

July 16th, 2017
 THE END FOR WHICH GOD CREATED
 THE WORLD PT. 2
 John 17:1-5

As Jesus begins praying for the elect of God, He prays some startling things. “Father, the hour has come; *glorify* your Son that the Son may *glorify* you...” This is Jesus’ *main burden* in this prayer: that God would be glorified. We see it again in v.4 “I *glorified* you on earth”, v.5 “And now, Father, *glorify* me.” We see it in v.10 and v.22. And then in v.24 He says “ Father, I desire that they also, whom you have given me, may be with me where I am, to see my *glory*”¹

So pervasive is God’s aim at being glorified that one Biblical scholar said that the main thesis of the Bible is “God magnifying himself through Jesus Christ by means of the Holy Spirit.”² Thus we see the catechism asking the very first question “What is the chief end of man? Man’s chief end is to glorify God and to enjoy Him forever.”³

However, this thought is not only backwards to the way that the world looks at things but repulsive. Brad Pitt was interviewed by Parade magazine in 2007⁴ and he said this

“I didn’t understand this idea of a God who says, ‘You have to acknowledge me. You have to say that I’m the best, and then I’ll give you eternal happiness. If you won’t, then you don’t get it!’ It seemed to be about ego. I can’t see God operating from ego, so it made no sense to me.”

¹ This is not even to mention the places (v.6 and v.26) where Jesus speaks of manifesting God’s name which is the same thing as bringing God glory.

² Thomas Schreiner in his book *New Testament Theology: Magnifying God in Christ*, source: <https://www.amazon.com/dp/0801026806?tag=desigod06-20> accessed July 15, 2017

³ Shorter Catechism Q.1

⁴ <https://parade.com/50120/parade/interview-with-brad-pitt/>

This was C.S. Lewis' initial stumbling block to unbelief before he was born again. He said in his book *Reflections on the Psalms* wrote this:

“We all despise the man who demands continued assurance of his own virtue, intelligence or delightfulness; we despise still more the crowd of people round every dictator, every millionaire, every celebrity, who gratify that demand...Worse still was the statement put into God's own mouth, ‘whoso offereth me thanks and praise, he honoureth me’ (50:23). It was hideously like saying, ‘What I most want is to be told that I am good and great.’”⁵

Lewis went on to say that God sounded like “a vain woman who wanted compliments.”⁶ How do we answer this? Because there have been some confessing Christians, scholars even, who have gone in a very wrong direction. For instance, scholar Ben Witherington has said that the idea that God seeks His own glory is divine narcissism. He says that this idea of God seeking His own glory makes God out to be a

“self-centered, self-referential being, whose basic motivation for what he does, including his motivation for saving people, is so that he might receive more glory.”⁷

At the bottom of all these objections is the idea that God seeking His own glory and God loving us are two opposite and opposing ends. In other words, if God is mainly, and chiefly, and ultimately seeking His own glory, He can't love us because He is self-centered. What we are going to see this morning and throughout this whole prayer is that God seeking His own glory through Jesus

⁵ Source: <https://bible-daily.org/2009/01/01/cs-lewis-reflections-on-the-psalms/> accessed July 15, 2017

⁶ Source: <http://www.desiringgod.org/messages/god-is-most-glorified-in-us-when-we-are-most-satisfied-in-him> accessed July 15, 2017 Also see <http://www.samstorms.com/all-articles/post/c--s--lewiss-most-important-discovery>

⁷ Source: <http://benwitherington.blogspot.com/2007/11/for-god-so-loved-himself-is-god.html> accessed July 15, 2017

Christ is *the very way* that He loves us. When Jesus prays “Father...glorify your Son that the Son may glorify you...” He is not only seeking the highest and best display of God’s supreme worth, but He is seeking the highest and best happiness of all His people. These are not two ends but one.

The Big Idea...

