

Exegesis of John 17: 1-19: Jesus' High Priestly Prayer

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The 17th chapter of the Gospel of St. John contains the beautiful and comforting High Priestly Prayer of our beloved Lord Jesus. When our Lord spoke this prayer the outline of the cross was clear before his all-seeing eyes. Judas Iscariot had planned his wicked deed. At that very moment the crowd was being gathered to arrest Jesus in the Garden. The Lord had eaten the last Passover with his disciples. He had instituted his blessed Lord's Supper. He had given to the eleven his farewell address. And now the hour had come, the hour when the Lamb of God would be offered on the altar of the cross for the sins of the world. But before he was offered, he uttered this wonderful prayer. He spoke it out loud because he wanted his disciples to hear it. He wanted them to know what thoughts filled his heart as he began his journey to the cross. He wanted them to know the thoughts that filled his loving heart concerning himself...themselves...and all future believers in the world.

The prayer is therefore divided into three distinct parts:

- I. Jesus Prays For himself (vs 1-5)
- II. Jesus Prays For his Disciples (The Eleven) (vs 6-19)
- III. Jesus Prays for the Church (All Believers) (vs 20-26)

Both the length of the prayer and the comforting and beautiful truths expressed by Jesus in this prayer make an exegesis of even one of the three parts a major undertaking. A thorough exegesis of the entire prayer would have taken more time than this parish pastor had in the weeks since he received the assignment. Therefore, with the permission of our Conference Chairman, in this paper we shall examine only the first two parts of Jesus' High Priestly Prayer—the first part (vs 1-5) in a verse by verse exegesis and the second part (vs 6-19) simply as a unit.

Of this prayer Luther says: "Plain and artless as is the language, it is nevertheless so deep, so wide, and so rich that no one can find its bottom or extent!" With that thought in mind, let us look at Jesus' love-filled High Priestly Prayer.

Part I - Jesus Prays for Himself (Verses 1-5)

Translation:

Jesus spoke these words, lifted up his eyes to heaven, and said: "Father, the hour has come. Glorify your Son, that your Son may also glorify you, as you have given him authority over all flesh, that he should give eternal life to as many as you have given him. And this is eternal life, that they may know you, the only true God, and Jesus Christ whom you have sent. I have glorified you on the earth. I have finished the work which you have given me to do. And now, O Father, glorify me together with yourself, with the glory which I had with you before the world was." (Note: The translation is from the New King James Version)

Chapters 13, 14, 15, and 16 of this Gospel contain the words which our Lord spoke to his disciples prior to his High Priestly Prayer on the night of his betrayal. Now when he had finished saying all these things, John says Jesus "lifted up his eyes to heaven." he assumed what was the common posture of prayer, that of looking upward toward heaven. And then he who was "the only begotten of the Father, full of grace and truth," addresses God, his Father.

"The hour has come" (perfect) says Jesus. That time appointed by God in eternity for Christ's suffering, death, resurrection, and ascension had now arrived. The hour of the great atonement was at hand ... that time

when all prophecies, types, and symbols would be fulfilled. Christ was about to conquer Satan and free men from sin's dreadful curse, from the sting of death and the victory of the grave.

But as he now faces this "hour", he prays: "Glorify (Aorist Active Imperative) your Son, that (purpose clause) your Son may glorify (Aorist Active Subjunctive) you." Jesus had set aside the glory that was properly his as true God when he was incarnate of the Virgin Mary. As Paul wrote: "(He) made himself of no reputation, taking the form of a servant, and coming in the likeness of men. And being found in appearance as a man, he humbled himself and became obedient to the point of death, even the death of the cross" (Phil. 2: 7-8 NKJV). But now in his death, resurrection, and ascension to the right hand of God, he would once again be glorified. His obedience to his heavenly Father, his infinite love for sinners, and his power over the prince of darkness would be clearly displayed in this "hour" now arrived and he would again be glorified.

But Jesus' prayer was not a selfish one. His desire was to be glorified in order to glorify his Father. When Jesus would be glorified and his saving work accomplished, then the Father who promised and sent Jesus to be the Savior of the world would also be glorified. For in the saving work of Christ, the love, the truth and justice and righteousness, the faithfulness of the Father stood out boldly to the glory of the Father.

