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The Real Lord's Prayer – Part 1

Introduction to Series

Series: Near to the Heart of God

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The Village Church at Shell Point

Evening Service

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- I. Series – **Near to the Heart of God**
 - A. Prayers of the NT
 - 1. Became interested – compared my prayers of those in the NT
 - a. I don't pray like that
 - B. Began with **The Lord's Prayer**
 - 1. Appropriate place to begin
 - a. Best known prayer in the Bible
 - b. Probably everyone in this room knows the Lord's Prayer
 - c. Probably everyone in America...
 - 2. Maybe not
 - a. Clue on Jeopardy recently
 - b. "Matthew 6:9 says, "Our Father which art in heaven", THIS "be Thy name"
 - c. Not one contestant knew "hallowed"
 - 3. Appropriate place to begin because the "Lord's Prayer" is not really the Lord's prayer
 - a. That is, it's not the Lord praying
 - b. It's not a prayer that Jesus prayed, and that the disciples heard and reported
 - C. Classic Lord's Prayer is in Matthew 6
 - 1. **Matthew 6:9–13** (ESV) — 9 Pray then like this:
 - a. "Our Father in heaven, hallowed be your name.
 - b. 10 Your kingdom come, your will be done, on earth as it is in heaven.
 - c. 11 Give us this day our daily bread,
 - d. 12 and forgive us our debts, as we also have forgiven our debtors.
 - e. 13 And lead us not into temptation, but deliver us from evil.
 - f. [For yours is the kingdom and the power and the glory, forever. Amen]
 - 2. Last phrase not in earliest manuscripts – taken for granted
 - a. Echoes **1 Chronicles 29.11**: Yours, O LORD, is the greatness and the power and the glory and the victory and the majesty, for all that is in the heavens and the earth is yours. Yours is the kingdom, O LORD, and you are exalted as head above all.

3. But we find in the parallel passage in Luke that this prayer is given by Jesus as a response to a question posed by disciples
 - a. **Luke 11:1** (ESV) — 1 Now Jesus was praying in a certain place, and when he finished, one of his disciples said to him, “Lord, teach us to pray, as John taught his disciples.”
 - b. Then Jesus said pretty much what He said in Matthew
- D. This is really not “the Lord’s prayer” – as a prayer that Jesus prayed
 1. This is Jesus teaching us about prayer
 2. Which makes it even more appropriate that we begin with it
 - a. It teaches us how to pray
 - b. Not in a formulaic or rote way
 - c. Although we can and do use it liturgically from time to time
 - d. Even singing it!
 3. But it teaches the priorities of prayer
 - a. In fact, the priorities of God-centered praying
 - b. That we begin with God
 - c. Submitting ourselves to His holiness, His kingdom, His will
 - d. And then we turn our attention to our needs
 - e. Our material needs
 - f. Our need for forgiveness, and for forgiving one another
 - g. And our own holiness as we seek to avoid the wiles of the enemy of our souls
 4. In so doing, it helps us to evaluate our own praying
 - a. After all, as we pointed out, the so-called Lord’s prayer follows the two tables of the Law, the Ten Commandments
 - b. First table – relationship with God
 - c. Second table – relationship with one another
- E. It’s not that every prayer must sound like the Lord’s prayer
 1. But that the elements of the Lord’s prayer ought to be reflected in the elements of our praying
 2. Bottom line – the so-called Lord’s prayer is not actually the Lord’s prayer, not actually a prayer of Jesus

II. **Doing v. Teaching**

- A. One of the things I had to fight in my life as a university professor, particularly as a university professor in the field of education, is the quip which we often heard:
 1. Those who can, do; those who can’t, teach
 2. And I had to deal with a further indignity as one who was a professor in sport and physical activity settings
 - a. Those who can, do; those who can’t, teach; those who can’t teach, teach physical education
 3. I actually think the latter statement is patently false
 - a. In terms of the range of subject matter, I think it’s actually much more difficult to teach physical education than pretty much anything else

