

COMMUNION MEDITATION

"Redemption's Hour"

John 17:1

Feb 3 1985

INTRODUCTION

1. This is the true "Lord's Prayer." He did in fact pray these words! It has been referred to as the "holiest of all" and the "high priestly prayer of our Lord Jesus." The prayer commonly referred to as the "Lord's Prayer" was never intended to be a prayer formally, but a series of items to be included in the prayers of the disciples. It is more properly the "Disciples Prayer Model" (Matt. 6:9-13).

2. Here is a precious and sweet glimpse into the prayer life of our Lord. How often He agonized in prayer. Now we are able to know some of the details which were uttered by Him (cf. Mark 1:35; Luke 3:21; 6:12; 9:29; 23:46; John 11:22, 41).

3. Grasp the parts of this personal petition:

1. THE PRAYER RELATION

a. Verbally. This prayer is a portion of the "Upper Room Discourse" (John 13-17) and is one of the three major discourses of our Lord (cf. Sermon on the Mount in Matt. 5-7; Olivet Discourse in Matt. 24, 25). These sections treat His teachings on important doctrine. This chapter, along with the others (13-16) were all spoken to His disciples in the upper room (cf. Luke 22:12; John 14:31, 18:1).

b. Physically. From preaching, our Lord turned to prayer. Herein is a lesson for all to remember. Prayer is essential to water seed sown. The "lifting of the eyes" teach that bodily gestures in prayer and worship of God are not altogether to be overlooked as without meaning. Other Scriptures seem to support this (Psa. 25:1; 123:1; 121:1, 2; Dan. 6:10; Acts 9:40).

c. Uniquely. Our Lord prayed to His "Father" (vv. 5, 11, 21, 24, 25). This is an eternally unique relationship (Psa. 2:7; Heb. 1:5) and is called "eternal generation" within the trinitarian Godhead. Christ is the only Person of the Godhead with a body (Luke 1:35; Heb. 10:5). We claim Him as our Father also, but in a far different relationship (John 1:12; Psa. 103:13).

2. THE PRAYER DIRECTION

Bluntly the Lord notes that the entire purpose for His coming into the world is about to be fulfilled. The word "hour" speaks of the hour of redemption (cf. 7:30; 8:20; 12:23, 27; 13:1). The perfect tense of the verb "come" points to the abiding results of the hour, hence it is a complete work (Eccl. 3:14). The whole redemptive action of our Lord is in view, pre-cross and post-cross included. He submitted willingly to this hour (Matt. 26:45).

3. THE PRAYER ASSOCIATION

a. Personally. In the entire prayer, this is the single personal petition: "glorify Thy Son." The use of the "Son" over "Me" points to His mediatorial position in redemption. There is no diminution in His essence (cf. Phil 2:6; Col. 2:9). The thought is that through the redemptive process, the Son might indeed be glorified. No fatalism here because He knew what was going to come to pass, but He prayed! We pray for what we don't know. Prayer is always useful in God's plan.

b. Purposefully. There is utter disinterest in our Lord's desire to be glorified. It is all to the end that the Father will be glorified (cf. John 13:31, 32; 14:13; 15:8). Christ delighted to do His will (Heb. 10:7). There is no higher goal (Rev. 4:11; Col. 3:17).

CONCLUSION

In this Oratio Summi Sacerdotis one is taken directly into the presence of the Lord of Glory. To the triune God be glory forever and ever. Amen.