

# The Glorious Christ

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[ 0 : 00 ] As we do each week, I would ask you, in honor of God's Word, if you're able, if you would stand as we read the passage this morning out of John, the book of John, chapter 17, verses 1 through 5.

When Jesus had spoken these words, He lifted up His eyes to heaven and He said, Father, the hour has come. Glorify Your Son that the Son may glorify You, since You've given Him authority over all flesh to give eternal life to all whom You have given Him. And this is eternal life, that they know You, the only true God, and Jesus Christ whom You have sent. I glorified You on earth, having accomplished the work that You gave me to do. And now, Father, glorify me in Your own presence, with the glory that I had with You before the world existed. Let's pray. Lord, I pray that Your Word would come alive in our hearts. I pray that You'd open our eyes to see and our ears to hear spiritually what it is You'd say to us this morning. Father, bless this time as we lift up Your Word. We pray in Your name. Amen.

What a privilege for me to be able to preach out of this chapter of John, chapter 17, this beautiful prayer that Jesus prays to the Father. We get a glimpse into the intimacy of their relationship. Often, this has been called the high priestly prayer of Christ. He prays for His disciples, and we see later in this chapter, He also prays for those who will trust in Him after, meaning you and I. Those of us who are in the kingdom, Christ has lifted up a prayer in that day on our behalf as well. But this morning, we look at the first five verses of this, chapter. And this is a request that He makes not for His disciples and not for those who will know Him in the future, but He is speaking to the Father with an open heart. There's an intimacy that we can feel here as we read the passage. And He's pouring Himself out to the Father as He is getting ready this very night. The night that He said this to the disciples, the night that He prayed this to the

Father, is the very night that He would be arrested. The next morning, He would be taken to Caiaphas, and He would be tried, and He would be flogged, or that is, beaten, and He would be ultimately the following day placed on a cross, and He'd be crucified the following day. So we're very, very close to all of that happening. And this prayer is spilling out of Christ as He communes with the Father before that time. And so I want you, if you will, to read with me again this passage, a verse at a time.

[ 3 : 26 ] As we read it, there are many questions that would come out of this text. And that is my goal this morning that we would look at those questions and answer the questions as we look at the truth that's woven here in this prayer. So verse 1, I'll reread again. And I would ask, if you will, hopefully you have your Bible open and you can read along with me. Verse 1, it says this, when Jesus had spoken these words, and I will hesitate and ask a few questions here, what words, Jesus? What words are you talking about? Really, John has wrote this as an entrance before Christ has prayed to the Father. What words, John, are you talking about? He lifted up his eyes to heaven in this posture of prayer and said, Father, the hour has come. What hour are you talking about, Christ? What hour? So first, this question, what words? John, you said that when Jesus had spoken these words, what are you referring to, John? He's referring to the words that Christ has been sharing with them to prepare them for this moment. In a sense, the disciples know that there's coming a time when Christ is going to be crucified. Christ has already shared that with them. But you know, it's as if it hasn't stuck. It's as if they haven't understood the depth of what Christ has been sharing with them. Christ has been sharing all these things to prepare them for the ministry that he's calling them to. For three years, they've walked with him. They've experienced Christ personally.

They've eaten with him. They've slept with him. They've traveled with him. They've ministered with him. They've watched him perform miracles. They've seen the signs as they've been with him. And

Christ has brought them along for a purpose. We've, if we were to look forward into the book of Acts, and we were to look at the first chapter and the second chapter of Acts, we would see what Christ was doing. He was preparing them to be ready to minister the gospel. That they would know Christ in such a way and they would understand truth in such a way that God would use them to take the gospel to the world.

You know, Acts 1.8 says this. He says to his disciples, he said, you will be. He didn't say you ought to be or you should be, or you might want to think about being. He said, you will be my witnesses. First in Jerusalem, Jerusalem, and in Judea, and Samaria, and to the uttermost parts of the world. But you know what he said to them after he died? He said, wait in Jerusalem. There's something you lack. Yes, you've walked with me. Yes, you've seen the ministry. Yes, you really do understand that I'm the Messiah, and you have truly believed in me.

