

## JESUS' PRAYER – JOHN 17

### INTRODUCTION:

[AMB = Amplified Bible will be used for all printed Scripture to show the amplified meaning of the original text.]

This chapter is what we should call “The Lord’s Prayer”. That which is identified as “The Lord’s Prayer” cannot be that prayer for these reasons:

- The disciples were included
- Jesus never sinned so would not ask the Father to forgive Him His sins
- Jesus did not need any bread
- Jesus was the victor in temptation

This prayer is His own – His disciples were not invited to unite in it; it was a prayer they did not and could not speak.

Jesus is speaking and His disciples are overhearing. Jesus begins this prayer in an ongoing conversation with His disciples which started at the Last Supper and the washing of the feet of the disciples in chapter 13, a long discourse on coming events and their need to know so they could be victorious. So, as He prayed, the disciples listened.

The Holy Ghost as provided so that not one petition should be lost to the church of God.

Jesus *taught* His disciples to pray, *commanded* them to pray, but never prayed *with* His disciples.

Jesus is at the end of His work, verse 4. He had expressed to them His desire that in remembrance of Him, they should often gather together and thus show forth His death in this illustration and their union with Himself and with each other, until His return to them in glory.

Now Jesus opens His heart for His disciples. As in John Wesley’s adaptation of the “Collect For Purity” from the Latin prayer “*Sacramentarium Fuldense Saeculi X*” translated into English to be used before the Eucharist in Anglican masses.

*“Almighty God, to you all hearts are open, all desires known, and from you no secrets are hidden. Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy name, through Christ our Lord. Amen.”*

As preface to His sacrifice, He left it with us as a specimen of the intercession which even now He carries on for us at the right hand of the Father at the throne in Glory.

From the 14<sup>th</sup> chapter we have the record of the last words of Jesus to His disciples:

- Words of life and joy
- Words of comfort
- Words of peace and hope
- Words of inexpressible love.

1. Jesus tells them who He is, 14:9:

*Jesus replied, Have I been with all of you for so long a time, and do you not recognize and know Me yet, Philip? Anyone who has seen Me has seen the Father. How can you say then, Show us the Father?*

2. Jesus tells them why He is about to leave them, 14:2:

*In My Father’s house there are many dwelling places (homes). If it were not so, I would have told you; for I am going away to prepare a place for you.*

3. Jesus tells them He hears them – 14:13-14:

<sup>13</sup> And I will do [I Myself will grant] whatever you ask in My Name [as presenting all that I AM], so that the Father may be glorified *and* extolled in (through) the Son.

<sup>14</sup> [Yes] I will grant [I Myself will do for you] whatever you shall ask in My Name [as presenting all that I AM].

4. Jesus tells them how He loved them – 15:9:

I have loved you, [just] as the Father has loved Me; abide in My love [continue in His love with Me].

5. Jesus tells them of the certainty of His return – 14:2-3:

<sup>2</sup> In My Father's house there are many dwelling places (homes). If it were not so, I would have told you; for I am going away to prepare a place for you.

<sup>3</sup> And when (if) I go and make ready a place for you, I will come back again and will take you to Myself, that where I am you may be also.

6. Jesus tells them whom He would send to them – 14:6:

Jesus said to him, I am the Way and the Truth and the Life; no one comes to the Father except by (through) Me.

7. Jesus tells them of their union with Himself, whether absent or present – 15:5:

I am the Vine; you are the branches. Whoever lives in Me and I in him bears much (abundant) fruit. However, apart from Me [cut off from vital union with Me] you can do nothing.

The vine was now about to have its roots in His risen and glorified humanity on the very throne of God. The blood-royal of heaven is in our veins; therefore, identification with Myself is your *position*, and the consequence of that identification is your *portion*.

8. Jesus tells them of the legacy He is about to leave them – 16:33:

I have told you these things, so that in Me you may have [perfect] peace *and* confidence. In the world you have tribulation *and* trials *and* distress *and* frustration; but be of good cheer [take courage; be confident, certain, undaunted]! For I have overcome the world. [I have deprived it of power to harm you and have conquered it for you.]

9. Jesus gives them a Word of warning – 15:18-21:

<sup>18</sup> If the world hates you, know that it hated Me before it hated you.

<sup>19</sup> If you belonged to the world, the world would treat you with affection *and* would love you as its own. But because you are not of the world [no longer one with it], but I have chosen (selected) you out of the world, the world hates (detests) you.

<sup>20</sup> Remember that I told you, A servant is not greater than his master [is not superior to him]. If they persecuted Me, they will also persecute you; if they kept My word *and* obeyed My teachings, they will also keep *and* obey yours.

<sup>21</sup> But they will do all this to you [inflict all this suffering on you] because of [your bearing] My name *and* on My account, for they do not know *or* understand the One Who sent Me.

There is little hint of the circumstances of His own sorrow; the betrayal of Judas, the denial of Peter, the agony of Gethsemane, nothing about the judgement hall, Golgotha, because they did not have the ability to bear all that was to happen.

### What was Jesus' purpose?

A. 15:11 – joy

I have told you these things, that My joy *and* delight may be in you, and that your joy *and* gladness

may be of full measure *and* complete *and* overflowing.

## B. 16:1 – offense

I have told you all these things, so that you should not be offended (taken unawares and falter or be caused to stumble and fall away). [I told you to keep you from being scandalized and repelled.]

## C. 16:33 – peace

I have told you these things, so that in Me you may have [perfect] peace *and* confidence. In the world you have tribulation *and* trials *and* distress *and* frustration; but be of good cheer [take courage; be confident, certain, undaunted]! For I have overcome the world. [I have deprived it of power to harm you and have conquered it for you.]

Having given those who “*He loved them to the end*” (13:1) all the comfort, all the instruction, all the encouragement, all the warning, and having expressed to them all the love that filled His soul, He “*lifted up His eyes to heaven*” (17:1).

Earth had been a wilderness to Jesus. He “*lifted up His eyes to heaven*”, His rest was there, His throne was there, His angels were there. “*Father, the hour has come*” – two things:

## I. THE PRAYER

This is Christ’s prayer for His disciples throughout time. Jesus had covenanted with God for all things and now He proceeds to ask of God for what He was about to purchase with His blood. He is asking God the Father to give a favor to His people. *God gives us promises in order to incite us to prayer!*

What the Savior has spoken from God **to** them He now speaks to God **of** them and **for** them; so faithful is Jesus that He will never say anything **to** us that He will not say **for** us. It is because of this we can have peace and a strong confidence that we always triumph in Him.

Jesus here goes to prayer; He is in prayer! Prayer is the messenger He sends on all His errands, and in this He is our example. By prayer Jesus held a constant communication and communion with heaven. There is no better way for us to commune with God.

Prayer was the arrow of Jesus’ deliverance. Prayer was the shield of Jesus’ help. For that reason, our constant plea ought to be, “*Lord, teach us to pray*” (Luke 11:1).

## II. THE ARGUMENT

### A. Father

Jesus knew the Father’s heart, knowledge that can only be gained through relationship, which involves two important things, communication and research.

We commune through prayer and we research through the study of God’s Word, individually and corporately. Luke 11:9-13:

<sup>9</sup> So I say to you, Ask *and* keep on asking and it shall be given you; seek *and* keep on seeking and you shall find; knock *and* keep on knocking and the door shall be opened to you.

<sup>10</sup> For everyone who asks *and* keeps on asking receives; and he who seeks *and* keeps on seeking finds; and to him who knocks *and* keeps on knocking, the door shall be opened.

<sup>11</sup> What father among you, if his son asks for a loaf of bread, will give him a stone; or if he asks for a fish, will instead of a fish give him a serpent?

<sup>12</sup> Or if he asks for an egg, will give him a scorpion?

<sup>13</sup> If you then, evil as you are, know how to give good gifts [gifts that are to their advantage] to your children, how much more will your heavenly Father give the Holy Spirit to those who ask *and*

continue to ask Him!

Matthew 6:25-34:

<sup>25</sup> Therefore I tell you, stop being perpetually uneasy (anxious and worried) about your life, what you shall eat *or what you shall drink*; or about your body, what you shall put on. Is not life greater [in quality] than food, and the body [far above and more excellent] than clothing?

<sup>26</sup> Look at the birds of the air; they neither sow nor reap nor gather into barns, and yet your heavenly Father keeps feeding them. Are you not worth much more than they?

<sup>27</sup> And who of you by worrying *and* being anxious can add one unit of measure (cubit) to his stature *or* to the span of his life?

<sup>28</sup> And why should you be anxious about clothes? Consider the lilies of the field *and* learn thoroughly how they grow; they neither toil nor spin.

<sup>29</sup> Yet I tell you, even Solomon in all his magnificence (excellence, dignity, and grace) was not arrayed like one of these.

<sup>30</sup> But if God so clothes the grass of the field, which today is alive *and* green and tomorrow is tossed into the furnace, will He not much more surely clothe you, O you of little faith?

<sup>31</sup> Therefore do not worry *and* be anxious, saying, what are we going to have to eat? or, what are we going to have to drink? or, what are we going to have to wear?

<sup>32</sup> For the Gentiles (heathen) wish for *and* crave *and* diligently seek all these things, and your heavenly Father knows well that you need them all.

<sup>33</sup> But seek (aim at and strive after) first of all His kingdom and His righteousness (His way of doing and being right), and then all these things taken together will be given you besides.

<sup>34</sup> So do not worry *or* be anxious about tomorrow, for tomorrow will have worries *and* anxieties of its own. Sufficient for each day is its own trouble.

Luke 12:32:

Do not be seized with alarm *and* struck with fear, little flock, for it is your Father's good pleasure to give you the kingdom!

No less than six times in this prayer do we find Jesus calling out to the Father; verse 1, 5, 11, 21, 24, and 25.

## B. The Hour

Many hours had passed since the beginning of time, but never an hour like this.

- It was the hour planned since eternity past, before the creation of the world.
- It was the hour on which His own heart and the heart of the Father had been set.
- It was the hour on which all thoughts of Jesus and the Father were centered from all eternity.
- It was the hour for which He had become incarnate. Isaiah 28:16-19:

<sup>16</sup> Therefore thus says the Lord God, Behold, I am laying in Zion for a foundation a Stone, a tested Stone, a precious Cornerstone of sure foundation; he who believes (trusts in, relies on, and adheres to that Stone) will not *be ashamed or* give way *or* hasten away [in sudden panic].

<sup>17</sup> I will make justice the measuring line and righteousness the plummet; and hail will sweep away the refuge of lies, and waters will overwhelm the hiding place (the shelter).

<sup>18</sup> And your covenant with death shall be annulled, and your agreement with Sheol (the place of the dead) shall not stand; when the overwhelming scourge passes through, then you will be trodden

down by it.

<sup>19</sup> As often as it passes through, it [the enemy's scourge] will take you; for morning by morning will it pass through, by day and by night. And it will be utter terror merely to hear *and* comprehend the report *and* the message of it [but only hard treatment and dispersion will make you understand God's instruction].

It was the hour when Jesus would become sin so we might become righteousness. The hour of His offering.

“*The hour has come.*” The hour out of which God's love, promise, and covenant engagements are pledged to deliver Me and Mine. **Jesus rests His all on the promises of God!** Psalm 89:21-23:

<sup>21</sup> With whom My hand shall be established *and* ever abide; My arm also shall strengthen him.

<sup>22</sup> The enemy shall not exact from him *or* do him violence *or* outwit him, nor shall the wicked afflict *and* humble him.

<sup>23</sup> I will beat down his foes before his face and smite those who hate him.

Psalm 16:10:

For You will not abandon me to Sheol (the place of the dead), neither will You suffer Your holy one [Holy One] to see corruption.

Isaiah 42:6:

I the Lord have called You [the Messiah] for a righteous purpose *and* in righteousness; I will take You by the hand and will keep You; I will give You for a covenant to the people [Israel], for a light to the nations [Gentiles],

The promises of God fill the soul of Jesus and He pleads the Word of God. That is His power, our power, the only solution in times of trouble. God's hour has come, my hour, your hour, the enemies' hour, and God's peoples' hour.

God would have His people pray, in order that they may assure their own hearts, by bringing their need, their difficulties, and their cases before Him whom they have been taught to know as able and willing to help them.

Prayer is the promise sent back in faith and confidence for the performance; and the prayer of faith is a testimony to the same.

## VERSE 1

When Jesus had spoken these things, He lifted up His eyes to heaven and said, Father, the hour has come. Glorify *and* exalt *and* honor *and* magnify Your Son, so that Your Son may glorify *and* extol *and* honor *and* magnify You.

We must keep in mind clearly the position, state, and character in which Jesus was at the time He uttered this prayer.

As God He could not pray for, He would have no one to pray to, nor could He possibly have received any addition to His essential glory.

He is presenting Himself before His Father in His official and mediatorial office and character. This was put into course before time began. Philippians 2:5-8:

<sup>5</sup> Let this same attitude *and* purpose *and* [humble] mind be in you which was in Christ Jesus: [Let Him be your example in humility:]

<sup>6</sup> Who, although being essentially one with God *and* in the form of God [possessing the fullness of the attributes which make God God], did not think this equality with God was a thing to be eagerly grasped *or* retained,

<sup>7</sup> But stripped Himself [of all privileges and rightful dignity], so as to assume the guise of a servant (slave), in that He became like men *and* was born a human being.

<sup>8</sup> And after He had appeared in human form, He abased *and* humbled Himself [still further] and carried His obedience to the extreme of death, even the death of the cross!

He is presenting Himself as the Mediator – the man Christ Jesus. He had fulfilled all righteousness, He had magnified the Law in His life, and now He was about to magnify it in His death. This is the bond, bail, guaranty, security for the church, Jesus as the church's substitute now stands beside the altar on which He is about to lay down His whole person as an offering to God, dedicated to God, whose it was anyway. 1 Corinthians 6:20:

You were bought with a price [purchased with a preciousness and paid for, made His own]. So then, honor God *and* bring glory to Him in your body.

