

## 2025-04-06 - The Complete Glory of the Son - John 17

Pastor Matt Johnson

On the night when he was betrayed, the Lord Jesus took bread, and when he had given thanks, broke it and said, "This is my body, which is for you. Do this in remembrance of me."

In the same way, also, he took the cup after supper and said, "This cup is the new covenant in my blood. Do this as often as you drink it, in remembrance of me. For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes."

Let's pray.

*Father in heaven, we thank you that your Son knew the cost and paid it. We thank you that we remember what he has done because of your work in sending your Son, because of his work in dying for our sins, and because of the work of your Holy Spirit in opening our eyes to the truth of the gospel. We thank you that we are able to remember this. We thank you, Lord, that we also remember this knowing that your Son, who is the resurrection and the life, he did not stay dead. He rose again, and he reigns, and he is returning. We thank you, Lord, that he will return and one day we will spend eternity together. Our eternal life will not be in this fallen world but in a world that you have made new, and we praise you for that.*

*Father, I pray right now that your Spirit would be moving, that you would be opening our eyes and preparing our ears to hear the message of your Son in John 17. I pray, Lord, that you would speak to me and speak through me, that these would be your words and not mine. We thank you, Lord, for your Son Jesus, and that all he did, he did for the glory of you. It is in his holy and precious name we pray. Amen.*

If you've got your Bibles, I want to invite you to open to John 17. I want to tell you, it's difficult to talk about communion right before this passage, because I want to do communion after this passage. But we're not going to, so you'll just have to remember everything from today's sermon on Good Friday which will be the next time we take communion as a church. When you come to understand the promises Jesus is making and what Jesus is saying in John 17, you're going to hold that cup a little different. You're going to hold that bread a little different, and you're going to be in a lot more awe of what the Son has done for us.

### **The Complete Glory of the Son**

Our goal today in John 17 is to look at **The Complete Glory of the Son**. My prayer for you today, and for myself, is that if you've studied John 17 before and gone deep into it, you would leave today clearly remembering the big idea of the glory of the Son and what it means for us. And if you haven't studied this passage, I pray you would leave today in awe of the final words of Jesus to those who are his in the Gospel of John, before he's betrayed and arrested.

So, our goal today is to look at The Complete Glory of the Son.

### The Complete Glory of the Son

The Son has revealed the **glory** of God (1-5)

The first thing we're going to see in this passage is that The Son has revealed the glory of God. The Son has revealed the glory of God.

Jesus spoke these things, looked up to heaven, and said, "Father, the hour has come. **Glorify** your Son so that the Son may **glorify** you, since you gave him authority over all people, so that he may give eternal life to everyone you have given him. This is eternal life: that they may know you, the only true God, and the one you have sent—Jesus Christ. I have **glorified** you on the earth by **completing** the work you gave me to do. Now, Father, **glorify** me in your presence with that **glory** I had with you before the world existed.

John 17:1-5 CSB

John 17:1-5 begins: "**Jesus spoke these things, looked up to heaven, and said...**"

And before I read any further, I want to pause. When it says, "Jesus spoke these things," this is not just the previous paragraph in John 16. When we read "Jesus spoke these things" in John 17:1, this is going back to John 13:1 "When Jesus knew his hour had come, he loved his own until the end." He loved them until the end. That's the beginning, and this isn't even the end of the big idea that's coming because, out of John 17, the word "completing" (on the slide in green)—that's the same word "end". The "ending moment" is when he's nailed to the cross, and he says, "It is finished." It's the same Greek root word from the beginning of Chapter 13 through the moment he gives up his life in Chapter 19.

And here in this prayer, we're in a central moment: the moment when he hands off his followers to the Father because he knows he will no longer protect them, but it will be the Father. And in this moment, when Jesus spoke these things, he had just said to the disciples, "I am the way, the truth, and the life. No one comes to the Father except through me." He told them, "I'm about to leave you. I'm about to die. But that is good for you because on the other side of this, through my death, through my blood shed for your sins, you will receive the Holy Spirit. In this world, you will have trouble, but I leave you my peace."

