



Believe

JOHN

MESSAGE

STUDY GUIDE

GROUP MATERIAL

SONGS

Examining the text & our hearts:

Bible Reading: Jn. 17:1-5

1. Jesus turns his Attention to God the Father in Prayer (Jn. 17:1a)

a. Overview

a. The structure of Jesus' prayer

- *In his final prayer, Jesus gives an account of his earthly mission to the Father who sent him. He prays, **first for himself** (vv. 1–5), then **for his disciples** (vv. 6–19), & finally **for later believers** (vv. 20–26).* (ESV Study Bible)

b. The immediate context of Jesus' prayer

- *“Jesus [is] the good shepherd who is concerned for his sheep...The hour of the shepherd's sacrificial death has come, & the immediate consequence will be the scattering of the flock ([‘an hour... has come, when each of you will be scattered’] 16:32). This dispersal is the immediate crisis addressed [in Jesus' prayer]. True to his [shepherd] vocation...Jesus is intent on gathering the scattered children of God into one (11:52). His [Jn. 17] prayer, therefore, addresses **not internal factionalism, but specifically, the external threats** associated with his death, & generally...the... status of God's people as dispersed...The oneness motif in **17 most urgently addresses dispersal not disharmony**, the state of being **scattered** more than the state of **schism**.”* [Andrew J. Byers, *One God, One People: Oneness & Unity in Early Christianity*, p. 202]

c. The high priestly prayer?

- *“Jesus' prayer...is the final scene of his farewell meal...Since the sixteenth century, the traditional title...has been **Jesus' high priestly prayer**. This title **highlights the role of Jesus as intercessor...but it minimizes the intrinsic connections between this prayer & the preceding discourse**.”* (Gail O'Day, *New Interpreter's Bible Commentary: John*, p. 671)

d. The Farewell genre

- *“By concluding...with this prayer, the Fourth Evangelist is **adhering to the conventions of the farewell genre**. In biblical literature...Moses' farewell speeches in Deuteronomy conclude with a hymn of praise to God (Deut. 31:30-32:47) & Moses' blessing of the Israelites (Deut. 33)...**The farewell prayer is thus...a familiar genre to the first readers of the Gospel**.”* (Gail O'Day, *Op cit*, pp. 671-2)

e. Not a typical deathbed prayer

- *“**The prayer in John 17...is not the conventional prayer of a dying man**. Indeed, Jesus' farewell...is about the full constellation of the events of Jesus' hour – death, resurrection, & ascension – not simply his*

death. *The prayer of John 17 is **not a deathbed prayer, but the prayer of one on the verge of willingly laying down his life & thus completing God's work** (17:1-5).* (Gail O'Day, *Op cit*, p. 672)

- **"We so often understand this prayer as though it were rather gloomy. It is not. It is uttered by One who has just affirmed that he has overcome the world (16:33), & it starts from this conviction. Jesus is looking forward to the cross, but in a mood of hope & joy, not one of despondency. The prayer marks the end of Jesus' earthly ministry, but it looks forward to the ongoing work..."** (Leon Morris, *NICNT: John*, p. 639)

f. Echoing Jesus' previous themes in John

- **"The Fourth Evangelist has crafted & positioned Jesus' farewell prayer to stand as the theological climax of the Fourth Gospel. First, within the prayer of John 17, the reader hears echoes of themes from all of Jesus' preceding discourses (17:2 & 5:21; 17:12 & 6:39; 17:16 & 15:19; 17:20-21 & 10:16; 17:23 & 14:21-23), as well as echoes of the Prologue (17:2 & 1:12; 17:5 & 1:1-2, 14; 17:3 & 1:17; 17:24 & 1:1-3, 14; 17:25 & 1:10). Second, Jesus' prayer stands between his words to his disciples...& the beginning of the passion story (18-19). The prayer thus stands at the pivotal turn into the events of the hour...This prayer is not a universal & timeless prayer of Jesus, but one decisively grounded in & shaped by Jesus' hour."** (Gail O'Day, *Op cit*, p. 672)

g. Contrasted with the prayer in Gethsemane

- **"The contrast between the prayer at Gethsemane on the eve of his death & this petition is stark; the Johannine Jesus experiences no 'agony' at his hour, because he recognizes the hour as the ultimate purpose of his work & the completion of his revelation of God."** (Gail O'Day, *Op cit*, p. 673)

