**Special Presentation**

John 17

Roger Myers

June 2, 2024

 **Roger:** Hey, can everyone hear me back there? Good. I’ve become dependent upon my slides. I don’t have this memorized today; it’s like the last time.

 So anyhow I would say because Tom’s here for anyone who attends Jeff’s church that I would ask that you continue to pray for him. He’s on social media as some of you may know, and he occasionally posts some pictures of Tab and different things. So just continue to keep Jeff and Abbie and Nathan in your prayers, and of course his extended family. Even though it’s been over three months, I just can’t imagine. So let’s keep Jeff in our prayers. So let’s go before the Lord before we start here.

 Our heavenly Father, we thank You for this beautiful day that You have given us here. Father, we just thank You for each man here today. Lord, we just pray that Your word would shine through and that You would bless it this morning and that You would bless each one. And Lord, we just ask that You would just help me to get Your message out, Lord, through what I’ve prepared.

 We just pray, Lord, that You would continue to be with Jeff, Abbie and Nathan. Bless them, Lord. Help them in their hour of grief as it continues, Lord, and just continue to have Your hand upon them.

 Lord, we do pray for Sig as well. We pray for his situation with his kidney and so forth, that You would just see him through that, Lord, that he would be well. We thank You for Your faithfulness to him and others who have trouble with various illnesses or diseases. Just continue to be with Sig. We also pray for Bruce. Please have Your hand upon him as well. We thank You, Lord, for this time, and we pray in Jesus’ name. Amen.

 **Brave Men:** Amen.

 **Roger:** All right.

 **Transcriber’s Note:** Ted Wood arrives.

 **Roger:** Very timely, Ted, very timely. *(Laughter)* Because I was just about to say that putting this together today I decided to use J. C. Ryle as one of my sources.

 **Ted** **Wood:** Oh, yeah!

 **Roger: So it’s a very timely entrance.**

 **Ted:** And everyone here knows J. C. Ryle.

 **Roger:** Yes, everybody knows who J. C. Ryle is. Anyhow, like any good wannabe Reformed theologian, there’s no way we’re gonna get through my presentation today; this is probably the first of 25 parts. *(Laughter)* Ted, if we need somebody to fill in I’ll have a good start on it, I hope.

 So anyhow, without further ado we’ll skip on to the next slide. So this is the outline for today. John 17 is part of the Upper Room discourse, Jesus’ farewell discourse. And so I am just going to review some of John 13-16 before I even get to John 17. So feel free as always to interrupt or interject as we go through that.

 Mathematically this discourse is roughly 25% of the whole book of John. So it would be wrong of me just to kind of skip through it and not to put it on context. In the Lord’s sovereignty there is so much that took place there. It’s just so meaty that I’ve decided to put it in, partly for my own prep if I have to do this again; I’ll have a pretty good start on it. So that was another reason for it.

 Actually, believe it or not, as part of my preparation I’ll show you my sources here in a minute. Sinclair Ferguson has a DVD series on the Upper Room discourse if anyone is interested. It’s actually 12 23-minute episodes, so you see how much material there is. And that’s probably just skimming the surface. Actually I’m going to skip to that page here.

 Back to the outline real quick. We’ll go through John 13-16. Then we’ll read John 17 in its entirety. It has basically three parts: Jesus prays to be glorified. Jesus prays for His disciples, and He prays for the larger church. We’ll see how far we get into that: maybe not too far today.

 So these are the sources. You can find this online. There are seven thousand pages of Ryle’s *Expository Thoughts on the Gospels;* he has one for each Gospel. I think there were fifty pages just on John 17. He’s kind of like Spurgeon; he has a lot of notes and he references a lot of people. Ted may have heard of some of these names. I don’t know; I didn’t recognize some of the names. But I decided to use that; it was a little different for me to go through it. Partly because it was so meaty I thought that would be a good place to read. There are also some issues of *Table Talk* magazine and so forth that I’ve used.

 Let me start by saying that as far as the lesson that Sinclair Ferguson used is concerned, it’s from something called “Ask Ligonier.” Maybe some of you guys listen to RefNet and “One Minute with Sinclair.”

 So he asks: What is one lesson we can learn from the Upper Room discourse? And Sinclair’s answer was that it has to do with identity. So I thought this was pretty good today with all the identity things that happened at the Olympics, and so forth. His answer was: *“In our world which has lost a sense of identity, it is wonderful for Christians to say, ‘Who am I? I am somebody of whom the Father has said: “Jesus, I want to give this person to You.”’”*

 I can remember when I taught on holiness. It really touched me when I taught that we were that love gift that the Father gives to the Son. And I don’t know: that still kind of hits me emotionally. That’s really so powerful to me.

