

If you have observations or questions feel free send me an email with your comment or observations at [tbeachhead@comcast.net](mailto:tbeachhead@comcast.net). -Pete Mehegan, the Scribe.

(This is written to give you good things to enjoy, because look again at what Paul told Timothy (1 Tim 6:17-18) **17 Instruct those who are rich in the present age not to be conceited and not to put their hope in the uncertainty of wealth, but in God, WHO RICHLY PROVIDES ALL THINGS TO ENJOY. 18 Instruct them to do good, to be rich in good works, and to be generous and ready to share...**)

Note: Be good to one another. Be sensitive and kind. Let God heal our hearts...and guide our discussions. **PLEASE PRE-READ THESE NOTES AND CHOOSE THE DIRECTION THAT IS APPROPRIATE FOR YOUR GROUP. The purpose is to unite, not divide; to proclaim fearlessly the freedom the gospel brings. Any part of these notes might be appropriate as a crowd breaker for your own group. The goal is to create memories from Sunday that will serve for a long time.** BE COGNIZANT OF YOUR GROUP'S TIME AND BE SENSITIVE! **Some groups would like to dwell on a single idea. Let the Spirit be your guide. Never feel obligated to complete this study. This study is also a great devotion, taken slowly through the week.**

---

Note: I have highlighted suggested discussion questions Mark has raised this week, 3/12, on John 17. Let's allow the Holy Spirit to guide all our discussions, using the highlights as trail blazes. **The purpose is to minister to one another.** Do not be daunted by the number of pages. As an editorial decision, I include each of the passages mentioned in full to facilitate the enjoyment of these notes, rather than having you, the reader, look up each reference. If your Bible is open beside you, you can transfer and annotate from these pages with ease.

At the end of the message notes, pages 6 to 9, I have made footnotes (\*) to help dig deeper into some of the principles and controversies this passage raises. *These notes are offered to enhance understanding and are not designed to complicate discussions in life group.* This week I covered ideas:

1. On glory.
2. On assurance in prayer.
3. On the Lord's prayer and John 17.
4. On the Word of the Lord and prayer.
5. On faith, and our unlimited license to pray His promises.
6. On God's name.

---

Pastor Mark begins today's message asking, "What does it mean for us to receive glory the same way Jesus received \*glory." **Answer him. What do you think? How do you know if**

---

**you have it? What does it look like? What's its purpose?** (See footnote 1 for insights on the Greek word translated glory.)

**\*Prayer of the Son**

**1**When Jesus had spoken these things, He lifted up His eyes to heaven and said, "Father, the hour has come. Glorify Your Son, that Your Son may glorify You. **2**For You granted Him authority over all people (Scribe's note: the Greek word translated here as "people" is *sarx*, "flesh", defined as every aspect of this perishable life.), so that He may give eternal life to all those You have given Him. **3**Now this is eternal life, that they may know You, the only true God, and Jesus Christ, whom You have sent. **4**I have glorified You on earth by accomplishing the work You gave Me to do. **5**And now, Father, glorify Me in Your presence with the glory I had with You before the world existed.

1. What is the first thing Jesus does when He is done teaching? Why? What is the setting? What is about to happen?
2. Pastor Mark points out that Jesus does not bow His head to pray, but rather, looks up to heaven. Explain. If you have no explanation, make a conjecture.
3. Why does Jesus have to pray? To what degree is \*cooperation and unity of purpose expressed in prayer? Why is that important? What is the antithesis of "CO-operation"?
4. In context, did God the Father glorify the Son? How? Did the Son continue to glorify the Father through the upcoming events? How?
5. Where did Jesus' authority come from, and to what extent? Was His authority limited?
6. How does Jesus define "eternal life?" How does knowing God personally equate to eternal life? Take time to answer this. How well do you know the Father and the Son? How do you get to know the Father?
7. See the footnote below. How is the Father glorified? How is the Son glorified?
8. What glory did Jesus have with Him before the world existed? Where do we find that in the Bible? (When does the Word of the Lord first get spoken?)

