

The Prayer of Christ for Believers, Part 4: The Truth about Unity John 17:17-21

John 17:9–21 (NKJV)

⁹ “I pray for them. I do not pray for the world but for those whom You have given Me, for they are Yours.

¹⁰ And all Mine are Yours, and Yours are Mine, and I am glorified in them. ¹¹ 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. ¹² 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.

¹³ But now I come to You, and these things I speak in the world, that they may have My joy fulfilled in themselves.

¹⁴ 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. **15** I do not pray

that You should take them out of the world, but that You should 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 Your truth. Your word is truth.

¹⁸ As You sent Me into the world, I also have sent

them into the world. ¹⁹ And for their sakes I sanctify Myself, that they also may be sanctified by the truth

²⁰ “I do not pray for these alone, but also for those who will believe in Me through their word; ²¹ that they all may be one, as You, Father, *are* in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me.

Introduction

On October 18, 1966 there was national convening of evangelicals in England.

That evening Dr. Martyn Lloyd Jones spoke on the subject of unity.

After the sermon an unplanned event occurred. Dr. John Stott, who was the chairman of the event, stood to say he did not agree with what was just said and proceeded why he disagreed. So in the end, the Sermon that Dr. Lloyd Jones had intended to create unity, had the opposite effect. After the event, people spoke of its a fracturing or the wrecking of evangelical unity. (Ian Murray, Shepherds Conference 2002, Supersession, Evangelicalism divided)

As so often it has been said, why can't we just all get along.

No one loves strife, division, sectarianism.

All of us love harmony, unity and genuine fellowship with one another.

This also a desire of God

...a genuine unity, harmony and fellowship.

He even prays for it in His intercession for the saints.

However, it is crucial that we understand exactly what Jesus was praying for.

That prayer for unity is in a greater context that is essential to understand.

Lesson

The Purpose (Need)of Security

5. Because of our Location

6. Because of our Consecration

7. Because of Evangelization

8. Because of Unification

5. Because of our Location

16 They are not of the world, just as I am not of the world.

14 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.

5. Because of our Location

6. Because of our Consecration

17 Sanctify them by Your truth. Your word is truth.

19 And for their sakes I sanctify Myself, that they also may be sanctified by the truth.

Sanctify Aorist Imperative

hagiazó: to make holy, consecrate, sanctify

Original Word: ἁγιάζω

Part of Speech: Verb

Transliteration: hagiazó

Phonetic Spelling: (hag-ee-ad'-zo)

Definition: to make holy, consecrate, sanctify

Usage: I make holy, treat as holy, set apart as holy, sanctify, hallow, purify.

Cognate: 37 hagiázō (from 40 /hágios, "holy") – to regard as special (sacred), i.e. holy ("set apart"), sanctify. See 40 (hagios).

[37 (hagiázō) means "to make holy, consecrate, sanctify; to dedicate, separate" (Abbott-Smith).]

At its most basic level of meaning, ‘holy’ is almost an adjective for God: he is transcendent, ‘other’, distinct, separate from his creation, and so the angels cry unceasingly in his presence, ‘Holy! Holy! Holy!’ (*cf.* Is. 6:3; Rev. 4:8). Derivatively, then, people and things that are reserved for him are also called holy—whether a censer for an altar in the temple of the old covenant, or a man set apart to be the high priest. The prophet Jeremiah, and Aaron and his sons, were all ‘sanctified’, *i.e.* set apart for sacred duty, reserved for God (Je. 1:5; Ex. 28:41). The moral overtones in our English words ‘holy’ and ‘sanctification’ emerge only at that point: *i.e.* ideally if someone is set apart for God and God’s purposes alone, that person will do only what God wants, and hate all that God hates. That is what it means to be holy, as God is holy (Lv. 11:44–45; 1 Pet. 1:16).

Carson, D. A. (1991). *The Gospel according to John* (p. 565). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

In the LXX ἀγιάζειν is the usual rendering of the root שׁדק

Procksch, O., & Kuhn, K. G. (1964–). [ἅγιος—ἀγιάζω—ἀγιασμός ἀγιότης—ἀγιωσύνη](#). G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 1, p. 111). Grand Rapids, MI: Eerdmans.

Genesis 2:3 (NKJV)

³ Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.

Exodus 13:2 (NKJV)

² “Consecrate to Me all the firstborn, whatever opens the womb among the children of Israel, *both* of man and beast; it is Mine.”

Jeremiah 1:5 (NKJV)

⁵ “Before I formed you in the womb I knew you; Before you were born I sanctified you; I ordained you a prophet to the nations.”

