

Jn. 17:6-19 mws

V. 6

Ἐφανερώσά AAI1sg fr. φανερωω
to cause to become known, disclose, show, make known, make known by word of mouth, teach
to cause something to be fully known by revealing clearly and in some detail, to make known, to
make plain, to reveal, to bring to the light, to disclose

ὄνομα

proper name of an entity, name, in the name something real, a piece of the very nature of the
personality whom it designates, expressing the person's qualities and powers
the proper name of a person or object, name

ἔδωκάς AAI2sg fr. διδωμι
to put something in care of another, entrust, entrust someone to another's care, cf. v. 8, 9, 12, 14
to assign a person to a task as a particular benefit to others, to appoint, to assign (on behalf of)

ἐκ

marker used in periphrasis, from, of, for the partitive genitive
marker of a part of a whole, whether consisting of countables or of mass, one of, one among, a
part of

κόσμου

the system of human existence in its many aspects, the world, the world and everything that
belongs to it, appears as that which is hostile to God, i.e. lost in sin, wholly at odds with anything
divine, ruined and depraved
the system of practices and standards associated with secular society (that is, without reference to
any demands or requirements of God) world system, world's standards, world

λόγον

a communication whereby the mind finds expression, word, of God's word, command,
commission, of the divine revelation through Christ and his messengers
the content of what is preached about Christ or about the good news, what is preached, gospel

τετήρηκαν PFAI3pl fr. τηρεω
to persist in obedience, keep, observe, fulfill, pay attention to, especially of law and teaching
to continue to obey orders or commandments, to obey, to keep commandments, obedience, cf.
14:15

V. 7

νῦν

temporal marker with focus not so much on the present time as the situation pertaining at a given
moment, now, as it is, as things now stand
a point of time simultaneous with the event of the discourse itself, now

ἔγνωσαν PfAI3pl fr. γινωσκω
to arrive at a knowledge of someone or something, know, know about, make acquaintance of
to possess information about, to know, to know about, to have knowledge of, to be acquainted
with, acquaintance

δέδωκάς PfAI2sg fr. δίδωμι
see above

παρὰ
marker of extension from the side of, from (the side of), used with verbs of coming, going,
sending, originating, going out, etc., cf. v. 27, 15:26, 16:28
marker of the agentive source of an activity, though often remote and indirect, from, by, of

V. 8

ὅτι
marker of causality, because, since
marker of cause or reason, based on an evident fact, because, since, for, in view of the fact that

ρήματα
that which is said, word, saying, expression, or statement of any kind, of pronouncements of
(Christian) teaching or of divine understanding, cf. 5:47, 6:63, 10:21, 12:47, 14:10, 15:7
that which has been stated or said, with primary focus upon the content of the communication,
word, saying, message, statement question

ἔδωκάς PfAI1sg fr. δίδωμι
δέδωκα PfAI1sg fr. δίδωμι
see above

ἔλαβον AAI3pl fr. λαμβανω
to accept as true, receive, receive someone's words (and use them as a guide), cf. 12:48
to come to believe something and to act in accordance with such a belief, to accept, to receive, to
come to believe

ἔγνωσαν AAI3pl fr. γινωσκω
see above

ἀληθῶς
corresponding to what is really so, truly, in truth, really, actually, 'really acknowledge,
recognize'
pertaining to being real and not imaginary, real, really, true, truly

παρὰ
see above

ἐξῆλθον AAI1sg fr. ἐξέρχομαι
to move out of or away from an area, go out, come out, go away, come forth from the Father
to move out of an enclosed or well defined two or three dimensional area, to go out of, to depart
out of, to leave from within

ἐπίστευσαν AAI3pl fr. πιστεύω
to consider something to be true and therefore worthy of one's trust, believe, believe (in)
something, be convinced of something, 'believe that'
to believe something to be true and, hence, worthy of being trusted, to believe, to think to be
true, to regard as trustworthy

ἀπέστειλας AAI2sg fr. ἀποστέλλω
to dispatch someone for the achievement of some objective, send away/out, especially of God's
sending forth of Jesus (of the divine mission), cf. v. 3, 18, 21, 23, 25
to cause someone to depart for a particular purpose, to send

V. 9

περὶ
to denote the object or person to which (whom) an activity or especially inward process refers or
relates, about, concerning
markers of general content, whether of a discourse or mental activity, concerning, about, of

ἑρωτῶ PAI1sg fr. ἑρωτάω
to ask for something, ask, request, beseech someone on someone's behalf, cf. v. 20, 16:26
to ask for, usually with the implication of an underlying question, to ask for, to request

κόσμου
see above

ἀλλὰ
after a negative, on the contrary, but, yet, rather, introducing a contrast
marker of more emphatic contrast, but, instead, on the contrary