And furthermore, Christ's glorification through the completed plan of salvation would result in the glorification of the Father by those who would benefit from Christ's saving work. Through the bountiful harvest of souls gathered by those whom the glorified Christ would send out preaching the message of salvation, God the Father would be glorified. Jesus prays for his glorification, ultimately for his exaltation as the head of the Church (Eph. 1:22) in order that he might continually glorify his Father by sending out preachers of the Gospel and through that Gospel bring men to faith in God and give them salvation.

However, though God would be glorified only by those who received the benefits of Christ's sacrifice through faith, make no mistake about it, it was for all men that Christ sacrificed himself. In his prayer Jesus says: "you have given (Aorist Active Indicative) him (Jesus) authority over all flesh (objective genitive)." This means all of mankind. God gave to Jesus (according to his human nature) power over all men. He gave him authority to save all. "For God so loved the world that he gave his only begotten Son" (John 3:16). "The Lord is not willing that any should perish" (2 Peter 3:9). God's wish was for all to be saved.

And thus in keeping with the holy will of God Jesus shed his blood on that cross for all. "He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world" (1 John 2:2). Also, "God was in Christ, reconciling the world unto himself..." (2 Cor. 5:19).

But now, out of "all flesh" certain ones, the elect, have been given to Jesus "that (purpose clause) he should give (Aorist Active Subjunctive) eternal life to as many as you (the Father) have given (Perfect Active Indicative) him." Though many are called, few are chosen. Though Christ has died for all, sad to say, not all will receive Christ and his blood bought forgiveness. Many resist the gracious operation of the Holy Spirit. They reject and are lost. But Jesus says that all whom the Father has given him. He has given eternal life. As he said earlier in his ministry:

"My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand" (John 10:27-29).

Now in the 3rd verse of his prayer Jesus speaks of this gift of eternal life. "And this is eternal life, that they may know (Present Active Subjunctive) you, the only true God, and Jesus Christ whom you have sent (Aorist Active Indicative)." Jesus is not defining the nature of eternal life but rather is describing what receiving and having it mean. "This is eternal life" is equal to saying: "This is what it means to have the gift of eternal life."

But what does it mean? It means knowing the only true God. False religions of the world take note. This is eternal life—knowing the only true God. There is but one true God! And that God reveals himself to us in his Word as the Triune God, Father, Son, and Holy Ghost. All other gods are idols and no such god can give eternal life. The false gods of the Jews, Mormons, Jehovah's Witnesses, Christian Scientists, Eastern Religions and all others will not do. No one shall receive eternal life from them.

But what does it mean to “know”—truly know—the only true God? Truly knowing God means more than simply having an historical or factual knowledge that the only true God is the Triune God of the Bible as opposed to all the idols erected by men down through the ages. Rather this knowledge consists in believing - trusting in this God - in his Word and his promises - in his power - in his love and grace. It means enjoying intimate fellowship with him, being one of his own through the Savior Jesus Christ. To know God we must know the Son...”for no man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him” (John 1:18). Jesus is the only way to God. He himself said: “I am the Way, the Truth, and the Life; no man cometh unto the Father but by me” (John 14:6).

Some would misinterpret this passage to say that Jesus is not true God. But, already Luther refutes the rationalistic claim that the only true God’ is intended to be in opposition to Jesus, who thus would not be true God. The entire Gospel of John in any number of places bars the contention of ancient and of modernistic Arianism and rationalism that Jesus is devoid of deity and not one in essence with the Father.

Thus far in verses 1-3 Jesus has requested his glorification in view of what he will do after he is glorified. Now in the remaining two verses of this first section of his High Priestly Prayer Jesus repeats his request for glorification in view of what he has already done (Vs 4). “I have glorified (Aorist Active Indicative) you on the earth. I have finished (Aorist Active Participle) the work which you have given (Perfect Active Indicative) me to do (Aorist Active Subjunctive).”

From early childhood Jesus knew that he had come into the world for a most wonderful purpose. Already as a twelve-year-old he said: “Did you not know that I must be about my Father’s business?” (Luke 2:49). He had told his disciples: “My meat is to do the will of him that sent me and to finish his work” (John 4:34). Speaking of the urgency of the work that he had been given to do, he said: I must work the works of him that sent me while it is day; the night cometh when no man can work” (John 9:4).

