



Text: John 17:1-5¹

Series: Life in His Name – The Message of John’s Gospel

Title: Part 35 – “Jesus, what’s on your heart?” (Part 1)

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Place: First Baptist Church, Olds, AB

Prayer is an expression of our heart to the heart of God

- deep communion / communication / connection / pouring out of the heart / personal one to one

Eg. Jesus in Gethsemane – deep anguish re the cross

“My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as you will.” Matthew 26:36

John 17 – the end of the Farewell Discourses

- John 18 – the betrayal and arrest of Jesus – the Cross begins!

“The High Priestly Prayer”

- OR “The Lord’s Prayer” vs. Matthew 6 “Our Father in heaven, hallowed be your name...” (really A Disciple’s Prayer)

- occurs somewhere between the end of the Last Supper and the Garden of Gethsemane

- a deeply, personal communion that reveals the heart of the Son in relationship to his Father

v.1-5 Jesus prays to the Father about himself

v.6-19 Jesus prays to the Father about his apostles/disciples

v.20-26 Jesus prays to the Father about all believers

“Jesus, what’s on your heart?”

John 17:1-5 (p. 903)

¹ When Jesus had spoken these words, he lifted up his eyes to heaven, and said, “Father, the hour has come; glorify your Son that the Son may glorify you, ² since you have given him authority over all flesh, to give eternal life to all whom you have given him. ³ And this is eternal life, that they know you the only true God, and Jesus Christ whom you have sent. ⁴ I glorified

¹ Unless otherwise indicated, all Scripture quotations are from The Holy Bible, English Standard Version, copyright © 2001 by Crossway Bibles, a division of Good News Publishers. Used by permission, All rights reserved.



you on earth, having accomplished the work that you gave me to do. ⁵ And now, Father, glorify me in your own presence with the glory that I had with you before the world existed.

The glory of the Father is on Jesus' heart

**“Father, the hour has come; glorify your Son that the Son may glorify you”
John 17:1**

NB. “Father...”

- Jesus addresses the Father in prayer just as he instructed his disciples
John 16:23 “whatever you ask of the Father in my name”

“In that day you will ask in my name, and I do not say to you that I will ask the Father on your behalf; for the Father himself loves you, because you have loved me and have believed that I came from God.” John 16:26-27

Cf. the “other” Lord’s Prayer – “Our Father in heaven, hallowed by your name.” Matt 6:9

Not only is it a prayer but it’s also **instruction** – Jesus’ expects us to listen in and learn

“Father, the hour has come...”

John 2:4 ... to his mother, Mary, at the wedding Cana ... “My hour has not yet come”

John 7:8 ... to his unbelieving brothers who urged him to “go public” in Jerusalem ... “my time has not yet fully come.”

John 7:30 ... John explains that his enemies could not touch him because ... “his hour had not yet come.”

BUT when the time was right according to the Father’s plan...

“The hour has come for the Son of Man to be glorified. Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit.” John 12:23-24

Jesus had prayed...



“Now is my soul troubled. And what shall I say? ‘Father, save me from this hour’? But for this purpose I have come to this hour. Father, glorify your name.” John 12:27-28

The Father had sent the Son into the world for “this hour” – this was the hour of the Father’s appointing.

- Jesus was not forced into a corner at the Cross ... the Cross has been his goal since his birth in Bethlehem ... the Father had planned it!

And as Jesus finished praying (John 17)...

“When Jesus had spoken these words, he went out with his disciples across the Kidron Valley, where there was a garden...” John 18:1

...the garden (Gethsemane) where he was betrayed and arrested and began the final steps to the Cross

-- This prayer of Jesus is the eleventh hour of “the hour” – the clock is about to ring the hour and with it comes the Cross.

Jesus said...

- Father, the purpose for which you sent me into the world “has come”
- Father, the hour of the cross has come

“glorify your Son” – Jesus refers to himself in reference to the Father / the 3rd person

- he defines himself in relation to the Father

Nb. Pronouns:

ESV 10 “you’s” vs. 3 “I/me’s”

AND the “I/me’s” are all connected to “you’s”

NB. Jesus focus is on his Father!

Coming to this hour, Jesus asked the Father to **glorify your Son**. This means at least **two things**:

(1) that **the glory of his love** and compassion for others might be **revealed through his death (12:23–24, 28)**

- Jesus was giving his life for others / the grain of wheat was giving itself so that others could have life!

