

Ask The Rabbi – September 6, 2021

Question:

In reference to Mark 9 the discussion on fasting and prayer. why couldn't the taught ones bring healing through prayer?

What type of fasting and prayer is being referred to?

Should fasting be a spiritual discipline we practice?

If so, is it by individual or as a body?

Response:

Tonight is not just about answering these questions pertaining to Mark 9 or even Prayer and Fasting, but to provide a thorough understanding of this dynamic that is so easily bantered about among believers yet without further understanding.

There is much to be unpacked here so let's begin with the passage from Mark 9:16 - 29

Mar 9:16 He asked them, "What's the discussion about?"

Mar 9:17 One of the crowd gave him the answer: "Rabbi, I brought my son to you because he has an evil spirit in him that makes him unable to talk.

Mar 9:18 Whenever it seizes him, it throws him to the ground—he foams at the mouth, grinds his teeth and becomes stiff all over. I asked your talmidim to drive the spirit out, but they couldn't do it."

Mar 9:19 "People without any trust!" he responded. "How long will I be with you? How long must I put up with you? Bring him to me!"

Mar 9:20 They brought the boy to him; and as soon as the spirit saw him, it threw the boy into a convulsion.

Mar 9:21 Yeshua asked the boy's father, "How long has this been happening to him?" "Ever since childhood," he said;

Mar 9:22 "and it often tries to kill him by throwing him into the fire or into the water. But if you can do anything, have pity on us and help us!"

Mar 9:23 Yeshua said to him, "What do you mean, 'if you can'? Everything is possible to someone who has trust!"

Mar 9:24 Instantly the father of the child exclaimed, "I do trust—help my lack of trust!"

Mar 9:25 When Yeshua saw that the crowd was closing in on them, he rebuked the unclean spirit, saying to it, "You deaf and dumb spirit! I command you: come out of him, and never go back into him again!"

Mar 9:26 Shrieking and throwing the boy into a violent fit, it came out. The boy lay there like a corpse, so that most of the people said he was dead.

Mar 9:27 But Yeshua took him by the hand and raised him to his feet, and he stood up.

Mar 9:28 After Yeshua had gone indoors, his talmidim asked him privately, "Why couldn't we drive it out?"

Mar 9:29 He said to them "This is the kind of spirit that can be driven out only by prayer."

So here, we read of an encounter with Yeshua's Talmidim who were brought the boy possessed by a evil

spirit. Thus the same man came to Yeshua and shared the issue his boy was dealing with...

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Mar 9:18 Whenever it seizes him, it throws him to the ground—he foams at the mouth, grinds his teeth and becomes stiff all over. I asked your talmidim to drive the spirit out, but they couldn't do it."

- **In reference to Mark 9 the discussion on fasting and prayer. why couldn't the taught ones bring healing through prayer?**

In three places Yeshua conveys the answer as to why the boy was not healed. The first was in response to the boy's father's story in general and Yeshua's talmidim specifically for the father brought the boy to them:

Mar 9:19 "People without any trust!" he responded. "How long will I be with you? How long must I put up with you? Bring him to me!"

The second time was directed towards the father of the boy:

Mar 9:22 "and it often tries to kill him by throwing him into the fire or into the water. But if you can do anything, have pity on us and help us!"

Mar 9:23 Yeshua said to him, "What do you mean, 'if you can'? Everything is possible to someone who has trust!"

Mar 9:24 Instantly the father of the child exclaimed, "I do trust—help my lack of trust!"

In the third and final account Yeshua directs His response to His Talmidim and the initial encounter whereby they were unable to heal the boy...

Mar 9:28 After Yeshua had gone indoors, his talmidim asked him privately, "Why couldn't we drive it out?"

Mar 9:29 He said to them "This is the kind of spirit that can be driven out only by prayer."

There was no confidence in their prayers. Relating to fasting, neither account provides any further indication as to fasting having occurred. Yet, what Yeshua is alluding to is a greater commitment, a greater belief, a greater understanding as to the Promises of Adonai was required and they did not possess it.

In all three references, there was really no confidence for one's belief was conditional while others had no belief behind it.

The type of conviction required to empower prayer is seen through these verses.

Luk 8:43 a woman who had had a hemorrhage for twelve years, and could not be healed by anyone,

Luk 8:44 came up behind him and touched the tzitzit on his robe; instantly her hemorrhaging stopped.

