

CHURCH.

LESSON 38

1	PRAYER
----------	--------

Group leader. Pray and commit your group and this course on building Christ's Church to the Lord.

2	SHARING (20 minutes) [QUIET TIMES] JAMES 4 -5 and 1 PETER 1 -2
----------	---

Take turns and **share** (or read from your notes) in short what you have learned from one of your quiet times with God out of the assigned Bible passages (James 4 to 5 and 1 Peter 1 to 2).

Listen to the person sharing, take him serious and accept him. Do not discuss what he shares. Take notes.

3	MEMORISATION (5 minutes) [CHRISTIAN PARENTS] (2) PROVERBS 22:6
----------	---

Review two by two.

(2) Develop all areas. Proverbs 22:6. Train a child in the way he should go, and when he is old, he will not turn from it.

4	BIBLE STUDY (85 minutes) [THE GOSPEL OF JOHN] JOHN 17:1-26
----------	---

Introduce. Make use of the five steps method of Bible study to study John 17:1-26 together. John chapters 14 to 17 consist of the discourses and prayer of Jesus at the Last Passover (John 13:1). In John chapter 17, Jesus ends his teaching with a prayer. His prayer may be divided into three parts. He prays for:

- himself (John 17:1-5)
- his eleven disciples (John 17:6-19)
- the Christian Church in the whole world (John 17:20-26).

He points out that the purpose of prayer is the glorification of God.

In Matthew 6:9-13 he taught Christians how they ought to pray. But his high priestly prayer in John chapter 17 is unique, because he speaks to *his* Father (not *our* Father) (verse 1). He prays as "the Son of man" for his people that are also the people of God the Father. He does not confess any sins or other imperfections, but is conscious that he had fulfilled God's will perfectly (verse 4). He speaks about *his* essential relationship with God (verse 5). He does *not beg as a subordinate* (Greek: aiteó) *but asks as an equal* (Greek: erotaó) things from God. He asks as one who has completely earned all answers to prayers (cf. John 11:22). The theme is the great commission of Jesus to his disciples on earth which they must execute, not as a divided people (in endless number of denominations), but as a spiritual unity. Jesus prayed with open eyes raised to heaven.

STEP 1. READ.

GOD'S WORD

Read. LET US READ John 17:1-26 together.

Let us take turns to read one verse each until we have completed the reading.

STEP 2. DISCOVER.

OBSERVATIONS

Consider. WHICH TRUTH IN THIS PASSAGE IS IMPORTANT FOR YOU?

Or WHICH TRUTH IN THIS PASSAGE TOUCHES YOUR MIND OR HEART?

Record. Discover one or two truths that you understand. Think about them and write your thoughts in your notebook.

Share. (After the group members have had about two minutes to think and write, take turns to share).

Let us take turns to share with one another what each of us has discovered.

(Remember: In every small group, the group members will share different things)

Discovery 1. The contents of the prayer of Jesus Christ.

In his prayer with regard to himself, Jesus Christ glorifies God the Father and asks God the Father to glorify him. In his prayer for his eleven disciples, he acknowledges that they belong to God the Father and that God had given them to him. He had revealed the invisible God and God's words to them. They had accepted the words, believed and obeyed them. And now Jesus Christ would send them into the world with the Great Commission: to proclaim the truth. Jesus Christ prays for:

- their unity
- for receiving the fullness of joy
- for their protection against the devil
- for their sanctification by the work of Christ and by the word.

In his prayer for all the believers in the world with their different cultures he especially prays for their unity, so that the (divided, ignorant, sinful, hostile) world would believe that God sent Jesus Christ! He also prays that they may one day be with him, so that they may see his glory. And he prays that God's love and he himself may be in them continually. What a wonderful prayer!

Discovery 2. The oneness of love between God the Father, Jesus Christ and Christians.

In John 17:4,6 we read about *the love of Jesus Christ for God the Father and for Christians*. Jesus Christ loved God the Father by completing the work God gave him to do on earth. This brought glory to God on earth! Jesus Christ loved the Christians by revealing "the Name" of God and thus the being of God the Father as he has revealed himself in Christ and in the Bible to them. Jesus Christ had revealed the attributes of God in relation to salvation to them.

