

MIDWESTERN BAPTIST THEOLOGICAL SEMINARY

*A CHALLENGE THAT JOHN PIPER UNDEREMPHASIZED THE SIGNIFICANCE OF THE  
HIGH-PRIESTLY PRAYER IN JOHN 17 AND ITS INFLUENCE ON THE THEMES OF  
GLORY, JOY, AND SALVATION*

AN ANALYSIS  
SUBMITTED IN PARTIAL FULFILLMENT  
OF THE REQUIREMENTS FOR THE COURSE  
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## INTRODUCTION

The Westminster Shorter Catechism begins by asking, “What is the chief end of man?” It provides the answer, “To glorify God and enjoy him forever.” This concept has made an indelible mark on this writer for it was also the motto of the High School I attended for six years. As a young follower of Jesus Christ, I was encouraged to read the book, *Desiring God*, by John Piper. Piper strongly emphasized the concept of the *glory* of God and *enjoyment* of him which impacted my focal points of teaching and preaching for years that followed. Students of the Bible discover that the theme of the glory of God is continuously evidenced throughout Scripture. The glory theme also mandates a response from the pastor in teaching and preaching the truth of God’s Word. John Piper wrote the following that summarizes the goal of preaching:

. . . there is nothing small or constricted or parochial about the goal of preaching. It is as personal as the heart’s deepest desire, as expansive as the universe, as enduring as eternity, and as visible as the sacrifices of love and the renewal of creation. But the goal is radically God-focused. The Bible exists for the glory of God, now and forever. Reading it and preaching it share that goal.<sup>1</sup>

If Piper was correct, reading and preaching the Bible are collaborative and culminating efforts for the preacher to glorify God. Through God exalting preaching there will be an enjoyment of God produced within the preacher and his hearers. This means that the process of hermeneutics, which supports the discipline of preaching, should also glorify God and enhance the enjoyment of God within the church. A definition of hermeneutics that is most appropriate for this current work is given by Cotterell and Turner. They identify hermeneutics as “a study of the theoretical basis and methodology of two separable processes.”<sup>2</sup> The first process requires the

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<sup>1</sup> Piper, John. *Expository Exultation: Christian Preaching as Worship* (Wheaton, IL: Crossway, 2018), 17-18.

<sup>2</sup> Cotterell, Peter, and Max Turner. *Linguistics and Biblical Interpretation* (Downers Grove, IL: InterVarsity Press; SPCK, 1989), 72.

interpreter to “determine the Discourse Meaning of the text.”<sup>3</sup> The discourse meaning includes the intention of the author. The second part of the process of textual interpretation requires the interpreter to work to understand the “significance of the discourse for his own world or context.”<sup>4</sup> The second part of the definition emphasizes the importance of the preaching of the Scripture to an audience for their edification.

John Piper insists that the pastor ought to consider the following three questions in preparation for preaching in order to identify the meaning the author intended: (1) What is the ultimate goal of the biblical author in the sermon text? (2) How does the sermon text relate to Jesus Christ and his saving work? (3) What is the way of life that leads to final salvation rather than destruction?<sup>5</sup> This is the part of the method that Piper recommends for preaching. The product of a proper hermeneutical process should increase the experience of joy amongst the followers of Christ as they hear the Scripture preached.

I have purposed, in way of introduction, to summarize the approach that John Piper expressed in *Expository Exultation* while acknowledging his appropriate emphasis on the theme of the glory and the enjoyment of God. However, it is noted that Piper lacked an emphasis on one key passage that would seem to be important to the development of his thoughts on the glory of God and enjoyment of him. In the Gospel of John Jesus gave a farewell discourse (chapters 13-16) that concluded with a prayer (chapter 17), known as the High-Priestly Prayer. The theme

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<sup>3</sup> Cotterell, Peter, and Max Turner. *Linguistics and Biblical Interpretation* (Downers Grove, IL: InterVarsity Press; SPCK, 1989), 72.

<sup>4</sup> Ibid., 72.

<sup>5</sup> Piper, John. *Expository Exultation: Christian Preaching as Worship* (Wheaton, IL: Corssway, 2018), 201.

of this prayer is built around the theme of glory. Richard Bauckham concluded, “Above all, glory is a theme that John uses very distinctively among the New Testament writers.”<sup>6</sup> Based on the commentary by R. E. Brown on *The Gospel According to John*, J. L. Boyle stated that John 15:11 “is the hinge verse in the concentrically structured explanation of the parable of the vine (15,7-17).” John 15:11 addresses the topic of joy of Jesus being in the believer and that joy being full, a theme which would resonate with Piper. Boyle further remarked:

This article has tried to show that this verse is also the central verse of the whole Discourse, not merely arithmetically (it is that!), but also thematically. Put simply, the Discourse develops around 15,11 by a movement of contraction and expansion, a breathing in and breathing out.<sup>7</sup>

If the conclusions of Boyle and Brown are accurate, the emphasis of joy is integral to an understanding of the entire Fourth Gospel. With the joy theme reoccurring in chapter 17, this leaves one wondering why Piper would not address John 17 and the High-Priestly Prayer that unites the theme of glory to God the Father, Jesus the Son, and the church. Piper insisted that the “joy of that Godward focus that has the heart-changing (edifying) effect” is “sustained by a zeal for the glory of God in Christ.”<sup>8</sup> In other words, Piper noted the importance of the united concepts of the glory of God and joy. The question why Piper did not preach on John 17 in light of its themes is even more extraordinary in consideration of what Piper wrote in *Expository Exaltation*:

Therefore, in describing the ultimate goal of the biblical authors in what they write, it is not enough to say, “The goal is the glory of God,” or even to say, “The goal is

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<sup>6</sup> Bauckham, Richard. *Gospel of Glory: Major Themes in Johannine Theology* (Grand Rapids: Baker Academic, 2015), 43.

<sup>7</sup> Boyle, John L (Louis) Rev. “Last Discourse (Jn 13,13 - 16,33) and Prayer (Jn 17): Some Observations on Their Unity and Development.” *Biblica* 56, no. 2 (1975): 210–22.

<sup>8</sup> Piper, John. *Expository Exultation: Christian Preaching as Worship* (Wheaton, IL: Crossway, 2018), 43.

to glorify God.” We must show how this happens. We must join the Bible in saying that the goal is to glorify him by *seeing* and *savoring* and *showing* him as the greatest beauty and treasure in the universe. The word *seeing* implies a right perception or knowing of the glory that God reveals. The word *savoring* implies all the positive affections of the Spirit-filled heart in response to the beauty and worth of God (praise, admiration, delight, love, satisfaction, joy, wonder, desire, awe, and more). The word *showing* implies the profound, visible life transformation that this seeing and savoring produce for God and men and angels to see, now and forever. (italics mine)<sup>9</sup>

If “seeing, savoring, and showing” the glory of God are as important in preaching as Piper concluded, it would also seem important for him to have referred to John 17 at some point in one of his works or to have preached a sermon to the church on the text. However, he has not done either at the time this work was written. Therefore, it will be my goal to interpret John 17 in light of the three questions that John Piper insisted every pastor must answer as they interpret a passage. This interpretation will demonstrate how John 17 encourages the reader to *see, savor,* and *show* the impact of the gospel of Jesus Christ and glorify God as the Scriptures indicate so that the hearers are encouraged to *enjoy* God forever.

## METHODOLOGY

This work will focus on four specific areas to develop an understanding of the seventeenth chapter of the Fourth Gospel. There will be an examination of the glory motif that occurs in the entire Gospel of John but more specifically in chapter 17. Evaluation of the glory motif will require an analysis of semantics and the lexical relationship of the noun δοξα, which occurs three times and the verb δοξαζω, which occurs five times in the chapter.

