

BIBLE TEACHING AND WORSHIP GUIDE



FOR THE HOME-BASED CHURCH

Produced Weekly

Jesus Prays In the Shadow of the Cross
John 17:1-26

Copy this sheet for the Gathering Time, Bible Study, and Worship Experience leaders for the next meeting of the church.

Leaders' Responsibilities:

Important: Each person who will be leading one of the three parts of a session during a series of sessions needs to have access to the "Introduction" article found at the beginning of each series (Bible Teaching #...). The weekly session "Background" located in the Teacher Preparation is much more specific to that day's study.

1. **The Gathering Time Leader** will gather all of the people together and help them prepare their minds and hearts for a wonderful worship experience before God. His/her responsibility is to introduce the congregation to the theme (content) and the Scripture that will be central to their worship experience for the day.

2. **The Bible Study Leader** will then help the people understand what the Scriptures have to say and teach us about the content of the study for the day. He/she will guide the people to make a general application of the study (ie: How does this Bible study apply to people today?)

3. **The Worship Time Leader** has the responsibility to use the theme and Scriptures to guide the congregation to make personal commitments to God's will for each one in regard to the study for the day. He/she will use others to lead in the music, taking the offering, ministry moment comments, and other activities and parts of the **Worship Time** that can aid in participatory worship.

Prior to this Coming Session:

Gathering Time Leader:

Bible Study Leader:

Copy the information called Prayer for the Disciples which is given at the end of the Worship Time materials on a white board or large piece of paper. Or copy the page for each participant to use.

Also, ensure that each youth has a pen and sheet of paper for their Bible study application activity. You might even want to substitute the “Take Ten” activity for your adult application, or make it homework for the week—to be shared next week with the church during the Bible Study Time.

Worship Time Leader:

Music Sources:

Sweet Hour of Prayer, *The Worship Hymnal* #429; CCLI #33273 Public Domain

Speak, O Lord, *The Worship Hymnal* #432, CCLI #4615235

If My People Will Pray, *The Worship Hymnal* #430, CCLI #13821

Blessed Be the Lord God Almighty, *The Worship Hymnal* #37, CCLI #21480

I Exalt Thee, *The Worship Hymnal* #36, CCLI #17803

They’ll Know We are Christians, *The Worship Hymnal* # 385; CCLI # 26997

We Bow Down, *The Worship Hymnal* #31, CCLI #20003

1

Copy this section for the Gathering Time leader.

Gathering Time: (Suggested time: 15 minutes)

Focal Text

John 17:1-26

Background Text

John 17:1-26

Main Idea Communication with the Father was essential for Jesus and it is essential for us as His followers. That communication will enable us to do the task which Jesus has for us to do.

Question to Explore Why do we not spend more time in prayer when it is clear that prayer was essential for Jesus and is essential for our spiritual health?

Teaching Aim To encourage participants to understand the importance of prayer for their spiritual life and for their impact on those around them.

Gathering together:

Sing some of the following:

Sweet Hour of Prayer, *The Worship Hymnal* #429; CCLI #33273 Public Domain

Speak, O Lord, *The Worship Hymnal* #432, CCLI #4615235

If My People Will Pray, *The Worship Hymnal* #430, CCLI #13821

First thoughts:

William Walford wrote the words for the hymn "Sweet Hour of Prayer." Walford was a blind preacher with no education, but with a strong mind and an amazing memory. When he preached, he quoted the verses from the Bible on which he was commenting and had the reputation of "knowing the Bible by heart". He composed his sermons in his mind during the week as he fashioned bones for shoe horns and other little useful implements which he sold in his trinket shop. At times he attempted poetry and one day as a friend visited he quoted the verses to the hymn. His friend, Thomas Salmon, three years later was visiting the United States and showed the verses to the editor of the *New York Observer* where they appeared on September 13, 1845. In 1859, the hymn appeared in a Baptist hymnal and in 1861, the tune with which many people are familiar

was written by William Bradbury who wrote the music to other well known hymns such as “Jesus Loves Me”, “Just as I Am”, and “He Leadeth Me”.