Luk 8:45 Yeshua asked, "Who touched me?" When they all denied doing it, Kefa said, "Rabbi! The crowds are hemming you in and jostling you!"

Luk 8:46 But Yeshua said, "Someone did touch me, because I felt power go out of me."

Luk 8:47 Seeing she could not escape notice, the woman, quaking with fear, threw herself down before him and confessed in front of everyone why she had touched him and how she had been instantly healed.

Luk 8:48 He said to her, "My daughter, your trust has saved you; go in peace."

“She was in a state of ritual impurity because of her hemorrhage. She touched the holiest part of Yeshua's garment. No wonder she approached from behind—she was afraid; this is also why she hesitated to answer Yeshua's question, "Who touched my clothes?". For normally the impure defiles the pure (see [Hag 2:11-13](#); also the Talmud, Taharot). But in this case, the opposite happened: the purity of Yeshua the Messiah and of his tzitziyot remained uncompromised, while instead the cause of the woman's impurity was instantly removed.” (JNTC)

Ultimately, this woman would pursue what she believed was the only way she could be healed and that premise she embraced is found in the Tanakh...

Mal 3:19 (4:1) For the day is coming, burning like a furnace, when all the proud and evildoers will be stubble; the day that is coming will set them ablaze," says Adonai-Tzva'ot, "and leave them neither root nor branch.

Mal 3:20 (4:2) But to you who fear my name, the sun of righteousness will rise with healing in its wings; and you will break out leaping, like calves released from the stall.

The wings are represented by the garment of Yeshua's talit with the tzitzit attached to His garment. What did the woman believe? She believed that Yeshua is the anointed one, the one with healing in His wings as the Prophet Yoel spoke, ultimately that she believed in the promise, not of others trying to heal her but of the one who comes with healing power.

We see a similar with Marta after Eli'zar dies, for Marta says she still believes in Yeshua, yet there is more than just believing...

Joh 11:23 Yeshua said to her, "Your brother will rise again."

Joh 11:24 Marta said, "I know that he will rise again at the Resurrection on the Last Day."

Joh 11:25 Yeshua said to her, "I AM the Resurrection and the Life! Whoever puts his trust in me will live, even if he dies;

Joh 11:26 and everyone living and trusting in me will never die. Do you believe this?"

Joh 11:27 She said to him, "Yes, Lord, I believe that you are the Messiah, the Son of God, the one coming into the world."

For Yeshua conveys to His Talmidim...

Joh 14:1 "Don't let yourselves be disturbed. Trust in God and trust in me.

Whatever trust you have placed in Adonai you are not to divide your trust or diminish your trust because Yeshua in essence conveys He is the One in whom you have already placed your trust in:

Joh 14:6 Yeshua said, "I AM the Way—and the Truth and the Life; no one comes to the Father except through me.

A play on words, alluding to Moshe's encounter with Adonai at the burning bush where Adonai reveals who He is. Here, Yeshua is revealing who He is and thus wrapping the bow on Yeshua's identity...

Joh 14:11 Trust me, that I am united with the Father, and the Father united with me. But if you can't, then trust because of the works themselves.

Just about every dynamic in walking with Adonai and believing in the Words and deeds of Yeshua require

faith, trust.

For the Psalmist conveys...

Psa 22:1 [*For the leader. Set to "Sunrise." A psalm of David.*] My God! My God! Why have you abandoned me? Why so far from helping me, so far from my anguished cries?

Psa 22:2 My God, by day I call to you, but you don't answer; likewise at night, but I get no relief.

Psa 22:3 Nevertheless, you are holy, enthroned on the praises of Isra'el.

Psa 22:4 In you our ancestors put their trust; they trusted, and you rescued them.

Psa 91:1 You who live in the shelter of `Elyon, who spend your nights in the shadow of Shaddai,

Psa 91:2 who say to Adonai, "My refuge! My fortress! My God, in whom I trust!"—

Psa 91:3 he will rescue you from the trap of the hunter and from the plague of calamities;

Psa 91:4 he will cover you with his pinions, and under his wings you will find refuge; his truth is a shield and protection.

Psa 91:5 You will not fear the terrors of night or the arrow that flies by day,

Psa 91:6 or the plague that roams in the dark, or the scourge that wreaks havoc at noon.

Psa 91:7 A thousand may fall at your side, ten thousand at your right hand; but it won't come near you.

Psa 91:8 Only keep your eyes open, and you will see how the wicked are punished.