But what was this work by which the Father was glorified? It was the work of telling men of God’s love for sinners. Jesus came to tell men that they, like the Prodigal Son, had gone into the far country of sin. But that God the Father longed for their return. And when they would return, that God would embrace them in his loving arms and forgive them all their sins. Jesus glorified his Father by revealing him to mankind as the God who is “merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin” (Exodus 34:6-7).

But the Father was also glorified by Jesus’ work of redemption. Jesus had come to save sinners. To do this he had to subject himself to the Law of God that as the sinners’ substitute, he might fulfill the Law. And his obedience to that Law was without flaw...perfect. He was obedient to every demand of his heavenly Father. Not once did he transgress God’s holy Law, not in thought, not in word, not in deed. He was “holy, harmless, undefiled, separate from sinners.”

But the great work of redemption also called for sacrifice, the sacrifice of a lamb without blemish or spot. It demanded the sacrifice of “the Lamb of God, which taketh away the sin of the world.” Now in his prayer Jesus speaks of this work as being already finished. Even though Jesus had not yet actually been crucified, his sufferings and death were such a certainty, they stood so clearly before him that he could speak of them as having actually happened. The mob that was so anxious to crucify Jesus was already gathering and preparing to go to Gethsemane. The hour was at hand. Soon he would go from Gethsemane to Caiaphas and Pilate and finally to Calvary. And there he would complete the sacrifice. Jesus was so sure of all of this --- thus he spoke in the past tense, as if it all were already accomplished.

In the final verse of Jesus’ prayer for himself he again returns to his request for glorification. (Vs 5) “And now, O Father, glorify (Aorist Active Imperative) me together with yourself, with the glory which I had with you before the world was.”

Jesus’ work on earth now being accomplished he asks his heavenly Father to once again receive him into glory at his right hand in heaven. He asks that his Father should return to him (according to his human nature) that which he had set aside when he took on human flesh and blood, namely, the full and unrestricted use of all the divine powers which were his with the Father before the world began.

Contrary to what many teach and believe Christ existed with the Father and Spirit from the beginning and is of equal power and majesty. In John 1:1ff we have ample testimony to this. “In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him nothing was made that was made” (John 1:1-3) (NKJV).

Even during his humiliation on earth Jesus did not cease to possess his divine glory and attributes. But he did not make full use of these divine attributes. Although as God he possessed all power in heaven and earth, as the God-man he became a helpless babe who needed the loving care of Mary and Joseph. As God he is the eternal one who never changes, but as the God-man he grew physically and mentally and changed from day to day as any other human would change. As God he never tires nor sleeps, but as the God-man he tired and needed rest. As God he is not subject to death, but as the God-Man “he became obedient unto death, even the death of the cross.” Throughout his life his glory as God was hidden. Only in his miracles and on a few other occasions were glimpses of his divine majesty visible for men to see.

But now through his sufferings, death, and resurrection, Jesus wished to once again be glorified, to enjoy again the bliss of being face to face with his Father in heaven, also now according to his human nature.

The meaning of Christ’s Words is certainly not that he wished to be relieved of his human nature and so escape the shame and humiliation of the cross which loomed before him. His request is rather that his heavenly Father would lead him through the agony of Gethsemane, the abuse of Caiaphas and Pilate, the suffering and agony of his death on the cross, that he might emerge from this battle victorious over sin and death and Satan, that he might successfully do his Father’s will and redeem the world. And when this is accomplished, he asks that his Father would then return him to heaven’s glory and the use of his divine power which he had had with the Father and the Spirit from eternity. He asks God to exalt him and “to give him a name that is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father” (Phil. 2:9-11).

In just five verses our Lord has said a great deal. He has touched on wonderful matters. He has afforded us an opportunity to see his great heart of love. What a wonderful Savior he is! He does not ask his Father to excuse him when the going gets tough. He does not ask to escape the agony and suffering, the shame and humiliation, the mockery and abuse of the cross. Rather he asks God to use the cross to glorify both himself and his Son by securing salvation and by calling blood-bought souls to faith. And by these redeemed souls God and his Son will be glorified forever.