So for over a century and a half, believers have found comfort in these words:

*Sweet hour of prayer, sweet hour of prayer,
That calls me from a world of care
And bids me at my Father’s throne
Make all my wants and wishes known!
In seasons of distress and grief
My soul has often found relief,
And oft escaped the tempter’s snare
By thy return, sweet hour of prayer.*

The hymn seems old fashioned to many contemporary Christians. However, the reality of prayer is the same through the years. The time we spend in prayer is time away from the pressures of every day life. We can bring to the Father our wants and wishes however large or small they may be. In times of distress and in times of grief, it is prayer which can bring relief. And it is prayer that keeps us from wrong decisions and actions.

In the passage which we will examine today Jesus has been teaching His disciples immediately prior to his trial and crucifixion. He had promised them the presence of the Spirit as counselor, comforter, helper, teacher, and advocate. We must remember that the distress and grief which Jesus felt was real. He was human and his death was a human death. He dreaded it as any one of us would have dreaded facing such a thing. He also knew that His disciples would be grieved and anxious. His love for them was great.

So he did what all of us must do in times of need – he prayed. He prayed for himself, he prayed for his friends and he prayed for the world. He modeled for us a way to pray and the need for prayer.

Today we will focus on prayer and ask ourselves how we can be more deliberate and fervent in our own prayers.

Closing the Gathering Time:

Take time at this point to mention items of prayer concern for the church, announcements of ministry or activities, and anything else that needs to be shared with or by the congregation. Pray for these needs. Remember to praise God in prayer.

Break time! Take five minutes between sessions. Encourage children to use the washroom so that they won't need to leave during the Bible Study time.

Distribute youth/adult Bible study outlines or paper for note-taking, if available.

Also hand out the activity sheets for preschool and younger children to use during Bible Study and/or worship.

2

Copy this section for the Bible Study leader.

Note to the Bible Study Leader: Suggested teaching time for the Bible study should be about 35 minutes. Use the “Teacher Preparation” for your personal study during the week before the session. Use the “Bible Study Plan” for the actual session.

Teacher Preparation

Jesus Prays in the Shadow of the Cross

Focal Text

John 17:1-26

Background Text

John 17:1-26

Main Idea Communication with the Father was essential for Jesus and it is essential for us as His followers.

Question to Explore Why do we not spend more time in prayer when it is clear that prayer was essential for Jesus and is essential for our spiritual health?

Teaching Aim To encourage participants to understand the importance of prayer for their spiritual life and for their impact on those around them.

Introduction to your personal study:

As you prepare to study give “attention to the solemn consecration which is so much a feature of the prayer and to the way it looks forward to the cross as the consummation of Christ’s priestly work. This is the longest of our Lord’s recorded prayers, and, spoken as it is in the shadow of the cross, it is invested with a peculiar solemnity. ‘No attempt to describe the prayer can give a just idea of its sublimity, its pathos, its touching yet exalted character, its tone at once of tenderness and triumphant expectation’ (MiM). The last words are important. We so often understand this prayer as though it were rather gloomy. It is not. It is uttered by One who has just affirmed that He has overcome the world (16:33), and it starts from this conviction. Jesus is looking forward to the cross, but in a mood of hope and joy, not of despondency” (Morris, L. **The Gospel According to John**. Grand Rapids, Michigan: Eerdmans Publishing Co. 1971, page 716).

Background:

Please ask for and read the information contained in the “**Introduction**” article found at the beginning of this series (Bible Teaching #....) of Bible Study and Worship sessions. Whoever downloaded this session for you should have that material for you, as well.

Focusing on the Meaning:

John 16:33-17:5 – Jesus prays for Himself.

“But I have told you these things, so that in me you may have peace. In this world you will have trouble. But take heart! I have overcome the world.”

After Jesus said this, he looked toward heaven and prayed:

“Father, the time has come, Glorify your Son, that your Son may glorify you. For you granted him authority over all people that he might give eternal life to all those you have given him.

Now this is eternal life: that they may know you, the only true God, and Jesus Christ, whom you have sent.

I have brought you glory on earth by completing the work you gave me to do.

And now, Father, glorify me in your presence with the glory I had with you before the world began.”

