

*Greek Readings*  
**Series B, Easter 3**  
**Luke 24:36–49**

- **Verses 36**
  - What is the referent of *ταῦτα*? \_\_\_\_\_. What type of construction is *αὐτῶν λαλούντων*? (Voelz, 133) \_\_\_\_\_.
  - Who is the understood referent of *αὐτὸς*? (cf. 24:15, 25, 28, 31, 39) \_\_\_\_\_.
  - Parse *ἔστη*. \_\_\_\_\_. Give the dictionary entry. \_\_\_\_\_.
  - What is the theological significance of the greeting *εἰρήνη ὑμῖν*? \_\_\_\_\_.  
How does this compare with John 20:19, 21, 26? \_\_\_\_\_.
- **Verse 37**
  - Parse *πτοηθέντες*. \_\_\_\_\_. What is the meaning of this term? (cf. BDAG, p. 895; see also Ex. 19:16) \_\_\_\_\_.
  - Parse *ἔδόκουν*. \_\_\_\_\_. Explain the disciples' fear at seeing Jesus. \_\_\_\_\_.
- **Verse 38**
  - Parse *τεταραγμένοι*. \_\_\_\_\_. How does the occurrence of this verb here relate to 1:12 and 1:29? \_\_\_\_\_.
  - To what might the *διαλογισμοί* specifically refer? (cf. 24:21) \_\_\_\_\_.
- **Verse 39**
  - Why might Jesus emphasize *μου* twice? \_\_\_\_\_.
  - Explain the theological significance of Jesus' statement *ἐγώ εἰμι αὐτός*, and why it is particularly important in this context. \_\_\_\_\_.
  - Parse *ψηλαφήσατέ*. \_\_\_\_\_. Why does Jesus request his disciples to "touch and see" his physical body? \_\_\_\_\_.
- **Verse 40**
  - Is there any special significance that Jesus showed the disciples his *τὰς χεῖρας καὶ τοὺς πόδας*? (cf. John 20:20, 27) \_\_\_\_\_.
- **Verse 41**
  - Parse *ἀπιστούντων*. \_\_\_\_\_. What is the meaning of this word? (cf. BDAG, p. 103, 1) \_\_\_\_\_.
  - Explain the contextual meaning of the phrase *ἀπιστούντων αὐτῶν ἀπὸ τῆς χαρᾶς*. \_\_\_\_\_.
  - Why does Jesus ask the disciples for something to eat? \_\_\_\_\_.
- **Verse 42**
  - Parse *ἐπέδωκαν*. \_\_\_\_\_ . List the principal parts for the root verb. (cf. Voelz, 351) \_\_\_\_\_.
  - Is there any significance with the reference to *ἰχθύος*? (cf. 9:13, 16) \_\_\_\_\_.
- **Verse 43**
  - Explain why the reference to *ἐνώπιον αὐτῶν* might be important for the disciples' ministry? \_\_\_\_\_.
- **Verse 44**
  - To what does the phrase *οὗτοι οἱ λόγοι* refer? (cf. Mt. 16:21; 17:22-23; 20:18-19; Lk. 9:22; 9:43-45; 18:31-34, etc.) \_\_\_\_\_.
  - Is there any special significance to Jesus words *ἔτι ὃν σὺν ὑμῖν*? \_\_\_\_\_.
  - Parse *πληρωθῆναι*. \_\_\_\_\_ . What is the meaning of this term? (cf. BDAG, p. 829, 4a) \_\_\_\_\_.

- To what do *πάντα τὰ γεγραμμένα* refer in respect to the Law of Moses, the Prophets, and the Psalms? (cf. Dt. 18:15; Isa. 52:13-53:12; 61:1-2; Pss. 2, 22, 31, 69, 110) \_\_\_\_\_.
- Is there any significance to the triple reference of Moses, the Prophets, and the Psalms? \_\_\_\_\_.
- How does v.44 help us understand how to interpret the OT? \_\_\_\_\_.

- **Verse 45**
  - Parse *συνιέναι*. \_\_\_\_\_. Give the dictionary entry. \_\_\_\_\_. \_\_\_\_\_.
  - To what does *τὰς γραφάς* refer and why is this significant for the disciples and their future work? \_\_\_\_\_.
- **Verse 46**
  - Explain the significance of the title *Χριστός*. \_\_\_\_\_.
  - Parse *ἀναστῆναι*. \_\_\_\_\_. Explain the theological significance of rising *ἐκ νεκρῶν*. \_\_\_\_\_.
- **Verse 47**
  - Parse *κηρυχθῆναι*. \_\_\_\_\_. Why is it important that the proclamation occur *ἐπὶ τῷ ὀνόματι αὐτοῦ*? (cf. Lk. 10:17; 21:8; Acts 2:38; 3:6; 4:10, 17-18, 30; 5:28, 40; 8:12; 9:15, 27-28; 10:48; 15:14; 16:18; 19:5; 22:16) \_\_\_\_\_.
  - Explain the relationship between *μετάνοια* and *ἀφεσις*. \_\_\_\_\_.
  - Why is the reference to *εἰς πάντα τὰ ἔθνη* important and how do we see this in Acts? (cf. Acts 2:1-13ff.) \_\_\_\_\_.
  - Why does Luke mention *ἀρξάμενοι ἀπὸ Ἱερουσαλὴμ* here? \_\_\_\_\_.
- **Verse 48**
  - Why does Jesus now call the disciples *μάρτυρες*, and what is so theologically significant about the term? \_\_\_\_\_.
  - To what does *τούτων* refer? \_\_\_\_\_.
- **Verse 49**
  - Is there any significance to the term *ἀποστέλλω* used here? (cf. BDAG, p. 121, 2d; TDNT 1:398ff.) \_\_\_\_\_.
  - What is the *ἐπαγγελίαν τοῦ πατρός* and how might it relate to *ἐξ ὑψους δύναμιν*? \_\_\_\_\_.

### Integration of Meaning

Come up with a sermon title and two or three supporting points