

Yeshua Prays for Himself

John 17: 1 - 5

By: Earl Walters

Today I would like to begin a study of the **final chapter** of the Upper Room Discourse-

-Yeshua's final interaction with his talmidim on the night of his arrest.

He began by washing their feet (13).

Then he told them that his departure would bring the Ruach HaKodesh, who would usher them into greater spiritual reality than they had enjoyed with him (14-16).

Then he told them that the key to appropriating the Ruach HaKodesh is maintaining an attitude of personal dependence on him (15).

And now, just before they go into the Garden of Gethsemane, Yeshua prays (17).

What do you think Yeshua would say to Yahweh the night before He would offer Himself up as a sacrifice for the sin of the world?

This is the longest extended prayer of Yeshua recorded in the gospels. Sometimes called **His High Priestly Prayer**.

This is the "real" Lord's prayer, and the one in Matthew is the model prayer to pattern our prayers after.

People are struck by the personal-ness and informality of Yeshua' communication with his Father.

Even when you read it in modern English, Yeshua' prayer is wide-ranging and profound--far more than I can cover in one teaching.

It has **three main sections**, expanding in range like three concentric circles:

In **17:1-5**, Yeshua prays for himself, that his Father will glorify him--demonstrate his greatness through his death on the stake, his resurrection, and his return to the Father.

In **17:6-19**, Yeshua prays for his talmidim--that as he sends them out as his witnesses into a hostile world, the Father will protect them from the deceptions of the evil one through the truth of his Word.

In **17:20-26**, Yeshua prays for a much wider group of people . He divides all of humanity up into two groups, and prays for them accordingly.

Generally, (1) he prays for Believers (those who have believed in him because of his talmidim' witness) and

(2) for the world (those who do not yet believe in him).

Specifically, he prays for salvation of those who don't believe in him by asking for something for those who do believe in him.

Lets look at the scripture in detail:

John 17 Yeshua 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, 2 as You have given Him authority over all flesh, that He *should give eternal life to as many as You have given Him. 3 And this is eternal life, that they may know You, the only true Elohim, and Messiah Yeshua whom You have sent. 4 I have glorified You on the earth. I have finished the work which You have given Me to do. 5 And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was.

This prayer of our Lord is wonderful as a specimen of the communications which constantly passed between the Son and His Father while He was here on earth.

Vocal prayer seems to have been habitual with our Savior.

While being baptised He was engaged in prayer (Luke 3:21).

Immediately on the commencement of His public ministry we find that, after a short repose, following a day of unremitting labor, "He rose up a great while before day, and went out, and departed into a solitary place, and there prayed" (Mark 1:35).

On the eve of selecting the twelve apostles He "went out into a mountain to pray, and continued all night in prayer to Yahweh" (Luke 6:12).

It was while engaged in the act of prayer that He was transfigured (Luke 9:29).

And it was while praying that He ceased to breathe (Luke 23:46).

Only the briefest mention is made as to the substance of these prayers—in most instances none at all.

But here in John 17, the Ruach HaKodesh has been pleased to record at length His prayer in the upper room.

How thankful we should be for this!

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 Yahweh, on the ground of His completed and accepted sacrifice.

The first indication of this is found in the fact that the Lord Yeshua here prayed audibly in the presence of His disciples.

Remember, He usually went off alone to pray.

He prayed that their interests might be secured, **but He prayed audibly that they should be aware of this**, that they might know what a wondrous place they had in His affections, **that they might be assured that all His influence with the Father would be employed for their advantage.**

This is also reflected in David's prayer as recorded in Psalm 77.

"These words spoke Yeshua, and lifted up his eyes to heaven" (John 17:1).

The first four words look backwards and their meaning is fixed by the opening clause in John 16:33.

They refer to the whole teaching recorded in the three preceding chapters.

Having completed His address to the disciples, He now lifted up His eyes and heart to the Father.

From preaching He switched to prayer.

"And lifted up his eyes to heaven." While delivering the discourse recorded in the previous chapters His eyes, no doubt, had been fixed with tender attention upon His disciples.

But now to indicate that He was about to engage in prayer, He lifts up His eyes toward heaven.

This shows that bodily gestures in prayer and worship of Yahweh are not without meaning.

Most of us tend to bow down with eyes closed when we pray.

