

July 9th, 2017

THE END FOR WHICH GOD CREATED THE WORLD PT. 1

John 17

John Knox (1513 - 1572) was *the* premier Reformer for the nation of Scotland during the Reformation. Just as Luther turned Germany upside down, and Calvin his Geneva, Knox thundered over Scotland. In fact one source called him the “thundering Scot.”¹ His preaching was fearless—addressing both commoner and nobility alike. He was a warrior preacher. A John the Baptist of his own time. Yet it was his prayers that were most feared. “Mary Queen of Scots, the Catholic monarch of a nation that was rapidly becoming Protestant said on one occasion ‘I fear the prayers of John Knox more than all the armies of Europe.’”²

It’s not surprising then that as Knox lie dying in death bed, he asked that his wife—Margaret—read a very particular passage to him over and over again: the prayer of Jesus Christ found here in John 17. In the throws of death, where did this man find comfort? In this most significant prayer of Jesus ever recorded in Scripture. It was John 17 that Knox described as the place “where I have cast my first anchor.”³ This prayer of Jesus was Knox’s own entrance into the kingdom of God. And Jesus’ prayer were some of the last words He heard in this world.

What was it this about this prayer that Knox found comfort? First, because he knew that everything that Jesus prays here is everything a saint needs. Dear congregation, what do you need in this life more than anything? You need these things that our Lord prayed for. Knox took comfort in knowing that Jesus prayed for his greatest needs. But the second reason Knox found

¹ Art Azurdia in his sermon *A Prayer for Reciprocal Glory*, http://www.spiritempoweredpreaching.com/downloads/295_44.mp3 accessed July 8, 2017

² *ibid*

³ Steven J. Lawson, *John Knox: Fearless Faith*, (Scotland, UK.: Christian Focus Publications, 2014), pg. 106

comfort is because he knew that everything Jesus prayed would invincibly come to pass for His beloved. Oh what comfort Jesus must have brought that Scot! Jesus prayed in v.24 “Father, I desire that they also, whom you have given me, may be with me where I am, to see my glory.” I imagine Knox lying there with tears streaming down his face, knowing that because of this prayer, he would very soon be in the presence of Jesus Christ. What a comfort to know that everything Jesus Christ prays for will most certainly be granted to Him by the Father. And that is good news if you have been united to Him by a living faith.

It certainly was good news for the disciples. You have to understand the emotional roller coaster ride these men were on. First, the disciples had the certain expectation that Jesus was going to conquer Rome, free the Jews from their slavery, and set up His kingdom on earth. “Their thinking, in keeping with the mainstream Jewish understanding of their day, had no place for a crucified Christ.”⁴ Which is why Paul can say in **1 Corinthians 1:23** “we preach Christ crucified, a *stumbling block* to Jews.” Imagine the Messianic fever they must have had when Jesus arrived at Jerusalem just a few days before and the crowds shouted “Hosanna! Blessed is he who comes in the name of the Lord, even the King of Israel!” (**John 12:13**). Though the religious authorities hated Christ, Jesus seemed to be overwhelming popular with the people. That was probably the height of their emotional roller coaster ride.

And then their hearts quickly began to sink. In the upper room, after Jesus washed their feet, He proceeded to tell them the bad news. “Truly, truly, I say to you, one of you will betray me.” (**John 13:21**). And then what began as a single snowflake quickly became an avalanche burying every expectation they ever had. He tells them in **John 13:33** “Little children, yet a little while I am with you. You will seek me, and just as I said to the Jews, so now I also say to you, ‘Where I am going you cannot come.’” And it doesn’t stop. Turning to Peter, Jesus says “Truly, truly, I say to you, the rooster will not crow till you have denied me three times” (**John 13:38**) And then He tells them of the hatred

⁴ John MacArthur, *The MacArthur New Testament Commentary, John 12-21* (Chicago, IL.,: Moody Publishers, 2008), pg. 237

of the world “If the world hates you, know that it has hated me before it hated you...If they persecuted me, they will also persecute you.” (**John 15:18, 20**) And then if that weren’t enough, He prophesied their absolute failure. **John 16:32** “Behold, the hour is coming, indeed it has come, when you will be scattered, each to his own home, and will leave me alone.” An avalanche of bad news. It’s no wonder that Jesus told them in **John 16:6** “...because I have said these things to you, sorrow has filled your heart.” And then again in **v.20** “Truly, truly, I say to you, you will weep and lament, but the world will rejoice.”