 *“Jesus, I want to give this person to You.” “Who could want more dignity than that? What could be more encouraging than to think that the Father has loved me so much and loves His Son so much that He says to His Son: ‘Son, I would like for You to have him?’”* I think that’s a good way to start here this morning.

 All righty. Let’s continue. So in summary I’ve actually just backed up into John 12. There are little snippets. It’s almost if you have them in your Bibles broken up into different pieces, like the headings of a particular piece in each chapter. We’re going to try to go through this as quickly as we can. If something jumps out at you, feel free to jump in. We’re not in any hurry, as Ted would say; we’re not going to rush today. We’ll take our time to go through this.

 But to provide some context for John 17 I want to start all the way back in John 12. I want us to see what Jesus has been up to and move forward to go on to this prayer of Jesus that is found in John 17.

 So in John 12 Jesus has traveled to Bethany for six days before the Passover. He has dinner at Lazarus’ house after Lazarus was raised from the dead. Martha and Mary are there with Martha serving as you may recall, and Mary anointing Jesus with that expensive perfume, and then Judas questioning why it hadn’t been sold for 300 denarii and given to the poor.

 The next day Jesus triumphantly enters into Jerusalem with a large crowd crying, “Hosanna! Blessed is He who comes in the name of the LORD, even the King of Israel!” Interestingly it says there were some Greeks there, as you may recall. They were seeking Jesus, and He tells His disciples, *“The hour is come for the Son of Man to be glorified.”*

 Even back in John 12 it kind of echoes what He’s going to talk about in the intimate prayer to His heavenly Father over in John 17. He also tells them that *“For this purpose I have come to this hour. Father, glorify Your name.” “And then a voice from heaven came, saying, ‘I have glorified it, and I will glorify it again.’”*

 Jesus then departed. The people still did not believe Him. And then Jesus says, *“If anyone hears My words and does not keep them, I do not judge him, for I did not come to judge the world but to save the world.”*

 Now this is all the way back in John 12, and it’s also a big part of John 17. We’ll see when we get there; let’s talk about it when we get there. One of the other things I forgot to mention about my sources as I skipped over it was that I started to listen to Jeff’s sermon on John 17; I think it was verses 1-8. For him sometimes he breaks them out differently. I’ll skip the Hume and Kantian references. *(Laughter)* There are other things that he had in there. But he talks a lot about glory; his sermon was broken up into what is glory, so I put some of that in there. So we’ll get to that when I get to that slide.

 All right. So continuing on with the discourse, in John 13 it opens up with Jesus washing the disciples’ feet. He lays aside His outer garments and he proceeds to wash the feet of His disciples, which is really quite a humbling thing to do. Has anybody ever been in a church where the pastor or maybe the elders had to do that?

 **Don Maurer:** Yes.

 **Roger:** It was part of a *Seder* service or something like that. Has anybody participated in that themselves?

 **Ted:** Sure.

 **Roger:** Yes, it’s really quite the thing, right? He knew that Judas would betray Him, and He tells His disciples so. And they ask, “Lord, who is it?” Jesus goes to give the morsel of bread to Judas who quickly departs, as Satan had entered him.

 After Judas left Jesus said, *“Now the Son of Man is glorified, and God is glorified in Him. If God is glorified in Him, then God will also glorify Him in Himself, and will glorify Him at once.”* And then He gives a new commandment: *“that you love one another, just as I have loved you.”*

 Then Peter asks where Jesus is going. But Jesus tells him that where He is going Peter can’t follow, right? Peter protests and says, “I will lay down my life for You!” And then Jesus tells him that this day he will deny Him three times before the rooster crows. That was John 13.

 Then in John 14 we come to the sixth “I Am” statement: *“I am the way, the truth and the life.” “Let not your hearts be troubled. Believe in God, believe also in Me. In My Father’s house are many rooms.”* And He also promises to send the Holy Spirit.

 All right. We continue with this brief summary of the Upper Room discourse. So John 15 contains the seventh and the last “I Am” statement: *“I am the true vine, and My Father is the Vinedresser. Abide in Me, and I in you. As the branch cannot bear fruit by itself unless it abides in the vine.”*

 Then Jesus goes on to say, *“Greater love has no one than this: that someone lays down his life for his friends. You are My friends, if you do what I command you.”* And then further He says: *“If the world hates you, know that it has hated Me before it hated you. But I chose you out of the world; therefore the world hates you.”*

 Then He tells them: *“But when the Helper comes, whom I will send to You from the Father, He will bear witness about Me.”*

 And then John 16. In John 16 we see the work of the Holy Spirit, the sign of joy, and how He overcomes the world. In John 16 Jesus again tells them that He is leaving, knowing that their hearts were filled with sorrow. But He says: *“It is to your advantage that I go away. For if I do not go away, the Helper will not come to you. But if I go I will send Him to you.”*

