

“I Will; The Root of Comfort”

John 17.22–26

²²“The glory which You have given Me I have given to them, that they may be one, just as We are one; ²³I in them and You in Me, that they may be perfected in unity, so that the world may know that You sent Me, and loved them, even as You have loved Me. ²⁴Father, I desire that they also, whom You have given Me, be with Me where I am, so that they may see My glory which You have given Me, for You loved Me before the foundation of the world. ²⁵O righteous Father, although the world has not known You, yet I have known You; and these have known that You sent Me; ²⁶and I have made Your name known to them, and will make it known, so that the love with which You loved Me may be in them, and I in them.” [NASB]

HOPE
PRESBYTERIAN CHURCH

PORTSMOUTH, NEW HAMPSHIRE

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I. Hearing

God glorifies Himself by giving you eternal life. Jesus has given you into His Father’s hands for safekeeping until He returns. All spiritual comfort comes to you by way of God’s Word. These are the doctrines we have gathered thus far from the Lord’s prayer here in ch17. There is yet one more doctrine, which, apart from knocking your socks off, unveils the root and foundation of our assurance of the first three. In these closing verses of the prayer are three distinct glorious sentences. In them Jesus states what He *has* done, what He *wants* done, and what He *will* do. Three sentences: giving glory, willing glory, and knowing glory.

A. Giving Glory

First, *giving glory*. Jesus prays to His Father in Heaven, ²²“The glory which You have given Me I have given to them, that they may be one, just as We are one; ²³I in them and You in Me, that they may be perfected in unity, so that the world may know that You sent Me, and loved them, even as You have loved Me.” Okay, you can cruise along in the Lord’s prayer with amazement at how God brings glory to Himself by giving you eternal life. You can marvel in the Lord’s prayer at how Jesus entrusts you to His Father, and comforts you by telling you so in the Word.

But you have to stop in your tracks when you get to this point. Over the past few weeks, we have seen that when Jesus talks about glorifying the Father and the Father glorifying Jesus, He is talking about *putting the glory and honor back where it belongs*. To glorify the Father is for Jesus to accomplish everything the Father sent Him to earth to do. That means that giving you eternal life was the Father’s idea, not yours. Giving you eternal life was God’s plan, not yours. Giving you eternal life was *worthy of* the Son of God’s life, not yours.

The honor, praise, and glory for everything that brought about your salvation, then, must be put back where it belongs: upon God Himself. Wasn’t your idea. Wasn’t your good works. Wasn’t your ability. Wasn’t *anywhere* within your grasp to accomplish. God gave you eternal life; aleph to tau, alpha to omega, a to z, beginning to end... God gets the glory.

It is very comforting to know all this, because it means you cannot lose any of it. And the only way you *can* know it, is via God’s Word as contained in the Hebrew Scriptures and the New Testament. But then God’s Word hits you with this: ²²“The glory which You have given Me I have given to them, that they may be one, just as We are one.” It is one thing for Jesus to talk about giving the Father glory and the Father giving Jesus glory. It is an understandable thing to talk about us glorifying God and enjoying Him forever. But *this?* God giving glory to *us*?!?

What can we say about *that*? Well, the first thing we can say is that *Jesus* said it; not you, not I. Jesus said it. It is not a cunningly devised fable. It is God-breathed. Jesus said it.

The second thing we can say about it is that it must be an awesome gift. This is no cheap exercise machine. Father gave it to the Son, and the Son turned around and gave it to us. This glory is, then, *worthy of God*. It can’t be some external cosmetic goop to make us look good. It can’t be some plastic smile we stick on to cover our wrinkles. It can’t be some elfin cloak to make us look like a rock. It is awesome and it delves deeply into us.

The third thing we can say about it is that it makes us *one*. One? Yes, one. Firstly, one with God. Listen to Jesus. One, as Father and Son are one. One; Christ being in us, and Father being in Christ. And if Father is in the Son and the Son is in us, that means the Father is in the Son in us. Our oneness, our union, with God is not merely union with Christ as if Christ is some separate operating agency. To be united with Christ as our Mediator means we are united with the Triune Godhead: Father, Son, and Holy Spirit.

One, yes, one; and secondly, one with each other. You and I. You and the person next to you. You and I and every other soul to whom Christ has given the glory the Father gave to Him. And there is a *completeness*, a *perfection* of this oneness with God and with one another. Now you tell me: how could there be a complete, perfect oneness with Christ, if He held anything back from us? Is He divided within Himself? Did He give just “Part A” of Himself to become one with you?

Well the answer is right here: NO! Jesus does not say, “Part of the glory which You have given Me I have given to them.” Furthermore, Jesus is not *partly* one with the Father; He is completely one with the Father. And here He says, “that they may be one, *just as We are one*.”