John 12:23-33:

<sup>23</sup> And Jesus answered them, the time has come for the Son of Man to be glorified *and* exalted.

<sup>24</sup> I assure you, most solemnly I tell you, unless a grain of wheat falls into the earth and dies, it remains [just one grain; it never becomes more but lives] by itself alone. But if it dies, it produces many others *and* yields a rich harvest.

<sup>25</sup> Anyone who loves his life loses it, but anyone who hates his life in this world will keep it to life eternal. [Whoever has no love for, no concern for, no regard for his life here on earth, but despises it, preserves his life forever and ever.]

<sup>26</sup> If anyone serves Me, he must continue to follow Me [to cleave steadfastly to Me, conform wholly to My example in living and, if need be, in dying] and wherever I am, there will My servant be also. If anyone serves Me, the Father will honor him.

<sup>27</sup> Now My soul is troubled *and* distressed, and what shall I say? Father, save Me from this hour [of trial and agony]? But it was for this very purpose that I have come to this hour [that I might undergo it].

<sup>28</sup> [Rather, I will say,] Father, glorify (honor and extol) Your [own] Name! Then there came a voice out of heaven saying, I have already glorified it, and I will glorify it again.

<sup>29</sup> The crowd of bystanders heard the sound and said that it had thundered; others said, an angel has spoken to Him!

<sup>30</sup> Jesus answered, this voice has not come for My sake, but for your sake.

<sup>31</sup> Now the judgment (crisis) of this world is coming on [sentence is now being passed on this world]. Now the ruler (evil genius, prince) of this world shall be cast out (expelled).

<sup>32</sup> And I, if *and* when I am lifted up from the earth [on the cross], will draw *and* attract all men [Gentiles as well as Jews] to Myself.

<sup>33</sup> He said this to signify in what manner He would die.

If we are to grow and mature in Christian life, we must live on the food God has provided – the bread of God. John 6:32-35, 41, 47-51, 57-58:

<sup>32</sup> Jesus then said to them, I assure you, most solemnly I tell you, Moses did not give you the Bread from heaven [what Moses gave you was not the Bread from heaven], but it is My Father Who gives you the true heavenly Bread.

<sup>33</sup> For the Bread of God is He Who comes down out of heaven and gives life to the world.

<sup>34</sup> Then they said to Him, Lord, give us this bread always (all the time)!

<sup>35</sup> Jesus replied, I am the Bread of Life. He who comes to Me will never be hungry, and he who

believes in *and* cleaves to *and* trusts in *and* relies on Me will never thirst anymore (at any time).

<sup>41</sup> Now the Jews murmured *and* found fault with *and* grumbled about Jesus because He said, I am [Myself] the Bread that came down from heaven.

<sup>47</sup> I assure you, most solemnly I tell you, he who believes *in Me* [who adheres to, trusts in, relies on, and has faith in Me] has (now possesses) eternal life.

<sup>48</sup> I am the Bread of Life [that gives life—the Living Bread].

<sup>49</sup> Your forefathers ate the manna in the wilderness, and [yet] they died.

<sup>50</sup> [But] this is the Bread that comes down from heaven, so that [any]one may eat of it and never die.

<sup>51</sup> I [Myself] am this Living Bread that came down from heaven. If anyone eats of this Bread, he will live forever; and also, the Bread that I shall give for the life of the world is My flesh (body).

<sup>57</sup> Just as the living Father sent Me and I live by (through, because of) the Father, even so whoever continues to feed on Me [whoever takes Me for his food *and* is nourished by Me] shall [in his turn] live through *and* because of Me.

<sup>58</sup> This is the Bread that came down from heaven. It is not like the manna which our forefathers ate, and yet died; he who takes this Bread for his food shall live forever.

Matthew 4:4:

But He replied, it has been written, man shall not live *and* be upheld *and* sustained by bread alone, but by every Word that comes forth from the mouth of God. (1 Corinthians 10:16-17)

Looking at the latter part of this verse – “*Glorify Your Son*” – the Father in the covenant with Christ was the author of all His mediatorial glory. Jesus attributes this to Himself; His whole life’s object on earth was to show forth the glory of His Father and to give Him all the credit for the salvation He came to accomplish. John 14:6-9:

<sup>6</sup> Jesus said to him, I am the Way and the Truth and the Life; no one comes to the Father except by (through) Me.

<sup>7</sup> If you had known Me [had learned to recognize Me], you would also have known My Father. From now on, you know Him and have seen Him.

<sup>8</sup> Philip said to Him, Lord, show us the Father [cause us to see the Father—that is all we ask]; then we shall be satisfied.

<sup>9</sup> Jesus replied, Have I been with all of you for so long a time, and do you not recognize *and* know Me yet, Philip? Anyone who has seen Me has seen the Father. How can you say then, Show us the Father?

This prayer is the model of intercession, which, as our risen and accepted representative, the Lord Jesus Christ now carries on above, seated as He is at the right hand of the Majesty in the heavens, on the throne of glory.

- 30 years in privacy
- 3½ years of public ministry

Now He waits for His Father’s appointed time to present Himself as a sacrifice for the sins of His people and the world. Isaiah 53:6:

All we like sheep have gone astray, we have turned everyone to his own way; and the Lord has made to light upon Him the guilt *and* iniquity of us all.

Jesus never questioned the Father’s promise to accept His death as the atonement for it all. We sometimes question whether God accepts the blood of Jesus for our sins; the Lord Jesus never

doubted Jehovah's acceptance of His blood for all the sins of His people.

This prayer is full of Jesus' petitions for us but only one for Himself "*Glorify Your Son*" and He expands on this in verse 5:

*And now, Father, glorify Me along with Yourself and restore Me to such majesty and honor in Your presence as I had with You before the world existed.*

He asks His Father to take the Son of Man into the position He as the Son of God occupied before His incarnation; that there, as the representative of His people, and as the Head of His church and His body, and Head over all things to His church, He might rule everything in heaven and earth, and heal for our benefit.

Our Lord was not in His appeal entering into the very heart of God with all the travail He had long ago purposed and undertaken to endure for us and our salvation. John 12:27-28:

*27 Now My soul is troubled and distressed, and what shall I say? Father, save Me from this hour [of trial and agony]? But it was for this very purpose that I have come to this hour [that I might undergo it].*

*28 [Rather, I will say,] Father, glorify (honor and extol) Your [own] Name! Then there came a voice out of heaven saying, I have already glorified it, and I will glorify it again.*

What did Jesus mean when He stated, "*Glorify Your Son*"?

- He would fulfil all righteousness.
- He would take the whole responsibility of the salvation of the church of God upon Himself.
- He would bear in His own person our condemnation.
- He would put away sin forever out of God's sight on behalf of all who ever did, or ever would put their trust in Him.
- He would become substituted sacrifice for all sin.

In Jesus' loving estimation, the effect of all this would be, to be glorified. In order for us to understand God's boundless love for sinners, we must more fully enter in the thoughts of God as the to real nature, character, and consequences of sin. This love was fully manifested in the gift of His own Son, Jesus – descended from heaven into our nature in order to:

- Bring about our salvation.
- Vindicate the character of the broken commands of God.
- Declare the righteousness of God, manifested in His justice.
- Justify any who believe on Jesus.

This is the description of the glorious position that Jesus knew He occupied and what a marvelous grace God the Father had given Him in appointing Him to be the manifestation and incarnation of His everlasting love. Isaiah 42:1, 6-8:

*1 Behold my Servant, Whom I uphold, My elect in Whom My soul delights! I have put My Spirit upon Him; He will bring forth justice and right and reveal truth to the nations.*

*6 I the Lord have called You [the Messiah] for a righteous purpose and in righteousness; I will take You by the hand and will keep You; I will give You for a covenant to the people [Israel], for a light to the nations [Gentiles],*

*7 To open the eyes of the blind, to bring out prisoners from the dungeon, and those who sit in darkness from the prison.*

*8 I am the Lord; that is My Name! And My glory I will not give to another, nor My praise to graven*

images.

This work that Jesus was about to finish was in His estimation:

- To be glorified
- To overthrow Satan the enemy of God and man
- To fully pay the wages of sin
- To annihilate death – 1 Corinthians 15:51-58:

<sup>51</sup> Take notice! I tell you a mystery (a secret truth, an event decreed by the hidden purpose or counsel of God). We shall not all fall asleep [in death], but we shall all be changed (transformed)

<sup>52</sup> In a moment, in the twinkling of an eye, at the [sound of the] last trumpet call. For a trumpet will sound, and the dead [in Christ] will be raised imperishable (free and immune from decay), and we shall be changed (transformed).

<sup>53</sup> For this perishable [part of us] must put on the imperishable [nature], and this mortal [part of us, this nature that is capable of dying] must put on immortality (freedom from death).

<sup>54</sup> And when this perishable puts on the imperishable and this that was capable of dying puts on freedom from death, then shall be fulfilled the Scripture that says, Death is swallowed up (utterly vanquished forever) in *and* unto victory.

<sup>55</sup> O death, where is your victory? O death, where is your sting?

<sup>56</sup> Now sin is the sting of death, and sin exercises its power [upon the soul] through [the abuse of] the Law.

<sup>57</sup> But thanks be to God, Who gives us the victory [making us conquerors] through our Lord Jesus Christ.

<sup>58</sup> Therefore, my beloved brethren, be firm (steadfast), immovable, always abounding in the work of the Lord [always being superior, excelling, doing more than enough in the service of the Lord], knowing *and* being continually aware that your labor in the Lord is not futile [it is never wasted or to no purpose].

This was the work Jesus had in view, and the accomplishing of it was His glory.

*“Father, glorify Your Son – Your love-gift to Your people;*

- *by now laying upon Him the iniquity of them all;*
- *by accepting the sacrifice, He is about to offer to You on their behalf;*
- *by substituting Him for the sins of Your people;*
- *by sustaining and upholding Him in the tremendous ordeal He is about to undergo;*
- *by bursting the bonds of death;*
- *by delivering Him from the power of hell (He would overcome that power once and for all);*
- *by not suffering Your Anointed One to see corruption;*
- *by consecrating Him to be Your own High Priest to transact the affairs of man with God and of God with man.”*

Hebrews 5:5:

So too Christ (the Messiah) did not exalt Himself to be made a high priest, but was appointed *and* exalted by Him Who said to Him, You are My Son; today I have begotten You;

“Father, glorify Your Son:

- by enthroning Him at Your right hand,
- by crowning Him as the Head of the church,
- by giving Him the power and authority to make His Body, the church the head over all things,
- by sending down the Holy Ghost to those on whose behalf He suffers, that He may comfort them,
- by this same Spirit He might quicken, give life to them,
- by this same Spirit He might unite them to their risen Head,
- by this same Spirit creating in them a well of water springing up into everlasting life,
- by putting all foes under His footstool, and thereby under the church, which is His Body,
- by gathering Your people to Him,

Genesis 49:10:

The scepter *or* leadership shall not depart from Judah, nor the ruler’s staff from between his feet, until Shiloh [the Messiah, the Peaceful One] comes to Whom it belongs, and to Him shall be the obedience (gathering) of the people.

Hebrews 2:13:

And again, He says, my trust *and* assured reliance *and* confident hope shall be fixed in Him. And yet again, Here I am, I and the children whom God has given Me.

This was the spirit and meaning of His prayer, and it was answered. In Ephesians 1:18-23:

<sup>18</sup> By having the eyes of your heart flooded with light, so that you can know *and* understand the hope to which He has called you, and how rich is His glorious inheritance in the saints (His set-apart ones),

<sup>19</sup> And [so that you can know and understand] what is the immeasurable and unlimited and surpassing greatness of His power in *and* for us who believe, as demonstrated in the working of His mighty strength,

<sup>20</sup> Which He exerted in Christ when He raised Him from the dead and seated Him at His [own] right hand in the heavenly [places],

<sup>21</sup> Far above all rule and authority and power and dominion and every name that is named [above every title that can be conferred], not only in this age *and* in this world, but also in the age *and* the world which are to come.

<sup>22</sup> And He has put all things under His feet and has appointed Him the universal and supreme Head of the church [a headship exercised throughout the church],

<sup>23</sup> Which is His body, the fullness of Him Who fills all in all [for in that body lives the full measure of Him Who makes everything complete, and Who fills everything everywhere with Himself].

Philippians 2:9-11:

<sup>9</sup> Therefore [because He stooped so low] God has highly exalted Him and has freely bestowed on Him the Name that is above every name,

<sup>10</sup> That in (at) the Name of Jesus every knee should (must) bow, in heaven and on earth and under the earth,

<sup>11</sup> And every tongue [frankly and openly] confess *and* acknowledge that Jesus Christ is Lord, to the

glory of God the Father.

1 Peter 1:21:

Through Him you believe in (adhere to, rely on) God, Who raised Him up from the dead and gave Him honor *and* glory, so that your faith and hope are [centered and rest] in God.

## ARGUMENTS

### 1. Relationship

Our responsibility out of Scripture is to follow Jesus, His life as an example for how we should live ours. His one goal was to glorify the Father. For this reason, the relationship existed. It is the same for us today.

Glorify is a verb: “δοξάζω – *doxazō*” – *doxazō* means “*to glorify, give honor to, praise.*”

- a. To give “*glory*” to God is to “*glorify Him*”. Our behavior may cause other to “*glorify*” God (Matthew 5:18).

When the people in Jesus’ day saw the miracle, He performed on the paralytic, they “*praised God, who had given such authority to men*” (9:8). According to Paul, even our physical body can “*glorify*” or “honor” God – 1 Corinthians 6:20:

You were bought with a price [purchased with a preciousness and paid for, made His own]. So then, honor God *and* bring glory to Him in your body.

- b. John particularly uses “*doxazō*” to refer to the manner in which God was glorified in Jesus and the way in which Jesus glorified God (John 12:28; 13:32; 17:1).

Moreover, Jesus looked ahead to that special time when God would glorify Him through His cross (John 12:23; 17:4) and especially His resurrection and ascension (12:16). Linked to this is the time when God’s people will be “*glorified,*” at the end of their lives – Romans 8:29–30:

<sup>29</sup> For those whom He foreknew [of whom He was aware and loved beforehand], He also destined from the beginning [foreordaining them] to be molded into the image of His Son [and share inwardly His likeness], that He might become the firstborn among many brethren.