h. Giving us a glimpse at the intimacy between the Father & the Son

- **"In this prayer, ...the reader is given a glimpse of the intimacy that marks the union of God & Jesus, for Jesus stops addressing his disciples directly & addresses himself to God."** (Gail O'Day, *Op cit*, p. 672)

i. Jesus, the obedient, dependent Son

- **"Jesus' prayer in chapter 17 closes off the Johannine Farewell Discourse. The prayer culminates the Fourth Evangelist's portrayal of Jesus as the obedient, dependent Son of the Father, who, after completing his mission, is about to return to the one who sent him (Isa. 55:10-11)." (G. K. Beale & D. A. Carson, *Commentary on the New Testament use of the Old Testament*, p. 496)**

b. 'These things' & 'looked up to heaven'

- **"The narrator's introduction of the prayer (v. 1a), contains two important signals to the reader about the words of Jesus that follow. First, throughout the Farewell Discourse Jesus repeatedly used the expression 'I have said these things' to indicate a transition in his words (14:25; 15:11; 16:1, 4, 6, 25, 33). In v. 1, this same expression is used by the narrator in his commentary to refer to the Farewell Discourse & mark the transition to the prayer. Second, to 'look up to heaven' is a formal posture of prayer (11:41-42; Psa. 123:1; Mk. 6:41; Lk. 18:13)." (Gail O'Day, *Op cit*, p. 673)**
- **"...Jesus is no longer speaking to his disciples, but is speaking instead to God. This is a radical shift from the rest of the farewell meal. Beginning with the foot washing, Jesus has been engaged in give & take with his disciples, ...but at 17:1, all that changes. Throughout chapter 17, Jesus speaks exclusively to God: the community is spoken of only in the third person...Their only narrative function is as those for whom Jesus prays." (Gail O'Day, *Op cit*, p. 682)**
- **"After Jesus said this' links John 17 to the Farewell Discourse of John 14-16. As in the prayer recorded in 11:41, Jesus raises his eyes to heaven. In a book which makes so much of 'Son' Christology (5:16-30) it is altogether natural for Jesus to address God as 'Father' (cf. 11:41; 12:27), even as he has constantly referred to him in that way. Farther on in the prayer, 'Father' gives way to 'Holy Father' (v. 11) & 'Righteous Father' (v. 25)." (D. A. Carson, *The Pillar Commentary: John*, p. 434)**

2. Glorify me on Earth (Jn. 17:1b-4)

- **"The theme of glory in Jesus' prayer...anticipates that even in death Jesus will reveal the power of God."** (Craig Koester, *The Word of Life: A Theology of the Gospel of John*, p. 9)
- **"Some privileged believers...experienced incomplete personal revelations of the glory of God – Moses on Mt. Sinai or Peter, James, & John on the Mount of Transfiguration. By far, however, the most complete revelation of God's glory was in the person of Jesus Christ...In the upper room Jesus prayed that he would be further glorified, that he would be shown more completely for what he is."** (Kent Hughes, *Preaching the Word: John*, p. 357)
- **"The concept of glory in John...does not refer to some sort of 'visible splendor' (contra. Turner, Bruckner), but refers especially to the death of Jesus on the cross."** (Johan Ferreira, *Johannine Ecclesiology*, p. 86)

a. "Father"

- **"The first words of Jesus' prayer...indicate both the one to whom the prayer is addressed & the occasion for the prayer. Jesus will use the direct address 'Father' six times in this prayer (vv. 1, 5, 11, 21, 24, 25)." (Gail O'Day, Op cit, 673)**
- **"In the opening section of Jesus' prayer, he prays for himself & his work." (Gail O'Day, Op cit, 673)**

b. "The hour has come."