In John 17:26 we read about *the love of God the Father for Jesus Christ and for Christians*. Jesus Christ prays that the love, which God the Father has for him may also be in the Christians in this world.

In John 17:6,8 we read about *the love of Christians for Jesus Christ and for God the Father*. The Christians love Jesus Christ by acknowledging that Jesus Christ came from God the Father. They know this with certainty and confess this truth to others. Christians love God the Father by obeying his word.

Therefore, the real unity between the One and Only God and his people on earth is no longer accomplished by a national or political unity like the nation-state of Israel during the Old Testament period. The real unity between God in heaven and his people on earth is also not accomplished by any outward church organisation as one or another Church denomination (for example the Roman Catholic Church) or one or another Church Union (for example the Church of South India). The real unity between God and his people on earth is only accomplished by Jesus Christ and love. God saves his people from beginning to end through Jesus Christ and the resulting bond between God and his people is love!

This love of Christians for God is not merely an emotional kind of love, but is characterised by the following three Bible verses.

- Mark 12:30-31 teaches that the unity and bond of love between God and his people is characterised by *a total commitment* to the God of the Bible with one's whole personality and behaviour.
- Second, John 14:21,23 teach that the unity and bond of love between God and his people is characterised by *obeying God's Words* in the Bible.
- Third, John 13:34-35 teaches that the unity and bond of love between God and his people is characterised by Christians in the world *loving one another* as Christ loves them.

STEP 3. QUESTION.

EXPLANATIONS

Consider. WHICH QUESTION ABOUT ANYTHING IN THIS PASSAGE WOULD YOU LIKE TO ASK TO THIS GROUP?

Let us try to understand all the truths in John 17:1-26 and ask questions about the things we still do not understand.

Record. Formulate your question as clearly as possible. Then write your question in your notebook.

Share. (After the group members have had about two minutes to think and write, let each person first share his question.)

Discuss. (Then, choose a few of these questions and try to answer them by discussing them together in your group.)

(The following are examples of questions the students might ask and some notes about the discussion of the questions.)

17:1

Question 1. What does Jesus mean when he says that "the hour (time) has arrived"?

Notes. With this expression, Jesus shows that he is conscious of the fact that for every event that ever takes place in the history of mankind there is a stipulated moment in the eternal plan of God. He is conscious of the fact that for every event in the mighty drama of salvation history there is an exact moment in God's plan.

In the Gospel of John, Jesus often said, "My time has not yet come" (John 2:4; 7:6,8,30; 8:20). But when he spoke of his coming death on the cross, he said, "The hour has come (Greek: *eléluthen hé hóra*) (perfect tense) for the Son of Man to be glorified" (John 12:23). And at the beginning of this Thursday evening, during his last Passover meal with his disciples, he knew that the time had come for him to leave this world and go to the Father" (John 13:1). The context shows that Jesus was not only thinking of his death on the cross, but of the entire completion of his earthly ministry. Jesus knew that the time for his death, resurrection, ascension and enthronement in heaven had arrived! In the thinking of Jesus, his suffering on earth and his consequent glory in heaven go together (cf. Romans 8:17)!

In John 12:32 he said that he would be lifted up. He was referring to his lifting up on the cross, his lifting up to heaven and his lifting up to the throne of the universe! He said, "But when I am lifted up from the earth, I will draw all men to

myself.” Jesus Christ is the visible revelation of the invisible God (Colossians 1:15) and Jesus Christ is “God with us” (Matthew 1:23). From the first century onwards, God is drawing people to himself through Jesus Christ! In John 14:3-4, Jesus Christ said that he was going to heaven to prepare heaven as the place where Christians may be with him for ever. In John 16 Jesus Christ said that he would work from heaven through his Holy Spirit. Hebrews 7:25 said that Jesus Christ would also work from heaven through his constant prayers for Christians. The work of Jesus Christ in heaven would bring conversion and joy to very many people. That time had now arrived! Thus, “the hour that has come” refers to the time of his crucifixion, resurrection, ascension and enthronement in heaven!