Why all this? “So that the world may know that You sent Me, and loved them, even as You have loved Me.” Did the Father send only Part 3a of Jesus into the world? Did the Father love Jesus only in part? Did God give Jesus only Part B of His love? So, then, God does not give you only Part B of His love. God glorifies Himself by showing the world that He gives *all* of Himself to you whom He loves. *All*, including all of His glory. Giving glory. God gives you glory. Heavenly brightness, radiance. Heavenly honor, distinction. Heavenly loveliness and heavenly lovingness. Heavenly unity. Heavenly, complete, eternal, unchangeable, unlosable. But don’t get a big head; *Jesus* gave it to you.

B. Willing Glory

Second, *willing glory*. ²⁴“Father, I desire [or, will] that they also, whom You have given Me, be with Me where I am, so that they may see My glory which You have given Me, for You loved Me before the foundation of the world.” Now, it is possible to interpret this as a nice sentimental wish that Jesus is shyly and timidly saying to His Father. As if He is sort of looking down at the ground and saying, “Gee, Father, I’d sure *like* them to be with me where I am. I know you gave them to me, but I don’t really *expect* You to follow through with your nice gesture. It’s okay if you want to just leave them here on earth. It’s been nice while it lasted, but shucks, I know I shouldn’t expect too much of a good thing.”

What?! You think I’m being silly? Well, if I’m being silly, why do you and I pray this way—so timid and unexpecting? If we really think Jesus prayed powerfully, expectantly, and convincingly, then why don’t we? If He’s given to us the glory that the Father gave to Him, then why do we hang our head and look in the dirt and say, “Aw, shucks, God, I don’t *really* expect You to answer, but I guess I’m supposed to ask this thing anyway, just *in case* you’re having a good day and are feeling benevolent.”

No, this was not some sentimental wish or desire Jesus was venting while hiding His frustration. Don’t forget Whom you are hearing as He engages in direct communication with His Father! This is Jesus, Who has come and accomplished everything His Father sent Him to do! This is Jesus, who has every warrant to demand this thing of His Father because of the contract His Father had made with Jesus from all eternity!

What was that contract made before the foundation of the world between Father and Son? “Do everything I send you to do, and I’ll give you every soul for whom I will send You.” This is Jesus, Son of God, Savior, declaring His Divine Will! And His divine will is that You for whom He shed His precious blood be with Him where He is so that you can behold His glory. Nothing could ever fill you with more absolute joy and pleasure than seeing His glory forever and ever.

This is the glory of Father’s love for His Son and the Son’s love for the Father. And this is the glory of God’s love for you. God... *did you hear me?*... GOD wills that you be *with Him* where He is.

Have you never pined until your heart was sick... you thought your heart would just break and spill out all over the ground... you paced up and down, back and forth, not knowing what to do with yourself... if you did not real soon see the face of someone who meant the world to you... sweetly smiling *at you*? Okay, then, you *know*. You have a taste of what Jesus’ smile will mean to you when you see Him.

That smile is the glory, which the Father gave to Jesus because He loved Him before the foundation of the world. And God made you. He made your heart. He knows what your heart feels like when it is near to breaking and He knows what your heart feels like when it *does* break. And He knows that the smile of His Son sweetly bearing upon you, is the glory that will make you burst with joy—yes, joy that replaces all the sadness, all the emptiness, all the perplexity you’ve waded through as if trying to run through waist-deep water. Yes, joy that displaces once for all, all the wondering if the thing you just said or did wasn’t what might just have pushed Him over the edge into pushing you out of His sight forever.

Jesus *wills* that you be with Him where He is so that you can see His beaming smile aimed straight into your eyes and into your heart forever and ever. Jesus wills it. Now... think of *that*, next time you pray, “Thy *will be done* on earth as it is in heaven”! Willing glory.

C. Knowing Glory

Third, *knowing glory*.²⁵ “O righteous Father, although the world has not known You, yet I have known You; and these have known that You sent Me;²⁶ and I have made Your name known to them, and will make it known, so that the love with which You loved Me may be in them, and I in them.” Knowing glory is a humbling glory. To know the glory of God—to know the sweet smile of the Lord our Savior—is not something you brought upon yourself.

“*These... have known that You sent Me.*” “*I... have made Your name known to them.*” “*I... have accomplished what You sent Me to do.*” “*I... have made Your lovingkindness known to them.*” “*I... have made known to them that Your holy and just and glorious Law must be satisfied.*” “*I... have made known to them that You sent Me to fulfill and satisfy the Law and all its demands.*”

Furthermore, I *will* make Your name known. The love with which You loved me—love by which You gave these darling souls to Me—is the love which brings the greatest glory, honor, and praise to Your name. By loving them—which I will do by giving My glory to them—they will know the glory of Your name. “The Lord our Savior.”

I will make Your name known... in order that I might be in them... *I will* make Your name known... in order that I might give My glory to them... Your name is Merciful. Your name is Justice. I must empty Myself of all My glory in order to give it all to them while maintaining the glory of Your name...