Chapter 17 of the book of John deals with Jesus’ prayer for himself, for his disciples and for all believers of all time in the future. It follows his promise of the coming of the Spirit and his promise of peace for all believers. He has just stated to his disciples ***I have overcome the world***. In the light of this triumphant affirmation, we examine the prayer and all of the events which John will describe in the remaining chapters. Jesus, by the very reality of his life on earth and his ministry and teaching, has fulfilled the will of the Father. His presence on earth was the reality of his overcoming the world. As he has done throughout his earthly ministry, he will continue to do the will of the Father.

“On repeated occasions throughout the Gospel we have been told that his ‘hour had not yet come’ (the first of these occasions being at John 2:4). Now, by his own testimony, it ‘has come’. Anticipating its arrival, he had said a short time before, ‘The hour has come for the Son of Man to be glorified’ (John 12:23); now he prays that he may indeed be glorified. None can glorify him, but the Father: unlike others, he seeks ‘the glory which comes from the only God’ (John 5:44). The cross, as he knows full well, is to be the vehicle of that glory, and he prays that he may so accept it as to bring glory to his Father in turn.

He will glorify his Father by doing his will, even by enduring the cross, and fulfilling the Father's purpose of blessing for many by means of that cross" (Bruce, F. F. **The Gospel of John**, Grand Rapids, Michigan: Eerdmans Publishing Company, 1983, page 329).

"17:1,4 God, Glory – Notice the close relationship between the Father and the Son. Each glorifies the other. Glorifying God is revealing something about the person or nature of God and acknowledging His preeminent place above all other authorities.

17:1-5 Jesus Christ, Glory – The cross and resurrection were the ultimate signs of Christ's divine glory. In them Jesus had authority to provide eternal life to all people of God" (**Disciple's Study Bible**, Nashville: Holman Bible Publishers, 1988, page 1349).

The glory of God is some event or happening that reveals the person or power of God. There is a strong, unmistakable perception of God's person and God's power (**Disciple's Study Bible**, page 1336).

Jesus is praying that everything that happens in the next few hours and days will demonstrate clearly God's love for people and his power. The crowd which will be gathered for the trial will not understand this demonstration. But believers through the ages have understood it and rejoiced in it.

In verses 2 and 3, "Christ defined eternal life as intimate personal knowledge of Father and Son. Eternal life is not a possession, but an eternal relationship. Christ gives eternal life to all those whom the Father gives Him. The believer's security is anchored in God's faithfulness.

In verse 5 Jesus prayed that He might return to the Father and enjoy the honor He had known with the Father before the world began" (**Disciple's Study Bible**, page 1349).

John 17:6-17 – Jesus Prays for His Disciples.

I have revealed you to those whom you gave me out of the world. They were yours; you gave them to me and they have obeyed your word.

Now they know that everything you have given me comes from you.

For I gave them the words you gave me and they accepted them. They knew with certainty that I came from you, and they believed that you sent me.

I pray for them. I am not praying for the world, but for those you have given me, for they are yours.

All I have is yours and all you have is mine. And glory has come to me through them.

I will remain in the world no longer, but they are still in the world, and I am coming to you. Holy Father, protect them by the power of your name – the name you gave me – so that they may be one as we are one.

While I was with them, I protected them and kept them safe by that name you gave me. None has been lost except the one doomed to destruction so that Scripture would be fulfilled.

I am coming to you now, but I say these things while I am still in the world, so that they may have the full measure of my joy within them.

I have given them your word and the world has hated them, for they are not of the world any more than I am of the world.

My prayer is not that you take them out of the world but that you protect them from the evil one.

They are not of the world, even as I am not of it.

Sanctify them by the truth; your word is truth.

As you sent me into the world, I have sent them into the world.

For them I sanctify myself that they too may be truly sanctified.

In these beautiful verses we are able to see the concern and love which Jesus had for His disciples. These eleven were gifts of the Father to the Son to share His earthly ministry. They had walked long miles with Him. They had shared meals and talk and they accepted the word of salvation which Jesus brought.

This prayer is for those faithful disciples who had known the presence and protection of Jesus, but who will now be called upon to carry the salvation message to others.