δέδωκάς PFAI2sg fr. δίδωμι
see above

V. 10

ἐμὰ
pertaining to me (the speaker), especially as possessor, agent, or object of an action, my, mine,
substantive – 'my property' cf. 16:14
pertaining to a speaker, my, mine, of me

σά

pertaining to you (the addressee), your, yours, it serves to emphasize or to contrast, substantive - 'what is yours'

pertaining to a receptor, your, of you, cf. v. 17

δεδόξασμαι

PfPI1sg

fr. δοξάζω

to cause to have splendid greatness, clothe in splendor, glorify, the glorifying of the Son is brought about through the working of the Paraclete

to cause someone to have glorious greatness, to make gloriously great, to glorify

ἐν

marker introducing means or instrument, with

marker of agent, often with the implication of an agent being used as an instrument, and in some instances relating to general behavior rather than to some specific event, by, from

V. 11

οὐκέτι

the extension of time up to a point but not beyond, no more, no longer, no further, cf. 14:19, 16:10, 16

the extension of time up to a point but not beyond, no longer

ἐν

marker of a position defined as being in a location, in, among
a position on the surface of an area, on, at

πρὸς

marker of movement or orientation toward someone/something, of place, person or thing,
toward, towards, to

extension toward a goal, with the probability of some type of implied interaction or reciprocity,
to

ἔρχομαι

PM/PdepI1sg

fr. ἔρχομαι

of movement from one point to another, with focus on approach from the narrator's perspective,
come, of movement itself

to move toward or up to the reference point of the viewpoint character or event, to come, coming

Πάτερ

the supreme deity, who is responsible for the origin and care of all that exists, Father, as Father of Jesus Christ, in Jesus's witness concerning himself

title for God, literally, 'father' one who combines aspects of supernatural authority and care for his people, Father

ἅγιε

pertaining to being dedicated or consecrated to the service of God, dedicated to God, holy, sacred, i.e. reserved for God and God's service, of God, holy
pertaining to being holy in the sense of superior moral qualities and possessing certain essentially divine qualities in contrast with what is human, holy, pure, divine

τήρησον

AAImp2sg

fr. τηρεω

to cause a state, condition, or activity to continue, keep, hold, reserve, preserve someone or something, keep, etc., unharmed or undisturbed, 'keep someone (unharmed) by or through something' cf. 14:21

to cause a state to continue, to cause to continue, to retain, to keep

ἐν

marker of close association within a limit, in, to designate a close personal relation in which the referent of the ἐν term is viewed as the controlling influence, under the control of, under the influence of, in close association with

marker of close personal association, in, one with, in union with, joined closely to

ὀνόματι

see above

δέδωκάς

PfAI2sg

fr. διδωμι

see above

ἵνα

marker to denote purpose, aim, or goal, in order that, that

marker of purpose for events and states, in order to, for the purpose of, so that

ἓν

a single person or thing, with focus on quantitative aspect, one, in contrast to the parts, of which a whole is made up, cf. v. 21-23, 10:30

that which is united as one in contrast with being divided or consisting of separate parts, one

καθώς

of comparison, just as

marker of similarity in events and states, with the possible implication of something being in accordance with something else, just as, in comparison to

V.12

ὅτε

marker of a period of time coextensive with another period of time, as long as, while

an extent of time of the same length as another extent or unit of time, as long as, while, cf. 9:5

μετ´

with, marker of placement, with, among, in company with someone
marker of an associative relation, usually with the implication of being in the company of, with,
in the company of, together with

ἐτήρουν

IAI1sg

fr. τηρεω

see above

ἐν

see above

ὀνόματί

see above

δέδωκάς

PfAI2sg

fr. διδωμι

see above

ἐφύλαξα

AAI1sg

fr. φυλασσω

to protect by taking careful measures, guard, protect
to hold someone in close custody, to guard closely

ἀπώλετο

AMI3sg

fr. ἀπολλυμι

to cause or experience destruction, perish, be ruined, perish, die
to destroy or to cause the destruction of persons, objects, or institutions, to ruin, to destroy,
destruction

υἱός

a person related or closely associated as if by ties of sonship, son, of one whose identity is
defined in terms of a relationship with a person or thing, to denote one who shares in it or who is
worthy of it, or who stands in some other close relation to it, often made clear by the context, this
construction is probably a Hebraism in the main, of Judas the informer
a person of a class or kind, specified by the following genitive construction, son of..., person
of..., one who is...