Further determinations will be made based on a discourse analysis of John 17. The discourse analysis will examine the different colas present in the prayer. The colas will be

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<sup>9</sup> Piper, John. *Expository Exultation: Christian Preaching as Worship.* (Wheaton, IL: Crossway, 2018), 206.

determined based on the thoughts and concepts of the passage. The analysis will consider the impact that a proposed structure might have on the interpretation of the text. The analysis will also show how the theme of joy relates to glory. Lastly, the discourse analysis will provide insight into the manner in which the interpretation bears significance for preaching for the glory of God as compared to the goal of preaching described by John Piper, thus indicating the potential significance of John 17 and the authority it offers to the methodology and values of Piper's approach to preaching for the glory of God.

In order to accomplish the third goal appropriately, a theological analysis of the text will be required. The theological aspects of the prayer and their relationship to the significance for the modern reader will be asserted. These assertions will be related to the goal of preaching for the glory of God that is described by Piper.

### **ANALYSIS OF THE GLORY MOTIF**

The motif of glory is pervasive in the Fourth Gospel as John established the concept in the prologue and proceeded to employ a form of the word as a noun or verb over 28 times in his gospel. In Louw & Nida's Greek-English Lexicon doxa is classified into eleven different semantic domains. D. G. van der Merwe wisely concluded that "the possible semantic meanings and translations will, however, be more narrowly determined by their context."<sup>10</sup>

In his book that addressed the Fourth Gospel and the theme of glory, Bauckham insisted that "We must begin with the words. This is truly a case of "Greek words with Hebrew

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<sup>10</sup> D. G. van Der Merwe. "The Glory-Motif in John 17:1-5: An Exercise in Biblical Semantics." *Verbum et Ecclesia* 23, no. 1 (2002): 226-49. <https://doi.org/10.4102/ve.v23i1.1250>.

meanings.””<sup>11</sup> The word doxa, is certain to have been influenced by its relationship to Hebrew terms and their meanings. In particular C. H. Dodd noted that in the Gospel of John there are “four places which speak of ‘seeing’ the glory of God or the glory of Christ.”<sup>12</sup> Dodd concluded his assessment of this idea of seeing glory with a further statement:

In xii. 41 we have a reference to the vision of Isaiah described in ch. vi of his book. Isaiah says bluntly, ‘I saw the Lord.’ John, in accordance with the general tendency of contemporary Judaism says, εἶδεν τὴν δόξαν αὐτοῦ. Clearly, therefore, δόξα here means the manifestation of God’s presence and power זְבֹבֶן or אָרָקִי. So when in xvii. 24 Christ prays for His dsicples, ἵνα θεωρῶσιν τὴν δόξαν τὴν ἐμήν, ἥν δέδωκάς μοι ὅτι ἡγάπησάς με πρὸ καταβολῆς κόσμου, he is using language of Hebraic ancestry to denote the *visio Dei*.<sup>13</sup>

Dodd related the concept of glory in New Testament use to the influence of the Hebrew concepts. Investigation of the Fourth Gospel produces further evidence of the Johannine influence by the prophet Isaiah as one “who linked the themes of ‘being lifted up’ and ‘being glorified’ in the context of the suffering servant.”<sup>14</sup> In John 17:1 it is clear that Jesus was thinking of the suffering he would endure on the cross as he prayed to his Father to be glorified. Jesus used the phrase ἐλήλυθεν ἡ ὥρα to express his understanding of his impending suffering. Jesus also recognized that his suffering was designed to glorify the Father and himself. Glory is not only in the act of suffering, but in the promise of the resurrection as his glory is fully revealed.

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<sup>11</sup> Bauckham, Richard. *Gospel of Glory: Major Themes in Johannine Theology* (Grand Rapids, MI: Baker Academic, 2015), 43.

<sup>12</sup> Dodd, C. H. *The Interpretation of the Fourth Gospel* (Cambridge: UP, 1968), 206.

<sup>13</sup> Ibid., 207.

<sup>14</sup> D. G. van Der Merwe. “The Glory-Motif in John 17:1-5: An Exercise in Biblical Semantics.” *Verbum et Ecclesia* 23, no. 1 (2002): 226-49. <https://doi.org/10.4102/ve.v23i1.1250>.

Lastly, understanding the meaning of glory in the context of the Old Testament is essential for understanding Johannine use because it illuminates the meaning of the text in John 17 by giving the background for Jesus' use of the term in his prayer. Raymond Brown concluded that the Old Testament use of glory is emphasized in two key ways: the “(1) *visible* manifestation of his majesty in (2) *acts of power*.”<sup>15</sup> This conclusion reveals the importance of Jesus as the fulfillment of both of these elements, which are represented in the Hebrew word קָבֹד (kābōd). In other words, Jesus is the one who represents the divine *visible presence* of the godhead through *mighty acts*. Brown concluded, “Jesus was the vehicle of *doxa* because the resurrection was the mighty act of God par excellence.”<sup>16</sup>

Louw & Nida determined that the noun δόξα means “a manifestation of power characterized by glory – ‘glorious power, amazing might.’”<sup>17</sup> This definition is in the semantic domain that identify the concepts of power or force and points to the consistent manner of Johannine use of the meaning of power or might. Louw & Nida also categorize the noun δόξα in a semantic domain of words that refer to status. In their definition they acknowledge δόξα to mean the “state of being great and wonderful.”<sup>18</sup> Again the assessment of the meaning coincides with the analysis of the use of δόξα in previous explanations.

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<sup>15</sup> Brown, Raymond E. *The Gospel According to John* ([1st ed.]. The Anchor Bible, 29-29A. Garden City, N.Y: Doubleday, 1966), 503.

<sup>16</sup> Ibid., 504.

<sup>17</sup> Louw, J. P., and Eugene A. Nida. *Greek-English Lexicon of the New Testament: Based on Semantic Domains*. New York, NY, USA: United Bible Societies, 1988. 682.

<sup>18</sup> Ibid., 736.

In the verbal uses of δοξάζω, Louw & Nida categorized two of the three uses to be in the range of status, thus acknowledging the verbs relationship to the use of the noun. In one of the definitions, Louw & Nida acknowledged the meaning directly referencing John, “. . . ‘and now, Father, glorify me’ or ‘. . . give me that glorious greatness’ Jn 1.5. The equivalent of this expression in Jn 17.5 may be ‘raise me up high’ or ‘give me great glory in the eyes of.’” This specifically helps identify the Johannine use of δοξάζω and its meaning in the Fourth Gospel.

The aim of the current work is to focus on the meaning from the use of the words δόξα and δοξάζω, not only the meaning or semantic range. Consider the following written in the introduction to the word δόξα by Kittel in the TDNT:

The historical problem in relation to this word-group is that in the biblical usage of the LXX and NT the verb δοκέω more or less fully maintains the general Gk. sense with no development in content, whereas there is a significant change in the meaning of the noun [δόξα], which both loses part of its secular sense in biblical Gk. and also takes on an alien and specifically religious meaning, shared by the verb δοξάζο rather than δοκέω. It is because this substitute verb is present that δοκέω can retain its original meaning. The process is helped by the fact that the formal relationship between δοξάζο and δοκέω is not too clear and also by the addition to the secular sense of δοξάζο of a special biblical sense which is not so clear in the case of δοκέω (δόξα in the sense of “reputation” from δοκέω “to count; for something”). In any case, δοκέω cannot be used in the sense of furnishing someone with δοξάζο.<sup>19</sup>

The introduction by Kittel on the subject of the words used for glory identified an important idea: the words for glory were in transition as they were moving from secular to biblical usage. There are consistent conclusions between Louw & Nida and Kittel as to the various aspects of the meaning of the Greek words for glory, especially the use of the noun. Euan Fry acknowledged that there are “three main components or aspects of the meaning of the word

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<sup>19</sup> Gerhard Kittel, “δόξα,” *Theological Dictionary of the New Testament*. Vol. 2. (Grand Rapids, Mich.: Eerdmans; Paternoster, 1985), 232.