Psa 91:9 For you have made Adonai, the Most High, who is my refuge, your dwelling-place.

Psa 91:10 No disaster will happen to you, no calamity will come near your tent;

Psa 91:11 for he will order his angels to care for you and guard you wherever you go.

Psa 91:12 They will carry you in their hands, so that you won't trip on a stone.

Psa 91:13 You will tread down lions and snakes, young lions and serpents you will trample underfoot.

Psa 91:14 "Because he loves me, I will rescue him; because he knows my name, I will protect him.

Psa 91:15 He will call on me, and I will answer him. I will be with him when he is in trouble. I will extricate him and bring him honor.

Psa 91:16 I will satisfy him with long life and show him my salvation."

- **What type of fasting and prayer is being referred to?**

The word we are focusing on is not found in verse 29 of the CJB for not all manuscripts contain the Greek word:

νηστεία

nēsteia

nace-ti'-ah

From [G3522](#); *abstinence* (from lack of food, or voluntary and religious); specifically the *fast* of the Day of Atonement: - fast (-ing.)

While the Hebrew word for fasting is...

צֹם צֹם

tsôm tsôm

tsome, tsome

From [H6684](#); a *fast*: - fast (-ing).

Let me add another question to the questions already posed...

- **What is the perception of prayer and fasting as has been taught?**

The concept of pray and fasting and their convergence is taught that when you do these two things in combination you are doing what Adonai asks. Yet, the concept of Prayer and Fasting is actually incomplete and out of order.

I believe there needs to be a transformation in our understanding as it pertains to prayer and fasting. The perception with prayer and fasting is that these are the two elements taught as being prominent when seeking Adonai. Unfortunately in all the teachings there is an aspect that is missing

I am providing both words because I will be providing context from both the Tanakh and Brith Hadoshah. The Tanakh in that the foundation of fasting is established. Remember, Yeshua did not bring forth anything new or different that was not first spoken through the Leaders and Prophets. Thus, in the Brith Hadoshah we witness the application of this understanding.

This type of prayer that required fasting was typically seen in desperate times for the Psalmist conveys this...

Psa 35:11 Malicious witnesses come forward, asking me things about which I know nothing.

Psa 35:12 They repay me evil for good; it makes me feel desolate as a parent bereaved.

Psa 35:13 But I, when they were ill, wore sackcloth; I put myself out and fasted; I can pray that what I prayed for them might also happen to me.

Psa 35:14 I behaved as I would for my friend or my brother; I bent down in sorrow as if mourning my mother.

Here it is in essence a state of grieving.

Joe 2:12 "Yet even now," says Adonai, "turn to me with all your heart, with fasting, weeping and lamenting."

Joe 2:13 Tear your heart, not your garments; and turn to Adonai your God. For he is merciful and compassionate, slow to anger, rich in grace, and willing to change his mind about disaster.

Here we see the action of T'shuvah associated with prayer in turning / returning to Adonai. The denying of one's self is a representation of placing all your needs, all your care upon Adonai as you come to Him in prayer.

And thus a similar scenario in Jeremiah....

Jer 36:4 So Yirmeyahu summoned Barukh the son of Neriayah; and Barukh wrote down on a scroll, at Yirmeyahu's dictation, all the words that Adonai had said to him.

Jer 36:5 Then Yirmeyahu gave this order to Barukh: "I am not allowed to enter the house of Adonai.

Jer 36:6 Therefore, you take the scroll which you wrote at my dictation, go into the house of Adonai on a fast-day, and read from it the words of Adonai in the hearing of the people; also read them to all Y'hudah as they exit their cities.

Jer 36:7 Perhaps they will turn to Adonai in prayer and will return, each one, from his evil way. For the anger and fury which Adonai has decreed against this people is great."

Let's look at these aspects through the life of David whereby T'shuvah, Prayer and Fasting were present. We read of David and Bat-Sheva. Their affair led to Bat-Sheva's pregnancy and ultimately giving birth to a child.

2Sa 12:15 Then Natan returned to his house. Adonai struck the child that Uriyah's wife had borne to David, and it became very ill.

2Sa 12:16 David prayed to God on behalf of the child; David fasted, then came and lay all night on the ground.

David fasted and was consumed with grief at the illness of his child. He was praying and fasting for his purpose was to change Adonai's mind, hoping He would relent and let the child live.

2Sa 12:17 The court officials got up and stood next to him trying to get him off the ground, but he refused, and he wouldn't eat food with them.