 The disciples didn’t understand. *“In a little while you will not see Me, and again in a little while you will see Me.”* So Jesus tells them, *“Truly, truly, I say to you: You will be sorrowful. But your sorrow will turn into joy.”*

 Then Jesus speaks plainly to them. *“I have said these things to you, that in Me you may have peace. In the world you will have tribulation. But take heart: I have overcome the world.”*

 All right. So with that brief intro, Michael Rush comes in. *(Laughter)* Good morning. So we’re getting ready to get into John 17. So interestingly if you go back, at least in the ESV, in John 13-16 the word “glory” is used eight times: which is the Greek word *doxe* from the Hebrew word *kabod.* And interestingly enough in John 17, if my count is right, the same word is used eight times just in John 17.

 I just added Jeff’s sermon this morning. Jeff talked about glory. What is glory? There were a lot of definitions. But Jeff started out by saying that it’s weighty; it’s something heavy; it’s important. And that led into a discussion about God’s attributes. What is God like in honor, reputation, riches, splendor, power?—anything else you can think of to describe God and His glory.

 It was also kind of neat that he added that these things deserve to be acknowledged. And I guess that’s what we need to be thinking about as we start to read Jesus’ prayer. There’s a void. How mind-boggling it is that here Jesus is addressing Him, and He calls Him “the holy Father” in the High Priestly prayer, as we will see.

 So before I read it, here is a quick summary by Sinclair Ferguson from his first video series on the Upper Room discourse to set the stage. *“So Jesus is within 24 hours of His crucifixion. And He is in essence sharing His heart with His beloved disciples.”* His audience is the disciples. We’re getting to what Jesus says and how it applies to us, right. There is some controversy there; we’ll touch on that when we get there. Anyhow, He’s going to share His heart.

 *“He will dismiss one of them”*—Judas, obviously,--*“in order for that person to betray Him. And He will reveal to another of His disciples that before the next day dawns, He will have denied Him three times.”* Obviously that’s Peter. *“Then He will end this section with the longest prayer in the New Testament, and what is truly the Lord’s Prayer, as He reveals the depth of His heart in the relationship to His heavenly Father, and also the depth of His passion of the love and care for all of His disciple and for those who are with Him in the room, and then for us—for all those who would believe through their word”*—from the gospel going forth from the apostles.

 So if you have your bibles or if you have a handout, turn to John 17. I’m going to go ahead and read John 17 in its entirety. I have to find it on my phone. Okay, hear the word of God, the word of our Lord.

 *“When Jesus had said 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, since You have 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 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.*

 *“’I have manifested Your name to the people whom You gave Me out of the world. Yours they were, and You gave them to Me, and they have kept Your word. Now they know that everything that You have given Me is from You. For I have given them the words that You gave Me. And they have received them, and have come to know in truth that I came from You. And they have believed that You sent Me.*

 *I am praying for them. I am not praying for the world, but for those whom You have given Me, for they are Yours. All Mine are Yours, and Yours are Mine, and I am glorified in them.*

 *“’And I am no longer in the world, but they are in the world, and I am coming to You. Holy Father, keep them in Your name which You have given Me, that they may be one even as We are one.*

 *“’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. But now I am coming to You, and these things I speak in the world, that they might have My joy fulfilled in themselves.*

 *“’I have given them Your word and the world has hated them, because they are not of the world, just as I am not of the world. I do not ask that You take them out of the world, but that You keep them from the evil one. They are not of the world just as I am not of the world.*

 *“’Sanctify them in the truth; Your word is truth. As You sent Me into the world, so I have sent them into the world. And for their sake I consecrate Myself, that they also may be sanctified in truth.*

 *“’I do not ask for these only, but also for those who will believe in Me through their word: that they may all be one, just as You, Father, are in Me and I in You, that they also may be in Us, so that the world may believe that You have sent Me. The glory that You have given Me I have given to them, that they may be one even as We are one: I in them and You in Me, that they may become perfectly one, so that the world may know that You sent Me, and loved them even as You loved Me.*

 *“’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. O righteous Father, even though the world does not know You, I know You. And these know that You have sent Me. I made known to them Your name, and I will continue to make it known, that the love with which You have loved Me may be in them, and I in them.”* The word of the Lord.

 **Brave Men:** Thanks be to God.

 **Roger:** Wow! Does anybody have any reflections of that after that intro? I don’t know; it just takes us to a whole different level. We’ll stop right there and just dwell on it; it’s so powerful: Jesus praying that He is to be glorified, and then praying for His disciples, and then praying for us. Yes, Don?

