

# John 17

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[ 0 : 00 ] Seeking the Lord's blessing, let us now turn to the passage of Scripture that was read, the Gospel of John, chapter 17, and we'll read at verse 4.

I have glorified thee on the earth, I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before.

The world was. The Lord's prayer here in chapter 17 of the Gospel of John can be divided into three parts.

We have verse 1 to 5 where Jesus prays about his own glorification. Verse 6 to 19 where he prays for the disciples.

And verse 20 to 26 where he prays for all those who will believe. And now for some time we have been looking at the first part of that prayer where Jesus prays about his glorification.

[ 1 : 12 ] And today we'll take that last part of that where Jesus prays about his glorification in verse 4 and 5.

I have glorified thee on the earth, I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.

In verse 4 we have two statements. First, I have glorified thee on the earth. And the second statement, I have finished the work which thou gavest me to do.

However, the two statements are really complementary. There are those who maintain that the first statement refers only to everything that Jesus had done up to this point.

But we would rather take the view that it also includes his obedience unto death. That death that lies immediately ahead of him.

[ 2 : 18 ] In the ESV it reads, Jesus glorified his father on the earth by finishing the work which the father had given him to do.

He lived a perfect life in obedience to the will of God. He was made under the law and he kept the law perfectly.

He was obedient to death, even the death of the cross. He was given a work and he brought that work to completion.

And God was glorified by it. This is of course speaking of the work of atoning for sin.

The glory of his earthly life in obedience on completing the work that was given him to do. We noted in our previous study of this prayer that Jesus stands before us as the servant.

[ 3 : 27 ] Here we have the God-man, truly God and truly man. And in Jesus we behold the wisdom, the goodness, the love, the grace, the mercy and power of God.

Acting in the plan and structure and the effectual accomplishment of the great work of our redemption and salvation.

Jesus said to Thomas, When Jesus says to Philip, He that hath seen me hath seen the Father, he uses a word that means to see with the understanding.

So Jesus is saying the person who perceives or understands who I am, that person perceives God. On an earlier occasion he said, And he that seeth me, seeth him that sent me.

Verily, verily, I say unto you, he that receiveth whomsoever I send receiveth me. And he that receiveth me, receiveth him that sent me. Jesus glorified the Father by revealing the Father to us.

[ 5 : 25 ] As Paul reminds us, For God who commanded the light to shine out of darkness has shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

He glorified the Father in his condescension. In taking the office of a mediator.

And in taking our nature to be his own. In this he manifested forth the wisdom and power of God.

John Owen remarks, John Owen remarks, It did not befall him by luck or chance. It was not imposed on him against his will.

It belonged not to him by any necessity of nature or condition. He stood not in need of it. It was no addition unto him. But of his own mind and accord, He graciously condescended into the assumption and the discharge of it.

[ 6 : 37 ] Paul brings to our consideration, And he tells us how we should imitate the mind that was in Christ Jesus. Let this mind be in you which was also in Christ Jesus, Who had been in the form of God, Thought it not robbery to be equal with God, But made himself of no reputation, And took upon him the form of a servant, And was made in the likeness of men, And been found in fashion as a man, He humbled himself, And became obedient unto death, Even the death of the cross.

In Psalm 40, We have there the mind of Christ. I delight to do thy will, O my God, Yea, thy law is within my heart.

Paul, writing to the church at Corinth, Says regarding Christ crucified, To them that are called both Jews and Greeks, That Christ is the power of God, And the wisdom of God.

So he glorified the Father in his condescension. In his condescension he showed forth the power and the wisdom of God.

He took on him the form of a servant, And was found in fashion as a man. This is his condescension. It is not said that he ceased to be in the form of God, But continuing so to be, He took upon him the form of a servant in our nature.

[ 8 : 11 ] He became what he was not, But he ceased not to be what he was, Even the eternal Son of God. So he glorified the Father in his condescension.

