

## John 17:1–5 (NKJV)

Jesus spoke these words, lifted up His eyes to heaven, and said: “Father, the hour has come. Glorify Your Son, that Your Son also may glorify You, <sup>2</sup> as You have given Him authority over all flesh, that He should give eternal life to as many as You have given Him. <sup>3</sup> And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent. <sup>4</sup> I have glorified You on the earth. I have finished the work which You have given Me to do. <sup>5</sup> And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was.

## **Introduction:**

One of the curses of our Post-modern culture is human autonomy.

This is the idea that I can do it on my own, I don't need your help or input. I can go my own way and make my own decisions with no respect to a moral compass. I don't need God and don't want God. And if I do have a God, I will make him what I want him to be.

Although this has been a plague on humanity for all its history, there are times when it seems to rise to the surface more than others.

We are in one of those times, when man's chief end is to glorify himself and to enjoy himself forever.

It has infected every area of our lives...And one of the areas that it has had the most devastating effects is in the church

The church's doctrine and practice have been changed as a result of the seduction of human autonomy.

Its worship, is often man centered both intentionally and practically.

Biblical passages are wrongly interpreted because of a devotion to human autonomy.

No matter what Bible says, surely it can't be saying that you are not in control....so the passage is seed thru this grid.

This view leads an spiritual arrogance that says, I know all there is to know about God.

We are so saturated with this ideology, that we often don't even know it.

“It is hard for a fish to know that it is wet. Wet is all there is for a fish. A fish doesn't even think of it. So it's hard for a modern person —a person living in the last two hundred years—to know that he is arrogant toward God. Arrogance toward God is all there is in the modern world. It's the ocean we swim in—the air we breathe. It's woven into the fabric of our minds. We don't even know it's there. We can't see it, because we look through it to see everything else.”

John Piper

This reminds me of Job.

When the book of Job is finished and all Job's defenses are spent, and all the misleading counsel of Eliphaz, Bildad, and Zophar has faded away JP.

## Job 38:1–5 (NKJV)

**38** Then the Lord answered Job out of the whirlwind, and said:

2 “Who *is* this who darkens counsel  
By words without knowledge?

3 Now prepare yourself like a man;  
I will question you, and you shall answer Me.

4 “Where were you when I laid the foundations of  
the earth?  
Tell *Me*, if you have understanding.

5 Who determined its measurements?  
Surely you know!  
Or who stretched the line upon it?

12 “Have you commanded the morning since your  
*days began*,  
*And* caused the dawn to know its place,

16 “Have you entered the springs of the sea?  
Or have you walked in search of the depths?

17 Have the gates of death been revealed to you?  
Or have you seen the doors of the shadow of  
death?

18 Have you comprehended the breadth of the earth?  
Tell *Me*, if you know all this.

33 Do you know the ordinances of the heavens?  
Can you set their dominion over the earth?

34 “Can you lift up your voice to the clouds,  
That an abundance of water may cover you?  
35 Can you send out lightnings, that they may go,  
And say to you, ‘Here we *are!*’?”

Job 40:1–10 (NKJV)

**40** Moreover the Lord answered Job, and said:

2 “Shall the one who contends with the Almighty  
correct *Him*?

He who rebukes God, let him answer it.”

3 Then Job answered the Lord and said:

4 “Behold, I am vile;  
What shall I answer You?  
I lay my hand over my mouth.

5 Once I have spoken, but I will not answer;  
Yes, twice, but I will proceed no further.”

6 Then the Lord answered Job out of the whirlwind,  
and said:

7 “Now prepare yourself like a man;  
I will question you, and you shall answer Me:

8 “Would you indeed annul My judgment?  
Would you condemn Me that you may be justified?

9 Have you an arm like God?  
Or can you thunder with a voice like His?

10 Then adorn yourself *with* majesty and splendor,

And array yourself with glory and beauty. Job 42:1–7 (NKJV)

**42** Then Job answered the Lord and said:

2 “I know that You can do everything,  
And that no purpose *of Yours* can be withheld from  
You.

3 *You asked*, ‘Who *is* this who hides counsel without  
knowledge?’

Therefore I have uttered what I did not  
understand,

Things too wonderful for me, which I did not know.

4 Listen, please, and let me speak;  
*You said*, ‘I will question you, and you shall answer  
Me.’

5 “I have heard of You by the hearing of the ear,  
But now my eye sees You.

6 Therefore I abhor *myself*,  
And repent in dust and ashes.”

7 And so it was, after the Lord had spoken these  
words to Job, that the Lord said to Eliphaz the  
Temanite, “My wrath is aroused against you and  
your two friends, **for you have not spoken of Me  
*what is right***, as My servant Job *has*.

This should every pulpit in America, and should shatter the arrogance of every Christian.

The misrepresentation and de-throning of God is one of the greatest sins in the evangelical church.

The Church and her pastors are guilty of preaching a God that is foreign to Scripture.