Matthew 6:9 (NKJV)

⁹ In this manner, therefore, pray:

Our Father in heaven,
Hallowed be Your name.

¹⁷ Sanctify them by Your truth. Your word is truth.

αγιασον αυτους εν τη αληθεια σου ο λογος ο σος αληθεια εστιν

ὁ λόγος ὁ σὸς ἀλήθειά ἐστιν. It is not always noticed that this is a quotation from the LXX of Ps. 118:142

Bernard, J. H. (1929). *A critical and exegetical commentary on the Gospel according to St. John*. (A. H. McNeile, Ed.) (p. 574). New York: C. Scribner' Sons.

The means of sanctification is not just any truth, But the truth of Gods Word

¹⁷ Sanctify them by **Your truth**. Your word is truth.

αγιασον αυτους εν τη αληθεια σου ο λογος ο σος αληθεια εστιν

John 17:17 (ESV)

17 Sanctify them in the truth; your word is truth.

John 17:17 (NASB95)

17 “Sanctify them in the truth; Your word is truth.

sos: your

Original Word: σός, σή, σόν

Part of Speech: Possessive Pronoun

Transliteration: sos

Phonetic Spelling: (sos)

Definition: your

Usage: yours, thy, thine.

4674 σός – an emphatic, possessive-adjective meaning "your very own." 4674 (σός) is the emphatic form of the 2nd person personal pronoun (4771 /σύ, "you, your").

19 And for their sakes I sanctify Myself, that they also may be sanctified by the truth.

9 And for their sakes I sanctify Myself,

και **υπερ** αυτων εγω αγιαζω εμαυτον ινα και αυτοι ωσιν ηγιασμενοι εν αληθεια

Don't read this like Jesus is saying He is making himself holy. But rather He is setting himself apart for a mission.

His mission was to pay for our sin and provide righteousness that we could not attain.

He accomplished this by His Life and His death.
 His life he lived provides the perfect obedience to the law we need
 His Death pays for the debt of disobedience we could not pay.

So His perfect life of righteousness is imputed to us.
 and His righteous life becomes an example of how we should live.
 that is the next part of the verse.

19 And for their sakes I sanctify Myself, that they also may be sanctified by the truth.

may be sanctified Perf pass part.

Purpose clause with ἵνα [*hina*] and the periphrastic perfect passive subjunctive of ἁγιάζω [*hagiazō*] (that they may remain sanctified).

Robertson, A. T. (1933). [*Word Pictures in the New Testament*](#) (Jn 17:19). Nashville, TN: Broadman Press.

The setting of Christ apart for the Priestly work has enable us to be saved so we can can be sanctified by the truth.

So the purpose of Security is

5. Because of our Location

6. Because of our Consecration

7. Because of Evangelization

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

John 20:21 (NKJV)

²¹ So Jesus said to them again, “Peace to you! As the Father has sent Me, I also send you.”

¹⁸ As You sent Me into the world, I also have sent them into the world.

apostelló: to send, send away

Original Word: ἀποστέλλω

Part of Speech: Verb

Transliteration: apostelló

Phonetic Spelling: (ap-os-tel'-lo)

Definition: to send, send away

Usage: I send forth, send (as a messenger, commission, etc.), send away, dismiss.

649 apostéllō (from 575 /apó, "away from" and 4724 /stéllō, "send") – properly, send away, i.e. commission; (passive) "sent on a defined mission by a superior."

As an intensification of 4724 /stéllō ("send"), 649 (apostéllō) focuses back to the source (the one sending), strongly connecting the sender to the one sent (His mission). This verb is used of closely connecting the Lord (the sender) to the believers He personally commissions – as with John the Baptist (Mk 11:2) and the twelve a

In John's Gospel, such 'sanctification' is always for mission

Carson, D. A. (1991). [*The Gospel according to John*](#) (p. 566). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

I find it amazing, that for the mission to be successful, Jesus, prays that the are not of the world and would be set apart from the world in oder to reach the world. In other words, He is not asking that we would be like the world to reach the world but that we would not be like the world to reach the world.

Our difference is what determines our evangelism

Our likeness is what looses our evangelism.

Only sanctified believers are ready to be **sent into the world** as the Father **sent Christ into the world**. These words, directed at the eleven, served as a preview of the Great Commission the Lord would give these same disciples following His resurrection (Matt. 28:18–20; cf. Acts 1:7–8). Having been set apart from the world and transformed by God's grace, the disciples would be the heralds of that same grace to the very world that hated them. In the

same way that they were disciples of Jesus, they were to “make disciples” of Christ in “all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that [Christ] commanded [them]” (Matt. 28:19–20)

MacArthur, J. F., Jr. (2008). [John 12–21](#) (p. 284). Chicago, IL: Moody Publishers.