**Prayer for the Disciples**

**6**I have revealed Your name to those You have given Me out of the world. They were Yours; You gave them to Me, and they have kept Your word. **7**Now they know that everything You have given Me comes from You. **8**For I have given them the words You gave Me, and they have received them. They knew with certainty that I came from You, and they believed that You sent Me.

**9**I ask on their behalf. I do not ask on behalf of the world, but on behalf of those You have given Me; for they are Yours. **10**All I have is Yours, and all You have is Mine; and in them I have been glorified. **11**I will no longer be in the world, but they are in the world, and I am coming to You.

1. It is written, "Man shall not live by bread alone, but by every word that proceeds out of the mouth of the Father." Explain that in this context. Why is Jesus "the Bread of Life?" How is God known? How is anyone known?
2. How has Jesus been glorified in the disciples? What did they do that enhanced His reputation? What else, besides reputation, went with the disciples when they were

sent out? What have we done to enhance His reputation? What do we have to look forward to?

3. Talk about exclusivity. Is this prayer for everybody in the whole world? Who is excluded? What are the qualifications to be a beneficiary to this prayer? Are you one?
4. If you said, "Yes," what did you do to qualify? How do you "keep" His Word? What have you known? What have you believed?
5. Pastor Mark related how, when dealing with difficult people, he learned to pray, "Father, forgive them. They don't know what they're doing," and he was rebuked because he's not Jesus. How do you respond to that criticism? To what extent are we equipped to behave as Jesus behaved? Are there limits to our ability to emulate His abilities? What, if any, are those limits?
6. How does it make you feel to know that you ARE His? Pastor Mark asks, "Do you know you are living your life doing the work Jesus expects you to?" Answer him.
7. Pastor Mark admonishes us daily to pray, "God allow me to do those things you have called me to do." How does that relate to what we are taught to pray in what we've been taught to call the Lord's prayer: "Thy will be done on earth as it is in heaven?" Who does His will on earth if not we?
8. If Jesus is leaving the world, what is He leaving behind? In leaving us behind, how much of Him has been left behind as well? Is the world better off or worse off with Him gone and us remaining? Spiritually? In present day reality? What do we have to look forward to?

Holy Father, protect them by \*Your name, the name You gave Me, so that they may be one as We are one. [12](#)While I was with them, I protected and preserved them by Your name, the name You gave Me. Not one of them has been lost, except the son of destruction, so that the Scripture would be fulfilled.

1. How important is His protection?
2. How does His name protect? What does His name carry?
3. How did He protect them while He was present? How does His name preserve them? What else comes with the name? What is the extent of that authority?
4. To what extent have we been protected? To what extent have you been protected? Do you have a testimony?
5. Who is the "son of perdition?" To what scripture is Jesus referring? (Look up Psalm 41: [9](#)"Even my close friend whom I trusted, the one who shared my bread, has lifted up his heel against me. [10](#)But You, O LORD, be gracious to me and raise me up, that I may repay them..." How did God answer this prayer, first spoken by David?
6. Describe the "oneness." To what extent are Jesus and the Father "one." (Scribe's note: This is the first time in this chapter that Jesus prays specifically for our unity. More to come.)

[13](#)But now I am coming to You; and I am saying these things while I am in the world, so that they may have My joy fulfilled within them. [14](#)I have given them Your word and the world has hated them; for they are not of the world, just as I am not of the world.

[15](#) I am not asking that You take them out of the world, but that You keep them from the evil one. [16](#) They are not of the world, just as I am not of the world. [17](#) Sanctify them by the truth; Your word is truth. [18](#) As You sent Me into the world, I have also sent them into the world. [19](#) For them I sanctify Myself, so that they too may be sanctified by the truth.

