

John 17 Commentary

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NOTE: THIS PAGE IS UNDER CONSTRUCTION

John 17:1 Jesus spoke these things; and lifting up His eyes to heaven, He said, "Father, the hour has come; glorify Your Son, that the Son may glorify You,

- and lifted: John 11:41 Ps 121:1,2 123:1 Isa 38:14 Lu 18:13
- the hour: John 7:30 8:20 12:23,27,28 13:1 16:32 Mk 14:41 Lu 22:53
- glorify: John 17:4,5 7:39 11:4 13:31,32 Ac 3:13 Php 2:9-11 1Pe 1:21

Related Passages:

John 11:41 So they removed the stone. Then Jesus raised His eyes, and said, "Father, I thank You that You have heard Me.

JESUS' HIGH PRIESTLY PRAYER

Jesus spoke these things; and lifting up His eyes to heaven- Literally “He raised His eyes” is an idiom. Recall that Jesus looked upward before his prayer in John 11:41. This was probably a common posture in prayer. According to the parable in Luke 18:13 the tax collector did not feel himself worthy to do this.

He said, “Father, the hour has come; glorify Your Son, that the Son may glorify You,

NET NOTE - The time has come. Jesus has said before that his “hour” had come, both in 12:23 when some Greeks sought to speak with him, and in Jn 13:1 where just before he washed the disciples’ feet. It appears best to understand the “hour” as a period of time starting at the end of Jesus’ public ministry and extending through the passion week, ending with Jesus’ return to the Father through death, resurrection, and exaltation. The “hour” begins as soon as the first events occur which begin the process that leads to Jesus’ death.

John 17:2 even as You gave Him authority over all flesh, that to all whom You have given Him, He may give eternal life.

- As: John 3:35 5:21-29 Ps 2:6-12 110:1 Da 7:14 Mt 11:27 28:18 1Co 15:25 Eph 1:20 Php 2:10 Heb 1:2 2:8,9 1Pe 3:22
- give: John 17:24 4:14 6:27,54-57 10:28 11:25,26 Ro 6:23 Col 3:3,4 1Ti 1:16 1Jn 1:2 2:25 5:20 Jude 1:21
- many: John 6:37,39 10:29

even as You gave Him authority over all flesh, that to all whom You have given Him, He may give eternal life.

John 17:3 “This is eternal life, that they may know You, the only true God, and Jesus Christ Whom You have sent.

- this: John 17:25 8:19,54,55 1Ch 28:9 Ps 9:10 Isa 53:11 Jer 9:23,24 31:33,34 Ho 6:3 1Co 15:34 2Co 4:6 2Th 1:8 Heb 8:11,12 1Jn 4:6 5:11,20
- the only: John 14:9,10 2Ch 15:3 Jer 10:10 1Co 8:4 1Th 1:9 1Ti 6:15,16 1Jn 5:20
- and Jesus: John 3:17,34 5:36,37 6:27-29,57 7:29 10:36 11:42 12:49,50 14:26 Isa 48:16 61:1 Mk 9:37 Lu 9:48 1Jn 4:14,15 5:11,12

THE SECRET OF HOW TO LIVE FOREVER

This is eternal life, that they may know You, the only true God,

And Jesus ([Iesous](#)) Christ ([Christos](#)) Whom You have sent - Jesus the Messiah.

NET NOTE - This is eternal life. The author here defines eternal life for the readers, although it is worked into the prayer in such a way that many interpreters do not regard it as another of the author’s parenthetical comments. It is not just unending life in the sense of prolonged duration. Rather it is a quality of life, with its quality derived from a relationship with God. Having eternal life is here defined as being in relationship with the Father, the one true God, and Jesus Christ whom the Father sent. Christ (χριστός, Christos) is not characteristically attached to Jesus’ name in John’s Gospel; it occurs elsewhere primarily as a title and is used with Jesus’ name only in 1:17. But that is connected to its use here: The statement here in 17:3 enables us to correlate the statement made in 1:18 of the prologue, that Jesus has fully revealed what God is like, with Jesus’ statement in 10:10 that he has come that people might have life, and have it abundantly. These two purposes are really one, according to 17:3, because (abundant) eternal life is defined as knowing (being in relationship with) the Father and the Son. The only way to gain this eternal life, that is, to obtain this knowledge of the Father, is through the Son (cf. 14:6). Although some have pointed to the use of know (γινώσκω, ginōskō) here as evidence of Gnostic influence in the Fourth Gospel, there is a crucial difference: For John this knowledge is not intellectual, but relational. It involves being in relationship.