Jesus prays for God's chief end in creating the world: that God would be glorified and that His elect would be everlastingly satisfied

- ☆ Jesus Prays For His Everlasting Glory
- ☆ Jesus Prays For Our Everlasting Joy

I. Jesus Prays For His Everlasting Glory

The importance of prayer

Jesus and his disciples are enroute to the Garden of Gethsemane. They had left the upper room at the end of chapter fourteen,⁸ and at the beginning of chapter eighteen we read in v.1 “When Jesus had spoken these words, he went out with his disciples across the Kidron Valley, where there was a garden, which he and his disciples entered.” It’s evening, Jesus just preached the greatest sermon ever preached, and now He is walking into a trap that was set from eternity. So what does He do? He prays. Jesus was not a fatalist. He didn’t throw His hands up saying “Since God is in control, I don’t need to pray.” The opposite is true. Everything that Jesus taught the disciples in the upper room means *nothing* if God doesn’t empower it. Doctrine is nothing without the power

⁸ He says in 14:31 “Rise, let us go from here.”

of God attending it.⁹ Doctrine without prayer is a car without wheels. Doctrine without prayer is a body without a soul. Dear congregation, if you are teaching your children the gospel, or sharing with your friends at work, you must pray that God would give the increase. Paul told the Corinthians “I planted, Apollos watered, but God gave the growth.” (1 Corinthians 3:6)

When Jesus prayed here, He showed His absolute dependence upon God the Father. Jesus Christ was fully man. He obeyed as a man. He ate as a man. He slept as a man. And He depended upon God as a man. He is showing us what the priority of our lives ought to be: prayer. If you don't pray, you're telling God “I don't need your help God” or worse “God there are other things more pleasing than you.” Jesus rebuked the church in Laodicea “For you say, I am rich, I have prospered, and I need nothing, not realizing that you are wretched, pitiable, poor, blind, and naked.” (Revelation 3:17) Have you become self-sufficient? What does your prayer life say about your dependence on God?¹⁰

Jesus has an eternal glory because He is the eternal God

Thanks be to Jesus Christ that our prayers don't determine our eternal destiny. It's Jesus' prayers that determine. Look at at the end of v.1 “Father... glorify your Son *that* the Son may glorify you,” Jesus is requesting glory, but it's in the imperative mood: ‘Father do this.’ Jesus is not only fully man, but He is fully God. Any religion, any individual that does not honor and glorify the Son as the Father is false and bankrupt. **John 5:22-23** “For the Father judges no one, but has given all judgment to the Son, *that* all may honor the Son, just as they honor the Father. *Whoever does not honor the Son does not honor the Father who*

⁹ “For doctrine has no power, if efficacy be not imparted to it from above.” John Calvin, *Calvin's Commentaries XVIII*, (Grand Rapids, MI.: BakerBooks 2009), pg. 163

¹⁰ Dear congregation, for what purpose do you think God designed your afflictions? Afflictions are designed to force you to your knees. As C.S. Lewis famously said “Pain is God's megaphone to arouse a deaf world.” Perhaps we could say “Pain is God's megaphone to arouse a deaf church.” God shouts to us in our pain, so we could speak to Him in prayer. <http://www.desiringgod.org/articles/god-shouts-to-us-in-our-pain>

sent him.” You cannot be saved if you worship a Jesus who is not fully God. Jesus is not a guru. He is not a life coach. He is, as the Nicene Creed says:

“the only Son of God,
 begotten from the Father before all ages,
 God from God,
 Light from Light,
 true God from true God,
 begotten, not made;
 of the same essence as the Father.”¹¹

And this is how we see Jesus praying. Look at v.5 “And now, Father, glorify me in your own presence with the glory that I had with you before the world existed.” When Jesus is praying to be glorified in v.1, He’s not asking for God to add to His worth. The Son of God has always been. Notice first, He says “the glory I had *with you.*” He is equal in glory to the Father (**Heb. 1:3**)¹² Secondly, He says “that I had with you before the world existed.” He is co-eternal with the Father (**Col. 1:17**)¹³ Jesus is not praying in v.1 that the Father would add to His worth. You can’t add to infinite worth, to infinite beauty, to infinite glory.

