



John 17:1-5
Experiencing Life in Christ

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 seventeenth chapter of John is the farewell prayer of Jesus for His disciples. ...Its content was largely intercessory, and concerned the needs, first, of Himself (1-5), second, of the disciples (6-19), and third, of future believers (20-26). ...The prayer as a whole is keyed to one central idea, **eternal life**.*

—Merrill Tenney

Pray and ask God to speak to your heart as you read John 17:1-5. Mark words or phrases that stand out to you. Record the main message or your thoughts next to each paragraph.

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, ² as You have given Him authority over all flesh, that He should give eternal life to as many as You have given Him. ³ And 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 the earth. I have finished the work which You have given Me to do. ⁵ And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was. (NKJV)

What is Jesus’ request to the Father? (17:1, 5) _____

What is eternal life? (17:3) _____

Write down 3-5 things that you learn about Jesus Christ from this passage.

1. _____

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 and type “John 17:3” into the “Search the Bible” box. Next click on John 17:3 to bring up the verse in the Greek (or select “Interlinear” from the Tools menu). Find the first word translated as “life” and click on the Strong’s number (G2222) to bring up the Greek word, its definition, and its usage in other passages in the New Testament.

What is this Greek word for “life”? _____ (Use the transliteration.)

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

How many times is it used in the Gospel of John? _____ (See Results by Book in right column).

Summarize its meaning and definition. (See particularly II. under Outline of Biblical Usage)

“Life” is a key word in the Gospel of John. Write down one thing that you learn about life from the following passages in John. (Scroll down to Concordance Results to find these verses.)

John 1:4 _____

John 3:36 _____

John 5:24 _____

John 5:26 _____

John 6:35 _____

John 10:10 _____

John 11:25 _____

John 14:6 _____

John 20:31 _____

Based on what you have read, how would you define “true life” based on the Gospel of John?

DAY FOUR Devotion

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

17:1-8. These verses begin one of the most wonderful chapters in the Bible. It is a chapter in which we see our Lord Jesus Christ addressing a long prayer to God the Father. It is wonderful as a specimen of the communion that was ever kept up between the Father and the Son, during the period of the Son's ministry on earth. It is wonderful as a pattern of the intercession which the Son, as a High Priest, is ever carrying on for us in heaven. Not least it is wonderful as an example of the sort of things that believers should mention in prayer. What Christ asks for His people, His people should ask for themselves. It has been well and truly said by an old divine, that "the best and fullest sermon ever preached was followed by the best of prayers."

It is needless to say that the chapter before us contains many deep things. It could hardly be otherwise. He that reads the words spoken by one Person of the blessed Trinity to another Person, by the Son to the Father, must surely be prepared to find much that he cannot fully understand, much that he has no line to fathom. There are sentences, words, and expressions, in the twenty-six verses of this chapter, which no one probably has ever unfolded completely. We have not minds to do it, or to understand the matters it contains, if we could. But there are great truths in the chapter which stand out clearly and plainly on its face, and to these truths we shall do well to direct our best attention.

We should notice, firstly, in these verses, ***what a glorious account they contain of our Lord Jesus Christ's office and dignity.*** We read that the Father has "given Him power over all flesh, that He should give eternal life." The keys of heaven are in Christ's hands. The salvation of every soul

of mankind is at His disposal. We read, furthermore, that "it is life eternal to know the only true God, and Jesus Christ whom He has sent." The mere knowledge of God is not sufficient, and saves none. We must know the Son as well as the Father. God known without Christ, is a Being whom we can only fear, and dare not approach. It is "God in Christ, reconciling the world unto Himself," who alone can give to the soul life and peace. We read, furthermore, that Christ "has finished the work which the Father gave Him to do." He has finished the work of redemption, and wrought out a perfect righteousness for His people. Unlike the first Adam, who failed to do God's will and brought sin into the world, the second Adam has done all, and left nothing undone that He came to do. Finally, we read that Christ "had glory with the Father before the world was." Unlike Moses and David, He existed from all eternity, long before He came into the world; and He shared glory with the Father, before He was made flesh and born of the Virgin Mary.