- **"Jesus' reference to the arrival of the hour compliments the narrator's announcement of the arrival of the hour at 13:1. The entire farewell meal has been enacted under the eminence of the hour, but this is the first time during the meal that Jesus himself has spoken explicitly of its arrival." (Gail O'Day, Op cit, p. 673)**
- **"Repeatedly throughout the Gospel we are told that the 'hour' has not yet come (2:4; 7:6, 8, 30; 8:20). From the time 'some Greeks' (12:20) try to see him, the hour... 'has come' (12:23, 27-28, 31-32; 13:1, 31). The [hour] is the appointed time for Jesus' death/ exaltation, for his glorification." (D. A. Carson, Op cit, 434)**

c. Glorification in John vs other New Testament writings

a. In the Synoptics, glorification occurs at the resurrection

- **"In the other [Synoptic] Gospels (& in Paul & Peter)...Jesus' cross is his humiliation, his going down, followed later by his Resurrection, which is Jesus' exaltation & going up; but in John's Gospel, in a dramatic transformation of language, Jesus' Cross itself is already the thrilling beginning of Jesus' exaltation & glorification: 'for John, the Pauline 'scandal' of the cross is not overcome only by the subsequent resurrection, but by the majesty & saving power of the cross itself (Schnackenburg)." (Frederick Dale Bruner, John, p.)**
- **"He was looking ahead to his death on the cross. If he were to remain in the grave, the world would know that he was just another man. But if God glorified him by raising him from the dead, that would be proof that he was God's Son & the world's Savior. God answered this request by raising...Jesus on the third day & then later by taking him to heaven & crowning him with glory & honor." (William MacDonald, Believer's Bible Commentary, p. 1556)**

b. In Peter & Paul's writings, glorification occurs at the resurrection

- **In other NT writings "Jesus first suffered & then was exalted [glorified] (e.g. Heb. 12:2)...Peter...speaks of the 'sufferings of Christ & the glories that would follow' (1 Pet. 1:11). But John collapses these two perspectives. What is more, he allows Jesus' sufferings to be swallowed up in glory. According to John, Jesus is not glorified despite the cross, but through & in the cross. Why? Because it is at the cross that Jesus is revealed as the fully obedient, dependent Son of the Father who faithfully accomplished his mission. At the end of his earthly life, Jesus reports back to the Father: 'I've brought you glory on earth...' (17:4)" [Andreas J. Köstenberger, Encountering John, 138]**

c. In John, glorification occurs at the cross

- **"The understanding & use of 'glory' in...the Fourth Gospel [is]...distinct from the concept of glory in the OT." (James H. Charlesworth, Jesus as Mirrored in John, p.)**
- **"One of the major themes in John's Gospel is 'glory' & 'glorification.' The Synoptic Gospels (especially Luke) feature the angel's glorious announcement of Jesus' birth, the glory of the transfiguration, & the Son of Man coming in glory. But John's Gospel develops themes of glory & glorification in much greater depth." (Ralph F. Wilson, John's Gospel: A Discipleship Journey, p.)**
- **"Seeing the glory of Jesus is a key element of the Prologue (Jn. 1:14)...What makes John distinctive...is that he locates the revelation of God in the person of Jesus...Jewish sources tell of Moses' vision of divine glory on Sinai, but for John the deepest vision of God[']s glory] comes from seeing the revelation of God's character...in the person of Jesus...This conviction assumes its most radical form in the Gospel's insistence that those who see divine glory will see it in the crucifixion itself." (Craig Koester, John, Jesus, & History, 2, p. 94)**
- **"John's choice of terms conveys his distinctive theological perspective. Unlike the Synoptic writers, who accentuate more keenly the shame endured & the pain suffered by Jesus...at the cross, John presents the cross unequivocally as the place of Jesus' glorification." (Andreas J. Köstenberger, Op cit, 138)**
- **John's "passion narrative tells us that [glory] was seen in veiled form in the cross prior to Jesus' return to the presence of the Father to share once again the unveiled glory of the Father. In John's use of the verb 'glorify' the two meanings of glory – honor & splendor – coincide. What is for God's glory (honor) displays God's glory (splendor). The double meaning characterizes both cross & exaltation. There is honor in the humiliation of the cross & splendor in the degradation of the cross." (Richard Bauckham, Gospel of Glory, p. 60)**

