

"This Is Eternal Life"  
(John 17:3)

Introduction: We have for this past many weeks spoken about the work of Christ: **merited righteousness, atonement, union, made alive, justified, sanctified, adopted, brought near, part of Temple.**

How often do you reflect upon the Giver? Do you love Him? Is He your heart's desire?

Jesus, before His crucifixion, prays for the disciples, and in doing so gives us one of the most essential elements of eternal life. And what I want you to see this morning is,

***The essence of eternal life is entering into a personal relationship with the Father and with His Son, the Lord Jesus Christ.***

I. Eternal Life is Knowing the **Father and the Son.**

A. Context

1. This is Christ's High Priestly prayer.
  - a. He has given them instruction.
  - b. He now prays for them.
    - (i) The necessity of prayer.
    - (ii) Christ's are always effectual.
2. His passion decreed by God has come.
  - a. In accord with the divine time-table.
  - b. The suffering of the cross are near.
3. He prays that the Father would glorify the Son.
  - a. As the eternal Son, He always has glory.
  - b. But the God/man has not been glorified.
4. The completion of Redemption glorifies Him.
5. He glorified the Son in giving Him authority over man.
  - a. "Over all flesh" means over all mankind.
  - b. Absolute sovereignty.
  - c. Only God is excepted.
6. To give life to those chosen by the Father
  - a. Christ was promised a people.
  - b. He bestows upon them eternal life.
7. Jesus further defines this gift.
  - a. Not merely endless existence.
  - b. Not merely endless bliss.
  - c. Rather, endless relationship.
  - d. That they may **know** the Father and Jesus Christ

B. There is Only One True God.

1. Monotheism is fundamental to Christianity.
  - a. It is the heart of Judaism.

- (i) The shema (Deu. 6:4).
      - (i) Monotheism stands against all false religions.
    - b. There can only be one infinite God.
      - (i) Multiple gods would limit one another.
      - (ii) Your God is infinite, and so is the only one.
  - 2. This God is revealed in nature and Scripture.
    - a. In nature.
      - (i) The One who is infinite.
      - (ii) The One who is eternal.
    - b. And in Scripture.
      - (i) Natural revelation is insufficient.
      - (ii) There is no saving revelation in nature.
      - (iii) Man's sin also distorts it.
    - c. Both are in harmony.
    - d. Both speak of the true God.
  - 3. All other gods are of man's making and are false.
    - a. Sin brought the degradation of true religion.
      - (i) Man began with the true religion.
      - (ii) The Fall brought sin and separation.
      - (iii) Sin plunged man into greater darkness.
      - (iv) Polytheism, animism, naturalism, materialism resulted.
    - b. Only the God of Scripture is the true God.
      - (i) There is only one true God.
        - (a) One may be monotheistic, yet be wrong: Muslims, JW's, UPC's, deists, etc.
        - (b) Obviously polytheists are wrong: Mormons.
        - (c) A wrong conception of God = a false god.
      - (ii) If He is not your God, then you have a false god.
- C. This God is Revealed in Christ
- 1. Eternal life is knowing the Son as well.
    - a. God revealed Himself in the past (Heb. 1:1).
    - b. His greatest revelation is His Son (1:2).
    - c. He is the express image (1:3a).
  - 2. Christ came to reveal the Father.
    - a. Christ can because He is God incarnate.
      - (i) They are not the same person.
      - (ii) The true God reveals Himself as three persons.
      - (iii) He is the second person.
    - b. To know Christ is to know the Father.
      - (i) "I and the Father are one" (John 10:30).
      - (ii) "He who has seen Me has seen the Father" <John

14:7ff>.

(iii) <1 John 5:20>.

- c. To reject the Son is to reject the Father.
  - (i) The Jews had the true religion.
  - (ii) But in rejecting the Son, so the Father.
  - (iii) If you reject the Biblical God, you cannot be saved.

11. Eternal Life is Knowing the Father and the Son.

A. Not a Bare Intellectual Knowledge.

- 1. Knowledge is important.
  - a. One cannot have faith if there is no content.
  - b. And that content must be true.
- 2. But it is a means to an end.
  - a. Knowledge is not an end in itself.
  - b. One can know much truth and not be saved.
  - c. The devils know more than we will ever know.
  - d. So it is not the knowledge itself.

B. But a Personal Relationship.

- 1. To know God in Christ is to have salvation.
  - a. It denotes personal fellowship.
    - (i) The relation between Father and Son is a knowing.
    - (ii) Also between Jesus and His disciples <Jn. 10:14-15, 27>.
  - b. Because life is in them, to know them is to have eternal life <5:26>.
- 2. We enter that relation through the Spirit's work.
  - a. Mere knowledge is not salvation.
    - (i) As we said the devils know more.
    - (ii) Many unregenerate know more.
  - b. The difference is the work of the Spirit.
    - (i) The unregenerate knows and hates God.
    - (ii) The regenerate knows and loves God.
- 3. Truly regenerate persons seek to know Him more fully.
  - a. To know Him is your chief delight.
  - b. This is the essence of eternal life.
  - c. Formalism is the form emptied of its relationship.
    - (i) Is your heart to know God as revealed in Christ?
    - (ii) Or do you go through the motions without real love?
  - d. True religion is the cultivation of that relationship.

Conclusion:

1. There is only one true God, the God of Scripture.
2. This God has revealed Himself through His Son.
3. True religion is entering into a personal relationship with God through the Mediator.
4. Do you know this God intimately? Are you seeking to know Him better?
5. In the upcoming weeks, we will learn what God has revealed about Himself.