

# LUKE

A HANDBOOK ON THE GREEK TEXT



MIKEAL C. PARSONS  
MARTIN M. CULY  
JOSHUA J. STIGALL

LUKE

# BHGNT

Baylor Handbook on the Greek New Testament

*Martin M. Culy*

General Editor

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**LUKE**  
A Handbook on the Greek Text

Martin M. Culy, Mikeal C. Parsons,  
and Joshua J. Stigall

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## SERIES INTRODUCTION

The Baylor Handbook on the Greek New Testament (BHGNT) is designed to guide new readers and seasoned scholars alike through the intricacies of the Greek text. Each handbook provides a verse-by-verse treatment of the biblical text. Unlike traditional commentaries, however, the BHGNT makes little attempt to expound on the theological meaning or significance of the document under consideration. Instead, the handbooks serve as “prequels” to commentary proper. They provide readers of the New Testament with a foundational analysis of the Greek text upon which interpretation may then be established. Readers of traditional commentaries are sometimes dismayed by the fact that even those that are labeled “exegetical” or “critical” frequently have little to say about the mechanics of the Greek text, and all too often completely ignore the more perplexing grammatical issues. In contrast, the BHGNT offers an accessible and comprehensive, though not exhaustive, treatment of the Greek New Testament, with particular attention given to the grammar of the text. In order to make the handbooks more user-friendly, authors have only selectively interacted with secondary literature. Where there is significant debate on an issue, the handbooks provide a representative sample of scholars espousing each position; when authors adopt a less known stance on the text, they generally list any other scholars who have embraced that position.

The BHGNT, however, is more than a reliable guide to the Greek text of the New Testament. Each author brings unique strengths to the task of preparing the handbook. As a result, students and scholars alike will at times be introduced to ways of looking at the Greek language that they have not encountered before. This feature makes the handbooks valuable not only for intermediate and

advanced Greek courses, but also for students and scholars who no longer have the luxury of increasing their Greek proficiency within a classroom context. While handbook authors do not consider modern linguistic theory to be a panacea for all questions exegetical, the BHGNT does aim both to help move linguistic insights into the mainstream of New Testament reference works and, at the same time, to help weed out some of the myths about the Greek language that continue to appear in both scholarly and popular treatments of the New Testament.

### **Using the Baylor Handbook on the Greek New Testament**

Each handbook consists of the following features. The introduction draws readers' attention to some of the distinctive features of the biblical text and treats some of the broader issues relating to the text as a whole in a more thorough fashion. In the handbook proper, the biblical text is divided into sections, each of which is introduced with a translation that illustrates how the insights gleaned from the analysis that follows may be expressed in modern English. Following the translation is the heart of the handbook, an extensive analysis of the Greek text. Here, the Greek text of each verse is followed by comments on grammatical, lexical, and text-critical issues. Handbook authors may also make use of other features, such as passage overviews between the translation and notes.

Each page of the handbook includes a header to direct readers to the beginning of the section where the translation is found (left page header) or to identify the range of verses covered on the two facing pages (right hand header). Terminology used in the comments that is potentially unfamiliar is included in a glossary in the back of the handbook and/or cross-referenced with the first occurrence of the expression, where an explanation may be found. Each volume also includes an index that provides a list of grammatical phenomena occurring in the biblical text. This feature provides a valuable resource for students of Greek wanting to study a particular construction more carefully or Greek instructors needing to develop illustrations, exercises, or exams. The handbooks conclude with a bibliography of works cited, providing helpful guidance in identifying resources for further research on the Greek text.

The handbooks assume that users will possess a minimal level of competence with Greek morphology and syntax. Series authors generally utilize traditional labels such as those found in Daniel Wallace's *Greek Grammar Beyond the Basics*. Labels that are drawn from the broader field of modern linguistics are explained at their first occurrence and included in the glossary. Common labels that users may be unfamiliar with are also included in the glossary.

The primary exception to the broad adoption of traditional syntactic labels relates to verb tenses. Most New Testament Greek grammars describe the tense system as being formally fairly simple (only six tenses), but functionally complex. The aorist tense, it is frequently said, can function in a wide variety of ways that are associated with labels such as, “ingressive,” “gnomic,” “constative,” “epistolary,” “proleptic,” and so forth. Similar functional complexity is posited for the other tenses. Positing such “functions,” however, typically stems not from a careful analysis of Greek syntax, but rather from grappling with the challenges of translating Greek verbs into English. When we carefully examine the Greek verb tenses themselves, we find that the tense forms do not themselves denote semantic features such as ingressive, iterative, or conative; they certainly do not emphasize such notions; at best they may allow for ingressive, iterative, or conative translations. Although many of the other traditional labels are susceptible to similar critique, the tense labels have frequently led to exegetical claims that go beyond the syntax, e.g., that a particular aorist verb *emphasizes* the beginning of an action. For this reason, we have chosen not to utilize these labels. Instead, where the context points to an ingressive nuance for the action of the verb, this will be incorporated into the translation.

### **Deponency**

Although series authors will vary in the theoretical approaches they bring to the text, the BHGNT has adopted the same general approach on one important issue: deponency. Traditionally, the label “deponent” has been applied to verbs with middle, passive, or middle/passive morphology that are thought to be “active” in meaning. Introductory grammars tend to put a significant number of middle verbs in the New Testament in this category, despite the

fact that some of the standard reference grammars have questioned the validity of the label. Robertson (332), for example, argues that the label “should not be used at all.”

In recent years, a number of scholars have taken up Robertson’s quiet call to abandon this label. Carl Conrad’s posts on the B-Greek Internet discussion list (beginning in 1997) and his subsequent formalization of those concerns in unpublished papers available on his website have helped flesh out the concerns raised by earlier scholars. In a recent article, Jonathan Pennington (61–64) helpfully summarizes the rationale for dispensing with the label, maintaining that widespread use of the term “deponent” stems from two key factors: (1) the tendency to attempt to analyze Greek syntax through reference to English translation—if a workable translation of a middle form appears “active” in English, we conclude that the verb must be active in meaning even though it is middle in form; and (2) the imposition of Latin categories on Greek grammar. Pennington (61) concludes that “most if not all verbs that are considered ‘deponent’ are in fact truly middle in meaning.” The questions that have been raised regarding deponency as a syntactic category, then, are not simply issues that interest a few Greek scholars and linguists but have no bearing on how one understands the text. Rather, if these scholars are correct, the notion of deponency has, at least in some cases, effectively obscured the semantic significance of the middle voice, leading to imprecise readings of the text (see also Bakker and Taylor).

It is not only middle voice verbs, however, that are the focus of attention in this debate. Conrad, Pennington, and others also maintain that deponency is an invalid category for passive verbs that have traditionally been placed in this category. To account for putative passive deponent verbs, these scholars have turned to the evolution of voice morphology in the Greek language. They draw attention to the fact that middle morphology was being replaced by passive morphology (the  $-\theta\eta$ - morpheme) during the Koine period (see esp. Conrad, 3, 5–6; cf. Pennington, 68; Taylor, 175; Caragounis, 153). Consequently, in the Common Era we find “an increasing number of passive forms without a distinctive passive idea . . . replacing older middle forms” (Pennington, 68). This dia-

chronic argument leads Conrad (5) to conclude that the  $-\theta\eta-$  morpheme should be treated as a middle/passive rather than a passive morpheme. Such arguments have a sound linguistic foundation and raise serious questions about the legitimacy of the notion “passive deponent.”

Should, then, the label “deponent” be abandoned altogether? While more research needs to be done to account for middle/passive morphology in Koine Greek fully, the arguments, which are very briefly summarized above, are both compelling and exegetically significant. “The middle voice needs to be understood in its own status and function as indicating that the subject of a verb is the focus of the verb’s action or state” (Conrad, 3; cf. Taylor, 174). Consequently, users of the BHGNT will discover that verbs that are typically labeled “deponent,” including some with  $-\theta\eta-$  morphology, tend to be listed as “middle.”

In recognizing that so-called deponent verbs should be viewed as true middles, users of the BHGNT should not fall into the trap of concluding that the middle form emphasizes the subject’s involvement in the action of the verb. At times, the middle voice appears simply to be a morphological flag indicating that the verb is intransitive. More frequently, the middle morphology tends to be driven by the “middle” semantics of the verb itself. In other words, the middle voice is sometimes used with the verb not in order to place a focus on the subject’s involvement in the action, but precisely because the sense of the lexical form itself involves subject focus.

It is the hope of Baylor University Press, the series editor, and each of the authors that these handbooks will help advance our understanding of the Greek New Testament, be used to further equip the saints for the work of ministry, and fan into flame a love for the Greek New Testament among a new generation of students and scholars.

*Martin M. Culy*



## PREFACE

Since the publication of *Acts: A Handbook on the Greek Text* in 2003, we have been greatly encouraged by the formal reviews and informal notes we have received in response and we hope that this companion volume proves equally useful. Our work on this project has benefited significantly from the assistance we have received from a variety of different sources. The staff of Baylor University Press has been extraordinarily helpful and once again earned the reputation as an “author friendly” press. We are especially grateful to Diane Smith for her careful work in preparing this lengthy and complex manuscript for publication. In addition, Baylor University has provided much needed release time and financial assistance to Mikeal Parsons through its Sabbatical and Research Committees, and Briercrest College and Seminary generously provided a full-year sabbatical for Martin Culy during which the bulk of his work on the handbook was completed. We are grateful to both institutions for providing such a supportive environment in which to teach and write.

Martin Culy is also grateful for the insights that came from a team of national translators, three of his Briercrest College interns (Joshua Drake, Jonathon Rempel, and Jesse Thiessen), and Philipp and Christine Dill as they worked together on a translation project in Thailand from 2002 to 2007. Working on a translation of the Gospel of Luke during the formative stages of drafting this handbook was immensely valuable. In the final stages of our work, Steve Runge graciously provided draft copies of his forthcoming *Discourse Grammar of the Greek New Testament*. Few works on Koine Greek have been produced in the past two decades that are as valuable as this impressive volume. It is “must read” material for every serious student of the Greek New Testament. Finally,



the following Briercrest College and Seminary students provided helpful feedback on a late draft of the manuscript: Brandon Crain, Helen Dunn, Autumn Essington, Andrew Haws, David Hay, Tim Macfarlane, John Ottens, and Charis St. Pierre.

Mikeal Parsons would like to register his indebtedness to the following graduate students who worked on various phases of the handbook: Cliff Barbarick, Rick Brumback, Jim McConnell, Jesse Robertson, Brian Small, and Julien Smith. At the end of the process, Alicia Myers, Eric Gilcrest, and Josh Stout were tireless in their efforts to proof the entire manuscript, and Alicia was also responsible for constructing the grammar index.

Martin and Mikeal are delighted to welcome Joshua Stigall on board as a co-author. Josh, who did graduate studies at Briercrest Seminary and is now a fifth-year doctoral student at Baylor University, undertook much of the foundational work for the handbook in its initial phase. Josh is grateful for the opportunity to be included as a co-author in this project at this stage of his professional career. He is also thankful for the support and encouragement he has received throughout his graduate studies that have prepared him to contribute to this work.

We dedicate this book to our families without whose support this volume would never have seen the light of day.

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## ABBREVIATIONS

1QM	“The War Scroll” (Dead Sea Scrolls)
1QS	“The Manual of Discipline” (Dead Sea Scrolls)
1st	first person
2nd	second person
3rd	third person
acc	accusative
act	active
<i>al</i>	other manuscripts
aor	aorist
BDAG	Bauer, <i>A Greek-English Lexicon of the NT</i> , 2000
BDF	Blass, Debrunner, Funk, <i>A Greek Grammar of the NT</i>
CD	“Damascus Document” (Dead Sea Scrolls)
CEV	Contemporary English Version
dat	dative
ESV	English Standard Version
fem	feminine
fut	future
gen	genitive
GW	God’s Word (version)
IGNTP	<i>The Gospel According to St. Luke. Part One: Chapters 1–12; The Gospel According to St. Luke. Part Two: Chapters 13–24.</i> Edited by the American and British Committees of the International Greek New Testament Project
impf	imperfect
impv	imperative
ind	indicative
inf	infinitive
KJV	King James Version
LCL	Loeb Classical Library
LN	Louw and Nida, <i>Greek-English Lexicon</i>

LSJ	Liddell, Scott, Jones, <i>A Greek-English Lexicon</i>
LXX	Septuagint
masc	masculine
MHT	Moulton, Howard, & Turner, <i>A Grammar of NT Greek</i> , 4 vols.
mid	middle
NASB	New American Standard Bible
NCV	New Century Version
NEB	New English Bible
NET	New English Translation
neut	neuter
NIV	New International Version
NJB	New Jerusalem Bible
NLT	New Living Translation
nom	nominative
NP	noun phrase
NRSV	New Revised Standard Version
NT	New Testament
opt	optative
OT	Old Testament
pass	passive
<i>pc</i>	a few other manuscripts
<i>PG</i>	<i>Patrologia Graeca</i>
pl	plural
plprf	pluperfect
<i>pm</i>	a great many other manuscripts
PP	prepositional phrase
pres	present
prf	perfect
ptc	participle
REB	Revised English Bible
RSV	Revised Standard Version
sg	singular
subj	subjunctive
s.v.	under the word
TEV	Today's English Version
TOB	Traduction Œcuménique de la Bible
<i>v.l.</i>	variant reading
voc	vocative

## INTRODUCTION

Unlike any other book in the New Testament, the Gospel of Luke specifically claims to be a carefully crafted text based on meticulous research. The opening four verses leave no doubt that the author is a master communicator. He writes as someone who is at home not only in the Greek language itself but also with the conventions associated with the biographical genre. The long hours that we have labored in the Greek text of Luke's gospel have not only bolstered our appreciation for its life-giving message, but have also consistently underscored its narrative beauty. At every turn, we have found Luke to be a writer who could hold his own among the biographers of his day. Although a broad treatment of Luke's style goes beyond the concerns of this series, we offer a few observations below. We also discuss several theoretical issues that provide background for the more detailed comments in the handbook that follows.

### **Luke's Style**

Joseph Fitzmyer (1:109) has pointed out that "though the prologue [1:1-4] shows that Luke could have written the Jesus-story in cultivated, literary Greek, he chose for some reason not to do so." Instead, Luke's gospel appears to be a mix of styles: "(a) the literary style of the prologue(s); (b) the Semitic-flavored Greek of the infancy narrative [see Jung's recent volume]; and (c) the normal style in which he wrote the bulk of the Gospel and Acts" (Fitzmyer, 1:109). This diversity manifests itself in both Luke's vocabulary and grammar, and scholars have frequently focused on one or the other in attempting to describe Luke's style. (Note that many treatments of Luke's style have concentrated on the question of the authorial unity of Luke and Acts, an issue that is beyond the scope of this

handbook. For classic treatments, see Hawkins, Cadbury, Clark 1933, Knox, Argyle, and Turner 1976. For more recent studies, see Parsons and Pervo, Walters, and Gregory and Rowe).

In *The Medical Language of St. Luke*, originally published in 1882, William Hobart sought to provide evidence for the view that that author of Luke and Acts was the individual referred to in Colossians 4:14 as “Luke the beloved physician.” In order to accomplish his goal, Hobart amassed a large number of words unique to Luke and Acts that, when compared to ancient medical writers like Hippocrates and Galen, illustrated that these volumes were written by someone with significant knowledge of the medical field. Later scholars like Cadbury (1920, 40–42), however, have shown that much of Luke’s medical language is also found in the LXX, Josephus, Plutarch, and Lucian, demonstrating that one need not be a physician to use such terminology (see also Cadbury, 1933, where he offers a somewhat satirical comparison of Luke and veterinarians, using a methodology similar to that of Hobart).

In a 1909 study, J. C. Hawkins identified 151 words that were “characteristic” of Luke, which he defined as words that occur at least four times in Luke, and either do not appear in Matthew or Mark, or occur in Luke at least twice as often as in Matthew and Mark combined (Hawkins, 15). Hawkins used his findings to help identify how Luke had edited his source material.

A decade or so later, Cadbury, believing that “the vocabulary of an author probably affords the best test for comparing him with the various degrees of education and elegance in contemporary speech and writing” (1920, 4), compared Luke’s vocabulary with the vocabulary of Attic Greek prose writers, classical poets, other Atticist writers, the LXX, etc. He concluded that although Luke’s vocabulary has “affiliations with the Greek of the Bible,” it is not “beyond comparison” with the literary style of the Atticists. This conclusion significantly influenced subsequent opinions of Luke’s style, with the Greek of the Third Gospel fairly consistently being viewed as more refined than that of the Synoptics and much of the rest of the New Testament (cf. Wallace, 30). For other important studies of Lukan vocabulary, see Cerfaux, Morgenthaler, Argyle, and Neiryneck and van Segebroeck.

Other scholars have focused their attention on Luke's grammatical tendencies. According to Fitzmyer (1:107–8), for example, Luke improves the Greek style of Mark in the following nine ways: He changes the historical present to a past tense form; he eliminates parataxis by substituting either a genitive absolute or a subordinate clause;  $\delta\acute{\epsilon}$  or  $\tau\acute{\epsilon}$  is often substituted for  $\kappa\alpha\acute{\iota}$ ; he introduces the literary  $\mu\acute{\epsilon}\nu . . . \delta\acute{\epsilon}$  construction into the narrative; he often eliminates superfluous personal pronouns; he introduces the attraction of the relative pronoun to its antecedent; he introduces the optative; he introduces indirect questions with the neuter accusative definite article; and, finally, he uses  $\tau\omicron\upsilon$  plus an infinitive to express purpose, result, or explanation. Fitzmyer also notes that despite these literary improvements, Luke's gospel continues to utilize Semitisms (see also Turner 1976, 45–63; McKay, 2). He argues that there are twenty-three examples of words and phrases in Luke that are “clearly of Septuagintal origin” (Fitzmyer, 1:114–15), including  $\kappa\alpha\tau\grave{\alpha}$   $\pi\rho\acute{o}\sigma\omega\pi\omicron\nu$  plus the genitive,  $\pi\rho\delta$   $\pi\rho\omicron\sigma\omega\pi\omicron\nu$  plus the genitive,  $\pi\rho\acute{o}\varsigma$  plus the accusative after verbs of speaking, and the pleonastic construction  $\acute{\alpha}\pi\omicron\kappa\rho\iota\theta\epsilon\acute{\iota}\varsigma . . . \epsilon\acute{\iota}\pi\epsilon\nu$ . The most common examples of Semitisms that do not derive from the LXX are the three  $\acute{\epsilon}\gamma\acute{\epsilon}\nu\epsilon\tau\omicron$  constructions:  $\acute{\epsilon}\gamma\acute{\epsilon}\nu\epsilon\tau\omicron$   $\delta\acute{\epsilon}$  plus an infinitive;  $\kappa\alpha\acute{\iota}$   $\acute{\epsilon}\gamma\acute{\epsilon}\nu\epsilon\tau\omicron$ / $\acute{\epsilon}\gamma\acute{\epsilon}\nu\epsilon\tau\omicron$   $\delta\acute{\epsilon}$  plus an indicative finite verb; and  $\kappa\alpha\acute{\iota}$   $\acute{\epsilon}\gamma\acute{\epsilon}\nu\epsilon\tau\omicron$ / $\acute{\epsilon}\gamma\acute{\epsilon}\nu\epsilon\tau\omicron$   $\delta\acute{\epsilon}$  followed by  $\kappa\alpha\acute{\iota}$  and an indicative finite verb. The regularity of the  $\acute{\epsilon}\gamma\acute{\epsilon}\nu\epsilon\tau\omicron$  constructions in Luke's gospel makes them a distinctive feature of his style.

