

**AI-generated.** These interlinears were produced by a large language model (Claude). Each chapter is structurally validated and self-reviewed, but the Greek text, parsing, syntactic, semantic-force, and lexical analysis are *not* human-verified — useful for study and orientation, not a substitute for a critical edition, lexicon, or commentary.

GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

# The Gospel according to John, Chapter 20

## KATA IQANNHN K'

Each verse opens with the running Greek, an English translation, and a **discourse note** (its connective, relation, and role in the argument). Below follows the word-by-word breakdown in six tiers: gloss, case (color), parsing, *syntax*, **semantic force**, and a | lexical note.

CASE   ■ Nominative   ■ Genitive   ■ Dative   ■ Accusative   ■ Vocative   ■ Verb (no case)   ■ Indeclinable

Discourse notes head each verse: **relation** · connective · clause-flow. Indentation marks prominence — flush-left = main line of argument; indented = supporting / subordinate material.

### Discourse structure of the chapter

A · 20:1–10

#### **The empty tomb: Peter and the Beloved Disciple**

Mary Magdalene arrives at the tomb early on the first day of the week, still dark, and finds the stone removed (1); she runs to Simon Peter and the Beloved Disciple with the alarming report that the Lord's body has been taken (2). The two men race to the tomb: the Beloved Disciple outruns Peter, stoops and sees the grave-cloths lying there but does not go in (3–5); Peter, arriving second, goes in and sees the cloths and the face-cloth rolled up separately (6–7); then the Beloved Disciple enters, sees, and believes — though as yet they did not understand the Scripture that he must rise from the dead (8–9). They return home (10).

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B · 20:11–18

### **Mary Magdalene and the risen Lord: 'Rabbouni' and the ascension word**

Mary stands weeping outside the tomb (11); stooping to look in she sees two angels in white seated where the body had been, who ask why she weeps (12–13). Turning, she sees Jesus but does not recognize him; he asks the same question and she supposes him the gardener (14–15). Jesus speaks her name, 'Miriam' (Μαριάμ); she turns and confesses 'Rabbouni' ('my Teacher,' v.16). Jesus then delivers the ascension-and-commission word: 'Do not cling to me, for I have not yet ascended to the Father; go to my brothers and say to them: I am ascending to my Father and your Father, to my God and your God' (17). Mary goes and announces to the disciples: 'I have seen the Lord,' and reports his words (18).

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C · 20:19–23

### **The first appearance to the gathered disciples: peace, mission, and the Spirit**

On the evening of the same day the disciples are gathered behind locked doors for fear of the Jews; Jesus comes, stands in their midst, and gives the double peace-greeting (19). He shows them his hands and side; they rejoice seeing the Lord (20). The second peace-greeting grounds the commission: 'As the Father has sent me, even so I send you' (21). He breathes on them and commands them to receive the Holy Spirit (22); the authority to forgive or retain sins is granted (23).

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D · 20:24–29

### **Thomas: absence, demand, and the supreme Christological confession**

Thomas, called the Twin, was not present at the first appearance; when told 'we have seen the Lord' he formulates his famous condition — he will not believe unless he can see and feel the nail-marks and put his hand into the side (24–25). Eight days later the disciples are again inside with Thomas; Jesus appears through locked doors, gives peace, and addresses Thomas directly: 'Bring your finger here and see my hands; bring your hand and put it in my side; and do not be unbelieving but believing' (26–27). Thomas's answer is the climax of the entire Gospel: ὁ κύριός μου καὶ ὁ θεός μου, 'My Lord and my God' (28). Jesus pronounces the beatitude for those who have not seen and yet believe (29).

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E · 20:30–31

### **The purpose statement: signs written for faith and life**

John acknowledges that Jesus did many other signs in the presence of the disciples not written in this book (30); those that are written are written so that the reader may believe that Jesus is the Christ, the Son of God, and that believing they may have life in his name (31). The aorist subjunctive πιστεύσητε (NA28) suggests evangelistic intent; the present πιστεύητε (Vaticanus) a nurturing of ongoing faith — both readings are theologically congruent with the Gospel's concern.

1 Τῇ δὲ μιᾷ τῶν σαββάτων Μαρία ἡ Μαγδαληνὴ ἔρχεται πρώϊ, σκοτίας ἔτι οὔσης, εἰς τὸ μνημεῖον, καὶ βλέπει τὸν λίθον ἠρμένον ἐκ τοῦ μνημείου.

Now on the first day of the week, Mary Magdalene comes to the tomb early, while it is still dark, and sees the stone taken away from the tomb.

SCENE-SETTING (TEMPORAL TRANSITION) **δέ** The mild adversative δέ marks the temporal shift from chapter 19's burial to the resurrection morning. The historic present ἔρχεται and βλέπει are characteristic of Johannine narrative vividness. The participial phrase σκοτίας ἔτι οὔσης ('while darkness still is') carries symbolic weight in a Gospel where light/darkness is a sustained theological theme (1:5; 8:12; 9:4-5; 11:10; 13:30).

**Τῇ**

on the

Dative

article (dative of time)

**δέ**

now

mild adversative / transitional conjunction

**μιᾷ**

first

Dative

dative of time (ordinal used as cardinal)

μία: cardinal 'one' used as ordinal 'first'; a Semitic usage reflecting Hebrew echad; 'the first of the week' = Sunday.

**τῶν**

of the

Genitive

article

**σαββάτων**

week

Genitive

partitive genitive

σάββατον (plural): 'Sabbaths,' used idiomatically for 'week'; the plural is conventional in this expression (cf. Matt 28:1; Mark 16:2; Luke 24:1).

**Μαρία**

Mary

Nominative

subject nominative

Μαρία / Μαριάμ: the Hellenized form of the Hebrew Miriam; Mary Magdalene (ἡ Μαγδαληνή) is the primary witness of the resurrection in all four Gospels.

**ἡ**

the

Nominative

article (adjectival, identifying epithet)

**Μαγδαληνὴ**

Magdalene

Nominative

appositive / epithet

Μαγδαληνή: 'the one from Magdala,' a town on the western shore of the Sea of Galilee; identifies this Mary among several.

## ἔρχεται

comes

Pres Mid Indic 3 Sg · ἔρχομαι

*main verb*

→ **historic present (vivid narration)**

ἔρχομαι: standard verb of motion; the historic present is characteristic of Johannine narrative style.

## πρωῖ

early

*adverb of time*

πρωῖ: 'early in the morning,' the last watch of the night (roughly 3–6 a.m.); the darkness noted in the next clause specifies 'before dawn.'

## σκοτίας

darkness

Genitive

*genitive absolute (subject of participle)*

σκοτία: 'darkness'; theologically loaded in John — the world's darkness (1:5) and Judas's exit 'at night' (13:30) both echo here.

## ἔτι

still

*adverb of time (within genitive absolute)*

## οὔσης

being

Pres Act Ptcp Gen Sg F · εἰμί

*genitive absolute (temporal participle)*

→ **present participle (contemporaneous action)**

## εἰς

to

*preposition of direction*

## τὸ

the

Accusative

*article*

## μνημεῖον

tomb

Accusative

*object of εἰς (direction)*

μνημεῖον: 'tomb, memorial place'; the same tomb of 19:41–42 where Joseph of Arimathea laid Jesus.

## καὶ

and

*coordinating conjunction*

## βλέπει

sees

Pres Act Indic 3 Sg · βλέπω

*main verb (coordinated)*

→ **historic present (vivid narration)**

βλέπω: physical sight; John distinguishes βλέπω (raw perception), θεωρέω (sustained observation), and ὁράω (perception with understanding) throughout ch. 20.

## τὸν

the

Accusative

*article*

## λίθον

stone

Accusative

*direct object*

λίθος: the sealing stone of the tomb; its removal is the first signal that something extraordinary has happened.

## ἠρμένον

taken away

Perf Pass Ptcp Acc Sg M · αἴρω

*object complement (predicate participle in indirect perception)*

→ perfect participle (state resulting from prior action)

αἴρω: 'to lift, take away'; the perfect passive ἠρμένον indicates the stone is in the condition of having been removed — a completed act with present result.

## ἐκ

from

*preposition of separation*

## τοῦ

the

Genitive

*article*

## μνημείου

tomb

Genitive

*object of ἐκ*

2 τρέχει οὖν καὶ ἔρχεται πρὸς Σίμωνα Πέτρον καὶ πρὸς τὸν ἄλλον μαθητὴν ὃν ἐφίλει ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς ἦσαν τὸν κύριον ἐκ τοῦ μνημείου, καὶ οὐκ οἶδαμεν ποῦ ἔθηκαν αὐτόν.

So she runs and comes to Simon Peter and to the other disciple whom Jesus loved, and says to them, 'They have taken the Lord out of the tomb, and we do not know where they have laid him.'

**INFERENCE / RESULT** **οὖν** The inferential οὖν ('so therefore') is John's most characteristic narrative connective, linking the discovery of v.1 to Mary's immediate response. The three historic presents (τρέχει, ἔρχεται, λέγει) maintain the narrative urgency. The plural οἶδαμεν ('we do not know') is unexpected from Mary alone — it may reflect an earlier tradition in which more women were present (cf. Luke 24:1, 10) or a generalizing 'we.'

## τρέχει

runs

Pres Act Indic 3 Sg · τρέχω

*main verb*

→ historic present (vivid narration)

τρέχω: 'to run'; the urgency of running characterizes this chapter — Mary (v.2), Peter and the Beloved Disciple (vv.3–4).

## οὖν

so

*inferential conjunction*

οὖν: John's narrative marker par excellence, inferential or continuative; occurs ~200 times in John vs. ~56 in the Synoptics combined.

## καὶ

and

*coordinating conjunction*

## ἔρχεται

comes

Pres Mid Indic 3 Sg · ἔρχομαι

*main verb (coordinated)*

→ historic present (vivid narration)

πρὸς

to

*preposition of direction (goal)*

**Σίμωνα**

Simon

Accusative

*object of πρὸς*

Σίμων: the Aramaic name ('hearing'); always paired here with the identifier Πέτρος.

**Πέτρον**

Peter

Accusative

*apposition to Σίμωνα*

Πέτρος: 'Rock'; the name given by Jesus (1:42); Peter leads the race to the tomb but the Beloved Disciple believes first.

καὶ

and

*coordinating conjunction*

πρὸς

to

*preposition of direction (goal)*

**τὸν**

the

Accusative

*article*

**ἄλλον**

other

Accusative

*attributive adjective*

ἄλλος: 'another of the same kind'; the 'other disciple' is identified by the relative clause as the Beloved Disciple.

**μαθητὴν**

disciple

Accusative

*object of πρὸς*

μαθητής: 'learner, disciple'; the Johannine community's title for the anonymous figure who embodies ideal discipleship.

**ὃν**

whom

Accusative

*accusative relative pronoun (object of ἐφίλει)*

**ἐφίλει**

loved

Impf Act Indic 3 Sg · φιλέω

*relative clause verb*

→ imperfect (ongoing past love)

φιλέω: 'to love (with warm affection, friendship)'; used of the Beloved Disciple here and at 11:3, 36; ἀγαπάω is used for this disciple at 13:23; 19:26; 21:7, 20 — John does not sharply distinguish the two verbs.

**ὁ**

the

Nominative

*article*

**Ἰησοῦς**

Jesus

Nominative

*subject of ἐφίλει*

καὶ  
and

*coordinating conjunction*

λέγει  
says

Pres Act Indic 3 Sg · λέγω

*main verb (speech introduction)*

→ historic present (vivid narration)

αὐτοῖς  
to them

Dative

*dative of indirect object*

ἦραν

they have taken

Aor Act Indic 3 Pl · αἶρω

*main verb (direct speech)*

→ constative aorist (completed action, unspecified agent)

αἶρω: same verb as ἡμέρον (v.1); the passive participle there becomes an active verb here as Mary frames it as someone's deliberate act; the unspecified subject 'they' is the indefinite plural common in Semitic idiom.

τὸν  
the

Accusative  
*article*

κύριον  
Lord

Accusative  
*direct object*

κύριος: 'Lord'; Mary's use of the absolute title even before the resurrection appearances is a Johannine prolepsis — the community's confessional language reaches back into the narrative.

ἐκ  
out of

*preposition of separation*

τοῦ  
the

Genitive  
*article*

μνημείου  
tomb

Genitive  
*object of ἐκ*

καὶ  
and

*coordinating conjunction*

οὐκ  
not

*negative particle*

οἶδαμεν

we know

Perf Act Indic 1 Pl · οἶδα

*main verb (direct speech, coordinated)*

→ perfect with present force (stative: we do not know)

οἶδα: a perfect form with present meaning, 'to know (by perception or intuition)'; the unexpected plural 'we' is frequently noted — it may preserve an earlier tradition involving multiple women (cf. Luke 24:1, 10).

ποῦ

where

*interrogative adverb (indirect question)*

ἔθηκαν

they laid

Aor Act Indic 3 Pl · τίθημι

*verb of indirect question*

→ constative aorist

τίθημι: 'to place, lay'; used of the burial at 19:41-42; the repetition binds the burial and empty-tomb narratives.

αὐτόν

him

Accusative

*direct object*

### 3 Ἐξῆλθεν οὖν ὁ Πέτρος καὶ ὁ ἄλλος μαθητής, καὶ ἦρχοντο εἰς τὸ μνημεῖον.

So Peter went out, and the other disciple, and they were going to the tomb.

**RESULT** οὖν The inferential οὖν continues the chain of response. The aorist ἐξῆλθεν gives the momentary departure, while the imperfect ἦρχοντο (they were going) shifts to a durative/background frame, setting up the race description of v.4. The mention of 'the other disciple' alongside Peter anticipates the distinction drawn in vv.4-9 between their responses to the empty tomb.

Ἐξῆλθεν

went out

Aor Act Indic 3 Sg · ἐξέρχομαι

*main verb*

→ ingressive aorist (the going-out as the decisive moment of departure)

ἐξέρχομαι: 'to go out, depart'; the prefix ἐξ- (out) echoes the ἐκ of the stone being removed — both signal emergence from enclosure.

οὖν

so

*inferential conjunction*

ὁ

the

Nominative

*article*

Πέτρος

Peter

Nominative

*subject nominative*

καὶ  
and

*coordinating conjunction*

ὁ  
the

Nominative  
*article*

ἄλλος  
other

Nominative  
*attributive adjective*

μαθητής  
disciple

Nominative  
*subject nominative (coordinated)*

καὶ  
and

*coordinating conjunction*

ἦρχοντο  
were going

Impf Mid Indic 3 Pl · ἔρχομαι  
*main verb (coordinated, background)*

→ imperfect (progressive/durative: the journey underway)

ἔρχομαι: the shift from the aorist ἐξῆλθεν to the imperfect ἦρχοντο is stylistically deliberate — the departure is a completed event, the journey a continuous background against which the race (v.4) takes place.

εἰς  
to

*preposition of direction*

τὸ  
the

Accusative  
*article*

μνημεῖον  
tomb

Accusative  
*object of εἰς*

#### 4 ἔτρεχον δὲ οἱ δύο ὁμοῦ· καὶ ὁ ἄλλος μαθητὴς προέδραμεν τάχιον τοῦ Πέτρου καὶ ἦλθεν πρῶτος εἰς τὸ μνημεῖον.

Now the two were running together, and the other disciple outran Peter and came to the tomb first.