2Sa 12:18 On the seventh day, the child died. The servants of David were afraid to tell him that the child was dead, because they said, "While the child was still alive, we spoke to him, and he didn't listen to us; if we tell him now that the child is dead, he may do himself some harm."

2Sa 12:19 But when David saw his servants whispering to each other, he suspected that the child was dead. David asked his servants, "Is the child dead?" and they answered, "He is dead."

After seven days of prayer and fasting the outcome remained the same. The child still died. Was there no power in David's prayer and fasting? I would say not for the simple reason, prayer and fasting are to align with Adonai's will, His plan, not go against it. For David was told earlier by Nathan...

2Sa 12:14 However, because by this act you have so greatly blasphemed Adonai, the child born to you must die."

This child, conceived through an adulteress affair was not part of Adonai's plan for David. Thus to the surprise of his servants, David did not continue to grieve...

2Sa 12:20 Then David got up off the ground, washed, anointed himself and changed his clothes. He went into the house of Adonai and worshipped; then he went to his own palace; and when he asked for food, they served it to him; and he ate.

2Sa 12:21 His servants asked him, "What are you doing? You fasted and wept for the child while it was alive; but now that the child is dead, you get up and eat food!"

2Sa 12:22 He answered, "While the child was still alive, I fasted and wept; because I thought, 'Maybe Adonai will show his grace to me and let the child live.'

2Sa 12:23 But now that he's dead, why should I fast? Can I bring him back again? I will go to him, but he will not return to me."

Where was the T'shuvah in this relation to David's experience. We read of David's acknowledgment here...

2Sa 12:13 David said to Natan, "I have sinned against Adonai." Natan said to David, "Adonai also has taken

away your sin. You will not die.

And the fullness of David's confession is recorded in Psalm 51, for I am including them in the notes so you can read it as you review these notes:

Psa 51:1 [*For the leader. A psalm of David,*

Psa 51:2 when Natan the prophet came to him after his affair with Bat-Sheva:]

Psa 51:3 God, in your grace, have mercy on me; in your great compassion, blot out my crimes.

Psa 51:4 Wash me completely from my guilt, and cleanse me from my sin.

Psa 51:5 For I know my crimes, my sin confronts me all the time.

Psa 51:6 Against you, you only, have I sinned and done what is evil from your perspective; so that you are right in accusing me and justified in passing sentence.

Psa 51:7 True, I was born guilty, was a sinner from the moment my mother conceived me.

Psa 51:8 Still, you want truth in the inner person; so make me know wisdom in my inmost heart.

Psa 51:9 Sprinkle me with hyssop, and I will be clean; wash me, and I will be whiter than snow.

Psa 51:10 Let me hear the sound of joy and gladness, so that the bones you crushed can rejoice.

Psa 51:11 Turn away your face from my sins, and blot out all my crimes.

Psa 51:12 Create in me a clean heart, God; renew in me a resolute spirit.

Psa 51:13 Don't thrust me away from your presence, don't take your Ruach Kodesh away from me.

Psa 51:14 Restore my joy in your salvation, and let a willing spirit uphold me.

Psa 51:15 Then I will teach the wicked your ways, and sinners will return to you.

Psa 51:16 Rescue me from the guilt of shedding blood, God, God of my salvation! Then my tongue will sing about your righteousness—

Psa 51:17 Adonai, open my lips; then my mouth will praise you.

Psa 51:18 For you don't want sacrifices, or I would give them; you don't take pleasure in burnt offerings.

Psa 51:19 My sacrifice to God is a broken spirit; God, you won't spurn a broken, chastened heart.

Psa 51:20 In your good pleasure, make Tziyon prosper; rebuild the walls of Yerushalayim.

Psa 51:21 Then you will delight in righteous sacrifices, in burnt offerings and whole burnt offerings; then they will offer bulls on your altar.

For Adonai had other intentions for both David and Bat-Sheva...

2Sa 12:24 David comforted his wife Bat-Sheva, came to her and went to bed with her; she gave birth to a son and named him Shlomo. Adonai loved him

The child Shlomo would be born and would be the heir to David and thus continue the line that would bring forth Yeshua.

- **Should fasting be a spiritual discipline we practice?**

Yeshua was asked by Yochanan's talmidim about fasting and why His Talmidim didn't fast as they and the P'rushim claimed to do twice a day...

Mat 9:14 Next, Yochanan's talmidim came to him and asked, "Why is it that we and the P'rushim fast frequently, but your talmidim don't fast at all?"

