

## 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*



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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 these grounds, 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 Your 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 fulfill 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:

Then I fell prostrate at his feet to worship (to pay divine honors) to him, but he [restrained me] and said, Refrain! [You must not do that!] I am [only] another servant with you and your brethren who have [accepted and hold] the testimony borne by Jesus. Worship God! For the substance (essence) of the truth revealed by Jesus is the spirit of all prophecy [the vital breath, the inspiration of all inspired preaching and interpretation of the divine will and purpose, including both mine and yours].

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 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



favours 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 blasphemeth [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 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].

He was “to bring in everlasting righteousness” for us. Again, He was to “seal up” the vision and prophecy that is, to consummate them, to ratify them, to fulfil them, to secure all their precious promises, and to preserve them for His people — as a seal protects and preserves.

All that rich treasury of promise to be obtained, fulfilled, secured, and laid up for His people; all that rich salvation He was pledged to accomplish and to apply; all those visions that patriarchs and righteous men desired to see, the Lord Jesus was to embody, to fulfil, to accomplish, to consummate. “*The testimony of Jesus is the spirit of prophecy;*” and when He came, He fulfilled to the utmost all the conditions of all the promises; He became the substance of all the shadows, and He was the glory of all the visions.

Finally, and most glorious, “*to anoint the Most Holy.*” I need not tell you there is an allusion here to the Holy of Holies in the Tabernacle and in the Temple; that Most Holy Place, the sanctuary of God, where His throne was between the wings of the cherubim, the mercy seat, Jehovah’s habitation; where He held intercourse with Israel; where the great High Priest ministered, and the glory was revealed. What a costly structure it was! what care was bestowed upon it! what a variety of materials it was composed of!

The plan was God’s own; the materials were all appointed by Him; the workmen inspired by Him; the pattern given by Him, how carefully it was covered with many coverings; how wondrously furnished and anointed! What was it a picture of? for it was but a picture, “a pattern” of something in the heavens. Compare two passages of God’s Word, and you will see what it meant. Exodus 25:8:

Let them make Me a sanctuary, that I may dwell among them.

Leviticus 26:11-12:

<sup>11</sup> I will set My dwelling in *and* among you, and My soul shall not despise or reject or separate itself from you.

<sup>12</sup> And I will walk in *and* with *and* among you and will be your God, and you shall be My people.

The Holy of Holies in the Tabernacle was that sanctuary. It accompanied the Israelites in their wanderings till it was superseded by the grander Temple, when they became dwellers in the land of promise. But still, whether in the Tabernacle or the Temple, the Most Holy place was Jehovah’s immediate dwelling-place. His throne was there.

2 Corinthians 6:16:

What agreement [can there be between] a temple of God and idols? For we are the temple of the living God; even as God said, I will dwell in *and* with *and* among them and will walk in *and* in with *and* among them, and I will be their God, and they shall be My people.

The Most Holy place in the Tabernacle and in the Temple was the picture of a great idea that lay very near to the heart of God. His purpose was also to build a Home Himself — an habitation for God — built not with such materials as suns, and stars, and skies, and worlds; but with living stones, even redeemed, rejoicing, loving hearts. He laid the foundation in the incarnation, life, death, resurrection, and ascension of His only begotten Son. Ephesians 2:20-22:

<sup>20</sup> You are built upon the foundation of the apostles and prophets with Christ Jesus Himself the chief Cornerstone.

<sup>21</sup> In Him the whole structure is joined (bound, welded) together harmoniously, and it continues to rise (grow, increase) into a holy temple in the Lord [a sanctuary dedicated, consecrated, and

sacred to the presence of the Lord].

<sup>22</sup> In Him [and in fellowship with one another] you yourselves also are being built up [into this structure] with the rest, to form a fixed abode (dwelling place) of God in (by, through) the Spirit.

Ephesians 3:10-12:

<sup>10</sup> [The purpose is] that through the church the complicated, many-sided wisdom of God in all its infinite variety *and* innumerable aspects might now be made known to the angelic rulers and authorities (principalities and powers) in the heavenly sphere.

<sup>11</sup> This is in accordance with the terms of the eternal *and* timeless purpose which He has realized *and* carried into effect in [the person of] Christ Jesus our Lord,

<sup>12</sup> In Whom, because of our faith in Him, we dare to have the boldness (courage and confidence) of free access (an unreserved approach to God with freedom and without fear).

If the Most Holy place of old was glorious, what think you will be the glory of this sanctuary which the Lord Jesus Christ has anointed? — His home of grace and glory;

- the habitation of the Most High God;
- furnished with all His fulness;
- provided with all His graces;
- defended by His omnipotence;
- adorned by all His attributes;
- a praise through all the universe;
- admired by all creation;
- a monument of what His love could do;
- of what His power could do;
- of what His Christ could do—to the praise and the glory of Father, Son, and Holy Ghost, for ever and ever.

Jeremiah 17:12:

A glorious throne, set on high from the beginning, is the place of our sanctuary (the temple).

## II. A WORK FINISHED BY HIM

So, He pleaded; and whether looking backward upon the earth, where His work was over; or forward to the glory. Isaiah 53:11:

He shall see [the fruit] of the travail of His soul and be satisfied; by His knowledge of Himself [which He possesses and imparts to others] shall My [uncompromisingly] righteous One, My Servant, justify many *and* make many righteous (upright and in right standing with God), for He shall bear their iniquities *and* their guilt [with the consequences, says the Lord].

The work given by the Father to the Lord Jesus Christ is altogether finished;

- “the transgression” is finished;
- the making an “end of sin” is finished;
- the “making reconciliation for iniquity” is finished;
- the bringing in the righteousness of God, the “everlasting righteousness,” is finished;
- the “sealing up the vision and prophecy” is finished;

- the Scripture is fulfilled,
- the foundation of the Most Holy is laid, and the top-stone shall be Christ —
- and you and I, sinners, who believe, are the living stones of the building —redemption is finished;
- the types and the shadows are finished;
- forgiveness sealed and finished;
- the separation which sin had made between us and God, and between the members of Christ, is finished;
- the distance annihilated;
- Ephesians 2:13:

But now in Christ Jesus, you who once were [so] far away, through (by, in) the blood of Christ have been brought near.

### III. A WORK WHICH WAS NOT EASY

All the angels in heaven could not have accomplished it. Jehovah is represented in the prophecy of Isaiah as wondering that there was no man to accomplish it. Isaiah 59:16:

And He saw that there was no man and wondered that there was no intercessor [no one to intervene on behalf of truth and right]; therefore His own arm brought Him victory, and His own righteousness [having the Spirit without measure] sustained Him.

It was not half work; Jesus left nothing for us to do, nothing for the angels to do, in order to the completion of that which He had undertaken to accomplish. I have glorified You down here on the earth by completing the work that You gave Me to do.

It was not a disappointing work: it did not disappoint the Father; it did not disappoint the Son, or He would not have pleaded about, “completing the work;” it did not disappoint the Holy Ghost; and it will not disappoint you. Romans 9:33:

As it is written, Behold I am laying in Zion a Stone that will make men stumble, a Rock that will make them fall; but he who believes in Him [who adheres to, trusts in, and relies on Him] shall not be put to shame *nor* be disappointed in his expectations.

It was no uncertain work; some people seem to think and speak of it as if its completion depended upon whether they consented or not. Christ’s work was no uncertain work, nor is it an unsatisfying work; try it; God tried it.

“Behold I am laying in Zion a Stone”, a tried stone, a precious corner stone, a sure foundation, Paul quoting from Isaiah 28:16:

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]*.

Devils tried it in vain; judgment tried it; Death itself tried it, but the grave could not hold Him; and many a guilty sinner has tried it. He that falls upon this Stone shall be broken, even though he may have a hard heart. Luke 20:18:

Everyone who falls on that Stone will be broken [in pieces]; but upon whomever It falls, it will crush him [winnow him and scatter him as dust].

The King James Versions states that he would be ground to powder. Lastly, it was no unnecessary work: without this work of Christ being undertaken and finished, no sinner could be saved; you cannot reach heaven by any other way; you cannot approach God in any other name. Talk not of

your works, your prayers, your intentions, your charity. John 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.

#### IV. A WORK APPOINTED AND PROVIDED FOR BY THE FATHER

The whole mediatorial work and office of Christ was appointed and provided for by God the Father; thus, He glorified Himself, and thus He glorified Christ: and through this work will He glorify whosoever believes and claims this finished work of Christ as the Father's gift and pledge for the salvation of lost sinners.

Observe how, by the person and work of Christ, Jehovah vindicated His wisdom in creating man.

1. The life of Christ on earth has proved that sin is not a necessary part of our nature, because here was a true Man without sin.
2. The life of Christ proved that sin is no consequence of the circumstances in which we are placed. Hebrews 4:15:

For we do not have a High Priest Who is unable to understand *and* sympathize *and* have a shared feeling with our weaknesses *and* infirmities *and* liability to the assaults of temptation, but One Who has been tempted in every respect as we are, yet without sinning.

Christ was the "One Who has been tempted in every respect as we are, yet without sinning" such is the record concerning Him.

3. By the Lord Jesus Christ's life and work our God has vindicated His goodness in eternally punishing those who sin against Him; for He has provided and proclaimed such a salvation as described in Isaiah 64:4 and quoted by Paul in 1 Corinthians 2:9:

For from of old no one has heard nor perceived by the ear, nor has the eye seen a God besides You, Who works *and* shows Himself active on behalf of him who [earnestly] waits for Him.

But, on the contrary, as the Scripture says, What eye has not seen and ear has not heard and has not entered into the heart of man, [all that] God has prepared (made and keeps ready) for those who love Him [who hold Him in affectionate reverence, promptly obeying Him and gratefully recognizing the benefits He has bestowed].

**What an aggravation of sin is the rejection of that gift, the neglect of that Christ, the refusal of that salvation!**

Yet so many live in the practical neglect and rejection of Jesus. Was there ever greater news than that that He brought? Was there ever a greater gift than the one He finished on the cross? Were there ever terms so easy as, believe and live!

Were there ever such motives – 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 (trusts in, clings to, relies on) Him shall not perish (come to destruction, be lost) but have eternal (everlasting) life.

4. Through the work of Christ, God has proved that He can be just while He is justifying those who believe on Him. Romans 3:26:

It was to demonstrate *and* prove at the present time (in the now season) that He Himself is righteous and that He justifies *and* accepts as righteous him who has [true] faith in Jesus.

5. And thus, too, God has vindicated His righteousness in raising poor sinners from the dunghill and putting them at His own right hand in the heavenly places. Ephesians 2:6:

And He raised us up together with Him and made us sit down together [giving us joint seating with Him] in the heavenly sphere [by virtue of our being] in Christ Jesus (the Messiah, the Anointed One).

What does all this entitle me to? Isaiah 53:11:

He shall see [the fruit] of the travail of His soul and be satisfied; by His knowledge of Himself [which He possesses and imparts to others] shall My [uncompromisingly] righteous One, My Servant, justify many *and* make many righteous (upright and in right standing with God), for He shall bear their iniquities *and* their guilt [with the consequences, says the Lord].

My happiness, my glory is to the reward of “[the fruit] of the travail of His soul”. That is what Jesus get out of what He did on the cross. So, what do we get out of all that He did, besides the obvious?

- Crowns
- Kingdom
- His majesty
- Himself

Look at God’s commended love to you in Jesus; come to the marriage feast He has prepared for you in Jesus; listen to His appeal to you, for while Christ pleads with His Father —

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

The Father Himself by those very words appeals to you and me – 1 John 4:10:

*In this is love: not that we loved God, but that He loved us and sent His Son to be the propitiation (the atoning sacrifice) for our sins.*

O, wondrous love of God in Christ, following us evermore through evil report and good report, and resting forever where it delights to dwell! Like some bright river that from fall to fall Through many a maze descending — bright through all, finds some low valley where each labyrinth passed, in one broad lake of light it rests at last.

## 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.*

Already the Lord had prayed in verse 1, “*Glorify *and* exalt *and* honor *and* magnify Your Son*”. What He meant was that His Father would be pleased to support, sustain, and accept Him in the tremendous ordeal He was to undergo:

- to offer His soul a sacrifice for sin;
- to be wounded for our transgressions, bruised for our iniquities,
- and to have the chastisement of our peace laid upon Himself, that by His stripes we might be healed;
- to sustain in His own blessed person the curse due to the sins of His people;
- to be made answerable for all the iniquities, transgressions, and sins of all who ever did or over will trust in Him.