The same is true of Luke's broader use of infinitival constructions. Luke uses infinitives 400 times overall (479 times in Acts), compared to 254 times in Matthew, 200 times in Mark, and only 144 times in John. The relative frequency of Luke's use of infinitives puts him on par with the Atticistic authors of the period (see Caragounis, 169–70, n. 127). More important, Luke uses complex infinitival constructions far more often than his counterparts. As Burk's (148) appendix shows, preposition plus articular infinitival constructions occur forty-nine times in Luke, compared to eighteen times in Matthew, twelve times in Mark, and only four times in John. Luke also uses infinitives with the genitive article far more frequently than the other gospel writers (Burk, 146): twenty-four

times (25 times in Acts) compared to seven times in Matthew and no examples of this construction in either Mark or John. Luke's use of epexegetical infinitives with a genitive article parallels Paul's usage of this device (see Burk, 68, n. 95). Luke also uses  $\delta\acute{\iota}\alpha$   $\tau\acute{o}$  plus an infinitive to form a causal clause eight times (see also Acts 4:2; 8:11; 12:20; 18:2, 3; 27:4, 9; 28:18), far more often than Matthew (three times), Mark (three times), or John (once). Many of Luke's uses of this construction occur in his unique material (11:8; 18:5; 19:11; 23:8), but it also occurs in 6:48, where the Matthean parallel (7:25) uses  $\gamma\acute{\alpha}\rho$  plus an indicative verb; and in 9:7, where neither Mark (6:14) nor Matthew (Matt 14:1-2) used the construction.

Similarly, Luke/Acts accounts for forty-two of the fifty-six examples of  $\acute{\epsilon}\nu$   $\tau\acute{\omega}$  plus the infinitive in the New Testament. As Burk notes (110), "Luke's frequent  $\acute{\epsilon}\nu$   $\tau\acute{\omega}$  plus the infinitive is widely regarded as an imitation of the Hebrew [ $\text{אֲנִי}$  plus infinitive]." Using this construction following  $\acute{\epsilon}\gamma\acute{\epsilon}\nu\epsilon\tau\omicron$  is a distinct feature of Lukan style among the gospel writers (cf. Marshall, 208), with the only other example of the construction occurring in Mark 4:4. The fact that Luke (8:5//Matt 13:4) drops  $\acute{\epsilon}\gamma\acute{\epsilon}\nu\epsilon\tau\omicron$  even though it is found in his source at this point suggests that Mark's use of the idiom in this instance did not comport well with Luke's view of good style.

Another distinctive feature of Lukan style is his use of the imperfect  $\acute{\epsilon}\lambda\epsilon\gamma\epsilon\nu$   $\delta\acute{\epsilon}$  to introduce new developments, a construction that is unattested in Matthew, Mark, or John (cf. its use in Mark 7:20 and John 6:71 for other purposes). Only in Luke 5:36 do we find an account that parallels Matthew and Mark, and here Luke inserts the phrase, where they have nothing, to smooth the transition to the illustration.

These and many of the distinct features of Luke's presentation place his work higher on the literary scale than Matthew, Mark, or John. Although many of the differences between Luke and the other gospel writers can be attributed to discourse level choices that reflect Luke's particular emphases, Luke's style is clearly more polished than the other gospel writers. For helpful surveys of stylistic issues in Luke, see Jung (5–44) and Walters (10–21; 24–36).

## Verbal Aspect

In recent years, there has been significant debate surrounding the issue of verbal aspect in Koine Greek. The most influential “early” works on the topic came from McKay, Porter, and Fanning. More recently, Olsen, Levinsohn, Decker, Campbell, and others have helped move the debate forward. Although the question of whether Greek tenses carry any temporal reference continues to be a matter of dispute, there is now broad agreement that the aorist tense encodes perfective aspect and the imperfect and present tenses encode imperfective aspect. The aspectual value of the perfect tense, on the other hand, remains “one of the most controversial and difficult facets of the Greek verbal system” (Campbell 2007, 161), with McKay and Porter treating it as stative aspect, Fanning and Olsen viewing it as perfective aspect, and Campbell recently positing that it is imperfective aspect. Fortunately, the aorist, present, and imperfect are by far the most common tenses in narrative texts like Luke, with the perfect tense limited almost exclusively to reported speech rather than narrative proper (see below).

Although the terminology is not always used in a uniform manner, most scholars now agree that perfective aspect (aorist tense) is the primary tool for portraying events that are part of the storyline, or the mainline of the narrative (sometimes also called “foreground” material, though Porter uses this term differently). “Background” information, i.e., information that is supplementary to the storyline, is typically placed in the imperfect tense (imperfective aspect). Levinsohn (2000, 174) notes that the very nature of the aspectual distinctions makes “it natural in a narrative in Greek for a clause with the verb in the imperfect (which carries imperfective aspect) to be conveying information of less importance than one with the verb in the aorist (perfective aspect).” We need to add the necessary proviso, however, that “the presence of the imperfect in a narrative in Greek is *not* a signal that the information concerned is necessarily of a background nature” (Levinsohn 2000, 174; emphasis in original). Correlation between perfective and foreground information, and imperfective and background information, are tendencies only, not hard and fast linguistic rules.



Nevertheless, Loney is right to conclude that

Luke manipulates verbal aspect to give organization to his episodic narrative and to create contrastive prominence . . . within individual pericopes. In this way, he follows in the tradition of his historiographical predecessors—most notably Thucydides—who, through their subtle play with verbal aspect, composed narratives concerned with at once the factual representation of the past and their own contemporary, didactic purposes. (Loney, 3)

He goes on to argue that

The basic structure of the whole gospel is a series of episodes outlined by transitional uses of perspective-switching changes of verbal aspect. Given the itinerant nature of the gospel narrative, verbs associated with these changes at the edges of episodes are commonly verbs of motion, since a new pericope usually occurs in a different place. The usual formula for these transitional sections is an aorist verb (commonly of motion) to mark a finite, factual event on the narrative backbone accompanied by one or more imperfective verbs or participles, used, in part, to give background information subsidiary to the motion, but, more importantly, to evoke an internal perspective by which the audience is drawn into the story. (Loney, 18)

Thus, Loney contends that shifts from aorist to imperfect in Luke's narrative frequently correspond to shifts in discourse mode or perspective. "This modulation of aspect change is analogous to a musical cadence moving to the dominant or the tonic to signify the end of an episode in a musical composition" (Loney, 18). As an illustration of this phenomenon, Loney points to Luke 4:1-3, where Luke begins with an aorist verb (ὑπέστρεψεν, v. 1), as is typical of what Loney calls "diegetic mode," i.e., a mode of narrative in which the narrator serves "in the role of annalist or evaluator" (Loney, 7; quoting Bakker). Luke then shifts to imperfect verbs (ἦγετο, v. 1; περᾶζόμενος, v. 2), which "heighten the level of the discourse by switching to an internal perspective," or "mimetic mode." In this

mode, according to Loney (8), “the narrator recedes from the audience’s view in his role as mediator between past and present and instead affects for his audience a pretended experience of historical events; he creates ‘the illusion that events are seen on the spot.’” Then, in verse 3, Luke “changes the perspective of the discourse back to the external, and the remainder of the pericope proceeds in the diegetic mode, carried by aorists” (Loney, 19). In Loney’s view, the use of this “cadence,” i.e., shifts between modes, serves to help mark boundaries within the narrative (along with a shift in setting: ἀπὸ τοῦ Ἰορδάνου . . . ἐν τῇ ἐρήμῳ), with 4:1-2 serving to both close the preceding pericope and introduce the following one (Loney, 19–21). A similar combination of verbal cadence and a shift in setting are used at the end of the pericope:

V. 14 has an aorist verb of motion, ὑπέστρεψεν, which serves as the initial marker of an aspectual cadence. This verb, along with the prepositional phrase εἰς τὴν Γαλιλαίαν, signals a change of setting of the narrative for the following pericope that is in keeping with the cadential/boundary-marking verbal aspect use of vv. 14-15. Then in v. 15, two imperfectives portray the action of Jesus internally, in the mimetic mode. These imperfective verbs, due to their markedness in comparison with the more usual perfectives, heighten the discourse in order to draw attention to the change of pericope and to give structure to the surrounding narrative. In v. 16, the perfective driven discourse returns with ἦλθεν and the transition is complete. (Loney, 23)

Although we have not made use of Loney’s thesis throughout the handbook, he may well be correct in arguing that such patterns of aspectual cadence serve to both help mark discourse level boundaries and “invigorate the narrative, dramatically opening and closing themes and plot-threads” (Loney, 26). Further study of this phenomenon should prove fruitful. What is clear is the fact that Luke’s selective use of perfective and imperfective aspects throughout his narrative has some bearing on how Greek readers would have viewed the relative status of the information associated with these aspects.

The perfect tense, on the other hand, plays little or no role in marking the status of information in Luke's narrative, since "58 out of 60 perfects occur within discourse" rather than in narrative proper (Campbell 2007, 175); and the other two instances involve the verb γράφω being used to introduce Scripture citations (Campbell 2007, 175–77). This correlation of the perfect tense with reported speech leads Campbell (2007, 184–87) to argue that the perfect tense shares imperfective aspect with the present tense, which also occurs predominately in reported speech. Campbell distinguishes between the two tenses by maintaining that the perfect encodes "heightened proximity" to an unfolding event or state (see esp. Campbell 2007, 198–99). Here, we believe more work needs to be done, since the perfect tense typically appears to refer to something that has already taken place, rather than portraying events as unfolding. Thus, spatial proximity does not appear to be the most helpful analogy for capturing the semantics of the perfect tense. Nevertheless, Campbell's observations about the narrow distribution of the perfect tense will be important in advancing our understanding of how this tense functions. The key thing to remember at this point is that the perfect tense is largely irrelevant in helping us to understanding the flow and status of information in Luke's narrative.

In contrast, the function of the pluperfect tense, which only occurs sixteen times in Luke, is much clearer and more relevant for following the narrative proper of Luke's gospel. As Campbell notes (2007, 213), the pluperfect functions in a manner analogous to the imperfect tense, i.e., to "provide offline material that supplements, describes, or explicates the mainline action." In other words, "the dominant function of the pluperfects within Luke seems to be related to the communication of material that supplements information, describes certain conditions, things, and people, or explicates the reasons and motives behind particular actions and behaviour. This function accounts for 15 of the 16 pluperfects" (Campbell 2007, 215). Indeed, one could argue that this function holds in the remaining example (22:13) as well. When used in a context where the imperfect tense has already introduced offline material, the pluperfect tends to introduce material that supple-

ments the offline material, i.e., it “supplements the supplement, or gives background to the background” (Campbell 2007, 231).

Campbell offers other helpful guidance on tense usage. According to his analysis, 340 of 371 instances of the imperfect indicative in Luke (88.8%) occur in narrative rather than in reported speech (2007, 79). Similarly, though not as striking statistically, “Luke displays 77.7 percent of aorist indicatives in narrative proper or embedded narrative” (Campbell 2007, 111). Since the aorist tense (perfective aspect) serves to present an event “in summary, viewed as a whole from the outside, without regard for the internal make-up of the occurrence” (Fanning, 97), it naturally provides an external perspective on events that serves to carry a storyline forward. Thus, “perfective (aorist) verbs indicate sequenced events occurring one after another as the ‘main line’ of the narrative, while imperfective verbs indicate simultaneous occurrences, which fill in background circumstances of the narrative” (Fanning, 19). This does not mean that imperfective verbs introduce material that is unimportant. Rather, they present “offline” material that “provides an inside view into whatever is taking place within the narrative proper, giving explanation, personal thoughts, editorial comment, and so forth” (Campbell 2007, 116).

Campbell (2007, 37–38) also notes that of the 631 uses of the present indicative in Luke, 608 occur in direct discourse (96.3 percent). “Of the 23 present tense-forms not in direct discourse, 9 occur within indirect discourse. These are found in Luke 6:7; 7:37; 9:33; 17:20; 18:9; 19:3, 11; 22:24; 23:6” (Campbell 2007, 38). Of the fourteen remaining instances of the present tense in Luke, nine involve verbs of speech used to introduce discourse (λέγω, φημί, and ἐρωτάω; Campbell 2007, 41). Campbell thus concludes that “the present is almost exclusively a discourse tense-form in Luke” (2007, 39). To explain this correlation he notes that

it is widely observed that discourse [i.e., reported speech within a narrative] has the effect of slowing down a narrative as the author pauses the sequence of events in order to relate what was said, thought, seen, or heard. . . . This pausing of the narrative sequence creates the effect of taking

the reader *inside* the narrative, and unfolding the communication-event before the view of the reader. In other words, discourse must inherently form an *imperfective context*. (Campbell 2007, 54; emphasis in original)

Thus, the present tense, which is imperfective aspect, is a natural choice for reported speech. Where present tense forms are used with verbs that introduce reported speech, this likely reflects, according to Campbell (2007, 56), the fact that the present verb is serving “as an aid to the transition from the perfective context of the narrative sequence to the imperfective-proximate context of the discourse.” This latter point is likely overstated, since the writer is still making a choice to use a present rather than the typical aorist form in such contexts (see the discussion of the historical present at 7:40 on φησίν).

In the end, there is much to be gleaned from carefully following Luke’s use of the aorist and imperfect tenses in his narrative. Luke clearly typically uses the aorist tense (perfective aspect) with main-line material and the imperfect tense (imperfective aspect) with background material, though one cannot simply assume a one-to-one correlation between aspect and information status.

### **The Use of Conjunctions at the Discourse Level**

In attempting to guide readers through the details of the Greek text of the Gospel of Luke, it would have required a second volume to comment on every conjunction. Instead, we offer some brief comments here to summarize our understanding of how the two most common conjunctions function. Although καί and δέ are often assumed to be interchangeable in many contexts, in reality they serve distinct functions that assist readers in tracking the flow and status of information through large blocks of text. Our understanding of these and other conjunctions is heavily indebted to Levinsohn (2000) and Runge, and the many works that they build on.

The conjunction καί is “a coordinating conjunction that may join individual words, phrases, clauses or paragraphs” (Runge §2.2) that the author does not wish to distinguish in terms of

their status (Porter 1994, 211). More specifically, it “is used as a function word to express the general relation of connection or addition, especially accompaniment, participation, combination, contiguity, continuance, simultaneity, and sequence” (Titrud, 247). While the specific semantic relationship between clauses or sentences linked by *καί* will vary, clause-initial conjunctive uses of *καί* generally highlight both thematic continuity and progression of thought, i.e., they “signal that the following clause is still closely related semantically to the preceding one” (Titrud, 251). When clauses are joined by *καί*, the writer is creating “the impression that these actions take place in close succession, or that one leads to the next” (Runge §2.2). Thus, “when *καί* introduces a new sentence or paragraph it indicates a close thematic relation to the preceding sentence or paragraph” (Culy 2004, 5). It is important to note, then, that *καί* itself does not ever carry an adversative function. Any adversative nuance is a feature of the context rather than the conjunction.

The same is true of *δέ* (cf. Titrud, 253), despite the common contention that it frequently functions in an adversative manner. There is, however, an important difference between *καί* and *δέ*. While there may or may not be development in the narrative when *καί* is present (it is simply not indicated), *δέ* usually explicitly signals “that what follows is a new, distinct development in the story or argument, based on how the writer conceived it” (Runge §2.3.2; cf. Levinsohn 2000, 72). In some cases, however, it serves to indicate that the writer is shifting between background information and foreground information. The use of *καί* or *δέ*, then, is an important indicator of how Luke chose to portray the relationship between events in his narrative.

Although we have been very selective in our comments on these two conjunctions in the handbook, we have at times attempted to illustrate how Luke’s use of conjunctions sheds light on what he is doing in his narrative. By keeping the discourse level functions of *καί* and *δέ* in mind, and combining this with an understanding of how Luke uses perfective and imperfective aspect, readers of Luke’s gospel will be able to gain a clearer picture of how Luke has crafted the flow of his narrative.

## Participles

Although we have listed functions like “causal,” “temporal,” “means,” and the like in parentheses for each adverbial participle, we recognize that strictly speaking these are not functions of the participle itself. They merely describe our understanding of how the participial event relates semantically to the event of the main verb. While there are typically strong contextual indicators to guide us, ultimately, it is context rather than syntax that drives the analysis, with only limited restrictions on tense usage and the location of various adverbial participles in relation to the verb they modify (see, e.g., Wallace, 613–55). How, then, do participles function? “Using participles for some of the action has the effect of condensing and prioritizing the action” (Runge §12.3.1). More specifically, “an anarthrous participial clause that *precedes* the verb typically describes an event that is of secondary importance vis-à-vis the information conveyed in the nuclear [main] clause” (Levinsohn 2000, 183; emphasis in original; see also Runge §12). Thus, some participles serve to *background* information. This can be illustrated from Luke 5:14: ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεῖ. In this portion of the verse, the focus is on the act of “showing” (δεῖξον), with the act of “going” (ἀπελθὼν) simply being a necessary precursor. In contrast, “participial clauses that *follow* the nuclear clause may be concerned with some aspect of the nuclear event itself” (Levinsohn 2000, 184; emphasis in original), or they may describe “a circumstance as merely accompanying the leading verb” (Greenlee, 57). The relative importance of the material in the participial clause that follows the main clause can only be determined through reference to the context (Levinsohn 2000, 185–86). We should also note that unlike sentence initial temporal adverbial clauses, a sentence initial participle (especially a genitive absolute) implies “continuity of situation and other relevant factors with the context, even if it also describes a modification of the temporal setting” (Levinsohn 2000, 188).

Where adverbial participles modify a verb, we have, as a convention, listed the nominative element as the subject of the main verb rather than the participle, regardless of word order. Either way the nominative element is the conceptual subject of both the participle

and the main verb. Similarly, where a nominative element is the subject of two or more conjoined verbs, we have only listed it as the subject of the first verb.

### Word Order

The extreme level of variation in Greek word order could lead casual readers to conclude that there is neither rhyme nor reason to what is placed where in a Greek sentence. In reality, Greek speakers and writers used variations in word order to accomplish, among other things, what English speakers convey through intonation (Runge §9.2.2), i.e., to mark certain information as more important. Comments on word order throughout the handbook build on the assumption that “the default position of the *verb* is at the beginning of the sentence” (Levinsohn 2000, 38; emphasis in original). Major constituents that appear before the verb may thus be viewed as “fronted.” Fronting, however, does not necessarily correlate with “emphasis.” There are a wide variety of reasons why authors may choose to front a constituent, including to mark a “point of departure” that establishes a frame of reference for what follows (see Levinsohn 2000, 7–28), or to place it in focus, i.e., highlight it as the most important piece of new information that is being conveyed about the topic of the sentence (see Levinsohn 2000, 37–38). Even the shape of the preceding or subsequent clause can influence the word order of a clause (cf. McKay, 6). It is critical, then, to determine what has motivated a particular word order before making claims about its significance. For example, in his analysis of Luke 9:48 (132) and 10:16 (135–36), Kwong notes that the object precedes the verb in the clauses ἐμὲ δέχεται (9:48), ἐμοῦ ἀκούει (10:16a), and ἐμὲ ἀθετεῖ (10:16b). This marked word order is then used to argue that these passages are more prominent. The problem with this analysis is that Kwong does not recognize that in each case the clause in view appears to be placed in that particular word order to form a chiasmic structure that highlights the contrast between that clause and the preceding clause in a manner that is nicely balanced and rhythmic. One might indeed argue that the chiasm makes the passage more marked and thus lends it greater prominence, but such prominence does not necessarily stem from



the marked word order within the clauses Kwong points to. For more on Greek word order, see especially Levinsohn (2000, 7–67) and Runge (§9–15). For a helpful overview of recent studies on Greek word order, see Kwong (10–29).

Given the relative “freeness” of Greek word order, it should not be surprising that the most common word order is not always the unmarked or default order. Indeed, McKay (6) suggests that the most common word order in Greek is subject before verb. Thus, although we occasionally include comments based on Kwong’s analysis of Luke’s word order, we do not subscribe to the view that one can draw a one to one correlation between default or “unmarked” word order and the statistically most common order. Indeed, such a straight statistical approach is fraught with problems. For example, if we follow Kwong’s approach in analyzing the first part of Luke 2:10 (*καὶ εἶπεν αὐτοῖς ὁ ἄγγελος, Μὴ φοβεῖσθε, ἰδοὺ γὰρ εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην ἣτις ἔσται παντὶ τῷ λαῷ*), we might conclude that the word order—verb, indirect object, subject—is a tool for lending prominence to the angel’s speech. After all, Kwong (202–3) lists only twenty-four examples of this word order with three constituents (verb, subject, and object), while there are 147 instances of subject-verb-object. (The order verb-subject-object occurs forty-nine times.) We might conclude, then, that the default word order is subject-verb-object, and variations on this order draw attention to that part of the discourse where they occur. It is clear from broader studies of Greek usage, however, that the default order for pronouns is actually immediately following the verb (see Levinsohn 2000, 29), just as we find in Luke 2:10, and it is increasingly recognized that the default position for the verb in Koine Greek is preceding the subject and any objects. Thus, although the construction in Luke 2:10 is statistically not the most common, it is the most “basic” and thus involves no prominence marking.