I have revealed you to those whom you gave me out of the world. They were yours; you gave them to me and they have obeyed your word. v. 6

Morris quotes Westcott “it is only by the influence of the Father that men can come to Christ, vi. 44, 65. Yet the critical act admits of being described from many sides. The Father is said to ‘draw’ men (vi.44), and Christ also draws them (xii.32). Christ ‘chooses’ men (vi. 70, xv.16); and men freely obey His call” (Morris L. **The Gospel According to John**, Grand Rapids, Michigan: Eerdmans Publishing Co.,1971, page 723).

“No one can come to the me unless the Father who sent me draws him.” John 6:44

“But I, when I am lifted up from the earth, will draw all men to myself.” John 12:32

Then Jesus replied, “Have I not chosen you, the Twelve? Yet one of you is a devil!” John 6:70

You did not choose me, but I chose you and appointed you to go and bear fruit – fruit that will last. Then the Father will give you whatever you ask in my name.
John 15:16

After seeing this emphasis on the Father drawing us to Himself and Jesus choosing us, we still must understand that there is a response necessary from us. The disciples obeyed; they choose to follow and to remain faithful.

Barclay tells us that this passage emphasizes three main points:

The disciple is given to Jesus by God. The Spirit of God moves our hearts to respond to the appeal of Jesus.

Through the disciple glory has come to Jesus. “It is the men whom Jesus has rescued and redeemed and made good who bring honour to him. The bad man who has been made good, the man who has been strengthened to live the Christian life, is the honour of Jesus”

The disciple is the man who is commissioned to a task. “He prays for His men in order that His men may be such that they will win the world for Him.” (Barclay, Wm. **The Gospel of John**, Vol. 2, Philadelphia: The Westminster Press, pages 250-251).

In the coming days the disciples are to be in the world, but not of the world. They are not to be removed from the temptations, discouragements, bodily aches and pains, and loneliness of life. However, they are to be protected from the evil one in the midst of life. Neither are they to be removed from human relationships and opportunities which will enable them to share the good news about Christ. They were to live in the Judeo-Roman world of which they were a part and be salt and light to the unbelievers (Matthew 5:13-16).

In verse 10 “Jesus makes the greatest claim He ever made. He prays to God and He says: ‘All that I have is yours, and all that you have is mine.’ The first part of that sentence is natural and easy to understand, for all things belong to God, and again and again Jesus has said so. But the second part of this sentence is an astonishing claim – ‘All that you have is mine.’ Luther said: ‘This no creature can say with reference to God.’ Never did Jesus so vividly lay down His kinship, His unity, His oneness with God. Jesus is so one with God that He exercises the very power and prerogatives of God” (Barclay, page 251).

“The prayer that follows has four petitions. First (verse 11), Jesus prays that the *Holy Father* will *protect* the disciples by his gracious providence (*the power of thy name*), so *that they may be one, as we are one*: One, like Father and Son, in heart and purpose; for, lacking this unity, their mission must fail. During his own ministry he has kept his disciples safe, losing only ‘the man of wasted life’. –of, as the N.E. B. renders, *the man who must be lost*, as scripture said. Second (verse 13), he prays that they may fully know the *joy* – the joy of accomplished work – which has been his. This will compensate for the world’s hatred which will surely be theirs for their loyalty to Christ. Third (verse 15), he prays that, even while exposed to the perils of living in the *world*, they may be kept *from the evil one*. (Here surely we have the language of the Lord’s Prayer.) Lastly (verse 17), he prays God to *consecrate them by the truth*. Consecration here means being equipped, or made fit, for divine service. This will be theirs as they are brought unto *the truth* which is the *word*, or revelation, of God (Ps.119:114). So they will be fitted for the work to which he is now sending them” (Hunter, A.M. **The Gospel According to John**, Cambridge: University Press, 1965, page 163).

Jesus prayed for the disciples to have unity –***that they may be one, as we are one***. In verse 10 Jesus emphasized the oneness of the Father and Son. Now he prays for this group of eleven to experience oneness as they confront the reality of their life and ministry after Jesus’ earthly presence is removed. No one else has experienced the things these men have experienced. They must rely on one another. They must support one another. They must love another as never before.

Holy Father, protect them by the power of your name – the name you gave me – so that they may be one as we are one (verse 11). “The ‘name’ stands for the whole person. To manifest the name of God then is to reveal the essential nature of God to men” (Morris, page 723). The disciples, then, are to be protected by all that God is – his greatness, goodness, majesty, absolute goodness.

