



TALKS FOR GROWING CHRISTIANS TRANSCRIPT

John 17: 1-10: The First Section of the High Priestly Prayer

"Jesus spoke these words, lifted up His eyes to heaven, and said: "Father, the hour has come. Glorify Your Son, that Your Son also may glorify You, 2 as You have given Him authority over all flesh, that He should give eternal life to as many as You have given Him. 3 And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent. 4 I have glorified You on the earth. I have finished the work which You have given Me to do. 5 And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was. 6 "I have manifested Your name to the men whom You have given Me out of the world. They were Yours, You gave them to Me, and they have kept Your word. 7 Now they have known that all things which You have given Me are from You. 8 For I have given to them the words which You have given Me; and they have received them, and have known surely that I came forth from You; and they have believed that You sent Me. 9 "I pray for them. I do not pray for the world but for those whom You have given Me, for they are Yours. 10 And all Mine are Yours, and Yours are Mine, and I am glorified in them."

Background Notes

John 17 is known as the "High Priestly Prayer" of Christ. It is called His "High Priestly Prayer" because most of the prayer is intercession on behalf of His own beloved followers. It is sometimes called "the Lord's prayer," but this title is seldom used because it would be confused with the more well known Lord's Prayer ("Our Father who Art in Heaven...").

This High Priestly prayer is the longest recorded prayer of Jesus Christ. It was given either in the upper room on the occasion of the Last Supper, or it was spoken as the Lord and His disciples were making their way to the Garden of Gethsemane. It was not given in the Garden of Gethsemane, because John 18:1 tells us that "when Jesus had spoken these words, He went out with His disciples over the Brook Kidron, where there was a garden, which He and His disciples entered." So the High Priestly prayer of our Lord was prayed in the Garden of Gethsemane.

A brief outline of the prayer would be as follows:

Verses 1-5 - prayer concerning Himself

Verses 6-19 - prayer concerning the apostles

Verses 20-26 - prayer concerning future believers

In verse 1 we read the opening of the prayer: "Jesus spoke these words, lifted up His eyes to heaven, and said: "Father, the hour has come. Glorify Your Son, that Your Son also may glorify You..." That special hour in which He would go to the cross and die for the sins of the world had finally come. Frequently, in the earlier chapters of John, we heard the Lord saying, "My hour has not yet come." That hour had now arrived.

The Lord's request was, "Father, the hour has come. Glorify Your Son, that Your Son also may glorify You..." The Lord's desire was that throughout this hour God would be glorified -

- both Father and Son. He was asking that the Son would be sustained in His sufferings on the cross, and that the Father's wrath against sin would be satisfied, and the righteousness of God maintained through His death and resurrection.

Doctrinal / Teaching Points

1. God the Father was glorified in the finished work of Christ.

In verse 4 the Lord said to His Father, "I have glorified You on the earth. I have finished the work which You have given Me to do." Both the life and death of the Lord are in view here. The Lord was praying as if His work on the cross has already been completed. So the "finished work" mentioned here includes the Lord's public ministry as well as His sacrifice for sin on the cross. The Lord accomplished all that the Father had given Him to do in His public ministry. Not all the lame people were made to walk, not all the blind people were made to see, but all of the work that the Father had given the Son to do was accomplished, and in that work God had been glorified. The Lord Jesus accomplished all the work that the Father had given Him to do in His death. His perfect sacrifice was sufficient to take away the sin of the world and maintain the righteousness of God, and in that work God was glorified. God the Father was glorified in the finished work of Christ.

2. God the Son was glorified in the ongoing lives of the apostles.

In verse 10 the Lord prayed, "And all Mine are Yours, and Yours are Mine, and I am glorified in them." In what way was the Lord Jesus glorified in this group of men who were going to forsake Him in a few hours? In what way could the Lord be glorified in them?

First, the Lord was glorified in the salvation of the disciples. We see from verses 2, 6 and 9 that the disciples were saved and taken out of the realm of this world's system. These "trophies of grace" brought glory to the Lord! In the same way, we bring glory to Christ when we come to Him for salvation. We are like trophies which are placed in His trophy case – giving evidence of His great accomplishments to the whole intelligent universe!