**PROGRESSION / ELABORATION** **δέ** The δέ is continuative-contrastive, introducing the race detail. The imperfect ἔτρεχον depicts the ongoing running (they were running), then two aorists mark the decisive moments: προέδραμεν (outran — compound verb with πρό- expressing precedence) and ἦλθεν πρῶτος (arrived first). The comparative τάχιον τοῦ Πέτρου (faster than Peter) is a genitive of comparison. The Beloved Disciple's priority of arrival and subsequent priority of faith (v.8) has been much discussed — some read it as a statement of the Beloved Disciple's ideal position as witness.

#### ἔτρεχον

were running

Impf Act Indic 3 Pl · τρέχω

main verb (background/durative)

→ imperfect (progressive: ongoing running)

τρέχω: 'to run'; the imperfect opens a vivid scene of the two disciples racing together.

#### δέ

now

mild adversative / continuative conjunction

#### οἱ

the

Nominative

article

#### δύο

two

Nominative

subject nominative (numeral as substantive)

δύο: 'two'; their running together (ὁμοῦ) establishes a baseline before the distinction is drawn.

#### ὁμοῦ

together

adverb of manner

ὁμοῦ: 'together, at the same place/time'; only in John in the NT (4:36; 20:4; 21:2).

#### καὶ

and

coordinating conjunction

#### ὁ

the

Nominative

article

#### ἄλλος

other

Nominative

attributive adjective

<p><b>μαθητής</b> disciple</p> <p>Nominative <i>subject nominative</i></p>	<p><b>προέδραμεν</b> outran</p> <p>Aor Act Indic 3 Sg · προτρέχω <i>main verb</i></p> <p>→ <i>constative aorist (the fact of outrunning)</i></p> <p>προτρέχω: 'to run before, outrun'; the compound πρό- encodes priority of movement.</p>	<p><b>τάχιον</b> faster</p> <p><i>comparative adverb</i></p> <p>τάχιον: comparative of ταχύς ('quick'); adverbial accusative of manner; 'more quickly' = faster.</p>	<p><b>τοῦ</b> than</p> <p>Genitive <i>genitive of comparison</i></p>
<p><b>Πέτρου</b> Peter</p> <p>Genitive <i>genitive of comparison (standard of comparison)</i></p>	<p><b>καὶ</b> and</p> <p><i>coordinating conjunction</i></p>	<p><b>ἦλθεν</b> came</p> <p>Aor Act Indic 3 Sg · ἔρχομαι <i>main verb (coordinated)</i></p> <p>→ <i>constative aorist (arrival as completed event)</i></p>	<p><b>πρῶτος</b> first</p> <p>Nominative <i>predicate adjective (manner / order)</i></p> <p>πρῶτος: 'first'; used predicatively with the subject — 'he arrived as the first one.'</p>
<p><b>εἰς</b> to</p> <p><i>preposition of direction</i></p>	<p><b>τὸ</b> the</p> <p>Accusative <i>article</i></p>	<p><b>μνημεῖον</b> tomb</p> <p>Accusative <i>object of εἰς</i></p>	

## 5 καὶ παρακύψας βλέπει κείμενα τὰ ὀθόνια, οὐ μέντοι εἰσῆλθεν.

And stooping to look in, he sees the linen cloths lying there, yet he did not go in.

**ELABORATION** **καὶ** The historic present βλέπει (physical visual observation) and the aorist participle παρακύψας (stooping, bending down to look) describe the Beloved Disciple's limited initial investigation. The adversative μέντοι ('yet, however') signals restraint — he sees but does not enter. The verb βλέπω here is the most basic sight-word; contrast Peter's θεωρέω in v.6 (intent observation) and the Beloved Disciple's ὄραω in v.8 (perception leading to belief). The ὀθόνια (linen strips) are the burial cloths mentioned at 19:40.

καὶ  
and

*coordinating conjunction*

παρακύψας  
stooping to look

Aor Act Ptcp Nom Sg M · παρακύπτω

*adverbial participle (attendant circumstance / manner)*

→ aorist participle (action prior to or coincident with main verb)

παρακύπτω: 'to stoop and look, bend down to peer'; used also of Mary in v.11 and of the angels in 1 Pet 1:12 — the verb implies craning one's neck to look into something at a lower level.

βλέπει  
sees

Pres Act Indic 3 Sg · βλέπω

*main verb*

→ historic present (vivid narration)

βλέπω: basic visual perception; the first of three sight-words in vv.5-8 (βλέπω → θεωρέω → ὀράω + εἶδεν/ἐπίστευσεν) that form a deliberate ascent from observation to faith-perception.

κείμενα  
lying

Pres Mid Ptcp Acc Pl N · κείμεαι

*object complement (predicate participle in perception clause)*

→ present participle (contemporaneous state)

κείμεαι: 'to lie, be placed'; the cloths are lying in place — their ordered arrangement will become significant in v.7.

τὰ  
the

Accusative  
*article*

ὀθόνια  
linen cloths

Accusative

*direct object (of perception)*

ὀθόνιον: 'linen strip, bandage'; the burial wrappings used with the spices (19:40); their presence without the body rules out a hasty removal.

οὐ  
not

*negative particle*

μέντοι  
yet

*adversative particle*

μέντοι: 'yet, however, nevertheless'; mild adversative (found 8 times in John, 1 in 2 Tim); marks the Beloved Disciple's deliberate restraint from entering.

εἰσῆλθεν  
he went in

he went in

Aor Act Indic 3 Sg · εἰσέρχομαι

*main verb (negated)*

→ constative aorist (the non-entry as a completed fact)

εἰσέρχομαι: 'to enter'; the restraint from entering is deliberate and contrasts with Peter's bold entry in v.6.

6 ἔρχεται οὖν καὶ Σίμων Πέτρος ἀκολουθῶν αὐτῷ, καὶ εἰσῆλθεν εἰς τὸ μνημεῖον· καὶ θεωρεῖ τὰ ὀθόνια κείμενα,

Then Simon Peter also comes, following after him, and he entered into the tomb; and he sees the linen cloths lying there,

**TEMPORAL SEQUENCE** οὖν The inferential οὖν continues the sequential narrative. Peter's entry is marked by the particle καὶ ('also') — he too arrives, following the Beloved Disciple. The historic present ἔρχεται and θεωρεῖ (he observes) flank the aorist εἰσῆλθεν; θεωρέω denotes sustained, intent gazing — more than βλέπω — yet still not the faith-perception of ὀράω/ἐπίστευσεν (v.8). Peter sees the same cloths but the narrative does not yet report his response.

**ἔρχεται**

comes

Pres Mid Indic 3 Sg · ἔρχομαι

*main verb*

→ historic present (vivid narration)

**οὖν**

then

*inferential / sequential conjunction*

**καὶ**

also

*ascensive particle ('also')*

**Σίμων**

Simon

Nominative

*subject nominative*

**Πέτρος**

Peter

Nominative

*apposition*

**ἀκολουθῶν**

following

Pres Act Ptcp Nom Sg M · ἀκολουθέω

*adverbial participle (manner / attendant circumstance)*

→ present participle (contemporaneous action)

ἀκολουθέω: 'to follow, accompany'; the discipleship verb of John; here it is physical following in the race, but the word carries its full resonance as the defining act of a disciple.

**αὐτῷ**

him

Dative

*dative of accompaniment / object of ἀκολουθέω*

**καὶ**

and

*coordinating conjunction*

**εἰσῆλθεν**

entered

Aor Act Indic 3 Sg · εἰσέρχομαι

*main verb (coordinated)*

→ ingressive aorist (Peter's bold entry)

εἰσέρχομαι: Peter enters without hesitation; contrast the Beloved Disciple's restraint in v.5.

**εἰς**

into

*preposition of direction*

**τὸ**

the

Accusative

*article*

**μνημεῖον**

tomb

Accusative

*object of εἰς*

**καὶ**

and

*coordinating conjunction*

**θεωρεῖ**

observes

Pres Act Indic 3 Sg · θεωρέω

*main verb (coordinated)*

→ historic present (vivid narration)

θεωρέω: 'to observe, gaze at, perceive'; more sustained and intent than βλέπω; used here for Peter's careful examination; the word does not by itself imply understanding or faith.

**τὰ**

the

Accusative

*article*

**ὀθόνια**

linen cloths

Accusative

*direct object*

**κείμενα**

lying

Pres Mid Ptcp Acc Pl N · κείμαι

*object complement (predicate participle)*

→ present participle (contemporaneous state)

7 καὶ τὸ σουδάριον, ὃ ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ, οὐ μετὰ τῶν ὀθόνιων κείμενον ἀλλὰ χωρὶς ἐντετυλιγμένον εἰς ἓνα τόπον.

and the face cloth, which had been on his head, not lying with the linen cloths but folded up in a place by itself.

ELABORATION (CONTINUATION OF OBSERVATION) **καί** Verse 7 expands the visual report of v.6: alongside the ὀθόνια Peter observes the face-cloth (σουδάριον) – separately, neatly folded (ἐντετυλιγμένον, perfect passive participle: 'having been wrapped/folded up') and in its own place. The orderliness is significant: grave robbers do not tidy the burial cloths. The verb εἶναι is elided (the subject 'he sees it' is supplied from the preceding verse); the verse is syntactically a continuation of the accusative series begun with τὰ ὀθόνια.

καὶ  
and

*coordinating conjunction (continuing the list of objects observed)*

τὸ  
the

Accusative  
article

σουδάριον  
face cloth

Accusative  
*direct object (continuation from v.6)*

σουδάριον: Latin loanword (sudarium, 'sweat cloth'); used in John for the cloth over Lazarus's face (11:44) and here; it is distinct from the full-body linen strips (ὀθόνια).

ὃ  
which

Nominative  
*relative pronoun (nominative subject of relative clause)*

ἦν  
had been

Impf Act Indic 3 Sg · εἰμί  
*relative clause verb*

→ imperfect (past state: where it had been placed)

ἐπὶ  
on

*preposition of location*

τῆς  
the

Genitive  
article

κεφαλῆς  
head

Genitive  
*object of ἐπὶ (genitive of place)*

κεφαλή: 'head'; the cloth covered Jesus' face in burial (cf. Lazarus, 11:44).

## αὐτοῦ

his

Genitive  
possessive genitive

## οὐ

not

negative particle

## μετὰ

with

preposition of association

## τῶν

the

Genitive  
article

## ὀθονίων

linen cloths

Genitive  
object of μετά

## κείμενον

lying

Pres Mid Ptcp Acc Sg N · κείμαι

predicate participle (negated, describing the face-cloth)

→ present participle (state: not in the condition of lying with the others)

## ἀλλὰ

but

strong adversative conjunction

## χωρίς

apart

adverb of separation / preposition

χωρίς: 'apart, separately, without'; here adverbial — the face-cloth is in a separate location.

## ἐντετυλιγμένον

folded up

Perf Pass Ptcp Acc Sg N · ἐντυλίσσω  
predicate participle (complementary to χωρίς εἰς ἓνα τόπον)

→ perfect participle (resulting state: having been rolled/folded up)

ἐντυλίσσω: 'to wrap up, roll up, fold'; the perfect passive describes a deliberate, completed act — the cloth is in the condition of having been neatly folded. It was not torn off in haste.

## εἰς

in

preposition of location (= ἐν with motion nuance)

## ἓνα

one

Accusative  
attributive numeral

εἷς: 'one'; εἰς ἓνα τόπον = 'in one place by itself' — the singularity and separateness of the face-cloth underscores the orderliness of what Peter sees.

## τόπον

place

Accusative  
object of εἰς

τόπος: 'place, location'; the specificity ('one place') emphasizes deliberate arrangement, not frantic removal.

## 8 τότε οὖν εἰσῆλθεν καὶ ὁ ἄλλος μαθητῆς ὁ ἐλθὼν πρῶτος εἰς τὸ μνημεῖον, καὶ εἶδεν καὶ ἐπίστευσεν·

Then the other disciple also, the one who had come to the tomb first, went in, and he saw and believed.

**TEMPORAL RESULT** **τότε οὖν** The double connective τότε οὖν ('then therefore') marks the decisive moment of the pericope. The Beloved Disciple now enters, and the two verbs εἶδεν ('saw') and ἐπίστευσεν ('believed') are coordinate and climactic — no object of belief is stated, heightening the absolute character of the act. The verb ὀράω (εἶδεν) is the perception-verb associated with understanding, not merely sight (contrast βλέπω v.5 and θεωρέω v.6). This is the first resurrection faith in John's Gospel, triggered by the empty tomb and grave-cloths alone, without a direct appearance of the risen Jesus.

**τότε**

then

*temporal adverb*

τότε: 'at that time, then'; marks the decisive sequential moment.

**οὖν**

therefore

*inferential conjunction*

**εἰσῆλθεν**

went in

Aor Act Indic 3 Sg · εἰσέρχομαι

*main verb*

→ ingressive aorist (the moment of entry)

**καὶ**

also

*ascensive particle*

**ὁ**

the

Nominative

*article*

**ἄλλος**

other

Nominative

*attributive adjective*

**μαθητῆς**

disciple

Nominative

*subject nominative*

**ὁ**

the one

Nominative

*article (substantival, introducing relative participle)*

## ἐλθών

who had come

Aor Act Ptcp Nom Sg M · ἔρχομαι

*substantival / attributive participle (relative clause equivalent)*

→ aorist participle (prior completed action)

ἔρχομαι: the participial clause recalls v.4 — 'the one who came first' — tying the race narrative to its conclusion.

## πρῶτος

first

Nominative

*predicate adjective (order)*

## εἰς

to

*preposition of direction*

## τὸ

the

Accusative

*article*

## μνημεῖον

tomb

Accusative

*object of εἰς*

## καὶ

and

*coordinating conjunction*

## εἶδεν

saw

Aor Act Indic 3 Sg · ὁράω

*main verb*

→ constative aorist (the whole act of seeing-and-understanding)

ὁράω: the perception-verb in John that carries the nuance of insight and understanding; this εἶδεν moves beyond Peter's θεωρέω (v.6) to a comprehending vision.

## καὶ

and

*coordinating conjunction*

## ἐπίστευσεν

believed

Aor Act Indic 3 Sg · πιστεύω

*main verb (coordinated, climactic)*

→ constative aorist (the decisive act of belief)

πιστεύω: 'to believe, trust'; the absolute use (no stated object — he believed, full stop) is emphatic; this is the first resurrection faith in John's narrative, preceding all appearances.

## 9 οὐδέπω γὰρ ἤδεισαν τὴν γραφὴν ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι.

For as yet they did not know the Scripture, that he must rise from the dead.

**EXPLANATION** γάρ The γάρ clause is the narrator's explanatory aside: the disciples' ignorance of the relevant Scripture explains why the tomb and grave-cloths suffice as the Beloved Disciple's evidence for belief — he believed without the aid of prior scriptural understanding. The imperfect ἤδεισαν (pluperfect of οἶδα used with imperfect force: 'they had not yet known') and the negative οὐδέπω ('not yet') imply this ignorance is temporary — after the resurrection and Pentecost their understanding will be transformed (cf. 2:22; 12:16; 16:13).

οὐδέπω

not yet

*negative temporal adverb*

οὐδέπω: 'not yet at all'; stronger than οὐπω; the 'not yet' looks forward to the post-resurrection understanding.

