

# The Purpose of the Life and Death of Christ The Glory of God. John 17:1-5

John 17:1–26 (NKJV)

**17** 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.

<sup>6</sup> “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. <sup>7</sup> Now they have known that all things which You have given Me are from You. <sup>8</sup> For I have given to them the words which You have given Me; and they have received *them*, and have known

surely that I came forth from You; and they have believed that You sent Me.

<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.

<sup>10</sup> And all Mine are Yours, and Yours are Mine, and I am glorified in them. <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*. <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.

<sup>13</sup> But now I come to You, and these things I speak in the world, that they may have My joy fulfilled in

themselves. <sup>14</sup> I have given them Your word; and the world has hated them because they are not of the world, just as I am not of the world. <sup>15</sup> I do not pray

that You should take them out of the world, but that You should keep them from the evil one. <sup>16</sup> They are not of the world, just as I am not of the world.

<sup>17</sup> Sanctify them by Your truth. Your word is truth.

<sup>18</sup> As You sent Me into the world, I also have sent them into the world. <sup>19</sup> And for their sakes I sanctify

Myself, that they also may be sanctified by the truth.

<sup>20</sup> “I do not pray for these alone, but also for those who will believe in Me through their word; <sup>21</sup> that they all may be one, as You, Father, *are* in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me. <sup>22</sup> And the glory which You gave Me I have given them, that they may be one just as We are one: <sup>23</sup> I in them, and You in Me; that they may be made perfect in one, and that the world may know that You have sent Me, and have loved them as You have loved Me.

<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. <sup>25</sup> O righteous Father! The world has not known You, but I have known You; and these have known that You sent Me. <sup>26</sup> And I have declared to them Your name, and will declare *it*, that the love with which You loved Me may be in them, and I in them.”

## Introduction

Eight times in this prayer the word Glorify or Glory is used and

Five times in the first 5 verses it is mentioned.

So it should be no surprise to any Bible student that the theme of this prayer is the Glory of God.

What do we mean by the Glory of God or to give Glory to God?

The Glory of God is the Sum Total of all of His Attributes

He is Eternal, Sovereign Holy, Just, Loving Gracious, Merciful,

Long-suffering, All powerful. All knowing. All present.

He is Creator, Savior, Sunstainer of Heaven and Earth.

Its Brilliance is manifest in an Unapproachable light and in His Marvelous Works

To Give God Glory. Is to Recognize this and praise and honor Him as He is.

It may come as a shock to you to learn that Jesus did not come primarily to die on the Cross for you.

In popular evangelicalism, Churches are filled with sermons and lessons that tell us that the Cross is about you and God's love for you.

A constant diet of these sermons will leave you the impression that the Cross is for your benefit and that Christ came to save you from your wretched and miserable life to make it better and happier.

The focus, inevitably becomes, your life, your freedom from addiction, your happy relationship, your better perspective on life, your blessing, your feelings,

I am not saying that there isn't a huge benefit from knowing Christ and from being saved from Sin and Hell and having the assurance of Heaven.

I'm not saying that it isn't a blessing to experience the love of God and have all your sins forgiven

Im not saying that it isn't a good thing to have the gift of eternal life and to have assurance that the second death has no power over you.

And Im not saying that there isn't great blessing in having a Savior who loves us and truly shepherds our souls.

What I am saying, however, is that you were not the primary reason for His Death.

another way to put it is

“When He was on the Cross, the Glory of God was on His mind.”

The “Me” generation and the self-centered nature of man mixed with a man centered theology has created a toxic culture of self-worship in the church.

The Glory of God in the Cross of Christ has been replaced by the superficial me centered, application driven sermons for the glory of man.

More and more come to local church to get something out of it rather than to give Glory to God.

Millions of dollars are spent every year on making sinners comfortable in the church.

The Goal is not to offend so that the sinner can come from his world into the church an notice little or no different.

The Desire is to make him leave feeling better than when he came and that does not necessarily include repentance and salvation.

John Piper’s first line of the book *The Supremacy of God in Preaching*:

“People are starving for the glory of God. Most of them would not give this diagnosis of their troubled lives. The majesty of God is an unknown cure. There are far more popular prescriptions on the market, but the benefit of any other remedy is brief and shallow. Preaching that does not have the aroma of God’s greatness may entertain for a season, but it will not touch the hidden cry of the soul” [for God’s glory], p. 9.

But Scripture is clear, that all of creation and its History and future are for the Glory of God. Every detail will ultimately bring Glory to God. Every man, woman and child, Every beast and bug. Every Place and every planet. All good and all evil.

Every Saint and every sinner. Every repentant person and every Christ Rejector.