 **Don Maurer:** This has been called the Holy of Holies of the New Testament.

 **Roger:** Yeah.

 **Don:** And rightly so, because this is truly a picture of Trinitarian conversation; it’s conversation within the Godhead.

 **Roger:** Yeah.

 **Don:** It’s just astounding when you think about it.

 **Roger:** Yes, it is. It is weighty, it is heavy; it is all those things, and you could apply many other superlatives, right?

 **Ted:** Even so, at the same time it’s not complex.

 **Roger:** No.

 **Ted:** The words are very simple. When anybody is being introduced to the Greek New Testament, they are always sent to John because that’s as simple as you can get.

 **Roger:** Yeah.

 **Ted:** It’s deep and yet it’s simple.

 **Roger:** Right. And we see that there is a lot of repetition of some of the same words, as we move through it in more detail. Again, the form of the word *glory* is used eight times. And also the use of the word *world* is instrumental in understanding what Jesus is saying.

 All right. So I’ll get into some of my notes here. Some of this stuff I kind of skipped over. If you can’t see the small print, some of this is from *Table Talk:* the devotional “The Glory of Divine Beauty.” I’ve already mentioned Jeff’s sermon. The title of the sermon if you want to look it up is “The Wonderful Petition.” It was back on March 8, 2020.

 The word *glory* is used sixteen times in the Upper Room discourse; we’ll get into that later. This is from Ryle: *“Inherent to God’s very being is His divine glory, His refulgent light that expresses His nature as holy, true, righteous and just.”* And then he gives some references. Again, as always, we won’t have time to look up the references. But they are in there, like Revelation 21:23, Psalm 43:3, and so on. What Ryle has put together is very comprehensive for us. *“Yet this pure light, brighter than we can even begin to imagine, is part of what defines the glory of God.*

 *“And then there is the divine beauty. The divine beauty is something that the modern church does not often think about. But it is essential to who the Lord is. Our Creator is so beautiful that David’s highest desire was to gaze upon the very beauty of the Lord: Psalm 27:4. We also see how much God esteems beauty in the description of the tabernacle and the priest’s garments. The holy garments of Aaron were made for glory and for beauty: Exodus 28:2: complete with glorious colors and precious metals that were ordained by the Lord for the tabernacle, His earthly dwelling place under the Old Covenant in Exodus 26, and of being made in God’s image—Genesis 1:27. Human beings esteem beauty and work to make their homes, their clothing and other things beautiful.”*

 Don’t we do that? We try to make things beautiful ourselves. We are definitely created in God’s image, so we follow along.

 *“Since God Himself is beautiful, and is stated as this being Himself, we cannot help but mirror Him for what is lovely.”* This is what Ryle writes on beauty; I think it’s pretty neat stuff.

 **Ted:** Roger?

 **Roger:** Yes?

 **Ted:** What about the question the church viewing itself?

 **Roger:** Yeah.

 **Ted:** I’ve just returned from England. When the Protestants took over the churches they whitewashed the walls which were highly decorated, and they broke the stained glass. There is hardly any stained glass left.

 **Roger:** Yeah.

 **Ted:** I’ve been to your church several times and I find it rather stark.

 **Roger:** Yeah. You know, that’s a really good question or comment. If I could weigh in, I guess my comment would be—and Tom is here from my church,--that not all of us were born Reformed Presbyterians. I was raised Methodist, with stained glass windows, and then I attended Christ Church. I would be in the camp—and again this would be a debate; it’s not something that we have to divide over, but I know we do!—I actually like the beauty myself. I think the argument from the other side is that we don’t want to turn anything into an idol, so we strip it all away, right? I don’t want to get into choices, like we’re shopping for a church. But for me beauty is reflecting God’s glory. And if that is your mindset I think it takes worship a little bit to another level. Some people would not agree with me. When Jeff comes maybe he can address that.

 But if I go to St. Andrew’s chapel in Sanford, which was R. C. Sproul’s church, it’s beautiful on purpose. They built a sanctuary which is in the form of a cross. They have pictures in the vestibule of all kinds of paintings. R. C. believed in beauty. My thought is that I like it. But I understand that the Puritans and a lot of the Reformers were afraid of what the original Catholic Church—maybe both Roman and Greek—had done with the icons and everything, making it idolatry, I guess. That’s my answer. Does anybody else have a comment or want to weigh in on that?

 **John Gratner:** *(Unclear)* With the pattern of the temple, in my opinion, there are a lot of churches where they want to make them beautiful.

 **Roger:** Yeah.

 **John:** Whereas with the New Testament church, we are His temple. We have to prepare ourselves.

 **Roger:** Good. Don?

 **Don Maurer:** Coming from my perspective, I think the same thing applies musically, audibly as well as visually.

 **Ted:** Yes.

 **Don:** I think also that we are to exercise excellence. Several times the Scriptures talk about playing skillfully, etc.