Admittedly, Jesus ends on a triumphal note “But take heart; I have overcome the world.” (**John 16:33**) However Jesus systematic decimated every expectation they had of a immediate conquering Messiah. And because of this, the disciples felt defeated, discouraged, and disillusioned with everything they thought they knew.

And then Jesus prays. And far from being a pessimistic, dismal, gloomy prayer;⁵ Jesus prays the most triumphant, victorious, soul-stirring, God-glorifying world-conquering; faith-establishing, sin-destroying, joy-engendering prayer ever recorded. Dear congregation, if you are a believer, this prayer is why you are not going hell. As our high Priest, Jesus Christ *not* only teaches us the Heavenly doctrine of the Father, He *not* only laid down His life to atone for all our sins, but He intercedes for us guaranteeing that everything He taught and accomplished will come to pass. That is why John Knox found comfort.

And that is why the disciples would ultimately be comforted in light of their shattered expectations. And it is this prayer, dear congregation, where you will find your comfort in this life if you belong to Jesus Christ.

So this is where we are going this morning. We are going to do an overview of this entire prayer. I want us to get the gist of what Jesus is praying as a whole before we start going verse by verse. That’s what we are going to do

⁵ Leon Morris said here “We so often understand this prayer as though it were rather gloomy. It is not. It is uttered by One who has just affirmed that he has overcome the world (John 16:33), and it starts from this conviction. Jesus is looking forward to the cross, but in a mood of hope and joy, not one of despondency.” quoted in John MacArthur’s *The MacArthur New Testament Commentary, John 12-21* (Chicago, IL.: Moody Publishers, 2008), pg. 239

this morning—look at the entire prayer. And then God-willing we will come back next week and look at the beginning verses.

The title for our message this morning is “The End For Which God Created The World.” If you are unfamiliar with that language of “end”, I just mean design or purpose. Everything has a purpose. Clocks were made to tell time. The end of a clock is that it would tell us what time it is. This prayer of Jesus Christ shows us the end for which God created the world. Why did God create the world ultimately? That is what this Jesus uncovers when He pulls back the veil and lets us hear this Intra-Trinitarian communion.

☆The End For Which Jesus Prayed

☆The End For Which God Created the World

The Big Idea...

The end for which Jesus prayed and the end for which God created the world is the same end: the maximum display of the glory of God

I. The End For Which Jesus Prayed

This prayer can be broken up into three very clear parts. In v.1-5, Jesus prays for Himself, in v.6-19 Jesus prays for the disciples, and in v.20-26 Jesus prays for the church.

The Godward dimension of this prayer

So let's first look at *how Jesus prays for Himself*. In v.1 and v.5, we see the only petition that Jesus makes for Himself in this entire prayer. v.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,” And then in

v.5 “And now, Father, **glorify** me in your own presence with the **glory** that I had with you before the world existed.” So my question here is, in what sense is Jesus using the word glorify or glory? Jesus is asking the Father to glorify Him, *so that* Jesus can glorify the Father. What does Jesus mean by *glorify*? The reason why this question is significant is because God’s internal worth—His internal glory or intrinsic value—cannot be added to or subtracted from. Jesus is *not* saying “Father give me more worth, so I can give you more worth.” He is speaking here of an *effulgent* glory. Effulgent means to shine out.⁶ The sun’s rays and heat is effulgent—that is, it shines out. Jesus is saying “Father, make my value and beauty and submission to you *shine forth* into the world, *so that* I can make your love for man, and your hatred of sin, and your mercy in forgiveness likewise *shine forth*.”