- b. And when you're teaching physical education, most of the time you're teaching moving targets!
 - c. Let's see the math teacher teach math when the students are running around the classroom!
 - 4. But I have to admit, there is some truth to the first statement: Those who can, do; those who can't, teach
 - a. Because we all know of extremely brilliant experts in the content, whether sport or math or science or literature
 - b. Who are extraordinary at what they do; but make abysmal teachers
 - c. Couldn't teach their way out of a paper bag!
 - 5. More likely true that: Those who can, do; and those who do do, often can't teach
 - a. It's like they really can't relate to the struggles that most of the rest of normal students have
 - B. One of the curious things about the NT is that Jesus prayed a lot
 - 1. He didn't just teach prayer
 - a. He did prayer
 - b. He prayed
 - c. And arguably, there was no one who was better at actually doing prayer than the eternally begotten Son of God!
 - 2. The gospels record a number of times when Jesus went off to pray by Himself, privately
 - 3. But the content of those prayers is never recorded
 - 4. It was nevertheless obvious to the disciples that the private times of Jesus with the Father were enormously important
 - a. They saw the connection between the power of Jesus, the wisdom of Jesus, the miracles of Jesus as emanating from His time with the Father
 - b. That prayer and power were intimately related
 - c. Without Jesus' praying, there would be no power
 - 5. So that's why they asked Him, how should we pray?

III. **The Uniqueness of John 17**

- A. Only two times Jesus prayed and we know something of the content
 - 1. One was in the Garden of Gethsemane
 - a. The brief prayer that Jesus prayed in the highly emotional time just before His betrayal and arrest and crucifixion
 - 2. The other was in John 17
 - a. John 17 was the only time Jesus prays substantially, at some length, and lets the disciples in on what He's praying about
 - 3. John 17 is, in fact, **The Real Lord's Prayer**
 - 4. In John 17, Jesus bares His soul
 - a. He lets us in on His secrets with the Father
 - b. And He reveals what He really desires for His disciples
 - c. And for us!

IV. **The Context of John 17**

- A. John 17 is at the end of the **Upper Room Discourse** (John 13-17)
- B. John 12 – Triumphal Entry
 - 1. Then Jesus intimates that He must die
- C. John 13
 - 1. Establishes the Lord’s Supper
 - 2. Foot washing
 - 3. Taught on servanthood
 - 4. Gave them a New Commandment – love one another
- D. John 14
 - 1. Comforts His disciples
 - 2. Prepares them for heaven
 - 3. Promises the Spirit
 - 4. Identifies Himself with the Father
- E. John 15
 - 1. Abiding in the Vine
 - 2. Parable
 - 3. New commandment is repeated
 - 4. He tells us that He has chosen us to bear fruit
 - 5. Warns us that we are at enmity with the world
- F. John 16
 - 1. Warns of persecution
 - 2. Tells us of the advantage of His leaving and the HS coming
 - 3. Predicts again His death and resurrection
 - 4. Promises given for praying in His name
- G. **Themes in the Upper Room Discourse**
 - 1. Lord’s Supper – New Covenant
 - 2. Servanthood
 - 3. Love of brethren
 - 4. Death and Resurrection
 - 5. Heaven
 - 6. His identification with the Father
 - 7. Promise of the Holy Spirit
 - 8. Believers relationship with the World
- V. **The Outline of John 17**
 - A. Reflects these themes
 - 1. Outline one suggested by Martin Lloyd Jones
 - B. **Saved from the World – John 17.1-5**
 - C. **Safe in the World – John 17.6-19**
 - D. **Unified for the World – John 17.20-26**
- VI. **Saved from the World**
 - A. **John 17:1-5** (ESV) —
 - 1. 1 When Jesus had spoken these words, he lifted up his eyes to heaven, and said, “Father, the hour has come; glorify your Son that the Son may glorify you,

2. 2 since you have given him authority over all flesh, to give eternal life to all whom you have given him.
3. 3 And this is eternal life, that they know you, the only true God, and Jesus Christ whom you have sent.
4. 4 I glorified you on earth, having accomplished the work that you gave me to do.
5. 5 And now, Father, glorify me in your own presence with the glory that I had with you before the world existed.

