

- The Lord's Prayer (John 17:1-6, 15:16)

#1. Glorify the Lord at Christmas Time? (Gal 4:4-5, Gen 9:5-6)

- Born in the Same Family (Eph 1:3-7, John 8:44, Gen 1:31)

#2. Glorify Christ (Gal 4:4, Rom 4:25,8)

- We Have Been Glorified Also (Rom 8:28-30, 1John 3:9, Rom 4:8)

- **The Lord's Prayer** (John 17:1-6, 15:16) Please turn to the Gospel of John, John 17:1 (2X)

I promised that I would preach on John 17 each time that we would celebrate the Lord's Supper. Let us take a brief overview of what we are going to encounter in this fabulous Lord's Prayer. Here are seven important principles the Lord Jesus speaks about when you read John 17.

1. The sovereignty of God, i.e. people are saved only by God's Grace.
2. His love for the Father and at the same time His subjection to The Father.
3. The Atonement of Christ is the primary event, and is the focus of this chapter.
4. Glory and glorifying from God's perspective is not "sparkle and shine."
5. United: Oneness of God, and our Oneness with the Father and the Son.
6. Time is symbolic; the Lord says, "The hour is come," and He says, "And now."
7. The world (Gr: kosmos) outside, is in darkness and at enmity with God.

Here are some examples how we would apply these principles. These are doctrines that flow out of these seven principles. We call them **corollaries**, which is a term used in mathematics.

#1. The Father has given the Son power over all flesh, over all of Satan's kingdom, in order that the Son has the authority to give salvation to all those whom the Father has given to the Son. The Son then must atone for all those whom He intends to save. (This is Limited Atonement) You cannot separate Limited Atonement from the sovereignty of God.

#2. Salvation means: Knowing the Father and Knowing the Son, and believing that Jesus is the Christ, the Anointed One, the promised Messiah. To know Him means that He must know us, and must make Himself known to us. The Father must take the initiative; we never would.

#3. The Disciples, and all those who have been saved, now know that all things and all people Jesus Christ purchased in His Atonement have been given to Him by His Father. He purchased us body and soul at the time He paid for the guilt of our sins on the cross.

#4. Jesus has glorified the Father on the earth (past tense): He did that by preaching the true Gospel while He walked on earth. He was the perfect witness. What is that Gospel that He preached? For example, what doctrines did He teach when He preached on the Parable of the Sower, and the other parables in Matt 13? We must follow in His footsteps that way. We must preach that same Gospel. Did Jesus preach a "simple gospel"? No! It was not that "simple". Look at the parables in Matt 13.

#5. What do you think glorifying means, from God's perspective? The Lord Jesus Christ is victorious over sin, He is receiving His Kingdom, and at the same time He is reunited with the Father.

#6a. "The hour is come" does not refer to one hour, but to an undefined time period. This is the time period that the Father is going to glorify the Son: He is nailing Him to the Cross, He is raising Him from the dead, and He is taking Him into Heaven.

#6b. "And now", means beginning now, Jesus asks the Father to glorify the Son with the glory of the Father, and that was the glory He had from eternity. With one difference: now He had acquired a human

body, thereby permanently changing the nature of God from that time on. And so the contrast we are looking at is “the Kingdom before” and “the Kingdom after the Cross”.

#7. The Son has declared “The Father’s Name” to the Disciples. What does that mean? What is the Father’s Name? They were given by the Father to the Son out of this dark and sin-cursed world. Enemies were turned into Allies. How can that be? (This is Irresistible Grace) John 15:16.

Let us now see with our own eyes these principles and their corollaries in reading John 17:1-6,

John 17:1-6, “**1** These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: **2** As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. **3** And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. **4** I have glorified thee on the earth: I have finished the work which thou gavest me to do. **5** And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. **6** I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.”

In this first portion of John 17, especially in verse 5 the focus is on “Father, Glorify Thou Me” and thus the title of this sermon is, “**Father, Glorify Thou Me.**” How do WE glorify the Lord Jesus Christ?

