

Greek Readings
Series C, Easter Sunday
Luke 24:1-12

• **Verse 1**

○ Parse ὅρθου. _____ What case usage is this (Voelz., 237–240)?

○ Parse φέρουσαι. _____ How does this participle shed light on the subject of ἥλθον? _____

○ When had the women prepared spices (23:56)? _____ Why then? _____

• **Verse 2**

○ Parse ἀποκεκυλισμένον. _____ What is the position and force of this participle (Voelz 118–121)? _____

○ What type of construction is εὗρον . . . τὸν λίθον ἀποκεκυλισμένον? (Voelz, 259)

• **Verse 3**

○ Notice the absence of τοῦ κυρίου Ἰησοῦς in the Western Text (D). Can you explain why? Discuss (cf. Metzger, Textual Commentary, 156–157; cf. Mt. 27:58; Mark. 15:43). _____

• **Verse 4**

○ How is ἐν τῷ + the infinitive best translated (Voelz, 100– 106)? _____

○ Parse ἀπορεῖσθαι. _____ What sort of picture of the women does this word convey (BDAG 118–119)? _____

○ Parse τούτου. _____ What is its antecedent? _____

○ Parse ἀστραπούσῃ. _____ Compare this word with other variants in the NT (cf. 9:29; Acts 1:10). _____

• **Verse 5**

○ ἐμφόβων through κλινουσῶν is what sort of grammatical construction? _____
How does this affect your translation (Voelz, 133-134)? _____

○ Parse ζῶντα. _____ How is this best rendered in English (Voelz, 118-121)? _____

• **Verse 6**

○ What does Just call the phrase οὐκ ἔστιν ὅδε, ἀλλὰ ἡγέρθη (cf. Just 964)? _____
Of what importance to the remainder of the chapter does this phrase have? _____

Compare and contrast this phrase with those in Matthew and Mark (cf. Mat 28:6; Mark 16:6). _____

○ Parse ὅν. _____ What is the position and force of this participle (Voelz 118–121)? _____

○ When had Jesus been “in Galilee” (Mt 17:22, 23; Luke 9:22; 24:44)? _____

- **Verse 7**
 - Parse *λέγων*. _____ This word is the object of what verb in the preceding sentence? _____
 - Parse *παραδοθῆναι*. _____ What is the subject of this infinitive? (Voelz, 100). _____
 - Which particular nuance of *δεῖ* given by BDAG do you find most fitting (BDAG 214)? Why? _____
 - Note: For these predictions cf. 9:22; 17:25; 18:32–33; Acts 17.3.
- **Verse 8**
 - Parse *ἐμνήσθησαν*. _____ What Lukan theme does this word suggest (cf. Luke 16:25; 23:42; 24:31)? _____
- **Verse 9**
 - Parse *ὑποστρέψασαι*. _____
 - Parse *λοιποῖς*. _____ Who are the others? _____
- **Verse 10**
 - Identify each of the persons named in this verse and explain in one phrase how they are connected to Jesus (cf. Luke 8:1–3). _____
 - Parse *ἔλεγον*. _____ Which aspect best conveys the sense of the women's words (Voelz, 60)? _____
 - Parse *ταῦτα*. _____ What is its antecedent? _____
- **Verse 11**
 - Parse *λῆρος*. _____ What does this word convey regarding the disciple's attitude toward the women's report (BDAG 594)? _____
 - Parse *ἐφάνησαν*. _____ What meaning does this word have in the passive (BDAG 1047.4)? _____ What is the subject of this verb? _____
 - Parse *ἡπίστουν*. _____ What is the significance of Luke's description of the disciples as being *ἡπίστουν* (BDAG 103; Mark 16:11, 12, 14)? _____
- **Verse 12**
 - Parse *γεγονός*. _____ What is the position and force of this participle (Voelz, 118–121)? _____
 - How do you understand Peter's response in light of the blatant unbelief of the apostles and the rest (cf. Just 970–971)? _____

Integration of Meaning

Write a sermon theme with two or three major divisions.