



VILLAGE BIBLE CHURCH

SUGAR GROVE CAMPUS

Glory Revealed

The Gospel of John

John 17:1-5

Tim Badal | May 15, 2022

Well, good morning, everyone. It is a pleasure to have you with us this morning. My name is Tim Badal, and I have the great honor and privilege to serve as lead pastor and even a greater honor to lead you in God's Word this morning. We're in a series we've entitled simply "The Gospel of John," looking at the life and ministry of Jesus Christ.

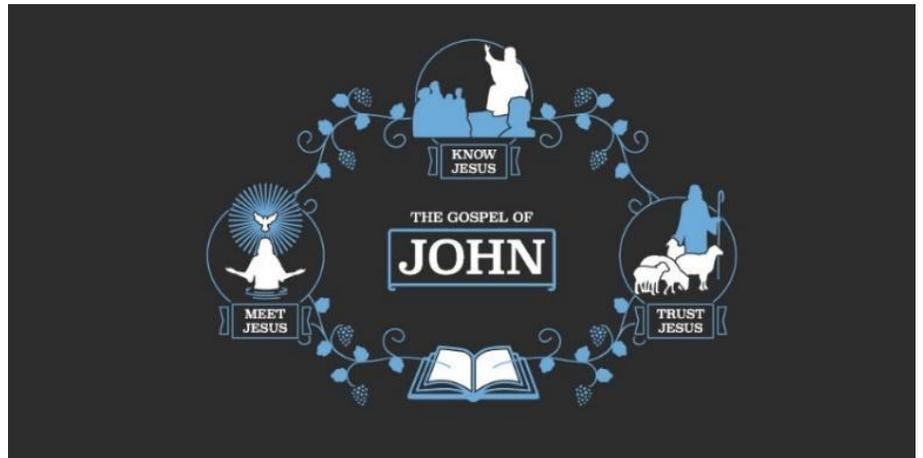
The Apostle John, one of Jesus' closest associates, writes this Gospel first so that we can meet Jesus, then he writes about the miracles and messages of Jesus so we can learn about Him. He writes this Gospel so you and I will believe in and trust Jesus as our Savior and Lord, giving Him everything that concerns, consumes or challenges us, including our temptation to sin and our need for Jesus to be part of our lives.

We've now come to John 17. If you haven't been with us, let me give you some context for this chapter. We're at the point in Jesus' life only moments before the Roman soldiers will come to arrest Him. After they arrest Him, they will put Him on trial. He will be beaten, mocked and abused in all kinds of physical ways. Then He will be led to a cross where His life will be taken from Him. We're just a matter of hours from when Jesus will breathe His last breath, giving His Spirit to His Father in heaven. Plus, we're only a matter of days from Jesus gloriously and victoriously rising from the grave. Therefore the words in this chapter are incredibly important.

In these last moments, Jesus was not preaching to the masses, nor was He performing miracles. He was no longer debating with the religious leaders. Rather, He dedicated His time—as many of us probably would in our final moments—to those closest to Him. He wanted to give them words of encouragement, equipping them for what life without Him would require. He told them that life without Him would be difficult, but according to John 16:33, he gave them this great hope: *"Take heart; I have overcome the world."* That means whatever comes our way, we don't have to be afraid or filled with dismay because Jesus has already conquered it.

Now this morning we'll read the final words of Jesus before his arrest. He was modeling what I think should be our priority as well, spending lots of time with family and friends when we are in our last moments on earth. Jesus also chose to spend time with His Father in prayer. John 17 brings us the longest prayer of Jesus in all the Scriptures. In fact I would like to coin this "The Real Lord's Prayer." We have the Lord's Prayer in the Sermon on the Mount, which He gave His disciples after they asked Him to teach them how to pray. There He gave them a pattern that began with, *"Our Father Who art in heaven, hallowed be Thy name..."* Now we call that the Lord's Prayer, but in fact Jesus could not pray that prayer for Himself. Have you ever thought about that? There's something in that prayer that did not apply to Him. "Forgive us our debts," or "Forgive us our trespasses," as we forgive those who have debts or trespasses or sins against us. The perfect Son of God, the second Person of the Trinity, never needed to pray that part of the prayer.

