

The Savior's Glory

By Henry Mahan

Bible Text: John 17

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I have chosen to speak today from John 17, the 17th chapter of John. Now this is one of the most important chapters in the Word of God. Now it is no more inspired than any other Scripture, but it is so special, so very special because it permits us to listen as the Lord Jesus Christ speaks to the Father. This is the Lord's Prayer. Our great high priest, the Lord Jesus Christ is praying to the Father. And this prayer is just hours before he suffered on the cross of Calvary for our salvation to redeem his people.

Now there are 26 verses in this 17th chapter of John and I am going to go verse by verse, speak to you, if I can, on each verse. And I will proceed as far as I can go. But I would like very much if you would take your Bibles and open them there before you and follow as I read the Scriptures and comment.

Now here in verse one it says, "And he lifted his eyes to heaven and he said, 'Father, the hour has come. Glorify thy Son that thy Son may glorify thee. The hour is come.'"

What hour is that? Well, it is the hour of the cross, the hour purposed in the covenant of grace. You know, our Lord is the lamb slain before the foundation of the world. And this hour was purposed and is designed and ordained of the Father before the world began, this hour when Christ would suffer as a ransom for his people. And this is the hour pictured in all Old Testament sacrifices. From the time that Abel sacrificed the first lamb and the Passover lamb and the brazen serpent lifted up, all of these lambs that were slain and sacrificed are a picture of the lamb of God, our Lord Jesus Christ. This hour is purposed from eternity and pictured in every Old Testament sacrifice and it is the hour to which our Lord referred again and again and again.

You remember at the marriage feast in Cana of Galilee when Mary came to him and said, "They have no more wine."

And he said, "Woman, what have I to do with thee. Mine hour is not yet come." This is the hour of which he spake.

And then once the disciples were urging him not to go to Jerusalem. They said, "They will kill you up there."

He said, "Shall I pray that the Father would save me from this hour? For this hour came I to this place."

And then when they had eaten the Lord's table, kept the Passover and eaten the Lord's table he said to his disciples, "Arise, let us go hence. The hour is come."

So here hours before the cross the Lord Jesus is praying to the Father and he said, "Father, the hour is come. Now glorify thy Son that thy Son may glorify thee."

Now look at verse two. He says, "Thou hast given him power over all flesh that he should give eternal life to as many as thou hast given him." The word "power" here is authority. Our Lord said to the Father, "You have given me total, complete authority, power over all flesh in order that I should give eternal life to as many as thou hast given me." The earth is the Lord's. It is his. The earth is the Lord's and the fullness thereof, the world and all they that dwell therein. He is Lord over all flesh. He has authority over all things, authority by decree, authority by design and authority by death. He died that may be Lord of the dead and the living.

And in order to redeem his people he has got to have authority over all flesh.

He said to his disciples after he had risen from the grave and before he sent them out to preach, he said, "Now, all authority, all power is given to me in heaven and earth. Therefore go and make disciples and baptize them and teach them to observe the things that I have commanded you. Thou hast given me authority, power."

We don't worship an impotent Savior. We don't worship a Redeemer who fails to accomplish what he came to do. He has all authority over all flesh.

I remember when Pilate...I remember reading when Pilate said to him, "Answerest thou not me knowing that I have the power to crucify you or turn you loose?"

What did the Lord reply? "You could have no power over me at all except it be given you from heaven. I have all authority.

The Scripture says, "This is the record. God hath given us eternal life." Eternal life is the gift of Christ. It is the gift of God. And this life is in his Son. He that hath the Son hath life and he that hath not the Son of God hath not life.

Now verse three. Our Lord said, "Father, you have given me authority over all flesh that I should give eternal life to as many as thou hast given me."

And then in verse three he said, "And this is life eternal." You want to know what life eternal is? Here is the definition given to us by the Savior himself. He says, "This is life eternal, that they might know thee, the only true God and Jesus Christ whom thou hast sent."

My friends, eternal life is not called eternal life because of how long it lasts. I know eternal life is forever. But that is not why it is called eternal life. It is called eternal life because it is spiritual life. It is the life of God. God is eternal and God is life. And if we have God, we have eternal life. You see that? Eternal life is divine life. It is the life of God in the soul.