<sup>30</sup> And those whom He thus foreordained, He also called; and those whom He called, He also justified (acquitted, made righteous, putting them into right standing with Himself). And those whom He justified, He also glorified [raising them to a heavenly dignity and condition or state of being].

- c. Christians are to “*glorify*” God by lives of obedience – 2 Corinthians 3:18; Romans 1:21:

<sup>3:18</sup> And all of us, as with unveiled face, [because we] continued to behold [in the Word of God] as in a mirror the glory of the Lord, are constantly being transfigured into His *very own* image in ever increasing splendor *and* from one degree of glory to another; [for this comes] from the Lord [Who is] the Spirit.

<sup>1:21</sup> Because when they knew *and* recognized Him as God, they did not honor *and* glorify Him as God or give Him thanks. But instead they became futile *and* godless in their thinking [with vain imaginings, foolish reasoning, and stupid speculations] and their senseless minds were darkened.

In so doing **we reflect in our lives the glory of God**. The goal is so that when others see our good deeds, they too will glorify God and praise Him, perhaps by becoming believers – Matthew

5:16; 1 Peter 2:12:

<sup>5:16</sup> Let your light so shine before men that they may see your moral excellence *and* your praiseworthy, noble, *and* good deeds and recognize *and* honor *and* praise *and* glorify your Father Who is in heaven.

<sup>2:12</sup> Conduct yourselves properly (honorably, righteously) among the Gentiles, so that, although

they may slander you as evildoers, [yet] they may by witnessing your good deeds [come to] glorify God in the day of inspection [when God shall look upon you wanderers as a pastor or shepherd looks over his flock].

A unique emphasis in Luke is that when people “*glorify God*,” they do so by telling others about the things they have seen and heard about what God and His Son Jesus have done (Luke 2:20; 5:25–26; 7:16; 18:43; 23:47; Acts 11:18).

## 2. **Glory** – noun: “*δόξα – doxa*” can be translated as “*glory, honor, splendor*.”

The glory of God the Father, “*that Your Son also may glorify You*”:

- He may be the means of expressing and showing the glory
- Manifesting how great, and holy, and loving, and merciful and true You are
- How great is Your glory in saving Your people!

What is glory, but the manifestation of what God is and Jesus is the manifestation of God – 2 Corinthians 4:6:

For God Who said, Let light shine out of darkness, has shone in our hearts so as [to beam forth] the Light for the illumination of the knowledge of the majesty *and* glory of God [as it is manifest in the Person and is revealed] in the face of *Jesus Christ* (the Messiah).

John 14:13:

And I will do [I Myself will grant] whatever you ask in My Name [as presenting all that I AM], so that the Father may be glorified *and* extolled in (through) the Son.

Romans 15:7:

Welcome *and* receive [to your hearts] one another, then, even as Christ has welcomed and received you, for the glory of God.

- a. Occasionally “*doxa*” simply denotes the “*honor*” an earthly person receives for how he or she lives.

A person can do or say something simply in order to gain personal honor or praise – John 7:18; 12:38-48:

<sup>7:18</sup> He who speaks on his own authority seeks to win honor for himself. [He whose teaching originates with himself seeks his own glory.] But He Who seeks the glory *and* is eager for the honor of Him Who sent Him, He is true; and there is no unrighteousness *or* falsehood *or* deception in Him.

<sup>12:38</sup> So that what Isaiah the prophet said was fulfilled: Lord, who has believed our report *and* our message? And to whom has the arm (the power) of the Lord been shown (unveiled and revealed)?

<sup>39</sup> Therefore they could not believe [they were unable to believe]. For Isaiah has also said,

<sup>40</sup> He has blinded their eyes and hardened *and* benumbed their [callous, degenerated] hearts [He has made their minds dull], to keep them from seeing with their eyes and understanding with their hearts *and* minds and repenting *and* turning to Me to heal them.

<sup>41</sup> Isaiah said this because he saw His glory and spoke of Him.

<sup>42</sup> And yet [in spite of all this] many even of the leading men (the authorities and the nobles) believed *and* trusted in Him. But because of the Pharisees they did not confess it, for fear that [if they should acknowledge Him] they would be expelled from the synagogue;

<sup>43</sup> For they loved the approval *and* the praise *and* the glory that come from men [instead of and] more than the glory that comes from God. [They valued their credit with men more than their credit

with God.]

<sup>44</sup> But Jesus loudly declared, the one who believes in Me does not [only] believe in *and* trust in *and* rely on Me, but [in believing in Me he believes] in Him Who sent Me.

<sup>45</sup> And whoever sees Me sees Him Who sent Me.

<sup>46</sup> I have come as a Light into the world, so that whoever believes in Me [whoever cleaves to *and* trusts in *and* relies on Me] may not continue to live in darkness.

<sup>47</sup> If anyone hears My teachings and fails to observe them [does not keep them, but disregards them], it is not I who judges him. For I have not come to judge *and* to condemn *and* to pass sentence *and* to inflict penalty on the world, but to save the world.

<sup>48</sup> Anyone who rejects Me *and* persistently sets Me at naught, refusing to accept My teachings, has his judge [however]; for the [very] message that I have spoken will itself judge *and* convict him at the last day.

Judgement in the end will be due to our actions. If we believe, we obey, if we do not obey, then we do not believe. Actions are louder than words. 1 John 2:4-6:

<sup>4</sup> Whoever says, I know Him [I perceive, recognize, understand, and am acquainted with Him] but fails to keep *and* obey His commandments (teachings) is a liar, and the Truth [of the Gospel] is not in him.

<sup>5</sup> But he who keeps (treasures) His Word [who bears in mind His precepts, who observes His message in its entirety], truly in him has the love of *and* for God been perfected (completed, reached maturity). By this we may perceive (know, recognize, and be sure) that we are in Him:

<sup>6</sup> Whoever says he abides in Him ought [as a personal debt] to walk *and* conduct himself in the same way in which He walked *and* conducted Himself.

b. “*doxa*” can also designate earthly “*splendor*.”

- Satan showed to Jesus at His temptations “all the kingdoms of the earth and their *splendor*” (Matthew 4:8).
- Jesus referred in His Sermon on the Mount to “Solomon in all his *splendor*” (6:29; KJV “glory”).
- The bright light that blinded Paul on the road to Damascus, brighter than the noonday sun, exuded “*brilliance*” (Acts 22:11).

c. But the vast majority of uses of “*doxa*”, like “*kābôd*” in the Old Testament, are related to God and His glory.

- God is the “*glorious Father*” – literally “*Father of glory*,” (Ephesians 1:17).
- The “*God of glory*” (Acts 7:2).
- When Jesus came into this world, he bore “the *glory of the One and Only*” God (John 1:14).

“*doxa*” describes God:

- His dwelling (1 Corinthians 15:40)
- angelic beings (Luke 2:9; Hebrews 9:5; Revelation 18:1)
- the gospel of salvation (1 Timothy 1:11)
- humans involved in transcendent circumstances (i.e., Moses, 2 Corinthians 3:7–11, 18), or even humans in the next life (Colossians 3:4)
- when Jesus Christ returns again, his appearing will be “glorious” (Titus 2:13)

d. Because God is so glorious, it is only natural that His people want to ascribe “glory” to Him (2 Corinthians 4; Ephesians 3:21).

- 4:1 Therefore, since we do hold *and* engage in this ministry by the mercy of God [granting us favor, benefits, opportunities, and especially salvation], we do not get discouraged (spiritless and despondent with fear) *or* become faint with weariness and exhaustion.
- 2 We have renounced disgraceful ways (secret thoughts, feelings, desires and underhandedness, the methods and arts that men hide through shame); we refuse to deal craftily (to practice trickery and cunning) *or* to adulterate *or* handle dishonestly the Word of God, but we state the truth openly (clearly and candidly). And so, we commend ourselves in the sight *and* presence of God to every man’s conscience.
- 3 But even if our Gospel (the glad tidings) also be hidden (obscured and covered up with a veil that hinders the knowledge of God), it is hidden [only] to those who are perishing *and* obscured [only] to those who are spiritually dying *and* veiled [only] to those who are lost.
- 4 For the god of this world has blinded the unbelievers’ minds [that they should not discern the truth], preventing them from seeing the illuminating light of the Gospel of the glory of Christ (the Messiah), Who is the Image *and* Likeness of God.
- 5 For what we preach is not ourselves but Jesus Christ as Lord, and ourselves [merely] as your servants (slaves) for Jesus’ sake.
- 6 For God Who said, Let light shine out of darkness, has shone in our hearts so as [to beam forth] the Light for the illumination of the knowledge of the majesty *and* glory of God [as it is manifest in the Person and is revealed] in the face of *Jesus* Christ (the Messiah).
- 7 However, we possess this precious treasure [the divine Light of the Gospel] in [frail, human] vessels of earth, that the grandeur *and* exceeding greatness of the power may be shown to be from God and not from ourselves.
- 8 We are hedged in (pressed) on every side [troubled and oppressed in every way], but not cramped *or* crushed; we suffer embarrassments *and* are perplexed *and* unable to find a way out, but not driven to despair;
- 9 We are pursued (persecuted and hard driven), but not deserted [to stand alone]; we are struck down to the ground, but never struck out *and* destroyed;
- 10 Always carrying about in the body the liability *and* exposure to the same putting to death that *the Lord* Jesus suffered, so that the [resurrection] life of Jesus also may be shown forth by *and* in our bodies.
- 11 For we who live are constantly [experiencing] being handed over to death for Jesus’ sake, that the [resurrection] life of Jesus also may be evidenced through our flesh which is liable to death.
- 12 Thus death is actively at work in us, but [it is in order that our] life [may be actively at work] in you.
- 13 Yet we have the same spirit of faith as he had who wrote, I have believed, and therefore have I spoken. We too, believe, and therefore we speak,
- 14 Assured that He Who raised up the Lord Jesus will raise us up also with Jesus and bring us [along] with you into His presence.
- 15 For all [these] things are [taking place] for your sake, so that the more grace (divine favor and spiritual blessing) extends to more and more people *and* multiplies through the many, the more thanksgiving may increase [and redound] to the glory of God.
- 16 Therefore we do not become discouraged (utterly spiritless, exhausted, and wearied out through fear). Though our outer man is [progressively] decaying *and* wasting away, yet our inner self is

being [progressively] renewed day after day.

<sup>17</sup> For our light, momentary affliction (this slight distress of the passing hour) is ever more and more abundantly preparing *and* producing *and* achieving for us an everlasting weight of glory [beyond all measure, excessively surpassing all comparisons and all calculations, a vast and transcendent glory and blessedness never to cease!],

<sup>18</sup> Since we consider *and* look not to the things that are seen but to the things that are unseen; for the things that are visible are temporal (brief and fleeting), but the things that are invisible are deathless *and* everlasting.

For this reason, there are many *doxologies* (ascriptions of glory to God) in the New Testament (Romans 11:33-36; Galatians 1:5; 2 Peter 3:18; Revelation 5:12-13).

Furthermore, every part of our lives should reflect the fact that the glorious God lives in us — even our eating and drinking – 1 Corinthians 10:31:

So then, whether you eat or drink, or whatever you may do, do all for the honor *and* glory of God.

Noun: “*καύχησις* – *kauchēsis*”; “*kauchēsis*” refers to the act of boasting. It can be negative or positive (having a sense of legitimate “*pride*” in a person or “*glorying*” in God).

### 3. Commission – John 17:2

This is the commission that God the Father had given Him.

[Just as] You have granted Him power *and* authority over all flesh (all humankind), [now glorify Him] so that He may give eternal life to all whom You have given Him.

Jesus requested to be *glorified* that He would be enabled to fulfill this commission. We who are joined to Christ by the blood also receive this glory so we too may fulfill the commission given to us – Mark 16:15-20:

<sup>15</sup> And He said to them, go into all the world and preach *and* publish openly the good news (the Gospel) to every creature [of the whole human race].

<sup>16</sup> He who believes [who adheres to and trusts in and relies on the Gospel and Him Whom it sets forth] and is baptized will be saved [from the penalty of eternal death]; but he who does not believe [who does not adhere to and trust in and rely on the Gospel and Him Whom it sets forth] will be condemned.

<sup>17</sup> And these attesting signs will accompany those who believe: in My Name they will drive out demons; they will speak in new languages;

<sup>18</sup> They will pick up serpents; and [even] if they drink anything deadly, it will not hurt them; they will lay their hands on the sick, and they will get well.

<sup>19</sup> So then the Lord Jesus, after He had spoken to them, was taken up into heaven and He sat down at the right hand of God.

<sup>20</sup> And they went out and preached everywhere, while the Lord kept working with them and confirming the message by the attesting signs *and* miracles that closely accompanied [it]. Amen (so be it).

God give us the option to fulfill by obedience or not, this is our choice. However, those who choose not to obey the commission do not receive the glory, i.e. sign and wonders in their lives and through them to the lives of others. Jesus said in John 14:12:

I assure you, most solemnly I tell you, if anyone steadfastly believes in Me, he will himself be able to do the things that I do; and he will do even greater things than these, because I go to the Father.

We believe, and that is evident by our actions which produce obedience to God’s Word and this

obedience then produces power with God to fulfill the commission He has given us. That fulfillment will be certified by signs and wonders, even greater than those Jesus did.

#### 4. **Objects** – “whom You have given Him”.

They were the objects:

- For whom He came
- For whom He lived
- For whom He died
- And for whom He is enthroned in Heaven as intercessor, advocate for us.