This was the baptism with which He was to be baptized.

To be permitted to render this great atonement by the sacrifice of Himself was, in His loving estimation, to be glorified, and the Father’s acceptance of His offering and of His undertaking to give His redeemed the benefit of the travail of His soul was, in His estimation, to be crowned with

glory. Hebrews 2:9:

But we are able to see Jesus, Who was ranked lower than the angels for a little while, crowned with glory and honor because of His having suffered death, in order that by the grace (unmerited favor) of God [to us sinners] He might experience death for every individual person.

The request He now presents is altogether different and additional;

- He here pleads to be glorified, not only on earth as it is in the former case, but in heaven;
- not in suffering, but on the ground of suffering, and as having finished the work which as Mediator He had undertaken.

Jesus appears before His Father, here, as His commissioned Mediator, to whom power over all flesh had been promised; and as having completely, effectually, and absolutely finished the work assigned to Him.

*He seems to say, "Father, You know the understanding existing between Us, in consideration of me enduring the cross, and despising the shame, as in our own covenant agreement that on the condition of My making an offering for the sins of all mankind acceptable to Your justice and holiness and truth You then would raise Me up to the glory that I had with You prior to the creation of the world in order that I might rule heaven and earth on behalf of those You gave me, and dispense as their Head eternal life.*

*Father, now is the time, and the work is finished, I am about to lay down My life as a sin offering, and Myself a whole burnt offering, and peace offering, on the altar of the cross; and I claim as the recompense of My sacrifice and the reward of My entire obedience unto death, even to be now glorified; and that My whole self, My whole Person, My whole manhood shall be taken up into the glory which I possessed with You before the world was.*

There are four great and essential principles of Gospel truth brought out in this request:

## **I. JESUS, GOD THE SON WAS ALWAYS ONE WITH GOD THE FATHER**

Before the world began, Jesus was associated with Jehovah God, the Father in all His essential glory. John 1:1-2:

<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.

Hebrews 1:1-4:

<sup>1</sup> In many separate revelations [each of which set forth a portion of the Truth] and in different ways God spoke of old to [our] forefathers in *and* by the prophets,

<sup>2</sup> [But] in the last of these days He has spoken to us in [the person of a] Son, Whom He appointed Heir *and* lawful Owner of all things, also by *and* through Whom He created the worlds *and* the reaches of space *and* the ages of time [He made, produced, built, operated, and arranged them in order].

<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.

It is well, in such days as those we live in, to have our minds fully established as to who He was



who left heaven and came down to save us. The higher and more worthy our views of Him, the greater will be our appreciation of His salvation; and the more we understand Him who loved us, the greater our confidence in Him will be.

## **II. JESUS, GOD THE SON LAID ASIDE THE GLORY HE HAD WITH THE FATHER**

Our Savior, who was with the Father, in the glory before the world was, allowed that glory to be eclipsed. 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.*

The Apostle evidently alludes to the occasion when, upon the Mount of Transfiguration, with Peter and James, he beheld the glory of the Mediator.

## **III. JESUS, GOD THE SON REQUESTS REINSTATEMENT IN GLORY**

The Lord Jesus here pleads with His Father to be REINSTATED IN GLORY; even the glory that He had with Him before the world was.

Now He did not pray thus as God. As the only begotten Son, Jehovah's Fellow, He could not receive either power or glory not already essentially His own; the Godhead is incapable of any increase of glory or addition of happiness; but as God-man Mediator all was received, all was bestowed.

Our Lord is here speaking as God-man, our blessed Savior, bone of our bone, not more truly God than He was man; and He prays as man to be taken up personally in that human nature He descended from heaven to assume, and to be reinstated in the essential glory that, as the Son of God, He had with the Father before the world was.

It is an amazing grace; and the Spirit in revealing it, has taught us what Paul referred to in 1 Corinthians 2:9 in paraphrasing what Isaiah had written in Isaiah 64:4:

*But, on the contrary, as the Scripture says, What eye has not seen and ear has not heard and has not entered into the heart of man, [all that] God has prepared (made and keeps ready) for those who love Him [who hold Him in affectionate reverence, promptly obeying Him and gratefully recognizing the benefits He has bestowed].*

*For from of old no one has heard nor perceived by the ear, nor has the eye seen a God besides You, Who works *and* shows Himself active on behalf of him who [earnestly] waits for Him.*

## **IV. JESUS, GOD THE SON IS THE HEAD**

To understand these truths is to be transported to a place of glory because of our position in God through Jesus.

1 John 4:17:

*In this [union and communion with Him] love is brought to completion *and* attains perfection with us, that we may have confidence for the day of judgment [with assurance and boldness to face Him], because as He is, so are we in this world.*

Christ represents His church. He is the head of His mystical body and cannot be separated from it. 1 Corinthians 12:12-27:

<sup>12</sup> *For just as the body is a unity and yet has many parts, and all the parts, though many, form [only] one body, so it is with Christ (the Messiah, the Anointed One).*

<sup>13</sup> *For by [means of the personal agency of] one [Holy] Spirit we were all, whether Jews or Greeks, slaves or free, baptized [and by baptism united together] into one body, and all made to drink of*

one [Holy] Spirit.

<sup>14</sup> For the body does not consist of one limb *or* organ but of many.

<sup>15</sup> If the foot should say, Because I am not the hand, I do not belong to the body, would it be therefore not [a part] of the body?

<sup>16</sup> If the ear should say, Because I am not the eye, I do not belong to the body, would it be therefore not [a part] of the body?

<sup>17</sup> If the whole body were an eye, where [would be the sense of] hearing? If the whole body were an ear, where [would be the sense of] smell?

<sup>18</sup> But as it is, God has placed *and* arranged the limbs *and* organs in the body, each [particular one] of them, just as He wished *and* saw fit *and* with the best adaptation.

<sup>19</sup> But if [the whole] were all a single organ, where would the body be?

<sup>20</sup> And now there are [certainly] many limbs *and* organs, but a single body.

<sup>21</sup> And the eye is not able to say to the hand, I have no need of you, nor again the head to the feet, I have no need of you.

<sup>22</sup> But instead, there is [absolute] necessity for the parts of the body that are considered the more weak.

<sup>23</sup> And those [parts] of the body which we consider rather ignoble are [the very parts] which we invest with additional honor, and our unseemly parts *and* those unsuitable for exposure are treated with seemliness (modesty and decorum),

<sup>24</sup> Which our more presentable parts do not require. But God has so adjusted (mingled, harmonized, and subtly proportioned the parts of) the whole body, giving the greater honor *and* richer endowment to the inferior parts which lack [apparent importance],

<sup>25</sup> So that there should be no division *or* discord *or* lack of adaptation [of the parts of the body to each other], but the members all alike should have a mutual interest in *and* care for one another.

<sup>26</sup> And if one member suffers, all the parts [share] the suffering; if one member is honored, all the members [share in] the enjoyment of it.

<sup>27</sup> Now you [collectively] are Christ's body and [individually] you are members of it, each part severally *and* distinct [each with his own place and function].

***Christ the head thereof can never be separated from His members, nor His members separated from Him.***

When the Lord Jesus made His soul an offering for sin, He did so as representing His whole body; and His covenant with the Father secured that His offering should be accepted for His whole body. And now He claims to be exalted with all His members into the glory which He had with His Father before the world was. This was:

- A prayer of faith — a faith that embraced all the purposes and promises of the everlasting covenant.
- A prayer of hope; it looked out beyond the wilderness, beyond the conflict with death and hell, beyond the wrestling against flesh and blood, and the rulers of the darkness of this world, in which both He was engaged and His people, into the bright sunlight of the glory that was beyond.
- A joyous prayer in which “**the joy set before Him**” was never more full than when He uttered it.

Hebrews 12:2:

Looking away [from all that will distract] to Jesus, Who is the Leader *and* the Source of our faith [giving the first incentive for our belief] and is also its Finisher [bringing it to maturity and perfection]. He, for the joy [of obtaining the prize] that was set before Him, endured the cross, despising *and* ignoring the shame, and is now seated at the right hand of the throne of God.

- A prayer of love; He speaks as Mediator: the salvation, the triumph, and the glory of His people were inseparable from His own.

When He said, “*glorify Me*,” He prayed as head of His church; the God-man mystical was included, and in His person all the members of His mystical body.

Now, the prayer of our Lord has been answered. He is in the glory! You remember how the Holy Spirit brought the tidings down in Acts 3:13:

The God of Abraham and of Isaac and of Jacob, the God of our forefathers, has glorified His Servant *and* Son Jesus [doing Him this honor], Whom you indeed delivered up and denied *and* rejected *and* disowned in the presence of Pilate, when he had determined to let Him go.

The Apostle who had been in the third heaven tells us in Colossians 1:19:

For it has pleased [the Father] that all the divine fullness (the sum total of the divine perfection, powers, and attributes) should dwell in Him permanently.

That is the Father’s full answer to Jesus’ request here 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.*

So now, the soul that receives Him is complete in Him, who is the head of all principality and power; and the benefit of John 1:16:

For out of His fullness (abundance) we have all received [all had a share and we were all supplied with] one grace after another *and* spiritual blessing upon spiritual blessing *and* even favor upon favor *and* gift [heaped] upon gift.

Moreover, not only is it a fact that His prayer is answered; but the steps by which He ascended into that glory are revealed — the stages of its consummation are all recorded.

They are deeply interesting to us, for they are associated with our own resurrection and ascension to glory. The glorifying of the Son of Man and His assumption into the glory He had with His Father before the world, began with His resurrection!

Until then all was veiled; we saw no beauty in Him; He was a man of sorrows and acquainted with grief until He died upon the cross; but at His resurrection all was changed. Isaiah 53:2-3:

<sup>2</sup> For [the Servant of God] grew up before Him like a tender plant, and like a root out of dry ground; He has no form or comeliness [royal, kingly pomp], that we should look at Him, and no beauty that we should desire Him.

<sup>3</sup> He was despised and rejected *and* forsaken by men, a Man of sorrows *and* pains, and acquainted with grief *and* sickness; and like One from Whom men hide their faces He was despised, and we did not appreciate His worth *or* have any esteem for Him.

In Romans 1:4 we see the change:

And [as to His divine nature] according to the Spirit of holiness was openly designated the Son of God in power [in a striking, triumphant and miraculous manner] by His resurrection from the dead, even Jesus Christ our Lord (the Messiah, the Anointed One).

And Acts 13:32-33, which we compare with this:

<sup>32</sup> So now we are bringing you the good news (Gospel) that what God promised to our forefathers,

<sup>33</sup> This He has completely fulfilled for us, their children, by raising up Jesus, as it is written in the second psalm, You are My Son; today I have begotten You [caused You to arise, to be born; formally shown You to be the Messiah by the resurrection].

Taken up out of death, the curse, the grave, exalted out of humiliation into the essential glory of the only begotten Son — how deeply associated are His people's salvation, happiness, and security with that resurrection!

On that occasion it was that our great High Priest entered on His heavenly office – Hebrews 5:5-6:

<sup>5</sup> 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;

<sup>6</sup> As He says also in another place, You are a Priest [appointed] forever after the order (with the rank) of Melchizedek.

Manifested Sonship is associated with His resurrection; so also, is His Priesthood; and so also is our salvation — and all three rest upon the same blessed foundation: the manifested relationship of the only begotten Son to the Father.

Acts 2:33, records a further benefit to us in connection with the exaltation of our risen Head.

Being therefore lifted high by *and* to the right hand of God, and having received from the Father the promised [blessing which is the] Holy Spirit, He has made this outpouring which you yourselves both see and hear.

His first act when as consecrated High Priest He ascended up on high, was to send to us the Holy Ghost. The descent of the Holy Ghost the Comforter on the day of Pentecost was the priestly blessing of our glorified Mediator.

But He is enthroned King as well as Priest; and His portion and His inheritance is in His people. In Ephesians 1:18-23, the Apostle prays:

<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].

So, we understand what was in the heart of Jesus when He prayed verse 5. Ephesians 4:8-10:

<sup>8</sup> Therefore it is said, When He ascended on high, He led captivity captive [He led a train of vanquished foes] and He bestowed gifts on men.

<sup>9</sup> [But He ascended?] Now what can this, He ascended, mean but that He had previously descended from [the heights of] heaven into [the depths], the lower parts of the earth?

