

17 **THESE** words (דברים devariym) YAHUSHA spoke, and lifted up his eyes to heaven (שמיים shamayim),¹ and said, Father (אבי avi), the hour is come; glorify (כבוד kavad)² your Son, that your Son also may glorify (כבוד kavad) you: **2** As you have given him power over all flesh, that he should give eternal life (חי עולם chay `olam)³ to as many as you have given him. **3** And this is life eternal (חי עולם chay `olam), that they might know you the only true YAH, and YAHUSHA HAMASHIACH, whom you have sent. **4** I have glorified (כבוד kavad) you on the earth: I have finished the work which you gave me to do. **5** And now, O Father, glorify (כבוד kavad) me with your own self, with the glory (תפארה tiph'arah)⁴ which I had with you before the world was. **6** את eth 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 guarded את eth-your word (אמר omer).⁵ **7** Now they have

¹ שמיים shamayim - dual of an unused singular shameh {shaw-meh'}; from an unused root meaning to be lofty; the sky (as aloft; the dual perhaps alluding to the visible arch in which the clouds move, as well as to the higher ether where the celestial bodies revolve):--air, X astrologer, heaven(s).

² כבוד kavad - to be heavy, i.e. in a bad sense (burdensome, severe, dull) or in a good sense (numerous, rich, honorable; causatively, to make weighty (in the same two senses):--abounding with, more grievously afflict, boast, be chargeable, X be dim, glorify, be (make) glorious (things), glory, (very) great, be grievous, harden, be (make) heavy, be heavier, lay heavily, (bring to, come to, do, get, be had in) honor (self), (be) honorable (man), lade, X more be laid, make self many, nobles, prevail, promote (to honor), be rich, be (go) sore, stop.

³ חי chay alive; hence, raw (flesh); fresh (plant, water, year), strong; also (as noun, especially in the feminine singular and masculine plural) life (or living thing), whether literally or figuratively:--+ age, alive, appetite, (wild) beast, company, congregation, life(-time), live(-ly), living (creature, thing), maintenance, + merry, multitude, + (be) old, quick, raw, running, springing, troop.

עולם `olam - or lolam {o-lawm'}; from 5956; properly, concealed, i.e. the vanishing point; generally, time out of mind (past or future), i.e. (practically) eternity; frequently, adverbial (especially with prepositional prefix) always:--alway(-s), ancient (time), any more, continuance, eternal, (for, (n-))ever(-lasting, -more, of old), lasting, long (time), (of) old (time), perpetual, at any time, (beginning of the world (+ without end).

⁴ תפארה tiph'arah - or tiphereth {tif-eh'-reth}; ornament (abstractly or concretely, literally or figuratively):--beauty(-iful), bravery, comely, fair, glory(-ious), honor; ornament (abstractly or concretely, literally or figuratively):--beauty(-iful), bravery, comely, fair, glory(-ious), honor, majesty.

⁵ אמר omer - promise, speech, thing, word.

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known that all things whatever you have given to me are of you. **8** For I have given to them the words (דבריים *devariym*) which you gave me; and they have received them, and have known surely that I came forth from you, and they have believed that you did send me. **9** I pray for them: I do not pray for the world, but for them whom you have given me; for they are yours. **10** And all mine are yours, and yours are mine; and I am glorified (כָּבֵד *kavad*)⁶ in them. **11** And now I am no more in the world, but these are in the world, and I come to you. Holy Father, guard them by your name, the same name which אֵת *eth*-you have given me, that they may *yachad* (יָחַד *yâchad*)⁷ as we are. **12** While I was with them in the world, I guarded them in your name: those that אֵת *eth*-you gave me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled. **13** And now I come to you; and these things I speak in the world, that they might have my joy fulfilled in themselves. **14** I have given them your word (אָמַר *omer*); and the world has hated (שָׂנֵא *sânê'*)⁸ them, because they are not of the world, even 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 evil. **16** They are not of the world, even as I am not of the world. **17** Sanctify them through your Truth (אֱמֶת *emet*):⁹ your Word (אָמַר *omer*) is Truth (אֱמֶת *emet*). **18** As you have sent me into the world, even so I have also sent them into the world. **19** And for their sakes I sanctify myself, that they also might be sanctified through the Truth (אֱמֶת *emet*). **20** Neither do I pray for these alone, but for those also who shall believe in me through their word; **21** That they all may be *yachad* (יָחַד *yâchad*); as you, Father,

⁶ כָּבֵד *kavad* - to be heavy, i.e. in a bad sense (burdensome, severe, dull) or in a good sense (numerous, rich, honorable; causatively, to make weighty (in the same two senses):--abounding with, more grievously afflict, boast, be chargeable, X be dim, glorify, be (make) glorious (things), glory, (very) great, be grievous, harden, be (make) heavy, be heavier, lay heavily, (bring to, come to, do, get, be had in) honor (self), (be) honorable (man), lade, X more be laid, make self many, nobles, prevail, promote (to honor), be rich, be (go) sore, stop.

⁷ יָחַד *yâchad* - to be (or become) one:—join, unite.

⁸ שָׂנֵא *sânê'* - a primitive root; to hate (personally):—enemy, foe, (be) hate(-ful, -r), odious, × utterly.

⁹ אֱמֶת *'emeth* - stability; (figuratively) certainty, truth, trustworthiness:--assured(-ly), establishment, faithful, right, sure, true (-ly, -th), verity.

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are in me, and I in you, that they also may be yachad in us: that the world may believe that you have sent me. **22** And the glory (תִּפְאָרָה) tiph'arah¹⁰ which you gave me I have given them; that they may be yachad, even as we are yachad: **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 (אָהַב ahav) them, as you have loved (אָהַב ahav) me. **24** Father, I will that they also, whom you have given me, be with me where I am; that they may behold my glory (תִּפְאָרָה) tiph'arah, which you have given me: for you loved (אָהַב ahav) me before the foundation (יָסַד) yacod¹¹ of the world. **25** O Righteous (הַצְדִּיקִים) tsadiyq¹² Father, the world has not known you: but I have known you, and these have known that you have sent me. **26** And I have declared to them your name, and will declare it: that the love (אָהַב ahav) wherewith you have loved (אָהַב ahav) me may be in them, and I in them.

¹⁰ תִּפְאָרָה **tiph'arah** - or tiphereth {tif-eh'-reth}; ornament (abstractly or concretely, literally or figuratively):--beauty(-iful), bravery, comely, fair, glory(-ious), honor; ornament (abstractly or concretely, literally or figuratively):--beauty(-iful), bravery, comely, fair, glory(-ious), honor, majesty.

¹¹ יָסַד **yacod** - a primitive root; to set (literally or figuratively); intensively, to found; reflexively, to sit down together, i.e. settle, consult:--appoint, take counsel, establish, (lay the, lay for a) found(-ation), instruct, lay, ordain, set, X sure.

¹² צְדִיק **tsadiyq** - just:--just, lawful, righteous (man).