17:1

Question 2. What does Jesus mean when he says, “Glorify your Son”?

Notes. God the Father glorifies God the Son. Jesus prays, “Grant that by means of my death, resurrection, ascension and enthronement, I may be glorified. Jesus Christ is glorified when his glory is revealed like a rainbow in all its colours. He is glorified when the radiance of all his wonderful divine attributes are displayed throughout the world. Not only the cross, but also the crown reflects the glory of Jesus Christ.

(1) The glory of Jesus Christ was revealed in his crucifixion.

His death on the cross revealed his *perfect obedience* to God the Father (cf. Hebrews 5:8-9), his *infinite love* for lost people in the world and his *absolute power* over Satan.

(2) The glory of Jesus Christ was revealed in his resurrection.

His resurrection from death revealed his *complete victory* over sin and its consequences (cf. Romans 8:34-39). It revealed that God’s holy and righteous indignation against our sins had been satisfied and that God had completely accepted his sacrifice of atonement for our sins. His resurrection from the dead also revealed his *absolute power* over death, decay, despair and meaninglessness. His resurrection from the dead guarantees our future resurrection from the dead and proves that there is meaningful life after death. His resurrection from decay also guarantees the future renewal of the world, the complete removal of the present despair on earth and the realisation of a meaningful life for ever on the new earth.

The historical event of his resurrection instated him (his human nature) (or: declared him) in the historical and eternal condition of being totally conditioned by the Holy Spirit. Through his resurrection he laid aside the weakness of his human nature and severed every connection with sin and death. Since his resurrection his human nature was transformed and is characterised by being so gifted (endowed) with the Holy Spirit and so controlled by the Holy Spirit that he is completely identified with the Holy Spirit! That is why in 2 Corinthians 3:17 says, “(Christ) the Lord is the Spirit”. That is why in 1 Corinthians 15:46, Christ is called “the life-giving Spirit”! Likewise in Romans 1:4, his resurrected human nature is characterised by “the Spirit of holiness”. He was instated in a position of sovereign omnipotence and invested with triumphant power, which surpassed everything and all (Matthew 28:18) that could previously be ascribed to him in his incarnate state. After his resurrection, the human nature of Jesus Christ is a lordship of complete and perfect Holy Spirit power!

Jesus Christ claimed that he is the Saviour of the world and the Lord of the universe. His resurrection from the dead is the definite proof for the validity of all his claims! And it is the most powerful demonstration of the truth of all his teachings.

(3) The glory of Jesus Christ was revealed in his ascension.

His ascension from the earth into heaven revealed his *complete acceptance by God*. In John 17:5 Jesus Christ prays, “Father, glorify me in your presence with the glory I had with you before the world began.” Already before the creation of the universe Jesus Christ possessed the divine nature and he was completely equal with God the Father (Philippians 2:6-8). In the presence of God the father there was no sin or suffering.

But in the interest of saving people on earth, he had voluntarily surrendered this glory, had taken on the human nature, had lived among sinners on earth, had taken the sins of the world on himself and had died on the cross (1 Peter 2:24).

The picture is that of a victorious Roman general in a grand victory parade in Rome, followed by all the people he had conquered and captured.

- John 17:5. The hour had arrived that Jesus Christ would again return to his former glory in heaven! His ascension from the earth into heaven is not merely a return to heaven, but a manifestation of his complete victory over all disobedient people and evil spirits in human history.
- 2 Corinthians 2:14 says that Jesus Christ leads as it were all the Christians in his triumphal procession and that they were spreading the fragrance of him everywhere.
- Ephesians 4:8-10 says that Jesus Christ had descended from heaven to the lower, earthly regions (his taking on the fallen human nature), and had again ascended above the heaven called “sky” and heaven called “the starry sky” to the highest heaven (cf. 2 Corinthians 12:2), that is, to the dwelling place of God the Father, “far above all rule and authority, power and dominion, and every title that can be given, not only in the present age but also in the one to come, where all things are placed under his feet” (Ephesians 1:21-22). In this ascension he led captives in his train (verse 8).