“Here's the way C. S. Lewis put it:

The ancient man approached God . . . as the accused person approaches his judge. For the modern man the roles are reversed. He is the judge: God is in the dock. He is quite a kindly judge: if God should have a reasonable defence for being the god who permits war, poverty and disease, he is ready to listen to it. The trial may even end in God's acquittal. But the important thing is that man is on the Bench and God in the Dock. ("God in the Dock," in Lesley Walmsley, ed., *C.S. Lewis: Essay Collection and Other Short Pieces* [London: HarperCollins Publishers, 2000], p. 36)

That's virtually what it means to be modern: the imperceptible feeling - the assumption we don't even know we have—that it is fitting for us to question and even judge God.” John Piper

When we come to John 17, We find ourselves in a similar position as Job. Our minds have been affected by years of preaching and theology that is wholly humanistic in many ways. Its holds human autonomy out as a test to the truthfulness of your theology or your view of God.

But as we enter into this Holy place of communion between the Father and the Son. We are able to see glimpses of the perfections and plan of God that we can't begin to fully know.

There are things that are said hear that should make our knees shake and our hearts tremble.

We proclaim with the Apostle Paul.

Romans 11:33 (NKJV)

<sup>33</sup> Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out!

## **Lesson:**

The Glory of God in Foreordination

The Glory of God in Predestination

The Glory of God in Salvation



The Glory of God in Completion

The Gory of God in Concentration

## **I. The Glory of God in Foreordination.**

1. Jesus spoke these words, lifted up His eyes to heaven, and said: “Father, the hour has come. Glorify Your Son, that Your Son also may

glorify You,

## **II. The Glory of God in Predestination**

“Father, the hour has come. Glorify Your Son, that Your Son also may glorify You, <sup>2</sup> as You have given Him authority over all flesh, that He should give eternal life to as many as You have given Him.

1. The Sovereign Person of the Son

2. The Sovereign Purpose of the Son

### 3. The Sovereign Plan of the Son

## 1. The Sovereign Person of the Son

**2** as **You have given** Him **authority**  
 over **all flesh**  
 καθως **εδωκας** αυτω **εξουσιαν**  
**πασης σαρκος**

as

καθως

kathōs (an adverb derived from 2596 /katá, "according to" and 5613 /hōs, "as compared to, to the extent of") – properly, "in proportion, to the degree that" (J. Thayer); just as (in direct proportion), corresponding to fully (exactly).

The Glory of God and the Glory of the Son is directly tied to this great work of Salvation.

**Ephesians 1:3–14 (NKJV)**

<sup>4</sup> just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love, <sup>5</sup> having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will, <sup>6</sup> **to the praise of the glory of His grace,** by which He made us accepted in the Beloved.

<sup>11</sup> In Him also we have obtained an inheritance, being predestined according to the purpose of Him who works all things according to the counsel of His will, <sup>12</sup> that we who first trusted in Christ should be **to the praise of His glory.**

<sup>13</sup> In Him you also *trusted*, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise, <sup>14</sup> who is the guarantee of our inheritance until the redemption of the purchased possession, **to the praise of His glory.**

So the content and work of God in Salvation as indicated in this prayer are clearly for the Glory of God.

The First phrase for our consideration is most important.

**2** as **You have given** Him **authority**  
over **all flesh**

## authority

exousia: power to act, authority

**Original Word:** ἐξουσία, ας, ἡ

**Part of Speech:** Noun, Feminine

**Transliteration:** exousia

**Phonetic Spelling:** (ex-oo-see'-ah)

**Definition:** power to act, authority

**Usage:** (a) power, authority, weight, especially: moral authority, influence, (b) in a quasi-personal sense, derived from later Judaism, of a spiritual power, and hence of an earthly power.

1849 eksousía (from 1537 /ek, "out from," which intensifies 1510 /eimí, "to be, being as a right or privilege") – authority, conferred power; delegated empowerment ("authorization"), operating in a designated jurisdiction.

In the NT, 1849 /eksousía ("delegated power") refers to the authority God gives to His saints – authorizing them to act to the extent they are guided by faith (His revealed word)

**From**  
**exesti: it is permitted, lawful**

**Original Word:** ἔξεστιν

**Part of Speech:** Verb

**Transliteration:** exesti

**Phonetic Spelling:** (ex'-es-tee)

**Definition:** it is permitted, lawful

**Usage:** it is permitted, lawful, possible.

## **NAS Exhaustive Concordance**

### **Word Origin**

from **ek** and **eimi**

### **Definition**

it is permitted, lawful

### **NASB Translation**

lawful (26), may (3), permissible (1), permitted (2).

1. From about the time of Eur.,<sup>1</sup> ἐξουσία, derived from ἔξεστιν, denotes “ability to perform an action” to the extent that there are no hindrances in the way, as distinct from δύναμις in the sense of intrinsic ability

Foerster, W. (1964–). ἔξεστιν, ἐξουσία, ἐξουσιάζω, κατεξουσιάζω. G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 2, p. 562). Grand Rapids, MI: Eerdmans.

ἐξουσία is also the possibility granted by a higher norm or court, and therefore “the right to do something or the right over something,” with the inf. and gen.,<sup>3</sup> also abs., the right

being, acc. to context, “authority,” “permission,” “freedom” (== ἔξεστιν b.)

Foerster, W. (1964–). [ἔξεστιν, ἐξουσία, ἐξουσιάζω, κατεξουσιάζω](#). G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 2, p. 562). Grand Rapids, MI: Eerdmans.

it denotes the power which decides, so that it is particularly well adapted to express the invisible power of God whose Word is creative power.