Mat 9:15 Yeshua said to them, "Can wedding guests mourn while the bridegroom is still with them? But the time will come when the bridegroom is taken away from them; then they will fast.

There is an appropriate time and place when to fast, the Moadim, with the exception of Yom Kippur which too is a time of T'shuvah, it is not during the Moadim.

Thus in the Tanakh and as Yeshua conveys, fasting is associated more with T'shuvah, returning to Adonai than anything else.

Act 3:1 One afternoon at three o'clock, the hour of minchah prayers, as Kefa and Yochanan were going up to the Temple,

I was at *minchah* prayers in my house. Literally, "I was at the ninth hour praying in my house." (JNTC)

The three services are called *Shacharit* ("morning"), *Minchah* ("afternoon"; the word means "gift, offering") and *Ma'ariv* ("evening")

Act 10:30 Cornelius answered, "Three days ago around this time, I was at minchah prayers in my house, when suddenly a man in shining clothes stood in front of me

Act 10:31 and said, 'God has heard your prayer and remembered your acts of charity.

At the very moment Cornelius was praying Adonai answered, recounting what had already transpired when Kefa would come and introduce the Gospel to the nations for the first time. Even the prayer of a righteous Gentile was heard by Adonai just as when His Ruach Ha Kodesh was poured out upon all flesh, Jew and Gentile.

Act 14:19 Then some unbelieving Jews came from Antioch and Iconium. They won over the crowds, stoned Sha'ul and dragged him outside the city, thinking he was dead.

Act 14:20 But as the talmidim gathered around him, he got up and went back into the town. The next day, he left with Bar-Nabba for Derbe.

Act 14:21 After proclaiming the Good News in that city and making many people into talmidim, they returned to Lystra, Iconium and Antioch,

Act 14:22 strengthening the talmidim, encouraging them to remain true to the faith, and reminding them that it is through many hardships that we must enter the Kingdom of God.

Act 14:23 After appointing elders for them in every congregation, Sha'ul and Bar-Nabba, with prayer and fasting, committed them to the Lord in whom they had put their trust.

Sha'ul and Bar-Nabba through prayer and fasting committed the elders in every congregation to Adonai.

Fasting, in conjunction with Prayer and T'shuvah should be an instrumental part of all believers lives. For He orders our steps and we are to seek His wisdom that we may understand. It is prayer, communications with Adonai through our Cohen Ha Gadol, Yeshua, who intercedes on our behalf that we are able to approach Adonai. Prayer is no more, no less than a dialog with Adonai. A dialog in that He does respond to us.

- **If so, is it by individual or as a body?**

We, all believers and thus followers in Yeshua are given access to come before Adonai but by and only through Yeshua, our Cohen Ha Gadol, our High Priest. Yet when the nation of Israel transgressed it impacted every individual for the nation is comprised of people, just as the body of Messiah is comprised of people. Thus, this concept of prayer as revealed in the Tanakh is associated with fasting when T'shuvah, repentance is involved. For we see this very dynamic occur during Yom Kippur. Individuals comprising a nation pray and fast not only for their own transgression but for the transgression as a nation. For it is the nation that is redeemed on that day, while individual transgression can be reconciled at the Mishkan / Temple through the Olah, Chatat and Asham sacrifices in conjunction with T'shuvah.

What am I saying here. Prayer and fasting should occur when seeking T'shuvah, repentance for our transgressions first.

Luk 4:1 Then Yeshua, filled with the Ruach HaKodesh, returned from the Yarden and was led by the Spirit in the wilderness

Luk 4:2 for forty days of testing by the Adversary. During that time he ate nothing, and afterwards he was hungry.

Luk 4:3 The Adversary said to him, "If you are the Son of God, order this stone to become bread."

Luk 4:4 Yeshua answered him, "The Tanakh says, 'Man does not live on bread alone.' "

Yeshua fasted at a time and Prayers were not as our prayers, but invoking the very Word of God, spoken in power and with authority to bring the Adversary under submission.

2Ti 3:16 All Scripture is God-breathed and is valuable for teaching the truth, convicting of sin, correcting faults and training in right living;

2Ti 3:17 thus anyone who belongs to God may be fully equipped for every good work.