- Colossians 2:15 says that after he had triumphed over all the evil (human and spiritual) powers on earth when he died on the cross, he made a public spectacle of them (by parading them in his train) when he was resurrected and ascended into heaven.
- 1 Peter 3:18-19 says that after Jesus Christ was resurrected by the Holy Spirit, his “going up” into heaven was “a preaching (proclamation)” of his complete victory to all disobedient people (see Matthew 24:37-39) and all evil spirits in prison (that is, hell) (cf. 2 Peter 2:4). And 1 Peter 3:22 says that his “going” up (his triumphant ascension) into heaven brought all the angels, authorities and powers in the universe in submission to him.

(4) The glory of Jesus Christ was revealed in his enthronement.

His enthronement at the right hand of God the Father in heaven revealed not only the *perfect reward* for his work of salvation on earth, but also *his absolute power* over everyone and everything in the universe.

Three thousand years ago during the Old Testament period, God already promised that he would glorify Jesus Christ by giving all the nations on earth as his inheritance and by making him the ruler of all the nations on earth and the Judge of all those who resist him (Psalm 2:7-12). God also promised that he would glorify him by giving him a place at his right hand on the throne in heaven and making him the high priest of God’s people for ever (Psalm 110:1-4). And God predicted that he would glorify him by making him “the capstone” of his new temple on earth (his Church), that is, that he would make Jesus Christ the most important part of his spiritual people on earth (Psalm 118:22-23; cf. Ephesians 1:22).

Two thousand years ago at the beginning of the New Testament period and after his resurrection, Jesus Christ said that God had given to him *all authority* in heaven and *on earth* (Matthew 28:18). So after his resurrection and ascension, Jesus Christ was enthroned “far above all rule and authority, power and dominion, *and every title that can be given*, not only in the present age but also in the future age” (Ephesians 1:20-21).

17:1

Question 3. What does Jesus mean when he says, “Glorify your Son, that your Son may glorify you”?

Notes. Not only God the Father glorifies God the Son, but also God the Son glorifies God the Father!

Jesus prays, “Grant that by means of my completed work for salvation on earth, my death, resurrection, ascension and enthronement, I may be glorified in order that I may glorify you.” The prayer of Jesus is not a selfish prayer, because *he desires that whatever happens to him should glorify God the Father*. The cross and the crown not only reveal the virtues of Jesus Christ, but also the virtues of God the Father. All the attributes of God come to full expression in the completed work of salvation by Jesus Christ. In John 17:4 Jesus Christ says that he had glorified God the Father on earth by finishing the work that God the Father had given to him to accomplish on earth. All the attributes of God come to full expression in the death, resurrection ascension and enthronement of Jesus Christ! For example:

(1) The death and resurrection of Jesus Christ revealed the perfect holiness and righteousness of God.

Because God is perfectly holy and righteous, he must hate and punish every form of unholiness and wickedness of people. If God were not perfectly holy and righteous and simply tolerated or overlooked the unholiness and wickedness of people, he certainly would not have delivered up his beloved Son to death on the cross.

Because God is perfectly holy and righteous, he also rewarded Jesus Christ for his work of salvation on earth. If God were not perfectly holy and righteous, he would not have resurrected Jesus Christ from the dead and he would not have given to him the crown over the universe.

(2) The death and resurrection of Jesus Christ also revealed the perfect love, mercy and grace of God for lost people on earth.

While God’s holiness and righteousness demanded the perfect punishment of all sin and wickedness of people, his love, mercy and grace took that punishment on himself! God took on the human nature in Jesus Christ and Jesus Christ died as the perfect sacrificial “Lamb of God, who takes away the sin of the world” (John 1:29).

Jesus Christ glorifies God by not only revealing God’s perfect righteousness that had to punish sin, but also by revealing God’s perfect love that actually took that punishment on himself! In the whole history of this world only the cross of Jesus Christ is able to reconcile God’s righteousness with God’s love and indeed reconciles them! If God were only righteous, but not love, not a single person in history would be saved, because no one will be justified by his religious works (confession, prayer, fasting, giving and pilgrimage) or good works (Acts 13:39; Romans 3:20; Galatians 2:16; 3:10-11; James 2:10-11)! And if God were only love, but not righteous, he would be an evil god and unable to punish wicked people or unable to justify and save believers (John 15:13; Romans 5:6-11; 1 Peter 4:9-10)! Now that God’s righteousness has been perfectly satisfied, his holy character, righteous indignation and glorious faithfulness in his mercy, grace and love are the dominant radiation from his throne.