This is from our desire to be Humble before Yahweh and I am not sure that it is wrong.

However, It does differ from the action taken by Yeshua. He looked up.

The gesture naturally expresses withdrawal of the thoughts and the affections from earthly things.

It denoted the elevation of His heart to Yahweh.

David said, "Unto thee O Lord, do I lift up my soul" (Ps. 25:1).

In true prayer the affections go out to Yahweh.

Yeshua's action also teaches us the *spiritual reverence* which is due Yahweh: the heaven of heavens is His dwelling-place, and the turning of the eyes toward His Throne expresses a recognition of Yahweh's majesty and excellence.

"Unto thee lift I up mine eyes, O thou that dwells in the heavens" (Ps. 123:1).

Again, such a posture signifies confidence in Yahweh.

There can be no real prayer until there is a turning away from all creature dependencies:

"I will lift up mine eyes unto the hills. From whence cometh my help? My help cometh from the Lord, which made heaven and earth" (Ps. 121:1, 2)

The believer looks around, and finds no ground for help; his relief must come from Yahweh above.

"And said, Father."

Two things were expressed.

First, *relationship*: the relationship of being a son. This was His claim to be heard.

It was as though He had said, "O thou with whom I have existed in unity of essence, perfection, and enjoyment from before eternity began, and by whose will and operation I have been clothed miraculously with human nature and constituted the Head of all appointed unto salvation—I now come to thy throne of grace."

Second, it indicated *affection*.

It expressed love, veneration, confidence, submission. **In whom should a son trust if not in his father?**

It was as though He had said, "I trust Your power, Your wisdom, Your benignity, Your faithfulness. Into Your hands I commend Myself. I know that You will hear My prayer for You are My Father!"

Previously Messiah had **commanded** prayer: here, by His own blessed example He *commends* to us this holy exercise.

Yahweh stands in the relation of 'Father' to our Messiah as the *Head and Representative* of the holy family redeemed from among men.

Yeshua "is a Son in a sense absolutely peculiar to Himself." **It is a unique relationship shared by no other person.**

In verses one and two Yeshua uses the third person, calling Himself "Your Son," and "the Son" not merely "Me" and "I."

Yeshua uses such language to indicate His deity and eternal relation to His Father (vv. 1, 2; 1:18).

"Son" designates Him as Yahweh (1:14; Acts 3:15; 1 Cor. 2:8; Gal. 4:4; 1 Tim. 3:16). Yeshua and the Father are in absolute harmony on all features of His great mission to redeem the world.

"The hour is come."

This is the seventh and last time that the Lord Yeshua refers to this most momentous "hour"

Seven references are made in this Gospel to that awful "hour."

The **first** is in John 2:4 At the wedding in Cana

"Mine hour is not yet come" (John 2:4) became the most solemn watchword of His life, marking the stages by which He drew nigh to His death.

The **second** is found in John 7:30—"Then they sought to take him: but no man laid hands on him, because *his hour* was not yet come."

The **third** time is found in John 8:20—"And no man laid hands on him; for his hour was not yet come."

The **fourth** is in John 12:23—"And Yeshua answered them, saying, The hour is come, that the Son of man should be glorified."

The **fifth** is in John 12:27—"Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour."

The **sixth** is in John 16:32—"Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me."

The **seventh** is in John 17:1—"These words spoke Yeshua, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy son, that thy son also may glorify thee."

This "hour" was the hour of His *humiliation*.

It was the "hour" of His *suffering*.

But why should Messiah refer to this "hour" when Mary was seeking to dictate to Him?

Ah, surely the answer is not far to seek.

That awful "hour" to which he looked forward, **was the time when He would be subject to man's will**, for then He would be delivered up into the hands of sinners.

But until then, He was not to be ordered by man; instead, He was about His Father's business, seeking only to do His will.

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 Yahweh was to terminate the labors of His important life by a death still more important and illustrious.

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 struck Yahweh's redeemer;

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 Yahweh in the highest."

But why did the Savior begin His prayer by referring to this "hour"?

As a plea to support the petitions that He was about to present.

"In our Lord's prayer for Himself there is pleading as well as petition."

Prayer is the expression of desire for benefit by one who needs it, to one who, in his estimation, is able and disposed to confer it.