Objects given to Jesus:

- To be washed in His blood
- To be clothed in His righteousness
- To be united to His person and resources
- To be ultimately presented to God – Ephesians 5:27:

*That He might present the church to Himself in glorious splendor, without spot or wrinkle or any such things [that she might be holy and faultless].*

Objects presented to God:

- Before the throne
- To the praise of the glory of God

*Father glorify Your Son by enabling Him to fulfil the trust committed to His charge, even to give eternal life to as many as You have given Him.*

Definition of the objects – John 1:12-13:

<sup>12</sup> *But to as many as did receive and welcome Him, He gave the authority (power, privilege, right) to become the children of God, that is, to those who believe in (adhere to, trust in, and rely on) His Name —*

<sup>13</sup> *Who owe their birth neither to bloods nor to the will of the flesh [that of physical impulse] nor to the will of man [that of a natural father], but to God. [They are born of God!]*

*Glorify Your Son by enabling Him to save them, that Your Son also may glorify You in accomplishing their salvation.*

#### 5. **Reason** – John 17:4:

*I have glorified You down here on the earth by completing the work that You gave Me to do.*

His reason for being glorified and restored to the position He had before the plan was initiated was the fact that He had obeyed the commission and completed the task. He would be given an equivalent for His life spent here on earth for the glory of the Father.

This too is the reason why we enjoy the fulfillment of God's promises, simply put, we obey the commission and that become the reason for our glorification eventually in Heaven. Jesus refused to detour from the plan of God for us in the establishment of His Kingdom. Consider:

- He is all God and all man.
- His act of taking on human flesh does not hinder His divine attributes.
- He willingly lays His godhead aside to become man for our benefit, not His.

How do we expect less to give less in our service to God? Here in is the reason for our lack of power and effectiveness.

## 6. Accomplishment – John 17:10, 22:

<sup>10</sup> All [things that are] Mine are Yours, and all [things that are] Yours belong to Me; and I am glorified in (through) them. [They have done Me honor; in them My glory is achieved.]

<sup>22</sup> I have given to them the glory *and* honor which You have given Me, that they may be one [even] as We are one:

Jesus did not ask for glory as God. He was born into our nature and came down here and lived and died that He might obtain this glory, even a full equivalent for all that He in His glorious person as God–man either did or suffered, that He might give that glory to us. “I have given to them the glory *and* honor which You have given Me”.

Important fact: *The glory of the church, the glory of Jesus, and the glory of the Father, Jehovah God are all united.*

## 7. Result – verse 4:

I have glorified You down here on the earth by completing the work that You gave Me to do.

The glory of God the Father, God the Son, and God the Holy Ghost are mutually secured and displayed in the salvation of those who come with their cares, their needs, their sorrows, and their sins, for life, pardon, protection, and salvation to the Lord Jesus Christ.

- Christ accepted for us = the pledge of our glory
- Christ dwelling in us = the hope of our glory
- Christ walking with us = the light of glory
- Christ on us = the garments of glory
- Christ’s fullness = the measure of our glory
- Christ Himself = our Crown of glory.
- Christ’s death & resurrection = Christ glorified
- Christ’s glorification = God the Father glorified
- The Holy Ghost’s glorification = the believer glorified.

## VERSE 2

[Just as] You have granted Him power *and* authority over all flesh (all humankind), [now glorify Him] so that He may give eternal life to all whom You have given Him.

Here is an argument drawn by Jesus from the nature and character of the commission with which the Father had entrusted Him. God the Father was glorified by Jesus accepting, undertaking, and fulfilling the office of Mediator – “that He may give eternal life to all whom You have given Him”.

God the Son was glorified by the Father commissioning, sustaining, enabling, and qualifying Him to discharge the trust committed to Him. To give eternal life to a lost sinner is the glory of God the Father; and to be the means and channel for that gift on the lost is the glory of the Son.

Here Jesus is speaking in an official character. He appears before the Father in prayer here as the Mediator; as God He could not pray, as God He could not receive any power that did not belong to Him essentially. On the other hand, as God-man Mediator, all He possessed was bestowed upon Him – His office appointed to Him in the everlasting covenant between Father, Son, and Holy Ghost;

- His work assigned to Him
- His qualifications supplied to Him
- His ability given to Him.

Three subjects:

- **The extent of the power committed to Jesus – “power *and* authority over all flesh”.**
- **The avowed object of the Father in committing that power to Him – so that He may give eternal life”.**
- **The persons on whom this eternal life is to be bestowed – to all whom You have given Him”.**

### 1. **The extent of the power committed to Jesus – “power *and* authority over all flesh”.**

Jesus was born of a woman! Hebrews 2:14-15:

<sup>14</sup> Since, therefore, [these His] children share in flesh and blood [in the physical nature of human beings], He [Himself] in a similar manner partook of the same [nature], that by [going through] death He might bring to nought *and* make of no effect him who had the power of death—that is, the devil—

<sup>15</sup> And also that He might deliver *and* completely set free all those who through the [haunting] fear of death were held in bondage throughout the whole course of their lives.

Jesus gave His flesh for the life of the world, He rose from the dead, and gave His flesh to be live to the world. By the expression “all flesh”, the Spirit of God teaches us to understand all man king, all humanity – Genesis 6:12:

And God looked upon the world and saw how degenerate, debased, *and* vicious it was, for all humanity (flesh) had corrupted their way upon the earth *and* lost their true direction.

Luke 3:6:

And all mankind (flesh) shall see (behold and understand and at last acknowledge) the salvation of God (the deliverance from eternal death decreed by God).

A fact – all mankind either blesses God for the grace that leads them into the enjoyment of salvation or learns what a grievous thing it is to reject God’s gift. This commission – “power *and* authority over all flesh” – all mankind:

- to rule
- to control
- to subdue
- to restrain
- to remove
- to convert
- to convict
- to judge.

Isaiah 51:12-13:

<sup>12</sup> I, even I, am He Who comforts you. Who are you, that you should be afraid of man, who shall die, and of a son of man, who shall be made [as destructible] as grass,

<sup>13</sup> That you should forget the Lord your Maker, Who stretched forth the heavens and laid the foundations of the earth, and fear continually every day because of the fury of the oppressor, when he makes ready to destroy or even though he did so? And where is the fury of the oppressor?

The flesh = the corrupt principles and depraved faculties of fallen flesh, nature. Romans 7:18

For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.

Galatians 5:17:

For the desires of the flesh are opposed to the [Holy] Spirit, and the [desires of the] Spirit are opposed to the flesh (godless human nature); for these are antagonistic to each other [continually withstanding and in conflict with each other], so that you are not free *but* are prevented from doing what you desire to do.

Galatians 2:20:

I have been crucified with Christ [in Him I have shared His crucifixion]; it is no longer I who live, but Christ (the Messiah) lives in me; and the life I now live in the body I live by faith in (by adherence to and reliance on and complete trust in) the Son of God, Who loved me and gave Himself up for me.

We have no reason the fear the flesh, that corrupt thing in which we live and under the pressure of which we struggle. We may not be able to overcome it; it may be there are risings and swellings in that corrupt heart that we cannot restrain; but our glorious Savior can – “**You have granted Him power and authority over all flesh**”.

Neither the flesh without, though in league with – Ephesians 6:12:

For we are not wrestling with flesh and blood [contending only with physical opponents], but against the despotisms, against the powers, against [the master spirits who are] the world rulers of this present darkness, against the spirit forces of wickedness in the heavenly (supernatural) sphere, against which we wrestle; nor the power of the flesh within, through grievous and present, and often apparently set on fire of hell – neither the power without, nor the hidden depths within, can – Romans 8:39:

Nor height nor depth, nor anything else in all creation will be able to separate us from the love of God which is in Christ Jesus our Lord.

Jesus has all power, infinite power, never-ending power, power not subject to anything in the material world, not subject to any reasoning, over all flesh. He can subdue it, though we cannot. Jesus can control it, though we cannot. He can bind or loose it, acquit, forgive, judge it; and finally, He can and will – Philippians 3:21:

Who will transform *and* fashion anew the body of our humiliation to conform to *and* be like the body of His glory *and* majesty, by exerting that power which enables Him even to subject everything to Himself.

Notice Matthew 28:18:

Jesus approached and, breaking the silence, said to them, all authority (all power of rule) in heaven and on earth has been given to Me. Power Jesus possesses by the virtue of His sufferings and the victory He achieved in that flesh which He took on Himself.

Hebrews 2:14-15:

<sup>14</sup> Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil;

<sup>15</sup> And deliver them who through fear of death were all their lifetime subject to bondage.

Ephesians 1:20-23:

<sup>20</sup> Which He exerted in Christ when He raised Him from the dead and seated Him at His [own] right hand in the heavenly [places],

<sup>21</sup> Far above all rule and authority and power and dominion and every name that is named [above every title that can be conferred], not only in this age *and* in this world, but also in the age *and* the world which are to come.

<sup>22</sup> And He has put all things under His feet and has appointed Him the universal and supreme Head of the church [a headship exercised throughout the church],

<sup>23</sup> Which is His body, the fullness of Him Who fills all in all [for in that body lives the full measure of Him Who makes everything complete, and Who fills everything everywhere with Himself].

Romans 14:9:

For Christ died and lived again for this very purpose, that He might be Lord both of the dead and of the living.

This means that we, everything, is in His hands, all is at the absolute disposal of Jesus to the end that He might give eternal life to as many as God has given Him.

## 2. The object in giving Him this power – “that He may give eternal life to all whom You have given Him”.

We actually know very little about what eternal life is, but we know what the Bible says about it and by attending to this, our minds will be enlightened. Eternal life = Jesus Himself. 1 John 1:1-3:

<sup>1</sup> [We are writing] about the Word of Life [in] Him Who existed from the beginning, Whom we have heard, Whom we have seen with our [own] eyes, whom we have gazed upon [for ourselves] and have touched with our [own] hands.

<sup>2</sup> And the Life [an aspect of His being] was revealed (made manifest, demonstrated), and we saw [as eyewitnesses] and are testifying to and declare to you the Life, the eternal Life [in Him] Who already existed with the Father and Who [actually] was made visible (was revealed) to us [His followers].

<sup>3</sup> What we have seen and [ourselves] heard, we are also telling you, so that you too may realize *and* enjoy fellowship as partners *and* partakers with us. And [this] fellowship that we have [which is a distinguishing mark of Christians] is with the Father and with His Son Jesus Christ (the Messiah).

The definition then of eternal life from Scripture = **fellowship with the Father, union and communion with His Son Jesus Christ.**

“That He may give eternal life” – including the present possession and all-sufficiency for the ultimate fruition of it. This involves

- the removal of every obstacle in the way to the glory to be revealed,
- the setting aside of every hindrance, even though all the powers in earth and hell were united to oppose us.

**Important** – if the possession of all power in heaven and earth is sufficient to carry us safely through the wilderness, and finally to make us more than conquerors through Him that loved us – then truly no weapon formed against us will prosper; and every tongue that will rise against us will prosper; and every tongue that will rise against us in judgement will be condemned. Isaiah 54:17:

But no weapon that is formed against you shall prosper, and every tongue that shall rise against you in judgment you shall show to be in the wrong. This [peace, righteousness, security, triumph over opposition] is the heritage of the servants of the Lord [those in whom the ideal Servant of the

Lord is reproduced]; this is the righteousness or the vindication which they obtain from Me [this is that which I impart to them as their justification], says the Lord.

**Important** – it is not enough that the hindrances be taken out of the way; we must be qualified to enjoy eternal life. I must have a nature given me suitable to that life –

- eyes
- ears
- affections
- understanding – or else, that life might be thrown away, but Jesus who gives eternal life, as Mediator,
- supplies the qualification for the enjoyment of it,
- putting away sin,
- renewing the soul and mind,
- healing its diseases,
- conquering death,
- obliteration blindness,
- undoing and slaying the enmity,
- and finally subduing even the flesh itself – 1 Corinthians 15:54:

And when this perishable puts on the imperishable and this that was capable of dying puts on freedom from death, then shall be fulfilled the Scripture that says, Death is swallowed up (utterly vanquished forever) in *and* unto victory.

1 John 2:25:

And this is what He Himself has promised us—the life, the eternal [life].

John 17:3 (we will study in depth next):

And this is eternal life: [it means] to know (to perceive, recognize, become acquainted with, and understand) You, the only true *and* real God, and [likewise] to know Him, Jesus [as the] Christ (the Anointed One, the Messiah), Whom You have sent.

- The promise is Himself – His salvation;
- His crowns – the crowns of life;
- His kingdom – the kingdom of God;
- Fellowship with Himself – the power of His resurrection;
- A new creation answerable to the great love of God in giving us Jesus;
- An inheritance answerable to the great grace of Christ in giving Himself to obtain it;
- A nature answerable to the glory of the Father, the glory of the Son, and the glory of the Holy Ghost;
- And the infinite desire of the Godhead that the people given to Christ should be filled with all the fullness of God.

**3. The persons on whom this eternal life is to be bestowed – “to all whom You have given Him”.**

For our sakes

- Christ was incarnate;
- Christ died, and rose, and revived
- Christ was appointed to the office of Mediator
- All power is committed to Christ
- All power is exercised by Christ.

**Facts:**

**a. A people given to Christ!**

- To take charge of
- To undertake for
- To wash in His blood
- To clothe in His righteousness
- To feed and protect as their Shepherd
- To espouse as their Husband – we are the bride
- To lead triumphantly as the Captain of their salvation
- To subdue their corruptions
- To put down their foes
- To bruise Satan under their feet
- To communicate to them His own life
- To endow them with His own fulness
- To acknowledge them as His family, “heirs of God and joint-heirs with Christ”.

Jesus knows us, though we may not know ourselves; and though the discoveries we make of ourselves day by day may startle us, our Savior knew it all before time began. He values us as seen in His willingness

- to die for us,
- give Himself to us,
- rule in heaven and earth for our interests,
- become our appointed Head,
- present us without spot or wrinkle,
- glorify Himself in us.

**b. Jesus delight in us!**

The language in the original is very peculiar: [Just as] You have granted Him power *and* authority over all flesh (all humankind), [now glorify Him] so that He may give eternal life to all whom You have given Him. The same language as in John 6:37:

All whom My Father gives (entrusts) to Me will come to Me; and the one who comes to Me I will most certainly not cast out [I will never, no never, reject one of them who comes to Me].