Conclusion:

Prayer and fasting without T'Shuvah is the same as a lamp without a cord to power it. Ultimately our prayer is empowered by T'shuvah for we have brought our transgressions before Adonai. It is through fasting that we establish a commitment, a reliance upon Adonai in sustaining us and thus submitting to His authority. Our prayers are to align with His will, which is His Word.

Why wasn't David able to change Adonai's mind regarding his child? Because it had already been established that the child would die. Remember this verse...

Num 23:19 "God is not a human who lies or a mortal who changes his mind. When he says something, he will do it; when he makes a promise, he will fulfill it.

Thus when it is written, it is established. However that which has not been written or established by Adonai, so long as it aligns with His Word can be changed. Hence there is still power in prayer.

One cannot pray for another nation to take the place of Israel for that would go against everything written and thus against Adonai. Yet, one can pray for a nation who has been established on the principles of Adonai. Though they do not have the same promises, Adonai can still bless them, so long as they align themselves in the will of Adonai.

So it is important to remember that Prayer and Fasting without T'shuvah will not impact your prayers and thus a response from Adonai as is intended to do. It is an incomplete equation for if one variable is missing you will not obtain the correct outcome. Though you may stumble on the answer, you don't get credit for not showing your work. Hence Prayer and Fasting with T'shuvah will be more effective. This does not mean that Adonai will respond as you desire, every time. For we must still consider the variable of His Will. Though not really a variable, it is His sovereignty that He is the final authority.

There must be direction and purpose when fasting. Why are you praying? Fasting, in association with prayer should have purpose behind it.

And finally, I want to close tonight with Yeshua's prayer at the Garden.

Joh 17:1 After Yeshua had said these things, he looked up toward heaven and said, "Father, the time has come. Glorify your Son, so that the Son may glorify you—

Joh 17:2 just as you gave him authority over all mankind, so that he might give eternal life to all those whom you have given him.

Joh 17:3 And eternal life is this: to know you, the one true God, and him whom you sent, Yeshua the Messiah.

Joh 17:4 "I glorified you on earth by finishing the work you gave me to do.

Joh 17:5 Now, Father, glorify me alongside yourself. Give me the same glory I had with you before the world existed.

Joh 17:6 "I made your name known to the people you gave me out of the world. They were yours, you gave them to me, and they have kept your word.

Joh 17:7 Now they know that everything you have given me is from you,

Joh 17:8 because the words you gave me I have given to them, and they have received them. They have really come to know that I came from you, and they have come to trust that you sent me.

Joh 17:9 "I am praying for them. I am not praying for the world, but for those you have given to me, because they are yours.

Joh 17:10 Indeed, all I have is yours, and all you have is mine, and in them I have been glorified.

Joh 17:11 Now I am no longer in the world. They are in the world, but I am coming to you. Holy Father, guard them by the power of your name, which you have given to me, so that they may be one, just as we are.

Joh 17:12 When I was with them, I guarded them by the power of your name, which you have given to me; yes, I kept watch over them; and not one of them was destroyed (except the one meant for destruction, so that the Tanakh might be fulfilled).

Joh 17:13 But now, I am coming to you; and I say these things while I am still in the world so that they may have my joy made complete in themselves.

Joh 17:14 "I have given them your word, and the world hated them, because they do not belong to the world—just as I myself do not belong to the world.

Joh 17:15 I don't ask you to take them out of the world, but to protect them from the Evil One.

Joh 17:16 They do not belong to the world, just as I do not belong to the world.

Joh 17:17 Set them apart for holiness by means of the truth—your word is truth.

Joh 17:18 Just as you sent me into the world, I have sent them into the world.

Joh 17:19 On their behalf I am setting myself apart for holiness, so that they too may be set apart for holiness

by means of the truth.

Joh 17:20 "I pray not only for these, but also for those who will trust in me because of their word,

Joh 17:21 that they may all be one. Just as you, Father, are united with me and I with you, I pray that they may be united with us, so that the world may believe that you sent me.

Joh 17:22 The glory which you have given to me, I have given to them; so that they may be one, just as we are one—

Joh 17:23 I united with them and you with me, so that they may be completely one, and the world thus realize that you sent me, and that you have loved them just as you have loved me.

Joh 17:24 "Father, I want those you have given me to be with me where I am; so that they may see my glory, which you have given me because you loved me before the creation of the world.

Joh 17:25 Righteous Father, the world has not known you, but I have known you, and these people have known that you sent me.

Joh 17:26 I made your name known to them, and I will continue to make it known; so that the love with which you have loved me may be in them, and I myself may be united with them."