He makes these promises. He tells them, "I am the true vine, and if you are my followers, you are the branches. You will bear fruit through me." He promises that he has overcome the world, and we see the proof of that with his death and resurrection.

When Jesus spoke these things, he was speaking of what is to come on Calvary and what is to come beyond. Then he looked up to heaven and prayed, "**Father, the hour has come.**" He

knows—he knows that this is the last moment with his disciples before he will be betrayed and arrested. The hour has come. This moment has been spoken of in John since John, Chapter 2, at a wedding, when his mother told him, "Hey, they're out of wine," and he said, "Woman, what do you want me to do? My hour has not yet come." In that passage in John, Chapter 2, he's alluding—when they talk of wine—to the communion elements. It is his blood shed. And that hour has now come.

And here's his prayer: "***Glorify your Son so that the Son may glorify you, since you gave him authority over all people, so that he may give eternal life to everyone you have given him. This is eternal life, that they may know you, the only true God, and the one you have sent, Jesus Christ. I have glorified you on the earth by completing the work you gave me to do. Now, Father, glorify me in your presence with that glory I had with you before the world existed.***"

Now there's a keyword here: "glory" or "glorify." I hope you all see that. But this word "glory," we need to talk about what it means. The idea of glory in the New Testament, when we see this word like this, is about who God is. When you see God on his throne in Revelation 4, you see him in all of his glory. People aren't even able to look at him in our mortal state, we cannot even comprehend. In the Old Testament, Moses asked to see him, and he could only see his back. Whenever people see him in visions or anything, they immediately fall, looking down, because the glory of God is too wonderful for us to see. The glory of God refers to all of his power and might and majesty. He is greater than all.

There is no doubt when we talk about his glory that he is above all, before all, and everything is under him. When we read this word, "glory," and when Jesus says, "Glorify your Son so that the Son may glorify you," he's speaking of what we talked about last week with the Trinity—the Father, Son, and Spirit. Jesus is a person of the Trinity. They are all together: Father, Son, and Holy Spirit. They always have been, and they always will be. They have no beginning or end.

And the Son here is speaking of his mission, which, by the end of John 19, he will have completed with his death on the cross.

### **The Glorification of Jesus in John**

The Glorification of Jesus in John—I want to give you a whole bunch of little points. They're in your bulletin, but this will help you understand. This has been a theme the whole time.

### **The Glorification of Jesus in John**

He restrained his **glory** when he became flesh and dwelt among us (1:14)

In John 1:14, we find out that Jesus restrained his glory when he became flesh and dwelt among us.

Now, how do we know he restrained his glory? Because every chapter of John doesn't begin with, "And everyone who saw him fell and worshiped." People were able to talk to him, and they were confused by him. When God shows up in his unfiltered glory, every knee will bow, and every tongue will confess that Jesus is Lord to the glory of God the Father. We see that in the end. But when Jesus came, he restrained his glory, and the word "restrained" is very important.

Because it's not that he didn't have it—he restrained it when the Word became flesh and dwelt among us. When I say restrained, I'll give you an example. After the flood, when Noah, his family, and all the animals were getting off the ark, God made a promise that he would never again flood the earth. That promise is a promise of God restraining his power because God could flood the earth in a moment, right? He has the power to do that, but because he has chosen not to and said he won't, it's restraint.

Jesus restrained his glory when he became flesh and dwelt among us.

#### **The Glorification of Jesus in John**

He restrained his **glory** when he became flesh and dwelt among us (1:14)

He revealed his **glory** on the cross (17:1-4)

And he revealed his glory on the cross.

In the whole Gospel of John, when Jesus talks about his glorification, he is speaking of when the Son of Man is lifted up, nailed to the cross. When the Word became flesh to dwell among us, he came to die on the cross for us. Without his death, we could never know God's glory because it is through his death that our sins are covered. And it is through his death that we are able to receive the Holy Spirit. Without the death of Christ, we could never know the glory of God.