(2) that following his death he would be **reinstated to the glory** he enjoyed with the Father before the world began (5).²

²Colin G. Kruse, vol. 4, *John: An Introduction and Commentary*, Tyndale New Testament Commentaries (Downers Grove, IL: InterVarsity Press, 2003), 334.



- the road of the cross didn't end with death and shame ... the road lead from the cross to the tomb to the resurrection to the ascension to the right hand of the Father

“that the Son may glorify you.”

The cross displayed the glory of God the Father because, as John 1:18 says, Jesus is the explanation of God.

“No one has ever seen God; the only God, who is at the Father’s side, he has made him known.” John 1:18

How is God’s glory “made known” in the cross?

We see the holiness of God in the cross as nowhere else. We see his love of holiness and his hatred of sin and his refusal to compromise with it.

We also see his love of justice in his condemnation of sin, even exercising his wrath upon his Son who bore our sins.

Finally, we see God’s love for us in the vast cost he paid for our redemption. If Jesus had stopped short of the cross that would have proven that there is a degree of love to which God is not prepared to go for us. The cross proves there is no limit to God’s love.³

Bruce Milne...

“This first petition gathers up the whole prayer; the rest is commentary.”⁴

The glory of the Father is on Jesus’ heart...

This thought arrested me this week...

Is it possible that we have become so “Jesus” oriented that we have forgotten the Father? Is the glory of the Father on our hearts as it was on Jesus’ heart?

Cf. Thomas Smail, *The Forgotten Father*

“Evangelicals have been concerned chiefly with Christ the Son, his divine person, his [sufficient] atonement, his real resurrection and have of course not denied,

³R. Kent Hughes, *John : That You May Believe*, Preaching the Word (Wheaton, Ill.: Crossway Books, 1999), 392.

⁴Bruce Milne, *The Message of John : Here Is Your King! :with Study Guide*, The Bible speaks today (Leicester, England; Downers Grove, Ill.: Inter-Varsity Press, 1993), 239.



but not made much of the fact that the Son is only the Son because he comes from the Father.” (p.19)

- Charismatics have emphasized the Spirit & the Son BUT have largely forgotten that the Spirit comes from the Father
- the Jesus Movement (60s) recaptured the Son
- the Charismatic Movement (70s) recaptured the Spirit

BUT, Smail wrote... **“the gospel ... is basically a Father movement.” The gospel, Smail reminds us, “starts not with the cross of Jesus or with the gift of the Spirit but with the Father who so loved the world that he gave his Son in his Spirit.” (p.20)**

This week I was thinking about Paul’s word about Jesus’ exaltation in Philippians 2. Paul wrote...

“And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. Therefore God has highly exalted him and bestowed on him the name that is above every name, so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.” Philippians 2:8-11

The exaltation (glorification) of the Son leads to the glory of the Father!

The end of all things...

“Then comes the end, when he [Christ] delivers the kingdom to God the Father after destroying every rule and every authority and power.” 1 Corinthians 15:24

Jesus lays down the kingdom at the feet of the Father!

“When all things are subjected to him, then the Son himself will also be subjected to him who put all things in subjection under him, that God may be all in all.” 1 Corinthians 15:28

If we want to share the heart of Jesus we need to share his passion for the Father’s glory.

The gift of the Father is on Jesus’ heart

“since you have given him authority over all flesh, to give eternal life to all whom you have given him.” John 17:2



The Father gave people to Jesus

- Jesus teaching that no one can come to him unless the Father draws him

“No one can come to me unless the Father who sent me draws him.” John 6:44

Jesus’ concern for those whom the Father has given him (v.6-19)

- he prays for them (v.9)

- he asks the Father to protect them now that he is leaving them (v.11)

Here the voice of the Good Shepherd as he says to his Father about **his apostles...**

“While I was with them, I kept them in your name, which you have given me. I have guarded them, and not one of them has been lost except the son of destruction, that the Scripture might be fulfilled.” John 17:12

And his Shepherd heart longs to bring all **his sheep from every age home ...**

“Father, I desire that they also, whom you have given me, may be with me where I am, to see my glory that you have given me because you loved me before the foundation of the world.” John 17:24

Jesus glorifies the Father by guarding those whom the Father has given to him and bringing them home.

The Father gave authority to Jesus to give life

“Truly, truly, I say to you, the Son can do nothing of his own accord, but only what he sees the Father doing. For whatever the Father does, that the Son does likewise. ... For as the Father raises the dead and gives them life, so also the Son gives life to whom he will. ... For as the Father has life in himself, so he has granted the Son also to have life in himself. And he has given him authority to execute judgment, because he is the Son of Man.” John 5:19, 21, 26-27

Jesus’ ability to give life to those who believe in him is the Father’s gift to him. And the life that the Son gives to those who believe in him is his gift to us.