Foerster, W. (1964–). [ἔξεστιν, ἐξουσία, ἐξουσιάζω, κατεξουσιάζω](#). G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 2, p. 566). Grand Rapids, MI: Eerdmans.

All these relationships are the reflection of the lordship of God in a fallen world where nothing takes place apart from His ἐξουσία or authority. They are based upon this lordship. Thus the word ἐξουσία can refer to the fact that God’s will is done in heaven. It can also denote the fact that His will prevails in the sphere of nature as an ordered totality (ἔργον). Indeed, ἐξουσία is given to Antichrist for his final activity, so that nothing takes place apart from the ἐξουσία or will of God. Especially in the community the word is indispensable to express the fact that we cannot take anything, but that it has to be given to us. Thus ἐξουσία describes the position of Jesus as the Head of the Church to whom all power is given and who gives it to His disciples

Foerster, W. (1964–). [ἔξεστιν, ἐξουσία, ἐξουσιάζω, κατεξουσιάζω](#). G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 2, p. 566). Grand Rapids, MI: Eerdmans.

**ruling authority** n. — authority over a domain or sphere of influence; often pertaining to the political or religious sphere.

John 1:12 (NKJV)

<sup>12</sup> But as many as received Him, to them He gave the **right** to become children of God, to those who believe in His name:

To people who received him, to those who displayed such faith the Word *gave the right (exousia; not 'power' as in av) to become children of God*. These people enjoy the privilege of becoming the covenant people of God, a privilege lost by the Messiah's own people (1:11), those related to him by nature and by the grace of the old covenant (*cf.* notes on vv. 16, 17).

Carson, D. A. (1991). *The Gospel according to John* (p. 126). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

Matthew 7:29 (NKJV)

<sup>29</sup> for He taught them as one having authority, and not as the scribes.

Matthew 8:9 (NKJV)

<sup>9</sup> For I also am a man under authority, having soldiers under me. And I say to this *one*, ‘Go,’ and he goes; and to another, ‘Come,’ and he comes; and to my servant, ‘Do this,’ and he does *it*.”

Matthew 9:6 (NKJV)

<sup>6</sup> But that you may know that the Son of Man has power on earth to forgive sins” —then He said to the paralytic, “Arise, take up your bed, and go to your house.”

Matthew 21:23 (NKJV)

<sup>23</sup> Now when He came into the temple, the chief priests and the elders of the people confronted Him as He was teaching, and said, “By what authority are You doing these things? And who gave You this authority?”

John 19:10–11 (NKJV)

<sup>10</sup> Then Pilate said to Him, “Are You not speaking to me? Do You not know that I have power to crucify You, and power to release You?”



<sup>11</sup> Jesus answered, “You could have no power at all against Me unless it had been given you from above. Therefore the one who delivered Me to you has the greater sin.”

Romans 9:21 (NKJV)

<sup>21</sup> Does not the potter have power over the clay, from the same lump to make one vessel for honor and another for dishonor?

Colossians 2:9–10 (NKJV)

<sup>9</sup> For in Him dwells all the fullness of the Godhead bodily; <sup>10</sup> and you are complete in Him, who is the head of all principality and power.

Matthew 28:18 (NKJV)

<sup>18</sup> And Jesus came and spoke to them, saying, “All authority has been given to Me in heaven and on earth.

**2** as **You have given** Him **authority**  
over **all flesh**

Where did this Authority come from?

**You have given**

John 17:1 (NKJV)

<sup>1</sup>Jesus spoke these words, lifted up His eyes to heaven, and said: “**Father**, the hour has come. Glorify Your Son, that **Your** Son also may glorify **You**,

**You have given Aorist Act Ind  
εδωκας****didómi: to give (in various senses lit. or fig.)****Original Word:** δίδωμι**Part of Speech:** Verb**Transliteration:** didómi**Phonetic Spelling:** (did'-o-mee)**Definition:** to give**Usage:** I offer, give; I put, place.

John 3:35 (NKJV)

<sup>35</sup> The Father loves the Son, and has given all things into His hand.

John 5:21–23 (NKJV)

<sup>21</sup> For as the Father raises the dead and gives life to *them*, even so the Son gives life to whom He will.

<sup>22</sup> For the Father judges no one, but has committed all judgment to the Son, <sup>23</sup> that all should honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father who sent Him.

John 5:26–27 (NKJV)

<sup>26</sup> For as the Father has life in Himself, so He has granted the Son to have life in Himself, <sup>27</sup> and has given Him authority to execute judgment also, because He is the Son of Man.

Psalms 2:6–12 (NKJV)

<sup>6</sup> “Yet I have set My King  
On My holy hill of Zion.”

<sup>7</sup> “I will declare the decree:  
The Lord has said to Me,  
‘You *are* My Son,  
Today I have begotten You.

<sup>8</sup> Ask of Me, and I will give *You*  
The nations *for* Your inheritance,  
And the ends of the earth *for* Your possession.

<sup>9</sup> You shall break them with a rod of iron;  
You shall dash them to pieces like a potter’s  
vessel.’ ”

<sup>10</sup> Now therefore, be wise, O kings;

Be instructed, you judges of the earth.

<sup>11</sup> Serve the Lord with fear,

And rejoice with trembling.