You hath he quickened who were dead. And when he quickens us we are born of God and we have the life of God. So eternal life is to know God. It is to believe God. It is to live and walk and fellowship with God, to know God.

That is what John wrote in the epistle. He said, "Our fellowship is with the Father and with the Son." Eternal life is to know God, it is to believe God. It is to walk with God. It is to fellowship with God. It is for God to live in us and us to live in God.

Listen 1 John five verse 20. "The Son of God hath come and hath given us an understanding that we may know him." Eternal life is to know God. "That we may know him that is true and that we are in him that is true, even in his Son Jesus Christ. This is the true God and this is eternal life."

Did you see that? John is saying the same thing the Savior says here. The Savior says, "And this is life eternal that they might know thee, the only true God and Jesus Christ whom thou hast sent."

How does a man know God? Well, the Son of God hath come and given to us an understanding, an understanding of who God is that we may know him that is true, that we are in him that is true and this is the true God and this is eternal life.

All right, verse four. And the master says, "I have glorified thee on the earth." Now no human being has ever been able to say that. Christ said, "Father, I have glorified you on this earth." The old catechism used to ask this question. What is the chief end of man? The answer is: The chief end of man is to glorify God.

Well, no man has ever done it perfectly, but this man did. Jesus Christ the God man said, "I...Father, I a man born of woman, a man born under the law, a man of flesh and bones, I have glorified thee. I have loved thee perfectly, have obeyed thee perfectly. I have honored thee and served thee perfectly and I did it on this earth in human flesh. Father, I have glorified you on this earth."

And this is the work the Father gave him to do. He came into the world to save sinners and to save sinners he had to perfectly glorify God. He came to redeem and call out a people for his name and in order to redeem and call out a people for his name, they have got to have a perfect righteousness. And he has got to perfect it for them. They have got to have a sin offering and he has to be that sin offering. He came to give us a perfect righteousness. He came in order that God may be just and justifier. He came to fulfill all things on our behalf and restore our souls. And he says, "Father, I have glorified you on this earth."

Now watch the next line. "I have finished the work you gave me to do."

What were the first words recorded in the Bible that were spoken by Jesus Christ? The first words that he spoke that are recorded in the Bible. He was about 12 years old and his mother and father had sought him. He had gone back to Jerusalem and he was in the temple talking with the preachers and with the rulers of the synagogue and finally they found him and they said, "Don't you know we have been searching for you?"

And he answered. And this is what he said, his first recorded words, "Wist ye not that I be about my Father's business, my father's work?"

What's the last words Jesus Christ spoke before he died on the cross, the very last words? Do you know what they were? Three words. "It is finished. I have finished the work you gave to do. Father I have glorified you on this earth and I have finished the work you gave me to do, the work of redeeming sinners."

Thou shalt call his name Jesus. He will save his people from their sins. That is the work God gave him to do. Whose work is it? My father's business. What kind of work is it? To save his people from their sins with a perfect holiness and a perfect sacrifice. Did he finish it? He said he did. The father said he did. The Father said, "This is my Son in whom I am well pleased, well pleased."

All right, verse five. "And now, Father," the Master continues. "Glorify me with the glory which I had with thee before the world was."

I recommend that you get acquainted with the book of Proverbs chapter eight. There is a portion of Scripture in Proverbs eight. I forget which verse it begins with, but it is talking about wisdom. And that wisdom is Christ. And this is what he says in Proverbs eight, talking about, "Father, glorify me with the glory which I had with thee before the world was." He said, "I was set up from everlasting, from the beginning or ever the earth was. When there were no depths I was brought forth. When God prepared the heavens I was there. Glorify me with the glory I had with thee before God said, 'let there be light,' before God said, 'let the dry land appear,' before God ever made a creature."

In the beginning was the Word and the Word was with God and the Word was God. The Word was God. All things were made by him. Without him was not anything made that was made. And here is the remarkable thing about this prayer. He says, "Father, glorify me with the glory which I had with thee before the world was."

Now listen to verse 22. "And the glory which thou hast given me I have given to my people."

Think of it. Eternal glory, infinite glory, matchless glory, everlasting glory that he had with the Father before the world was, he has purchased and given to all of his people who believe on him. That's the reason I say this is an awesome chapter.