γάρ

for

*explanatory conjunction*

ἤδεισαν

they knew

Plpf Act Indic 3 Pl · οἶδα

*main verb (narrator's aside)*

→ pluperfect used as imperfect (state of prior not-knowing)

οἶδα: 'to know'; the pluperfect ἤδεισαν functions as a past tense — 'they did not know' (at that time); John uses οἶδα for intuitive, inward knowledge.

τὴν

the

*Accusative*

*article*

γραφὴν

Scripture

*Accusative*

*direct object*

γραφή: 'Scripture, writing'; the singular can refer to a specific text (e.g., Ps 16:10; Hos 6:2) or to the OT's testimony as a whole; neither text is specified here — John leaves it open.

ὅτι

that

*conjunction introducing content clause (appositional to γραφὴν)*

ὅτι: expegetic, explaining the content of the Scripture they did not yet grasp.

δεῖ

it is necessary

Pres Act Indic 3 Sg (impersonal) · δεῖ

*impersonal verb (divine necessity)*

→ gnomic/logical present (stating theological necessity)

δεῖ: 'it is necessary, must'; used frequently in John for the divinely ordained necessity driving Jesus' mission (3:7, 14, 30; 4:4; 9:4; 10:16; 12:34); here it grounds the resurrection in Scripture and divine plan.

αὐτὸν

him

*Accusative*

*accusative subject of infinitive*

ἐκ

from

*preposition of separation*

νεκρῶν

the dead

Genitive

*object of ἐκ (source)*

νεκρός: 'dead person'; the plural ἐκ νεκρῶν ('from among the dead') is the standard early Christian formula for resurrection, denoting emergence from the realm of the dead.

ἀναστῆναι

to rise

Aor Act Inf · ἀνίστημι

*infinitive (subject of δεῖ, via accusative-infinitive construction)*

→ *constative aorist infinitive (the whole event of resurrection)*

ἀνίστημι: 'to rise, stand up'; used of resurrection throughout the NT; the aorist infinitive is timeless/constative, referring to the event as a whole.

## 10 ἀπῆλθον οὖν πάλιν πρὸς αὐτοὺς οἱ μαθηταί.

So the disciples went away again to their own homes.

CONCLUSION (OF THE TOMB-PERICOPE) οὖν The brief conclusion to the empty-tomb pericope (vv.1–10): the two disciples depart without any further action described. The word πάλιν ('again') indicates they return to where they were before — 'to their own homes' (πρὸς αὐτοὺς = 'to their own [places / homes]'). The pericope ends without any resurrection appearance; the transition to Mary's remaining behind (v.11) creates a deliberate narrative gap that the Beloved Disciple's belief partially fills.

ἀπῆλθον

went away

Aor Act Indic 3 Pl · ἀπέρχομαι

*main verb*

→ *constative aorist (the departure as a completed event)*

ἀπέρχομαι: 'to go away, depart'; the prefix ἀπό- marks departure from the tomb.

οὖν

so

*inferential conjunction*

πάλιν

again

*adverb of repetition*

πάλιν: 'again, back'; they return to where they had come from.

πρὸς

to

*preposition of direction (goal)*

**αὐτούς**

their own homes

Accusative

*object of πρὸς (idiomatic: 'to their own places')*

αὐτούς: here used reflexively ('to themselves, to their own [homes]'); the idiom πρὸς αὐτούς is common in Greek for returning to one's dwelling.

**οἱ**

the

Nominative

*article*

**μαθηταί**

disciples

Nominative

*subject nominative*

## 11 Μαρία δὲ εἰστήκει πρὸς τῷ μνημείῳ ἔξω κλαίουσα. ὡς οὖν ἔκλαιεν, παρέκυψεν εἰς τὸ μνημεῖον,

But Mary stood weeping outside the tomb. So as she wept, she stooped to look into the tomb,

**CONTRAST / NEW SCENE** **δέ** The δέ is contrastive-transitional: after the disciples depart, the camera returns to Mary who remains. The pluperfect εἰστήκει ('had taken her stand and was standing') — the pluperfect of ἵστημι functioning as imperfect — pictures her fixed in grief at the tomb. The weeping (κλαίουσα, present participle; ἔκλαιεν, imperfect) is persistent. Her stooping (παρέκυψεν, aorist — same verb as the Beloved Disciple in v.5) initiates a new encounter; but her tear-filled eyes will first misidentify what she sees.

**Μαρία**

Mary

Nominative

*subject nominative*

**δὲ**

but

*mild adversative / transitional conjunction*

**εἰστήκει**

stood

Plpf Act Indic 3 Sg · ἵστημι

*main verb (background state)*

→ pluperfect as imperfect (resultant state: she had taken her stand and was standing)

ἵστημι: 'to stand'; the pluperfect of this verb regularly expresses the present state of standing — Mary is stationed at the tomb, immovable in her grief.

**πρὸς**

at

*preposition of location (proximity)*

τῷ

the

Dative

article

μνημείῳ

tomb

Dative

object of πρὸς (dative of location)

ἔξω

outside

adverb of place

ἔξω: 'outside'; Mary stands outside the tomb — she has not entered as the two disciples did.

κλαίουσα

weeping

Pres Act Ptcp Nom Sg F · κλαίω

adverbial participle (manner / attendant circumstance)

→ present participle (ongoing weeping)

κλαίω: 'to weep, wail!'; used of Jesus weeping at Lazarus's tomb (11:35); Mary's grief echoes and reverses that scene.

ὡς

as

temporal conjunction

ὡς: temporal 'as, while'; introduces the circumstantial clause of weeping.

οὖν

then

inferential / sequential conjunction

ἔκλαιεν

she wept

Impf Act Indic 3 Sg · κλαίω

verb of temporal clause

→ imperfect (progressive/durative: the ongoing weeping)

παρέκυψεν

stooped to look

Aor Act Indic 3 Sg · παρακύπτω

main verb (apodosis)

→ ingressive aorist (the act of bending down)

παρακύπτω: same verb as v.5; used by the Beloved Disciple from outside; now Mary does the same and will see angels where the body had been.

εἰς

into

preposition of direction

τὸ

the

Accusative

article

μνημεῖον

tomb

Accusative

object of εἰς

12 καὶ θεωρεῖ δύο ἀγγέλους ἐν λευκοῖς καθεζομένους, ἓνα πρὸς τῆ κεφαλῇ καὶ ἓνα πρὸς τοῖς ποσίν, ὅπου ἔκειτο τὸ σῶμα τοῦ Ἰησοῦ.

and she sees two angels in white, sitting where the body of Jesus had been lying, one at the head and one at the feet.

**ELABORATION (CONTENT OF LOOKING)** **καὶ** The historic present θεωρεῖ (intent gazing) opens the angelic vision. Two angels in white (ἐν λευκοῖς) are seated at head and feet – a detail that recalls the Ark of the Covenant's two cherubim flanking the mercy seat (Exod 25:18–20), though John draws no explicit typology. The relative clause ὅπου ἔκειτο τὸ σῶμα τοῦ Ἰησοῦ is the narrator's reminder that the body is now absent; the explicit reference to 'the body of Jesus' at this point underscores the physical reality of both the burial and the absence.

καὶ

and

*coordinating conjunction*

θεωρεῖ

sees

Pres Act Indic 3 Sg · θεωρέω

*main verb*

→ historic present (vivid narration)

θεωρέω: sustained observation; used here (as for Peter in v.6) for a careful, attentive seeing.

δύο

two

Accusative

*direct object (numeral as attribute)*

ἀγγέλους

angels

Accusative

*direct object*

ἄγγελος: 'messenger, angel'; the two angels recall the other resurrection accounts; only John specifies their position (head and feet). The white clothing (λευκά) is the standard heavenly attire in apocalyptic.

ἐν

in

*preposition of manner*

λευκοῖς

white

Dative

*object of ἐν (substantival adjective: 'in white things' = white garments)*

λευκός: 'white, bright'; the color of heavenly beings and eschatological garments throughout the NT (Rev 3:4–5; 7:9, 13–14; Matt 28:3; Acts 1:10).

καθεζομένους

sitting

Pres Mid Ptcp Acc Pl M · καθέζομαι

*object complement (predicate participle in perception clause)*

→ present participle (contemporaneous state: they are seated)

καθέζομαι: 'to sit down, be seated'; the deliberate positioning of the two angels at head and feet of where the body lay is unique to John.

ἓνα

one

Accusative

*partitive apposition (one of the two)*

πρὸς

at

*preposition of location (proximity)*

τῇ

the

Dative

*article*

κεφαλῇ

head

Dative

*object of πρὸς*

κεφαλή: 'head'; the position at the head recalls the separate face-cloth of v.7.

καὶ

and

*coordinating conjunction*

ἓνα

one

Accusative

*partitive apposition (the other of the two)*

πρὸς

at

*preposition of location*

τοῖς

the

Dative

*article*

ποσίν

feet

Dative

*object of πρὸς*

πούς: 'foot'; at the feet of where Jesus lay — the placement of the two angels frames the space of the absent body.

ὅπου

where

*relative adverb (locative)*

ἔκειτο

had been lying

Impf Mid Indic 3 Sg · κεῖμαι

*relative clause verb*

→ imperfect (past continuous state: where it had been lying)

κεῖμαι: 'to lie'; the imperfect denotes the prior, now-ended condition of the body's lying there.

τὸ

the

Nominative

*article*

σῶμα

body

Nominative

*subject of ἔκειτο*

σῶμα: 'body'; the physical, material body — the narrator's use of σῶμα τοῦ Ἰησοῦ makes explicit that it is Jesus himself, not merely a container, whose absence is at issue.

τοῦ

of

Genitive

*article*

Ἰησοῦ

Jesus

Genitive

*genitive (possessive/identifying)*

13 καὶ λέγουσιν αὐτῇ ἐκεῖνοι· γύναι, τί κλαίεις; λέγει αὐτοῖς ὅτι ἦραν τὸν κύριόν μου, καὶ οὐκ οἶδα ποῦ ἔθηκαν αὐτόν.

And they say to her, 'Woman, why are you weeping?' She says to them, 'They have taken away my Lord, and I do not know where they have laid him.'

**DIALOGUE** **καί** The angelic question γύναι, τί κλαίεις; is identical to Jesus' question in v.15 — the narrative creates a parallel that makes Mary's double non-recognition (of angels, then of Jesus) the more pointed. Mary's answer to the angels echoes v.2, but now in the singular (οὐκ οἶδα — 'I do not know') and with the intensely personal κύριόν μου ('my Lord!'). The direct-object ὅτι introduces the content of her speech (recitative ὅτι).

καὶ  
and

*coordinating conjunction*

λέγουσιν

say

Pres Act Indic 3 Pl · λέγω

*main verb (speech introduction)*

→ historic present (vivid narration)

αὐτῇ

to her

Dative

*dative of indirect object*

ἐκεῖνοι

those

Nominative

*subject nominative (deictic pronoun referring back to the two angels)*

ἐκεῖνος: 'that one, those'; the demonstrative singles out the previously mentioned angels as the speakers.

γύναι

woman

Vocative

*vocative of address*

γυνή: 'woman'; the vocative γύναι is a respectful address, not condescending; used by Jesus at 2:4; 4:21; 8:10; 19:26 — and will be used again by Jesus in v.15.

τί

why

*interrogative pronoun (adverbial accusative: 'for what reason')*

κλαίεις

are you weeping

Pres Act Indic 2 Sg · κλαίω

*verb of direct question*

→ present (ongoing action being questioned)

κλαίω: the same question is asked by Jesus in v.15; the repetition invites the reader to see that the true answer to Mary's weeping is the risen Lord himself.

λέγει

says

Pres Act Indic 3 Sg · λέγω

*main verb (speech introduction)*

→ historic present

**αὐτοῖς**

to them

Dative

*dative of indirect object*

**ὅτι**

"

*recitative conjunction (introducing direct speech)*

ὅτι: recitative, introducing the content of speech; equivalent to opening quotation marks.

**ἦραν**

they have taken

Aor Act Indic 3 Pl · αἶρω

*main verb (direct speech)*

→ constative aorist

αἶρω: same verb as v.2 — the repeated use ties Mary's two reports together and underscores her persistent, grief-driven misinterpretation of events.

**τὸν**

the

Accusative

*article*

**κύριόν**

Lord

Accusative

*direct object*

**μου**

my

Genitive

*possessive genitive*

μου: the personal possessive — 'my Lord' — foreshadows Thomas's confession ὁ κύριός μου (v.28). Mary's grief is personal and relational.

**καὶ**

and

*coordinating conjunction*

**οὐκ**

not

*negative particle*

**οἶδα**

I know

Perf Act Indic 1 Sg · οἶδα

*main verb (direct speech, coordinated)*

→ perfect with present force (I do not know)

**ποῦ**

where

*interrogative adverb (indirect question)*

**ἔθηκαν**

they laid

Aor Act Indic 3 Pl · τίθημι

*verb of indirect question*

→ constative aorist

**αὐτόν**

him

Accusative

*direct object*

## 14 ταῦτα εἰποῦσα ἐστράφη εἰς τὰ ὀπίσω, καὶ θεωρεῖ τὸν Ἰησοῦν ἐστῶτα, καὶ οὐκ ᾔδει ὅτι Ἰησοῦς ἐστίν.

Having said these things, she turned around and sees Jesus standing, and she did not know that it was Jesus.

**TEMPORAL TRANSITION** **ταῦτα εἰποῦσα** The aorist participial phrase ταῦτα εἰποῦσα ('having said these things') marks the close of the angelic dialogue and the transition to the appearance of Jesus. Mary turns (ἐστράφη, ingressive aorist of στρέφω) and the historic present θεωρεῖ reports her seeing Jesus standing there. The narrator's aside οὐκ ᾔδει ὅτι Ἰησοῦς ἐστίν ('she did not know that it was Jesus') is a crucial narratorial comment on her non-recognition — the imperfect ᾔδει marks it as a condition persisting at that moment. Non-recognition of the risen Jesus (cf. Luke 24:16, 31, 37; John 21:4) is a common feature of the resurrection accounts, perhaps reflecting the transformation of the resurrection body.

### ταῦτα

these things

Accusative

direct object (of participial verb)

### εἰποῦσα

having said

Aor Act Ptcp Nom Sg F · λέγω

adverbial participle (temporal: 'after saying these things')

→ aorist participle (action prior to main verb)

λέγω: the aorist participle marks the completed speech as prior to the turning.

### ἐστράφη

turned around

Aor Pass Indic 3 Sg · στρέφω

main verb

→ ingressive aorist (the moment of turning)

στρέφω: 'to turn'; the passive/reflexive 'she turned herself around'; she was facing the tomb and now turns to face the garden — and Jesus.

### εἰς

toward

preposition of direction (idiomatic with ὀπίσω)

### τὰ

the

Accusative

article (substantival with ὀπίσω)

### ὀπίσω

behind

adverb of direction (idiomatic: εἰς τὰ ὀπίσω = 'toward the back, around')

ὀπίσω: 'behind, back'; εἰς τὰ ὀπίσω is an idiom for 'around, backward'; she turns away from the tomb.

### καὶ

and

coordinating conjunction

### θεωρεῖ

sees

Pres Act Indic 3 Sg · θεωρέω

main verb

→ historic present (vivid narration)

θεωρέω: attentive seeing; as in v.6 and v.12, it describes intent observation — yet without recognition.