But there's something you need. You need the power of the Holy Spirit. And Acts 1.8 says, is when the Holy Spirit comes upon you, then you will be my witnesses. You know, Christ has spent all this time with them in this last week of Christ's life. When they entered into the upper room, he begins sharing things that are extremely important for them to hear in order that when he dies, when he's no longer with them on a daily basis, that he would have equipped them to be the witnesses he's called them to be.

Those are the words that he's referring to here. He's foretold them already that there's coming a time when he's going to be crucified, when he's going to be taken away from them, when he's going back to the Father. They haven't totally understood.

[ 7 : 38 ] But now it is the very night that he'll be arrested. And he prays this with his eyes lifted to heaven, meaning in a spirit of reverence that his total focus is on heaven and the heavenly kingdom and the Father. There are no distractions going on for Christ as he lifts up his eyes to heaven. And he says this, Father. How intimate is that? To recognize the Father.

Not only here in this verse, verse one, but if we were to look forward, we would see this intimacy also in verse five. And we see it again in verse 11 and verse 21 and verse 24 and verse 25 again and again and again and again and again. He calls out saying, Father, the sovereign one, the holy one, the one worthy of worship, Father. He says this, he says the hour has come. And the question that rises from the text is this, Christ, what hour? What hour are you referring to? You know, I would say this for us in our ears that it is the greatest hour in the history of humanity.

It is the greatest hour that has ever been or will ever be. This hour that he's referring to. And he's talked about it already in the book of John. If you turn back to, you don't have to flip, but I'll flip back to chapter seven. In the history of Israel, there are three travel holidays, three travel festivals where all the males are required by the law of Moses to return to Jerusalem to celebrate three festivals. One of those festivals was the Feast of Booths. And in chapter seven, his brothers were getting ready to travel and they turned to Jesus and say, come on. They didn't believe that he was the Messiah. He was raised with them as a boy. They watched him grow up. And now as a Messiah, they can't quite get there. And so in a sense of ridicule, they said, why don't you go? Why don't you tell everybody who you are? And he says this, he says, my time has not yet come. He says, you go, you go ahead. Now, did Christ ultimately go? Yes.

He followed them. But he said this, my time has not yet come. My time has not yet fully come. He says again, what time are you talking about Christ? It's this hour that he's always pointing toward this hour, this culmination of all of biblical history, this hour that he's referring to in his prayer to the father. We see again in later in chapter seven, it says this, there were many among the Pharisees and the religious leaders of the nation of Israel that were seeking to kill Jesus. And we've heard about those stories as we've worked through the book of John, but they were seeking to kill him. And the word of God says this. So they were seeking to arrest him, but no one laid a hand on him. Why? The word of God declares this because his hour had not yet come. There is an hour that is coming where they will lay their hands on Christ and they will arrest Christ and they will beat him and flog him and they will ridicule him and mock him and they will hang him on a cross. But the hour at that point had not come. Chapter 12. The disciples were talking to Christ. And as they shared, trying to understand the truths that Christ would share with them, Christ said this and Jesus answered them, the hour has come for the son of man to be glorified.

[ 12 : 21 ] It goes on to say, now is my soul troubled. What do you mean? What does Christ mean? His soul is troubled. Christ came into this world for this very hour. And yet, as he approaches this hour, the word of God says it is heart was troubled. There was a heaviness that laid upon him. You

and I would know the heaviness is when he approaches this time where he will take on the sins of the world. The word of God says the father turns his back on Christ and Christ for the first time ever would lose the fellowship with the father.

And that is the trouble that he refers to. And he says, what shall I say? Father, save me from this hour. But for this purpose, I have come to this hour. Father, glorify your name. What does he mean?

As I approach this hour, may you be glorified in the sacrifice that I'm getting ready to step into. The suffering that I'm getting ready to endure. And a voice came from heaven and said to the son, I have glorified it. That is your name. And I will glorify it again. I've glorified my name in you, Christ, and I will glorify it again. 13.1 says this now.