1. How does hearing this prayer fulfill our joy? What does hearing this do for you?
2. Remember what Jesus said in John fifteen? "[18](#) If the world hates you, understand that it hated Me first. [19](#) If you were of the world, it would love you as its own. Instead, the world hates you, because you are not of the world, but I have chosen you out of the world." Is it a good thing, then, to be given His Word? What is the price of knowing Him? What are the benefits? Is the risk worth the benefits? Pastor Mark speaks of having a target placed on our backs. Explain. Then he asks, "Do you even have a target on your back?" Do you have a testimony? Have you ever felt singled out by those who do not know Him? He goes on, "If you do not have a target, you are not a threat. If you're not a threat, your effectiveness might be diminished. Comment? He asks, "How much glory are you emanating?" Do you have an idea? In the Sermon on the Mount, He exhorts us to "Let your light so shine before men that they may see your good works and glorify your Father Who is in heaven." How does that fit with the idea of glory? What is the light that shines?
3. Look at Isaiah 60: [1](#) "Arise, shine, for your light has come, and the glory of the LORD rises upon you. For behold, darkness covers the earth and thick darkness is over the peoples; but the LORD will rise upon you, and His glory will appear over you. Nations will come to your light, and kings to the brightness of your dawn." How does this apply to today? To us? How deep is the darkness? To this prayer Jesus prayed for us in John 17? What is the purpose of the glory?
4. Look at the "Lord's prayer" Jesus taught us to pray. (See the footnote below.) Look at Jesus' prayer for us here...that we be delivered from the Evil One. What do you think happens when we are daily praying exactly as He has prayed for us? Does that benefit your faith? In Hebrews 7 it is written, "[25](#) Therefore He is able to save completely those who draw near to God through Him, since He always lives to intercede for them." What do you think that intercession looks like? Is it possible that his intercession ever fail?
5. Other religions seek to escape the world, to find "nirvana." Why does Jesus pray that we not get taken from the world, but protected? Is there a benefit to us being "left behind?"
6. Pastor Mark points out, "sanctify" means to set apart for a specific purpose. For what purpose are we, then, sanctified? Who benefits if we're here? Think of the calling that Pastor Mark keeps repeating of GCC...to reach the lost, care for the least and train the found...and ask yourself, if not we then who?
7. What sanctifies us? How does knowing the truth set us apart from others? How does knowing the Word set us apart even from some Christians? How has learning the Word these last years helped you?

8. Does knowing the Word make you more patient with others? Or less patient? How do you feel when it seems others know the Word better than you do?

### Prayer for All Believers

**20**I am not asking on behalf of them alone, but also on behalf of those who will believe in Me through their message, **21**that all of them may be one, as You, Father, are in Me, and I am in You. May they also be in Us, so that the world may believe that You sent Me.

**22**I have given them the glory You gave Me, so that they may be one as We are one— **23**I in them and You in Me—that they may be perfectly united, so that the world may know that You sent Me and have loved them just as You have loved Me.

**24**Father, I want those You have given Me to be with Me where I am, that they may see the glory You gave Me because You loved Me before the foundation of the world.

**25**Righteous Father, although the world has not known You, I know You, and they know that You sent Me. **26**And I have made Your name known to them and will continue to make it known, so that the love You have for Me may be in them, and I in them.”

1. (Do not miss this.) For whom is Jesus praying. Name a name. Through whose message have you believed? Whose message are we reading today? Was John, the author of this gospel, there when Jesus prayed this prayer?
2. What exactly is He praying? How unified? Are there any limits? What happens when we're unified? Remember what Jesus commanded us in John 13: **34**A new commandment I give you: Love one another. As I have loved you, so you also must love one another. **35**By this everyone will know that you are My disciples, if you love one another.” How does obedience to this one commandment set us apart? What is the benefit of obedience to this commandment, in terms of the stated goals of Grace Capital Church?
3. In verses 22 and 23, this is the second Jesus prays for our unity. How committed is He? What does an answer to that prayer look like? Has the world seen that prayer answered yet? Does God answer prayer? Jesus prayer? What do we have to look forward to, and soon?
4. What does Jesus say He's given us? Say it again? Exactly what glory? To what extent? Are there limits to that glory? Are there limits to the glory of the Lord that has risen upon us (Isaiah 60)? What is the result of that glory that He has given to us? Who benefits from our unity? When the world knows that the Father sent Jesus and knows that the Father loves us, what can those in the world choose to do?
5. Why did the Father give Jesus such glory? Why is Jesus giving us such glory? Why does Love want the object of that Love to look good in the eyes of the world? Why does Jesus want us to look so good? Who benefits when our reputation is intact?
6. In verse 24, how will it help us to see the glory God gave Jesus before the foundation of the world? What does the glory He gave us look like?
7. How will Jesus continue to make the Father's name known to us? Who has been assigned that task?