*glory* as it is used in the New Testament to refer to the glory of God or the glory of Christ.”<sup>20</sup> In his categorization he refers to 1. Brightness or splendor. 2. Great power and strength. 3. Majesty and honor. Fry acknowledged that the third category encompasses the majority of the meaning of the Johannine use of the word *glory*.<sup>21</sup>

In the Fourth Gospel, *glory* is used uniquely in 5:44 and 17:22 to “involve believers who may receive glory from God or Christ.”<sup>22</sup> In both instances it should be noted that Jesus makes reference to the Father sending him to do his work and that work is what secured the glory that is shared with the followers of Jesus. The relationship to both aspects of the meaning of *glory* are present, manifestation of status and mighty acts. Though Jesus’ *glory* was veiled in the incarnation, it is a *glory* that is observable and shareable and refers to his status according to John 17:5<sup>23</sup> Therefore it is understood that *glory* communicates the revelation of Jesus’ divine nature shared with his Father, whom he faithfully and obediently served through mighty acts.

In summation, the word *glory*, in both its noun and verbal forms, communicates the idea of being lifted up in order to make known the status of someone great and mighty. It is certain that the meaning of the Greek word has been influenced by the Hebrew ideas as the Greek meaning developed. Furthermore, the meaning of *glory* possesses the idea of manifestation through actions and often points to the majestic work of God or Jesus. Based on the understanding of the Johannine use of the word *glory* it is now possible to properly identify the

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<sup>20</sup> Fry, Euan McGregor. “Translating ‘Glory’ in the New Testament.” *The Bible Translator (Ap, O Practical Papers)* 27, no. 4 (October 1976): 422-27.

<sup>21</sup> Ibid.

<sup>22</sup> Cook, W. Robert. “The ‘Glory’ Motif in the Johannine Corpus.” *Journal of the Evangelical Theological Society Sep 1984* (September 1, 1984): 291-97.

<sup>23</sup> Ibid.

colas present in the High-Priestly Prayer of Jesus in John 17 and look at the idea of discourse analysis.

## DISCOURSE ANALYSIS

John 17 has seen “many proposals regarding the structure.”<sup>24</sup> Typically the structure is organized in three sections which relate to the “three segments of redemptive history,”<sup>25</sup> which are the beginning of the salvation plan, the continuation of the plan, and the consummation of that plan. The three-part structure acknowledges Jesus prayer for “Himself, the disciples and the later believers.”<sup>26</sup> Most interpreters identify the division of the sections to be structured in verses 1-5, verses 6-19, and verses 20-26. There are modifications of this structure that are offered based on a variety of insights about the subsections in the chapter. For example, Dodd proposes a fourfold division based on “Jesus’ work amongst the disciples”.<sup>27</sup> The division that Dodd identifies is a modification based on verses 6-8 because he sees a description of Jesus’ work amongst the disciples in those verses.

Another distinctive approach was identified by J. L. Boyle who determined that chapter 17 contains an introduction in verses 1-3 and a conclusion in verses 24-26. Boyle’s conclusions are made based on a grammatical and theme analysis. He suggested that the mission of Jesus is

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<sup>24</sup> Köstenberger, Andreas J. *Father, Son, and Spirit: The Trinity and John’s Gospel*. New Studies in Biblical Theology 24. (Nottingham, England: Apollos, 2008), 166.

<sup>25</sup> Ibid.

<sup>26</sup> “Tolmie, D.F. “A Discourse Analysis of John 17:1-26,” *Neotestamentica*, Vol.27, no. 2 (1993): 403-18.

<sup>27</sup> Ibid.

described in verses 4 and 8 being “presented by two verbs in the aorist indicative.”<sup>28</sup> The aorist verbs occur in verse 4 and 6 and identify Jesus’ completed work of glorifying (ἐδόξασα) the Father and manifesting (ἐφανέρωσά) his name. Boyle also suggested that the structure of Jesus’ prayer for the disciples in verses 6-19 was based on two aorist imperatives: ““Keep (τήρησον) them in your name” (11) and “Sanctify (ἀγίασον) them in the truth” (17).”<sup>29</sup>

The reflections that Boyle made on the Farewell Discourse, regarding the word glory, have been previously discussed. It should be noted that in his analysis of the prayer of chapter 17 he said, “The theme of joy stands at the center of both [*the discourse and the prayer*]”<sup>30</sup> (italics mine). In 17:13 Jesus makes an important statement to which Boyle referred: “But now I am coming to you, and these things I speak in the world, that they may have my joy fulfilled in themselves. (ESV)” It is significant that through the process of discourse analysis Boyle and others have drawn these conclusions about the glory motif, especially in its relationship to the theme of joy which is found in the Fourth Gospel.

It is the opinion of this writer that the discourse of John 17:1-26 should be divided into three sections. The focus on the significance of the relationship of the various sections to the motif of glory is a motivating factor in the analysis of the present work. Though there are multiple grammatical structures that could be analyzed in chapter 17, there will be specific ideas identified for the sake of this work that relate to the glory motif.

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<sup>28</sup> Boyle, John L (Louis) Rev. “Last Discourse (Jn 13,13 - 16,33) and Prayer (Jn 17): Some Observations on Their Unity and Development.” *Biblica* 56, no. 2 (1975): 210-22.

<sup>29</sup> Ibid.

<sup>30</sup> Ibid.

In verses 1-5 the glory theme is introduced. There are specific elements in the passage that reveal the emphasis of the section as it relates to glory and produces theological implications. First note that there is a chiastic pattern that is used in the text. This pattern shows how one might recognize the importance of the relationship between glory, the Father, Son, and eternal life.

A	δόξασόν σου τὸν νιόν
B	οὐ νιὸς δοξάσῃ σέ
C	ἡ αἰώνιος ζωὴ
B'	ἐγώ σε ἐδόξασα
A'	δόξασόν με σύ <sup>31</sup>

A theological key, derived by a careful analysis of the structure, is the idea of the suffering of Jesus. It is through Jesus' death on the cross, "which is the consummation of the ratification of *ἡ αἰώνιος ζωὴ*, he glorifies the Father. But, on the other hand, in verse 4 the Father is glorified by the work Jesus completed during his ministry."<sup>32</sup> By examining the chiastic structure of verses 2-8 the central thought can be identified: the glorification of the Father. The diagram below indicates this overarching relationship in the first eight verses and demonstrates the central idea of the work of Jesus on the cross pointed to by the phrase "the hour has come".<sup>33</sup>

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<sup>31</sup> D. G. van Der Merwe. "The Glory-Motif in John 17:1-5: An Exercise in Biblical Semantics." *Verbum et Ecclesia* 23, no. 1 (2002): <https://doi.org/10.4102/ve.v23i1.1250>. 226-49.

<sup>32</sup> Ibid.

<sup>33</sup> Ibid.