<sup>10</sup> He Who descended is the [very] same as He Who also has ascended high above all the

heavens, that He [His presence] might fill all things (the whole universe, from the lowest to the highest).

Fill heaven with His glory; fill earth with His praise; fill the hearts of His people with the Holy Spirit; and fill the universe with His Name: and yet again in 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.

These are some of the ends for which He ascended into glory; and a portion of the gifts bestowed on us as He ascended, for all these things, and more than these, were in our great Redeemer's heart when He prayed 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.

Finally, you remember that, in 1 Corinthians 15 Christ's resurrection into glory is in verse 20:

But the fact is that Christ (the Messiah) has been raised from the dead, and He became the firstfruits of those who have fallen asleep [in death].

This means His resurrection is the pledge, the sample, the earnest, and the consecration of the harvest to follow.

And in Colossians 3:3, His whole salvation is expressed:

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

And in 1 Timothy 3:16, we have an epitome of all this:

And great *and* important *and* weighty, we confess, is the hidden truth (the mystic secret) of godliness. He [God] was made visible in human flesh, justified *and* vindicated in the [Holy] Spirit, was seen by angels, preached among the nations, believed on in the world, [and] taken up in glory.

I do not think this passage is usually interpreted according to the mind of the Spirit. Observe the order of events here: "God was made visible in human flesh" — we know that means the incarnation of the Lord Jesus Christ.

"Justified *and* vindicated in the [Holy] Spirit," — there His death and resurrection are intended.

Romans 1:4:

And [as to His divine nature] according to the Spirit of holiness was openly designated the Son of God in power [in a striking, triumphant and miraculous manner] by His resurrection from the dead, even Jesus Christ our Lord (the Messiah, the Anointed One).

Romans 4:25:

Who was betrayed *and* put to death because of our misdeeds and was raised to secure our justification (our acquittal), [making our account balance and absolving us from all guilt before God].

Next in order follows His ascension into heaven — "seen by angels;" — next "preached among the nations;" — next — "believed on in the world."

But not until all His redeemed are gathered, raised from the dead, baptized into one body, and received up with Him into glory will the mystery of godliness be fulfilled.

To interpret this last clause, as fulfilled in the ascension of Christ personally, is evidently to overlook and even invert the Divine order. In that case, the verse should read thus: "*God was manifest in the flesh, justified in the Spirit, received up into glory, seen of angels, preached unto the Gentiles, believed on in the world!*"

We have tried to follow some of the wonderful purposes of love and blessing toward us treasured in the heart of Christ, when He said: “**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.**”

And as He ascended to the throne, taking possession of all power in heaven and earth, and sending down His Spirit to indwell, seal us and unite us to Himself. So – John 14:3:

**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.**

But, high above all His communicable majesty, our blessed Head has ascended into the glory which He had with His Father before the world was, He Himself implies that the utmost He can ask for His people is that they may behold “**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.**”

Not only it would seem as if all the glory that He can communicate to us is but the qualification for our beholding that glory; for He says in verse 22 (jumping ahead a little):

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

Verse 24:

**Father, I desire that they also whom You have entrusted to Me [as Your gift to Me] may be with Me where I am, so that they may see My glory, which You have given Me [Your love gift to Me]; for You loved Me before the foundation of the world.**

So it is, believing in the Lord Jesus Christ, we are to inherit the fruits of His mediatorial glory, and to behold His personal glory without a veil between. If the anointing oil, descending upon the head of Aaron, went down to the skirts of his raiment, what shall our anointing be when, by-and-bye, the descending glory from our God-man Head, enshrined in essential deity, shall come down upon His members to fill them for evermore!

If even now – 2 Corinthians 3:18:

**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.**

All this and more was in the heart of our loving Savior, when He said: “**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.**”

## 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 the world. They were Yours, and You gave them to Me, and they have obeyed and kept Your Word.**

This is the second part of our Lord’s prayer. Up until now He had prayed for Himself in the character and with the views and objects we have already considered, and on this ground: “**I have glorified You down here on the earth by completing the work that You gave Me to do.**” Now He prays for His disciples. But not only for His disciples — doubtless they had a special place in His mind, for they were His first fruits — our Lord prays for all His people to the end of time, as “**the people whom You have given Me out of the world.**”

It was not the eleven disciples only who were given to the Lord Jesus Christ; surely it was not of the eleven only He spoke when He said in John 14:1-3:

**<sup>1</sup> Do not let your hearts be troubled (distressed, agitated). You believe in and adhere to and trust**

in *and* rely on God; believe in *and* adhere to *and* trust in *and* rely also on Me.

<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.

John 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.]

Hebrews 8:5-6:

<sup>5</sup> 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!]

<sup>6</sup> So we take comfort *and* are encouraged *and* confidently *and* boldly say, The Lord is my Helper; I will not be seized with alarm [I will not fear or dread or be terrified]. What can man do to me?

This here in Hebrews reveals the mind of God in reference to the universal application of particular promises to individual believer. The writer to the Hebrews quotes a promise made to wandering Jacob in 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.

The Word applies comfort to believers then and now, laying down a general rule for a similar appropriation of all the promises of God in Christ by all His people at all times.

"I have manifested Your Name" yet more still remained to be manifested. Remember, Jesus declared in John 3:14-18 the future, something yet to be done:

<sup>14</sup> And just as Moses lifted up the serpent in the desert [on a pole], so must [so it is necessary that] the Son of Man be lifted up [on the cross],

<sup>15</sup> In order that everyone who believes in Him [who cleaves to Him, trusts Him, and relies on Him] may *not perish, but* have eternal life *and* [actually] live forever!

<sup>16</sup> 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 (trusts in, clings to, relies on) Him shall not perish (come to destruction, be lost) but have eternal (everlasting) life.

<sup>17</sup> For God did not send the Son into the world in order to judge (to reject, to condemn, to pass sentence on) the world, but that the world might find salvation *and* be made safe *and* sound through Him.

<sup>18</sup> He who believes in Him [who clings to, trusts in, relies on Him] is not judged [he who trusts in Him never comes up for judgment; for him there is no rejection, no condemnation—he incurs no damnation]; but he who does not believe (cleave to, rely on, trust in Him) is judged already [he has already been convicted and has already received his sentence] because he has not believed in *and* trusted in the Name of the only begotten Son of God. [He is condemned for refusing to let his trust rest in Christ's Name.]

The truth is all power was vested in Him for this purpose; and the Holy Ghost was awaiting His

ascension into heaven, in order to descend and be the revealer, through Christ of that Father. He therefore refers to it as, in every sense of the word, an accomplished fact.

- Whether He speaks of His own work – “**completing the work that You gave Me to do**” in verse 4.
- Whether He speaks of the revelation of the Father’s Name – “**I have manifested Your Name [I have revealed Your very Self, Your real Self] to the people whom You have given Me out of the world**” here in verse 6.
- Whether He speaks of their reception of that Name – “**they have obeyed and kept Your Word**” in verse 6.

The whole is a beautiful illustration of Jesus’ intercession at the right hand of the throne of God.

Not a word against His people, His children:

- no reference to their failings,
- no reference to their shortcomings,
- no allusion to what they had done,
- no indication of what they were about to do as a body – Mark 14:50: **Then [His disciples], forsaking Him, fled, all [of them].**

He speaks of them only as they were in the Father’s purpose, as in association with Himself, and as the recipients of the fulness He came down from heaven to give to them. **I have manifested Your Name [I have revealed Your very Self, Your real Self] to the people whom You have given Me out of the world.**

This is exactly what His intercession is for us right now before the Father.

In order to understand this and strengthen our faith let’s examine the arguments by which Jesus makes His petitions and also the petitions themselves. There are seven petitions and seven considerations presented. **First, the seven considerations:**

1. The first is: “**I have manifested Your Name [I have revealed Your very Self, Your real Self] to the people whom You have given Me out of the world**”.

This fact is repeated in the last verse, 26, “**I have made Your Name known to them**”. He enshrines them and by extension us in the Name of His Father, baptizing them into all that Name involves.

2. He pleads the Father’s own interest in them.

He seems to exalt this consideration even above His own work for them – “**They were Yours**”. We must learn to prize and emphasize this fact, belong to God, beyond all others whatsoever; for it is because we belong to God, that we have been given to Jesus.

3. He pleads the gift of them to Himself – “**You gave them to Me**”.

God was interested in them first; and then, as a result, He gifted them to Jesus, and so it is with us!

4. He pleads their reception of Himself and His message – “**they have obeyed and kept Your Word**”.

The Word of God proclaiming to them the Gospel of His grace; that Word, says Jesus, they have “**obeyed and kept**”. We know how feebly they kept it; and even while He prays these words, He knows how weak their notions are, how little their faith is, and how much they did not practically understand. Even when He had risen from the dead, we are told in John 20:9:

**For as yet they did not know (understand) the statement of Scripture that He must rise again from the dead.**



His crucifixion seemed to have extinguished their last hope – Luke 24:21:

*But we were hoping that it was He Who would redeem and set Israel free. Yes, and besides all this, it is now the third day since these things occurred.*

But in the powerful majesty of His own grace to them, and in the fulness and security of His own purposes towards them, He prays “*they have obeyed and kept Your Word*”.

This of the greatness of this promise for us today, we have such an Advocate before the Father.

5. Verse 10 there is another wonderful plea, in the power of which He presents them to the Father for the blessing He is about to ask, “*I am glorified in (through) them*”.

Jesus has already prayed, “*Glorify and exalt and honor and magnify Your Son*” in verse 1. Now He plainly states an incredible doctrine, “*Father if You will glorify Me, remember that I am glorified in them*”.

We need to hear Him say this for ourselves! Our faith needs to hear this and if our faith ears are sharp, we will hear this great petition right now ascending to the Father on our behalf. **God always answers Jesus’ prayer!**

6. Verse 14 has a healing petition, “*the world has hated them*”

Jesus not only engages the Father’s love for His people, but His sympathy also. “*They have been selected by You, You have taken them upon Yourself. They are far from home in a hostile wilderness. They are in the world where temptations, difficulties, trials, distresses, and anguish will always be around and upon them. They are hated for My Name’s sake. Let is fact cause Your heart to be fixed upon them, securing Your care for them and causing You to put Your everlasting arms around them. Command Your angels charge over them to keep them.*”

7. Again, in verse 14 – “*they are not of the world [do not belong to the world], just as I am not of the world.*”

*“Redeemed, delivered, I have forever associated them with Myself; and now, Father, hear Me while I ask You what I would desire that You do for them.”*

### Now the seven petitions:

1. Verse 11 – “*keep in Your Name [in the knowledge of Yourself] those whom You have given Me*”.

To paraphrase Scripturally:

*“Father let Your Name, which I have manifested to them be their hiding place, their tower, their refuge, and their rest. You are aware of and see their need, You know Your own interest in them for You chose them and gave them to Me as a gift. Father, keep them!”*

Jesus is depositing the disciples and by extension us into His Father’s heart and committing them to His care.

2. Verse 17 – “*Sanctify them [purify, consecrate, separate them for Yourself]*”.

Jesus longs to see His people separated from evil and united, bound one to another by the cords of His divine love! Remember, the Word calls us His Body – bound to one another as we are bound to Himself.

*[These last 5 petitions will be examined more closely when we deal with these following verses.]*

3. Verse 21 – “*That they all may be one, [just] as You, Father, are in Me and I in You, that they also may be one in Us*”.
4. Verse 24 – “*Father, I desire that they also whom You have entrusted to Me [as Your gift to Me] may be with Me where I am*”.

5. Verse 24 – “so that they may see My glory, which You have given Me [Your love gift to Me]”.

Jesus requests that the Father would glorify them and by extension us by granting them the ability to see and understand His glory.

6. Verse 26 – “that the love which You have bestowed upon Me may be in them [felt in their hearts]”. Try and measure this prayer.
7. Last, again in verse 26 – “that I [Myself] may be in them”.

Ask yourself,

- What more could God give and what more could Jesus ask?
- What more could the blood of Jesus purchase for us?
- What more could the Spirit reveal?
- What more could God enable His people to enjoy?

By the Name of God, He is signifying God Himself – His perfections, attributes, character – God’s revealed Self.

