

# Experience the Intimacy in Jesus' Talk with Father

Few conversations between The Son and Father are recorded for us to read and comprehend. One that did get recorded occurred immediately prior to Jesus' capture in Jerusalem. This was an intimate discourse from the heart of The Son, and was spoken aloud for the disciples to hear and be impacted by it.

The record in John's Gospel<sup>1</sup> contains a profound set of statements by him, ones we need to comprehend and appropriate for ourselves. To make that impact more effective, below are The Son's statements translated in the Mirror Bible<sup>2</sup>, one which is interpreted from the perspective of intimacy with Father and not religion. Have a careful read and meditate on what is written here.

**NOTE:** The author's commentary notes are located in the footnotes at the bottom of the page so you can understand why the translation differs from your personal Bible. Click the footnote number at the end of any paragraph that has one to access these notes. The superscript characters in the text refer to explanations found in the footnotes.<sup>3</sup>

"Father, the hour has come; this is the culmination of time. Glorify your Son; endorse your opinion of your Son so that the Son may mirror his opinion of you and cause your dignity and worth to be made renowned and rendered illustrious in order to become manifest and acknowledged throughout.

Within the mirror reflection<sup>†</sup> of glory you co-echo<sup>‡</sup> every nook and cranny<sup>£</sup> of flesh on exhibit in the Son's authentic<sup>‡</sup> 'I-am-ness'. In order that every detailed aspect of what it takes to live life in the flesh may be endued<sup>‡</sup> with the life of the ages.<sup>4</sup>

This life of the ages, invites them to engage in the inexhaustible<sup>‡</sup> adventure of knowing you, the only true God and Jesus as the Christ whom you have commissioned.<sup>5</sup>

I have caused your dignity and worth to be made renowned and rendered illustrious in order to become manifest and acknowledged throughout the earth by accomplishing the work which you have given me to do.

And now, oh Father, bestow the most intimate closeness of your own person upon me with the glory that I shared in your immediate presence even before the world was.

I have displayed your name and exactly who you are with distinction to those whom you have given me; they were yours in the first place then you gave them to me; they are also those who have treasured your word.<sup>6</sup>

Now they too have come to know that everything you have given me originate in their own I-am-ness in you.<sup>7</sup>

I have given them the very words<sup>§</sup> which you have given me in our conversation, which words they have embraced and have come to know that surely I also proceeded from you and are commissioned by you.<sup>8</sup>

I pray specifically for them – those who know that they are yours to begin with and that you gave them to me. I'm not here to debate with those who still see themselves defined by the world-system.

I am greatly esteemed in our shared friendship with every individual person – all those who are mine are also yours and what is yours is mine.

I am no longer in the world but they are – I am proceeding to be face to face with you holy Father; I

1 – John 17:1-26

2 – [www.amazon.com.au/Mirror-Study-Bible-Francois-Toit-ebook/dp/B07LBPKMVF](http://www.amazon.com.au/Mirror-Study-Bible-Francois-Toit-ebook/dp/B07LBPKMVF)

3 – Scripture taken from THE MIRROR. Copyright © 2012. Used by permission of The Author. Mirror Bible: [www.mirrorword.net](http://www.mirrorword.net)

4 **COMMENTARY:** The word, *kathos*<sup>†</sup>, from *kata*, 'downward impression' and *hōs*, 'as', 'like', 'even as', 'the same as'; *kathos* follows on the previous thought of the co-exhibition of glory; the original image and likeness in the glory of the Father is again repeated and impressed in sonship. The word *echo*<sup>‡</sup>, 'to have in hand', 'to echo', 'resonate'; the word *pas*<sup>£</sup>, suggests each and every detail of all things; 'the whole', 'everyone', 'all things', 'everything'. The word *exousia*<sup>‡</sup>, often translated 'authority', from *ek*, 'out of', 'source', and *eimi*, 'I am'. The word *didomi*<sup>‡</sup>, 'to give', 'to endue', 'to return something to someone that already belongs to them'. (See John 1:14.)

5 **COMMENTARY:** The word, *ginōskōsin*<sup>‡</sup>, 'to learn to know', 'to perceive', 'to understand'; in the Present Active Subjunctive form with *hina* [subject clause], 'should keep on knowing'.

6 **COMMENTARY:** Those who treasured the conclusion of your word, incarnate in me.

7 **COMMENTARY:** Man began in God.

8 **COMMENTARY:** Here the word *rhemata*<sup>§</sup> [plural] is used and not *logos* like in verse 14 and most other references in John – *rHEMA* refers to the spoken word in conversation as such.

ask for the protection of those whom you have given me in your name that they also may be one even as we are.

While I was with them in the world I guarded over the ones you have given me in your name and did not lose<sup>†</sup> any, except the lost<sup>†</sup> son who fulfilled what was written prophetically.<sup>9</sup>

And now I come to be face to face with you Father; I speak these things while I am still in the world that they may have my joy fulfilled in themselves.