Ultimately, in addressing questions of word order, we need to avoid two pitfalls. First, we must be careful not to attach more significance to word order than is warranted. As McKay (6) points out, “in many contexts there is little, if any, practical difference in emphasis between two or more possible word orders, so that the writer’s choice is determined subjectively. Some writers may

exhibit preferences for arranging some phrases or clauses in a particular order, or even for avoiding such regular patterns.” On the other hand, we must also recognize that “all the NT writers were sufficiently fluent in Greek and literary in their approach to their work to justify the assumption that many, if not most, of their choices of word order were intended to add some force to their work, whether it be simply emphasis, contrast, balance, smooth or abrupt rhythm, clarity of expression or even ambiguity” (McKay, 6–7). Runge (§1.1) is absolutely correct to maintain that analysis of Greek discourse must begin with the presupposition that choice implies meaning. Producing the New Testament books involved making choices regarding word order, choices that almost invariably imply different nuances in how the information is conveyed. How significant those nuances are will vary from text to text.



## A HANDBOOK ON THE GREEK TEXT OF LUKE

### **Luke 1:1-4**

<sup>1</sup>Since many have attempted to compose an account of the events that have been fulfilled among us—<sup>2</sup>just as those who were eyewitnesses from the beginning and servants of the word passed on to us—<sup>3</sup>it seemed good to me as well, (as one) who has carefully investigated everything for a significant amount of time, to write an orderly account for you, most excellent Theophilus, <sup>4</sup>so that you might know the certainty of the words you were taught.

The high style of the opening to Luke's gospel, which has strong correlations with the work of classical historians (see Fitzmyer, 1:288), is widely recognized (see Robertson, 121; Marshall, 39). "The preface to his gospel (1:1-4) most demonstrably makes the case for Luke's ability to use the conventions of Greek historiography, both the linguistic (as it is a single, periodic sentence with a balanced, hypotactic structure) and the topical (as it references preceding writers on its subject and the author's own investigation, claims to be a narrative, purports a didactic purpose, etc.)" (Loney, 10). For more on Luke's preface, see Alexander, 48–74; Robbins, 94–108; and Bovon, 1:16–18.

**1:1 Ἐπειδὴ περ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων,**

**Ἐπειδὴ περ.** Causal conjunction. While the term is found nowhere else in the NT (BDF §107 calls it a "classicism" of Luke) or in the LXX, it is frequently used by Hellenistic writers and "contributes to the formal and literary flavor of the preface" (Nolland, 1:6). It is one of Luke's strategies for relating "his entire composition to a well-known literary introductory form" (Fitzmyer, 1:290–91).

**πολλοί.** Nominative subject of ἐπεχείρησαν. Luke’s reference to the “many” who have attempted to compile narratives before him functions rhetorically to highlight the importance of the events he is describing and to establish a precedent for his work (Nolland, 1:6; cf. Marshall, 41; Green, 38). Luke is also acknowledging his dependence on former writers as he seeks to compile his own account (see Fitzmyer, 1:291).

**ἐπεχείρησαν.** Aor act ind 3rd pl ἐπιχειρέω. Some see in the verb a critique of past attempts to tell the story of Jesus (Fitzmyer, 1:291–92; cf. Johnson, 30; Bovon, 1:19). Such a reading certainly fits Luke’s use of the verb in Acts, where it is used to refer to failed attempts at some action (Acts 9:29; 19:13). The term itself, however, does not imply the failure of previous attempts (see, e.g., LN 68.59). It is best, then, not to read any disparagement into Luke’s language, but rather to see it perhaps as a reference to the difficulty of the task (cf. Marshall, 41; Nolland, 1:12).

**ἀνατάσθαι.** Aor mid inf ἀνατάσσομαι (complementary). The verb itself does not tell us whether the writer is compiling oral or written source material.

**διήγησιν.** Accusative direct object of ἀνατάσθαι. This term refers to “a discourse consisting of an orderly exposition or narration” (LN 33.11).

**περὶ τῶν . . . πραγμάτων.** Reference.

**πεπληροφορημένον.** Prf pass ptc neut gen pl πληροφορέω (attributive). Although the location of the participle between the article and the noun it modifies is less common, this construction does occur 101 times in the NT (see Boyer 1984, 177). Fitzmyer (1:293) discusses three possible translations for the verb: (1) “completed, accomplished”; (2) “fully assured”; and (3) “fulfilled, come to fulfillment” as part of God’s will. Given Luke’s decision not to use a more common and neutral verb like γίνομαι (1:5, 8), the third option is most likely (so Fitzmyer, 1:293; Johnson, 27; Bovon, 1:20).

**ἐν ἡμῖν.** Association.

**1:2 καθὼς παρέδοσαν ἡμῖν οἱ ἀπ’ ἀρχῆς αὐτόπται καὶ ὑπέρηται γενόμενοι τοῦ λόγου,**

**καθὼς.** The subordinating conjunction draws an analogy

between the work of those who attempted to compose an account and those who had earlier passed on the tradition. Both were attempting to preserve and convey information about the life of Jesus. Since it comes in the middle of a cause-effect construction (see v. 3 on ἔδοξε), it should be viewed as parenthetical.

**παρέδοσαν.** Aor act ind 3rd pl παραδίδωμι. Nolland (1:8) argues that the verb is used here in the general sense of transmitting history, rather than the technical use of the term in passing on tradition in the early church (contra Marshall, 41–42; Fitzmyer, 1:296).

**ἡμῖν.** Dative indirect object of παρέδοσαν. The direct object of the verb is left implicit. Levinsohn (2000, 29) notes that “the default position for ‘unemphatic’ pronominal constituents is immediately following the verb, preceding nominal constituents.”

**οἱ . . . γενόμενοι.** Aor mid ptc masc nom pl γίνομαι (substantival). Nominative subject of παρέδοσαν.

**ἀπ’ ἀρχῆς.** Temporal, modifying αὐτόπται.

**αὐτόπται καὶ ὑπηρέται.** Predicate nominative. Nolland (1:7) argues that the shared article suggests a single group, perhaps relying on the “Granville Sharp Rule,” which states that when two substantives are joined by καὶ and governed by a single article, they refer to a single referent. According to Wallace (271–72), however, the rule properly applies only to personal, singular, and non-proper nouns. Despite the fact that this phrase involves plural nouns, it is most likely a double description of a single group (Fitzmyer, 1:294; Nolland, 1:7; Johnson, 28; Green, 41; Bovon, 1:21) given the portrayal of the apostles in Acts (Nolland, 1:7). One should not, however, appeal to the presence of a single article as evidence for a single group (contra Nolland, 1:7), since the article syntactically modifies the participle, functioning as a nominalizer, not the nouns. Semantically, the two nouns portray this group as those who had firsthand knowledge of the events (αὐτόπται) and passed that knowledge on to others (ὑπηρέται . . . τοῦ λόγου).

**τοῦ λόγου.** Objective genitive, modifying ὑπηρέται (cf. Plummer, 3). The position of this genitive NP may stem from the fact that when a complex constituent is fronted, it is not unusual for only the first part to be moved. On the other hand, its location may be driven by the fact that it is the portion of the NP that relates to what follows (see Levinsohn 2000, 58).

**1:3 ἔδοξε κάμοι παρηκολουθηκότι ἄνωθεν πᾶσιν ἀκριβῶς  
καθεξῆς σοι γράψαι, κράτιστε Θεόφιλε,**

**ἔδοξε.** Aor act ind 3rd sg δοκέω (impersonal). With κάμοι this is an idiomatic expression for “I decided.” The verb introduces a clause that provides the second half of the cause-effect construction begun in verse 1. Verse 1 provides the reason that led to the result stated in verse 3.

**κάμοι.** Dative of reference. A shortened form (crasis) of καί ἐμοί.

**παρηκολουθηκότι.** Prf act ptc masc dat sg παρακολουθέω (attributive, modifying κάμοι). Attempts to take this participle as adverbial rely on what seems to make sense rather than the syntax itself (see Culy 2003, 441). On the meaning of the verb in this context, see Fitzmyer, 1:296.

**ἄνωθεν.** The adverb is here used to denote “duration of time for a relatively long period in the past” (LN 67.90).

**πᾶσιν.** Dative complement of παρηκολουθηκότι. Given its use with ἄνωθεν, the substantival adjective should be viewed as neuter (“everything”) rather than masculine (“everyone”).

**ἀκριβῶς.** The adverb most likely modifies παρηκολουθηκότι given the fact that (1) ἀκριβῶς tends to follow the verb it modifies (Matt 2:8; Acts 18:25; Eph 5:15; it precedes in 1 Thess 5:2), and (2) it would be awkward for it to modify γράψαι with the intervening καθεξῆς (so Plummer, 3; Marshall, 43; Fitzmyer, 1:297–98; Klein, 75). Linguistically, it is not plausible for it to modify both παρηκολουθηκότι and γράψαι (contra Nolland, 1:9; cf. Bovon, 1:22).

**καθεξῆς.** The adverb modifies γράψαι and can refer to chronological, spatial, logical, or rhetorical order (BDAG, 490; cf. LN 61.1). Based on Luke’s use of the term in Acts 11:4, the focus seems to be on the rhetorical order of the events to be narrated (see Moessner, 1513–28; cf. Green, 43–44). For a detailed discussion of the issues surrounding the word, see Fitzmyer, 1:298–99.

**γράφαι.** Aor act inf of γράφω (complementary treating ἔδοξε as impersonal, or subject if ἔδοξε is not impersonal: “to write to you . . . seemed good to me”).

**σοι.** Dative of recipient.

**κράτιστε Θεόφιλε.** Vocative. Introduces the recipient of Luke’s gospel. The debate over the identity of Theophilus turns, in part, on the meaning of the adjective κράτιστε. While some argue that the adjective refers to “noble status, with the implication of power and authority” (LN 87.55), others see it as a polite form of address used in dedications (BDF §60; Marshall, 43). It is used in Acts 24:3 and 26:25 in reference to Felix and Festus, but is absent in Luke’s reference to Theophilus in Acts 1:1.

**1:4 ἵνα ἐπιγνῶς περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν.**

**ἵνα.** Introduces a purpose clause.

**ἐπιγνῶς.** Aor act subj 2nd sg ἐπιγινώσκω. Subjunctive with ἵνα.

**περὶ ὧν κατηχήθης λόγων.** The preposition clearly points to “reference.” Beyond that the syntax here is ambiguous. (1) The whole construction could be viewed as an internally headed relative clause, i.e., an instance where “the head noun or antecedent is actually inside the relative clause that modifies it” (Culy and Parsons, 3; for a clear example of an internally headed relative clause, see 3:19). Such constructions appear to intensify the semantics of the clause: “concerning the *very things* you were taught.” In the NT, where internally headed relative clauses occur, the relative pronoun and head noun both get their case from their role in the main clause. (2) Alternatively, and perhaps more likely here, the relative clause could be limited to περὶ ὧν κατηχήθης, with λόγων modifying τὴν ἀσφάλειαν: lit. “so that you might know, concerning the things you were taught, the certainty of (those) words/matters.”

**κατηχήθης.** Aor pass ind 2nd sg κατηχέω. Nolland (1:10–11) argues that the use of this word to speak of pre- and post-baptismal instruction of converts is not present at the time of Luke’s writing (cf. Green, 45–46). Rather, the word carries the more neutral sense of conveying information, perhaps in a more detailed manner than διδάσκω (see LN 33.225; 33.190). In Acts, it is used in reference to both the instruction of converts (Acts 18:25) and the conveyance of non-religious information (Acts 21:21, 24).

**τὴν ἀσφάλειαν.** Accusative direct object of ἐπιγνῶς. The position of the word in the clause may give it prominence (Plummer, 3; Fitzmyer, 1:300; Green, 45; Bovon, 1:23; Klein, 76, n. 40).



**Luke 1:5-25**

<sup>5</sup>In the days of Herod, king of Judea, there was a priest named Zechariah from the priestly division of Abijah. His wife was from the daughters of Aaron, and her name was Elizabeth. <sup>6</sup>Both were righteous before God and lived in conformity with all the commands and decrees of the Lord; (they were) blameless. <sup>7</sup>And (yet) they had no children because Elizabeth was barren, and both were (now) well along in years.

<sup>8</sup>Now it happened while he was performing (his) priestly duty before God, when his priestly division was on duty, <sup>9</sup>according to the custom of the priestly office he drew the lot of offering incense and thus entered the sanctuary of the Lord; <sup>10</sup>and the whole crowd of people were praying outside at the hour of the incense offering. <sup>11</sup>Now an angel of the Lord appeared to him, standing at the right side of the altar of incense, <sup>12</sup>and Zechariah was very distressed when he saw (the angel) and fear overwhelmed him.

<sup>13</sup>The angel said to him, “Do not be afraid Zechariah, because your plea has been heard, and your wife, Elizabeth, will give birth to a son for you; and you will name him John. <sup>14</sup>You will have joy and much gladness, and many will rejoice because of his birth. <sup>15</sup>For he will be great before the Lord. He will never drink wine or alcohol, and he will be filled with the Holy Spirit, while he is still in his mother’s womb. <sup>16</sup>And he will turn many of the children of Israel to the Lord their God. <sup>17</sup>He will go ahead before him in the spirit and power of Elijah, to turn the hearts of the fathers to (their) children and the disobedient to the wisdom of the righteous, to make ready for the Lord a people who have been prepared.”

<sup>18</sup>Then Zechariah said to the angel, “How will I know this? For I am an old man and my wife is well along in years.” <sup>19</sup>The angel answered, “I am Gabriel, who stands before God, and I have been sent to speak to you and to tell this good news to you. <sup>20</sup>You will be silent and not able to speak until the very day these things take place because you did not believe my words, which will be fulfilled in their time!”

<sup>21</sup>Now, the people were waiting for Zechariah and were wondering as he was spending a long time in the sanctuary. <sup>22</sup>When he came out, he was not able to speak to them, and they realized that

he had seen a vision in the sanctuary. He was making signs to them and continued to be unable to speak.

<sup>23</sup>And when his days of service were completed, he went to his house. <sup>24</sup>Some time later, Elizabeth his wife became pregnant, and she kept herself in seclusion for five months, saying, <sup>25</sup>“This is what the Lord has done for me in the days in which he looked with favor (on me) and took away my shame among the people.”

**1:5 Ἐγένετο ἐν ταῖς ἡμέραις Ἡρώδου βασιλέως τῆς Ἰουδαίας ἱερεὺς τις ὀνόματι Ζαχαρίας ἐξ ἑφημερίας Ἀβιά, καὶ γυνὴ αὐτῷ ἐκ τῶν θυγατέρων Ἀαρῶν καὶ τὸ ὄνομα αὐτῆς Ἑλισάβετ.**

**Ἐγένετο.** Aor mid ind 3rd sg γίνομαι. Louw and Nida (91.5) note that γίνομαι can serve as “a marker of new information, either concerning participants in an episode or concerning the episode itself (occurring normally in the formulas ἐγένετο δέ or καὶ ἐγένετο).” See also 1:8 on Ἐγένετο.

**ἐν ταῖς ἡμέραις.** This phrase sets the broad temporal setting for what follows.

**Ἡρώδου.** However we label this genitive, the sense is “in the days when Herod lived/ruled” (for more on this common construction, see Beekman and Callow, 262).

**βασιλέως.** Genitive in apposition to Ἡρώδου.

**τῆς Ἰουδαίας.** Genitive of subordination.

**ἱερεὺς τις.** Nominative subject of Ἐγένετο, though it is most natural to use an impersonal translation: “There was a priest.” Levinsohn (2000, 134, n. 1) notes that “In Koine Greek, τις is often used as an adjective when major participants are introduced” and is also sometimes used to introduce minor participants. The reason for its presence or absence, however, remains unclear.

**ὀνόματι.** Dative of reference.

**Ζαχαρίας.** Nominative in apposition to ἱερεὺς.

**ἐξ ἑφημερίας.** Source.

**Ἀβιά.** The indeclinable noun is genitive and introduces the person the division was named after.

**γυνή.** Although this nominative noun might superficially appear to be joined with ἱερεὺς τις as the compound subject of Ἐγένετο, it is better to view the preceding καὶ as introducing a new clause with

an implied equative verb of which γυνή is the subject: “and his wife was from . . .” or “and he had a wife from . . .” (lit. “and a wife was to him”).

**αὐτῷ.** Dative of possession.

**ἐκ τῶν θυγατέρων.** Source.

**Ἀαρῶν.** Genitive of relationship.

**τὸ ὄνομα.** Nominative subject of a verbless equative clause: “Her name was Elizabeth.” The preceding καὶ again introduces a new clause.

**αὐτῆς.** Possessive genitive.

**Ἐλισάβετ.** Predicate nominative of a verbless equative clause.

**1:6 ἦσαν δὲ δίκαιοι ἀμφοτέροι ἐναντίον τοῦ θεοῦ, πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαίωμασιν τοῦ κυρίου ἄμεμπτοι.**

**ἦσαν.** Impf ind 3rd pl εἰμί.

**δὲ.** Here, the conjunction is used with the imperfect verb to introduce background material, information that Luke is portraying as a new step in the narrative, though it does not represent a new development in the story (see Levinsohn 2000, 76). It is distinctive information that is important for advancing the author’s purpose (cf. Levinsohn 2000, 90, 91). The theological disconnect between piety and childlessness helps set up what follows.

**δίκαιοι.** Predicate adjective.

**ἀμφοτέροι.** Nominative subject of ἦσαν.

**ἐναντίον τοῦ θεοῦ.** Here, the preposition is not locative, but rather introduces “a participant whose viewpoint is relevant to an event—‘in the sight of, in the opinion of, in the judgment of’” (LN 90.20; cf. 1:15).

**πορευόμενοι.** Pres mid ptc masc nom pl πορεύομαι. Although the participle could be causal and thus introduce the reason God viewed them as δίκαιοι, it more likely either introduces an attendant circumstance (see 1:24 on λέγουσα) of the first clause (see the translation) or modifies an implied ἦσαν, thus forming an imperfect periphrastic construction: “Both were righteous before God, were living in conformity with all the commands and decrees of the Lord, (and) were blameless.” The verb πορεύομαι focuses on

lifestyle in this context (LN 41.11; περιπατέω is far more commonly used in this sense).

**ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιομασίαις.** The expression πορευόμενοι ἐν (lit. “walking in”) appears to be an idiomatic way, perhaps influenced by LXX Greek (see, e.g., 1 Kgs 15:3; 16:26, 29; 22:43; 2 Kgs 8:18, 27; 16:3; 21:21), of referring to living in a particular manner or in accord with a particular standard. What is somewhat distinctive here is the presence of ἄμεμπτοι.

**τοῦ κυρίου.** Subjective genitive.

**ἄμεμπτοι.** Predicate adjective of an implied ἦσαν. Less likely, the adjective could carry adverbial force (cf. BDF §243).

**1:7 καὶ οὐκ ἦν αὐτοῖς τέκνον, καθότι ἦν ἡ Ἐλισάβετ στείρα, καὶ ἀμφοτέροι προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἦσαν.**

**καὶ.** Although an adversative translation may be appropriate, Luke has simply conjoined this description with what precedes leaving the dissonance between the content of verses 6 and 7 implicit.

**ἦν.** Impf ind 3rd sg εἰμί.

**αὐτοῖς.** Dative of possession. On the word order, see 1:2 on ἡμῖν.

**τέκνον.** Nominative subject of ἦν. Lit. “a child was not to them.”

**καθότι.** This causal conjunction appears in the NT only in Luke’s writings (Luke 1:7; 19:9; Acts 2:24, 45; 4:35; 17:31).