There is nothing more calculated to bring out the delight the Lord Jesus has in the possession of

this gift to Him, than by noticing how frequently He alludes to it in this prayer. 7 places:

- Verse 2 – **to all whom You have given Him.**
- Verse 6 – **I have manifested Your Name [I have revealed Your very self, Your real self] to the people whom You have given Me out of this world.**
- Again, in verse 6 – **They were Yours, and You gave them to Me.**
- Verse 9 – **I am praying.... for those You have given Me, for they belong to You.**

Why were they, or we so precious? Apparently for another reason than His own delight in them – His Father's delight in them.

- Verse 11 – **Keep in Your Name [in the knowledge of Yourself] those whom You have given Me.**
- Verse 12 – **Those You have given Me I guarded *and* protected.**
- The 7th time in verse 24 – **Father, I desire that they also whom You have entrusted to Me [Your love gift to Me] may be with Me where I am.**

**c. Our salvation is an object of the Father's glory and His glory.**

Why? The He might be enabled to give them the eternal life He was commissioned to bestow. So, He prays – **Glorify *and* exalt *and* honor *and* magnify Your Son, so that Your Son may glorify *and* extol *and* honor *and* magnify You** (verse 1).

**d. Those given have assured safety.**

They will lack nothing for time, nor for eternity:

- If the fulness of Divine grace can satisfy them, they will be satisfied.
- If the fulness of Divine glory can Crown them, they will be crowned.
- If the Mediator on high can save them, they will be saved.
- If God is to be glorified, they will be glorified.

Who are they? John 6:37:

**All whom My Father gives (entrusts) to Me will come to Me; and the one who comes to Me I will most certainly not cast out [I will never, no never, reject one of them who comes to Me].**

I cannot read the Book of Life to see if my name is there, but I can read my name in this Book of God, the Bible, which is the copy of the Book of Life, and I can know assuredly that my name is written there. How? By my obedience to the Book of God – God's owner's manual. Again, in verse 6, we learn that they are those to whom Jehovah manifests Himself. Numbers 14:18:

**The Lord is long-suffering *and* slow to anger, and abundant in mercy *and* loving-kindness, forgiving iniquity and transgression; but He will by no means clear the guilty, visiting the iniquity of the fathers upon the children, upon the third and fourth generation.**

2 Corinthians 5:21:

**For our sake He made Christ [virtually] to be sin Who knew no sin, so that in *and* through Him we might become [endued with, viewed as being in, and examples of] the righteousness of God [what we ought to be, approved and acceptable and in right relationship with Him, by His goodness].**

John 17:6:

**I have manifested Your Name [I have revealed Your very self, Your real self] to the people whom You have given Me out of this world.**

John 17:8:

For the uttered Words that You gave Me I have given them; and they have received *and* accepted [them] and have come to know positively *and* in reality [to believe with absolute assurance] that I came forth from Your presence, and they have believed *and* are convinced that You did send Me.

Do we measure up to Jesus' description of those given Him from the Father?

- Have we received His Word?
- Do we know beyond a shadow of doubt that He came from the Father?
- Do we believe that the Father sent Him?
- Have we believed John 3:16:

For God so greatly loved *and* dearly prized the world that He [even] gave up His only begotten (unique) Son, so that whoever believes in (trust in, clings to, relies on) Him shall not perish (come to destruction, be lost) but have eternal (everlasting) life.

- Do we understand that the accomplishment of the Father giving to Christ eternal life to give to us means that all power in heaven and in earth has been given to Jesus so that nothing might hinder Him from giving that life to us or hinder us from obtaining that life?

Jesus pleads, prays, intercedes for them and thus for us:

- His covenant engagement
- His own relationship
- His favor given by the Father and thereby transferred to us
- His gifts which by extension are our gifts

A prayer:

*O, pleading Savior, to whom the Father has given power over all flesh, overcome our flesh; cleanse the thoughts of our hearts; bring down with us all that is contrary to Your Father and to You; kindle our faith, set it on fire; brighten our hope; deepen our love; make us more than conquerors in You: while we hear You say that You have received power over all flesh to give lost sinner who come to You, and to the Father by You, such as we have done, ETERNAL LIFE!*

### VERSE 3

And this is eternal life: [it means] to know (to perceive, recognize, become acquainted with, and understand) You, the only true *and* real God, and [likewise] to know Him, Jesus [as the] Christ (the Anointed One, the Messiah), Whom You have sent.

Jesus defines eternal life and how it is to be obtained and enjoyed. He does this in the hearing of His disciples that they might fully understand what a privilege the Father's love had purposed for them and for Him; for them, that they might know the only true God; and for Him, that He might be the means for their attaining to it.

Life is the perfection of being; eternal life is the perfection of life; all life has its fountainhead in God; He is and He alone, the living One: natural life, spiritual life, and eternal life all flow from Him.

- Natural life = His creation.
- Spiritual life = His inspiration.
- Eternal life = His gift.

Enjoyed, obtained how?

- In union with Himself.
- In the knowledge and fruition of Himself and Jesus Christ Whom He has sent.

All life flows from God, and thus is support and maintained by God. Psalm 104:29:

*When You hide Your face, they are troubled and dismayed; when You take away their breath, they die and return to their dust.*

This is true of spiritual life – separation from God = death of the soul. Genesis 2:16-17:

<sup>16</sup> *And the Lord God commanded the man, saying, You may freely eat of every tree of the garden;*

<sup>17</sup> *But of the tree of the knowledge of good and evil and blessing and calamity you shall not eat, for in the day that you eat of it you shall surely die.*

Spiritual death followed disobedience because sin cut man off from communion with God. This is true of eternal life – this is the life of God in the soul; it flows from union with God and is maintained in the communion and fellowship of God with us and we with God, in the knowledge of God and Jesus Whom He sent.

To continue living in eternal life – the hope in Christ of eternal life, we must continue in the union with God, i.e., Jesus and His body, the church. Hebrews 10:23-27:

<sup>23</sup> *So let us seize and hold fast and retain without wavering the hope we cherish and confess and our acknowledgement of it, for He Who promised is reliable (sure) and faithful to His Word.*

<sup>24</sup> *And let us consider and give attentive, continuous care to watching over one another, studying how we may stir up (stimulate and incite) to love and helpful deeds and noble activities,*

<sup>25</sup> *Not forsaking or neglecting to assemble together [as believers], as is the habit of some people, but admonishing (warning, urging, and encouraging) one another, and all the more faithfully as you see the day approaching.*

<sup>26</sup> *For if we go on deliberately and willingly sinning after once acquiring the knowledge of the Truth, there is no longer any sacrifice left to atone for [our] sins [no further offering to which to look forward].*

<sup>27</sup> *[There is nothing left for us then] but a kind of awful and fearful prospect and expectation of divine judgment and the fury of burning wrath and indignation which will consume those who put themselves in opposition [to God].*

John 10:10:

*The thief comes only in order to steal and kill and destroy. I came that they may have and enjoy life, and have it in abundance (to the full, till it overflows).*

The fruit of the indwelling power, energy, and operation of the Holy Ghost, in the knowledge of God, and Jesus Christ is this eternal life. Eternal life is not a faculty – however divine that faculty might be – given to us apart from God; but a principle laid up in Christ for us. Colossians 3:3:

*For [as far as this world is concerned] you have died, and your [new, real] life is hidden with Christ in God.*

This eternal life is imparted to the soul by the Holy Ghost. The Father Himself is the source of it; Jesus is the channel; and the Holy Ghost is the communicating power.

Faith is the heaven born faculty in our soul by which we see, hear, taste, receive, know, and enjoy God. 1 John 5:

<sup>1</sup> *Everyone who believes (adheres to, trusts, and relies on the fact) that Jesus is the Christ (the Messiah) is a born-again child of God; and everyone who loves the Father also loves the one born of Him (His offspring).*

- <sup>2</sup> By this we come to know (recognize and understand) that we love the children of God: we love God and obey His commands (orders, charges) – [when we keep His ordinances and are mindful of His precepts and His teaching].
- <sup>3</sup> For the [true] love of God is this: that we do His commands [keep His ordinances and are mindful of His precepts and teaching]. And these orders of His are not irksome (burdensome, oppressive, or grievous).
- <sup>4</sup> For whatever is born of God is victorious over the world; and this is the victory that conquers the world, even our faith.
- <sup>5</sup> Who is it that is victorious over [that conquers] the world but he who believes that Jesus is the Son of God [who adheres to, trusts in, and relies on that fact]?
- <sup>6</sup> This is He Who came by (with) water and blood [His baptism and His death], Jesus Christ (the Messiah)—not by (in) the water only, but by (in) the water and the blood. And it is the [Holy] Spirit Who bears witness, because the [Holy] Spirit is the Truth.
- <sup>7</sup> So there are three witnesses *in heaven: the Father, the Word and the Holy Spirit, and these three are One;*
- <sup>8</sup> *and there are three witnesses on the earth: the Spirit, the water, and the blood; and these three agree [are in unison; their testimony coincides].*
- <sup>9</sup> If we accept [as we do] the testimony of men [if we are willing to take human authority], the testimony of God is greater (of stronger authority), for this is the testimony of God, even the witness which He has borne regarding His Son.
- <sup>10</sup> He who believes in the Son of God [who adheres to, trusts in, and relies on Him] has the testimony [possesses this divine attestation] within himself. He who does not believe God [in this way] has made Him out to be *and* represented Him as a liar, because he has not believed (put his faith in, adhered to, and relied on) the evidence (the testimony) that God has borne regarding His Son.
- <sup>11</sup> And this is that testimony (that evidence): God gave us eternal life, and this life is in His Son.
- <sup>12</sup> He who possesses the Son has that life; he who does not possess the Son of God does not have that life.
- <sup>13</sup> I write this to you who believe in (adhere to, trust in, and rely on) the Name of the Son of God [in the peculiar services and blessings conferred by Him on men], so that you may know [with settled and absolute knowledge] that you [already] have life, yes, eternal life.
- <sup>14</sup> And this is the confidence (the assurance, the privilege of boldness) which we have in Him: [we are sure] that if we ask anything (make any request) according to His will (in agreement with His own plan), He listens to *and* hears us.
- <sup>15</sup> And if (since) we [positively] know that He listens to us in whatever we ask, we also know [with settled and absolute knowledge] that we have [granted us as our present possessions] the requests made of Him.
- <sup>16</sup> If anyone sees his brother [believer] committing a sin that does not [lead to] death (the extinguishing of life), he will pray and [God] will give him life [yes, He will grant life to all those whose sin is not one leading to death]. There is a sin [that leads] to death; I do not say that one should pray for that.
- <sup>17</sup> All wrongdoing is sin, and there is sin which does not [involve] death [that may be repented of and forgiven].
- <sup>18</sup> We know [absolutely] that anyone born of God does not [deliberately and knowingly] practice committing sin, but the One Who was begotten of God carefully watches over *and* protects him

[Christ's divine presence within him preserves him against the evil], and the wicked one does not lay hold (get a grip) on him or touch [him].

<sup>19</sup> We know [positively] that we are of God, and the whole world [around us] is under the power of the evil one.

<sup>20</sup> And we [have seen and] know [positively] that the Son of God has [actually] come to this world and has given us understanding *and* insight [progressively] to perceive (recognize) *and* come to know better *and* more clearly Him Who is true; and we are in Him Who is true — in His Son Jesus Christ (the Messiah). This [Man] is the true God and Life eternal.

<sup>21</sup> Little children keep yourselves from idols (false gods) – [from anything and everything that would occupy the place in your heart due to God, from any sort of substitute for Him that would take first place in your life]. *Amen (so let it be).*

John 17 is our Savior's own definition of life eternal – a careful examination:

- a. Greatest knowledge possible for this knowledge imparts the life of God to the soul.
- b. Apart from this knowledge, all other is ignorance.

*Ignorance* = the state or fact of being ignorant; a lack of knowledge, education, or awareness.

*Stupidity* = the quality or state of being stupid – of slow mind, a lack of intelligence or reasoning.

- c. For fallen beings the knowledge of God alone is sufficient for the enjoyment of eternal life.
- d. The equality of the Father and the Son are clearly set forth in Jesus' definition of eternal life.

The more we know of God the more this eternal life *energizes* our soul; the more we know of God the more happiness and peace, and joy, and power, and holiness, and love, and rest is *possessed* by us.

Ignorance of God, whether willful or not, is the death of the soul. Ephesians 4:18:

*Their moral understanding is darkened and their reasoning is beclouded. [They are] alienated (estranged, self-banished) from the life of God [with no share in it; this is] because of the ignorance (the want of knowledge and perception, the willful blindness) that is deep-seated in them, due to their hardness of heart [to the insensitiveness of their moral nature].*

It was in order to dispel this ignorance, and impart to us the knowledge of God, Jesus came; and that through Him we might be made partakers of eternal life – so He states this address to His Father.

Take a look at the light cast on this passage by Genesis 2:16-17:

<sup>16</sup> And the Lord God commanded the man, saying, You may freely eat of every tree of the garden;

<sup>17</sup> But of the tree of the knowledge of good and evil *and* blessing and calamity you shall not eat, for in the day that you eat of it you shall surely die.

God did not forbid the eating of the fruit of the tree of knowledge of good and evil with the idea to deprive them of any good they might obtain by eating the fruit; but only to debar them from evil. All that was good they already had, all that was enjoyable they already had; there was no need to eat of this tree in order to add to their joy or existence.

God Himself was their abundant good – all that they got from their obedience was the knowledge of evil, involving condemnation and eternal death. They were vanquished from the garden, eternal life, a carefree life of leisure with no pain nor any adverse thing.

The nature and character of this knowledge. Scripture was given as the means of attaining this knowledge. The Holy Ghost was sent from the Father to enable us to study the Scripture with an enlightened mind and an understanding enhanced to comprehend. 2 Peter 1:3:

For His divine power has bestowed upon us all things that [are requisite and suited] to life and godliness, through the [full, personal] knowledge of Him Who called us by *and* to His own glory and excellence (virtue).