Pastor Mark says, "I believe glory is an essence. Have you heard the term, 'We're blessed to be a blessing?'" ***Have you? What does it mean? Was Jesus loved and blessed to love us and bless us? How profoundly encouraging is this idea, when being a blessing reverts our blessing back to the Father Who first blessed?*** Pastor Mark says, "Glory is like a mirror that



---

reflects.” In other words, people first see us and our good works, but they quickly see Jesus in our good works, and, as Jesus said, “...glorify your Father which is in heaven.”

**Comment.** Pastor Mark says, “We begin each day saying, ‘God use me today.’ It takes humility. It takes intentionality. It’s never about me? It’s about what He’s purposed. Then glory goes up to Him and it’s reflected back down to us.” **How does this attitude produce in us the fruit of the Spirit Paul spoke of? The love, the joy, the goodness, the kindness the peace, the patience, the gentleness, the faithfulness, the self-control? Who benefits? Who else?**

**Pastor Mark exhorts us to do an inventory. Rate yourself for each of the above fruit on a scale of 1-10 where 10 is “shining bright.” What would your neighbors say? Your co-workers? Your spouse? Your children? Your parents?**

He speaks of being ready to have an answer when someone asks. Look at what Peter says in 1 Peter 3: **15** [But in your hearts sanctify Christ as Lord. Always be prepared to give a defense to everyone who asks you the reason for the hope that is in you. But respond with gentleness and respect.](#) **Have you ever been asked? Have you ever asked anyone the reason for the hope in them? Do you have a testimony? Why would anyone ask? What does Peter say is the first step? How do you “sanctify Christ as Lord” in your heart?** Pastor speaks of the cat being attracted to the light of the screen, to the movement of the fish on that screen. **Have you ever been a part of a group where one member in that group made the group experience pleasant, and that one’s absence diminished the pleasure noticeably? Why was Jesus attractive? What makes a Christian attractive? Can you see that working in you?** Mark says people are seeking... and they’re seeking truth. We will be baptizing our friends who have been attracted to this call. **For whom can we pray for?**

**Take the time to pray.**

---

---

**Scribe’s notes:**

1. **On Glory: On glory**—The word for glory in Greek is δόξα, or *doxa*. It is defined as “honor, renown, glory, an especially divine quality, the unspoken manifestation of God, splendor.” Thayers Greek dictionary says, “it literally means ‘what evokes *good opinion*, i.e. that something has *inherent, intrinsic worth*.” Think reputation, but that glory/*doxa* carries no negative connotation. You can have a bad reputation. You cannot have bad glory/*doxa*. Think of it this way, what Jesus established on that day in History as unchangeable concerning the goodness, the mercy, the patience, the endurance and the POWER of God is fixed like stone in the annals of history. That is the glory of God, of which Jesus speaks in this prayer...and that is what He wants to convey to us, if we *be* willing to hear and receive His prayer. And Pastor Mark rightly pointed out that glory is not merely manifested in righteous deeds, it is seen in Moses’ face when he comes down from the mountain. It visibly

accompanies the children of Israel in the desert. It's seen around the angels sent to announce the birth of Jesus. And it goes before Christians in their times of trouble. **Do you have a testimony?**