**ἦν.** Impf ind 3rd sg εἰμί.

**ἡ Ἐλισάβετ.** Nominative subject of ἦν.

**στεῖρα.** Predicate adjective.

**ἀμφοτέροι.** Nominative subject of ἦσαν.

**προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἦσαν.** The phrase (lit. “they had advanced in their days”) is an idiom for old age (see also 1:18; 2:35; cf. LXX Gen 18:11; 24:1; Josh 13:1; 23:1; 1 Kgs 1:1). Luke’s addition of ἐν may reflect a Hebrew source or simply be Lukan style (Nolland, 1:27).

**προβεβηκότες.** Prf act ptc masc nom pl προβαίνω (pluperfect periphrastic).

**ἐν ταῖς ἡμέραις αὐτῶν.** Reference (see BDF §197).

**ἦσαν.** Impf ind 3rd pl εἰμί.

**1:8 Ἐγένετο δὲ ἐν τῷ ἱερατεύειν αὐτὸν ἐν τῇ τάξει τῆς ἑφημερίας αὐτοῦ ἔναντι τοῦ θεοῦ,**

**Ἐγένετο.** Aor mid ind 3rd sg γίνομαι. Levinsohn observes that ἐγένετο followed by a temporal expression and sometimes an infinitival clause that serves as the subject of ἐγένετο is a frequent device in Luke/Acts. The temporal expressions relate the general background to the sentences immediately preceding, and the infinitival subject “describes the specific circumstance for the following foreground events” (Levinsohn 2000, 177). Generally, καὶ ἐγένετο followed by a temporal phrase creates a link between specific events of the same episode or previous episodes, but can also create thematic links between episodes (Levinsohn 2000, 179). Luke often uses καὶ ἐγένετο and ἐγένετο δέ to mark transitions in the narrative. Gault (1990, 395) argues that the seemingly haphazard use of the two phrases actually indicates either a continuation of the narrative (καὶ ἐγένετο) or a “change or shift in the focus of some element of the narrative” (ἐγένετο δέ). Here, ἐγένετο δέ introduces “the event line” of the narrative following background information on Zechariah and Elizabeth. In the following material (1:23, 41, 51, 65), καὶ ἐγένετο “marks a stage in the respective episode” (Gault 1990, 396; see also Levinsohn 2000, 177; cf. Decker, 85). The common use of ἐγένετο followed by a finite verb (as here), with or without an intervening conjunction, appears to have been influenced by the LXX (McKay, 57). For more on Luke’s use of ἐγένετο, see Plummer, 45; Fitzmyer, 1:118-19.

**ἱερατεύειν.** Pres act inf ἱερατεύω. Used with ἐν τῷ to denote contemporaneous time. When infinitives serve as the object of a preposition, they are always articular (Burk, 81). Burk notes (110) that “Luke’s frequent ἐν τῷ plus the infinitive is widely regarded as an imitation of the Hebrew [יְהִי plus infinitive].” In an appendix (148–49), he lists thirty-three examples in Luke and nine examples in Acts, for a total of forty-two of the fifty-six occurrences in the NT.

**αὐτὸν.** Accusative subject of ἱερατεύειν. The context makes it clear that the referent is Zechariah (v. 5).

**ἐν τῇ τάξει τῆς ἑφημερίας αὐτοῦ.** Lit. “in the order of his priestly division.” The technically locative PP sets the temporal context for what follows.

ἐναντι τοῦ θεοῦ. Locative.

1:9 κατὰ τὸ ἔθος τῆς ἱερατείας ἔλαχε τοῦ θυμιάσαι εἰσελθὼν εἰς τὸν ναὸν τοῦ κυρίου,

**κατὰ τὸ ἔθος.** Standard. Given the fact that the immediately following context refers to a specific practice or custom, the PP should be taken with ἔλαχε rather than with what precedes or with both what precedes and follows (contra Bovon, 1:34, n. 29).

**τῆς ἱερατείας.** “The custom *followed by those in the priestly office.*”

**ἔλαχε.** Aor act ind 3rd sg λαγχάνω. Louw and Nida list three senses for this verb: “to receive, with the implication that the process is related somehow to divine will or favor” (57.127); “to choose by lot, probably by the use of marked pebbles or pieces of pottery” (30.104); or “to be selected by a decision based on the casting of lots, with the possible implication of reflecting divine choice” (30.106). Since the context speaks of priestly customs, one of the latter two senses must be in view.

**τοῦ θυμιάσαι.** Aor act inf θυμιάω. The function of the infinitive will depend on the how one understands the semantics of the verb ἔλαχε. Did Zechariah draw the lot himself, or was it done for him? Given the parallel construction in Wis 8:19 (ψυχῆς τε ἔλαχον ἀγαθῆς), we should likely take λαγχάνω in an active sense: “he drew the lot of . . .” The genitive infinitive, then, would be exegetical. This is preferable to taking the genitive infinitive as the object of ἔλαχε (so Porter 1994, 196), though such an analysis is plausible. Burk (65), however, suggests that we should understand a partitive sense with the genitive article: “In this text, ‘the burning of incense’ was a responsibility shared by the priests; therefore Zacharias’ fulfillment of his priestly duty is only a *part* of this larger service as a whole.” While conceptually this makes sense, the genitive only functions in this manner when it modifies a quantifier (e.g., “*all of the people*”) and one should avoid reading the broad conceptual context into the case of the article.

**εἰσελθὼν.** Aor act ptc nom masc sg εἰσερχομαι (result). Given the use of ναὸν (see below), the participle cannot be temporal (“when he entered”), since the entering is subsequent to the drawing of

the lot (ἔλαχε). Although it makes good sense for the participle to be a temporal modifier of the infinitive (“offering incense when he entered the sanctuary”), the participle would likely have been accusative if this were the intended sense (see, e.g., 19:15; Acts 9:37; Culy 2003, 446, n. 34; contra NET Bible).

**εἰς τὸν ναόν.** Locative. The term ναός is rendered “sanctuary” to make explicit that the inner part of the temple, or “holy place” (NET Bible), is in view.

**τοῦ κυρίου.** Possessive genitive.

**1:10 καὶ πᾶν τὸ πλῆθος ἦν τοῦ λαοῦ προσευχόμενον ἔξω τῆ ὥρα τοῦ θυμιάματος.**

**πᾶν τὸ πλῆθος.** Nominative subject of ἦν . . . προσευχόμενον.

**ἦν.** Impf ind 3rd sg εἰμί.

**τοῦ λαοῦ.** Partitive genitive. In Luke and Acts the noun λαός always refers to the Jewish people.

**προσευχόμενον.** Pres mid ptc neut nom sg προσεύχομαι (imperfect periphrastic). Although Porter (1992, 45–46) argues that in periphrastic constructions “no elements may intervene between the auxiliary verb and the participle except for those which complete or directly modify the participle,” this appears to be an artificial rule that Luke does not follow (cf. McKay, 9, who rejects Porter’s narrow restrictions). Caragounis (177) argues that such periphrastic constructions typically, but not always, stress the idea of linearity (continuity). Examples of such stress, according to Caragounis (177, n. 147) are found in 1:10, 21; 2:33, 51; 4:38; 5:1, 17, 18, 29; 9:32, 45, 53; 13:10, 11. In contrast, the periphrastic constructions in 1:22; 2:26; 4:31, 44; 5:10, 16; 8:40; and 11:14 are equivalent to simple forms (Caragounis, 178, n. 151, 179). (Note that there is some confusion here since Caragounis apparently unintentionally includes all of these examples in n. 147 as well). The inconsistency regarding the function of periphrastics is simply a feature of a language in transition, with the reduplicated forms of the perfect, pluperfect, and future perfect eventually dropping from Greek in the Late Hellenistic (A.D. 1–300) and Byzantine periods (A.D. 600–1000) (Caragounis, 178).

**τῆ ὥρα.** Temporal.

**τοῦ θυμιάματος.** “The hour *when the incense was offered*” (cf. 1:5 on Ἡρώδου).

**1:11 ὥφθη δὲ αὐτῷ ἄγγελος κυρίου ἐστῶς ἐκ δεξιῶν τοῦ θυσιαστηρίου τοῦ θυμιάματος.**

**ὥφθη.** Aor pass ind 3rd sg ὄραω. In the passive voice (or perhaps middle; see “Deponency” in the Series Introduction) the verb means, “to appear” (see Wallace, 165, n. 72).

**αὐτῷ.** Dative complement of ὥφθη. Passive forms of ὄραω almost always take a dative complement in the NT (Matt 17:3; Mark 9:4; Luke 1:11; 22:43; 24:34; Acts 2:3; 7:2, 26, 30; 13:31; 16:9; 26:16; 1 Cor 15:5, 6, 7, 8; 1 Tim 3:16; Heb 9:28). The exceptions occur in Revelation, where the preposition ἐν is used (Rev 11:19; 12:1, 3).

**ἄγγελος κυρίου.** Nominative subject of ὥφθη. While in many cases the anarthrous phrase can refer to “*the* angel of the Lord” (i.e., an OT way of describing the presence of Yahweh among people; see Wallace, 252), the fact that the angel is later given a name (v. 19) suggests that the phrase is indefinite here (see Nolland, 1:28). The genitive κυρίου thus probably denotes source.

**ἐστῶς.** Prf act ptc masc nom sg ἴστημι. The participle may be attributive or denote the manner in which the angel appeared.

**ἐκ δεξιῶν.** The preposition (probably technically denoting separation) is characteristically used with the plural form of δεξιός in a locative sense: “at the right side” (cf. 20:42; 22:69; 23:33; Acts 2:25).

**τοῦ θυσιαστηρίου.** “The right side *in relation to the altar.*”

**τοῦ θυμιάματος.** “The altar *where the incense is offered.*”

**1:12 καὶ ἐταράχθη Ζαχαρίας ἰδὼν καὶ φόβος ἐπέπεσεν ἐπ’ αὐτόν.**

**ἐταράχθη.** Aor pass ind 3rd sg ταράσσω. This verb means “to cause acute emotional distress or turbulence” (LN 25.244).

**Ζαχαρίας.** Nominative subject of ἐταράχθη.

**ἰδὼν.** Aor act ptc masc nom sg ὄραω (temporal).

**φόβος.** Nominative subject of ἐπέπεσεν.

**ἐπέπεσεν.** Aor act ind 3rd sg ἐπιπίπτω. Lit. “fear fell upon him.”

**ἐπ’ αὐτόν.** Locative. The PP functions as a marker “of powers,



conditions, etc., which come upon someone or under whose influence someone is” (BDAG, 366.14.b.β).

**1:13** εἶπεν δὲ πρὸς αὐτὸν ὁ ἄγγελος, Μὴ φοβοῦ, Ζαχαρία, διότι εἰσηκούσθη ἡ δέησίς σου, καὶ ἡ γυνὴ σου Ἐλισάβετ γεννήσει υἱὸν σοὶ καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην.

**εἶπεν.** Aor act ind 3rd sg λέγω.

**πρὸς αὐτὸν.** The PP functions as the indirect object, i.e., addressee, of εἶπεν. With verbs of speech, Luke often uses πρὸς (see 1:19, 55; 2:15, 18, 20; 24:25, 32, 44; Acts 3:22; 4:1; 8:26; 11:14, 20; 21:39; 22:9-10; 26:26, 31; 28:25) rather than a dative NP to introduce the addressee, with no discernable difference in meaning.

**ὁ ἄγγελος.** Nominative subject of εἶπεν.

**φοβοῦ.** Pres mid impv 2nd sg φοβέομαι (prohibition). Wallace (724) argues that this is an example of a present imperative with μή used to call for an end to an act that is already in progress. The sense would then be, “Stop being afraid!” While such a notion may be derived from the context, Porter (1989, 335–61) and others have provided strong evidence against the common view that the present imperative refers to action already begun and the aorist to action not yet begun (cf. Acts 22:10, where the present imperative indicates a new action). Indeed, Boyer (1987, 40–45) has argued that the negated present imperative in the NT is used only 74 of 174 times to call for the cessation of action that is already in progress. It is better to recognize that unlike here “general precepts *usually* occur in the present and specific commands usually occur in the aorist” with imperative verbs (Campbell 2008, 83; emphasis added).

**Ζαχαρία.** Vocative.

**διότι.** Causal. The use of διότι instead of ὅτι may reflect Luke’s classical style (BDF §456). One could argue that the reason (διότι) for the command (μὴ φοβοῦ) is largely implicit: roughly, “You should not be afraid, since I am actually here to give you good news. . . .” All that follows, to the end of verse 17, is part of the extended reason statement.

**εἰσηκούσθη.** Aor pass ind 3rd sg εἰσακούω. According to Louw and Nida (24.60), this verb carries a different connotation than

ἀκούω, i.e., “to listen to someone, with the implication of heeding and responding to what is heard.”

**ἡ δέησις.** Nominative subject of εἰσηκούσθη. The second accent comes from the enclitic σου. A clitic (generally a personal pronoun or a form of τις or εἶμι) is a word that appears as a discreet word in the syntax but is pronounced as if it were part of another word. In linguistic jargon, it is syntactically free but phonologically bound. Enclitics “give” their accent to the preceeding word. For a fuller discussion of Greek clitics (proclitics and enclitics) and their accents, see Carson (1985, 47–50).

**σου.** Subjective genitive.

**καί.** In terms of semantics, the conjoined clause, ἡ γυνή σου Ἐλισάβετ γεννήσει υἰόν σοι, introduces the result of the previous event: “Because God has heard your prayer, your wife Elizabeth is going to bear a son for you.” Titrud (250) suggests that in cases such as this, “by syntactically elevating what is logically subordinate, the author is placing more prominence (emphasis) on the clause than it would have had if introduced by a subordinating conjunction.”

**ἡ γυνή.** Nominative subject of γεννήσει. The fronting of the subject shifts the focus to Elizabeth.

**σου.** Genitive of relationship.

**Ἐλισάβετ.** Nominative in apposition to ἡ γυνή.

**γεννήσει.** Fut act ind 3rd sg γεννάω.

**υἰόν.** Accusative direct object of γεννήσει.

**σοι.** Dative of advantage (contra Wallace, 142, who treats it as an indirect object).

**καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην.** Lit. “you will call his name John.”

**καλέσεις.** Fut act ind 2nd sg καλέω. The future is used with imperatival force.

**τὸ ὄνομα.** Accusative direct object of καλέσεις.

**αὐτοῦ.** Possessive genitive.

**Ἰωάννην.** Complement in an object-complement double accusative construction.

**1:14** καὶ ἔσται χαρὰ σοι καὶ ἀγαλλίασις καὶ πολλοὶ ἐπὶ τῇ γενέσει αὐτοῦ χαρήσονται·

**ἔσται.** Fut ind 3rd sg εἰμί.

**χαρὰ . . . καὶ ἀγαλλίασις.** Nominative subject of ἔσται. It is not unusual for a singular rather than plural verb to be used with a compound subject, where the two are treated as a single entity or idea (cf. McKay, 18). It is possible, however, that the subject of ἔσται is an implied reference to John (NIV: “He will be a joy and delight to you”), which is certainly the case in 1:15. If so, χαρὰ . . . καὶ ἀγαλλίασις would function as a predicate nominative.

**σοι.** Dative of advantage.

**πολλοὶ.** Nominative subject of χαρήσονται.

**ἐπὶ τῇ γενέσει.** Causal.

**αὐτοῦ.** Objective genitive.

**χαρήσονται.** Fut mid ind 3rd pl χαίρω.

**1:15** ἔσται γὰρ μέγας ἐνώπιον [τοῦ] κυρίου, καὶ οἶνον καὶ σίκερα οὐ μὴ πῖη, καὶ πνεύματος ἁγίου πλησθήσεται ἔτι ἐκ κοιλίας μητρὸς αὐτοῦ,

**ἔσται.** Fut ind 3rd sg εἰμί. The implied subject is Ἰωάννης.

**γὰρ.** Causal. Strictly speaking, “γὰρ constrains the reader to interpret the material it introduces as *strengthening* an assertion or assumption that has been presented in or implied by the immediate context. . . . The *nature* of that strengthening, viz., explanation versus inference or cause, is deduced from the content of the material, not from the presence of γὰρ” (Levinsohn 2000, 69; emphasis in original). “Although the strengthening material is important to the discourse, it does not advance the argument or story. Instead, it supports what precedes by providing background or detail that is needed to understand what follows” (Runge §2.7).

**μέγας.** Predicate adjective.

**ἐνώπιον [τοῦ] κυρίου.** Here, the preposition is not locative, but rather introduces “a participant whose viewpoint is relevant to an event—in the sight of, in the opinion of, in the judgment of” (LN 90.20). This preposition is a favorite for Luke, who uses it twenty-two times in his gospel and thirteen times in Acts. Of the other gospels, John uses it once and Matthew and Mark do not use it at

all. Most of Luke's usages occur in his distinctive material, and in the only two parallel passages both Matthew (Matt 5:9//Luke 4:7) and Mark (Mark 5:33//Luke 8:41) use the simple dative rather than ἐνώπιον.

**οἶνον καὶ σίκερα.** Accusative direct object of πίη.

**πίη.** Aor act subj 3rd sg πίνω. The subjunctive is used with οὐ μὴ, which expresses emphatic negation. Campbell (2008, 58) suggests that “the reason for which the aorist subjunctive—and not the present—is employed in emphatic future negative constructions is that its perfective aspect suits the portrayal of future events that will not occur.”

**πνεύματος ἁγίου.** Genitive of content.

**πλησθήσεται.** Fut pass ind 3rd sg πίμπλημι.

**ἔτι ἐκ κοιλίας.** The combination of ἔτι plus ἐκ appears to form a rather emphatic way of stating that something will be true even from a particular point in time (lit. “yet from his mother’s womb”). In light of the later context (1:44), the preposition ἐκ does not appear to point to the action of the verb being true only after John was out of (source) the womb (contra NIV, REB).

**μητρός.** Possessive genitive.

**αὐτοῦ.** Genitive of relationship.

**1:16 καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ ἐπιστρέψει ἐπὶ κύριον τὸν θεὸν αὐτῶν.**

**πολλοὺς.** Accusative direct object of ἐπιστρέψει.

**τῶν υἱῶν.** Partitive genitive.

**Ἰσραὴλ.** Genitive of relationship.

**ἐπιστρέψει.** Fut act ind 3rd sg ἐπιστρέφω.

**ἐπὶ κύριον.** Locative. See also 1:12 on ἐπ’ αὐτόν.

**τὸν θεόν.** Accusative in apposition to κύριον.

**αὐτῶν.** Genitive of subordination.

**1:17 καὶ αὐτὸς προελεύσεται ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ δυνάμει Ἥλιου, ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα καὶ ἀπειθεῖς ἐν φρονήσει δικαίων, ἑτοιμάσαι κυρίῳ λαὸν κατεσκευασμένον.**

**αὐτός.** Nominative subject of προελεύσεται. The explicit subject pronoun shifts the focus back to John (Klein, 90, n. 53).

**προελεύσεται.** Fut mid ind 3rd sg προέρχομαι.

**ἐνώπιον αὐτοῦ.** Locative. See also 1:15. The referent of αὐτοῦ, the Lord Jesus, can only be derived from the broad context.

**ἐν πνεύματι καὶ δυνάμει.** Probably manner rather than means (contra BDAG, 328.5.a.β).

**Ἡλίου.** “The spirit and power *that were associated with Elijah.*”

**ἐπιστρέψαι.** Aor act inf ἐπιστρέφω (purpose).

**καρδίας.** Accusative direct object of ἐπιστρέψαι. A metonym for the “affections” of the fathers. Metonymy is a figure of speech in which one term is used in place of another with which it is associated. In the expression, “he was reading the prophet Isaiah” (Acts 8:28), the writer (“the prophet Isaiah”) is used as a metonym for his writings (“the book that the prophet Isaiah wrote”).

**πατέρων.** Possessive genitive.

**ἐπὶ τέκνα.** Locative. See also 1:12 on ἐπ’ αὐτόν.

**ἀπειθεῖς.** The anarthrous substantival adjective functions as the accusative direct object of an implied ἐπιστρέψαι.

**ἐν φρονήσει.** Locative. The switch from ἐπὶ to ἐν is likely simply stylistic.

**δικαίων.** The genitive could be (1) subjective (see the translation); (2) attributive (“righteous thinking”); or (3) source (“wisdom from the righteous”).