In the knowledge of God, we become partaker of God's divine nature. Colossians 3:10:

And have clothed yourselves with the new [spiritual self], which is [ever in the process of being] renewed *and* remolded into [fuller and more perfect knowledge upon] knowledge after the image (the likeness) of Him Who created it.

This knowledge not only imparts the life of God, but stamps the image of God upon us; and the more we know Him, the more we shall be like Him; and when we know Him, the more we will be like Him; and when we know as we are known, we shall be altogether like Him. Daniel 11:32:

And such as violate the covenant he shall pervert *and* seduce with flatteries, but the people who know their God shall prove themselves strong *and* shall stand firm and do exploits [for God].

Ephesians 1:17:

[For I always pray to] the God of our Lord Jesus Christ, the Father of glory, that He may grant you a spirit of wisdom and revelation [of insight into mysteries and secrets] in the [deep and intimate] knowledge of Him,

1 Peter 1:2:

Who were chosen *and* foreknown by God the Father and consecrated (sanctified, made holy) by the Spirit to be obedient to Jesus Christ (the Messiah) and to be sprinkled with [His] blood: May grace (spiritual blessing) and peace be given you in increasing abundance [that spiritual peace to be realized in and through Christ, freedom from fears, agitating passions, and moral conflicts].

Philippians 1:9:

And this I pray: that your love may abound yet more and more *and* extend to its fullest development in knowledge and all keen insight [that your love may display itself in greater depth of acquaintance and more comprehensive discernment],

Psalms 9:10:

And they who know Your name [who have experience and acquaintance with Your mercy] will lean on *and* confidently put their trust in You, for You, Lord, have not forsaken those who seek (inquire of and for) You [on the authority of God's Word and the right of their necessity].

2 Timothy 1:12:

And this is why I am suffering as I do. Still I am not ashamed, for I know (perceive, have knowledge of, and am acquainted with) Him Whom I have believed (adhered to and trusted in and relied on), and I am [positively] persuaded that He is able to guard *and* keep that which has been entrusted to me *and* which I have committed [to Him] until that day.

2 Peter 1:8:

For as these qualities are yours and increasingly abound in you, they will keep [you] from being idle or unfruitful unto the [full personal] knowledge of our Lord Jesus Christ (the Messiah, the Anointed One).

To know God is life eternal, to be acquainted with Him is peace; His favor is better than life itself, and fellowship with Him is salvation. The vision of God is glory; His Word is the foundation for our faith, and hope, and joy, and God Himself is our portion forever and ever. Psalm 16:11:

You will show me the path of life; in Your presence is fullness of joy, at Your right hand there are pleasures forevermore.

To know Him:

- As the God of love
- As delighting in mercy
- As the truth itself
- As having so loved this sinful world

How precious is this sent One – the Lord Jesus Christ; His Person, God-man, the Days-man; how precious to know Him in His offices – High Priest in heaven, laying Himself out in all His fulness to transact our affairs with God, sending the Holy Ghost to be our comforter. John 4:14:

**But whoever takes a drink of the water that I will give him shall never, no never, be thirsty anymore. But the water that I will give him shall become a spring of water welling up (flowing, bubbling) [continually] within him unto (into, for) eternal life.**

How precious God's engagements with us, doing for us:

- coming down into our nature to accomplish our salvation;
- paying the death debt for us;
- abolishing death for us;
- rising in the power of an endless life to impart that life to us.

Paul states in Romans 2:20:

**I have been crucified with Christ [in Him I have shared His crucifixion]; it is no longer I who live, but Christ (the Messiah) lives in me; and the life I now live in the body I live by faith in (by adherence to and reliance on and complete trust in) the Son of God, Who loved me and gave Himself up for me.**

How precious His commission – to give eternal life in the knowledge of the only true God, and Jesus whom He sent, and to rule all things in heaven and earth, so that nothing might hinder our possession and enjoyment of it.

Heaven born knowledge:

- the one thing we need;
- that which dispels all our fears;
- that which destroys all doubt;
- that which dries all tears;
- that which gives us joy unspeakable and full of glory.

Faith has a high prerogative; it is the principle in the soul which lays hold of God, and approaches and enjoys the knowledge of Him. In order to increase faith, Jesus gives us this Word in the hearing of His disciples. He did not write it to them, He spoke it to them. Paul give us the reason in Romans 10:17:

**So, faith comes by hearing [what is told], and what is heard comes by the preaching [of the message that came from the lips] of Christ (the Messiah Himself).**

***The knowledge of which Jesus speaks is not an intellectual, speculative, theoretical knowledge of doctrines; but an experimental, heart-affecting, life-influencing acquaintance with the only true God and Jesus Whom He has sent.***

The Lord utters these words to His Father in the hearing of His disciples, that they might understand that His mission was to remove all the obstacles which could by any means interfere with their enjoyed vision of God. For this, John 1:14:

**And the Word (Christ) became flesh (human, incarnate) and tabernacled (fixed His tent of flesh,**

lived awhile) among us; and we [actually] saw His glory (His honor, His majesty), such glory as an only begotten son receives from his father, full of grace (favor, loving-kindness) and truth.

That He might – 2 Corinthians 4:21:

For our sake He made Christ [virtually] to be sin Who knew no sin, so that in *and* through Him we might become [endued with, viewed as being in, and examples of] the righteousness of God [what we ought to be, approved and acceptable and in right relationship with Him, by His goodness].

How – Ephesians 2:14-15:

<sup>14</sup> For He is [Himself] our peace (our bond of unity and harmony). He has made us both [Jew and Gentile] one [body], and has broken down (destroyed, abolished) the hostile dividing wall between us,

<sup>15</sup> By abolishing in His [own crucified] flesh the enmity [caused by] the Law with its decrees and ordinances [which He annulled]; that He from the two might create in Himself one new man [one new quality of humanity out of the two], so making peace.

For this the brightness of the Father's glory was revealed, that His unveiled face might be seen – because a vail of unbelief had covered our hearts – and for this the Holy Ghost was sent, and – 2 Corinthians 4:6:

For God Who said, Let light shine out of darkness, has shone in our hearts so as [to beam forth] the Light for the illumination of the knowledge of the majesty *and* glory of God [as it is manifest in the Person and is revealed] in the face of *Jesus Christ* (the Messiah).

It was a deep sense of these things which made the great Apostle Paul state in Philippians 3:9-14:

<sup>9</sup> And that I may [actually] be found *and* known as in Him, not having any [self-achieved] righteousness that can be called my own, based on my obedience to the Law's demands (ritualistic uprightness and supposed right standing with God thus acquired), but possessing that [genuine righteousness] which comes through faith in Christ (the Anointed One), the [truly] right standing with God, which comes from God by [saving] faith.

<sup>10</sup> [For my determined purpose is] that I may know Him [that I may progressively become more deeply and intimately acquainted with Him, perceiving and recognizing and understanding the wonders of His Person more strongly and more clearly], and that I may in that same way come to know the power outflowing from His resurrection [which it exerts over believers], and that I may so share His sufferings as to be continually transformed [in spirit into His likeness even] to His death, [in the hope]

<sup>11</sup> That if possible I may attain to the [spiritual and moral] resurrection [that lifts me] out from among the dead [even while in the body].

<sup>12</sup> Not that I have now attained [this ideal], or have already been made perfect, but I press on to lay hold of (grasp) *and* make my own, that for which Christ Jesus (the Messiah) has laid hold of me *and* made me His own.

<sup>13</sup> I do not consider, brethren, that I have captured *and* made it my own [yet]; but one thing I do [it is my one aspiration]: forgetting what lies behind and straining forward to what lies ahead,

<sup>14</sup> I press on toward the goal to win the [supreme and heavenly] prize to which God in Christ Jesus is calling us upward.

Now, everything is to give place to, and shall make way for, this great end; every obstacle interposed by the world, the flesh, or the devil, between God and our hearts, Christ will take away; all other considerations are secondary to this great purpose, and shall in no way hinder it.

Christ will remove:

- clouds that arise from our own souls – thinking, reasoning;

- whatsoever oppositions from self and the flesh;
- any idols which may have set up in our hearts;
- self-ease – those things that keep us from God
- pleasure – satisfying ourselves rather than obeying God

Romans 8:35-38:

<sup>35</sup> Who shall ever separate us from Christ's love? Shall suffering *and* affliction *and* tribulation? Or calamity *and* distress? Or persecution or hunger or destitution or peril or sword?

<sup>36</sup> Even as it is written, For Thy sake we are put to death all the day long; we are regarded *and* counted as sheep for the slaughter.

<sup>37</sup> Yet amid all these things we are more than conquerors *and* gain a surpassing victory through Him Who loved us.

<sup>38</sup> For I am persuaded beyond doubt (am sure) that neither death nor life, nor angels nor principalities, nor things impending *and* threatening nor things to come, nor powers,

<sup>39</sup> Nor height nor depth, nor anything else in all creation will be able to separate us from the love of God which is in Christ Jesus our Lord.

Here we have God manifesting Himself:

- the Father loving;
- the Son undertaking;
- the Holy Ghost indwelling;
- knowledge increasing;
- ignorance dispelling;
- heaven opening;

Satan falling and failing; man rising – until he loses himself in the fruition of life eternal, knowing as he is known, and evermore enjoying all the fulness of God.

#### VERSE 4

I have glorified You down here on the earth by completing the work that You gave Me to do.

Jesus is here opening His whole heart to His Father; His petitions are wonderful; first for Himself; and then for “all whom You have given Him” verse 2.

As Aaron appeared before the Lord in the Holy Place, with names, and circumstances, and conditions of Israel born upon his heart on the breast plate of judgment, for a memorial before the Lord continually in Exodus 28:29-30 so Christ appears before God in prayer.

<sup>29</sup> So Aaron shall bear the names of the sons of Israel in the breastplate of judgment upon his heart when he goes into the Holy Place, to bring them in continual remembrance before the Lord.

<sup>30</sup> In the breastplate of judgment you shall put the Urim and the Thummim [unspecified articles used when the high priest asked God's counsel for all Israel]; they shall be upon Aaron's heart when he goes in before the Lord, and Aaron shall bear the judgment (rights, judicial decisions) of the Israelites upon his heart before the Lord continually.

A greater than Aaron is here; Christ is all in all – the altar, the sacrifice, the incense, the priest, and intercessor, all in Himself; and He here presents Himself before His Father's throne in all the inestimable worth, preciousness, and perfection of His mediatorial work and office.

Now it is of utmost importance that we understand as it is also the perfection of blessedness that we should realize:

## I. WHO & WHAT

## II. CIRCUMSTANCES

## III. GROUNDS

### I. WHO AND WHAT IS THE GLORIOUS PERSON HERE PLEADING WITH THE FATHER

The Person of the Lord Jesus is the greatest of all the revealed mysteries of God:

- God and man in one Person;
- The eternal Son of the Father, one essential being in the infinite essence of the Godhead;
- The Word of God, by whom all things were made – John 1:1-3:

<sup>1</sup> In the beginning [before all-time] was the Word (Christ), and the Word was with God, and the Word was God Himself.

<sup>2</sup> He was present originally with God.

<sup>3</sup> All things were made *and* came into existence through Him; and without Him was not even one thing made that has come into being.

The Son of the Father became the Son of Man also; and as such, He – Hebrews 1:3-4:

<sup>3</sup> He is the sole expression of the glory of God [the Light-being, the out-raying or radiance of the divine], and He is the perfect imprint *and* very image of [God's] nature, upholding *and* maintaining *and* guiding *and* propelling the universe by His mighty word of power. When He had *by offering Himself* accomplished *our* cleansing of sins *and* riddance of guilt, He sat down at the right hand of the divine Majesty on high,

<sup>4</sup> [Taking a place and rank by which] He Himself became as much superior to angels as the glorious Name (title) which He has inherited is different from *and* more excellent than theirs.

John 1:14:

And the Word (Christ) became flesh (human, incarnate) and tabernacled (fixed His tent of flesh, lived awhile) among us; and we [actually] saw His glory (His honor, His majesty), such glory as an only begotten son receives from his father, full of grace (favor, loving-kindness) and truth.

### II. THE CIRCUMSTANCES UNDER WHICH HE HERE PRESENTS HIMSELF BEFORE GOD

The fact that Jesus took up the office of mediator between God and man, and consented to take our nature and our place, was in consequence of covenant stipulations, engagements, and settlements between His Father and Himself. If He – Philippians 2:6-8:

<sup>6</sup> Who, although being essentially one with God *and* in the form of God [possessing the fullness of the attributes which make God God], did not think this equality with God was a thing to be eagerly grasped *or* retained,

<sup>7</sup> But stripped Himself [of all privileges and rightful dignity], so as to assume the guise of a servant (slave), in that He became like men *and* was born a human being.

<sup>8</sup> And after He had appeared in human form, He abased *and* humbled Himself [still further] and carried His obedience to the extreme of death, even the death of the cross!

He was also to see of the travail of His soul and be satisfied in the salvation of those for whom He was born, for whom He lived, and for whom He died. The Father covenanted to accept the offering; the Son covenanted to present His whole self upon the altar of Divine justice as an atonement for

sin; and the Holy Ghost undertook to reveal the great salvation and apply it with power to the hearts of those whom the Father had given to Christ.

Now this covenant runs all through Scripture. Psalm 89:19-35:

<sup>19</sup> Once You spoke in a vision to Your devoted ones and said, I have endowed one who is mighty [a hero, giving him the power to help—to be a champion for Israel]; I have exalted one chosen from among the people.

<sup>20</sup> I have found David My servant; with My holy oil have I anointed him,

<sup>21</sup> With whom My hand shall be established *and* ever abide; My arm also shall strengthen him.

<sup>22</sup> The enemy shall not exact from him *or* do him violence *or* outwit him, nor shall the wicked afflict *and* humble him.

<sup>23</sup> I will beat down his foes before his face and smite those who hate him.

<sup>24</sup> My faithfulness and My mercy *and* loving-kindness shall be with him, and in My Name shall his horn be exalted [great power and prosperity shall be conferred upon him].