In other words, the mission of the disciples, like that of Jesus, springs from and expresses God’s persistent will to bring life to the world, but their mission also anticipates an indifferent or hostile response. Nevertheless, they are sent and will be equipped by the Holy Spirit, the Spirit of truth, to persevere in their mission of speaking the truth in the world (16:8–13; 20:21–23).

Thompson, M. M. (2015). [John: A Commentary](#) (First edition, p. 355). Louisville, KY: Westminster John Knox Press.

20 “I do not pray for these alone, **but** also for **those who will believe** in Me **through** their word;

Ου περι τουτων δε ερωτω μονον **αλλα** και περι **των πιστευσοντων δια** του λογου αυτων εις εμε

but αλλα

allá (typically a strong adversative conjunction) – but (but instead), nevertheless, on the contrary. 235 (allá), the neuter plural of 243 /állos ("other"), literally means "otherwise" or "on the other hand" (Abbott-Smith).

those who will believe

ΠΙΣΤΕΥΣΟΝΤΩΝ Future Act participle

only in Textus Receptus

All other manuscripts have Present act Part.

The believing ones. The ones who are believing

As noted before, true faith in Christ is characterized with Present tense verbs, not Aorist in John. The nature of true salvation, is found in a continuing to believe, or a persevering faith.

Jesus here prays not only for the 11 disciples but for all those that will believe or are the ones who are believing their word.

20 “I do not pray for these alone, **but** also for **those who**

will believe in Me **through** their word;

Ου περι τούτων δε ερωτω

μονον **αλλα** και περι **των**

πιστευσοντων **δια** του λογου

αυτων εις εμε

through δια

but also for **those who will believe** in Me **through** their word;

It is amazing to note that Jesus places the words of the Apostles on the same level of authority and inspiration as His own words. Their words would have the same efficacious benefit for Salvation as the Word's of God.

This is no less than a claim for Apostolic Authority and New Testament Canonicity.

Not all the words the Apostles spoke were canonical, but the ones that Jesus gave to them and wanted in the N.T were.

This verse speaks to 2 realities

1. The Authority of New Testament as Inspired

2 Timothy 3:14–16 (NKJV)

¹⁴ But you must continue in the things which you have learned and been assured of, knowing from whom you have learned *them*, ¹⁵ and that from childhood you have known the Holy Scriptures, which are able to make you wise for salvation through faith which is in Christ Jesus.

¹⁶ All Scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness,

2 Peter 1:20–21 (NKJV)

²⁰ knowing this first, that no prophecy of Scripture is of any private interpretation, ²¹ for prophecy never came by the will of man, but holy men of God spoke *as they were* moved by the Holy Spirit.

2 Peter 3:15–16 (NKJV)

¹⁵ and consider *that* the longsuffering of our Lord *is* salvation—as also our beloved brother Paul, according to the wisdom given to him, has written to you, ¹⁶ as also in all his epistles, speaking in them of these things, in which are some things hard to understand, which untaught and unstable *people*

twist to their own destruction, as *they do* also the rest of the Scriptures.

2. The Sufficiency of the Bible in Evangelism

Romans 10:17 (NKJV)

¹⁷ So then faith *comes* by hearing, and hearing by the word of God.

2 Timothy 3:17–4:2 (NKJV)

¹⁷ that the man of God may be complete, thoroughly equipped for every good work.

4 I charge *you* therefore before God and the Lord Jesus Christ, who will judge the living and the dead at His appearing and His kingdom: ² Preach the word! Be ready in season *and* out of season.

Convince, rebuke, exhort, with all longsuffering and teaching.

Ephesians 4:11–13 (NKJV)

¹¹ And He Himself gave some *to be* apostles, some prophets, some evangelists, and some pastors and teachers, ¹² for the equipping of the saints for the work of ministry, for the edifying of the body of

Christ, ¹³ till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ;

An example

Acts 2:36–47 (NKJV)

³⁶ “Therefore let all the house of Israel know assuredly that God has made this Jesus, whom you crucified, both Lord and Christ.”

³⁷ Now when they heard *this*, they were cut to the heart, and said to Peter and the rest of the apostles, “Men *and* brethren, what shall we do?”

³⁸ Then Peter said to them, “Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit. ³⁹ For the promise is to you and to your children, and to all who are afar off, as many as the Lord our God will call.”