#### **The Glorification of Jesus in John**

He restrained his **glory** when he became flesh and dwelt among us (1:14)

He revealed his **glory** on the cross (17:1-4)

He reveals the Father's **glory** as he is **glorified** (17:2-3)

And more than that, he reveals the Father's glory as he is glorified. We see, when we read carefully through John. We were in First John in the fall, we know perfect love is to lay down your life for someone else. Jesus, at the Last Supper, says "there's no greater love than this: that a man would lay down his life for his friends."

God reveals his glory through the Son on the cross, dying in our place. It is such a wonderful and magnificent thing, and it is something that, if you had the power that God has, you would not have done that. It is something that only God, in his incredible nature, would do. And so we marvel.

### **The Glorification of Jesus in John**

He restrained his **glory** when he became flesh and dwelt among us (1:14)

He revealed his **glory** on the cross (17:1-4)

He reveals the Father's **glory** as he is **glorified** (17:2-3)

He reiterated that he has always had the **glory** (17:5)

Next, in verse 5: "**Now, Father, glorify me in your presence with that glory I had with you before the world existed.**" In verse 5, he reiterates that he has always had the glory. I want to make sure you understand this: the Father, Son, and Holy Spirit have always existed. Jesus has no beginning or end, just as the Father and the Holy Spirit have no beginning or end. Scripture testifies to this again and again. Jesus, to the Jew, says, "**Before Abraham was, I am.**"

This is important because Jesus is not like Hercules in the Disney movie, who wants to prove he can be a god on Mount Olympus by doing an amazing act to show he is godly. Jesus is not becoming glorified for the first time; he is not earning something. He always had it, and he restrained it so that he might reveal to us the glory of God.

He does not need us. He did not do this because if he didn't do it, he would be less than. He did not do it to fulfill something about himself. He always had the glory.

It is such a wonderful thing—he's not earning something new at all, and he reiterated that he always had the glory.

### **The Glorification of Jesus in John**

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He reiterated that he has always had the **glory** (17:5)

He returned to his **glory** when he ascended (Seen in Revelation 1)

We know from Revelation 1 that he has returned to his glory when he ascended. If you read in Revelation 1, the description of Jesus in John's vision in heaven describes Jesus in similar language to how God is described in the throne room in the Old Testament. Jesus is back in that glory, and the next time we see him come to earth, he will come in that glory and every knee will bow.

It is so important that we understand all of this, because all that he did in his glorification on the cross—was that the Father might be revealed to us, that the love of God might be revealed to us, and that we might have a way to God.

Jesus did not do this for self-service, to make himself better, to make himself greater—he already was. And when you think about this—before the foundation of the world, before the world existed—Jesus says, "I was in your presence with your glory."

That means when creation happened—because we know from John 1:1: "In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. All things were created by him, through him, and for him"—that means he knew the cost.

When the woman and man in the garden ate from the tree, and God said to the serpent, "Someday someone from that woman's line, you'll bite his heel, but he'll crush your head," it wasn't, "Let's make a new plan." It was known from before time existed.

It is such a wonderful thing, and it is far too wonderful for me to comprehend as a finite creature. I praise the Lord that he tells us this in his Word.

### **The Complete Glory of the Son**

The Son has revealed the **glory** of God (1-5)

The complete glory of the Son. The Son has revealed the glory of God.

The Son has revealed the glory of God.

We know his great love for us because of what he has done. And we would not know any of this outside of his work on the cross, because we are blind on our own.

He's sitting around the table with eleven men who are going to flee from him as he goes to Calvary. One will follow from a distance. One will follow from a distance and then run away.

But none of them believe him when he says he'll rise again—because, the day he rises again, none of them are waiting for him to rise again. Those who show up to the tomb where he was at don't show up to see if he's going to come back; they show up to prepare the body for a proper burial. No one believes on the front end.