Part II - Jesus Prays for His Disciples (Verses 6-19)

Translation:

I have manifested your name to the men whom you have given me out of the world. They were yours, you gave them to me, and they have kept your Word. Now they have known that all things which you have given me are from you. For I have given to them the words which you have given me; and they have received them, and have known surely that I came forth from you; and they have believed that you sent me. I pray for them. I do not pray for the world but for those whom you have given me, for they are yours. And all mine are yours, and yours are mine, and I am glorified in them. Now I am no longer in the world, but these are in the world, and I come to you. Holy Father, keep through your name those whom you have given me, that they may be one as we are. While I was with them in the world, I kept them in your name. Those whom you gave me I have kept; and none of them is lost except the son of perdition, that the Scripture might be fulfilled. But now I come to you, and these things I speak in the world, that they may have My joy fulfilled in themselves. 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. I do not pray that you should take them out of the world, but that you should keep them from the evil one. They are not of the world, just

as I am not of the world. Sanctify them by your truth. Your word is truth. As you sent me into the world, I also have sent them into the world. And for their sakes I sanctify myself, that they also may be sanctified by the truth. (New King James Version)

As Jesus now faced the cross he was not only thinking of himself. He was thinking also of those men who had been intimately associated with him during his ministry. And now as the hour of his suffering and subsequent glorification approaches, he pours out his heart to his Father for his disciples. Jesus' words are words of profound love. They give us an idea of how unspeakably dear these men are to the Savior and how heavily he is counting on them to carry out his mission of bringing salvation to lost mankind.

In verses 6-10 we have the reason for Jesus' prayer for the eleven (Judas Iscariot being excluded having already left the upper room), and in verses 11-19 Jesus' intercessory petitions.

Those eleven disciples remaining with Jesus in the upper room had for the past three years enjoyed a special and most wonderful relationship with Jesus. They had felt the warmth of his love toward them again and again. And now once more they see the warmth of his love as he tells his heavenly Father why they are the objects of his prayer.

"You gave them to me." When Jesus began the work of his public ministry the Father gave him these men to be his companions, pupils, and co-workers. They had walked the dusty roads of Palestine with Jesus as he journeyed from one village to another. They had listened attentively as he spoke the words of life to starving souls. They had witnessed his miracles as he healed the sick and raised the dead. They had shared his joys and his sorrows as he faithfully went about the work his Father had given him to do. Now, as he is about to be offered for them and for all men, he expresses his gratitude to the Father who had given them to him.

Conscious of the fact that these men were given to him to learn his teachings and share them with others, Jesus had manifested to them the name of the Father. ("I have manifested your name to the men whom you have given me out of the world" vs. 6a). He had revealed the nature and will of God to them. He had shared with them the words that his Father had given him. He assured them that the words were not his own but the words of the Father who sent him. ("Now they have known that all things which you have given me are from you. For I have given to them the words which you have given me" vs. 7-8a).

Jesus declared to his disciples the whole counsel of God. He told them of the love of the Father who "so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life." He told them of the Father's concern for lost souls, a love so strong that he would leave the ninety and nine sheep that are in the fold to go and find the one that was straying. From Jesus these disciples learned what God the Father is like—a God of love who is more eager to save than condemn. By their daily contacts with Jesus these men had been permitted to look, as it were, into the very heart of God and to see how he thinks thoughts of peace and not of evil toward the lost.

Now when Jesus manifested the name of God to his disciples, the Holy Ghost was at work in their hearts. Jesus says: "I have given to them the words which you have given me; and they have received them, and have known surely that I came forth from you; and they have believed that you sent me" (Verse 8). Jesus had faithfully delivered the word of the Father to them and they had believed this word and thus they became firmly convinced of his divine mission and authority. They no longer needed to ask: "Art thou he that should come or do we look for another?" On one occasion, Peter speaking for all expressed their belief saying: "Thou art the Christ, the Son of the living God" (Matt. 16:16). Many people had turned their backs on Jesus when he made it clear that he was the heaven-sent Redeemer who had come to save souls and not fill bread-baskets. But when he asked his disciples: "Will ye also go away?" they replied: "Lord to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God" (John 6:67-69).

