

“Who is Jesus?”: Our Priest
John 17:1-5

17:1 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, **2** since you have given him authority over all flesh, to give eternal life to all whom you have given him. **3** And this is eternal life, that they know you the only true God, and Jesus Christ whom you have sent. **4** I glorified you on earth, having accomplished the work that you gave me to do. **5** And now, Father, glorify me in your own presence with the glory that I had with you before the world existed.

Introduction:

- Chapter 17 concludes a section of John’s gospel (13-17) that focused on the teaching of Christ to His disciples through various kinds of instruction, but consistently pointing to the cross.
- So, chapter 17 is something of a summary of John’s gospel so far as well as the prelude to the passion of Christ – the last hours leading to the cross.
- Upon comforting His disciples, Jesus now goes before the Father in prayer, interceding on their (and our) behalf.
- In this we see something of the nature of Christ as divine priest and something of an example in how we are to pray, keeping in mind **John 16:26-27**.

The Posture of the Priest (v.1)

- A) In between
 - a. Physical posture
 - i. Prayer at this time (just prior to the garden prayer and Judas’ betrayal)
 - ii. **John Calvin**, “...doctrine has no power, if efficacy be not imparted to it from above.”
 - iii. Physical posture is consistent with spiritual posture

- b. Spiritual posture
 - i. Pastoral
 - ii. Mediator
 - iii. Heavy
 - iv. Resolved

B) In mediation

- a. “Intervene between people in dispute”
- b. **2 Cor.5:18-19**, “18 All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation; 19 that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation.”

C) **APPLICATION:**

- a. Posture is important: Our physical posture should be consistent with our spiritual posture (privately and publicly)
- b. Christ is our Mediator and our ever-present High Priest constantly making intercession for us. Can we cease praying?

The Prayer of the Priest (vv.1b-5)

A) The Address (**v.1b**)

- a. He is sovereign
 - i. The hour (the cross)
 - ii. Let Your will be done!
- b. **Acts 4:23-31** (READ)
- c. **Matt. 6:9-13** (Lord’s Prayer)

B) The Purpose in priestly prayer: For the Glory of God (**vv.1c-4**)

- a. His glorification (Father & Son)
 - i. The purpose of prayer – see
 - ii. Mutual glorification – seeing what they already share
 - iii. On the basis of His authority
- b. His purposes
 - i. Will be accomplished in all the world
 - 1. All Flesh

2. **Phil.2:9-11**, “9 Therefore God has highly exalted him and bestowed on him the name that is above every name, 10 so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, 11 and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.”
 - ii. Eternal Life given to the Sheep
 1. Only to the Sheep
 - a. On the basis of authority
 - b. According to God’s Will
 - c. Completing the adoption process
 - i. **Eph.1:5-6**, “In love 5 he predestined us for adoption as sons through Jesus Christ, according to the purpose of his will, 6 to the praise of his glorious grace, with which he has blessed us in the Beloved.”
 - ii. **John 1:12-13**, “12 But to all who did receive him, who believed in his name, he gave the right to become children of God, 13 who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.”
 - iii. **John 6:38-40**, “38 For I have come down from heaven, not to do my own will but the will of him who sent me. 39 And this is the will of him who sent me, that I should lose nothing of all that he has given me, but raise it up on the last day. 40 For this is the will of my Father, that everyone who looks on the Son and believes in him should have eternal life, and I will raise him up on the last day.”
- iv. **John 6:44**, “No one can come to me unless the Father who sent me draws him. And I will raise him up on the last day.”
- v. **John 10:17-18**, “17 For this reason the Father loves me, because I lay down my life that I may take it up again. 18 No one takes it from me, but I lay it down of my own accord. I have **authority** to lay it down, and I have authority to take it up again. This charge I have received from my Father.”
2. True Knowledge of God
 3. True Knowledge of Christ
 4. Inseparable – information leading to trust (courtship vs. marriage)
 5. NOT knowing leaves one in present condemned state
 - a. **John 3:18**, “Whoever believes in him is not condemned, but whoever does not believe is condemned already, because he has not believed in the name of the only Son of God.”
 - b. **Romans 3:10-12**, “**10** as it is written: “None is righteous, no, not one; **11** no one understands; no one seeks for God. **12** All have turned aside; together they have become worthless; no one does good, not even one.”
 - c. Our sense of justice (just how do we define “**grace**”?)
 - iii. Glorified in doing the will of the Father – particularly, glory given to God through the cross
 - iv. All the more drives us to pray

C) The Petition of a priestly heart (v.5)

- a. Restored position
- b. Restored fellowship

D) The Position of the priest

- a. Incarnate (**John 1:14**, *“And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth.”*)
- b. Preeminent
- c. **Col.1:15-20**, *“15 He is the image of the invisible God, the firstborn of all creation. 16 For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him. 17 And he is before all things, and in him all things hold together. 18 And he is the head of the body, the church. He is the beginning, the firstborn from the dead, that in everything he might be preeminent. 19 For in him all the fullness of God was pleased to dwell, 20 and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross.”*

E) **APPLICATION:**

- a. The glory of the Son and the Father are our primary aim in any prayer
- b. Our prayers begin with addressing His sovereign rule & our trusting Him
- c. His sovereign action in the world and for His own drives us all the more to pray (the only reason it wouldn't is if we don't understand the nature of prayer)
- d. **John Calvin**, *“True, God will do whatever he has decreed, not only though the whole world were asleep, but though it were opposed to him; but it is our duty to ask from him whatever he has promised, because the end and use of promises is to excite us to prayer.”* (**REMEMBER...** eternal life is knowing Him!)

Conclusion

- A) Are you one of Christ's own, whom He has purchased by dying in your place on the cross? If so, do you pray, wanting above all else for His will to be done?
- B) Do you glorify God? Only those who desire His will to be done glorify Him. Sin separates us from God's glory because sin cannot be in His presence. That's why Jesus must be your mediator if you are to know God, which is eternal life.