

Congregational handout; outline sermon text on following pages

## Sermon Notes & References

### Jesus Prays for Himself John 17:1-5

March 19, 2017

#### A. Introduction

##### 1. Jesus' High Priestly Prayer

##### 2. Verse 1a

#### B. The Prayer, Part I

##### 1. Verse 1b<sup>A</sup>

##### 2. Verse 2<sup>B</sup>

##### 3. Verse 3<sup>C</sup>

##### 4. Verse 4<sup>D</sup>

##### 5. Verse 5

#### C. Conclusion<sup>E</sup>

---

<sup>A</sup> Romans 3:24-26

<sup>B</sup> Matthew 11:27; 1 Corinthians 1:21

<sup>C</sup> 1 John 5:20

<sup>D</sup> John 4:24, 19:30

<sup>E</sup> Philippians 3:8-11

A. Introduction

1. Jesus' High-Priestly Prayer

- a. as recorded in this 17th chapter of John
- b. could also be entitled, Jesus' Prayer of Consecration
- c. it was spoken
  - (A) either in the upper room as they were about to leave it
  - (B) but more likely as they were on the way to Gethsemane
  - (C) and the agonizing prayers there came later
- d. **We are privileged to listen in to the Lord Jesus praying to His Father. Bengel, the great Bible teacher, said, "Of all the chapters in the Word, this is the simplest in word, and the profoundest in thought. Here only is the full text of His intercession for His own."** -{2}.
- e. the prayer has three sections, in which the Son addresses a number of requests to the Father, on behalf of
  - (A) Himself, verses 1 to 5, our text for today
  - (B) His Disciples, verse 6 to 19, and
  - (C) His Church, verses 20 to 26.

2. Verse 1a

- a. **These things Jesus spoke; and lifting up His eyes to heaven, He said ...**
- b. as the opening words show, this prayer should be considered in the light of 16:33 – **"These things I have spoken to you, that in Me you may have peace. In the world you have tribulation, but take courage; I have overcome the world."**
  - (A) those words culminate the discourse in John 13 through 16
    - (1) words spoken to allay the disciples' anxiety
    - (2) words of comfort, assurance
  - (B) **"After sermon, a prayer. The most remarkable of our Lord's discourses is followed by the most remarkable of His recorded prayers"** (Dr. A. C. Thompson) -{3}.
- c. that Jesus lifted His eyes to heaven does not prove He was outdoors
  - (A) since heaven is a spiritual location, not a physical one
  - (B) you can lift your eyes to heaven even within your house
  - (C) heaven, the abode of the perpetual residence of God, is not the same as the atmospheric or cosmic heavens

- (D) that's an error pagans make, restricting God to some portion of His creation – so they worship sun, moon, stars & even the hills &c
- (E) rather Jesus was looking spiritually to God Himself
- d. so let us consider the words that He spoke.

## B. The Prayer, Part 1

### 1. Verse 1b

#### a. "Father, the hour has come; glorify Thy Son, that the Son may glorify Thee,"

##### (A) Jesus addresses God in the simplest possible way

- (1) "Father" – it is the word taken from the life of a family
- (2) "Abba" – the way a child addresses his father
- (3) the most intimate of greetings
- (4) not as we are instructed, to say, "Our Father", for we call Him that only as part of those who have been redeemed – given new birth through the Holy Spirit; adopted as God's children
- (5) not as the Jews who said, "Our Father in heaven", pointing out the great distance that God is above & beyond His people
- (6) but "Father" – the Son in close communion with the Father

##### (B) This is truly the "Lord's Prayer"

- (1) not the model prayer found in the Sermon on the Mount
- (2) nor is this a model for us to follow in prayer; because
  - (a) the one speaking is God the Son, incarnate
  - (b) the one addressed is God the Father
  - (c) there is not, nor can be, any confession of sin
  - (d) there is a declaration of the Son's full obedience
  - (e) it consists of requests of an equal to an equal; not petitions of a lesser to a greater

#### b. "the hour has come"

- (A) all through this Gospel of John, we see Jesus' consciousness of the Divine time-table – here it is shown again
- (B) as the Son entered the world, born of a woman, in the fullness of time, now the divinely predestined time for salvation arrives
- (C) it is all one parcel: crucifixion, resurrection, ascension, coronation (the sitting down at the Father's right

- hand ) – this is salvation
- (D) this is the crisis hour, the triumph hour, the transition hour from the old covenant to the new covenant in His blood
- c. "glorify Thy Son"
- (A) men count the cross to be foolishness; death on the cross to be a curse and a shame
- (B) but to Jesus Christ is all part of His glorification
- (C) the carrying out of the Father's eternal decree of salvation
- d. "that the Son may glorify Thee,"
- (A) the purpose of the Son's glorification is not selfish, but rather to bring glory to God the Father
- (B) these words presuppose that His sacrifice will be accepted
- (C) that the Son, the spotless Lamb of God, will pay the price of sin
- (D) and that thereby, praise is due to God that by this means He can righteously forgive sinners: "24 ... Christ Jesus; 25 whom God displayed publicly as a propitiation in His blood through faith. This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed; 26 for the demonstration, I say, of His righteousness at the present time, that He might be just and the justifier of the one who has faith in Jesus." (Romans 3:24-26)