Each of these marvelous sayings contains matter which our weak minds have not power fully to comprehend. We must be content to admire and reverence what we cannot thoroughly grasp and explain. But one thing is abundantly clear—sayings like these can only be used of one who is very God. To no patriarch, or prophet, or king, or apostle, is any such language ever applied in the Bible. It belongs to none but God.

Forever let us thank God that the hope of a Christian rests on such a solid foundation as a Divine Savior. He to whom we are commanded to flee for pardon, and in whom we are bid to rest for peace, is God as well as man. To all who really think about their souls, and are not careless and worldly, the

thought is full of comfort. Such people know and feel that great sinners need a great Savior, and that no mere human redeemer would meet their needs. Then let them rejoice in Christ, and lean back confidently on Him. Christ has all power, and is able to save to the uttermost, because Christ is divine. Office, power, and pre-existence, all combine to prove that He is God.

We should notice, secondly, in these verses, *what a gracious account they contain of our Lord Jesus Christ's disciples.* We find our Lord Himself saying of them, "They have kept Your Word--they have known that all things You have given Me are of You--they have received Your words--they have known surely that I came out from You--they have believed that You did send Me."

These are wonderful words when we consider the character of the eleven men to whom they were applied. How weak was their faith! How slender their knowledge! How shallow their spiritual attainments! How faint their hearts in the hour of danger! Yet a very little time after Jesus spoke these words they all forsook Him and fled, and one of them denied Him three times with an oath. No one, in short, can read the four Gospels with attention, and fail to see that never had a great master such *weak servants* as Jesus had in the eleven apostles. Yet these very weak servants were the men of whom the gracious Head of the Church speaks here in high and honorable terms.

The lesson before us is full of comfort and instruction. It is evident that Jesus sees far

more in His believing people than they see in themselves, or than others see in them. The least degree of faith is very precious in His sight. Though it be no bigger than a grain of mustard seed, it is a plant of heavenly growth, and makes a boundless difference between the possessor of it and the man of the world. Wherever the gracious Savior of sinners sees true faith in Himself, however feeble, He looks with compassion on many infirmities, and passes by many defects. It was even so with the eleven apostles. They were weak and unstable as water; but they believed and loved their Master when millions refused to own Him. And the language of Him who declared that a cup of cold water given in the name of a disciple should not lose its reward, shows clearly that their loyalty was not forgotten.

The true servant of God should mark well the feature in Christ's character which is here brought out, and rest his soul upon it. The best among us must often see in himself a vast amount of defects and infirmities, and must feel ashamed of his poor attainments in religion. But do we simply believe in Jesus? Do we cling to Him, and roll all our burdens on Him? Can we say with sincerity and truth, as Peter said afterwards, "Lord, You know all things—You know that I love You"? Then let us take comfort in the words of Christ before us, and not give way to despondency. The Lord Jesus did not despise the eleven because of their feebleness, but bore with them and saved them to the end, because they believed. And He never changes. What He did for them, He will do for us.

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

DAY FIVE
Application

Re-read John 17:1-5 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 17:1-5? Why?

Think through commercials or advertisements that you have seen recently. How would the world complete the following sentence?

The good life is _____

How much have you been influenced by this message? How much do you pursue the things of this world for your joy, satisfaction, or sense of significance?

Jesus says that “eternal life” is found in knowing God and Jesus Christ in intimate relationship. Our relationship to God and our relationship to others are the true source of joy.

How would you evaluate your relationship to God at this stage in your life? Are you growing, stagnant, complacent, drifting away, or actively pursuing greater intimacy with Christ? Why?

In what specific way can you pursue a closer relationship with God this week?

In what specific way can you pursue a closer relationship with other believers this week?