⁴⁰ And with many other words he testified and exhorted them, saying, “Be saved from this perverse generation.” ⁴¹ Then those who gladly received his word were baptized; and that day about three thousand souls were added *to them*. ⁴² And they continued steadfastly in the apostles’ doctrine and fellowship, in the breaking of bread, and in prayers.

⁴³ Then fear came upon every soul, and many wonders and signs were done through the apostles.

⁴⁴ Now all who believed were together, and had all things in common, ⁴⁵ and sold their possessions and goods, and divided them among all, as anyone had need.

⁴⁶ So continuing daily with one accord in the temple, and breaking bread from house to house, they ate their food with gladness and simplicity of heart, ⁴⁷ praising God and having favor with all the people. And the Lord added to the church daily those who were being saved.

The Purpose (Need)of Security

5. Because of our Location

6. Because of our Consecration

7. Because of Evangelization

8. Because of Unification

20 “I do not pray for these alone, but also for those who will believe in Me through their word;

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

Jesus prays not only for the 11 but for all who will believe...

that they one

that is one with the Apostles,
and one with the Jesus and the Father.

And the point is that this unity is for the purpose of evangelism. To reach the world for Christ.

21 that they all may be one,
that the world may believe that You sent Me.

So this unity, this oneness, is absolutely critical to the testimony of the church to the world, and for the effectiveness of the Gospel witness.

NOTE

The Gospels believability is based once the unity of the church.

That is an astounding statement.

There world will either believe or not believe based not the oneness of the the church.

Heaven and Hell rest in the balance of this unity.

This is huge.

So we need to get this right!!!!

IF we miss this our credibility is gone.

So how are we to understand this unity, this oneness Jesus is praying for.

This has been one of the most misunderstood and misapplied and taken out of context scriptures in all the Bible.

When you here someone quote this verse, it is usually states that Jesus wants

1. No division in His church

Although it is true that Christ does not want division in His true church

1 Corinthians 3:3–4 (NKJV)

³ for you are still carnal. For where *there are* envy, strife, and divisions among you, are you not carnal and behaving like *mere* men? ⁴ For when one says, “I am of Paul,” and another, “I *am* of Apollos,” are you not carnal?

1 Corinthians 1:10–13 (NKJV)

¹⁰ Now I plead with you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and *that* there be no divisions among you, but *that* you be perfectly joined together in the same mind and in the same judgment. ¹¹ For it has been declared to me concerning you, my brethren, by those of Chloe’s *household*, that there are contentions among you. ¹² Now I say this, that each of you says, “I am of Paul,” or “I am of Apollos,” or “I am of Cephas,” or “I am of Christ.” ¹³ Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul?

2. No denominations in the church.

Baptist, Presbyterian, Methodist, Anglican, Lutheran, Mennonite, Pentecostal etc....

These denominational differences have occurred over the years due to perceived differences of doctrine usually related to the practice of the ordinances of the church (Lord's Supper and Baptism), Church Government and structure, the Sovereignty of God and Freewill of man, and the continuation or sensation of the miraculous and revelatory gifts of the N.T.

But most would agree, that you could be saved within the context of these conservative denominations, although the gospel may be watered down more in some, and may need God to send someone to water the seed of the Gospel with miracle grow to get it started.

These differences occur for a variety of reasons.

1. Men are involved in it.
 2. We come to scripture we presuppositions
 3. Our hermeneutic is good or bad or missing
 4. We approach scripture by our experience
 5. Some are more educated in the word than others.
- There are other reasons....

But this is not what Jesus is talking about.

1. No division in the church

2. No denominations in the church.

3. No doctrine in the church

The statement is “doctrine divides” and so many in the church have accommodated this belief and have chosen to be as doctrinally vague or doctrinally benign as possible.

More often than not now, doctrinal statements are being whittled down to what many call the “basics” or the “essential” doctrines.

Specifics are seen as divisive and unnecessary

But precision in doctrine is a necessity to avoid error. The more general we are the wider the door for the wolves to come in.

Acts 20:27–32 (NKJV)

²⁷ For I have not shunned to declare to you the whole counsel of God. ²⁸ Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood. ²⁹ For I know this, that after my departure savage wolves will come in among you, not sparing the flock. ³⁰ Also from among yourselves men will rise up, speaking perverse things, to draw away the

disciples after themselves. ³¹ Therefore watch, and remember that for three years I did not cease to warn everyone night and day with tears.

³² “So now, brethren, I commend you to God and to the word of His grace, which is able to build you up and give you an inheritance among all those who are sanctified.

1. No division in the church

2. No denominations in the church.

3. No doctrine in the church

4. No Defection in the Church

What I mean by this is that there should be no recognized or declared defectors in the visible church.