#1. Glorify the Lord at Christmas Time? (Gal 4:4-5, Gen 9:5-6)

Today we are in the Christmas season. And so, our thoughts are wandering off to a passage that the church has used at Christmas time for many centuries. Please turn in your Bibles to the Epistle to the Galatians, Gal 4:4 (2X). We must always examine ourselves, and we must examine the verses that the church gives us to apply at certain occasions in the church history. Do not take the church’s word for it, but read the Bible, for God does not make any mistakes. We read in Gal 4:4-5,

Gal 4:4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, **5** To redeem them that were under the law, that we might receive the adoption of sons.

Is this not a wonderfully uplifting verse? It means that God has sent the Lord Jesus Christ to earth to redeem people who were under the law. And when people are under the law, there is no hope for them, for the law demands that the wages of sin is death, and the death that God has in view is not lying horizontal, but the death that God has in view is an eternity in the lake of fire. But here in Gal 4:4-5 we read that there is hope for people who were born under the law, and were on the way to hell. It means that there is hope for us sinners. It means that God has provided a “New Beginning” for some of mankind. How can I know if I am one for whom the Lord has made a New Beginning? First of all, Gal 4:4 says that in the fulness of time God sent forth His Son, made of a woman. To understand this is easy, for this is unmistakably pointing to the Lord Jesus Christ who was born of the Virgin Mary. Then verse 4 also says that He was made under the law. What this means is that the Lord Jesus Christ is not immune to the penalty of the law; He is not immune to the penalty of eternal damnation in hell. Let

us see how this develops. Then we read in verse 5 “to redeem them that were under the law.” What does it mean “to redeem”? It means “to buy back.” Christ has the ability to buy back those who would be eternally lost in a place called hell. But He has to do that in our lifetime, not after we have died, for if we die in our sinful state nothing can be done to bring us to repentance, and there is no salvation without repentance. Thus if Christ redeems us He has become our Redeemer, and when He buys us back we will receive the adoption of sons. Who is adopting us as sons? God is doing that, and through the payment that Christ makes we are adopted as sons of God.

Not so fast now. You see, Christ can only be our Redeemer if He is also our Kinsman; meaning our next of kin; meaning we must be of His family. And since the Lord Jesus Christ is a Son of God, we must also be children of God; only then will He function as our Redeemer. Please put a sticker here in Gal 4:4 and please turn in your Bibles to the Prophecy of Genesis, Gen 9:5 (2X). This concept of the “Kinsman-Redeemer” has been fully developed in the Old Testament. We already know that we should not ignore the Old Testament, for the Old and the New Testament form One Book, the Word of God, and we are not to take away or to add to this One Book. We already know that the New is in the Old concealed, and the Old is in the New revealed. And if we dare to diminish the Old Testament as an unimportant book we shall be judged by God with a most severe condemnation. The first reference to the Kinsman-Redeemer is found in God’s message to Noah after the flood. Gen 9:5-6,

Gen 9:5-6, “5 And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man’s **brother** will I require the life of man. 6 Whoso sheddeth man’s blood, by man shall his blood be shed: for in the image of God made he man.

Do you see that? At the hand of every man’s **brother** will God require the murder of a man. The Avenger must be a close Kinsman, in fact a **brother**. Further up in the Old Testament God identifies the Kinsman as “the Redeemer” (same word), who is also called the “Avenger of Blood.” And how is it that the Lord Jesus Christ became our Kinsman-Redeemer? We must be born in the same family.

- **Born in the Same Family** (Eph 1:3-7, John 8:44, Gen 1:31)

Please turn in your Bibles to the Epistle to the Ephesians, Eph 1:3 (2X). We read here in Eph 1 that we were chosen by God before the foundation of the world, and we were chosen to be children of God already at that time. The choice has been made before the foundation of the world. We should not say that we began to be children of the devil and then after the Holy Spirit made us Born Again we were made children of God, for that is not how God operates. God picked us out of the miserable mess of mankind before the foundation of the world. We read in Eph 1:3-7,

Eph 1:3-7, “3 Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ: 4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: 5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good

pleasure of his will, **6** To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. **7** In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;”

Look again at verse 5, “Having predestinated us unto the adoption of children by Jesus Christ to himself.” The Father chose a Bride for His Son. And then He predestinated us to be adopted children of God through Jesus Christ. What this means is that the Father appointed God the Son to become incarnate in the Lord Jesus Christ, and appointed Him to be our Redeemer, and this appointment already took place before the foundation of the world. It means then that the Father appointed Jesus Christ to be our Kinsman-Redeemer, for only if He was our Kinsman could He be our Redeemer. In other words, our relationship to Christ as our **brother** was already established by decree from the Father. He decreed that already before the foundation of the world we must be set apart so that Christ would come and pay for the guilt of our sins on our behalf on the cross of Calvary.