 **Roger:** Mike?

 **Mike Davis:** When we think about beauty, I’ve been to a lot of the cathedrals in Europe, and they are all spectacular. But I think you said the right thing. What’s the mindset? As Protestants we seem to react to the Catholic Church—

 **Roger:** Mm-hmm.

 **Mike:** They talk about Mary all the time, therefore we never talk about Mary.

 **Roger:** Yeah.

 **Mike:** We like to go back and forth because the Protestant movement reacts to a lot of these things. And we have no identification with those who even think that they might identify with beauty or excellence. You look at the cathedrals and you see that they considered these things much more.

 **Roger:** Yeah.

 **Mike:** Beauty in the right mindset is good.

 **Ron Baling:** *(Unclear)*

 **Brave Man:** I think the question is: What is the church? Is it a space that we walk in, or a mindset when we walk in? Worship by itself describes an attribute of God. In a cathedral you see the transcendence and the beauty of God. And so in the church the nature of God’s majesty is on display, and powerful. In a living room, in a small group, you don’t see the transcendence and the beauty. And so focusing on these things in a church is also encountering God. And so I think to some extent it’s not about space . It’s the work of the church. The God of Revelation, what is He like?

 **Roger:** I agree. Ted just got back from his trip. Has anybody ever been to Rome? Has anybody ever been to St. Peter’s? I mean, you can’t walk in there without just a complete sense of your jaw just dropping. That was the way I reacted the first time. Yes, it’s the Catholic Church. But it made me feel small on purpose, where I really need to be humbled; it’s kind of a humbling experience in a way. There’s a sense of awe just going in there, into a house of worship. I can do without certain parts of the architecture. The Pop is up there, you know?

 It’s the same thing when you travel to ancient cathedrals. The one thing I found different than St. Peter’s is that they look pretty dark right now. They didn’t have lighting, so it looked really dark. Maybe that led to the Reformation. I’m just kidding! I think that’s a big part of it; I find it helpful.

 All right; let’s move on. Good discussion.

 **Don:** In light of the first five verses, about the beauty and the glory, I think we need to remember that that is what we are really looking forward to in eternal life.

 **Roger:** Yeah.

 **Don:** It’s the beatific vision; it is seeing God in His beauty and His glory. Whatever else it may be, that is what we are really looking forward to, or it should be what we’re looking forward to.

 **Roger:** Yeah. We’re truly like Christian, right? We’re just passing through this world, and on our way to the Eternal City. So the next slide I have is one I did some work on for a while. In the first part of the High Priestly Prayer our Lord asks the Father to glorify Him now that the hour of His atoning death has arrived. Again, listen to the first part of the High Priestly Prayer. This would be the first part where Jesus asks to be glorified. Go ahead.

 **Don Rimbey:** Are you advancing your slide?

 **Roger:** I am. But I’m not advancing my comments; they are seen separately. If you’re wondering what’s going on, that’s a good point. The way Power Point breaks it up is that you have a regular slide. For those of you who haven’t done this before and prepped, I don’t have this memorized. So I have a general slide that shows you where we are to kind of keep track. The slides are in order. But then there’s a “notes” page. You can come up and see it afterwards; but on my screen I see the slide that you see. But then on the right-hand side there are my notes. And if the notes are lengthy, that’s why; I’m scrolling down to see all my notes; that’s basically what I’m doing. Those are some little insights in putting one of these things together. I’ll just make a plug for Jeff. We do this off the tops of our heads, right? It’s a joy to see what he can do with just a couple of bold points, and just expound on one thing for fifty minutes. I can’t do that. I need some help from some other people that have been there before me to put something together that is hopefully of value to everyone here today. So that’s kind of what’s going on.

 Thanks, Don, because you’re not seeing what’s going on. Hopefully it doesn’t seem like I’m just flat out reading.

 Anyhow, all right. So the request of Jesus that the Father would glorify Him, or if you have a divine attribute, since the Son of God is fully God He possesses an inherent divine glory to begin with, right? It can never be augmented or diminished. So Ryle talks about this. *“If Christ possesses glory at the time of His High Priestly prayer, how can He pray for God to give Him glory?”*

 You know, one of the things that struck me as I put this together is that as mere mortals it’s hard to wrap your head around the Trinity at some point, isn’t it?

 **Don Maurer:** Mm-hmm.

 **Roger:** I don’t know; it’s almost like a trick question. I’m kind of diverging from my slides; now I’m going off script, as they say. But think about Jesus in His humanity, because He’s in heaven. His body is fixed, right? He can’t be in more than one place at a time.