There can be no lines drawn between the catholics and protestants, no differences between the mormons and evangelicals, no division between J.Ws and Christians, No distinctions made between Islam and Christianity.

You should be able to pray in the name of Allah as well as Yahweh...

All walls have been broken down. We all believe in a god and all affirm a christ. The specifics are not necessary and should not be emphasized.

But was this what Jesus was praying for?,
Unity between
catholics and Protestants
mormons and evangelicals
J.Ws and Christians
Islam and Christianity.

Was He saying that if we drew lines, or made walls, or clarified doctrinal differences that we would in effect cripple our evangelistic efforts.

Was Jesus saying that we needed to show the world a unified front among world religions to win the world to Him.

After all, the unified front shows love and compassion....

Drawing hard lines to say that one religion is right and other is wrong is cruel and hateful and unloving and no one in the world would like that... Well actually, many have believed that that is exactly what Jesus is calling for.

The Devil has always wanted to bring the world religions together, specifically with Christianity to dilute the gospel.

And he has had plenty of ministers, and theologians inside the church ready and willing to oblige.

“March 29, 1994 saw a development that some have touted as the most significant development in Protestant-Catholic relations since the dawn of the Reformation. A document titled “Evangelicals and Catholics Together: The Christian Mission in the Third Millennium” was published with a list of more than thirty signatories—including well-known evangelicals Pat Robertson, J. I. Packer, Os Guinness, and Bill Bright. They were joined by leading Catholics such as John Cardinal O’Connor, Bishop Carlos A. Sevilla, and Catholic scholar Peter Kreeft.

A team of fifteen participants led by Richard John Neuhaus and Charles Colson drafted the twenty-five-page document. Neuhaus is a former Lutheran minister who converted to Catholicism in 1990 and has since been ordained to the priesthood. Like Colson, he is an influential author and speaker.

The statement in effect reverses what the Protestant Reformation advocated regarding sola Scriptura and sola fide. The position of the Reformers regarding justification, which was quite biblical, was pronounced as anathema by the

Roman Catholic Council of Trent in 1547. Other essential biblical doctrines have been denied by Roman Catholic pronouncements

The lengthy statement of accord that resulted has been praised in both the secular and Christian press as a landmark ecumenical agreement. Especially notable is the fact that the Catholics who signed are not from the liberal wing of Catholicism. Signatories on both sides are conservatives, many of whom are active in the pro-life movement and other right-wing political causes. Historically, evangelicals and conservative Catholics have opposed ecumenical efforts.

An article in *Christianity Today* praised the accord for bringing conservatives into the ecumenical movement: “For too long, ecumenism has been left to Left-leaning Catholics and mainline Protestants. For that reason alone, evangelicals should applaud this effort and rejoice in the progress it represents.” 4

The document begins with this: “We are Evangelical Protestants and Roman Catholics who have been led through prayer, study, and discussion to common convictions about Christian faith and mission.

Later in the Introduction, the document states, “As Christ is one, so the Christian mission is one. That one mission can and should be advanced in diverse

ways. Legitimate diversity, however, should not be confused with existing divisions between Christians that obscure the one Christ and hinder the one mission” (2).

“Visible unity” is the stated goal (2). The document quotes John 17:21, where the Lord Jesus prayed “that they may all be one; even as Thou, Father, art in Me, and I in Thee, that they also may be in Us; that the world may believe that Thou didst send Me.” Then this follows: “We together, Evangelicals and Catholics, confess our sins against the unity that Christ intends for all his disciples” (2).

Those who drafted the accord did acknowledge other important areas of doctrinal difference between Roman Catholicism and evangelicalism. Further, they correctly observed that real unity cannot be achieved merely by glossing over Catholic-evangelical differences. In fact, near the end of the Introduction, they state, “We reject any appearance of harmony that is purchased at the price of truth” (4).

<https://www.gty.org/library/articles/A149/evangelicals-and-catholics-together>

The major problem is that appearance of harmony at the price of truth is exactly what what achieved.

This was further advanced in the popular Manhattan Declaration drafted in New York in 2009

to bring unity in the fight against Abortion and to stand for biblical marriage and Religious liberty, Prominent Orthodox, Catholic and Evangelical leaders drafted and signed the document.

These documents and subsequent efforts have brought together some of the worlds largest religions to fight the moral evils of our day.

But is that what Jesus was praying for... that we set aside all our doctrinal differences and join hands to fight all the moral evils of our day?

Was it all about getting together and stopping abortion and the assault on marriage and religious freedom?

What exactly then was Jesus talking about.
Was just mission, mandate or morality
or is is something more?