<sup>12</sup> Kiss the Son, lest He be angry,

And you perish *in* the way,

When His wrath is kindled but a little.

Blessed *are* all those who put their trust in Him.

Daniel 7:13–14 (NKJV)

<sup>13</sup> “I was watching in the night visions,

And behold, *One* like the Son of Man,

Coming with the clouds of heaven!

He came to the Ancient of Days,

And they brought Him near before Him.

<sup>14</sup> Then to Him was given dominion and glory and a kingdom,

That all peoples, nations, and languages should serve Him.

His dominion *is* an everlasting dominion,

Which shall not pass away,

And His kingdom *the one*

Which shall not be destroyed.

Throughout His ministry, Christ manifested the divine authority His Father had given Him in a multitude of ways (cf. Matt. 11:27; 28:18).

His teaching was characterized by divine authority (Matt. 7:29; Mark 1:22; Luke 4:32);

as were His healings (Mark 5:38–43; Luke 4:39; 9:1; John 11:43),

exorcisms (Matt. 10:1; Mark 3:15; Luke 4:36),

and other miracles (cf. Mark 8:26–27; Matt. 21:19; John 21:3–11).

He claimed the right to violate traditional Jewish customs (cf. Matt. 5:21–22, 27–28; 15:1–9; Luke 6:1–11; John 5:9–17),

to cleanse the temple (cf. Matt. 21:12–13; Mark 11:15–17; John 2:14–16),

to forgive sins and offer salvation in His own name (Matt. 9:6, 8; Mark 2:10; Luke 5:24),

to receive worship from others (Matt. 14:33; 15:25; 28:9), and even to judge the world (Mark 13:26–27; John 5:22–23).

It was because His authority clashed with that of the Jewish religious leaders that they were so often angered by Him, and ultimately plotted His death.

His death, too, was under His own authority. As He declared in

John 10:17–18, “For this reason the Father loves Me, because I lay down My life so that I may take it

again. No one has taken it away from Me, but I lay it down on My own initiative. I have authority to lay it down, and I have authority to take it up again. This commandment I received from My Father.”

As the time of His crucifixion approached, Jesus did not relinquish the authority that His Father had given to Him. Rather, He anticipated the full authority He would have as a result of the cross.

Following His resurrection, He knew that He would ascend to heaven where

His Father would seat

“Him at His right hand in the heavenly places, far above all rule and authority and power and dominion, and every name that is named, not only in this age but also in the one to come. And He [would] put all things in subjection under His feet, and [would give] Him as head over all things to the church” (Eph. 1:20–22).

MacArthur, J. F., Jr. (2008). [John 12–21](#) (pp. 251–252). Chicago, IL: Moody Publishers.

## How extensive is this Authority?

**2** as **You have given** Him **authority**  
over **all flesh**

the Authority is Absolute. NO LIMITS

**Authority over all flesh** (ἐξουσιαν πασης σαρκος [*exousian pasēs sarkos*]). Σαρκος [*Sarkos*] is objective genitive. Stupendous claim impossible for a mere man to make

Robertson, A. T. (1933). [\*Word Pictures in the New Testament\*](#) (Jn 17:2). Nashville, TN: Broadman Press.

over all flesh

**καθὼς ἔδωκας αὐτῷ ἐξουσίαν κτλ.** To the Son, the Father gave authority to determine the final destinies of mankind (see on 5:27). His ἐξουσία is over “all flesh” (although not fully acknowledged by the world), πᾶσα σὰρξ being the rendering of the phrase  $\tau\psi\grave{\alpha}\text{-}\lambda\grave{\alpha}$ , very common in the O.T., representing all humanity in its weakness (see Hort on 1 Pet. 1:24), but infrequent in the N.T. except in quotations (cf. Mt. 24:22, Rom. 3:20, 1 Cor. 1:29, Gal. 2:16).

Bernard, J. H. (1929). [\*A critical and exegetical commentary on the Gospel according to St. John\*](#). (A. H. McNeile, Ed.) (pp. 560–561). New York: C. Scribner’ Sons.

Daniel 4:34–35 (NKJV)

34...For His dominion *is* an everlasting dominion,

And His kingdom *is* from generation to generation.  
 35 All the inhabitants of the earth *are* reputed as  
 nothing;  
 He does according to His will in the army of  
 heaven  
 And *among* the inhabitants of the earth.  
 No one can restrain His hand  
 Or say to Him, “What have You done?”

**Psalm 33:9–11 (NKJV)**

9 For He spoke, and it was *done*;  
 He commanded, and it stood fast.  
 10 The Lord brings the counsel of the nations to  
 nothing;  
 He makes the plans of the peoples of no effect.  
 11 The counsel of the Lord stands forever,  
 The plans of His heart to all generations.

**Psalm 115:3 (NKJV)**

3 But our God *is* in heaven;  
 He does whatever He pleases.

**Psalm 135:5–14 (NKJV)**

5 For I know that the Lord *is* great,  
 And our Lord *is* above all gods.



- 6 Whatever the Lord pleases He does,  
In heaven and in earth,  
In the seas and in all deep places.
- 7 He causes the vapors to ascend from the ends of  
the earth;  
He makes lightning for the rain;  
He brings the wind out of His treasuries.
- 8 He destroyed the firstborn of Egypt,  
Both of man and beast.
- 9 He sent signs and wonders into the midst of you,  
O Egypt,  
Upon Pharaoh and all his servants.
- 10 He defeated many nations  
And slew mighty kings—  
....And all the kingdoms of Canaan—
- 12 And gave their land as a heritage,  
A heritage to Israel His people.
- ...14 For the Lord will judge His people,  
And He will have compassion on His servants.

