospel accounts (he was a sailor), insisting that he really didn't know Jesus. (See Matthew 26:74; Mark 14:71.)