Now, before the feast of Passover, when Jesus knew that his hour has come to depart from this world to the father, you know, he, it was the very feast of Passover was the event that had brought Christ into Jerusalem. And you remember Palm Sunday where they met him on the roads as he rode in on a donkey as the Passover lamb. And they took these branches and they, they, they sang hallelujah.

They laid him in the street and they laid Jackson Street on a donkey approaches Jerusalem as the Passover lamb. And Christ says this now is the son of man glorified and God is glorified in him. Now, this is the hour that he's referring to. And so we look back in chapter 17 and we enter back into this prayer of Christ.

[ 14 : 45 ] And again, he says this father, the hour has come. This hour that was prophesied in the Old Testament. What do you remember about the prophecies?

Do you know Christ knew every element of this hour? Do you know that it was all foretold the things that were going to happen to the Messiah? Do you think that he knew who he was? Do you think that he realized that he was the Messiah? Yes, of course. Matter of fact, if we glance down at verse five, we will see something that confirms that. So in verse five, it says this, and now father glorify me in your own presence with the glory that I had with you before the world existed.

You know that Christ. In some way that I can't understand, he remembered the glory. He understood the glory that he had with the father, the intimate fellowship, the union, the oneness that he had with the father. He understood who he was. He understood that he was with the father in eternity.

It is the hour that has been foretold. I could turn literally to hundreds of passages in the Old Testament, but I will turn to just a couple. And I want you to hear the prophecies that foretell of this very hour that Christ would have known.

Isaiah 52.

[ 16 : 43 ] Isaiah 52. Says this. Behold, my servant shall act wisely. He shall be high and lifted up. Who is his servant? His servant is his son.

The one who perfectly serves him. The Messiah. Behold, my servant shall act wisely. He will always honor the father in every way. He will never sin.

He shall be high and lifted up. In what way will this servant be high and lifted up? It's Jesus who will be high and lifted up on a cross. He will be elevated for all to see.

High and lifted up on this cross. And shall be exalted. In what way exalted? The father will say, this is my son in whom I am well pleased.

And he will be exalted when the father causes him to be resurrected from the dead. He will be exalted. We move to verse 14. It says, as many were astonished at you, his appearance was so marred beyond human semblance, and his form beyond that of the children of mankind.

[ 17 : 56 ] You know what this is talking about? It's talking about the time when Christ would be staked, and the Roman guard with a whip would beat him almost to death, and would so rip his flesh and so bloody his body that you could hardly recognize that he was human.

Christ knew that this awaited him at the cross. The heaviness of the physical beating that he would take, of the ridicule that he would take, was even less, if we can imagine, than the separation between him and the father.

The fellowship he had always known, he would be separated from that. Chapter 53 of Isaiah says this. This is familiar to all of us, but it points to this very hour.

Listen at what this hour entails. As I read a few verses out of chapter 53. Who has believed what he has heard from us? And to whom has the arm of the Lord been revealed?

For he grew up before him like a young plant, and like a root out of dry ground. Who is this? It's talking about Christ. He grew up from a child. He was born as a babe.

[ 19 : 10 ] Emmanuel, God with us. And he grew up as a root. You remember the prophecies of the Old Testament talked about the root of Jesse?

It's through the line of Jesse that the Messiah would be born. And this is Christ is referring to. That he was born as a babe. He had no former majesty that we should look on him, and no beauty that we should desire him.

He was despised and rejected by men, even his own people. A man of sorrows and acquainted with grief. Even his friends turned their back on him.

It is greatest hour of need. This very hour we're talking about. And as one from whom men hide their faces, he was despised and esteemed not.

His people did not see him as the Messiah. The leaders of the nation refused to accept him as the Messiah, and sought to kill him, which they did. Surely he has borne our griefs and carried our sorrows.

[ 20 : 12 ] Have you heard this during Christmas? Does this impact you as I read this? Do you hear the power of the sacrifice of Christ on our behalf?

Surely he has borne our griefs and carried our sorrows, yet we esteemed him stricken, smitten by God. Can you believe that God would turn his back on the Son? Can you believe that Christ would be faithful all those years, every single year to be faithful to the Father?