In the Word of God, we have Jehovah manifesting Himself to His people by various lesser used Names:

- Isaiah 57:15 – **Holy**

For thus says the high and lofty One—He Who inhabits eternity, Whose Name is Holy: I dwell in the high and holy place, but with him also who is of a thoroughly penitent and humble spirit, to revive the spirit of the humble and to revive the heart of the thoroughly penitent [bruised with sorrow for sin].

- Isaiah 40:28 – **Creator**

Have you not known? Have you not heard? The everlasting God, the Lord, the Creator of the ends of the earth, does not faint or grow weary; there is no searching of His understanding.

- Acts 7:2 – **God of glory**

And he answered, Brethren and fathers, listen to me! The God of glory appeared to our forefather Abraham when he was still in Mesopotamia, before he [went to] live in Haran,

- Isaiah 43:14 – **Holy One of Israel**

Thus says the Lord, your Redeemer, the Holy One of Israel: For your sake I have sent [one] to Babylon, and I will bring down all of them as fugitives, [with] all their nobles, even the Chaldeans, into the ships over which they rejoiced.

- Isaiah 51:22 – **God Pleader [Advocate]**

Thus says your Lord, the Lord, and your God, Who pleads the cause of His people: Behold, I have taken from your hand the cup of staggering *and* intoxication; the cup of My wrath you shall drink no more.

- Isaiah 48:17 – **Lord Teacher**

Thus says the Lord, your Redeemer, the Holy One of Israel: I am the Lord your God, Who teaches you to profit, Who leads you in the way that you should go.

- Romans 15:13 – **God of hope**

May the God of your hope so fill you will all joy and peace in believing [through the experience of your faith] that by the power of the Holy Spirit you may abound *and* be overflowing (bubbling over)

with hope.

- Hebrews 13:20 – **God of peace**

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),

- 1 John 4:8 – **Love**

He who does not love has not become acquainted with God [does not and never did know Him], for God is love.

Now the manifestation of the Name of God is that which constitutes the glory of God, because by this Name He Himself is made known. Just as light constitutes the glory of the sun, because it shows us what it is; so, the Name of God reveals God, and in His revealed Name we learn what He is. So, the manifestation of His Name is His glory. Now God has manifested Himself in creation: Psalm 19:1:

The heavens declare the glory of God; and the firmament shows *and* proclaims His handiwork.

God has manifested Himself in providence, upholding, providing, protecting the universe. Psalm 145:15:

The eyes of all wait for You [looking, watching, and expecting] and You give them their food in due season.

God has revealed Himself in grace:

- telling us His purposes; spreading out before us pictures of those purposes in types and shadows.
- making to us promises.
- giving us direct communications of the wondrous thoughts that He has to us-ward in association with His own great name.

Let us refer to a few passages in the Word. In Exodus 3:13-15, when He sends Moses to deliver His people Israel out of the bondage of Pharaoh:

<sup>13</sup> And Moses said to God, Behold, when I come to the Israelites and say to them, The God of your fathers has sent me to you, and they say to me, what is His Name? What shall I say to them?

<sup>14</sup> And God said to Moses, I AM WHO I AM *and* WHAT I AM, *and* I WILL BE WHAT I WILL BE; and He said, you shall say this to the Israelites: I AM has sent me to you!

<sup>15</sup> God said also to Moses, this shall you say to the Israelites: The Lord, the God of your fathers, of Abraham, of Isaac, and of Jacob, has sent me to you! This is My Name forever, and by this Name I am to be remembered to all generations.

God proceeds to reveal the meaning and open out to them the fulness of His Name, “**YAHWEH.**”

Establishing His covenant (verse 5);

- hearing the groanings; bringing them out from under their burdens.
- ridding them from their bondage.
- and redeeming them (verse 6).
- taking them to Himself for a people,
- and pledging Himself to be their God (verse 7),
- bringing them into the land He had promised to their fathers,

- and giving it to them for a possession (verse 8).

Here is a Name! — a glorious Name, and a wonderful manifestation of!

In chapter 33 we have additional light thrown upon the Name of God. After considerable intercourse with God, Moses' heart burns with desire for a fuller manifestation of Him, and he says in Exodus 33:17-23:

- <sup>17</sup> And the Lord said to Moses, I will do this thing also that you have asked, for you have found favor, loving-kindness, *and* mercy in My sight and I know you personally *and* by name.
- <sup>18</sup> And Moses said, I beseech You, show me Your glory.
- <sup>19</sup> And God said, I will make all My goodness pass before you, and I will proclaim My name, THE LORD, before you; for I will be gracious to whom I will be gracious, and will show mercy *and* loving-kindness on whom I will show mercy *and* loving-kindness.
- <sup>20</sup> But, He said, You cannot see My face, for no man shall see Me and live.
- <sup>21</sup> And the Lord said, Behold, there is a place beside Me, and you shall stand upon the rock,
- <sup>22</sup> And while My glory passes by, I will put you in a cleft of the rock and cover you with My hand until I have passed by.
- <sup>23</sup> Then I will take away My hand and you shall see My back; but My face shall not be seen.

God's goodness, His Name, and His glory are all the same. This is the Name of which He is speaking in the text. In Exodus 34:5-7, the Lord proclaims His Name:

- <sup>5</sup> And the Lord descended in the cloud and stood with him there and proclaimed the Name of the Lord.
- <sup>6</sup> And the Lord passed by before him, and proclaimed, The LORD! the LORD! a God merciful and gracious, slow to anger, and abundant in loving-kindness and truth,
- <sup>7</sup> Keeping mercy *and* loving-kindness for thousands, forgiving iniquity and transgression and sin, but Who will by no means clear the guilty, visiting the iniquity of the fathers upon the children and the children's children, to the third and fourth generation.

“Just, and yet not the justifier”— here is the Old Testament manifestation; Christ is the New Testament manifestation: “I have manifested Your Name [I have revealed Your very Self, Your real Self]”.

Once again, see Numbers 6:24-27, where additional light is thrown upon the Name:

- <sup>24</sup> The Lord bless you and watch, guard, *and* keep you;
- <sup>25</sup> The Lord make His face to shine upon *and* enlighten you and be gracious (kind, merciful, and giving favor) to you;
- <sup>26</sup> The Lord lift up His [approving] countenance upon you and give you peace (tranquility of heart and life continually).
- <sup>27</sup> And they shall put My Name upon the Israelites, and I will bless them.

There is nothing Jehovah is so jealous of as His own holy Name.

- How that Name has been ignored!
- How it has been “polluted”!
- How it has been misrepresented!
- How it has been “blasphemed”!

It was a glorious mission for Christ to come and manifest that Name – He counted it His highest

glory; as He teaches us here, that the greatest glory He can bestow upon His people is to manifest that Name to them.

- Ignorance of God is our ruin.
- Knowledge of God is our salvation.

Verse 25 which we will examine more in depth:

O just *and* righteous Father, although the world has not known You *and* has failed to recognize You *and* has never acknowledged You, I have known You [continually]; and these men understand *and* know that You have sent Me.

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.

Who is so suited to manifest, to show us the Father? He is the only begotten Son — who so well qualified to make Him known to the sons of men?

But Christ is not only the revealer of the Father's Name, He is the manifestation of it.

- Christ – the manifestation of God's mighty power, put forth for salvation – 1 Corinthians 1:18:

For the story *and* message of the cross is sheer absurdity *and* folly to those who are perishing *and* on their way to perdition, but to us who are being saved it is the [manifestation of] the power of God.

- Christ – 1 Corinthians 1:24:

But to those who are called, whether Jew or Greek (Gentile), Christ [is] the Power of God and the Wisdom of God.

- Christ – hidden wisdom – 1 Corinthians 2:6-8:

<sup>6</sup> Yet when we are among the full-grown (spiritually mature Christians who are ripe in understanding), we do impart a [higher] wisdom (the knowledge of the divine plan previously hidden); but it is indeed not a wisdom of this present age *or* of this world nor of the leaders *and* rulers of this age, who are being brought to nothing *and* are doomed to pass away.

<sup>7</sup> But rather what we are setting forth is a wisdom of God once hidden [from the human understanding] and now revealed to us by God — [that wisdom] which God devised *and* decreed before the ages for our glorification [to lift us into the glory of His presence].

<sup>8</sup> None of the rulers of this age *or* world perceived *and* recognized *and* understood this, for if they had, they would never have crucified the Lord of glory.

- Christ – made of God, wisdom, righteousness, sanctification, and redemption – 1 Corinthians 1:30:

But it is from Him that you have your life in Christ Jesus, Whom God made our Wisdom from God, [revealed to us a knowledge of the divine plan of salvation previously hidden, manifesting itself as] our Righteousness [thus making us upright and putting us in right standing with God], and our Consecration [making us pure and holy], and our Redemption [providing our ransom from eternal penalty for sin].

- Christ – the holiness of God – a holiness so pure that He cannot look on sin – Habakkuk 1:13; and Acts 2:27:

You are of purer eyes than to behold evil and cannot look [inactively] upon injustice. Why then do You look upon the plunderer? Why are you silent when the wicked one destroys him who is more righteous than [the Chaldean oppressor] is?

For You will not abandon my soul, leaving it helpless in Hades (the state of departed spirits), nor let Your Holy One know decay or see destruction [of the body after death].

- Christ – the righteousness of God – 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].

- Christ – the faithfulness of God – a faithfulness so great that even the promise which cost Him His only Son’s life was fulfilled – 1 Thessalonians 5:24:

Faithful is He Who is calling you [to Himself] *and* utterly trustworthy, and He will also do it [fulfill His call by hallowing and keeping you].

- Christ – the fulness of God – a fulness so vast that it can supply all of our needs – Colossians 2:9:

For in Him the whole fullness of Deity (the Godhead) continues to dwell in bodily form [giving complete expression of the divine nature].

- Christ – the love of God – John 3:16; Romans 5:8:

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 (trusts in, clings to, relies on) Him shall not perish (come to destruction, be lost) but have eternal (everlasting) life.

But God shows *and* clearly proves His [own] love for us by the fact that while we were still sinners, Christ (the Messiah, the Anointed One) died for us.

But He was not only the outward manifestation of the Name of God

- to capture our reason,
- and to convince our understanding.

Jesus was also the inner power of the Name of God, by which God manifests Himself to the heart – 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).

Lastly, we learn here that the greatest blessing which Christ Himself can bestow upon His people is to manifest the Father’s Name to them. He puts it first: “I have manifested Your Name [I have revealed Your very Self, Your real Self] to the people whom You have given Me out of the world.”

Evidently, in His estimation, this included everything else; because all the rest flows from it. If God only manifests Himself to you in Christ Jesus, every blessing that eternity can supply is sure to follow.

This is the first mention He makes of His people in His prayer to His Father. This was their life as Jesus states in 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.

- This was the foundation of their confidence – Psalm 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].

- Here is what consisted their triumph and their victory – Psalm 60:4:

[But now] You have set up a banner for those who fear *and* worshipfully revere You [to which they may flee from the bow], a standard displayed because of the truth. *Selah* [pause, and calmly think of that]!

- This was their protection – Psalm 20:5:

We will [shout in] triumph at your salvation *and* victory, and in the name of our God we will set up our banners. May the Lord fulfill all your petitions.

Proverbs 18:10:

The Name of the Lord is a strong tower; the [consistently] righteous man [upright and in right standing with God] runs into it and is safe, high [above evil] *and* strong.

- This was the ground of their fellowship with God – Exodus 20:24:

An altar of earth you shall make to Me and sacrifice on it your burnt offerings and your peace offerings, your sheep and your oxen. In every place where I record My Name and cause it to be remembered I will come to you and bless you.

- This was the security of their salvation; for as the depositories of the Name of the Father, He pleads that the Father should keep them, sanctify them, and glorify them. And in the future – Revelation 22:4:

And they shall see His face; and His Name shall be in their foreheads.

- This is the description given of the glory to be revealed!

No wonder, then, He should dwell upon this; no wonder He should put it in the fore-front of His pleadings with His Father for His people — “I have manifested Your Name [I have revealed Your very Self, Your real Self]”.

You remember, in Old Testament times, the servants of God were averse to inscribing the Names of Jehovah upon the monumental pillars where the displays of His grace, His salvation, or of His kindly care had been manifested. When Abraham was taught the lesson of substitution on Mount Moriah:

- **JEHOVAH-JIREH** – **the Lord will provide** – when Abraham most needed that provision – Genesis 22:14:

So Abraham called the name of that place The Lord Will Provide. And it is said to this day, On the mount of the Lord it will be provided.

