

AI-generated. These interlinears were produced by a large language model (Claude). Each chapter is structurally validated and self-reviewed, but the Greek text, parsing, syntactic, semantic-force, and lexical analysis are *not* human-verified — useful for study and orientation, not a substitute for a critical edition, lexicon, or commentary.

GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Gospel according to John, Chapter 17

KATA IQANNHN IZ'

Each verse opens with the running Greek, an English translation, and a **discourse note** (its connective, relation, and role in the argument). Below follows the word-by-word breakdown in six tiers: gloss, case (color), parsing, *syntax*, **semantic force**, and a | lexical note.

CASE ■ Nominative ■ Genitive ■ Dative ■ Accusative ■ Vocative ■ Verb (no case) ■ Indeclinable

Discourse notes head each verse: **relation** · connective · clause-flow. Indentation marks prominence — flush-left = main line of argument; indented = supporting / subordinate material.

Discourse structure of the chapter

A · 17:1–5

Jesus prays for his own glorification: the hour has come

Lifting his eyes to heaven, Jesus announces that the hour has come and petitions the Father to glorify the Son so that the Son may glorify the Father — for the Father has given him authority over all flesh to give eternal life to all whom the Father has given him (1–2). A parenthetical definition of eternal life follows: it consists in knowing the only true God and Jesus Christ whom he has sent (3). Jesus grounds the petition in his completed earthly work — he has glorified the Father by finishing the work given him — and then intensifies the request with an appeal to pre-incarnate glory: restore the glory I had with you before the world existed (4–5).

B · 17:6–19

Intercession for the Eleven: kept in the name, sent into the world

Jesus characterizes the disciples whom the Father gave him: he has manifested the Father's name to them; they have kept the Father's word and know that everything Jesus has comes from the Father (6–8). The intercession proper follows — not for the world but for those given him — grounded in the mutual glorification of Son and Father in them (9–10). The first petition is for keeping (τήρησον) in the Father's name that is given the Son, so that the disciples may be one as Father and Son are one (11); while Jesus was with them he kept them and guarded them, and none was lost except the son of destruction (12). Jesus speaks these things in the world so that they may have his joy completed in themselves (13); they are hated by the world because they are not of the world just as he is not of the world (14). The prayer is not for removal from the world but for keeping from the evil one (15). The second ground-and-petition: as Jesus is sent into the world, he sends them into the world; and for their sake he consecrates himself, that they too may be consecrated in truth — and the petition ἀγιάσον αὐτούς ('sanctify them') is anchored in the word of God as the instrument of consecration (16–19).

C · 17:20–26

Intercession for all future believers: unity, glory, and love

The prayer widens from the Eleven to all who will believe through their word (20). The central petition is for unity modeled on the Father-Son relation — ἵνα πάντες ἕν ὄσιν — so that the world may believe that the Father sent the Son (21). The glory the Father gave the Son he has given the believers, so that they may be one as Father and Son are one — the Son in them and the Father in the Son — that the world may know the Father sent the Son and loved the believers as he loved the Son (22–23). The final petition is eschatological: that the believers may be where Jesus is and behold his glory, which the Father gave him because he loved him before the foundation of the world (24). A closing doxological address names the Father 'righteous Father' and affirms that though the world did not know him, Jesus knew the Father and has made known his name — and will continue to make it known — so that the love with which the Father loved the Son may be in the disciples, and the Son himself in them (25–26).

1 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,

Jesus said these things, and lifting his eyes to heaven he said: 'Father, the hour has come; glorify your Son, that the Son may glorify you.'

NARRATIVE HINGE / OPENING PETITION **ASYNDETON** Asyndeton at the transition from discourse (chs. 14–16) to prayer. The narrator's frame (ἐλάλησεν...εἶπεν) marks a genre shift; the upward gaze (ἐπάρας τοὺς ὀφθαλμοὺς εἰς τὸν οὐρανόν) recurs at 11:41 and signals the solemnity of direct address to the Father. The double δοξάζω (δόξασόν...δοξάσῃ) establishes the mutual-glorification theme that governs the whole prayer.

Ταῦτα

these things

Accusative

direct object (neuter plural pronoun)

ἔλαλησεν

spoke

Aor Act Indic 3 Sg · λαλέω

main verb (narrative frame)

→ constative aorist (summarizing the discourse of chs. 14–16)

λαλέω: 'to speak'; Johannine preferred verb for Jesus' discourse utterances.

Ἰησοῦς

Jesus

Nominative

subject nominative

καὶ

and

coordinating conjunction

ἐπάρας

lifting up

Aor Act Ptc Nom Sg Masc · ἐπαίρω

attendant circumstance participle

→ constative aorist (single action preceding the prayer)

ἐπαίρω: 'to lift up'; in prayer contexts the upward gaze marks solemn address (cf. 11:41; Ps 121:1 LXX).

τούς

the

Accusative

article

ὀφθαλμούς

eyes

Accusative

direct object of ἐπάρας

ὀφθαλμός: 'eye'; the dual object of lifting is idiomatic for the bodily gesture of prayer.

αὐτοῦ

his

Genitive

possessive genitive

εἰς

to

preposition + accusative (direction)

τὸν

the

Accusative

article

οὐρανὸν

heaven

Accusative

object of εἰς (destination of gaze)

οὐρανός: 'heaven, sky'; as locus of the Father's presence (cf. Matt 6:9).

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist (introducing the prayer)

λέγω: standard verb of utterance introducing direct speech.

Πάτερ

Father

Vocative

vocative (direct address)

πατήρ: 'Father'; the characteristic Johannine address of Jesus to God (cf. vv.5, 11, 21, 24, 25); conveys unique filial intimacy.

ἔληλυθεν

has come

Perf Act Indic 3 Sg · ἔρχομαι

main verb (declaration)

→ intensive perfect (the hour has arrived and its arrival is present reality)

ἔρχομαι: 'to come'; ἡ ὥρα ἐλήλυθεν is the Johannine signal of the passion's appointed time (cf. 12:23; 13:1).

ἡ

the

Nominative

article

ὥρα

hour

Nominative

subject nominative

ὥρα: 'hour'; Johannine theological terminus for the appointed moment of crucifixion-glorification (cf. 2:4; 7:30; 8:20; 12:23).

δόξασόν

glorify

Aor Act Impv 2 Sg · δοξάζω

main verb (petition)

→ constative aorist imperative (focused act of glorification through the cross)

δοξάζω: 'to glorify, honor'; the cross is paradoxically the locus of the Son's glorification in the Fourth Gospel (cf. 12:28; 13:31-32).

σου

your

Genitive

possessive genitive (modifying υἱόν)

τόν

the

Accusative

article

υἱόν

Son

Accusative

direct object of δόξασόν

υἱός: 'Son'; the ὁ υἱός in Johannine theology designates the unique eternal Son (μονογενής, 1:14, 18).

ἵνα

so that

purpose conjunction

ὁ

the

Nominative

article

υἱός

Son

Nominative

subject nominative

δοξάση

may glorify

Aor Act Subj 3 Sg · δοξάζω

purpose-clause verb (ἵνα + subjunctive)

→ constative aorist subjunctive (the Son's reciprocal glorification of the Father through the cross)

σέ

you

Accusative

direct object of δοξάση

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

just as you gave him authority over all flesh, to give eternal life to all whom you have given him.

GROUND (BASIS OF THE PETITION) **καθὼς** The καθὼς clause grounds the glorification-petition in the Father's prior gift of authority (ἐξουσία) over all humanity. The neuter πᾶν ὃ δέδωκας ('everything/all that you have given') treats the totality of the elect as a corporate unity; the masculine αὐτοῖς ('to them') then distributes that gift to the individuals within it — a syntactic pattern recurring throughout the prayer.

καθὼς

just as

comparative/causal conjunction

ἔδωκας

you gave

Aor Act Indic 2 Sg · δίδωμι

main verb of καθὼς-clause

→ constative aorist (the completed act of the Father's commissioning gift)

δίδωμι: 'to give'; the Father's giving (of the disciples, of authority, of glory) is the structural backbone of the prayer.

αὐτῷ

to him

Dative

indirect object (dative of recipient)

ἐξουσίαν

authority

Accusative

direct object of ἔδωκας

ἐξουσία: 'authority, right, power'; cf. Matt 28:18; the Father delegates universal authority to the Son as the basis of the Son's life-giving work.

πάσης

all

Genitive

genitive of sphere (ἐξουσία over all flesh)

σαρκός

flesh

Genitive

genitive of object (authority over humanity as flesh)

σάρξ: 'flesh'; as a comprehensive term for humanity in its creaturely, mortal aspect (cf. 1:13–14; 6:51–56).

ἵνα

so that

purpose conjunction

πᾶν

everything

Nominative

subject (neuter sg. collective, referring to the given ones as a unity)

<p>ὁ that</p> <p>Accusative <i>relative pronoun (accusative, object of δέδωκας)</i></p>	<p>δέδωκας you have given</p> <p>Perf Act Indic 2 Sg · δίδωμι <i>verb of relative clause</i></p> <p>→ intensive perfect (the Father's gift stands as a permanent election)</p>	<p>αὐτῷ to him</p> <p>Dative <i>indirect object of δέδωκας</i></p>	<p>δώση he may give</p> <p>Aor Act Subj 3 Sg · δίδωμι <i>purpose-clause verb (ἵνα + subjunctive)</i></p> <p>→ constative aorist subjunctive (the Son's gift of life to the elect)</p>
<p>αὐτοῖς to them</p> <p>Dative <i>indirect object (dative of recipient, now masculine/distributive)</i></p>	<p>ζωήν life</p> <p>Accusative <i>direct object of δώση</i></p> <p>ζωή: 'life'; in John always the divine, eternal life communicated by the Son (cf. 1:4; 3:16; 5:26; 10:10).</p>	<p>αἰώνιον eternal</p> <p>Accusative <i>attributive adjective modifying ζωήν</i></p> <p>αἰώνιος: 'age-long, eternal'; in John denotes the life of the age to come already given in the present through the Son (realized eschatology).</p>	

3 αὕτη δέ ἐστὶν ἡ αἰώνιος ζωή, ἵνα γινώσκωσιν σὲ τὸν μόνον ἀληθινὸν θεὸν καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν.

And this is eternal life: that they should know you, the only true God, and Jesus Christ whom you have sent.

EPEXEGETICAL DEFINITION (PARENTHETICAL) **δέ** A parenthetical definition inserted into the prayer, widely debated as either an evangelist's gloss or Jesus' own words. The ἵνα clause is expegetical (defining, not purposive): eternal life consists in ongoing relational knowledge (γινώσκωσιν, pres. subj.) of the Father and the Son. The naming of 'Jesus Christ' (an objective third-person reference Jesus makes to himself) is unique and has prompted theories of editorial insertion, though Carson and Köstenberger defend authenticity as self-reference in solemn address.

αὕτη

this

Nominative

subject (demonstrative pronoun, cataphoric — pointing forward to the ἵνα clause)

δέ

and/nor

mild adversative/continuative particle

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula (equative)

→ **gnomic present (timeless definition)**

εἰμί: copula; the predicate structure αὕτη ἐστίν ('this is') introduces an exegetical definition, as at 1 John 5:3.

