**The Restoration of His Glory**

(John 17:1-5)

**Thesis:**  The Son of God was ‘made flesh’ and the time came for His sacrificial death, and glorification in the heavens.

**INTRODUCTION**

1.   The title of this message is, **“Restoration of His Glory”**

2.  This is the beginning of a short series…as we wade out into the ‘deeper

waters’ of what God’s Word reveals to us about **who** God is and **what** God has done.

       a.  The Bible is not arranged in ‘topical’ form, by subject.

b.  The Bible, beginning in the book of Genesis, *beginnings*, is a

‘narrative’—“a spoken or written account of connected **events**, a **story**”

       c.   The Bible is the ‘progressive revelation’ of ‘redemptive history’—

1. Think about the word “history”—Two words together with

reference to the Bible, it is **HIS STORY** – God’s ‘story’—

1. We tend to think the Bible is about **US**, (and most

certainly **we** are involved).  The reality is that the Bible is all about **HIM** – **who** God is, and **what** God has done over the course of those **events** from all that is recorded from *Genesis* to *Revelation*.

3.  There is a vast difference between **Systematic** theology, and **Biblical**

      theology—I am a ‘fan’ more of the one and less of the other.

1. Systematic theology—divides the Bible into four basic ‘topical’

categories:

1)  **Bibliology** -- study of the Bible

2)  **Hamartiology** - The study of sin.

3)  **Christology** – The study of Christ.

4)  **Ecclesiology** – The study of the church.

b.  Biblical theology--Biblical theology synthesizes the teachings of the

 Scriptures through the course of the narrative.

1. Biblical theology looks into the text and begins looking at what God is doing.
2. Biblical theology asks, **Who?** **What?** **When?** **Where?**

**Why?** and **How?**

c.  There are two distinct methods of Bible study, the *inductive*

*method* and the *deductive method*—both are related, and both are

1)  (Inductive Method)—Narrative==🡺 Faith🡺 Response

2)  (Deductive Method)—Statement🡺Elements🡺 Response

a)  A + B = C is a *deduction.*

b) *Induction* wants to know **where** “A” and “B” came from,

**how** they are related, and **why** they are being added together to come up with “C”

c)  The Bible provides the details and then from those details,

 we can draw certain conclusions that are either **true** or

 **false**.

**THE PRAYER OF JESUS**

1. The context recorded by John (13:1) provides the **occasion** of

what will be said in John 13-17.

1. Jesus is giving to His apostles His ‘final words’ of instruction to

prepare them for what is about to happen—Jesus is going to the Cross.

1. Jesus wants to comfort them and to let them know He is not

going to ‘abandon’ them—but rather will send the Holy Spirit to **lead** them, **guide** them, and **equip** them for the rest of their journey (John 16:5-15).

b.  Jesus tells them that ‘trouble’ is coming (John 16:31-33).

3.  This is what happens **before** Jesus prays (John 17:1-26).

a.  The “our Father who art in heaven” is the **model** prayer.

b.  John 17, in reality is the **Lord’s Prayer**.

**THE HOUR HAS COME**

1.   Jesus begins His prayer with “the hour has come” (17:1).

2.  This expression is found 27 x, 18 of which are in the gospel account

 of John.

1. The events described in this section of John began with what

we read (13:1)

b.  Jesus begins His prayer with this recognition.

**RETURN TO GLORY**

1.   What we know about the ‘narrative’ (*Genesis* to *Revelation*) is:

a.  God **initiated**‘redemptive history’—the purpose of God

 began to unfold.

1. Christ, the Son of God, entered into ‘redemptive history’

(Gal. 4:4) to **carry forward** the means of reconciliation with God (death, burial, resurrection).

1. The Holy Spirit was sent to **consummate** and to**restore** all

that had been lost from the time of Adam and Even onward.

2.  Remember the Bible is **HIS STORY** (Father, Son, Holy Spirit)—

 **GOD**

1. It all **began** with creation (Genesis 1-2) and it all **ended**

with redemption, reconciliation, and restoration.

1. Baptism is **into** “the name of the Father and of the Son, and

of the Holy Spirit” (Matt. 28-18-20)—The Greek word *eis* means “into” relationship with Father, Son, and Holy Spirit.

1. In the book of Acts baptism is “in the name of Jesus Christ”

(Acts 2:38)-- Why?

1. Until the time of the cross everyone was being baptized into

the “baptism of John” (Matt. 3)-- but after the cross, beginning on the Day of Pentecost, baptism was now “in the name of” (by the **authority** of) what had been accomplished on the cross through the redemptive work of Christ.

1. It is the ‘narrative’ (story) that provides the answers to

the **why** questions in many instances.

1. Jesus asks His Father to “glorify” Him*--“to invest with dignity,*

*majesty,* *honor, and excellence”*

1. To die on a cross was ‘public humiliation’ (not a shiny piece

of jewelry we wear around our neck)

1. Jesus as “the Word” (John 1:1, 14) had left behind the “glory”

He had in heaven, entered into the human family, and died a horrible kind of death in sacrifice for us.

1. But just a few days later, Jesus would be resurrected from the death, and after 40 days, ascend into the heavens to be “glorified” with the same “glory” that He shared with the Father “before the world began” (John 17:5).

**ALL AUTHORITY**

1. After the resurrection, Jesus proclaims that “all authority in

heaven and on earth” (Matt. 28:18) had been given to Him.  God was giving to Jesus “authority over all flesh” (John 17:2) and thus the ability to “give eternal life” those who place their faith, trust, and allegiance in Him (John 3:16).

1. In the *beginning* of **HIS STORY** remember that Adam and Eve

were given “dominion” at the time of their creation (Gen. 1:26-28).

1. This was ‘Federal Headship’ for Adam and Eve to have

“dominion” over all of God’s creation and future “generations” to come.

1. The entrance of **the sin** and **the death** (Rom. 5:12) meant

that all of humanity from that time forward would suffer the “consequences” of what had alienated them from living and thriving in the very presence of Almighty God.

1. Jesus was sent into the “world” of Adam to defeat sin and

death and the “consequences” of the past--Jesus came as the “last Adam” (I Cor. 15:45).

1. In the place of Adam, Christ was resurrected to sit at the

right hand of the Father and to become the ‘Federal Head’ of all humanity.

1. His ‘headship’ does not imply that everyone is

automatically ‘saved’ (universalim), but rather that all of humanity was being given a **fresh start** to enter into the very presence of God and to live forever with

                   Him--“eternal life”

1. Sin, disobedience, and alienation from God **today** has

nothing whatsoever with Adam and Eve, but rather God holds each of us accountable for our **own** thoughts, words, and actions.

**CONCLUSION**

1.   I hope today each of us caught a glimpse of God’s majesty

2.  I hope today each of us has felt the extent of His love, grace, and

 mercy in providing deliverance (salvation) through Christ Jesus.

1. Next week we are going to explore **how** Christ who was in the

“form of God” left the glories of heaven to become a man.

1. This prayer of Jesus is also discussed in the context of Philippians

2, and I hope you will take some time to read what Paul writes there and think about how all of this came about.