I have given them your Logos and now the world hates them because they have lost their manipulative, performance-based hold over them – these now know that they did not originate in the cosmos<sup>‡</sup> but in the logos, even as I did not begin in the cosmos.<sup>10</sup>

I do not request that you take them out of the world but that you keep them from the evil<sup>‡</sup> performance-based system of hardships, labors and annoyances.<sup>11</sup>

They are not defined by the cosmos-system even as I am not defined thereby.

Define<sup>†</sup> them in your truth – your logos is the unveiled truth.<sup>12</sup>

Just as you have commissioned me into the world so I send them on their mission into the world.

For their sakes do I sanctify myself to be high above the cosmos-system so that their true set apartness [from the performance based systems of the world] will be mirrored in me.

I do not pray for them exclusively but also for those who would come to believe in me because of their word.

That they all may be one, exactly as you Father are mirrored in me and I in you, that they also will be exactly mirrored to be one in us – then the entire world will believe and be persuaded about your mission upon my life.

And I, [the Incarnate word] have endued them with the same glorious esteem that you have given me so that their oneness may mirror ours.

I am in them as you are in me, and on this basis their seamless oneness may be entirely concluded. Thus the world will acknowledge your commission upon my life and know that my love for them mirrors your love for me.<sup>13</sup>

Father I desire that what<sup>‡</sup> you have given me in them may cause them to be where I am so that they may see what I see and gaze attentively upon the splendor of my glory which you have given me [in them] because you loved me before the fall<sup>‡</sup> of the world. Thus the world will be persuaded that your love for them was never compromised because of the fall – you continued to love them the same.<sup>14</sup>

Father of righteousness, while the world has not known you, I have known you and these here have come to know that you sent me.

And I have made the essence of your being known to them so that they may know you by name; and I will also give them understanding to know that the same love wherewith you have loved me is in them even as I am in them.”

There’s a great deal in that discourse (monologue) for you to mull over.

That was The Son speaking to Father, circumventing the mind of Jesus of Nazareth, the speaker. This was a Spirit-to-Spirit conversation that was made audible for the sake of the disciples knowledge.

9 **COMMENTARY:** The word, ἀπόλεια apōleia<sup>‡</sup>, which is often translated, ‘perdition’ or ‘destruction’, has two components, apo, ‘away from’ and ollumi, ‘perish’ or ‘lose’, from luo, ‘to loose’. The same word, apōleia<sup>‡</sup>, is used in Luke 15 – The shepherd did not “destroy” one sheep – he lost one sheep. Lost sheep, coin and son, all found, safe and sound.

10 **COMMENTARY:** The word kosmos<sup>‡</sup> here refers to ‘the natural order of things’ as evident in human tradition and philosophy.

11 **COMMENTARY:** The poneros<sup>‡</sup>-system is the system that is referenced in the Tree of the Knowledge of Good and Evil (poneros) which is a system based on performance as the defining reference to human life – Jesus came to reveal and redeem our authentic value, identity and innocence as defining our lives.

12 **COMMENTARY:** The word hagiazo<sup>†</sup> speaks of ‘a sanctification’, ‘a setting apart’, as in a defining moment.

13 **COMMENTARY:** When Jesus prays, “I in them and you in me, that they may be perfectly one”. In all 3 these above verses, he uses the word eimi to be – [ἔσθιν osin] – and not ginomai to become. (See my commentary on 1 Peter 1:16)

14 **COMMENTARY:** The best texts read, ho<sup>‡</sup> not hous – ‘that which’. The word, kataballo<sup>‡</sup>, means ‘to fall away’, ‘to put in a lower place’, instead of themelios, meaning ‘foundation’ [see Ephesians 2:20]; thus, translated “the fall of the world”, instead of “the foundation of the world”. The entire ‘Fall’ was a falling away in our minds from our true identity as image and likeness bearers of Elohim. Just like Eve, were we all deceived to believe a lie about ourselves, which is the fruit of the “I-am-not-tree”. (We all, like sheep have gone astray. [Isaiah 53:6])

Notice the familiarity, filial connection, intimacy, love, honour and grace within what he said. This is how our conversation with Father ought to be.

Notice also that there's no fear or negativity in what he said, when we use this translation. The Trinity are always positive and they don't generate, surrender to, or work with fear.



If you like reading The Passion Translation<sup>15</sup>, you'll also like the MIRROR translation, because both have been written from the perspective of Father's heart (unconditional love and affection) and his desire for intimacy with each one of us. The difference with the MIRROR is that it has been done with no reference to Christian doctrine – a major failing with all Bible translations, even with the Amplified and the Expanded Bible. Christian beliefs, doctrines and tenets did not influence the MIRROR translator's interpretation of NT documents, he only interpreted it as the ancient text determined it to be.

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(Readers will need to look up for themselves any scriptures alluded to in this document)

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15 – [www.amazon.com.au/Passion-Translation-New-Testament-2020-ebook/dp/B08DWMP42H](http://www.amazon.com.au/Passion-Translation-New-Testament-2020-ebook/dp/B08DWMP42H)