

# John 17:25

Authorized King James Version (KJV)

O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

## Analysis

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**O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me** (Πάτερ δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω, ἐγὼ δέ σε ἔγνων, καὶ οὗτοι ἔγνωσαν ὅτι σύ με ἀπέστειλας, Pater dikiae, kai ho kosmos se ouk egnō, egō de se egnōn, kai houtoi egnōsan hoti sy me aposteilas)—Jesus addresses the Father as **righteous** (δίκαιε, dikiae, 'just, righteous'), acknowledging divine justice. **The world hath not known thee** (ὁ κόσμος σε οὐκ ἔγνω, ho kosmos se ouk egnō)—willful ignorance, not mere lack of information. Yet Jesus knows the Father perfectly (ἐγὼ δέ σε ἔγνων, egō de se egnōn), and believers have come to know (ἔγνωσαν, egnōsan) that Jesus was sent by the Father—recognizing His divine mission.

This creates three categories: the world (willfully ignorant of God), Jesus (who knows the Father perfectly), and believers (who know Jesus was sent by the Father). Salvation is knowledge—not mere information but covenant relationship. The world's refusal to know God is culpable ignorance (Romans 1:20-21), making judgment righteous.

## Historical Context

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This prayer concluded Jesus's public ministry. The contrast between 'the world' that rejects and 'these' who believe would intensify—the world would crucify Jesus, but believers would form the church. Paul later described the gospel as revealing what was hidden from the world (Colossians 1:26).

## Related Passages

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**Ephesians 2:8** — Salvation by grace through faith

**Romans 10:9** — Confession and belief for salvation

## Study Questions

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1. How does the world's refusal to 'know' God differ from intellectual ignorance—what makes it culpable?
2. What does it mean to 'know' God through Christ—how is this knowledge different from knowing facts about God?
3. How should believers live as those who 'know' in a world that refuses knowledge of God?

## Interlinear Text

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πάτερ δίκαιε καὶ ὁ κόσμος σε οὐκ ἔγνωσαν ἐγὼ<sup>1</sup>  
Father O righteous and the world thee not hath I  
G3962 G1342 G2532 G2889 G4571 G3756 G1097 G1473

δέ σε ἔγνωσαν καὶ οὗτοι ἔγνωσαν ὅτι σύ με  
but thee hath and these hath that thou me  
G1161 G4571 G1097 G2532 G3778 G1097 G3754 G4771 G3165

ἀπέστειλας·

hast sent

G649

## Additional Cross-References

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**John 17:11** (Parallel theme): And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.

**John 15:21** (Parallel theme): But all these things will they do unto you for my name's sake, because they know not him that sent me.

**John 17:8** (Parallel theme): For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

**John 7:29** (Parallel theme): But I know him: for I am from him, and he hath sent me.

**John 16:27** (Parallel theme): For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

**Hebrews 8:11** (Parallel theme): And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

**John 8:55** (Parallel theme): Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.

**John 10:15** (Parallel theme): As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

**2 Corinthians 4:4** (Parallel theme): In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

**Luke 10:22** (Parallel theme): All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.