John 17:4 “I glorified You on the earth, having accomplished the work which You have given Me to do.

- glorified: John 12:28 13:31,32 14:13

- finished: John 4:34 5:36 9:3 14:31 15:10 John 19:30 Ac 20:24 2Ti 4:7

Related Passages:

John 4:34 Jesus said to them, "My food is to do the will of Him who sent Me and to accomplish ([teleioo](#)) His work.

John 19:30 Therefore when Jesus had received the sour wine, He said, "It is finished ([teleioo](#))!" And He bowed His head and gave up His spirit.

A JOB WELL DONE

I glorified You on the earth, having accomplished ([teleioo](#) - finished)

the work which You have given Me to do - Greek reads "the work that you gave to me so that ([hina](#) term of purpose) I may do it."

NET NOTE - By completing the work. The idea of Jesus being sent into the world on a mission has been mentioned before, significantly in Jn 3:17. It was even alluded to in the immediately preceding verse here (Jn 17:3). The completion of the "work" the Father had sent him to accomplish was mentioned by Jesus in Jn 4:34 and Jn 5:36. What is the nature of the "work" the Father has given the Son to accomplish? It involves the Son's mission to be the Savior of the world, as Jn 3:17 indicates. But this is accomplished specifically through Jesus' sacrificial death on the cross (a thought implied by the reference to the Father "giving" the Son in Jn 3:16). It is not without significance that Jesus' last word from the cross is "It is completed" (Jn 19:30).

Accomplished ([5048](#)) [teleioo](#) related to [teleios](#) from **telos** = an end, a purpose, an aim, a goal, consummate soundness, idea of being whole) means to accomplish, to carry to consummation, to bring to an end or to the intended goal (telos). It means to be complete, mature, fully developed, full grown, brought to its end, finished, wanting nothing necessary to completeness or in good working order. It does not mean simply to terminate something but to carry it out to the full finish which is picked up in the translation "perfected". **Teleioo** signifies the attainment of consummate soundness and includes the idea of being made whole. Interestingly the Gnostics used **teleios** of one fully initiated into their mysteries and that may have been why Paul used teleios in this epistle.

John 17:5 "Now, Father, glorify Me together with Yourself, with the glory which I had with You before the world was."

- glorify: John 17:24 1:18 3:13 10:30 14:9 Pr 8:22-31 Php 2:6 Col 1:15-17 Heb 1:3,10 1Jn 1:2 Rev 5:9-14
- before: John 1:1-3 Mt 25:34 1Pe 1:20 Rev 13:8

JESUS' PRAYER FOR GLORY

Now, Father, glorify Me together with Yourself, with the glory which I had with You before the world was

NET NOTE - with Yourself - Or "in your presence"; Grk "with yourself." The use of παρά (para) twice in this verse looks back to the assertion in John 1:1 that the Word (the Λόγος [Logos], who became Jesus of Nazareth in Jn 1:14) was with God (πρὸς τὸν θεόν, pros ton theon). Whatever else may be said, the statement in Jn 17:5 strongly asserts the preexistence of Jesus Christ. It is important to note that although Jesus prayed for a return to the glory he had at the Father's side before the world was created, he was not praying for a "de-incarnation." His humanity which he took on at the incarnation (John 1:14) remains, though now glorified.

John 17:6 "I have manifested Your name to the men whom You gave Me out of the world; they were Yours and You gave them to Me, and they have kept Your word."

- have manifested: John 17:26 1:18 12:28 Ex 3:13-15 9:16 34:5-7 Ps 22:22 71:17-19 Mt 11:25-27 Lu 10:21,22 2Co 4:6 Heb 2:12 1Jn 5:20
- the men: John 17:2,9,11,14,16,24 6:37 10:27-29 15:19 18:9 Ac 13:48
- thine: John 17:9,10 Ro 8:28-30 11:2 Eph 1:4-11 2Th 2:13,14 1Pe 1:1
- they: John 8:31,32 14:21-24 15:3,7 Ps 119:11 Pr 2:1-5,10 3:1-4 23:23 Col 3:16 2Ti 1:13 Heb 3:6 Rev 2:13 3:8

THE FATHER'S GIFT TO HIS SON - THE DISCIPLES

I have manifested Your Name to the men whom You gave Me out of the world
they were Yours and You gave them to Me, and they have kept Your word.