B-B' ἐγώ σε ἐδόξασα ἐπὶ τῆς γῆς      The ‘glorification’ of the Father

τὸ ἔργον τελειώσας ὁ δέδωκάς  
μοι ἵνα ποιήσω

δώσῃ αὐτοῖς ζωὴν αἰώνιον  
verses 2-3

Ἐφανέρωσά σου τὸ ὄνομα  
Verses 6-8

The discourse analysis provides an important understanding of the meaning of the word glory as a manifestation of both the person and the acts of God through Jesus. The most prominent of the actions is the work of salvation accomplished by Jesus on the cross. The implications of the entire work of salvation, ranging from incarnation through ministry, to death, resurrection, and exaltation, all reveal the majestic acts of Jesus. The entirety of Jesus work enables people to respond in faith. Therefore, “as the Father is glorified before men, the people he has given to the Son come to true faith and eternal life.”<sup>34</sup> Conversely, the people who are given to the Son by the Father receive eternal life and the Father himself is glorified by the completed work of his plan. The discourse analysis emphasizes the meaning and relationship of the ideas in verses 1-8.

Another insight into the meaning of the text produced by discourse analysis is found in the recurring “linguistic construction of the καθὼς-clause with the ἵνα-clause and can be best understood as a repetition and a clarification of the first ἵνα-clause with an intervening causal clause.”<sup>35</sup> The καθὼς-clause with the ἵνα-clause occurs in verse 2, 11, and 21. The use of this clause reveals the purpose of a statement with the comparative relationship. For example, in

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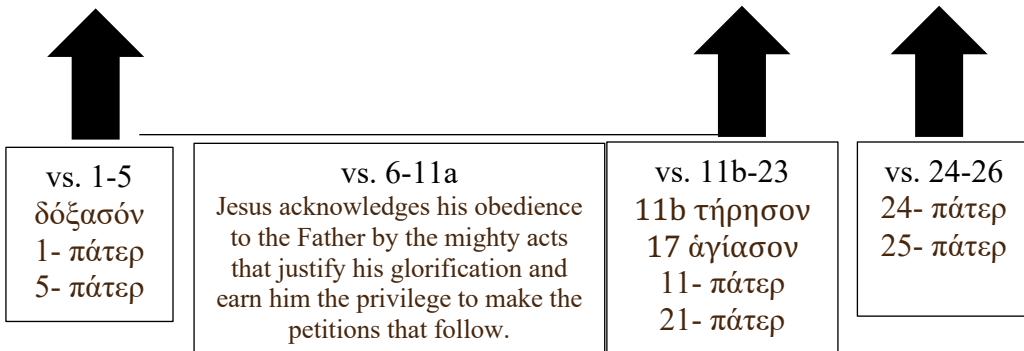
<sup>34</sup> Carson, Donald A. *The Farewell Discourse of Jesus: An Exposition of John 14-17* (Grand Rapids, MI: Baker Book House, 1980), 205.

<sup>35</sup> D. G. van Der Merwe. “The Glory-Motif in John 17:1-5: An Exercise in Biblical Semantics.” *Verbum et Ecclesia* 23, no. 1 (2002). <https://doi.org/10.4102/ve.v23i1.1250>. 226-49.

verse 2 the *īvā* clause reads, “since you have given him authority over all flesh to give eternal life,” indicating the purposeful reason for the glory of Jesus. In verse 3 the *καθὼς* clause reads, and this is eternal life, that they know you,” which indicates the result of the previous statement concerning eternal life.

It is important to note that for each of the *īvā*-clauses and *καθὼς*-clauses there is a unique semantic relationship to the three aorist active imperatives that occur in the prayer. It is the proposal of this writer that the three imperatives form the petitions of the prayer. The surrounding ideas are subordinate to the imperatives and support the fulfillment of the main idea of the imperative by either explanation or background. The point is that the *καθὼς*-clause with the *īvā*-clause are utilized by John to support the imperative verbs and clarify the meaning of the petitions. Therefore, it is sensible to conclude that the imperatives demarcate the petitions made by Jesus in the prayer and provide the structural elements of focus.

The three-section structure of the discourse is further identified by another word and its use: the word *πάτερ*. The word *πάτερ* is employed at the beginning of a section of a petition and is used to close the thoughts of a section. First, *πάτερ* occurs in verse 1 and verse 5 of the first prayer. It is then utilized in verse 11b and again in verse 21, which mark the opening and closing thoughts of the body of the prayer for that section. Finally, *πάτερ* is used in verse 24 and again in verse 25 in the last section of the prayer. The final verses (24-26) do not contain an imperative, but obviously form a section of prayer, though this prayer differs from a prayer of petition. The diagram below represents the structure of chapter 17. The arrows represent the sections with the imperatives of verse 1, 11, and 17 and are petitions made by Jesus. Though verses 24-26 do not contain an imperative, the section is the conclusion of the High-Priestly Prayer and is a prayer. The repeated use of *πάτερ* also identifies the structure of the prayer.



C. H. Dodd remarked, “The following verses (xvii. 6-8) review briefly the ministry of Jesus and its results.”<sup>36</sup> Tolmie made similar conclusions about the various units of the prayer in his discourse analysis. He noted that verses 6-8 reveal Jesus’ “primary concern . . . with regard to the disciples and their positive reaction towards him.”<sup>37</sup> Tolmie further assessed that verses 9-11a are a separate unit that “introduces two reasons for the prayer” that is to come: “the disciples belong to the Father . . . and he (Jesus) is going away.”<sup>38</sup> Tolmie identified a structural analysis which acknowledged three divisions comprised of multiple supporting units. Verses 17-19, which relate to colas 26-29 of his analysis, are analyzed in the following way:

Cola 26a-27: Petition for sanctification (verse 17)  
 Cola 28a-b: Purpose of sanctification (verse 18)  
 Cola 29a-c: Jesus as mediator of sanctification<sup>39</sup> (verse 19)

In the opinion of this writer, the petition of the entire unit (verses 6-23) and its relationship to other colas is different than the structure that Tolmie presented. Tolmie holds that the unit of verses 6-19 is separate having interpreted that there is a new petition made in verse 20

<sup>36</sup> Dodd, C. H. *The Interpretation of the Fourth Gospel* (Cambridge: UP, 1968), 417.

<sup>37</sup> Tolmie, D.F. “A Discourse Analysis of John 17:1-26,” *Neotestamentica*, Vol.27, no. 2 (1993): 403-418.

<sup>38</sup> Ibid.

<sup>39</sup> Ibid.

and 21 for the unity of future believers. However, Tolmie fails to acknowledge that the relationship between sanctification and unity in the unit do not stand apart. In this section of the prayer (verses 17-23), Jesus' process of thought follows a pattern. Jesus first petitions the Father for the sanctification of his followers by the Word of truth. Next, Jesus describes the purpose for the request, the mission of his followers to go into the world as Jesus was sent in to the world. It follows that the mission of the disciples requires their sanctification in a similar sense to the consecration of Jesus. Jesus then transitions the focus of the petition to all of his disciples, both in his present day and in the future. The focus in this section is on the manner in which the future disciples believe, through the same Word of truth over generations. Jesus then employs the *īva-* clause with *καθὼς*-clause, showing his desire for the unity of the believers as a penultimate thought in their sanctification/consecration. The formation and use of the clause does not require it be considered as a new petition; instead, it ought to be understood as a supporting concept of the petition that it modifies, to sanctify them.