- **JEHOVAH-NISSI** – **the Lord my banner** – when a great victory was achieved over Amalek - Exodus 17:15:

And Moses built an altar and called the name of it, The Lord is my Banner.

- **JEHOVAH-SHAMMAH** – the Lord is there – Ezekiel 48:35:

The distance around the city shall be 18,000 [4 x 4,500] measures; and the name of the city from that day *and* ever after shall be, THE LORD IS THERE.

- **JEHOVAH-ROPHEKA** – **the Lord who heals the diseases of His people** – Exodus 15:26:

Saying, If you will diligently hearken to the voice of the Lord your God and will do what is right in His sight, and will listen to *and* obey His commandments and keep all His statutes, I will put none of the diseases upon you which I brought upon the Egyptians, for I am the Lord Who heals you.

- **JEHOVAH-TSIDKENU – the Lord our righteousness** – when the justification of God’s people is celebrated – Jeremiah 33:16:

In those days Judah shall be saved and Jerusalem shall dwell safely. And this is the Name by which it will be called, The Lord is Our Righteousness (our Rightness, our Justice).

- **JEHOVAH-SHALOM – the Lord our peace** – God sent peace in Judges 6:24:

Then Gideon built an altar there to the Lord and called it, The Lord is Peace. To this day it still stands in Ophrah, which belongs to the Abiezrites.

But saved sinners are His true monuments, “the people whom You have given Me out of the world.” And every Name of God will be inscribed upon them. And Jesus Himself shall be the inscriber; for He has promised in Revelation 3:12:

He who overcomes (is victorious), I will make him a pillar in the sanctuary of My God; he shall never be put out of it *or* go out of it, and I will write on him the Name of My God and the name of the city of My God, the new Jerusalem, which descends from My God out of heaven, and My own new Name.

And that new Name is the fullest and highest manifestation God can give of Himself; and if even now, as Paul described in 2 Corinthians 3:18:

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.

How will we shine? – 2 Thessalonians 1:10:

When He comes to be glorified in His saints [on that day He will be made more glorious in His consecrated people], and [He will] be marveled at *and* admired [in His glory reflected] in all who have believed [who have adhered to, trusted in, and relied on Him], because our witnessing among you was confidently accepted *and* believed [and confirmed in your lives].

Then we shall understand something of the depth of the meaning of our Mediator, when He presents us in prayer to His Father, saying:

I have manifested Your Name [I have revealed Your very Self, Your real Self] to the people whom You have given Me out of the world. They were Yours, and You gave them to Me, and they have obeyed *and* kept Your Word.

In our examination of the first part of this 6<sup>th</sup> verse, we have a general view of the petitions which our Lord urges in this wondrous prayer for His people, and the grounds on which He presents them to His Father. And as we read the text again, with its context, we feel compelled to acknowledge it is impossible to conceive what more could have been said in their behalf.

Wonderful Intercessor! Had they been the most faultless, perfect, constant, faithful, and loving, of all the ministers of God that do His pleasure — instead of being, as they were, a company of needy, weak, failing, unworthy sinners — our Lord could not have said more in their favor.

- If the Spirit of God tells us in His Word – Colossians 2:10:

And you are in Him, made full *and* having come to fullness of life [in Christ you too are filled with the Godhead—Father, Son and Holy Spirit—and reach full spiritual stature]. And He is the Head of all rule and authority [of every angelic principality and power].

We are simply complete in Him!



Our Intercessor speaks of us above as complete in Him. If the Spirit of God in His Word proclaims to us in Acts 13:39:

And that through Him everyone who believes [who acknowledges Jesus as his Savior and devotes himself to Him] is absolved (cleared and freed) from every charge from which he could not be justified *and* freed by the Law of Moses *and* given right standing with God.

Our glorious Intercessor speaks of us before His Father as “absolved (cleared and freed) from every charge.” And if the Spirit of God tells us in His Word in Romans 8:1:

Therefore, [there is] now no condemnation (no adjudging guilty of wrong) for those who are in Christ Jesus, *who live [and] walk not after the dictates of the flesh, but after the dictates of the Spirit.*

Our Intercessor speak of us before His Father’s throne, as those whom no man can accuse and whom no man can condemn. How it must have amazed His disciples to hear such words! What a world of grace must have been opened out to their understanding!

The Lord here reveals to them, and to us, the very secrets of His Father’s heart. He opens to us all the hidden purposes of the everlasting covenant and points out the subjects and objects which it embraces. “People” — not angels, nor archangels—but men, and sinners — “the people whom You have given Me;” — the people — Your specially chosen, and Beloved ones out of all the population of the world. From where were we, “the people whom You have given Me” taken? “Out of the world.”

It was not that we are better or that the disciples were better than others: they were “of the world”; they were “in the world”. Ephesians 2:2:

In which at one time you walked [habitually]. You were following the course *and* fashion of this world [were under the sway of the tendency of this present age], following the prince of the power of the air. [You were obedient to and under the control of] the [demon] spirit that still constantly works in the sons of disobedience [the careless, the rebellious, and the unbelieving, who go against the purposes of God].

Ephesians 1:4:

Even as [in His love] He chose us [actually picked us out for Himself as His own] in Christ before the foundation of the world, that we should be holy (consecrated and set apart for Him) and blameless in His sight, *even* above reproach, before Him in love.

The disciples and we by extension “were following the course *and* fashion of this world [were under the sway of the tendency of this present age],” like the world, the will carried captive by “prince of the power of the air” being blinded in their very understanding by the system of the world and attractions which are in essence nothing. They and we were “sons of disobedience [the careless, the rebellious, and the unbelieving, who go against the purposes of God]”:

- condemned,
- enemies of God
- having little love for God or the things of God,
- no inclination towards God,
- no conscious knowledge of God.

Yet loved with an intensity that only God can be conscious of and given to the Lord Jesus Christ to be saved in Him with an everlasting salvation.

“They were Yours, and You gave them to Me.” Seven times in this prayer Christ reminds His Father that He had given His people to Him. Evidently, He regarded this gift as the greatest proof

of His Father's love to Him; even as the Holy Ghost teaches the believer to regard the gift of Christ as the greatest proof of our heavenly Father's love to us. 1 John 4:10:

**In this is love: not that we loved God, but that He loved us and sent His Son to be the propitiation (the atoning sacrifice) for our sins.**

If we compare the passages in the New Testament, where Christ speaks of His people as the Father's gift to Him, and of His delight in them as His portion, His joy, and crown; if we compare, these passages with those which speak of the gift of Christ as the pledge of the Father's love to us, and as being our portion and joy, our glory, and our crown, we don't know on which side the grace seems to be the importance, and whether the Holy Ghost would teach us most to admire the grace which gave us to Christ or gave Christ to us.

Jesus traces all the Father's acts and purposes towards His people, whether

- in creating them,
- protecting them,
- bestowing His grace upon them now,
- or by-and-bye crowning them with glory, to the high source and Divine foundation of all grace.

This is the origin of all grace —

- the Father's own interest and property in His people,
- the Father's own unspeakable and everlasting love.

Yes, God has — He ever had and ever will have — an inheritance of glory in His people.

Hebrews 2:10:

**For it was an act worthy [of God] *and* fitting [to the divine nature] that He, for Whose sake and by Whom all things have their existence, in bringing many sons into glory, should make the Pioneer of their salvation perfect [should bring to maturity the human experience necessary to be perfectly equipped for His office as High Priest] through suffering.**

The world, the flesh, and the devil, have sought to rob God of His glory, mar His inheritance in His people, and eclipse the majesty of His Name — Isaiah 59:16:

**And He saw that there was no man and wondered that there was no intercessor [no one to intervene on behalf of truth and right]; therefore His own arm brought Him victory, and His own righteousness [having the Spirit without measure] sustained Him.**

Psalms 89:19:

**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.**

God gave, has always given, does give and will always give His people over into the hands of Christ — the most fitted, the most able, the most precious one to Him — and why?

- That He might redeem them from all iniquity,
- that He might regenerate them with the Divine nature,
- that He might restore them to the position they had lost,
- and much more than this: that He might raise them to a position which they never had — even into union and communion with the only begotten Son of God.

The people of God, being Jesus' Father's property, are not entrusted themselves with the happiness and fulness intended for them; but are given over to Christ, to be preserved and qualified for all the Father's love has provided for them.

This is written for our sakes, that our faith may be established, and our hope completed, that we may love the Lord, and go on our way rejoicing. Here we trace our Divine lineage, as the people of God — “**They were Yours.**” God's own property; and because God's own, given to Christ: and because given to Christ, saved.

Observe; it was no part of the work of Christ to make us God's people, and it was no part of the work of Christ to secure God's love for us. Hear His own testimony: “**They were Yours, and You gave them to Me.**”

Ephesians 1:

<sup>1</sup> Paul, an apostle (special messenger) of Christ Jesus (the Messiah), by the divine will (the purpose and the choice of God) to the saints (the consecrated, set-apart ones) at Ephesus who are also faithful *and* loyal *and* steadfast in Christ Jesus:

<sup>2</sup> May grace (God's unmerited favor) and spiritual peace [which means peace with God and harmony, unity, and undisturbedness] be yours from God our Father and from the Lord Jesus Christ.

<sup>3</sup> May blessing (praise, laudation, and eulogy) be to the God and Father of our Lord Jesus Christ (the Messiah) Who has blessed us *in Christ* with every spiritual (given by the Holy Spirit) blessing in the heavenly realm!

<sup>4</sup> Even as [in His love] He chose us [actually picked us out for Himself as His own] in Christ before the foundation of the world, that we should be holy (consecrated and set apart for Him) and blameless in His sight, *even* above reproach, before Him in love.

<sup>5</sup> For He foreordained us (destined us, planned in love for us) to be adopted (revealed) as His own children through Jesus Christ, in accordance with the purpose of His will [because it pleased Him and was His kind intent]—

<sup>6</sup> [So that we might be] to the praise *and* the commendation of His glorious grace (favor and mercy), which He so freely bestowed on us in the Beloved.

<sup>7</sup> In Him we have redemption (deliverance and salvation) through His blood, the remission (forgiveness) of our offenses (shortcomings and trespasses), in accordance with the riches *and* the generosity of His gracious favor,

<sup>8</sup> Which He lavished upon us in every kind of wisdom and understanding (practical insight and prudence),

<sup>9</sup> Making known to us the mystery (secret) of His will (of His plan, of His purpose). [And it is this:] In accordance with His good pleasure (His merciful intention) which He had previously purposed *and* set forth in Him,

<sup>10</sup> [He planned] for the maturity of the times *and* the climax of the ages to unify all things *and* head them up *and* consummate them in Christ, [both] things in heaven and things on the earth.

<sup>11</sup> In Him we also were made [God's] heritage (portion) *and* we obtained an inheritance; for we had been foreordained (chosen and appointed beforehand) in accordance with His purpose, Who works out everything in agreement with the counsel *and* design of His [own] will,

<sup>12</sup> So that we who first hoped in Christ [who first put our confidence in Him have been destined and appointed to] live for the praise of His glory!

<sup>13</sup> In Him you also who have heard the Word of Truth, the glad tidings (Gospel) of your salvation, and have believed in *and* adhered to *and* relied on Him, were stamped with the seal of the long-

promised Holy Spirit.

<sup>14</sup> That [Spirit] is the guarantee of our inheritance [the firstfruits, the pledge and foretaste, the down payment on our heritage], in anticipation of its full redemption *and* our acquiring [complete] possession of it—to the praise of His glory.

<sup>15</sup> For this reason, because I have heard of your faith in the Lord Jesus and your love toward all the saints (the people of God),

<sup>16</sup> I do not cease to give thanks for you, making mention of you in my prayers.

<sup>17</sup> [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,

<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].

The Apostle is addressing the saints, the separated ones, God's people:

- verse 1 – the position,
- verse 3 – “*blessed us in Christ*”,
- verse 4 – by His choice,
- verse 5 – “*adopted*”,
- verse 6 – “*freely bestowed*”,
- verse 7 – “*redemption (deliverance and salvation) through His blood*”
- verse 11 – “*heritage (portion) – we obtained an inheritance*”
- verse 13 – “*were stamped with the seal of the long-promised Holy Spirit*”
- verses 17-18 – the prayer.

In 1 Corinthians 3:21-22 we have the very same teaching. Why is it that we have an inheritance? Why are all things ours?