John 17:7 “Now they have come to know that everything You have given Me is from You;

- they: John 7:16,17 14:7-10,20 16:27-30
- are: John 17:10 8:28 10:29,30 12:49,50 16:15

Now they have come to know that everything You have given Me is from You

John 17:8 for the words which You gave Me I have given to them; and they received them and truly understood that I came forth from You, and they believed that You sent Me.

- I have: John 17:14 6:68 14:10 Pr 1:23 Mt 13:11 Eph 3:2-8 4:11,12
- received: John 3:33 Pr 1:3 2:1 4:10 8:10 1Co 11:23 15:1 1Th 2:13 4:1
- and have: John 17:6,7,25 16:27,30 1Jn 4:14

for the words which You gave Me I have given to them; and they received them and truly understood that I came forth from You, and they believed ([pisteuo](#)) that You sent Me

John 17:9 “I ask on their behalf; I do not ask on behalf of the world, but of those whom You have given Me; for they are Yours;

- pray for: John 14:16 16:26,27 Lu 22:32 Ro 8:34 Heb 7:25 9:24 1Jn 2:1,2 5:19 Rev 12:9 13:8 20:15

Related Passages:

Romans 8:34 who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, **Who also intercedes for us.**

Hebrews 7:25 Therefore He is able also to save forever those who draw near to God through Him, since **He always lives to make intercession for them.**

JESUS' INTERCESSION FOR HIS DISCIPLES

I ask on their behalf - Greek - "I am asking"

I do not ask on behalf of the world, but of those whom You have given Me; for they are Yours

John 17:10 and all things that are Mine are Yours, and Yours are Mine; and I have been glorified in them.

- all: John 10:30 16:14,15 1Co 3:21-23 Col 1:15-19 2:9
- and I: John 5:23 11:4 12:23 Ac 19:17 Ga 1:24 Php 1:20 2:9-11 2Th 1:10,12 1Pe 2:9 Rev 5:8-14

and all things that are Mine are Yours, and Yours are Mine; and I have been glorified in them

NET NOTE - The theme of glory with which Jesus began this prayer in Jn 17:1–5 now recurs. Jesus said that he had been glorified by his disciples, but in what sense was this true? Jesus had manifested his glory to them in all of the sign-miracles which he had

performed, beginning with the miracle at the wedding feast in Cana (Jn 2:11). He could now say that he had been glorified by them in the light of what he had already said in Jn 17:7–8, that the disciples had come to know that he had come from the Father and been sent by the Father. He would, of course, be glorified by them further after the resurrection, as they carried on his ministry after his departure.

John 17:11 “I am no longer in the world; and yet they themselves are in the world, and I come to You. Holy Father, keep them in Your name, the name which You have given Me, that they may be one even as We are.

- I am: John 17:13 13:1,3 16:28 Ac 1:9-11 3:21 Heb 1:3 9:24
- but: John 17:14-18 15:18-21 16:33 Mt 10:16 Jas 4:4 1Jn 3:12 5:19
- Holy: John 17:25 Mt 5:48 1Pe 1:15-17 Rev 4:8 15:4
- keep: John 17:12,15 10:29,30 Ps 17:8,9 Isa 27:3 1Pe 1:5 Jude 1:1,24
- thine: Ps 79:9 Pr 18:10 Isa 64:2 Jer 14:7,21 Eze 20:9,22,44 Mt 6:9 Ro 9:17
- that: John 17:21,22 10:30 14:20 Ro 15:5,6 1Co 1:10 12:12,13 Eph 4:4

JESUS' PRAYS FOR PROTECTION FOR DISCIPLES

I am no longer in the world; and yet they themselves are in the world, and I come to You.

Holy Father, keep them - Protect them.

in Your name, the name which You have given Me, that they may be one even as We are

John 17:12 “While I was with them, I was keeping them in Your name which You have given Me; and I guarded them and not one of them perished but the son of perdition, so that the Scripture would be fulfilled.

