

1

^{NA28} Ταῦτα ἐλάλησεν Ἰησοῦς καὶ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν εἶπεν· πάτερ, ἐλήλυθεν ἡ ὥρα· δόξασόν σου τὸν υἱόν, ἵνα ὁ υἱὸς δοξάσῃ σέ,

^{NASB} 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,

^{KJV} These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

^{ESV} When Jesus had spoken these words, he lifted up his eyes to heaven, and said, "Father, the hour has come; glorify your Son that the Son may glorify you,

^{NRS} After Jesus had spoken these words, he looked up to heaven and said, "Father, the hour has come; glorify your Son so that the Son may glorify you,

^{NET} When Jesus had finished saying these things, he looked upward to heaven and said, "Father, the time has come. Glorify your Son, so that your Son may glorify you—

^{NIV} After Jesus said this, he looked toward heaven and prayed: "Father, the hour has come. Glorify your Son, that your Son may glorify you.

^{NJB} After saying this, Jesus raised his eyes to heaven and said: Father, the hour has come: glorify your Son so that your Son may glorify you;

^{CEB} When Jesus finished saying these things, he looked up to heaven and said, "Father, the time has come. Glorify your Son, so that the Son can glorify you.

^{NLT} After saying all these things, Jesus looked up to heaven and said, "Father, the hour has come. Glorify your Son so he can give glory back to you.

^{MSG} Jesus said these things. Then, raising his eyes in prayer, he said: Father, it's time. Display the bright splendor of your Son So the Son in turn may show your bright splendor.

^{MGVH} These are the things Jesus spoke. And *then* he raised his eyes to heaven and said, "Father, the hour has come. Glorify your Son so that the Son may glorify you.

- About how many times is *πάτερ* used in John? **The singular of *πατερ* is used 131 times, and almost all of the instances are references to God. >> This is a favorite Johannine term for God >> Son / υἱὸς is a favorite term for Jesus (If you have BibleWorks and use the Detailed Statistics window, you can see how "Father" is by far more often used in John than any other NT document)**
- How is *ὥρα* used in John? **Note 2.4; 4.21, 23; 5.25, 28; 7.30; 8.20; 12.23, 27; 13.1; 16.2, 4, 21, 25, 32; 17.1 > In all these instances, "hour" refers to a particular, significant moment. Especially note 2.4; 7.30; 8.20; 12.23, 27; 17.1 where the issue is when Jesus' "hour" comes.**
- Where else in John is there a reference to the "Son" being "glorified"? (*υἱὸς* and *δοξάζω*) **Cf. John 11:4; 12:23; 13:31; 17:1**
- There is an insignificant text critical issue whether the text reads, "...in order that the Son..." or "...in order that your Son..."

NA28 καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός, ἵνα πᾶν ὃ δέδωκας αὐτῷ δώσῃ αὐτοῖς ζωὴν αἰώνιον.

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

KJV As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

ESV since you have given him authority over all flesh, to give eternal life to all whom you have given him.

NRS since you have given him authority over all people, to give eternal life to all whom you have given him.

NET just as you have given him authority over all humanity, so that he may give eternal life to everyone you have given him.

NIV For you granted him authority over all people that he might give eternal life to all those you have given him.

NJB so that, just as you have given him power over all humanity, he may give eternal life to all those you have entrusted to him.

CEB You gave him authority over everyone so that he could give eternal life to everyone you gave him.

NLT For you have given him authority over everyone. He gives eternal life to each one you have given him.

MSG You put him in charge of everything human So he might give real and eternal life to all in his charge.

MGVH Just as it is: you gave him authority over every mortal being, in order that all you have given him, he may give to them, *namely*, eternal life.

- Where else does ἐξουσίαν occur in John? **John 1:12; 5:27; 10:18; 17:2; 19:10f >> It is an ongoing concern in John whether Jesus has “authority” and from whom he gets his authority. 19.10f. highlight the issue.**
- πάσης σαρκός > Note what case: **GEN** How should you translate? **It is not the authority that belongs to all flesh but authority *over* all flesh. In grammatical terms, a genitive of subordination.**
- The grammar is difficult here. The phrase πᾶν ὃ δέδωκας uses the neuter singular but seemingly the apparent antecedent for the relative pronoun is the feminine πάσης σαρκός. Most versions assume the reference is to people which the use of αὐτοῖς (masculine plural) indicates. Literally: “Just as you gave to him authority over all flesh, in order that everything (*i.e., all people*) which you have given him, he may give to them eternal life.” This reading may be supported by 6.37, 39; 10.29. My translation offers an alternative that stays closer to the Greek and goes well with 3.35; 13.3; 17.7.
- How many times does “eternal life” (αἰώνιος and ζωὴ) occur in each of the Gospels? **3x in Mt; 2x in Mark; 3x in Luke; 17x in John >> This should give you an indication that this is an important concept in John compared to the other Gospels.**