Now what we have here in John 17 is a real, living prayer that Jesus lifted up to His Father in heaven. So Matthew 6 gives us our prayer to our Lord, but this prayer is the prayer of our Lord to His Father in heaven. We can glean much from this prayer. In fact, we're going to spend the next three Sundays in this chapter on this prayer, because we want to see what was in the heart and mind of Jesus that He prayed to His Father.



Today we'll be looking at the first five verses, highlighting one word. That one word is used five times here; not only that, it's one of John's favorite words to record about Jesus. In fact, it appears 40 times in the Gospel of John. It's the word "glory."

As a dad, my kids are aware that this is one of my favorite words as well. Any time anything spectacular or awe-inspiring occurs, they'll hear me say, "Glory." They sometimes ask, "Is this a glory moment? In fact, not too long ago they gifted me with a shirt that says, "Glory...Tim Badal." One time when I wore that shirt, a guy asked me, "Who's Tim Badal and what is it about his glory? I said, "I'm Tim Badal." He said, "Aren't you a little old to be wearing a shirt with your own words on it? So I stopped wearing the shirt.

You see, I like that word "glory" and use it often because there are moments and places, when we're speaking about Jesus, that should take our breath away. There are some things amazing. Jesus said, "I want glory." Now, for any of us to say that would be self-aggrandizing and arrogant. But for Jesus to say it was entirely appropriate. Jesus, the Son of God, should receive all glory. The perfect God-Man should receive the praise; He deserves the glory due to His name. So He said to His Father in verse one, "*Glorify your Son.*" Why would He ask this?

Think back to John 1 when the apostle John told us that even though Jesus was incomparably illustrious when He came into the world, the world did not receive Him. It says in John 1:14, "*We have seen his glory, glory as of the only Son from the Father.*" But right before that we read, "*He came to his own, and his own people did not receive him.*" The world He created did not welcome Him.

In this world, it's often true that we fail to value the things that are truly valuable. In fact, we often consign that which is valuable to the trash bin. I read an article in the [Smithsonian](#) that said, "A Connecticut mechanic found artwork worth millions in a dumpster." Some guy went to a barn sale and as he was looking for boxes to collect things in, he found these pieces of artwork being thrown out. They were kind of messy-looking pieces of paper with color on them, but he was no art expert. He thought they were kind of creative, and thought, "This might be a good way to cover wall space." He was building a new shop for his hobbies, so he put dozens of them throughout his new shop.

One day a man came by and asked him if he was an art dealer or art collector? He said, "No, not at all. I don't even know what these things are. I just put them up as decorations." The man responded, "Do you not know these are abstract paintings by a famous painter? These have to be worth hundreds of thousands of dollars." That man was wrong. They weren't worth hundreds of thousands of dollars; they were worth tens of millions of dollars. Some things are so valuable, yet they can be consigned to the trash heap. People didn't realize their glory until someone revealed that glory to them.

Jesus came as the glorious One and we are to behold Him. But the world took Jesus and threw Him away. Even worse, we made sure we would never see Him again by hanging Him on a cross, thinking we had killed him. But as you know, on that third glorious day, Jesus rose from the grave and now He says to us, "I want glory." The difference between people in this world hinges on this: either you will give Jesus the glory He deserves or you won't. That's what divides us. Nothing else matters. Nothing else distinguishes humanity but this one reality: we either give Jesus the glory He is due, or we render Him as something less than the all-perfect God, the Messiah.

Some might say He's a great Statesman, a wonderful Teacher, a great leader. You can use all those superlatives, but anything less than Jesus Christ Messiah, the Son of God, is to render Him as garbage.

So this morning ask yourself, "Am I living in a state where my entire existence is to give Jesus glory? That's what He desires.