2. **On assurance in prayer:** In chapter 16, Jesus told the disciples, " [23](#)In that day you will no longer ask Me anything. Truly, truly, I tell you, whatever you ask the Father in My name, He will give you. [24](#)Until now you have not asked for anything in My name. Ask and you will receive, so that your joy may be complete. Before you even begin a study on John 17, it's wise to review how many times Jesus told His disciples to "...ask, and it shall be given..." and "...whatsoever you ask." With that in mind, look closely at what Jesus opens up in this chapter for those who are willing to believe that He is making it available.
3. **On John 17 and the Lord's prayer**—In Luke 11 as in Matthew 6, Jesus teaches the disciples to pray "as John taught his disciples." Wouldn't you have loved to sit in on John's lessons? But Jesus simply responds with what we have learned to call "The Lord's Prayer:" "**Father, hallowed be Your name. Your kingdom come. Your will be done on earth as it is in heaven. [3](#)Give us each day our daily bread. [4](#)And forgive us our sins, for we also forgive everyone who sins against us. And lead us not into temptation, but deliver us from the evil one, (for the kingdom and the power and the glory are yours forever).**" Where this is actually "the disciples" prayer as He taught them, the Lord's prayer is witnessed in power in John 17. It's a very enlightening study to see how closely Jesus follows the paradigm He taught the disciples.
4. **On faith and our unlimited license to pray His promises:** Look up 2 Samuel 7. I'll post the chapter here. [1](#)After the king had settled into his palace and the LORD had given him rest from all his enemies around him, [2](#)he said to Nathan the prophet, "Here I am, living in a house of cedar, while the ark of God remains in a tent." [3](#)And Nathan replied to the king, "Go and do all that is in your heart, for the LORD is with you." (*Notice that this is advice, not prophecy. Nathan thinks David's plans sound good, but...*) [4](#)But that night the word of the LORD came to Nathan, saying, [5](#)"Go and tell My servant David that this is what the LORD says: Are you the one to build for Me a house to dwell in? [6](#)For I have not dwelt in a house from the day I brought the Israelites up out of Egypt until this day, but I have moved about with a tent as My dwelling. [7](#)In all My journeys with all the Israelites, have I ever asked any of the leaders I appointed to shepherd My people Israel, 'Why haven't you built Me a house of cedar?' [8](#)Now then, you are to tell My servant David that this is what the LORD of Hosts says: I took you from the pasture, from following the flock, to be the ruler over My people Israel. [9](#)I have been with you wherever you have gone, and I have cut off all your enemies from before you. Now I will make for you a name like the greatest in the land. [10](#)And I will provide a place for My people

Israel and will plant them so that they may dwell in a place of their own and be disturbed no more. No longer will the sons of wickedness oppress them as they did at the beginning [11](#) and have done since the day I appointed judges over My people Israel. I will give you rest from all your enemies. The LORD declares to you that He Himself will establish a house for you. [12](#) And when your days are fulfilled and you rest with your fathers, I will raise up your descendant after you, who will come from your own body, and I will establish his kingdom. [13](#) He will build a house for My Name, and I will establish the throne of his kingdom forever. [14](#) I will be his Father, and he will be My son. *(Notice the Messianic prophecy embedded in Nathan's prophecy. This aspect is overlooked by the Jews, but is where Jesus must come from the line of David.)* **When he does wrong, I will discipline him with the rod of men and with the blows of the sons of men. [15](#) But My loving devotion will never be removed from him as I removed it from Saul,** whom I moved out of your way. [16](#) Your house and kingdom will endure forever before Me, and your throne will be established forever.” *(This promise is referred to as “The Sure Mercies of David.” Read it carefully, and know this is the promise for all who believe.)* [17](#) So Nathan relayed to David all the words of this entire vision. **(David's Prayer of Thanksgiving where David reiterates almost word for word the words of Nathan's prophecy. Watch very closely.)** [18](#) Then King David went in, sat before the LORD, and said, “Who am I, O Lord GOD, and what is my house, that You have brought me this far? [19](#) And as if this was a small thing in Your eyes, O Lord GOD, You have also spoken about the future of the house of Your servant. Is this Your custom with man, O Lord GOD? [20](#) What more can David say to You? For You know Your servant, O Lord GOD. [21](#) For the sake of Your word and according to Your own heart, You have accomplished this great thing and revealed it to Your servant. [22](#) How great You are, O Lord GOD! For there is none like You, and there is no God but You, according to everything we have heard with our own ears. [23](#) And who is like Your people Israel—the one nation on earth whom God went out to redeem as a people for Himself and to make a name for Himself? You performed great and awesome wonders by driving out nations and their gods from before Your people, whom You redeemed for Yourself from Egypt. [24](#) For You have established Your people Israel as Your very own forever, and You, O LORD, have become their God. [25](#) And now, O LORD God, confirm forever the word You have spoken concerning Your servant and his house. Do as You have promised, [26](#) so that Your name will be magnified forever when it is said, ‘The LORD of Hosts is God over Israel.’ And the house of Your servant David will be established before You. [27](#) For You, O LORD of Hosts, the God of Israel, have revealed this to Your servant when You said, ‘I will