^{NA28} αὕτη δέ ἐστιν ἡ αἰώνιος ζωὴ ἵνα γινώσκωσιν σὲ τὸν μόνον ἀληθινὸν θεὸν καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν.

^{NASB} "This is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent.

^{KJV} And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

^{ESV} And this is eternal life, that they know you, the only true God, and Jesus Christ whom you have sent.

^{NRS} And this is eternal life, that they may know you, the only true God, and Jesus Christ whom you have sent.

^{NET} Now this is eternal life— that they know you, the only true God, and Jesus Christ, whom you sent.

^{NIV} Now this is eternal life: that they know you, the only true God, and Jesus Christ, whom you have sent.

^{NJB} And eternal life is this: to know you, the only true God, and Jesus Christ whom you have sent.

^{CEB} This is eternal life: to know you, the only true God, and Jesus Christ whom you sent.

^{NLT} And this is the way to have eternal life-- to know you, the only true God, and Jesus Christ, the one you sent to earth.

^{MSG} And this is the real and eternal life: That they know you, The one and only true God, And Jesus Christ, whom you sent.

^{MGVH} Now this, this is eternal life: that they continue knowing you, the one true God, and the one whom you sent, Jesus Christ.

- Notice the use of forms of γινώσκω in John. Cf. 1:10; 1:48; 2:24; 2:25; 3:10; 4:1; 4:53; 5:6; 5:42; 6:15; 6:69; 7:17; 7:26; 7:27; 7:49; 7:51; 8:27; 8:28; 8:32; 8:43; 8:52; 8:55; 10:6; 10:14 *2; 10:15 *2; 10:27; 10:38 *2; 11:57; 12:9; 12:16; 13:7; 13:12; 13:28; 13:35; 14:7 *3; 14:9; 14:17 *2; 14:20; 14:31; 15:18; 16:3; 16:19; 17:3; 17:7; 17:8; 17:23; 17:25 *3; 19:4; 21:17
- How many times do true/truth (ἀληθ-) cognates occur in John? 55x in John > Another important Johannine theme that culminates in 18.38.
- What is significant about Jesus having been sent (ἀποστέλλω)? Check out John 3:17, 34; 5:36, 38; 6:29, 57; 7:29; 8:42; 10:36; 11:42; 17:3, 8, 18, 21, 23, 25; 18:24; 20:21 > Another important theme in John
- Note that this verse is a parenthetical statement describing what “eternal life,” mentioned at the end of v2, is.

NA28 ἐγώ σε ἐδόξασα ἐπὶ τῆς γῆς τὸ ἔργον τελειώσας ὃ δέδωκάς μοι ἵνα ποιήσω·

NASB "I glorified You on the earth, having accomplished the work which You have given Me to do.

KJV I have glorified thee on the earth: I have finished the work which thou gavest me to do.

ESV I glorified you on earth, having accomplished the work that you gave me to do.

NRS I glorified you on earth by finishing the work that you gave me to do.

NET I glorified you on earth by completing the work you gave me to do.

NIV I have brought you glory on earth by finishing the work you gave me to do.

NJB I have glorified you on earth by finishing the work that you gave me to do.

CEB I have glorified you on earth by finishing the work you gave me to do.

NLT I brought glory to you here on earth by completing the work you gave me to do.

MSG I glorified you on earth By completing down to the last detail What you assigned me to do.

MGVH As for me, I glorified you on earth, having fully completed the work which you have given me to do.

- The redundant ἐγώ can be expressed with the “As for me...” This is important, because note that the 3rd person references in vv1-3 (“Son, Jesus Christ”) have switched to 1st person here.
- τελειώσας is a circumstantial participle. What sort of circumstance might it reflect? **because/since I have completed...; by having completed**
- What is significant about the use of τελ- cognates in John? **Cf. John 4:34; 5:36; 13:1; 17:4, 23; 19:28, 30. Fully complete, finish, accomplish**
- ἵνα ποιήσω = “in order that I would do,” indicating purpose, can be expressed simply with “to do.”