The body of Jesus' prayer continues to expound upon the sanctification of believers in verse 20. The prayer clarifies that future generations of disciples will make known the works of Jesus by making known the glory he was given by the Father. In verse 22 Jesus identified that glory was rightly his to give to his disciples. The glory Jesus gave to the disciples enabled the disciples for ministry as Jesus equipped them with the authority and ability to express his status and to carry on his mighty acts. The confidence of the sanctification/consecration of the believer is established by the unity that Jesus possesses with the Father as being the very unity which is given to believers. In sum, verses 17-23 are not a unit in which Jesus makes multiple petitions; instead it is a unit that builds on the one petition for sanctification of the believers in Jesus. The

petition impacts believers in his era and believers in the future establishing the ministry of the church as the set apart people of God.

Finally, by considering the uses of *πάτερ* in verses 17-23 of the prayer, it supports the idea that the petition for the sanctification of believers is carried through verse 23 as the word *πάτερ* is employed in verse 21 as a conclusion to the section. Furthermore, the word *πάτερ* occurs in verse 21 with the *ἴνα*-clause with *καθὼς*-clause indicating the supporting nature of this portion of the prayer. Boyle noted the following to clarify the functions of the parallelisms:

R. Brown in his commentary notices the grammatical parallelism between 20-21 and 22-23. He calls attention to the same order of clauses in each: *ἴνα-καθὼς-ἴνα-καθὼς* (20-21) *ἴνα-καθὼς-ἴνα-καθὼς* (22-23). He observes that the grammatical parallelism is remarkable. Perhaps, then a remark is in order to point out how the parallelism functions. Those who believe through the disciples' *word* are drawn into the mutual indwelling of Father and Son: "that they may be one as you, Father, in me and I in you" ( $\rightarrow \leftarrow$ ), that they may be one in us" (21). This leads to faith: "that the world may **believe** that you have sent me" (21). The *glory* (given from the Father) which Jesus gives to the disciples has an outgoing, ongoing thrust: "that they may be one as we are one: I in them and you in me ( $\rightarrow \rightarrow$ ), that they may be brought to completion in unity" (23). This leads to knowledge: "that the world may **know** that you have sent me and have loved them as you have loved me" (23).<sup>40</sup>

In summary, the prayer of Jesus contains three petitions. In support of this structure, R. Brown noted that the "key to the organization of xvii is found in Jesus' three indications of who he is praying for."<sup>41</sup> Included in the prayer are ideas that form the supporting elements identifying the success or fulfillment of each petition. In other words, every element in the prayer is not a new idea or some list of requests strung together in a series of multiple requests. The prayer is developed much more like an apologetic from Jesus to the Father on behalf of himself

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<sup>40</sup> Boyle, John L (Louis) Rev. "Last Discourse (Jn 13,13 - 16,33) and Prayer (Jn 17): Some Observations on Their Unity and Development." *Biblica* 56, no. 2 (1975). 210-22.

<sup>41</sup> Brown, Raymond E. *The Gospel According to John* ([1st ed.]. The Anchor Bible, 29-29A. Garden City, N.Y: Doubleday, 1966), 749.

and his followers to emphasize the hope of blessing and fulfillment of the mission of Jesus' disciples. Each petition relates to an imperative and is a key thought. Each petition is supported by multiple ideas that amplify the petition as it relates to the different parties: the Father, Son, and believers in the various circumstances of time and mission.

### THEOLOGICAL ANALYSIS

At the center of the High-Priestly Prayer of John 17 are three theological issues. The theme of glory has already been introduced, which predominantly emphasizes the divinity of Jesus and solidifies a Christological understanding of Jesus as the Messiah. The second is the matter of eternal life that is emphasized in verses 1-5 and alluded to in the final portions of the third petition when Jesus communicated that others would believe in him by the word of the disciples. The third theological issue that is pertinent to this work is the concept of joy revealed in verse 13.

The theological issues surrounding the idea of glory are significant in the High-Priestly Prayer. Though there has been a previous examination of the semantic issues in this work, the theological implications are far weightier and require attention. For instance, G. B. Caird concluded the following about the implications of the glory theme and its purpose of revelation to mankind.,

The glory of God is God's own essential worth, greatness, power, majesty, everything in him which calls forth man's adoring reverence; and this glory has been shared from all eternity by the Logos (xvii. 5). In the Incarnation God has willed that the eternal glory of the Logos should be communicated to the man Jesus, so that others might see it and draw from it the conclusion that he was the unique Son of God (i. 14).<sup>42</sup>

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<sup>42</sup> Caird, G. B. "The Glory of God in the Fourth Gospel: An Exercise in Biblical Semantics." *New Testament Studies*, no. 15 (1969): 265–277.

On a similar note D. A. Carson offered the following thought relating the glory theme to the mission of Jesus.

This supreme glory is linked with the glory Jesus shared with his Father before the world began (17:5). This is an unambiguous reference to Jesus's preexistence (cf. also 1:1; 8:58; 16:28). But more, it signals a further link: the manifestation of the glory of God – this Triune God of whom so much has been said in John 14-16 – reaches its apex not in a blinding flash of resplendent light, but in the agony and triumph of the cross and empty tomb. The glory of the cross is of a piece with the preexistent glory of Jesus, which is itself of a piece with the glory he shares with his Father in triumphant declaration that his mission has been accomplished.<sup>43</sup>

Carson emphasized the relationship between glory and the suffering of Jesus on the Cross. The united thoughts on glory and the cross are essential for “it is the cross that most clearly makes the Father and the Son known,”<sup>44</sup> which as previously identified, proves that visible manifestation is one of the main purposes of the word glory. Some scholars have noted that other New Testament writers communicated the events of Jesus’ humiliation and exaltation as independent events that occurred in a temporal sequence. Though John does not deny the temporal sequence of the events in Jesus’ life, “John did something theologically remarkable when he collapsed this sequence into what he can speak of as a single event of Jesus’s exaltation (“lifting up”) or glorification.”<sup>45</sup> In other words, John was able to communicate glorification by viewing the cross not only as an event of humiliation but also as an event of exaltation, while never denying the aspect of humiliation that the cross event still communicates. The approach by John is unique placing value on the glory of Jesus and the Father.

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<sup>43</sup> Carson, Donald A. *The Farewell Discourse of Jesus: An Exposition of John 14-17* (Grand Rapids, MI: Baker Book House, 1980), 201.

<sup>44</sup> Ibid., 207.

<sup>45</sup> Bauckham, Richard. *Gospel of Glory: Major Themes in Johannine Theology* (Grand Rapids, MI: Baker Academic, 2015), 73.

“It is clear that Jesus sees the cross and glory as one”<sup>46</sup> by how he related the events in the High-Priestly Prayer. The glory theme is therefore a primary idea that expressed Jesus’ fulfillment of the Old Testament prophesies assuring the reader that Jesus is the only one who by his obedience perfectly fulfills the plans of God for salvation. Obedience and resulting glory then become the means by which Jesus revealed the character of the Father, which in turn revealed the purpose of the provision of salvation for mankind. In the prayer of Jesus, he set forth the idea that seeking the Father’s glory was his chief end. In other words, Jesus revealed himself to be “God’s true Servant: the Servant is the one in whom Yahweh ‘will be glorified’ (Isa. 49:3 ESV).”<sup>47</sup> Therefore Jesus’ High-Priestly Prayer is an acknowledgment and celebration of the fulfillment of the Father’s purpose, a perfect revelation of the Father’s character and nature, and the identification of the completion of Jesus’ mission. Köstenberger summarized the concept of glory, mission, and completion:

Jesus thus grounds his prayer for glorification in what Reformed dogmatics calls the *pactum salutis*. Briefly stated, the *pactum salutis* concerns the saving mission given by the Father to the Son before the foundation of the world, a mission in which the Son acts representatively on behalf of those the Father has given him, together with the Father’s promise that the Son will be gloriously vindicated upon the completion of his mission.<sup>48</sup>

The relationship of glory and mission, in a theological nature, prove the deity and humility of Jesus, justifying him as the one who perfectly completed the salvific mission of the Father. That mission is identified in the High-Priestly Prayer in two specific ways. First, it is

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<sup>46</sup> D. G. van Der Merwe. “The Glory-Motif in John 17:1-5: An Exercise in Biblical Semantics.” *Verbum et Ecclesia* 23, no. 1 (2002). <https://doi.org/10.4102/ve.v23i1.1250>. 226-49.