- I kept: John 6:37,39,40 10:27,28 Heb 2:13
- and: John 13:18 18:9 Lu 4:26,27 1Jn 2:19
- the son: John 6:70,71 13:18 2Th 2:3
- that: Ps 109:6-19 Ac 1:16-20,25

NO DISCIPLE PERISHED EXCEPT ONE - JUDAS

While I was with them, I was keeping them in Your name which You have given Me; and I guarded them

and not one of them perished but the son of perdition- “the son of destruction” is a Semitic idiom for one appointed for destruction.

NET NOTE - The one destined to destruction refers to Judas. Clearly in John’s Gospel Judas is portrayed as a tool of Satan. He is described as “the devil” in 6:70. In 13:2 Satan put into Judas’ heart the idea of betraying Jesus, and 13:27 Satan himself entered Judas. Immediately after this Judas left the company of Jesus and the other disciples and went out into the realm of darkness (13:30). Cf. 2 Thess 2:3, where this same Greek phrase (“the son of destruction”; see tn above) is used to describe the man through whom Satan acts to rebel against God in the last days.

FULFILLED PROPHECY

So that ([hina](#) - term of result) **the Scripture would be fulfilled** - Virtually every use of the word Scripture in the NT is an allusion to the Old Testament.

NET NOTE - A possible allusion to Ps 41:9 or Prov 24:22 LXX. The exact passage is not specified here, but in John 13:18, Ps 41:9 is explicitly quoted by Jesus with reference to the traitor, suggesting that this is the passage to which Jesus refers here. The previous mention of Ps 41:9 in John 13:18 probably explains why the author felt no need for an explanatory parenthetical note here.

It is also possible that the passage referred to here is Prov 24:22 LXX, where in the Greek text the phrase “son of destruction” appears.

John 17:13 “But now I come to You; and these things I speak in the world so that they may have My joy made full in themselves.

- come: John 17:1 13:3 Heb 12:2
- that: John 3:29 15:11 16:22-24,33 Ne 8:10 Ps 43:4 126:5 Ac 13:52 Ro 14:17 Ga 5:22 1Jn 1:4 2Jn 1:12

But now I come to You; and these things I speak in the world

so that ([hina](#) - term of purpose) **they may have My joy made full in themselves** - **Made full** is the same verb [pleroo](#) used above for the Scriptural prophecy being fulfilled.

John 17:14 “I have given them Your word; and the world has hated them, because they are not of the world, even as I am not of the world.

- given: John 17:8
- the world: John 7:7 15:18-21 Ge 3:15 Pr 29:27 Zec 11:8 Mt 10:24,25 1Pe 4:4,5 1Jn 3:12
- they: John 17:16 8:23 1Jn 4:5,6 5:19,20

WHY THE WORLD HATES DISCIPLES OF CHRIST

I have given them Your word; and the world has hated them,

because (term of explanation) **they are not of the world, even as I am not of the world**

John 17:15 “I do not ask You to take them out of the world, but to keep them from the evil one.

- **take:** Ps 30:9 Ec 9:10 Isa 38:18,19 57:1 Lu 8:38,39 Php 1:20-26
- **keep:** Ge 48:16 1Ch 4:10 Ps 121:7 Mt 6:13 Lu 11:4 Ga 1:4 2Th 3:3 2Ti 4:8 1Jn 5:18

PRAYER OF PROTECTION FROM THE DEVIL

I do not ask You to take them out of the world, but to keep them from the evil one

NET NOTE - The phrase “the evil one” is a reference to Satan. The genitive noun το πονηρο (tou ponērou) is ambiguous with regard to gender: It may represent the neuter τ πονηρόν (to ponēron), “that which is evil,” or the masculine πονηρός (ho ponēros), “the evil one,” i.e., Satan. In view of the frequent use of the masculine in 1 John 2:13–14, 3:12, and 5:18–19 it seems much more probable that the masculine is to be understood here, and that Jesus is praying for his disciples to be protected from Satan.

John 17:16 “They are not of the world, even as I am not of the world.

Related Passages:

1 Peter 2:11 Beloved, I urge you as **aliens and strangers** to abstain from fleshly lusts which wage war against the soul.

Philippians 3:20-21 For **our citizenship is in heaven**, from which also we eagerly wait for a Savior, the Lord Jesus Christ; 21 Who will transform the body of our humble state into conformity with the body of His glory, by the exertion of the power that He has even to subject all things to Himself.