**ἐτοιμάσαι.** Aor act inf ἐτοιμάζω (purpose).

**κυρίῳ.** Dative of advantage.

**λαὸν.** Accusative direct object of ἐτοιμάσαι.

**κατεσκευασμένον.** Prf pass ptc masc acc sg κατασκευάζω (attributive).

**1:18 Καὶ εἶπεν Ζαχαρίας πρὸς τὸν ἄγγελον, Κατὰ τί γνώσομαι τοῦτο; ἐγὼ γάρ εἰμι πρεσβύτης καὶ ἡ γυνή μου προβεβηκυῖα ἐν ταῖς ἡμέραις αὐτῆς.**

**Καὶ.** On the possible significance of the choice of this conjunction, see 1:34 on δὲ.

**εἶπεν.** Aor act ind 3rd sg λέγω.

**Ζαχαρίας.** Nominative subject of εἶπεν.

**πρὸς τὸν ἄγγελον.** Indirect object (see 1:13 on πρὸς αὐτόν).

**Κατὰ τί γνώσομαι τοῦτο.** Lit. “according to what will I know

this?” This interrogative expression, which occurs only here in the NT, is also found in LXX Gen 15:8, where the context likewise involves a response to an outlandish divine promise. This form of the question may imply a stronger challenge (perhaps something like, “How can I believe this?”) than Mary’s question, Πῶς ἔσται τοῦτο (v. 34).

**γνώσομαι.** Fut mid ind 1st sg γινώσκω.

**τοῦτο.** Accusative direct object of γνώσομαι. The antecedent is the angel’s speech.

**ἐγώ.** Nominative subject of εἶμι.

**γάρ.** Causal (see also 1:15), introducing the reason for Zechariah’s skepticism concerning the angelic predictions.

**εἶμι.** Pres ind 1st sg εἶμι. In the present indicative (except εἶ), the verb εἶμι is an enclitic (see 1:13 on ἡ δέησις).

**πρεσβύτης.** Predicate nominative.

**ἡ γυνή.** Nominative subject of an implied equative verb with προβεβηκυῖα (see below on προβεβηκυῖα).

**μου.** Genitive of relationship.

**προβεβηκυῖα ἐν ταῖς ἡμέραις αὐτῆς.** See 1:7 on προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἦσαν.

**προβεβηκυῖα.** Prf act ptc fem nom sg προβαίνω. Superficially, the participle appears to be attributive, modifying γυνή. It is better, however, to understand an implied ἐστὶν that has been left out by ellipsis. The participle should thus be read as a perfect periphrastic (cf. 1:7; 2:36).

**ἐν ταῖς ἡμέραις αὐτῆς.** Reference.

**1:19** καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῷ, Ἐγὼ εἶμι Γαβριὴλ ὁ παρεστηκὼς ἐνώπιον τοῦ θεοῦ καὶ ἀπεσταλὴν λαλήσαι πρὸς σὲ καὶ εὐαγγελίσασθαι σοὶ ταῦτα.

**ἀποκριθεὶς.** Aor mid ptc masc nom sg ἀποκρίνομαι (attendant circumstance). On the voice, see “Deponency” in the Series Introduction. Runge maintains that where more than one verb of speaking is used to introduce a speech (a “redundant quotative frame”; see Runge §7 for a full discussion), as here, “the pragmatic effect is to accentuate a discontinuity or transition in the dialogue, thereby directing attention to the speech that follows. This usage

is most typically found in contexts where there is a change in the direction of the conversation initiated by the new speaker, or the new speaker is about to make what Levinsohn describes as ‘an authoritative pronouncement’” (Runge §7.2.1). Put another way, “the choice to use a redundant second verb has the effect of slowing the discourse like a speed bump, attracting attention to what follows” (Runge §7.3.1). Although Levinsohn (2000, 234) argues that when ἀποκρίνομαι is used to introduce a speech it “indicates that the speaker, while responding to a verbal or non-verbal stimulus, is seeking to take control of the conversation,” Runge (§7.2.1) is likely correct in limiting the special pragmatic effects associated with ἀποκρίνομαι to instances where it is used in conjunction with a second verb of speech.

**ὁ ἄγγελος.** Nominative subject of εἶπεν.

**εἶπεν.** Aor act ind 3rd sg λέγω.

**αὐτῷ.** Dative indirect object of εἶπεν.

**Ἐγώ.** Nominative subject of εἶμι.

**εἶμι.** Pres ind 1st sg εἶμι. On the loss of the accent, see 1:18 on εἶμι.

**Γαβριήλ.** Predicate nominative.

**παρεσθηκώς.** Prf act ptc masc nom sg παρίστημι (attributive).

**ἐνώπιον τοῦ θεοῦ.** Locative. See also 1:15.

**ἀπεστάλην.** Aor pass ind 1st sg ἀποστέλλω.

**λαλήσαι.** Aor act inf λαλέω (purpose).

**πρὸς σέ.** Indirect object (see 1:13 on πρὸς αὐτὸν).

**εὐαγγελίσασθαι.** Aor mid inf εὐαγγελίζω (purpose). On the second accent, see 1:13 on ἡ δέησις.

**σοι.** Dative indirect object of εὐαγγελίσασθαι.

**ταῦτα.** Accusative direct object of εὐαγγελίσασθαι. The whole infinitival clause literally reads, “to tell the good news (of) these things to you.”

**1:20 καὶ ἰδοὺ ἔση σιωπῶν καὶ μὴ δυνάμενος λαλήσαι ἄχρι ἧς ἡμέρας γένηται ταῦτα, ἀνθ’ ὧν οὐκ ἐπίστευσας τοῖς λόγοις μου, οἵτινες πληρωθήσονται εἰς τὸν καιρὸν αὐτῶν.**

**ἰδοὺ.** Formally, the particle is “the aor mid impv of εἶδον, ἰδοῦ, except that it is accented w. the acute when used as a particle”

(BDAG, 468). The particle (often preceded by *καί* in narrative texts) is used to seize the listener's/reader's attention and/or emphasize the following statement (LN 91.13; cf. Porter 1989, 123). Levinsohn (2000, 135, n. 3) argues that a new participant introduced immediately following *ἰδοῦ* "typically has a major role to play in an existing scene," while *ἰδοῦ* followed by a verb introduces a "significant *act*" to the scene and "any participant involved is cast in a non-active role" (emphasis in original; cf. Porter 1989, 123). Marshall (208) notes that the use of *ἰδοῦ* in narrative "appears to be a sign of popular story-telling."

**ἔση.** Fut ind 2nd sg εἰμί.

**σιωπῶν.** Pres act ptc masc nom sg (future periphrastic). The future periphrastic is rare (Wallace, 648–49), but is used at least four times in Luke (see also 5:10; 21:17, 24; and possibly 17:35; 22:69). In each instance, it appears that the use of the periphrastic construction was motivated by a desire to express the idea of duration (cf. Caragounis, 158). If the simple future tense is perfective in aspect, the future periphrastic construction would serve as its imperfective counterpart (cf. Campbell 2008, 34–36).

**δυνάμενος.** Pres mid ptc masc nom sg (future periphrastic; see above).

**λαλήσαι.** Aor act inf λαλέω (complementary).

**ἄχρι ἧς ἡμέρας.** Temporal. The relative pronoun *ἧς* introduces an internally headed relative clause (see 1:4 on *περὶ ὧν κατηχήθης λόγων* and 3:19 on *περὶ πάντων ὧν ἐποίησεν πονηρῶν*), which likely produces an intensive statement: "until the very day." The same expression occurs in 17:27.

**γένηται.** Aor mid subj 3rd sg γίνομαι. Temporal constructions indicating "a point in the future at which a new situation is inaugurated or a standing situation is brought to an end" (Campbell 2008, 60) often make use of the aorist subjunctive (cf. the aorist subjunctive with *ἕως οὗ* in 24:49).

**ταῦτα.** Nominative subject of γένηται.

**ἀνθ' ὧν.** The preposition *ἀντί* with a genitive plural relative pronoun forms a causal idiomatic expression (see also 12:3; 19:44; Acts 12:23; 2 Thess 2:10; Culy 1989b, 72–74).

**ἐπίστευσας.** Aor act ind 2nd sg πιστεύω.



**τοῖς λόγοις.** Dative complement of ἐπίστευσας.  
**μου.** Subjective genitive.

**οἵτινες.** Nominative subject of πληρωθήσονται. McKay (144) notes that “by the time of the NT some of the indefinite relative forms had fallen out of common use, and others (especially ὅστις, but only in the nominative of the masculine and feminine, and in the nominative/accusative of the neuter) were used interchangeably with the simple forms, apparently more to suit the sound and rhythm of the sentence than to signal the quality of the antecedent” (see also 7:23 on ὅς ἐάν and 9:48 on ὅς ἂν). Indeed, the so-called “indefinite relative pronoun” “is used with a definite antecedent approximately 90 percent of the time in the NT” (Culy 2004, 28; for a detailed breakdown of the use of ὅστις in the NT, see Culy 1989a, 169–70).

**πληρωθήσονται.** Fut pass ind 3rd pl πληρώω.  
**εἰς τὸν καιρὸν αὐτῶν.** Temporal.

**1:21 Καὶ ἦν ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν καὶ ἐθαύμαζον ἐν τῷ χρονίζειν ἐν τῷ ναῷ αὐτόν.**

**ἦν.** Impf ind 3rd sg εἰμί.

**ὁ λαὸς.** Nominative subject of ἦν . . . προσδοκῶν.

**προσδοκῶν.** Pres act ptc masc nom sg προσδοκάω (imperfect periphrastic; see also 1:10 on προσευχόμενον). There does not appear to be any semantic difference between this imperfect periphrastic and the imperfect verb (ἐθαύμαζον) with which it is conjoined (cf. v. 22).

**τὸν Ζαχαρίαν.** Accusative direct object of προσδοκῶν.

**ἐθαύμαζον.** Impf act ind 3rd pl θαυμάζω. McKay (18) points out that a plural verb is often used when a collective noun (here, ὁ λαὸς) is the implied subject, even when it follows a clause where a singular verb was used with the same subject (ἦν ὁ λαὸς).

**χρονίζειν.** Pres act inf χρονίζω. Used with ἐν τῷ to denote contemporaneous time (see also 1:8 on ἱερατεύειν). When infinitives serve as the object of a preposition, they are always articular (Burk, 81). It is possible, following Burk, that this is an example of a circumstantial use of ἐν τῷ plus the infinitive, a usage that “occurs

primarily in modifying verbs that imply emotion” (Burk, 96; Burk lists three other possible—though ambiguous—examples of this usage in Luke: 8:40; 9:34; and 12:15). While such an analysis would be consistent with the common use of ἐν, it is equally possible that all uses of this construction point to contemporaneous time. Note that all of the putative examples of ἐν τῷ plus the infinitive denoting means that are listed by Wallace (598) may plausibly be read as contemporaneous time as well.

**ἐν τῷ ναῷ.** Locative. See also 1:9 on εἰς τὸν ναόν.

**αὐτόν.** Accusative subject of χρονίζειν.

**1:22 ἐξελθὼν δὲ οὐκ ἐδύνατο λαλῆσαι αὐτοῖς, καὶ ἐπέγνωσαν ὅτι ὄπτασίαν ἑώρακεν ἐν τῷ ναῷ· καὶ αὐτὸς ἦν διανεύων αὐτοῖς καὶ διέμενεν κωφός.**

**ἐξελθὼν.** Aor act ptc masc nom sg ἐξέρχομαι (temporal).

**ἐδύνατο.** Impf mid ind 3rd sg δύναμαι. Zechariah’s inability to speak is naturally portrayed with the imperfective οὐκ ἐδύνατο, casting his actions as trying to speak but not being able to, something that is made clear in the second half of the verse.

**λαλῆσαι.** Aor act inf λαλέω (complementary).

**αὐτοῖς.** Dative indirect object of λαλῆσαι.

**καὶ.** In the syntax, the conjunction simply introduces a coordinate clause. In terms of semantics, however, the conjoined clause introduces the result of the previous event. Titrud (250) suggests that in cases such as this, “by syntactically elevating what is logically subordinate, the author is placing more prominence (emphasis) on the clause than it would have had if introduced by a subordinating conjunction.”

**ἐπέγνωσαν.** Aor act ind 3rd pl ἐπιγινώσκω.

**ὅτι.** Introduces the clausal complement (ὄπτασίαν ἑώρακεν ἐν τῷ ναῷ) of ἐπιγινώσκω. Complements such as this may be thought of as introducing indirect discourse with a verb of cognition.

**ὄπτασίαν.** Accusative direct object of ἑώρακεν.

**ἑώρακεν.** Prf act ind 3rd sg ὁράω.

**ἐν τῷ ναῷ.** Locative. See also 1:9 on εἰς τὸν ναόν.

**αὐτός.** Nominative subject of ἦν . . . διανεύων.

**ἦν.** Impf ind 3rd sg εἰμί. Luke uses the imperfects ἦν διανεύων and διέμενεν to provide a summary statement of immediately subsequent events and draw the scene to a conclusion.

**διανεύων.** Pres act ptc masc nom sg διανεύω (imperfect periphrastic). As in verse 21, there does not appear to be any semantic difference between this imperfect periphrastic and the imperfect verb (διέμενεν) with which it is conjoined.

**διέμενεν.** Impf act ind 3rd sg διαμένω.

**καφός.** The verb διαμένω can take a predicate adjective, as here.

**1:23 καὶ ἐγένετο ὡς ἐπλήσθησαν αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ.**

**ἐγένετο.** Aor mid ind 3rd sg γίνομαι. When used within a pericope, καὶ ἐγένετο tends to mark an immediate sequence of events (Decker, 85; cf. 1:59; 2:46; 9:29; 19:29; 24:4, 15, 30; and 1:8 on Ἐγένετο).

**ὡς.** Temporal. Although ἐγένετο ὡς followed by a finite verb occurs frequently in the LXX (Gen 27:30; Deut 5:23; Judg 2:4; 1 Sam 4:18; cf. Nolland, 1:66), the construction is limited to Luke's gospel in the NT (1:41; 2:15; 19:29; cf. 11:1).

**ἐπλήσθησαν.** Aor pass ind 3rd pl πίμπλημι.

**αἱ ἡμέραι.** Nominative subject of ἐπλήσθησαν.

**τῆς λειτουργίας.** “The days *when he served*” (cf. 1:5 on Ἡρώδου).

**αὐτοῦ.** Subjective genitive.

**ἀπῆλθεν.** Aor act ind 3rd sg ἀπέρχομαι.

**εἰς τὸν οἶκον.** Locative.

**αὐτοῦ.** Possessive genitive.

**1:24 Μετὰ δὲ ταύτας τὰς ἡμέρας συνέλαβεν Ἐλισάβετ ἡ γυνὴ αὐτοῦ καὶ περιέκρυβεν ἑαυτὴν μῆνας πέντε λέγουσα**

**Μετὰ . . . ταύτας τὰς ἡμέρας.** Temporal. Lit. “after these days.”

**συνέλαβεν.** Aor act ind 3rd sg συλλαμβάνω. The verb συλλαμβάνω can be used in the sense of “to become pregnant, to conceive,” with a contextual marker pointing to that sense, e.g., ἐν γαστρὶ (v. 31), υἶόν (v. 36), or ἐν τῇ κοιλίᾳ (2:21), or without one, as here, where the broad context serves that purpose.

**Ἑλισάβετ.** Nominative subject of συνέλαβεν.

**ἡ γυνή.** Nominative in apposition to Ἑλισάβετ. In constructions like this, proper names are typically the subject and the noun in apposition is articular (Wallace, 49).

**αὐτοῦ.** Genitive of relationship.

**περιέκρυσεν.** Impf act ind 3rd sg περικρύβω. The imperfect is used to summarize Elizabeth’s practice over the course of the subsequent five months.

**ἐαυτήν.** Accusative direct object of περιέκρυσεν.

**μήνας πέντε.** Accusative indicating extent of time.

**λέγουσα.** Pres act ptc fem nom sg λέγω (attendant circumstance). Attendant circumstance participles will generally match the verb they modify in aspect. Thus, aorist verbs will be modified by aorist participles (both perfective aspect), and imperfect verbs will be modified by present participles (both imperfective aspect). There are, however, exceptional cases where the writer wants to convey the participial action as a process that is an attendant circumstance of a perfective verb or vice versa (see, e.g., 5:26).

**1:25 ὅτι Οὕτως μοι πεποίηκεν κύριος ἐν ἡμέραις αἷς ἐπέιδεν ἀφελεῖν ὄνειδος μου ἐν ἀνθρώποις.**

**ὅτι.** Introduces the clausal complement (direct discourse; see also 1:25 on ὅτι) of λέγουσα. Levinsohn (2000, 264–65) argues that when ὅτι is used in this way in Luke/Acts, it always signals that the speech that follows terminates or culminates a unit or sub-unit of the narrative. For a fuller treatment of ὅτι *recitativum*, see Levinsohn 1978.

**Οὕτως.** Manner. The whole phrase, Οὕτως μοι πεποίηκεν κύριος (lit. “the Lord has acted in this manner for me”), points back to Elizabeth becoming pregnant.

**μοι.** Dative of advantage.

**πεποίηκεν.** Prf act ind 3rd sg ποιέω.

**κύριος.** Nominative subject of πεποίηκεν.

**ἐν ἡμέραις.** Temporal.

**αἷς.** Dative of time.

**ἐπέιδεν.** Aor act ind 3rd sg ἐφοράω. The term is used to express “God’s concern for human beings” (Fitzmyer, 1:329; cf. LN

30.45—“to take special notice of something, with the implication of concerning oneself”).

**ἀφελεῖν.** Aor act inf ἀφαιρέω. Given the semantics of ἐφοράω, the infinitive could point to either purpose (“he took special notice of me in order that he might remove”) or result (“he took special notice of me and thus removed”).

**ὄνειδός.** Accusative direct object of ἀφελεῖν. On the second accent, see 1:13 on ἡ δέησις.

**μου.** Possessive genitive.

**ἐν ἀνθρώποις.** Association.

### Luke 1:26-38

<sup>26</sup>In the sixth month, the angel Gabriel was sent by God to a city in Galilee called Nazareth <sup>27</sup>to a virgin who was engaged to a man named Joseph of the family line of David; and the name of the virgin was Mary. <sup>28</sup>And he went to her and said, “Greetings, you who are highly favored; the Lord is with you.” <sup>29</sup>Now she was troubled because of what was said and began pondering what kind of greeting this might be.

<sup>30</sup>The angel said to her, “Do not be afraid, Mary, for you have found favor with God. <sup>31</sup>You will become pregnant and give birth to a son! And you will name him Jesus. <sup>32</sup>He will be great and will be called ‘Son of the Most High’; and the Lord God will give the throne of his ancestor David to him. <sup>33</sup>He will reign over the family line of Jacob forever and his kingdom will have no end.” <sup>34</sup>And Mary said to the angel, “How will this be, since I am not sleeping with a man?” <sup>35</sup>And the angel responded and said to her, “The Holy Spirit will come upon you and the power of the Most High will overshadow you. So then, the holy (child) who is born will be called the Son of God. <sup>36</sup>Elizabeth, your relative . . . even she has conceived a son in her old age! Indeed, this is the sixth month for her who is called barren. <sup>37</sup>For, no claim is impossible for God.” <sup>38</sup>Then Mary said, “I am the servant of the Lord! May it happen to me according to your word.” And the angel left her.

**1:26 Ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη ὁ ἄγγελος Γαβριὴλ ἀπὸ τοῦ θεοῦ εἰς πόλιν τῆς Γαλιλαίας ἣ ὄνομα Ναζαρέθ**

**Ἐν . . . τῷ μηνὶ τῷ ἕκτῳ.** Temporal.

**ἀπεστάλη.** Aor pass ind 3rd sg ἀποστέλλω.

**ὁ ἄγγελος.** Nominative subject of ἀπεστάλη.

**Γαβριήλ.** Nominative in apposition ὁ ἄγγελος.

**ἀπὸ τοῦ θεοῦ.** The preposition could refer to either the source (Nolland, 1:39–40, 49) or the agent of the passive verb (Wallace, 433). Many scribes showed that they understood it as agency by changing ἀπὸ to the more typical ὑπό (A C D Θ 33 38 *al*). See also 6:18 on ἀπὸ πνευμάτων ἀκαθάρτων.