<sup>47</sup> Köstenberger, Andreas J. *Father, Son, and Spirit: The Trinity and John’s Gospel*. New Studies in Biblical Theology 24. (Nottingham, England: Apollos, 2008), 68.

<sup>48</sup> Ibid., 69.

noted by Jesus' offering to secure eternal life to all who believe in him as the savior. Second, the offer of eternal life is extended to those who will believe in him as savior in the future. To summarize, the prayer emphasizes the soteriological nature of the mission of Jesus.

When the soteriological emphasis of the prayer is recognized properly, the emphasis of the joy of the believer can be understood more clearly. The concept of joy is first found in John 15:11, the section of Jesus' teaching on the vine and the branches, which emphasized the value of abiding in him. Jesus indicated that abiding in him produces the result of fruitfulness, which in turn provides the believer with the joy of Jesus. This joy is a gift of the Spirit, which makes it supernatural and substantial. Subsequently it is only accomplished and offered by Jesus' obedience to the Father.

When considering the idea of joy found in the High-Priestly Prayer, it is important to note that joy is a result of the relationship that Jesus' possesses with the Father. The context of verse 13, which acknowledges joy offered to followers of Jesus, is established in the joyous unity Jesus experiences with the Father as acknowledged in verse 11. Thus, unity is the motivation of Jesus when he petitioned the Father to keep the disciples in the Father's name. The joy described in the Fourth Gospel is specifically the personal joy of Jesus, which is unique. John does not intend joy to be understood as fleeting happiness; instead, joy is rooted in self-sacrifice, obedience, and the eternal purpose of God (see Hebrews 12:2). Therefore, the joy of Jesus is a provisional joy that enabled him to endure suffering. The joy that Jesus shared with his followers would be provisional, enabling them to endure the struggles that would result from a world that would show hatred towards them. Thus, for the believer, joy becomes a motivational factor for missional service, empowering them to love those to whom they would minister just as they are loved by Jesus.

Boyle concluded his article on the Last Discourse and Prayer with the following remark, “. . . these brief reflections do reveal, I believe, a similar pattern in the Prayer to that which we have found in the Discourse. The theme of joy stands at the center of both.<sup>49</sup> Though Boyle does little to develop the relationship of the theme of joy in either his analysis of the Last Discourse or the final prayer itself, he does acknowledge the concept.

The petition made to sanctify the believers redirects attention to the glory theme. In verses 17-23 of the prayer, Jesus acknowledged his desire for his glory to be shared with his followers (22). By Jesus sharing his glory he leaves a lasting mark on the believer which emphasizes the transformed life for his followers. Euan Fry wrote about the experience of a believer receiving the glory of God and this transforming power. His statement emphasizes how soteriology relates to man’s enjoyment of God.

It is God’s own glory which he gives, and this means the splendor and brightness of his presence, and the honour and majesty which are his. The Christian can enter into these things as his life is changed to become like that of Christ. And when, through Christ, he is brought into the presence of God. The *glory* that he receives may best be described as the enjoyment of God’s presence and the blessings of life with him.<sup>50</sup>

## CHALLENGES TO JOHN PIPER

Considering the amount of emphasis that John Piper placed on the themes of glory and joy in his writings, it is surprising that Piper addressed John 17 minimally in any of his books. There are only two messages that addressed John 17. The first message was presented in 2006 to the Desiring God National Conference audience. The second was in 2011 at the Children

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<sup>49</sup> Boyle, John L (Louis) Rev. “Last Discourse (Jn 13,13 - 16,33) and Prayer (Jn 17): Some Observations on Their Unity and Development.” *Biblica* 56, no. 2 (1975). 210-22.

<sup>50</sup> Fry, Euan McGregor. “Translating ‘Glory’ in the New Testament.” *The Bible Translator (Ap, O Practical Papers)* 27, no. 4 (October 1976): 422-27.

Desiring God Conference. Not that either of these settings is insignificant, but it does raise the question, “Why has he not preached on John 17 to his church?”. The question is more pressing when accounting for the many messages he preached from the Gospel of John. For instance, he preached 17 messages from chapter 1. The most significant question to be asked is, “What would have been the benefit to *Expository Exultation* had Piper included his understanding of John 17?”. Those two questions will be addressed in the statements that follow.

Fortunately, we have gained some understanding of Piper’s interpretation from the message at the 2006 conference. He made an introductory statement that resonates with the previous ideas in this work:

The perfect obedience of the Son is sustained by the joy that is set before him (Hebrews 12:2), and that joy was his return to the Father (see verse 5). So when Jesus says in verse 13 that he wants his joy to be fulfilled in us, he means that he wants the joy he has in his Father to be in us so that we would enjoy the Father the way he does.<sup>51</sup>

Though the idea of glory is not explicit, it is nonetheless part of his meaning. In the above statement Piper identified three important elements that align the ideas of glory and joy. Piper identified the obedience of Jesus, the joy of Jesus established by his relationship with the Father, and the desire Jesus had to share his glory and his joy with his followers. Piper’s thoughts are similar to those of Boyle, considered previously, both elevating the importance of joy in their interpretations of Joh 17. Therein lies the reason for the question, “Why the lack of attention on John chapter 17 by Piper?”. It would be a significantly clear passage for him to develop his themes for the church and for preaching to the glory of Christ.

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<sup>51</sup> “The Supremacy of Christ and Joy in a Postmodern World.” Desiring God, October 1, 2006. <https://www.desiringgod.org/messages/the-supremacy-of-christ-and-joy-in-a-postmodern-world>.

In his message, Piper identified the use of propositions that Jesus employed in his prayer. Piper developed his thoughts based on Jesus use of the phrase “these things” in verse 13. He then utilizes this phrase to identify other propositions that Jesus gave in the prayer. For example, Piper said, “Things like, “I accomplished the work you gave me to do” (verse 4). Things like, “You gave me a people out of the world” (verse 6). The methodology of interpretation is insightful in that Piper acknowledged the structural elements of the passage in a different manner based on this homiletic approach to the various propositions. His approach enabled him to summarize his premise in the following way.

That’s the condensed version of this message: 1) Jesus’s greatest joy is in the glory of his Father, and 2) he shares his joy with us by means of understandable propositions about himself and his Father and his work, which the Holy Spirit illuminates and ignites as the kindling of our passion for Christ. Or, another term for these propositions is Bible doctrine.<sup>52</sup>

Piper identified ten propositions that form an outline to teach on the “indispensable place of joy conveyed from Christ to us.”<sup>53</sup> The most significant point that relates to the text of John 17 is Piper’s third: God Created Human Beings to Know and Enjoy Him. Piper expressed the importance of the relationship of glory being reflected to God by his works, particularly through the unique creation of humanity who possess minds and hearts to know the truth and “treasure his glory in our hearts.”<sup>54</sup> He developed the message to emphasize the relationship between true joy and the true knowledge of God.

The point is that if our joy is going to reflect the glory of God, then it must flow from true knowledge of how God is glorious. If we are going to enjoy God duly, we must

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<sup>52</sup> Piper, John. “The Supremacy of Christ and Joy in a Postmodern World.” Desiring God, October 1, 2006. <https://www.desiringgod.org/messages/the-supremacy-of-christ-and-joy-in-a-postmodern-world>.