The message of the colours of the precious stones (Revelation 4:3) is that in God’s glorious and holy character (the transparent jasper) God’s holy and righteous indignation to judge evildoers (the red of the carnelian) and God’s

glorious loving faithfulness to save and bestow new life to those who trust him (the green of emerald) can never be separated from each other!

For believers in the Old Testament period and the New Testament period the storm of God's judgement has already passed! "There is now no condemnation (doom) for those who are in Christ Jesus" (Romans 8:1)! The rainbow of God's faithful promise with regard to perfect justification through faith in the completed work of salvation of Christ shines forever (Romans 5:1)! These three characteristics of the being of God radiate from God's throne. God reigns forever in glorious holiness, with righteous judgement and faithful salvation.

17:2

Question 4. Why does the Bible continually speak of "all those people God the Father has given to Jesus Christ"?

Notes. In John 17:2, Jesus says that God the Father gave to Jesus Christ authority over all people on earth, in order that he may save "all those people whom God the Father had given him".

(1) Jesus Christ has authority and power over all the people in the history of the world.

The words "all flesh" means numerically "all people" and qualitatively "all of them in their present weak and sinful natures". Thus, Jesus Christ has authority and power over all people from every tribe, language, people group and nation (John 3:35; Matthew 28:18). He has authority and power over all the political, military, social and religious leaders of every nation in the world. There is not a single exception!

(2) Jesus Christ will only save those whom God the Father has given to him.

The people on earth are not sovereign over God, but God is sovereign over all people! The people on earth do not choose God or Jesus Christ, but God or Jesus Christ chooses the people whom he will save! Whether you believe in the absolute free will of man or only in the limited free will of man, the number of people that are saved remains limited. The Bible is clear that numerically not all people in the history of this world are justified or saved. When Jesus Christ speaks of "all those whom God the Father has given to him", he is thinking of all those people whom God the Father will save in accordance with his eternal plan.

Jesus Christ teaches this truth in the Gospels of Matthew and John. In Matthew 11:27, Jesus says, "All things have been committed to me by my Father. No one knows the Son except the Father, and no one knows the Father except the Son and those to whom the Son chooses to reveal him."

And in John 6:44, 37 and 39 he says, "No one can come to me unless the Father who sent me draws him. All that the Father gives me will come to me, and whoever comes to me I will never drive away. This is the will of him who sent me, that I shall lose none of all that he has given me." And in John 10:28-29, Jesus teaches, "No one can snatch them out of my hand. (Then literally:) What the Father has given me (namely; the flock of sheep), is greater (more special, important) than all (other creatures) and no one can snatch (this flock) out of my hand."

Jesus Christ has authority and power over all people in the world so that nobody can hinder him from saving those whom God the Father has given to him! Jesus Christ will not save everybody, but he will save very many people from every tribe, from every language and from every nation in the world – an uncountable number (Revelation 7:9)!

What God has given to Jesus Christ is the whole flock, that consists of the full number of believers in Jesus Christ that will be saved from every tribe, language, people and nation on earth (Romans 11:25-26). Jesus speaks of "one flock, one Shepherd" (John 10:16), the one Body (Church) of Christ or the one kingdom of God in the world.

17:3

Question 5. What is eternal life?

Notes. Jesus Christ says, "This is eternal life: that they may know you, the only true God, and Jesus Christ, whom you have sent." Jesus does not give a definition of eternal life, but shows how eternal life *manifests* itself and how wonderful it is.

(1) What is eternal life?

Eternal life is the new life God gives to people who have been born again through believing in Jesus Christ. That new life consists in

- knowing Jesus Christ personally (John 17:3)
- sharing his divine characteristics (2 Peter 1:3-4)
- living consciously in his presence for ever (Matthew 25:46).