<sup>21</sup> So let no one exult proudly concerning men [boasting of having this or that man as a leader], for all things are yours,

<sup>22</sup> Whether Paul or Apollos or Cephas (Peter), or the universe or life or death, or the immediate *and* threatening present or the [subsequent and uncertain] future — all are yours,

We might think perhaps it is because Christ is ours. Not so, but because we are Christ's, a very much higher reason.

- Christ's interest in His people, is their security, even more than their interest in Christ,
- His love for me is my security,
- His property, in me much more than my property in Him, which is but the consequence,
- and there is a still higher reason, Christ is God's.

Here we are taken up to the thought in our Lord's mind — the origin of all grace, which is not our interest in God, but God's interest in us.

All things are ours, for we are Christ's, and Christ is God's — such is Jesus' prayer, while He prayed for **“whom You have given Me out of the world.”**

But why, being taken out of the world, were they given to Christ? Why have we been given to Jesus? Because Christ is Lord of all, The Head of creation, the Head of grace, and the Head of glory.

If there could have been one higher than Christ, God would have given them to Him – Ephesians 1:21-22 again:

<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**

We are to inherit creation, we are given to the Head thereof; and, as God's purpose is to crown us with all grace, we are given to the Head of all grace; and, as God's purpose is to glorify His people, He has given them to Christ, who is the Head of glory!

Now, all things were created for Christ; the greatest thing created for Him is His Church. The worlds were created for Him; there would have been no creation, but that Jehovah purposed Christ should have a Kingdom. The heavens were created for Him; there would be no heaven, or heaven of heavens, but that Jehovah purposed that His Son should have a Kingdom; but **“the Church”** is more than the Kingdom, more to Him than earth and heaven.

Angels were created for Christ; no angel would ever have winged his way through infinite space, but that it was Jehovah's purpose that His Son should have attendants: but the bride is more than the attendants. Whatever be the thrones our blessed Christ is to occupy; whatever be the dominions He is to possess; whatever be the principalities over which He is to rule — He will give to us something special for all eternity – Revelation 3:21:

**He who overcomes (is victorious), I will grant him to sit beside Me on My throne, as I Myself overcame (was victorious) and sat down beside My Father on His throne.**

Christ was set up as Lord of the universe; but His people – 1 Corinthians 12:27:

**Now you [collectively] are Christ's body and [individually] you are members of it, each part severally *and* distinct [each with his own place and function].**

We are Christ's own flesh and blood – Ephesians 5:29-30

<sup>29</sup> **For no man ever hated his own flesh, but nourishes *and* carefully protects and cherishes it, as Christ does the church,**

<sup>30</sup> **Because we are members (parts) of His body.**

All other creations are from without; the church, in some mysterious ineffable way, is from within. This was pictured to us in the Garden of Eden, when Adam, the great type of Christ, was created, and dominion was given him over all creatures, and he gave them names; but there was no one

found for him – Genesis 2:18, 21-23:

<sup>18</sup> Now the Lord God said, It is not good (sufficient, satisfactory) that the man should be alone; I will make him a helper (suitable, adapted, complementary) for him.

<sup>21</sup> And the Lord God caused a deep sleep to fall upon Adam; and while he slept, He took one of his ribs *or* a part of his side and closed up the [place with] flesh.

<sup>22</sup> And the rib *or* part of his side which the Lord God had taken from the man He built up *and* made into a woman, and He brought her to the man.

<sup>23</sup> Then Adam said, This [creature] is now bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of a man.

The Apostle in Ephesians 5:31-32:

<sup>31</sup> For this reason a man shall leave his father and his mother and shall be joined to his wife, and the two shall become one flesh.

<sup>32</sup> This mystery is very great, but I speak concerning [the relation of] Christ and the church.

Christ is the image and glory of God; His people are to be the image and the glory of Christ. Christ is the man of God's right hand; the people of Christ are His royal diadem.

Human language is inadequate to express His love — the love of Christ to His people. He calls them His jewels, His peculiar treasure, His flock, His temple, His bride, His all!

The world looks at the people of God in a cold manner; they cannot speak cordially, they consider us less than themselves, but this doesn't matter. But hear what Jesus says of us.

I have manifested Your Name [I have revealed Your very Self, Your real Self] to the people whom You have given Me out of the world. They were Yours, and You gave them to Me, and they have obeyed *and* kept Your Word.

He is not speaking of the heavens given to Him; of the earth given to Him; of the thrones, and dominions, and principalities, and powers, and crowns given to Him; but "They were Yours, and You gave them to Me."

We are given to Jesus to be His charge, so we should never doubt that He will take care of us. We can trust that

- He will keep us,
- He will teach us,
- He will qualify us,
- He will clothe us,
- He will wash us,
- He will present us to God without spot or wrinkle, or any such thing, to the everlasting praise of the glory of His love.

Ezekiel 34 where we have the Lord's own definition of the office of a shepherd, and how He Himself will fulfil it in verses 12-16:

<sup>12</sup> As a shepherd seeks out his sheep in the day that he is among his flock that are scattered, so will I seek out My sheep; and I will rescue them out of all places where they have been scattered in the day of clouds and thick darkness.

<sup>13</sup> And I will bring them out from the peoples and gather them from the countries and will bring them to their own land; and I will feed them upon the mountains of Israel, by the watercourses, and in all the inhabited places of the country.

<sup>14</sup> I will feed them with good pasture, and upon the high mountains of Israel shall their fold be; there shall they lie down in a good fold, and in a fat pasture shall they feed upon the mountains of Israel.

<sup>15</sup> I will feed My sheep and I will cause them to lie down, says the Lord God.

<sup>16</sup> I will seek that which was lost and bring back that which has strayed, and I will bandage the hurt *and* the crippled and will strengthen the weak *and* the sick, but I will destroy the fat and the strong [who have become hardhearted and perverse]; I will feed them with judgment and punishment.

Jesus Christ is the good Shepherd; He will take care of the flock committed to His charge. They are His Bride – Isaiah 62:5:

For as a young man marries a virgin [O Jerusalem], so shall your sons marry you; and as the bridegroom rejoices over the bride, so shall your God rejoice over you.

We are His children as well – Psalm 103:13:

As a father loves *and* pities his children, so the Lord loves *and* pities those who fear Him [with reverence, worship, and awe].

Isaiah 54:10:

For though the mountains should depart, and the hills be shaken *or* removed, yet My love *and* kindness shall not depart from you, nor shall My covenant of peace *and* completeness be removed, says the Lord, Who has compassion on you.

Isaiah 40:17:

[As for me] I am poor and needy, yet the Lord takes thought *and* plans for me. You are my Help and my Deliverer. O my God do not tarry!

The people of God have only one place of peace and security, in the love of God, of Jesus our Savior.

“They have obeyed *and* kept Your Word.”

Our Lord’s purpose is evidently to commend His people to His Father in the highest possible way, and He does it thus: “They were Yours, and You gave them to Me, and they have obeyed *and* kept Your Word.”

When will we value that Word as we ought? We have, in this statement, some wonderful characteristics of our Savior’s intercession. He evidently considers Himself responsible not only for the full accomplishment of the mission upon which His Father sent Him, but also to give an account of His success: “I have manifested Your Name [I have revealed Your very Self, Your real Self] to the people whom You have given Me out of the world.”

But more — I have succeeded: “They have obeyed *and* kept Your Word.” He here gives them credit not only for what He had Himself done in teaching them; but also, for what the Holy Ghost was about to do in confirming the instructions He had given them. He not only pledges Himself to the completion of His own work for them, but also to the completion of the work the Holy Ghost was about to accomplish in them, when He says, “they have obeyed *and* kept Your Word.” Nor will He allow them to appear before God in anywise but as altogether acceptable and altogether accepted: for “I have manifested Your Name [I have revealed Your very Self, Your real Self] to the people whom You have given Me out of the world.”

**Faith in God’s Word is a Divine and a mighty principle.** It is the most acceptable obedience the heart of man can render. Faith is that principle which lays hold upon God, through His Word;

- it is the work of the Spirit of God in the soul;
- it is omnipotent power, because it lays hold upon the strength of God Himself;

- and it overcomes the world.

**Faith honors God, and therefore God honors faith.** And here we are taught something more, that it is the first practical evidence of our relationship to God: “**they have obeyed and kept Your Word.**”

We can look into the Word of God, and if we can honestly say we have received that Word, and rest our souls on the His promises, and on the faithfulness of Him whose Word it is, then we have the first and all-sufficient evidence of our relationship to God. It is by the Word obeyed, as by an instrument, our conversion is affected, and our souls renewed. It is by the Word of God so kept – Ephesians 4:14-16:

<sup>14</sup> So then, we may no longer be children, tossed [like ships] to and fro between chance gusts of teaching *and* wavering with every changing wind of doctrine, [the prey of] the cunning *and* cleverness of unscrupulous men, [gamblers engaged] in every shifting form of trickery in inventing errors to mislead.

<sup>15</sup> Rather, let our lives lovingly express truth [in all things, speaking truly, dealing truly, living truly]. Enfolded in love, let us grow up in every way *and* in all things into Him Who is the Head, [even] Christ (the Messiah, the Anointed One).

<sup>16</sup> For because of Him the whole body (the church, in all its various parts), closely joined and firmly knit together by the joints *and* ligaments with which it is supplied, when each part [with power adapted to its need] is working properly [in all its functions], grows to full maturity, building itself up in love.

It is by the Word so kept that Christ manifests to us His Father; and gives us the precious Name which He so manifests to us. John 14:22:

Judas, not Iscariot, asked Him, Lord, how is it that You will reveal Yourself [make Yourself real] to us and not to the world?

Look at the fact — the Lord Jesus is manifested to His people and is not manifested to the world; His people have their joy, their peace, their hope in Him: not so the world. How is this? John 14:23:

Jesus answered, if a person [really] loves Me, he will keep My Word [obey My teaching]; and My Father will love him, and We will come to him and make Our home (abode, special dwelling place) with him.

**It is in obeying the Word of God that the Holy Ghost manifests to us the God of the Word.**

The world does not keep the Word of God; therefore, God is not manifested to them. In the same degree as His people keep and obey the Word, is the God of the Word manifested to their souls. Notice how the Lord commends those who keep His Word. Writing to the church at Philadelphia, a church without a fault before God, it is said in Revelation 3:8-10:

<sup>8</sup> I know your [record of] works *and* what you are doing. See! I have set before you a door wide open which no one is able to shut; I know that you have but little power, and yet you have kept My Word *and* guarded My message and have not renounced *or* denied My Name.

<sup>9</sup> Take note! I will make those of the synagogue of Satan who say they are Jews and are not, but lie — behold, I will make them come and bow down before your feet and learn *and* acknowledge that I have loved you.

<sup>10</sup> Because you have guarded *and* kept My Word of patient endurance [have held fast the lesson of My patience with the expectant endurance that I give you], I also will keep you [safe] from the hour of trial (testing) which is coming on the whole world to try those who dwell upon the earth.

The Lord often tallows a long interval to elapse between the promise and the performance of it; the meantime is for the exercise of patience – Revelation 3:10: **Because you have guarded and kept My Word of patient endurance [have held fast the lesson of My patience with the expectant**



endurance that I give you], I also will keep you [safe] from the hour of trial (testing) which is coming on the whole world to try those who dwell upon the earth.

**It is only as we keep the Word that we are prepared for temptation.** The time is coming when we shall need to keep the Word of God just to survive. We cannot wait until that time arrives, we prepare now, fortifying our mind and spirit with the Word of God.

What strange doctrines we hear of, what new notions, what new-fangled theories are everywhere being circulated! — we have no security against being entangled and carried away by them, if we are not established in the Word of God. There are few Christians today with sufficient knowledge of the Word of God to be able to identify the heresies circulating today with the Internet, television and radio.

Notice that Jesus promises to those who keep His Word that they will be kept safe in *the hour of testing*.

The Word of God is of supreme importance – notice how important:

1. Jesus is the Word – John 1:1:

In the beginning [before all time] was the Word (Christ), and the Word was with God, and the Word was God Himself.

2. The Word exalted above His Name – Psalm 138:2:

I will worship toward Your holy temple and praise Your Name for Your loving-kindness and for Your truth *and* faithfulness; for You have exalted above all else Your Name and Your Word *and* You have magnified Your Word above all Your Name!