## 2. Verse 2

- a. "even as Thou gavest Him authority over all mankind, that to all whom Thou hast given Him, He may give eternal life."
- (A) the word "give" occurs seventeen times in this chapter, and in those, thirteen speak of the Father giving to the Son
- (B) the others, are the Son's giving to His disciples
- b. authority over all mankind – literally, "all flesh", the Hebrew expression for mankind in its entirety
- (A) though Jesus is speaking of the Son as "he" (in the third person), this is a stupendous claim that He makes for Himself
- (B) Jesus is just restating what He has said earlier: "All things have been handed over to Me by My Father; and no one knows the Son, except the Father; nor does anyone know the Father, except the Son, and anyone to whom the Son wills to reveal Him." (Matthew 11:27)
- (C) this is in the past tense; it has already taken place in God's purpose – Leon Morris says, "Christ reigned from the tree. The cross was not to be defeat but victory. He exercised authority in bringing men life even

as He hung, apparently helpless, on the cross." –{4}.

c. in order "that to all whom thou hast given Him, He may give eternal life"

(A) within mankind, there are those given to the Son

(1) these are given for a specific reason: the Son saves them all

(2) that word "may" is not used in its "perhaps" sense, but to show the purpose that is being carried out by the Son

(B) herein is the often misunderstood truth of election given

(1) as Morris goes on to say, "But, though life is His gift, he does not confer it on all indiscriminately. Once again we have the thought of divine predestination." –{5}.

(2) I had someone call me this week, worried on this subject: "If God has already determined who is to be saved what is the use of telling the gospel?"

(a) firstly, because we are commanded to do so!

(b) secondly, because only the Lord know those who are His

(c) thirdly, because the parallel truths of God's election and man's responsibility to answer God's invitation are beyond our understanding: His thoughts are higher than ours

(3) "For since in the wisdom of God the world through its wisdom did not know God, God was well-pleased through the foolishness of the message preached to save those who believe." (1 Corinthians 1:21)

(C) Jesus' authority over all mankind is given so He save some; our responsibility to to answer and to proclaim this gospel to all men.

### 3. Verse 3

a. "And this is eternal life, that they may know Thee, the only true God, and Jesus Christ whom Thou hast sent."

(A) this verse forms a definition, or at least a description, of the quality of eternal life

(B) it does not tell how a person gains eternal life – through acquiring knowledge of God – of their experience once it has been attained

(C) some translate these Greek words as "everlasting" and others as "eternal" life – the meaning is the same, but from this verse you should beware of thinking of them meaning "endless existence"

b. "that they may know Thee"

(A) Merrill C. Tenney of Wheaton College relates eternity of life with knowing God by saying, "For the complete fulfilment of our being we must know God. ... Not only is (this life) endless, since the knowledge

of God would require an eternity to develop fully, but qualitatively it must exist in an eternal dimension.”

–{6}– i.e., unhurried by time

- (B) this is not abstract knowledge about God
- (C) knowing God involves joyously
  - (1) acknowledging His sovereignty
  - (2) accepting His love
  - (3) having fellowship with His Person in the word and prayer –{7}–
  - (4) and it begins the moment we accept Jesus, our Saviour & Lord
- c. “the only true God and Jesus Christ whom Thou hast Sent”
  - (A) as opposed to the many false gods of the pagan people
  - (B) as opposed to the wrong conception of god as found in even the most enlightened of heathen philosophies and religions
  - (C) as opposed to the misunderstood God of the Jewish religious rulers
  - (D) Jesus came to reveal this one true God: “And we know that the Son of God has come, and has given us understanding, in order that we might know Him who is true, and we are in Him who is true, in His Son Jesus Christ. This is the true God and eternal life.” (1 John 5:20)
  - (E) this relational knowledge of God is eternal life.

