

1 After Jesus said this, he looked toward heaven and prayed: “Father, the hour has come. Glorify your Son, **that** your Son may glorify you. 2 **For** you granted him authority over all people that he might give eternal life to all those you have given him. 3 Now **this is** eternal life: that they know you, the only true God, and Jesus Christ, whom you have sent. 4 I have brought you glory on earth by finishing the work you gave me to do. 5 And now, Father, glorify me in your presence with the glory I had with you before the world began.

6 “I have revealed you (your name) to those whom you gave me out of the world. They were yours; you gave them to me and they have obeyed your word. 7 Now they know that everything you have given me comes from you. 8 **For** I gave them the words you gave me and they accepted them. They knew with certainty that I came from you, and they believed that you sent me. 9 I pray for them. **I am not praying for** the world, but for those you have given me, for they are yours. 10 All I have is yours, and all you have is mine. And glory has come to me through them. 11 I will remain in the world no longer, but they are still in the world, and I am coming to you. Holy Father, protect them by the power of your name, the name you gave me, **so that** they may be one as we are one.

12 While I was with them, I protected them and kept them safe by that name you gave me. None has been lost except the one doomed to destruction so that Scripture would be fulfilled.

13 “I am coming to you now, but I say these things while I am still in the world, **so that** they may have the full measure of my joy within them. 14 I have given them your word and the world has hated them, for they are not of the world any more than I am of the world. 15 **My prayer is not** that you take them out of the world but that you protect them from the evil one. 16 They are not of the world, even as I am not of it. 17 Sanctify them by the truth; your word is truth. 18 As you sent me into the world, I have sent them into the world. 19 For them I sanctify myself, that they too may be truly sanctified.

20 “My prayer is not for them alone. I pray also for those who will believe in me through their message, 21 **that** all of them may be one, Father, just as you are in me and I am in you. May they also be in us **so that** the world may believe that you have sent me.

22 I have given them the glory that you gave me, **that** they may be one as we are one—23 I in them and you in me—so that they may be brought to complete unity. Then the world will know that you sent me and have loved them even as you have loved me.

24 “Father, **I want** those you have given me to be with me where I am, and to see my glory, the glory you have given me because you loved me before the creation of the world.

25 “Righteous Father, though the world does not know you, I know you, and they know that you have sent me. 26 I have made you (your name) known to them, and will continue to make you known in order that the love you have for me may be in them and that I myself may be in them.”

GOD'S GLORY

"Glorify your Son, that your Son may glorify you" (v1)

GOD'S PEOPLE'S ULTIMATE GOOD

1 PROTECTION - from the evil one
Stay true to the truth about God (v10, 15)

2 HOLINESS - holy lives
Sanctified by the truth about God (v17, 19)

SO THAT

They'll be **UNITED** in love (v11)
as they are **SENT** into the world (v18)
to see people **SAVED** by believing in Jesus (v20)
so all these people will **KNOW HIM** forever (v21-23)
seeing and praising his **GLORY** (v24)

“GLORIFY YOUR SON” – SELFISH?

Not if you see:

WHY he seeks it

HOW he knows it will be answered

(most of all) WHO is asking

How Bible fits together: God's Big Picture - Vaughan Roberts

How to make decisions: Guidance & the Voice of God – Phillip Jensen

Enjoying God: Desiring God – John Piper

Understanding God: Knowing God – JI Packer

On the Bible: Taking God at his Word – Kevin De Young

On humanity: Big Ego Trip – Glyn Harrison

On Dating: Water for my Camels – Paul Grimmond

On defending faith: Secular Creed – Rebecca McLaughlin

On the cross: Cross of Christ – John Stott

On suffering: How Long O Lord - DA Carson

On not wasting life: Don't Waste Your Life – John Piper

“GLORIFY YOUR SON” – SELFISH?

Not if you see:

WHY he seeks it

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John 2:4 my **hour** has not yet come

John 7:30 they tried to seize him, but no one laid a hand on him,
because his **hour** had not yet come

John 8:20 Yet no one seized him, because his **hour** had not yet come

John 12

v 1 Six days before the Passover

v 12 The next day... Jesus was on his way to Jerusalem

v 20 Some Greeks... came... to see Jesus

v 23 Jesus replied, "The **hour has come** for the Son of man **to be glorified**"

v 24 Unless a kernel of wheat falls to the ground and dies... but if it dies...

v 27 What shall I say? Father, save me from this **hour**?
No, it was for this very reason I came to this **hour**.

v 28 Father **glorify** your name!

v 32 And I, when I am **lifted up** from the earth, will draw all people to myself.

v33 He said this to show the kind of death he was going to die

“GLORIFY YOUR SON” – SELFISH?