ἡ

the

Nominative

article

αἰώνιος

eternal

Nominative

attributive adjective modifying ζωή

ζωή

life

Nominative

predicate nominative

ζωή: 'life'; Johannine central category; here defined in relational-cognitive terms rather than ontological ones.

ἵνα

that

exegetical conjunction (defining ζωή αἰώνιος)

γινώσκωσιν

they know

Pres Act Subj 3 Pl · γινώσκω

main verb of ἵνα-clause (exegetical)

→ **customary present subjunctive (ongoing, continuous knowing relationship)**

γινώσκω: 'to know experientially'; in John contrasts with οἶδα; this knowing is personal acquaintance and covenant-fellowship (cf. OT וָדַע), not merely intellectual cognition.

σέ

you

Accusative

direct object of γινώσκωσιν

τὸν

the

Accusative

article

μόνον

only

Accusative

attributive adjective (in apposition to σέ)

μόνος: 'only, alone'; the exclusivity title 'the only true God' echoes Deut 6:4 and Isa 45:5 LXX; used polemically against polytheism (cf. 1 Thess 1:9).

ἀληθινόν

true

Accusative

attributive adjective modifying θεόν

ἀληθινός: 'genuine, real, true' (as opposed to counterfeit); Johannine vocabulary (cf. 1:9; 4:23; 6:32; 15:1).

θεόν

God

Accusative

apposition to σέ (in double accusative construction with γινώσκωσιν)

θεός: God the Father; the 'only true God' formula distinguishes the Father as the source and goal of divinity, without excluding the Son from the divine identity (cf. 1:1; 20:28).

καὶ

and

coordinating conjunction (connecting two objects of γινώσκωσιν)

ὃν

whom

Accusative

relative pronoun (accusative, second object of γινώσκωσιν)

ἀπέστειλας

you sent

Aor Act Indic 2 Sg · ἀποστέλλω

verb of relative clause

→ constative aorist (the completed sending of the Son into the world)

ἀποστέλλω: 'to send out on a mission'; the Johannine mission-verb par excellence (cf. 3:17; 5:36; 20:21); distinguishes the Son as commissioned agent.

Ἰησοῦν

Jesus

Accusative

accusative of apposition to ὃν

Ἰησοῦς: the human name of the incarnate Son; the combination Ἰησοῦν Χριστόν (Jesus Christ) in Jesus' own prayer is unique in the Gospels.

Χριστόν

Christ

Accusative

apposition to Ἰησοῦν

Χριστός: 'Anointed, Messiah'; together with Ἰησοῦν forms the credal double name; cf. 20:31 where belief in 'Jesus as the Christ' is the Gospel's stated purpose.

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

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

GROUND (BASIS FOR THE PETITION OF V.5) **ASYNDETON** Asyndeton. The aorist ἐδόξασα and the aorist participle τελειώσας speak proleptically from the standpoint of the cross's completion — the work is already done in the prayer's perspective. This proleptic completion grounds the petition for the restoration of pre-incarnate glory. The perfect δέδωκάς ('you have given') underscores the Father's permanent commissioning act.

ἐγώ

I

Nominative

emphatic subject pronoun

σε

you

Accusative

direct object of ἐδόξασα

ἐδόξασα

I glorified

Aor Act Indic 1 Sg · δοξάζω

main verb (declaration of completed work)

→ constative aorist (the whole earthly ministry viewed as a completed act of glorification)

δοξάζω: 'to glorify'; mirrors δόξασον of v.1
— the Son has already done what he now asks the Father to do in reverse.

ἐπὶ

on

preposition + genitive (sphere/location)

τῆς

the

Genitive

article

γῆς

earth

Genitive

object of ἐπὶ (sphere of the Son's earthly mission)

γῆ: 'earth, land'; contrasts with τὸν οὐρανόν (v.1) — the Son's mission was ἐπὶ τῆς γῆς, and now he prays to return to the heavenly glory.

τὸ

the

Accusative

article

ἔργον

work

Accusative

direct object of τελειώσας (accusative retained with aorist participle)

ἔργον: 'work, deed'; τὸ ἔργον (sg.) is the Father's assigned commission; cf. 4:34 ('my food is to do the will of him who sent me and to complete his work') and 19:30 (τετέλεσται, 'it is finished').

τελειώσας

having completed

Aor Act Ptc Nom Sg Masc · τελειόω

adverbial participle (attendant circumstance / manner)

→ constative aorist (the work fully accomplished)

τελειόω: 'to bring to completion, perfect'; cognate with τετέλεσται (19:30) — the word of the cross echoes already in the prayer.

ὃ

that

Accusative

relative pronoun (object of τελειώσας)

δέδωκας

you have given

Perf Act Indic 2 Sg · δίδωμι

verb of relative clause

→ intensive perfect (the Father's permanent commissioning gift)

μοι

to me

Dative

indirect object of δέδωκας

ἵνα

so that

purpose/content conjunction

ποιήσω

I should do

Aor Act Subj 1 Sg · ποιέω

verb of ἵνα-clause (purpose/content of the Father's gift)

→ constative aorist subjunctive (the completion of the assigned task)

ποιέω: 'to do, make'; the Father's gift to the Son is the assigned task itself.

5 καὶ νῦν δόξασόν με σύ, πάτερ, παρὰ σεαυτῶ τῇ δόξῃ ἣ εἶχον πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί.

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

MAIN PETITION (CLIMAX OF THE FIRST MOVEMENT) **καὶ νῦν** The καὶ νῦν ('and now') marks the temporal pivot from the completed earthly mission (v.4) to the petition for restoration of pre-incarnate glory. The emphatic σύ ('you yourself') reinforces the filial intimacy and the directness of the petition. The phrase πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί is the clearest pre-existence claim in the Gospel outside the Prologue: the Son possessed glory with the Father before the world came into being.

καὶ

and

coordinating conjunction

νῦν

now

temporal adverb (pivot from past mission to present petition)

νῦν: 'now'; the temporal pivot marking the end of the earthly mission and the beginning of the return to glory.

δόξασόν

glorify

Aor Act Impv 2 Sg · δοξάζω

main verb (petition)

→ constative aorist imperative (focused act of glorification = the resurrection/exaltation)

με

me

Accusative

direct object of δόξασόν

σύ

you

Nominative

emphatic subject pronoun (you yourself)

πάτερ

Father

Vocative

vocative (direct address)

πατήρ: second vocative address of the prayer; the intimacy is constant.

παρά

with / in the presence of

preposition + dative (sphere of nearness/presence)

παρά + dat.: 'beside, in the presence of, with'; cf. v.5b παρά σοί — the Father's personal presence is the locus of the requested glory.

σεαυτῷ

yourself

Dative

reflexive pronoun (object of παρά)

σεαυτοῦ: 'yourself'; the reflexive intensifies the Father as the personal locus of the glory.

τῇ

the

Dative

article

δόξη

glory

Dative

dative of means/instrument (glorify with the glory)

δόξα: 'glory, splendor'; here the pre-incarnate glory of the Logos, surrendered at the Incarnation and now sought in restoration; cf. Phil 2:6–7.

ἣ

which

Dative

relative pronoun (dative, attracted to antecedent δόξη)

εἶχον

I had

Impf Act Indic 1 Sg · ἔχω

verb of relative clause

→ continuous imperfect (ongoing possession of glory in the pre-incarnate state)

ἔχω: 'to have, possess'; the imperfect expresses the continuous state of glory before the Incarnation.

πρὸ

before

preposition + genitive (temporal antecedence)

πρὸ: 'before'; in the expression πρὸ τοῦ τὸν κόσμον εἶναι it governs an articular infinitive of antecedent time.

τοῦ

the

Genitive

article (with articular infinitive)

τὸν

the

Accusative

article (accusative subject of infinitive)

κόσμον

world

Accusative

accusative subject of εἶναι (articular infinitive construction)

κόσμος: 'world, ordered universe'; the claim is that the Son's glory pre-dates the very existence of the cosmos — a pre-existence assertion matching 1:1–3.

εἶναι

to exist

Pres Act Inf · εἶμι

articular infinitive (object of πρό – temporal clause)

→ present infinitive (existence of the world as ongoing state from the perspective of the past)

εἶμι: 'to be, exist'; the articular infinitive πρό τοῦ... εἶναι is a standard Greek idiom for 'before [something] existed/came to be.'

παρά

with

preposition + dative (presence/fellowship with the Father)

σοί

you

Dative

object of παρά (personal presence of the Father)

6 Ἐφανέρωσά σου τὸ ὄνομα τοῖς ἀνθρώποις οὓς ἔδωκάς μοι ἐκ τοῦ κόσμου. σοὶ ἦσαν καὶ ἐμοὶ αὐτοὺς ἔδωκας, καὶ τὸν λόγον σου τετήρηκαν.

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

GROUND (CHARACTERIZING THE DISCIPLES WHO ARE THE OBJECT OF INTERCESSION) ASYNDETON

Asyndeton. The second major movement (vv.6–19) opens with a characterization of those for whom Jesus prays. Three completed actions mark the disciples' identity: (1) Jesus has manifested the Father's name to them; (2) they were the Father's and were given to Jesus; (3) they have kept the word. The perfect τετήρηκαν ('they have kept') marks the disciples' ongoing fidelity as the basis of the intercession that follows.

Ἐφάνερwsά

I have made known

Aor Act Indic 1 Sg · φανερώω

main verb (declaration of completed mission)

→ constative aorist (the whole ministry of revelation summarized)

φανερώω: 'to make manifest, reveal'; a key Johannine verb for the Son's revelatory work (cf. 1:31; 2:11; 7:4; 21:1); parallels the language of the Prologue (1:18).

σου

your

Genitive

possessive genitive modifying ὄνομα

τὸ

the

Accusative

article

ὄνομα

name

Accusative

direct object of Ἐφάνερwsά

ὄνομα: 'name'; in biblical thought the name represents the person and character of God; the Father's 'name' that Jesus reveals is the identity of God as Father — central to the prayer (vv.11, 12, 26).

τοῖς

to the

Dative

article

ἀνθρώποις

people

Dative

indirect object / dative of recipient

ἄνθρωπος: 'human being, person'; generic — the disciples as human recipients of the revelation.

οὓς

whom

Accusative

relative pronoun (accusative, object of ἔδωκας)

ἔδωκας

you gave

Aor Act Indic 2 Sg · δίδωμι

verb of relative clause

→ constative aorist (the Father's electing gift of the disciples to the Son)

μοι

to me

Dative

indirect object of ἔδωκας

ἐκ

out of

preposition + genitive (separation/source)

τοῦ

the

Genitive

article

κόσμου

world

Genitive

object of ἐκ (the sphere from which the disciples were drawn out)

κόσμος: 'world'; here the hostile, unbelieving world-order opposed to God; the disciples' election is a drawing out of it (cf. 15:19).