The Word of God says this. He never said a word. That God didn't place in his mouth. He never did a thing that God didn't lead him to do. Always he was faithful. Always he was obedient.

And yet, he was pierced for our transgressions. He was crushed for our iniquities.

Upon him was a chastisement that brought us peace. Do you see what Christ knew? Christ knew that he would come as a babe, Emmanuel, God with us.

[ 21 : 20 ] He would live a life of obedience, in order that later he could go to a cross. This cross, this curse, is anyone who hangs on a tree. And Christ would be cursed, and placed on this tree.

Why? To take our sorrows, and to take our iniquities upon himself. Why? That we might receive the gift of salvation.

He was oppressed and afflicted, yet he opened not his mouth, like a lamb, even a Passover lamb, I will add.

Like a lamb that is led to the slaughter, and like a sheep that's before its shearers is silent, he opened not his mouth. You know that's true about Christ? When he was flogged, he never opened his mouth.

When he was ridiculed, he never opened his mouth. When they spat upon him, they never opened his mouth. When they laughed and mocked, and put this robe on him, he never opened his mouth.

[ 22 : 20 ] You know that he could have called down legions of angels, to come to his aid, and he didn't. You know why he didn't? Because he knew, that that's the reason he had come. He had come, that you and I, Christian, might know him.

That he might redeem us, by his sacrifice, and his blood, on this very hour that he's praying about. Yet it was the will of the Lord to crush him, and to put him to grief.

It was the will of the Father, to crush his very own son. And we look back at chapter 17, at this beautiful prayer, with that understanding, in the heart of Christ, we hear him pray intimately to the Father, and he says, Father, the hour has come.

This hour that I've known about from creation. You know that Christ existed all throughout the Old Testament?

All those long years, he's waited to the time when he would take on flesh, when he'd be born as a babe, in order to live 33 years, ultimately to go to the cross, and to suffer on our behalf.

[ 23 : 44 ] And now he says this, here's the request, here the request is for himself. And the request is this, Father, glorify your son.

What does he mean? What does Jesus mean when he asks the Father to glorify him? It begs the question, doesn't it? Is it Christ already glorious?

Wait a minute. This is Emmanuel God with us. This is the one who's come, and he's sinless. He's never committed a sin. Isn't he already glorious?

Why does he ask God to glorify him? You know, there is a passage in Philippians where Paul addresses this truth, and I want us to look at it.

So if you have your Bible, I would ask you to flip over to chapter 2 of Philippians as we look at the way Paul articulated this. I would ask you to look starting at verse 6 of Philippians chapter 2.

[ 25 : 01 ] And I'm just going to read and make a few comments as I read down through several verses, and I want you to see it for yourself as we're in Philippians. I'm stalling a little bit for you to get there. Verse 6.

Christ Jesus, though he was in the form of God, the form of God, he was God the Son. He was in the form of God, and when he was born, he was Emmanuel, God with us.

He did not count equality with God a thing to be grasped, but he emptied himself by taking on the form of a servant, being born in the likeness of men.

Christ took on flesh, and his glory was veiled in humanity. You know, when he took on flesh, he did that so he could commune with his people.

It's a form of God in order that he might be able to stand face to face and commune with the disciples and others where he could interact.

[ 26 : 10 ] Because you know the Word of God declares in Exodus, when Moses asked to see his glory, you remember the response of the Father? No man can see my glory and live.

You remember the story where Moses said, please, I desire to see your glory. He said, I'll allow you to see the hinder parts of my glory, the radiance of my glory.

You can't see me face to face. And he sets him in the cliff to the rock, and he, in a sense, symbolically holds his hand over the eyes of Moses, and as he passes by, it's as if the stardust that trails behind him, Moses sees.

Because God said, you can't see me and live. But Christ takes on humanity that he can engage in relationship with his people. And in so doing, he veils his glory.

So am I saying that Christ was not glorious? I'm not saying that at all. Matter of fact, we get a glimpse of his glory, don't we, on the Mount of Transfiguration. You remember the story?

[ 27 : 20 ] Peter, James, and John go up with him on the Mount, and right before their eyes, he is transfigured. Everything about him was brilliant so that they had to hide their face.