build a house for you.’ Therefore Your servant has found the courage to offer this prayer to You. <sup>28</sup>And now, O Lord GOD, You are God! Your words are true, and You have promised this goodness to Your servant. <sup>29</sup>Now therefore, may it please You to bless the house of Your servant, that it may continue forever before You. For You, O Lord GOD, have spoken, and with Your blessing the house of Your servant will be blessed forever.”

***Why did David repeat word for word the very prophecy that had just been spoken? Is not promise a given? Will it not automatically come to pass?***

In this chapter we see a key principle to faith and prayer. Why should we pray, “Thy kingdom come. Thy will be done?” He IS, after all, king, isn’t he? It turns out that prophecy and promise is our *license* to pray, and our privileged call to *cooperate* with the written and revealed WILL of God. 1 John 5:14-15, John reminds us, “This is our confidence that we have in Him. If we ask anything according to His will, that He hears us. And if we KNOW that He hears us in whatever we ask, we know that we already possess what we have asked of Him.” ***How do we know that we ask according to His Will?*** Because His will is revealed in the promise of His Word...as Paul so clearly told us: <sup>20</sup>For all the promises of God are “Yes” in Christ. And so through Him, our “Amen” is spoken to the glory of God.” (2 Cor 1), and Peter reminds us in 1 Peter 1, <sup>3</sup>His divine power has given us everything we need for life and godliness through the knowledge of Him who called us by His own glory and excellence. <sup>4</sup>Through these *He has given us His precious and magnificent promises*, so that through them you may become partakers of the divine nature, now that you have escaped the corruption in the world caused by evil desires.” This is why it is so vital to our faith to know what He has promised, and so incumbent upon us to enforce God’s will in the world through our prayers ***according to these precious promises which He revealed for a purpose.***

5. **On God’s name.** When Moses asks God name, He answers that His name is יהוה, or YHWH, sometimes Yah, sometimes Jehovah, and most often in modern times we will see *Yahweh*. It appears 6519 times in the Old Testament, and the Jews will not pronounce the word. Ever. In reading, they will replace the “tetragrammaton” YHWH with the Hebrew word, *Adonai*, or, “LORD,” written this way in our King James translation. The name is a variant on the Hebrew “I am.” Understand, in the Hebrew language, there is no future tense. This fact establishes His name as ever, unchangeable, eternal Being... Today, I go and tomorrow I go. The adverb sets the time. God ever is, and never changes. Contrast that to us! We are not yet what we will be, changing and unfinished. Jesus’ name is important to note as well: Jesus in Hebrew is Joshua, and in Aramaic, which He spoke in His day, Jeshua. (Note that the “J” is often written and pronounced as a “Y.”) This is a compound word. The name means “*I-Am-What-I-Will-Be* is our salvation.” Now try to understand why there is no other name by which we can be saved. Then re-read the above prayer.