And since the Lord Jesus Christ is our Redeemer, He is also our Avenger of Blood. He shall hunt down the murderer who is guilty of making us dead in trespasses and sins before Almighty God. This was the spiritual murder the Lord Jesus referred to when He said in John 8:44,

John 8:44, “He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh **the** lie, he speaketh of his own: for he is a liar, and the father of it.”

“He was a murderer from the beginning” does not refer to the beginning of his existence, for God said in Gen 1:31, “And God saw every thing that he had made, and, behold, *it was* very good.” If everything was very good, then Lucifer must also have been very good from the start. But it was in the days after God said this that Lucifer developed an evil mind and tried to be more powerful than God. And what was **the** lie that made him a murderer? It was the lie that “You shall not surely die.” And is that not the lie that permeates all mankind these days? People do not fear God any more, because they believe the lie of the devil, “You shall not surely die in hell.” Hell is just incineration, and then poof, you are gone, and there is no more suffering for your sins. But God appointed the Lord Jesus Christ to be our Avenger of Blood, and He will make sure that the devil and his messengers shall have to pay for the crime he concocted in the Garden of Eden and for subsequent crimes throughout the centuries. But people are not innocent either. If people want to believe the lie of the devil and live a life of debauchery, because it feels so good, then they shall reap the consequences of their error. But let us now get back to some happier moments. Please turn again to Gal 4:4 (2X).

#2. Glorify Christ (Gal 4:4, Rom 4:25,8)

Gal 4:4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, **5** To redeem them that were under the law, that we might receive the adoption of sons.

When was that fulness of time? Some say that this refers to the birth of the Lord Jesus Christ, that this refers to “God sent forth his Son, made of a woman, made under the law.” But what has “made

under the law” anything to do with the birth of Christ? Indeed He was circumcised on the eighth day, but that does not make enough of an impact to characterize Him as being “under the law”. In fact, if we are Born Again today, “we are not under the law but under grace.” Does this then mean that the Lord Jesus Christ, who made all things and without Him was not anything made that was made, the King of glory, the King of kings and the Lord of lords, was not under grace but was subject under the law of God? And that is indeed the case. But He never sinned, and thus He could not suffer the penalty of eternal damnation on behalf of His own sins. But this made Him eminently suited to be the Redeemer of someone else, because if He had sinned He first had to pay for His own sins before He could pay for the sins of someone else. We also have to realize that Jesus Christ is God the Son, who Himself is fully God, and who has been appointed by the Father to be the Judge of all mankind, both the living and the dead. He, the Judge, has declared to all mankind what the penalty is for breaking the law of God. God the Father has also appointed Him not only to be the Judge but also to be the Redeemer of all those whom the Father has chosen to be the Bride of Christ. But the Bride of Christ is unable to pay the enormous price for her sins required by the law of God. This means that He, the Judge, must step from behind the judge’s bench and stand in front of the bench and take the guilt of our sins on His account, and pay for the guilt of our sins. That is why He is under the law and not under grace. The Father imputed the guilt of our sins to the account of the Lord Jesus Christ. The word “impute” is an accounting term. And thus Christ was never defiled with our sins. He did not substitute for us in that way, but the guilt of our sins was imputed to His account, and He paid the full penalty “on behalf of” the guilt of all our sins on the cross on Friday, April 3, in the year AD 33. The Greek word “huper” that was translated “for” does not mean “in the place of” like in “substitution”, but it means “on behalf of.” Christ paid on behalf of the guilt of all the sins that were imputed to His account, and after the atonement was all complete the Father imputed the righteousness of Christ to our account. And thus the Father declared us righteous in His sight; we were justified in His sight. It is not that we actually became righteous, for we still sin every day, but we were declared just in His sight, because the blood of the Lord Jesus Christ has covered, has atoned for the guilt of all our sins. God speaks about this in the last verse of Rom 4. We read in [Rom 4:25](#),

Rom 4:25, “Who was delivered for our offences, and was raised again for our justification.”