(2) How does eternal life manifests itself?

Eternal life manifests itself on earth by Christians:

- joyfully acknowledging (John 1:10) that Jesus Christ is their Saviour and Sovereign Lord
- gladly accepting (John 1:12; 1 John 5:11-13) Jesus Christ, his love and his guidance

- having intimate fellowship with God the Father through Jesus Christ (1 John 1:1-3) by reading the Bible and by prayer.

(3) Who has eternal life?

People who have eternal life acknowledge that the God of the Bible, who has revealed himself in Jesus Christ, is the only true God (John 1:1,14,18; Colossians 1:9; 2:9). He is not “the god” about whom the other religions speak, because the other religions clearly say that their god did not reveal himself in Jesus Christ (2 Corinthians 1:3)! Their god is an idol, a god made by human hands or a god that is devised by philosophic and religious human minds. Their god has been made in the image of people or in accordance with the imagination of people. Only the people who acknowledge the God of the Bible have eternal life and show that they have eternal life!

17:1

Question 6. What does it mean to reveal the name of God the Father to people?

Notes. In John 17:6, Jesus says, “I have revealed your name to those whom you gave me.” “The name” of God the Father means “God the Father himself” as he has revealed himself with his glorious attributes in the realm of redemption (through the Old Testament prophets and the New Testament apostles). Apart from Jesus Christ, no one can know the living God (John 14:6; Matthew 11:27)! Apart from Jesus Christ, no one can ever know spiritual matters in their real, inner essence and value. Anyone who rejects Jesus Christ, can never get to know God the Father (Luke 10:16)! The purpose Jesus Christ came to this earth was to reveal God, his character and his plan to people and to save those people whom God the Father had given to him (John 1:16-18). True knowledge of God the Father means eternal life (John 17:3)!

17:21

Question 7. How must I understand the prayer of Jesus Christ concerning “unity among Christians?”

Notes. In John 17:21, Jesus Christ prays, “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.”

(1) The two kinds of unity are not the same.

The God who revealed himself in the Bible is the Father of God the Son (Jesus Christ) in metaphysical, ontological, trinitarian and eternal sense. He is also “the Father” of Christians, not in an essential, symbolical or biological sense, but only in a spiritual sense (see manual 2, Supplement 8).

The unity between God the Father and God the Son is an essential, ontological unity, but the unity between God the Father (of Jesus Christ) and Christians is a spiritual, mystical unity. In this unity Christians have the same life and the same personal intimate relationship with God the Father as Jesus Christ.

The unity between Christians in the world is not an organisational unity, but a unity that manifests itself in mutual love and co-operation. Jesus is not thinking of one massive worldwide denomination with one particular church (organisational) structure, because there were no denominations and no hierarchical church structures in the time of the New Testament. Just as *the unity of essence* between God the Father and God the Son is manifested in their co-operation in the work of creation, salvation and judgement, likewise *the spiritual unity* between Christians in the world should manifest itself in their co-operation in the work of salvation on earth. Christians should take a stand together in the world to proclaim the gospel together, to defend the truth together, to worship the Living God together and to serve the people on earth together with the same commitment and the same love! They should demonstrate visibly to the world that they love one another and build one another up (John 13:34-35).

(2) The unity within the nature of God is the foundation for the unity among Christians on earth.

The ontological unity within the being of God makes the spiritual unity in relationships among Christians possible. Only persons, who have been born from above (anew), are in God the Father and in God the Son. Only they can be a spiritually unity with one another. Only they are able to offer a united opposition to the wickedness within the world.

The reason why the Christians within the world should visibly demonstrate this unity is that all the other people within this world would believe that God (Jesus Christ) really exists and that he sent Jesus Christ to save them. The truth of the Bible must be proclaimed audibly and must also be manifested visibly! Together Christians are strong and have tremendous influence in the world. That is why Christians must strive to live in peace with other Christians who confess Christ sincerely. Proclaim Christ together and serve people together for the sake of Christ.

Of course, this should not be done at the expense of the truth in the Bible. But while the truth in the Bible never changes, there are several possible applications of the truth. For example, Christians should meet together regularly and urge one another to love and good works (Hebrews 10:24-25).