B. **Key word**

1. Vv 1-5 = **Glory**
2. Importance of glory
 - a. Westminster Shorter Catechism Q1
 - b. Q – What is the chief end of man?
 - c. A – Glorify God and enjoy Him forever
3. No scripture more clear on this issue than John 17
 - a. Vv 1-5 – Jesus concerned about His own glory, and the Father’s glory
 - b. Vv 9-10 – Jesus speaks of Himself being glorified by the disciples
 - c. V 22 – Jesus even shares glory with the disciples
 - d. From beginning to end, this prayer is about glory
4. Difficulties in defining glory
 - a. **Doxa (Gk)** – opinion, judgment; estimate of value, whether good or bad
 - b. But the NT uses the term a bit differently; uniquely
 - c. NT based its idea on the OT concept of glory
5. **Kabod (Heb)** – weighty; wealth or honor
 - a. Relationship to God – that which makes God impressive
 - b. God is invisible
 - c. Kabod refers to God’s self-manifestation
 - d. Provokes people to awe or astonishment
 - e. Connected with the heavens – Psalm 19 (The heavens declare the glory of God)
 - f. **Exodus 24** – Lord is on Mt. Sinai in the appearance of a consuming fire
 - g. **Exodus 33.18-20** – Moses asks, “Show me Your glory”
 - h. God puts Moses in the cleft of the rock, covers Moses while passing by; could see only God’s “backside”
 - i. “You cannot see My face, for no man can see Me and live”
 - j. **Exodus 34** – Moses came down; face shone; people were afraid; Moses had to cover his face
 - k. **Exodus 40.34ff** – cloud covered the tabernacle; glory filled the tabernacle with a radiant substance
6. Doxa in the NT carried the meaning of kabod
 - a. “Divine mode of Being”
 - b. Carrying the idea of visible manifestation

7. Jesus' glory
 - a. God incarnate – we would expect an incredible display of glory
 - b. **John 1:14** (ESV) — 14 And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth.
 - c. Yet not everyone beheld His glory
 - d. Jesus did not display glory continually
 - e. Born in a stable; worked as a carpenter
 - f. **Isaiah 53:2** (ESV) — 2 For he grew up before him like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, and no beauty that we should desire him.

8. Known as the “Messianic secret”
 - a. Cf **Matthew 16** – “Who do men say that I am?... John the Baptist, Elijah, Jeremiah, one of the prophets...”
 - b. In spite of this, occasionally, the glory of God burst through
 - c. Angels in the fields at His birth
 - d. Miracle at Cana
 - e. Baptism with the voice of God and the dove
 - f. Transfiguration
 - g. Raising of Lazarus
 - h. In spite of the Messianic secret, Jesus couldn't contain the glory of God
 - i. **Finitum non capax infinitum** – the finite cannot contain the infinite
 - j. Jesus came from glory, emptied Himself of it (Philippians 2)
 - k. Out of the Ivory Palaces, into a world of Woe

9. Doxa and the believer
 - a. OT – see the glory of God; contemplate
 - b. Classic benediction: **Numbers 6:24–26** (ESV) — 24 The LORD bless you and keep you; 25 the LORD make his face to shine upon you and be gracious to you; 26 the LORD lift up his countenance upon you and give you peace.
 - c. Longing of the Jew was to behold the glory of God
 - d. Emphasis changes in the NT to participation in the divine glory
 - e. Resurrected to a body of glory
 - f. Glorified together with Christ
 - g. Eternal glory is our calling, destiny
 - h. Participation in divine glory is through participation in, and union with, Christ
 - i. **Colossians 1:27** (ESV) — 27 To them God chose to make known how great among the Gentiles are the riches of the glory of this mystery, which is Christ in you, the hope of glory.