The Son has revealed the glory of God, and through the Holy Spirit, we know exactly what was meant on the cross.

### The Complete Glory of the Son

The Son has revealed the **glory** of God (1-5)

*Remember His **glorification***

So, what do you need to do with this? You need to remember his glorification. You need to remember that the way the Father is revealed to us is through the Son being nailed to the cross.

As we approach Easter and Good Friday in a couple of weeks, on Friday night when we gather here to worship, we are worshipping the glorification of Jesus on the cross. Because through his death on the cross, we are able to know him. Through his resurrection, we know his words are truth. Through the sending of the Holy Spirit, we are able to understand that which we could never understand on our own.

We need to remember his glorification. We need to be in awe of it.

God so loved the world that he gave his one and only Son, that whoever believes in him will not perish but have eternal life. Without the work of God, you and I stood condemned, deserving of God's wrath. Even with the work of God, on our own we are deserving of God's wrath. We are deserving of an eternity separated from him in hell. We are deserving of all the condemnation that comes from our sin. And yet, he sent his Son to die in our place, that all who believe would have life. And that life comes in knowing him. And we could not know him if he did not die for us.

Remember his glorification.

### The Complete Glory of the Son

The Son has revealed the **glory** of God (1-5)

*Remember His **glorification***

The Son has **completed** the mission of God in this **world** (6-19)

After Jesus prays for himself, he starts to pray for his disciples. And the key point here is that the Son has completed the mission of God in this world. The Son has completed the mission of God in this world.

When Jesus says on the cross, "It is finished," his work truly is finished. He will never need to be crucified again. His work is complete, and in this prayer, we see what he sees for his followers: The eleven men sitting at the table with him.

The Son has **completed** the mission of God in this **world** (6-19)

I have revealed your name to the people you gave me from **the world**. They were yours, you gave them to me, and they have kept your word. Now they know that everything you have given me is from you, because I have given them the words you gave me. They have received them and have known for certain that I came from you. They have **believed** that you sent me.

John 17:6-8 CSB

***Jesus says, "I have revealed your name to the people you gave me from the world. They were yours. You gave them to me, and they have kept your word. Now they know that everything you have given me is from you, because I have given them the words you gave me. They have received them and have known for certain that I came from you. They have believed that you sent me."***

The Son has **completed** the mission of God in this **world** (6-19)

I pray for them. I am not praying for **the world** but for those you have given me, because they are yours. Everything I have is yours, and everything you have is mine, and I am **glorified** in them. I am no longer in the world, but they are in **the world**, and I am coming to you.

John 17:9-10 CSB

He goes on: "I pray for them. I am not praying for the world, but for those you have given me." If you remember back to John, Chapter 10, when Jesus says, "I am the Good Shepherd," he talks about how he, as a shepherd, knows his sheep by name. He as the good shepherd knows each and every one who is his, who belongs to him, and he knows the ones who belong to him that are not yet in his sheepfold.

Here he is praying for those who are his—specifically, those disciples right in front of him. ***"Everything I have is yours, and everything you have is mine, and I am glorified in them. I am no longer in the world, but they are in the world, and I am coming to you."***

The Son has **completed** the mission of God in this **world** (6-19)

*The Son revealed the Father to those the Father gave the Son*

So, Jesus, in verses 6 through 10—talks about those who are his. The Son revealed the Father to those the Father gave the Son. And we see this wonderful image of how the Father and Son are both at work in our salvation.

We talked about this last week and to this first point, when we read this passage, we are seeing how the Son and the Father are working together for the salvation of those who will be children of God and the Son has revealed the Father.

The Son has **completed** the mission of God in this **world** (6-19)

Holy Father, protect them by your name that you have given me, so that they may be one as we are one. While I was with them, I was protecting them by your name that you have given me. I guarded them and not one of them is lost, except the son of destruction, so that the Scripture may be fulfilled. Now I am coming to you, and I speak these things in **the world** so that they may have my joy completed in them.

