



SOUND CITY
BIBLE CHURCH

¹ When Jesus had spoken these words, he lifted up his eyes to heaven, and said, “Father, the hour has come; glorify your Son that the Son may glorify you, ² since you have given him authority over all flesh, to give eternal life to all whom you have given him. ³ And this is eternal life, that they know you, the only true God, and Jesus Christ whom you have sent. ⁴ I glorified you on earth, having accomplished the work that you gave me to do.

JOHN 17

⁵ And now, Father, glorify me in your own presence with the glory that I had with you before the world existed. ⁶ “I have manifested your name to the people whom you gave me out of the world. Yours they were, and you gave them to me, and they have kept your word. ⁷ Now they know that everything that you have given me is from you. ⁸ For I have given them the words that you gave me, and they have received them and have come to know in truth that I came from you;

JOHN 17

and they have believed that you sent me. ⁹ I am praying for them. I am not praying for the world but for those whom you have given me, for they are yours. ¹⁰ All mine are yours, and yours are mine, and I am glorified in them.

JOHN 17

Welcome



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2 Corinthians 9:7 Each one must give as he has decided in his heart, not reluctantly or under compulsion, for God loves a cheerful giver.

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JOHN



JESUS AND GLORY

John 17:1-10

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Since to be famous means to be better known than other people, the desire for fame appears to me as a competitive passion and therefore of hell rather than heaven... When I began to look into this matter I was shocked to find such different Christians as Milton, Johnson and Thomas Aquinas taking heavenly glory quite frankly in the sense of fame or good report. But not fame conferred by our fellow creatures — fame with God, approval or (I might say) “appreciation’ by God.

And then, when I had thought it over, I saw that this view was scriptural; nothing can eliminate from the parable the divine accolade, “Well done, thou good and faithful servant.” With that, a good deal of what I had been thinking all my life fell down like a house of cards. I suddenly remembered that no one can enter heaven except as a child; and nothing is so obvious in a child—not in a conceited child, but in a good child—as its great and undisguised

pleasure in being praised...I am not forgetting how horribly this most innocent desire is parodied in our human ambitions, or how very quickly, in my own experience, the lawful pleasure of praise from those whom it was my duty to please turns into the deadly poison of self-admiration. But I thought I could detect a moment—a very, very short moment—before this happened, during which the satisfaction of having pleased those whom I rightly loved and rightly

feared was pure. And that is enough to raise our thoughts to what may happen when the redeemed soul, beyond all hope and nearly beyond belief, learns at last that she has pleased Him whom she was created to please. There will be no room for vanity then. She will be free from the miserable illusion that it is her doing.

— **C.S. Lewis**

**Well done, good and
faithful servant.**

It may be possible for each to think too much of his own potential glory hereafter; it is hardly possible for him to think too often or too deeply about that of his neighbor. The load, or weight, or burden of my neighbor's glory should be laid daily on my back, a load so heavy that only humility can carry it, and the backs of the proud will be broken. It is a serious thing to live in a society of possible gods and

goddesses, to remember that the dullest and most uninteresting person you talk to may one day be a creature which, if you saw it now, you would be strongly tempted to worship, or else a horror and a corruption such as you now meet, if at all, only in a nightmare. All day long we are, in some degree, helping each other to one or other of these destinations. It is in the light of these overwhelming

possibilities, it is with the awe and the circumspection proper to them, that we should conduct all our dealings with one another, all friendships, all loves, all play, all politics. There are no ordinary people. You have never talked to a mere mortal... it is immortals whom we joke with, work with, marry, snub, and exploit—immortal horrors or everlasting splendors. This does not mean that we are to

be perpetually solemn. We must play. But our merriment must be of that kind (and it is, in fact, the merriest kind) which exists between people who have, from the outset, taken each other seriously—no flippancy, no superiority, no presumption. And our charity must be a real and costly love, with deep feeling for the sins in spite of which we love the sinner—no mere tolerance or indulgence which

parodies love as flippancy parodies merriment. Next to the Blessed Sacrament itself, your neighbor is the holiest object presented to your senses. If he is your Christian neighbor he is holy in almost the same way, for in him also Christ *vere latitat*—the glorifier and the glorified, Glory Himself, is truly hidden.

— **C.S. Lewis**

**Where do we seek
glory, and for what?**

JESUS AND GLORY

John 17:1-10

1 Corinthians 11 ²³ For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, ²⁴ and when he had given thanks, he broke it, and said, “This is my body which is for you. Do this in remembrance of me.” ²⁵ In the same way also he took the cup, after supper, saying, “This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.”

COMMUNION

²⁶ For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes. ²⁷ Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty concerning the body and blood of the Lord. ²⁸ Let a person examine himself, then, and so eat of the bread and drink of the cup.

COMMUNION

Ephesians 3 ²⁰ Now to him who is able to do far more abundantly than all that we ask or think, according to the power at work within us, ²¹ to him be glory in the church and in Christ Jesus throughout all generations, forever and ever.

Amen.

BENEDICTION