What we're given in the first five verses of John 17 are the reasons why Jesus deserves our glory. We're going to look at three of these this morning. We could actually spend a lot of time on the subject of His glory. When we studied the book of Colossians some years ago, we identified seven superlatives about Jesus, such as He is the pre-eminent One. Then three years ago we preached through the book of Hebrews and aptly titled those sermons, "Jesus, The Greatest of All Time." I could spend weeks, years, even my entire lifetime on the glory of Christ. But today I want to concentrate on John 17, recognizing three reasons why we should be giving Jesus glory.

1. Jesus deserves all glory because no one could sabotage His plan.

We read this in John 17:1, "*When Jesus had spoken these words, he lifted up his eyes to heaven, and said, 'Father, the hour has come...'*" John is giving us a time stamp, indicating that something is about to happen. Jesus was saying, "My passion is about to take place. My redemption through the cross of Calvary is at hand." This is a shift from what He had been saying earlier in this

Gospel. We might blow right through this, unless we remember Jesus had said something like this earlier. Let's tour through the Gospel to see this.

In John 2 we read one of the incidents that took place at the beginning of His ministry. He's at a wedding reception with His disciples and His mother. Many of us know the story of how the wine had run out, so Mary—who was probably a close relative, friend or even a host at the party—came to Jesus to tell Him, "We've got a problem. Because You're the Son of God, You could reveal some of Your glory by performing a miracle to solve this problem." Look at what Jesus told in her John 2:4: *"Woman, what does this have to do with me? My hour has not yet come."* This was in contrast to what He now says in John 17.

Go next to John 7. Jesus was with His family, who were about to head to Jerusalem to participate in a festival. His brothers asked Him, "Are You going to the feast with us? Jesus replied this in verse six: *"My time has not yet come, but your time is always here."* Go down to verse eight: *"You go up to the feast. I am not going up to this feast, for my time has not yet fully come."* It's not that His time would never come; it just hadn't arrived yet.

Go next to John 7:30. Jesus later went up to the festival by Himself. There we read, *"So [the Pharisees] were seeking to arrest him, but no one laid a hand on him, because his hour had not yet come."*

Move ahead for a moment to John 8:20. Jesus was now at another festival in Jerusalem and John tells us this: *"These words he spoke in the treasury, as he taught in the temple; but no one arrested him, because his hour had not yet come."* Even though the people again wanted to arrest Him, they were not able to.

Finally, go to John 16, right before our passage today. There Jesus says this to His disciples in verse 25, *"I have said these things to you in figures of speech. The hour is coming when I will no longer speak to you in figures of speech but will tell you plainly about the Father."* His time was getting closer.

Now in John 17, we've gone from the time not yet come, to the time that is coming, to the time that has come. How are we to understand this? There are two impressive truths we can garner from this passage of Scripture.

The first truth is that the life and plans of Jesus Christ were never in peril at any point. What I mean by that is although the world conspired and tried to bring harm to Him and take His life from Him, He was never really in danger. In fact, in Acts 2:23 the Apostle Peter, on the day of Pentecost, tells us that the crucifixion itself was part of the foreknowledge and plan of the Father.

Jesus did not get arrested; He gave Himself up. At no point did anyone outsmart Jesus, outwork Jesus, trick Jesus, nor take Him by surprise. He was living out—step by step, moment by moment, iota by iota—the definite plans of God. At no point could the world or the devil and his demons do anything to sabotage or thwart God's plan from coming to fruition. That should cause us to respond with praise.

We realize this is not true in our lives. We can be outdone, outsmarted and kept from what we plan to do. We don't know what's going to happen tomorrow. We have lots of question marks in our lives. But there were never question marks in Jesus' life, only exclamation points. Jesus lived day by day, moment by moment, step by step, according to the plan that He and the other Persons of the Trinity worked up together before the foundation of the world. Just at the right time, the book of Galatians tells us, that plan came to fruition. So even in a world filled with question marks, this should lead us to praise the One Who has it all figured out. Amen?