All will Glorify God

The Justice of God will be Glorified in the judgment and destruction of evil and all evil men.

The Grace and Love of God Will be Glorified one every forgiven sinner embraced in Heaven

Every Knee will Bow and confess that Jesus is Lord to Glory of God the Father.

The Glory of God is the central theme through the whole of Scripture.

From Genesis to Revelation,

From eternity past to eternity Future, the purpose of all things is God's Glory.

Isaiah 42:5 (NKJV)

- <sup>5</sup> Thus says God the Lord,  
Who created the heavens and stretched them out,  
Who spread forth the earth and that which comes  
from it,  
Who gives breath to the people on it,  
And spirit to those who walk on it:

Isaiah 42:8–10 (NKJV)

- <sup>8</sup> I *am* the Lord, that *is* My name;  
And My glory I will not give to another,  
Nor My praise to carved images.  
<sup>9</sup> Behold, the former things have come to pass,  
And new things I declare;  
Before they spring forth I tell you of them.”

Isaiah 48:9 (NKJV)



9 “For My name’s sake I will defer My anger,  
And *for* My praise I will restrain it from you,  
So that I do not cut you off.

Isaiah 48:11 (NKJV)

11 For My own sake, for My own sake, I will do *it*;  
For how should *My name* be profaned?  
And I will not give My glory to another.

Exodus 20:3–6 (NKJV)

3 “You shall have no other gods before Me.

4 “You shall not make for yourself a carved image—  
any likeness *of anything* that *is* in heaven above,  
or that *is* in the earth beneath, or that *is* in the  
water under the earth; <sup>5</sup> you shall not bow down  
to them nor serve them. For I, the Lord your  
God, *am* a jealous God, visiting the iniquity of  
the fathers upon the children to the third and  
fourth *generations* of those who hate Me, <sup>6</sup> but  
showing mercy to thousands, to those who love  
Me and keep My commandments.

Exodus 34:14 (NKJV)

14 (for you shall worship no other god, for the Lord,  
whose name *is* Jealous, *is* a jealous God),

Daniel 4:34–35 (NKJV)

<sup>34</sup> And at the end of the time I, Nebuchadnezzar, lifted my eyes to heaven, and my understanding returned to me; and I blessed the Most High and praised and honored Him who lives forever:

For His dominion *is* an everlasting dominion,  
And His kingdom *is* from generation to generation.

<sup>35</sup> 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?”

### **Daniel 5:18–23 (NKJV)**

<sup>18</sup> O king, the Most High God gave Nebuchadnezzar your father a kingdom and majesty, glory and honor.

<sup>19</sup> And because of the majesty that He gave him, all peoples, nations, and languages trembled and feared before him. Whomever he wished, he executed; whomever he wished, he kept alive; whomever he wished, he set up; and whomever he wished, he put down. <sup>20</sup> But when his heart was lifted up, and his spirit was hardened in pride, he was deposed from his kingly throne, and they took his glory from him. <sup>21</sup> Then he was driven from the sons

of men, his heart was made like the beasts, and his dwelling *was* with the wild donkeys. They fed him with grass like oxen, and his body was wet with the dew of heaven, till he knew that the Most High God rules in the kingdom of men, and appoints over it whomever He chooses.

<sup>22</sup> “But you his son, Belshazzar, have not humbled your heart, although you knew all this. <sup>23</sup> And you have lifted yourself up against the Lord of heaven. They have brought the vessels of His house before you, and you and your lords, your wives and your concubines, have drunk wine from them. And you have praised the gods of silver and gold, bronze and iron, wood and stone, which do not see or hear or know; and the God who *holds* your breath in His hand and owns all your ways, you have not glorified. Daniel 5:30 (NKJV)

<sup>30</sup> That very night Belshazzar, king of the Chaldeans, was slain.

Joshua 6:17–19 (NKJV)

<sup>17</sup> Now the city shall be doomed by the Lord to destruction, it and all who *are* in it. Only Rahab the harlot shall live, she and all who *are* with her in the house, because she hid the messengers that we sent. <sup>18</sup> And you, by all means abstain from the

accursed things, lest you become accursed when you take of the accursed things, and make the camp of Israel a curse, and trouble it. <sup>19</sup> But all the silver and gold, and vessels of bronze and iron, *are* consecrated to the Lord; they shall come into the treasury of the Lord.”

### Joshua 7:19–26 (NKJV)

<sup>19</sup> Now Joshua said to Achan, “My son, I beg you, give glory to the Lord God of Israel, and make confession to Him, and tell me now what you have done; do not hide *it* from me.”

