

# A Departing Prayer

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1. We typically bow our heads when we pray. Discuss Jesus' act of looking up to heaven and its application to our prayer life.
2. How many times in this chapter does Jesus use a form of the word "glorify"? What does this tell you about how important it is to Him? What are some ways we can be part of that process?
3. How can we manifest the word of God in the lives of others?
4. Discuss who Jesus is praying for in this prayer (v. 9). Why do you think He concentrated on His disciples?
5. How important to Jesus is unity among believers (v. 11, 21-23)? What are things we can do to develop unity?
6. What is the benefit of the Father leaving disciples behind in the world (v. 15)?
7. How does the Word sanctify (v. 17)?

Jesus spoke these words, lifted up His eyes to heaven, and said: "Father, the hour has come. Glorify Your Son, that Your Son also may glorify You, <sup>2</sup>as You have given Him authority over all flesh, that He should give eternal life to as many as You have given Him. <sup>3</sup>And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent. <sup>4</sup>I have glorified You on the earth. I have finished the work which You have given Me to do. <sup>5</sup>And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was.

<sup>6</sup>"I have manifested Your name to the men whom You have given Me out of the world. They were Yours, You gave them to Me, and they have kept Your word. <sup>7</sup>Now they have known that all things which You have given Me are from You. <sup>8</sup>For I have given to them the words which You have given Me; and they have received them, and have known surely that I came forth from You; and they have believed that You sent Me.

<sup>9</sup>"I pray for them. I do not pray for the world but for those whom You have given Me, for they are Yours. <sup>10</sup>And all Mine are Yours, and Yours are Mine, and I am glorified in them.

<sup>11</sup>Now I am no longer in the world, but these are in the world, and I come to You. Holy Father, keep through Your name those whom You have given Me, that they may be one as We are.

<sup>12</sup>While I was with them in the world, I kept them in Your name. Those whom You gave Me I have kept; and none of them is lost except the son of perdition, that the Scripture might be fulfilled. <sup>13</sup>But now I come to You, and these things I speak in the world, that they may have My joy fulfilled in themselves. <sup>14</sup>I have given them Your word; and the world has hated them because they are not of the world, just as I am not of the world. <sup>15</sup>I do not pray that You should take them out of the world, but that You should keep them from the evil one. <sup>16</sup>They are not of the world, just as I am not of the world. <sup>17</sup>Sanctify them by Your truth. Your word is truth. <sup>18</sup>As You sent Me into the world, I also have sent them into the world. <sup>19</sup>And for their sakes I sanctify Myself, that they also may be sanctified by the truth.

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Guest Speaker Jerry Woychik

**Read: John 18:1-40**

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**Monday**

1-6 — Judas, the traitor, sabotaged Jesus in a garden outside of Jerusalem. What three items did this large group of soldiers bring with them? Which were needed and which was not? What did the soldiers expect to find, do you think? Were they prepared for what they found?

**Tuesday**

7-11 — Does Peter seem to be a rational thinker or emotional reactor? In the Old Testament, “cup” is associated with suffering and especially judgment, i.e., the cup of God’s wrath. That being the case, what is Jesus saying in verse 11? Do you think Peter understood Jesus’ meaning at this point?

**Wednesday**

12-18 — Peter again reacts instead of thinks. How? What might he have feared? The time was spring and the nights cool; what made Peter slip into the high priest’s courtyard?

**Thursday**

19-23 — In a formal Jewish hearing, to question the defendant may have been illegal because a case had to rest on the weight of the testimony of witnesses. So, essentially, Jesus was asking here for a fair trial. What did the officer standing near Him assume? Do you think this officer was more concerned with Jesus’ seeming insolence or in silencing Jesus for telling the truth?

**Friday**

24-32 — Look at verse 28. In this mockery of justice, what was the overriding concern of the Jews? How did the fact of Jesus’ previous condemnation of their defiled hearts probably affect these men?

**Saturday**

33-40 — Was Pilate convinced of Jesus’ guilt? Why do you think he refused to let Jesus go even though he pronounced him innocent?

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