<p>σοὶ yours Dative <i>predicate dative of possession (emphatic; 'they were yours')</i></p>	<p>ἦσαν they were Impf Act Indic 3 Pl · εἶμι <i>main verb (possession clause)</i> → continuous imperfect (prior, ongoing state of belonging to the Father)</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἐμοὶ to me Dative <i>indirect object of ἔδωκας (emphatic dative)</i></p>
<p>αὐτούς them Accusative <i>direct object of ἔδωκας</i></p>	<p>ἔδωκας you gave Aor Act Indic 2 Sg · δίδωμι <i>main verb (gift of disciples to the Son)</i> → constative aorist (the Father's electing act)</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>τὸν the Accusative <i>article</i></p>
<p>λόγον word Accusative <i>direct object of τετήρηκαν</i> λόγος; 'word, message'; τὸν λόγον σου is the Father's word as mediated through Jesus; 'keeping the word' is the mark of genuine discipleship in John (cf. 8:51–52; 14:23–24).</p>	<p>σου your Genitive <i>possessive genitive modifying λόγον</i></p>	<p>τετήρηκαν they have kept Perf Act Indic 3 Pl · τηρέω <i>main verb (testimony to disciples' faithfulness)</i> → intensive perfect (ongoing state of fidelity with present bearing on the intercession) τηρέω: 'to keep, observe, guard'; a keyword of the prayer (cf. vv.11, 12, 15); denotes obedient attachment to the word.</p>	

7 νῦν ἔγνωκαν ὅτι πάντα ὅσα δέδωκάς μοι παρὰ σοῦ εἰσιν·

Now they know that everything you have given me is from you.

CONTINUATION (FURTHER CHARACTERIZATION OF DISCIPLES) **νῦν** The νῦν ('now') marks a temporal arrival point — the disciples have reached an understanding. The perfect ἔγνωκαν ('they have come to know') implies a settled recognition. The content clause (πάντα ὅσα... εἰσίν) is the theological insight that all Jesus has — teaching, works, authority — derives from the Father.

νῦν

now

temporal adverb (marking their present state of understanding)

ἔγνωκαν

they have come to know

Perf Act Indic 3 Pl · γινώσκω

main verb

→ intensive perfect (they have arrived at and now hold this knowledge)

γινώσκω: 'to know, perceive!'; the perfect marks achieved understanding that shapes their present condition.

ὅτι

that

conjunction introducing indirect statement (content of ἔγνωκαν)

πάντα

all things

Nominative

subject (neuter plural)

ὅσα

as many as / whatever

Accusative

relative pronoun (accusative, object of δέδωκας; correlative with πάντα)

δέδωκας

you have given

Perf Act Indic 2 Sg · δίδωμι

verb of relative clause

→ intensive perfect (the Father's permanent gift to the Son)

μοι

to me

Dative

indirect object of δέδωκας

παρά

from

preposition + genitive (source/origin)

παρά + gen.: 'from, from beside!'; marks ultimate derivation from the Father as the source of everything given to the Son.

σοῦ

you

Genitive

object of παρά (the Father as source)

εἰσιν

are

Pres Act Indic 3 Pl · εἰμί

main verb (predicate of content clause)

→ gnomic present (the abiding truth of derivative origin)

8 ὅτι τὰ ῥήματα ἃ ἔδωκάς μοι δέδωκα αὐτοῖς, καὶ αὐτοὶ ἔλαβον καὶ ἔγνωσαν ἀληθῶς ὅτι παρὰ σοῦ ἐξῆλθον, καὶ ἐπίστευσαν ὅτι σύ με ἀπέστειλας.

For the words that you gave me I have given to them, and they received them and truly knew that I came from you; and they believed that you sent me.

GROUND (EXPLAINING HOW THE DISCIPLES KNOW ALL THINGS ARE FROM THE FATHER) **ὅτι** The ὅτι is causal, grounding v.7. The verse traces the chain of transmission: Father → Son → disciples. Three parallel verbs mark the disciples' reception: ἔλαβον ('they received'), ἔγνωσαν ('they knew truly'), and ἐπίστευσαν ('they believed'). The content of their faith — 'you sent me' (ἀπέστειλας) — is the Johannine confession (cf. 17:3, 21, 23, 25).

<p>ὅτι for / because <i>causal conjunction</i></p>	<p>τὰ the Accusative <i>article</i></p>	<p>ῥήματα words Accusative <i>direct object of δέδωκα (fronted for emphasis)</i> ῥῆμα: 'word, utterance' (individual saying); distinct from λόγος (v.6, the whole body of teaching); the specific words the Father entrusted to the Son.</p>	<p>ἃ which Accusative <i>relative pronoun (object of ἔδωκάς)</i></p>
<p>ἔδωκάς you gave Aor Act Indic 2 Sg · δίδωμι <i>verb of relative clause</i> → constative aorist</p>	<p>μοι to me Dative <i>indirect object of ἔδωκάς</i></p>	<p>δέδωκα I have given Perf Act Indic 1 Sg · δίδωμι <i>main verb (Son's transmission of words to disciples)</i> → intensive perfect (the completed transmission with abiding result)</p>	<p>αὐτοῖς to them Dative <i>indirect object of δέδωκα</i></p>

καὶ
and

coordinating conjunction

αὐτοὶ
they

Nominative

emphatic subject pronoun

ἔλαβον
received

Aor Act Indic 3 Pl · λαμβάνω

main verb

→ constative aorist (the disciples' active reception of the words)

λαμβάνω: 'to take, receive'; the active reception of revelation distinguishes the disciples from the world (cf. 1:12).

καὶ
and

coordinating conjunction

ἔγνωσαν
they knew

they knew

Aor Act Indic 3 Pl · γινώσκω

main verb (second act of the disciples)

→ ingressive aorist (they came to know – arrived at this knowledge)

γινώσκω: 'to know'; with ἀληθῶς ('truly') marking the authenticity of their recognition.

ἀληθῶς
truly

truly

adverb (modifying ἔγνωσαν)

ἀληθῶς: 'truly, genuinely'; emphasizes that the knowledge is real, not superficial.

ὅτι
that

conjunction introducing indirect statement (content of ἔγνωσαν)

παρὰ
from

preposition + genitive (source)

σοῦ
you

Genitive

object of παρὰ (the Father as source of the Son's origin)

ἐξῆλθον
I came out

I came out

Aor Act Indic 1 Sg · ἐξέρχομαι

verb of indirect statement

→ constative aorist (the Incarnation as coming forth from the Father)

ἐξέρχομαι: 'to go out, come out'; used of the Son's divine origin (cf. 8:42; 16:27–28, 30); parallels 16:28 (ἐξῆλθον παρὰ τοῦ πατρός).

καὶ
and

coordinating conjunction

ἐπίστευσαν
they believed

they believed

Aor Act Indic 3 Pl · πιστεύω

main verb (third act of the disciples)

→ ingressive aorist (they came to believe – faith-commitment achieved)

πιστεύω: 'to believe, trust'; the climactic Johannine verb; here the disciples' faith in the Father's sending of the Son.

ὅτι
that

conjunction introducing indirect statement
(content of ἐπίστευσαν)

σύ
you

Nominative
emphatic subject pronoun

με
me

Accusative
direct object of ἀπέστειλας

ἀπέστειλας
sent

Aor Act Indic 2 Sg · ἀποστέλλω
verb of indirect statement

→ constative aorist

ἀποστέλλω: 'to send on a mission'; the
faith-content 'you sent me' is the repeated
Johannine confessional formula (vv.3, 8, 18,
21, 23, 25).

9 Ἐγὼ περὶ αὐτῶν ἐρωτῶ· οὐ περὶ τοῦ κόσμου ἐρωτῶ ἀλλὰ περὶ ὧν δέδωκάς μοι, ὅτι σοί εἰσιν,

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

DELIMITATION OF THE INTERCESSION **ASYNDETON** Asyndeton. The explicit delimitation — 'not for the world but for those given to me' — has been the subject of extensive theological debate regarding the scope of the atonement and the nature of particular election. The present ἐρωτῶ (not 'I will pray' but 'I am praying now') stresses the immediacy of the prayer. The grounding clause 'because they are yours' (ὅτι σοί εἰσιν) returns to the motif of v.6.

Ἐγὼ

I
Nominative
emphatic subject pronoun

περὶ

for / concerning
preposition + genitive (behalf / concern)

περὶ + gen.: 'on behalf of, concerning';
standard idiom for the object of
intercession.

αὐτῶν

them
Genitive
object of περὶ (the disciples)

ἐρωτῶ

I am praying / asking
Pres Act Indic 1 Sg · ἐρωτάω
main verb

→ progressive present (the prayer happening
now in this very moment)

ἐρωτάω: 'to ask, request, pray'; in John
used for the Son's petitions to the Father
(cf. 14:16; 16:26); distinct from αἰτέω (cf.
16:23, 26 where the disciples are told to use
αἰτέω).

οὐ
not
negation

περὶ
for / concerning
preposition + genitive (the excluded object)

τοῦ
the
Genitive
article

κόσμου
world
Genitive
object of περὶ (what this prayer explicitly excludes)

κόσμος: 'world'; here the unbelieving world-system opposed to God; the restriction to 'not the world' contextualizes — not that Jesus has no concern for the world (cf. 3:16) but that this specific prayer has a specific scope.

ἀλλὰ
but
strong adversative conjunction

περὶ
for
preposition + genitive (the included object)

ἧν
those whom
Genitive
relative pronoun (genitive, attracted into case of antecedent; object of δέδωκάς)

δέδωκάς
you have given
Perf Act Indic 2 Sg · δίδωμι
verb of relative clause
→ intensive perfect (the permanent electing gift)

μοι
to me
Dative
indirect object of δέδωκάς

ὅτι
because
causal conjunction (grounding the intercession for them)

σοί
yours
Dative
predicate dative of possession

εἰσιν
they are
Pres Act Indic 3 Pl · εἶμι
main verb (possession clause)
→ gnomic present (the disciples' abiding belonging to the Father)

10 καὶ τὰ ἐμὰ πάντα σὰ ἔστιν καὶ τὰ σὰ ἐμὰ, καὶ δεδόξασμαι ἐν αὐτοῖς.

and all that is mine is yours, and all that is yours is mine, and I have been glorified in them.

AMPLIFICATION (MUTUAL POSSESSION AS BASIS OF THE INTERCESSION) **καὶ** The chiasmic mutual-possession formula (τὰ ἐμὰ σὰ / τὰ σὰ ἐμὰ) expresses the complete communion of Father and Son — everything belonging to one belongs to the other (cf. 16:15). The perfect passive δεδόξασμαι ('I have been glorified') anticipates the glorification of the prayer's opening petition: Jesus is already glorified in the disciples, and their continuation in the world sustains that glorification.

καὶ

and

coordinating conjunction

τὰ

the

Nominative

article (with substantivized adjective)

ἐμὰ

mine

Nominative

predicate adjective / substantivized possessive adjective (subject)

ἐμός: 'mine, my own'; the possessive pronoun adjective used substantivally; the mutual-possession formula is a profound Christological claim.

πάντα

all

Nominative

adjective modifying τὰ ἐμὰ (all that is mine)

σὰ

yours

Nominative

predicate nominative (substantivized possessive adjective)

σός: 'yours, your own'; the reciprocal possession is stated in both directions.