<sup>20</sup> And Achan answered Joshua and said, “Indeed I have sinned against the Lord God of Israel, and this is what I have done: <sup>21</sup> When I saw among the spoils a beautiful Babylonian garment, two hundred shekels of silver, and a wedge of gold weighing fifty shekels, I coveted them and took them. And there they are, hidden in the earth in the midst of my tent, with the silver under it.”

<sup>22</sup> So Joshua sent messengers, and they ran to the tent; and there it was, hidden in his tent, with the silver under it. <sup>23</sup> And they took them from the midst of the tent, brought them to Joshua and to all the children of Israel, and laid them out before the Lord.

<sup>24</sup> Then Joshua, and all Israel with him, took Achan the son of Zerah, the silver, the garment, the wedge of gold, his sons, his daughters, his oxen, his donkeys, his sheep, his tent, and all that he had, and they brought them to the Valley of Achor. <sup>25</sup> And Joshua said, “Why have you troubled us? The Lord will trouble you this day.” So all Israel stoned him with stones; and they burned them with fire after they had stoned them with stones.

<sup>26</sup> Then they raised over him a great heap of stones, still there to this day. So the Lord turned from the fierceness of His anger. Therefore the name of that place has been called the Valley of Achor to this day.

#### Acts 12:21–23 (NKJV)

<sup>21</sup> So on a set day Herod, arrayed in royal apparel, sat on his throne and gave an oration to them. <sup>22</sup> And the people kept shouting, “The voice of a god and not of a man!” <sup>23</sup> Then immediately an angel of the Lord struck him, because he did not give glory to God. And he was eaten by worms and died.

#### Revelation 14:6–7 (NKJV)

<sup>6</sup> Then I saw another angel flying in the midst of heaven, having the everlasting gospel to preach to those who dwell on the earth—to every nation, tribe, tongue, and people—<sup>7</sup> saying with a loud voice, “Fear God and give glory to Him, for the hour of His judgment has come; and worship Him who made heaven and earth, the sea and springs of water.”

“The seventeenth of John contains the longest recorded prayer which our Lord offered during His public ministry on earth, and has been justly designated *His High Priestly Prayer*. It was offered in the presence of His apostles, after the institution and celebration of the Lord’s Supper, and immediately following the Paschal discourse recorded in 14 to 16. It has been appropriately said, “The most remarkable prayer followed the most full and consoling discourse ever uttered on earth” (Matthew Henry). It differs from the prayer which Christ “taught his disciples,” for in that there are petitions which the Savior could not offer for Himself, while in this there are petitions which none else but Christ could

present. In this wonderful prayer there is a solemnity and elevation of thought, a condensed power of expression, and a comprehensiveness of meaning, which have affected the minds and drawn out the hearts of the most devoted of God's children to a degree that few portions of Scripture have done.

In John 17 the veil is drawn aside, and we are admitted with our great High Priest into "the holiest of all." Here we approach the secret place of the tabernacle of the Most High, therefore it behoves us to put off our shoes from off our feet, listening with humble, reverent and prepared hearts, for the place whereon we now stand is indeed holy ground. We give below a few brief impressions of other writers.

"This is truly, beyond measure, a warm and hearty prayer. He opens the depths of His heart, both in reference to us and to His Father, and He pours them all out. It sounds so honest, so simple; it is so deep, so rich, so wide, no one can fathom it" (Martin Luther).

Melanchthon, another of the Reformers, when giving his last lecture before his death, said on John 17: "There is no voice which has ever been heard, either in heaven or in earth, more exalted, more holy, more fruitful, more sublime, than the prayer offered up by the Son to God Himself."

The eminent Scottish Reformer, John Knox, had this chapter read to him every day during his last illness, and in the closing scene, the verses that were read from it consoled and animated him in the final conflict.

“The seventeenth chapter of the Gospel by John, is, without doubt, the most remarkable portion of the most remarkable book in the world. The Scripture of truth, given by inspiration of God, contains many wonderful passages, but none more wonderful than this—none so wonderful. It is the utterance of the mind and heart of the Godman, in the very crisis of His great undertaking, in the immediate prospect of completing, by the sacrifice of Himself, the work which had been given Him to do, and for the accomplishment of which He had become incarnate. It is the utterance of these to the Father who had sent Him. What a concentration of thought and affection is there in these few sentences! How ‘full of grace,’ how ‘full of truth.’ How condensed, and yet how clear the thoughts,—how deep, yet how calm, the feelings which are here, so far as the capabilities of human language permit, worthily expressed! All is natural and simple in thought and expression—nothing intricate or elaborate, but there is a width in the conceptions which the human understanding cannot measure—a depth which it cannot fathom.



There is no bringing out of these plain words all that is seen and felt to be in them” (Mr. John Brown).

