

The Lord's Prayer

An Examination of John 17

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Jesus' Prayers

- Jesus' general prayers
 - Matthew 14:23; Mark 1:35; 6:46; Luke 5:16; 6:12; 9:18
- Jesus received prayer requests
 - Matthew 19:13
- Jesus' speaking to God in what some might term prayers
 - At the rejection of some and reception of others
 - Matthew 11:25-26
 - At the raising of Lazarus
 - John 11:41-42
 - On the cross
 - Matthew 27:46; Mark 15:34; Luke 23:34,46

Jesus' Prayers

- Specific prayers
 - The baptism prayer
 - Luke 3:21
 - The “Model Prayer”
 - Matthew 6:9-13; Luke 11:1-4
 - Sometimes, wrongly, called the Lord’s Prayer, “better thought of as the disciples’ prayer, taught by the Lord” (Carson 551)
 - The transfiguration prayer
 - Luke 9:29
 - The “Lord's Prayer”
 - John 17:1-26
 - The garden prayer
 - Matthew 26:36-45, Mark 14:32-41; Luke 22:39-46
 - John 18:1,2 is the setting, but the prayer is not recorded by John

The Lord's Prayer – Attestation

- “Someone has aptly termed this chapter ‘The Holy of Holies of John’s Gospel.’ We have the privilege of hearing the Son conversing with the Father” (Wiersbe)
- “The prayer of Jesus in John 17 has been known as the ‘high priestly prayer,’ since so designated by Chytraeus in the sixteenth century” (Stagg 73
 - “*Precatio summit sacerdotal*, Chytraeus” (Nicoll 840)
 - “The theologian David Chyträus (1531-1600)” (Keener 1051)

The Lord's Prayer—Outlines

- Wiersbe, Nicoll (840), Foster (175), Lipe (235,240,254), Ironside (408,416,420,425,431), et al:
 - 17:1-5 Christ prays for Self
 - 17:6-19 ... for disciples
 - 17:20-26 ... for the church
- Carson having noted others like those above, provided and elaborated on one from Schnackenburg and Beasley-Murray:
 - 17:1-5 “Jesus prays for his glorification” (553)
 - 17:6-19 “... for his disciples” (557)
 - 17:20-23 “... for those who will believe” (568)
 - 17:24-26 “... that all believers may be perfected so as to see Jesus” (569)
- Keener:
 - 17:1-5 “Reciprocal Glory of Father and Son” (1052)
 - 17:6-24 “Prayer for the Disciples” (1055)
 - 17:25-26 “Conclusion: Making God Known” (1064)

The Lord's Prayer—Context

- “This prayer is not free-standing; it is intimately connected by themes and link-words with the discourse that precedes it (chs. 14-16), as even the first words of 17:1 (“After Jesus said this ...”) intimate. ...
“In some respects the prayer is a summary of the entire Fourth Gospel to this point. Its principle themes include Jesus’ obedience to his Father, the glorification of his Father through his death/exaltation, the revelation of Jesus Christ, the choosing of the disciples out of the world, their mission to the world, their unity modeled on the unity of the Father and the Son, and their final destiny in the presence of the Father and the Son” (Carson 550,551)
- “The time when he prayed this prayer; when he had spoken these words, had given the foregoing farewell to his disciples, he prayed this prayer in their hearing;” (Henry)

The Lord's Prayer – Context

- “Offered in the Upper Room, just before the Lord led his disciples out into the moonlit night, on the way to Gethsemane” (Johnson)
- “The setting of the prayer is essentially the same as that of the last discourse, excepting the specific mention of a change in Jesus’ posture. ‘Lifting up’ one’s ‘eyes’ was a common posture of prayer ...” (Keener 1052)
- “Westcott supposes that the majestic high-priestly prayer of Jesus in John 17 was delivered in the great court of the temple, deserted now of human occupants save for these twelve, and flooded with moonlight. But it may have been given at any appropriate spot as Jesus went on this leisurely journey toward Gethsemane” (Foster 175)

The Lord's Prayer – Context

- “Toward that hour He had been looking, not only ever since the beginning of the world but before the world began, when He said in eternity past, ‘Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart’ (Ps. 40:7,8). He was willing to come into the world, to go to the cross, to settle the question of redemption. Now the cross is before him. In a few hours more He will be hanging on that tree in the sinner’s place, ...” (Ironsides 410)
- “What was on Jesus’ mind the dreadful night that He was betrayed and arrested? He prayed about the glory of God, the sanctification of the disciples, the unity of the church, and the salvation of the world!” (Lipe 266)
- “Father, the hour is come; ...” (John 17:1)

The Lord's Prayer – Themes

- Prayer

- Pray (17:9[2x], 15, 20)

- *erotao* (ἑρωτάω), “provides the most delicate and tender expression for prayer or request with the one asking and the one being asked being on an equal level, such as the Lord Jesus asking of the Father” (Zodhiates)

- As Jesus is praying, we are compelled to ask, “Can this prayer be answered?”

