

“The Lord’s Prayer” (Parts 1 and 2)
(John 17:1-5)
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INTRODUCTION:

***John Knox’s deathbed wish.

Truly this chapter is one in which we can cast our anchor of faith, as John Knox did. In this chapter we peel back one of those “Holy of Holies” in the New Testament and peer in on our Lord making intercession for His disciples before His ultimate sacrifice. While most describe Matthew 6:9-13 and its’ parallels as “The Lord’s Prayer,” I believe this passage is the true “Lord’s prayer,” since some of the things in Matthew 6 Christ would never pray for Himself, and some of the things in John 17 ONLY Christ could pray (esp. Vv. 1-5).

I. Characteristics of this Prayer: Or, why is this prayer in the Bible?

A. *It was a prayer of* _____. Cf. Moses, who gives his final discourse to the people of Israel in Deuteronomy 1-31. Then it is followed by two prayers, in which Moses first blesses God (32:1-43) and then blesses Israel (33:1-29). The account concludes with Moses’ death (Deut. 34). Similarly, John 13 begins Christ’s final Upper Room discourse (chs. 13-17), which ends with Christ’s prayer, first for Himself as the God-man (Jn. 17:1-5), then for His people (17:6-26). Then John ends with an account of Christ’s death (John 18-19) and resurrection (John 20-21).

B. *It was a prayer of* _____.

1. Cf. The context of this prayer---offered just before Christ would offer Himself as a sacrifice as our Great High Priest (cf. Hebrews 9:1--10:18).. With His eyes towards Heaven, Christ terminates His work as a *prophet* on earth, and contemplates His upcoming work as a *priest*.
2. Cf. The word “sanctify” (*hagiazō*) used here in 17:17, 19, appearing elsewhere in John only in 10:36, in relation to the Temple. When Christ uttered this prayer, it was possible that He was either in the Temple courts, or was crossing the Kidron ravine, which would have had all the sacrificial blood of 256,000 Passover Lambs slaughtered on that day flowing into it.

C. *It was a prayer of* _____.

1. John 17 was not an isolated occurrence. Prayer characterized the ministry of our Lord (cf. Mark 1:35 [Luke 5:16]; Luke 3:21-22; 5:16; 6:12; Mark 6:46; Luke 9:18, 28-29; John 11:41; 22:41-42; 23:34; 24:51).

2. NOTE: Most of these come from the Gospel of _____, whose purpose is to present Jesus as the _____. Luke presents more of the prayer life of Jesus than any other Gospel writer. His purpose? He wants to tell us that continual prayer is a mark of *perfect humanity*. If I were more perfect, I would pray more, not less!
3. His example was so effective that His disciples asked Him to teach them how to pray (Luke 11:1)---this leads into the “Disciples’ Prayer” (11:2-4; cf. Matt. 6:9-13).
4. This prayer was also for the benefit of His disciples’ learning---this is why Christ uttered it in their presence (cf. John 11:41-42).
5. This gives us some insight into Christ’s present prayer ministry on our behalf (cf. Rom. 8:34; heb. 7:25; 1 John 2:1). If we were more perfect, we would pray more frequently, and we would pray more biblically!

II. Outline of John 17.

- A. ***Jesus’ Prayer For Himself: Glorification*** (vv. 1-5)
- B. ***Jesus’ Prayer For His followers*** (vv. 6-20). These are addressed in two groups--- His disciples (vv. 6-19), and those who would believe based on their testimony (vv. 20-26)----US!!!
 1. *The Recipients* (vv. 6-10).
 2. *The Requests* (vv. 11-26).
 - A. Protection (vv. 11-13a).
 - B. Joy (v. 13b).
 - C. Sanctification (vv. 14-20).
 - D. Unity (vv. 11, 21-23).
 - E. Glorification (vv. 24-26).

III. Jesus’ Prayer For Himself: GLORIFICATION (vv. 1-5).

- A. ***The relationship involved in the request: “Father”*** (v. 1a). 6x throughout this prayer:
 1. “*Father*” (vv. 1, 5, 21, 24). Expresses the unique, personal relationship that exists between God and the Lord Jesus Christ.
 2. “*Holy Father*” (v. 11). Unique address in John, appropriate to the request

for protection from evil which follows, but also underscores God's distinction from sinful creatures.

3. "*Righteous Father*" (v. 25)---God's righteousness can be seen in His revelation to His disciples (vv. 25c-26; cf. Matt. 11:25-26), in His excluding the world which has not known or loved the true God, and in His including those who have come to know and love the Father through the revelation of the Son (v. 26).

B. *The _____ of the request ("the hour has come")* (v. 1b). This hour had been appointed by the Father (Acts 2:23; Heb 9:27-28) and anticipated by the Son in this Gospel (2:4; 7:6, 8, 30; 8:20; cf. Mark 8:31), but it had *not* come. It would be the hour of true worship (4:23), salvation for the spiritually dead (5:25), and even of resurrection (5:25). All of this would be the result of the Savior's suffering

C. *The nature of the request:* _____.

***NOTE the reason for the request: "That the Son may glorify thee" (1b).

***Two types of "glory" here:

1. *The glory of the _____* (vv. 1c-4). The pinnacle of Christ's work on earth clearly was found in the sacrificial giving of His life on the cross. But how does an instrument associated in Jesus' day with the shameful death of a criminal bring glory to God? There are three ways noted in these verses:

- a. The _____ focus: *The cross is the expression of Christ's authority over all flesh* (v. 2a): Cf. Psalm 2; John 5:27; 19:19; *Exousia* in Matthew's Gospel (esp. 28:18). The cross was even an expression of authority over the Devil (Heb. 2:14)! Everything and everyone in the universe is subject to this kingdom, whether the point is acknowledged or not (cf. Phil. 2:9-11)!

- b. The _____ focus. *The cross is the means of eternal life to those who believe* (vv. 2b-3).

- (1) The recipients of eternal life : "all Whom Thou hast given Him" (v. 2b; cf. Vv. 6, 9, 11, 12, 24)

- (2) The essence of eternal life: "that they may know Thee, the only true God, and Jesus Christ whom Thou hast sent."

- (a) Knowing the only true God---in contrast to paganism

(b) Knowing Jesus Christ---in contrast to Judaism

***What does it mean to “know” God?

- c. The _____ focus: *The cross is the fulfillment of Christ's earthly mission* (v. 4). See Luke 4:42; 6:12; 11:1; Matt. 26:36; cf. Heb 10:5ff. Now, Jesus looks forward to His imminent death on the cross as if He had already accomplished it (cf. John 19:30).

NOTE: This glorification comes by way of the cross! Two important passages to note on this:

Isaiah 52:13--53:12---NOTE how God's promises to exalt the Servant (52:13-15; 53:10-12) sandwich the sacrificial death of the Servant (53:1-9).

Philippians 2:5-11---NOTE the humiliation of Christ (vv. 5-8) is what leads to His exaltation (vv. 9-11)!

This leads to the second glory that Christ prays for!

2. *The glory of the _____* (v. 5). Jesus repeats the request of verse 1, but adds another dimension. He prays specifically that the glory which He had before the world was would be restored to Himself. Christ had veiled His own eternal glory in His incarnation (cf. Phil 2:6ff), yet he prays that this glory would be restored to Him upon the completion of His work---which indeed it was!