Before we look at the text again,
Let me remind you a Biblical principle of Hermeneutics.

1. You always interpret the unclear with the clear.
2. The Reformers taught Analogia Scriptura.
Compare scripture with scripture.

2 Corinthians 6:14–17 (NKJV)

¹⁴ Do not be unequally yoked together with unbelievers. For what fellowship has righteousness with lawlessness? And what communion has light with darkness? ¹⁵ And what accord has Christ with Belial? Or what part has a believer with an unbeliever? ¹⁶ And what agreement has the temple of God with idols? For you are the temple of the living God. As God has said:

*“I will dwell in them
And walk among them.
I will be their God,
And they shall be My people.”*

¹⁷ Therefore

*“Come out from among them
And be separate, says the Lord.
Do not touch what is unclean,
And I will receive you.”*

14 Do not be unequally yoked together with unbelievers.

heterozugeó: to be yoked up differently, i.e. to be unequally yoked

Original Word: ἑτεροζυγέω

Part of Speech: Verb

Transliteration: heterozugeó

Phonetic Spelling: (het-er-od-zoog-eh'-o)

Definition: to be yoked up differently, to be unequally yoked

Usage: I am yoked with one different from myself, unequally yoked. 2086 heterozygéō (from 2087 /héteros, "another of a different kind" and 2218 /zygós, "a yoke, joining two to a single plow") – properly, different kinds of people joined together but unevenly matched; hence "unequally yoked" (not aptly joined).

2086 /heterozygéō ("mis-matched") is used figuratively of Christians wrongly committed to a partner holding very different values (priorities), i.e. that run contrary to faith (the kingdom of God).

Deuteronomy 22:10 (NKJV)

¹⁰ "You shall not plow with an ox and a donkey together.

different gate, different nature,

used in Pauls day of greeks with different philosophies

¹⁴ Do not be unequally yoked together with unbelievers. For what **fellowship** has righteousness with lawlessness?

metoché: sharing

Original Word: μετοχή, ῆς, ἡ

Part of Speech: Noun, Feminine

Transliteration: metoché

Phonetic Spelling: (met-okh-ay')

Definition: sharing

Usage: sharing, partnership, fellowship.

Cognate: 3352 metoxé – a close relation between partners, i.e. people sharing something held in common (used only in 2 Cor 6:14); joint-activity. [See 3353](#) (metoxos).

¹⁴ Do not be unequally yoked together with unbelievers. For what fellowship has righteousness with lawlessness? And what communion has light with darkness?

koinónia: fellowship

Original Word: κοινωνία, ας, ἡ

Part of Speech: Noun, Feminine

Transliteration: koinónia

Phonetic Spelling: (koy-nohn-ee'-ah)

Definition: fellowship

Usage: (lit: partnership) (a) contributory help, participation, (b) sharing in, communion, (c) spiritual fellowship, a fellowship in the spirit.

2842 koinōnía (a feminine noun) – properly, what is shared in common as the basis of fellowship (partnership, community).

15 And what accord has Christ with Belial?

sumphónésis: agreement

Original Word: συμφώνησις, εως, ἡ

Part of Speech: Noun, Feminine

Transliteration: sumphónésis

Phonetic Spelling: (soom-fo'-nay-sis)

Definition: agreement

Usage: harmony, agreement, concord.

symphōnéō (from 4862 /sýn, "together with" and 5456 /phōné, "sound, voice," which is the root of the English word, "symphony") – properly, voicing the same opinion because like-minded.

Belial, a demon, and in fact a name for Satan.

955 Belíal (transliterated from the OT 1100 /glóssa, "worthless, vile, wickedness") – Belial, an appellation of Satan which

stresses his deep-seated wickedness – "the one who is utterly worthless because vile."

¹⁵ And what accord has Christ with Belial? Or what part has a believer with an unbeliever?

meris: a part, portion

Original Word: μερίς, ἴδος, ἡ

Part of Speech: Noun, Feminine

Transliteration: meris

Phonetic Spelling: (mer-ece')

Definition: a part, portion

Usage: (a) a part, division of a country, (b) a share, portion.

¹⁶ And what agreement has the temple of God with idols?

sugkatathesis: a putting down together, i.e. agreement

Original Word: συγκατάθεσις, εως, ἡ

Part of Speech: Noun, Feminine

Transliteration: sugkatathesis

Phonetic Spelling: (soong-kat-ath'-es-is)

Definition: a putting down together, agreement

Usage: assent, agreement, concord, alliance.