THIS WORLD IS NOT OUR HOME

They are not of the world, even as I am not of the world- Repeats the truth in John 17:14.

Sing out your theme song beloved disciple of Christ - [THIS WORLD IS NOT MY HOME](#) sung by Jim Reeves

This world is not my home
I'm just a-passing through
My treasures are laid up
Somewhere beyond the blue

The angels beckon me
From heaven's open door
And I can't feel at home
In this world anymore

REFRAIN

*Oh Lord, you know
I have no friend like you
If heaven's not my home
Then Lord, what will I do?*

*The angels beckon me
From heaven's open door
And I can't feel at home
In this world anymore*

I have a loving mother
Just up in Gloryland
And I don't expect to stop
Until I shake her hand

She's waiting now for me
In heaven's open door
And I can't feel at home
In this world anymore

REFRAIN

Just over in Gloryland
We'll live eternally
The saints on every hand
Are shouting victory

Their songs of sweetest praise
Drift back from heaven's shore
And I can't feel at home
In this world anymore

REFRAIN

John 17:17 “**Sanctify** them in the truth; Your word is truth.”

- **Sanctify:** John 17:19 8:32 15:3 Ps 19:7-9 119:9,11,104 Lu 8:11,15 Ac 15:9 2Co 3:18 Eph 5:26 2Th 2:13 Jas 1:21 1Pe 1:22,23
- **word:** John 8:40 2Sa 7:28 Ps 12:6 19:7 119:144,151,152 Eph 4:21 2Ti 2:25-26

Related Passages:

2 Timothy 2:21 Therefore, if anyone cleanses himself from these things, he will be a vessel for honor, **sanctified** ([hagiazo](#)), useful to the Master, prepared for every good work.

“**Sanctify** ([hagiazo](#)) **them in the truth Hagiazo** in the pagan world meant “to set apart for the gods,” and for Christians clearly means “set apart for God.” And just as the worshipper of the pagan god acquired the character of that pagan god and the religious ceremonies connected with its worship, so too the follower of Christ is to be gradually “transformed into the same image (OF CHRIST) from glory to glory, just as from the Lord, the Spirit.” (2Cor 3:18). The Spirit uses the written Word to transform us into conformity with the Living Word (Jn 1:1)! Note that in the Truth is locative of sphere which simply describes the “atmosphere” in which a disciple is to live and breathe and have his or her being. A fish in the “atmosphere” of water functions as a fish should function, but a fish in the (literal) atmosphere is dysfunctional and eventually will expire.

THOUGHT - Can you see how vital it is that you be in the Word of Truth daily, that the Spirit might be progressively sanctifying you daily to be more and more like Jesus? This question is clearly rhetorical, but the next one is not! Are you in the Word daily, so the Word might be in you?

Your word is truth.

NET NOTE - on **sanctify** - The Greek word translated set ... apart (ἁγιάζω, hagiázō) is used here in its normal sense of being dedicated, consecrated, or set apart. The sphere in which the disciples are to be set apart is in the truth. In Jn 3:21 the idea of “practicing” (Grk “doing”) the truth was introduced; in Jn 8:32 Jesus told some of his hearers that if they continued in his word they would truly be his disciples, and would know the truth, and the truth would make them free. These disciples who are with Jesus now for the Farewell Discourse have continued in his word (except for Judas Iscariot, who has departed), and they do know the truth about who Jesus is and why he has come into the world (Jn 17:8). Thus Jesus can ask the Father to set them apart in this truth as he himself is set apart, so that they might carry on his mission in the world after his departure (note the following verse).

Sanctify (hallow) ([37](#)) [hagiazo](#) from [hagios](#) = holy, set apart) means to set apart for God, to sanctify, to make a person or thing (in the OT altars, days, priests, etc were set apart) and it carries the thought of the resultant holiness of character in the consecrated. It is the opposite of koinos, which means profane or common. The Greek temple at Corinth housed a large number of harlots who were connected with the worship of the Greek god. Thus, the *set-apartness* of the Greek worshipper was in character licentious, totally depraved, and sinful.