**τὸν**

the

Accusative

article

**Ἰησοῦν**

Jesus

Accusative

direct object

**ἑστῶτα**

standing

Perf Act Ptcp Acc Sg M · ἴστημι

object complement (predicate participle in perception clause)

→ perfect participle (resultant state: having taken his stand, standing)

ἴστημι: the perfect participle ἑστῶτα mirrors εἰστήκει of Mary in v.11 – both stand; the risen Jesus stands in the same garden as the grieving Mary.

**καὶ**

and

coordinating conjunction

**οὐκ**

not

negative particle

**ᾔδει**

she knew

Plpf Act Indic 3 Sg · οἶδα

main verb (narrator's aside)

→ pluperfect as imperfect (she did not know – at that point)

οἶδα: Mary's non-recognition is a narratorial comment preparing the dramatic recognition in v.16.

**ὅτι**

that

conjunction (content clause: object of ᾔδει)

**Ἰησοῦς**

Jesus

Nominative

predicate nominative (of ἔστιν)

**ἔστιν**

it is

Pres Act Indic 3 Sg · εἰμί

equative verb (within content clause)

→ gnomic/identifying present

15 λέγει αὐτῇ Ἰησοῦς· γύναι, τί κλαίεις; τίνα ζητεῖς; ἐκείνη δοκοῦσα ὅτι ὁ κηπουρός ἐστιν λέγει αὐτῷ· κύριε, εἰ σὺ ἐβάστασας αὐτόν, εἶπέ μοι ποῦ ἔθηκας αὐτόν, καὶ γὰρ αὐτὸν ἄρῶ.

Jesus says to her, 'Woman, why are you weeping? Whom are you seeking?' She, supposing that he was the gardener, says to him, 'Sir, if you have carried him away, tell me where you have laid him, and I will take him away.'

**DIALOGUE (CONTINUED)** **ASYNDETON** Asyndeton: the scene continues without connective. Jesus repeats the angelic question γύναι, τί κλαίεις; and adds τίνα ζητεῖς; — 'whom are you seeking?' This question echoes the opening of John's Gospel where Jesus first asks 'What are you seeking?' (1:38); in 18:4, 7 the same question is addressed to the arresting party, whom Jesus repels. Here it is the question of the Good Shepherd who knows his sheep (10:3, 14). Mary's mistake (κηπουρός, 'gardener') is ironic in a Gospel rich in such irony — the one who tends the true vine (15:1) is mistaken for a gardener. Her offer to take the body herself (καὶ γὰρ αὐτὸν ἄρῶ) shows both devotion and practical impossibility; it prepares the moment when his voice transforms her understanding.

**λέγει**

says

Pres Act Indic 3 Sg · λέγω

*main verb (speech introduction)*

→ [historic present](#)

**αὐτῇ**

to her

Dative

*dative of indirect object*

**Ἰησοῦς**

Jesus

Nominative

*subject nominative*

**γύναι**

woman

Vocative

*vocative of address*

γυνή; cf. 2:4; 4:21; 19:26; the same address Jesus used to his mother — respectful and theologically resonant.

τί

why

*interrogative adverb*

κλαίεις

are you weeping

Pres Act Indic 2 Sg · κλαίω

*verb of direct question*

→ present (ongoing action)

τίνα

whom

Accusative

*interrogative pronoun (direct object)*

τίς: 'who, which'; the personal τίνα ('whom') rather than 'what' (τί) implies Jesus knows the disciples seek a person, not a thing — the Good Shepherd question (cf. 1:38; 18:4, 7).

ζητεῖς

are you seeking

Pres Act Indic 2 Sg · ζητέω

*verb of second direct question*

→ present (ongoing seeking)

ζητέω: 'to seek, look for'; a key Johannine word (cf. 1:38; 7:34; 8:21; 13:33); Jesus' first words in John's Gospel are 'What are you seeking?' (1:38) — this question echoes that programmatic opening.

ἐκείνη

she

Nominative

*subject nominative (emphatic demonstrative pronoun)*

ἐκείνη: the emphatic demonstrative 'that one' — 'she, for her part'; marks the focus on Mary as she responds.

δοκοῦσα

supposing

Pres Act Ptcp Nom Sg F · δοκέω

*adverbial participle (manner / circumstance: her inner assumption)*

→ present participle (contemporaneous supposition)

δοκέω: 'to suppose, think, seem'; the participle marks her mistaken inference — she drew a reasonable but wrong conclusion from the context.

ὅτι

that

*conjunction (content of supposition)*

ὁ

the

Nominative

*article*

κηπουρός

gardener

Nominative

*predicate nominative (of ἔστιν)*

κηπουρός: 'gardener, keeper of a garden' (κῆπος + οὔρος); a hapax legomenon in the NT; the garden setting (κῆπος, 18:1; 19:41) makes the inference plausible; the irony is rich — the one who is the true Vine (15:1) and who will restore Eden's lost communion is mistaken for the groundskeeper.

ἔστιν

he is

Pres Act Indic 3 Sg · εἰμί

*equative verb (within content of supposition)*

→ identifying present

λέγει

says

Pres Act Indic 3 Sg · λέγω

*main verb (speech introduction)*

→ historic present

αὐτῷ

to him

Dative

*dative of indirect object*

## κύριε

sir

Vocative

*vocative of address (respectful)*

κύριος: here used as a polite form of address to a stranger ('sir'); the same word will shortly be confessed in its full divine sense — by Mary herself in v.18 ('I have seen the Lord') and supremely by Thomas in v.28.

## εἰ

if

*conditional particle (first-class condition)*

## σύ

you

Nominative

*subject nominative (emphatic with εἰ)*

σύ: the emphatic 'you yourself' — if it is you who have taken him away.

## ἐβάστασας

have carried

Aor Act Indic 2 Sg · βαστάζω

*verb of conditional protasis*

→ constative aorist (the supposed act of removal)

βαστάζω: 'to carry, bear'; used of carrying the cross (19:17) and of carrying the body; Mary imagines a respectful relocation of the body.

## αὐτόν

him

Accusative

*direct object*

## εἰπέ

tell

Aor Act Impv 2 Sg · λέγω

*main verb (apodosis, imperative)*

→ aorist imperative (urgent, specific request)

λέγω: the aorist imperative εἰπέ is a direct, urgent request — 'tell me now where you put him!'

## μοι

me

Dative

*dative of indirect object*

## ποῦ

where

*interrogative adverb (indirect question)*

## ἔθηκας

you laid

Aor Act Indic 2 Sg · τίθημι

*verb of indirect question*

→ constative aorist

τίθημι: used of Jesus' burial at 19:42; 20:2; 20:13 — the repetition binds the whole narrative together.

## αὐτόν

him

Accusative

*direct object*

## κἀγώ

and I

*crasis (καὶ + ἐγώ); coordinating + emphatic subject*

κἀγώ: crasis of καὶ ἐγώ — 'and I myself'; emphatic: Mary will personally attend to the body.

## αὐτόν

him

Accusative

*direct object*

ἀρῶ

will take

Aor Act Subj 1 Sg · ἀρῶ

*main verb (volitive future expressed as aorist subjunctive)*

→ aorist subjunctive (deliberative / future-oriented intent)

ἀρῶ: 'to take, lift, carry away'; the irony is rich — Mary intends to 'take' the body that has already been 'taken' by resurrection; the same verb (ἀρῶ) has threaded through vv.1-2, 13, 15.

## 16 λέγει αὐτῇ Ἰησοῦς· Μαριάμ. στραφεῖσα ἐκείνη λέγει αὐτῷ Ἑβραϊστί· Ῥαββουνί (ὃ λέγεται Διδάσκαλε).

Jesus says to her, 'Mary!' She turns and says to him in Hebrew, 'Rabboni!' (which means Teacher).

CLIMAX (RECOGNITION) ASYNDETON Asyndeton. The one-word address Μαριάμ — the Aramaic/Hebrew form — is the turning point of the entire episode. The Good Shepherd calls his own sheep by name and they know his voice (10:3); this is that promise realized. The aorist participle στραφεῖσα ('having turned') suggests a second turning — she had already turned in v.14, perhaps turning back toward the tomb in despair; now she turns fully to face him. The Semitic form Ῥαββουνί (a heightened form of Ῥαββί, 'my great one, my teacher') receives a parenthetical gloss: ὃ λέγεται Διδάσκαλε. The narrator's translation notes (ὃ λέγεται = 'which means') appear at 1:38, 41; 4:25; 9:7; 20:16 — marking foreign-language words significant enough to require explanation.

## λέγει

says

Pres Act Indic 3 Sg · λέγω

*main verb (speech introduction)*

→ historic present

## αὐτῇ

to her

Dative

*dative of indirect object*

## Ἰησοῦς

Jesus

Nominative

*subject nominative*

## Μαριάμ

Mary

Vocative

*vocative of address (name)*

Μαριάμ: the Semitic (Aramaic/Hebrew) form of the name, as opposed to the Hellenized Μαρία; the use of her native-language name signals personal, intimate recognition — the Good Shepherd calls his own by name (10:3).

## στραφεῖσα

having turned

Aor Pass Ptcp Nom Sg F · στρέφω

*adverbial participle (temporal, attendant circumstance)*

→ aorist participle (action prior to or simultaneous with main verb)

στρέφω: a second turning (cf. v.14 ἐστράφη); she had turned in v.14 to face Jesus but not recognized him; now, hearing her name, she turns — perhaps she had begun to turn away again.

## ἐκείνη

she

Nominative

*subject nominative (emphatic demonstrative)*

## λέγει

says

Pres Act Indic 3 Sg · λέγω

*main verb*

→ historic present

## αὐτῷ

to him

Dative

*dative of indirect object*

## Ἑβραϊστί

in Hebrew

*adverb of manner / language*

Ἑβραϊστί: 'in the Hebrew/Aramaic language'; used in John at 5:2; 19:13, 17, 20; 20:16 for Aramaic words or place-names requiring translation; marks the word that follows as a Semitic term needing a gloss.

## Ῥαββουνί

Rabboni

Vocative

*vocative of address (transliterated Aramaic)*

Ῥαββουνί: Aramaic רַבּוּנִי, an emphatic/intensified form of Rabbi ('my great teacher, my master'); used elsewhere in the NT only at Mark 10:51; the -ί suffix adds a first-person possessive nuance ('my Teacher'), expressing personal relationship and reverence.

## ὃ

which

Nominative

*relative pronoun (subject of translation gloss)*

## λέγεται

means

Pres Pass Indic 3 Sg · λέγω

*verb of narrator's gloss*

→ gnomic present (permanent equivalence)

λέγεται: 'is called, means'; a Johannine formula for translating Semitic terms (1:38, 41; 4:25; 9:7).

## Διδάσκαλε

Teacher

Vocative

*predicate (content of the gloss, vocative form)*

διδάσκαλος: 'teacher'; the Greek equivalent of Rabbi; the translation is given in the vocative to match the form of address.

17 λέγει αὐτῇ Ἰησοῦς· μή μου ἄπτου, οὕπω γὰρ ἀναβέβηκα πρὸς τὸν πατέρα· πορεύου δὲ πρὸς τοὺς ἀδελφούς μου καὶ εἶπε αὐτοῖς· ἀναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν καὶ θεὸν μου καὶ θεὸν ὑμῶν.

Jesus says to her, 'Do not cling to me, for I have not yet ascended to the Father; but go to my brothers and say to them: I am ascending to my Father and your Father, and my God and your God.'

**COMMAND AND COMMISSION** **ASYNDETON** Asyndeton. The verse is the most theologically debated in the chapter. The prohibition μή μου ἄπτου (present imperative with μή = 'stop clinging to me' or 'do not be clinging') is often rendered 'do not touch me,' but the present tense more naturally means an ongoing action to cease — since Thomas is later invited to touch (v.27), the issue is not touching per se but clinging, holding fast. The γὰρ clause gives the reason: 'I have not yet ascended to the Father' — the perfect ἀναβέβηκα describes the ascension as an imminent event whose completion is the condition for something (perhaps Mary's clinging represents an attempt to retain the pre-resurrection mode of relationship; the ascension will inaugurate the new relationship through the Spirit). Jesus redefines kinship: 'my brothers' (τοὺς ἀδελφούς μου) for the disciples is a new usage — previously they had been 'servants' (δοῦλοι) or 'friends' (φίλοι); 'brothers' implies shared sonship with God. The message's parallelism — πατέρα μου καὶ πατέρα ὑμῶν καὶ θεὸν μου καὶ θεὸν ὑμῶν — is deliberate: my Father and your Father (not 'our Father'), distinguishing Jesus' unique divine sonship from the disciples' adoptive sonship.

## λέγει

says

Pres Act Indic 3 Sg · λέγω

*main verb (speech introduction)*

→ historic present

## αὐτῇ

to her

Dative

*dative of indirect object*

## Ἰησοῦς

Jesus

Nominative

*subject nominative*

## μή

not

*negative particle (prohibitive with present imperative)*

## μου

me

Genitive

*genitive of the person touched (object of ἄπτω)*

## ἄπτου

cling to

Pres Mid Impv 2 Sg · ἄπτω

*main verb (prohibitive imperative)*

→ present imperative with μή (cessation of ongoing action: 'stop clinging')

ἄπτω (middle): 'to touch, take hold of, cling to'; the middle voice with the present imperative negated (μή + present impv) classically signals the cessation of an action already underway – 'stop holding on to me'; contrast v.27 where Thomas is invited to touch (present active ἄπτω). The use here implies Mary is already clinging or attempting to cling.

## οὐπω

not yet

*negative temporal adverb*

οὐπω: 'not yet'; the negative temporal particle marks the ascension as still future, though imminent.

## γάρ

for

*explanatory conjunction*

## ἀναβέβηκα

I have ascended

Perf Act Indic 1 Sg · ἀναβαίνω

*main verb (explanatory clause)*

→ perfect (state resulting from completed action: 'I am not yet in the state of having ascended')

ἀναβαίνω: 'to go up, ascend'; a key verb in John for Jesus' ascent to the Father (3:13; 6:62; 20:17); the perfect tense here indicates the permanent-resultant state – Jesus has not yet reached the state of completed ascension to the Father.

## πρὸς

to

*preposition of direction (goal)*

## τὸν

the

Accusative

*article*

## πατέρα

Father

Accusative

*object of πρὸς*

πατήρ: 'Father'; the relationship Jesus has with God as his Father is unique and unshared (see the distinction maintained in the message: 'my Father and your Father').

## πορεύου

go

Pres Mid Impv 2 Sg · πορεύομαι

*main verb (commission command)*

→ present imperative (ongoing mission action: 'be on your way')

πορεύομαι: 'to go, travel'; the commissioning verb; Mary Magdalene becomes the first herald (apostle) of the resurrection — 'apostle to the apostles' in patristic tradition.

## δὲ

but

*mild adversative (but instead / rather go)*

## πρὸς

to

*preposition of direction*

## τοὺς

the

Accusative

*article*

## ἀδελφούς

brothers

Accusative

*object of πρὸς*

ἀδελφός: 'brother'; Jesus now calls the disciples his 'brothers' for the first time in John's Gospel — they share sonship through the Father who is both 'my Father' and 'your Father'; cf. Heb 2:11–12.