And then verse six, listen. "I have manifested your name unto the men which you gave me, which you gave me out of the world. I have manifested, I have revealed, I have manifested, I have shown you and your name to these men. They are thine and thou gavest them me. I have manifested thy name."

God's name is who he is. God's name is who he is. God's name is what he is. That is what he said to Moses, I am. God cannot say, "I was or I will be." God says, "I am that I am." His name is who he is.

Now the name Elohim, El Shaddai, mighty God, mighty God. The name Elohim is mighty God. And the mighty God is seen and manifested in many ways and all things. El Shaddai, the mighty God, Elohim is manifested in creation. The heavens declare the glory of Elohim. The firmament showeth his handiwork. All of creation tells us of the power and wisdom and greatness of our God. The whole creation speaks of his wisdom. So the name of God as the mighty God, Elohim is seen everywhere, but the name of God that Christ is talking about here, I have manifested...I have manifested thy name. And this is the only one in whom this name can be seen or by whom this name can be manifested. And that is the name Jehovah, Jehovah.

The old Jews didn't even call him Elohim. They didn't pronounce that name. That's too holy. They called him Jehovah, Jehovah, God my Savior. And so the name God my Savior is manifested only by Christ. No man has seen the Father at any time. The Son declares him. No man knoweth the Father, but the Son and he to whom the Son will reveal him.

The disciples said, "Show us the Father."

He said, "He that hath seen me has seen the Father."

You look at the stars and the moon and all the things that are made, like David said they will show you God in his power, in his might, in his glory, in his majesty, in his wisdom, but you won't see God in his mercy and God in saving grace and God forgiving sinners and God accepting people in the beloved. You will see Christ to see that. I have manifested thy name unto the men which you gave me out of this world. Thine they were. You gave them me.

Now he says in verse seven, "And they have known these men that you have given me, to whom I manifested your name, they have known that all things which you have given me are of thee." What is he saying here? He is saying, "Those whom you have given me out of the world, they understand. They understand that you have vested in me all things. You have given me all things, everything in heaven and earth, in the kingdom of God. Everything is in Christ. The Father loves the Son and hath given into his hands all things, all things. In him dwelleth all the fulness of God. And these men understand that, that everything is in me, not in the forms and the rituals and the ceremonies and the sacrifices and the traditions. It is in me, all things. All things are of God and they are in Christ."

How do they know that all things are in Christ, that they are all there by the will and purpose of God? Well, I will tell you how in the next verse. He says, "Because, now they have known that all things that you have given me are of thee for I have given them the words that you gave me."

He opened their understanding that they might understand the Scriptures. And when a person understands the Scriptures he sees Christ. And when he sees Christ he sees all these things in the Scriptures in Christ, revealed in Christ.

He says, "I have manifested and I have given your words to these men and they have received them." That is how you know God, through the Word. That is how you receive God, through the Word. "And they have received the Words in their hearts and they believe that I came from thee and they believe that you sent me."

And, my friends, this is faith. This is the very foundation of faith. Christ is the object of faith. It is Christ whom we believe. It is Christ whom we trust. It is Christ whom we receive. But it is the Word that reveals Christ to us. The Lord gives us his Word. And the Holy Spirit gives us understanding of the Word and we hear the Word. He that heareth my Word and we believe the Word. He that heareth my Word and believeth my Word hath everlasting life.

Our Lord asked the disciples, "Who do you say that I am?"

And they said, "Thou art the Christ, the Son of the living God."

And I have come to that conclusion. How? Through the Word. I have given them thy Word. And they have received them and they believe that I came from you and you sent me.

Verse nine. "Father I pray for them. I pray for my sheep. I make request for my sheep."

The Scriptures tell us that our Lord makes intercession for his people. In Romans eight verse 34, "He maketh intercession for us."

Hebrews 7:25, "He ever lives to make intercession for us."

Hebrews 9:24. He appears in heaven for us.

What does he pray for us? What does he ask for us? What does he ask when he intercedes for us? He prays for us the full merit of his redemption.

"I pray for their justification. I pray for their sanctification. I pray for their salvation. I pray for their redemption. I pray not for the world. I pray for those whom thou hast given me. They are thine and thine are mine. I do not pray for the whole world. I pray for

those whom thou hast given me. I am glorified in redeeming them. They will be trophies of my glory and they shall glorify me in eternity.”

