

The Lord's Prayer

Sunday, March 8th, 1987

John 17:1-5

“These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.”

My message today will be taken from the book of John Chapter 17. The title of the message is: “THE LORD’S PRAYER.”

When we preach from this portion of God’s Word, there are two or three things that need to be made clear. The first thing is this: This is the Lord’s Prayer; the entire Chapter of John 17 is the “The Lord’s Prayer.”

That which is commonly called “The Lord’s Prayer” which begins *“Our Father who art in Heaven, hallowed be Thy name; Thy Kingdom come; Thy will be done in earth as it is in Heaven.”* That is the disciple’s prayer and I’m sure you all are familiar with it.

One day the disciples were talking with the Lord and said, *“Teach us to pray as John taught his disciples to pray.”* Our Lord looked at the disciples and He said; *“When you pray; say, our Father which art in Heaven, hallowed be Thy name; Thy Kingdom come thy will be done.”* That is the disciple’s prayer.

You see; in that prayer the Lord taught them to pray, *“Give us this day our daily bread.”* The Lord doesn’t pray for daily bread. The Lord taught them to pray in that prayer, *“Forgive us our sins.”* The Lord has no sin. So, this is not the Lord’s Prayer; it is the disciple’s prayer. This is the Lord’s Prayer here in John 17.

You see; the Lord left us the full text of this prayer. This is Christ praying to the Heavenly Father. He left us the full text of this prayer as an example of His intercession which even now He carries on for His people at the Father’s right hand.

The Scripture says that when Christ died on the cross and was buried and raised again that He ascended to Heaven and is seated at the right hand of the Father to intercede for us. There He prays or makes intercession for His people.

He prayed frequently when He was here on the earth, here in the flesh. This, as far as I know, is the only prayer of our Lord that is recorded in its entirety. I'm talking about this prayer in John 17. This is the entire prayer. He began it and He completed it.

This prayer is the prayer of our High Priest, our Mediator, which He is. He prays for His people and He makes intercession for us. Romans 8:34 says, "*Who can condemn Me? Christ died, yea rather, is risen again who (also is ascended and) makes intercession for us.*"

In Hebrews 7:25, it says; "*He is able to save to the uttermost them that come to God by Him; seeing that He ever liveth to make intercession for them.*" So, this is the prayer of the great High Priest, the one Mediator. The Scripture says, "*There is one God and one Mediator,*" one who prays for us and only one. That is our Lord Jesus Christ. That is the effectual prayer of intercession.

The third thing that I think ought to be mentioned is that it is the Lord Himself who is praying here. His intercession ought to encourage us to pray. We need to be encouraged to pray. Listen to Paul in Hebrews 4:14 (if Paul is the writer of Hebrews). He says, "*Seeing then, that we have a great High Priest, our Lord Jesus Christ that is passed into the Heavens, let us therefore, come boldly unto the throne of grace that we may obtain mercy and find grace to help in time of need.*"

Prayer doesn't change God or change the will of God; it finds the will of God. Prayer not only finds the will of God but bows to the will of God. Prayer rejoices in the will of God and changes us to follow the will of God. If our Master prayed, the servant certainly ought to pray.

Will you take your Bible and turn to John 17? I hope I have encouraged you to open the Scriptures and maybe I've stirred some interest on your part in this Lord's Prayer. Let's look at a few verses while we have time.

Verse 1: The Scripture says, "*These words spake Jesus and lifted His eyes to Heaven.*" Our Lord Jesus Christ came from heaven. "*The first Adam is of the earth, earthy; the second Adam is the Lord from Heaven.*" "*He lifted His eyes to Heaven*" because His Father was there and His throne was there.

God's glory was there also. The Scripture says, "*Every good and perfect gift cometh from above.*" So, "*Our Lord lifted His eyes to Heaven.*" That is where the blessings are. "*We are blessed in Spiritual places with Heavenly blessings.*"

Look at verse 1 again: *“These words spake Jesus and lifted His eyes to Heaven and He said, “Father; the hour has come.”* When I read this prayer or preach from this prayer, I feel so inadequate; I feel so unable to deal with it the way it should be dealt with; it is the prayer of my Lord, my Master, my God. This is the Son talking to the Father. Here He says, *“Father; the hour is come.”*

Often the Lord mentioned this hour. Do you remember when Mary said, *“We don’t have any wine left to serve the guests?”* He said, *“Woman; what have I to do with thee; Mine hour has not yet come.”*

When the disciples one day were trying to discourage Him from going to Jerusalem and being killed, the Lord said; *“shall I pray the Father to deliver Me from this hour? For this cause came I to this hour.”* This is why He came; He came to suffer for His people.