John 17:11-13 CSB

Jesus says, now talking about his disciples as he knows he is leaving, ***"Holy Father, protect them by your name that you have given me, so that they may be one as we are one. While I was with them, I was protecting them by your name that you have given me. I guarded them, and not one of them is lost except the son of destruction, so that the Scripture may be fulfilled. I am coming to you, and I speak these things in the world so that they may have my joy completed in them."***

Jesus, here, is about to leave his disciples—the 11 of them—and he is praying that the Father will protect them now that he's leaving. There is not a moment where Jesus, the Good Shepherd, is not aware of who are his, and he hands them off.

There's not a day—from Good Friday to Easter Sunday—where there is a lapse. The Father and the Son hold on to those who are theirs.

When it talks about protection here, I want to make sure you understand this is not protection in this life from troubles, trials, or struggles. This is not at all the protection he is talking about. He is talking about protection from the Evil One.

And do you know this prayer came true?

By the time John wrote this, he was the last living disciple. Outside of Judas, the other disciples all went to their deaths, proclaiming the Risen King.

The Father protected them, and they remained one in the mission of Jesus to the end. That is a completed prayer, and it is such a thing to marvel at.

The Son has **completed** the mission of God in this **world** (6-19)

*The Son revealed the Father to those the Father gave the Son  
The Son protected His own and God keeps protecting them*

The Son protected his own, and God keeps protecting them.

The Son has **completed** the mission of God in this **world** (6-19)

I have given them your word. **The world** hated them because they are not of **the world**, just as I am not of **the world**. I am not praying that you take them out of **the world** but that you protect them from the evil one. They are not of **the world**, just as I am not of **the world**.

John 17:14-16 CSB

We keep going, and Jesus says, "***I have given them your word. The world hated them because they are not of the world, just as I am not of the world. I am not praying that you take them out of the world, but that you protect them from the Evil One. They are not of the world, just as I am not of the world.***"

Now, what this is referring to is when you are born again—when you become a child of God—this world is no longer your home. Your home is the new heaven and new earth.

This is no longer your home, and that is such a wonderful thought.

I cannot speak in any intelligent way about the economy or things, but I see the headline of a recession, I see the headlines of all the different things, and I see the headlines of wars and all the different pressures of the world pressing in.

But I am not of this world.

And that gives me a lot of hope.

I wish I could hold that a lot more firmly sometimes too.

Jesus here, speaking of his disciples, says, "They are not of the world, just as I am not of the world." They were of the world before the work of Christ.

But his mission is complete.

The Son has **completed** the mission of God in this **world** (6-19)

*The Son revealed the Father to those the Father gave the Son  
The Son protected His own and God keeps protecting them  
The Son knows that His own are no longer of this **world***

The Son knows that his own are no longer of this world. We are born again; we become children of God through the work of the Father, Son, and Spirit, and this is no longer our home.

Let me say one other thing: if you find full satisfaction or fulfillment in this life, you are a resident of this world. If you think you can find true satisfaction in this life, you're going to be disappointed. But if you find it, repent—because the only world that matters is the new heaven and new earth. When Christ returns, what matters most is that you have life in him.

The Son knows that his own are no longer of this world.

The Son has **completed** the mission of God in this **world** (6-19)

**Sanctify** them by the truth; your word is truth. As you sent me into **the world**, I also have sent them into **the world**. I **sanctify** myself for them, so that they also may be **sanctified** by the truth.

John 17:17-19 CSB

And here's the last thing he says: ***"Sanctify them by the truth. Your word is truth. As you sent me into the world, I also have sent them into the world. I sanctify myself for them so that they also may be sanctified by the truth."***

Now, the word "sanctify" is a word for consecrate or to be set apart for, and the New American Commentary says this about this passage:

*"I sanctify/consecrate myself" is to be understood as an act of committing himself to the holy will of the Father and in dedicating himself to Calvary...In this sense to consecrate himself meant to be set aside for God's special purpose... In consecrating himself, Jesus modeled for his disciples what is meant to be both alien from the world and yet committed to a mission in and to the world, even to the point of death.*

Borchert, *John 12-21: NAC*

*When Jesus says, "I sanctify myself," it is to be understood as an act of committing himself to the holy will of the Father and in dedicating himself to Calvary.*

He's been doing this the whole of the book of John, and from before creation.