### **Isaiah 14:24–27 (NKJV)**

- 24 The Lord of hosts has sworn, saying,  
“Surely, as I have thought, so it shall come to  
pass,  
And as I have purposed, so it shall stand:

....<sup>27</sup> For the Lord of hosts has purposed,  
 And who will annul *it*?  
 His hand *is* stretched out,  
 And who will turn it back?”

### **Isaiah 46:10–11 (NKJV)**

<sup>10</sup> Declaring the end from the beginning,  
 And from ancient times *things* that are not *yet*  
 done,

Saying, ‘My counsel shall stand,  
 And I will do all My pleasure,’

<sup>11</sup> Calling a bird of prey from the east,  
 The man who executes My counsel, from a far  
 country.

Indeed I have spoken *it*;  
 I will also bring it to pass.  
 I have purposed *it*;  
 I will also do it.

### **Acts 4:27–28 (NKJV)**

<sup>27</sup> “For truly against Your holy Servant Jesus,  
 whom You anointed, both Herod and Pontius Pilate,  
 with the Gentiles and the people of Israel, were  
 gathered together <sup>28</sup> to do whatever Your hand and  
 Your purpose determined before to be done.

**Ephesians 1:11 (NKJV)**

<sup>11</sup> In Him also we have obtained an inheritance, being predestined according to the purpose of Him who works all things according to the counsel of His will,

Most in evangelical church are comfortable with granting that God And Christ have authority over creation, Angels, Demons, Satan, Sickness and Disease. They are ok with God having authority to raise and remove kings and kingdoms. But many get uncomfortable with the real nature of this authority over all flesh.

But this statement is not qualified or limited.

Some would argue, that is qualified and limited by the rest of Scripture.

But this is not True. In fact the opposite is true. All of Scripture is consistent that God has absolute authority to do whatever he wants with all of humanity.

Now if God is only a loving and Gracious and forgiving God, then that would be fine for all of humanity.

BUT

God is not just Loving Gracious and Forgiving. HE is Holy, Righteous and Just who desires to show his wrath.

That is a very scary thought for humanity.

We are sinful and God hating, so that puts mankind in a bad positions.

Romans 9:15–18 (NKJV)

<sup>15</sup> For He says to Moses, *“I will have mercy on whomever I will have mercy, and I will have compassion on whomever I will have compassion.”*

<sup>16</sup> So then *it is* not of him who wills, nor of him who runs, but of God who shows mercy. <sup>17</sup> For the Scripture says to the Pharaoh, *“For this very purpose I have raised you up, that I may show My power in you, and that My name may be declared in all the earth.”* <sup>18</sup> Therefore He has mercy on whom He wills, and whom He wills He hardens.

Romans 9:20–23 (NKJV)

<sup>20</sup> But indeed, O man, who are you to reply against God? Will the thing formed say to him who formed *it*, “Why have you made me like this?” <sup>21</sup> Does not the

potter have power over the clay, from the same lump to make one vessel for honor and another for dishonor?

<sup>22</sup> What if God, wanting to show *His* wrath and to make His power known, endured with much longsuffering the vessels of wrath prepared for destruction, <sup>23</sup> and that He might make known the riches of His glory on the vessels of mercy, which He had prepared beforehand for glory,

So to be clear, this authority that Jesus has over all flesh, is not trifle. It is not insignificant.

It is absolute and authoritative and Eternal.

He can do what ever He wants with His creation

And He can do whatever He wants to do with all of humanity

To be more specific, He can do what ever He wants to do with You.

You and I in our lost condition are sinful, Rebellious creatures who have no desire to obey Him. We have violated and blasphemed God's Law 1000s of times.

We are worthy of eternal death a 1000 times

He is completely right and just to kill us all and send us to Hell for eternity without another thought.

But also

Base on the Cross

He can choose to save us from our sin and death and make us righteous in His Son and take us to Heaven....

If he wants too.

So this Authority that is based in the Finished work of Christ on the Cross is expounded in the next point.

1. The Sovereign Person of the Son

2. The Sovereign Purpose of the Son

**2** as You have given Him authority over all flesh, **that He should give eternal life to as many as You have given Him.**

**ινα παν ο δεδωκας αυτω δωση αυτοις ζωην αιωνιον**

**IVa****that He should give eternal life**

This is a purpose statement,  
 Authority has been given to Christ  
 in order that, or for the purpose that...He would give  
 eternal life.

**Some characteristics of this LIFE****1. It is Sovereignly Given****that He should give****Matthew 11:27 (NKJV)**

<sup>27</sup> All things have been delivered to Me by My Father, and no one knows the Son except the Father. Nor does anyone know the Father except the Son, and the one to whom the Son wills βούλομαι to reveal Him.

**Matthew 13:10–11 (NKJV)**

<sup>10</sup> And the disciples came and said to Him, “Why do You speak to them in parables?”