What is Jesus praying for?

So then, what does Jesus mean in v.1 “Father...glorify your Son?” There is a difference between *glory* and *glorify*. *Glory* is God’s value, His weight, His worth, His worthiness. To *glorify* means to *expose* that worth—to go public with it. Jesus is saying “Father...celebrate Me, show the world that I am the best, most lovely, most worthy Being that mankind has ever seen or ever will see.” When Jesus put on flesh, **Philippians 2:7** says that he “made himself nothing.” Other translations say that He emptied Himself. But this doesn’t mean He

¹¹ <https://www.ccel.org/creeds/nicene.creed.html>

¹² “He is the radiance of the glory of God and the exact imprint of his nature”

¹³ “And he is before all things, and in him all things hold together.”

emptied Himself of His Divine attributes. It means that He emptied Himself of His prerogatives, His status, His exaltation.¹⁴ Just as the storm clouds hide the shining of the sun, so Jesus hid His glory when He came to earth. Oh the weight of this truth, dear congregation! Why would the Son of God do such a thing? Why would the eternal and infinite, all-wise, all-powerful, all-good, all-just Son of God empty Himself? Two answers to that question: 1) Jesus emptied Himself in order to glorify the Father. 2) Jesus emptied Himself to give eternal life to those the Father had given Him.

For whom did Christ die?

Look again at v.1. Jesus asks to be glorified so that the Father would be glorified. “Father...glorify your Son *that* the Son may glorify you.” Now it’s clear that what Jesus means here is ‘Father finish Your work in me. Glorify Me on the cross, glorify Me in resurrection, glorify Me in ascension.’¹⁵ That’s what Jesus is praying for: glory *through* the cross. And that glory *through* His death is what will bring glory to the Father.

But I want us to think very carefully about is this next question. Who did Christ die for *ultimately*: for us or for God?¹⁶ One of the biggest problems that modern culture has with the God of the Bible is that they cannot conceive of a loving God who would ever send anyone to hell. But that is not the main problem that Scripture presents. The main problem in Scripture is how can a righteous God ever let any sinner into heaven? Please turn with me to **Romans 3**. Here the Apostle answers that question *for whom did Christ die* in a way foreign

¹⁴ R.C. Sproul said “There was not emptying of any divine attributes, but an emptying of prerogatives, an emptying of status, of exaltation, of glory, for the sake of redemption and for the sake of the ultimate glory of the Father. For these purposes, our Lord put aside His own glory for a season.” R.C. Sproul, *St. Andrew’s Expositional Commentary: John*, (Orlando, FL.,: Reformation Trust Publishing, 2009), pg. 314

¹⁵ “the hour has come” reference in v.1 means both his death and resurrection. As R.C. Sproul notes the “hour had reference both to the hour of Jesus’ abject humiliation and the hour of His exaltation, because His glory was to come through His shame.” *ibid*, pg. 315 Also see D.A. Carson’s *The Gospel According to John*, (Grand Rapids, MI.,: Eerdmans Publishing Co., 1991) pg. 554

¹⁶ <http://www.desiringgod.org/articles/did-christ-die-for-us-or-for-god> accessed July 15, 2017

to modern ears. Starting in **v.23** “...for all have sinned and fall short of the glory of God, and are justified by his grace as a gift, through the redemption that is in Christ Jesus, whom God put forward as a *propitiation* [*wrath absorbing sacrifice*] by his blood, to be received by faith. [So God put forward Christ to die. Now look at *why* God does this] This was to *show God's righteousness*, because in his divine forbearance he had passed over former sins.” Do you see what Paul is saying? Forgiveness is a massive problem. Sinners, like you, have scorned His glory (**v.23**). God can't let sinners into heaven. Any God who allows adulterers and murderers and liars and disobedient children, and thieves, and coveters into heaven is not a righteous God. But God has let sinners into heaven. Dear congregation, Jesus is not only the answer to our sin problem, Jesus is the answer to God's righteousness problem. Look at the end of **v.25** again. “*This* [this = crucifying Christ] was to show God's righteousness, *because* in his divine forbearance he had passed over former sins.” God looked unrighteous to the universe, it looked like He felt short of His own glory when He passed over former sins.