Again, He said to His disciples; *“The hour is come that the Son shall be glorified.”* Here, in the intercessory prayer, the Great Redeemer lifts His eyes to Heaven and says; *“Father, the hour is come, (the hour) is come.”*

What hour is this? My friends; this is the hour of redemption decreed from all eternity. This is the grand and great hour of the fulfillment of God’s eternal Covenant made in Christ *“before the foundation of the world.”*

This hour is the hour in which Abraham saw. Christ said, *“He saw My day and he rejoiced.”* This is the hour of which Moses wrote of. This is the hour to which all the types, patterns and pictures pointed to.

When Abel slew that lamb, He was pointing to this hour. When Moses and the people of Israel killed the Passover and put the blood on the door, they were pointing to this hour. This is the hour to which all the types pointed.

This is the hour when the Lord would bear all the sins of all His people, of all generations and put them away. This is the hour for which He came into the world. That is the reason it is so powerfully stated here; *“Father, the hour is come.”* This is the hour in which history points to and looks to. It is the hour that all things after that hour look back unto.

He says in verse 1: *“Glorify Thy Son that Thy Son may glorify Thee.”* What does this mean? The Lord Jesus Christ is praying to the Father to glorify Him. Well, Christ as God does not need to be glorified; He has all glory. No glory can be added to Christ who is God in human flesh.

What He is praying here is this; He prays to be sustained and strengthened in bearing our sins on that cross. He prays to be supported in this hour of agony and suffering. He prays to accomplish the victory over sin, over Satan and over death. He prays to be raised, exalted and seated at God's right hand. He prays that in all of this, all of His work, that He might glorify the Father and glorify the character of the Father in the redemption of His people.

You see; the Lord Jesus Christ prays this way and oh that we might learn to pray this way; *"Father, glorify Thy Son that Thy Son may glorify Thee."* Honor the Son. Why should the Son be honored? He should be honored so *"That the Son may honor Thee."* He is praying "Supply the needs of Thy Son" that He may be used for God's glory by meeting the needs of someone else.

Do you reckon that we could learn to pray that way? The apostle said to us, *"You have not because you ask not. When you do ask, you ask amiss that you may consume it on your own lust."*

We pray, "Lord bless me." Why do we do this? We pray, "Honor me." What is the reason? "Prosper me." Why do we say this? "Glorify me;" why? *"Glorify Me that I may glorify Thee. Honor Me that I may honor Thee."* Prosper me that I may be used in your Kingdom for your glory, for the good of your people. Make me a blessing. *"Glorify Thy Son that Thy Son may glorify Thee."*

How did the Son glorify the Father? He glorified Him in His holiness. Our Lord Jesus Christ, here on the earth as a man, *"made of woman, made under the law, tempted in all points as we are, yet without sin,"* glorified the holiness of God by perfecting a perfect righteousness for His people.

The Father said, *"This is My Son in whom I am well pleased."* He not only honored the holiness of God, He glorified and honored the justice of God. Hanging on that cross bearing our sins, suffering our death and paying the penalty; He enabled God to be just and Justifier.

God's righteousness and God's peace met at Calvary. God's love and God's truth met at Calvary. He honored the justice of God and the holiness of God and the wisdom of God. This blessed way of salvation was decreed in the wise council of God. *"Christ is the Wisdom of God."*

Oh, I know, *“The preaching of the cross is to them who are perishing, foolishness. But, to those who are saved, the preaching of the cross is the wisdom of God.”* Preaching is not only the power of God to save and the power of God to redeem but it is the wisdom of God.

We see the great, mighty, wisdom of God in redeeming a people in such a way that His character is glorified and His justice and righteousness is honored. The Lord Jesus Christ glorified the love and grace of God. No where is the love of God seen like it is on Calvary’s cross.

Our Lord Jesus Christ glorified the faithfulness of God. God will be faithful; He has not failed in one thing that He promised. God is faithful! Great is Thy faithfulness. *“Glorify thy Son that the Son may glorify Thee. Of Him are you in Christ Jesus who of God is made unto us wisdom, righteousness, sanctification and redemption that as it is written; He that glorieth, let him glory in the Lord.”* Do you see that?