2 Corinthians 6:14–17 (NKJV)

¹⁴ Do not be unequally yoked together with unbelievers. For what fellowship has righteousness with lawlessness? And what communion has light with darkness? ¹⁵ And what accord has Christ with Belial? Or what part has a believer with an unbeliever? ¹⁶ And what agreement has the temple of God with idols? For you are the temple of the living God. As God has said:

*“I will dwell in them
And walk among them.
I will be their God,
And they shall be My people.”*

¹⁷ Therefore

*“Come out from among them
And be separate, says the Lord.
Do not touch what is unclean,
And I will receive you.”*

1 Corinthians 10:19–21 (NKJV)

¹⁹ What am I saying then? That an idol is anything, or what is offered to idols is anything? ²⁰ Rather, that the things which the Gentiles sacrifice they sacrifice to demons and not to God, and I do not want you to have

fellowship with demons. ²¹ You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the Lord's table and of the table of demons.

Paul is not saying that we have no contact with unbelievers

1 Corinthians 5:9–11 (NKJV)

⁹ I wrote to you in my epistle not to keep company with sexually immoral people. ¹⁰ Yet *I* certainly *did* not *mean* with the sexually immoral people of this world, or with the covetous, or extortioners, or idolaters, since then you would need to go out of the world. ¹¹ But now I have written to you not to keep company with anyone named a brother, who is sexually immoral, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner—not even to eat with such a person.

Lets look at the text again.

This reference to oneness or unity is first mentioned in

John 17:11 (NKJV)

¹¹ 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.**

Jesus prays

John 17:21 (NKJV)

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

John 17:22–23 (NKJV)

²² And the glory which You gave Me I have given them, that they **may be one** just as We are one: ²³ I in them, and You in Me; that they **may be made perfect in one**, and that the world may know that You have sent Me, and have loved them as You have loved Me.

First, the key to understanding this unity is to understand the phrases

John 17:11 **that they may be one as We are.**

John 17:21 (NKJV)

²¹ that they **all may be one**, as You, Father, are in Me, and I in You; that they also **may be one** in Us

John 17:22

that they may be one
just as We are one:

John 17:23

²³ I in them, and You in Me; that they may be made perfect in one,

First notice

may be v 11, v21, v22 v 23

ᾧσιν pres. act. subj.

eimi: I exist, I am

Original Word: εἰμί

Part of Speech: Verb

Transliteration: eimi

Phonetic Spelling: (i-mee')

Definition: I exist, I am

Usage: I am, exist.

Second the word, just as or as

καθὼς v. 11, 21, 22

kathōs (an adverb derived from 2596 /katá, "according to" and 5613 /hōs, "as compared to, to the extent of") – properly, "in proportion, to the degree that" (J. Thayer); just as (in direct proportion), corresponding to fully (exactly).

Third, notice there word in, not with

v. 11

v 21 as You, Father, are in Me, and I in You;

John 17:23

²³ **I in them, and You in Me; that they may be made perfect in (eis into) one,**

This unity is based on a a Union with the Father and the Son.

It is one of character, quality and nature.

The Father is in the Son and the Son is in the Father so much so that

John 14:7–9 (NKJV)

⁷ “If you had known Me, you would have known My Father also; and from now on you know Him and have seen Him.”

⁸ Philip said to Him, “Lord, show us the Father, and it is sufficient for us.”

⁹ Jesus said to him, “Have I been with you so long, and yet you have not known Me, Philip? He who has seen Me has seen the Father; so how can you say, ‘Show us the Father’?”

So many start with the Idea that this is oneness in purpose or mission and it is true that that is an expression of the oneness, but that is not the oneness.

The oneness is the oneness that comes with union with the Son and Father

John 17:23

²³ I in them, and You in Me; that they may be made perfect in (eis _____ into) one,

We are in Christ and Christ is in us. We are new in nature now, and new in quality. We are God but we are like God in character and quality

So this oneness is union with the Father and the Son. And that union that comes thru salvation

But it must be made very clear, that this union “oneness cannot happen” unless there is an acceptance and belief of the truth.

“It is a unity predicated on adherence to the revelation the Father mediated to the first disciples through his Son, the revelation they accepted (vv. 6, 8) and then passed on”

Carson, D. A. (1991). [*The Gospel according to John*](#) (p. 568). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

John 17:17–19 (NKJV)

¹⁷ Sanctify them by Your truth. Your word is truth.

¹⁸ As You sent Me into the world, I also have sent them into the world. ¹⁹ And for their sakes I sanctify Myself, that they also may be sanctified by the truth.

John 15:3–5 (NKJV)

³ You are already clean because of the word which I have spoken to you. ⁴ Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me.

⁵ “I am the vine, you *are* the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing.