5

^{NA28} καὶ νῦν δόξασόν με σύ, πάτερ, παρὰ σεαυτῷ τῇ δόξῃ ἣ εἶχον πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί.

^{NASB} "Now, Father, glorify Me together with Yourself, with the glory which I had with You before the world was.

^{KJV} And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

^{ESV} And now, Father, glorify me in your own presence with the glory that I had with you before the world existed.

^{NRS} So now, Father, glorify me in your own presence with the glory that I had in your presence before the world existed.

^{NET} And now, Father, glorify me at your side with the glory I had with you before the world was created.

^{NIV} And now, Father, glorify me in your presence with the glory I had with you before the world began.

^{NJB} Now, Father, glorify me with that glory I had with you before ever the world existed.

^{CEB} Now, Father, glorify me in your presence with the glory I shared with you before the world was created.

^{NLT} Now, Father, bring me into the glory we shared before the world began.

^{MSG} And now, Father, glorify me with your very own splendor, The very splendor I had in your presence Before there was a world.

^{MGVH} And now, as for you, Father, glorify me in your presence with the glory which I had with you before the world existed.

- καὶ νῦν > Note that this is resuming the request Jesus made back in v1. Instead of a request for God to glorify the Son, now it is to glorify “me.”
- The redundant σύ can be expressed with the “As for you...”
- παρὰ σεαυτῷ: παρὰ with the dative indicates close relationship, often in spatial terms >> “in your own presence”
- What is the difference between the κόσμος mentioned here and the γῆ mentioned in the previous verse?
- What does the phrase πρὸ τοῦ τὸν κόσμον εἶναι mean? “before the world was/existed” > cf. 17.24; points to preexistence of Jesus described in [John 1.1-14](#)

^{NA28} Ἐφανερώσά σου τὸ ὄνομα τοῖς ἀνθρώποις οὓς ἔδωκάς μοι ἐκ τοῦ κόσμου. σοὶ ἦσαν κάμοι αὐτοὺς ἔδωκας καὶ τὸν λόγον σου τετήρηκαν.

^{NASB} "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.

^{KJV} I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

^{ESV} "I have manifested your name to the people whom you gave me out of the world. Yours they were, and you gave them to me, and they have kept your word.

^{NRS} "I have made your name known to those whom you gave me from the world. They were yours, and you gave them to me, and they have kept your word.

^{NET} "I have revealed your name to the men you gave me out of the world. They belonged to you, and you gave them to me, and they have obeyed your word.

^{NIV} "I have revealed you to those whom you gave me out of the world. They were yours; you gave them to me and they have obeyed your word.

^{NJB} I have revealed your name to those whom you took from the world to give me. They were yours and you gave them to me, and they have kept your word.

^{CEB} "I have revealed your name to the people you gave me from this world. They were yours and you gave them to me, and they have kept your word.

^{NLT} "I have revealed you to the ones you gave me from this world. They were always yours. You gave them to me, and they have kept your word.

^{MSG} I spelled out your character in detail To the men and women you gave me. They were yours in the first place; Then you gave them to me, And they have now done what you said.

^{MGVH} I revealed your name to the people whom you gave me from the world. To you they belonged, and to me you gave them, and it is your word that they have kept.

- The NET Bible intentionally uses “men” here to translate ἀνθρώποις. (Cf. the NET Bible note.) Do you agree? **I do not. And the NET does note it could well refer to more than just the 11 male disciples.**
- What is significant about τὸ ὄνομα? **cf. John 1:6, 12; 2:23; 3:1, 18; 5:43; 10:3, 25; 12:13, 28; 14:13f, 26; 15:16, 21; 16:23f, 26; 17:6, 11f, 26; 18:10; 20:31**
- What is the best way to translate the phrase ἐκ τοῦ κόσμου? **those whom you gave to me // of / from / out of // the world?**
- “To you they belonged, and to me you gave them” is an attempt to imitate the word order and sound of the Greek σοὶ ἦσαν κάμοι αὐτοὺς ἔδωκας.
- “and it is your word that they have kept” is an attempt to give emphasis to τὸν λόγον σου which is fronted in the Greek. And if the previous verse hinted at 1.1, then the mention of “Word” here reinforces the allusion.
- What does it mean to “keep God’s word” (τηρέω and λογος)? **cf. John 8:51f, 55; 14:23f; 15:20; 17:6 > Another Johannine theme**

7

^{NA28} νῦν ἔγνωσαν ὅτι πάντα ὅσα δέδωκάς μοι παρὰ σοῦ εἰσιν·

^{NASB} "Now they have come to know that everything You have given Me is from You;

^{KJV} Now they have known that all things whatsoever thou hast given me are of thee.