That’s how Jesus is using the word *glorify*. His *main concern* in this prayer is that God’s glory would shine forth into the world.⁷ More than anything, Jesus wants to be on display, so that the Father would be on display. That is the ultimate thing on Jesus’ mind when He begins this prayer.

The man-ward dimension to this prayer

Every other petition in this prayer is for His people. I said before that in v.6-19 Jesus is praying for His disciples, and that is true—we see that in v.7, 8 and 12 specifically. But there is another sense in which all that Jesus prays directly applies to all the church of God. Look at v.20 “I do not ask for these only, but also for those who will believe in me through their word.” In other words, ‘Father I’m not asking for only these 11 disciples, but for every other believer for all time who will believe through the apostolic word.’

The all-encompassing scope of this prayer

⁶ From the Latin ex- (out of) + fulgēre (to shine).

⁷ You can see this in v.6 “I have *manifested your name* to the people whom you gave me out of the world.” To manifest God’s name means...(Herman Witsius pg.188 in Lord’s prayer) It is the same thing *therefore* as to glorify God.

And the scope of Jesus' prayer for the church is breathtaking. As John MacArthur has noted, this prayer "encompasses the entire sweep of redemptive history from election to glorification, *including* the themes of regeneration, revelation, illumination, sanctification, and preservation."⁸

So first consider the scope. Jesus prays for you beloved, from eternity past to eternity future.

Jesus prays from **eternity past**, in that He recognizes the Father's sovereign election. Look at v.6 "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.*" Your salvation is not left up to the role of the dice. As R.C. Sproul says "Your salvation, from start to finish, rests on the sovereign decree of God, who decided, in His grace, to have mercy on you, not because of anything He saw in you that demanded it."⁹ (Also see v.2, 9, 10, 12, 24)

But Jesus also prays for you into **eternity future**. Look at v.24 "Father, I desire that they also, whom you have given me, *may be with me where I am, to see my glory (meaning our final eternal state)* that you have given me because you loved me before the foundation of the world." Jesus prays for your ultimate prize—that you would be with Him, and see His glory.

Jesus prayer for you covers eternity past—election; to eternity future—glorification. If you have been chosen by the Father, you will most certainly be with Jesus to see His glory. But Jesus also prays for everything in between—the entire scope of redemptive history. Listen to how Jesus labors in prayer over you.

⁸ John MacArthur, *The MacArthur New Testament Commentary, John 12-21* (Chicago, IL.: Moody Publishers, 2008), pg. 235-236

⁹ R.C. Sproul, *St. Andrew's Expository Commentary: John*, (Orlando, FL.: Reformation Trust Publishing, 2009), pg. 317

Jesus' prayer includes **revelation**—that is the words of Scripture. Look at **v.8** “For I have given them *the words* that you gave me.” **v.14** “I have given them *your word*.”¹⁰

Jesus' prays that His church would be **unified**. Look at **v.20-21** “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*,” (Also see v.11, 22, 23)

Jesus prays for your **joy** believer! Look at **v.13** “But now I am coming to you, and *these things* I speak in the world, *that they may have my joy* fulfilled in themselves.”

Jesus prays for your **sanctification**. Look at **v.17** “*Sanctify them* in the truth; your word is truth.” **v.19** “And for their sake I consecrate myself, that they also may be *sanctified in truth*.”

Jesus prays for your **missionary work** into the world. Look at **v.18** “As you sent me into the world, *so I have sent them* into the world.” And the confidence that Jesus gives for this mission is invincible. Look at **v.20** “I do not ask for these only, but also for those *who will believe* in me through their word,” There is a group of people—God's elect—*who will believe*. The church's mission cannot fail. Jesus' prayer guarantees it. This was Jesus' encouragement to the Apostle Paul when all seemed dark. He said to him while in the city of Corinth “I am with you, and no one will attack you to harm you, for *I have many in this city who are my people*.” (Acts 18:10). Church—share the gospel of Jesus Christ with the lost. Your evangelism cannot fail. All those appointed to eternal life will believe (Acts 13:48).