John’s Gospel repeats the claim that life is in Christ:

“In him was life, and that life was the light of men” (1:4).



“The Son of Man must be lifted up, that everyone who believes in him may have eternal life” (3:14b–15).

“The water I give him will become in him [who drinks it] a spring of water welling up to eternal life” (4:14).

See also 5:21, 26; 6:33, 54; 10:10; 11:25; 14:6.

These words and others like them emphatically express the central purpose of Jesus: **to glorify the Father by imparting life to men.**⁵

The knowledge of the Father is on Jesus’ heart

“And this is eternal life, that they know you the only true God, and Jesus Christ whom you have sent.” John 17:3

“And we know that the Son of God has come and has given us understanding, so that we may know him who is true; and we are in him who is true, in his Son Jesus Christ. He is the true God and eternal life.” 1 John 5:20

- **“we are in him who is true” Who is that?**
The Father: notice: “in his Son...”

- **How do we know him? “the Son of God” has “give us understanding”**
- **How are we in him? We are “in his Son Jesus Christ.”**

The knowledge of the Father is bound up with the knowledge of the Son
Eternal life is bound up with knowing the Father and the Son
We come to know the Father by knowing the Son.

Cf. Bruce Milne..

This knowledge is of both Father and Son. Jesus is the point at which we come to know God, but, if one may so put it, Jesus is not all there is to know about God. God is Father, Son and Spirit, and though each person is truly and fully God and therefore infinite, there is nonetheless a richness to the Godhead which we acknowledge by confessing the three persons.

⁵Merrill C. Tenney, "John" In , in *The Expositor's Bible Commentary, Volume 9: John and Acts*, ed. Frank E. Gaebelin (Grand Rapids, MI: Zondervan Publishing House, 1981), 162.



***‘Knowing God’ means knowing all of the Godhead. For this we were made, and it is life indeed!*⁶**

NB. **Eternal life** is not a “thing” to be possessed forever; it’s a **relationship** to be lived forever!

- **“know”** in Bible language carries an element of intimacy (cf. Adam “knew” his wife Eve (Genesis 4:1)

NB. We were made to “know” God – to live in relationship with him

Augustine expressed it memorably: ‘You have made us for yourself and our hearts are restless till they rest in you.’⁷

Jesus wants us to know life to its full and that means he wants us to know God to the full. Jesus glorifies the Father by leading us to know Him more deeply and intimately.

The work of the Father is on Jesus’ heart

“I glorified you on earth, having accomplished the work that you gave me to do.” John 17:4

Jesus is thinking back...

When they brought the man in a cot to Jesus and let him down through the roof, Jesus said, "Your sins are forgiven." The Pharisees objected declaring that only God had the power to forgive sins. Jesus then said what is easier to say, your sins are forgiven, or rise, take up your bed and walk? But that you may know that the Son of Man has power on earth to forgive sins, He said to the man, take up your bed and walk.

“When the crowds saw it, they were afraid, and they glorified God, who had given such authority to men.” Matthew 9:8

When Jesus was sitting on a mountain side near the Sea of Galilee, and they brought to him multitudes of people who were lame, blind, mute, and maimed, and He healed them all, the crowds wondered when they saw the mute speaking, and the blind seeing and the maimed being made whole...

⁶Bruce Milne, *The Message of John : Here Is Your King! :with Study Guide*, The Bible speaks today (Leicester, England; Downers Grove, Ill.: Inter-Varsity Press, 1993), 240.

⁷Bruce Milne, *The Message of John : Here Is Your King! :with Study Guide*, The Bible speaks today (Leicester, England; Downers Grove, Ill.: Inter-Varsity Press, 1993), 240.



“And they glorified the God of Israel.” Matthew 15:31

Jesus is thinking ahead ...

He speaks of the Cross as something already accomplished. He knows that God’s plan will come to pass. He is thinking ahead to the moment, when just a few days in the future, when “knowing that all was now finished,” he will declare...

“It is finished,” John 19:30

This reference to Jesus’ work obviously includes the coming work of his cross and resurrection by which the glorifying of the Father is uniquely secured. The statement is also **applicable to the disciples**, sent into the world in mission. We too are to bring glory to the one who has called us, and in the same way, by doing his work in the world.

The text clarifies **several aspects of Christian service**.⁸ If we are disciples of Jesus then what was on his heart must be on our heart.