Not only does this lead to us to praise Him, it should also give us peace. Jesus knew He was living out a plan and that at just the right time He would be arrested and crucified. This reminds me of sand in an hourglass. Not one grain of sand was left in the top part of the hourglass when His time had come. He had prepared Himself for that hour and it happened just as God had planned.

So let's put ourselves into this picture. We who are afraid of the future, who are worried about our circumstances, who can be anxious about the unknown, we really don't know when our hour has come and that can bring us great fear. What we need to do is not rest in our own thinking, our own strength or abilities, but rather to rest in the One Who has the plan.

We know from this passage that Jesus is living in a specific time frame. We should ask does God have a time frame planned for us as well? Several of you might have on your wall in calligraphy or some sort of art Jeremiah 29:11: "For I know the plans I have for Jesus, says the Lord." Right? No, it says, *"For I know the plans I have for you..."* If God's plans for Jesus cannot be thwarted, then grab ahold of this, my friends: His plans for you cannot be thwarted either. So whatever you're anxious or worried about, God has a plan for you.

You might think, "Wait a minute. Bad things are happening to me." God knows that. Not only does He know it, He also has given His approval for whatever happens to us.

Turn to the book of Job. The devil wanted to wreak havoc in Job's life, but he had to get permission from God to bring harm and trials to Job. God told him exactly what he could and could not do. Then when God said it was over, it was over.

We need to understand that there's not a moment, there's not an event, in God's plan for us that causes Him to say, "Oh, my goodness. What's Tim going to do? Will he make it? We would have no worries in our lives if, like coffee, that theology would begin to brew in us. It would give us the faith to say, "God, You okayed this and You promised to use this for good. I know You're making me better through this."

Even when things seem so heavy and hard in our lives, God has called them "light and momentary" in light of what He has planned for us (2 Corinthians 4:17). That enables us to endure our trials with joy in our hearts, because we know He has placed them there. He has His hand on the thermostat, so it won't get any hotter or harder than He has designed. Even in our greatest times of fear, we can trust that He has a plan that no one can sabotage. This is what we mean when we speak of the providence of God. God is in control.

I like what Charles Spurgeon, the English preacher about 150 years ago, said. "The providence of God is the great protector of our life and usefulness. Under the divine care, we are perfectly safe from danger." We have nothing to worry about. We are in the hands of God. Therefore, Spurgeon says, "When you go through a trial, the sovereignty of God is the pillow upon which you lay your head." You and I should sleep like babies, because our God says, "I have a plan and no one can sabotage or thwart the plans I have for you." We need to remember this.

How can He do this? Jesus continues in John 17:2, "...[Y]ou have given [Me] authority over all flesh..." That means there is nothing that doesn't fall under His rule. Jesus has authority over this world, over circumstances, over temptations, over the devil and the demons—over everything.

I like what the Dutch reformer Abraham Kuyper said: "There is not a square inch in the whole of creation over which Christ, Who is sovereign over all, does not cry, 'Mine!'" Your temptations belong to Jesus. Your trials belong to Jesus. Jesus says, "I have authority over them." Sadly, we live as if those things have authority over us. Jesus is saying, "The reason I deserve glory is because I am in charge."

A couple weeks ago a family was leaving the church and I had seen on social media that they had recently been on vacation. So I asked the kids, "How was your vacation? The kids said, "It was good." I went to the dad and said, "Hey, Dad, did you enjoy vacation? The son responded, "Of course he did. He planned it." That tells me they did some dad things on vacation.

Jesus enjoys the glory of planning everything that happens in this world and seeing it come out just as He planned. That should give us great peace.

2. Jesus deserves all glory because no one could sabotage His plan of saving His people.

Why should we give Him great glory? Because no one can sabotage His plan of saving His people. Jesus says to the Father in John 17:2-4:

Since you have given [me] authority over all flesh, to give eternal life to all whom you have given [me]. 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.