Therefore when Jesus says “Father...glorify your Son *that* the Son may glorify you” He's saying ‘Father, punish Me on the cross *so that* You will look righteous as You are righteous. I will be glorified in My voluntary death, and You will be glorified in Your letting sinners into heaven. You will be shown to be both loving and righteous.’

Dear congregation, that is what Jesus means in **v.1**. Jesus' crucifixion was for the Father's glorification. Yes, Christ died for sinners. But the greater truth is that Christ died to show the ultimate worth of the Father's glory. Look for confirmation of this in **v.4** back in **John 17** “I glorified you on earth, [how?] having accomplished the work that you gave me to do.”

That is how Jesus prays for God's glory. He prays that the Father would expose Him to a shameful death on the cross, so that the Father would be glorified in bringing sinners to heaven. That is the chief burden that Jesus has in this prayer — that He would be glorified, so that the Father would be glorified.

II. Jesus Prays For Our Everlasting Joy

So then, is God a narcissist?

So now we arrive back to what Pitt, Lewis, and Witherington said. Brad Pitt said he that that this God sounds like an egotist. Pre-Christian Lewis said that this God sounds like a vain woman seeking praise. And Witherington said that the idea of God seeking His own glory makes God out to be a “self-centered, self-referential being, whose basic motivation [in everything] is so that he might receive more glory.”

At the heart of these objections is the idea that God can't love us if His ultimate pursuit is His own glory—that man must be God's ultimate end if He is going to be good for us. If God is in the self-exaltation business, that He can't be in the loving sinners business.

So let's ask a question: **If God is going to love us *supremely*, then what *must* He give us?** A mirror? More self-esteem? Money? Power? Reputation? Think hard. What must you have in order to feel supremely loved by God? The most supreme object: which is God Himself. Listen to how Piper says it:

“If God loves us the way the Bible says he does, then he will give us what is best for us. And what is best for us is himself. So if God loves us fully, God will give us God, for our enjoyment and nothing less...If he didn't pursue our praise [Pitt and Lewis's objection] in all that he does, he would not be pursuing the fullness of our satisfaction. He would not be loving.”¹⁷

Dear congregation, when Jesus prayed for Himself to be glorified so that the Father would be glorified, He prayed for everything we could ever want.

¹⁷ He continues: “So what emerges is that God's pervasive self-exaltation in the Bible—his doing everything to display his glory and to win our worship—is not unloving; it is the way an infinitely all-glorious God loves.” John Piper, *Reading the Bible Supernaturally: Seeing and Savoring the Glory of God in Scripture*, (Wheaton, IL.: Crossway, 2017), pg. 59

Not two ends, but one

Please look again with me at v.2. Jesus gives another reason for *why* the Father should glorify the Son. He says in v.2 “*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.” Now I want to start at v.3 and work backwards. What we are driving at is *how* God seeking His glory and our being loved by Him—or to say it a different way—*how* God seeking His glory and our finding our greatest satisfaction in him are not two different ends, but one and the same end.

Everlasting life is a quality not a quantity

Notice how Jesus prays in v.3 “This is eternal life, that they know you.” There are two ways to understand Jesus. First, eternal life only comes through having a living faith in God and His Son Jesus Christ. **2 Peter 1:3** says “His divine power has granted to us all things that pertain to life and godliness, *through the knowledge of him* who called us to his own glory and excellence.” Eternal life comes through a saving knowledge of Jesus Christ. Secondly, and I think more primarily Jesus is telling us what the essence of eternal life is. Eternal life essentially is not merely endless existence. Hell is a place of endless existence. Jesus does not hold out endless existence as good news in itself. No the *essence* of eternal life is not primarily quantity of life, but rather quality of life. Eternal life is *knowing* the only true God and Jesus Christ whom He sent.