¹⁰ We could also say that Jesus prays for our illumination in v.6 and v.26

Jesus also prays for your **perseverance**. Look at v.11 “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,” v.15 “I do not ask that you take them out of the world, but that you *keep them* from the evil one.” Do you know why you wake up as a believer day after day? It is not because of your will power. It is because Christ has prayed for you and the Father is answering those prayers. (Also see v.12)¹¹

Lastly, Jesus prays that the very **love** with which the Father loves the Son would be in you. Look at v.26 “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.”¹² In other words, the Father’s infinite love towards the Son is *implanted in us* when His name—*His glory*—is made known to us. The more we know God, the more of the love of God that we experience. And Jesus promises in this prayer that He will never stop revealing the Father to us.¹³ (Also see v. 23)

That’s why Jesus’ first petition encompasses everything else. When Jesus prays to be glorified so that He would glorify the Father—He meets our every need. Dear congregation, God’s glory and your salvation is the great end for which Jesus prayed. It is no wonder why John Knox wanted this prayer read to him

¹¹ v.6 could also be included here for Jesus says “and they have kept your word.” Jesus uses the past tense, indicating that their election secures their perseverance. Just as he said earlier in v.4 “I glorified you on earth” in the past tense—though in time He had not actually finished the work of the cross—it was so certain that He spoke of it as a thing that was already accomplished (Rev. 13:8)

¹² There is a two fold promise here. 1) That Jesus will continue to display the worth and value and treasure that God the Father is—that’s what Jesus means when He says “I have made known to them your name, and I will continue to make it known.” 2) That this display of of the Father’s glory will result in the very love of the Father to the Son being *in us*. Jesus connects these two ideas by the word “that”—“that the love with which you have loved me may be in them, and i in them.”

¹³ Matthew 11:27 “All things have been handed over to me by my Father, and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him.”

over and over again. And it is no wonder why Jesus prayed this prayer audibly for the disciple's sake in their darkest hour. Every *need* that you will ever face in this life, every desire that you could hope to be fulfilled is prayed by our Lord Jesus Christ.

II. The End For Which God Created the World

This section may seem like a strange detour at first, but I could not avoid it. I want to seize upon 4 very important words that Jesus spoke at the very beginning of this prayer.

The hour has come

Look again with me at v.1 “When Jesus had spoken these words, he lifted up his eyes to heaven, and said, “Father, *the hour has come;*” Very significant words. Throughout this gospel Jesus has been telling His disciples that *the hour has not come*. When His mother tried to confiscate His power at the wedding in Cana, He told her “Woman, what does this have to do with me? *My hour has not yet come.*” (**John 2:4**) Likewise, in **John 7**, when Jerusalem was in an uproar over Jesus' teachings, they were seeking to arrest Him. But they couldn't. Why? **v.30** “So they were seeking to arrest him, but no one laid a hand on him, because *his hour had not yet come.*”¹⁴

But now here, He prays “Father, *the hour has come.*”¹⁵ Jesus is speaking about His death on the cross. That's very clear. He said in **John 12:27** “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.*” Jesus' main purpose or *end* of coming into the world was so that He would lay down His life for sinners. **1 Timothy 1:15** “Christ Jesus *came* into the world to save sinners,” **Mark 10:45** “For even the Son of Man *came not* to be served but to serve, and *to give* his life as a ransom

¹⁴ Also see John 7:6, 8; 8:30

¹⁵ Admittedly Jesus had already said this in when He entered into Jerusalem (12:23, 12:27), and to His disciples in the farewell discourse (13:1, 16:32)

for many.” Many more texts could be multiplied showing us why Jesus came into the world.¹⁶ **Luke 19:10** “For the Son of Man came to seek and to save the lost.”

But the mistake that we can make is to *underestimate* what Jesus is praying here. Is that *all* that Jesus meant when He prayed “Father, the hour has come”? What I’m driving at here is ultimate *purpose*. The ultimate end. The ultimate end of the universe.

What universe would you create?