- a. It's not an outward shining in John's Gospel: No transfiguration (Jn. 2:11)
- *"Verse 11 makes specific that the miracle at the wedding of Cana points to Jesus' glory. In the OT, the manifestation of God's glory involves both a manifestation of God's power & a glimpse of the visible radiance of God (Exo. 24:15-18; 34:29-35; 40:34-38). In the Synoptic Gospels, the revelation of God's glory in Jesus is embodied in the story of the transfiguration (Mk. 9:28). In the Fourth Gospel, however, there is no story of the transfiguration. God's glory is continually manifested in Jesus' life & ministry (1:14; 11:4, 40; 12:41; 17:22, 24). The ultimate moment of glorification occurs at Jesus' death, resurrection & ascension (13:31; 17:5)." (Gail O'Day, Op cit, p. 460)*
 - *"One of the major themes in John's Gospel is "glory" and "glorification." The Synoptic Gospels (especially Luke) feature the angel's glorious announcement of Jesus' birth, the glory of the transfiguration, & the Son of Man coming in glory. But John's Gospel develops themes of glory & glorification in much greater depth." [Ralph F. Wilson, John's Gospel: A Discipleship Journey, p.]*
 - *"Strangely, John's Gospel omits [the] account of the transfiguration. But this is precisely because he has let the 'transfiguration' flood all his account. The whole Gospel is a 'transfiguration,' an unveiling of the true Jesus. It is [John's] way of publicizing what he has been privileged to see in private – the inherent, eternal glory of Jesus. ...[Here's] one of the chief differences between the Synoptics & John." (Alister McGrath, Christian Belief, pp.)*
 - *"By presenting the whole story of Jesus as revealing his glory, John differs from the Synoptic Gospels, in which glory is understood, more or less, to be something reserved for Jesus' future (eschatological) condition. Mark writes about 'the Son of Man coming with great power & glory (Mk. 13:26; cf. Lk. 21:7). Matthew speaks of the future coming of the Son of Man displaying 'power & glory' (Mt. 24:30). According to Matthew, at the final judgment the Son of Man will 'sit on the throne of his glory'...(Mt. 25:31; cf. 19:28). Mark followed by Matthew & Luke, understands the transfiguration of Jesus to anticipate his post-resurrection glory... Since the entire story of Jesus revealed his glory, the Fourth Gospel omits the episode of the transfiguration... Besides omitting mention of the transfiguration, John differs from the other Gospels by highlighting the crucifixion as the supreme moment of revealing Jesus' exaltation & glory." [Gerald O'Collins, Beauty of Jesus Christ, 32-35]*
- b. It's Jesus being 'Lifted up' & being 'Exalted' (Jn. 3:14; 8:28; 12:32; 12:23-24; 13:31)
- *"[T]he Son of Man must be 'lifted up' on the cross. ['Lifted up' has a] double meaning...the physical act of lifting up is also a moment of exaltation. That is, it is in the crucifixion that Jesus is exalted [glorified]." (Gail O'Day, Op cit, pp. 471)*
 - *"The death of Jesus is seen as his 'glorification' [in John]...Jesus will be glorified, & glorify God, in his coming death & exaltation." (Stephen S. Smalley, John: Evangelist & Interpreter, p. 250)*
 - *"The prayer...mov[es] from glory on earth to glory in heaven, & given only the lines we've considered...it would be easy to bypass the cross without comment. Yet other passages do connect glory more directly to the crucifixion itself. When Jesus enters Jerusalem at the end of his ministry he says: "The hour has come for the Son of Man to be glorified. Truly I tell you, unless a grain of wheat falls to the ground & dies, it remains by itself. But if it dies, it produces much fruit" (12:23-24). When Judas...departs to betray him, Jesus says: "Now the Son of Man is glorified, & God is glorified in him" (13:31). The saying does not limit glorification to...the crucifixion, but links... [it] to the process of betrayal that culminates in the crucifixion." (Craig Koester, "Death of Jesus...", in JR. Donahue (ed.) Life in Abundance, 152-2)*
- d. "Glorify your Son..."
- a. A request for the Father to reveal who the Son really is
- *"It is significant that with the cross in view Jesus prays that God will glorify him. To human view the cross was an instrument of shame. To Christ it was the means of true glory." (Leon Morris, Op cit, p. 640)*
 - *"[Jesus'] prayer for glory was a prayer for the manifestation of his character, his inward being, before the whole universe. He prayed for his glorification in the cross." (Kent Hughes, Op cit, p. 357)*
- b. An obedient Son
- *"The hideous profanity of Golgotha means nothing less than the Son's glorification. That Jesus should pray that the Father might glorify the Son is therefore also a moving expression of his own willingness to obey the Father even unto death (v. 19)." (D. A. Carson, Op cit, p. 434)*
- c. A claim to deity
- *"Father,...glorify your Son, so that the Son may glorify you' implies Jesus' claim to deity...the Old Testament affirms that God will not give his glory to another (Isa. 42:8)." (G. K. Beale & D. A. Carson, Op cit, p. 497)*
- e. For three reasons:
- *"Jesus' opening petition is followed by three dependent clauses...The first 'so that the Son may glorify you' emphasizes the theological dimension of God's glorification of Jesus at his hour. In Jesus' death, resurrection, & ascension, the glory of God – God's identity – will be made visible (8:28). The second & third dependent clauses (v. 2) emphasize the soteriological dimension of Jesus' glorification...Verse 2 thus points to God as the source of everything for Jesus & the faith community (vv. 6, 9-10, 22, 24; 6:37)." (Gail O'Day, Op cit, pp. 673-4)*
- a. So that the Son may glorify the Father (v. 1c) – Jesus' crucifixion glorifies the Father