The believer in the Lord Jesus is set apart for God by the Holy Spirit, out of the First Adam with the latter’s sin and condemnation, into the Last Adam with the latter’s righteousness and life (cf 1Cor 15:22,45). Thus, the worshipper of the God of the Bible partakes of the character of the God for Whom he is set apart. This is positional sanctification, an act of God performed at the moment a sinner puts his faith in the Lord Jesus (1Cor 1:2). The work of the Holy Spirit in the yielded saint, in which He sets the believer apart for God in his experience, by eliminating sin from his life and producing His fruit (cf notes Galatians 5:22; 23), a process which goes on constantly throughout the believer’s life, is called progressive sanctification (1Th 5:23).

Hagiazo - 28x in 25v - hallowed(2), keep himself holy(1), sanctified(16), sanctifies(2), sanctify(7). Matt. 6:9; Matt. 23:17; Matt. 23:19; Lk. 11:2; Jn. 10:36; Jn. 17:17; Jn. 17:19; Acts 20:32; Acts 26:18; Rom. 15:16; 1 Co. 1:2; 1 Co. 6:11; 1 Co. 7:14; Eph. 5:26; 1 Thess. 5:23; 1 Tim. 4:5; 2 Tim. 2:21; Heb. 2:11; Heb. 9:13; Heb. 10:10; Heb. 10:14; Heb. 10:29; Heb. 13:12; 1 Pet. 3:15; Rev. 22:11

John 17:18 “As You sent Me into the world, I also have sent them into the world.

- John 20:21 Isa 61:1-3 Mt 23:34 2Co 5:20 Eph 3:7

JESUS COMMISSIONS THE DISCIPLES

As You sent Me into the world, I also have sent them into the world.

NET NOTE - Jesus now compared the mission on which he was sending the disciples to his own mission into the world, on which he was sent by the Father. As the Father sent Jesus into the world (cf. 3:17), so Jesus now sends the disciples into the world to continue his mission after his departure. The nature of this prayer for the disciples as a consecratory prayer is now emerging: Jesus was setting them apart for the work he had called them to do. They were, in a sense, being commissioned.

John 17:19 “For their sakes I sanctify Myself, that they themselves also may be sanctified in truth.

- for: Isa 62:1 2Co 4:15 8:9 1Th 4:7 2Ti 2:10
- I sanctify: John 10:36 Jer 1:5 1Co 1:2 Heb 2:11 9:13,18,26 10:5-10,29
- that: John 17:17 Titus 2:14

For their sakes ([huper](#) - in our place) - This speaks of Jesus becoming our Substitute. The idea is He sanctified Himself in our place, taking our place (we deserved to die because of our sin) on the Cross.

I sanctify ([hagiazō](#)) **Myself, that** ([hina](#) - term of purpose) **they themselves also may be sanctified** ([hagiazō](#)) **in truth** - When our Lord sanctified Himself, He set Himself apart for God as the Sacrifice for sin (cf He 10:7⁺).

NET NOTE - In what sense does Jesus refer to his own ‘sanctification’ with the phrase I set myself apart? In 10:36 Jesus referred to himself as “the one whom the Father sanctified and sent into the world,” which seems to look at something already accomplished. Here, however, it is something he does on behalf of the disciples (on their behalf) and this suggests a reference to his impending death on the cross. There is in fact a Johannine wordplay here based on slightly different meanings for the Greek verb translated set apart (ἁγιάζω, *hagiazō*). In the sense it was used in 10:36 of Jesus and in 17:17 and here to refer to the disciples, it means to set apart in the sense that prophets (cf. Jer 1:5) and priests (Exod 40:13, Lev 8:30, and 2 Chr 5:11) were consecrated (or set apart) to perform their tasks. But when Jesus speaks of setting himself apart (consecrating or dedicating himself) on behalf of the disciples here in 17:19 the meaning is closer to the consecration of a sacrificial animal (Deut 15:19). Jesus is “setting himself apart,” i.e., dedicating himself, to do the will of the Father, that is, to go to the cross on the disciples’ behalf (and of course on behalf of their successors as well).

John 17:20 “I do not ask on behalf of these alone, but for those also who believe in Me through their word;

- pray: John 17:6-11 Eph 4:11
- for them: Ac 2:41 4:4 Ro 15:18,19 16:26 2Ti 1:2

I do not ask on behalf of these alone - By **these**, Jesus is referring to 11 of the 12 disciples.

but for those also who believe ([pisteuo](#)) **in Me through their word** - **Through their word**, means to their confession of Jesus as Lord or their testimony concerning the Christ.