Now verse 11. “And now, Father, I am no more in this world.” That is he is not here in human flesh. Our Lord is here. He said, “Lo, I am with you always even to the end of the world.”

But he said, “I am not here in human flesh. I come to thee. Father, keep them. Keep them through thine own name whom thou hast given me that they may be one as we are.”

What is the two fold security of the Lord’s sheep?

He said, “Father I was with them I kept them. And now I pray that you will keep them.”

Here is the two fold security of God’s sheep. Number one, in John 10:28 he said, “I know my sheep. I give them eternal life and they will never perish neither shall any man pluck them out of my hand.”

Now look at the next verse. “My Father which gave them me is greater than all and now man is able to pluck them out of my Father’s hands.”

“Father, I kept them. Now I come to thee. I pray that you will keep them. None of them is lost,” he said, “Except Judas, that the Scripture might be fulfilled.” He was a son of perdition from the beginning.

I want you to look at verse 13 now. Listen to it. “Father, I come to thee and I speak these things here in the world. I speak these things to thee before them that they may be taught, that they may be encouraged and not be afraid, but rather that my joy may be fulfilled in them.

That is what he told the disciples over in John 15. He said, “These things I have spoken unto you that you may understand what I do and where I go and that my joy might remain in you. Let not your heart be troubled. You believe in God, believe also in me.” And that is why I am reading this sermon this prayer to you and why our Lord gave it, so his disciples would hear it. He said, “I speak these things here in the world that they may be encouraged and that my joy might be fulfilled in them that they might not sorrow.”

All right, verse 14. I have given them thy Word and the world hath hated them because they are not of the world even as I am not of the world.”

He said in John 15 to his disciples, “If the world hate you, remember, they hated me before they hated you. But I do not pray...” Now listen carefully to this. “I do not pray that you should take them out of the world, but that you keep them from the evil one. I am not asking you, Father. I am coming to thee. You keep my, my people. But I am not asking you to take them out of the world. I am not asking you to isolate them from the world, I am asking you to keep them from the evil one.”

Now what does he mean here? Well, the Lord does not isolate his people from the people of the world. He doesn't put them in Christian communities where there is no unbelievers but Christians. He doesn't put them in Christian workshops. He doesn't put them in Christian schools and factories and Christian association. He wants his people among people.

Our Lord sends us among people in the world to be his witnesses. "You are my witnesses," he said, "as a light in the world." You don't take a light and put it under a desk. You put it out here where it can give light to the people. And we are the light of the world. We are witnesses of Christ. We are the salt of the earth. The salt is for preservation. We are examples to others.

When our Lord came into the world he didn't isolate himself from sinners. He ate with them. That was one of the charges they brought against him. He is the friend of sinners. He ate with publicans and sinners. He ministered to people. He was a light and an example and a witness and a preacher and that is what he has sent us to do. He said, "I don't ask that you take them out of the world, but that you keep them from evil. But my people are not of this world even as I am not of this world."

Could our Lord walk among men and not act like they acted? He did. Could our Lord live among men and work in a carpenter shop and be among people and not talk as they talked? He did. And not be as they are? He did. You can, too, by his grace. And that is what he says in the next verse.

"So sanctify them through thy Word." Live by the Word. Feed upon the Word. Desire the milk of the Word and grow thereby and be a light, be a witness, be an example to those in the world representing our Savior.

"Father, as you sent me into the world..." I will close with this. "As you sent me into the world, even so I send them into the world." And that is when he said to them, "Go into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved. He that believeth not shall be damned. Go into all the world. Preach the gospel. Preach the gospel."

You know, men are not going to be saved unless they hear the gospel. And they are not going to hear the gospel unless they hear it from us.

Whosoever shall call upon the name of the Lord shall be saved. But how shall they call on him in whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?

And so he says, "Father, as you send me, I send them to preach the gospel which is the power of God unto salvation."

Now, I didn't get all the way through that chapter. I didn't expect to, really. But if you want this message, "The Savior's Glory," you write for it. Send two dollars and we will mail it to you. Until next week at this same time may God bless you.