Request or petition is therefore its leading element; but in the expression of desire by one intelligent being to another, it is natural that the reasons why the desire is cherished, and the request presented, should be stated, and the grounds unfolded, on which the hope is founded, that the desire should be granted.

Messiah's first plea was the intimate and endearing relation in which He stood to the object of worship: "**Father... glorify your Son.**" There is a powerful plea in each of these words.

His second plea was "**that your Son also may glorify you**".

Note that -- "**the hour is come**"—the time *appointed* for granting this petition had arrived.

"Glorify your Son, that your Son also may glorify you" (John 17:1). This is so closely connected with what follows in the next two verses that it is difficult to treat of it separately.

In John 17:2 and 3 Messiah describes the particular mode of glorifying the Father on which His heart was set, and the aspect of the glorification of Himself which He here prays for, namely, to have power over all flesh and to give eternal life to as many as the Father had given Him.

There was a double object of desire, a double subject of prayer; the glorification of the Father in the bestowal of eternal life upon the elect, and the glorification of the Son as subsidiary to this as the necessary and effectual means of accomplishing it.

Thus we see the perfect submission of Messiah.

He prayed to be "glorified" **not for His own sake**, but that *the Father* might be glorified in *our* salvation!

The whole ministry of Yeshua led up to this moment. With the stake in full view Yeshua prays the Father will glorify Him.

To glorify the Son is to glorify the Father.

Of course, the manner in which Yeshua glorified the Father was by being obedient to the will of the Father.

Pre-incarnate glory of Yeshua

Yeshua speaks of His pre-incarnate glory in eternity past before He became flesh.

Yeshua possessed and manifested the same glory with Yahweh before He became flesh.

The very essence of deity that Yeshua possessed cannot be changed.

"He existed in the form of Yahweh." He was equal with Yahweh (Phil. 2:6).

Yeshua was and is essentially and unalterably Yahweh.

That fact did not change when He took on in addition the “form of a bondservant, being made in the likeness of men” (v. 7).

The apostle Sha’ul in Philippians 2:7 writes of the self-emptying of the outward visible manifestations of Yeshua’ visible glory while in His flesh.

Sha’ul is careful to stress that Yeshua did not empty Himself of His divine nature, or His essential attributes of deity.

It was a self-emptying of His outward visible glory and **not** His deity.

He limited only the *manifestation* of His glory that He demonstrated in heaven.

He is Yahweh.

The self-emptying was the taking on of the form, or essential characteristics of a servant, and humbling **“Himself by becoming obedient to the point of death, even the death on a cross” (v. 8).**

He looked like any other household servant of that day, He was fully human— yet fully Yahweh.

Yeshua retained the essential attributes, unchangeable and unchanging essential nature of Yahweh.

The essential nature of Yeshua is the same as the essential nature of Yahweh.

The essential form never alters and never changes. He is Yahweh.

Since that is true about Yeshua then what does He mean when He says to the Father,

“And now, glorify Thou Me with Thyself, Father, with the glory which I had with Thee, before the world was” (John 17:5)?

Is Yeshua praying for the restoration of His essential attributes of deity?

No, of course not, that is impossible because His deity never changed.

This glory was Yahweh’s glory.

However, Yeshua did not manifest this glory during the days of His incarnation.

He hid it behind the veil of His flesh.

Yeshua is going to glorify the Father in His outward visible glory as He did in eternity past.

His present glory in heaven is even greater than in the past because He was obedient to the Father unto death.

“Therefore also Yahweh highly exalted Him, and bestowed on Him the name which is above every name” (Phil. 2:9).

Every knee will bow to the name of Yeshua, and every person will “confess that Messiah Yeshua is Lord, to the glory of Yahweh the Father” (vv. 10-11).

It is obvious that this glory is the ultimate in praise, honor and glory that can ever be given.

It is of His intrinsic worth or character.

All that can be properly known of Yahweh is the expression of His glory.

When we have seen Yeshua, we have seen the Father.

“And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth” (John 1:14).

The One who “is in the bosom of the Father, He has explained Him” (John 1:18).

Yeshua is glorified when He receives the ultimate in praise or renown.

He never sought the praise of men, like the Pharisees, but only of the Father (John 5:41-44).

Yahweh the Father is glorified in our salvation

An idea that is dominant in this prayer is “eternal life” for all whom the Father has given the Son.

