

John 17:1-5

Jesus taught his disciples how to pray in Luke 11:1-4 and more famously in Matthew 6:9-13. That's been called the Lord's prayer, but it's better to think of it as the believer's prayer or the disciple's prayer. Because of who he was, Jesus could never pray about himself, "And forgive us our debts". That is clearly a sinner's prayer of repentance and release from the guilt of sin. The gospels record in several places the fact that Jesus prayed for his disciples, and for himself. But here in John 17 is the most complete record of what he prayed for. So our text here, in John chapter 17 really should be called, "The Lord's prayer."

The progress of the prayer: Here Jesus prays first for **himself**, then for his **disciples** and finally for **those who will be his own followers in the years and centuries to follow** – that's you and I!

Here's where we're going today

Quick flight, bird's-eye view of John 17			
The 3 Great Words in John 17		The 4 Great Doctrines in John 17	
Glory	vv1-5	Salvation	vv1-5
Kept	vv6-19	Preservation	vv11-16
One	vv20-26	Sanctification	vv17-19
		Glorification	vv20-26

v1a, "Lifting up his eyes to heaven" -

Now take a look at John 11:41-42. There are two questions this raises:

- 1) Consider Jesus' body language. Where does Jesus place his mind's-eye, his mental focus in prayer? Is it inward and introspective, or is it upward and towards his Father?
- 2) What do we learn from 11:41-42 about the *reason* for Jesus praying out loud, and how might this illuminate chapter 17?

In both 11:41, and 17:1, Jesus addresses his communication to the Father. This intimate address is by *inherent nature* in the eternal Son. This intimacy is by *adoption as sons and gifting and imparting of the divine nature in us who believe*. Natural man has no right to address God as Father. **See Romans 8:15.**

v1b, Jesus reminds His Father that, "the hour has come". The term *hour* here refers not to an exact time of day, but to the time of messianic fulfillment. The hour had come in which Jesus would complete his work by his voluntarily sacrifice. This was the driving motivation of this prayer! Jesus knew that the

moment of crisis was at hand, where the crossroads of eternity, holiness, sin and justice would converge, at the point of crucifixion.

Also, in making this prayer before offering himself for sin, Jesus was following the pattern of the High Priest who first dedicated the sacrifice to God before offering the atonement for the sin of the nation.

Now Jesus teaches us something precious here. This hour is fixed and predetermined, yet he does not respond at all as if it were fate or to be received passively as such! Jesus did not see divine sovereignty as fate to be received passively and fatally, as the Muslims do, and I am afraid many Christians fall into. Rather he saw it as a time for personal communication, responsibility, and duty, eager for action. "Lets do this!" was the attitude.

In verses 1-5, Jesus speaks of glory/glorification, how many time? _____

v1c, The word, *glorify* (verb, *doxason*, noun, *doxa*). It means, *the effulgent splendor of a weighty thing shining forth from its essence*. See **Isaiah 42:8**.

Earlier in 13:32-32 Jesus had used the **same term** as he instructed his disciples about his death. *Is it not passing strange to associate the the horror of Roman crucifixion with splendorous glory? What is so shiny and glorious and weighty about an undeserved, nasty, painful, drawn-out death with God pounding on you too?* This was not a prayer for dying grace, for strength to endure the cross, as we might rightly pray. No, the sacrificial death of Christ was the sole and eternally decreed and necessary means whereby a holy God and wicked humans were reconciled, brought to peaceful harmony. See **2 Cor 5:19**.

So how is the death of Jesus glorious? 1 Cor 1:15-25 – God views wisdom and beauty not so much in the outward pleasing sense of the eyes, but in the moral display of the beauty of holiness. **Psalm 29:2. All physical beauty in this created world is a visible analogy of God's unseen perfect moral character. The cross of crucifixion of Jesus displays the moral perfections of God's eternal holiness, justice, mercy, and perfect love for us who believe: It is Wisdom. The cross of Christ is eternally beautiful because it is perfectly wise. And that is glorious, the glory Jesus speaks of in v1!**

V4, *The visible glory of the incarnation journey as the Son of God/Son of Man*, culminating in the real, historical death on the cross, resurrection and ascension to the Father.

V5, *The eternal glory among the Trinity* – enjoyed eternally by Them. And worshiped by adoring angels.