Incidentally, verse 3 is one of the great salvation verses in the Gospel of John: "And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent..." In this verse we have the basics of what eternal life is all about – to know God, the only true God -- not just to know about God, but to know God. "And Jesus Christ whom You have sent" -- not just to know about the historical Jesus of Nazareth, but to know Jesus Christ, the One who was sent from heaven. He is God, and He came from heaven to do the work of salvation. These are the basics of what eternal life is all about.

Secondly, the Lord Jesus was glorified in the growth of the disciples as believers. The end of verse 6-7 says, "I have manifested Your name to the men whom You have given Me out of the world. They were Yours, You gave them to Me, and they have kept Your word. 7 Now they have known that all things which You have given Me are from You." And verse 8 says, "For I have given to them the words which You have given Me; and they have received them, and have known surely that I came forth from You; and they have believed that You sent Me." This is not only saving knowledge, knowledge leading to salvation -- this is more than salvation. This is growth, and in the growth of the disciples as believers the Lord Jesus was glorified.

When we think of the lack of understanding that the disciples showed so often, how could the Lord be glorified in them? Think of Mark 8:17-20, for example. "Jesus said to them, "Why are you talking about having no bread? Do you still not see or understand? Are your hearts still hardened? 18 Do you have eyes but fail to see, and ears, but fail to hear? And

don't you remember? 19 When I broke the five loaves for the five thousand, how many baskets full of pieces did you pick up?" They said to Him, "Twelve." 20 "Also, when I broke the seven for the four thousand, how many large baskets full of pieces did you pick up?" And they said, "Seven." He said to them, "Do you still not understand?" When we think of the disciples' lack of understanding of the Lord's word and works, and we think of the way James and John wanted to call down fire from heaven on the Samaritans, and when we think of the jealousy among the disciples who would have a greater place in the kingdom -- well, the truth is, they sound a lot like us, don't they?

The fact that the Lord said He was glorified in these disciples should be encouraging to us, for sure! We should be encouraged that the Lord said, "And all Mine are Yours, and Yours are Mine, and I am glorified in them"(v10). When we think of the shortcomings of the disciples, we can all identify -- and yet the Lord said He was glorified in them! And the Lord can say the same about us!

I'm sure the Lord had the disciples' future in mind as well. He was thinking of the future potential of this group of men, as well as their present devotion -- but it is encouraging to know that God the Son was glorified in the lives of the disciples.

3. God the Father and God the Son are now glorified together in heaven.

"And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was"(v5). While the Lord was here on the earth, His pristine glory was veiled. There was no halo around the Lord's head to identify Him as God while He was here on this earth. But now the Lord has resumed His glory in heaven. Now God the Father and God the Son are glorified together in heaven. Now that glory is enhanced because God's great plan of redemption for mankind has been accomplished.

I want you to notice that the eternal distinction of the persons of the Godhead and the Lord's eternal Sonship are clearly seen in verse 5. "And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was." Do you follow the doctrine of that verse? This is pretty heavy, but it is fantastic! There always was the Father and the Son, there always will be the Father and the Son. Do you see that -- the distinction of persons in the Godhead and the eternal Sonship of God the Son are seen in this verse? There always was the Father and the Son, and there always will be the Father and the Son. The only difference is that when the Son became Man, He became Man forever. He is fully God and fully Man today in heaven, but He is now glorified in His humanity. God the Father and God the Son are now glorified together in heaven.

Practical Application

Did you ever think of yourself as one of God's personal possessions?

"I pray for them. I do not pray for the world but for those whom You have given Me, for they are Yours. And all Mine are Yours, and Yours are Mine, and I am glorified in them"(v9-10).

We belong to God! We are God's personal possession! We are loved by Him, and we are special and precious to Him!

Now what do we do if someone starts to mess around with one of our special personal possessions? We become very protective, right? Recently I traded in our old car for a new one. I was very protective of this vehicle (well, at least up until the first scratch!) In fact, one day I looked out of the window and saw some of my students playing football in the

parking lot near my car, and so I went out to protect my new car! I didn't want any footballs or Frisbees or bodies putting dents or scratches in my new car. That car was my personal possession, I had paid a lot for it, and I was going to make sure that it didn't get hurt.

In the same way, we are God's personal possession, and He is very protective of us. No one can hurt us and get away with it. Now I suppose an illustration of a parent/child relationship would have been better than the car illustration about the protection of personal possessions, but either way, I think that you see the point and the application: Did you ever think of yourself as one of God's precious personal possessions?