We get a little bit of a glimpse of who he really is in the glory of Christ. The same glory, verse 5 in our text, that he had with the Father before the world began.

This glory, this radiance, this awe-inspiring light. Equal with the Father, yet veiled in humanity.

We go on. He humbled himself, verse 8, becoming obedient to the point of death, even death on a cross.

He became obedient with his eyes always pointed to the cross that he knew he would be nailed to. Why? For you and me, brothers and sisters.

[ 28 : 24 ] And we continue, therefore God has done what? Listen to this beautiful picture that Paul has of what happened when Christ died on the cross, of what happened when that hour was completed.

Paul's looking backwards and he's saying this, God has highly exalted him and bestowed on him a name that is above every name. Does that sound glorious to you?

A name that is above every name. You know that there's no other name in all of creation whereby a man might be saved? One name named Jesus.

There's no greater name than that name, Jesus. It's by Jesus that we're bought. It's by Jesus that we come to know him as Lord and Savior.

It's by Jesus that we receive salvation. There is no greater name. And we continue. And at that name, that greatest of all names, that Jesus, every knee should bow in heaven and on earth and under the earth and every tongue confess that what?

[ 29 : 40 ] The glorious Lord Jesus has been raised. That Jesus Christ is Lord. Do you think God was honored with his sacrifice on the cross?

Do you think God celebrated his sacrifice? Well, the resurrection declares it. You know, the resurrection is as if God says, well done, my son.

You've done it. You've accomplished what I sent you to do. I'm going to place you in the position of the highest authority. Every knee in all of creation, every animal, every created thing will bow their knee to you as Lord of all.

You will receive the glory that you had with me before the earth was even created. Back to chapter 17.

Father, the hour has come. Glorify your son. Why does he want the father to take him to this place of great suffering?

[ 30 : 45 ] Why does he want the father to strengthen him to accomplish the thing that he's come for? Here's ultimately why he wants it. Listen to what he says. Will you glorify your son, Father?

In order that you might be glorified, that the son might glorify you. Ultimately, Jesus is saying, my greatest of all desires is that, Father, you be lifted up.

You be magnified. You be glorified. Be glorified. Not me. Glorify me in such a way that you send me to the cross. You give me the strength to be faithful and you put me to death that my people might be redeemed.

That you might receive the glory that you would provide a way that your people could receive salvation. Do you see it? Glorify your son.

Why? That the son may glorify you. You know what his desire was? To bring glory to God. Brothers and sister, what is our desire? What is your greatest desire?

[ 31 : 52 ] Does this ring true for you as well? Do you find that in your life your greatest desire is that God might be glorified through your life? You know, it's very humbling to consider the truth here is that Christ was willing to go to the cross and be willing to surrender and sacrifice his life.

Why? That God might be glorified. Brothers and sister, what are we willing to do that God might be glorified? Where do you find yourself today? What's true for you?

How much do you sacrifice that he might be glorified? How much are you willing to endure that he might be glorified? I understand we can't be Christ and redemption doesn't come through us but isn't God worthy?

Isn't he worthy of our life? Isn't he worthy of our sacrifice? Isn't he worthy that we would lay down our bodies as a living sacrifice, holy and acceptable to him? Isn't he worthy that we would set our mind on things above?

Isn't he worthy that we would present our body as a living sacrifice, holy and acceptable to him, which is our reasonable expectation of worship? You know what it means to truly worship?

[ 33 : 11 ] It's not just to sing. You know what it means to worship? It's to bow the knee. You know what it means to bow the knee? It says, I see you as my Lord. I choose to do whatever you lead me to do.

Lord, give me strength to be faithful to you. You know that's the call to us Christians? It's a call to faithfulness. It's a call to his glory. It's a call to surrender.

It's a call to sacrifice. That's the high call of God in Christ Jesus. That's the high call for you and me. You know what's true?

We can't do it on our own. You and I on our own willpower will fail every time. But you know what God says? Greater is he that is in you than he that is in the world. There is a need.