## μου

my

Genitive

*possessive genitive*

## καὶ

and

*coordinating conjunction*

## εἶπέ

say

Aor Act Impv 2 Sg · λέγω

*main verb (second commission command)*

→ aorist imperative (specific, urgent act: deliver this message)

## αὐτοῖς

to them

Dative

*dative of indirect object*

## ἀναβαίνω

I am ascending

Pres Act Indic 1 Sg · ἀναβαίνω

*main verb (direct speech of message to deliver)*

→ futuristic present (imminent certain action: 'I am about to ascend')

ἀναβαίνω: cf. ἀναβέβηκα above; the present tense here is futuristic — the ascension is so certain and imminent that it can be described as in progress.

## πρὸς

to

*preposition of direction*

## τὸν

the

Accusative

*article*

**πατέρα**

Father

Accusative  
*object of πρός*

**μου**

my

Genitive  
*possessive genitive*

**καὶ**

and

*coordinating conjunction*

**πατέρα**

Father

Accusative  
*object (parallel to the first, now with ὑμῶν)*

**ὑμῶν**

your

Genitive  
*possessive genitive*

ὑμῶν: the shift from μου to ὑμῶν is theologically deliberate — not 'our Father' but 'my Father and your Father' — preserving the distinction between Jesus' unique filial relationship and the disciples' adopted sonship.

**καὶ**

and

*coordinating conjunction*

**θεόν**

God

Accusative  
*object (parallel, with μου)*

θεός: used here of the Father from Jesus' perspective — 'my God'; the same phrase appears in Thomas's confession (v.28) but in the opposite direction, addressed to Jesus as Lord and God.

**μου**

my

Genitive  
*possessive genitive*

**καὶ**

and

*coordinating conjunction*

**θεόν**

God

Accusative  
*object (parallel, with ὑμῶν)*

**ὑμῶν**

your

Genitive  
*possessive genitive*

## 18 ἔρχεται Μαρία ἡ Μαγδαληνὴ ἀγγέλλουσα τοῖς μαθηταῖς ὅτι εἶδον τὸν κύριον, καὶ ταῦτα εἶπεν αὐτῇ.

Mary Magdalene comes, announcing to the disciples, 'I have seen the Lord,' and that he had said these things to her.

**FULFILLMENT OF COMMISSION** **ASYNDETON** Asyndeton. Mary executes the commission of v.17 immediately. The historic present ἔρχεται drives the narration. She is 'announcing' (ἀγγέλλουσα, present participle — ongoing proclamation as she comes) — the cognate of ἄγγελος, 'angel/messenger'; Mary herself becomes a messenger-herald. Her direct speech εἶδον τὸν κύριον ('I have seen the Lord') uses the perfect of ὀράω — a permanent, testimony-bearing 'I have seen' whose result stands: 'I have seen and the seeing counts.' This is the foundational apostolic proclamation of the resurrection. The narrative comment καὶ ταῦτα εἶπεν αὐτῇ reports that she also delivers Jesus' actual words.

**ἔρχεται**

comes

Pres Mid Indic 3 Sg · ἔρχομαι

*main verb*

→ historic present

**Μαρία**

Mary

Nominative

*subject nominative*

**ἡ**

the

Nominative

*article (identifying epithet)*

**Μαγδαληνὴ**

Magdalene

Nominative

*appositive*

**ἀγγέλλουσα**

announcing

Pres Act Ptcp Nom Sg F · ἀγγέλλω

*adverbial participle (manner / purpose: announcing as she comes)*

→ present participle (contemporaneous, ongoing proclamation)

ἀγγέλλω: 'to announce, report, bring news'; cognate with ἄγγελος; Mary is the first herald of the resurrection — the early church tradition calls her 'apostle to the apostles' (ἀπόστολος τῶν ἀποστόλων).

**τοῖς**

to the

Dative

*article*

**μαθηταῖς**

disciples

Dative

*dative of indirect object*

**ὅτι**

"

*recitative conjunction (introducing direct speech)*

## ἑώρακα

I have seen

Perf Act Indic 1 Sg · ὁράω

*main verb (Mary's proclamation)*

→ perfect (permanent, testimony-bearing result: 'I have seen and it stands')

ὁράω: the perfect ἑώρακα is the verb of authoritative testimony — 'I have seen the Lord' becomes the paradigmatic resurrection-witness formula; cf. Paul's use of the same form (1 Cor 9:1: κύριον ἑώρακα).

## τόν

the

Accusative

*article*

## κύριον

Lord

Accusative

*direct object*

κύριος: 'Lord'; the full confessional title — not merely 'Jesus' but 'the Lord!'

## καὶ

and

*coordinating conjunction*

## ταῦτα

these things

Accusative

*direct object*

## εἶπεν

said

Aor Act Indic 3 Sg · λέγω

*main verb (narrator's coordinated summary)*

→ constative aorist (the completed act of saying)

## αὐτῇ

to her

Dative

*dative of indirect object*

19 Οὔσης οὖν ὀψίας τῆ ἡμέρα ἐκείνη τῆ μιᾶ σαββάτων, καὶ τῶν θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ μαθηταὶ διὰ τὸν φόβον τῶν Ἰουδαίων, ἦλθεν ὁ Ἰησοῦς καὶ ἕστη εἰς τὸ μέσον, καὶ λέγει αὐτοῖς εἰρήνη ὑμῖν.

So when it was evening on that day, the first day of the week, and the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in their midst and says to them, 'Peace to you.'

**TEMPORAL TRANSITION (NEW SCENE)** **οὖν** The inferential οὖν marks the transition from the Mary episode to the first group appearance. The genitive absolute Οὔσης... ὀψίας τῆ ἡμέρα ἐκείνη τῆ μιᾶ σαββάτων ('it being evening on that day, the first of the week') anchors the appearance to Easter Sunday evening. The second genitive absolute τῶν θυρῶν κεκλεισμένων ('the doors having been shut') carries the perfect passive κεκλεισμένων — the doors are in the condition of having been shut. The fear (φόβος) motivating the locked doors contrasts sharply with the courage they will receive. Jesus' appearance through locked doors implies a physicality that transcends normal spatial limits — a consistent feature of the resurrection body. The aorist εἰρήνη ὑμῖν ('Peace to you') is the standard Jewish shalom greeting transformed into a theological bequest (cf. 14:27).

## Οὔσης

being

Pres Act Ptcp Gen Sg F · εἰμί

*genitive absolute (temporal participle)*

→ present participle (contemporaneous state)

## οὖν

so

*inferential / transitional conjunction*

## ὀψίας

evening

Genitive

*genitive absolute (subject of Οὔσης)*

ὀψία: 'evening, late afternoon'; the genitive absolute sets the temporal scene — the same day as the tomb visit (v.1: early morning) is now evening.

## τῆ

the

Dative

*article (dative of time)*

## ἡμέρα

day

Dative

*dative of time (when)*

## ἐκείνη

that

Dative

*attributive demonstrative adjective*

ἐκείνη: 'that'; refers back to the day of v.1  
— the first day of the week.

## τῇ

the

Dative

*article*

## μῆ

first

Dative

*dative of time (ordinal)*

μία: cardinal used as ordinal (cf. v.1) — the first day of the week, Sunday.

## σαββάτων

of the week

Genitive

*partitive genitive*

## καὶ

and

*coordinating conjunction (linking the two genitive absolutes)*

## τῶν

the

Genitive

*article (genitive absolute)*

## θυρῶν

doors

Genitive

*genitive absolute (subject of κεκλεισμένων)*

θύρα: 'door'; the locked doors contrast with Jesus who in 10:7, 9 calls himself the 'door'; he who is the Door passes through locked doors.

## κεκλεισμένων

shut

Perf Pass Ptcp Gen Pl N · κλείω

*genitive absolute (predicate participle)*

→ perfect participle (resultant state: having been shut and remaining shut)

κλείω: 'to shut, lock'; the perfect passive κεκλεισμένων emphasizes the closed state as a deliberate, maintained condition.

## ὅπου

where

*relative adverb (locative)*

## ἦσαν

were

Impf Act Indic 3 Pl · εἶμι

*verb of relative clause*

→ imperfect (ongoing past state)

## οἱ

the

Nominative

*article*

## μαθηταί

disciples

Nominative

*subject of ἦσαν*

## διὰ

because of

*preposition of cause*

## τὸν

the

Accusative

*article*

## φόβον

fear

Accusative

*object of διὰ (cause)*

φόβος: 'fear, terror'; the disciples' fear of the Jewish authorities motivates the locked doors — the same fear will be displaced by joy when they see the Lord (v.20).

**τῶν**

of the

Genitive

*article*

**Ἰουδαίων**

Jews

Genitive

*objective genitive*

Ἰουδαῖος: 'Judean, Jew'; in John the phrase 'the Jews' often designates the Jerusalem authorities hostile to Jesus rather than the Jewish people as a whole.

**ἦλθεν**

came

Aor Act Indic 3 Sg · ἔρχομαι

*main verb*

→ *ingressive aorist (the decisive coming)*

ἔρχομαι: Jesus' sudden appearance 'through' the locked doors is reported simply as 'he came' — the manner of entry is left theologically unexplained.

**ὁ**

the

Nominative

*article*

**Ἰησοῦς**

Jesus

Nominative

*subject nominative*

**καὶ**

and

*coordinating conjunction*

**ἔστη**

stood

Aor Act Indic 3 Sg · ἵστημι

*main verb (coordinated)*

→ *ingressive aorist (taking his stand in their midst)*

ἵστημι: 'to stand'; the ingressive aorist describes the moment of his taking a position in the center of the group — εἰς τὸ μέσον, 'into the midst.'

**εἰς**

in

*preposition of location (goal → state)*

**τὸ**

the

Accusative

*article*

**μέσον**

midst

Accusative

*object of εἰς*

μέσος: 'middle, midst'; 'stood in the midst' — a position of centrality and authority.

**καὶ**

and

*coordinating conjunction*

**λέγει**

says

Pres Act Indic 3 Sg · λέγω

*main verb (speech introduction)*

→ *historic present*

αὐτοῖς

to them

Dative

*dative of indirect object*

εἰρήνη

peace

Nominative

*nominative of exclamation / greeting formula*

εἰρήνη: 'peace'; the Hebrew שָׁלוֹם (shalom) greeting; repeated in v.21 and in v.26 (to Thomas); it resonates with 14:27 ('My peace I give to you') — the post-resurrection greeting fulfills the pre-passion promise.

ὑμῖν

to you

Dative

*dative of recipient (greeting formula)*

20 καὶ τοῦτο εἰπὼν ἔδειξεν τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῖς. ἐχάρησαν οὖν οἱ μαθηταὶ ἰδόντες τὸν κύριον.

And having said this, he showed them his hands and his side. The disciples then rejoiced when they saw the Lord.

ELABORATION (VERIFICATION THEN RESPONSE) **καί** The showing of the wounds (χεῖρας καὶ τὴν πλευρὰν — hands [nail-marks] and side [spear-wound]) verifies the identity of the risen Jesus with the crucified one — continuity of physical person. The participial ἰδόντες τὸν κύριον ('having seen the Lord') echoes Mary's ἐώρακα τὸν κύριον (v.18) — seeing the Lord is the condition for the joy promised in 16:22 ('your joy no one takes from you'). The disciples' rejoicing (ἐχάρησαν, constative aorist) at seeing the Lord fulfills 16:20–22, where Jesus promised grief turning to joy. The double reference to the Lord (κύριον) in vv.18 and 20 serves as the christological inclusion for the Mary scene and the group appearance.

καὶ  
and

*coordinating conjunction*

τοῦτο  
this

Accusative

*direct object (anticipatory: 'having said this')*

εἰπὼν  
having said

Aor Act Ptcp Nom Sg M · λέγω

*adverbial participle (temporal)*

→ aorist participle (action prior to main verb)

ἔδειξεν  
showed

Aor Act Indic 3 Sg · δείκνυμι

*main verb*

→ constative aorist (the act of showing)

δείκνυμι: 'to show, point out, display'; Jesus shows (not merely mentions) his wounds — the physical evidence of crucifixion confirms his identity; the same verb in v.25 where Thomas specifies what he demands to see.

τάς  
the

Accusative

*article*

χεῖρας  
hands

Accusative

*direct object*

χείρ: 'hand'; the nail-marks in the hands are the evidence of crucifixion (cf. v.25, 27); Luke 24:39 also mentions hands and feet.

καὶ  
and

*coordinating conjunction*

τήν  
the

Accusative

*article*

πλευράν  
side

Accusative

*direct object (coordinated)*

πλευρά: 'side, flank'; the spear-wound in the side (19:34) — unique to John — becomes the identifying mark of the risen Lord; Thomas will specifically demand to put his hand into this wound (v.25, 27).

αὐτοῖς  
to them

Dative

*dative of indirect object*

ἔχάρησαν  
rejoiced

Aor Pass Indic 3 Pl · χαίρω

*main verb*

→ constative aorist (the whole event of rejoicing)

χαίρω: 'to rejoice, be glad'; the aorist passive (passivum divinum or intransitive) — 'they were made to rejoice'; fulfills Jesus' promise of 16:20–22 that grief will turn to joy that no one can take away.

οὖν  
therefore

*inferential conjunction*

οἱ

the

Nominative

article

μαθηταὶ

disciples

Nominative

subject nominative

ἰδόντες

having seen

Aor Act Ptcp Nom Pl M · ὁράω

adverbial participle (causal or temporal)

→ aorist participle (action prior to or coincident with rejoicing)

ὁράω: the perception-verb of understanding and recognition (cf. v.8);  
εἶδον → ἐχάρησαν mirrors ἐώρακα (v.18)  
and εἶδεν καὶ ἐπίστευσεν (v.8).

τὸν

the

Accusative

article

κύριον

Lord

Accusative

direct object

κύριος: 'Lord'; the full confessional title —  
'they saw the Lord'; this seeing fulfills  
16:16–22 and parallels Mary's testimony in  
v.18.

21 εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς πάλιν· εἰρήνη ὑμῖν· καθὼς ἀπέσταλκέν με ὁ πατήρ, καγὼ πέμπω ὑμᾶς.

Jesus therefore said to them again, 'Peace to you. As the Father has sent me, even so I am sending you.'

**RESULT / GROUND OF COMMISSION** οὖν The second εἰρήνη ὑμῖν ('Peace to you') grounds the commission that follows. The commission καθὼς ἀπέσταλκέν με ὁ πατήρ, καγὼ πέμπω ὑμᾶς is structurally a comparative clause ('as... so'): the Father's sending of Jesus is the model and ground for Jesus' sending of the disciples. John uses two verbs for 'send': ἀποστέλλω (the Father's sending, perfect: an accomplished and ongoing commission) and πέμπω (Jesus' sending, present: here and now, ongoing). The καθὼς ('just as') is the Johannine marker of a determinative parallel (cf. 6:57; 13:15; 15:9; 17:18). The verse is the Johannine equivalent of the Matthean Great Commission.

**εἶπεν**

said

Aor Act Indic 3 Sg · λέγω

*main verb*

→ constative aorist

**οὖν**

therefore

*inferential conjunction*

**αὐτοῖς**

to them

Dative

*dative of indirect object*

**ὁ**

the

Nominative

*article*

**Ἰησοῦς**

Jesus

Nominative

*subject nominative*

**πάλιν**

again

*adverb of repetition*

πάλιν: 'again'; the repetition of the peace-greeting signals this is a distinct act — the peace-greeting becomes a commission.