Notice verse 2: I want you to watch this. I’m going to help you a little bit if you will stay with me. Our Lord continued praying and said; *“As Thou hast given Him, (the Son of man, Thy Son), power, (authority), over all flesh that He should give eternal life to as many as Thou hast given Him.”*

Now, listen to me; there are two things that are evident from this statement. This is the Lord praying, the Son of God. He prays, *“Father, glorify the Son that the Son may glorify Thee. As Thou has given Me power (authority), over all creation, over all flesh that I should give eternal life to as many as Thou hast given Me.”*

The first thing that is evident here is this; Jesus Christ, the one who is far away from being the weakling that men insinuate, and the weakling, frail, defeated reformer that many men preach, Jesus Christ has all power and all authority.

Jesus Christ has universal rule over all creatures and over all flesh. That is what He says, *“Thou hast given Me (by Divine decree, authority) power over every living creature.”*

The second thing that is evident here is this; the object of God giving Him total authority and total sovereignty and total rule over all flesh, is that He should by His Divine work effectually accomplish God’s purpose and redeem a people.

Listen to that in other Scriptures. Turn to John 3:35, *“The Father loveth the Son and hath given all things into His hands.”* Isaiah 9:6, *“Unto us a child is born; unto us a*

child is given and the government shall be on His shoulders;” the government of what? I’m talking about the government of the universe shall be on His shoulders.

“His name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, and the Prince of Peace. Of His Kingdom, there is no end.”

In Matthew 28:18, our Lord spoke to His disciples before He sent them out to preach. He said, *“All power (authority) in heaven and earth, (all authority, not designated or partly), is given unto Me in heaven and earth.”* I’m talking about “all power.”

I want you to listen to a Scripture from 1 Corinthians 15, which I imagine most of you have never considered. I’m talking about 1 Corinthians 15:24; now listen to this; *“Then cometh the end when Christ shall have delivered up the Kingdom to God, even the Father, this is the end, when He shall have put down all rule, all authority and all power: For, He must reign,”* (rule, in undisputed sovereignty).

“Christ must rule and reign until He puts all enemies under His feet. The last enemy that shall be destroyed is death. And when all things shall be put under, (defeated, subdued) Him, then shall the Son also Himself be subject unto God the Father that put all things under Him that God may be all and in all.”

Preacher, what is that saying? It is saying this, from before the foundation of the world, back before God by Christ made the world, there was an everlasting Covenant of Grace, for *“He was the Lamb slain before the foundation of the world.”* Back in eternity past, before the world began, in all eternity, God put, (the absolute God), the world and creation under the mediatorial reign of the Lord Jesus Christ as Surety and Redeemer.

The purpose was made and the purpose was decreed. God will have a *“new heaven and a new earth wherein dwelleth righteousness”* and a people like Christ. He will redeem a world which will be a fallen world. Back before that world was ever made, He put the whole universe, the whole world, under the mediatorial Kingdom of the Lord Jesus Christ and the mediatorial reign of Jesus Christ.

It was by Christ that He made the world and for whom He made the world *“unto whom He gave all things.”* As a result of this gracious arrangement, a fallen race is permitted to exist.

Do you know what would have happened when Adam fell had not Adam and his sons and his posterity been under the mediatorial reign of a Surety and a Redeemer? He would have been annihilated in a moment.

There would have been a sinful world, a sinful man coming in contact with an absolute, holy God. He would perish immediately like the angels of old who *“kept not their first estate but who sinned and were reserved in everlasting chains of darkness unto that great day.”*

Why didn't they survive preacher? They had no Mediator; they had no Redeemer; *“for He took not on Him the nature of angels but the seed of Abraham.”* Before the world began almighty God, the absolute, holy, eternal God put His creation and this human race under the mediatorial reign and rule of the Lord Jesus Christ, God's Surety, the Surety of the everlasting Covenant whose blood is the blood of the everlasting Covenant.

That mediatorial reign began back in eternity and it is still in force. Christ shall accomplish all that He designed to accomplish when He has fulfilled all that God decreed from all eternity, when He has saved everyone of His sheep (who are His elect given to Him by the Father), and when He has brought the last child home. When He has brought the last member of God's true church, then will all power, rule and authority be in heaven. Earth and hell will be subdued by Him; *“death will be the last enemy destroyed.”* Satan, in the bottomless pit will be with all his rebels and unbelievers.

Christ shall triumphantly and victoriously, as the great conquering Mediator and ruling Son, deliver up the Kingdom unto Him who gave it to Him. All things will be subject to God and God may be *“All and in All.”* That is where it is now.

