

“The Lord’s Prayer” (Parts 3 and 4)
(John 17:6-13)
Pastor Mike Canham

- I. **Jesus’ Prayer For Himself: GLORIFICATION** (vv. 1-5)
- A. ***The relationship involved in the request: “Father”*** (1a).
 - B. ***The timeliness of the request (“the hour has come”)*** (1b).
 - C. ***The nature of the request: glorification*** (1c-5).
 - 1. *The glory of the CROSS* (1c-4).
 - a. The universal focus (2a)
 - b. The particular focus (2b-3).
 - c. The Christological focus (4).
 - 2. *The glory of the Exaltation* (5).
- II. **Jesus' Prayer for His Followers** (17:6-26). Structurally, the rest of the chapter could be (and has been) divided into two parts: (a) Jesus' prayer for His disciples (vv. 6-19), and (b) Jesus' prayer for those who would believe on the basis of the disciple's testimony (i. e. us, vv. 20-26). However, verse 20 links these two, and at least one of the requests---that for unity---is repeated in both sections (vv. 11, 21-23). Since His description of and requests for the believers are appropriate to both groups, I have chosen to deal with both divisions as a single unit.
- A. ***The Beneficiaries of His Prayer*** (vv. 6-10). Christ had already predicted that His disciples would desert Him (Matt 26:31; John 16:32), and yet He was confident that they would be kept by the Father's power and presented for a future ministry. How could He have such confidence? In the *description* of these believers that follows, Jesus gives the reasons for His confidence, and in the process gives us a great checklist by which we can gauge our own spiritual lives.
- 1. *They had _____* (6a, cf. 11, 12, 26).
 - a. Cf. the "name of God" in OT theology (Exod. 3:13-15; Deut. 12:5; Isa. 52:6). In the Old Testament possessing God's name is precious; it implies relationship, obedience, and knowledge.
 - b. The “name” stands for the whole person (cf. 1:12), and often revealed something about the "nature" of the individual. Illus: Jacob, Issac, Nabal, Barnabas, and Jesus (Matt. 1:21)!
 - c. Cf. Christ's purpose in coming---to reveal the Father! See 1:14, 18; 14:7-9; Ps. 22:22). Consider His own name Jesus, which means "Jehovah-salvation" (Matt. 1:21; cf. Phil. 2:9-10)! Consider the “I AM” statements in John (8:58; cf. 6:35; 8:12; 10:11; 11:25; 14:6, etc.). Thus, Christ has revealed the nature, character, and attributes

of God (Ex. 33:18-20; 34:5, 14; 1 John 2:13).

2. *They had been* _____ (6b). Cf. previous reference in v. 2.
 - a. All creatures belong to the Father by creation (Heb. 12:9), but Christ is here speaking of a special company which had been given Him (Tit. 2:14; Eph. 1:4) by His Father.
 - b. Note the emphasis on the world here: The word "world" occurs some 18x in this prayer (vv. 5-6, 9, 11 [2x], 13, 14 [3x], 15, 16 [Gk. 2x], 18 [2x], 21, 23-25) and generally refers to humanity at large which is in settled opposition to Christ. John 17 has much to say about the relationship of the disciples to the world: The cycle of discipleship is as follows:
 - (1) Christ calls disciples out of the world [salvation, v. 6];
 - (2) They are still in the world (v. 11);
 - (3) but not of the world (v. 14);
 - (4) They are sent into the world (v. 18) to draw other people out of the world (back to v. 6---the cycle of discipleship starts over again.
3. *They had received His* _____ (6c-8). As the disciples were a gift to Christ, so Christ had also given gifts to His disciples.
 - a. They *received* Christ's teachings (*remata*) (8a). This teaching not only revealed to them Who He was, thus leading them to salvation (vv. 8b-c; cf. 5:47; 6:63, 68; Rom. 10:17; 2 Tim 3:15), but would also be the means of their sanctification (John 17:17; cf. 7:16; 12:48f).
 - b. They *understood* ("knew") Christ's person (7, 8b; cf. 16:30).
 - c. They *believed* Christ's mission (8c; cf. "You sent me" in vv. 3, 8, 18, 21, 23, 25; 1 John 4:9-10). Though they did not fully comprehend it until after His resurrection (e. g. 2:22; 20:9), they accepted Christ as the Messiah come from God (6:66-71; 16:30-31; Matt. 16:15-20).
 - d. They *kept* Christ's message (*logon*) (6c). This is an essential element in their description, for mere head knowledge is not sufficient to save anybody (cf. James 2:19). See John 7:17.
4. *They had* _____ (9-10).