10. **Glory – visible manifestation of His being**
 - a. Provokes awe and astonishment
 - b. OT – see the glory of God

- c. NT – participate in the glory of God
- C. **Prayer for glory**
 - 1. **John 17:1** (ESV) — 1 When Jesus had spoken these words, he lifted up his eyes to heaven, and said, “Father, the hour has come; glorify your Son that the Son may glorify you...”
 - 2. Jesus asks God to glorify Himself
 - a. And that by so doing, the Son would glorify the Father
 - b. Asks that God would manifest His Being through Christ in some way
 - 3. **John 12.22ff** – Jesus prophesies His death; asks God to glorify His name; predicts the nature of His death
 - a. Asks God to crucify Him – and that will glorify Himself and the Father
 - b. It will reveal the nature of God
 - 4. Temporary – **John 12.24** – grain of wheat has to die to bear fruit
- D. **Purpose for glory**
 - 1. **John 17:2** (ESV) — 2 ... since you have given him authority over all flesh, to give eternal life to all whom you have given him.
 - 2. There is purpose for Jesus’ glorification in the crucifixion
 - a. Jesus must be glorified (crucified) in order to give eternal life
 - 3. Beginning to see as complete a description of salvation as anywhere
 - a. Jesus has to be crucified, resurrected
 - b. Father grants authority to Jesus over all
 - c. Father gives certain people to Jesus from the world (v 6)
 - d. Jesus gives all those people eternal life
 - 4. Nature of the transaction
 - a. Father gives the Son authority
 - b. Father gives the Son a people to be saved
 - c. Son gives eternal life to all those God gives to the Son
 - d. All of this is based on Jesus being glorified
- E. **The end of glory**
 - 1. **John 17:3** (ESV) — 3 And this is eternal life, that they know you, the only true God, and Jesus Christ whom you have sent.
 - 2. Eternal life is defined – to know God and Jesus Christ
 - 3. **Ginosko (Gk)** – Greek for the Jewish idiom used for sexual intercourse
 - a. “Adam knew his wife and she conceived...”
 - b. Example of the Gk word used in the NT with an OT biblical meaning
 - 4. Relationship, intimate, with God and Jesus Christ
- F. **The work of glory**
 - 1. **John 17:4** (ESV) — 4 I glorified you on earth, having accomplished the work that you gave me to do.
 - 2. Jesus has already glorified God
 - a. Seen that already
 - 3. Now He defines that – accomplished the work

- a. Hasn't gone to the cross yet – implies that as having happened
- b. Work is living a sinless life
- 4. Saved by works!
 - a. Must have a payment for sin (cross)
 - b. But must have positive righteousness as well
 - c. Jesus lived from infancy through adulthood to “fulfill all righteousness”
 - d. Righteousness that by faith will be credited to our account
 - e. We're saved by works – but not our works! His works
- 5. **John 17:5** (ESV) — 5 And now, Father, glorify me in your own presence with the glory that I had with you before the world existed.
 - a. Jesus has done everything on earth (inclusive of death and resurrection)
 - b. “Glorify me” – crucifixion is in view immediately
 - c. Also resurrection, ascension, installation as King

VII. **The Gospel from God's Perspective**

- A. This prayer reflects the gospel from God perspective
- B. Jesus is with the Father in glory before the world was
- C. Father gives Jesus authority over all
- D. Father gives Jesus certain people out of the world to save (v 6)
- E. Jesus comes to earth with work to do – live a righteous life
- F. Jesus then finishes the work by going to the cross
- G. Father glorifies Jesus by raising Him
- H. Father then glorifies Him by having Him ascend into heaven, installing Him as King
- I. Jesus gives eternal life (i.e., an intimate relationship with the Father and the Son) to all those whom the Father has given Him

VIII. **Praying from Glory**

- A. Remarkable about the Gospel
 - 1. Tend to view salvation selfishly
 - 2. This description – God's viewpoint – doesn't allow for that
 - 3. Cosmic plan, worked out before the foundation of the world, in which God called out a people for His own, and sent His own Son to accomplish that plan
- B. Do you want to glorify God? Glorify Christ?
 - 1. Do you consciously thank Him for the great plan of redemption?
 - 2. Do you thank Jesus for living a perfect life for you?
 - 3. Do you recognize the authority Jesus has been given?
 - a. Do you recognize that authority when you pray for your unsaved friends and family?
 - 4. Do you thank God for the opportunity to have an intimate relationship with God?
 - a. For eternity?
 - 5. Do you thank the Father that He gave you to Jesus?
 - 6. Do you thank to the Father for sending Jesus?

7. Do you thank Jesus for being willing to go to the cross so you can participate in His glory?
8. Do you thank the Father that He has installed Jesus as King?