But he also glorified his Father in his teachings and in his miracles. We have already noted what he said to Philip, The words that I speak unto you I speak not of myself, But the Father that dwelleth in me, He doeth the works.

The words that Jesus speaks, Along with the deeds that he performs, Are both a revelation from God. The words and miracles are God in action.

They both proceed from the Father, And reveal to us what the Father is like. Though from a human point of view all the words were spoken by Jesus, And the miracles were performed by Jesus.

But here Jesus says that they were done by the Father. That is, that they were done by the Father through Jesus.

[ 9 : 22 ] As we have already noted in our study of this prayer, As a servant he did not make use of his powers as God. In other words, he had no time through from his deity or his divine nature.

Because he lived as a servant, He was totally dependent upon his Father and the Spirit. He is the very Son of God and perfect man, But he is also the servant.

And as such he does nothing of himself. He gets all his orders, as it were, from God. God gives him the words to speak. God tells him what to do.

And gives him the power to do it. It is all from God the Father. He looks to him for light and guidance. Perfect he was, But in utter dependence upon his Father.

And so, he glorified the Father in his condescension. In becoming the mediator for the church. In taking our nature unto himself.

[ 10 : 26 ] And he glorified his Father in his teachings and in his miracles. And he glorified the Father by identifying himself with those that the Father gave him.

In doing so, he was taking the responsibility for them and for their sins. And this is what is happening at the baptism of Jesus.

It is one of those essential steps in the great work assigned to him by the Father. It was not enough to take on our nature.

But he had to identify himself with us in our sin. Death did not come to Jesus inevitably because he took our nature.

But it became inevitable for him to die because he took our sin. In our nature. He had to identify with himself, with us.

[ 11 : 37 ] In our sin. And we read about what John witnessed at Jordan. And Jesus, when he was baptised, was up straightway out of the water. And lo, the heavens were opened unto him.

And he saw the Spirit of God descending like a dove and lightning upon him. And lo, a voice from heaven saying, This is my beloved Son in whom I am well pleased.

Jesus baptised, showing forth that he was identifying himself with sinners. That he was identifying himself with those that the Father had given to him.

That he was identifying himself with those whom the Father had given him. And that he was going to the cross for them, for their sins. To receive what their sins deserved.

And so, lo, there came a voice from heaven saying, This is my beloved Son in whom I am well pleased.

[ 12 : 37 ] He has just given the witness in his baptism. That he identifies himself with sinners. With those that I gave unto him in the covenant of redemption.

But he is my beloved Son in whom I am well pleased. So, he glorified the Father by his condescension.

He glorified his Father by his teachings and by his miracles. And he glorified the Father by identifying himself with those that the Father had given to him.

Jesus could look back. He could reflect on his life from the time of his birth. From the time of his public ministry.

And he could say, I have glorified thee on the earth. Jesus sums up the commandments. Thou shalt love the Lord thy God with all thy heart.

[ 13 : 42 ] And with all thy soul. And with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbour as thyself.

In Jesus, they were perfectly fulfilled. He glorified the Father in living that perfect life of obedience to the law.

His thoughts. His thoughts. His walk. His feelings. And the affections of his heart. His energy.

Were all surrendered to the Father. And all without spot or blemish. Earlier he had told the disciples when they urged him to eat.

My meat is to do the will of him that sent me. And to finish his work. Whatever may be the case of the disciples and others.

[ 14 : 42 ] His food was to do the divine will. And in doing so. He glorified the Father. He reserved nothing.

In everything he did or said. He glorified the Father. His Father's work. Was everything to him. The first words recorded of Jesus as a child.

I must be about my Father's business. His whole life was devoted to being spent for his Father.

Jesus was a perfect man. And as such he had human affections. He had human thoughts. And a human will. Just as we have.

Yet in one point his human will differed from ours. His will was always subject. To his Father's.

[ 15 : 46 ] Every word. And deed. That he did was an entire devotedness. To his Father. In this.

He glorified. God. Jesus' obedience to his Father. Father's will. In dying. Fully glorified.