<sup>11</sup> He answered and said to them, “Because it has been given to you to know the mysteries of the kingdom of heaven, but to them it has not been given.

Mark 4:11 (NKJV)

<sup>11</sup> And He said to them, “To you it has been given to know the mystery of the kingdom of God; but to those who are outside, all things come in parables,

Matthew 11:25–26 (NKJV)

<sup>25</sup> At that time Jesus answered and said, “I thank You, Father, Lord of heaven and earth, that You have hidden these things from *the* wise and prudent and have revealed them to babes. <sup>26</sup> Even so, Father, for so it seemed good in Your sight.

Matthew 16:17(NKJV)

<sup>17</sup> Jesus answered and said to him, “Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed *this* to you, but My Father who is in heaven.

Acts 16:14 (NKJV)

<sup>14</sup> Now a certain woman named Lydia heard *us*. She was a seller of purple from the city of Thyatira, who



worshiped God. The Lord opened her heart to heed the things spoken by Paul.

## 2. . It is a Given

### He should give eternal life

δῶση  
He may give  
V-ASA-3S

#### John 4:14 (NKJV)

<sup>14</sup> but whoever drinks of the water that I shall give him will never thirst. But the water that I shall give him will become in him a fountain of water springing up into everlasting life.”

#### John 6:27 (NKJV)

<sup>27</sup> Do not labor for the food which perishes, but for the food which endures to everlasting life, which the Son of Man will give you, . . . .”

#### John 10:27–28 (NKJV)

<sup>27</sup> My sheep hear My voice, and I know them, and they follow Me. <sup>28</sup> And I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand.

### 1 John 5:11–12 (NKJV)

<sup>11</sup> And this is the testimony: that God has given us eternal life, and this life is in His Son. <sup>12</sup> He who has the Son has life; he who does not have the Son of God does not have life.

### Romans 6:23 (NKJV)

<sup>23</sup> For the wages of sin *is* death, but the gift of God *is* eternal life in Christ Jesus our Lord.

### Ephesians 2:8–9 (NKJV)

<sup>8</sup>For by grace you have been saved through faith, and that not of yourselves; it is the gift of God,  
<sup>9</sup>not of works, lest anyone should boast.

## 3. It is Eternal

**aiónios: agelong, eternal**

**Original Word:** αἰώνιος, ἴα, ἰοῦ

**Part of Speech:** Adjective

**Transliteration:** aiónios

**Phonetic Spelling:** (ahee-o'-nee-os)

**Definition:** agelong, eternal

**Usage:** age-long, and therefore: practically eternal, unending; partaking of the character of that which lasts for an age, as contrasted with that which is brief and fleeting.

**John 10:27–29 (NKJV)**

<sup>27</sup> My sheep hear My voice, and I know them, and they follow Me. <sup>28</sup> And I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand. <sup>29</sup> My Father, who has given *them* to Me, is greater than all; and no one is able to snatch *them* out of My Father's hand.

**John 11:25–26 (NKJV)**

<sup>25</sup> Jesus said to her, “I am the resurrection and the life. He who believes in Me, though he may die, he shall live. <sup>26</sup> And whoever lives and believes in Me **shall never die**. Do you believe this?”  
ου μη αποθανη εις τον αιωνα  
 shall never ever unto the ages die

**Philippians 1:6 (NKJV)**

<sup>6</sup> being confident of this very thing, that He who has begun a good work in you will complete *it* until the day of Jesus Christ;

**4 . It is Elective**

Long before you gave your heart to Him. God the Father gave you to the Son.

Long before you committed your life to Christ....

Christ was committed to You.

Long before you ever thought of you need for Christ

Christ thought of your need for him.

Long before you chose to love him, He chose to love you.

Long before you followed Him, He sought you

Long before you found him, He found you.

**2** as You have given Him  
authority over all flesh, **that He**  
**should give eternal life to as**  
**many as You have given Him.**

**Ινα παν ο δεδωκας αυτω δωση**  
**αυτοις ζωην αιωνιον**

to as many as You have given Him

**This phrase is mentioned In John 17 7 times**

John 17:6 (NKJV)

6“I have manifested Your name to the men whom  
You have given Me out of the world. They were

Yours, You gave them to Me, and they have kept Your word.

John 17:9 (NKJV)

<sup>9</sup> “I pray for them. I do not pray for the world but for those whom You have given Me, for they are Yours.

John 17:11 (NKJV)

<sup>11</sup> Now I am no longer in the world, but these are in the world, and I come to You. Holy Father, keep through Your name those whom You have given Me, that they may be one as *We are*.

John 17:12 (NKJV)

<sup>12</sup> While I was with them in the world, I kept them in Your name. Those whom You gave Me I have kept; and none of them is lost except the son of perdition, that the Scripture might be fulfilled.

John 17:24 (NKJV)

<sup>24</sup> “Father, I desire that they also whom You gave Me may be with Me where I am, that they may behold My glory which You have given Me; for You loved Me before the foundation of the world.

These are those the Father chose and gave to the Son

All the words translated whom you gave are Perfect tense.