Yeshua prays in 17:3, “**This is eternal life, that they may know You, the only true Yahweh, and Messiah Yeshua whom You have sent.**”

Eternal life consists in the knowledge of Yahweh and mediated through the revealer the Father has chosen and sent.

This eternal life is a personal relationship with the one true supreme Sovereign of the universe.

This is eternal life” is equal to saying, “This is what it means to have the gift of eternal life.

This knowing is in the present tense and might be expressed by the infinitive “to know you.”

Probably Yeshua has in mind an ever-increasing knowledge, not something given in its completeness once and for all.

“To know Thee” and “to know Yeshua,” when the object is a person as here, means, “to have intimate personal experience” and nothing less.

A true heart knowledge is the meaning.

The only true Elohim can be known in an intimate personal experience only by knowing **“Him whom He sent, Messiah Yeshua.”**

The only way to know the true Elohim is through the revelation He has made to Himself in His only begotten Son, Yeshua.

The Mediator is the only one who can know the true Elohim.

And there is no other Mediator.

Yeshua prays that the Father will “glorify” Him, and as a result of this glorification Yeshua will “glorify” the Father.

It is not a selfish prayer.

Bless me Lord so that I will be a blessing to You.

“Father . . . Glorify your Son, that your Son may glorify You” (v. 1).

The same train of thought is found in verse five, **“Now, Father, glorify Me together with Yourself, with the glory which I had with You before the world was.”**

The Father is glorified by the perfect obedience of the Son in His death.

Yeshua said, **“My food is to do the will of Him who sent Me and to accomplish His work” (John 4:34).**

Everything He did was in conformity to the Father’s work.

“Truly, truly, I say to you, the Son can do nothing of Himself, unless *it is* something He sees the Father doing; for whatever the Father does, these things the Son also does in like manner” (John 5:19).

“I can do nothing on My own initiative. As I hear, I judge; and My judgment is just, because I do not seek My own will, but the will of Him who sent Me” (John 5:30).

Now He prays in anticipation of the completed work, **“I glorified You on the earth, having accomplished the work which You have given Me to do” (John 17:4).**

As Yeshua prays this high priestly prayer He looks on the next day of crucifixion as already completed.

From the cross He will cry aloud, **“It is finished!” (John 19:30).**

This is the steady beat of the prayer of Yeshua; **“I glorified You on the earth, having accomplished the work which You have given Me to do” (John 17:4).**

The entire life of Messiah had been one of obedience.

Now the night before His death Yeshua is so totally committed to it that He speaks of it as already accomplished.

What Yeshua has already done is revealed in vv. 4-5.

He amplifies His thought by describing the glory for which He makes request.

Yeshua glorified the Father on the earth by completing the work the Father gave Him to do.

The “work” is the work of atonement for our sins which will glorify Yahweh.

The “crowning point” of the work of Yeshua is His atoning death for our sins and not only ours but all mankind.

Our redemption involves a higher purpose, the glorification of Yahweh.

Our redemption is viewed by Yeshua as a loving gift to Him on the part of the Father.

“**I glorified You,**” indicates a “completed task.”

Yeshua has completed the assigned work thoroughly and has brought glory to the Father.

The work Yeshua completed was the work the Father had “given” Him to do (Heb. 10:7; Lk. 2:49; Jn. 4:34; 19:30). **The initiative was with the Father.**

Authority of Yeshua

Messiah Yeshua received authority over all mankind when He came to the earth to redeem men.

“**Even as You gave Him authority over all flesh, that to all whom You have given Him, He may give eternal life**” (John 17:2; cf. vv. 6, 9).

The “authority over all flesh” is a Hebrew expression to denote all mankind as weak as opposed to the strength and eternity of Yahweh.

Verse 2 also describes *the manner* of the Father’s glorification in and by the Son: let your Son glorify you by saving souls “according as” you have appointed Him so to do.

“As you have given” obviously means promised to give—see such scriptures as Psalm 89:27; Daniel 7:14, etc.

The fact that this “power” or authority over all flesh is *given* to Messiah, at once shows the *character* in which He appears here, namely, as Mediator.

“Power over all flesh” means, **first**, dominion over the whole human race.

