

Dr. Cecil A. Fayard
Elliott Baptist Church
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The Prayer of Jesus for Glorification
John 17:1-5

INTRO: As we step into John 17, we step onto holy ground! This is, without a doubt, one of the most remarkable chapters in all of the Bible. John 17 records the High Priestly prayer of Jesus. This chapter stands alone in that it records the longest prayer of Jesus in the Bible. Jesus had just instituted the Lord's Supper; now He prays. Jesus "spoke as never man spake," and He prayed as no man has ever prayed or could ever pray.

"This is truly, beyond measure, a warm and hearty prayer. He opens the depths of His heart, both in reference to us and to the Father, and He pours them all out. It sounds so honest, so simple; it is so deep, so rich, so wide no one can fathom it" (Martin Luther Pink Vol 3, 90). We need to study this great chapter with humbled hearts and bowed heads.

I. VS 1, JESUS ASKING THE FATHER TO GLORIFY HIS SON

- A. The time. It is now past midnight, the Lord's Supper is over. Jesus and the disciples have left the upper room and are on their way to Gethsemane.
- B. The place. By reading John 17:1 and 18:1 and comparing them, we get an idea of the setting of this prayer. On the route to the garden of Gethsemane lay the Kidron Valley. A channel led from the temple altars in Jerusalem to the valley. During the Passover, 256,000 lambs had been slain and their blood ran into the valley by the way of the channel. The valley was red with blood when Jesus crossed it. With the smell of lamb's blood in the air, Jesus knew that His hour had come (17:1).
- C. "Jesus. . . lifted up His eyes to heaven. . ."
 - 1. His eyes had been fixed on the disciples. Now as He is about to pray, He lifts His eyes toward heaven (Psalm 121:1-2; 123:1).
 - 2. "This shows that bodily gestures in prayer and worship of God are not altogether to be overlooked as unmeaning" (Ryle Vol 3, 194).
 - 3. That John knew what gesture Jesus made shows that this was a public prayer.
 - 4. We are taught reverence by our Lord's prayer. By turning our eyes heavenward, we recognize God's majesty and excellence.
 - 5. "Father" denotes the love and trust of Jesus for God.
- D. "The hour is come. . ."
 - 1. This shows that Jesus knows that all of history is in the Father's hands and that the hour of redemption set in the eternal council of God has arrived (Rev 13:8).
 - 2. The hour speaks not only of the death of the Lord but also the resurrection, ascension, and coronation, all that was involved in His going home to the Father after the consummation of His earthly ministry.

3. This hour was the most important hour of all time. It was also an hour of crisis. It was the hour when:
 - a) The Son of God would render Himself the one and only atoning sacrifice for man the creature's sin (II Cor 5:21).
 - b) Prophecies, types and symbols, would be fulfilled. (The Old Testament is a search for the Lamb.)
 - c) Satan is defeated as foretold in Gen 3:15.
 - d) The Son of Man would cease from His earthly labor: "It is finished."

4. In that hour, the cross, the emblem of suffering and shame, became the symbol of hope for the believer.

On a hill far away stood an old rugged cross, the emblem of suffering and shame; And I love that old cross where the dearest and best For a world of lost sinners was slain. So I'll cherish the old rugged cross,.....Till my trophies at last I lay down; I will cling to the old rugged cross....And exchange it some day for a crown.

Paul said, "God forbid, that I should glory, save in the cross of our Lord Jesus Christ" (Gal 6:14).

E. "Glorify thy Son. . ."

1. Verse 2 and 3 are closely connected to our Lord's request here in verse 1. The Father and Son are glorified in the salvation of the lost.
 - a) The Father is glorified in the bestowal of eternal life of the believers.
 - b) The Son is glorified as the necessary and effectual means of accomplishing salvation.
2. Jesus wants to be glorified so that He can glorify the Father.
3. The Father and Son are glorified by the praises of the saved.
4. He did not seek to be glorified by men, nor should we.

II. VSS 2-3, JESUS GIVEN AUTHORITY TO GIVE ETERNAL LIFE

A. Vs 2, The Father gave as a gift to the Son authority over all flesh. The word for power in this "to chose," is the Greek *exousia* meaning, "authority, the power to chose, liberty to do as one pleases; leave or permission."

1. "All flesh." The saved are gathered from every tribe, tongue, people, and nation. This is possible because Jesus has authority over all flesh.
 - a) Jesus has authority over everybody without exception. The human race as a unit. "There is implied a redemption in its offer, but not in its results" (Gaebelein 314).
 - b) In order to save some, the One who does the saving must have absolute authority over all.
2. The scope and design of the atonement is stated in the last part of this verse: "He should given eternal life to as many as thou hast given him."
 - a) "The Father, in His eternal counsels, had appointed the Son to

save a portion of the human race; to conduct to glory many sons, who, like their brethren in the flesh, were going to destruction. These had been given Christ to save” (Pink Vol 3, 99).

- b) That God has given certain ones to the Son for salvation is indicated in these verses (John 6:37, 39, 44; 10:27-29).
 - c) God and the Son are glorified in the salvation of the elect.
 - d) In commenting on Eph 1:4, Kay Arthur says: “Awesome, isn’t it? To think that even before God created the heavens and the earth, He knew you and me, and He chose me” (17).
3. All who are saved are called by the Gospel (II Thes 2:12-14).
- B. Vs3, Jesus Christ is the only way to the Father (14:6).
- 1. We do have a definition of eternal life given: “This is eternal life. . .”
 - 2. Note, “The only true God,” not a figment of the imagination, but the Father revealed in the Son (I Thes 1:9).
 - 3. Many claim to know God, but do not know Christ. They say they know God but deny the deity of Christ. You cannot know God apart from knowing Christ.
 - 4. “Know”+ joyful acknowledgment of His sovereignty and redemptive plan.

III. VSS 4-5, JESUS SPEAKS OF THE FINISHED WORD ENTRUSTED TO HIM

- A. Vs 4, The chief delight of Jesus is to do the will of God the Father (4:34; 6:38).
- 1. “He had accomplished the mission which the Father assigned Him. He had brought this task to its predestined goal” (Hendriksen 350). He had built His church; He was about to die for the sheep.
 - a) Historically speaking, Jesus had not yet suffered on the cross; but He could speak of it as accomplished because it was certain (Isa 53:5).
 - b) The salvation of sinners was assured.
 - 2. What we have here in verse 4 is in the past tense. That the Lord would carry out the divine plan never came into question.
- B. Vs 5, The Son longs for home. He longs for heaven. On this earth, His ministry was one of suffering. He was the man of sorrows.
- 1. He longs to regain that which He voluntarily surrendered for sinners (Phil 4:7-8).
 - 2. He longed for the presence of the Father, for fellowship face to face. This is His request.
 - a) Jesus endured the cross in order to exchange it for a crown (Heb 12:2).
 - b) “Here in 17:5 the Son is looking forward to the glory of rejoicing in the joy of His saved people, the very salvation He (together with the Father and the Spirit) had planned from eternity” (Hendriksen 352).

CONCLUSION: Jesus endured the cross because He knew that it would accomplish the salvation of His people.