To be sanctified is to be set apart for a special task and to be equipped with the qualities of mind and heart and character which are necessary for that task (Barclay, page 253). The disciples as to be sanctified or consecrated by the very truth of the word. The word here would refer to the teachings of Jesus, but beyond that, to the very person of Jesus. “In John’s writings word and truth have their primary meaning in Jesus (1:14; 14:6). Secondly, they refer to the revelation about God present in Jesus and in His teachings (17:14). Scriptures ultimately point to and are to be interpreted in light of Jesus” (**Disciple’s Study Bible**, page 1350).

John 17:20-25 Jesus Prays for All Believers

“My prayer is not for them alone. I pray also for those who will believe in me through their message, that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me.

I have given them the glory that you gave me, that they may be one as we are one: I in them and you in me. May they be brought to complete unity to let the world know that you sent me and have loved them even as you have loved me.

Father, I want those you have given me to be with me where I am, and to see my glory, the glory you have given me because you loved me before the creation of the world.

Righteous Father, though the world does not know you, I know you, and they know that you have sent me. I have made you known to them, and will continue to make you known in order that the love you have for me may be in them and that I myself may be in them.”

It is an amazing thing to know that Jesus prayed for us at this time – right before his trial and his crucifixion. In the shadow of the cross, Jesus prayed for you and me.

And the overwhelming thrust of His prayer was ***that they may be one as we are one: I in them and you in me. May they be brought to complete unity to let the world know that you sent me and have loved them even as you have loved me.***

Jesus prayed that the believers of the centuries would be one- that they would be brought to complete unity. The purpose of that unity was that the world would know that Jesus was sent by God and loved them.

Jesus undoubtedly wanted for us the things he had prayed for his disciples. He would want us to be protected from the evil one; to be sanctified by the truth.

But in this prayer, His focus is that we would experience unity.

How very far we are from experiencing unity as Christian believers. Many cannot experience unity within denominational lines and certainly do not do so across denominations. We struggle with doctrinal integrity and lose sight of the love we are to have which brings unity. And in doing so we have lost our ability to impact the world. It was the unity of the believers which was to be a testimony to the world of the love of God.

This writer has participated for over 25 years in the yearly World Day of Prayer held in the various churches in the fast-growing town where I live. It is a joy to see believers from many of the churches from year to year. It is a joy to meet them during the year as I go about my daily life in the grocery store, doctor’s office, or drug store. I have grown to appreciate their commitment to Kingdom work. And it is a blessing to unite with them in earnest and fervent prayer for a different country each year.

On Good Friday, those believers participate together in the Walk of the Cross. We sing hymns and read scripture as we walk through the down town area. The small town is now larger and more crowded and the days of being able to do that may be limited. But

we rejoice together in the commonality of our faith and the hope of our witness to the community.

In verse 25, Jesus calls God “Righteous Father”. “As he face his arrest and crucifixion, Jesus specifically addressed God as righteous Father. He thus affirmed that God was doing what is right and fair even as He let Jesus suffer and die. The New Testament puts such strong emphasis on God love that it is easy to forget His righteousness. Basically, the righteousness of God is a major theme in the Old Testament and is simply assumed in the New. God’s righteousness means He always does what is right. He is faithful and true to Himself and to His people in all circumstances. Righteousness is not the opposite of love, nor does it stand in contrast to love. Love and righteousness are perfectly coordinated. Both are a vital part of God’s nature. There is no love in God which is not righteous, and there is no righteousness in God which is not loving” (**Disciple’s Study Bible**, page 1250).

Your Goal as the Leader of this Bible Study:

Lead your group to reflect upon the prayers of Jesus and what that means for their own prayer life. Meditate upon the fact that Jesus prayed for us in the shadow of the cross.

Consider how to contribute to the unity of the body of Christ in the locale where you live as well as world-wide.

For Personal Reflection:

What have I learned from this study?

What personal experience does this lesson bring to mind?

What is one action I will take this week to apply this Scripture passage to my life?

Bible Study Plan (Suggested time: 35 minutes)

Title

Regroup the church after the Gathering Time and break by singing a chorus that young children can relate to—or another praise chorus if your congregation does not have children. Children who go to their own Bible teaching session should stay with the group until after this song. Have the preschoolers and children accompany the hymn with rhythm sticks, maracas, bells, etc.