3. The Word creates faith – faith is the fundamental basis of our Christian life – 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).

4. The Word makes us holy – enables the defeat of sin in our life – cleanses us – John 17:17; Ephesians 5:26-27:

<sup>17:17</sup> Sanctify them [purify, consecrate, separate them for Yourself, make them holy] by the Truth; Your Word is Truth.

<sup>5:26</sup> So that He might sanctify her, having cleansed her by the washing of water with the Word,

<sup>27</sup> 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].

5. The Word is the source of wisdom – will enable us to make correct decisions – Psalm 119:99-100:

The law of the Lord is perfect, restoring the [whole] person; the testimony of the Lord is sure, making wise the simple.

Psalm 119:99-100:

<sup>99</sup> I have better understanding *and* deeper insight than all my teachers, because Your testimonies are my meditation.

<sup>100</sup> I understand more than the aged, because I keep Your precepts [hearing, receiving, loving, and obeying them].

6. The Word defeats the devil – Ephesians 6:10-17; Revelation 12:11:

John Piper puts it this way, “*Scripture enables me to hit the devil in the face with a force he cannot*

*resist, and so protect myself and my family from his assaults.*” Remember, Jesus defeated the devil at His temptation by “*It is written*”.

<sup>10</sup> In conclusion, be strong in the Lord [be empowered through your union with Him]; draw your strength from Him [that strength which His boundless might provide].

<sup>11</sup> Put on God’s whole armor [the armor of a heavy-armed soldier which God supplies], that you may be able successfully to stand up against [all] the strategies *and* the deceits of the devil.

<sup>12</sup> For we are not wrestling with flesh and blood [contending only with physical opponents], but against the despoticisms, 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.

<sup>13</sup> Therefore put on God’s complete armor, that you may be able to resist *and* stand your ground on the evil day [of danger], and, having done all [the crisis demands], to stand [firmly in your place].

<sup>14</sup> Stand therefore [hold your ground], having tightened the belt of truth around your loins and having put on the breastplate of integrity *and* of moral rectitude *and* right standing with God,

<sup>15</sup> And having shod your feet in preparation [to face the enemy with the firm-footed stability, the promptness, and the readiness produced by the good news] of the Gospel of peace.

<sup>16</sup> Lift up over all the [covering] shield of saving faith, upon which you can quench all the flaming missiles of the wicked [one].

<sup>17</sup> And take the helmet of salvation and the sword that the Spirit wields, which is the Word of God.

<sup>12:11</sup> And they have overcome (conquered) him by means of the blood of the Lamb and by the utterance of their testimony, for they did not love *and* cling to life even when faced with death [holding their lives cheap till they had to die for their witnessing].

Nothing frustrates the devil and his demons, ruining their plans and strategies than the Word of God.

#### 7. The Word give us emotional stability – Psalm 19:7-11:

<sup>7</sup> The law of the Lord is perfect, restoring the [whole] person; the testimony of the Lord is sure, making wise the simple.

<sup>8</sup> The precepts of the Lord are right, rejoicing the heart; the commandment of the Lord is pure *and* bright, enlightening the eyes.

<sup>9</sup> The [reverent] fear of the Lord is clean, enduring forever; the ordinances of the Lord are true and righteous altogether.

<sup>10</sup> More to be desired are they than gold, even than much fine gold; they are sweeter also than honey and drippings from the honeycomb.

<sup>11</sup> Moreover, by them is Your servant warned (reminded, illuminated, and instructed); and in keeping them there is great reward.

Great servant of God and Bible teacher, D. L. Moody, said, “*The Bible was not given to increase our knowledge but to change our lives.*”

#### 8. The Word is power for salvation – 1 Corinthians 15:1-2; Romans 1:16-17:

No man can be saved without receiving the Word of God either by hearing or reading it. The Word is able to save a sinner and make him or her a child of God.

<sup>1</sup> And now let me remind you [since it seems to have escaped you], brethren, of the Gospel (the glad tidings of salvation) which I proclaimed to you, which you welcomed *and* accepted and upon which your faith rests,

<sup>2</sup> And by which you are saved, if you hold fast *and* keep firmly what I preached to you, unless you believed at first without effect *and* all for nothing.

<sup>1:16</sup> For I am not ashamed of the Gospel (good news) of *Christ*, for it is God's power working unto salvation [for deliverance from eternal death] to everyone who believes *with* a personal trust *and* a confident surrender *and* firm reliance, to the Jew first and also to the Greek,

<sup>17</sup> for in the Gospel a righteousness which God ascribes is revealed, both springing from faith and leading to faith [disclosed through the way of faith that arouses to more faith]. As it is written, The man who through faith is just *and* upright shall live *and* shall live by faith.

9. The Word is medicine for healing and weapon of deliverance – Psalm 107:20:

He sends forth His word and heals them and rescues them from the pit *and* destruction.

10. The Word illuminates our life and give us direction – Psalm 119:105, 133:

<sup>105</sup> Your Word is a lamp to my feet and a light to my path.

<sup>133</sup> Establish my steps *and* direct them by [means of] Your Word; let not any iniquity have dominion over me.

11. The Word give us access to the life of God – Psalm 119:50:

This is my comfort *and* consolation in my affliction: that Your word has revived me *and* given me life.

12. The Word is sure predictions of the future – 2 Peter 1:19; Matthew 24:35; Mark 13:31; Numbers 23:19:

<sup>1:19</sup> And we have the prophetic Word [made] firmer still. You will do well to pay close attention to it as to a lamp shining in a dismal (squalid and dark) place, until the day breaks through [the gloom] and the Morning Star rises (comes into being) in your hearts.

<sup>24:35</sup> Sky and earth will pass away, but My Words will not pass away.

<sup>31:31</sup> Heaven and earth will perish *and* pass away, but My Words will not perish *or* pass away.

<sup>23:19</sup> God is not a man, that He should tell *or* act a lie, neither the son of man, that He should feel repentance *or* compunction [for what He has promised]. Has He said and shall He not do it? Or has He spoken and shall He not make it good?

13. The Word is our hope – Psalm 119:81; 114:

<sup>81</sup> My soul languishes *and* grows faint for Your salvation, but I hope in Your Word.

<sup>114</sup> You are my hiding place and my shield; I hope in Your Word.

D. L. Moody said: "*The Word will keep you from sin or sin will keep you from the Word.*"

Not just reading the Word is important, but keeping, obeying it makes the Word work for us – Luke 11:28:

But He said, Blessed (happy and to be envied) rather are those who hear the Word of God and obey *and* practice it!

In this verse 6, Jesus says, speaking to His Father of His people: "*they have obeyed and kept Your Word.*" Observe the emphasis. The Words spoken by Christ were the Father's Words. He does not say, "they have kept My words"; but "*they have obeyed and kept Your Word.*"

Remember, Jesus always said that He came only to glorify the Father, this included what He spoke – John 7:16:

Jesus answered them by saying, My teaching is not My own, but His Who sent Me.

So were His works – John 14:10:

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).

So was His mission – John 7:16-17:

<sup>16</sup> Jesus answered them by saying, My teaching is not My own, but His Who sent Me.

<sup>17</sup> If any man desires to do His will (God's pleasure), he will know (have the needed illumination to recognize and can tell for himself) whether the teaching is from God or whether I am speaking from Myself *and* of My own accord *and* on My own authority.

And, seeing the words of Christ were the Father's words, and the works and the mission of Christ were the Father's works and mission, He tells us in John 5:24:

I assure you, most solemnly I tell you, the person whose ears are open to My Words [who listens to My message] and believes *and* trusts in *and* clings to *and* relies on Him Who sent Me has (possesses now) eternal life. And he does not come into judgment [does not incur sentence of judgment, will not come under condemnation], but he has already passed over out of death into life.

Jesus prays, “*they have obeyed and kept Your Word.*”

He makes no distinction between the disciples even though some were much more instructed than others; some were much more faithful than others; some walked much more closely with Him than others. Yet, He makes no distinction, He speaks of them as one body, and He speaks of the whole church as one body: “*they have obeyed and kept Your Word.*”

We may notice here with profit and instruction the great difference between our standing in Christ, and our personal and actual experience. In the one case, God sees us only as He sees Christ; no spot, no stain, no possible accusation can be brought against us, no possible condemnation can be pronounced against us, we are “*complete in Him.*”

This is as much the case with one child of God as another; the least in the family, the feeblest believer in Christ Jesus is complete in Him, and as accepted as was Paul, or as John, who lay upon His bosom. “*They have obeyed and kept Your Word,*” is Christ's account of them, speaking of them as standing in Himself, and as represented by Him before God.

The disciples were very much like what we are ourselves. They were a company of poor, needy sinners, such as we are, full of failures; and very faithfully the Scriptures record their failures. Their knowledge was very dim; their faith was often very feeble; their hopes were very much mingled with what was earthly and sensual. And so, it is us.

**We keep His Word!** Why, most of us, even the best taught of us, know very little about it. What a little knowledge we have of the Word of God! How small our attainments in the knowledge, the enjoyment, and the fulness of that Word! We learn, by daily experience, to confess it is so, and like the Apostle it would be well for us to say – Philippians 3:13-14:

<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.

So, we should learn, by the sense of our own need, to watch, to pray, to strive, to fight. But when Christ pleads for His disciples, He says, “*They have obeyed and kept Your Word.*” There is no mention of their forsaking Him; yet He had just told them in John 16:32:

*But take notice, the hour is coming, and it has arrived, when you will all be dispersed and*

scattered, every man to his own home, leaving Me alone. Yet I am not alone, because the Father is with Me.

His prayer is “Father, *they have obeyed and kept Your Word.*” Having so guarded the higher truth in this passage, we must not overlook the fact that the little company around the Lord, for whom He prayed, had sincerely and truly received His testimony; they did trust in Him; with all their failures and shortcomings, they could appeal to Him.

They had left their little all – it was not much, but it was their all – to follow Him; and His Word was their law. Himself their all; still they could not say of themselves what He said of them – “*they have obeyed and kept Your Word.*”

There is a very blessed emphasis upon “*Your Word*”. If the disciples did not apprehend it, the Father Himself did, and Christ did. It seems to me as if the Lord Jesus was calling His Father’s attention to His own Word. David understood this in Psalm 119:49-50:

<sup>49</sup> *Remember [ferently] the Word and promise to Your servant, in which You have caused me to hope.*

<sup>50</sup> *This is my comfort and consolation in my affliction: that Your Word has revived me and given me life.*

We also gather how greatly Jesus wants all His people to keep His Father’s Word; for, while He utters this high commendation of them, “*they have obeyed and kept Your Word,*” and really He looks at us, and teaches us how closely it lies on His very heart, that we should keep that Word; and why?

Because He loves us, and He delights in the evidence of our love – John 14:23:

*Jesus answered, If a person [really] loves Me, he will keep My Word [obey My teaching]; and My Father will love him, and We will come to him and make Our home (abode, special dwelling place) with him.*

Now, the loving heart of the Lord Jesus looks for responsive love, and it is by keeping His Word that His children express and manifest their love. But there is something more; He desires communion with us, and it is in our keeping His Word He enjoys our company, “*We will come to him and make Our home (abode, special dwelling place) with him.*”

But there is more; the Lord longs for His people’s joy as well as for their company – John 15:11:

*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.*

Therefore, would He have us keep His Word. Again, He longs that we may possess His peace in our souls – John 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.]*

He longs, too, that we should be comforted so He sends the Holy Ghost, the Comforter to teach us all these things, to bring all these things to our remembrance – John 14:26:

*But the Comforter (Counselor, Helper, Intercessor, Advocate, Strengtheners, Standby), the Holy Spirit, Whom the Father will send in My Name [in My place, to represent Me and act on My behalf], He will teach you all things. And He will cause you to recall (will remind you of, bring to your remembrance) everything I have told you.*

He longs for His people’s security; and what is our security? His Father’s Word – the foundation of our faith, and our hope, the motive for our love, the lamp for our path, the light for our feet, our

refuge in danger, our food in the wilderness, and our sword for the battle. He longs for His people to enjoy realized union with Himself; and this is in the keeping of His Word – John 15:7:

If you live in Me [abide vitally united to Me] and My Words remain in you *and continue to live in your hearts, ask whatever you will, and it shall be done for you.*

Here lies the power: we abide in Him only as He abides in us; and we realize our union with Him and abide in Him only as His Words abide in us. He longs to see His people's desires granted, and that there should be no unanswered prayers.