^{ESV} Now they know that everything that you have given me is from you.

^{NRS} Now they know that everything you have given me is from you;

^{NET} Now they understand that everything you have given me comes from you,

^{NIV} Now they know that everything you have given me comes from you.

^{NJB} Now at last they have recognised that all you have given me comes from you

^{CEB} Now they know that everything you have given me comes from you.

^{NLT} Now they know that everything I have is a gift from you,

^{MSG} They know now, beyond the shadow of a doubt, That everything you gave me is firsthand from you,

^{MGVH} Now they have come to know that everything which you have given me is from you,

- Note that this is partially restating v2.
- ἔγνωσαν is a perfect, and I think “have come to know” properly reflects the aspect.
- A strange textual variant here has ἐγνων (first person singular) instead of ἔγνωσαν (third plural). Though a more difficult reading, other internal evidence and the weight of the external witnesses support the text as given. Not an important variant.

^{NA28} ὅτι τὰ ῥήματα ἃ ἔδωκάς μοι δέδωκα αὐτοῖς, καὶ αὐτοὶ ἔλαβον καὶ ἔγνωσαν ἀληθῶς ὅτι παρὰ σοῦ ἐξῆλθον, καὶ ἐπίστευσαν ὅτι σύ με ἀπέστειλας.
^{NASB} 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.

^{KJV} 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.

^{ESV} For I have given them the words that you gave me, and they have received them and have come to know in truth that I came from you; and they have believed that you sent me.

^{NRS} for the words that you gave to me I have given to them, and they have received them and know in truth that I came from you; and they have believed that you sent me.

^{NET} because I have given them the words you have given me. They accepted them and really understand that I came from you, and they believed that you sent me.

^{NIV} For I gave them the words you gave me and they accepted them. They knew with certainty that I came from you, and they believed that you sent me.

^{NJB} for I have given them the teaching you gave to me, and they have indeed accepted it and know for certain that I came from you, and have believed that it was you who sent me.

^{CEB} This is because I gave them the words that you gave me, and they received them. They truly understood that I came from you, and they believed that you sent me.

^{NLT} for I have passed on to them the message you gave me. They accepted it and know that I came from you, and they believe you sent me.

^{MSG} For the message you gave me, I gave them; And they took it, and were convinced That I came from you. They believed that you sent me.

^{MGVH} because the words which you gave me, I have given to them. And they, they received *them* and truly knew that I came forth from you and believed that you are the one who sent me.

- What is the difference between the λογος (verse 6) and the ῥήματα here? **The ῥήματα (words, sayings, teachings) which Jesus spoke constitute the λογος of God.**
- What is the *tense* of ἔλαβον, ἔγνωσαν, and of ἐπίστευσαν? **Aorist** What is its force here? **The KJV translates as if they were perfects: have received... have known... have believed. (The NRSV and NRSVue are similar but use “know.”) The CEV and NLT mix aorist and present: accepted... know... believe. While any of these are arguably possible translations, versions like the NIV and CEB are closer to the aorist sense in translating with “they accepted / received... they knew... they believed.” Jesus is not focussing on the present reality of their believing but looking back and observing it. One might also argue for an inceptive aorist: “they came to accept... they came to know... and they came to believe...” Or, this could be an instance of frame shifting, where Jesus is, as it were, speaking to John’s community and pointing back to the original disciples as an encouragement to them.**
- What is the difference between believe/ πιστεύω used here and know/ γινώσκω used elsewhere in this section? **For an immediate focus, compare this verse with verses 21 and 23 of chapter 17.**

^{NA28} Ἐγὼ περὶ αὐτῶν ἐρωτῶ, οὐ περὶ τοῦ κόσμου ἐρωτῶ ἀλλὰ περὶ ὧν δέδωκάς μοι, ὅτι σοὶ εἰσιν,

^{NASB} "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;

^{KJV} I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

^{ESV} I am praying for them. I am not praying for the world but for those whom you have given me, for they are yours.

^{NRS} I am asking on their behalf; I am not asking on behalf of the world, but on behalf of those whom you gave me, because they are yours.