Begin by helping the group locate the Focal Text in their Bibles. Also, share with them the Main Idea to be learned from the Scriptures, and the Questions to be Explored by the group.

Focal Text

John 17:1-26

Background Text

John 17:1-26

Main Idea Communication with the Father was essential for Jesus and it is essential for us as His followers.

Question to Explore Why do we not spend more time in prayer when it is clear that prayer was essential for Jesus and is essential for our spiritual health?

Teaching Aim To encourage participants to understand the importance of prayer for their spiritual life and for their impact on those around them.

Connect with Life:

Say: The entire book of the John 17 is filled with prayers of Jesus. These are made with the fact of the cross imminent. There are three distinct prayers. The first was for Himself; the second for his immediate disciples and the third was for all the believers to come down through the ages. That includes you and me! With joy we examine this intimate look at the heart of our Lord.

Guide the Study:

Have someone read John 16:33-17:5 – Jesus prays for Himself.

Ask: What is the amazing statement of John 16:33? (Explain that by being on earth and through His ministry He has done the will of the Father. His death for our sins will complete the overcoming of the world).

State: Jesus prays that He may be glorified as He has glorified the Father.

Discuss this definition of glorify: “The glory of God is some event or happening that reveals the person or power of God. There is a strong, unmistakable perception of God’s person and God’s power” (**Disciple’s Study Bible**, page 1336).

Ask: Do we want God to be glorified through us? How does that happen?

Comment on the statement “**Father, the time has come**”. Have one or two people read John 2:4 and John 12:23 for other references to “the hour” or “the time”.

Discuss the definition of eternal life which is given in verses 2 and 3.

Remind the group: Christ defined eternal life as intimate personal knowledge of Father and Son. Eternal life is not a possession, but an eternal relationship. Christ gives eternal life to all those whom the Father gives Him. The believer’s security is anchored in God’s faithfulness.

Now ask: Where was Jesus before the world began? (Verse 5 indicates he was in the presence of the Father.)

Have someone read John 17:6-17 – Jesus Prays for His Disciples

Have the following verses written out on slips of paper which various individuals will read. Point out the following important verbs: **draws, chosen, chose**.

Discuss the process of our coming to Christ

Define the above with this: We are drawn by the Father; we have been chosen by Him, but we must respond to that calling. We can say no to God.

“No one can come to me unless the Father who sent me draws him.” John 6:44

“But I, when I am lifted up from the earth, will draw all men to myself.” John 12:32

Then Jesus replied, “Have I not chosen you, the Twelve?” John 6:70

You did not choose me, but I chose you and appointed you to go and bear fruit – fruit that will last. Then the Father will give you whatever you ask in my name.
John 15:16

Follow the reading with this: What was the response of the disciples to the call? (They responded to the call and they obeyed the word of the Lord.)

Now quote this: ***I have revealed you to those whom you gave me out of the world. They were yours; you gave them to me and they have obeyed your word.*** v. 6

Share: Let's talk for a moment about three things that the commentator Barclay says about this verse. Lets ask ourselves how are these true of us as disciples today?

1. The disciple is given to Jesus by God.
2. Through the disciple glory has come to Jesus.
3. The disciple is the man who is commissioned to a task.

Have someone reread verse 10.

Present this question: What is the claim which Jesus makes? (All that belongs to Jesus belongs to the Father and all that belongs to the Father belongs to Jesus).

Say: "Never did Jesus so vividly lay down His kinship, His unity, His oneness with God".

Use the following diagram to discuss the next verses: (See a copy of this outline given at the back of the Worship Time materials. You may make individual copies for participant or write the following on a white board or large piece of paper).

Prayer for the disciples John 17: 6-19

First: Protection (verse 11)

Second: For joy of accomplished work (verse 13)

Third: That they may be kept from the world even while living in the world (verse 15)

At this point have someone read The Lord's Prayer from Matthew 6:9-15.

Comment: Jesus prayed for his followers to be protected from the evil one; we are to ask for that protection for ourselves).