Jesus first identifies **our supreme motivation: “I glorified you...”**

If, as the Westminster Shorter Catechism states, our chief end is ‘to glorify God and enjoy him for ever’ then here is a means to that end, the service of his mission in the world. Jesus gave us a work to do: make disciples of all nations. We glorify God when we engage in his work.

Jesus refers to **glorifying of God in our present location: “on earth.”**

Heaven will have its own means of adding to his praise, but it will not include our present missionary service. **Only here have we opportunity for that particular form of our fulfillment.**

“We must work the works of him who sent me while it is day; night is coming, when no one can work.” John 9:4

Jesus also speaks of **our specific limitation: “the work that you gave me to do.”**

From several points of view there was limitation placed upon Jesus. **Geographically** his whole career was confined within the boundaries of central Palestine. He never saw Rome, or Athens, or Alexandria, to say nothing of the further flung lands of the globe. His ministry was bounded also in terms of his **life**

⁸These points are from Bruce Milne, *The Message of John : Here Is Your King! :with Study Guide*, The Bible speaks today (Leicester, England; Downers Grove, Ill.: InterVarsity Press, 1993), 241.



experience. He never knew the intimacies of marriage, the struggles of parenthood, the challenges of middle age, or the limitations of aging. Even within the sphere of his teaching and healing ministry, there were **multitudes** of his needy contemporaries in Palestine **to whom he never ministered**, whether in word or deed. **Yet his ministry was perfect and whole, because he did, with complete and single-minded dedication, ‘all that he was given to do’.** So at the end he could truly say, ‘I have finished the work’; or more profoundly in his final moments on the cross, ‘It is finished.’

A similar limitation rests upon every disciple. We are not called to reach the whole world or to minister to every need. **There is a specific work for us to do**, and in finding and doing that specific thing to the limits of our powers lies our fulfillment, and our peace.

Finally, Jesus speaks of **a necessary completion**: “**having accomplished the work...**”

The honour of God is bound up not only with the enthusiastic commencement of a project but with the faithful completion of it. ‘He that endures to the end will be saved’ has its application to service as well as to salvation. Paul’s testimony is to be coveted by every servant of Christ...⁹

“I have fought the good fight, I have finished the race, I have kept the faith.”
2 Timothy 4:7

The presence of the Father is on Jesus’ heart

“And now, Father, glorify me in your own presence with the glory that I had with you before the world existed.” John 17:5

Jesus is thinking about the Father’s glory...

“in your own presence” – is not separate from You. The sense is more, enveloped by You – shared with you. Again, Jesus passion is for the glory of the Father, not merely for his own glory.

“Now, Father, glorify Me together with Yourself, with the glory which I had with You before the world was.” (NASB)

NB. **Jesus’ deity** is affirmed – “the glory that I had with you before the world existed.”

⁹Bruce Milne, *The Message of John : Here Is Your King! :with Study Guide*, The Bible speaks today (Leicester, England; Downers Grove, Ill.: Inter-Varsity Press, 1993), 241.



“I am the Lord; that is my name; my glory I give to no other” Isaiah 42:8

Jesus shares the Father’s glory from eternity and shares the Father’s deity.

Jesus is thinking about heaven... he’s longing for “home”

- the presence of the Father is our true home,
- Jesus’ prayer is that we might join him there, cf. John 14:3; 17:24

c.f. Paul **“our citizenship is in heaven” Php 3:20**

Jesus’ prayer invites us to think about what a vision of heaven means for our lives.

Gary Burge asked...

*How will it change our living and our praying if we fill our imaginations with such a vision? How will it change our investment in the world ... if we, like Jesus, are genuinely en route to the place of God’s glory? Christians are people in transit by train, with passports in hand, speeding through the countryside, talking to bystanders at the village platforms [about] why they need to get on board... Such a concept forces us to ask hard questions about every aspect of what we do. **“Is God glorified here?”** is the refrain that should accompany every decision. And the answer will not always be obvious or easy. But it must be asked because in Jesus’ vision...¹⁰*

Is the glory of the Father the driving passion of my heart?

Have I received the Father’s gift of life through faith in His Son?

Do I long to know the Father as he is revealed in the Son?

Am I committed to the work the Father gave me to do in the name of the Son?

Do I long for the presence of the Father and the glory of the Son?

Do I share Jesus’ heart?

- **Invitation to prayer ministry**
- **Final Song:** All to Us / How He Loves Us
- **Benediction**

¹⁰Gary M. Burge, *The NIV Application Commentary: John* (Grand Rapids, MI: Zondervan Publishing House, 2000), 477.