NET NOTE - Although πιστευόντων (*pisteuontōn*) is a present participle, it must in context carry futuristic force. The disciples whom Jesus is leaving behind will carry on his ministry and in doing so will see others come to trust in him. This will include not only Jewish Christians, but other Gentile Christians who are “not of this fold” (10:16), and thus Jesus’ prayer for unity is especially appropriate in light of the probability that most of the readers of the Gospel are Gentiles (much as Paul stresses unity between Jewish and Gentile Christians in Eph 2:10–22).

Believe (4100) [pisteuo](#) from [pistis](#); [pistos](#); related studies [the faith](#), the [obedience of faith](#)) means to consider something to be true and therefore worthy of one’s trust. To accept as true, genuine, or real. To have a firm conviction as to the goodness, efficacy, or ability of something or someone. To consider to be true. To accept the word or evidence of. **Pisteuo** means to entrust oneself to an entity in complete confidence. To believe in with the implication of total commitment to the one who is trusted. As discussed below Christ is the object of this type of faith that relies on His power and nearness to help, in addition to being convinced that His revelations or disclosures are true. **Pisteuo** can refer to an “**heart belief**” (saving faith, genuine belief that leads to salvation, this believing involves not only the consent of the mind, but an act of the heart and will of the subject) or an **intellectual belief** (mental assent, “head” knowledge, not associated with bringing salvation if it is by itself), both uses demonstrated by Jesus statement in John 11:26⁺, “Everyone who lives and **believes** (*pisteuo* - refers to genuine saving faith) in Me shall never die. Do you **believe** (*pisteuo*- intellectually) this?”

Related Resources on faith:

- See [NIDNTT discussion of the word group "Faith"](#) - 18 page discussion of this vital topic

Pisteuo in John's writings - MOST USES IN NT ARE IN GOSPEL OF JOHN [Jn. 1:7](#); [Jn. 1:12](#); [Jn. 1:50](#); [Jn. 2:11](#); [Jn. 2:22](#); [Jn. 2:23](#); [Jn. 2:24](#); [Jn. 3:12](#); [Jn. 3:15](#); [Jn. 3:16](#); [Jn. 3:18](#); [Jn. 3:36](#); [Jn. 4:21](#); [Jn. 4:39](#); [Jn. 4:41](#); [Jn.](#)

[4:42](#); [Jn. 4:48](#); [Jn. 4:50](#); [Jn. 4:53](#); [Jn. 5:24](#); [Jn. 5:38](#); [Jn. 5:44](#); [Jn. 5:46](#); [Jn. 5:47](#); [Jn. 6:29](#); [Jn. 6:30](#); [Jn. 6:35](#); [Jn. 6:36](#); [Jn. 6:40](#); [Jn. 6:47](#); [Jn. 6:64](#); [Jn. 6:69](#); [Jn. 7:5](#); [Jn. 7:31](#); [Jn. 7:38](#); [Jn. 7:39](#); [Jn. 7:48](#); [Jn. 8:24](#); [Jn. 8:30](#); [Jn. 8:31](#); [Jn. 8:45](#); [Jn. 8:46](#); [Jn. 9:18](#); [Jn. 9:35](#); [Jn. 9:36](#); [Jn. 9:38](#); [Jn. 10:25](#); [Jn. 10:26](#); [Jn. 10:37](#); [Jn. 10:38](#); [Jn. 10:42](#); [Jn. 11:15](#); [Jn. 11:25](#); [Jn. 11:26](#); [Jn. 11:27](#); [Jn. 11:40](#); [Jn. 11:42](#); [Jn. 11:45](#); [Jn. 11:48](#); [Jn. 12:11](#); [Jn. 12:36](#); [Jn. 12:37](#); [Jn. 12:38](#); [Jn. 12:39](#); [Jn. 12:42](#); [Jn. 12:44](#); [Jn. 12:46](#); [Jn. 13:19](#); [Jn. 14:1](#); [Jn. 14:10](#); [Jn. 14:11](#); [Jn. 14:12](#); [Jn. 14:29](#); [Jn. 16:9](#); [Jn. 16:27](#); [Jn. 16:30](#); [Jn. 16:31](#); [Jn. 17:8](#); [Jn. 17:20](#); [Jn. 17:21](#); [Jn. 19:35](#); [Jn. 20:8](#); [Jn. 20:25](#); [Jn. 20:29](#); [Jn. 20:31](#); [1 Jn. 3:23](#); [1 Jn. 4:1](#); [1 Jn. 4:16](#); [1 Jn. 5:1](#); [1 Jn. 5:5](#); [1 Jn. 5:10](#); [1 Jn. 5:13](#)

John 17:21 that they may all be one; even as You, Father, are in Me and I in You, that they also may be in Us, so that the world may believe that You sent Me.