**εἰς πόλιν.** Locative.

**τῆς Γαλιλαίας.** This is a locative use of the genitive: “a city located in Galilee” (cf. Beekman and Callow, 255).

**ἧ.** Dative of possession. Lit. “to which the name was Nazareth” (see also 1:27; 2:25; 8:41; 24:13).

**ὄνομα.** Nominative subject of a verbless equative clause.

**Ναζαρέθ.** Predicate nominative of a verbless equative clause.

**1:27 πρὸς παρθένον ἐμνηστευμένην ἀνδρὶ ᾧ ὄνομα Ἰωσήφ ἐξ οἴκου Δαβὶδ καὶ τὸ ὄνομα τῆς παρθένου Μαριάμ.**

**πρὸς παρθένον.** Spatial, modifying ἀπεστάλη in verse 26.

**παρθένον.** In light of Mary’s comment in 1:34, it is best to understand this word as “virgin,” which is its usual meaning (BDAG, 777; LN 9.39).

**ἐμνηστευμένην.** Prf pass ptc fem acc sg μνηστεύω (attributive).

**ἀνδρὶ.** Dative complement of ἐμνηστευμένην.

**ᾧ.** Dative of possession. Lit. “to whom the name was Joseph” (see also 1:26; 2:25; 8:41; 24:13).

**ὄνομα.** Nominative subject of a verbless equative clause.

**Ἰωσήφ.** Predicate nominative of a verbless equative clause.

**ἐξ οἴκου.** Source. Lit. “from the house.”

**Δαβίδ.** Possessive genitive.

**τὸ ὄνομα.** Nominative subject of a verbless equative clause.

**τῆς παρθένου.** Possessive genitive.

**Μαριάμ.** Predicate nominative of a verbless equative clause.

**1:28** καὶ εἰσελθὼν πρὸς αὐτὴν εἶπεν, Χαῖρε, κεχαριτωμένη, ὁ κύριος μετὰ σοῦ.

**εἰσελθὼν.** Aor act ptc masc nom sg εἰσερχομαι (attendant circumstance).

**πρὸς αὐτὴν.** Spatial, modifying εἰσελθὼν.

**εἶπεν.** Aor act ind 3rd sg λέγω.

**Χαῖρε, κεχαριτωμένη.** Caragounis (456) argues that the juxtaposition of two similar sounding words would have provided a pleasant rhetorical effect (cf. 8:5 ὁ σπείρων τοῦ σπείραι τὸν σπόρον αὐτοῦ).

**Χαῖρε.** Pres act impv 2nd sg χαίρω. The imperative is used in a “stereotyped manner” and has been reduced “to an exclamation” (Wallace, 493), which can be translated, “Greetings.”

**κεχαριτωμένη.** Prf pass ptc fem voc sg χαριτώω (substantival). The term is used here to designate Mary as “the recipient of divine favor” (Fitzmyer, 1:345; cf. Nolland, 1:50; BDAG, 1081), without reference to her personal worthiness (Marshall, 65): “to show kindness to someone, with the implication of graciousness on the part of the one showing such kindness” (LN 88.66).

**ὁ κύριος μετὰ σοῦ.** The phrase is frequent in the OT, but appears in a greeting only twice (Judg 6:12; Ruth 2:4).

**ὁ κύριος.** Nominative subject of a verbless equative clause.

**μετὰ σοῦ.** Association.

**1:29** ἡ δὲ ἐπὶ τῷ λόγῳ διεταράχθη καὶ διελογίζετο ποταπὸς εἶη ὁ ἄσπασμὸς οὗτος.

**ἡ.** Nominative subject of διεταράχθη. Particularly within recorded dialogue, a shift in speaker is often marked simply through the use of a nominative article that agrees in gender with its referent, followed by δέ (cf. Wallace, 211–13; see also 3:13; 4:40, 43; 5:33; 7:40, 43; 8:10, 21, 24, 30, 48, 52; 9:13, 19, 21, 59; 10:26, 27, 29, 37; 11:46; 12:14; 13:8, 23; 14:16; 15:27, 31; 16:6, 6, 7, 30; 17:37; 18:21, 27, 29, 41; 19:34; 20:17, 24, 25; 21:8; 22:9, 10, 33, 34, 35, 38, 38, 57, 70, 71; 23:3, 5, 21, 22, 23; 24:19; cf. 8:56; 9:45; 15:28; 20:5; 22:25). Levinsohn (2000, 219) argues that in conversations where each new speaker and addressee is drawn from the speakers or addressees of previous

speeches in the conversation and the participants of the conversation alternate as speakers, this construction serves to mark the material that follows as an intermediate step in the speech or narrative. Here, then, “Mary’s non-verbal response to the angel’s greeting is not an end in itself; rather, it is but an intermediate step en route to what the angel has to say next. In contrast, the orienters of the speeches in verses 34, 35, and 38a [i.e., the clauses introducing those speeches] all begin with a verb, implying that they are to be viewed as foreground events in their own right” (Levinsohn 2000, 219).

**ἐπὶ τῷ λόγῳ.** Causal.

**διαταράχθη.** Aor pass ind 3rd sg διαταράσσω.

**διελογίζετο.** Impf mid ind 3rd sg διαλογίζομαι. On the ingressive translation, see 1:59 on ἐκάλουν.

**ποταπός.** Predicate adjective of εἴη. This interrogative adjective introduces an indirect question (cf. 8:9; 18:36; 22:23).

**εἴη.** Pres act opt 3rd sg εἶμι. Wallace (483) notes that the optative occurs “in indirect questions after a secondary tense” and “substitutes for an indicative or subjunctive of the direct question.” Only Luke uses it in the NT (1:62; 3:15; 6:11; 8:9; 9:46; 15:26; 18:36; 22:23; Acts 8:20; 10:17; 20:16; 21:33; see also McKay, 110).

**ὁ ἀσπασμὸς οὗτος.** Nominative subject of εἴη.

**1:30 καὶ εἶπεν ὁ ἄγγελος αὐτῇ, Μὴ φοβοῦ, Μαριάμ, εὗρες γὰρ χάριν παρὰ τῷ θεῷ.**

**εἶπεν.** Aor act ind 3rd sg λέγω.

**ὁ ἄγγελος.** Nominative subject of εἶπεν.

**αὐτῇ.** Dative indirect object of εἶπεν.

**φοβοῦ.** Pres mid impv 2nd sg φοβέομαι (prohibition). On the force of the present imperative, see 1:13 on φοβοῦ.

**Μαριάμ.** Vocative.

**εὗρες . . . χάριν.** The expression need not imply that the divine favor is the result of human effort (cf. Nolland, 1:51; Bovon, 1:50).

**εὗρες.** Aor act ind 2nd sg εὕρισκω.

**γὰρ.** Causal (see also 1:15).

**χάριν.** Accusative direct object of εὗρες.

**παρὰ τῷ θεῷ.** The sense may be locative (“favor in God’s presence”), but more likely παρὰ introduces “a participant whose



viewpoint is relevant to an event” (LN 90.20). Thus, “favor in God’s estimation.”

**1:31** καὶ ἰδοὺ συλλήμψῃ ἐν γαστρὶ καὶ τέξῃ υἰὸν καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν.

**ἰδοὺ.** See 1:20.

**συλλήμψῃ.** Fut mid ind 2nd sg συλλαμβάνω. See also 1:24 on συνέλαβεν.

**ἐν γαστρὶ.** Locative.

**τέξῃ.** Fut mid ind 2nd sg τίκτω.

**υἰὸν.** Accusative direct object of τέξῃ.

**καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν.** Lit. “you will call his name Jesus.”

**καλέσεις.** Fut act ind 2nd sg καλέω. The future is used with imperatival force.

**τὸ ὄνομα.** Accusative direct object of καλέσεις.

**αὐτοῦ.** Possessive genitive.

**Ἰησοῦν.** Complement in an object-complement double accusative construction.

**1:32** οὗτος ἔσται μέγας καὶ υἰὸς ὑψίστου κληθήσεται καὶ δώσει αὐτῷ κύριος ὁ θεὸς τὸν θρόνον Δαβὶδ τοῦ πατρὸς αὐτοῦ,

**οὗτος.** Nominative subject of ἔσται. The referent is υἰὸν in verse 31.

**ἔσται.** Fut ind 3rd sg εἰμί.

**μέγας.** Predicate adjective.

**υἰὸς.** Complement in a subject-complement double nominative construction. In a passive construction, the direct object of an active clause becomes the subject (compare “The dog bit *me*” with “*I* was bitten by the dog”). When a double accusative clause is passivized, both the direct object (now subject of the passive verb) and its complement take the nominative case. Thus, in the clause, “I call him David,” both “him” (direct object) and “David” (complement) would be accusative case. But in the clause, “He is called David,” both “He” (now the subject) and “David” (now the complement of a subject) will be nominative case (see Culy 2009, 83–86).

**ὑψίστου.** Genitive of relationship. The anarthrous adjective is substantival. On the superlative force of the adjective, see Wallace, 301–5 (cf. Porter 1994, 122–23). Luke uses the superlative form of this adjective exclusively in reference to God (1:32, 35, 76; 2:14; 6:35; 8:28; 19:38; Acts 7:48: 16:17).

**κληθήσεται.** Fut pass ind 3rd sg καλέω.

**δώσει αὐτῷ κύριος ὁ θεὸς τὸν θρόνον Δαυὶδ τοῦ πατρὸς αὐτοῦ.** Nolland (1:52) argues that the phrase is an “ellipsis to which is to be supplied καθῆσθαι ἐπί or a similar form.” In this case, δώσει would be part of a causative construction. No ellipsis, however, is required to make sense of the clause when τὸν θρόνον is understood as a metonym (see below): “God will give the ruling authority of David his father to him.”

**δώσει.** Fut act ind 3rd sg δίδωμι.

**αὐτῷ.** Dative indirect object of δώσει. On the word order, see 1:2 on ἡμῖν.

**κύριος.** Nominative subject of δώσει.

**ὁ θεός.** Nominative in apposition to κύριος.

**τὸν θρόνον.** Accusative direct object of δώσει. Here, θρόνον is a metonym (see 1:17 on καρδίας) for “ruling authority.”

**Δαυὶδ.** Possessive genitive.

**τοῦ πατρὸς.** Genitive in apposition to Δαυὶδ.

**αὐτοῦ.** Genitive of relationship.

**1:33 καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰακώβ εἰς τοὺς αἰῶνας καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος.**

**βασιλεύσει.** Fut act ind 3rd sg βασιλεύω.

**ἐπὶ τὸν οἶκον.** The PP functions as a “marker of power, authority, control of or over someone or someth[ing]” (BDAG, 365.9).

**Ἰακώβ.** Possessive genitive.

**εἰς τοὺς αἰῶνας.** A temporal idiom denoting, “unlimited duration of time, with particular focus upon the future” (LN 67.95). The combination of this phrase and οὐκ ἔσται τέλος makes this verse an emphatic statement of the lasting/eternal nature of his kingdom.

**τῆς βασιλείας.** Genitive of reference modifying τέλος.

**αὐτοῦ.** Subjective genitive (see also 4:43).

**ἔσται.** Fut ind 3rd sg εἰμί.

**τέλος.** Nominative subject of ἔσται.

**1:34** εἶπεν δὲ Μαριάμ πρὸς τὸν ἄγγελον, Πῶς ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ γινώσκω;

**εἶπεν.** Aor act ind 3rd sg λέγω.

**δὲ.** Although the context is analogous, Mary's question is introduced with δέ, while Zechariah's (v. 18) is introduced with καί. The choice of conjunction suggests that Mary's question is a significant development in the narrative, precipitating the important declaration by the angel in verse 35, while Zechariah's question does not contribute to the advancement of the primary storyline. In other words, the choice of conjunctions reflects the fact that Mary should have asked her question, while Zechariah should not have done so.

**Μαριάμ.** Nominative subject of εἶπεν.

**πρὸς τὸν ἄγγελον.** Indirect object (see 1:13 on πρὸς αὐτὸν).

**Πῶς ἔσται τοῦτο.** Zechariah questions the veracity of the angel's announcement (Κατὰ τί γνώσομαι τοῦτο, v. 18); Mary merely asks how the announcement will come about.

**Πῶς.** Introduces a direct question. The interrogative adverb serves as the predicate of ἔσται.

**ἔσται.** Fut ind 3rd sg εἰμί.

**τοῦτο.** Nominative subject of ἔσται.

**ἐπεὶ.** Causal.

**ἄνδρα.** Accusative direct object of γινώσκω.

**γινώσκω.** Pres act ind 1st sg γινώσκω. Lit. "I am not knowing a man." Wallace (533) cites this as an example of the "perfective present." While the context indicates that Mary has never "known a man," the verb tense itself does not indicate this. Indeed, the imperfective aspect may be portraying Mary's current practice of celibacy (see the translation).

**1:35** καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῇ, Πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σὲ καὶ δύναμις ὑψίστου ἐπισκιάσει σοι· διὸ καὶ τὸ γεννώμενον ἅγιον κληθήσεται υἱὸς θεοῦ.

**ἀποκριθεὶς.** Aor mid ptc nom masc sg ἀποκρίνω (attendant circumstance; see also 1:19 on ἀποκριθεὶς). On the voice, see "Deponency" in the Series Introduction.

**ὁ ἄγγελος.** Nominative subject of εἶπεν.

**εἶπεν.** Aor act ind 3rd sg λέγω.

**αὐτῇ.** Dative indirect object of εἶπεν.

**Πνεῦμα ἅγιον.** Nominative subject of ἐπελεύσεται.

**ἐπελεύσεται . . . ἐπισκιάσει.** Nolland (1:45, 54) argues that, under the influence of the LXX, the verbs refer to the “eschatological coming of the Spirit that will cause the wilderness to become a fruitful field” (cf. Isa 32:15) and associate Mary’s experience with “the dramatic way in which God’s glory and the cloud marking his presence came down upon the completed tabernacle” (cf. Exod 40:35), respectively. He also argues strongly that neither verb “has ever been used in relation to sexual activity or even more broadly in connection with the conception of a child” (1989, 54; cf. Fitzmyer, 1:351; Marshall, 70; Bovon, 1:52).

**ἐπελεύσεται.** Fut mid ind 3rd sg ἐπέρχομαι.

**ἐπὶ σέ.** Locative (see 1:12 on ἐπ’ αὐτόν).

**δύναμις.** Nominative subject of ἐπισκιάσει.

**ὑψίστου.** Genitive of source.

**ἐπισκιάσει.** Fut act ind 3rd sg ἐπισκιάζω.

**σοι.** Dative complement of ἐπισκιάζω. The verb ἐπισκιάζω occurs with both accusative (9:34; Matt 17:5) and dative (1:35; Mark 9:7; Acts 5:15) modifiers in the NT. In the LXX, it is followed by a PP with ἐπί twice (Exod 40:35; Ps 139:8), and modified by a dative complement in Ps 90:4. The fact that Matthew and Luke apparently change Mark’s dative to an accusative in the parallel passage suggests that the dative and accusative were used interchangeably.

**διό.** The inferential conjunction is an emphatic marker usually denoting that the inference is self-evident (LN 89.47; cf. BDAG, 250).

**τὸ γεννώμενον ἅγιον.** This entire phrase should likely be viewed as the nominative subject of κληθήσεται, with τὸ ἅγιον being a substantival adjective (“the holy one”), which is modified by an attributive participle (on the word order, see 1:1 on πεπληροφορημένων). The neuter gender is likely the result of an implied neuter noun for “child” (τὸ τέκνον, or perhaps τὸ βρέφος; see Fitzmyer, 1:351; Nolland, 1:55). There are, however, other possible analyses. Fitzmyer (1:351) argues that ἅγιον functions as the predicate of an implied form of εἶμι: “the one to be born will

be holy.” Such an analysis, however, should be rejected, since it results in an equative clause immediately followed by a finite verb: “the one to be born will be holy will be called. . . .” Others (e.g., Plummer, 25; Nolland, 1:55; Bovon, 1:52) imply that the participle is the substantival nominative subject of κληθήσεται, with ἅγιον functioning as the complement in a subject-complement double nominative construction (see 1:32 on υἱός). In this analysis, υἱός would be in apposition to ἅγιον: “The one who is born will be called holy, the Son of God” (cf. Reiling and Swellengrebel, 60). The word order, however, with ἅγιον and υἱός separated by the verb, makes this unlikely.

**γεννῶμενον.** Pres pass ptc neut nom sg γεννάω (attributive, but see above).

**κληθήσεται.** Fut pass ind 3rd sg καλέω.

**υἱός.** Complement in a subject-complement double nominative construction (but see above).

**θεοῦ.** Genitive of relationship.

**1:36 καὶ ἰδοὺ Ἐλισάβετ ἡ συγγενίς σου καὶ αὐτὴ συνείληφεν υἱὸν ἐν γήρει αὐτῆς καὶ οὗτος μὴν ἔκτος ἐστὶν αὐτῇ τῇ καλουμένῃ στείρα.**

**ἰδοὺ.** See 1:20.

**Ἐλισάβετ.** The nominative noun introduces the topic of what follows. In a topic construction, the referent that is in focus is placed at the beginning of the sentence. If the topic has a syntactic relationship to the clause that follows, it is generally placed in the case it would bear in that clause and then picked up with a resumptive demonstrative pronoun within that clause (here, αὐτῇ). Here, the use of the topic construction preceded by ἰδοὺ and followed by a καὶ before the resumptive pronoun makes for a very forceful expression. Nominative topics are typically referred to as pendent or hanging nominatives, or as examples of left-dislocation.

**ἡ συγγενίς.** Nominative in apposition to Ἐλισάβετ. See also 1:24 on ἡ γυνή.

**σου.** Genitive of relationship.

**καὶ.** Here, “a marker of an additive relation which is not coordinate” (LN 89.93).

**αὐτῇ.** Nominative subject of συνείληφεν.  
**συνείληφεν.** Prf act ind 3rd sg συλλαμβάνω. See also 1:24 on συνέλαβεν.

**υἰὸν.** Accusative direct object of συνείληφεν.

**ἐν γήρει.** Temporal.

**αὐτῆς.** Possessive genitive.

**οὗτος μὴν ἔκτος.** The word order likely adds prominence to this statement.

**οὗτος.** Nominative subject of ἐστίν.

**μὴν ἔκτος.** Predicate nominative.

**ἐστίν.** Pres ind 3rd sg εἰμί. Although forms of εἰμί, except εἶ, are enclitic in the present indicative, when a disyllabic enclitic follows a word that has an acute accent on the penult, it retains its accent (Smyth, §§183.d, 187.e; see also 1:13 on ἡ δέησις; Carson 1985, 47–50; Culy 2004, 12–13).

**αὐτῇ.** Dative of reference.

**καλουμένη.** Pres pass ptc fem dat sg καλέω (attributive).

**στείρα.** Complement in a subject-complement double dative construction. Since the conceptual subject of the passive verb is dative (αὐτῇ), the complement must bear the same case (see 1:32 on υἰός; Culy 2009, 87–91).

### 1:37 ὅτι οὐκ ἀδυνατήσῃ παρὰ τοῦ θεοῦ πᾶν ῥῆμα.

**ὅτι.** The ὅτι clause provides a reason for the astounding news of Elizabeth’s pregnancy, and indirectly also addresses why Mary can trust Gabriel’s words regarding her own imminent pregnancy (cf. Reiling and Swellengrebel, 62; Marshall, 71–72).

**ἀδυνατήσῃ.** Fut act ind 3rd sg ἀδυνατέω. Lit. “every saying will not be impossible.”

**παρὰ τοῦ θεοῦ.** The preposition functions as a “marker of one who originates or directs” (BDAG, 756.2). Wallace (433) cites this passage as an example of the rare use of παρὰ plus genitive to express ultimate agency. Marshall (72) notes that similar wording occurs in LXX Gen 18:14: μὴ ἀδυνατεῖ παρὰ τῷ θεῷ ῥῆμα. There, as in LXX 2 Chr 14:10, the preposition is used with the dative rather than the genitive. In LXX Deut 17:8, a similar construction uses ἀπό with the genitive. Elsewhere, we also find a simple dative

with ἀδυνατέω (LXX Job 10:13; 42:2). A similar construction, using ἐνώπιον to denote “in the opinion of” occurs in, e.g., LXX Zech 8:6. The fact that there is extensive manuscript support for παρά τῷ θεῷ (⊗: A C K Δ Θ Π Ψ 33 ℞ f<sup>3</sup> pm) as well as for παρά τοῦ θεοῦ (⊗\* B D L W Ξ 565 pc) suggests that the two may have been used interchangeably. The same may be true of the simple dative, which is found in Codex 788. Taking παρά τοῦ θεοῦ as original, Nolland (1:40) suggests that many manuscripts “replace a Semitic genitive . . . with the more usual dative.”

