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**John 17:6-19**  
**Experiencing Security in Christ**

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**DAY ONE**  
**Observation**

John 1-12 record the public ministry of Jesus to the nation, while chapters 13-17 record the private ministry of Jesus with His disciples. Those who find the Messiah are taught what it means to follow Him.

*The emphasis in this section [of Jesus' prayer] is on the safety of the believer. God keeps His own (17:11-12). Our safety depends on the nature of God, not our own character or conduct. ...If the limited Savior, in a human body, could keep His own while He was on earth, should He not be able to keep them now that He is glorified in heaven? He and the Father, together with the Holy Spirit, are surely able to guard and secure God's people!*

—Warren Wiersbe

**Pray and ask God to speak to your heart as you read John 17:6-19. Mark words or phrases that stand out to you. Record the main message or your thoughts next to each paragraph.**

“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. (NKJV)

**What three specific requests does Jesus make to the Father for His disciples?**

17:11 \_\_\_\_\_

17:15 \_\_\_\_\_

17:17 \_\_\_\_\_

**Write down one thing that you learn about Jesus' disciples from the following verses:**

17:6 \_\_\_\_\_

17:7 \_\_\_\_\_

17:8 \_\_\_\_\_

17:9 \_\_\_\_\_

17:16 \_\_\_\_\_

17:18 \_\_\_\_\_

**What is Jesus' desire for His disciples in praying for them? What does He want for them? (Hint: The word "that" or "so that" indicates a reason and purpose for His request.)**

17:11 \_\_\_\_\_

17:13 \_\_\_\_\_

17:19 \_\_\_\_\_

**Write out John 17:17. What can you learn from this verse?**

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\_\_\_\_\_  
\_\_\_\_\_

**DAY TWO  
Meditation**

**Quiet your heart and allow God to speak through His Word. Slowly read Jesus' words in John 17:15-17 several times. Reflect on each word. Meditate on them over and over until you memorize them.**

I do not pray that You should take them out of the world,  
but that You should keep them from the evil one.  
They are not of the world,  
just as I am not of the world.  
Sanctify them by Your truth.  
Your word is truth.

**Which words, phrases, or images stand out to you? Why?**

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**Offer the passage back to God in the form of a personalized prayer.**

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**DAY THREE**  
**Interpretation**

In interpretation, you are digging deeper into the passage in order to better understand its meaning. A word study on a key word and/or looking up parallel passages can help you in your understanding.

**Go to [blueletterbible.org](http://blueletterbible.org) and type “John 17:17” into the “Search the Bible” box. Next click on John 17:17 to bring up the verse in the Greek (or select “Interlinear” from the Tools menu). Find the first word translated as “sanctify” and click on the Strong’s number (G37) to bring up the Greek word, its definition, and its usage in other passages in the New Testament.**

What is this Greek word for “sanctify”? \_\_\_\_\_ (Use the transliteration.)

How many times is it used in the New Testament? \_\_\_\_\_ (See KJV Translation Count.)

Summarize its meaning and definition. (See particularly II. under Outline of Biblical Usage. You can also click on “Vine’s Expository Dictionary” under Dictionary Aids for additional info.)

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**According to John 17:17, we are sanctified by God’s truth. “Truth” is a key word in the Gospel of John, being used 25x throughout the gospel, more than any other book in the NT. Read the following verses in John and write down what you learn about “truth.”**

John 1:14 \_\_\_\_\_

John 3:21 \_\_\_\_\_

John 4:24 \_\_\_\_\_

John 8:32 \_\_\_\_\_

John 14:6 \_\_\_\_\_

John 16:13 \_\_\_\_\_

**Taking what you have learned about the word “sanctify” and about the word “truth” in the Gospel of John. What do you learn from John 17:17, as well as from 17:19?**

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## DAY FOUR Devotion

Read the following excerpt from J.C. Ryle's *Expository Thoughts on John*.

**17:9-16.** These verses, like every part of this wonderful chapter, contain some deep things which are "hard to be understood." But there are two plain points standing out on the face of the passage which deserve the special attention of all true Christians. Passing by all other points, let us fix our attention on these two.