I will empty Myself of glory and take upon Myself all their vainglory, all their hypocrisy, all their self-righteous and counterfeit glory. I will empty Myself of glory and take upon Myself all their striving to steal the glory of Your name, O righteous Father. I will give them My glory... and take from them *everything* in them and of them and by them that makes them utterly inglorious.

And thus, O righteous Father, they will know Your glorious name, and I will be in them just as You said. *Knowing glory*.

D. Doctrine

Jesus gives to us all the glory that the Father gave to Him. It is His will that we see His smile and know His love.

II. Examining

I think that over the past few weeks you have been faced with some rigorous examination, so today I'll just ask this: do you even consider it worth your while, perhaps even this afternoon, to think and meditate upon what it means to you to have Jesus give to you His glory?

III. Investigating and Receiving

A. To have Christ's glory is to have all of Christ.

To help get you started I will offer three general contemplations. One: *to have Christ's glory is to have all of Christ*. His *wholeness* is necessary to His glory. When He gives you His glory, it is not like Him giving you two legs and just one arm. He did not leave any parts of His perfect body behind when He went to the cross. Nor did He take just two-thirds of His obedience and give it to you. You don't receive His obedience to seven of the Ten Commandments. You don't receive forty percent of His pure human nature. Nor did He take ninety percent of your hypocrisy and eighty-five percent of your corruption.

To have Christ's glory is to be rid of *all* your counterfeit glory and to have *all* His true glory. Ps^{84.11}“For the LORD God is a sun and shield; The LORD gives grace and glory; No good thing does He withhold from those who walk uprightly.” He has given to you all of Him. He wills you to give to Him all of you. He withholds none of His glory from you, and wills that you withhold none of your vanity from Him. He will have it all.

B. To behold Christ's glory is to behold the Church's glory.

Two: *to behold Christ's glory is to behold the Church's glory*. If He gives all His glory to us, then His smile of affection and acceptance is not just something we see; but something we *have*. What am I saying? Well, Jesus is not in the world now. He has ascended into heaven. So how in the world are those treasured souls for whom you pine supposed to see His smile of affection and acceptance... if they don't see it in and on you?

Is there someone you really want to know you care about them? Well why are you being so hyper about it? You don't need to make them your mirror image. You don't need to make them see things and think things just like you see and think things. Relish and enjoy their different understanding, their different viewpoint. Let them know of your affection and acceptance. You might get your heart broken. Well, if you do, at least you'll know that you were letting your heart be put to use. Good use.

Furthermore, you'll at least know more fully what it means that Jesus will *never* break your heart. You'll know that the affection and acceptance He has given to you does not depend upon the return you receive from other people. And it does not even depend upon the return you give to Him.

One more bit on this matter. When we see Him as He is, in all His glory, we will see ourselves as we are—made like Him—and there will be absolutely no room in us for any *unlikeness* of Christ. We don't see His glory very clearly today. More like through a very thick piece of glass. For this reason we do not see the glory that He has given to us, and our lives show that we don't think we have much glory. The reality is, we have all His glory, and we are free to live according to the glorious freedom of the children of God.

C. Jesus puts the glory back where it belongs... and more.

Finally, three: *Jesus puts the glory back where it belongs... and more*. Yes, Jesus glorifies the Father and the Father glorifies the Son. The triune Godhead, Father, Son, and Holy Spirit—are whole-heartedly committed to putting their glory back where it belongs. And the triune Godhead is whole-heartedly committed to putting the glory of God's people back where it belongs: on God's people. Lk^{22.29}“Just as My Father has granted Me a kingdom, I grant you³⁰ that

you may eat and drink at My table in My kingdom, and you will sit on thrones judging the twelve tribes of Israel.”

God created us with glory and God is restoring that glory. However! The Glory Christ gives us is far greater than the glory with which God made Adam. Yes, Adam was created after the glorious image of God in knowledge, righteousness, and holiness. But Adam, even in his innocence before the fall, had no right to heaven, no legal title to heaven. He had not yet performed all the perfect obedience necessary to gain the title that was promised upon satisfying the requirements of his probationary period. And that was *before* He fell in treason against the King of heaven!

Christ, to the contrary, gives to us all the glory not only of innocence, but of full and complete obedience, obtaining for us full title to heaven. And now He is moving us from glory to glory, conforming us more and more in His glorious image. And He will complete the good work He has begun in us. We have it *so much better* than Adam had it even in the Garden!

IV. Receiving

Jesus gives to us all the glory that the Father gave to Him. No need to look in a mirror. Look at Christ. Behold the glory that is yours today. Consider, then, the horrific affront to the glory of Christ, of crucifying again to themselves the Son of God, and putting Him to open shame.^{Heb6.6} Consider the horrific affront to the glory of Christ, of “sinning willfully after receiving the knowledge of the Truth” by “forsaking the assembling of the Body” to whom Christ has given His glory.^{Heb10.26}

And consider, then, our awesome liberty to live according to the glory we have. To be *one* with God and to be *one* with one another even as Christ is one with the Father.