Knowing the only true God and Jesus Christ

This verse cuts to the very heart of what it means to be a Christian. Being a Christian means to be in union with Jesus Christ. He uses the language of *knowing*—“this is eternal life, that they *know* you.” This knowing is not merely a cognitive exercise. If that were the case then Satan would be a Christian. He knows the only true God and Jesus Christ. This knowing is something far deeper. It is a Jewish idiom for marital intimacy. **Genesis 4:1** says “Now Adam *knew* Eve his wife, and she conceived and bore Cain,” **1 Samuel 1:19-20** “And Elkanah *knew* Hannah his wife, and the Lord remembered her. And in due time

Hannah conceived and bore a son,” And we see the same thing in the NT, **Matthew 1:24-25** “When Joseph woke from sleep, he did as the angel of the Lord commanded him: he took his wife, but knew her not until she had given birth to a son.”¹⁸

Jesus picks the very word which points to deepest, most intimate act that anyone on the planet shares, and He says that is what eternal life is: knowing God intimately, passionately, longingly. God created sex so that we would have a shadowy inkling, a small hint, as to what union with Christ is. The Bible is not shy as to what intimacy between a man and his wife is like. All you have to do is read the Song of Solomon to see that. Jesus is unashamed to speak about our relationship with Him like this. Just as the waters of baptism point to a far deeper reality of being baptized by the Holy Spirit, so marital intimacy points to a far deeper reality of being united to Christ.

Union with the Happy God

Dear congregation can you conceive of a greater satisfaction than that? God is the happy God. **1 Timothy 1:11**¹⁹ speaks of “the gospel of the glory of the blessed God”—meaning the happy God.²⁰ God knows everything, “so nothing takes him by surprise. He’s all-powerful, so there’s nothing he wants to do but can’t.”²¹ Which means God lacks nothing that would make Him infinitely happy. **Psalms 115:3** says “Our God is in the heavens; he does all that he pleases.” “He has the power to accomplish everything, as well as the sure knowledge that it will happen.”²² You cannot conceive of a happier being than

¹⁸ Also see Luke 1:34 and footnote

¹⁹ Also see 1 Timothy 6:15

²⁰ The Greek word *makarios* is found in the beatitudes in Matthew 5, “**Blessed** are the poor in spirit,” etc., and in Romans 4:7 “**Blessed** are those whose lawless deeds are forgiven.” What is the Scripture communicating in those places? Happiness. Unspeakable joy. And the same word is used to describe God. Our God is a blessed God, meaning, our God is a happy God.

²¹ Randy Alcorn, *Happiness*, (Carol Stream, IL.,: Tyndale House Publishers, 2015), pg. 113-114

²² *ibid*, pg. 114

Jesus Christ. And that is who you are united to forever, if you have clung to Him by a living faith.

The elect are given to Christ

But the good news of our text just get better. The Father doesn't leave your eternal happiness hanging on the shaky ground of your free will. Your union with Christ was pre-determined beloved, from before the foundation of the world. Look at **v.2**. Jesus prays "...since you have given him authority over all flesh, to give eternal life to all whom you have given him." The Father has given all authority to the Son. As the Eternal Son of God, Jesus already had all authority with the Father. But in His role of mediator, the Father gave Him authority over all flesh. Meaning, President Trump is under the authority of Christ. Oprah Winfrey is under the authority of Christ. Kim Jong-un is under the authority of Christ. Nobody on planet earth is outside of His control. His sovereignty is absolute and unqualified.