Jesus receives glory, not just because no one can touch His plan, but He also did something. Notice it says, He "*accomplished the work...*" The word "accomplished" is a word we'll see again in John 19. It's the Aramaic word *tetelestai*, meaning finished or completed. Jesus will cry this from the cross when He says, "*It is finished!*"

Wait a minute. He says in John 17—before His arrest, before the trial, before the beatings, before the carrying of the cross to Calvary, before the nails in His hands and feet, before the spear in His side, before the crown of thorns on His head—before all of that, Jesus says, "It's already accomplished."

Do you see the confidence of Jesus? He's fully confident that what has been planned is going to be done. Why? Because no one can sabotage that plan. So we have this work that's being accomplished. I want you to see two things that might be helpful.

Jesus garnered our salvation.

Jesus is saying when He accomplished this work that He garnered our salvation, that is, He earned it. That means He did all the work we couldn't do on our own. He died the death we couldn't die. He paid for the sins we couldn't pay for. He lived the perfect life you and I could not live. He was a man at work from the moment He came into this world, seeking and saving that which was lost (Luke 19:10). So He is saying here in John 17:4, "I have finished the work." He's the One Who has earned this, therefore He receives the glory for salvation. When we give our testimonies, all the glory goes to Jesus. He did it all.

Once Jesus garners salvation for us, He gives salvation to us because we can't earn it ourselves. There's nothing you and I can do to accomplish the work. He has done it all and the only thing left for us to do is to receive it. To those who believe in the one true God and Jesus Christ His Son, He then gives eternal life.

Jesus gives us eternal life.

So He did all the work, all the earning, all the accomplishing—and we receive. Matthew Henry, the great Bible commentator, puts it this way: "Come and see the victories of the cross. Christ's wounds are our healings. Christ's agonies are our repose. Christ's conflicts are our conquests. His groans are our songs. His pains are our ease. His shame is our glory. His death is our life. His suffering is our salvation." He did all the work and we get to receive all the benefits and blessings, amen?

So if you're here this morning, and you're trying to figure out, "How do I get Jesus?" the answer is not through good works or hard work. The way to receiving Jesus is saying yes to Jesus. the finished work He accomplished on the cross and the victory He had when the tomb was robbed of His body because He was raised from the dead. Then and only then can we experience all these things.

I want you to notice something Jesus says to the Father. He says in verse two that He has authority over all flesh and He gives eternal life *"to all whom you have given [me]."* He's saying to the Father, "You gave Me people and I'm giving them back to You redeemed." This represents the doctrine that our salvation doesn't begin when we say yes to Jesus. Rather, your salvation was in the mind and heart of God before the foundation of the world. You too were part of God's plan.

Right away, some of you who are more apt in things of theology will say, "Wait a minute. You're talking about God's sovereignty, but what about our free will? I will simply say this, then we can have lots of discussions about this afterward. With this verse these two—God's sovereignty and our free will—are seen to be friends. What's important here is that God had you on His heart and mind before the foundation of this world. Jesus had you on His heart and mind when He went to the cross. The Holy Spirit had you in His heart and mind as He indwelt you. That means your salvation was never in question.

You say, "Wait a minute. What does that do for me? It reminds us that there is nothing that can separate us from the love of God which is in Christ Jesus (Romans 8:38-39). It means you and I are more than conquerors in Christ Jesus (Romans 8:37). It means we are securely in the grasp of our heavenly Father. Earlier in John, Jesus says, "I have not lost a single one, Father, that You have given Me" (John 17:12, 18:9). You'll never be lost. You'll never be cast aside. You'll never be thrown away.

3. Jesus deserves all glory because no one could sabotage His plan of saving His people and sharing with them the ultimate prize.

In verses two and three, notice what this ultimate prize is. First, it's that Jesus will give us eternal life. Secondly, it's that this eternal life means we might know the only true God and Jesus Christ Whom He has sent. The greatest gift in this world that we could ever receive from anyone is eternal life. When we hear the words "eternal life," our minds go to one of the two ways. Most often we think of a quantity of time and because the word eternal is there, that means it goes on forever.