Dear congregation, if you could create the universe after your own making, would it be this one? What is the best existence that you could conceive of? Consider that question carefully. Perhaps you’ve been divorced. Or have suffered abuse at the hands of another. Or have serious health issues. Or you have seen loved one after loved one die. Or the every day trials and tribulations are starting to rub on you so desperately that you are looking for a way out. If you could start all over and refashion the universe, would you eliminate sin? Is that the best possible world? If you answer yes to that question, v.1 disappears.

What is the point of the universe? You see, we can start to slip in our theology and begin to think that the cross of Jesus Christ is a *reaction*. Like what God has been doing from the beginning was playing chess with mankind. ‘God created the world perfect, and then man mucked it up. So what does God do? Like a good chess player, He moves the pieces on the board and brings Jesus Christ into play.’ But God is not playing chess. Jesus Christ is not a reaction to the sin in this universe. God does not react. God plans. Sin was not a cosmic accident. Sin was not a mistake on God’s part. It was the sovereign decree of the infinite and immutable God that sin would come into the world. Why? So that Jesus’ hour would come. v.1 in our passage “Father, the hour has come” This hour that Jesus is speaking of is the very hour of all the universe. It is the

¹⁶ There are many more purpose statements for Jesus coming into the world found at <http://www.desiringgod.org/articles/why-did-christ-come> accessed on July 8, 2017

end for which God created the world. In other words, Jesus Christ is *the reason* that God ordained sin to come into the world. Sin is *not the reason* that God ordained that Jesus Christ came in the world. Dear congregation, God ordained that sin would come into the world—your sin, my sin—*purposefully*, so that *Jesus Christ* would come into the world. Not the other way around.

The predestined hour from all eternity¹⁷

Consider these Scriptures. **Revelation 13:8** speaks of “the Lamb slain *from the foundation of the world*.”¹⁸ It has always been in the mind of God to send Jesus Christ into the world. Jesus was not plan B. He was plan A.¹⁹ Peter preached this truth to the Jews at Pentecost. **Acts 2:23** “...this Jesus, delivered up according *to the definite plan* and foreknowledge of God, you crucified and killed by the hands of lawless men.”²⁰ The crucified Christ was the eternal definite plan of the Father. Or consider **2 Timothy 1:9** God “...saved us and called us to a holy calling, not because of our works but because of his own purpose and grace, *which he gave us in Christ Jesus before the ages began*,” The

¹⁷ As R.C. Sproul has said “The moment planned by the Trinity from all eternity was at hand.” R.C. Sproul, *St. Andrew’s Expository Commentary: John*, (Orlando, FL.: Reformation Trust Publishing, 2009), pg. 315

¹⁸ KJV

¹⁹ **Hebrews 13:20** speaks of Jesus’ blood in terms of an eternal covenant. “Now may the God of peace who brought again from the dead our Lord Jesus, the great shepherd of the sheep, *by the blood of the eternal covenant*,”

²⁰ Peter prayed in **Acts 4:27-28** “for truly in this city there were gathered together against your holy servant Jesus, whom you anointed, both Herod and Pontius Pilate, along with the Gentiles and the peoples of Israel, *to do whatever your hand and your plan had predestined to take place*.”

church was included in Jesus Christ before Genesis 1:1. Jesus Christ coming into the world was the purpose behind everything in the universe including sin.²¹

The so-called problem of evil

This hour that Jesus speaks of in v.1 is the answer to the problem of evil. The world's best argument against God is the so-called problem of evil. They ask: why is there sin and suffering and evil in the world if there is a God. God must be either all-powerful and not good, because He is unwilling to stop evil. Or good but not all powerful because He is unable to stop evil.

What is good?

The problem with this dilemma is that the world redefines what is good. Good means "what is best for man at this very moment" irrespective of any consideration about God. That is not the highest and best and ultimate good. The highest, best, and ultimate good is the maximum display of God. And when Jesus prayed "Father, the hour has come", He meant "Father the hour has come to display to the world your ultimate worth." "For this purpose I have come to this hour. Father, glorify your name." (**John 12:27-28**)

Help from Jonathan Edwards

Nobody that I have read has been more clear on this point than Jonathan Edwards. He tells us that sin has come into the world in order for us to see the maximum display of God—which is the highest and best good.