Now though the Father had given these men to Jesus, and by "these men" I mean the believing disciples, for Jesus says in verse 9: "I pray for them. I do not pray for the world but for those whom you have given me," yet the Father remained intensely interested in them. They were his also. In his prayer Jesus said: "They are yours. And all mine are yours, and yours are mine" (Vs 9b-10a). Though Jesus had said that the Father had

given them to him, yet they still belonged to the Father. For there is absolute unity and community of interests and property between Jesus and his Father. Luther says: "This no creature can say before God. For you must understand this not only of that which the Father has given him on earth, but also of his one divine essence with the Father. For he speaks not only of his disciples and Christians, but comprehends in one heap all that is the Father's, eternal, almighty essence, life, truth, righteousness, etc., that is, he confesses freely that he is true God, for the word "All that is thine is mine" permits nothing to be excluded. If everything is his, then also the eternal Godhead is his; otherwise he cannot and dare not use the word "all." And so Jesus, the Son of God, that has everything in common with the Father is glorified in his believers. But the work of Jesus in this world was now coming to its end. Jesus was soon to leave the world to return to his Father in heaven. The disciples, however, would be remaining to carry on. But to do so, they would need strength. In the next verses (11-19) Jesus expresses concern for the spiritual safety of his disciples and prays for the blessings they would so desperately need.

Jesus' concern for the spiritual well-being of his disciples was well-founded. He knew these frail and trembling sheep. He knew how frightened they would be on that very night when wicked men like hungry wolves would stalk into Gethsemane seeking their prey. He knew how their faith would be tried when they would see him nailed to the cross.

While he was physically with them in the world he had preserved them. He had guided them when they needed guidance, encouraged them when they needed encouragement, admonished them when they needed admonition. He had kept them so that none of them was lost except Judas, the son of perdition, that the Scriptures might be fulfilled. But now the time was come, he would no longer be physically present with them in the world. He was about to return to his Father by way of the cross. So he prays to his heavenly Father for these beloved students of his who are soon to be his ambassadors. He prays in their very presence "that they may have my (Jesus) joy fulfilled in themselves" (v. 13b). What was his joy? It was the joy of seeing lost and condemned sinners answer the saving call of the Gospel. It was the joy of giving everlasting life to souls which had been rescued from sin and everlasting death. The disciples saw that joy fulfilled in themselves because they had been called by the Gospel and given the blessed certainty of everlasting life.

But Satan would continually be seeking to rob them of this joy, of their sonship in Christ and their citizenship in heaven. And thus he prays for their protection, that their faith might be kept safe. In verse 11 Jesus prays: "Holy Father, keep through your name those whom you have given me, that they may be one as we are." Jesus asks his Father to keep his disciples in the confession of his Father's name, that is, in the true faith. And he adds the petition that they should be kept in the unity of faith. They are one by faith now and Jesus asks his Father to preserve this oneness with his Word. If they continue in his Word, they would continue to be his disciples indeed.

But in his prayer on behalf of these disciples Jesus also asks his Father to protect them from the hate of the world as they carry his Word into this hate-filled world. Jesus had given his disciples the Word. Through that Word they had been brought to faith and were therefore no longer of the world. They were no longer living according to the sinful ways of the world. By their faith in Jesus they had overcome the world "for whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God" (I John 5: 4-5). Furthermore, their new life in Christ was a testimony against the sins of the world. Therefore they had become marked men. The world had singled them out and was filled with hatred toward them.

Yet Jesus does not ask his Father to take them out of the world, only that he would protect them from the evil one and his devices. (Vs 15 - "I do not pray that you should take them out of the world, but that you should keep them from the evil one.") While they are not to be of the world, they are to remain in the world. They are to share the good news of the Gospel with their fellowmen. But if they are to be faithful in the proclamation of the Gospel, they must not be influenced by the world's hatred and threatenings. If they are to be the light of the world and the salt of the earth, they must be enabled to stand against the assaults of the devil. That is why Jesus prays: "Keep them from the evil one."

And if they were to be able to stand against the evil one they would constantly need the sanctifying power of the Spirit at work in their hearts. Thus Jesus prays: “Sanctify them by your truth. Your word is truth.” (v. 17) These disciples were certainly no strangers to the truth. It had come into their hearts, separated them from the life-style of the unbelieving world and set them apart for God. But this process of sanctification had to continue. They had to be ever growing in their knowledge and understanding of the truth. For their important work it was necessary that they continually be renewed, strengthened, and confirmed. Only the Word of God could do that. The Gospel of Christ with its forgiveness would remind these disciples of God’s love for them and of his never failing presence. The reassuring promises of God would encourage them in the performance of their work amid dangers, difficulties, and discouragement. The commandments of the Lord would show them the way of righteousness and holy living. Through the eternal truth of the Word they would be cleansed, renewed, and strengthened.