This is a result of this gracious arrangement, this mediatorial Kingdom given to Christ. That is what Christ is praying here. He has lifted His eyes to heaven and that is where it all is. He said, *“Father; the hour is come;”* this is it; *“glorify Thy Son that Thy Son may glorify Thee, as Thou hast given Him and power”* (authority and rule).

Preachers that preach a defeated Jesus, who try to preach a Jesus that wants to and can't, who wills to and folks won't let Him, who is frustrated and confused is like the “Super Star Jesus” that they talk about. They don't know where He came from, what He is doing here and where He is going.

That is not the Son of God, the Christ of the Bible. The Christ of the Bible must reign; He has always reigned and ruled. He will reign until He has put every enemy under His feet.

As a result of this gracious arrangement, you are alive today as an unbeliever. While He calls out His own, the whole world benefits from His grace. The whole world benefits

from His mercy to His church. *“All things are yours,”* Paul wrote to the church. *“Even life and death and the world are yours.”*

Christ has authority, power and rule over it. The world exists today for your good. He said, *“You’ve given Me authority over all flesh in order that I should give eternal life to as many as You have given Me.”* God will have a people!

Old Jonathan Edwards, one of the first presidents of Princeton University, wrote a book one time on *“The History of Redemption.”* In it he said this, *“God’s grand and glorious design in redemption is to restore the ruins of the fall. God’s grand and glorious design in redemption is to put down all things contrary to Himself. God’s grand and glorious design in redemption is to put away all evil and all death where it can do no more harm. God’s grand design in redemption is to have a “new heaven and a new earth wherein dwelleth righteousness” that can never fail or fall. God’s grand design in redemption is to have a people to populate heaven, a holy people, just like Jesus Christ.”*

Before the foundation of the world, when God purposed and decreed and designed to accomplish this purpose, He put it into the hands of His Son and sent Him to affect it and accomplish it. Let me tell you something, that is what He is doing.

The program is on time and on schedule. There will be some people who will glorify His mercy and there will be others that glorify His justice. Everybody is going to glorify God that *“He should give eternal life.”*

Look at this statement here: Our Lord prays; *“Glorify Me that I may glorify Thee. You have given Me (authority), power, over all flesh that I should give eternal life to as many as Thou has given Him.”* Man, I tell you what; I am interested in that like nothing else.

What is eternal life *“to as many as Thou has given Him?”* It is not how long it is going to last; it is the quality of it, not the quantity. You see; eternal life is the life of God. God is eternal. Eternal life is the life of God, the life of God in the soul. It is life that can never die.

Eternal life has no qualities of death because God is life. Eternal life is spiritual life as opposed to the flesh. *“That which is born of the flesh is flesh.”* Flesh is made of the dust and will go back to the dust. This eternal life is spiritual life.

This eternal life is the gift of God; He said, *“Thou hast given eternal life.”* This eternal life is a holy life. Being the life of God and being a spiritual life and being born of God, it cannot sin.

In verse 3, our Lord defines eternal life: He doesn't stop there; He says, "*You've given Me authority over all flesh that I should give eternal life to as many as Thou hast given me.*" Without pausing, He prays; "*And this is eternal life that they might know Thee the only true God and Jesus Christ whom Thou hast sent.*"

When our Lord speaks of eternal life, He is not speaking of the length of it but the quality of it. You see; eternal life is salvation. Eternal life is regeneration. Eternal life is a new birth. Eternal life is a restoration of the life that was lost in Adam. "*In Adam all die, in Christ; all are made alive.*"

When a man has eternal life he has what he did not have before in the flesh. When a man has eternal life he knows what he did not know before; he knows God. When a man has eternal life he is what he was not before; he is a new creature and a new person in Christ Jesus. When a man has eternal life, he is a son of God, an heir of God and a joint-heir with Jesus Christ.

In closing: Our Lord said, "*I have glorified Thee on the earth.* (I've glorified Thee in life and love and obedience and walk, in all ways)." He did indeed glorify the Father. Watch this: "*I have finished the work you gave Me to do.*"

What is that work? That work is to redeem a people, to bring about a kingdom of righteousness. Who gave Him that work to do? The Father gave it to Him. What did He do with it? He finished it. Nothing needs to be added.

How did I participate in it? "*Believe on the Son. He that hath the Son hath eternal life. He that hath not the Son of God hath not life.*"