It's the need for the Holy Spirit. The supernatural power of the Holy Spirit can produce his fruit in your life and my life. When we yield to him and say, here I am, whatever you desire, I'm willing.

[ 34 : 13 ] You give me strength to do what I'm not able to do that you might be glorified. You know he's called us to worship him? And do you realize that the sacrifice of Christ was the greatest expression of worship?

That he'd be willing to lay down his life? You know, the Word of God says this, as greater love has no man than this that he'd be willing to lay down his life for his friend. Are we church willing to lay down our lives for the kingdom?

I don't sugarcoat this. I just speak the Word of God. The Word of God calls us to love him in such a way that we'd be willing to lay down our life for the kingdom and for the king of kings.

You know, the martyrs counted it a privilege to die for the name of Christ. The disciples counted it a privilege to suffer for the name of Jesus. How about us?

I continue. I want you to see this beautiful, beautiful thing. He talks about eternal life.

[ 35 : 26 ] And I see several things about eternal life here that I want us to see. It's powerful what he says. Read again from beginning.

He says, Father, the hour has come. Glorify your Son that the Son may glorify you since you have given him authority to give eternal life.

You have given him, Jesus, authority to give eternal life. You know what's interesting here?

Nowhere in this passage does it talk about earning eternal life?

You know what it talks about? It talks about giving eternal life. You know that lines up with the rest of the scriptures very well.

Even when we were dead in our trespasses and sins, God made us alive. You know what? He initiated and he accomplished.

[ 36 : 31 ] we didn't do anything except perceive what he started and accomplished. And here we see that the Father who has all authority has given that authority to the Son.

He is placed into the position of authority and the Son can give eternal life to whom he will. And the scripture shows us here even in this very prayer who receives eternal life.

it tells us. There is a qualifier here. I want you to see. Who is it Lord Jesus that you will give eternal life to?

And here it is to all whom you have given him. Hear the prayer. Father the hour has come glorify your Son that your Son may glorify you. Since you have given him authority to give eternal life to the ones that you gave him out of the world.

Look at the phrase in verse 6. The people whom you gave me. And in verse 9 I am not praying for them that is the world. I am praying for those whom you have given me out of the world for they are yours.

[ 37 : 45 ] It is interesting and maybe hard for our ears to swallow but it is beautiful when we see it in scripture. we hear the ring of it when we read Revelation it says the Lamb's book of life.

It is talking about names being written in the Lamb's book of life. You know the book of Romans gives us a clear picture. You know there is in the belief of some everybody that was a part of the nation of Israel in the Old Testament days some believe that every one of them are going to be saved.

That every one of them are going to receive eternal life. That all Israel is going to be in heaven. You know that's not what the word of God says? So I read out of Romans briefly because I want us to hear the beautiful picture of who Christ died for.

And so I ask the question did Christ die for everyone? Will all people be saved? No. Do we have a choice?

Yes, of course. Every person that's ever been born has a choice whether they choose to believe or not. But the word of God says not everyone will believe. Romans chapter 9 verse 6 through 8 says this, For not all who were descended from Israel belong to Israel.

[ 39 : 12 ] Listen to that. Not all who are ethnic Jews belong to Israel. Wait a minute. Wait a minute. Isn't that by definition correct? He's speaking spiritually here. Not all who were descended from Israel belong to Israel.

Not all who are children of Abraham. Not all are children of Abraham because they are offspring. Listen at the message that the word says here.

Just because you're ethnically Jew doesn't mean you're truly a child of Abraham because Abraham is the man of faith and only those who have faith are considered part of the family of Abraham. Spiritually speaking. It says this, but through Isaac shall your offspring be named. This means that it is not the children of the flesh who are children of God, but the children of the promise are counted as offspring.

Hear it again out of the book of Isaiah. And Paul, when he's writing his letter to the Romans, he quotes Isaiah and Isaiah says this, Isaiah cries out concerning Israel, though the number of the sons of Israel be as the sand of the sea.

[ 40 : 22 ] Listen, though the ethnic Jews be many in number, here's what he says, only a remnant will be saved. Only a remnant. Does that surprise you?