**πάν ῥῆμα.** Nominative subject of ἀδυνατήσει.

**1:38 εἶπεν δὲ Μαριάμ, Ἴδου ἡ δούλη κυρίου· γένοιτό μοι κατὰ τὸ ῥῆμά σου. καὶ ἀπήλθεν ἀπ’ αὐτῆς ὁ ἄγγελος.**

**εἶπεν.** Aor act ind 3rd sg λέγω.

**Μαριάμ.** Nominative subject of εἶπεν.

**Ἴδου ἡ δούλη κυρίου.** Lit. “Behold! The servant of the Lord.”

**Ἴδου.** See 1:20.

**ἡ δούλη.** Nominative subject of a nominal clause (see 5:12 on ἀνήρ). When used for self-identification this term highlights the speaker’s acknowledgment of his or her humble status vis-à-vis the addressee. Marshall (72) notes that δοῦλος was “used by men in addressing their superiors, especially by righteous men addressing God (1 Sa. 1:11; 25:41; 2 Sa. 9:6; 2 Ki. 4:16).”

**κυρίου.** Genitive of relationship.

**γένειτό.** Aor mid opt 3rd sg γίνομαι. The optative is used here to express a prayer. On the second accent, see 1:13 on ἡ δέησις.

**μοι.** Dative of advantage.

**κατὰ τὸ ῥῆμά.** Standard. On the second accent, see 1:13 on ἡ δέησις.

**σου.** Subjective genitive.

**ἀπήλθεν.** Aor act ind 3rd sg ἀπέρχομαι.

**ἀπ’ αὐτῆς.** Separation.

**ὁ ἄγγελος.** Nominative subject of ἀπήλθεν.

### Luke 1:39-56

<sup>39</sup>In those days, Mary quickly hurried off to the hill country, to a city of Judah. <sup>40</sup>(There) she entered Zechariah’s house and greeted

Elizabeth. <sup>41</sup>When Elizabeth heard Mary's greeting, the baby jumped in her womb, and Elizabeth was filled with the Holy Spirit. <sup>42</sup>She exclaimed with a loud shout, "Blessed are you among women and blessed is the fruit of your womb! <sup>43</sup>Why has this happened to me that the mother of my Lord should come to me? <sup>44</sup>For when the sound of your greeting reached my ears, the baby jumped for joy in my womb. <sup>45</sup>Blessed is she who believed that the things that have been spoken to her from the Lord will be fulfilled."

<sup>46</sup>Mary said, "My soul magnifies the Lord, <sup>47</sup>and my spirit has rejoiced in God my Savior, <sup>48</sup>because he has looked upon the humble state of his servant. Indeed, from now on, all generations will consider me blessed, <sup>49</sup>because the Mighty One has done great things for me! Holy is his name! <sup>50</sup>From one generation to the next, his mercy extends to those who fear him!"

<sup>51</sup>"He has produced strength with his arm; he has scattered those who are arrogant in the thinking of their heart. <sup>52</sup>He has brought down rulers from (their) thrones and has lifted up the lowly; <sup>53</sup>he has filled those who are hungry with good things and has sent those who are rich away empty. <sup>54</sup>He has come to the aid of Israel his servant, remembering mercy—<sup>55</sup>just as he had said to our ancestors—for Abraham and his descendants forever."

<sup>56</sup>Then Mary stayed with her for about three months, and (then) returned to her home.

**1:39 Ἀναστᾶσα δὲ Μαριάμ ἐν ταῖς ἡμέραις ταύταις ἐπορεύθη εἰς τὴν ὄρεινὴν μετὰ σπουδῆς εἰς πόλιν Ἰούδα,**

**Ἀναστᾶσα . . . ἐπορεύθη . . . μετὰ σπουδῆς.** Lit. "getting up . . . went . . . with haste." Culy and Parsons (161) have suggested that when ἀνίστημι is used with πορεύομαι, it may reflect "a common Semitic construction. The Hebrew verb קָם (lit. "arise"; Greek, ἀνάστηθι) was sometimes used as a helping verb. In the phrase קָם לָךְ (lit. "arise, go!") in Jonah 1:2, for example, קָם appears to carry functional rather than semantic value, adding a connotation of urgency to the second verb (cf. Andersen, 57)." This may be the case here as well, particularly given the use of μετὰ σπουδῆς. It is also possible, though, that the function is not to convey haste but rather to highlight the onset of a journey.



**Ἀναστᾶσα.** Aor act ptc fem nom sg ἀνίστημι (attendant circumstance; see above).

**Μαριάμ.** Nominative subject of ἐπορεύθη.

**ἐν ταῖς ἡμέραις ταύταις.** Temporal. The phrase sets the broad temporal context for what follows within the general time frame of the preceding events.

**ἐπορεύθη.** Aor mid ind 3rd sg πορεύομαι. On the voice, see “Deponency” in the Series Introduction.

**εἰς τὴν ὄρεινὴν.** Locative.

**μετὰ σπουδῆς.** Manner.

**εἰς πόλιν.** Locative.

**Ἰούδα.** This is a locative use of the genitive: “a city located in Judah” (cf. Beekman and Callow, 255).

**1:40 καὶ εἰσῆλθεν εἰς τὸν οἶκον Ζαχαρίου καὶ ἠσπάσατο τὴν Ἐλισάβετ.**

**εἰσῆλθεν.** Aor act ind 3rd sg εἰσέρχομαι.

**εἰς τὸν οἶκον.** Locative.

**Ζαχαρίου.** Possessive genitive.

**ἠσπάσατο.** Aor mid ind 3rd sg ἀσπάζομαι.

**τὴν Ἐλισάβετ.** Accusative direct object of ἠσπάσατο.

**1:41 καὶ ἐγένετο ὡς ἤκουσεν τὸν ἀσπασμὸν τῆς Μαρίας ἡ Ἐλισάβετ, ἐσκίρτησεν τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς, καὶ ἐπλήσθη πνεύματος ἁγίου ἡ Ἐλισάβετ,**

There are several features in verse 41 that suggest that Luke was portraying what follows as a particularly significant development in the narrative. First, in constructions with ἐγένετο followed by a temporal expression, the subsequent main verb (here ἐσκίρτησεν) introduces the specific circumstance for the following foreground events (Levinsohn 2000, 178; see also 1:8 on Ἐγένετο). Second, the use of the full noun phrase ἡ Ἐλισάβετ in verse 41 rather than a pronoun is another highlighting device, as is the full noun phrase τῆς Μαρίας. Finally, Luke has used a tail-head construction in verses 40-41, i.e., he repeats the reference to Mary greeting Elizabeth in both verses. “This repetition has the rhetorical effect of slowing down the story prior to the reporting of a particularly

significant event, viz., the babe leaping in Elizabeth's womb (v. 41b), which leads to Elizabeth's exclamation in v. 41a [*sic*]” (Levinsohn 2000, 198).

**ἐγένετο.** Aor mid ind 3rd sg γίνομαι. See also 1:8 on Ἐγένετο.

**ὥς.** Temporal. Although ἐγένετο ὥς followed by a finite verb occurs frequently in the LXX (Gen 27:30; Deut 5:23; Judg 2:4; 1 Sam 4:18; cf. Nolland, 1:66), the construction is limited to Luke's gospel in the NT (1:23; 2:15; 19:29; cf. 11:1).

**ἤκουσεν.** Aor act ind 3rd sg ἀκούω.

**τὸν ἀσπασμόν.** Accusative direct object of ἤκουσεν.

**τῆς Μαρίας.** Subjective genitive.

**ἡ Ἐλισάβετ.** Nominative subject of ἤκουσεν.

**ἐσκίρτησεν.** Aor act ind 3rd sg σκίρτάω.

**τὸ βρέφος.** Nominative subject of ἐσκίρτησεν.

**ἐν τῇ κοιλίᾳ.** Locative.

**αὐτῆς.** Possessive genitive.

**ἐπλήσθη.** Aor pass ind 3rd sg πίμπλημι.

**πνεύματος ἁγίου.** Genitive of content.

**ἡ Ἐλισάβετ.** Nominative subject of ἐπλήσθη.

**1:42 καὶ ἀνεφώνησεν κραυγῇ μεγάλῃ καὶ εἶπεν, Εὐλογημένη σὺ ἐν γυναίξιν καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου.**

**ἀνεφώνησεν.** Aor act ind 3rd sg ἀναφωνέω.

**κραυγῇ μεγάλῃ.** In terms of syntax, dative of instrument. In terms of semantics, the manner in which she shouted (cf. 4:33; 8:28; 19:37; 23:46; Acts 7:57, 60; 8:7).

**εἶπεν.** Aor act ind 3rd sg λέγω.

**Εὐλογημένη σὺ ἐν γυναίξιν.** The main clauses of Elizabeth's speech are almost all verbless clauses, which is typical when μακάριος or a participial form of εὐλογέω occurs as the predicate of an equative construction. Note also the similar language in LXX Judg 5:24: εὐλογηθεῖη ἐκ γυναικῶν Ιαηλ γυνὴ Χαβερ τοῦ Κιναίου, ἐκ γυναικῶν ἐν σκηνῇ εὐλογηθεῖη.

**Εὐλογημένη.** Prf pass ptc fem nom sg εὐλογέω. Wallace (618) notes that “The perfect (passive) participle . . . especially seems to function as a predicate participle,” here as the predicate of a verbless equative clause.

**σὺ**. Nominative subject of a verbless equative clause.

**ἐν γυναιξίν**. Association.

**εὐλογημένος**. Prf pass ptc masc nom sg εὐλογέω (predicate of a verbless equative clause).

**ὁ καρπός**. Nominative subject of a verbless equative clause.

**τῆς κοιλίας**. Genitive of source.

**σου**. Possessive genitive.

**1:43 καὶ πόθεν μοι τοῦτο ἵνα ἔλθῃ ἡ μήτηρ τοῦ κυρίου μου πρὸς ἐμέ;**

**πόθεν μοι τοῦτο**. Lit. “from where is this to me?” The NET Bible renders the question: “And who am I . . . ?”

**πόθεν**. The adverb functions as an “interrogative expression of cause or reason” (BDAG, 838.3; cf. LN 89.38) and introduces a direct question.

**μοι**. Dative of advantage.

**τοῦτο**. Nominative subject in a verbless equative clause.

**ἵνα**. Introduces a clause that is epexegetical to τοῦτο.

**ἔλθῃ**. Aor act subj 3rd sg ἔρχομαι. Subjunctive with ἵνα.

**ἡ μήτηρ**. Nominative subject of ἔρχομαι.

**τοῦ κυρίου**. Genitive of relationship.

**μου**. Genitive of subordination.

**πρὸς ἐμέ**. Locative.

**1:44 ἰδοὺ γὰρ ὡς ἐγένετο ἡ φωνὴ τοῦ ἀσπασμοῦ σου εἰς τὰ ὠτά μου, ἐσκήρτησεν ἐν ἀγαλλιάσει τὸ βρέφος ἐν τῇ κοιλίᾳ μου.**

**ἰδοὺ**. See 1:20.

**γὰρ**. Causal (see also 1:15), introducing the reason that Elizabeth knew that Mary was pregnant with the Messiah.

**ὡς**. Temporal.

**ἐγένετο**. Aor mid ind 3rd sg γίνομαι.

**ἡ φωνή**. Nominative subject of ἐγένετο. As Plummer (100) notes, Luke is fond of using φωνή as the subject of γίνομαι (see also 3:22; 9:35, 36; Acts 2:6; 7:31; 10:13; 19:34).

**τοῦ ἀσπασμοῦ**. Epexegetical genitive or genitive of source.

**σου**. Subjective genitive.

**εἰς τὰ ὠτά.** Locative. The idiom occurs frequently in the LXX (Gen 23:13; 1 Sam 8:21; Isa 5:9) and occasionally in Luke (9:44; Acts 11:22). On the second accent on ὠτά, see 1:13 on ἡ δέησις.

**μου.** Possessive genitive.

**ἔσκιρτησεν.** Aor act ind 3rd sg σκιρτάω.

**ἐν ἀγαλλιάσει.** Manner.

**τὸ βρέφος.** Nominative subject of ἔσκιρτησεν.

**ἐν τῇ κοιλίᾳ.** Locative.

**μου.** Possessive genitive.

**1:45 καὶ μακαρία ἡ πιστεύσασα ὅτι ἔσται τελείωσις τοῖς λελαλημένοις αὐτῇ παρὰ κυρίου.**

**μακαρία.** Predicate adjective of a verbless equative clause.

**ἡ πιστεύσασα.** Aor act ptc fem nom sg πιστεύω (substantival).  
Nominative subject of a verbless equative clause.

**ὅτι.** The conjunction likely introduces the clausal complement of ἡ πιστεύσασα (Nolland, 1:68; Klein, 111, n. 52) rather than the cause of Mary's blessing (cf. Fitzmyer, 1:365).

**ἔσται τελείωσις τοῖς λελαλημένοις αὐτῇ παρὰ κυρίου.** Lit. "The fulfillment will be with respect to the things that were spoken to her from the Lord."

**ἔσται.** Fut ind 3rd sg εἰμί.

**τελείωσις.** Nominative subject of a verbless equative clause.

**τοῖς λελαλημένοις.** Prf pass ptc neut dat pl λαλέω (substantival).  
Dative of reference.

**αὐτῇ.** Dative indirect object of τοῖς λελαλημένοις.

**παρὰ κυρίου.** The use of παρὰ with the passive participle makes it possible that the preposition is introducing the agent of the preposition (cf. 1:37 on παρὰ τοῦ θεοῦ). The fact that the Lord was not the actual speaker, however, makes source perhaps more likely (cf. Bovon, 1:59, who claims that the use of this preposition instead of ἀπό implies mediation by the angel).

**1:46 Καὶ εἶπεν Μαριάμ, Μεγαλύνει ἡ ψυχὴ μου τὸν κύριον,**

**εἶπεν.** Aor act ind 3rd sg λέγω.

**Μαριάμ.** Nominative subject of εἶπεν. A handful of Old Latin

manuscripts (a b l) substitute Ἐλισάβετ for Μαριάμ. For a discussion of this interesting variant, see Metzger, 109; Fitzmyer, 1:365–66; and Nolland, 1:68.

**Μεγαλύνει.** Pres act ind 3rd sg μεγαλύνω.

**ἡ ψυχή μου.** Synecdoche for “I.” Synecdoche is a figure of speech in which one term is used in place of another with which it is associated. Unlike metonymy (see 1:17 on καρδίας), synecdoche specifically involves a part-whole relationship. Here, a part of the speaker, i.e., “my soul,” is used to refer to the whole.

**ἡ ψυχή.** Nominative subject of Μεγαλύνει.

**μου.** Possessive genitive.

**τὸν κύριον.** Accusative direct object of Μεγαλύνει.

**1:47 καὶ ἡγαλλίασεν τὸ πνεῦμά μου ἐπὶ τῷ θεῷ τῷ σωτήρί μου,**

**ἡγαλλίασεν.** Aor act ind 3rd sg ἀγαλλιάω. There has been much debate regarding Luke’s use of the aorist tense here (cf. 3:22; 7:35; 15:24). Fitzmyer (1:366) translates the aorist as an English present, calling it a “timeless aorist,” noting that it is parallel with μεγαλύνει in the previous verse (cf. BDF §333.2 and Porter 1989, 131–33, who regard the timeless Semitic perfect as having influenced the aorist). Nolland (1:69) regards it as ingressive. Plummer (31–33) translates the aorist tenses in 1:47-55 as English perfects (with the exception of ἐλάλησεν in 1:55), noting that in late Greek the distinction between the two tenses had become less sharp. He reads the six aorist tenses in 1:51-53 as proleptic, speaking of the future as already past (cf. Wallace, 563). Bovon (1:64) suggests that the aorist tenses in this passage may be ingressive, but believes a final solution is impossible. Campbell (2007, 125) may be correct in suggesting that such uses of the aorist could simply be for “perfective contrast” with the dominant imperfect aspect (present tense) in reported speech.

**τὸ πνεῦμά μου.** Synecdoche for “I” (see 1:46 on ἡ ψυχή μου).

**τὸ πνεῦμά.** Nominative subject of ἡγαλλίασεν. On the second accent, see 1:13 on ἡ δέησις.

**μου.** Possessive genitive.

**ἐπὶ τῷ θεῷ.** Causal.

**τῷ σωτήρί.** Dative in apposition to τῷ θεῷ. On the second accent, see 1:13 on ἡ δέησις.

**μου.** Objective genitive.

**1:48** ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπείνωσιν τῆς δούλης αὐτοῦ. ἰδοὺ γὰρ ἀπὸ τοῦ νῦν μακαριοῦσίν με πάσαι αἱ γενεαί,

**ὅτι.** Introduces a causal clause.

**ἐπέβλεψεν.** Aor act ind 3rd sg ἐπιβλέπω.

**ἐπὶ τὴν ταπείνωσιν.** Locative. Here, the noun refers to “the state of low status, with the probable implication of humility” (LN 87.60).

**τῆς δούλης.** Subjective genitive.

**αὐτοῦ.** Objective or possessive genitive.

**ἰδοὺ.** See 1:20.

**γὰρ.** The conjunction is best viewed as broadly strengthening the assertions in verses 46-47 (see also 1:15), though it may be possible to treat it more specifically as inferential and translate “So, from now on . . .”

**ἀπὸ τοῦ νῦν.** Temporal. The article functions as a nominalizer (also known as a “substantivizer”)—a word (or affix) that changes the following word, phrase, or clause into a substantive. The case of the nominalizer is determined by its syntactic role in the sentence. Thus, here the article changes the adverb νῦν into the object of the preposition ἀπὸ.

**μακαριοῦσίν.** Fut act ind 3rd pl μακαρίζω. On the second accent, see 1:13 on ἡ δέησις. The verb means “to regard someone as happy or fortunate in view of favorable circumstances” (LN 25.120).

**με.** Accusative direct object of μακαριοῦσίν. On the word order, see 1:2 on ἡμῖν.

**πάσαι αἱ γενεαί.** Nominative subject of μακαριοῦσίν.

**1:49** ὅτι ἐποίησέν μοι μεγάλα ὁ δυνατός, καὶ ἅγιον τὸ ὄνομα αὐτοῦ,

**ὅτι.** Introduces a causal clause.

**ἐποίησέν.** Aor act ind 3rd sg ποιέω. On the second accent, see 1:13 on ἡ δέησις.

**μοι.** Dative of advantage. On the word order, see 1:2 on ἡμῖν.

**μεγάλα.** The anarthrous substantival adjective functions as the accusative direct object of ἐποίησέν.

**ὁ δυνατός.** Nominative subject of ἐποίησέν.

**καί.** It is unclear whether the conjunction introduces the second of three conjoined clauses that together form a compound ὅτι clause (which would require changing the period after δυνατός to a comma), or it serves to introduce a new main clause. Given the semantics of this clause, ἅγιον τὸ ὄνομα αὐτοῦ, it seems less likely that it is part of a large causal construction (thus the translation).

**ἅγιον.** Predicate adjective of a verbless equative clause.

**τὸ ὄνομα.** Nominative subject of a verbless equative clause.

**αὐτοῦ.** Possessive genitive.

**1:50 καὶ τὸ ἔλεος αὐτοῦ εἰς γενεάς καὶ γενεάς τοῖς φοβουμένοις αὐτόν.**

**καί.** See verse 49 on καί.

**τὸ ἔλεος αὐτοῦ εἰς γενεάς καὶ γενεάς τοῖς φοβουμένοις αὐτόν.**

Lit. “His mercy is for generations and generations to those who fear him.”