But it was not only for their own sakes, their own spiritual safety that Jesus asked the Father to sanctify these disciples. It was also for the sake of all the others these disciples were to reach with the Word. Jesus prays in verse 18: “As you sent me into the world, I also have sent them into the world.” The Father had sent Jesus into the world to glorify himself by revealing himself through his Son. Soon Jesus would pass this assignment on to his disciples. He would soon command them: “Go ye into all the world and preach the Gospel to every creature.” Jesus knew what these disciples would encounter as they went out on this great assignment. There would be bitter hatred and persecution, the jeering of mockers and the blasphemy of scoffers. The temptation to become discouraged would be great. They might even wonder whether being an ambassador of Christ was really worth it all. And if they would fail in the work of spreading the Gospel, who would do it? Jesus was counting on them. He had dedicated himself to this work (vs 19) as an example to them. And now he prays that by his example and through the sanctification of the Word they might successfully go forth.

The disciples for whom Jesus interceded that fateful night fulfilled the task on which Jesus sent them and for which he prayed. But they have long gone to their eternal home. Yet the work of Jesus and his intercession have not ceased. Today he is counting on us, his disciples, to continue his work. The opposition to Christ and his Gospel is as strong today as it was then. Therefore we need the sanctifying strength of God’s Word as much today as Jesus’ disciples needed it then. That is why he still intercedes for us, asking his Father to sanctify us in his Word, which is the truth. With this wonderful assurance, let us rededicate ourselves today to proclaiming the message of salvation.

Verb Forms Verses 6-19

6	Ἐφανέρωσα	1 person sing Aorist Act Ind (φανερῶω)
	ἔδωκας	2 person sing Aorist Act Ind (δίδωμι)
	τετήρηκαν	3 person pl Perfect Act Ind (τηρέω)
7	ἔγνωκαν	3 person pl Perfect Act Ind (γινώσκω)
	δέδωκας	2 person sing Perfect Act Ind (δίδωμι)
8	δέδωκα	1 person sing Perfect Act Ind (δίδωμι)
	ἔλαβον	3 person pl Aorist Act Ind (λαμβάνω)
	ἔγνωσαν	3 person pl Aorist Act Ind (γινώσκω)
	ἐξῆλθον	1 person sing Aorist Ind (ἐξέρχομαι)
	ἐπίστευσαν	3 person pl Aorist Act Ind (πιστεύω)
	ἀπέστειλας	2 person sing Aorist Act Ind (ἀποστέλλω)
9	ἔρωτῶ	1 person sing Present Act Ind (ἔρωτάω)
10	δεδόξασμαι	1 person sing Perfect Pass Ind (δοξάζω)
11	τήρησον	Aorist Act Imperative (τηρέω)
	ᾧσιν	3 person pl Present Subjunctive (εἰμί)
12	ἐτήρουν	1 person sing Imperfect Active (τηρέω)

	ἐφύλαξα	1 person sing Aorist Act Ind (φυλάσσω)
	ἀπόλετο	3 person sing Aorist Middle Ind (ἀπόλλυμι)
	πληρωθῆ	3 person sing Aorist Pass Subjunctive (πληρόω)
13	ἔχωσιν	3 person pl Present Act Subjunctive (ἔχω)
14	δέδωκα	1 person sing Perfect Act Ind (δίδωμι)
	ἐμίσησεν	3 person sing Aorist Act Ind (μισέω)
15	ἄρης	2 person sing Aorist Act Subjunctive (αἶρω)
	τηρήσης	2 person sing Aorist Act Subjunctive (τηρέω)
17	ἀγίασον	Aorist Act Imperative (ἀγιάζω)
18	ἀπέστειλας	2 person sing Aorist Act Ind (ἀποστέλλω)
	ἀπέστειλα	1 person sing Aorist Act Ind (ἀποστέλλω)
19	ἡγιασμένοι	Perfect Passive Participle (ἀγιάζω)

References

Kretzmann	<i>Popular Commentary</i>
Hendriksen	<i>The Gospel of John</i>
Lenski	<i>St. John's Gospel</i>
Robertson	<i>Word Pictures in the New Testament</i> (John)
Mueller	<i>Christian Dogmatics</i>
Luther	<i>Luther's Works</i>