Fourth: To be consecrated or equipped for divine service (verse 17)

Have someone read John 17:20-25 **Jesus Prays for All Believers**

Inquire: How do you feel knowing that Jesus prayed for you all those years ago?

Discuss: What was the overwhelming issue of the prayer? (Unity of believers)

Ask: What would be the result of Christian unity? (The world would know about Christ's love).

Have someone reread verse 25.

Explain: Jesus is emphasizing the righteousness of God here to affirm that God was doing what was right and fair even as He let Jesus suffer and die. God's righteousness means that He always does what is right.

Encourage Application:

If you have two or more youth, this is the time to give them the **Youth!!! Take Ten** page and allow them to move away from the adults and apply the lesson by and for themselves.

Reemphasize: Glorifying God is revealing something about the person or nature of God and acknowledging His preeminent place above all other authorities.

Lead your group to reflect upon the prayers of Jesus and what that means for their own prayer life. Meditate with them upon the fact that Jesus prayed for us in the shadow of the cross.

Consider this with them: How can we contribute to the unity of the body of Christ in the locale where we live as well as world-wide.

Take a five minute break to separate the Bible Study and Worship Time. Children may need to use the washroom again before worship.

YOUTH!!! TAKE TEN

Bible Study Application for Youth

You may wish to move away from the adults for the final five to ten minutes of the Bible study and help each other as youth to apply the lesson to your own needs.

Jesus Prays in the Shadow of the Cross

John 17:1-26

A youth will lead the following activity and comments. No adults need to be present. If possible, teens should take turns in leading the application time.

What Can This Possibly Mean???

Glorifying God is not something most teens would be comfortable stating to their friends as one of their goals. Rewrite the following statement in a way that is understandable to your peers:

Glorifying God is revealing something about the person or nature of God and acknowledging His preeminent place above all other authorities.

Worship Time (Suggested time: 30 minutes)***Jesus Prays in the Shadow of the Cross***

For joy of accomplished work

John 17:13-20

Beginning the Service:

Sing one or more of the following:

They'll Know We are Christians, *The Worship Hymnal* # 385; CCLI # 26997
Blessed Be the Lord God Almighty, *The Worship Hymnal* #37, CCLI #21480
I Exalt Thee, *The Worship Hymnal* #36, CCLI #17803

Offering:**Praying for the World:**

Pray for Ukraine, a former Soviet republic which gained its independence in 1991. In November of 2013 and into 2015, anti-government protests and demonstrations resulted in violence and death. At the time of this writing no one knows how or when peace can be restored.

Christian doctors, nurses, cooks, students and other Christian groups have been helping where there is a need. A Christian pastor was named as interim president on February 23, 2014 until the election of a new president. That time has now passed. Another Christian leader stated "Ukraine needs love, mercy, and forgiveness. Ukraine needs Christ!" That is as true today as when the statement was first made. Pray for Ukraine and for leadership in troubled countries around the world.

Sharing Guide:

This sharing guide is written to assist the person who directs the worship time to reemphasize the teaching for the day and help guide the congregation to respond to God's call and will for their lives in regard to the scripture studied. The leader may choose to follow the guide closely. Or, he or she may wish to only use it to give direction and a concept for preparing an original message. The leader is free to choose other ways to communicate and share the concepts presented here.

Jesus Prays in the Shadow of the Cross

For joy of accomplished work

John 17:13-20

I am coming to you now, but I say these things while I am still in the world, so that they may have the full measure of my joy within them.

I have given them your word and the world has hated them, for they are not of the world any more than I am of the world.

My prayer is not that you take them out of the world but that you protect them from the evil one.

They are not of the world, even as I am not of it.

Sanctify them by the truth, your word is truth.

As you sent me into the world, I have sent them into the world.

For them I sanctify myself, that they too may be truly sanctified.

My prayer is not for them alone. I pray also for those who will believe in me through their message.

These words are part of the prayer which Jesus made for His disciples – those men who had faithfully served with him during his earthly ministry. But He clearly says that His prayer is not just for them, but for all of those down through the centuries who will come to believe in Christ because the disciples were faithful.

In the midst of the world which hated and abused them, they were protected. Their spiritual selves were protected; **they were sanctified by the truth.** They were set aside for the purpose of proclaiming the gospel. The book of Acts is the account of how those disciples lived out the promise of Acts 1:8 ***“But you will receive power when the***

Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.”