*In this sense, to consecrate himself meant to be set aside for God's special purpose. In consecrating himself, Jesus modeled for his disciples what it meant to be both alien from the world and yet committed to a mission in and to the world, even to the point of death.*

**Sanctify** them by the truth; your word is truth. As you sent me into **the world**, I also have sent them into **the world**. I **sanctify** myself for them, so that they also may be **sanctified** by the truth.

John 17:17-19 CSB

When Jesus says, "I sanctify myself for them so that they may also be sanctified," he's talking about the mission he is on. And if you read one sentence earlier: "As you sent me

into the world, I also have sent them into the world." Because as Jesus was sent to make the Father's name known, to reveal the glory of God, he sends those who are his, who are now not of this world, to do the same mission.

The Son has **completed** the mission of God in this **world** (6-19)

*The Son revealed the Father to those the Father gave the Son*

*The Son protected His own and God keeps protecting them*

*The Son knows that His own are no longer of this **world***

*The Son sets apart His own to carry out His mission in the **world***

The Son set apart his own to carry out his mission in the world. And they succeeded!

There's more than eleven of us here. That means they succeeded in a really big way!

Because we're 2,000 years in the future, still worshiping Jesus, still giving glory to God because of the glorification of Christ on the cross.

### **The Complete Glory of the Son**

The Son has revealed the **glory** of God (1-5)

*Remember His **glorification***

The Son has **completed** the mission of God in this **world** (6-19)

The Son has completed the mission of God in this world.

And "completed" is so important—it is a finished work. Never believe the lie that he needs to do anything else. His death and resurrection assure us of all that he has claimed.

He died for our sins—your past, your present, your future sins are covered if you are a believer because of the work of Christ.

The Son has completed the mission of God in this world.

### **The Complete Glory of the Son**

The Son has revealed the **glory** of God (1-5)

*Remember His **glorification***

The Son has **completed** the mission of God in this **world** (6-19)

*Reject what **the world** defines as life*

So, what do we do with this?

Reject what the world defines as life. Reject what the world defines as life. The Son is the only source of life. He gives us that which is better than anything else—and yet it's hard to believe that. It's hard to believe that when relationships in your life—maybe you and your

spouse are at odds about anything or everything—or just one thing. Maybe you're dealing with trials at work. Maybe, I mean I can't talk about the economy, I not joking about it. I don't understand a whole lot just that all the numbers went down and I'm trying not to read about it, because if I read it I'm going to get a lot more stressed out. But the little bit that I read ... The world defines life as getting more, making more, having more, and doing more. And if you have all of these things, eventually you'll be too old to enjoy them. [laughter]

It's true. And the things that we think bring us life that are not of the Son will fade away.

Reject what the world defines as life. Reject even the idea that you can earn the life that Christ gives you—because you can't. If you could, this wouldn't have happened. {points to the cross} What he has given us is greater than we could ever imagine, and it is exactly what we were created for and the only way we can have it is through him. So find life in him through his completed mission. When he died on the cross and rose, his mission was done. If we just believe that, we will be saved.

### The Complete Glory of the Son

The Son has revealed the **glory** of God (1-5)

*Remember His **glorification***

The Son has **completed** the mission of God in this **world** (6-19)

*Reject what **the world** defines as life*

The Son is **completing** the mission of God (20-26)

This brings us to the last point: the Son is completing the mission of God.

And now you say, "Well, Pastor Matt, there's a contradiction here." But there's not.

The mission is completed, but in real time, we're watching what has already been completed. The Son is completing the mission of God.