"It is an...excellent thing for infinite glory to shine forth...That is, that all parts of [God's] glory should shine forth, that every beauty should be

²¹ **Ephesians 3:7-11** "Of this gospel I was made a minister according to the gift of God's grace, which was given me by the working of his power. **8** To me, though I am the very least of all the saints, this grace was given, to preach to the Gentiles the unsearchable riches of Christ, **9** and to bring to light for everyone what is the plan of the mystery hidden for ages in [b] God, who created all things, **10** so that through the church the manifold wisdom of God might now be made known to the rulers and authorities in the heavenly places. **11** *This was according to the eternal purpose that he has realized in Christ Jesus our Lord,*"

[displayed]²² that the beholder may have a proper notion of God. It is not proper that one glory should be exceedingly manifested, and another not at all; for then the [display]²³ would not answer the reality.”²⁴

What Edwards is saying is that we can't really know God properly or fully unless we see all of His glories, that is, all of His attributes. He continues by saying that

“this could not be (that is, we could not see all of His glory) unless sin and punishment had been decreed...If it were not right that God should decree and punish sin, there could be no manifestation of God's holiness in hatred of sin...There would be no manifestation of God's grace or [mercy]²⁵, if there was no sin to be pardoned, no misery to be saved from.”²⁶

When God ordained this universe, with the sin of Adam, and the subsequent fall of humanity, He ordained a universe in which we would see the most of Him.

Help from the Apostle Paul

And this is how Paul argues in Scripture. Turn with me to look at two places in particular. The first is **Romans 9:22-23**. What I want you to pay attention to here is why God has ordained some for destruction. “What if God, *desiring to show his wrath and to make known his power*, has endured with much

²² original—“proportionably effulgent”

²³ original—“effulgence”

²⁴ Jonathan Edwards, *The Works of Jonathan Edwards Vol. 2*, (Carlisle, PA.,: The Banner of Truth Trust, 2009), pg. 528

²⁵ original—“true goodness”

²⁶ Jonathan Edwards, *The Works of Jonathan Edwards Vol. 2*, (Carlisle, PA.,: The Banner of Truth Trust, 2009), pg. 528

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On this point, also see Charles Spurgeon's sermon Honey From a Lion (Romans 5:15) from *Christ in the Old Testament*, (Chattanooga, TN,,: AMG Publishers, 1994), pg. 13 To sum up his thought: In eternity we will be more happy that there was a fall and sin in this world, then if never there was any.

patience vessels of wrath prepared for destruction, (*so God has from eternity prepared some vessels for destruction*) **23** in order to *make known the riches of his glory* for vessels of mercy, which he has prepared beforehand for glory.” Why did God ordain that sin and therefore vessels of destruction to come into the world? Answer: So that God could *show* His wrath and *make known* His power in their punishment, and so that God *make known* the riches of His grace and mercy on those He is saving.

One more place—**Romans 11:32**. After the Apostle argues for God’s purposes for Israel and the Gentiles—that Israel was hardened in order that the fullness of Gentiles would come in (v.25)—he concludes his entire argument in **v.32** “For God has consigned all (that is both Jew and Gentile) to disobedience, that he may have mercy on all.” Do you see? Why did God ordain²⁷ disobedience or sin to come into the world? So that He could show His mercy. If there was no disobedience. There would be no need for mercy. If there was no need for mercy, there would be no need for Jesus Christ.

“Father, the hour has come”

Dear congregation, that is what Jesus meant when He prayed “Father, the hour has come.” The hour for which the whole universe was made. The hour for which sin was ordained. The hour in which God’s glory was best seen. The death, burial, and resurrection of Jesus Christ is the end for which God created the world. Jesus Christ the only mediator between God and man came at this appointed hour. In this hour, the highest, best, and most decisive good is achieved: the supreme display of God’s glory.