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

copula

→ gnomic present (timeless mutual possession)

καὶ

and

coordinating conjunction (completing the chiasm)

τὰ

the

Nominative

article

σά

yours

Nominative

substantivized possessive adjective (subject, second part of chiasm)

ἐμά

mine

Nominative

predicate nominative (second part of chiasm)

καὶ

and

coordinating conjunction

δεδόξασμαι

I have been glorified

Perf Pass Indic 1 Sg · δοξάζω

main verb

→ intensive perfect (the glorification of the Son is already in progress and stands as present reality in/through the disciples)

δοξάζω: 'to glorify'; the passive points to the Father as the agent; the locus is the disciples — as they believe and obey, the Son is glorified.

ἐν

in

preposition + dative (sphere/locus)

αὐτοῖς

them

Dative

object of ἐν (the disciples as the sphere of the Son's glorification)

11 καὶ οὐκέτι εἰμὶ 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 ᾧσιν ἐν καθὼς ἡμεῖς.

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.

GROUND + PETITION (THE DEPARTURE OCCASIONS THE INTERCESSION) καὶ The contrast 'I am no longer in the world / they are in the world' (v.11a–b) is the basis for the petition: Jesus' imminent departure leaves the disciples exposed. The address 'Holy Father' (Πάτερ ἅγιε) is unique in the NT — πάτερ and ἅγιε together bind relational intimacy to the holiness that motivates keeping. The textual variant ᾧ δέδωκάς μοι (neuter, NA28) versus οὓς δέδωκάς μοι (masculine, Byzantine) is a significant crux: the neuter refers to the name given; the masculine to the disciples given. The neuter is the harder reading and is adopted. The unity-petition ἵνα ᾧσιν ἐν καθὼς ἡμεῖς anticipates the extended unity-prayer of vv.20–23.

καὶ
and

coordinating conjunction

οὐκέτι
no longer

temporal adverb of negation

οὐκέτι: 'no longer'; marks the decisive shift from presence to absence in anticipation of the departure.

εἰμι

I am

Pres Act Indic 1 Sg · εἰμί

main verb

→ futuristic present (spoken proleptically as if the departure is already accomplished)

ἐν

in

preposition + dative (location)

τῷ

the

Dative

article

κόσμῳ

world

Dative

object of ἐν (the world as the sphere Jesus is leaving)

καὶ

and

adversative-coordinative conjunction (yet)

αὐτοὶ

they

Nominative

emphatic subject pronoun (contrast: Jesus departs; disciples remain)

ἐν

in

preposition + dative

τῷ

the

Dative

article

κόσμῳ

world

Dative

object of ἐν

εἰσίν

they are

Pres Act Indic 3 Pl · εἰμί

main verb

→ progressive present (the disciples' ongoing presence in the world)

καὶ ἐγώ

and I

Nominative

crasis (καὶ + ἐγώ); emphatic subject

πρὸς

to

preposition + accusative (direction toward)

σὲ

you

Accusative

object of πρὸς (the Father as the goal of Jesus' return)

ἔρχομαι

I am coming

Pres Act Indic 1 Sg · ἔρχομαι

main verb

→ futuristic present (the return to the Father as imminent and certain)

ἔρχομαι: 'to come, go'; the present tense underscores the certainty of the departure.

Πάτερ

Father

Vocative

vocative (direct address — third time in the prayer)

ἅγιε

holy

Vocative

attributive adjective in vocative (unique address in NT)

ἅγιος: 'holy'; the 'Holy Father' address is unique in the NT; it grounds the petition for keeping (τήρησον) in the character of the one who keeps — the holiness of the Father.

τήρησον

keep

Aor Act Impv 2 Sg · τηρέω

main verb (petition)

→ constative aorist imperative (single decisive act of preservation)

τηρέω: 'to keep, guard, preserve'; the first major petition of the second movement; the keyword of the passage (cf. vv.12, 15).

αὐτούς

them

Accusative

direct object of τήρησον

ἐν

in

preposition + dative (sphere/instrument)

τῷ

the

Dative

article

ὀνόματι

name

Dative

instrumental/sphere dative (kept in/by the Father's name)

ὄνομα: 'name'; the Father's name is the sphere of protection; cf. Prov 18:10 LXX ('the name of the Lord is a strong tower').

σου

your

Genitive

possessive genitive

ἧ

which

Dative

relative pronoun (dative, neuter — referring to ὀνόματι; NA28 reading)

δέδωκας

you have given

Perf Act Indic 2 Sg · δίδωμι

verb of relative clause

→ intensive perfect

μοι

to me

Dative

indirect object of δέδωκας

ἵνα

so that

purpose conjunction

ὧσιν

they may be

Pres Act Subj 3 Pl · εἰμί

purpose-clause verb

→ progressive present subjunctive (ongoing state of unity)

ἓν

one

Nominative

predicate nominative (neuter cardinal number used as adjective — unity)

εἷς, μία, ἓν: 'one'; the neuter ἓν indicates qualitative unity rather than numerical singularity; cf. vv.21–23 where the unity-prayer is elaborated.

καθώς

just as

comparative conjunction (modeling the disciples' unity on Father-Son unity)

ἡμεῖς

we

Nominative

subject pronoun (Father and Son as the paradigm of unity)

12 ὅτε ἤμην μετ' αὐτῶν, ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματί σου ᾧ δέδωκάς μοι, καὶ ἐφύλαξα, καὶ οὐδεὶς ἐξ αὐτῶν ἀπώλετο εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας, ἵνα ἡ γραφὴ πληρωθῇ.

While I was with them, I was keeping them in your name, which you have given me. I have guarded them, and not one of them has been lost except the son of destruction, that the Scripture might be fulfilled.

GROUND (JESUS' PAST KEEPING AS THE BASIS FOR REQUESTING THE FATHER'S FUTURE KEEPING)

ὅτε

The ὅτε clause grounds the petition of v.11: Jesus has already been doing the keeping during the earthly ministry (imperfect ἐτήρουν); the completed act of guarding (perfect ἐφύλαξα) reinforced this. The solitary exception — Judas, 'the son of destruction' — is interpreted through the lens of scriptural fulfillment. The phrase υἱὸς τῆς ἀπωλείας recurs in 2 Thess 2:3 for the 'man of lawlessness!'

ὅτε

when / while

temporal conjunction

ἤμην

I was

Impf Act Indic 1 Sg · εἰμί

verb of temporal clause

→ continuous imperfect (the duration of Jesus' earthly presence with the disciples)

μετ'

with

preposition + genitive (accompaniment)

αὐτῶν

them

Genitive

object of μετά

ἐγὼ

I

Nominative

emphatic subject pronoun

ἐτήρουν

was keeping

Impf Act Indic 1 Sg · τηρέω

main verb

→ continuous imperfect (Jesus' ongoing guardianship during the ministry)

τηρέω: 'to keep, guard'; the imperfect emphasizes the continuous nature of Jesus' protective keeping throughout the ministry.

αὐτούς

them

Accusative

direct object of ἐτήρουν

ἐν

in

preposition + dative (sphere/instrument)

τῷ

the

Dative

article

ὀνόματί

name

Dative

dative of sphere/instrument

σου

your

Genitive

possessive genitive

ἧ

which

Dative

relative pronoun (dative, neuter; NA28 reading as in v.11)

δέδωκας

you have given

Perf Act Indic 2 Sg · δίδωμι

verb of relative clause

→ intensive perfect

μοι

to me

Dative

indirect object of δέδωκας

καὶ

and

coordinating conjunction

ἐφύλαξα

I guarded

Aor Act Indic 1 Sg · φυλάσσω

main verb (completed act of guarding)

→ constative aorist (the earthly ministry of keeping summed up as a completed whole)

φυλάσσω: 'to guard, watch'; a more intensive synonym of τηρέω; together they emphasize the thoroughness of Jesus' protection.

καὶ
and

coordinating conjunction

οὐδείς
not one

Nominative

subject (emphatic negation — no single exception)

οὐδείς: 'no one, not one'; the universal negative before the exception clause.

ἐξ
of

preposition + genitive (partitive)

αὐτῶν
them

Genitive

partitive genitive (of the group)

ἀπώλετο

has been lost / perished

Aor Mid Indic 3 Sg · ἀπόλλυμι

main verb

→ constative aorist (over the entire ministry, none was lost)

ἀπόλλυμι: 'to destroy, lose, perish'; the verb used in 6:39 ('I should lose nothing of all that he has given me') — Jesus has kept that promise.

εἰ
except

exception particle (εἰ μή = 'except')

μή
not

part of εἰ μή exception

ὁ
the

Nominative

article

υἱός
son

Nominative

subject of implied perdition (the sole exception)

υἱός: 'son'; in the Semitic idiom 'son of [noun]' the noun describes the character or destiny of the person.

τῆς
of

Genitive

article

ἀπωλείας

destruction / perdition

Genitive

genitive of destination/characterization (Semitic 'son of X' = characterized by X)

ἀπώλεια: 'destruction, perdition, ruin'; υἱός τῆς ἀπωλείας ('son of destruction') identifies Judas by his destiny; the same phrase occurs at 2 Thess 2:3 for the eschatological adversary.

ἵνα

so that

purpose / result conjunction

ἡ

the

Nominative

article

γραφῆ

Scripture

Nominative

subject nominative

γραφῆ: 'Scripture, writing'; Johannine standard term for the OT as the authoritative text that must be fulfilled (cf. 13:18; 19:24, 28, 36, 37).

πληρωθῆ

might be fulfilled

Aor Pass Subj 3 Sg · πληρώω

purpose-clause verb (ἵνα + subjunctive)

→ constative aorist passive (fulfillment as a completed divine-authorial act)

πληρώω: 'to fulfill, complete'; the Johannine fulfillment formula (cf. 12:38; 13:18; 15:25; 19:24) places Judas's apostasy within the providential plan of Scripture.

13 νῦν δὲ πρὸς σὲ ἔρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ ἵνα ἔχωσιν τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν αὐτοῖς.

But now I am coming to you, and these things I speak in the world so that they may have my joy fulfilled in themselves.

RESUMPTION + PURPOSE OF THE PRAYER νῦν δέ The νῦν δέ ('but now') resumes from v.11: Jesus is returning to the Father. The purpose of speaking these things in the world — not in private but aloud, in prayer before the disciples — is so that they may have 'my joy fulfilled in them.' The perfect passive participle πεπληρωμένην ('having been fulfilled') describes the joy as a completed state already in the disciples, not merely a future hope.

νῦν

now

temporal adverb

δὲ

but / and

mild adversative/resumptive particle

πρὸς

to

preposition + accusative (direction)

σὲ

you

Accusative
object of πρὸς

ἔρχομαι

I am coming

Pres Act Indic 1 Sg · ἔρχομαι

main verb

→ futuristic present (the return to the Father as certain and imminent)

καὶ

and

coordinating conjunction

ταῦτα

these things

Accusative

direct object of λαλῶ (fronted for emphasis)

λαλῶ

I speak

Pres Act Indic 1 Sg · λαλέω

main verb

→ progressive present (Jesus is speaking the prayer aloud to the disciples in the world)

λαλέω: 'to speak'; the act of praying aloud is itself purposeful — it is 'in the world' for the disciples' benefit.