<sup>53</sup> Ibid.

<sup>54</sup> Ibid.

know him truly. How can our joy reflect the worth of God if it is not rooted in truth about God?<sup>55</sup>

These ideas conveyed by Piper reflect the determinations that the earlier Discourse Analysis highlighted. The doctrinal matters that John records in Jesus' High-Priestly Prayer are noted by Piper, though only minimally developed with the entirety of the text in mind. Piper has a strong and clear grasp of the implications of the High-Priestly Prayer; yet, does little to emphasize the importance of the prayer and its implications for the preacher in *Expository Exaltation*.

The Discourse Analysis provided insight into the biblical themes that Piper exalts. The analysis identified a strong yet simple insight into the relationships of the key doctrinal matters of glory, salvation, joy, and sanctification. The Discourse Analysis of John 17 elevates the significance of the meaning of the text and themes immerge that are pivotal to the themes that Piper emphasized during his ministry.

John chapter 17 offers John Piper a passage of paramount ideas in Scripture to emphasize the implications of his perspectives on the themes he has become so famous for promoting: the glory of God, the joy of the believer, the importance of the church, and the mission of the church.

*Expository Exultation* is an ideal platform to include such a focus, especially by referring to the doctrine that Jesus established in his prayer. Consider the following ways in which Piper might have employed an interpretation of John 17 to strengthen *Expository Exultation*. The following suggestions take the basic points of Piper's work while connecting the significant parallel truths in John 17 to show how the chapter should have been incorporated.

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<sup>55</sup> Piper, John. "The Supremacy of Christ and Joy in a Postmodern World." Desiring God, October 1, 2006. <https://www.desiringgod.org/messages/the-supremacy-of-christ-and-joy-in-a-postmodern-world>

John 17 is a key chapter in which the concepts of glory, joy, salvation, the word (truth), and missions are all identified by Jesus. The simple fact that the record of Jesus' prayer identifies this array of topics is important in itself. When these same concepts are considered in light of Piper's approach to hermeneutics and preaching his approach and propositions are only strengthened.

Earlier, reference was made to Piper's ideas that the Biblical writers emphasized *seeing*, *savoring*, and *showing*, the glory of God by proper understanding of him. These three concepts parallel the ideas Jesus spoke of in John 17. *Seeing* God's glory is the obvious ramification of Jesus manifesting his own and the Father's glory through his ministry and acts. Had people not seen the glory of Jesus, the only Son from the Father who dwelt among us (John 1:14), we would not be able to truly identify the glory of God. The glory of God would have remained veiled. Piper wrote, "The glory of God is the Bible's shorthand way of referring to the reality of the greatness and beauty and worth of God."<sup>56</sup> John 17 is one of the most theologically concise, yet doctrinally rich, passages. In the chapter the greatness of God's plan of salvation is revealed and the fulfillment of the plan by Jesus. It also explains the results of knowing truth of God's plan of salvation as one receives eternal life: they are promised to be kept and sanctified.

Next consider the concept that Piper introduced: the concept of *savoring* God's glory. Savoring is a word that denotes methodically intentional enjoying of an experience, event, flavor, aroma, etc. The key to the idea is the methodical intentional enjoyment. If an element is not enjoyed, the natural reaction is to rid the environment of the element or to escape the unpleasant situation. Piper ought to have acknowledged the joy that is shared between Jesus and his

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<sup>56</sup> Piper, John. *Expository Exultation: Christian Preaching as Worship* (Wheaton, IL: Crossway, 2018) 206.

followers as that which is to be savored above all else as a result of salvation. When preaching, one of the primary goals is to present God as the one who is to be enjoyed above all else. This goal is to illicit a response by the hearer so that sin becomes distasteful to the hearer. By result the hearer pursues righteousness and holiness which happens by the work of the Holy Spirit. When a distaste for sin grows, the result is an increase in the experience of the shared joy of Jesus. The joy that Jesus offers his followers is the greatest thing to be savored among men. Joy reflects the unity, peace, and love that exist in the Godhead, and it is that which the followers of Jesus are to understand fully in their glorification. Had Piper considered the perspective of Jesus through the High-Priestly Prayer, his presentation would have been more directly united with the doctrine Christ established.

Finally, consider the concept of *showing* the glory of God expressed by Piper. Showing is described as an emphasis on God as the greatest treasure. When Jesus petitioned the Father to sanctify his followers in truth, it was as if he were asking that they be uniquely identified by their value distinctions from those of the world. The values that set them apart were established in them by the truth of the Word. The disciple's unity with one another and with the Godhead were the result of the gifts of Jesus and being transformed by salvation. The greatest treasure of the believer is Jesus. Jesus made this remark and identified the purpose, "so that the world may believe that you have sent me." Piper concluded his conference address and acknowledged these very truths but, failed to address them according to the text.

10. The Church Exists to Display the Supremacy of Christ. And thus may the Church become the pillar and buttress of the truth, and therefore of joy and therefore of love, and therefore the display of the glory of God and the supremacy of Christ in all things – the very reason which we were created.<sup>57</sup>

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<sup>57</sup> Piper, John, "The Supremacy of Christ and Joy in a Postmodern World." Desiring God, October 1, 2006. <https://www.desiringgod.org/messages/the-supremacy-of-christ-and-joy-in-a-postmodern-world>.

It is clear that Piper is passionate about the glory of God and its display. There is a sense about this final point, of which he expounds no further, in which Piper is himself praying for and pleading with the church to fulfill her responsibility of showing the glory of God. This is, by all means, consistent with Jesus' petition of the Father in his prayer.

## CONCLUSION

Had Piper incorporated his perspectives on John 17 in *Expository Exultation* his ideas would be more concretely united to the very thoughts Jesus had for his bride expressed in the High-Priestly Prayer. Piper identifies and elaborates on the essential doctrines and truths that Jesus presents. However, there is not one reference to Jesus prayer in *Expository Exultation*. After much research, consideration, and analysis of the chapter, it is my opinion that the chapter might be one of the most important chapters to include in any work that identifies the themes of glory, joy, unity, love, and missions. Though Piper failed to incorporate the message of the chapter, he didn't miss the mark for his intended goal. Unfortunately, Piper missed the opportunity to take a significant passage, if not the most significant passage, on the topics and include the remarkable and unparalleled teaching of Jesus on them.