How could simple fisherman of Galilee be witnesses to the ends of the earth? The Holy Spirit empowered them and caused the message to be carried to far places as early Christians left Jerusalem for different cities. The very persecution which they experienced was a part of the expansion of the gospel.

Jesus prayed in the very shadow of the cross ***“I am coming to you now, but I say these things while I am still in the world, so that they may have the full measure of my joy within them.”*** Jesus knew it would only be a short time until he went back to the Father. But before that there was the cross. But even with that reality looming ahead of him he spoke of ***the full measure of my joy.***

What constituted the full measure of the joy of which Christ spoke. He had said earlier in his prayer ***I have brought you glory on earth by completing the work you gave me to do (verse 4).***

The Christian’s joy is never greater than when he or she can say to the Father “I have completed the work you gave me to do” or “I am doing the work you gave me to do”.

In the Bible study time we examined the meaning of glorifying God. The glory of God is some event or happening that reveals the person or power of God. There is a strong, unmistakable perception of God’s person and God’s power (**Disciple’s Study Bible**, page 1336). We experience the joy of which Christ spoke when we are part of some event or happening which reveals the person or power of God.

This may happen in a corporate worship service. It can happen as we minister to a needy person, teach a new Christian believer, or encourage someone who is feeling alone and unloved. It certainly happens when the Holy Spirit touches the life of someone so that they are able to commit their lives to Christ as Saviour. If we are privileged to be a part of that we know the full measure of joy to which Christ referred.

Doing the will of the Father brings joy. It is the joy which Christ prayed that we would experience.

Jesus also prayed ***Sanctify them by the truth, your word is truth.*** To be sanctified is to be set aside for a special purpose. We are to be set aside for the purposes of God. We are to be set aside for the sharing of the Gospel. We are set aside for the living of holy lives. And we will have direction and guidance for those tasks by knowing and living out the Word of God – the truth given to us through Scripture. And as we understand how we are set aside for these wonderful tasks, we will experience the joy of which Jesus spoke.

When Jesus was teaching the crowds on the mountainside as recorded in Matthew 5:3-12 he said some very radical things:

Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Blessed are those who mourn, for they will be comforted.

Blessed are the meek, for they will inherit the earth.

Blessed are those who hunger and thirst for righteousness, for they will be filled.

Blessed are the merciful, for they will be shown mercy.

Blessed are the pure in heart, for they will see God.

Blessed are the peacemakers, for they will be called the sons of God.

Blessed are those who are persecuted because of righteousness for theirs is the kingdom of heaven.

Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of me.

Rejoice and be glad, because great is your reward in heaven, for in the same way they persecuted the prophets who were before you.

Rejoice and be glad; know the full measure of my joy – these words of Jesus are both a promise and a challenge to live in a way which will bring us that joy. The words of Jesus in the Matthew passage often called the beatitudes do not constitute a list of behaviours from which we are to choose one and then receive the blessing which goes with that action. These are descriptions of a way of life which every Christian must seek. We are all to be humble, meek, to hunger and thirst after righteousness, be merciful, pure in heart, peacemakers; ready to be persecuted because of righteousness. We can be insulted, persecuted and have false testimony against us. And in the midst of it all, we can rejoice and be glad. We can know the full measure of the joy of Christ.

This is what Jesus prayed for us in the shadow of the cross.

Call to Commitment:

Lord, we pray that we may know the full measure of joy because we faithfully seek to do your will.

Concluding the Service:

Sing:

We Bow Down, *The Worship Hymnal* #31, CCLI #20003

Copy on a white board or large piece of paper or make copies for each individual participant.

**Prayer for the disciples
John 17: 6-19**

First: Protection (verse 11)

Second: For joy of accomplished work (verse 13)

Third: That they may be kept from the world even while living in the world (verse 15)

Fourth: To be consecrated or equipped for divine service (verse 17)

+++++(Cut here)+++++

First: Protection (verse 11)

Second: For joy of accomplished work (verse 13)

Third: That they may be kept from the world even while living in the world (verse 15)

Fourth: To be consecrated or equipped for divine service (verse 17)

+++++(Cut here)+++++

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