

Greek Readings
Series C, Seventh Sunday of Easter
John 17:20-26

• **Verse 20**

- In the prepositional phrase *περὶ τούτων*, the pronoun *τούτων* refers to whom? (cf. John 17.19) _____
- Parse *πιστευόντων*, _____. What is its function and force? _____
Who/what is the referent of *τῶν πιστευόντων*? _____
- What is an appropriate translation of *διὰ*? (BDAG) _____
Why is this preposition theologically significant especially concerning modern day Pentecostals? _____

• **Verse 21**

- Parse *ᾧσιν*, _____. What is the best use or understanding of the *ἵνα*? (Voelz 197) _____
- Parse *ἀπέστειλας*, _____. After considering this verb what is the content of the world's belief? Is this a fair summary of the world's current position towards Christ? (cf. John 13.35; 1 John 4.14) _____

• **Verse 22**

- What two words comprise *καγὼ*? (BDAG) _____
Why is this construction significant here? _____
- Parse both *δέδωκας* and *δέδωκα*, _____.
What does the tense of these verbs say about “*τὴν δόξαν*”? Why is the person of the 2nd verb important to the disciples and to us? When has this occurred for them and for us? (John 1.14,51; 2.11; 11.4,40; 17.5 & John 20.30-31) _____
- False ecumenism often focuses upon the little word *ἐν* here. But instead our Lord emphasizes the importance of genuine – i.e., Spirit produced – unity among Christians (cf. Phil. 2.2; Rom. 15.5; 1 Cor. 1.10, etc.). What then are some of the rationales that this verse offers to combat false ecumenism? (Note especially what is the standard of unity; cf. John 10.30) _____

• **Verse 23**

- Parse *τετελειωμένοι*, _____. What type of phrase does *ᾧσιν τετελειωμένοι* comprise? (Voelz 171) _____
What is the best use or understanding of the *ἵνα* clause? (Voelz 197) _____
The phrase *ἵνα ᾧσιν τετελειωμένοι εἰς ἓν* is a mini sermon by itself. In a few words how would you preach this phrase using the exegetical background you have just discovered? (see your work in 17.22) _____
- Parse *ἡγάπησας*, _____. Why are the case and the tense particularly important for the life of a Christian? (John 15.18-19; 1 Peter _____

5.8; Rev. 2.2,9,13) _____

- **Verse 24**

- Parse θέλω, _____. What does the tense say about the will of Christ? _____
- The word ὅπου has three definitions in BDAG. Which one is best and how does that understanding fit into the life of the church today? (Hint: “Where is “εἰμὶ ἐγὼ” for us”?) _____
- Parse θεωρῶσιν, _____. Taking in account the following verses, (John 6.40,62; 8.51; 12.44-45; 14.17; 16.16-19), what type of seeing or experiencing is the text referring to? Is it merely a visual experience or might it be something more? (BDAG) _____
- The preposition πρὸ has been understood by exegetes in multiple ways. Pick a definition given in BDAG and be prepared to state why. Which heresies might have favored one interpretation over another? _____

- **Verse 25**

- What type of expression is πάτερ δίκαιε? _____
- Parse ἔγνων, _____. According to BDAG what type of “knowing” is referred to in this verb? _____
- You, σύ, is grammatically unnecessary. Why is it included? _____

- **Verse 26**

- Parse γνωρίσω, _____. What is the theological significance behind this verb’s tense? _____
- Parse ἦ, _____. Who or what is the subject of this verb? _____
Why is the subjunctive needed? _____
- Who or what is ἡ ἀγάπη connected with in this verse? How might this verse be hope to the unsure and a good defense against those denominations that talk about ἡ ἀγάπη as only a warm fuzzy feeling? _____

Integration of Meaning

Write either a collect or a petition that reflects the unique theology found in this pericope.