 One time somebody asked me the question, where is Jesus? Well, He’s in heaven. That’s His body, right? But since He is God, He is everywhere. This whole concept is mind-boggling at some point, right? Being finite I don’t think we’ll ever comprehend the depth of that. Maybe into all eternity we won’t comprehend that, because He is God and we are not.

 **John:** Isn’t that what the struggle was in verse 3? Eternal life is to know the God of Abraham, Isaac and Jacob. “Oh, and Me; I’m equating Myself with Him. But I’m sitting here being an example to you; I’ve just washed your feet.”

 **Roger:** Yeah.

 **John:** “And I’m washing you like everybody else.” Yet we have Jesus Christ not having the physical presence, but showing His glory in that sense.

 **Roger:** Yes.

 **John:** And so this whole issue leads up to the Resurrection. Is He who He says He is? He says He is the God of Abraham, Isaac and Jacob sitting here at dinner with us.

 **Roger:** Yes.

 **John:** That’s important; that’s a big deal.

 **Roger:** Yes.

 **John:** *(Unclear)*

 **Roger:** Yes, it’s huge, right? It’s basically saying that He is God. This may not be a good analogy. But the first thing that comes to mind is the God movies where God is talking to the man in the office. If He came today, people would say, “You’re nuts!” If somebody went out and started building an ark right now, it’s just a whole different level to have Him at the table, right? I don’t know; it’s hard to wrap your head around it. Thanks, John.

 **John:** Let me add something.

 **Roger:** Go ahead.

 **John:** In previous places it says, “If you don’t believe in Me, you don’t believe in the Father. If you believe in Me you believe in the Father.” He says, “You have to believe in Me like you believe in the God of Abraham, Isaac and Jacob.” That is eternal life, those things combined. So the identification is “has, has not.” You have to believe those two things; they are still true.

 **Roger:** Yes.

 **John:** It’s not some generic Jesus or some generic God. This is the specific One as He is outlined here in the text; that’s who He says He is. That’s who we have to follow.

 **Roger:** Yes, right. I have this next slide. Since you mentioned that, we’re moving ahead. So yes, you have the knowledge of it, right? And then you assent, and then there’s the trusting part, right? So this Guy here is telling them all this stuff at the table. And they’re sitting there and they still didn’t believe, right? They still didn’t believe after all that!

 **John:** “I won’t believe until I see His hands and His side.”

 **Roger: I really—**

John: *“My Lord and my God!* Jesus is my God!”

 **Roger:** Yes. To me it really cements the case that I am dead without the Holy Spirit bringing it to life to me. You have to believe if you want to understand; powerful stuff!

All right. So here are some more comments from Ryle as an intro here about glory. In his first note he says: *“Although the Son of God possesses infinite glory according to His Deity, He veiled that glory in His Incarnation. He humbled Himself, hiding the full manifestation of His divine glory from human eyes, allowing it to shine forth only on occasions, most notably in the Transfiguration.”*

 Think about that. Think about what that would have been like, too. The sky turns into rays, and you hear this voice. Was it thunder? They heard the voice of God, right? That doesn’t happen every day. As I said, it’s mind-blowing, right?

 So we can see in this prayer for glorification a prayer where He asks the Father to allow this inherent divine glory to be seen clearly once again. Those are Ryle’s comments.

 Okay. Continuing on, you can see on the screen there that I’ve broken it up so we can get started here. This is more of the Ligonier way of breaking this up. I’m sure that other people could break it up differently. Jesus Christ be glorified: verses 1-5. We probably won’t get much past that today. Jesus prays for His disciples and then for all believers.

 Anyhow, since most of us didn’t know this—and I didn’t either, Ted!—John Charles Ryle was born to wealthy parents at Macklesfield;--I hope I pronounced that right!—on My 10, 1816. After a period of private schooling he entered Eaton in 1828, where he excelled at rowing and cricket, believe it or not. But then he went up to Christ Church in Oxford in 1834 and graduated from Oxford. He entered into the ministry of the Church of England. And it was to this he turned in becoming ordained under Charles Summer, bishop of Winchester in 1841. It took him the better part of fourteen years to write *The Expository Commentary on the Gospels.*

 Anyhow, I hope you agree with what Ryle and Ferguson say. This is one of the most wonderful, if not the preeminent chapter in all the Bible because of the intimate nature of what is going on with Jesus talking to His holy Father: praying to be glorified, praying for His disciples, and ultimately praying for His church, praying for us. It’s the longest prayer of Jesus in the Bible. It’s amazing how close the communion is between the Father and the Son.

 I know we’re starting to run out of time here. But it’s a timeless reminder for all of us how we should pray. If this is Jesus’ prayer we can use this as an example for our own prayers. I’m guilty of not really thinking about that. I often think about praying through the Lord’s Prayer, but not this one or parts of it. Yes?