“The chapter we have now begun is the most remarkable in the Bible. It stands alone, and there is nothing like it” (Bishop Ryle).

Even Mr. W. Kelly with his caution and conservatism writes, “Next follows a chapter which one may perhaps characterize truly as unequalled for depth and scope in all the Scriptures.”

Perhaps the most interesting way to view this prayer is as *a model* of His high priestly intercession for us, which He continually makes in the immediate presence of God, on the ground of His completed and accepted sacrifice

The prayer that we are now about to meditate upon is a standing monument of Christ’s affection for the Church. In it we are permitted to hear the desires of His heart as He spreads them before the Father, seeking the temporal, spiritual and eternal welfare of those who are His own.

Pink, A. W. (1923–1945). [\*Exposition of the Gospel of John\*](#) (p. 905). Swengel, PA: Bible Truth Depot.

## **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,

Notice Jesus’ posture of prayer.

Jesus spoke these words, lifted  
up His eyes to heaven, and said:

When we pray we bow our head and close our eyes,  
He lifted his head with his eyes open.

### **John 11:41** (NKJV)

<sup>41</sup> Then they took away the stone *from the place*  
where the dead man was lying. And Jesus lifted up  
*His eyes* and said, “Father, I thank You that You  
have heard Me.

In Contrast

### **Luke 18:13** (NKJV)

<sup>13</sup> And the tax collector, standing afar off, would not  
so much as raise *his eyes* to heaven, but beat his  
breast, saying, ‘God, be merciful to me a sinner!’

We get our pattern of bowing our head in prayer  
from the Scriptures that show us bowing in  
reverence to God, in humility and worship. 1.

We do need to be reminded here of the example our  
Lord sets for us. If the perfect Son of God needed to  
pray how much more do we. If he needed power  
from on high, how much more do we.

From *preaching* He passed to *prayer*! Thereby He teaches us that after we have done all we can to promote the holiness and comfort of those with whom we are connected, we should in prayer and supplication beseech Him, who is the author of all good, to bless the objects of our care and the means which we have employed for their welfare.

“Doctrine has no power, unless efficacy is imparted to it from above. Christ holds out an example to teach them, not to employ themselves only in sowing the Word, but by mingling prayers with it, to implore the assistance of God, that His blessing may render their labors fruitful” (John Calvin).

Pink, A. W. (1923–1945). [\*Exposition of the Gospel of John\*](#) (p. 907). Swengel, PA: Bible Truth Depot.

## Psalm 121:1–8 (NKJV)

- 1 I will lift up my eyes to the hills—From whence comes my help?
- 2 My help *comes* from the Lord,  
Who made heaven and earth.
- 3 He will not allow your foot to be moved;  
He who keeps you will not slumber.
- 4 Behold, He who keeps Israel  
Shall neither slumber nor sleep.

- 5 The Lord *is* your keeper;  
The Lord *is* your shade at your right hand.
- 6 The sun shall not strike you by day,  
Nor the moon by night.
- 7 The Lord shall preserve you from all evil;  
He shall preserve your soul.
- 8 The Lord shall preserve your going out and your  
coming in  
From this time forth, and even forevermore.

\_\_\_\_\_ So how is it that  
The Glory of God in Foreordination  
“Father, the hour has come.

has come. **Perfect Act Ind.**

**erchomai: to come, go**

**Original Word:** ἔρχομαι

**Part of Speech:** Verb

**Transliteration:** erchomai

“The hour is come.” This is the seventh and last time that the Lord Jesus refers to this most momentous “hour”

Pink, A. W. (1923–1945). [Exposition of the Gospel of John](#) (p. 909). Swengel, PA: Bible Truth Depot.

John 7:30 (NKJV)

<sup>30</sup> Therefore they sought to take Him; but no one laid a hand on Him, because His hour had not yet come.

John 8:20 (NKJV)

<sup>20</sup> These words Jesus spoke in the treasury, as He taught in the temple; and no one laid hands on Him, for His hour had not yet come.

John 12:23 (NKJV)

<sup>23</sup> But Jesus answered them, saying, “The hour has come that the Son of Man should be glorified.

John 12:27 (NKJV)

<sup>27</sup> “Now My soul is troubled, and what shall I say? ‘Father, save Me from this hour’? But for this purpose I came to this hour.

John 13:1 (NKJV)

**13** Now before the Feast of the Passover, when Jesus knew that His hour had come that He should depart from this world to the Father, having loved

His own who were in the world, He loved them to the end.

John 16:32 (NKJV)

<sup>32</sup> Indeed the hour is coming, yes, has now come, that you will be scattered, each to his own, and will leave Me alone. And yet I am not alone, because the Father is with Me.