The Father. No man taketh it from me. He said. But I lay it down of myself. I have power to lay it down.

And I have power to receive it again. This commandment. Have I received of my Father. God. And in dying on the cross.

In perfect obedience to the Father's command. He glorified the Father. He glorified God. I have glorified thee.

[ 16 : 47 ] On the earth. God. Then we have this second statement. I have finished the work. Which thou gavest me to do.

Which is complementary to the first statement. Jesus says that he has completed the task that was assigned to him.

And in process of doing so. That he had brought glory to the Father. The work that Jesus did was the work of the Father.

The initiative is seen as resting with the Father. He says. I have finished the work. Which thou. Gavest me to do. Which the Father. Gave him.

To do. I have finished the work. Which the Father. Gave me. To do. I have finished the work.

[ 17 : 44 ] Which you. My Father. Gave me. To do. The work that Jesus did and finished.

Was. No mere. Human work. It was the work of one. Sent. By God. Jesus was always conscious of that.

Even as we have noted as a young boy. I must be about. My Father's business. Throughout his life. I seek not mine own will.

But the will of the Father. Which hath sent me. For I came down from heaven. Not to do. Mine own will. But the will of him. That sent me. When the Jews accused him of being a Samaritan.

And having a devil. Jesus answered. And he said. I am not a devil. But I honour my Father. And ye do dishonour me. And I seek not mine own glory.

[ 18 : 43 ] Obedience to the Father. Obedience to the Father. And finishing the work assigned to him by the Father. Was for Jesus. His major concern. him.

My God. And he heard. No. I possess. ■■■ I have finished the work which thou gavest me to do.

There is a sense in which each stage of his work may be regarded as perfect and complete, although there is a deeper sense in which nothing is complete without the cross.

The work that the Father gave him to do is focused on the cross. The hour has come that the Son of Man should be glorified.

Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit.

[ 19 : 56 ] When Jesus uttered this prayer, the cross still lies ahead. But by faith he anticipates the successful completion of his mission.

He says, I have finished the work which thou gavest me to do. You may ask, how could he do that? Well, he could do that by faith, by trusting in the promises of the Father.

And as a result, he prays for his own glorification in verse 5. O now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.

The glory that he asks for there is based upon Jesus having completed his assignment, which includes the cross work that lies immediately ahead of him.

Jesus looks beyond his suffering as the one who was sent by the Father and is now returning to the Father. I came forth from the Father and I'm coming to the world.

[ 21 : 15 ] Again I leave the world and go to the Father. The Father who gave him a people, who assigned him to the task of their redemption.

And having completed that task, he now asks for the glory awaiting him once again in the Father's presence.

I have finished the work which you gave me to do and now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.

You see, Jesus enjoyed our unique glory with the Father. That pre-incarnate glory. The glory that he had before he took upon himself our nature.

That visible glory that he veiled when he took upon himself human nature. The glory of the eternal world. But now he is asking that the incarnate world be brought to share that glory.

[ 22 : 24 ] He is saying, glorify me as I am now. Glorify me in human nature. Me as I have not been before in glory.

Take me as I am now with thine own self again with the glory I had with you before the world was. He is returning to his Father.

And in that returning he is not leaving his human nature behind. But he is taking that human nature with him to the right hand of the majesty on high.

or to the very centre of the throne of God. So he is saying, glorify my human nature. Bring my human nature into the glory I had as your son before the creation began.

He is praying that his human nature would be exalted as to share as far as human nature can in the glory which as a divine person he had beside the Father before the world began.

[ 23 : 35 ] That is why Rabbi Duncan could say the dust of the earth is at the right hand of the majesty on high. He is praying for the transformation of his body.

The son is praying Father I am in this frail human nature. I am in this fragile human nature. I am in this weak and poor nature.

I pray that you glorify me and glorify me in my human nature. Transform my human nature.

Transfigure my human nature. Put my human nature in the glory I had with you before the world began. And what a prayer.