Where? On the cross. Jesus joined two things together in His cross that were inconceivable: the holy hatred of God towards sin and the merciful love of God towards sinners. The cross is where “Love and faithfulness meet together; righteousness and peace kiss each other.”²⁸ (**Psalm 85:10**) God created a

²⁷ The word that Paul uses “consigned” is συγκλείω *sygkleiō*. It means to shut up on all sides, shut up completely. Also see Galatians 3:22

²⁸ NIV

universe in which He suffered the greatest loss—His Son, so that you could gain the greatest blessing—Him! **1 Peter 3:18** “For Christ also suffered once for sins, the righteous for the unrighteous, *that he might bring us to God*,” Dear congregation, Jesus Christ is not an accidental property of this cosmos brought on by the fall. Jesus Christ is not a reaction to the sin of man. Every created and ordained thing is a *reaction* to God’s desire to display the worth of His own glory in the person of His Son Jesus Christ.²⁹ That’s what Jesus meant when He said “Father, the hour has come.” This hour was the end for which God created the world.

Application

There is no duty in our passage. There are no commands whatsoever in this prayer of Jesus.

Our Doctrine & Our Delight: Jesus’ prayer cannot fail

Let’s consider once again, this prayer as a whole. The reason that John Knox found such great comfort in Jesus’ prayer, is because He knew that Jesus prayers are *always* answered. One of the disciples who heard Jesus pray here was Peter. Remember how self-confident Peter was at the beginning of this farewell discourse. He’s the one in John 13 who said “Lord, why can I not follow you now? I will lay down my life for you.” (**John 13:37**). In Luke’s account of this conversation, we see something stunning. In **Luke 22:31** we read “Simon, Simon, behold, Satan demanded to have you, that he might sift you like wheat, [32] but *I have prayed for you that your faith may not fail*. And when you have turned again, strengthen your brothers.” Did you hear it? ‘I have prayed for you that your faith may not fail. The reason you are not going to shipwreck your life like Judas Peter, is because I’m praying for you.’

²⁹ “He is the radiance of the glory of God” (**Hebrews 1:3**)

Dear congregation, this prayer of Jesus' is the reason you will not fail. If you have been united by a living faith to the Lord Jesus Christ—Jesus Christ is in continual intercession for you. He says “I am praying for them. I am not praying for the world but for those whom you have given me, for they are yours.” (**John 17:9**) And if Jesus is praying for you, your faith cannot fail, because His prayers cannot fail.

So what are you facing? Are you in a spiritual drought? Do you feel like giving up? Listen to Jesus' prayer for you: “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.*” (**v.26**) Jesus Christ *will* reveal more of Himself, more of the Father, and more of the Spirit to you. You will rejoice again (**v.13**). You will sense the love of God again.

What are you facing? Are you losing the battle to sin? Listen to Jesus' prayer for you: “[Father], *sanctify them* in your truth, your word is truth...and for their sake I consecrate myself, that they also may be *sanctified in truth.*” (**v.17, 19**). You will win the battle over sin. The Father will never ignore the prayers of His beloved Son for you. You will be sanctified.

What are you facing? Broken relationships with other Christians? Listen to Jesus' prayer for you “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,*” (**v.22-23**) All Christians one day will never have a strange look, or unloving thought between each other again. Jesus is praying for perfect unity.

What are you facing? Death? Listen to Jesus' prayer for you: “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.” If you are a believer, Jesus is praying for your death. He's praying that you would be with Him, to see his glory. Death is your friend. It's lost it's victory. It's lost it's sting. That's why **Psalms 116:5** says “Precious in the sight of the LORD is the death of his saints.”

Believer, Jesus is praying for you. He has left nothing out. Jesus prayer covers every need, every want, every sin, every future moment, every relational turmoil, every desire to see Him.

Upon the perfect work and perfect prayers of Jesus does your soul hang at this very moment. Without a suspicion of possible failure, and without the addition of any of your performance. Your lone claim for salvation rests in this hour that Jesus prayed.