ἐν

in

preposition + dative (sphere)

τῷ

the

Dative
article

κόσμῳ

world

Dative

dative of sphere (the prayer uttered in the world for the disciples' hearing)

ἵνα

so that

purpose conjunction

ἔχωσιν

they may have

Pres Act Subj 3 Pl · ἔχω

purpose-clause verb

→ progressive present subjunctive (ongoing possession of joy)

ἔχω: 'to have, hold, possess'; the joy is a present possession, not merely future.

τὴν

the

Accusative
article

χαρὰν

joy

Accusative

direct object of ἔχωσιν

χαρά: 'joy'; the Johannine theme of complete joy (cf. 15:11; 16:20–22, 24); here specifically 'my joy' — the joy that belongs to Jesus and is now shared with the disciples.

τὴν

the

Accusative

article (with attributive possessive adjective)

ἐμήν

my

Accusative

attributive possessive adjective modifying χαράν

ἐμός: 'my, mine'; the joy is specifically Jesus' own joy communicated to the disciples (cf. 15:11: 'that my joy may be in you').

πεπληρωμένην

fulfilled / completed

Perf Pass Ptc Acc Sg Fem · πληρώω

predicate adjective / object complement with χαράν (joy in a state of completion)

→ **intensive perfect** (joy in its completed, full state within them)

πληρώω: 'to fill, complete, fulfill'; the perfect participle describes the joy as already brought to fullness — not partially experienced but complete.

ἐν

in

preposition + dative (sphere/locus)

αὐτοῖς

them

Dative

object of ἐν (the disciples as the locus of the completed joy)

14 ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου, καὶ ὁ κόσμος ἐμίσησεν αὐτούς, ὅτι οὐκ εἰσὶν ἐκ τοῦ κόσμου καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου.

I have given them your word, and the world has hated them because they are not of the world, just as I am not of the world.

GROUND (EXPLAINING THE DISCIPLES' SITUATION IN THE WORLD) **ASYNDETON** Asyndeton. The two facts are causally linked: the gift of the word produces the world's hatred. The καθὼς comparison ('just as I am not of the world') places the disciples' alienation from the world in direct correspondence with Jesus' own status — their otherworldliness mirrors his. This grounds the petition of v.15.

ἐγὼ

I

Nominative

emphatic subject pronoun

δέδωκα

I have given

Perf Act Indic 1 Sg · δίδωμι

main verb

→ **intensive perfect** (the abiding transmission of the word to the disciples)

αὐτοῖς

to them

Dative

indirect object of δέδωκα

τὸν

the

Accusative

article

λόγον

word

Accusative

direct object of δέδωκα

λόγος: 'word'; here τὸν λόγον σου (the Father's word as transmitted through Jesus); cf. v.6 where the disciples 'kept the word.'

σου

your

Genitive

possessive genitive

καὶ
and

coordinating conjunction (result)

ὁ

the

Nominative

article

κόσμος

world

Nominative

subject nominative

κόσμος: 'world'; here the hostile world-order that hates what it cannot possess or comprehend (cf. 15:18–19).

ἐμίσησεν

hated

Aor Act Indic 3 Sg · μισέω

main verb

→ constative aorist (the world's hatred as a completed, defining response)

μισέω: 'to hate'; the world's hatred of the disciples is a corollary of their belonging to Jesus; cf. 15:18–19 where Jesus predicted this.

αὐτούς

them

Accusative

direct object of ἐμίσησεν

ὅτι

because

causal conjunction

οὐκ

not

negation

εἰσὶν

they are

Pres Act Indic 3 Pl · εἰμί

main verb

→ gnomic present (the disciples' essential nature — not of the world)

ἐκ

of / from

preposition + genitive (origin/derivation)

ἐκ: 'out of, from'; ἐκ τοῦ κόσμου ('of the world') denotes belonging and origin — the disciples do not have their source or identity in the world.

τοῦ

the

Genitive

article

κόσμου

world

Genitive

object of ἐκ

καθώς

just as

comparative conjunction

ἐγώ

I

Nominative

emphatic subject pronoun

οὐκ

not

negation

εἰμί

I am

Pres Act Indic 1 Sg · εἰμί

main verb

→ gnomic present (Jesus' essential non-worldly nature — cf. 8:23)

ἐκ

of / from

preposition + genitive

τοῦ

the

Genitive

article

κόσμου

world

Genitive

object of ἐκ

15 οὐκ ἐρωτῶ ἵνα ἄρῃς αὐτούς ἐκ τοῦ κόσμου, ἀλλ' ἵνα τηρήσῃς αὐτούς ἐκ τοῦ πονηροῦ.

I do not ask that you take them out of the world, but that you keep them from the evil one.

PETITION (THE NEGATIVE AND POSITIVE REQUESTS FOR THE DISCIPLES IN THE WORLD) ASYNDETON

Asyndeton. The double ἵνα structure (denied petition / affirmed petition) is a rhetorical antithesis clarifying the nature of the request. The disciples are not to be extracted from the world (which would abrogate their mission) but to be kept from the evil one within it. The genitive τοῦ πονηροῦ is ambiguous between masculine ('the evil one,' i.e., Satan — cf. 1 John 2:13, 14; 5:19) and neuter ('evil' as an abstract force). The masculine reading is contextually and theologically more fitting.

οὐκ

not

negation

ἐρωτῶ

I ask

Pres Act Indic 1 Sg · ἐρωτάω

main verb (negative petition)

→ progressive present (the prayer in progress)

ἐρωτάω: 'to ask, request'; as in v.9, the Son's characteristic verb of petition to the Father.

ἵνα

that

content/purpose conjunction (object of ἐρωτῶ)

ἄρῃς

you take

Aor Act Subj 2 Sg · αἴρω

verb of ἵνα-clause (the denied petition)

→ constative aorist subjunctive (a single decisive act of removal)

αἴρω: 'to take up, lift, remove'; removal from the world would deprive them of their missionary vocation (cf. 20:21).

αὐτούς

them

Accusative

direct object of ἄρῃς

ἐκ

out of

preposition + genitive (removal from)

τοῦ

the

Genitive

article

κόσμου

world

Genitive

object of ἐκ

ἀλλ'

but

strong adversative conjunction

ἵνα

that

content/purpose conjunction (the affirmed petition)

τηρήσης

you keep

Aor Act Subj 2 Sg · τηρέω

verb of ἵνα-clause (the actual petition)

→ constative aorist subjunctive (decisive protective act)

τηρέω: 'to keep, guard, preserve'; the keyword of the second movement of the prayer (vv.11, 12, 15); here with ἐκ + genitive = 'keep from.'

αὐτούς

them

Accusative

direct object of τηρήσης

ἐκ

from

preposition + genitive (τηρέω ἐκ = 'keep from, protect from')

τοῦ

the

Genitive
article

πονηροῦ

evil one

Genitive

object of ἐκ (genitive masculine = 'the evil one'; cf. 1 John 5:19)

πονηρός: 'evil, wicked'; as a substantivized adjective ὁ πονηρός = 'the evil one' = Satan; the masculine reading is preferred over the neuter ('evil') given the Johannine context of the 'ruler of this world' (cf. 12:31; 14:30; 16:11).

16 ἐκ τοῦ κόσμου οὐκ εἰσίν, καθὼς ἐγὼ ἐκ τοῦ κόσμου οὐκ εἰμί.

They are not of the world, just as I am not of the world.

RESTATEMENT / GROUND (REPEATING V.14B TO ANCHOR THE SANCTIFICATION PETITION) ASYNDETON

Asyndeton. The verbatim repetition of the clause from v.14 functions as an anaphoric refrain, framing the sanctification petition of v.17. By repeating the disciples' non-worldly status, Jesus underscores why they need consecration — not isolation from the world but transformation for mission in it.

<p>ἐκ of / from <i>preposition + genitive (origin/derivation – fronted for emphasis)</i></p>	<p>τοῦ the Genitive <i>article</i></p>	<p>κόσμου world Genitive <i>object of ἐκ</i></p>	<p>οὐκ not <i>negation</i></p>
<p>εἰσίν they are Pres Act Indic 3 Pl · εἰμί <i>main verb</i> → gnomic present (the disciples' essential non-worldly identity)</p>	<p>καθώς just as <i>comparative conjunction</i></p>	<p>ἐγὼ I Nominative <i>emphatic subject pronoun</i></p>	<p>ἐκ of / from <i>preposition + genitive</i></p>
<p>τοῦ the Genitive <i>article</i></p>	<p>κόσμου world Genitive <i>object of ἐκ</i></p>	<p>οὐκ not <i>negation</i></p>	<p>εἰμί I am Pres Act Indic 1 Sg · εἰμί <i>main verb</i> → gnomic present</p>

17 ἀγιάσον αὐτοὺς ἐν τῇ ἀληθείᾳ· ὁ λόγος ὁ σὸς ἀλήθειά ἐστιν.

Sanctify them in the truth; your word is truth.

CENTRAL PETITION (SANCTIFICATION AS THE POSITIVE CORRELATE OF PROTECTION) ASYNDETON

Asyndeton. The single-word petition ἀγιάσον ('sanctify') is the most theologically dense petition of the second movement. The instrumental ἐν τῇ ἀληθείᾳ ('in/by the truth') defines the means of sanctification, and the following clause identifies the instrument: ὁ λόγος ὁ σὸς ἀλήθειά ἐστιν ('your word is truth'). The anarthrous ἀλήθειά in the predicate is qualitative: the word has the very character of truth. This verse anticipates the consecration-language of v.19 and connects sanctification to the Son's own self-consecration.

ἀγιάσον

sanctify

Aor Act Impv 2 Sg · ἀγιάζω

main verb (petition)

→ constative aorist imperative (a decisive act of setting apart)

ἀγιάζω: 'to sanctify, consecrate, set apart'; from ἅγιος ('holy'); in OT idiom the consecration of persons for God's service (cf. Jer 1:5; Exod 28:41); here the disciples are set apart for mission as Jesus consecrates himself (v.19).

αὐτούς

them

Accusative

direct object of ἀγιάσον

ἐν

in / by

preposition + dative (instrument/sphere of sanctification)

τῇ

the

Dative

article

ἀληθεία

truth

Dative

dative of instrument (the truth as the means of sanctification)

ἀλήθεια: 'truth'; in John the absolute reality of God as revealed in Jesus (cf. 14:6 'I am the truth'); the instrument of sanctification is not ritual but divine reality.

ὁ

the

Nominative

article

λόγος

word

Nominative

subject nominative

λόγος: 'word'; here the Father's revealed word given through Jesus; the defining genitive follows.

ὁ

the

Nominative

article (attributive position with σός)

σός

your

Nominative

attributive possessive adjective (ὁ λόγος ὁ σός = 'your word' in the attributive position)

σός: 'your, yours'; the double-article construction (ὁ λόγος ὁ σός) places the adjective in the emphatic attributive position.

ἀλήθειά

truth

Nominative

predicate nominative (anarthrous — qualitative: has the character of truth)

ἀλήθεια: 'truth'; the anarthrous predicate is qualitative: the word is characterized by and identical with truth — it is not merely true but is truth itself (cf. 14:6).

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula (equative)

→ gnomic present (timeless identification of the word with truth)

18 καθὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον, καὶ γὰρ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον·

As you sent me into the world, so I have sent them into the world.