This was done in the past and remains in effect today

As in 6:37 and elsewhere, they are collectively grouped into a neuter plural (*pan ho*, lit. ‘all which’), even while their individuality is preserved by the pronoun *autois* (lit. ‘that he might give eternal life *to them*’)

Carson, D. A. (1991). [\*The Gospel according to John\*](#) (p. 555). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

This is a theme in the Gospel of John

**John 10:29** (NKJV)

<sup>29</sup> My Father, who has given *them* to Me, is greater than all; and no one is able to snatch *them* out of My Father’s hand.

**John 6:37**

<sup>37</sup> All that the Father gives Me will come to Me, and the one who comes to Me I will by no means cast out.

**John 6:32–40 (NKJV)**

<sup>32</sup> Then Jesus said to them, “Most assuredly, I say to you, Moses did not give you the bread from heaven, but My Father gives you the true bread from heaven. <sup>33</sup> For the bread of God is He who comes down from heaven and gives life to the world.”

<sup>34</sup> Then they said to Him, “Lord, give us this bread always.”

<sup>35</sup> And Jesus said to them, “I am the bread of life. He who comes to Me shall never hunger, and he who believes in Me shall never thirst. <sup>36</sup> But I said to you that you have seen Me and yet do not believe. <sup>37</sup> All that the Father gives Me will come to Me, and the one who comes to Me I will by no means cast out. <sup>38</sup> For I have come down from heaven, not to do My own will, but the will of Him who sent Me. <sup>39</sup> This is the will of the Father who sent Me, that of all He has given Me I should lose nothing, but should raise it up at the last day. <sup>40</sup> And this is the will of Him who sent Me, that everyone who sees the Son and believes in Him may have everlasting life; and I will raise him up at the last day.”

But if some can see Jesus and his miraculous signs, and yet still not come to faith, does that not suggest his mission is in some measure a failure? The question returns in ch. 12, where it is treated at

some length. Already the answer is provided here: however many people do not believe, God's saving purposes cannot be thought to be frustrated. Jesus' confidence does not rest in the potential for positive response amongst well-meaning people. Far from it: his confidence is in his Father to bring to pass the Father's redemptive purposes: *All that the Father gives me will come to me*. Jesus' confidence in the success of his mission is frankly predestinarian

Carson, D. A. (1991). [\*The Gospel according to John\*](#) (p. 290). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

All that (a singular neuter is used to refer to the elect collectively) the Father gives to Jesus, as his gift to his Son, will surely come to him; and whoever in fact comes (by virtue of being given by the Father to the Son), Jesus undertakes to keep in, to preserve. The second part of the verse moves from the collective whole to the individual, and from the actual coming (consequent on being part of the gift) to preservation.

Carson, D. A. (1991). [\*The Gospel according to John\*](#) (p. 290). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

John 6:44–45 (NKJV)

<sup>44</sup> No one can come to Me unless the Father who sent Me draws him; and I will raise him up at the last



day. <sup>45</sup> It is written in the prophets, ‘*And they shall all be taught by God.*’ Therefore everyone who has heard and learned from the Father comes to Me.

John 6:60–61 (NKJV)

<sup>60</sup> Therefore many of His disciples, when they heard *this*, said, “This is a hard saying; who can understand it?”

<sup>61</sup> When Jesus knew in Himself that His disciples complained about this, He said to them, “Does this offend you?”

John 6:64–66 (NKJV)

<sup>64</sup> But there are some of you who do not believe.” For Jesus knew from the beginning who they were who did not believe, and who would betray Him.

<sup>65</sup> And He said, “Therefore I have said to you that no one can come to Me unless it has been granted to him by My Father.”

<sup>66</sup> From that *time* many of His disciples went back and walked with Him no more.

Και ελεγεν Δια τουτο ειρηκα υμιν οτι ουδεις δυναται ελθειν προς με εαν μη η δεδομενον αυτω εκ του πατρος μου

This profound reality teaches us that all who are saved are a love gift from the Father to the Son. The whole history of redemption is the gathering of this redeemed body—or the calling of a bride for the Son as a love gift from the Father. The Son views every soul given by the Father to Him as an expression of the Father’s irresistible love, so that all whom He gives **will come** to Christ.

MacArthur, J. F., Jr. (2006). [John 1–11](#) (p. 246). Chicago: Moody Press.

### MacArthur, J. F.

That God is absolutely sovereign in salvation is foundational to the Christian faith. Those errant theological systems (i.e., Pelagianism, semi-Pelagianism, and Arminianism) that make salvation dependent on man’s will in effect dethrone God, and are contrary to the clear statements of Scripture:

MacArthur, J. F., Jr. (2006). [John 1–11](#) (p. 247). Chicago: Moody Press.

### Matthew 22:14 (NKJV)

<sup>14</sup> “For many are called, but few *are* chosen.”

### Mark 13:20 (NKJV)

<sup>20</sup> And unless the Lord had shortened those days, no flesh would be saved; but for the elect’s sake, whom He chose, He shortened the days.

### Ephesians 1:4–5 (NKJV)

<sup>4</sup> just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love, <sup>5</sup> having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will,

### Colossians 3:12 (NKJV)

<sup>12</sup> Therefore, as *the* elect of God, holy and beloved, put on tender mercies, kindness, humility, meekness, longsuffering;

### 1 Thessalonians 1:4 (NKJV)

<sup>4</sup> knowing, beloved brethren, your election by God.