**εἰρήνη**

peace

Nominative

*nominative of exclamation (greeting formula)*

**ὕμῖν**

to you

Dative

*dative of recipient*

**καθὼς**

as

*comparative conjunction*

καθὼς: 'just as, in the same manner as'; introduces the paradigm (the Father's sending of Jesus) that gives shape and content to the commission.

**ἀπέσταλκέν**

has sent

Perf Act Indic 3 Sg · ἀποστέλλω

*verb of comparative clause*

→ perfect (completed, ongoing commission: the Father's sending of Jesus stands as a permanent reality)

ἀποστέλλω: 'to send forth' (with authority, as a commissioned representative); the perfect tense of the Father's sending — it has been done and its effects remain; from this verb comes ἀπόστολος, 'apostle.'

**με**

me

Accusative

*direct object*

**ὁ**

the

Nominative

*article*

πατήρ

Father

Nominative

subject nominative

καὶ γώ

so I also

crasis (καὶ + ἐγώ); correlative to καθώς

καὶ γώ: 'and I also, so I!'; the emphatic correlative completing the καθώς...καὶ γώ structure — just as... so also I.

πέμπω

send

Pres Act Indic 1 Sg · πέμπω

main verb (apodosis of comparison)

→ present (ongoing, performative: 'I hereby send you')

πέμπω: 'to send'; a near-synonym of ἀποστέλλω, used interchangeably in John for sending with authority; the present tense here is commissioning — the act is in progress.

ὑμᾶς

you

Accusative

direct object

## 22 καὶ τοῦτο εἰπὼν ἐνεφύσησεν καὶ λέγει αὐτοῖς· λάβετε πνεῦμα ἅγιον·

And having said this, he breathed on them and says to them, 'Receive the Holy Spirit!'

ELABORATION (ACCOMPANYING ACT) **καὶ** The gesture of breathing (ἐνεφύσησεν, aorist of ἐμφυσάω) is unique in the NT and alludes to Gen 2:7 LXX where God breathes into Adam's nostrils the breath of life (ἐνεφύσησεν εἰς τὸ πρόσωπον αὐτοῦ πνοὴν ζωῆς). The new creation motif is thus enacted: the risen Lord breathes the Spirit into the new humanity. The command λάβετε πνεῦμα ἅγιον ('Receive Holy Spirit' — no article before πνεῦμα) is debated: Is this the actual bestowal of the Spirit (against which stands Acts 2), or a proleptic sign-act (pointing forward to Pentecost), or a distinct aspect of the gift (the disciples receiving the resurrection-presence of Christ as Spirit)? Most interpreters either harmonize with Acts 2 by reading this as partial or preliminary, or accept a Johannine account of Pentecost that differs from Luke-Acts. The aorist imperative λάβετε is a direct, immediate command.

καὶ  
and

*coordinating conjunction*

**τοῦτο**

this

Accusative

*direct object (anticipatory)*

εἰπὼν

having said

Aor Act Ptcp Nom Sg M · λέγω

*adverbial participle (temporal)*

→ aorist participle (prior action)

**ἐνεφύσησεν**

breathed on

Aor Act Indic 3 Sg · ἐμφυσάω

*main verb*

→ constative aorist (the act of breathing as a whole)

ἐμφυσάω: 'to breathe into / upon'; a hapax legomenon in the NT but found in Gen 2:7 LXX (God breathing life into Adam) and Ezek 37:9 LXX (breath entering the dry bones); the allusion to Gen 2:7 frames the giving of the Spirit as a new creation act.

καὶ  
and

*coordinating conjunction*

**λέγει**

says

Pres Act Indic 3 Sg · λέγω

*main verb (speech introduction)*

→ historic present

**αὐτοῖς**

to them

Dative

*dative of indirect object*

**λάβετε**

receive

Aor Act Impv 2 Pl · λαμβάνω

*main verb (direct speech: command)*

→ aorist imperative (specific, immediate reception)

λαμβάνω: 'to receive, take'; the aorist imperative addresses the whole group — 'receive right now!'; the Spirit is given as a gift to be received, not achieved.

**πνεῦμα**

Spirit

Accusative

*direct object (anarthrous: qualitative emphasis)*

πνεῦμα: 'spirit, breath, wind'; the anarthrous πνεῦμα ἅγιον (without the article) is common in gift/bestowal contexts and emphasizes the nature or quality of what is given — 'that which is Holy Spirit.'

**ἅγιον**

holy

Accusative

*attributive adjective*

ἅγιος: 'holy, set apart'; the Spirit is the Holy Spirit — the Paraclete promised in chs. 14–16 is now given in the context of the resurrection appearance.

## 23 ἄν τινων ἀφῆτε τὰς ἀμαρτίας, ἀφένονται αὐτοῖς· ἄν τινων κρατῆτε, κεκράτηνται.

If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained.

CONSEQUENCE (OF THE SPIRIT'S GIFT) **ASYNDETON** Asyndeton. The verse flows directly from the Spirit's bestowal: the pneumatic commission includes the authority to forgive or retain sins. The structure is a double conditional: ἄν + aorist subjunctive (ἀφῆτε; κρατῆτε) in the protasis, perfect passive indicative (ἀφένονται; κεκράτηνται) in the apodosis. The perfects are divine passives — 'they stand forgiven/retained [by God]': the disciples' action corresponds to what God has already determined. This verse is the Johannine parallel to the 'keys of the kingdom' (Matt 16:19) and the binding/loosing saying (Matt 18:18); it has been foundational for Catholic theology of sacramental absolution and for Protestant understandings of the proclamatory word of forgiveness entrusted to the church.

ἄν

if

*conditional particle (with subjunctive: indefinite / general condition)*

ἄν: with the subjunctive forms a third-class or general conditional — 'in whatever case you forgive!'

ΤΙΝΩΝ

of any

Genitive

*partitive genitive (with ἀφῆτε τὰς ἀμαρτίας)*

τις; indefinite pronoun 'anyone, some'; the genitive is partitive — 'of whomever!'

ἀφῆτε

you forgive

Aor Act Subj 2 Pl · ἀφίημι

*verb of conditional protasis*

→ aorist subjunctive (indefinite generality: 'whenever/if you forgive')

ἀφίημι: 'to send away, release, forgive'; the core word for forgiveness in the NT; the aorist subjunctive with ἄν sets up a general, open condition.

τὰς

the

Accusative

*article*

## ἁμαρτίας

sins

Accusative

*direct object*

ἁμαρτία: 'sin, missing the mark'; the object of forgiveness; the article makes the sins specific — those particular sins of those particular persons.

## ἀφένονται

they are forgiven

Perf Pass Indic 3 Pl · ἀφίημι

*main verb (apodosis)*

→ perfect passive (divine passive: God has forgiven and the forgiveness stands)

ἀφίημι: the perfect passive ἀφένονται is a divine passive — God is the unstated agent; the perfect expresses a completed act with abiding result: the sins stand forgiven.

## αὐτοῖς

to them

Dative

*dative of advantage (to / for those persons)*

## ἄν

if

*conditional particle (second condition, parallel)*

## τινῶν

of any

Genitive

*partitive genitive*

## κρατῆτε

you retain

Pres Act Subj 2 Pl · κρατέω

*verb of conditional protasis (second)*

→ present subjunctive (ongoing/repeated retaining)

κρατέω: 'to hold, hold fast, retain'; used of holding/keeping sins — the refusal to pronounce forgiveness. The variation from aorist (ἀφήτε) to present (κρατῆτε) subjunctive may be stylistic or may slightly nuance: forgiveness as a decisive act, retention as an ongoing withholding.

## κεκράτηνται

they are retained

Perf Pass Indic 3 Pl · κρατέω

*main verb (apodosis, parallel to ἀφένονται)*

→ perfect passive (divine passive: they stand retained by God)

κρατέω: the perfect passive correspondingly indicates that the sins stand retained — a sobering counterpart to the promise of forgiveness.

## 24 Θωμᾶς δὲ εἷς ἐκ τῶν δώδεκα, ὁ λεγόμενος Δίδυμος, οὐκ ἦν μετ' αὐτῶν ὅτε ἦλθεν Ἰησοῦς.

Now Thomas, one of the twelve, the one called the Twin, was not with them when Jesus came.

**CONTRAST / NEW CHARACTER INTRODUCTION** **δέ** The δέ is contrastive-transitional: having narrated the joy of the gathered disciples at seeing the Lord, the narrator now introduces the complication — one of the Twelve was absent. Thomas is identified by two markers: εἷς ἐκ τῶν δώδεκα ('one of the twelve,' establishing he belongs to the inner circle and so had full right to be there) and ὁ λεγόμενος Δίδυμος ('the one called Twin,' Δίδυμος being the Greek translation of the Aramaic Thomas/ܬܫܘܡܐ, 'twin'). The irony of his absence is marked by the same verb ἦλθεν as the appearance narrative — 'Jesus came,' but Thomas was not there. In John, Thomas appears at 11:16 and 14:5; his earlier pattern of literal-minded courage sets up the demand of vv.24–25.

### Θωμᾶς

Thomas

Nominative

*subject nominative*

Θωμᾶς: from Aramaic ܬܫܘܡܐ ('twin'); used in John as both name and cognomen for this disciple; he appears at 11:16 (volunteering to die with Jesus), 14:5 (asking 'How can we know the way?'), and here.

### δὲ

now

*mild adversative / transitional conjunction*

### εἷς

one

Nominative

*predicate appositive (numerical identification)*

εἷς: 'one'; the identification εἷς ἐκ τῶν δώδεκα ('one of the Twelve') establishes Thomas's standing as a full member of the apostolic circle.

### ἐκ

of

*preposition of partitive membership*

### τῶν

the

Genitive

*article*

### δώδεκα

twelve

Genitive

*object of ἐκ (partitive: among the Twelve)*

δώδεκα: 'twelve'; the technical designation for the apostolic group (cf. 6:67, 70, 71; 20:24).

### ὁ

the

Nominative

*article (substantival, introducing the epithet)*

### λεγόμενος

called

Pres Pass Ptcp Nom Sg M · λέγω

*attributive participle (identifying epithet)*

→ *present participle (habitual designation)*

λέγω: 'to call, name'; the passive participle ὁ λεγόμενος is a standard Johannine formula for providing a name or translation (cf. 4:25; 11:16; 21:2).

## Δίδυμος

Twin

Nominative

*predicate of participial phrase (the name he is called)*

Δίδυμος: Greek for 'twin' — a translation of the Aramaic Thomas; whether Thomas had an actual twin is not stated in the NT; the identification recurs at 11:16 and 21:2.

οὐκ

not

*negative particle*

ἦν

was

Impf Act Indic 3 Sg · εἰμί

*main verb*

→ imperfect (state: he was absent)

μετ'

with

*preposition of accompaniment (association)*

## αὐτῶν

them

Genitive

*object of μετά*

ὅτε

when

*temporal conjunction*

## ἦλθεν

came

Aor Act Indic 3 Sg · ἔρχομαι

*verb of temporal clause*

→ constative aorist

ἔρχομαι: the same verb used in v.19 (ἦλθεν ὁ Ἰησοῦς); Thomas was absent precisely when Jesus came — the narrative irony is plain.

## Ἰησοῦς

Jesus

Nominative

*subject of ἦλθεν*

25 ἔλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταί· ἑωράκαμεν τὸν κύριον. ὁ δὲ εἶπεν αὐτοῖς· ἐὰν μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον τῶν ἥλων καὶ βάλω τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ἥλων καὶ βάλω μου τὴν χεῖρα εἰς τὴν πλευρὰν αὐτοῦ, οὐ μὴ πιστεύσω.

So the other disciples were saying to him, 'We have seen the Lord.' But he said to them, 'Unless I see the mark of the nails in his hands and put my finger into the mark of the nails and put my hand into his side, I will never believe.'

**CONTRAST / PROBLEM** οὖν The inferential οὖν introduces the disciples' report to Thomas and his famous response. The disciples echo Mary's ἑωράκαμεν τὸν κύριον ('we have seen the Lord') using the perfect of ὁράω — testimony language. Thomas's condition is formulated as a triple demand using ἐάν + aorist subjunctive (ἴδω, βάλω, βάλω) — a third-class condition expressing a genuine contingency. The three verbs escalate: 'unless I see... and put my finger... and put my hand into the side!' The double negative οὐ μὴ + aorist subjunctive πιστεύσω ('I will absolutely never believe') is the strongest negation in Greek. Thomas's demand is not mere doubt but a principled empirical requirement — he applies to Jesus' resurrection the same criterion of physical verification that the disciples received by the showing of wounds in v.20.

**ἔλεγον**

were saying

Impf Act Indic 3 Pl · λέγω

main verb

→ imperfect (repeated or ongoing report: they kept telling him)

λέγω: the imperfect suggests the disciples were repeatedly reporting to Thomas — he was not easily persuaded.

**οὖν**

so

inferential conjunction

**αὐτῷ**

to him

Dative

dative of indirect object

**οἱ**

the

Nominative

article

## ἄλλοι

other

Nominative

*attributive adjective*

ἄλλος: 'other'; the disciples are described as 'the other disciples' from Thomas's perspective — they had what he had not.

## μαθηταί

disciples

Nominative

*subject nominative*

## ἑώρακαμεν

we have seen

Perf Act Indic 1 Pl · ὁράω

*main verb (direct speech: testimony)*

→ perfect (testimony-bearing perfect: the seeing stands and we speak from its results)

ὁράω: cf. ἑώρακα (v.18 Mary) and εἶδεν (v.8 Beloved Disciple); the same perfect of testimony — 'we have seen and the seeing stands as our witness.'

## τὸν

the

Accusative

*article*

## κύριον

Lord

Accusative

*direct object*

## ὁ

the

Nominative

*article*

## δὲ

but

*adversative conjunction*

## εἶπεν

said

Aor Act Indic 3 Sg · λέγω

*main verb*

→ constative aorist

## αὐτοῖς

to them

Dative

*dative of indirect object*

## ἐάν

unless

*conditional particle (with μή: 'unless')*

ἐάν: with μή forms the negative condition 'unless' — Thomas's single condition of belief.

## μή

not

*negative particle (with ἐάν: forming 'unless')*

## ἴδω

I see

Aor Act Subj 1 Sg · ὁράω

*verb of conditional protasis*

→ aorist subjunctive (contingent, specific act of seeing)

ὁράω: Thomas demands the same verb of understanding-perception used by the Beloved Disciple and Mary; he will not settle for hearsay.

ἐν

in

*preposition of location*

ταῖς

the

Dative

*article*

χερσῖν

hands

Dative

*object of ἐν (location)*

χείρ: 'hand'; Thomas specifies the nail-marks in the hands — the marks of crucifixion.

αὐτοῦ

his

Genitive

*possessive genitive*

τὸν

the

Accusative

*article*

τύπον

mark

Accusative

*direct object*

τύπος: 'mark, imprint, impression' (from τύπτω, 'to strike'); the impression left by the nails; the same word as in v.27 where Jesus offers Thomas precisely what he demanded.

τῶν

of the

Genitive

*article*

ἥλων

nails

Genitive

*objective genitive*

ἥλος: 'nail'; a hapax legomenon in the NT, found only in vv.25 and 27; the mention of nails through the hands is the only NT reference to nails in the crucifixion (cf. Col 2:14).

