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The Glory Of The Cross

JOHN 17:1-5

Introduction

1. This final prayer of our Lord is the longest of His recorded prayers.
2. Matthew, Mark and Luke mention Jesus' prayers fairly often (Matthew 14:23; 19:13; 26:36-44; 27:46; Mark 1:35; 6:46; 14:32-39; 15:34; Luke 3:21; 5:16; 6:12; 9:18; 28-29; 11:1; 22:41-45; 23:46).
3. However, apart from what we have come to call "the Lord's Prayer" (Matthew 6:9-13; Luke 22:2-4, a prayer better thought of as the disciples' prayer, taught by the Lord), it is rare that the content of His prayers are reported.

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4. The prayers we find recorded are . . .
 - a. His prayers at Gethsemane (Matthew 26:39; 26:42; Mark 14:36; Luke 22:42)
 - 1) "My Father, if it is possible, let this cup pass from Me; yet not as I will, but as You will" (Matthew 26:39)
 - 2) "My Father, if this cannot pass away unless I drink it, Your will be done" (Matthew 26:42).
 - 3) "Abba! Father! All things are possible for You; remove this cup from Me; yet not what I will, but what You will." (Mark 14:36)
 - 4) "Father, if You are willing, remove this cup from Me; yet not My will, but Yours be done." (Luke 22:42)
 - b. His prayers at the cross Matthew 27:46; Mark 15:34; Luke 23:34, 46)
 - 1) "My God, My God, why have You forsaken Me?" (Matthew 27:46; Mark

15:34).

2) “Father, forgive them; for they do not know what they are doing.” (Luke 23:34)

3) “Father, into Your hands I commit My spirit.” (Luke 23:46)

c. His prayer at the tomb of Lazarus (John 11:41-42).

“Father, I thank You that You have heard Me. I knew that You always hear Me; but because of the people standing around I said it, so that they may believe that You sent Me.” (John 11:41-42)

d. His prayer, here, in John 17.

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5. The uniqueness of this prayer is found in two things:

- a. The One who offers it — the incarnate Son of God
- b. It’s timing — He is returning to His Father by means of “a desperately shameful and painful death” (Carson).

6. He prays that . . .

- a. the course He follows will bring glory to the Father
- b. His followers will . . .
 - 1) be preserved from evil
 - 2) have the privilege of seeing Jesus’ glory
 - 3) share in the love displayed by the Father and the Son

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I. Jesus’ Prayer For His Glorification

A. “THE HOUR HAS COME”

“Father, the hour has come; glorify Your Son, that the Son may glorify You . . .” (John 17:1b, NASAB95).

1. **Repeatedly throughout John's Gospel we are told that the 'hour' has not yet come** (John 2:4; 7:6, 8, 30; 8:20).

a. **To Mary in Cana of Galilee** (John 2:4).

“And Jesus said to her, “Woman, what does that have to do with us? My hour has not yet come.”” (John 2:4, NASB95)

b. **To His brothers before going up to the feast in Jerusalem** (John 7:6,8).

“So Jesus said to them, “My time is not yet here, but your time is always opportune.” (John 7:6, NASB95)

“Go up to the feast yourselves; I do not go up to this feast because My time has not yet fully come.”” (John 7:8, NASB95)

c. **At the feast in Jerusalem** (John 7:30; 8:20).

“So they were seeking to seize Him; and no man laid his hand on Him, because His hour had not yet come.” (John 7:30, NASB95)

“These words He spoke in the treasury, as He taught in the temple; and no one seized Him, because His hour had not yet come.” (John 8:20, NASB95)

2. **From the time 'some Greeks' (12:20) come to see Him, the hour is described as having come** (12:23, 27-28, 31-32; 13:1, 31).

“And Jesus answered them, saying, “The hour has come for the Son of Man to be glorified.” (John 12:23, NASB95)

“Now My soul has become troubled; and what shall I say, ‘Father, save Me from this hour’? But for this purpose I came to this hour. “Father, glorify Your name.” Then a voice came out of heaven: “I have both glorified it, and will glorify it again.”” (John 12:27–28, NASB95)

“Now judgment is upon this world; now the ruler of this world will be cast out. “And I, if I am lifted up from the earth, will draw all men to Myself.””

(John 12:31–32, NASB95)

“Now before the Feast of the Passover, Jesus knowing that His hour had come that He would depart out of this world to the Father, having loved His own who were in the world, He loved them to the end.” (John 13:1, NASB95)

“Therefore when he had gone out, Jesus said, “Now is the Son of Man glorified, and God is glorified in Him;” (John 13:31, NASB95)

3. How is it that God will glorify His Son?

a. Sustaining Jesus in His suffering (Luke 22:43)

“Now an angel from heaven appeared to Him, strengthening Him” (Luke 22:43).

b. Accepting His sacrifice (Hebrews 10:12)

c. Resurrecting Him (Acts 2:24, 32)

d. Restoring Him to His former glory (Hebrews 1:2)

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B. THE ACCOMPLISHED WORK

“I glorified You on the earth, having accomplished the work which You have given Me to do” (John 17:4, NASB95).