<sup>25</sup> I will set his hand in control also on the [Mediterranean] Sea, and his right hand on the rivers [Euphrates with its tributaries].

<sup>26</sup> He shall cry to Me, You are my Father, my God, and the Rock of my salvation!

<sup>27</sup> Also I will make him the firstborn, the highest of the kings of the earth.

<sup>28</sup> My mercy *and* loving-kindness will I keep for him forevermore, and My covenant shall stand fast *and* be faithful with him.

<sup>29</sup> His Offspring also will I make to endure forever, and his throne as the days of heaven.

<sup>30</sup> If his children forsake My law and walk not in My ordinances,

<sup>31</sup> If they break *or* profane My statutes and keep not My commandments,

<sup>32</sup> Then will I punish their transgression with the rod [of chastisement], and their iniquity with stripes.

<sup>33</sup> Nevertheless, My loving-kindness will I not break off from him, nor allow My faithfulness to fail [to lie and be false to him].

<sup>34</sup> My covenant will I not break *or* profane, nor alter the thing that is gone out of My lips.

<sup>35</sup> Once [for all] have I sworn by My holiness, which cannot be violated; I will not lie to David:

This was the Father's part of the covenant. Christ's part was to glorify Him on this earth. Now David well understood that this language used in the Psalm was not intended to have its fulfillment in him. 2 Samuel 23:1-5:

<sup>1</sup> Now these are the last words of David: David son of Jesse says, and the man who was raised on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, says,

<sup>2</sup> The Spirit of the Lord spoke in *and* by me, and His word was upon my tongue.

<sup>3</sup> The God of Israel spoke, the Rock of Israel said to me, when one rules over men righteously, ruling in the fear of God,

<sup>4</sup> He dawns on them like the morning light when the sun rises on a cloudless morning, when the tender grass springs out of the earth through clear shining after rain.

A beautiful picture of the Kingdom, glory and majesty of the Lord Jesus! He adds in verse 5:

<sup>5</sup> Truly does not my house stand so with God? For He has made with me an everlasting covenant, ordered in all things, and sure. For will He not cause to prosper all my help and my desire?

In Acts 13:22-23, Paul teaches that the promises to David were fulfilled when God raised Jesus from the dead, because this was the seal and confirmation of the everlasting covenant.

<sup>22</sup> And when He had deposed him, He raised up David to be their king; of him He bore witness and said, I have found David son of Jesse a man after My own heart, who will do all My will *and* carry out My program fully.

<sup>23</sup> Of this man's descendants God has brought to Israel a Savior [in the person of Jesus], according to His promise.

Then in Isaiah 43:1-8:

<sup>1</sup> Behold my Servant, Whom I uphold, My elect in Whom My soul delights! I have put My Spirit upon Him; He will bring forth justice *and* right *and* reveal truth to the nations.

<sup>2</sup> He will not cry or shout aloud or cause His voice to be heard in the street.

<sup>3</sup> A bruised reed He will not break, and a dimly burning wick He will not quench; He will bring forth justice in truth.

<sup>4</sup> He will not fail *or* become weak *or* be crushed *and* discouraged till He has established justice in the earth; and the islands *and* coastal regions shall wait hopefully for Him *and* expect His direction *and* law.

<sup>5</sup> Thus says God the Lord—He Who created the heavens and stretched them forth, He Who spread abroad the earth and that which comes out of it, He Who gives breath to the people on it and spirit to those who walk in it:

<sup>6</sup> I the Lord have called You [the Messiah] for a righteous purpose *and* in righteousness; I will take You by the hand and will keep You; I will give You for a covenant to the people [Israel], for a light to the nations [Gentiles], [He is speaking to Jesus.]

<sup>7</sup> To open the eyes of the blind, to bring out prisoners from the dungeon, and those who sit in darkness from the prison.

<sup>8</sup> I am the Lord; that is My Name! And My glory I will not give to another, nor My praise to graven images.

This was God's part of the covenant – His engagement to Christ; Christ's engagement was to glorify Him on earth. Looking at Malachi 2:4-6 Levi is defined as the Lord Jesus.

<sup>4</sup> And you shall know, recognize, *and* understand that I have sent this [new] decree to you priests, to be My [new] covenant with Levi [the priestly tribe], says the Lord of hosts.

<sup>5</sup> My covenant [on My part with Levi] was to give him life and peace, because [on his part] of the [reverent and worshipful] fear with which [the priests] would revere Me and stand in awe of My Name.

<sup>6</sup> The law of truth was in [Levi's] mouth, and unrighteousness was not found in his lips; he walked with Me in peace and uprightness and turned many away from iniquity.

In Luke 1, in the song of Zacharias we find the fulfillment in verses 68-75:

<sup>68</sup> Blessed (praised and extolled and thanked) be the Lord, the God of Israel, because He has come and brought deliverance *and* redemption to His people!

<sup>69</sup> And He has raised up a Horn of salvation [a mighty and valiant Helper, the Author of salvation] for us in the house of David His servant —

<sup>70</sup> This is as He promised by the mouth of His holy prophets from the most ancient times [in the memory of man] —

<sup>71</sup> That we should have deliverance *and* be saved from our enemies and from the hand of all who

detest *and* pursue us with hatred;

<sup>72</sup> To make true *and* show the mercy *and* compassion *and* kindness [promised] to our forefathers and to remember *and* carry out His holy covenant [to bless, which is all the more sacred because it is made by God Himself],

<sup>73</sup> That covenant He sealed by oath to our forefather Abraham:

<sup>74</sup> To grant us that we, being delivered from the hand of our foes, might serve Him fearlessly

<sup>75</sup> In holiness (divine consecration) and righteousness [in accordance with the everlasting principles of right] within His presence all the days of our lives.

Here is the provision of the covenant;

- God's part was to give His only begotten Son;
- the Son's part was to glorify the Father on earth;
- and the Holy Ghost's part was to reveal and apply this salvation to the hearts of His people, by His Word and by His grace.

We find God revealing Himself by His Spirit in a new covenant character, as the God of peace in Hebrews 13:20-21:

<sup>20</sup> Now may the God of peace [Who is the Author and the Giver of peace], Who brought again from among the dead our Lord Jesus, that great Shepherd of the sheep, by the blood [that sealed, ratified] the everlasting agreement (covenant, testament),

<sup>21</sup> Strengthen (complete, perfect) *and* make you what you ought to be *and* equip you with everything good that you may carry out His will; [while He Himself] works in you *and* accomplishes that which is pleasing in His sight, through Jesus Christ (the Messiah); to Whom be the glory forever and ever (to the ages of the ages). Amen (so be it).

### III. THE GROUNDS UPON WHICH HE RESTS HIS PLEA

*"I have glorified You down here on the earth..."*

Jesus pleads the performance of His part of the contract (covenant) as He stands beside the altar of burnt offering ready to be sacrificed. He was on His way to Gethsemane; He was standing at the bar of God's justice, faithfulness, and holiness; He was to represent His people, and to give them the whole benefit and credit of all the infinite merit belonging to Himself, His work, and the His office as mediator in His life and in His death.

On this ground, He claims an equivalent for His Father's justice;

- for Himself as their Head,
- and for His people as members of His body;
- for Himself as the Son,
- and for them as those whom the Father had given Him – the people of His love, on whose behalf He had descended from heaven to earth to glorify His Father.

The greatest words spoken on earth – *"I have glorified You down here on the earth"* even by Jesus Himself.

*"I have glorified You on earth, My Father; I have, according to the good pleasure of Your will, according to the riches of the glory of Your grace, and according to the covenant engagements between You and Me, performed all that was in Your heart, and all that You have required of Me for the accomplishing of the salvation of You people given to Me.*

- *I have opened all Your heart,*

- *I have expressed Your eternal and everlasting love to poor sinners;*
- *I have manifested Your faithfulness to Your promises;*
- *I have displayed the riches of the grace that You rained down on a lost world.*
- *I have come down from heaven to make known the holiness of Your nature and Your unspeakable gift;*
- *I have magnified the perfection of Your Law by descending from heaven to obey and fulfill it.*
- *I have demonstrated Your justice and Your abhorrence of sin to the final degree for I am about to lay down my life and die on a cross to expiate it;*
- *I have revealed and displayed Your infinite love, for You did so love the world that You did give Me, Your only Son that You might be just and the justifier of him who would believe on Me.*

*All this I have done; and all that is left to be done I am prepared to do and fulfil all to the end. Look on the Son of Your right hand; on the Son of Man whom You have made strong for Yourself. You know Me, that I am Yours, for You are the God of Hosts; You of the King of the saints; You know the honor I have done to Your Law by being born under it, and by My obedience to it even to My own death in order that I might expiate (atone – to make amends, reparations) the guilt of those who have transgressed (violated) Your Law; You know the preciousness of My blood – You know its eternal efficacy and power to put away sin, to cover it; You know that I have more than vindicated the dishonor done to Your Name (by Your people who have violated Your covenant), Your character, Your attributes, and Your will. I have glorified You on earth;*

- *that earth so long a land of darkness to You,*
- *that earth so long in the hands of the usurper – the devil,*
- *that earth which has been so long arrayed in arms against You;*

*I have glorified You here and I will glorify You again.”*

Only Jesus could have said these words and accomplished this task. 1 Timothy 6:14-16:

<sup>14</sup> *To keep all His precepts unsullied and flawless, irreproachable, until the appearing of our Lord Jesus Christ (the Anointed One),*

<sup>15</sup> *Which [appearing] will be shown forth in His own proper time by the blessed, only Sovereign (Ruler), the King of kings and the Lord of lords,*

<sup>16</sup> *Who alone has immortality [in the sense of exemption from every kind of death] and lives in unapproachable light, Whom no man has ever seen or can see. Unto Him be honor and everlasting power and dominion. Amen (so be it).*

His Name, His blessedness, His truth, His majesty are beyond all expression and surpass all thought; He is the God of glory, and He cannot but be what He is — essentially happy, holy, glorious, and incomprehensible: universal nature, the course of Providence, the displays of grace, even Christ Himself could add nothing to God’s essential glory. It is utterly impossible. God is most blessed for evermore, and His glory is incapable of increase or decrease; and, therefore, while we desire so to explain those words, as to put immortal crowns upon the head of the Mediator, we must take heed in doing so not to overlook the essential glory of the Godhead, which even He could only manifest but not increase.

Isaiah 59:2:

*But your iniquities have made a separation between you and your God, and your sins have hidden His face from you, so that He will not hear.*

The crucifixion of the Lord of glory, and the atoning death of the Prince of Life, was not the extinguishing of a lesser glory.

It was not only from the time the Lord Jesus was born in Bethlehem, but from the morning of all time He had been the glorifier of His Father.

Psalm 102:

<sup>24</sup> I said, O my God, take me not away in the midst of my days, You Whose years continue throughout all generations.

<sup>25</sup> At the beginning You existed *and* laid the foundations of the earth; the heavens are the work of Your hands.

<sup>26</sup> They shall perish, but You shall remain *and* endure; yes, all of them shall wear out *and* become old like a garment. Like clothing You shall change them, and they shall be changed *and* pass away.

<sup>27</sup> But You remain the same, and Your years shall have no end.

- See Him walking in the garden with Adam;
- feasting in the tent with Abraham; wrestling,
- and suffering Himself to be overcome by Jacob;
- speaking face to face, as a man speaks to his friend, with Moses;
- bearing His people of Israel out of Egypt as upon eagles' wings; as Captain of the host of God leading them through the wilderness.

The manna that fed them was Christ; the rock that followed them was Christ; the pillar-cloud that guided them was Christ. And as He was their companion in the wilderness, so He was afterwards their companion in the furnace. "The form of the fourth," in Nebuchadnezzar's furnace, walking in the midst of the fire, with Shadrach, Meshach, and Abednego, was "like the Son of God." Daniel 3:22-25:

<sup>22</sup> Therefore because the king's commandment was urgent and the furnace exceedingly hot, the flame *and* sparks from the fire killed those men who handled Shadrach, Meshach, and Abednego.

<sup>23</sup> And these three men, Shadrach, Meshach, and Abednego, fell down bound into the burning fiery furnace.

<sup>24</sup> Then Nebuchadnezzar the king [saw and] was astounded, and he jumped up and said to his counselors, did we not cast three men bound into the midst of the fire? They answered, True, O king.

<sup>25</sup> He answered, Behold, I see four men loose, walking in the midst of the fire, and they are not hurt! And the form of the fourth is like a son of the gods!

Who was it that sent the prophets, rising up early and sending them? **It was JESUS!** and "the testimony of Jesus is the spirit of prophecy." Revelation 19:10:

And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

Who was it that sent messengers from time to time to His tried and troubled people, suiting the word of hope, or comfort, or faith, to their varied necessities? **It was Jesus!**

How often in times of danger, we read, "**Fear not!**" Isaiah 41:10:

Fear not [there is nothing to fear], for I am with you; do not look around you in terror *and* be dismayed, for I am your God. I will strengthen *and* harden you to difficulties, yes, I will help you;

yes, I will hold you up *and* retain you with My [victorious] right hand of rightness *and* justice.

How often, in times of difficulty, “I will be with you!” Genesis 28:15:

And behold, I am with you and will keep (watch over you with care, take notice of) you wherever you may go, and I will bring you back to this land; for I will not leave you until I have done all of which I have told you.

How often in seasons of sorrow, “I, even I, am He that comforts you!” Isaiah 51:12:

I, even I, am He Who comforts you. Who are you, that you should be afraid of man, who shall die, and of a son of man, who shall be made [as destructible] as grass,

How often in seasons of desolation, “I will never leave you, nor forsake you!” Hebrews 13:5:

Let your character *or* moral disposition be free from love of money [including greed, avarice, lust, and craving for earthly possessions] and be satisfied with your present [circumstances and with what you have]; for He [God] Himself has said, I will not in any way fail you *nor* give you up *nor* leave you without support. [I will] not, [I will] not, [I will] not in any degree leave you helpless *nor* forsake *nor* let [you] down (relax My hold on you)! [Assuredly not!]