And what a petition. For you think that men are about to do the worst to this body. Men are about to do the worst to him.

[ 24 : 44 ] They are going to bruise and crush and batter this body. They are going to scourge this body. This body is going to be so disfigured that he more or less doesn't look human.

And yet here he is and he is praying because he looks beyond the cross. He looks beyond the cross for the joy that was set before him.

Yes he is going to endure the cross. He is going to despise the shame. You see this is one of the marvels of the ascension of Christ that a human being is now in the presence of God.

Christ is there and Christ is there with a true body and a reasonable soul. humanity becomes a permanent fixture in heaven and a permanent fixture for the son of God because he will never ever discard that human nature that he took to himself that he assumed and united to his person.

he will never discard it. He took it with him and he took it with him to that glory with which the Father glorified him.

[ 26 : 32 ] Although there are differences between the earthly humanity in a state of humiliation and his resurrected humanity and although there are differences between his resurrected humanity and his ascended humanity that does not talk to the fact that he is still human.

Yes, now he has a glorified humanity but he is still a human being and he will remain a human being.

he will remain God and man throughout all eternity. A glorified human being but a human being with a recognisable human body.

And in that glorified human body he shall return and to us is given that great promise that he shall take our vile bodies and that he will make it like unto his own glorious body.

Looking at it all he can say I have glorified thee on the earth. I have finished the work which thou gavest me to do.

[ 27 : 56 ] He has done everything that is necessary for a sinner to be reconciled to God. He has lived a perfect life. He was made under the law and he honoured God's law keeping it perfectly as the representative of those who will trust in him.

He has delivered us from the guilt of sin allowing sin to be punished in his body. He has our representative as our surety destroyed the works of the devil.

He died and he rose again and he ascended in his human body to the right hand of the father. I have glorified thee on the earth.

I have finished the work which thou gavest me to do. And now oh father glorify thou me with thine own self for the glory which I had with thee before the world was.

Have you realised that it is finished as far as you are concerned? Do you still think that you must do something to make yourself a Christian?

[ 29 : 07 ] Do you still think that you need to do this and that other thing? Well Jesus says here I have finished the work. I have finished the work which the father gave me to do to work out redemption for sinners.

I have finished it. There is nothing to be added to it. It is a finished completed work. And God was satisfied with the work.

And what God asks us to do is to rest only upon the finished work of his son. Where is my assurance for salvation?

Where is my assurance for heaven? It is in the finished work of Jesus Christ. In these words I have finished the work. He added on the cross it is finished.

It is complete. There is nothing to be added to it. It is for you now to rest and to trust and to commit yourself to my finished work.

[ 30 : 21 ] O Father glorify thou me in my human nature as I am. Yes this body that has been so battered and crushed and scourged this beaten body this crushed body this body that men misused yes this body that was crucified glorify thou me in this body with thine own self with the glory which I had with thee before the world was.

No more a crushed body no more bearing any marks of the crucifixion it is a glorious body a glorious body and you know this is an encouragement for me and you not only is a promise given to us that he is going to return to take out wild bodies and to make it like into his own glorious body but we have a man Jesus Christ in the presence of God today for us and so scripture tells us to come with boldness and with confidence why because the God man is in the midst of the throne of God he is there he can sympathize with us he can enter into our feelings there is no one who can enter into our feelings as much as the

Lord Jesus there is no one who can sympathize with us as much as the Lord Jesus he didn't leave his human feelings behind but he brought them now sanctified and glorified but still human feelings and so he can sympathize with us oh father glorify thou me with thine own self for the glory which I had with thee before the world was a glorified humanity does not discourage us a glorified humanity does not hold us back a glorified humanity encourages us and draws us to come where to our throne of grace that we may obtain mercy and that we may find grace to help in a time of need

I have finished the work it is complete and now it is for you to trust it is for you to take and rest upon the finished work of the Son of God may the Lord bless these thoughts to us let us pray