Does it surprise you that not everyone will be saved? You know, Christ didn't come to save every single person that's ever been born.

You know who he came to save? The ones that the father had given him. Well, who did you give him, father? Who did you give Christ? Who did he come to die for?

Chapter 11 of Romans gives us a real clear picture. Here it is. And so Paul, understanding the defensiveness of the Jews, he says this, I ask then, Paul being a Jew himself, then has God rejected his people?

verse 2 says this, God has not rejected his people whom he foreknew. So I want to tie two things together for you. This concept of God foreknowing.

[ 41 : 32 ] Have you heard it before? That God foreknew them. What does it mean to foreknew? Fore means before. To know is not just a cognitive understanding.

to know is a word that has a deeper meaning in the scriptures. You remember the passage on the Sermon on the Mount when Christ said, many in that day will say to me, Lord, Lord, have we not prophesied in your name?

Have we not done many works in your name? And Christ will say, depart from me for I never knew you. What does he mean? That he didn't know who they were, didn't know their names, never seen them before, didn't recognize them?

That's not what he means. I never knew you. I never had relationship with you. I was never united with you. You know that if we're not united with Christ, we won't be in heaven.

Only those who are united through the blood of Christ, through the sacrifice of Christ, through the salvation that he offered, through faith, you know that apart from faith we'll never be saved?

[ 42 : 38 ] Apart from trusting in the work of Christ on the cross will never be saved. And you know who is going to trust in this work? Here it is.

So God has not rejected his people whom he foreknew. There is a remnant chosen by what? By grace. There is a remnant chosen by God through grace.

There is a remnant chosen by grace. It is by grace of God that we receive salvation. You know that in chapter 17 again, it defines really well what eternal life is?

Look at it with me. In verse 3. Verse 2 said that Christ can give eternal life to those whom God had given him. And this is eternal life.

What is it? That they know you, the only true God in Jesus Christ. You know that unless we're related to the Father, unless we're related to the Son, unless we know them relationally, we'll never be in heaven.

[ 43 : 50 ] And so brothers and sisters, I ask you this, do you know him in that way? Do you have eternal life? Has he given eternal life to you?

Have you come to know him? Have you recognized there's nothing you can do in your own ability? There's no works you can do, there's no good things you can do, there's no task you can do that's going to earn salvation.

You know that salvation is not earned, it's given? And you know what is the means by which it's given? To those who believe, to those who bow their knee, to those who trust in Christ, to those who recognize that his death on the cross was in payment, a substitutionary death on our behalf.

For those who bow their knee and say, God, I don't have anything to offer. I recognize that I'm not worthy, I recognize that I'm a sinner, but Lord, you have sent one to die on my behalf.

Your word says that Christ died that I might live. I trust in the work of Christ in order that I might live. Notice in chapter 17 here this prayer, this is eternal life, that they would know you, Father, the only true God.

[ 45 : 09 ] Do you understand that Christ is saying to them, I see the result of this hour. As I walk this walk that you've given me to walk and I am elevated on this tree, on this cross, and I die this death, that Father, because you're true to your word, that all of those whom you've given me will receive salvation.

They will know you and they will know me. And now, Father, glorify me in your own presence. Isn't that interesting? He says, in your own presence.

What is he saying? Lord, I know I'm at the door of death. I know I'm at the door of the cross. I know that this very night I'm going to be arrested. I know that I'm going to be rejected.

I'm going to be betrayed. I'm going to be on my own. I'm going to be unfairly tried. I'm going to be flogged almost to death and I'm going to be taken to a hill and I'm going to be elevated on the tree to die this death.

The word of God says that Christ, who knew no sin, died and took on our sin in order that we might receive his righteousness.

[ 46 : 28 ] It's this great exchange. We were the ones that should have been on the cross. We were the ones that are guilty and what did Christ do? He lived for this very hour that he would say, he's mine.

Yes, he's guilty, but I choose to go to the cross on his behalf and father, would you take my righteousness and would you bestow my righteousness on him and I will go to the cross for him so he didn't have to, that he might know you, that you might take him as a son.