#### 4. Verse 4

- a. “I glorified Thee on the earth, having accomplished the work which Thou hast given Me to do.”
  - (A) this resumes the request of verse 1, to be glorified
    - (1) the basis of the request is given in verse 2
    - (2) namely, that he carry out the four-fold assignment: death, resurrection, ascension, coronation
  - (B) now a second basis for His request is given:
    - (1) the assignment given by the Father to the Son is contemplated as being complete, for with God, intention is fulfilment
    - (2) man proposes, but God disposes
    - (3) and Jesus, though man, is God – the predestined end comes
    - (4) and the “I” in this verse is emphatic: I have completed it
- b. with the cross – the arrest with trial to follow will take place in a few short moments – He will no longer need to be upon this earth

- (A) Jesus Christ can look back on the whole of His earthly ministry
  - (B) a ministry where, `Jesus said to them, "My food is to do the will of Him who sent Me, and to accomplish His work.'" (John 4:34 NAS)
  - (C) a ministry concerning which on the morrow He will cry out from the cross, "tete/lestai!" – "It is finished" (19:30)
  - (D) to this end Jesus has dedicated his life and being
- c. "which Thou hast given Me to do"
- (A) I have stated before, and this is one of the verses upon which that statement is made, that within the Trinity, it is the Father who sets out the plan of salvation, and it is the Son who carries it out
  - (B) at Pentecost, it is God the Holy Spirit who applies salvation to mankind, as individuals believe and are saved
  - (C) the initiative of our salvation rested with the Father

## 5. Verse 5

- a. "And now, glorify Thou Me together with Thyself, Father, with the glory which I had with Thee before the world was."
  - (A) a somewhat wordier, but literal translation of this verse is, "Even now glorify Thou me, Father, alongside Yourself with the glory which I was having before the world (came into) being, alongside Yourself
  - (B) Jesus' glory was "before the world was" glory
  - (C) Jesus' glory was "alongside the Father" glory
- b. "together with Thyself"
  - (A) again the equality of the Son and Father is declared
  - (B) the Son glories in the Father's glory
  - (C) the completion of salvation's plan is fully to the glory of God
- c. "before the world was"
  - (A) it was eternal glory, masked for a while during His earthly stay
  - (B) is there not in this passage and in these words the hint of Jesus yearning to return to His Father?
  - (C) this glory was to be regained at the cross on Calvary
- d. Jean Calvin sums it up well: "This teaches plainly that He is no recent one, nor newly contrived; for if His glory was eternal, so also was He. Besides, a plain distinction is here drawn between the person of the Father and that of the Son; from which we see that He is not only the eternal God, but that He is also the eternal Word of God, begotten by the Father before all ages." –{8}.

## C. Conclusion

1. in view of this passage, small wonder, then, at Paul's desire
  - a. "8 ... in view of the surpassing value of knowing Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them but rubbish in order that I may gain Christ, 9 and may be found in Him, not having a righteousness of my own derived from [the] Law, but that which is through faith in Christ, the righteousness which [comes] from God on the basis of faith, 10 that I may know Him, and the power of His resurrection and the fellowship of His sufferings, being conformed to His death; 11 in order that I may attain to the resurrection from the dead." (Philippians 3:8-11 NAS)
2. O that will be glory for me ...

1. © 2017 by Garth Hutchinson, Faith Fellowship Baptist Church of Aurora (Ontario): may be distributed or quoted freely, only let this be done to the glory “of the great God and our Saviour, Jesus Christ” (Titus ii.13). Except as noted otherwise, quotations are from the New American Standard version, used by permission. Various other English versions of the Holy Bible may be used in this sermon. Explanatory additions to the Bible text are shown in (*braces*). Version identifiers are:

ASV	American Standard Version of 1901
AV	Authorized (King James) Version of 1769
NAS	New American Standard version © 1960, 1995 The Lockman Foundation (usually the 1995 edition)
NIV	New International Version © 1984 by the International Bible Society
NLT	New Living Translation © 1996 Tyndale Charitable Trust
NKJV	New King James Version © 1979 Thomas Nelson Inc., Publishers
NRSV	New Revised Standard Version © 1989 National Council of Churches of Christ
WEY	The New Testament in Modern Speech © 1902, 1912 R. F. Weymouth

Some of the commentaries and resources used in the preparation of this message are identified as follow:

Bruce	- <i>The Gospel &amp; Epistles of John</i> , by F. F. Bruce, William B. Eerdmans Publishing Company, Grand Rapids, MI; 1983
BM	- <i>Biblical Museum</i> , Editor James Comper Gray, ca 1870
EBC	- <i>The Expositor's Bible Commentary</i> , © 1986 Zondervan, Grand Rapids, 49530, MI: <i>John</i> , by Merrill C. Tenney
EGT	- <i>The Expositor's Greek Testament</i> , Hodder & Stoughton; 1903 <i>The Gospel of St. John</i> , by Marcus Dods
NICNT	- <i>The New International Commentary on the New Testament</i> <i>The Gospel according to John</i> , by Leon Morris
NTC	- <i>New Testament Commentary</i> , by William Hendriksen; Baker Book House, Grand Rapids, MI; 1954
RWP	- <i>Robertson's Word Pictures of the New Testament</i> , by Dr. A. T. Robertson

2. '*Plug into Power,*' by Dr John M. Moore; © 1996 by the author; publisher unknown
3. BM, *in loc.*
4. NICNT, *in loc.*
5. *Ibid.*
6. EBC, *in loc.*
7. Adapted from NTC, *in loc*
8. BM, *in loc.*