καὶ

and

*coordinating conjunction*

βάλω

put

Aor Act Subj 1 Sg · βάλλω

*verb of conditional protasis (second element)*

→ aorist subjunctive

βάλλω: 'to throw, put, place'; Thomas demands not merely visual inspection but tactile verification — putting his finger into the nail-mark.

τὸν

the

Accusative

*article*

δάκτυλόν

finger

Accusative

*direct object*

δάκτυλος: 'finger'; the specific body part of tactile proof; contrasts with χεῖρ ('hand') for the side-wound.

μου

my

Genitive

*possessive genitive*

εἰς

into

*preposition of direction*

τὸν

the

Accusative

*article*

τύπον

mark

Accusative

*object of εἰς*

**τῶν**

of the

Genitive

article

**ἥλων**

nails

Genitive

objective genitive

**καὶ**

and

coordinating conjunction

**βάλω**

put

Aor Act Subj 1 Sg · βάλλω

verb of conditional protasis (third element)

→ aorist subjunctive

**μου**

my

Genitive

possessive genitive

**τὴν**

the

Accusative

article

**χεῖρα**

hand

Accusative

direct object

**εἰς**

into

preposition of direction

**τὴν**

the

Accusative

article

**πλευρὰν**

side

Accusative

object of εἰς

πλευρά: the spear-wound in the side (19:34); Thomas demands to put his whole hand — not merely his finger — into the side wound; the request escalates from digital to manual verification.

**αὐτοῦ**

his

Genitive

possessive genitive

**οὐ**

not

negative particle (with μή: emphatic negation)

**μή**

never

negative particle (with οὐ: double negation = emphatic absolute negation)

μή: οὐ μή + aorist subjunctive is the strongest negation in Greek — 'I will absolutely, categorically never believe'; Thomas's statement is resolute and uncompromising.

**πιστεύσω**

I will believe

Aor Act Subj 1 Sg · πιστεύω

main verb (apodosis: emphatic negation with οὐ μή)

→ aorist subjunctive with οὐ μή (categorical future refusal)

πιστεύω: 'to believe'; the same verb as throughout ch. 20 (v.8, 29, 31); Thomas's οὐ μή πιστεύσω is the strongest possible expression of the unbelief that the chapter will resolve.

26 Καὶ μεθ' ἡμέρας ὀκτώ πάλιν ἦσαν ἔσω οἱ μαθηταὶ αὐτοῦ καὶ Θωμᾶς μετ' αὐτῶν. ἔρχεται ὁ Ἰησοῦς τῶν θυρῶν κεκλεισμένων, καὶ ἔστη εἰς τὸ μέσον καὶ εἶπεν· εἰρήνη ὑμῖν.

And after eight days, his disciples were again inside, and Thomas was with them. Jesus comes, the doors being shut, and stood in their midst and said, 'Peace to you.'

**TEMPORAL SEQUENCE (SECOND APPEARANCE)** **Καί** The second appearance scene (vv.26–29) is structured as a deliberate repetition and escalation of v.19–20. The temporal marker μεθ' ἡμέρας ὀκτώ ('after eight days' = the following Sunday, the eighth day) is theologically significant: Jesus appears on two consecutive Sundays, establishing the resurrection day as the new Lord's Day for Christian assembly. The narrator signals both continuity (the doors remain locked, the peace-greeting is the same) and contrast (Thomas is now present). The historic present ἔρχεται followed by aorist ἔστη mirrors vv.19–20 precisely.

Καὶ

and

*coordinating conjunction*

μεθ'

after

*preposition of time (μετά + accusative: after)*

μετά: 'after'; with the accusative of time.

ἡμέρας

days

*Accusative*

*accusative of extent of time (after a span of)*

ὀκτώ

eight

*Accusative*

*numeral attributive*

ὀκτώ: 'eight'; the inclusive reckoning (counting from the first Sunday) makes 'eight days later' the following Sunday – the second Lord's Day, establishing a pattern of Sunday assembly.

πάλιν

again

*adverb of repetition*

πάλιν: 'again'; signals the deliberate structural parallel with vv.19–20.

ἦσαν

were

*Impf Act Indic 3 Pl · εἰμί*

*main verb (background state)*

→ imperfect (past state: ongoing assembly)

ἔσω

inside

*adverb of place*

ἔσω: 'inside, within'; contrasts with ἔξω (v.11, Mary outside); the inside gathering of the disciples is the location of both appearances.

οἱ

the

*Nominative*

*article*

**μαθηταὶ**

disciples

Nominative

*subject nominative*

**αὐτοῦ**

his

Genitive

*possessive genitive*

**καὶ**

and

*coordinating conjunction*

**Θωμᾶς**

Thomas

Nominative

*subject nominative (added to the group)*

Θωμᾶς; now present – the narrator makes explicit what was implicit in v.24 (he was not there); this time he is there.

**μετ'**

with

*preposition of accompaniment*

**αὐτῶν**

them

Genitive

*object of μετὰ*

**ἔρχεται**

comes

Pres Mid Indic 3 Sg · ἔρχομαι

*main verb*

→ historic present

ἔρχομαι: the same historic present as v.19  
– the structural parallelism is deliberate.

**ὁ**

the

Nominative

*article*

**Ἰησοῦς**

Jesus

Nominative

*subject nominative*

**τῶν**

the

Genitive

*article (genitive absolute)*

**θυρῶν**

doors

Genitive

*genitive absolute (subject)*

**κεκλεισμένων**

shut

Perf Pass Ptcp Gen Pl N · κλείω

*genitive absolute (predicate participle)*

→ perfect participle (resultant state: still locked)

κλείω: the same description as v.19; the locked doors persist – the condition is unchanged, but Jesus enters again.

**καὶ**

and

*coordinating conjunction*

**ἔστη**

stood

Aor Act Indic 3 Sg · ἵστημι

*main verb (coordinated)*

→ ingressive aorist

**εἰς**

in

*preposition of location*

**τὸ**

the

Accusative

*article*

**μέσον**

midst

Accusative

object of εἶς

**καὶ**

and

coordinating conjunction

**εἶπεν**

said

Aor Act Indic 3 Sg · λέγω

main verb (coordinated, speech introduction)

→ constative aorist

**εἰρήνη**

peace

Nominative

nominative of exclamation (greeting formula)

**ὕμῃν**

to you

Dative

dative of recipient

27 εἶτα λέγει τῷ Θωμᾷ· φέρε τὸν δάκτυλόν σου ὧδε καὶ ἴδε τὰς χεῖράς μου, καὶ φέρε τὴν χεῖρά σου καὶ βάλε εἰς τὴν πλευράν μου, καὶ μὴ γίνου ἄπιστος ἀλλὰ πιστός.

Then he says to Thomas, 'Bring your finger here and see my hands, and bring your hand and put it into my side, and do not be unbelieving but believing.'

**THEN / SEQUENTIAL** **εἶτα** The temporal particle εἶτα ('then') marks the address to Thomas as the climactic moment. Jesus addresses Thomas using precisely the language of his demand in v.25 — φέρε τὸν δάκτυλόν σου (finger), ἴδε τὰς χεῖράς μου (see my hands), φέρε τὴν χεῖράν σου καὶ βάλε εἰς τὴν πλευράν μου (put your hand into my side) — demonstrating that Jesus has heard the condition and now meets it directly. This shows Jesus' omniscience of absent conversations (cf. 1:48; 4:29). The final antithesis μὴ γίνου ἄπιστος ἀλλὰ πιστός ('stop being unbelieving, be believing') uses the present imperative γίνου of γίνομαι ('to become') — the durative present with μὴ signals cessation of a current state; Thomas's unbelief is the ongoing condition he must abandon.

εἶτα

then

*temporal adverb (sequential marker)*

εἶτα: 'then, next'; used in narrative sequence (cf. 13:5; 19:27; 20:27); marks the address to Thomas as the deliberate next step.

λέγει

says

Pres Act Indic 3 Sg · λέγω

*main verb (speech introduction)*

→ historic present

τῷ

to

Dative

*article*

Θωμᾶ

Thomas

Dative

*dative of indirect object*

φέρε

bring

Pres Act Impv 2 Sg · φέρω

*main verb (command: first element)*

→ present imperative (immediacy: bring here now)

φέρω: 'to bring, carry'; the imperative addresses Thomas directly and personally.

τὸν

the

Accusative

*article*

δάκτυλόν

finger

Accusative

*direct object*

δάκτυλος; cf. v.25; Jesus uses Thomas's own word — 'your finger' (σου) echoes 'my finger' (μου) in Thomas's demand.

σου

your

Genitive

*possessive genitive*

ᾧδε

here

*adverb of place*

ᾧδε: 'here, to this place'; the command is immediate and spatial — 'bring your finger right here.'

καὶ

and

*coordinating conjunction*

ἴδε

see

Aor Act Impv 2 Sg · ὁράω

*main verb (command: second element)*

→ aorist imperative (immediate, decisive act of seeing)

ὁράω: 'look, perceive'; the same root as Thomas's demand ἴδω (v.25); Jesus invites the perception he had demanded.

τάς

the

Accusative

*article*

χεῖράς

hands

Accusative

*direct object*

μου

my

Genitive

*possessive genitive*

καὶ

and

*coordinating conjunction*

φέρε

bring

Pres Act Impv 2 Sg · φέρω

*main verb (command: third element)*

→ present imperative

**τὴν**

the

Accusative

article

**χεῖράν**

hand

Accusative

direct object

**σου**

your

Genitive

possessive genitive

**καὶ**

and

coordinating conjunction

**βάλε**

put

Aor Act Impv 2 Sg · βάλλω

main verb (command: fourth element)

→ aorist imperative (specific decisive act)

βάλλω: same verb as Thomas's demand in v.25 (βάλω); Jesus uses Thomas's own vocabulary.

**εἰς**

into

preposition of direction

**τὴν**

the

Accusative

article

**πλευράν**

side

Accusative

object of εἰς

**μου**

my

Genitive

possessive genitive

**καὶ**

and

coordinating conjunction

**μή**

not

negative particle (prohibitive with present imperative)

**γίνου**

be

Pres Mid Impv 2 Sg · γίνομαι

main verb (prohibitive command)

→ present imperative with μή (cessation: 'stop being')

γίνομαι: 'to become, be'; the present imperative with μή — 'stop becoming/being unbelieving'; Thomas's ἀπιστία is presented as an ongoing, reversible state.

## ἄπιστος

unbelieving

Nominative

*predicate adjective*

ἄπιστος: 'unbelieving, faithless' (ἀ- + πιστός); a Pauline word in the NT (14 times in Paul; 6 times elsewhere); here it labels the state Thomas is commanded to abandon. The antithesis πιστός/ἄπιστος is the chapter's core contrast.

## ἀλλά

but

*strong adversative conjunction*

## πιστός

believing

Nominative

*predicate adjective (positive command)*

πιστός: 'believing, faithful, trustworthy'; the counterpart to ἄπιστος; cf. the beatitude of v.29 ('blessed are those who did not see and yet believed' – the πιστεύσαντες).

## 28 ἀπεκρίθη Θωμᾶς καὶ εἶπεν αὐτῷ· ὁ κύριός μου καὶ ὁ θεός μου.

Thomas answered and said to him, 'My Lord and my God!'

**CLIMAX (SUPREME CONFESSION)** **ASYNDETON** Asyndeton. Thomas's confession ὁ κύριός μου καὶ ὁ θεός μου is the christological summit of the Fourth Gospel. The phrase combines two LXX divine titles: κύριος (the translation of the Tetragrammaton, YHWH) and θεός (God), both with the personal possessive μου ('my Lord and my God'). The use of the full article with both nouns (ὁ κύριός μου καὶ ὁ θεός μου) makes this an identification, not a mere predication. The form perfectly echoes Psalm 35:23 LXX (ὁ θεός μου καὶ ὁ κύριός μου – reversed), suggesting a conscious formulation. Jesus receives this confession without rebuke – indeed with the implied approval of v.29 ('blessed are those who believe') – confirming its theological propriety. It functions as the inclusio with the Prologue's ἐν ἀρχῇ ἦν ὁ λόγος... καὶ θεὸς ἦν ὁ λόγος (1:1) and the climactic thematic culmination of the entire Gospel.

## ἀπεκρίθη

answered

Aor Pass Indic 3 Sg · ἀποκρίνομαι

*main verb*

→ constative aorist

ἀποκρίνομαι: 'to answer, respond'; the standard Johannine speech formula (ἀπεκρίθη... εἶπεν); the response is immediate — the text does not record that Thomas actually touched the wounds; the voice was sufficient.

## Θωμᾶς

Thomas

Nominative

*subject nominative*

## καὶ

and

*coordinating conjunction*

## εἶπεν

said

Aor Act Indic 3 Sg · λέγω

*main verb (coordinated, speech introduction)*

→ constative aorist

## αὐτῷ

to him

Dative

*dative of indirect object*

## ὁ

the

Nominative

*article (with κύριος: making this an identification)*

ὁ: the definite article gives the full weight of the title — 'the Lord, my Lord'; no ambiguity.

## κύριος

Lord

Nominative

*vocative-equivalent nominative (address in the form of identification)*

κύριος: the LXX equivalent of YHWH; the full divine title; applied to Jesus here as the highest possible confessional term — echoing Ps 35:23 LXX and forming the inclusio with 1:1.

## μου

my

Genitive

*possessive genitive*

μου: the personal pronoun intensifies the confession from doctrinal to relational — 'my Lord'; parallels Mary's κύριόν μου (v.13) and anticipates the beatitude addressed to all who believe (v.29).

## καὶ

and

*coordinating conjunction*

## ὁ

the

Nominative

*article (with θεός μου: making this an identification)*

## θεός

God

Nominative

*vocative-equivalent nominative (identification of Jesus as God)*

θεός: 'God'; the explicit identification of Jesus with God is the highest Christological statement in the NT; it echoes 1:1 (θεός ἦν ὁ λόγος) and 1:18 (μονογενής θεός). The full article ὁ θεός makes this the specific identification — 'the God, my God' — not merely 'a god!'

## μου

my

Genitive

*possessive genitive*

μου: 'my God' — the personal possessive applied to God; cf. Jesus' own 'my God' in 20:17 (θεόν μου) addressed to the Father. Thomas applies to Jesus what Jesus applies to the Father — this is the apex.

## 29 λέγει αὐτῷ ὁ Ἰησοῦς· ὅτι ἐώρακάς με, πεπίστευκας; μακάριοι οἱ μὴ ἰδόντες καὶ πιστεύσαντες.

Jesus says to him, 'Because you have seen me, you have believed? Blessed are those who have not seen and yet have believed!'

**RESPONSE AND BEATITUDE** **ASYNDETON** Asyndeton. Jesus' response has two parts: a question and a beatitude. The question ὅτι ἐώρακάς με, πεπίστευκας; can be read as a statement ('Because you have seen me, you have believed') or a question ('Have you believed because you have seen me?') — most modern editions punctuate as a question, gently probing the basis of Thomas's belief. The perfect πεπίστευκας ('you have believed' — a resulting state of faith) and the perfect ἐώρακάς ('you have seen') both indicate accomplished facts. The beatitude μακάριοι οἱ μὴ ἰδόντες καὶ πιστεύσαντες addresses all subsequent believers who will not have seen the risen Lord — they are called 'blessed' (μακάριοι), the same word as in the Beatitudes (Matt 5:3–12); faith without sight is not inferior faith but the paradigmatic form of Christian faith. This beatitude is the bridge to the purpose statement of vv.30–31.