We learn, for one thing, that *the Lord Jesus does things for His believing people which He does not do for the wicked and unbelieving.* He helps their souls by special intercession. He says, "I pray for them—I pray not for the world, but for those who You have given Me."

The doctrine before us is one which is specially hated by the world. Nothing gives such offence, and stirs up such bitter feeling among the wicked, as the idea of God making any distinction between man and man, and loving one person more than another. Yet the world's objections to the doctrine are, as usual, weak and unreasonable. Surely a little reflection might show us that a God who regarded good and bad, holy and unholy, righteous and unrighteous, with equal complacency and favor, would be a very strange kind of God! The special intercession of Christ for His saints is agreeable to reason and to common sense.

Of course, like every other Gospel truth, the doctrine before us needs careful statement and Scriptural guarding. On the one hand, we must not narrow the love of Christ to sinners; and on the other we must not make it too broad. It is true that Christ loves all sinners, and invites all to be saved; but it is also true that He *specially* loves the "blessed company of all faithful people," whom He sanctifies and glorifies. It is true that He has

wrought out a redemption sufficient for all mankind, and offers it freely to all; but it is also true that His redemption is effectual only to those who believe. Just so it is true that He is the Mediator between God and man; but it is also true that He intercedes actively for none but those who come unto God by Him. Hence it is written, "I pray for them—I pray not for the world."

This special intercession of the Lord Jesus is one grand secret of the believer's safety. He is daily watched, and thought for, and provided for with unfailing care, by One whose eye never slumbers and never sleeps. Jesus is "able to save them to the uttermost who come unto God by Him, because He ever lives to make intercession for them." (Heb. 7:25.) They never perish, because He never ceases to pray for them, and His prayer must prevail. They stand and persevere to the end, not because of their own strength and goodness, but because Jesus intercedes for them. Judas fell never to rise again; while Peter fell, but repented, and was restored. The reason of the difference lay under those words of Christ to Peter, "I have prayed for you, that your faith fail not." (Luke 22:32.)

The true servant of Christ ought to lean back his soul on the truth before us, and take comfort in it. It is one of the peculiar privileges and treasures of a believer, and ought to be well known. However much it may be wrested and abused by false professors and hypocrites, it is one which those who really feel in themselves the workings of the Spirit should hold firmly and never let go. ... "No man's condition so safe as ours—the prayer of Christ is more than sufficient both to strengthen us, be we ever so weak; and to overthrow all adversary power, be it ever so strong and potent."

We learn, for another thing, in these verses, that ***Christ does not wish His believing people to be taken out of the world, but to be kept from the evil of it.***

We need not doubt that our Lord's all-seeing eye detected in the hearts of His disciples an impatient desire to get away from this troubled world. Few in number and weak in strength, surrounded on every side by enemies and persecutors, they might well long to be released from the scene of conflict, and to go home. Even David had said in a certain place, "Oh, that I had wings like a dove, then would I flee away and be at rest!" (Psalm 55:6.) Seeing all this, our Lord has wisely placed on record this part of His prayer for the perpetual benefit of His Church. He has taught us the great lesson: He thinks it better for His people to remain in the world and be kept from its evil, than to be taken out of the world and removed from the presence of evil altogether.

Nor is it difficult on reflection to see the wisdom of our Lord's mind about His people, in this as in everything else. Pleasant as it might be to flesh and blood to be snatched away from conflict and temptation, we may easily see that it would not be profitable. How could Christ's people do any good in the world, if taken away from it immediately after conversion? How could they exhibit the power of grace, and make proof of faith, and courage, and patience, as good soldiers of a crucified Lord? How could they be duly trained for heaven, and taught to value the blood and intercession and patience of their Redeemer, unless they purchased their experience by suffering? Questions like these admit of only one kind of answer. To abide here in this valley of tears, tried, tempted, assaulted, and yet kept from falling into sin, is the surest plan to promote the sanctification of Christians, and to glorify Christ. To go to heaven at once, in

the day of conversion, would doubtless be an easy course, and would save us much trouble. But the easiest course is not always the path of duty. He that would win the crown must carry the cross, and show himself light in the midst of darkness, and salt in the midst of corruption. "If we suffer, we shall also reign with Him." (2 Tim. 2:12.)

