

John 56 – New Covenant Lord’s Prayer

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John 17:1-5

Christ’s High Priestly Prayer???

- Called “the high priestly prayer” since David Chytraeus (1531-1600) <https://theheretoreformation.org/history/david-chytraeus/> Logical Fallacy: Appeal to Tradition
- This label more closely supports Replacement Theology; i.e., the Church replaced Jews as God’s chosen people
- This view reflects the RCC, and many Protestant faith’s eschatological Amillennialism [No Millennial Kingdom]
- An incorrect view of both Lords’ Prayers OM: 6.9.13

*Minority view of both prayers; however, there is nothing in this prayer that demonstrates Christ is acting as High Priest since He has not sacrificed Himself, yet. After His Ascension He will make continual intercession as High Priest (He 9:11-28, 10:19-23)

Lord’s Prayer: Old and New

Old Covenant

- Specifically to the Old Covenant believers (Jews)
- Addressed God and Law
 - God is holy; Kingdom come
 - Forgive others then self
 - Prevent testing (Lucifer)

No indwelling Holy Spirit
God’s Ambassadors to the Nations

New Covenant

- Specifically to the New Covenant believers (All)
- Addressed relationships
 - Father in Christ
 - Christ in Father
 - Believer in Christ-Father

Indwelling Holy Spirit in Believers
God’s Missionaries to Individuals

Christ Remains With Apostles

- Christ uttered this prayer immediately after ending His dialogue
 - Gives us a glimpse of how Christ *prayed* to the Father
 - Christ simply talks to Him about His concerns in accordance with the Father's will - Granted
 - Ranged from simple request to all night discussions
 - Man's prayers: formalistic, ritualistic, designed for men (Mt 6:5-8)

Prayer Gives Purpose of Sacrifice

- Old Covenant Lord's Prayer educated Jews, and proselytes, on basics of God's holiness, faith (He 5:12; 6:1-3)
- New Covenant Lord's Prayer *defined* the change in relationship to the Father through the Son empowered by the Spirit defined as eternal life
- Completes the Opening Hymn theme of John's Gospel

Jewish Prayer Forms

- Jewish priests habitually prayed to God:
 - Standing up
 - Eyes looking to Heaven
 - Arms open wide-spread
 - Head covered
- Pharisees would pray with tallit over the head during morning and special prayers

Christ Lifted His Eyes

- Christ probably covered His head with His tallit (Prayer time), looked up and addressed the Father
 - Intimately - He and the Father were One
 - Informally - Speaking His heart
 - Non-ritualistically (Without thee's, thou's, etc.)
 - Father *already knew* His prayer (Spirit) (Jn 6:6)
 - After Pentecost believers are one with Christ & Father; prayers should mirror this *New Covenant* prayer form

The Hour has Come

- The Hour - Not usually a measure of time (ὥρα)
 - Christ designated a series of events usually occurring over thematic time period - Prophetic terminology usu.
 - Specifically this references to His coming trial, scourging and hanging on the stauros; **then**, His death, burial and resurrection to His ascension - Period of forty days
 - Day of the Lord is thematic rather than time centric

The hora (ὥρα) is our "hour" but without our adherence to a specific measure of time
Central emphasis of this hour is His Paschal Lamb sacrifice for sin
Afterward the focus shifts to preparing for the coming Holy Spirit, beginning of the New Covenant

Glorification: Past and Future

- Need to understand the grammar used to realize the eternal focus of this *hour* and the interaction between the Father and the Son in this glorification process (Jp 1:14)
 - Glorify me: Aorist, Active, Imperative (Command-like)
 - Christ asks the Father to glorify Him based on His decision to do the role of Paschal Lamb in eternity past
 - Glorify you: Aorist, Active, Subjunctive (Future event)
 - Son will glorify the Father on the stauros (future) as agreed

Since the Father and the Son are One, the glorification of one is the glorification of both
However, the understanding of this process occurred in eternity past (Aorist) predication on the Coming work of Christ on the Stauros (Subjunctive)

Christ Has Authority Over *All* Flesh

- Refers to Christ's creating authority over all that was created as stated in the Opening Hymn (Jo 1:1-3)
 - Christ as Creator implies authority over all created
 - Thus, He is Judge over all creation (Ro 14:10-12; Re 20:11-15)
 - The fact that He has not judged yet does not negate this fact; it simply demonstrates His mercy in allowing people to understand their relationship to Him or Lucifer (Ro 1:28; 2:11; 3:10-18)

Authority to Give Eternal Life

- In addition to having authority over all peoples, the Father gave Christ authority to give eternal life {salvation} to those designated in eternity past (Ep 1:3-6)
 - John consistently underscores that man does not choose salvation but the Father chooses who will be saved and authorizes the Son to save those so designated (Ro 3:10-18; 9:13-16)
 - All lost people reject God; it is foolishness to them (Ro 1:18-25; 1Co 2:14)

