

## Jn. 20:19-23 mws

### V. 19

Οὔσης PAPTcpFSG fr. εἶμι  
to be the time at which something takes place, with indications of specific moments or occasions,  
be  
to occur, of an event, to be, to happen

οὖν  
marker of a continuation of a narrative, so, now, then, to indicate a transition to something new,  
carries along the narrative with no necessary thought of cause or result, now, then, well  
markers of result, often implying the conclusion of a process of reasoning, so, therefore,  
consequently, accordingly, then, so then

ὀψίας  
the period between late afternoon and darkness, evening, cf. 6:16  
pertaining to a point near the end of a day (normally after sunset but before night), late, late in  
the day

μᾶ  
marker of something that is first, the first, with expressions denoting time instead of the ordinal  
number, 'the first day of the week' cf. v. 1  
one, in contrast to more than one

σαββάτων  
a period of seven days, week, 'the first day of the week' cf. v. 1  
a period of seven days, week

θυρῶν  
door, of habitable quarters, cf. v. 26  
the door to a house or building, door, gate

κεκλεισμένων PFPtcpFPG fr. κλείω  
to prevent passage at an opening, shut, lock, bar, cf. v. 26  
to cause something to be shut, to make shut, to close

ὅπου  
marker of a position in space, where, of a specific location in the present  
reference to a position in space, where, wherever

μαθηταὶ  
one who is rather constantly associated with someone who has a pedagogical reputation or a  
particular set of views, disciple, adherent, especially of the disciples of Jesus  
a person who is a disciple or follower of someone, disciple, follower

διὰ

marker of something constituting cause, the reason why something happens, results, exists, because of, for the sake of  
marker of cause or reason, with focus upon instrumentality, either of objects or events, because of, on account of, by reason of

φόβον

the product of an intimidating/alarming force, fear, alarm, fright, ‘fear of the Judeans’ cf. 7:13, 19:38  
state of severe distress, aroused by intense concern for impending pain, danger, evil, etc., or possibly by the illusion of such circumstances, fear

Ἰουδαίων

one who is Judean (Jewish), with focus on adherence to Mosaic tradition, a Judean  
the ethnic name of a person who belongs to the Jewish nation, a Jew

ἔσθη

AAI3sg

fr. ἵστυμι

to come up in the presence of others, come up, stand, appear, cf. v. 26  
to be in a location, with the possible implication of standing but with the focus upon location, to be

μέσον

pertaining to a middle position spatially or temporally, middle, in the middle, the middle, ‘into the middle or center’ cf. v. 26  
a position in the middle of an area, in the middle, in the midst

Εἰρήνη

a state of well-being, peace, corresponding to Hebrew *Shalom*, welfare, health, in the formula of greeting, cf. v. 21, 26  
a set of favorable circumstances involving peace and tranquility peace, tranquility

## V. 20

ἔδειξεν

AAI3sg

fr. δεικνυμι

to exhibit something that can be apprehended by one or more of the senses, point out, show, make known, cf. 10:32, 14:8  
to make known the character or significance of something by visual, auditory, gestural, or linguistic means, to make known, to demonstrate, to show

χεῖρας

hand, cf. v. 25

hand or any relevant portion of the hand, including, for example, the fingers, hand, finger

πλευρὰν

side, mostly of the human body, cf. v. 25, 27, 19:34  
either side of the trunk of the body, side of the body

ἐχάρησαν                      APdepI3pl                      fr. χαίρω  
to be in a state of happiness and well-being, rejoice, be glad  
to enjoy a state of happiness and well-being, to rejoice, to be glad

μαθηταὶ  
see above

ιδόντες                      AAPtcpMPN                      fr. εἶδον  
to perceive by sight of the eye, see, perceive  
to see, sight, seeing

## V. 21

οὖν  
see above

πάλιν  
pertaining to repetition in the same (or similar) manner, again, once more, anew  
a subsequent point of time involving repetition, again

Εἰρήνη  
see above

καθὼς  
of comparison, just as, 'as...so' cf. 15:9, 17:18  
marker of similarity in events and states, with the possible implication of something being in  
accordance with something else, just as, in comparison to

ἀπέσταλκέν                      PfAI3sg                      fr. ἀποστελλω  
to dispatch someone for the achievement of some objective, send away/out, especially of the  
sending out of the disciples by Jesus, as well as God's sending forth of Jesus  
to cause someone to depart for a particular purpose, to send

πατήρ  
the supreme deity, who is responsible for the origin and care of all that exists, Father, Parent, as  
Father of Jesus Christ, in Jesus' witness concerning himself  
title for God, literally 'father', one who combines aspects of supernatural authority and care for  
his people, Father, cf. 10:15

πέμπω                      PAI1sg                      fr. πέμπω  
to dispatch someone, whether human or transcendent being, usually for purposes of  
communication, send someone to be a representative  
to cause someone to depart for a particular purpose, to send

## V. 22

ἐνεφύσησεν                      AAI3sg                      fr. ἐμφυσᾶω

breathe on someone, for the purpose of transmitting the Holy Spirit  
to breathe upon something, to breathe on, ‘then he breathed on them and said, Receive the Holy Spirit’ the process of breathing on someone may have very important symbolic implications. In some instances this can be related to a blessing

Λάβετε                              AAImp2pl                      fr. λαμβάνω

to include in an experience, take up, receive, receive someone in the sense of recognizing the other’s authority, cf. 1:12, 5:43, 13:20  
to be a receiver, receive, get, obtain  
to receive or accept an object or benefit for which the initiative rests with the giver, but the focus of attention in the transfer is upon the receiver, to receive, receiving, to accept

πνεῦμα

God’s being as controlling influence, with focus on association with humans, Spirit, spirit as that which differentiates God from everything that is not God, as the divine power that produces all divine existence, as the divine element in which all divine life is carried on, as the bearer of every application of the divine will, all those who belong to God possess or receive this Spirit and hence have a share in God’s life, this Spirit also serves to distinguish Christians from all unbelievers, because of its heavenly origin and nature this Spirit is called (the) Holy Spirit a title for the third person of the Trinity, literally ‘spirit’, Spirit, Spirit of God, Holy Spirit

ἅγιον

pertaining to being dedicated or consecrated to the service of God, dedicated to God, holy, sacred a title for the third person of the Trinity, literally ‘spirit’, Spirit, Spirit of God, Holy Spirit

## V. 23

ἄν

particle denoting aspect of contingency, it denotes that the action of the verb is dependent on some circumstance or condition, aspects of varying possibility or conditionality find expression in ways that can be rendered ‘ever’  
ever

τινῶν

a reference to someone or something indefinite, anyone, anything, someone, something, many a one/thing, a certain one, someone, anyone, somebody  
a reference to someone or something indefinite, spoken or written about, someone, something, anyone

ἀφῆτε                              AAS2pl                      fr. ἀφιημι

ἀφέωνται                      PfPI3pl                      fr. ἀφιημι

to release from legal or moral obligation or consequence, cancel, remit, pardon, forgive  
to remove the guilt resulting from wrongdoing, to pardon, to forgive, forgiveness

## ἁμαρτία

a departure from either human or divine standards of uprightness, sin  
to act contrary to the will and law of God, to sin, to engage in wrongdoing, sin

κρατῆτε

PAS2pl

fr. κρατεω

κεκράτηνται

PfPI3pl

fr. κρατεω

to cause a condition to continue, hold in place, 'pronounce the sins unforgiven'  
to cause a state to continue, on the basis of some authority or power, to hold, to keep, to cause to continue, 'if you hold (people's sins) against them, they are held' in this expression, it is the state of being guilty of sin which is caused to continue