

Greek Readings
Series A, Easter 2
John 20:19–31

• **Verse 19 – 23**

- Parse ἐκείνη (19) _____ To what does the phrase τῇ ἡμέρᾳ ἐκείνῃ refer? (cf. Jn 20:1ff) _____ Why are these words in the dative case? _____ How is this reiterated by τῇ μιᾷ σαββάτων? (cf. Mt 28:1; Mk 16:2, 9; Lk 24:1; Jn 20:1) _____
- Translate τὸν φόβον τῶν Ἰουδαίων _____ What is the source of this emotion? (cf. Jn 7:13; 9:22; 12:42; 16:2; 19:38) _____
- Parse λέγει (19) _____ Why is this verb in the present tense? (cf. tenses of ἦλθεν and ἔστι; λέγει v22, 27; Voelz 67) _____
- Translate εἰρήνη ὑμῖν _____ What previous statements does the use of this phrase recall? (cf. Jn 14:25-28) _____
- Translate τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῖς _____ What does this action imply? (cf. Jn 16:16-20; 19:37) _____
- Parse ἰδόντες (20) _____ What is the function of this participle? (cf. Voelz 280) _____
- Parse ἀπέσταλκεν (21) _____; πέμπω _____ Is there a semantic difference between the meaning of these verbs as John uses them? (cf. Jn 1:6; 3:17; 4:34; 5:23, 24, 36; 6:29, 38, 57; 7:16, 28, 29; 8:42; 11:42; 14:26; 15:26; 16:7; 17:3, 8, 18, 21, 23, 25; BDAG) _____
- Parse ἐνεφύσησεν (22) _____ What does this verbal action recall? (cf. Gn 2:7; Ez 37:5-10) _____
- Translate λάβετε πνεῦμα ἅγιον _____ To what previous reference(s) does this refer and fulfill? (cf. 7:39; 14:17, 26; 15:26; 16:7) _____
- Parse ἀφῆτε (23) _____ Parse ἀφέωνται _____ What is this verb's aspect? (cf. Voelz 168) What type of construction do these verbs form? (cf. ἄν; Voelz 198) _____
- Parse τινὼν (23) _____ What is the theological significance of the person and number of this pronoun? (cf. Mt 18:18; Treatise on the Power and Primacy of the Pope; also Mt 16:15, 16) _____

• **Verse 24 – 29**

- Translate εἷς ἐκ τῶν δώδεκα _____ What does this phrase indicate concerning the identity of these men? (cf. Jn 6:67, 70, 71; Mt 10:2; 20:17; 26:14, 20, 47; Mk 3:16; 4:10; 6:7; 9:35; 10:32; etc.) _____
- Parse ἴδω (25) _____ Of what type of construction is this verb a part? (cf. ἐάν; tense of βάλλω; Voelz 199) _____
- Parse πιστεύσω (25) _____ What type of construction does this form? (cf. οὐ μή; Voelz 193) _____ What does this indicate concerning Thomas' character? (cf. 11:16; 14:5; also 4:48; 20:18) _____
- Translate Καὶ μεθ' ἡμέρας ὀκτὼ _____ What day of the week is this? (cf. 20:1, 19; Ac 20:7; Just I:89-90, 404-05) _____

- Parse κεκλεισμένων (26) _____ Lacking the modifier, as in v19, what does this detail highlight? (cf. ἔρχεται ὁ Ἰησοῦς) _____
- Parse ἴδε (27) _____ How is its use here different from previous uses? (cf. 1:29, 36, 47; 19:14, 26, 27; BDAG) _____
- Parse ἄπιστος (27) _____ How do other Gospel uses of this adjective inform its use here? (cf. Mt 17:17; Mk 9:19; Lk 9:41; 12:46) _____
- To whom does the pronoun αὐτῷ (28) refer? _____ What Christological significance does this have on Thomas' statement, especially ὁ θεός? (cf. Jn 1:1; 3:13; 5:19, 23; 8:58; 10:30; 20:31; Ridderbos 648) _____
- Parse κύριος (28) _____; θεός _____; μου _____ What does the use of these cases indicate? (cf. Voelz 256-57) _____
- Parse πεπίστευκας (29) _____ What is this verb's aspect? (cf. Voelz 172) _____
- Parse ἰδόντες (29) _____ Note the use of μή. How is this verb juxtaposed to its previous usage? (cf. v25, 27) _____ What is the dual function of this phrase? _____
- **Verse 30 – 31**
 - What significance is the word σημεῖα for John's Gospel? (cf. 2:11, 18, 23; 3:2; 4:54; 6:2, 14, 26, 30; 7:31; 9:16; 10:41; 11:47; 12:18, 37) _____ How is this reiterated by the phrase ἵνα πιστεύ[ς]ητε in v31? _____
 - Parse ταῦτα (31) _____ What is the antecedent to this pronoun? _____
 - Parse πιστεύ[ς]ητε (31) _____ or _____ Note the use of ἵνα (cf. Voelz 197f). How might the ambiguous conjugation affect its aspect? (cf. Voelz 193) _____ Who is the subject of this plural verb? (cf. 1:16 also 12:37-43) _____
 - Translate ζῶν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ _____ What previous instruction does this phrase recall? (cf. 3:15, 16; 5:40; 6:53; 10:10) _____

Integration of Meaning

Summarize the theme of this pericope in one sentence using the Law and Gospel elements found in the text.