- *"In the Synoptic Gospels (Matthew, Mark, and Luke), the cross represents a rending, a forsaking of the Son. But not in John's Gospel. John gives us a unique angle on the cross. In John's Gospel, the glorification of the Son begins with the cross, not with the resurrection or ascension. To be "lifted up" is to be exalted and glorified. The cross, in John's scheme of things, is the beginning of the exaltation of Jesus. At the cross the Father and Son will be co-mutually glorified. When the Son is lifted up on the cross, he will reflect to the universe the Father's glory."* (Tony Reinke, *Glory-Finding in the Gospel of John*, p.)
 - *"The prayer makes it clear, moreover, that the glory of the Son & the glory of the Father are closely connected."* (Leon Morris, *Op cit*, p. 640)
 - *"Foremost in [Jesus'] mind now was the imminent glory of the cross because the cross would be the supreme revelation of his nature & purpose. So he prayed verse 1. The cross displayed God the Father because, as 1:18 says, Jesus is the explanation...of God."* (Kent Hughes, *Op cit*, p. 357)
 - *"The primary interface of glory & gospel can be found in the Fourth Gospel, where Jesus' death & resurrection amount to his glorification & thus the glorification of the Father (John 12:16, 23, 28, 41; 13:31-32; 14:13; 17:1-5)."* (Michael Bird, *Evangelical Theology*, p. 321)
 - *"The meaning of this is explained in the next two verses. Jesus glorifies the Father by giving eternal life to those who believe on him. It brings great glory to God when ungodly men & women are converted & manifest the life of the Lord Jesus on this earth."* (William MacDonald, *Believer's Bible Commentary*, p. 1556)
- b. Since the Father has given the Son authority over all people (v. 2a)
- *"God's granting of authority to Jesus (17:2; 5:27) marks the inbreaking of a new era (Isa. 9:6-7; Dan. 7:13-14; Matt. 11:27; 28:18)."* (G. K. Beale & D. A. Carson, *Commentary on the New Testament use of the Old Testament*, p. 497)
 - *"[Jesus'] authority is God-given, & it is an authority over the whole human race (5:27; Matt. 11:27; 28:18). This does not mean that he exercises sovereignty over the people like...earthly kings. It is an authority given for the express purpose of conferring eternal life (3:35-36; 10:28; 1:4; 3:15)."* (Leon Morris, *Op cit*, p. 640)
- c. So that the Son may give eternal life to all the Father gave him (v. 2b)
- *"Throughout John's Gospel, faith is the opposite of sin. Where sin brings death by alienating people from God, faith brings life by drawing people into relationship with God. When defining the idea, Jesus simply says that 'this is eternal life, that they may know you, the only true God, & Jesus Christ whom you have sent' (17:3). According to the Fourth Gospel, eternal life is a present reality for those who believe, for in faith people come to know God & so pass from death to life (3:18; 5:24). Physical death remains a reality for people of faith, yet the life that faith brings is called 'eternal' because it is a life lived in relationship to God who is eternal. It begins now in faith & continues beyond the death of the physical body through the power of the resurrection (11:25-26)."* (Craig Koester, *Op cit*, p. 45)
 - *"'Eternal life' is the primary description of the gift that Jesus brings to those who believe in him..."* (Gail O'Day, *Op cit*, p. 674)
 - *"'Eternal life' is not just unending life in the sense of prolonged duration. Rather it is a quality of life, with its quality derived from a relationship with God. Having eternal life is here defined as being in relationship with the Father, the one true God, & Jesus Christ."* (NET)
 - *"The emphasis on the possession of eternal life in the here & now in John's Gospel differs from the perspective conveyed by the Synoptics, which, in keeping with the Jewish attitude prevalent at the time of Jesus, views eternal life primarily as a possession to be attained in 'the age to come.' But in John's Gospel the distinction between 'the present age' & 'the age to come' is collapsed; with Jesus, eternity has entered into human existence already in the present. This realization is rooted in the knowledge that God is life itself, & that Jesus is the Son of God (1:4; 5:26; 20:31)."* (G. K. Beale & D. A. Carson, *Op cit*, p. 497)
- a. Eternal life is to know the Father, the one true God (v. 3a)
- *"Jesus' glorification completes the revelation of God as Father & hence 'the only true God'. To know this God is to have eternal life (17:3; 3:16; 5:24; 6:40; 10:28). This verse does not emphasize knowledge per se, but emphasizes the revelation of God in the incarnation. The knowledge of which v. 3 speaks is thus not Gnostic nor metaphysical; it must be interpreted through the love manifested in Jesus' life & death."* (Gail O'Day, *Op cit*, p. 674)
 - *"'Knowing God' is not merely a function of cognitive knowledge; rather, it means living in fellowship with him. This is in keeping with the Hebrew use of the term to know, which encompasses even the most intimate human relationships, sexual intercourse. Although God can be known to a limited extent through creation (Rom. 1:18-25), ultimately,...knowledge of God is contingent upon salvation."* (G. K. Beale & D. A. Carson, *Op cit*, p. 497)
 - *"That God is the 'One true God' (17:3) is affirmed supremely in the Shema: 'Hear, O Israel: the Lord our God, the Lord is one' (Deut. 6:4). Jesus, in turn, is the exclusive agent, sole authorized representative of this one true God; he is the God-sent Messiah, God's Anointed one, the Christ. Just as there is only one true God, so also there is only one way to the Father: Jesus Christ (14:6)."* (G. K. Beale & D. A. Carson, *Op cit*, p. 497)