^{NET} I am praying on behalf of them. I am not praying on behalf of the world, but on behalf of those you have given me, because they belong to you.

^{NIV} I pray for them. I am not praying for the world, but for those you have given me, for they are yours.

^{NJB} It is for them that I pray. I am not praying for the world but for those you have given me, because they belong to you.

^{CEB} "I'm praying for them. I'm not praying for the world but for those you gave me, because they are yours.

^{NLT} "My prayer is not for the world, but for those you have given me, because they belong to you.

^{MSG} I pray for them. I'm not praying for the God-rejecting world But for those you gave me, For they are yours by right.

^{MGVH} I, I am asking on their behalf. Not on behalf of the world am I asking but on behalf of those whom you have given me, because they belong to you,

- σοὶ εἰσιν is echoing σοὶ ἦσαν in v6.

10

^{NA28} καὶ τὰ ἐμὰ πάντα σὰ ἐστὶν καὶ τὰ σὰ ἐμά, καὶ δεδόξασμαι ἐν αὐτοῖς.

^{NASB} and all things that are Mine are Yours, and Yours are Mine; and I have been glorified in them.

^{KJV} And all mine are thine, and thine are mine; and I am glorified in them.

^{ESV} All mine are yours, and yours are mine, and I am glorified in them.

^{NRS} All mine are yours, and yours are mine; and I have been glorified in them.

^{NET} Everything I have belongs to you, and everything you have belongs to me, and I have been glorified by them.

^{NIV} All I have is yours, and all you have is mine. And glory has come to me through them.

^{NJB} All I have is yours and all you have is mine, and in them I am glorified.

^{CEB} Everything that is mine is yours and everything that is yours is mine; I have been glorified in them.

^{NLT} All who are mine belong to you, and you have given them to me, so they bring me glory.

^{MSG} Everything mine is yours, and yours mine, And my life is on display in them.

^{MGVH} and all that is mine is yours, and all that is yours is mine, and I have been glorified in them.

- τὰ ἐμὰ πάντα σὰ ἐστὶν καὶ τὰ σὰ ...: As neuter substantives, these do seem to refer to impersonal objects (things), but there has been an ambiguity of impersonal or personal references already in 2, 6, 7, and 8. Further >>
- To what does ἐν αὐτοῖς (masculine plural or neuter plural) refer? **On first reading, it would seem to be a neuter and go with the impersonal neuters at the beginning of the verse. Though grammatically difficult, most English version take it to refer to all the things (τὰ ἐμὰ πάντα - neuter plural) which God gave to Jesus, which, within the context, seem to refer to the disciples or Jesus' followers. The ἐν preposition could either be locative ("in them") or instrumental ("by them").**

- NA28 καὶ οὐκέτι εἰμι ἐν τῷ κόσμῳ, καὶ αὐτοὶ ἐν τῷ κόσμῳ εἰσὶν, κἀγὼ πρὸς σὲ ἔρχομαι. πάτερ ἅγιε, τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου ᾧ δέδωκάς μοι, ἵνα ὧσιν ἐν καθῶς ἡμεῖς.
- NASB "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.
- KJV 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.
- ESV And I am no longer in the world, but they are in the world, and I am coming to you. Holy Father, keep them in your name, which you have given me, that they may be one, even as we are one.
- NRS And now I am no longer in the world, but they are in the world, and I am coming to you. Holy Father, protect them in your name that you have given me, so that they may be one, as we are one.
- NET I am no longer in the world, but they are in the world, and I am coming to you. Holy Father, keep them safe in your name that you have given me, so that they may be one just as we are one.
- NIV I will remain in the world no longer, but they are still in the world, and I am coming to you. Holy Father, protect them by the power of your name, the name you gave me, so that they may be one as we are one.
- NJB I am no longer in the world, but they are in the world, and I am coming to you. Holy Father, keep those you have given me true to your name, so that they may be one like us.
- CEB I'm no longer in the world, but they are in the world, even as I'm coming to you. Holy Father, watch over them in your name, the name you gave me, that they will be one just as we are one.
- NLT Now I am departing from the world; they are staying in this world, but I am coming to you. Holy Father, you have given me your name; now protect them by the power of your name so that they will be united just as we are.
- MSG For I'm no longer going to be visible in the world; They'll continue in the world While I return to you. Holy Father, guard them as they pursue this life That you conferred as a gift through me, So they can be one heart and mind
- MGVH And no longer am I 'in the world,' and yet they are in the world, and I am coming to you. Holy Father, keep them in your name which you have given me, in order that they may be one just as we are."