Mark 14:41 (NKJV)

<sup>41</sup> Then He came the third time and said to them, “Are you still sleeping and resting? It is enough! The hour has come; behold, the Son of Man is being betrayed into the hands of sinners.

Luke 22:53 (NKJV)

<sup>53</sup> When I was with you daily in the temple, you did not try to seize Me. But this is your hour, and the power of darkness.”

This was the greatest “hour” of all—because most critical and pregnant with eternal issues—since hours began to be numbered. It was the hour when the Son of God was to terminate the labors of His important life by a death still more important and illustrious. It was the hour when the Lord of glory

was to be made sin for His people, and bear the holy wrath of a sin-hating God. It was the hour for fulfilling and accomplishing many prophecies, types and symbols which for hundreds and thousands of years had pointed forward to it. It was the hour when events took place which the history of the entire universe can supply no parallel: when the Serpent was Permitted to bruise the heel of the woman's Seed; when the sword of Divine justice smote Jehovah's Fellow; when the sun refused to shine; when the earth rocked on its axis; but when the elect company were redeemed, when Heaven was gladdened, and which brought, and shall bring to all eternity, "glory to God in the highest."

Pink, A. W. (1923–1945). [\*Exposition of the Gospel of John\*](#) (p. 909). Swengel, PA: Bible Truth Depot.

This hour is the hour...The hour that has been on the books for eternity. It is a pre planned, pre purposed, predestined event. The Cross of Christ is not mistake, it is no accident, it is not the result of the evil scheming of man. It is and has been the plan for Jesus to come and die.

This Death was Foreordained.



## Acts 2:22–23 (NKJV)

<sup>22</sup> “Men of Israel, hear these words: Jesus of Nazareth, a Man attested by God to you by miracles, wonders, and signs which God did through Him in your midst, as you yourselves also know—<sup>23</sup> Him, being delivered by the determined purpose and foreknowledge of God, you have taken by lawless hands, have crucified, and put to death;

delivered by

*Ekdotos* (**delivered up**) appears only here in the New Testament. It describes those surrendered to their enemies, or betrayed. God gave His Son to be the Savior of the world, which entailed delivering Him to His enemies. By the design of God, Jesus was betrayed by Judas into the hands of the Jewish leaders, who handed Him over to the Romans for execution.

the determined purpose

horizó: to mark off by boundaries, to determine

**Original Word:** ὀρίζω

**Part of Speech:** Verb

**Transliteration:** horizó

**Phonetic Spelling:** (hor-id'-zo)

**Definition:** to mark off by boundaries, to determine

**Usage:** I separate, mark off by boundaries; I determine, appoint, designate.

3724 horízō (from horos, "boundary, limit") – properly, to set boundaries (limits) – literally, "determine horizons" (boundaries).

3724 /horízō ("designate limits, boundaries") refers to the Lord (literally) "horizoning" all the physical scenes of life before creation. This guarantees God works each in conjunction with His eternal purpose (providence, see 4286 /próthesis).

[The English term "horizon" ("horizoning") comes from 3724 (horízō), "to set limits." 4309 /proorízō ("pre-horizon, pre-determine") emphasizes God's eternity with its correlations, as operating in His perfect wisdom, absolute foreknowledge, etc.).]

## **boulé: counsel**

**Original Word:** βουλή, ἥς, ἡ

**Part of Speech:** Noun, Feminine

**Transliteration:** boulé

**Phonetic Spelling:** (boo-lay')

**Definition:** counsel

**Usage:** counsel, deliberate wisdom, decree.

1012 boulé – properly, a resolved plan, used particularly of the immutable aspect of God's plan – purposefully arranging all physical circumstances, which guarantees every scene of life works to His eternal purpose.

This level of God's plan ([1012](#) /boulé) demonstrates He is the Lord of history, i.e. always in charge!

[[1012](#) (boulé) is more than God's immutable plan of physical circumstances. It always also includes the Lord's purpose in them – and hence arranging all the physical scenes of history before creation (Ps 139:16; Jn 1:3).]

**Predetermined** is from *horizō*, from which we get our English word “horizon.” It means “to mark out with a boundary,” or “to determine.” **Plan** is from *boulomai* and refers to God’s will, design, or purpose. Taken together they indicate that Jesus Christ was delivered to death because God planned and ordained it (Acts 4:27–28; 13:27–29) from all eternity (2 Tim. 1:9; Rev. 13:8).