- **“Eternal life turns on nothing more & nothing less than knowledge of the true God. Eternal life is not so much everlasting life as personal knowledge of the Everlasting One.”** (D. A. Carson, *Op cit*, p. 436)
 - **“...knowledge of God & of Jesus Christ [is not] merely intellectual, mere information** (though it invariably includes information). In a Gospel that ranks belief no less central than knowledge to the acquisition of eternal life (3:16; 20:31), it is clear that **the knowledge of God & of Jesus Christ entails fellowship, trust, personal relationship, faith.**” (D. A. Carson, *Op cit*, p. 436)
- b. Eternal life is to know Jesus Christ, the one God sent (v. 3b)
- **“The only way to know God is through the revelation he has made, & he has revealed himself in his Son. It is not possible to know God in any way that we choose. We must know him in the one whom he sent, namely, Jesus Christ.”** ??(Leon Morris, *Op cit*, p. 641)
 - **“The fact that Jesus’ name is mentioned together with God the Father’s as being the joint source of eternal life means that they are equal.”** (William MacDonald, *Believer’s Bible Commentary*, p. 1556)
- f. The Son completely revealed (glorified) the Father by finishing the work given to him (v. 4) – Jesus’ signs glorified the Father (Jn. 2:11; 11:4, 40)
- **“...[T]he Johannine Jesus experiences no ‘agony’ at his hour, because he recognizes the hour as the ultimate purpose of his work & the completion of his revelation of God.”** (Gail O’Day, *Op cit*, p. 673)
 - **“Jesus had already glorified the Father by the matchless perfection of his life (v. 4)...His [day-to-day] life was a permanent monument to God’s glory.”** (Kent Hughes, *Op cit*, p. 357)
 - **“The incarnate Son glorified & honored the Father on earth by obediently carrying out the works his father gave him to do (17:4). He also revealed the power of divine glory by healing the sick & raising the dead, & finally revealed the glory of divine love by laying down his life. Yet the Father who raises the dead continues to glorify the Son by bringing him again to the heavenly glory, which he shares in love in his Father’s presence (17:5).”** (Craig Koester, *Op cit*, p. 51)
 - **“The crucifixion brought glory to the Father. It glorified his wisdom, faithfulness, holiness, & love. It showed him wise, in providing a plan whereby he could be just, & yet the justifier of the ungodly. It showed him faithful in keeping his promise, that the seed of the woman should bruise the serpent’s head. It showed him holy, in requiring his law’s demands to be satisfied by our great Substitute. It showed him loving, in providing such a Mediator, such a Redeemer, & such a Friend for sinful man as his co-eternal Son.”** (William MacDonald, *Believer’s Bible Commentary*, p. 1556)
3. Glorify me With the Pre-Existent Glory (Jn. 17:5; Phil. 2:5-11)
- **“It is best to understand the pre-existent glory of the Son mentioned here [17:5] as the same as that for which the Son prays in the rest of the prayer...[He elaborates....] All these observations strongly suggest that the glory in 17:5 & the glory in 17:1 refer to the same entity.”** (Johan Ferreira, *Johannine Ecclesiology*, p. 94)
 - **“[John 1:1-18] does not speculate about what God might have been doing before creation – though Jesus will later disclose that God’s glory & love existed before the world was ever made (17:5, 24).”** (Craig Koester, *Op cit*, p. 30)
 - **“[John] assumes that the relationship of Father to Son existed before the world was made.”** (Craig Koester, *Op cit*, p. 45)
 - **“It is important to note that although Jesus prayed for a return to the glory he had...before the world was created, he was not praying for a ‘de-incarnation.’ His humanity which he took on at the incarnation remains, though now glorified.”** (NET)
 - **“This does not mean that Jesus is asking for what might be called a ‘de-incarnation’ in order to be returned to the glory he once enjoyed. When the Word became flesh (1:14), this new condition was not designed to be temporary. When Jesus is glorified, he does not leave his body behind in a grave, but rises with a transformed, glorified body which returns to the Father (20:17) & thus to the glory the Son had with the Father ‘before the world began’.”** (D. A. Carson, *Op cit*, p. 437)
 - **“In John’s Gospel pre-existence is ascribed to Jesus by the designation ‘the word’ (1:1, 14); the title ‘Son of Man’ (3:13; 6:62); the reference to Jesus being the ‘I Am’ preceding Abraham (8:58); & the reference to Jesus as the one who came from the father & who is about to return to him (16:28).”** (G. K. Beale & D. A. Carson, *Op cit*, p. 498)
 - **“Before Christ came into the world, he dwelt in heaven with the Father. When the angels looked upon the Lord, they saw all the glory of Deity. To every eye, he was obviously God. But when he**