But this authority is for one main end "to give eternal life to all whom you have *given* him." Out of the large group of all flesh, God has given a smaller group to the Son. Two things you must see here. **1) Election.** God the Father chose or elected a people to give to the Son. Notice the verb *given* is in the past tense. I heard an evangelist mistakenly say one time that he prays that God would elect more people. Dear congregation, election has been decreed. The predestination of all the saints is unalterable. **Ephesians 1:3-6** says "Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, even as he *chose us* in him before the foundation of the world, that we should be holy and blameless before him. In love *he predestined us* for adoption to himself as sons through Jesus Christ, according to the purpose of his will, to the praise of his glorious grace, with which he has blessed us in the Beloved." Election is before the foundation of the world and it is not based on anything in us. Nothing. God doesn't predestine based on foreseen faith, nor does He damn based on foreseen sin. God elects His people based on His own good pleasure. **Romans 9:15-16** says "I will have

mercy on whom I have mercy, and I will have compassion on whom I have compassion.” So then it depends not on human will or exertion, but on God, who has mercy.”

Now we must heed the advice of Calvin here. He says “It is unquestionably true that the gospel is offered to all.”²³ We have been commanded to preach to all of creation the good news of Jesus Christ (**Mark 16:15**) We ought to plead with people to put their faith in Jesus Christ. That is the means that God has chosen. “Faith comes from hearing, and hearing through the word of Christ” (**Romans 10:17**) But we must also realize that our eternal destiny doesn’t ultimately rest on the shaky ground of our free will. It rests on eternal election. It rests on the Son granting eternal life to those the Father has given Him. **Matthew 11:27** “no one knows the Father except the Son and anyone to whom the Son *chooses to reveal him.*”

The second thing you must see in v.2 is that this election is for the purpose of *giving a people to Jesus*. “to give eternal life to all whom you have given *him.*” Father promised Jesus a bride (**Rev. 19:7-8**). Ruined sinners are predestined to everlasting life, not because they are worthy, or “wise enough on their own to choose it (cf. Eph. 2:1-10), but because the Father lovingly draws them for the purpose of giving them as a gift to the Son.”²⁴ Jesus preached this truth earlier in **John 6:37** “All that the Father gives me will come to me, and whoever comes to me I will never cast out.” This is commonly called the covenant of Redemption. The eternal agreement between God the Father and God the Son. The Father gives His Son fallen men and women, and what does the Son do? “The Son opens His arms [to them], not because they deserve to be embraced... but because He is exceeding glad to receive the gift His Father prepared for Him from before time began.”²⁵

²³ John Calvin, *Calvin’s Commentaries XVIII*, (Grand Rapids, MI.,: BakerBooks 2009), pg. 168

²⁴ John MacArthur, *The MacArthur New Testament Commentary, John 12-21* (Chicago, IL.,: Moody Publishers, 2008), pg. 247

²⁵ *ibid*

This truth will change your life if it gets ahold of you. Dear congregation, the *only* reason why you are a Christian is because you were a gift that the Father gave to the Son, and not because of anything you've ever done or ever could do.²⁶ God could have saved you or not. He could have chosen to save everybody if He wanted to. But He hasn't. But if you have a living faith in Jesus Christ, you can know that He chose you. You believe, because He chose you. You believe because Father wanted to give you as a gift to His Son—to be forever the bride of the most beautiful Bridegroom—Jesus Christ. This is eternal life. This is the end for which God created you. So that you would know the only True God and Jesus Christ whom He sent.

Application

There is no duty in our passage. The end of this gospel is Jesus performing for us, and He will not share this work.