- What terms in this verse have already been mentioned in verses 1-10? **κοσμος, ερχομαι, πατερ, τηρω, ονομα, δωμι**
- What new concept is introduced in this verse? **"they may be one as we are one" >> cf. 10.30; 11.52; 17.11, 21-23**
- An interesting, though not important, variant: instead of ᾧ δέδωκάς μοι read by many of the best witnesses, some omit the phrase and others read ὃ or οὓς. ᾧ refers back to "the name" and is dative by attraction to ὀνόματί. ὃ changes it to the accusative and its grammatical function in the clause. οὓς would make it refer back to "them" and thus would be similar to the statement made about the disciples in v. 6.

John 17.1-11 mgvhoffman translation

The setting for today's reading, John 17.1-11, is the Thursday night when Jesus shared a last supper with his disciples before being arrested. It is a long scene in John's gospel starting in chapter 13 when Jesus had washed the disciples' feet. In chapters 13 to 16, Jesus summarized his message, especially the command to love one another as God has loved them, Jesus concludes here in chapter 17 with a prayer. We only get the first part of the prayer today, so I encourage you to read the whole chapter on your own. In John's gospel, Jesus' speaking 'spirals,' returning to themes raised earlier, so listen for the recurring words and especially note where it all leads to in the last verse for today.

¹ These are the things Jesus spoke [when he reminded the disciples of the significance of his life and message]. And then he raised his eyes to heaven and said,

“Father, the hour has come.

Glorify your Son

so that the Son may glorify you.

² Just as it is: you gave him authority over every mortal being,

in order that all you have given him,

he may give to them, namely, eternal life.

³ Now this, this is eternal life:

that they continue knowing you, the one true God,

and the one whom you sent, Jesus Christ.

⁴ As for me, I glorified you on earth,

having fully completed the work

which you have given me to do.

⁵ And now, as for you, Father, glorify me in your presence with the glory

which I had with you before the world existed.

⁶ I revealed your name to the people

whom you gave me from the world.

To you they belonged,

and to me you gave them,

and it is your word that they have kept.

⁷ Now they have come to know that

everything which you have given me is from you,

⁸ because the words which you gave me,

I have given to them.

And they, they received them

and truly knew that I came forth from you

and believed that you are the one who sent me.

⁹ I, I am asking on their behalf.

Not on behalf of the world am I asking

but on behalf of those whom you have given me,

because they belong to you,

¹⁰ and all that is mine is yours,

and all that is yours is mine,

and I have been glorified in them.

¹¹ And no longer am I ‘in the world,’

and yet they are in the world,

and I am coming to you.

Holy Father, keep them in your name

which you have given me,

in order that they may be one just as we are.”

John 17.1-11 mgvhoffman translation

The setting for today's reading, John 17.1-11, is the Thursday night when Jesus shared a last supper with his disciples before being arrested. It is a long scene in John's gospel starting in chapter 13 when Jesus had washed the disciples' feet. In chapters 13 to 16, Jesus summarized his message, especially the command to love one another as God has loved them, Jesus concludes here in chapter 17 with a prayer. We only get the first part of the prayer today, so I encourage you to read the whole chapter on your own. In John's gospel, Jesus' speaking 'spirals,' returning to themes raised earlier, so listen for the recurring words and especially note where it all leads to in the last verse for today.

¹ These are the things Jesus spoke [*when he reminded the disciples of the significance of his life and message*].
And *then* he raised his eyes to heaven and said,

“Father, the hour has come.

Glorify your Son

so that the Son may glorify you.

² Just as it is: you gave him authority over every mortal being,
in order that all you have given him,
he may give to them, *namely*, eternal life.

³ Now this, this is eternal life:

that they continue knowing you, the one true God,
and the one whom you sent, Jesus Christ.

⁴ As for me, I glorified you on earth,
having fully completed the work
which you have given me to do.

⁵ And now, as for you, Father, glorify me in your presence with the glory
which I had with you before the world existed.

⁶ I revealed your name to the people
whom you gave me from the world.

To you they belonged,
and to me you gave them,
and it is your word that they have kept.

⁷ Now they have come to know that
everything which you have given me is from you,

⁸ because the words which you gave me,
I have given to them.

And they, they received *them*
and truly knew that I came forth from you
and believed that you are the one who sent me.

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Not on behalf of the world am I asking
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