But it also means, most probably, authority over all creatures, for Messiah **“is gone into heaven, and is on the right hand of Yahweh; angels and authorities and powers being made *subject unto him*”** (1 Pet. 3:22).

“All power in heaven and earth” has been given to Him (Matthew 28:18).

Not only is He the “head of every man” (1 Cor. 11:3), but the “head of all principality and power” (Col. 2:10).

"As thou hast given him power over *all flesh*, that he should give eternal life to as *many* as thou hast given him."

We must distinguish between Messiah's universal authority and His narrower charge.

Authority has been given Him over all; but out of this "all" is an elect company, committed to Him as a charge.

This was typified by Joseph ; authority over *all* Egypt was conveyed to him by the king, but his *brethren* had a special claim upon his affections.

All has been put into the hands of our Savior, therefore the Devil himself cannot move except so far as Messiah allows.

This universal dominion has been bestowed upon Messiah "that" (in order that) He may *give* eternal life to Yahweh's elect.

The elect were given to Messiah by way of reward (Isa. 53:10-12), and by way of charge (John 6:37; 18:9).

"And this is life eternal that they might know thee the only true Elohim, and Messiah Yeshua, whom thou hast sent" (John 17:3).

It is worthy of note that this is the only place in the New Testament where our Lord called Himself "Messiah Yeshua."

In so doing He affirmed that He, ***Yeshua the Son of man, and Son of Yahweh was the only true Messiah***: thereby He repudiated every **false** notion of the Messiah, as in the previous clause He had excluded every false god.

It is very striking to observe how that in 1 John 5:1 we are told, ***Whosoever believeth that Yeshua is the Messiah is born of Yahweh,***" while in 1 John 5:5 we read, ***"Who is he that overcomes the world, but he that believeth that Yeshua is the Son of Yahweh?"***

Do you know the Father and the Son—the Father as revealed in and by Messiah Yeshua!

If you do not, you do not have eternal life.

Yeshua has the authority to give eternal life.

The apostle John wrote, ***"The Father loves the Son and has given all things into His hand. He who believes in the Son has eternal life; but he who does***

not obey the Son will not see life, but the wrath of Yahweh abides on him” (John 3:35-36).

Yeshua said, “All that the Father gives Me will come to Me, and the one who comes to Me I will certainly not cast out. For I have come down from heaven, not to do My own will, but the will of Him who sent Me. This is the will of Him who sent Me, that of all that He has given Me I lose nothing, but raise it up on the last day. For this is the will of My Father, that everyone who beholds the Son and believes in Him will have eternal life, and I Myself will raise him up on the last day” (John 6:37-40).

“I give eternal life to them, and they will never perish; and no one will snatch them out of My hand” (John 10:28).

It is hard to miss the message unless you really want to.

It is simple, plain and to the point.

Yeshua has authority to give eternal life to those whom the Father gave Him.

Therefore, nothing “shall separate us from the love of Yahweh, which is in Messiah Yeshua our Lord” (Rom. 8:39).

Yahweh did not have to save anyone.

It is His sovereign grace that reaches down to us and draws us to Himself.

He has the authority and power to break our rebellious will, and quicken our dead spirit so that we will respond to Him in faith.

The gift of eternal life is not indiscriminate.

Yeshua says that He gives life “to all whom You have given Me.”

With His work completed Yeshua anticipates the full restoration to the pre-incarnate glory and fellowship with the Father (1:1) that He enjoyed before His incarnation (v. 14).

“Now, Father, glorify Me together with Yourself, with the glory which I had with You before the world was” (John 17:5).

This is the actual conscious existence at the Father’s side in heaven before the world was created.

That is the way we will see Him in heaven (John 14:1-3).

Messiah Yeshua brought glory to Yahweh the Father.

“Messiah has glorified the Father in His person (Heb. 1:3).

He glorified Him by His miracles (Matt. 9:8, etc.).

He glorified Him by His words, constantly ascribing all praise to Him (Matt. 11:25, etc.).

But above all He had glorified Him by His holy life”

The last place men would look for the glory of Yahweh would be at the cross, a cruel place of execution.

His work on earth is now completed.

It is finished and now Yahweh can glorify Him.

In His prayer Yeshua is conscious that He has now completed the Father’s work perfectly in every point.

Every time a sinner is saved Yahweh is glorified.