GROUND (THE MISSION-PARALLEL GROUNDING THE SANCTIFICATION PETITION) **καθὼς** The καθὼς draws the precise parallel between the Father's sending of the Son and the Son's sending of the disciples — the same verb (ἀποστέλλω), the same direction (εἰς τὸν κόσμον), the same structural relation. This is the Johannine basis of the apostolate: the Son's mission from the Father becomes the pattern and authorization of the disciples' mission from the Son (cf. 20:21).

<p>καθὼς just as <i>comparative conjunction</i></p>	<p>ἐμὲ me Accusative <i>direct object of ἀπέστειλας (emphatic pronoun, fronted)</i></p>	<p>ἀπέστειλας you sent Aor Act Indic 2 Sg · ἀποστέλλω <i>verb of comparative clause</i> → constative aorist (the completed act of the Incarnation-mission) ἀποστέλλω: 'to send on a mission'; the Johannine mission-verb; the Father's sending of the Son is the paradigm for the Son's sending of the disciples.</p>	<p>εἰς into <i>preposition + accusative (direction/sphere)</i></p>
<p>τὸν the Accusative <i>article</i></p>	<p>κόσμον world Accusative <i>object of εἰς (the world as the sphere of mission)</i></p>	<p>καὶ γὰρ and I Nominative <i>crasis (καὶ + ἐγώ); emphatic subject (the parallel is exact — and so I likewise)</i></p>	<p>ἀπέστειλα I have sent Aor Act Indic 1 Sg · ἀποστέλλω <i>main verb</i> → constative aorist (the Son's commissioning act, proleptic — anticipating 20:21)</p>
<p>αὐτοὺς them Accusative <i>direct object of ἀπέστειλα</i></p>	<p>εἰς into <i>preposition + accusative</i></p>	<p>τὸν the Accusative <i>article</i></p>	<p>κόσμον world Accusative <i>object of εἰς</i></p>

19 καὶ ὑπὲρ αὐτῶν ἐγὼ ἀγιάζω ἑμαυτόν, ἵνα ᾧσιν καὶ αὐτοὶ ἡγιασμένοι ἐν ἀληθείᾳ.

And for their sake I consecrate myself, so that they also may be sanctified in truth.

CLIMAX OF THE SECOND MOVEMENT (JESUS' SELF-CONSECRATION AS THE GROUND OF THE DISCIPLES' SANCTIFICATION)

καὶ The verse is the theological climax of the second movement. Jesus' self-consecration (ἀγιάζω ἑμαυτόν — a striking reflexive) is interpreted as either (a) the act of setting himself apart as the sacrifice for the Passover (priestly/sacrificial reading, Bultmann, Brown) or (b) a dedication to the mission in general (moral/volitional reading). The sacrificial reading is strongly supported by the substitutionary ὑπὲρ ('for their sake'), the priestly flavor of the prayer's context, and the proximity to the passion (18:1 follows immediately). The perfect passive participle ἡγιασμένοι ('having been sanctified') describes the disciples' resulting state as a completed, abiding consecration.

καὶ

and

coordinating conjunction

ὑπὲρ

for / on behalf of

*preposition + genitive
(substitutionary/representative)*

ὑπὲρ + gen.: 'on behalf of, for the sake of'; the substitutionary preposition used of Jesus' death in Paul (Gal 2:20; Rom 5:8) and John (10:11, 15; 15:13; 18:14); here marks the self-consecration as vicarious — for their benefit.

αὐτῶν

them

Genitive

object of ὑπὲρ (the disciples as the beneficiaries)

ἐγὼ

I

Nominative

emphatic subject pronoun

ἀγιάζω

I consecrate

Pres Act Indic 1 Sg · ἀγιάζω

main verb

→ futuristic present (the self-consecration as already underway, the cross imminent)

ἀγιάζω: 'to sanctify, consecrate, set apart'; the reflexive ἀγιάζω ἑμαυτόν is unique in the NT; the Son sets himself apart as the sacrificial offering.

ἑμαυτόν

myself

Accusative

reflexive direct object of ἀγιάζω

ἑμαυτοῦ: 'myself'; the reflexive emphasizes the voluntary nature of Jesus' self-offering — no one takes his life from him (cf. 10:18).

ἵνα

so that

purpose conjunction

ᾧσιν

they may be

Pres Act Subj 3 Pl · εἰμί

purpose-clause verb (copula with predicate adjective)

→ progressive present subjunctive (ongoing state of sanctification)

καὶ

also

adverbial conjunction (ascensive — 'also, even')

αὐτοὶ

they

Nominative

emphatic subject pronoun (the disciples mirror Jesus' own consecration)

ἡγιασμένοι

having been sanctified

Perf Pass Ptc Nom Pl Masc · ἁγιάζω

predicate adjective (the disciples' resulting state of consecration)

→ intensive perfect (the completed sanctification standing as an abiding reality)

ἁγιάζω: 'to sanctify'; the perfect passive expresses the state of having been set apart — the disciples participate in the consecration effected by Jesus' self-offering.

ἐν

in / by

preposition + dative (instrument/sphere)

ἀληθεία

truth

Dative

anarthrous dative of instrument (ἐν ἀληθείᾳ — qualitative: in/by truth itself)

ἀλήθεια: 'truth'; the anarthrous form (no article) in contrast to the articular ἐν τῇ ἀληθείᾳ of v.17 may be stylistic, or may slightly shift the nuance toward the quality of truthfulness itself.

20 Οὐ περὶ τούτων δὲ ἐρωτῶ μόνον, ἀλλὰ καὶ περὶ τῶν πιστευόντων διὰ τοῦ λόγου αὐτῶν εἰς ἐμέ,

I do not ask for these only, but also for those who will believe in me through their word,

TRANSITION / WIDENING OF INTERCESSION **δέ** The δέ marks the transition from the second movement (the Eleven) to the third (all future believers). The prayer's scope widens dramatically: from the historical Eleven to the entire church yet to come, generated through apostolic witness. The present participle τῶν πιστευόντων ('those who believe') can be construed as futuristic — 'those who will believe' — through their word.

οὐ

not

negation

περὶ

for / concerning

preposition + genitive (object of intercession)

τούτων

these

Genitive

demonstrative pronoun (referring back to the Eleven)

δὲ

but / and

mild adversative particle (transition)

ἔρωτῶ

I ask

Pres Act Indic 1 Sg · ἐρωτάω

main verb

→ progressive present (the prayer extending in real time)

ἔρωτάω: 'to ask, pray'; recurring intercession-verb of the prayer (cf. vv.9, 15).

μόνον

only

adverb (limiting the scope of 'these')

ἀλλὰ

but

strong adversative conjunction

καὶ

also

adverbial conjunction (ascensive — 'and also')

περὶ

for / concerning

preposition + genitive (object of the extended intercession)

τῶν

those

Genitive

article (substantivizing the participle)

πιστευόντων

who believe

Pres Act Ptc Gen Pl Masc · πιστεύω

substantival participle (the subject of the extended intercession — future believers)

→ futuristic present participle (those who will come to believe — the entire future church)

πιστεύω: 'to believe, trust'; the substantival participle represents all who will believe — the scope encompasses the whole of future church history.

διὰ

through

preposition + genitive (instrument/means)

διὰ + gen.: 'through, by means of'; marks the apostolic word as the instrument of future faith — the chain of witness is essential to the Johannine theology of mission.

τοῦ

the

Genitive

article

λόγου

word

Genitive

object of *διά* (the apostolic proclamation as the means of mission)

λόγος: 'word'; here the apostolic proclamation — the Eleven's testimony about Jesus — which will generate future faith.

αὐτῶν

their

Genitive

possessive genitive (the Eleven's word — apostolic witness)

εἰς

in

preposition + accusative (direction of faith — πιστεύω εἰς = 'believe in')

ἐμέ

me

Accusative

object of *εἰς* (the object of faith — Jesus himself)

21 ἵνα πάντες ἔν ὧσιν, καθὼς σύ, πάτερ, ἐν ἐμοί, κἀγὼ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ὧσιν, ἵνα ὁ κόσμος πιστεύσῃ ὅτι σύ με ἀπέστειλας.

that they may all be one, just as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me.

CENTRAL PETITION OF THE THIRD MOVEMENT (UNITY FOR THE SAKE OF THE WORLD'S BELIEF)

ἵνα

The triple ἵνα structure (unity / being in us / world's belief) is the theological heart of the chapter. The unity is modeled on the Father-Son indwelling (ἐν ἐμοί / κἀγὼ ἐν σοί) and has the explicitly missiological purpose: ἵνα ὁ κόσμος πιστεύσῃ. This has generated enormous ecumenical discussion about whether the unity is ontological (sharing the divine life), relational (love and purpose), organizational (visible church), or the missional witness that itself constitutes unity.

ἵνα

that

purpose/content conjunction (the first and central petition)

πάντες

all

Nominative

subject (all future believers)

παῖς: 'all'; the scope is universal — not just the Eleven but all who believe (v.20).

ἓν

one

Nominative

predicate nominative (neuter singular — unity in quality, not numerical merger)

εἷς, μία, ἓν: 'one'; the neuter ἓν denotes qualitative oneness — the unity of character, purpose, and love that the Father and Son share (cf. 10:30).

ᾧσιν

they may be

Pres Act Subj 3 Pl · εἰμί

purpose-clause verb

→ progressive present subjunctive (ongoing state of unity)

καθὼς

just as

comparative conjunction (the divine unity as the model)

σύ

you

Nominative

emphatic subject pronoun (the Father as one pole of the model unity)

πάτερ

Father

Vocative

vocative (direct address — fourth occurrence in the prayer)

ἐν

in

preposition + dative (mutual indwelling — Father in Son)

ἐν: 'in'; the mutual ἐν-language of Johannine perichoresis (cf. 10:38; 14:10–11).

ἐμοί

me

Dative

object of ἐν (the Son as the sphere of the Father's indwelling)

καγὼ

and I

Nominative

crasis (καὶ + ἐγώ); emphatic subject (the reciprocal)

ἐν

in

preposition + dative (Son in Father)

σοί

you

Dative

object of ἐν

ἵνα

so that

purpose conjunction (second ἵνα — the inclusion of believers in the divine fellowship)

καὶ

also

adverbial conjunction (ascensive)

αὐτοὶ

they

Nominative

emphatic subject pronoun (believers likewise included)

ἐν

in

preposition + dative

ἡμῖν

us

Dative

object of ἐν (believers included in the Father-Son fellowship)

ᾧσιν

they may be

Pres Act Subj 3 Pl · εἰμί

verb of second ἵνα-clause

→ progressive present subjunctive

ἵνα

so that

purpose conjunction (third ἵνα — the missiological goal of unity)

ὁ

the

Nominative

article

κόσμος

world

Nominative

subject nominative (the world — now the intended beneficiary of the unity)

κόσμος: 'world'; here as the potential recipient of belief — the same world that hates (v.14) is the goal of witness.

πιστεύσῃ

may believe

Aor Act Subj 3 Sg · πιστεύω

purpose-clause verb

→ ingressive aorist subjunctive (the world coming to believe — a new act of faith)

πιστεύω: 'to believe'; the goal of the disciples' unity is the conversion of the world — the strongest link between ethics/ecclesiology and mission in the Gospel.