ἀπωλείας

the destruction that one experiences, annihilation both complete and in process, ruin, those
destined to destruction

to destroy or to cause the destruction of persons, objects, or institutions, to ruin, to destroy,
destruction

ἴνα

see above

γραφὴ

sacred scripture, individual scripture passage
a particular passage of the OT, Scripture, Scripture passage

πληρωθῆ

APS3sg

fr. πληρωω

to bring to a designed end, fulfill a prophecy, an obligation, a promise, a law, a request, a purpose, a desire, a hope, a duty, a fate, a destiny, etc. of the fulfillment of divine predictions or promises. The word stands almost always in the passive, 'be fulfilled' cf. 12:38, 13:18, 15:25, 19:24, 36

to give the true or complete meaning to something, to give the true meaning to, to provide the real significance of

V. 13

νῦν

see above

πρὸς

see above

ἔρχομαι

PM/PI1sg

fr. ἔρχομαι

see above

ἵνα

see above

ἔχουσιν

PAS3pl

fr. ἔχω

to experience something, have, of all conditions of body and soul

to experience a state or condition, generally involving duration, to experience, to have

χαρὰν

the experience of gladness, the Johannine literature places emphasis on joy as brought to the highest degree

a state of joy and gladness, joy, gladness, great happiness

ἐμὴν

pertaining to me (the speaker), especially as possessor, agent, or object of an action, my, mine

pertaining to a speaker, my, mine, of me

πεπληρωμένην

PfPPtcpFSA

fr. πληρωω

to bring to completion that which was already begun, complete, finish, Johannine usage speaks of joy that is made complete, cf. 3:29, 15:11, 16:24, 1 Jn 1:4, 2 Jn 12

to make something total or complete, to make complete, to complete the number of

V. 14

λόγον

see above

κόσμος

see above

ἐμίσησεν

AAI3sg

fr. μισέω

to have a strong aversion to, hate, detest

to dislike strongly, with the implication of aversion and hostility, to hate, to detest

ὅτι

see above

ἐκ

marker denoting origin, cause, motive, reason, from, of, to denote origin as to family, race, city, people, district, etc.

marker of the source from which someone or something is physically or psychologically derived, from

καθώς

see above

V. 15

ἐρωτῶ

PAI1sg

fr. ἐρωτάω

see above

ἵνα

marker of objective, that, serves as a substitute for an infinitive that supplements a verb, request, demand that, cf. 4:47

marker of the content of discourse, particularly if and when purpose is implied, that

ἄρῃς

AAS2sg

fr. αἴρω

to lift up and move from one place to another, carry away, remove, take

to lift up and carry (away), to carry (away), to carry off, to remove, to take (away)

ἐκ

marker denoting separation from, out of, away from, with the place or thing from which separation takes place

extension from an area or space, usually with the implication of removal out of a delimited area, from, out from, out of

ἀλλ'

see above

τηρήσης
see above

AAS2sg

fr. τηρεω

ἐκ

marker denoting separation, from, out of, away from, of persons and things with whom a connection is severed or is to remain severed, 'keep them from the evil one'
marker of dissociation in the sense of being independent from someone or something, from, flee from, apart from, independent of

πονηροῦ

pertaining to being morally or socially worthless, wicked, evil, bad, base, worthless, vicious, degenerate, as substantive, the evil one = the devil (who is not defined as a sinner but as one who is morally destructive, cf. 1 Jn 2:13, 5:18
a title for the devil, literally 'the evil one' the one who is essentially evil or in a sense personifies evil, the Evil one, he who is evil

V. 16

ἐκ

see above v. 14

κόσμου

see above

καθώς

see above

V. 17

ἀγιάσον

AAImp2sg

fr. ἀγιαζω

include a person in the inner circle of what is holy, in both cultic and moral associations of the word, consecrate, dedicate, sanctify, consecrate, sanctify by contact with what is holy, God consecrates his own, cf. v. 19, 10:36, 1 Thes. 5:23
to cause someone to have the quality of holiness, to make holy

ἐν

marker introducing means or instrument, with
marker of close association within a limit, in, to designate a close personal relation in which the referent of the ἐν term is viewed as the controlling influence, under the control of, under the influence of, in close association with
marker of close personal association, in one with, in union with, joined closely to
marker of an immediate instrument, by, with

ἀληθεία

the content of what is true, truth, especially of the content of Christianity as the ultimate truth, God's word is truth, cf. 16:13, 14:17, 15:26, 1 Jn 4:6, 1:17, 14:6

the content of that which is true and thus in accordance with what actually happened, truth

λόγος

see above

σὸς

see above, 'your word is truth'

V. 18

καθὼς

see above

ἀπέστειλας

AAI2sg

fr. ἀποστελλω

ἀπέστειλα

AAI1sg

fr. ἀποστελλω

see above

εἰς

extension involving a goal or place, into, in, toward, to

extension toward a special goal, to, toward, in the direction of

κόσμον

see above

V. 19

ὕπερ

marker indicating that an activity or event is in some entity's interest, for, in behalf of, for the sake of someone/something

marker of a participant who is benefited by an event or on whose behalf an event takes place, for, on behalf of, for the sake of

ἀγιάζω

PAI1sg

fr. ἀγιάζω

ἡγιασμένοι

PfPPtcpMPN

fr. ἀγιάζω

see above

ἵνα

see above v. 11

ἐν

see above

ἀληθεία
see above