- they all: John 17:11,22,23 10:16 Jer 32:39 Eze 37:16-19,22-25 Zep 3:9 Zec 14:9 Ac 2:46 4:32 Ro 12:5 1Co 1:10 12:12,25-27 Ga 3:28 Eph 4:3-6 Php 1:27 2:1-5 Col 3:11-14 1Pe 3:8,9
- as: John 5:23 10:30,38 14:9-11 Php 2:6 1Jn 5:7
- that the: John 13:35

that they may all be one; even as You, Father, are in Me and I in You, that they also may be in Us, so that the world may believe that You sent Me

John 17:22 “The glory which You have given Me I have given to them, that they may be one, just as We are one;

- the glory: John 1:16 15:18,19 20:21-23 Mk 6:7 16:17-20 Lu 22:30 Ac 5:41 Ro 15:15-20 2Co 3:18 5:20 6:1 Eph 2:20 Php 1:29 Col 1:24 2Th 1:5-10 Rev 21:14
- that: John 14:20 1Jn 1:3 3:24

The glory which You have given Me I have given to them, that they may be one, just as We are one;

John 17:23 I in them and You in Me, that they may be perfected in unity, so that the world may know that You sent Me, and loved them, even as You have loved Me.

- I: John 6:56 14:10,23 Ro 8:10,11 1Co 1:30 2Co 5:21 Ga 3:28 1Jn 1:3 1Jn 4:12-16
- made: Eph 4:12-16 Php 3:15 Col 1:28 2:2,9,10 3:14 1Pe 5:10
- the: John 13:35
- and hast: John 17:24 Eph 1:6-14 1Jn 3:1 4:19

I in them and You in Me, that they may be perfected in unity, so that the world may know that You sent Me, and loved them, even as You have loved Me

John 17:24 “Father, I desire that they also, whom You have given Me, be with Me where I am, so that they may see My glory which You have given Me, for You loved Me before the foundation of the world.

- I will: John 12:26 14:3 Mt 25:21,23 26:29 Lu 12:37 22:28-30 23:43 2Co 5:8 Php 1:23 1Th 4:17 Rev 3:21 7:14-17
- may: Ge 45:13 1Co 13:12 2Co 3:18 4:6 1Jn 3:2 Rev 21:22
- for: John 17:5 Pr 8:21-31

Father, I desire that they also, whom You have given Me, be with Me where I am, so that they may see My glory which You have given Me, for You loved Me before the foundation of the world

John 17:25 “O righteous Father, although the world has not known You, yet I have known You; and these have known that

You sent Me;

- righteous: John 17:11 Isa 45:21 Ro 3:26
- the world: John 8:19,55 15:21 16:3 Mt 11:27 Lu 10:22 Ac 17:23 26:18 Ro 1:28 Ro 3:11 1Co 1:21 15:34 2Co 4:4 Ga 4:8,9 2Th 1:8 Heb 8:11 1Jn 5:19,20 Rev 13:8
- but: John 1:18 5:19,20 7:29 10:15
- these: John 17:8 6:19 16:27,30 Mt 16:16

O righteous Father, although the world has not known You, yet I have known You; and these have known that You sent Me

John 17:26 and I have made Your name known to them, and will make it known, so that the love with which You loved Me may be in them, and I in them.”

- I have: John 17:6 8:50 15:15 Ps 22:22 Heb 2:12
- that: John 14:23 15:9 Eph 1:6,22,23 2:4,5 5:30,32 2Th 2:16
- and I: John 17:23 6:56 14:20 15:4 Ro 8:10 1Co 1:30 12:12 Ga 2:20 Eph 3:17 Col 1:27 2:10 3:11 1Jn 3:24 4:13,14

and I have made Your name known to them, and will make it known, so that the love with which You loved Me may be in them, and I in them