- a. Jesus' prayer is on behalf of the disciples, not on behalf of the world (v. 9). This does not mean that Jesus had no concern to pray for the world at large; He did pray for the world later on in His prayer---that they might believe, or cease to be "worldly" in their own hatred of Christ (vv. 21, 23; cf. also Luke 23:34). Christ is the Savior of the world (John 4:42; cf. 3:16-17; 12:47)!
- b. Yet at this point of His prayer, Christ is exclusively concerned to pray for His elect (Rom. 8:34; Heb. 7:25; 9:24; 1 John 2:1). There are four reasons why Christ focusses on believers at this point:
 - (1) Because they belong to the Father and to Christ (9c-10a). This statement assumes the unity, intimacy, and equality of Christ with the Father (cf. 10:30).
 - (2) Because they are glorified in Christ (10b). Perfect tense; lit. "they have been glorified."
 - (3) Because Christ is no longer in the world (11a).
 - (4) Because the nature of the requests are appropriate only to believers (11b-26). Only believers can be protected (vv. 11-13), joyous (v. 13), sanctified (vv. 14-20), unified (vv. 21-23), and glorified (vv. 24-26). Thus it is entirely appropriate that the requests which follow are exclusively limited to those who are believers.

B. ***The Requests of His Prayer:*** Christ offers up five requests for believers:

1. *He prays for PROTECTION* (v. 11-13 "keep"):
 - a. WHY?
 - (1) Because they belong to God (10). For this reason, they have great VALUE (intrinsic through creation in the image of God; marred by depravity; imputed through redemption).
 - (2) Because of Christ's soon departure (11). He is "no more in the world" (11a), but is returning to the Father (11b, 13a). This illustrates their DANGER. Would they be able to "keep the faith" after Jesus, Who Himself was keeping them in the Name (v. 12), had left them? One of their own, Judas, had betrayed Christ (cf. v. 12), their spokesman, Peter, would deny Him (13:38), and they had all just been warned that they soon would be scattered and leave Him alone (16:32).

Thus, they were in desperate need of protection.

(3) Because of Judas' apostasy (12). Jesus next turns to the one person that no doubt weighed the most heavily on the disciples' minds---what about Judas? Didn't Christ fail in keeping him? Wouldn't his betrayal be a source of great discouragement to the others? After all, if Judas fell victim to Satan, who is to say the other disciples would not? Therefore, Christ notes two things about Judas that demonstrates he was in a different category.

(a) Personally, he was the "son of perdition" (cf. 2 Thess 2:3). As such, he proved that he never was a true believer.

(b) Scripturally, he was also a fulfillment of Scripture (Psa 41:9; quoted already in reference to Judas in John 13:18). Judas' defection was not a result of Christ's inability to keep him, but as a fulfillment of prophecy made a millennium earlier. Christ knew from the very beginning that Judas was not a true disciple.

b. HOW?

(1) By being kept in truth, that is, the name (11a; cf. v. 6), referring both to the PERSON and the TRUTH of God.

(2) By being kept in love, that is, in unity (v. 11). What is stated here as a *purpose* is later (vv. 21-23) brought up as a specific request. Truth is the badge of distinction between His Church and the world; Love is the bond which unites believers of the truth into a holy brotherhood of witnessbearers to the truth. BOTH ARE ESSENTIAL---Eph. 4:15!

2. *He prays for JOY* (13). Joy in the midst of suffering. Such joy even in the midst of the hatred manifested in the book of Acts was a hallmark of the early church (e. g. Acts 5:41; cf. 1 Pet 4:13), and one of the purposes for the Apostle John writing his later epistle is that his readers' joy may be full (1 John 1:4).