ὅτι

that

conjunction (content of belief)

σύ

you

Nominative

emphatic subject pronoun

με

me

Accusative

direct object of ἀπέστειλας

ἀπέστειλας

sent

Aor Act Indic 2 Sg · ἀποστέλλω

verb of content-clause (the Johannine confessional formula)

→ constative aorist

ἀποστέλλω: 'to send on a mission!'; the recurrent confession of the prayer (vv.3, 8, 18, 21, 23, 25).

22 κάγω τὴν δόξαν ἣν δέδωκάς μοι δέδωκα αὐτοῖς, ἵνα ᾧσιν ἓν καθὼς ἡμεῖς ἓν.

The glory that you have given me I have given to them, that they may be one even as we are one,

GROUND (THE GIFT OF GLORY AS THE BASIS OF UNITY) **κάγω** The glory that the Father gave the Son has been given to the disciples — a remarkable statement. The δόξα here is not the pre-incarnate glory of v.5 (which is being restored to the Son), but the glory of the Son's revelation that the disciples participate in through their faith and witness. This shared glory is the basis of their unity: just as the Father and Son are one (ἓν), so the disciples united in shared glory are one.

κάγω

and I

Nominative

crasis (καὶ + ἐγώ); emphatic subject

τὴν

the

Accusative

article

δόξαν

glory

Accusative

direct object of δέδωκα (fronted for emphasis)

δόξα: 'glory'; the glory shared with believers is not the pre-incarnate divine glory of v.5 but the revelatory glory of the Son's earthly mission — the disciples participate in it through faith and witness.

ἣν

which

Accusative

relative pronoun (accusative, object of δέδωκάς)

δέδωκάς

you have given

Perf Act Indic 2 Sg · δίδωμι

verb of relative clause

→ intensive perfect

μοι

to me

Dative

indirect object of δέδωκάς

δέδωκα

I have given

Perf Act Indic 1 Sg · δίδωμι

main verb

→ intensive perfect (the abiding gift of glory to the disciples)

δίδωμι: 'to give'; the chain of gift (Father gives to Son; Son gives to disciples) mirrors the chain of mission (Father sends Son; Son sends disciples).

αὐτοῖς

to them

Dative

indirect object of δέδωκα

ἵνα

so that

purpose conjunction

ᾧσιν

they may be

Pres Act Subj 3 Pl · εἰμί

purpose-clause verb

→ progressive present subjunctive

ἓν

one

Nominative

predicate nominative (neuter — qualitative unity)

καθώς

just as

comparative conjunction

ἡμεῖς

we

Nominative

subject pronoun (Father and Son as the model)

ἓν

one

Nominative

predicate nominative (the divine unity as the model)

23 ἐγὼ ἐν αὐτοῖς καὶ σὺ ἐν ἐμοί, ἵνα ᾧσιν τετελειωμένοι εἰς ἓν, ἵνα γινώσκη ὁ κόσμος ὅτι σὺ με ἀπέστειλας καὶ ἠγάπησας αὐτούς καθὼς ἐμὲ ἠγάπησας.

I in them and you in me, that they may become perfectly one, so that the world may know that you sent me and loved them even as you loved me.

INTENSIFICATION (THE MUTUAL INDWELLING PERFECTING THE UNITY) **ASYNDETON** Asyndeton. The verse intensifies v.22: the Son in the disciples and the Father in the Son — the perichoretic chain runs through the disciples themselves. The goal is τετελειωμένοι εἰς ἓν ('perfected into one') — the perfect passive participle suggests a completed unity whose telos is the world's recognition of the Father's love for the disciples equal to his love for the Son. This is the most astounding claim of the prayer: the disciples are loved by the Father with the same love given to the eternal Son.

ἐγὼ

I

Nominative

emphatic subject pronoun

ἐν

in

preposition + dative (Son's indwelling of the disciples)

αὐτοῖς

them

Dative

object of ἐν

καὶ

and

coordinating conjunction

σύ

you

Nominative

emphatic subject pronoun (the Father)

ἐν

in

preposition + dative (Father's indwelling of the Son)

ἐμοί

me

Dative

object of ἐν

ἵνα

so that

purpose conjunction

ῶσιν

they may be

Pres Act Subj 3 Pl · εἰμί

purpose-clause copula

→ progressive present subjunctive

τετελειωμένοι

having been perfected / made complete

Perf Pass Ptc Nom Pl Masc · τελειόω

predicate adjective (the disciples in their completed state of unity)

→ intensive perfect (the unity as a completed, abiding achievement)

τελειόω: 'to complete, perfect, bring to full end'; cognate with τετέλεσται (19:30) and τελειώσας (v.4); the perfection of unity mirrors the perfection of Jesus' work.

εἰς

into

preposition + accusative (direction/goal: perfected into a state of oneness)

ἓν

one

Accusative

object of εἰς (the goal of the perfecting: unity)

ἵνα

so that

purpose conjunction (missiological goal — second ἵνα of the verse)

γινώσκη

may know

Pres Act Subj 3 Sg · γινώσκω

purpose-clause verb

→ ingressive present subjunctive (the world coming into knowledge)

γινώσκω: 'to know'; here the world's recognition — a deeper term than mere intellectual assent.

ὁ

the

Nominative

article

κόσμος

world

Nominative

subject nominative

ὅτι

that

conjunction introducing content of γινώσκη

σύ

you

Nominative

emphatic subject pronoun

με

me

Accusative

direct object of ἀπέστειλας

ἀπέστειλας

sent

Aor Act Indic 2 Sg · ἀποστέλλω

verb of content clause

→ constative aorist

καὶ
and

coordinating conjunction

ἠγάπησας
you loved

Aor Act Indic 2 Sg · ἀγαπάω

verb of content clause (coordinate with ἀπέστειλας)

→ constative aorist (the Father's love as a completed, definitive act)

ἀγαπάω: 'to love'; the Johannine love-verb of highest degree; the Father's love for the disciples is placed on a level with his love for the Son — an extraordinary claim.

αὐτούς
them

Accusative

direct object of ἠγάπησας (the disciples as objects of the Father's love)

καθώς
just as

comparative conjunction

ἐμέ
me

Accusative

direct object of ἠγάπησας (the Son as the measure of love)

ἠγάπησας
you loved

Aor Act Indic 2 Sg · ἀγαπάω

verb of comparative clause

→ constative aorist

24 Πάτερ, ὃ δέδωκάς μοι, θέλω ἵνα ὅπου εἰμί ἐγὼ κάκεῖνοι ὧσιν μετ' ἐμοῦ, ἵνα θεωρῶσιν τὴν δόξαν τὴν ἐμήν, ἣν δέδωκάς μοι ὅτι ἠγάπησάς με πρὸ καταβολῆς κόσμου.

Father, I desire that they also, whom you have given me, may be with me where I am, to see my glory that you have given me because you loved me before the foundation of the world.

ESCHATOLOGICAL PETITION (THE CLIMAX OF THE PRAYER) **ASYNDETON** Asyndeton. The address 'Father' (fifth occurrence) opens the eschatological climax. The verb θέλω ('I desire, I will') is stronger than ἐρωτῶ ('I ask') — it expresses the Son's own desire as aligned with the Father's will. The petition is for eschatological co-presence and vision of glory: 'where I am, they too may be with me' (echoing 14:3). The grounding 'because you loved me before the foundation of the world' (πρὸ καταβολῆς κόσμου) places the prayer's climax in the eternal love within the Godhead.

Πάτερ

Father

Vocative

vocative (fifth address of the prayer — marking the eschatological petition)

πατήρ: 'Father'; each vocative address marks a new movement of petition.

ὃ

whom / what

Accusative

relative pronoun (neuter singular — collective: all that you have given me; anticipates *κάκεινοι*)

δέδωκάς

you have given

Perf Act Indic 2 Sg · δίδωμι

verb of relative clause

→ intensive perfect

μοι

to me

Dative

indirect object of *δέδωκάς*

θέλω

I desire / I will

Pres Act Indic 1 Sg · θέλω

main verb

→ gnomic/progressive present (the Son's abiding desire)

θέλω: 'to will, desire, want'; here expresses the Son's personal desire — stronger than mere petition (*ἔρωτάω*) — that his own will aligns with the Father's eschatological purpose.

ἵνα

that

content conjunction (object of *θέλω*)

ὅπου

where

relative adverb of place

ὅπου: 'where'; the spatial language 'where I am' echoes 14:3 (*ὅπου εἰμι ἐγώ, ἐκεῖ καὶ ὑμεῖς ἦτε*) — co-presence with Jesus in the Father's house.

εἰμί

I am

Pres Act Indic 1 Sg · εἰμί

verb of relative adverbial clause

→ gnomic present (Jesus' abiding location with the Father)

ἐγὼ

I

Nominative

emphatic subject pronoun of *εἰμί*

κάκεινοι

they also

Nominative

crasis (*καὶ + ἐκεῖνοι*); emphatic demonstrative subject (all the given ones, picking up *ὃ*)

ᾧσιν

may be

Pres Act Subj 3 Pl · εἰμί

verb of *ἵνα*-clause

→ progressive present subjunctive (abiding eschatological co-presence)

μετ'

with

preposition + genitive (accompaniment)

ἐμοῦ

me

Genitive

object of *μετά* (co-presence with Jesus as the eschatological goal)

ἵνα

so that

purpose conjunction (the purpose of co-presence — vision of glory)

θεωρῶσιν

they may behold

Pres Act Subj 3 Pl · θεωρέω

purpose-clause verb

→ progressive present subjunctive (ongoing vision of glory — the beatific vision)

θεωρέω: 'to gaze at, behold, contemplate'; the intensive seeing-verb; the eschatological beholding of the Son's glory — the Christian hope as 'seeing as he is' (1 John 3:2).

τήν

the

Accusative

article

δόξαν

glory

Accusative

direct object of *θεωρῶσιν*

δόξα: 'glory'; the object of the beatific vision — the Son's own glory, given by the Father from eternity.

τήν

the

Accusative

article (attributive position with *ἐμὴν*)

ἐμὴν

my

Accusative

attributive possessive adjective (*τήν δόξαν τήν ἐμὴν* — my glory)

ἣν

which

Accusative

relative pronoun (object of *δέδωκάς*)

δέδωκάς

you have given

Perf Act Indic 2 Sg · δίδωμι

verb of relative clause

→ intensive perfect (the Father's eternal gift of glory to the Son — pre-temporal)

μοι

to me

Dative

indirect object of *δέδωκάς*

ὅτι

because

causal conjunction (the ground of the gift of glory)

ἠγάπησάς

you loved

Aor Act Indic 2 Sg · ἀγαπάω

main verb of causal clause

→ constative aorist (the Father's eternal love for the Son as a completed, definitive act)

ἀγαπάω: 'to love'; the Father's love for the Son before creation is the foundation of the entire economy of salvation — love → gift of glory → gift of disciples → revelation → eternal life.

με

me

Accusative

direct object of ἡγάπησάς

πρὸ

before

preposition + genitive (temporal antecedence)

πρό: 'before'; governing the articular noun phrase καταβολῆς κόσμου.