Eternal Life Defined

- Normative hermeneutics requires the Bible to define its terms eliminating the quasi-slipperiness of sinners vindicating own sins {Allegorical, hyper-literal} Logical Fallacy: Slippery Slope
 - Saved have an intimate relationship with the Father as the only and true God (Lost man rejects this (Ro 1:18-25))
 - Only the saved have an intimate relationship with the Son, Yeshua HaMashiach (Jesus Christ) (1Jo 4:1-6)

References Opening Hymn Again

- Definition of eternal life concludes the Opening Hymn that laid the pattern of John's Gospel which defines salvation as possible only via God's Son (Jn 1:14,17-18)
 - Notice the distinction John made between Moses and Christ {Old Covenant Prayer vs New Covenant Prayer}
 - Only the Son has made the Father known, made eternal life possible; thus, salvation is possible only via Christ

Christ Glorified God on Earth

- Glorified: Aorist, Active, Indicative - Christ gave the message of Father's truth and salvation as instructed
 - Father is the source of all Truth; thus, the true God
 - Christ always pointed to the Father; not Himself
 - Mirrored in Opening Hymn, detailed in the Gospel and now completed except for the shedding of His blood for sin to purchase our redemption (Ro 5:6-11)

Backdrop of Sinners Hatred

- Huddled in the Darkness amidst the coming onslaught of violent rejection of God, His Son and His salvation
 - This prayer epitomizes sinners raging against God; then and continuing until this creation melts by fire (2Pe 3:10-13)
 - Purpose of this prayer is not to save them out of the world but to empower them in this world glorifying God
 - Without understanding this backdrop Christians have the false hope they will usher in God's Kingdom on earth

This was the false hope of the Reformation Protestant faiths and continues today; However, this denies that Christ said the world will grow increasingly angry violent. This false hope allowed Lucifer to co-opt this movement into the Socialism of today

Who is an Antichrist?

- An antichrist is simply one who is against Christ; i.e., rejects Christ's salvation and remaining in sin
 - Churches have always had to contend with antichrists (sinners), not to be confused with the coming Son of Perdition: The Antichrist (Re 2:1)
 - John writes many deceivers wandered back to the world; i.e., not saved (Perseverance of the Saints) (2Jo 1:7-8)

Antichrists Mirror Fallen Angels

- Lost people, antichrists, mirror the errors of fallen angels who give them the illusion of power (2Jo 1:10-11)
 - both reject God and His truth
 - Both seek to deceive even the elect hoping for greater power in the *new order* to come
 - Both are *wandering stars* (messengers) seeking the foolish
 - Both will receive their reward: Darkness forever

Who Are the Fallen Angels?

- *Fallen* angels wandered from their first estate (KJV), left their given positions of authority
 - They rejected truth of the Father for the lies of Satan
 - They followed the supposed power of Lucifer
 - Their sin begets lies and violence as in human sinners
- Those angels who become out of control are confined until their release in the Great Tribulation in Abyssos (Mt 8:28-29; Jude 1:5-6; Re 9:1-4)

Lucifer the First Wanderer

- Lucifer was the first to wander (rebel) from the Only and True God, and His Son (Isa 14:12-15; Eze 28:15-19)
 - Lucifer disagreed with God and wandered from his position of authority as the Archangel of God
 - He sought great power for himself, even to be god
 - His methodology, *trade*, is lies and violence mirrored by all who reject the Father; thus, he is the *father of sin* (Jn 8:44)

This applies equally to demons (fallen angels) and lost people
Basis of Total Depravity doctrine
Lucifer must control lies and violence by force, i.e., governments; ultimate form is socialism

Christ: His Shame was Their Shame

- The stauros was meant to shame Christ; however, it shamed the rulers and authorities (Eze 21:25; Col 2:6-15)
 - Rulers - Lucifer and fallen angels: The power behind the scenes
 - Authorities - Human authorities advancing Lucifer's agenda (Politico-Religious rule of Antichrist/Satan) (Re 12:17-13:18)
 - Christ rose in glory securing New Covenant and their eternal judgment

New Covenant Lord's Prayer

- Must be understood contrasting the forces of sin arrayed against Him and us, then and today
 - *First Fruits* and *Millennial Kingdom* Dispensations display this conflict discussed in the final stages of the Gospels
 - Rulers and authorities sought to negate the Son and thus the Father's salvation - Shame of stauros
 - Resulted in their shame to be revealed in the Second Advent of Christ at the end of the Great Tribulation

Thus, Christ prays for the unity of the brethren in both Him and the Father,
This unity is essential because of the rulers and authorities arrayed against the them
We cannot survive long in the World without the unity and strength of the Spirit, Son and Father
Yet, the shame of our humiliations and possible deaths reveals their shame in the futility of sin