OUR GLORY IS IN THE DEATH & RESSURECTION OF YESHUA

Messiah Yeshua removed all the barriers to a relationship with the Father.

We can now “know” Him in an intimate personal experience (17:3, 6, 8).

The Father is glorified when we turn from our sins, and we put our faith in Messiah Yeshua as our Savior.

Our glory in life is to believe on Messiah and therefore glorify the LORD Yahweh in every thing we do.

When we lift high the name of Messiah Yeshua we glorify the Father.

When the Son is glorified in our lives the Father is glorified.

When we bow before Yahweh it is imperative that we plead for Him to enlarge the capacity of our soul for more of Him.

We need an attitude of obedience to all we learn of Him and His ways.

"If you love Me," Yeshua said, "you will obey Me."

Obedience, or a lack of it, is a love problem.

If I love Him I will obey Him.

How great my love for Him is measured by my obedience to Him.

The Father was well pleased with the obedience of Yeshua.

Is He pleased with my obedience to Him?

This prayer of Yeshua's gets to the heart of our love-obedience.

Are you one of the elect of Yahweh?

Were you included in this prayer of Yeshua?

Yeshua said, **"All that the Father gives Me will come to Me, and the one who comes to Me I will certainly not cast out" (John 6:37).**

The answer to that question is answered by another question: have you *believed on Messiah Yeshua as your personal Savior?*

If you have responded to His free grace, and have believed on Him alone for salvation, you should know that you are one who was given to Yeshua before the foundation of the world.

The death of Yeshua provided the objective and judicial basis whereby the elect would be saved.

He gives eternal life to all whom the Father gave Him.

Yeshua went to the cross the next day knowing that His death would secure the salvation of all whom Yahweh had given Him (17:2, 6, 8, 11, 12; cf. Isa. 53:10-11).

He had the satisfaction the night before His death of knowing that His substitutionary death would secure our salvation.

Yeshua gives eternal life to everyone the Father has given Him.

He is **just** in following His eternal plan of redemption whether you and I agree or not.

He is the Sovereign King.

He shows mercy to whom He will, and He is showing mercy to you right now.

Will you respond to His pleas?

"But as many as received Him, to them He gave the right to become children of Yahweh, *even* to those who believe in His name, who were born, not of blood nor of the will of the flesh nor of the will of man, but of Yahweh" (John 1:12-13).

"And now, O Father, glorify thou me with Your own self, with the glory which I had with You before the world was" (John 17:5).

Having presented the various pleas suited to His glorification, the Son now returns to His petition.

The verse before us conducts us to a height which we have no means of scaling.

All that we can do is to humbly ponder its words in the light of the context and parallel scriptures.

When the Savior says, "glorify thou me" He speaks as *the Mediator*, as "Messiah Yeshua" (John 17:3).

As Messiah Yeshua He had been humiliated; now, as Messiah Yeshua, He was to be glorified.

The Father's answer to *this* is seen in Acts 2: "This Yeshua hath Yahweh raised up... let all the house of Israel know assuredly, that Yahweh hath made *that same Yeshua*, whom ye have crucified, both Lord and Messiah" (Acts 2 verses 32, 36)—compare also Philipians 2:9-11.

But the glorification here must not be confined to His *humanity*, as the remainder of the verse shows.

As the *eternal Son* He has humbled Himself (Phil. 2:6), and as *the Son* He has been exalted and magnified see Psalm 21:1-6; 110:1; Ephesians 1:17-23; Revelation 5:11-14.

That Yeshua *asked to be* "glorified," demonstrated His perfections: not even as the risen Messiah did He glorify Himself.

In addition to the fact that His glorification had been promised and earned by Him, three reasons may be given *why* He asked for it.

First, for the *comfort* of His apostles who were troubled over His humiliation.

Second, for our instruction: to teach us that suffering for Yahweh is the highway to glory.

Third, for the *benefit* of His Assembly: Messiah must be glorified before it could prosper.

The example of the Savior here teaches **that we should pray that the Father may be pleased to honor us by fitting and using us to lead men to a knowledge of the only true Elohim** through Messiah Yeshua, and to enable us, in our creature measure, to glorify Him on earth and to finish the work which He has given us to do.

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I have finished the work which You have given Me to do.

**5 And now, O Father, glorify Me together with Yourself,
with the glory which I had with You before the world was.**