I pray not only for these, but also for those who **believe** in me through their word. May they all be one, as you, Father, are in me and I am in you. May they also be in us, so that **the world** may **believe** you sent me. I have given them the **glory** you have given me, so that they may be one as we are one. I am in them and you are in me, so that they may be made **completely** one, that **the world** may know you have sent me and have loved them as you have loved me.

John 17:20-23 CSB

***"I pray not only for these," Jesus says, referring to the 11 men around him, "but also for those who believe in me through their word."*** Let's just pause here for a moment. We're having an international potluck today. If Jesus only meant for those 11 men to follow him, it would be like a fish fry.

Jesus, on the night when he knew he would be betrayed, washed their feet. He prayed for them. He reassured them. He told them, "Do not let your hearts be troubled." And he prayed for us. He prayed for all who would believe. If you are here today and you are a believer, the Good Shepherd had you in mind that night.

We do this in remembrance of him [communion], and he knew us on that night.

Isn't that amazing?

There are times where I feel so insignificant or so depraved because of my sin, or my pride, or all the junk that I bring to the table. And when I read this passage, I think, Jesus on that night knew what was coming. He willingly paid the cost. And he knew the worst of what I would do. He knew that before creation. And God still said, "Let there be light."

For his glory, we are able to come to know him through the work of the Son on the cross. And he knew on that night.

That means that in the moment you feel farthest from God—in the moment when you feel pressed into the darkness of this world, when you feel like the world's definition of life is the only thing you can cling to—I know I shouldn't, but it's the only hope I have—he knew you would have that moment.

That means that your best moment—when you're at church yesterday with Rami, and the two of you are grilling, and you're in there eating food and talking about how good God is—he knew that moment, too.

Rami, I was thinking yesterday when you left. Thank you for serving with me yesterday. But I was thinking about the fact that Jesus knew you on that night.

And that's true for all who believe.

He knows you.

He knows the life that he is dying to give you.

He knows that he is doing this to reveal the Father, and it is so wonderful.

It far surpasses anything and everything we could ever imagine.

On a Saturday night when I'm preparing a sermon and going through my notes for the last time, it's hard for me to even think about my children because I'm so focused on all the things I need to do. And so I'm like, "Guys, go play. I'm going to keep working."

Jesus, on the night when he knew the agony he was about to face, had us in mind.

What a wonderful thing.

And he had us in mind with love.

You have to think—he had us in mind with love.

Because without what he has done, we were destined for death.

We were condemned to the wrath of God by our own doing.

And yet, here's what he prays about us:

***"May they all be one, as you, Father, are in me and I am in you."***

This is a picture of our fellowship together and our fellowship with him.

This is 1 John 1:1–4 about the fellowship we can have with the Father and the Son through the Spirit and the fellowship we have with one another.

***"May they also be in us so that the world may believe you sent me. I have given them the glory you have given me, so that they may be one as we are one. I am in them and you are in me, so that they may be made completely one."***

This is a finished project. It's something he has done.

It is completed, even as we are watching it be completed, ***so that the world may know you have sent me and have loved them as you have loved me.***

To a world destined for death and darkness, God sent his Son so that we could know him and join in the work and give him glory.

Father, I want those you have given me to be with me where I am, so that they will see my **glory**, which you have given me because you loved me before the world's foundation. Righteous Father, **the world** has not known you. However, I have known you, and they have known that you sent me. I made your name known to them and will continue to make it known, so that the love you have loved me with may be in them and I may be in them."

John 17:24-26 CSB

***"Father, I want those you have given me to be with me where I am, so that they will see my glory, which you have given me because you loved me before the world's foundation.***

Father, I want them to join me..." We talked in John 14 last week, "...in my Father's house, there are many rooms." And he wants those who are his to spend an eternity with him dwelling in those places.

***"Righteous Father, the world has not known you."***

And when Jesus says, "Righteous Father, the world has not known you," it means from the moment of the fall to the moment of the glorification of Christ—the world could not truly know him.

"The world has not known you."