 **Don Maurer:** We couldn’t really pray through the first five verses.

 **Roger:** No, we can’t pray through the first five verses.

 **John:** That would be blasphemous, right?

 **Roger:** Yeah. Thanks, Don. Okay, here’s another comment which is a little bit different. Matthew Henry has commented that *“This was a prayer after a sermon, a prayer after a sacrament, a family prayer, a parting prayer, a prayer before a sacrifice, a prayer that was a specimen of Christ’s intercession.”* That’s a pretty good summary.

 In turn the writers note with respect to the Gospel writers that this is the only prayer of Jesus that is recorded in the Bible. What do you think about that? You have the Lord’s Prayer. But this is the only other prayer where it says that Jesus prayed or went out to pray. This is the only one where we have those words. Is that not right, Don?

 **Don Maurer:** No. I believe He prays at the end of Matthew 11, where He says that “All things have been given to Me, and no one knows the Son except the Father, and no one knows the Father except the Son, and those to whom the Son chooses to reveal Him.” So there are a few instances where we have inter-Trinitarian conversation.

 **Roger:** Okay. I’ll have to send a note to Chris Larson. *(Laughter)* That’s good, that’s good. So he refers to Jesus just after the Lord’s Supper, just after His farewell discourse, just before His betrayal and crucifixion, just before the disciples abandoned Him and fled, and at the end of His earthly ministry.

 All right. So now that I have a few slides, we’re going to focus in on something that might be a little bit spicy for discussion. What does it mean when He says in verse 2 that *“I give eternal life to all those You have given Me?”* Go ahead, Tom.

 **Tom Murray:** It means that *“Salvation is of the LORD.”*

 **Roger:** Yes. I went and looked at different translations and they’re all pretty much the same. I was surprised that even the most liberal translation, the NRSV, said pretty much the same thing: *“to give eternal life to all whom You have given Him.”* It’s quite interesting.

 I’m sure that this starts getting into the TULIP area: unconditional election, limited atonement, those sorts of things, right?

 **John:** Or it simply means that God the Father is the Initiator of all things.

 **Roger:** Yeah.

 **John:** That’s the idea. *(Unclear)*

 **Roger:** Yes, exactly. I’ll quote Ryle here, and we can have a bit of a discussion if you want to. Here’s what J. C. Ryle says: *“He that reads the word spoken by one Person of the blessed Trinity to another Person, by the Father to the Son, must surely be prepared to find much that he cannot fully understand.”*

 We talked about that. He talks about the fact that we’re body and soul, created in the image of God. Again, it’s just amazing how Jesus is talking to His Father in this prayer. So let me see what else I have here real quick.

 As I go through Ryle’s comments, another thing he says is: *“What a glorious account they contain of our Lord Jesus Christ’s office and dignity.”* And again he references verse 2: *“since You have given Him authority over all flesh, to give eternal life to all whom You have given Him.”* So we can kind of skip the debate about election. But for all of us in the room, let’s think about that. Jesus was given authority over all flesh, and took it upon Himself to give eternal life to all whom the Father has given Him. I think that’s pretty powerful.

 So as far as faith goes, I’ll just stay with this because this is what I have in my presentation; we might not get much past this. You may recall when Jeff taught this before that he talked about knowledge *(notitia),* assent *(assensus),* and trust *(fiducia.)* We must have all three for true faith. So this whole thing about election is still controversial; I don’t think that controversy is ever going to go away.

 Ryle adds that *“The mere knowledge of God is not sufficient and saves none.”* That’s what we’ve heard from Pastor Jeff before. All three are required for saving faith.

 We can finish up with a discussion here. Isn’t it the trust part that is the most challenging to us? It’s really on almost a minute-by-minute basis, especially when difficult times come. We can say that we believe. We can even have assent: Oh yes, we believe these things are true, whatever the Creed says and what we just heard. But the most challenging part is when something happens in the moment. That’s where the rubber meets the road with our faith, right? Do you really have it? Don, go ahead.

 **Don Maurer:** I think that it’s relatively easy to trust Christ for eternity. Okay, I believe that He paid for my sins and that I have eternal life. But like you said, so many people today are worried about the upcoming election. And sometimes I have to admit that I have concerns for the state of the world, or whatever. Well, do we trust Christ about those things? Do we trust Christ about our daily lives, our daily circumstances, our daily trials, etc.? He causes everything to work together. That’s what’s hard.

 **Roger:** Yes. This may not be the best example. I was talking to Paul earlier. I don’t know; was anybody at the Trump rally in Butler?