But the Bible does not prescribe when and in what place they should meet together. The Bible does not speak about a worldwide unity in for example religious duties (confession, prayers, fasting, giving, pilgrimages, religious clothing,

circumcision, ablutions, and laws for ritual clean food as the Jews do), but it does speak of a spiritual unity in love and co-operation in good works (Ephesians 2:10).

STEP 4. APPLY.

APPLICATIONS

Consider. WHICH TRUTHS IN THIS PASSAGE ARE POSSIBLE APPLICATIONS FOR CHRISTIANS?

Share and record. Let us brainstorm with one another and record a list of possible applications from John 17:1-26.

Consider. WHICH POSSIBLE APPLICATION DOES GOD WANT YOU TO TURN INTO A PERSONAL APPLICATION?

Record. Write this personal application down in your notebook. Feel free to share your personal application.

(Remember that people in every group will apply different truths or even make different applications of the same truth. The following is a list of possible applications.)

1. Examples of possible applications from John 17:1-26.

- 17:3. Make very sure that you have eternal life. That is, make sure that you know Jesus Christ (2 Corinthians 13:5).
- 17:4. Bring glory to God by completing the work that God has given to you to do (Colossians 4:17).
- 17:6. Make God known to the world as he has revealed himself in Christ
- 17:6-8. People who accept and obey the words of Jesus Christ are genuine Christians.
- 17:9. Pray especially for those people whom God has entrusted to your care.
- 17:11-12. Pray for the protection of Christians against the wickedness in this world.
- 17:14-15. Live for Christ in this world, but do not take part in the sins of this wicked world.
- 17:15. Pray for the protection of Christians against the devil operating in this world.
- 17:17. Let God make you more and more holy as you accept and obey the truth of the Bible.
- 17:18. Be convinced that Jesus Christ has sent you into this world with a very important task.
- 17:19. Live a sanctified life within this world so that other people in this world may also begin to live sanctified lives.
- 17:20. Pray for your spiritual children and grandchildren.
- 17:21-23. Pray for the spiritual unity, love and co-operation of Christians within this world so that the rest of the world may begin to believe in Jesus Christ.
- 17:26. Realise that only when people know the God of the Bible will they be able to have the same love as the God of the Bible.

2. Examples of personal applications from John 17:1-26.

I have made love the most important goal of my life. I have made it my aim to develop in these three areas: to have a greater commitment to God, to obey the Bible more diligently and to exercise love toward other Christians more frequently!

I want to be careful in my prayers that I do not only pray for myself, but pray for other people in this world, especially those whom God has entrusted to my care.

STEP 5. PRAY.

RESPONSE

LET US TAKE TURNS TO PRAY ABOUT ONE TRUTH THAT GOD HAS TAUGHT US in John 17.

(Respond in your prayer to what you have learned during this Bible study. Practise to pray only in one or two sentences. Remember that people in every group will pray about different issues.)

5

PRAYER (8 minutes)

[INTERCESSION]
PRAY FOR OTHERS

Continue to pray in groups of two's or three's. Pray with one another for one another and for the people in the world (Romans 15:30; Colossians 4:12).

6

PREPARATION (2 minutes)

[ASSIGNMENT]
FOR NEXT LESSON

(Group leader. Give the group members this preparation for at home in writing or let them copy it down).

1. **Commitment.** Be committed to make disciples and build Christ's Church.
2. **Preach, teach or study the Bible study** of John 17 together with another person or group of people.
3. **Personal time with God.** Have a personal time with God from half a chapter of 1 Peter 3-5 each day. Make use of the favourite truth method or question method. Make notes.
4. **Memorisation.** Meditate and memorise the new Bible verse. (3) Teach God's Word. Deuteronomy 6:6-7. Daily review the last 5 memorised Bible verses.
5. **Prayer.** Pray for someone or something specific this week and see what God is doing (Psalm 5:3).
6. **Update your notebook** on building Christ's Church. Include your notes on personal time with God, your memorisation notes, your Bible study notes and this preparation.