## foreknowledge of God

prognósis: foreknowledge

**Original Word:** πρόγνωσις, εως, ἡ

**Part of Speech:** Noun, Feminine

**Transliteration:** prognósis

**Phonetic Spelling:** (prog'-no-sis)

**Definition:** foreknowledge

**Usage:** foreknowledge, previous determination.

Cognate: [4268](#) prógnōsis (from [4267](#) /proginōskō, "foreknow") – properly, foreknowledge. [4268](#) (prógnōsis) occurs twice in the NT, both times of "God's absolute foreknowledge." [See 4267](#) (proginōskō).

**Foreknowledge** translates *prognōsis*, an important and often misunderstood New Testament word. It means far more than knowing beforehand what will happen. Significantly, the word appears here in the instrumental dative case. That shows that it was the means by which Christ's deliverance to His enemies took place. Yet, mere knowledge cannot perform such an act. Foreordination can act, however, and that is the New Testament meaning of *prognōsis*:

*Proginoskein* and *prognōsis* in the New Testament ... do not denote simple intellectual foresight or prescience, the mere taking knowledge of something beforehand, but rather a selective knowledge which regards one with favor and makes one an object of love, and thus approaches the idea of foreordination, Acts 2:23 (comp. 4:28); Rom. 8:29; 11:2; 1 Peter 1:2. These passages simply lose their meaning, if the words be taken in the sense of simply taking knowledge of one in advance, for God foreknows all men in that sense. Even Arminians feel constrained to give the words a more determinative meaning, namely, to foreknow one with absolute assurance in a certain state or condition. This includes the absolute certainty of that future state, and for that very

reason comes very close to the idea of predestination. (L. Berkhof, *Systematic Theology* [Grand Rapids: Eerdmans, 1976], 112)

The idea that God saw in advance that Israel would reject and crucify Christ and worked that into His eternal plan is a implicit denial both of His sovereignty and omniscience (cf. Berkhof, *Systematic Theology*, 68).

Peter strongly emphasizes the point that Jesus was delivered to death by God’s eternal plan. That being the case, His death in no way contradicted His messianic claims.

MacArthur, J. F., Jr. (1994). [Acts](#) (Vol. 1, pp. 62–63). Chicago: Moody Press

## 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.

### **determined before**

proorizó: to predetermine, foreordain

**Original Word:** προορίζω

**Part of Speech:** Verb

**Transliteration:** proorizó

**Phonetic Spelling:** (pro-or-id'-zo)

**Definition:** to predetermine, foreordain

**Usage:** I foreordain, predetermine, mark out beforehand.

4309 proorízō (from 4253 /pró, "before" and 3724 /horízō, "establish boundaries, limits") – properly, pre-horizon, pre-determine limits (boundaries) predestine. [4309 (proorízō) occurs six times in the NT (eight in the writings of Paul). Since the root (3724 /horízō) already means "establish boundaries," the added prefix (pro, "before") makes 4309 (proorízō) "to pre-establish boundaries," i.e. before creation.]

Acts 3:18 (NKJV)

<sup>18</sup> But those things which God foretold by the mouth of all His prophets, that the Christ would suffer, He has thus fulfilled.

Galatians 4:4–5 (NKJV)

<sup>4</sup> But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, <sup>5</sup> to redeem those who were under the law, that we might receive the adoption as sons.

### 1 Peter 1:18–20 (NKJV)

<sup>18</sup> knowing that you were not redeemed with corruptible things, *like* silver or gold, from your aimless conduct *received* by tradition from your fathers, <sup>19</sup> but with the precious blood of Christ, as of a lamb without blemish and without spot. <sup>20</sup> He indeed was foreordained before the foundation of the world, but was manifest in these last times for you

### Genesis 3:15 (NKJV)

<sup>15</sup> And I will put enmity  
Between you and the woman,  
And between your seed and her Seed;  
He shall bruise your head,  
And you shall bruise His heel.”

### Revelation 13:8 (NKJV)

<sup>8</sup> All who dwell on the earth will worship him, whose names have not been written in the Book of Life of the Lamb slain from the foundation of the world.

v1.....“Father, the hour has come.  
Glorify Your Son, that Your Son also  
may glorify You,

Glorify Your Son

δοξάζω **Aorist Act Imperative**

First aorist active imperative of δοξαζω [*doxazō*], the only personal petition in this prayer

Robertson, A. T. (1933). [Word Pictures in the New Testament](#) (Jn 17:1). Nashville, TN: Broadman Press.

**doxazó: to render or esteem glorious (in a wide application)**

**Original Word:** δοξάζω

**Part of Speech:** Verb

**Transliteration:** doxazó

**Phonetic Spelling:** (dox-ad'-zo)

**Definition:** to render or esteem glorious (in a wide application)

**Usage:** I glorify, honor, bestow glory on.

Cognate: 1392 doksázō (from 1391 /dókxa, "glory") – glorify; properly, to ascribe weight by recognizing real substance (value). See 1391 (doksa).