When Jesus came in the flesh... Remember last week, Jesus' disciples were talking to him, and he says, "If you've seen me, you've seen the Father."

And they're like, "Can you show us the Father?"

They don't even know him.

No one knows him outside the work of the Son and the work of the Spirit. Praise the Lord for that.

***Jesus says, "however, I have known you, and they have known that you sent me. I made your name known to them and will continue to make it known so that the love you have loved me with may be in them and I may be in them."***

"So that the love that you have loved me with may be in them and I may be in them." That language echoes us back to John 13.

After Jesus washes the disciples' feet, he gives them the new command: "Love one another, just as I have loved you. Love one another. By this, the world will know that you are my disciples if you love one another."

Through the work of Christ on the cross, through the work of the Holy Spirit, through the work of God the Father in giving us the Son and the Spirit, we are able to love one another the way we are called to, so that the world would come to know Jesus.

### **The Complete Glory of the Son**

The Son has revealed the **glory** of God (1-5)

*Remember His **glorification***

The Son has **completed** the mission of God in this **world** (6-19)

*Reject what **the world** defines as life*

The Son is **completing** the mission of God (20-26)

The Son is completing the mission of God. Rejoice together that Jesus had all who would believe in mind!

If you take nothing else away from today, remember this: He knew the cost, and he paid it.

That we could know the Father.

He gained nothing—we gain everything. And he had us in mind.

He didn't have a vague idea that people would keep following him in the future. The Good Shepherd knows his sheep by name.

It is so wonderful. It is far greater than anything we could have asked for. It's something we do not deserve at all, and yet he paid it.

And he paid it knowing exactly who he was paying the price for.

So—it is such a wonderful thing. I keep saying the word "wonderful" because I don't know what other word to use. But I marvel when I read this passage. And I hope, when you leave today, I hope two things.

One: I hope the next time you take communion, the next time you're holding the cup and trying to figure out how to open it and you're a little frustrated, I hope this is lasered in your mind. As you're sitting there, you might think: "This is a lot less hard than what he did for me that night."

(We're getting new cups, by the way, which is exciting—that's a side note!)

The main thing I want you to leave with is not about communion cups.

I want the next time you're holding that Communion Cup to think about him throughout the week. Often, I forget—we forget—how wonderful he is. We forget to give him the glory he is due. We forget, in the moment, how amazing he is: how he has provided, how he is providing, and how he will provide. How he has made us his children. We forget those things.

And yet, that night, he did not—even for a moment—lose sight of us. He had us in mind.

What a wonderful thing.

Whatever you are facing, whether you feel enslaved to sin, or whether you are walking well with the Lord and trying to help others see—know that he is with us. Know that he is doing this for the glory of the Father. And we can know that glory. We can know the Father, because the Son did this. He knows us. And what a wonderful gift.

Let's pray.

*Father in heaven, we give you glory because we're able to know you and give you glory.*

*As we close and worship, as we lift you up, we are doing this because of what your Son has done and because of what you have done in revealing the truth through your Spirit.*

*We thank you, Lord, that you have saved us.*

*I pray, Lord, if anyone here does not know you, if anyone here is not saved, that even now you would open their eyes to the truth—that they would come to have life in you, that you would make them your child, Lord.*

*And Lord, I praise you that on the night when you were betrayed, you washed feet.*

*You loved those who were yours, and you loved all in the future who were yours.*

*You prayed for us on that night, Lord.*

*I praise you for that.*

*And Lord, we thank you for all that you have done.*

*We thank you that you held your cup tight in hand.*

*You walked to Calvary.*

*You died in our place, that we might have life with you.*

*We thank you that you are the resurrection and the life—that you did not remain dead. You didn't remain in that tomb. But you rose again.*

*And the life that you have in your full glory in heaven—someday we will be with you, and we will see that face to face.*

*And because of the work that you have done, we will be able to be with you for all eternity.*

*We praise you, Lord, for sending your Son, Jesus. We pray all of this in your holy and precious name.*

*Amen.*