- “The effectual fervent prayer of a righteous man availeth much” (Jam. 5:16b)

- “For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth:” (1 Pet. 2:21, 22)

- The answer is yes, yet He prayed for unity and that is lacking in the religious world; why?

- Believers must be unity in Him and His Word as He and the Father are one

The Lord's Prayer – Themes

- Authority
 - “Name” (17:6,11,12,26)
 - *onoma* (ὄνομα), “Implying authority, ... As implying character, dignity, ... of the knowledge, observance, and enjoyment of God's name” (Zodhiates)
 - “Word” (17:6,14,17,20)
 - *logos* (λόγος), “Intelligence, word as the expression of that intelligence, discourse, saying, thing” (Zodhiates)
 - “Words” (17:8)
 - *hrema* (ῥῆμα), “That which is spoken, a statement, word” (Zodhiates)

The Lord's Prayer – Themes

- Glory

- “Glory” (17:5,22,24); “Glorify” (17:1[2x],5); “Glorified” (17:4,10)

- *doxadzo* (δοξάζω), “to honor, to praise ... to endow with visible splendor” (Bauckham 44)

- “When a word has more than one meaning, ... [one can slip-DFC] back and forth from one meaning to the other, John, as we shall see, does just this” (Ibid.)

- *doxa* (δόξα), “honor, reputation ... visible splendor” (Ibid.)

- On 17:4, “the immediate thought here is of the necessary progress which the hour demanded” (Nicoll 841)

- On 17:22, “Just as God’s love, by which Jesus and the Father are one, has been reflected in the life and death of Jesus, so it is to be reflected in the disciples when they love one another” (Baukham 61)

The Lord's Prayer – Themes

- Unity

- “One” (17:11,21[2x],22[2x],23)

- *heis* (εἷς), “a primary numeral; *one*” (Strong); “the first cardinal numeral” (Zodhiates)

- “The thought is not in the uniqueness of the people of God but of their unity. In very case it is a matter of *becoming one*” (Bauckham 29)

- “Believers experience fellowship with both the Father and his Son” (Helyer 322)

- “In John 17 there is no occurrence of the term *ekklēsia*, but the purity and unity of Christ's people, then and in the future, represented the *object* of his prayer and the *evidence* that his mission was of God and that God's love had come to expression through him” (Stagg 177)

The Lord's Prayer – Themes

- Knowledge

- “Know” (17:3,23); “Have/hath known” (17:7,8,25[3x])

- *ginosko* (γινώσκω), “To know, in a beginning or completed sense” (Zodhiates); “to ‘know’ (absolutely)” (Strong)

- On verse 3, “This is not knowledge of ‘the divine’ in some pantheistic or merely utilitarian sense. ... Nor is this knowledge of God and of Jesus Christ merely intellectual, mere information (though it invariably includes information). In a Gospel that ranks belief no less central than knowledge to the acquisition of eternal life (3:16; 20:31), it is clear that the knowledge of God and of Jesus Christ entails fellowship, trust, personal relationship, faith. There is no more powerful evangelistic theme” (Carson 556)

The Lord's Prayer – Themes

- The World

- “World” (17:5,6,9,11[2x],12,13,14[3x],15,16[2x],18[2x],21,23,24,25)

- *kosmos* (κόσμος), “by implication the *world* (in a wide or narrow sense, including its inhabitants, literally or figuratively [morally])” (Strong)

- “And he prayed, not for the world as such (how could he possibly pray that the world continue its wordliness?), but that the world might believe ... [moreover,-DFC] he did not pray either that his disciples should be taken out of the world (17:9). They had a role there, ...” (Morris 280)

The Lord's Prayer – Themes

- Life
 - Life+eternal (17:2,3)
 - *dzoay* (ζωή), “In the Christian sense of eternal life” (Zodhiates)
 - *aionios* (αἰώνιος), “When referring to eternal life, it means the life which is God's and hence it is not affected by the limitations of time” (Zodhiates)
 - “The Son bestows eternal life on those given him by the Father” (Helyer 345)
 - “Only by His being glorified could the Son give this eternal life, and so fulfil the commission with which He was entrusted” (Nicoll 840)

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