## APPENDIX

### GREEK DISCOURSE ANALYSIS

1 Ταῦτα ἐλάλησεν Ἰησοῦς καὶ ἐπάρας τοὺς ὄφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν εἶπεν· πάτερ, ἐλήλυθεν ἡ ὥρα·  
**δόξασόν** σου τὸν υἱόν,  
**ἵνα** ὁ υἱὸς δοξάσῃ σέ,  
2 **καθὼς** ἔδωκας αὐτῷ ἔξουσίαν πάσης σαρκός,  
**ἵνα** πᾶν ὁ δέδωκας αὐτῷ δώσῃ αὐτοῖς ζωὴν αἰώνιον.  
3 αὕτη δέ ἐστιν ἡ αἰώνιος ζωὴ  
**ἵνα** γινώσκωσιν σὲ  
τὸν μόνον ἀληθινὸν θεὸν  
καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν.  
4 ἐγώ σε ἐδόξασα ἐπὶ τῆς γῆς  
τὸ ἔργον τελειώσας ὁ δέδωκάς μοι **ἵνα** ποιήσω·  
5 καὶ νῦν δόξασόν με σύ, πάτερ,  
παρὰ σεαυτῷ τῇ δόξῃ ἥ εἶχον  
πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί.  
6 Ἐφανέρωσά σου τὸ ὄνομα τοῖς ἀνθρώποις  
οὓς ἔδωκάς μοι ἐκ τοῦ κόσμου.  
σοὶ ἴσαν  
κάμοι αὐτοὺς ἔδωκας  
καὶ τὸν λόγον σου τετήρηκαν.  
7 νῦν ἔγνωκαν  
ὅτι πάντα ὅσα δέδωκάς μοι παρὰ σοῦ εἰσιν·  
8 ὅτι τὰ ρήματα ἡ ἔδωκάς  
μοι δέδωκα αὐτοῖς,  
καὶ αὐτοὶ ἔλαβον  
καὶ ἔγνωσαν ἀληθῶς  
ὅτι παρὰ σοῦ ἐξῆλθον,  
καὶ ἐπίστευσαν ὅτι σύ με ἀπέστειλας.  
9 Ἐγὼ περὶ αὐτῶν ἐρωτῶ, <sup>[τί]</sup> οὐ περὶ τοῦ κόσμου ἐρωτῶ  
ἀλλὰ περὶ ὧν δέδωκάς μοι,  
ὅτι σοί εἰσιν,  
10 καὶ τὰ ἐμὰ πάντα σά ἐστιν  
καὶ τὰ σὰ ἐμά,  
καὶ δεδόξασμαι ἐν αὐτοῖς.  
11 καὶ οὐκέτι εἰμὶ ἐν τῷ κόσμῳ,  
καὶ αὐτοὶ ἐν τῷ κόσμῳ εἰσίν,  
καγὼ πρὸς σὲ ἔρχομαι.  
πάτερ ἄγιε, τήρησον αὐτοὺς ἐν τῷ ὀνόματί  
σου ὃ δέδωκάς μοι,  
**ἵνα** ὥστιν ἐν  
**καθὼς** ἡμεῖς.

12 ὅτε ἥμην μετ' αὐτῶν  
ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματί σου  
ῷ δέδωκάς μοι,  
καὶ ἐφύλαξα,  
καὶ οὐδεὶς ἔξ αὐτῶν ἀπώλετο  
εἰ μὴ ὁ οὐρανὸς τῆς ἀπωλείας,  
ἴνα ἡ γραφὴ πληρωθῇ.

13 νῦν δὲ πρὸς σὲ ἔρχομαι  
καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ  
ἴνα ἔχωσιν τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν ἑαυτοῖς.  
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.  
15 οὐκ ἐρωτῶ ἕνα ἄρης αὐτοὺς ἐκ τοῦ κόσμου,  
ἀλλ' ἕνα τηρήσης αὐτοὺς ἐκ τοῦ πονηροῦ.  
16 ἐκ τοῦ κόσμου οὐκ εἰσὶν  
**καθὼς** ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου.

17 ἀγίασον αὐτοὺς ἐν τῇ ἀληθείᾳ·  
οὐ λόγος ὁ σὸς ἀλήθεια ἐστιν.  
18 **καθὼς** ἐμὲ ἀπέστειλας εἰς τὸν κόσμον,  
κἀγὼ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον·  
19 καὶ ὑπὲρ αὐτῶν ἐγὼ ἀγιάζω ἐμαυτόν,  
ἴνα ὕσιν καὶ αὐτοὶ ἡγιασμένοι ἐν ἀληθείᾳ.  
20 Οὐ περὶ τούτων δὲ ἐρωτῶ μόνον,  
ἀλλὰ καὶ περὶ τῶν πιστευόντων  
διὰ τοῦ λόγου αὐτῶν εἰς ἐμέ,  
21 **ἴνα** πάντες ἐν ὕσιν,  
**καθὼς** σύ, πάτερ, ἐν ἐμοὶ  
κἀγὼ ἐν σοί,  
**ἴνα** καὶ αὐτοὶ ἐν ἡμῖν ὕσιν,  
**ἴνα** ὁ κόσμος πιστεύῃ ὅτι σύ με ἀπέστειλας.  
22 κἀγὼ τὴν **δόξαν** ἦν δέδωκάς μοι  
δέδωκα αὐτοῖς,  
**ἴνα** ὕσιν ἐν **καθὼς** ἡμεῖς ἐν·  
23 ἐγὼ ἐν αὐτοῖς καὶ σὺ ἐν ἐμοί,  
**ἴνα** ὕσιν τετελειωμένοι εἰς ἐν,  
**ἴνα** γινώσκῃ ὁ κόσμος ὅτι σύ με ἀπέστειλας  
καὶ ἡγάπησας αὐτοὺς  
**καθὼς** ἐμὲ ἡγάπησας.

24 Πάτερ, ὁ δέδωκάς μοι,  
θέλω **ἴνα** ὅπου εἰμὶ<sup>1</sup>  
ἐγὼ κάκεῖνοι ὕσιν μετ' ἐμοῦ,  
**ἴνα** θεωρῶσιν τὴν δόξαν τὴν ἐμήν,  
ἦν δέδωκάς μοι ὅτι ἡγάπησάς με

πρὸ καταβολῆς κόσμου.

25 πάτερ δίκαιε,

καὶ ὁ κόσμος σε οὐκ ἔγνω,  
ἔγὼ δέ σε ἔγνων,  
καὶ οὗτοι ἔγνωσαν ὅτι σύ με ἀπέστειλας·

26 καὶ ἔγνώρισα αὐτοῖς τὸ ὄνομά  
σου καὶ γνωρίσω,  
ἵνα ἡ ἀγάπη ἣν ἡγάπησάς με

ἐν αὐτοῖς ἡ κἀγὼ ἐν αὐτοῖς.

### ENGLISH DISCOURSE ANALYSIS Reflects the Greek Analysis

1 When Jesus had spoken these words, he lifted up his eyes to heaven, and said, “Father, the hour has come;

glorify your Son

that the Son may glorify you,

2 since you have given him authority over all flesh,  
to give eternal life

to all whom you have given him.

3 And this is eternal life,

that they know you,

the only true God,

and Jesus Christ

whom you have sent.

4 I glorified you on earth,

having accomplished the work that you gave me to do.

5 And now, Father,

glorify me in your own presence

with the glory

that I had with you

before the world existed.

6 “I have manifested your name to the people

whom you gave me out of the world.

Yours they were, <sup>τοὺς</sup> <sub>σέ</sub> and you gave them to me,  
and they have kept your word.

7 Now they know

that everything that you have given me is from you.

8 For I have given them the words

that you gave me,

and they have received them

and have come to know in truth

that I came from you;

and they have believed that you sent me.

9 I am praying for them.

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

10 All mine are yours,  
and yours are mine,  
and I am glorified in them.

11 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.

12 While I was with them,  
I kept 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.

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

14 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.  
15 I do not ask that you take them out of the world,  
but that you keep them from the evil one.  
16 They are not of the world,  
just as I am not of the world.

17 Sanctify them in the truth;  
your word is truth.

18 As you sent me into the world,  
so I have sent them into the world.  
19 And for their sake I consecrate myself,  
that they also may be sanctified in truth.

20 "I do not ask for these only,  
but also for those who will believe in me  
through their word,  
21 **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.

22 The glory that you have given me

I have given to them,

**that** they may be one

**even** as we are one,

23 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.

24 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.

25 O righteous Father,

even though the world does not know you,

I know you,

and these know that you have sent me.

26 I made known to them your name,

and I will continue to make it known,

that the love with which you have loved me

may be in them,

and I in them.”

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