came among men, the glory of Deity was veiled. Though he was still God, it was not apparent to most onlookers. They saw him merely as the carpenter's son. Here, the Savior is praying that the visible manifestation of his glory in heaven might be restored." (William MacDonald, *Op cit*, p. 1556)

- **"Let the original glory which I shared with you before my incarnation be resumed."** (William MacDonald, *Op cit*, p. 1556)

4. A Yearning To See Jesus More Clearly

- **"If the signs reveal God's glory by displaying divine power, the crucifixion reveals God's glory by disclosing divine love. The crucifixion completes Jesus' work of glorifying God on earth...by laying down his life...the world may know of Jesus' love for God & God's love for the world (3:16; 14:31)...To the eye of faith...the glory of the exalted Lord is already present in the crucified body of Jesus. If glory defines what the crucifixion is, the crucifixion defines what glory is. The crucifixion manifests [divine glory] by disclosing the depth of divine love... His death reveals the glory of divine love."** (Craig Koester, "Death of Jesus...", in JR. Donahue (ed.) *Life in Abundance*, 153-4)
- **"[I]n the Fourth Gospel, God's glory is manifested most supremely in the self-giving love of Father & Son for the world. If we believe the testimony of the Beloved Disciple, Golgotha reveals God's glory, not because of what it does for God, but because of what God does for others. God's glory is revealed in paradoxes of grace. God's indescribable glory & redeeming love invade a world that rejected his glory & spurned his love. God's greatness is manifested in his self-humiliation, not his self-exaltation. God's glory is found in his self-divestment, not his self-interest."** (Michael Bird, *Evangelical Theology*, p. 326)