

THE GLORY OF THE FATHER AND THE SON IS THE SAME

John 17:5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

Imagine an individual asking the Father to glorify him with the same glory that belongs to the Father! It is truly mind boggling, and had it not been for the fact that the Son is the Father himself, we would be compelled to call this prayer blasphemous. Our Trinitarian friends must acknowledge this truth. Let us first note that Jesus does not address the Father as we do. He did not say “Our Father”, but “O Father”. The Father is the Father of his body; the Father has now come in a body and prays in his Sonship to the Father. These are not two distinct individuals communicating with one another from within two consciousnesses, but One God who plays two roles in one body – the role of the Father and the role of the Son.

2Corinthians 5:19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

So, in what sense is the Son praying for the Father to glorify the Son? The answer is actually simple but profoundly edifying. God has been glorified from the beginning of time as the Father. The Father has created time itself, heaven, earth, humans and the angelic order, and everything in existence. Indeed, he has proven himself to be the loving Father of all creation. Our Father has not abandoned his creation; he makes sure the earth spins on its axis, and he ensures it produces food for humanity. He has been a faithful Father to his creation. As I speak, 24 Elders prostrate themselves on the ground and praise God for his creative powers and loving Fatherhood. “Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created” (Revelation 4:11). This much is true and uncontroversial.

However, when the Lord Jesus prayed this prayer in John 17:5, the Father had not yet been glorified as the Son. What were the achievements of the Father in the Son up to that moment? Yes, he fulfilled what was written in Isaiah 61:1: “The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.” The question, however, is: what new thing did the Father accomplish in the Son? The answer is nothing, really. The Father has always been doing these works among his people. Many servants of God did similar things, although not to the extent

and magnitude of the Lord Jesus. Does fulfilling Isaiah 61:1 confer the glory of the Father upon the Son? The answer is no. Had that been the case the Son would not have prayed at that particular moment “glorify thou me with thine own self”. This is qualitatively a prayer of an entirely different order – never before or since has anyone individual prayed such a prayer. So the question remains, when did the Father glorify the Son with his own glory? The answer is found in the scriptures below:

John 2:19 *Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.*

Isaiah 26:19 *Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.*

The glory of the Father’s own self is power over death and eternal life. Hallelujah! If the Son had the power to raise his own body up from the dead after three days, as he claimed, he would demonstrate convincingly that he had the glory of the Father. This is the ultimate proof of Fatherhood – to demonstrate sovereignty over death and eternal life. There are all kinds of powers operating in the universe; the apostle Paul listed some forces we wrestle against: “principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places” (Ephesians 6:12). But none of these powers can reverse death and bestow eternal life. Has Satan ever raised one of his followers from the dead? Never! Only the Father possesses this unique power. Now, Jesus was openly praying that the Father would show one and all that the Son is the same person as the Father in demonstrating the Son’s power over death and eternal life.

Allow me to approach the revelation above from perhaps a more fresh and metaphorical perspective. Remember the argument the Lord had with the Jews who were doing business in the Temple? Consider carefully what they asked him and the Lord’s response. “Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things?” (John 2:18). We know what Jesus did, but keep in mind how he justified his actions. “... make not my Father's house an house of merchandise” (John 2:16). The Jews noted that he called the Temple “my Father’s house”. However, what they missed out on was that he was speaking of his own body. “But he spake of the temple of his body” (John 2:21). In other words, the Lord basically saying, “I will prove to you that I am the Father himself when I have raised up this Temple/body of the Father from the dead in three days”. The Father is in the Son and so it should come as no surprise that the Son/flesh is

called “my Father’s house” and in raising up his Father’s house, the Son would prove to the world that he is the Father and hence possesses the glory of the Father.

Make no mistake: the Father is zealous for his Temple, his flesh and blood. Through the Son, the Father made a whip and chastised those who made merchandise of his Temple – which is his body. If there is one thing the Father does not take light, that he is zealous for, it is his Temple, his body, his Son. This is why Judas died a horrible death: he made merchandise of the body of the Father. And this is also why some of the saints in Corinth who did not honor the body of the Father in the Lord’s Supper also died. Note that all these people were part of the church and knew about the Father’s greatest treasure and revelation is his is Son, his Temple, his flesh and blood. Let us approach this majestic truth with godly fear, trembling and love. Let us not make the Father angry by making doctrines that separate the Son from the Father. How dare we pray anything other than what the Son prayed – “O Father, glorify thou me with thine own self with the glory which I had with thee before the world was” (John 17:5).

***Psalm 2:2** The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying,*

***Psalm 2:3** Let us break their bands asunder, and cast away their cords from us.*

Let us fulfill the prayer of Jesus by honoring him as the Father. Understand that the Father could only be glorified in the Son once the Son would be raised from the dead and conquer death. This is a new glory for the Father in that he never accomplished such a thing before through any other body. Understand in addition that the reason Thomas finally acknowledge the Son as “my Lord and my God” (John 20:28) was because he knew the Father dwelt in this body since the Father alone was the Master of life and death. In fact, this is the reason the Lord constantly reminded John the Revelator that he had conquered death. “I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death” (Revelation 1:18).

The prayer of the Son has been answered. The Father has now been glorified in the Son. In this profound exploration of John 17:5, I have delved into the intricate prayer of Jesus, where He beseeches the Father to glorify Him with the same divine glory they shared before the world’s creation. As the text unravels, traditional interpretations are challenged as the inherent oneness of the Father and Son are demonstrated. I passionately argue that the Father’s ultimate glory as the Son is showcased through His power over death and eternal life,

a glory demonstrated when Jesus resurrected Himself after three days. By delving into the metaphorical connection between the Jerusalem Temple and Jesus' body, we see how Jesus, through His triumphant conquest over death, revealed the Father's unparalleled glory in a way never before witnessed. Through these insights, I stress the importance of acknowledging Jesus as both the Son and the Father, urging all to honor Him in this profound and divine truth.