**λέγει**

says

Pres Act Indic 3 Sg · λέγω

*main verb (speech introduction)*

→ historic present

**αὐτῷ**

to him

Dative

*dative of indirect object*

**ὁ**

the

Nominative

*article*

**Ἰησοῦς**

Jesus

Nominative

*subject nominative*

**ὅτι**

because

*causal conjunction (or recitative: introducing the question)*

ὅτι: here causal ('because you have seen me...') introducing the grounds of Thomas's belief — the question implies that sight-based faith is the lesser mode.

**ἐώρακάς**

you have seen

Perf Act Indic 2 Sg · ὁράω

*verb of causal clause*

→ perfect (completed sight with present results: the seeing stands)

ὁράω: the perfect ἐώρακάς echoes the testimony-perfects of vv.8, 18, 25 — Thomas's seeing is real and its result is his belief.

**με**

me

Accusative

*direct object*

**πεπίστευκας**

you have believed

Perf Act Indic 2 Sg · πιστεύω

*main verb (question)*

→ perfect (resulting state of faith: you stand in a state of belief)

πιστεύω: the perfect marks Thomas's faith as a completed act with abiding result — he has believed and that faith remains. But the question gently flags its basis.

## μακάριοι

blessed

Nominative

*predicate adjective (beatitude formula)*

μακάριος; 'blessed, happy, enviable'; the beatitude formula from the OT Psalter and Wisdom tradition, used by Jesus in Matt 5:3–12; 11:6; 13:16; Luke 11:28; and here. The blessing is pronounced on all who believe without seeing.

## οἱ

those

Nominative

*article (substantival, with participial phrase)*

## μή

not

*negative particle (with participle)*

## ιδόντες

having seen

Aor Act Ptcp Nom Pl M · ὄρω

*substantival participle (subject complement: those who did not see)*

→ aorist participle (prior act of not-seeing)

ὄρω: the negated aorist participle — 'those not having seen' — defines all subsequent believers who lack the visual evidence Thomas demanded and received.

## καὶ

and yet

*coordinating conjunction (concessive nuance: 'and yet')*

καί: here with a concessive force — 'and yet, nevertheless having believed.'

## πιστεύσαντες

having believed

Aor Act Ptcp Nom Pl M · πιστεύω

*substantival participle (coordinated: 'yet having believed')*

→ constative aorist participle (the whole act of coming to faith)

πιστεύω: the aorist summarizes the whole act of faith — the blessed are those who, without seeing, have come to believe; this describes the audience for whom John writes (v.31).

30 Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν [αὐτοῦ], ἃ οὐκ ἔστιν γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ·

Now Jesus did many other signs in the presence of his disciples that are not written in this book;

**CONCESSIVE TRANSITION TO PURPOSE STATEMENT** **μὲν οὖν** The particle combination μὲν οὖν is transitional, often marking a conclusion or summary before a contrasting statement. The author steps back from the narrative to acknowledge its selectivity: many signs were done that are not recorded. This is the standard ancient authorial apology for selectivity (cf. John 21:25). The perfect passive γεγραμμένα ('having been written') describes the written Gospel as an existing, fixed entity — the very text the reader holds. The reference to ἐνώπιον τῶν μαθητῶν ('in the presence of the disciples') establishes the apostolic witness underlying the selection.

### Πολλὰ

many

Nominative

subject nominative (with σημεῖα)

πολύς: 'many, much'; the many unrecorded signs are acknowledged before the purpose of the recorded ones is stated.

### μὲν

indeed

particle (μὲν of contrast: anticipating the δέ or answering statement)

μὲν: 'on the one hand, indeed'; sets up the implied contrast — many signs were done; those written have a purpose.

### οὖν

then

inferential / transitional conjunction

### καὶ

also

ascensive particle ('also')

### ἄλλα

other

Nominative

attributive adjective

ἄλλος: 'other, additional'; signals that there are further signs beyond those narrated.

### σημεῖα

signs

Nominative

subject nominative

σημεῖον: 'sign'; John's characteristic word for Jesus' miracles (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; 20:30–31); signs point beyond themselves to the identity and mission of Jesus.

### ἐποίησεν

did

Aor Act Indic 3 Sg · ποιέω

main verb

→ constative aorist (the whole body of Jesus' sign-activity)

ποιέω: 'to do, make, perform'; the aorist sums up Jesus' entire ministry of signs as a completed body of activity.

### ὁ

the

Nominative

article

## Ἰησοῦς

Jesus

Nominative  
subject nominative

## ἐνώπιον

in the presence of

*improper preposition (genitive: 'before, in front of')*

ἐνώπιον: 'before, in the presence of'; the signs were performed in the presence of witnesses — the apostolic guarantee of the tradition.

## τῶν

the

Genitive  
article

## μαθητῶν

disciples

Genitive  
object of ἐνώπιον

## αὐτοῦ

his

Genitive  
*possessive genitive (text-critically bracketed in some editions)*

αὐτοῦ: bracketed in NA28 as uncertain (absent from Sinaiticus\*, some Alexandrian witnesses); included here with the majority.

## ἃ

which

Nominative  
*relative pronoun (subject of relative clause)*

## οὐκ

not

*negative particle*

## ἔστιν

are

Pres Act Indic 3 Sg · εἰμί  
*auxiliary verb (with perfect passive participle)*  
→ periphrastic perfect passive (ongoing state of being unwritten)

εἰμί: with γεγραμμένα forms a periphrastic perfect passive — 'are (in the state of) having been written' = 'are not written'; this is a standard NT periphrasis for the perfect.

## γεγραμμένα

written

Perf Pass Ptcp Nom Pl N · γράφω  
*predicate participle (periphrastic perfect passive)*

→ perfect participle (resulting state: having been recorded — or not recorded)

γράφω: 'to write'; the perfect passive γεγραμμένα is the standard way of referring to Scripture as 'it is written' (γέγραπται); here the author refers to his own book as a fixed written record.

## ἐν

in

*preposition of location*

## τῷ

the

Dative  
article

## βιβλίῳ

book

Dative  
object of ἐν

βιβλίον: 'book, scroll'; the author's self-referential term for the Gospel — 'this book'; the only occurrence in John of this term for the Gospel itself.

## τούτῳ

this

Dative

*demonstrative adjective (attributive)*

οὗτος; 'this'; the deictic demonstrative refers to the Gospel the reader is reading — the author acknowledges the book's existence as a produced artifact.

### 31 ταῦτα δὲ γέγραπται ἵνα πιστεύσητε ὅτι Ἰησοῦς ἐστὶν ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.

but these have been written so that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name.

PURPOSE STATEMENT (CLIMAX OF THE CHAPTER AND GOSPEL) **δέ** The mild adversative δέ contrasts the unwritten with the written: these things have been written (γέγραπται, perfect passive — the Gospel's written state as an accomplished reality) for a twofold purpose expressed in two ἵνα clauses. The first purpose is christological belief: ἵνα πιστεύσητε ὅτι Ἰησοῦς ἐστὶν ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ — that Jesus is the Christ and the Son of God. The critical text reads the aorist subjunctive πιστεύσητε (Sinaiticus, Alexandrinus, majority of Alexandrian witnesses) while Vaticanus and a few others read the present subjunctive πιστεύητε. The aorist suggests an evangelistic purpose (coming to faith for the first time); the present suggests a nurturing/confirming purpose (ongoing believing). Both readings are textologically and theologically defensible; NA28 adopts the aorist. The second purpose is soteriological: ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ — that believing you may have life in his name. Ζωή ('life') is the great Johannine gift (1:4; 3:15–16, 36; 4:14; 5:24, 26, 39; 6:33, 35, 40, 48, 51, 54, 63, 68; 10:10, 28; 11:25; 14:6; 17:2–3; 20:31) — here it is the eschatological possession of those who believe. The phrase ἐν τῷ ὀνόματι αὐτοῦ ('in his name') echoes 1:12 (to those who believe in his name, he gave the right to become children of God) — forming a literary and theological inclusio with the Prologue.

## ταῦτα

these things

Nominative

*subject nominative*

ταῦτα: 'these things' — the signs recorded in the Gospel; the author looks back over the selected signs.

## δὲ

but

*mild adversative conjunction*

## γέγραπται

have been written

Perf Pass Indic 3 Sg · γράφω

*main verb*

→ perfect passive (the Gospel as an established, completed written document)

γράφω: 'to write'; γέγραπται is the classic perfect-passive formula for Scripture ('it is written'); the author applies it to his own Gospel — asserting its permanent, authoritative status.

## ἵνα

so that

*purpose conjunction*

ἵνα: introduces the purpose clause; the first of two coordinated ἵνα clauses expressing the Gospel's twofold goal.

## πιστεύσητε

you may believe

Aor Act Subj 2 Pl · πιστεύω

*verb of purpose clause*

→ aorist subjunctive (coming-to-faith; evangelistic purpose: NA28 text)

πιστεύω: the aorist subjunctive (vs. present subjunctive πιστεύητε of Vaticanus) is the text-critically adopted reading in NA28; the aorist of coming to faith vs. the present of ongoing believing captures the two main proposals for the Gospel's primary audience and purpose.

## ὅτι

that

*conjunction (content of belief; object of πιστεύσητε)*

## Ἰησοῦς

Jesus

Nominative

*subject nominative (of equative clause)*

## ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

*equative verb*

→ gnomic present (permanent identifying truth)

εἰμί: the identifying equation — 'Jesus is the Christ, the Son of God' — is the central christological claim of the Gospel.

## ὁ

the

Nominative

*article*

## χριστὸς

Christ

Nominative

*predicate nominative*

Χριστός: 'Anointed, Messiah'; the Jewish messianic title applied to Jesus — the Gospel has been an extended argument that Jesus is the Messiah (1:41; 4:25–26; 7:26–27, 31, 41; 9:22; 10:24; 11:27; 17:3).

## ὁ

the

Nominative

*article*

## υἱὸς

Son

Nominative

*predicate nominative (coordinated)*

υἱός: 'Son'; the divine sonship title (cf. 1:14, 18; 3:16–18, 35–36; 5:19–26; 10:36; 11:27; 17:1; 19:7) — the supreme christological identification toward which the whole Gospel moves.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

genitive of relationship

θεός: 'God'; the full title υἱὸς τοῦ θεοῦ with the definite article identifies Jesus as the unique divine Son — answered by Thomas's ὁ θεός μου in v.28.

καὶ

and

coordinating conjunction

ἵνα

and that

purpose conjunction (second ἵνα clause)

πιστεύοντες

believing

Pres Act Ptcp Nom Pl M · πιστεύω

adverbial participle (manner / conditional: 'by/in believing')

→ present participle (ongoing believing as the means of life)

πιστεύω: the present participle here describes ongoing, continuing faith as the vehicle of life — 'by continually believing you may have life!'

ζωὴν

life

Accusative

direct object

ζωή: 'life'; the supreme Johannine gift — first announced in 1:4 ('in him was life'), the gift promised at 3:16 ('may have eternal life'), and here the stated purpose of the Gospel's writing. The anarthrous ζωὴν (without the article) emphasizes the quality and nature of the life.

ἔχητε

you may have

Pres Act Subj 2 Pl · ἔχω

verb of purpose clause

→ present subjunctive (ongoing having: life as a continuing possession)

ἔχω: 'to have, possess'; the present subjunctive of ongoing possession — eternal life as a present, continuing reality for those who believe.

ἐν

in

preposition (means / sphere)

ἐν: 'in'; ἐν τῷ ὀνόματι αὐτοῦ — 'in his name' = by virtue of, through, in the sphere of his name and person; cf. 1:12.

τῷ

the

Dative

article

ὀνόματι

name

Dative

object of ἐν

ὄνομα: 'name'; in Hebrew thought the name encapsulates the person's identity and authority; 'in his name' = through who he is and the power he exercises; the Gospel's final word — life in Jesus' name — echoes 1:12 and frames the whole.

αὐτοῦ

his

Genitive

possessive genitive

**On the text.** Verse punctuation, paragraphing, and capitalization are editorial and conventional. John 20 is one of the most exegetically rich chapters of the New Testament, containing the empty-tomb narrative, the Magdalene scene, the

appearances to the gathered disciples, and the Thomas episode, and closing with the primary purpose statement for the whole Gospel. Several textual and interpretive points are flagged throughout. At v.2 Mary Magdalene runs to 'the other disciple whom Jesus loved' as well as to Peter; the identity of the Beloved Disciple (a figure appearing at 13:23; 19:26–27; 21:7, 20–24) has been debated since antiquity — the traditional identification with John son of Zebedee is followed in the annotation. At v.17 the risen Jesus says to Mary μή μου ἄπτου, ὅτι ἔτι οὐκ ἀναβέβηκα πρὸς τὸν πατέρα ('do not hold on to me, for I have not yet ascended to the Father'); the prohibition has generated long controversy over both the text and the theology — whether ἄπτου means 'touch' or 'cling/hold' (the perfect aspect of ἀναβέβηκα points to an ongoing state, supporting 'cling'; contrast 20:27 where Thomas is invited to touch), and what the theological logic of the γάρ clause is. At v.22 Jesus breathes on the disciples and says λάβετε πνεῦμα ἅγιον ('receive the Holy Spirit'): the relation of this pneumatic gift to the Pentecost outpouring of Acts 2 is a classic question (proleptic bestowal? symbolic act anticipating Pentecost? two distinct aspects of one gift?); both positions are represented in patristic and modern scholarship, and the act is annotated in detail. At v.23 the authority to forgive and retain sins (ἀφίετε / κρατεῖτε) has been foundational in Catholic and Protestant debates over ecclesial absolution and the keys of the kingdom; the verse's relation to Matt 16:19 and 18:18 is noted. The chapter's greatest theological summit is v.28, Thomas's confession ὁ κύριός μου καὶ ὁ θεός μου ('My Lord and my God'); this is the highest explicit Christological declaration in John's Gospel, combining the two LXX divine titles, and constituting the literary and theological climax toward which the Gospel has been moving; the absence of any rebuke from Jesus confirms the confession as appropriate and true. At vv.30–31 the primary purpose statement of the Gospel uses the textually disputed present subjunctive πιστεύητε (Vaticanus, SBLGNT: ongoing belief — written for believers) versus the aorist subjunctive πιστεύσητε (Sinaiticus, Alexandrinus, NA28: coming to faith — written for evangelism); both are plausible given the Gospel's audience; the aorist is adopted here with NA28 while the variant is flagged. Orthographic variants (movable-v, i-subscript) are not noted.

**On the labels.** Parsing gives Tense·Voice·Mood·Person·Number (+ Case·Number·Gender for participles) and lemma. The *syntactic-function* and **semantic-force** tiers follow standard intermediate-grammar categories (e.g. Wallace, *Greek Grammar Beyond the Basics*); both involve interpretive judgment, and the majority reading has been chosen where opinions differ. Lexical notes condense commonly cited data

(etymology, sense range, synonym contrasts, NT frequency, OT/LXX echoes) and are no substitute for a lexicon.

**On the discourse tier.** Discourse structure operates above the word, so it is shown at the clause/verse level (the connective, the relation it signals, and the role of the clause) and summarized in the chapter outline. Relation labels, any proposed chiasm, and the paragraph divisions reflect a common reading of the argument; other discourse analyses segment and label some relations differently.