Not if you see:

WHY he seeks it

HOW he knows it will be answered

(most of all) WHO is asking

FATHER & SON & SPIRIT ARE

DISTINCT PERSONS

ONE

ORDERED

EQUAL



VID

youtube.com/watch?v=KQLfgaUoQCw

Play (k)



BAD WAYS TO THINK



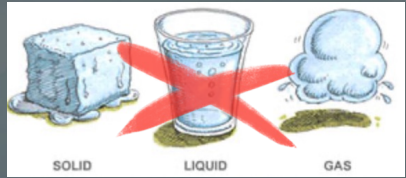
TRI-THEISM

Mistake

x 3 separate beings

The truth is:

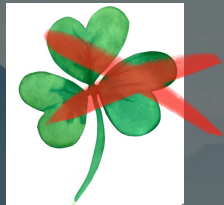
Only 1 God



MODALISM

x 1 God, changing form

3 distinct persons



PARTIALISM

x Each is 1/3 of God

Each person is fully God



ARIANISM

x Son is a lesser 'god'

x Father is the real God

Father & Son are equally God

ETERNALLY BEGOTTEN

Eternally: The Son didn't have a beginning. He's always existed as the Son.

Begotten: The Son is begotten (fathered), not made.
The Father gives his full 'Godness' to his Son.

This is what makes them:

Equal

The Son receives the same full Godness that the Father has

Distinct

The Son has always been the begotten one
The Father has always been the unbegotten one.

Ordered

The Son is from the Father

MUTUAL INDWELLING

('perichoresis')

This is how the three persons have one being.
The 'Godness' of God is fully shared by each of the three persons.
As they each fully dwell in one another,
without blurring the distinctions between them.

The Father is in the Son and the Spirit.
The Son is in the Father and the Spirit.
The Spirit is in the Father and the Son.

The 'Godness' of God is not a 4th thing. It's not 3 persons, plus one being.

The 'Godness of God' is the 3 persons, mutually indwelling one another.

COVENANT OF REDEMPTION

Also called God's plan of salvation.

The agreement of the three persons, in eternity, before creating the world, to save.

Not 3 separate 'gods' having a debate.

One God deciding to save.

Yet this one decision is 'from the Father, through the Son, by the Spirit. '

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Part of 'The Athanasian Creed'

Probably written ~450-600 AD. It is named after Athanasias, an early church theologian who helped to protect the church from falling into Arian heresies (which taught that the Son is not fully God). Athanasius died ~373 AD, and probably did not write this creed, but it does express the truths he helped the church to defend.²

**We worship one God in trinity and the trinity in unity,
neither blending their persons
nor dividing their essence.**

**For the person of the Father is a distinct person,
the person of the Son is another,
and that of the Holy Spirit still another.**

**But the divinity of the Father, Son, and Holy Spirit is one,
their glory equal,
their majesty coeternal.**

What quality the Father has, the Son has, and the Holy Spirit has.

**The Father is uncreated,
the Son is uncreated,
the Holy Spirit is uncreated.**

**The Father is immeasurable,
the Son is immeasurable,
the Holy Spirit is immeasurable.**

**The Father is eternal,
the Son is eternal,
the Holy Spirit is eternal.**

**And yet there are not three eternal beings;
there is but one eternal being.
So too there are not three uncreated or immeasurable beings;
there is but one uncreated and immeasurable being.**

**Similarly, the Father is almighty,
the Son is almighty,
the Holy Spirit is almighty.**

**Yet there are not three almighty beings;
there is but one almighty being.**

**Thus the Father is God, the Son is God, the Holy Spirit is God.
Yet there are not three gods;
there is but one God.**

**Thus the Father is Lord, the Son is Lord, the Holy Spirit is Lord.
Yet there are not three lords;
there is but one Lord.**

**Just as Christian truth compels us
to confess each person individually as both God and Lord,
so catholic³ religion forbids us
to say that there are three gods or lords.**

**The Father was neither made nor created
nor begotten from anyone.**

**The Son was neither made nor created;
he was begotten from the Father alone.**

**The Holy Spirit was neither made nor created nor begotten;
he proceeds from the Father and the Son.**

**Accordingly there is one Father, not three fathers;
there is one Son, not three sons;
there is one Holy Spirit, not three holy spirits.**

**Nothing in this trinity is before or after,
nothing is greater or smaller;
in their entirety the three persons
are coeternal and coequal with each other.**

**So in everything, as was said earlier,
we must worship their trinity in their unity
and their unity in their trinity.**

² Originally written in Latin. Many English translations use older English. For ease of understanding, tonight we are using a more recent translation - made in 1988 by Faith Alive Christian Resources, used by Christian Reformed Churches.

³ The word catholic means universal. It is not a reference to the 'Roman' Catholic church.