### 2 Thessalonians 2:13 (NKJV)

<sup>13</sup> But we are bound to give thanks to God always for you, brethren beloved by the Lord, because God from the beginning chose you for salvation through sanctification by the Spirit and belief in the truth,

### 2 Timothy 1:9 (NKJV)

<sup>9</sup> who has saved us and called *us* with a holy calling, not according to our works, but according to His own

purpose and grace which was given to us in Christ Jesus before time began,

2 Timothy 2:10 (NKJV)

<sup>10</sup> Therefore I endure all things for the sake of the elect, that they also may obtain the salvation which is in Christ Jesus with eternal glory.

Titus 1:1 (NKJV)

**1** Paul, a bondservant of God and an apostle of Jesus Christ, according to the faith of God's elect and the acknowledgment of the truth which accords with godliness,

James 2:5 (NKJV)

<sup>5</sup> Listen, my beloved brethren: Has God not chosen the poor of this world *to be* rich in faith and heirs of the kingdom which He promised to those who love Him?

1 Peter 1:1–2 (NKJV)

**1** Peter, an apostle of Jesus Christ,

To the pilgrims of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, <sup>2</sup> elect according to the foreknowledge of God the Father, in

sanctification of the Spirit, for obedience and sprinkling of the blood of Jesus Christ:

Grace to you and peace be multiplied.

1 Peter 2:9–10 (NKJV)

<sup>9</sup> But you *are* a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light; <sup>10</sup> who once *were* not a people but *are* now the people of God, who had not obtained mercy but now have obtained mercy.

Acts 13:46–48 (NKJV)

<sup>46</sup> Then Paul and Barnabas grew bold and said, “It was necessary that the word of God should be spoken to you first; but since you reject it, and judge yourselves unworthy of everlasting life, behold, we turn to the Gentiles. <sup>47</sup> For so the Lord has commanded us:

*‘I have set you as a light to the Gentiles,  
That you should be for salvation to the ends of the  
earth.’”*

<sup>48</sup> Now when the Gentiles heard this, they were glad and glorified the word of the Lord. And as many as had been appointed to eternal life believed.

Romans 8:28–30 (NKJV)

<sup>28</sup> And we know that all things work together for good to those who love God, to those who are the called according to *His* purpose. <sup>29</sup> For whom He foreknew, He also predestined *to be* conformed to the image of His Son, that He might be the firstborn among many brethren.

<sup>30</sup> Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified.

**All the verbs**

**Predestined, Called, Justified, and Glorified**

**Are all Aorist Verbs. God sees this as completed action. It is Sure as DONE**

From the standpoint of human responsibility, “God is now declaring to men that all people everywhere should repent” (Acts 17:30; cf. Matt. 3:2; 4:17; Mark 6:12), and “whoever will call on the name of the Lord

**will be saved”** (Rom. 10:13; cf. John 3:15–16). Yet salvation does not depend on the human will. The redeemed are those “who were born, not ... of the will of man, but of God” (John 1:13). Salvation “does not depend on the man who wills or the man who runs, but on God who has mercy” (Rom. 9:16). Both repentance (Acts 11:18; 2 Tim. 2:25) and faith (Eph. 2:8–9; Phil. 1:29; cf. Acts 16:14) are granted by God. Otherwise no one would ever come to Him, since “there is none who seeks for God” (Rom. 3:11; cf. 8:7–8; 1 Cor. 2:14; 2 Cor. 4:4; Eph. 2:1–3).

MacArthur, J. F., Jr. (2006). [\*John 1–11\*](#) (pp. 246–247). Chicago: Moody Press.

Years ago in the Midwest there was an old German farmer by the name of Klein. He was an ungodly man. Although he lived across the street from an Evangelical Lutheran Church, he never went in; and, of course, he did not believe the gospel. To his way of thinking, the gospel was for other people, not for him. One day, however, the Bible school of the church began to teach the Bible school children the chorus of the hymn that goes:

Grace! Tis a charming sound,  
 Harmonious to the ear;  
 Heav’n with the echo shall resound,  
 And all the earth shall hear.  
 Saved by grace alone!  
 This is all my plea:  
 Jesus died for all mankind,  
 And Jesus died for me.

From his listening post across the street Mr. Klein heard the children sing. He heard most of the words clearly. But when they came to the line “Jesus died

for all mankind,” he thought they were singing “Jesus died for old man Klein, and Jesus died for me.” The thought that Jesus died for him personally finally sank into his heart. Klein crossed the street to the church, attended services, and eventually committed his life to the Lord Jesus Christ.

Boice, J. M. (2005). [\*The Gospel of John: an expositional commentary\*](#) (pp. 493–494). Grand Rapids, MI: Baker Books.

Any teaching that diminishes the sovereign, electing love of God by giving more credit to men also diminishes God’s glory, thus striking a blow at the very purpose of salvation.

We should be satisfied simply to declare with John Chadwick,

I sought the Lord,  
And afterwards I knew  
He moved my soul to seek Him,  
Seeking me! It was not that I found,  
O Saviour true;  
No, I was found by Thee.

MacArthur, J. F., Jr. (1986). [\*Ephesians\*](#) (p. 13). Chicago: Moody Press.