If we have any hope that we are Christ's true disciples, let us be satisfied that Christ knows better than we do what is for our good. Let us leave "our times in His hand," and be content to abide here patiently as long as He pleases, however hard our position, so long as He keeps us from evil. That He will so keep us we need not doubt, if we ask Him, because He prays that we may be "kept." Nothing, we may be sure, glorifies grace so much as to live like Daniel in Babylon, and the saints in Nero's household—in the world and yet not of the world—tempted on every side and yet conquerors of temptation, not taken out of the reach of evil and yet kept and preserved from its power.

**17:17-19.** We should mark [in these verses] ***how Jesus prays that His people may be sanctified.*** "Sanctify them," He says, "through your truth—Your word is truth."

We need not doubt that, in this place at any rate, the word "sanctify" means "make holy." It is a prayer that the Father would make His people more holy, more spiritual, more pure, more saintly in thought and word and deed, in life and character. Grace had done something for the disciples already—called, converted, renewed, and changed them. The great Head of the Church prays that the work of grace may be carried higher and further, and that His people may be more thoroughly sanctified and made holy in body, soul, and spirit—in fact more like Himself.

Surely we need not say much to show the matchless wisdom of this prayer. More holiness is the very thing to be desired for all servants of Christ. *Holy living is the great proof of the reality of Christianity.* Men may refuse to see the truth of our arguments, but they cannot evade the evidence of a godly life. Such a life adorns religion and makes it beautiful, and sometimes wins those who are not "won by the Word." Holy living trains Christians for heaven. The nearer we live to God while we live, the more ready shall we be to dwell forever in His presence when we die. Our entrance into heaven will be entirely by grace, and not of works; but heaven itself would be no heaven to us if we entered it with an unsanctified character. Our hearts must be in tune for heaven if we are to enjoy it. There must be a moral *"fitness"* for the

inheritance of the saints in light," as well as a *title*. Christ's blood alone can give us a title to enter the inheritance. Sanctification must give us a capacity to enjoy it.

Who, in the face of such facts as these, need wonder that increased sanctification should be the first thing that Jesus asks for His people? Who that is really taught of God can fail to know that holiness is happiness, and that those who walk with God most closely, are always those who walk with Him most comfortably? Let no man deceive us with vain words in this matter. He who despises holiness and neglects good works, under the vain pretense of giving honor to justification by faith, shows plainly that he has not the mind of Christ.

**What stands out to you from Ryle's words? Why?**

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**DAY FIVE**  
**Application**

**Re-read John 17:6-19 and consider the truths that you have learned this week. Seek to apply the message of this passage to your daily life.**

What thought or truth impacted you this week from your study of John 17:6-19? Why?

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John 17 is Christ's High Priestly prayer for His disciples. In many ways, it is the prayer that Jesus continues to pray for us today! He sympathizes with us (Hebrews 4:15). He intercedes for us (Romans 8:34). He is our eternal Friend, Brother, and Advocate (1 John 2:1-2).

Look up Hebrews 7:25 and write out this verse.

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What do you learn from this verse? What does it teach you?

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In Christ, we can never lose our salvation. We are secure in Him. The Father will not fail to keep those who are His, even when we fail. Our security does not depend on our strength, but on the strength of the One who has loved us, saved us, adopted us, regenerated us, and glorified us.

However, as believers in this world, we can often hinder our fellowship with God and with other believers and we can lose the joy of our salvation. This happens when we forsake God's truth and allow ourselves to be conformed to the thinking and ways of this world.

Think back over this past week. Think back to times when you have felt particularly fearful, stressed, overwhelmed, anxious, depressed, or angry. What was going through your mind during these times? What were you thinking? What "voices" were you hearing in your mind?

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Jesus says that we are sanctified, set apart, and set free by God's truth. What truths from God's Word do you need to remember and embrace to counteract these negative thoughts or lies?

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You are not *of the world* but you are *in the world*. And you are sent *into the world* to be a bearer of God's truth and a messenger of the good news of Jesus Christ. Pray that God would give you an opportunity to share God's truth with someone today.