"Glorifying (1392 /doksázō) God" means valuing Him for who He really is. For example, "giving (ascribing) glory to God" personally acknowledges God in His true character (essence).



First aorist active imperative of δοξαζω [*doxazō*], the only personal petition in this prayer

Robertson, A. T. (1933). [Word Pictures in the New Testament](#) (Jn 17:1). Nashville, TN: Broadman Press.

This is not a selfish request. This is not the Son asking for something that is not rightfully His.

After all, He is God.

It would be impossible for the sinless perfect Son of God to have an impure motive or a bad thought. This is as pure as God's holiness.

His purpose in glorifying Himself is so that he may Glorify God.

v<sup>1</sup> Glorify Your Son, **that** Your Son also  
may glorify You,

hina clause of purpose.

v<sup>5</sup> And now, O Father, glorify Me together with  
Yourself, with the glory which I had with You before the world was.

### John 7:39 (NKJV)

<sup>39</sup> But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet *given*, because Jesus was not yet glorified.

### John 13:31–32 (NKJV)

<sup>31</sup> So, when he had gone out, Jesus said, “Now the Son of Man is glorified, and God is glorified in Him.  
<sup>32</sup> If God is glorified in Him, God will also glorify Him in Himself, and glorify Him immediately.

### Acts 3:13 (NKJV)

<sup>13</sup> The God of Abraham, Isaac, and Jacob, the God of our fathers, glorified His Servant Jesus, whom you delivered up and denied in the presence of Pilate, when he was determined to let *Him* go.

### Philippians 2:9–11 (NKJV)

<sup>9</sup> Therefore God also has highly exalted Him and given Him the name which is above every name,  
<sup>10</sup> that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, <sup>11</sup> and *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.

1 Peter 1:20–21 (NKJV)

<sup>20</sup> He indeed was foreordained before the foundation of the world, but was manifest in these last times for you <sup>21</sup> who through Him believe in God, who raised Him from the dead and gave Him glory, so that your faith and hope are in God.

v1.....“Father, the hour has come.

Glorify Your Son, that Your Son also  
may glorify You,

Glorify Your Son

The Question is, how can someone dying a horrible Death through crucifixion, with the agony and torture, hanging naked on a cross with flesh ripped apart and copious amounts of blood covering and dripping from his bruise and battered flesh and his beard torn from its roots, and the thorns pressed deep into his skull, having been falsely accused of sin and blasphemy and and misrepresented by courts and crowds of people with one the greatest of injustices ever perpetrated by humanity on an innocent man and hated by his own people and nation, bring glory to the Son of God and as a result Glorify God.

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

Carson, D. A. (1991). [\*The Gospel according to John\*](#) (p. 554). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

This question is answered in an understanding of why Jesus had to come in the first place to live a perfect life in obedience to the law and die a horrible death on the cross.

We can say correctly that the Glory of God is seen in the saving of sinners by the life and death of Christ on the Cross.

The Question presented in Scripture,

How can a man be made Righteous in Gods Sight

Job 4:17 (NKJV)

<sup>17</sup> 'Can a mortal be more righteous than God?

Can a man be more pure than his Maker?

Job 14:4 (NKJV)

<sup>4</sup> Who can bring a clean *thing* out of an unclean?

No one!

Job 9:2 (NKJV)

2...But how can a man be righteous before God?

Job 25:4 (NKJV)

4 How then can man be righteous before God?  
Or how can he be pure *who is* born of a woman?

## Romans 3:20–26

### 2 problems presented in this text

1. No man can be made Righteous by the deeds of the law and he is guilty for is violation of that law. .

#### **Romans 3:20**

<sup>20</sup> Therefore by the deeds of the law no flesh will be justified in His sight,

#### **Romans 3:19 (NKJV)**

<sup>19</sup> Now we know that whatever the law says, it says to those who are under the law, that every mouth may be stopped, and all the world may become guilty before God.

2. How can God be righteous and pass over sin or not judge sinners

25 ....God had passed over the sins that were previously committed,

### Romans 3:20–26 (NKJV)

20 Therefore by the deeds of the law no flesh will be justified in His sight, for by the law is the knowledge of sin.

<sup>21</sup> But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets, <sup>22</sup> even the righteousness of God, through faith in Jesus Christ, to all and on all who believe. For there is no difference; <sup>23</sup> for all have sinned and fall short of the glory of God, <sup>24</sup> being justified freely by His grace through the redemption that is in Christ Jesus, <sup>25</sup> whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed, <sup>26</sup> to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus.

Now this is enough to keep us out of Hell. We will not experience the Wrath of God because Christ took that wrath for us.