 My wife and I had never attended a political rally in our lives. But we went that day, and what was interesting about that, and how it relates to this, is that I don’t remember how long it took for that person to shoot those shots. But from the time the first shot went off I looked over my shoulder because it seemed like the sound came from my left. We were a hundred yards away from Trump. I hear the sound and I first think that it’s a firecracker. And then immediately, almost instantaneously, I’m thinking: No, I’ve been to that shooting range. That’s an AR. It has this particular sound.

 And then the next thing you know, as I’m just playing this back in my mind, (and you can’t see this unless you find it in one of the videos), one of the bullets hits a main lift hydraulic hose or a tank that was pressurized. I remember this big spray coming across, and in the video you can actually see this. As the line loses pressure, the man would start to fall down, right?

 And then after all the shots were done somebody says, “Hey, maybe we should get down.” You know, that kind of thing. It’s all in a few seconds, right? I mean, I’m not even thinking about trusting. I guess God does the trusting for me. That may not be the best way to put it, but that comes to mind. Sometimes these things happen so fast, right? We didn’t get down till it was all over. Maybe that’s not the smartest thing to do when somebody has an AR. After the first ten seconds you start thinking, Hey, what if he turns that on us? Maybe we should get down on the ground!

 I mean, it’s incredible. It may not be the best analogy; there are better ones. But it’s the first thing that came to my mind. Even in these things, it’s all God.

 You look at divine providence. My wife saw this. If you weren’t there you might have read some of the accounts. But there were two big video screens: one on Trump’s right and the other on his left. And my wife was watching this. When Trump turns his head he turns towards the right screen, because there is another screen. If he’d have turned to the left screen, he would be dead. He would have turned his head right into the shot. Instead he turned to the right, and his ear was grazed from that angle.

 Anyhow, that may not have anything to do with trust. But it’s just amazing: our Lord and His providence, in everything He ordains. Yes?

 **Ted:** I just had a thought as I was thinking about this, trying to think of an analogy for it. I’m a part of God’s family. That whole prayer starts off as a part of that: “I in Him and He in me.”

 **Roger:** Yeah.

 **Ted:** And as a child of God, as a part of God’s family, the child doesn’t go around every day saying, “Am I trusting my father? Am I trusting my father?”

 **Roger:** Yes.

 **Ted:** He doesn’t do that. His heart is secure in that position.

 **Roger:** Yes.

 **Ted:** It is the kindness of the father to say, “Son, you don’t need to recognize it; just trust.” And you say, “What’s going on?” You’ve got to obey the Father. You’ve got to trust what He’s saying.

 **Roger:** Yeah.

 **Ted:** But I’m concerned that we spend a lot of time thinking about us in our reaction to events.

 **Roger:** Mm-hmm.

 **Ted:** That’s a hard way to live.

 **Roger:** Yeah.

 **John:** I remember when Jesus said, “Believe in God. Also believe perfectly in Me, and don’t ever mess up.” *(Laughter)* No, of course that’s not what He said.

 **Roger:** Yeah.

 **John:** He’s not asking for our perfection. *“He knows our frame, that we are but dust.”* He says, “Believe in My Father, that I am in Him and that He is in Me, and that I am the good Shepherd and that you are My sheep.” The purpose of the Shepherd is to add His sheep too. “I am the Good Shepherd. I will take care of you.”

 So in our day-to-day lives, our motives and all of that, we just ought to be really careful that we don’t look to another. He understands that we will fail, and looking to ourselves that we can actually do ourselves harm, right? But He does want us to look to some other strength. He wants us to look to Him, just like a child looks to a different father, saying, “Oh! I don’t want to be a part of that family anymore; I want this family over here.” Jesus said to the leaders of Israel, *“You are of your father the devil.”* So we ought not to have our allegiance there; we ought to love Jesus and rest in His power.

 **Roger:** Very sell said, John. I’ll cue it up later for next time with thoughts on that, because you’re exactly right. The disciples were weak, right? I mean, they fled, right? Peter denied Him three times, and on and on. They still didn’t believe Him when they appeared. Thomas didn’t believe, right?

 I’ll leave you with this. I think a better example of trust—and Jeff talked about it,--is Tab with what she went through. Jeff said to me, “What a trust she had in her Savior through that whole ordeal!” It was something for those of us who were close to it. It’s still very powerful in our lives.

 I’ll leave with that: Jeff’s faithfulness. He didn’t dodge anything; he took it head-on. God is continuing to see him and his family through that.

 Okay, let’s go ahead and end in prayer. Heavenly Father, we thank You so much for the time we can spend looking through Your word, Lord. We just pray that You would indeed use it in our lives. Help us to apply it to our lives, Lord, that it may do the most good for Your glory each and every day. Bless us as we go from this place. We pray in Jesus’ name. Amen.

 **Brave Men:** Amen. *(Applause)*