How often in periods of sin and shame, “I, even I, am He Who blots out your transgressions” Isaiah 43:25:

I, even I, am He Who blots out *and* cancels your transgressions, for My own sake, and I will not remember your sins.

Until at last, He came Himself, and the angels of God sang the song of His nativity, “Glory to God in the highest!” Luke 2:14:

Glory to God in the highest [heaven], and on earth peace among men with whom He is well pleased [men of goodwill, of His favor].

He did not begin to glorify God then; but it was a new phase of it — “Glory to God in the highest, on earth peace among men...”

What was His whole life here but a continued manifestation of the glory of the Father! When Philip ask Him to show them the Father in John 14:8-11:

<sup>8</sup> Philip said to Him, Lord, show us the Father [cause us to see the Father — that is all we ask]; then we shall be satisfied.

<sup>9</sup> Jesus replied, Have I been with all of you for so long a time, and do you not recognize *and* know Me yet, Philip? Anyone who has seen Me has seen the Father. How can you say then, Show us the Father?

<sup>10</sup> Do you not believe that I am in the Father, and that the Father is in Me? What I am telling you I do not say on My own authority *and* of My own accord; but the Father Who lives continually in Me does the (*His*) works (His own miracles, deeds of power).

<sup>11</sup> Believe Me that I am in the Father and the Father in Me; or else believe Me for the sake of the [very] works themselves. [If you cannot trust Me, at least let these works that I do in My Father’s name convince you.]

Now only the crowning act was to be accomplished — nothing remained for Him but to lay down His life, “the Just for the unjust, to bring sinners to God.” 1 Peter 3:18:

For Christ [the Messiah Himself] died for sins once for all, the Righteous for the unrighteous (the Just for the unjust, the Innocent for the guilty), that He might bring us to God. In His human body He was put to death, but He was made alive in the spirit,

And so He provided the highest of all the high crowns of God — the crown of the glory of His grace, the crown of our salvation. All this, and a thousand times more than this—more than any

angel or mortal tongue could tell — the Mediator gathers up into this one plea: “I have glorified You.” There is the set-off against man’s sin; there is the set-off against the dishonor done to God’s character, God’s law, and God’s truth. Put this in the one scale, and all that the creature could do is but as the small dust in the other. “I have glorified You down here on earth.”

**Now the rest of verse 4:** I have glorified You down here on the earth by completing the work that You gave Me to do.

The Lord is still pleading in reference to His Father’s covenant engagements with Him as mediator. Already we have considered the plea: “I have glorified you down here on the earth.” Now let us consider His further plea: “by completing the work that You have Me to do.”

See, He claims the Father’s recognition of the fact that He had fulfilled the salvation work assigned to Him; and in consideration of which His Father had engaged to accept Him as the representative and Savior of His people: Ephesians 1:20-23

<sup>20</sup> Which He exerted in Christ when He raised Him from the dead and seated Him at His [own] right hand in the heavenly [places],

<sup>21</sup> Far above all rule and authority and power and dominion and every name that is named [above every title that can be conferred], not only in this age *and* in this world, but also in the age *and* the world which are to come.

<sup>22</sup> And He has put all things under His feet and has appointed Him the universal and supreme Head of the church [a headship exercised throughout the church],

<sup>23</sup> Which is His body, the fullness of Him Who fills all in all [for in that body lives the full measure of Him Who makes everything complete, and Who fills everything everywhere with Himself].

Now He declares, “by completing the work that You gave Me to do” It was as good as done; He was about to be Isaiah 53:5:

But He was wounded for our transgressions, He was bruised for our guilt *and* iniquities; the chastisement [needful to obtain] peace *and* well-being for us was upon Him, and with the stripes [that wounded] Him we are healed *and* made whole.

One man’s disobedience had brought sin into the world, and death by sin; He, by one obedience unto death, was about to bring in everlasting righteousness, and the gift of eternal life through Himself, to the praise and glory of God the Father.

It was not only during His earthly ministry the blessed Lord Jesus Christ, the Mediator, did work. He could say in John 5:17:

But Jesus answered them, My Father has worked [even] until now, [He has never ceased working; He is still working] and I, too, must be at [divine] work.

Every manifestation of God from the beginning was by Jesus Christ; every communication from God to man from the beginning was through Jesus Christ. From the time the promise was given in Eden — the seed of the woman shall bruise the serpent’s head — His work began; and earlier than that, for in Proverbs 8:12 undoubtedly Christ is called “the wisdom of God”:

I, Wisdom [from God], make prudence my dwelling, and I find out knowledge and discretion.

And is speaking in Proverbs 8:23-31:

<sup>23</sup> I [Wisdom] was inaugurated *and* ordained from everlasting, from the beginning, before ever the earth existed.

<sup>24</sup> When there were no deeps, I was brought forth, when there were no fountains laden with water.

<sup>25</sup> Before the mountains were settled, before the hills, I was brought forth,

<sup>26</sup> While as yet He had not made the land or the fields or the first of the dust of the earth.

<sup>27</sup> When He prepared the heavens, I [Wisdom] was there; when He drew a circle upon the face of the deep *and* stretched out the firmament over it,

<sup>28</sup> When He made firm the skies above, when He established the fountains of the deep,

<sup>29</sup> When He gave to the sea its limit *and* His decree that the waters should not transgress [across the boundaries set by] His command, when He appointed the foundations of the earth —

<sup>30</sup> Then I [Wisdom] was <sup>la</sup>beside Him as a master *and* director of the work; and I was daily His delight, rejoicing before Him always,

<sup>31</sup> Rejoicing in His inhabited earth and delighting in the sons of men.

Jesus was the agent in creation, all things visible and invisible were made by Him; He was the pattern, the model after whose image and likeness Adam was created; and before Adam and Eve acknowledged their sin, or repented of their transgression, He was “**the Lamb slain**” for them “**from the foundation of the world**” – Revelation 13:8:

And all the inhabitants of the earth will fall down in adoration *and* pay him homage, everyone whose name has not been recorded in the Book of Life of the Lamb that was slain [in sacrifice] from the foundation of the world.

What was “**the tree of life in the middle of the garden**” but an emblem of Christ?

What were the “**coats of skin**” with which God covered the nakedness of our first parents but early pictures of the righteousness of Christ, covering our nakedness at the cost of the life of Him who procured it?

Genesis 3:2-3, 21:

<sup>2</sup> And the woman said to the serpent, we may eat the fruit from the trees of the garden,

<sup>3</sup> Except the fruit from the tree which is in the middle of the garden. God has said, You shall not eat of it, neither shall you touch it, lest you die.

<sup>21</sup> For Adam also and for his wife the Lord God made long coats (tunics) of skins and clothed them.

Whose voice was it that brought conviction of sin, and promise of redemption to our first parents? It was the voice of Jesus. If we go through the Old Testament history, we find Him in all the communications of God with men.

What did that bow encircling the heavens signify — that pledge to Noah and his posterity that the Deluge should no more cover the earth? It was a picture of Christ!

What was the ark that saved them? A picture of Christ!

Then came that grand ceremonial law, which from the beginning to the end told of Christ. What were all its sacrifices, but pictures of Christ? — Its altars, its tabernacle, its temple, all told of Christ, till at length the Babe of Bethlehem was born.

What was His whole earthly life but one continued occupation about His Father’s business? Hear His first discourse in the synagogue of Galilee – Luke 4:18-19:

<sup>18</sup> The Spirit of the Lord [is] upon Me, because He has anointed Me [the Anointed One, the Messiah] to preach the good news (the Gospel) to the poor; He has sent Me to announce release to the captives and recovery of sight to the blind, to send forth as delivered those who are oppressed [who are downtrodden, bruised, crushed, and broken down by calamity],

<sup>19</sup> To proclaim the accepted *and* acceptable year of the Lord [the day when salvation and the free favors of God profusely abound].

Every miracle He wrought was an illustration and pledge of the work He came to do; when He opened the blind eyes, unstopped the deaf- ears, cast out devils and raised the dead, it was but a

continued illustration of His great salvation-work. He was about to give sight to blind souls, and hearing to deaf souls; He was to cast out demons from possessed souls, to raise dead souls. All His miracles were pledges of His power to save. He illustrates this in the healing of the man with palsy in Matthew 9:1-6:

<sup>1</sup> And Jesus, getting into a boat, crossed to the other side and came to His own town [Capernaum].

<sup>2</sup> And behold, they brought to Him a man paralyzed *and* prostrated by illness, lying on a sleeping pad; and when Jesus saw their faith, He said to the paralyzed man, take courage, son; your sins are forgiven, *and* the penalty remitted.

<sup>3</sup> And behold, some of the scribes said to themselves, this man blasphemes [He claims the rights and prerogatives of God]!

<sup>4</sup> But Jesus, knowing (seeing) their thoughts, said, why do you think evil *and* harbor malice in your hearts?

<sup>5</sup> For which is easier: to say, your sins are forgiven, *and* the penalty remitted, or to say, get up and walk?

<sup>6</sup> But in order that you may know that the Son of Man has authority on earth to forgive sins *and* remit the penalty, He then said to the paralyzed man, get up! Pick up your sleeping pad and go to your own house.

But now, "I have glorified You down here on the earth by completing the work that You gave Me to do."

Those blessed hands were about to be bound; the feet that went about doing good were soon to be pierced; the brow, was now to be crowned with thorns, the emblem of earth's curse – Genesis 3:18:

Thorns also and thistles shall it bring forth for you, and you shall eat the plants of the field.

So, the sentence ran; and men plaited a crown of thorns to crown the Savior with. Having plaited a crown of thorns, wherewith in solemn mockery to crown the King, the King of Kings and Lord of Lords, eternal, immortal, invisible, the only true God, not satisfied with the infliction of the most excruciating physical suffering, men hurled reproach at Him in the hour of His agony, until the prophecy of Psalm 69:20:

Insults *and* reproach have broken my heart; I am full of heaviness *and* I am distressingly sick. I looked for pity, but there was none, and for comforters, but I found none.

Little did they know what they had done. Jesus' gentle heart was to break on Calvary, the only thing left was to complete *the work that You gave me to do*.

He speaks of it as done; and it was as good as done. He speaks of Himself as one passed out of the world at this time. Jump ahead to verse 11:

And [now] I am no more in the world, but these are [still] in the world, and I am coming to You. Holy Father, keep in Your Name [in the knowledge of Yourself] those whom You have given Me, that they may be one as We [are one].

Four things — subjects for great and everlasting praise; sources of infinite and inexhaustible comfort.

#### I. A WORK GIVEN TO AND UNDERTAKEN BY HIM

All for man's redemption. It was a prescribed work; a definite work; a complete work; there was no uncertainty about it. "*The work that You gave Me to do*." We have a beautiful summary of this work in Daniel 9:24, the great prophecy of the Messiah:

Seventy weeks [of years, or 490 years] are decreed upon your people and upon your holy city

[Jerusalem], to finish *and* put an end to transgression, to seal up *and* make full the measure of sin, to purge away *and* make expiation *and* reconciliation for sin, to bring in everlasting righteousness (permanent moral and spiritual rectitude in every area and relation) to seal up vision and prophecy *and* prophet, and to anoint a Holy of Holies.

This was the work given by the Father to the Lord Jesus Christ to do; and this was the work He now declares Himself to have finished.

See the evil to be dealt with, in its threefold aspect, — “iniquity,” “transgression,” and “sin”: evil, in the principle, in the character, and in the practice; sin, as a crime, as a debt, and as a disease; and all dealt with by the glorious Christ, and in this way He was “to finish the transgression.”

How did He do that? By fulfilling the law. The law demanded one of two things — *obedience*; or, failing obedience, *satisfaction*. Christ met the law in both ways; He obeyed it to the uttermost, and He rendered infinite satisfaction on the behalf of those who had transgressed it. He finished the transgression — put it out of the way; so that God can never look at any sinner standing before Him in Christ, as chargeable with a single transgression.

Again, He was to “make full the measure of sin.” What a wonderful expression! To seal it up. The original gives the same idea as that in Revelation 20:3, where Satan is shut up in prison, and a seal put upon him that he might do no further harm.

Then he hurled him into the Abyss (the bottomless pit) and closed it and sealed it above him, so that he should no longer lead astray *and* deceive *and* seduce the nations until the thousand years were at an end. After that he must be liberated for a short time.

Thus the Mediator was to deal with sin — to make an end of sin; to shut it up; to put it away; to abolish it; to take it out of God’s sight for evermore.

How little we enter into the fulness of Christ’s great salvation! Again, He was “make expiation [to make atonement] *and* reconciliation for sin” to satisfy the justice of God; to meet and suffer the righteous sentence pronounced against iniquity. We know how He did this — by giving up Himself, 1 Peter 3:18:

For Christ [the Messiah Himself] died for sins once for all, the Righteous for the unrighteous (the Just for the unjust, the Innocent for the guilty), that He might bring us to God. In His human body He was put to death, but He was made alive in the spirit,

What a wondrous incarnation of love and power Christ appears to the mind and heart of the believer, while we listen to Him uttering such words as these!

But He had to do more. He was “to bring in everlasting righteousness (permanent moral and spiritual rectitude in every area and relation)” Himself, the righteousness of God, He was to bring in — to our emptiness, to our poverty, to our ruin, to our death; yes even more: He was to bring in this everlasting righteousness, into the very heaven of heavens, for our benefit and in our behalf to bring it in meritoriously, actually, effectually, absolutely, and acceptably, a righteousness, from everlasting and to everlasting — Romans 3:21-23:

<sup>21</sup> But now the righteousness of God has been revealed independently *and* altogether apart from the Law, although actually it is attested by the Law and the Prophets,

<sup>22</sup> Namely, the righteousness of God which comes by believing *with* personal trust *and* confident reliance on Jesus Christ (the Messiah). [And it is meant] for all who believe. For there is no distinction,

<sup>23</sup> Since all have sinned and are falling short of the honor *and* glory which God bestows *and* receives.

2 Corinthians 5:21:

For our sake He made Christ [virtually] to be sin Who knew no sin, so that in *and* through Him we