

**John 17:24-26**

*Beholding the Unrivaled Beauty of the Lord!*

(pt. 2)

*Ascribe to Yahweh the glory of His name...worship the LORD in the splendor of holiness. 1 Chron. 16:29*

The Savior makes this final prayer request for three reasons:

So that 1) **Believers Can Enjoy His Perfect Love Forever!**

(John 17:22-24, 26; 13:1; see 6/25/23 sermon)

So God's people can

2) **Behold His \_\_\_\_\_ Glory and Unrivaled \_\_\_\_\_ Forever.**

(John 17:24b; Ps. 27:4; Revelation 21)

The Savior makes this final prayer request for three reasons:

So 3) **We Can** \_\_\_\_\_ **and Fully** \_\_\_\_\_ **Him Forever!**

**For Further Reflection/Application:** *Lord help us to be doers of the Word and not just hearers!*

What is the most important thing you heard today? How were you encouraged, challenged, and/or convicted? What do you want to study further as a result of today's message?

What biblical truths and/or new insights have you taken away during this careful expository study of Jesus' great prayer in John 17? How is this "great prayer" related to Jesus' upper room discourse (John 13-16)? How does it prepare the way for the forthcoming death and resurrection of Christ?

What verses in Scripture talk about the glory and beauty of the Lord? How is this theme related to the believer's anticipation of heaven? What makes heaven so heavenly?

One theologian teaches that when it comes to this theme, the beauty of the LORD is (God's) glory. "Glory is both *ad extra*, expressing itself in God's outward works, and *ad intra*, emanating from God's own being." Do you agree? Note 1 Chron. 16:29. Psalm 27:4. 1 Timothy 1:15.

"It is hard for us to understand exactly what God's glory may look like, but the various descriptions of it in Scripture seem to indicate that it will be the most beautiful sight we will ever experience. All of the goodness and beauty we see in the present will be nothing in comparison to the refulgent glory of God. As we think on the Lord's glory, let us be concerned to reflect His beauty and goodness in all that we do and say." Dr. R.C. Sproul.

How is Christ's love for His own seen in His final prayer petitions (note especially John 17:24a)? Why did God leave His beloved people behind? Why are we still here (on earth) and not in glory with Jesus?

What did the preacher mean when he talked about Jesus' unveiled glory and unrivaled beauty? Note Psalm 27:4; 1 Chron. 16:29. Listen to the song "On that Day" by City Alight.

Note the following passages of Scripture: Exodus 34:29-35; Matthew 17:1-13. 1 Corinthians 13:12. Revelation 21:23. Romans 8:18; 2 Corinthians 4:16-18.

J.R. Miller on "the Beauty of the Lord" writes, "Every revelation of God that is made to us—is a revelation of beauty. Everywhere in nature, in the flower that blooms, in the bird that sings, in the dewdrop that sparkles, in the star that shines, in the sunset that burns with splendor—we see reflections of God's beauty. "He has made everything beautiful in its time!" (Ecclesiastes 3:11). In the holy Scriptures, every revelation of the Divine character presents God to us in surpassing loveliness. Christ was "God manifest in the flesh" (1 Timothy 3:16), the beauty of the invisible God made visible to human eyes, and such enrapturing beauty has never been seen, except in that one blessed life... Every revelation of God that is made to us—is a revelation of beauty. Everywhere in nature, in the flower that blooms, in the bird that sings, in the dewdrop that sparkles, in the star that shines, in the sunset that burns with splendor—we see reflections of God's beauty. "He has made everything beautiful in its time!" (Ecclesiastes 3:11). In the holy Scriptures, every revelation of the divine character presents God to us in surpassing loveliness. Christ was "God manifest in the flesh" (1 Timothy 3:16), the beauty of the invisible God made visible to human eyes, and such enrapturing beauty has never been seen, except in that one blessed life... Heavenly contemplation must not draw us away from earthly duty. When we get to heaven, we shall find heavenly work to do—but for the present our duty is here on earth, and he is the best Christian who does it best. We do not want a religion that will lift us up into a seventh heaven of rapture, making us forget our duties to those about us—but a religion...that will lead us out into a gentle and patient ministry of love and Christ-like service (John 13:33-35).

R.C. Sproul wrote an article, titled "Our Beautiful God." Here is his conclusion, "One cannot come away from the pages of Scripture with a simplistic conclusion that all art is good art or that all art is bad art, that art is always lawful or that art is always unlawful. What we can come away with is the understanding that

...God saw art and what it communicates as being important enough to include in His tabernacle—to include the beautiful where people would meet to worship Him. Beauty is important to God because He is beautiful, and so what is beautiful must be of importance to His people as well. Christian artists should be encouraged to create beautiful art, and Christian people should be encouraged to appreciate the beautiful alongside the true and the good, for the Lord Himself is beautiful.” Dr. Sproul also noted, “Christ is the incarnation of God’s glory (John 1:14), and it is the vision of this glory in the new heavens and earth for which we all hope. When Jesus walked the earth, this glory was usually hidden from plain view and only visible for brief moments to a select few of His disciples (Luke 9:28–36). But all who love and serve the Messiah will one day get to see the beauty of His glory. In the new Jerusalem we will see Him face to face (Rev. 21).”

In the Fall of Man, we lost our beauty and dignity being “malformed by sin.” Jonathan Edwards taught that those who are “eternally lost will see all of Christ except his ‘beauty and his amiableness.’”

The “glory” of Christ’s Divinity was, in some ways, veiled. It was veiled in the Son’s role as Messiah (the suffering Servant of Jehovah); in His state of “humiliation” (followed by exaltation- note Isaiah 53).

*I believe in Christ, risen from the dead/He now reigns victorious, His kingdom knows no end  
Through His resurrection, death has lost its hold.I know on that final day, I'll rise as Jesus rose  
On that day, we will see You/Shining brighter than the sun.  
On that day, we will know You/As we lift our voice as one.  
'Til that day, we will praise You/For Your never-ending grace  
And we will keep on singing on that glorious day  
What a blessed hope, though now tired and worn/ We will spend eternity around our Savior's throne;  
Though we grieve our losses, we grieve not in vain  
For we know our crown of glory waits beyond the grave/On that day, we will see You/ Shining brighter  
than the sun. On that day, we will know You/As we lift our voice as one; 'Til that day, we will praise You  
For Your never-ending grace/And we will keep on singing on that glorious day.  
Hallelujah, what a day it will be!/For at home with You, my joy is complete  
As I run into Your arms open wide, I will see/My (heavenly) Father who is waiting for me.  
Hallelujah what a day it will be!*

As redeemed sinners and faithful Christian disciples, how should the inward love of God impact our daily lives. John 13:34-35; John 15:12; Colossians 3:12-14. 2 Corinthians 5:14-21. 1 Peter 1:21-22.

The unity of the church is not an end in and of itself. How is true (Christian) unity related to biblical evangelism? A very divided world needs a spiritually united witness. Unity for the sake of the Gospel. This unity reflects the divine unity of the Father and Son (John 17:21-22) and is providentially used to bring the lost to faith in Christ (John 17:21, 23).

How is the unity petition in John 17:20-23 similar to and how is it different from John 17:24-26?

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