This prayer that they may be one, starts with union with Christ, that can only happen with acceptance of the truth of the gospel, producing genuine salvation. This then, leads the new creature in Christ to have the same purpose and mission of the Father and the Son.

The mission and the mandate start with true salvation in Christ.

Despite their outward denominational differences, all true Christians are spiritually united by regeneration in their belief that salvation is by grace alone through faith alone, in Christ alone, and their commitment to the absolute authority of Scripture. All those who savingly believe in the Lord Jesus Christ “are one body in Christ, and individually members one of another” (Rom. 12:5). D. A. Carson notes that the unity for which Christ prayed “is not achieved by hunting enthusiastically for the lowest common theological denominator, but by common adherence to the apostolic gospel, by love that is joyfully self-sacrificing, by undaunted commitment to the shared goals of the mission with which Jesus’ followers have been charged” (*The Gospel According to John*, The Pillar New Testament Commentary [Grand Rapids: Eerdmans, 1991], 568). By the power of

God, believers, united in spiritual life, are also united in purpose, share the same mission, proclaim the same gospel, and manifest the same holiness.

MacArthur, J. F., Jr. (2008). [John 12–21](#) (p. 289). Chicago, IL: Moody Publishers.

there is an extraordinary, supernatural unity in the universal church; it is the “the unity of the Spirit,” not created by believers, but preserved by them (Eph. 4:3). In Ephesians 4:4–6 Paul lists seven features of that Holy Spirit-created unity.

First, there is “one body,” the body of Christ, which is comprised of all believers since the church’s inception on the day of Pentecost.

Second, there is “one Spirit,” the Holy Spirit, apart from whom no one can believe savingly in Jesus Christ (1 Cor. 12:3). The Spirit is also the agent by which Christ baptizes believers into His body (1 Cor. 12:13; cf. Matt. 3:11).

Third, there is “one hope,” in the promised eternal inheritance guaranteed to every believer by the Holy Spirit (Eph. 1:13–14).

Fourth, there is “one Lord,” Jesus Christ, who is the sole head of the body (Col. 1:18; cf. Acts 4:12; Rom. 10:12).

Fifth, there is “one faith,” the “faith which was once for all handed down to the saints” (Jude 3); the body of doctrine revealed in the New Testament.

Sixth, there is “one baptism.” This probably refers to water baptism, the believer’s public confession of faith in Jesus Christ. (Holy Spirit baptism is implied in v. 5.)

Finally, there is “one God and Father of all who is over all and through all and in all.” The one true God is the sovereign ruler of everything, including the church.

MacArthur, J. F., Jr. (2008). [John 12–21](#) (pp. 289–290). Chicago, IL: Moody Publishers.

This produces one flock, one true church.

John 10:16 (NKJV)

¹⁶ **And other sheep I have which are not of this fold; them also I must bring, and they will hear My voice; and there will be one flock *and* one shepherd.**

Romans 12:5 (NKJV)

⁵ so we, *being* many, are one body in Christ, and individually members of one another.

1 Corinthians 12:12 (NKJV)

¹² For as the body is one and has many members, but all the members of that one body, being many, are one body, so also *is* Christ.

Galatians 3:28 (NKJV)

²⁸ There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus.

One mission with Christ

John 5:16–23 (NKJV)

¹⁶ For this reason the Jews persecuted Jesus, and sought to kill Him, because He had done these things on the Sabbath.

¹⁷ But Jesus answered them, “My Father has been working until now, and I have been working.”

¹⁸ Therefore the Jews sought all the more to kill Him, because He not only broke the Sabbath, but also said that God was His Father, making Himself equal with God.

¹⁹ Then Jesus answered and said to them, “Most assuredly, I say to you, the Son can do nothing of Himself, but what He sees the Father do; for whatever He does, the Son also does in like manner.

²⁰ For the Father loves the Son, and shows Him all things that He Himself does; and He will show Him greater works than these, that you may marvel.

²¹ For as the Father raises the dead and gives life to *them*, even so the Son gives life to whom He will.

²² For the Father judges no one, but has committed all judgment to the Son, ²³ that all should honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father who sent Him.

And it is true that Christ does want us to be of the same mind and unified

Philippians 2:2 (NKJV)

² fulfill my joy by being like-minded, having the same love, *being* of one accord, of one mind.

Philippians 3:16 (NKJV)

¹⁶ Nevertheless, to *the degree* that we have already attained, let us walk by the same rule, let us be of the same mind.

Philippians 4:2 (NKJV)

² I implore Euodia and I implore Syntyche to be of the same mind in the Lord.