This took place in AD 33 at the time that the Lord Jesus rose from the tomb. Does this bring glory to the Lord Jesus Christ? Indeed it does. Remember how we defined this glory of God. It does not refer to sparkle and shine, but it refers to “Victory Over Sin.” And when the Lord Jesus Christ rose from the tomb, He robbed Satan’s treasure chest of the millions He redeemed; He justified the many who are the Bride of Christ. His victory over sin was complete, for we read in [Rom 4:8](#),

Rom 4:8, “Blessed is the man to whom the Lord will not impute sin.”

When we have become Born Again, we have been crucified with Christ, we have died with Christ, and we have been raised with Christ, we have died to the law and we now live not under the law but under grace. We have received eternal life, and by God's grace no sin of any kind can draw us back to the lifestyle we lived before we became Born Again. And so, when were we redeemed? We were redeemed when Christ rose from the tomb. We were not redeemed at the birth of Jesus Christ. And thus Gal 4:4 is a salvation verse that points to the cross. It is not a Christmas verse. I am sorry that I am taking away another Christmas verse from you, but this is truly what the Word of God says.

- **We Have Been Glorified Also** (Rom 8:28-30, 1John 3:9, Rom 4:8)

Please turn in your Bibles to the Epistle to the Romans, Rom 8:29 (2X). You all know Rom 8:28 where God says, "And we know that all things work together for good to them that love God, to them who are **the called** according to *his* purpose." And God indeed refers to all things. Proverbially speaking, God will move heaven and earth to bring salvation to every one of His elect whom He has chosen to be the Bride of Christ, and God will make all things work together for the good of those people whom He loves. And this includes our glorification. We read in Rom 8:29-30,

Rom 8:29-30, "**29** For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the firstborn among many brethren. **30** Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified."

This was written in the past tense. God has called us, and God has justified us, and God has glorified us. How has God glorified us? Can we say that God has given us, by His grace, victory over sin? Indeed He has. First of all, we read in 1John 3:9, "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God."

Why is it that everyone who has been Born Again cannot sin? The answer is found in Rom 4:8, "Blessed *is* the man to whom the Lord will not impute sin." And this is logical, is it not. If the Lord Jesus Christ paid for all our sins, then what sin is there that can be charged to our account? There is NONE. In this way God has already glorified us greatly by giving us victory over sin. But in addition, the Lord has also glorified us by giving us a number of tasks to do in this world. Compare this with the glorification of the Lord Jesus Christ. He was glorified in His atonement for the guilt of our sins, but He was also glorified in His work of preaching the Gospel to the multitudes. In like manner the Lord has glorified us in giving us the task of being the ambassadors of Christ. And think of it this way: If we resent bringing the Gospel to the unsaved of this world, then we have no love for them, and we do not care that they will be turned into hell. But if that is our attitude toward the rest of mankind, then God declares that we are not saved. But if we do see that God has given us the task of declaring the Gospel to all mankind, we also see that this is a great privilege God has given us, and we should feel honored that He uses us as His tool for reaching out with the Gospel. Do not step out of this world, like going into a monastery.

Remain in this world, because we must be witnesses for Jesus Christ. We are still in this world for this reason only. Our Heavenly Father will keep us from the evil that is coming on almost all mankind, which is the wrath of God on all those who forget God.

And so, when we ask how we can glorify the Lord Jesus Christ the answer is very simple:

#1. We glorify Him by praising Him for being our Kinsman-Redeemer, our closest **brother** who is fighting for us as our Avenger of Blood, and who will keep us safe throughout this life.

#2. We glorify Him for being His ambassador in this life, and by proclaiming that He is our Lord and Master who will never leave us nor forsake us.

Does that mean that we are now living a life free from sin? No! But it means that we are living a life daily rejoicing in the fact that we have been forgiven, that we are sons of God, and that we look forward to the day that we shall be with our Lord forever.

AMEN. Let us turn to the Lord in prayer.