A Prayer:

“O, let Your Word be impressed on our souls, expressed in our lives, confessed by our faith, and professed by our conversation. We bless You, Father, that You have given us your great Name, that Your Son might manifest it. We bless You, Son of God, that You did come down from heaven to manifest to us our Father's Name; we bless You, Holy Ghost, that You have taken away the veil, and shown us that Name. Our God, You have said in Your Word in Isaiah 55:11:

*So shall My Word be that goes forth out of My mouth: it shall not return to Me void [without producing any effect, useless], but it shall accomplish that which I please and purpose, and it shall prosper in the thing for which I sent it.*

Grant us grace to keep Your Word!"

It is all we need while here below. When we keep God's Word, we find that Word can keep us, comfort us, enlighten us, strengthen us, establish us. But when our conscience tells us we have poorly kept the Word; and we have to accuse ourselves of forgetfulness, ignorance, and unbelief — may our faith rise to Him who has gone within the veil and with His own blood sprinkled the mercy seat, pleading that our unbelief may be pardoned; and let faith listen while our Advocate says for us and of us — *“they have obeyed and kept Your Word.”*

## VERSE 7

*Now [at last] they know and understand that all You have given Me belongs to You [is really and truly Yours].*

In this part of His prayer, our blessed Lord is engaged in commending His people to His Father. No allusion of the slightest kind is made to any of their many deficiencies, no reference to any of their frequent failures; we search in vain throughout the whole prayer for anything like an accusation against them, directly or indirectly. This is a beautiful comment on what the Apostle afterwards urges in Romans 8:33:

*Who shall bring any charge against God's elect [when it is] God Who justifies [that is, Who puts us in right relation to Himself? Who shall come forward and accuse or impeach those whom God has chosen? Will God, Who acquits us?]*

In the fulness of His mediatorial office, in the virtue of His atoning blood — for the hour was come — in the greatness of His salvation, in the height, and depth, and length, and extent of the love that passes above knowledge, in which He had received them at His Father's hands, and had manifested to them that Father's Name; enshrined in that Name He now presents them to His Father, accredited with all His own work of salvation for them, and with all the covenant work the Holy Ghost was about to perform in them.

All judgment, according to John 5:22-23, is given to the Son:

<sup>22</sup> *Even the Father judges no one, for He has given all judgment (the last judgment and the whole business of judging) entirely into the hands of the Son,*

<sup>23</sup> *So that all men may give honor (reverence, homage) to the Son just as they give honor to the Father. [In fact] whoever does not honor the Son does not honor the Father, Who has sent Him.*

Here is a beautiful and powerful fact. No matter how many deficiencies our Lord may find in us, He will forever correct and admonish us in order to increase our faith, yet our standing before God is in the fulness of our Head, our Mediator so He never allows us to appear before God the Father in any other state but the righteousness of God alone. God sees us in Christ not in our flesh!

When we know even as God knows us, even when we are blessed and are living in complete obedience to God's Word, we are not less or more accepted by the Father, it is always in Christ.

What a remarkable illustration we have in these words of the fact that the whole of His life on earth, all His acts, and all His doctrines, bore witness that He sought not His own glory but the glory of Him that sent Him. It is of the utmost importance, and it most deeply concerns our worship of God, and our estimation of our heavenly Father's love, that we should have right views of that which the Lord here takes such pains to teach. It is possible to think and speak of the person and work of the Lord Jesus Christ, so as to disparage the Father's grace. It appears to me one of the simplest proofs in Scripture, of the Godhead of our Lord Jesus Christ, that if He is not very God, then God would have set up a rival to Himself in our world and in our hearts, by sending the Lord Jesus Christ to be our Savior. I will illustrate what I mean by a story told in ancient history.

Cyrus had conquered and taken captive a prince with his wife and children; and when they were brought before the king, Cyrus, who could sometimes manifest a very generous disposition, demanded of the prince, "*What will you give me if I set you at liberty?*" "*I will give you my kingdom,*" was the reply. "*And what ransom can you then give for your wife and children?*" Quickly the answer came, "*I will give my life for them.*" "*Well,*" said Cyrus, "*I will restore your kingdom, your wife, and your children – you may have all;*" he was pleased with the devoted love expressed by the father and husband. Of course, the prince was very grateful, and fell at the feet of Cyrus; and expressed his thanks, and his admiration of the generosity of the giver and the royalty of the gift. But one was silent – the wife said nothing – and her husband anxiously upbraided her, and said, "*Why do you not thank the king?*" She answered, "*I am thinking only of the man who said he would give his life for my liberty.*" All thought of Cyrus' generosity was canceled in her heart; she was thinking only of a love that would substitute his own life for her.

Lord Jesus Christ's person, mission, and salvation work, be not all ascribed to our Father's love, as the Lord Himself did so faithfully and diligently teach His disciples, what would the effect be? That God would become the object of awe and fear; while Christ would have all our love, all our sympathy, and all our gratitude. The teaching of our blessed Master was evermore – "*all You have given Me belongs to You.*" And He would lead us to see in Himself, and in His work, but the manifestation of the Father's love, and the Father's grace; and so, the Holy Spirit teaches us in Romans 5:8:

*But God shows and clearly proves His [own] love for us by the fact that while we were still sinners, Christ (the Messiah, the Anointed One) died for us.*

Examine a few passages on this subject:

John 6:38-39:

<sup>38</sup> *For I have come down from heaven not to do My own will and purpose but to do the will and purpose of Him Who sent Me.*

<sup>39</sup> *And this is the will of Him Who sent Me, that I should not lose any of all that He has given Me, but that I should give new life and raise [them all] up at the last day.*

John 15:15:

*I do not call you servants (slaves) any longer, for the servant does not know what his master is doing (working out). But I have called you My friends, because I have made known to you everything that I have heard from My Father. [I have revealed to you everything that I have learned from Him.]*

John 10:17-18:

<sup>17</sup> For this [reason] the Father loves Me, because I lay down My [own] life—to take it back again.

<sup>18</sup> No one takes it away from Me. On the contrary, I lay it down voluntarily. [I put it from Myself.] I am authorized *and* have power to lay it down (to resign it) and I am authorized *and* have power to take it back again. These are the instructions (orders) which I have received [as My charge] from My Father.

Jesus attributes to the Father all His own atoning work and tells us it was an act of obedience on His part to His Father's will. His disciples repeated this doctrine, 2 Corinthians 5:18:

But all things are from God, Who through *Jesus* Christ reconciled us to Himself [received us into favor, brought us into harmony with Himself] and gave to us the ministry of reconciliation [that by word and deed we might aim to bring others into harmony with Him].

Hebrews 2:10:

For it was an act worthy [of God] *and* fitting [to the divine nature] that He, for Whose sake and by Whom all things have their existence, in bringing many sons into glory, should make the Pioneer of their salvation perfect [should bring to maturity the human experience necessary to be perfectly equipped for His office as High Priest] through suffering.

Jesus taught this to His disciples, and we need to catch this subject as well.

## 1. The Speaker

He had been in the form of God. He was not so now; He was in the form of a servant – He was Jehovah's Servant, His obedient, submissive, dependent, Servant, emptied of all the glory that was His own, and which He had with His Father before the world began. Philippians 2:5-7:

<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!

The man of God's right hand, provided, qualified, appointed by the Father, to be His salvation to the ends of the earth, a new and Divine source of life, joy, peace, righteousness, grace, and glory to the church of God. All was pure grace to Him, and pure grace to us; faithfully and diligently our blessed Lord and Master taught us so.

- “You have made ready a body for Me [to offer]” – Hebrews 10:5-7:

<sup>5</sup> Hence, when He [Christ] entered into the world, He said, Sacrifices and offerings You have not desired, but instead You have made ready a body for Me [to offer];

<sup>6</sup> In burnt offerings and sin offerings You have taken no delight.

<sup>7</sup> Then I said, Behold, here I am, coming to do Your will, O God — [to fulfill] what is written of Me in the volume of the Book.

- “... to make ready for the Lord a people” – Luke 1:17:

And he will [himself] go before Him in the spirit and power of Elijah, to turn back the hearts of the fathers to the children, and the disobedient *and* incredulous *and* unpersuadable to the wisdom of



the upright [which is the knowledge and holy love of the will of God] — in order to make ready for the Lord a people [perfectly] prepared [in spirit, adjusted and disposed and placed in the right moral state].

- 2 John 3:

Grace (spiritual blessing), mercy, and [soul] peace will be with us, from God the Father and from Jesus Christ (the Messiah), the Father's Son, in all sincerity (truth) and love.

- "... kingdom prepared for you from the foundation of the world" – Matthew 25:34:

Then the King will say to those at His right hand, Come, you blessed of My Father [you favored of God and appointed to eternal salvation], inherit (receive as your own) the kingdom prepared for you from the foundation of the world.

Christ, and Christ's salvation, were but the manifestations of the Father's Name, the commended love of God – John 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. What are the things given to Him?

Now [at last] they know and understand that all You have given Me belongs to You [is really and truly Yours].

He had spoken (in verse 2) of the persons given to 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.

Now He speaks of all things given to Him. The persons were given that He might give eternal life to them; now all things are given to Him that He might carry out this purpose, aim, and object, even to give eternal life. I know not how many "alls" we read of in the Scripture as given to Christ:

- "all grace,"
- "all mercy,"
- "all might,"
- "all dominion,"
- "all long-suffering,"
- "all power in heaven and earth"

All given into His Christ's hands; all enemies of His people, whether they be thrones or dominions, or principalities, or powers put under His feet – 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].

## 3. How will Christ dispense His fulness? In John 1:16:

For out of His fullness (abundance) we have all received [all had a share and we were all supplied with] one grace after another *and* spiritual blessing upon spiritual blessing *and* even favor upon favor *and* gift [heaped] upon gift.

So that the Lord Jesus will impart to His people all the fulness which it hath pleased the Father should dwell in Him for their supply. There are two or three passages connected with this subject well worth remembering – John 13:3-4:

<sup>3</sup> [That] Jesus, knowing (fully aware) that the Father had put everything into His hands, and that He had come from God and was [now] returning to God,

<sup>4</sup> Got up from supper, took off His garments, and taking a [servant's] towel, He fastened it around His waist.

Jesus knowing that the Father had given all things into His hands, and that He was come from God, and went to God, illustrates the use He intends to make of the power and fulness vested in Him, even condescending to the most menial office, if necessary, for the supplying of all the needs of all His blood-bought ones.

In Matthew 28:18-20, we have a similar connection.

<sup>18</sup> 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.

<sup>19</sup> Go then and make disciples of all the nations, baptizing them into the Name of the Father and of the Son and of the Holy Spirit,

<sup>20</sup> Teaching them to observe everything that I have commanded you, and behold, I am with you all the days (perpetually, uniformly, and on every occasion), to the [very] close *and* consummation of the age. *Amen (so let it be).*

Observe the connection between His possessing all fulness and all power, and the proclamation of free grace and everlasting salvation to poor sinners. Again, in 1 Corinthians 3:21-23, a very wonderful statement is made.

<sup>21</sup> So let no one exult proudly concerning men [boasting of having this or that man as a leader], for all things are yours,

<sup>22</sup> Whether Paul or Apollos or Cephas (Peter), or the universe or life or death, or the immediate *and* threatening present or the [subsequent and uncertain] future — all are yours,

<sup>23</sup> And you are Christ's, and Christ is God's.

Nothing more can be said of Him than that all things are His; and nothing less is said of us in Him than that “all are yours.” And why? for “you are Christ's, and Christ is God's”— the root and source of all.

Again, in that wonderful vision the Evangelist had of our Priest and King in heaven – Revelation 1:17-18:

<sup>17</sup> When I saw Him, I fell at His feet as if dead. But He laid His right hand on me and said, Do not be afraid! I am the First and the Last,

<sup>18</sup> And the Ever-living One [I am living in the eternity of the eternities]. I died, but see, I am alive forevermore; and I possess the keys of death and Hades (the realm of the dead).

See then how He will exert the power given to Him; see how He will dispense the fulness entrusted to Him, even in protecting, in blessing, sustaining, comforting, and keeping His people. Once again, Psalm 68:18, and comparing Ephesians 4:8:

<sup>68:18</sup> You have ascended on high. You have led away captive a train of vanquished foes; You have received gifts of men, yes, of the rebellious also, that the Lord God might dwell there with them.