Our Doctrine & Delight: God's self-exaltation is our greatest good

Why is Jesus prayer here in v.1 “Glorify your Son that the Son may glorify you” essential for our highest and best joy? Two reasons. 1) Because Jesus is speaking about being glorified in His crucifixion. Jesus didn't die because He was a sinner. Jesus died because we are sinners. His being glorified in death is the birth of all joy, because it is the birth of everlasting life. 2) Why is Jesus' prayer to be glorified essential for our highest and best joy? Because joy and happiness can only come when our souls taste and see the highest and best good. When Jesus is glorified, His infinite worth is exposed to us as a feast for our souls. David said in **Psalm 16:11** “...in your presence *there is fullness of joy*; at your right hand are *pleasures forevermore*.” If Jesus were to conceal that from us, or make it obscure, He might seem humble to Brad Pitt, or Ben

²⁶ R.C. Sproul, *St. Andrew's Expository Commentary: John*, (Orlando, FL.: Reformation Trust Publishing, 2009), pg. 317

Witherington, or the early C.S. Lewis, but “He would be hiding from us the very thing that would make us completely happy forever.”²⁷ Therefore, far from God’s self-exaltation being a vice it is the most important virtue God has.²⁸ That’s why we can say that God being glorified and our being everlastingly satisfied are not two separate ends. When Jesus is exposed for who He really is to you, you have everything you need for your happiness. “The young lions suffer want and hunger; but those who seek the LORD lack no good thing.” (Psalm 34:10)

Ok pastor, that sounds great. But how does this help me on Monday morning, when I’m sent back into the world? When I have the pressures of my marriage, my work, my children, my relationships, my bank account, my reputation. How does this self-exalting God help me then?

This is the only thing that will help you. What do you *need* to endure trials? You need the promise of seeing more of God. Think about Jesus when He prayed this prayer. What had He been through? He was hated by all the religious authorities. His own brothers scorned Him. There were constant death threats. Judas at this moment was leading a band of soldiers to arrest Him. The other eleven would very soon abandon Him. And what was waiting at Pilate’s judgment seat was a suffering worse than all the cumulative sufferings of all mankind: the wrath of God. What helped Jesus *endure* all that? The promise of seeing God’s glory. That’s how He prayed in v.5 “And now, Father, glorify me in your own presence with the glory that I had with you before the world existed.” This is what **Hebrews 12:2** means: “for the *joy* that was set before him [he] endured the cross, despising the shame, and is seated at the right hand of the throne of God.” God’s glory was His joy. That’s how He endured.

Dear congregation, that is where your strength is. Not just for Monday mornings, but for all of life. How did Marilyn Sullivan *endure* the last few painful days of her life: by Jesus’ promise—“if I go and prepare a place for

²⁷ John Piper, *Reading the Bible Supernaturally: Seeing and Savoring the Glory of God in Scripture*, (Wheaton, IL.,: Crossway, 2017), pg. 59

²⁸ “God is the one being in the universe for whom self-exaltation is the highest virtue.” *ibid*

you...I will take you to myself, that where I am you may be also” (**John 14:3**) How do Christians in the Nuba Mountains in Sudan *endure* the bombings from their own government on their schools, churches, and crops? Because Jesus has so exposed His grace to their hearts, that they are compelled to stay and share the gospel with their Muslim neighbors.

Christian, how will you endure the trials that you are and will face? By seeing more of Jesus Christ. That’s why He prayed to be glorified. Jesus didn’t need more glory—He possessed an everlasting glory with His Father (v.5). We needed Him to be glorified. We need to see Him. Seeing the glory of Jesus Christ is eternal life itself.

Our Duty: No duty

Our Delight: God is the purchaser, the price and the prize

As Jesus prays, it becomes clear that His gospel covers everything in your redemption. God is the purchaser of your redemption, the price of your redemption, and the prize of your redemption. First, the Father was the **purchaser**. Jesus prays “*Father...glorify your Son*” (v.1) The Father was the initiator in our redemption. He sent the Son. He gave Him the elect. It is the Father that desired to purchase souls. Second, the Son was the **price**. Jesus says in v.4 “I glorified you on earth, having accomplished *the work* that you gave me to do.” Your sin could never be atoned for by your performance or your humility or intelligence. There is no forgiveness without the shedding of blood. And Jesus accomplished that for you if you believe. Thirdly, God Himself is the **prize**. v.3 “And *this* is eternal life, *that they know you* the only true God, and Jesus Christ whom you have sent.”