1. Earlier in John’s gospel when Jesus was speaking with the woman at the well in Sychar and His disciples returned with something for Him to eat, He told them, “My food is to do the will of Him who sent Me and to accomplish His work” (John 4:34, NASB95).
2. On this very night, as Jesus is on His way to the Garden of Gethsemane, He tells His disciples, “this which is written must be fulfilled in Me, ‘and He was numbered with transgressors’; for that which refers to Me has its fulfillment” (Luke 22:34).
3. Jesus has brought to its end the task which God had assigned Him.

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C. THE GLORY WHICH THE SON HAD BEFORE THE WORLD EXISTED

“Now, Father, glorify Me together with Yourself, with the glory which I had with You before the world was.” (John 17:5, NASB95)

1. By asking His Father to glorify Him, Jesus is asking to be returned to the glory which He shared with the Father before the world began, i.e. before creation.

“In the beginning was the Word, and the Word was with God, and the Word was God.” (John 1:1, NASB95)

“Jesus said to them, “Truly, truly, I say to you, before Abraham was born, I am.”” (John 8:58, NASB95)

2. Christ enjoyed a unique glory with the Father in the pre-existent state.
3. Paul tells us that Jesus “was raised from the dead through the glory of the Father” (Romans 6:4).
4. “When Jesus is glorified, he does not leave his body behind in a grave, but rises with a transformed, glorified body . . . which returns to the Father (cf. 20:17) and thus to the glory the Son had with the Father ‘before the world was [existed].’

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II. Eternal Life

A. WHAT IS IT?

“. . . even as You gave Him authority over all flesh, that to all whom You have given Him, He may give eternal life” (John 17:2, NASB95).

1. In the beginning of this gospel, John spoke of Jesus as the eternal Word which became flesh, and said, “In Him was life, and the life was the Light of men” (John 1:4, NASB95).
2. In the village of Sychar, Jesus spoke to a woman about living water and said, “whoever drinks of the water that I will give him shall never thirst; but

the water that I will give him will become in him a well of water springing up to eternal life” (John 4:14, NASB95).

3. In the village of Bethany, prior to raising Lazarus from the dead, Jesus told His sister, Martha, “I am the resurrection and the life; he who believes in Me will live even if he dies” (John 11:25, NASB95).
4. Here, in His prayer, Jesus speaks of the Father having given Him “authority over all flesh, that to all whom You have given Him, He may give eternal life” (John 17:2, NASB95).
5. But what is this life?
6. Eternal life isn’t so much about duration as it is about quality.
 - a. What good is a life which is eternal if we are still burdened with the sorrows we experience now.
 - b. The value of eternal life is found in its quality.

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B. OF WHAT DOES IT CONSIST?

“This is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent” (John 17:3, NASB95).

1. Here, Jesus presents to us the heart of everlasting life — it is the knowledge of the Everlasting God.
2. In the Old Testament, we find a number of the prophets who speak of the new covenant and what will change about God’s new covenant people.
3. It is the fact what all of His people would know Him personally (Jeremiah 31:34; cf. Hebrews 8:11).

“They will not teach again, each man his neighbor and each man his brother, saying, ‘Know the Lord,’ for they will all know Me, from the least of them to the greatest of them,” declares the Lord, “for I will forgive their iniquity, and their sin I will remember no more.”” (Jeremiah 31:34, NASB95)

4. Through His prophet Hosea, God declares, “My people are destroyed for

lack of knowledge.” (Hosea 4:6, NASB95).

5. However, the prophet Habakkuk speaks of a time when “the earth will be filled with the knowledge of the glory of the Lord, as the waters cover the sea” (Habakkuk 2:14, NASB95).
6. In Proverbs 3:6, the wise king Solomon wrote, “In all your ways acknowledge Him, and He will make your paths straight.”
7. In Deuteronomy 30:20, Moses said, “the Lord is your life” (NIV84).
8. This knowledge is not merely intellectual, mere information.
9. This knowledge of God and of Jesus Christ involves fellowship, trust, personal relationship and faith.

Conclusion

1. How well do you know God tonight?
2. Jesus longs for you to know both Him and His Father, because that is the essence of eternal life.

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3. In chapter 5 and verse 20 of his first letter, the apostle John wrote these words,

“And we know that the Son of God has come, and has given us understanding so that we may 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, NASB95)

4. By giving His life to save us from the consequences of our sins, Jesus brought glory to His Father, and eternal life to us.
5. Do you seek that life tonight? If so, please know this:
 - a. It is a life which is abundant, a life which has no equal.
 - b. It is a life found only in Jesus Christ.