But it will not get us to heaven. We need Righteousness to get there. This Problem is solved by the life of Christ given to us.

2 Corinthians 5:20–21 (NKJV)

<sup>20</sup> Now then, we are ambassadors for Christ, as though God were pleading through us: we implore you on Christ's behalf, be reconciled to God. <sup>21</sup> For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.

So when Jesus Prays

“Father, the hour has come. Glorify Your Son, that Your Son also may glorify You,

By the life and death of Christ, the full character of God was put on display,

His Holiness, Justice, Righteousness and Love, Mercy and Grace are joined at the Cross in perfect Harmony with not compromise to his Holiness For God is most “glorified” when the excellencies of His character are manifested to and acknowledged by His creatures

Pink, A. W. (1923–1945). [Exposition of the Gospel of John](#) (p. 911). Swengel, PA: Bible Truth Depot.

### 1. Question: "What does the Bible say about bowing or kneeling in prayer?"

**Answer:** [Psalm 95:6](#) says, "Come, let us worship and bow down, Let us kneel before the LORD our Maker." Bowing and kneeling have long been associated with worship and reverence (see [2 Chronicles 6:13](#); [Psalm 138:2](#); [Daniel 6:10](#)). In fact, the Hebrew word for "worship" actually means "bow down." But is bowing or kneeling the only posture we are to take in [worshipping](#) or [praying](#)?

The first instance recorded in the Bible of bowing in reverence is in [Genesis 18:2](#) when the three heavenly visitors came to Abraham. He knew they represented God, and he bowed to the ground in welcome. A few generations later, Pharaoh, king of Egypt, ordered all Egyptians to bow to Joseph as a sign of respect for the former slave promoted to second-in-command ([Genesis 41:42-43](#)). So, very early in human history, bowing or kneeling came to represent taking a humble position before someone of greater importance.

Bowing and kneeling before rulers and false gods had become commonplace by the time God gave the Law to Moses. God wanted to set some new boundaries about the worship owed to Him. The second commandment says, "You shall not make for yourself an image in the form of anything. . . . You shall not bow down to them or worship them; for I, the Lord your God, am a jealous God" ([Exodus 20:4-5](#)). God reserves any form of worship for Himself, and bowing down before someone or something else as a form of worship is forbidden. In [Revelation 19:10](#), John falls at the feet of the angel who was explaining a vision to him, but the angel immediately corrects him: "Don't do that! I am a fellow servant with you and with your brothers and sisters who hold to the testimony of Jesus. Worship God!"

Bowing and kneeling were not the only postures adopted by worshipers in the Bible. Moses and Aaron fell facedown before the Lord, and His glory overshadowed them ([Numbers 20:6](#)). Ezekiel fell facedown in grief, crying out to the Lord, and the Lord answered him ([Ezekiel 11:13-14](#)). The Levites were to "stand every morning to thank and praise the LORD. They were to do the same in the evening" ([1 Chronicles 23:30](#)). King David "went in and sat before the Lord" to pray ([2 Samuel 7:18](#)). Jesus "lifted His eyes toward heaven" when He offered His longest recorded prayer ([John 17](#)), and Paul exhorted "men everywhere to pray, lifting up holy hands without anger or disputing" ([1 Timothy 2:8](#)). According to the Bible, there is more than one right posture for worship or prayer.

While physical representations of worship are important, and our entire being should be engaged in worship of God, the posture of our hearts is of more importance than the position of our bodies. When the posture of our hearts is humility and awe, our bodies often yearn to express that in physical ways. Kneeling, bowing, lying facedown, bowing our heads, and lifting our hands are all physical expressions of the attitudes of our hearts. Of course, without a corresponding heart posture, the physical actions are empty showmanship. [Psalm 51:17](#) eloquently summarizes God's desire for our worship: "The sacrifices of God are a broken spirit; A broken and a contrite heart, O God, You will not despise."

True worship is a lifestyle, not an activity. While dedicated times of intense communion with God are vital to our spiritual health, we are also told to "pray without ceasing" ([1 Thessalonians 5:17](#)). Our bodies are to be living sacrifices ([Romans 12:1-2](#)) and our hearts filled with "psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord; always giving thanks for all things in the name of our Lord Jesus Christ to God, even the Father" ([Ephesians 5:19-20](#)). Our hearts can be in a continual state of worship and prayer, even as we go about our days. A. W. Tozer wrote, "The goal of every Christian should be to live in a state of unbroken worship." When that is the goal of our lives, kneeling, bowing, lying prostrate, and walking down the street are all postures of prayer and worship that are pleasing to God.

<https://www.gotquestions.org/bowing-kneeling-prayer.html>