καταβολῆς

foundation / laying

Genitive

object of πρό

καταβολή: 'founding, foundation'; καταβολὴ κόσμου ('foundation of the world') is a standard NT phrase for the beginning of creation (cf. Matt 25:34; Eph 1:4; 1 Pet 1:20; Rev 13:8); the love of the Father for the Son is thus eternal and pre-cosmic.

κόσμου

of the world

Genitive

objective genitive (the world as the object of the founding)

25 Πάτερ δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω, ἐγὼ δέ σε ἔγνω, καὶ οὗτοι ἔγνωσαν ὅτι σύ με ἀπέστειλας·

O righteous Father, even though the world does not know you, I know you, and these know that you have sent me.

DOXOLOGICAL ADDRESS + CONTRAST (OPENING THE CLOSING MOVEMENT) **ASYNDETON** Asyndeton.

The unique address 'righteous Father' (Πάτερ δίκαιε) is the fourth and final vocative address to the Father in the prayer (cf. 'Father' vv.1, 5, 11; 'Holy Father' v.11). The righteousness of the Father grounds the coming revelation: it is fitting (δίκαιος) that the one who has been known should make himself known further. The three-part contrast — world does not know / I know / these know — places the disciples between the world's ignorance and the Son's perfect knowledge.

Πάτερ

Father

Vocative

vocative (sixth address; final address of the prayer)

δίκαιε

righteous

Vocative

vocative adjective (unique address in the NT — 'righteous Father')

δίκαιος: 'righteous, just'; the righteousness of the Father grounds both his judgment of the world and his faithful fulfillment of the covenant love.

καὶ

and / yet

concessive/continuative conjunction

ὁ

the

Nominative

article

κόσμος

world

Nominative

subject nominative

σε

you

Accusative

direct object of ἔγνω

οὐκ

not

negation

ἔγνω

knew / knows

Aor Act Indic 3 Sg · γινώσκω

main verb (the world's ignorance of God)

→ constative aorist (the world's persistent failure to know — the entire history of unbelief summarized)

γινώσκω: 'to know'; the world's not-knowing is its defining characteristic (cf. 1:10: 'the world did not know him').

ἐγώ

I

Nominative

emphatic subject pronoun (contrast with the world)

δέ

but

adversative particle

σε

you

Accusative

direct object of ἔγνω

ἔγνω

I knew / I know

Aor Act Indic 1 Sg · γινώσκω

main verb (the Son's perfect knowledge of the Father)

→ constative aorist (the Son's knowledge of the Father throughout the earthly ministry — the completed act of knowing)

γινώσκω: 'to know'; the Son's knowledge of the Father is the source and basis of his revelation.

καὶ

and

coordinating conjunction

οὗτοι

these

Nominative

demonstrative pronoun (referring to the disciples)

ἔγνωσαν

knew / know

Aor Act Indic 3 Pl · γινώσκω

main verb (the disciples' partial but real knowledge)

→ ingressive aorist (they came to know — arrived at this recognition through Jesus' ministry)

ὅτι

that

conjunction (content of the disciples' knowledge)

σύ

you

Nominative

emphatic subject pronoun

με

me

Accusative

direct object of ἀπέστειλας

ἀπέστειλας

sent

Aor Act Indic 2 Sg · ἀποστέλλω

verb of content clause

→ constative aorist

ἀποστέλλω: 'to send'; the confessional formula recurring for the final time in the prayer (cf. vv.3, 8, 18, 21, 23).

26 καὶ ἐγνώρισα αὐτοῖς τὸ ὄνομά σου καὶ γνωρίσω, ἵνα ἡ ἀγάπη ἣν ἠγάπησάς με ἐν αὐτοῖς ἢ καγὼ ἐν αὐτοῖς.

I made known to them your name, and I will make it known, that the love with which you have loved me may be in them, and I in them.

CLOSING DOXOLOGY AND FINAL PETITION (THE PRAYER'S CULMINATION) **καὶ** The prayer closes on two notes: (1) the completed-and-continuing revelation of the Father's name (ἐγνώρισα ... καὶ γνωρίσω — the pairing of aorist and future embraces the entire arc of the Son's revelatory mission, past and ongoing through the Spirit); (2) the final double petition — that the Father's love for the Son may dwell in the disciples, and that the Son himself may dwell in them. The closing καγὼ ἐν αὐτοῖς ('and I in them') is the most intimate statement of union in the chapter: the Son himself as the indwelling presence.

καὶ
and

coordinating conjunction

ἐγνώρισα

I made known

Aor Act Indic 1 Sg · γνωρίζω

main verb (completed revelation)

→ constative aorist (the earthly ministry of revelation summed up as completed)

γνωρίζω: 'to make known, reveal'; distinct from φανερώ (v.6) — here emphasizing the communicative act of disclosure; the earthly revelation is finished.

αὐτοῖς

to them

Dative

indirect object of ἐγνώρισα

τὸ

the

Accusative

article

ὄνομά

name

Accusative

direct object of ἐγνώρισα

ὄνομα: 'name'; the Father's name — the character and identity of the Father as Father — which was the content of the entire mission (cf. v.6); its disclosure continues through the Spirit's work.

σου

your

Genitive

possessive genitive

καὶ

and

coordinating conjunction (coordinating past with future revelation)

γνωρίσω

I will make known

Fut Act Indic 1 Sg · γνωρίζω

main verb (future revelation — through the Spirit and the apostolic mission)

→ predictive future (the ongoing revelation through the Paraclete, cf. 16:13–15)

γνωρίζω: 'to make known'; the future tense extends the revelatory mission into the post-resurrection period — the Son's disclosure of the Father continues.

ἵνα

so that

purpose conjunction (the goal of the entire revelatory mission)

ἡ

the

Nominative

article

ἀγάπη

love

Nominative

subject nominative

ἀγάπη: 'love'; the divine love (the Father's love for the Son) as the final goal of the revelatory mission — it is meant to dwell in the disciples.

ἣν

with which

Accusative

relative pronoun (accusative, used with cognate verb ἠγάπησας — 'the love that you loved')

ἠγάπησάς

you loved

Aor Act Indic 2 Sg · ἀγαπάω

verb of relative clause

→ constative aorist (the Father's love for the Son as a completed, eternal act)

ἀγαπάω: 'to love'; the cognate construction ἀγάπη ... ἠγάπησάς (noun + cognate verb) is a Hebraism of emphasis: 'the love with which you have loved.'

με

me

Accusative

direct object of ἠγάπησάς (the Son as object of the Father's love)

ἐν

in

preposition + dative (sphere/location of the indwelling love)

αὐτοῖς

them

Dative

object of ἐν (the disciples as the locus of the Father's love)

ἢ

may be

Pres Act Subj 3 Sg · εἶμι

purpose-clause verb (the love dwelling in the disciples)

→ progressive present subjunctive (ongoing indwelling of love)

εἶμι: 'to be'; the subjunctive ἢ expresses the desired state of the Father's love dwelling in the disciples.

καὶ ἔγωγε

and I

Nominative

crasis (καὶ + ἐγώ); final emphatic subject — the Son himself as the ultimate indwelling gift

ἐγώ: 'I'; the final καὶ ἔγωγε ἐν αὐτοῖς ('and I in them') is the prayer's most intimate statement of union — the Son himself dwelling in the disciples as the culmination of the entire High-Priestly Prayer.

ἐν

in

preposition + dative (the Son's indwelling of the disciples)

αὐτοῖς

them

Dative

object of ἐν (the disciples as the sphere of the Son's abiding presence)

On the text. Verse punctuation, paragraphing, and capitalization are editorial and conventional. John 17 is the longest recorded prayer of Jesus in the Gospels, known since the sixteenth century as the 'High-Priestly Prayer' (Hohepriesterliches Gebet — a term popularized by David Chytraeus in 1561) — though the chapter itself uses the language of consecration (ἀγιάζω, vv.17, 19) and intercessory mission. Several textual and interpretive points deserve notice. At v.1 the expression ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανόν ('lifting his eyes to heaven') is a characteristically Johannine posture of prayer (cf. 11:41) that marks off the prayer from the preceding discourse. At v.3 the remarkable parenthetical definition αὕτη δέ ἐστιν ἡ αἰώνιος ζωή, ἵνα γινώσκωσιν σέ ('and this is eternal life, that they should know you') has occasioned much discussion: the ἵνα clause is exegetical (defining eternal life), not telic (result), and the present subjunctive γινώσκωσιν stresses ongoing personal acquaintance rather than initial entry into life. The phrase is often judged a

parenthetical gloss by the evangelist (so Bultmann, Schnackenburg, Moloney) or as Jesus' own words (Carson, Köstenberger); the critical text prints it without brackets. At v.5 the petition δόξασόν με σύ, πάτερ, παρὰ σεαυτῶ τῆ δόξῃ ἣ εἶχον πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί ('glorify me with yourself with the glory I had with you before the world existed') is perhaps the clearest pre-incarnate existence claim in the Fourth Gospel and a key locus for Johannine high Christology and debates about whether the Logos-hymn of 1:1–18 reflects pre-Christian Wisdom speculation or a thoroughgoing divine identity claim. At v.11 the textual variant between ἐν ᾧ δέδωκάς μοι ('in/by which you have given me') — a neuter relative pronoun (read by P66, Sinaiticus, Vaticanus) — versus οὓς δέδωκάς μοι ('whom you have given me,' masculine, Byzantine) is significant: the neuter treats 'the name' as the referent, the masculine treats the disciples themselves. The neuter (ἐν ᾧ) is the harder and better-attested reading and is adopted with NA28. The prayer for unity at v.21 — ἵνα πάντες ἐν ᾧσιν, καθὼς σύ, πάτερ, ἐν ἐμοί, κἀγὼ ἐν σοί — has been the most theologically contested verse of the chapter, serving in the ecumenical movement as a mandate for visible church union, while others (Carson, Köstenberger) read it as a spiritual and moral unity patterned on the Father-Son relation rather than an institutional oneness. At v.24 ὅπου εἰμὶ ἐγὼ κἀκεῖνοι ᾧσιν μετ' ἐμοῦ ('where I am, they too may be with me') echoes the promise of 14:3 and is the eschatological climax of the prayer. Orthographic variants (movable-v, itacistic spellings) are not noted. The chapter divides into three natural intercessions (for himself, for the Eleven, for future believers), each bound by the repeated verb τηρέω ('keep') and the dominant motifs of glory (δόξα/δοξάζω), unity (ἐν), and consecration (ἀγιάζω).

On the labels. Parsing gives Tense·Voice·Mood·Person·Number (+ Case·Number·Gender for participles) and lemma. The *syntactic-function* and **semantic-force** tiers follow standard intermediate-grammar categories (e.g. Wallace, *Greek Grammar Beyond the Basics*); both involve interpretive judgment, and the majority reading has been chosen where opinions differ. Lexical notes condense commonly cited data (etymology, sense range, synonym contrasts, NT frequency, OT/LXX echoes) and are no substitute for a lexicon.

On the discourse tier. Discourse structure operates above the word, so it is shown at the clause/verse level (the connective, the relation it signals, and the role of the clause) and summarized in the chapter outline. Relation labels, any proposed chiasm,

and the paragraph divisions reflect a common reading of the argument; other discourse analyses segment and label some relations differently.