We might think of John 3:16, *"For God so loved the world that he gave his one and only Son, that whosoever believes in him shall not perish but have everlasting life."*

However, if that's where eternal life ends, it's an incomplete picture. After all, all of humanity is going to live forever, not just Christians. The Bible clearly says our resurrected bodies will go on for all eternity.

So that means there's a second part to the meaning of eternal life that Jesus is referring to in John 17:3. He's not just referring to the quantity of time—time that goes on forever—He is also describing the quality of life that will flourish forever. Jesus said in John 10:10, *"I came that they may have life and have it abundantly."* God wants you to have a victorious, overcoming life through

Jesus Christ. You might say, “I’m not experiencing that life.” That’s not Jesus’ fault. If you’re not flourishing in your life, don’t shake your fist at Jesus and accuse Him of false advertising. If you want the abundant life, Jesus says, “Abide in Me, and I will abide in You. There you will bear much fruit” (John 15:1-11). That’s the flourishing part.

We need to ask, “What is keeping me from flourishing? Jesus says we don’t flourish because we don’t give Him the glory that is due Him. John Piper puts it this way: “Christ is most glorified in us when we are most satisfied in Him.” How satisfied are you today in what Jesus has done, is doing and will do in your life?

You see, like that guy was who threw away all that artwork—little knowing he was throwing away the greatest treasure his hands would ever touch—we are reminded that we have been given a treasure in Christ, even though we are jars of clay. So what does this mean for us today? Let me close with three things we need to do.

We glorify Jesus by lifting Him high in worship.

In light of these verses, we need to lift Jesus high in praise. I want to share a couple quotes.

The first comes from John Piper says this: “This assumes that the glory of Christ is our highest treasure—not health, wealth, family or even life. So our preaching must continually show that Jesus isn’t the means to prosperity, but that Jesus Himself is better than prosperity.” When we praise Jesus, what we are saying is that Jesus in our lives is the greatest. There’s nothing on the field of play that is better. There is nothing in the theater we watch that is better. There is nothing in this world that captivates us more than knowing God and knowing Jesus Whom He sent. Are you captivated by what your team does, what actors do on the screen or what your spouse or children do? If anything like that is captivating you more than Christ, then you are not flourishing in your relationship with Jesus Christ.

Brennan Manning puts it this way:

The Christ within, Who is our hope of glory, is not a matter of theological debate or philosophical speculation. He is not a hobby, a part-time project, a good theme for a book or a last resort when all of human effort fails. He is our life. Jesus is the most real fact about us. He is the power and wisdom of God dwelling within us.

So let me ask are you giving Jesus the glory that is due His name?

We glorify Jesus by leaning on Him in our walk.

What are you struggling with? Are you saying, “Jesus, I am lost without You. Jesus, I don’t know where to go. Jesus, I don’t know what to do”? Parents, are there any greater moments in your life than when your children come to you and say, “Can you help me? It gives us glory. They’re turning to us. They see us as valuable, as wise. We likewise do that with Jesus when we tell Him, “Jesus, apart from You I can’t do this, so lead and guide me. Walk with me to where I need to go.” Some of us need to stop fighting our own battles and start letting Jesus do the fighting, because in this way we give Him great glory.

We glorify Jesus by letting others know through our witness.

Finally, we need to let others know about Jesus’ glory through our witness. The reason we evangelize is that we have come to the conclusion that Jesus is the best. He is the greatest. He is the One Whom we’ll spend our entire lives praising, then we’ll continue that for ten thousand years—which will only scratch the surface. Therefore we’re called, not to keep these things to ourselves, but to share them with anyone and everyone with whom we come into contact.

Do you want to give Jesus the glory due His name? Let people know about Him. Let people know that He is the greatest and proclaim that with all your life. Jesus wants glory. Is He going to get it from you and me? Let this week be a week in which we give glory to our God and Jesus Christ our Lord.