**τὸ ἔλεος.** Nominative subject of an implied equative verb.

**αὐτοῦ.** Subjective genitive.

**εἰς γενεάς καὶ γενεάς.** The PP could be temporal (“his mercy lasts for all generations”), advantage (“his mercy benefits all generations”), or goal (“his mercy extends to every generation”).

**γενεάς καὶ γενεάς.** Likely an idiom for “all generations” (cf. the translation). Whether γενεάς is taken as referring to time or people will depend on how the whole PP is understood.

**τοῖς φοβουμένοις.** Pres mid ptc masc dat pl φοβέομαι (substantial). Dative of advantage. Louw and Nida (53.58) cite this passage as an example of the following sense: “to have profound reverence and respect for deity, with the implication of awe bordering on fear.” The tendency to neuter the verb φοβέομαι and the noun φόβος of a genuine sense of “fear,” when it is used in relation to believers’ attitude toward God, likely flows from presuppositions that over-emphasize God’s imminence at the expense of his transcendence. In 2 Cor 5:11 (τὸν φόβον τοῦ κυρίου), for example, it is very clear that Paul is speaking of “fear” that stems from the sure knowledge of being held accountable by the Lord (5:10), rather

than “reverence.” While fear of condemnation is ruled out (1 John 4:17-18), fear toward him to whom we must all give an account (Rom 14:12) remains. Both the verb φοβέω and the noun φόβος are thus often correctly rendered using the word “fear.”

**αὐτόν.** Accusative direct object of τοῖς φοβουμένοις.

**1:51 Ἐποίησεν κράτος ἐν βραχίονι αὐτοῦ, διεσκόρπισεν ὑπερηφάνους διανοία καρδίας αὐτῶν·**

**Ἐποίησεν κράτος ἐν βραχίονι αὐτοῦ.** Lit. “He produced power with his arm.”

**Ἐποίησεν κράτος.** Nolland (1:71) notes that this is not “natural Greek and is not found in the LXX, but reflects the Hebrew idiom  $\text{פִּי} \text{י} \text{שָׁח}$ , which is found in Pss 118:15, 16; 60:14; 108:14.”

**Ἐποίησεν.** Aor act ind 3rd sg ποιέω.

**κράτος.** Accusative neuter singular direct object of Ἐποίησεν.

**ἐν βραχίονι.** Instrumental. The image may be an allusion to LXX Ps 88:11 (Fitzmyer, 1:368). Metonymy (see 1:17 on καρδίας) for “strength.” This anthropomorphic way of referring to God is common in the LXX (Exod 32:11; Deut 3:24; 4:34; Ps 70:18; Isa 30:30; 52:10).

**αὐτοῦ.** Possessive genitive.

**διεσκόρπισεν.** Aor act ind 3rd sg διασκορπίζω.

**ὑπερηφάνους.** The anarthrous substantival adjective functions as the accusative direct object of διεσκόρπισεν.

**διανοία.** Dative of reference.

**καρδίας.** Genitive of source. Metonymy (see 1:17 on καρδίας) for “mind.”

**αὐτῶν.** Possessive genitive.

**1:52 καθεῖλεν δυνάστας ἀπὸ θρόνων καὶ ὕψωσεν ταπεινούς,**

**καθεῖλεν.** Aor act ind 3rd sg καθαιρέω.

**δυνάστας.** Accusative direct object of καθεῖλεν.

**ἀπὸ θρόνων.** Separation.

**ὕψωσεν.** Aor act ind 3rd sg ὑψόω.

**ταπεινούς.** The anarthrous substantival adjective functions as the accusative direct object of ὕψωσεν.



**1:53** πεινῶντας ἐνέπλησεν ἀγαθῶν καὶ πλουτοῦντας ἐξαπέστειλεν κενούς.

**πεινῶντας.** Pres act ptc masc acc pl πεινάω (substantival). Accusative direct object of ἐνέπλησεν.

**ἐνέπλησεν.** Aor act ind 3rd s ἐμπίπλημι.

**ἀγαθῶν.** The anarthrous substantival adjective functions as a genitive of content.

**πλουτοῦντας.** Pres act ptc masc acc pl πλουτέω (substantival). Accusative direct object of ἐξαπέστειλεν.

**ἐξαπέστειλεν.** Aor act ind 3rd sg ἐξαποστέλλω.

**κενούς.** Complement in an object-complement double accusative construction.

**1:54** ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ, μνησθῆναι ἐλέους,

**ἀντελάβετο.** Aor mid ind 3rd sg ἀντιλαμβάνομαι.

**Ἰσραὴλ.** The indeclinable noun functions as a genitive complement of ἀντελάβετο.

**παιδὸς.** Genitive in apposition to Ἰσραὴλ. Here, παῖς likely means, “one who is committed in total obedience to another, *slave, servant*” (BDAG, 750.3).

**αὐτοῦ.** Genitive of relationship.

**μνησθῆναι.** Aor mid inf μμνήσκομαι. The function of the infinitive is ambiguous. The key seems to be to recognize that ἀντελάβετο and μνησθῆναι probably refer to the same event(s). The most likely options, then, are (1) exegetical: “He helped Israel . . . that is, he remembered mercy”; or (2) cause: “He helped Israel . . . because he remembered mercy” (Marshall, 85). Other suggestions should be rejected. BDF (§391.4) proposes result, but “helping” seems to be an expression of “mercy” rather than mercy being the result of helping. Fitzmyer (1:368) and Nolland (1:73), on the other hand, propose purpose, but it does not make sense to say that God helped Israel in order to remember mercy.

**ἐλέους.** Genitive direct object of μνησθῆναι.

**1:55** καθὼς ἐλάλησεν πρὸς τοὺς πατέρας ἡμῶν, τῷ Ἀβραὰμ καὶ τῷ σπέρματι αὐτοῦ εἰς τὸν αἰῶνα.

**καθώς.** Introduces a comparison between God’s activity reported in 1:54 and what he had spoken previously to Abraham and his descendants.

**ἐλάλησεν.** Aor act ind 3rd sg λαλέω.

**πρὸς τοὺς πατέρας.** Indirect object (see 1:13 on πρὸς αὐτὸν).

**ἡμῶν.** Genitive of relationship.

**τῷ Ἀβραάμ καὶ τῷ σπέρματι.** Dative of advantage. In order to understand the syntax here, it is important to recognize that καθὼς ἐλάλησεν πρὸς τοὺς πατέρας ἡμῶν is parenthetical, leaving τῷ Ἀβραάμ καὶ τῷ σπέρματι as a modifier of μνησθῆναι. The verb μμνήσκομαι does not take an indirect object (contra Johnson, 42–43). Bovon (1:63) notes a similar construction in LXX Ps 97:3: ἐμνήσθη τοῦ ἐλέους αὐτοῦ τῷ Ἰακωβ. Given the change in construction (dative case), τῷ Ἀβραάμ καὶ τῷ σπέρματι is not likely to stand in apposition to πρὸς τοὺς πατέρας (contra Green, 99).

**αὐτοῦ.** Genitive of relationship.

**εἰς τὸν αἰῶνα.** An idiom (lit. “unto the age”) meaning “forever.”

**1:56 Ἐμεινεν δὲ Μαριάμ σὺν αὐτῇ ὡς μῆνας τρεῖς, καὶ ὑπέστρεψεν εἰς τὸν οἶκον αὐτῆς.**

**Ἐμεινεν.** Aor act ind 3rd sg μένω.

**Μαριάμ.** Nominative subject of Ἐμεινεν.

**σὺν αὐτῇ.** Association.

**ὡς.** Here, a marker of approximation (cf. LN 78.42).

**μῆνας τρεῖς.** Accusative indicating extent of time.

**ὑπέστρεψεν.** Aor act ind 3rd sg ὑποστρέφω.

**εἰς τὸν οἶκον.** Locative.

**αὐτῆς.** Possessive genitive.

### Luke 1:57-80

<sup>57</sup>Now the time came for Elizabeth to give birth, and she bore a son. <sup>58</sup>Her neighbors and relatives heard that the Lord had lavished his mercy on her, and they rejoiced with her. <sup>59</sup>On the eighth day they came to circumcise the child and began calling him Zechariah, after the name of his father. <sup>60</sup>But his mother responded and said, “No! Instead, he will be called John.” <sup>61</sup>They said to her, “There is no one among your relatives who is called by that name.” <sup>62</sup>Now

they were motioning to his father, (to see) what he would want him to be called. <sup>63</sup>So after asking for a writing tablet, he wrote the following, “John is his name.” And everyone was amazed. <sup>64</sup>Then, his mouth was immediately opened, and his tongue (loosened), and he began speaking and praising God. <sup>65</sup>And fear came upon all those living around them, and in the entire hill country of Judea all these matters were being talked about, <sup>66</sup>and all who heard thought carefully about (these things), saying, “What then shall this child be?” For the hand of the Lord was with him.

<sup>67</sup>Then Zechariah his father was filled with the Holy Spirit and prophesied, saying, <sup>68</sup>“Blessed be the Lord God of Israel, because he has shown his care and redeemed his people. <sup>69</sup>He has brought about a mighty deliverance for us in the house of David, his servant—<sup>70</sup>just as he spoke through the mouth of his holy prophets from long ago—<sup>71</sup>salvation from our enemies and from the hand of all those who hate us, <sup>72</sup>thus showing mercy to our ancestors and remembering his holy covenant, <sup>73</sup>(that is,) the oath that he swore to Abraham our father, to allow us, <sup>74</sup>after being delivered from the hand of our enemies, to worship him without fear <sup>75</sup>in holiness and righteousness before him all of our days.”

<sup>76</sup>“And you, child, will be called a prophet of the Most High; for you will go before the Lord to prepare his ways, <sup>77</sup>(that is,) to give the knowledge of salvation to his people with respect to the forgiveness of their sins, <sup>78</sup>on account of our God’s merciful heart, in the context of which the Rising One from on high will visit us <sup>79</sup>in order to shine upon those sitting in darkness and the shadow of death, (that is,) to guide our feet in the way of peace.”

<sup>80</sup>And the child grew and became strong in the Spirit, and he was in the wilderness until the day of his revealing to Israel.

**1:57 Τῇ δὲ Ἐλισάβετ ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτὴν καὶ ἐγέννησεν υἷόν.**

**Τῇ . . . Ἐλισάβετ.** Reference. The placement of τῇ Ἐλισάβετ at the beginning of the sentence shifts attention back to her for the narrative that follows.

**ἐπλήσθη.** Aor pass ind 3rd sg πίμπλημι.

**ὁ χρόνος.** Nominative subject of ἐπλήσθη.

**τοῦ τεκεῖν.** Aor act inf τίκτω (exegetical to ὁ χρόνος). The entire clause literally reads, “Now the time of her giving birth was completed for Elizabeth.”

**αὐτήν.** Accusative subject of τεκεῖν.

**ἐγέννησεν.** Aor act ind 3rd sg γεννάω.

**υῖόν.** Accusative direct object of ἐγέννησεν.

**1:58 καὶ ἤκουσαν οἱ περίοικοι καὶ οἱ συγγενεῖς αὐτῆς ὅτι ἐμεγάλυνεν κύριος τὸ ἔλεος αὐτοῦ μετ’ αὐτῆς καὶ συνέχαιρον αὐτῇ.**

**ἤκουσαν.** Aor act ind 3rd pl ἀκούω.

**οἱ περίοικοι καὶ οἱ συγγενεῖς.** Nominative subject of ἤκουσαν.

**αὐτῆς.** Genitive of relationship.

**ὅτι.** Introduces the clausal complement (indirect discourse) of ἤκουσαν.

**ἐμεγάλυνεν κύριος τὸ ἔλεος αὐτοῦ μετ’ αὐτῆς.** Lit. “the Lord magnified his mercy with her.”

**ἐμεγάλυνεν.** Aor act ind 3rd sg μεγαλύνω.

**κύριος.** Nominative subject of ἐμεγάλυνεν.

**τὸ ἔλεος.** Accusative direct object of ἐμεγάλυνεν.

**αὐτοῦ.** Subjective genitive.

**μετ’ αὐτῆς.** Association. The combination of ἔλεος with the preposition μετά is used to express the showing of mercy *to* someone (BDAG, 636.2.γ.1; see also 1:72; 10:37).

**συνέχαιρον.** Impf act ind 3rd pl συγχαίρω. On the function of an imperfect verb conjoined to an aorist verb, see verse 59 on ἐκάλουν.

**αὐτῇ.** Dative complement of συνέχαιρον.

**1:59 Καὶ ἐγένετο ἐν τῇ ἡμέρᾳ τῇ ὀγδόῃ ἦλθον περιτεμεῖν τὸ παιδίον καὶ ἐκάλουν αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ Ζαχαρίαν.**

**ἐγένετο.** Aor mid ind 3rd sg γίνομαι. When used within a pericope, καὶ ἐγένετο tends to mark an immediate sequence of events (Decker, 85; cf. 1:23; see also 1:8 on Ἐγένετο).

**ἐν τῇ ἡμέρᾳ τῇ ὀγδόῃ.** Temporal.

**ἦλθον.** Aor act ind 3rd pl ἔρχομαι.

**περιτεμεῖν.** Aor act inf περιτέμνω (purpose).

**τὸ παιδίον.** Accusative direct object of περιτεμεῖν.

**ἐκάλουν.** Impf act ind 3rd pl καλέω. Fitzmyer (1:380) suggests this may be a conative imperfect (“they were trying to call”; cf. Wallace, 550). It is much more likely that the imperfect portrays what they were actually doing before Elizabeth corrected them. Conjoining an imperfect active verb to an aorist active verb that has the same subject using καί (here, ἤκουσαν; see also 1:64; 2:44; 4:31, 36; 5:26; 7:16; 8:30; 9:16; 13:13; 18:43; 22:6), or using an imperfect verb that is modified by a preceding aorist participle (2:38; 4:39; 5:3, 28; 6:20; 8:41; 9:11; 10:39; 15:26; 16:5; 18:15; 19:7; 22:41; 23:47; 24:15, 30, 37), appears to be a common means of pointing to (but not emphasizing) the onset of an event that is portrayed as a process, though it does not always function in this manner. When it does, an ingressive translation is appropriate (cf. Rijksbaron, 17–18). The same appears to be true when an imperfect verb follows an aorist temporal clause (see 2:15).

**αὐτὸ.** Accusative direct object of ἐκάλουν.

**ἐπὶ τῷ ὀνόματι.** The PP is used idiomatically to indicate that the child was named after his father (see BDAG, 366.17).

**τοῦ πατρὸς.** Possessive genitive.

**αὐτοῦ.** Genitive of relationship.

**Ζαχαρίαν.** Complement in an object-complement double accusative construction.

**1:60 καὶ ἀποκριθεῖσα ἡ μήτηρ αὐτοῦ εἶπεν, Οὐχί, ἀλλὰ κληθήσεται Ἰωάννης.**

**ἀποκριθεῖσα . . . εἶπεν.** Lit. “answering, she said.”

**ἀποκριθεῖσα.** Aor pass ptc fem nom sg ἀποκρίνομαι (attendant circumstance; see also 1:19 on ἀποκριθεῖς).

**ἡ μήτηρ.** Nominative subject of εἶπεν.

**αὐτοῦ.** Genitive of relationship.

**εἶπεν.** Aor act ind 3rd sg λέγω.

**Οὐχί.** This appears to be the standard form of the negativizer when used as a reply, especially when followed by ἀλλά (cf. 12:51; 13:3, 5; 16:30; BDAG, 742.2).

**ἀλλὰ.** The adversative conjunction introduces a clause that

runs counter expectation. More specifically, ἀλλά functions as “a ‘global marker of contrast,’ one that ‘introduces a correction of the expectation created by the first conjunct; an incorrect expectation is cancelled and a proper expectation is put in its place.’ It provides a corrective to whatever it stands in contrast with in the preceding context, even if it is positive rather than negative” (Runge §2.9, with quotations from Heckert, 23).

**κληθήσεται.** Fut pass ind 3rd sg καλέω.

**Ἰωάννης.** Complement in a subject-complement double nominative construction (see 1:32 on υἱός).

**1:61 καὶ εἶπαν πρὸς αὐτὴν ὅτι Οὐδεὶς ἐστὶν ἐκ τῆς συγγενείας σου ὃς καλεῖται τῷ ὀνόματι τούτῳ.**

**εἶπαν.** Aor act ind 3rd pl λέγω. Luke shows a strong preference for this form (1:61; 3:12; 5:33; 6:2; 7:20; 9:12, 13, 19, 54; 17:5; 18:26; 19:25, 33, 34, 39; 20:2, 16, 24, 39; 22:9, 35, 38, 49, 70, 71; 24:5, 19, 32; Acts 1:11, 24; 4:23, 24; 5:29; 6:2; 10:22; 12:15; 13:46; 16:20, 31; 17:32; 19:3; 23:4, 14; 28:21) rather than the alternative form εἶπον (11:15; 24:24; Acts 2:37; 4:19; 21:20). The same is true of Matthew (16 uses of εἶπαν; 5 of εἶπον) and Mark (8 uses of εἶπαν; none of εἶπον). Only John regularly uses εἶπον (16 vs. 26 of εἶπαν).

**πρὸς αὐτὴν.** Indirect object (see 1:13 on πρὸς αὐτὸν).

**ὅτι.** Introduces the clausal complement (direct discourse; see also 1:25 on ὅτι) of εἶπαν.

**Οὐδεὶς.** Nominative subject of ἐστὶν.

**ἐστὶν.** Pres act ind 3rd sg εἰμί. On the loss of accent, see 1:18 on εἰμι.

**ἐκ τῆς συγγενείας.** Partitive.

**σου.** Genitive of relationship.

**ὃς.** Nominative subject of καλεῖται.

**καλεῖται.** Pres pass ind 3rd sg καλέω.

**τῷ ὀνόματι τούτῳ.** Dative of instrument. Lit. “by this name.”

**1:62 ἐνένευον δὲ τῷ πατρὶ αὐτοῦ τὸ τί ἂν θέλοι καλεῖσθαι αὐτό.**

**ἐνένευον.** Impf act ind 3rd pl ἐννεύω.

**τῷ πατρὶ.** Dative indirect object of ἐνένευον.

**αὐτοῦ.** Genitive of relationship.

**τὸ.** The accusative article functions as a nominalizer (see 1:48 on ἀπὸ τοῦ νῦν), changing the interrogative clause, τί ἂν θέλοι καλεῖσθαι αὐτό, into the accusative direct object of ἐνένευον (cf. 9:46; 19:48; 22:2, 4, 23, 24; Caragounis (203–5) argues against the nominalizer view, seeing the article as simply an introductory particle for indirect discourse). Although Porter (1994, 275) suggests that “the article τὸ is used to distinguish the indirect question” from a direct question, the nominalizer is actually optional when indirect questions function as clausal complements/direct objects (see, e.g., 6:11).

**τί ἂν θέλοι καλεῖσθαι αὐτό.** In this “potential optative,” the optative verb is used with the particle ἂν in the apodosis of an incomplete fourth class condition. Wallace (484) suggests that the implicit protasis is, “If he had his voice back so that he could give him some name.”

**τί.** Complement in a subject-complement double accusative construction (see 1:32 on υἱός). In this case, the subject and complement are accusative because they occur in an infinitival construction (see also Culy 2009, 92).

**θέλοι.** Pres act opt 3rd sg θέλω.

**καλεῖσθαι.** Pres pass inf καλέω (complementary).

**αὐτό.** Accusative subject of καλεῖσθαι.

**1:63 καὶ αἰτήσας πινακίδιον ἔγραψεν λέγων, Ἰωάννης ἐστὶν ὄνομα αὐτοῦ. καὶ ἐθαύμασαν πάντες.**

**αἰτήσας.** Aor act ptc masc nom sg αἰτέω (temporal).

**πινακίδιον.** Accusative direct object of αἰτήσας.

**ἔγραψεν.** Aor act ind 3rd sg γράφω.

**λέγων.** Pres act ptc masc nom sg λέγω (manner). The translation follows Klein (118, n. 21).

**Ἰωάννης.** Predicate nominative. The predicate is fronted to place it in focus.

**ἐστὶν.** Pres act ind 3rd sg εἰμί. On the retention of the accent, see 1:36 on ἐστίν.

**ὄνομα.** Nominative subject of ἐστίν. As the topic of the conversation, ὄνομα is best viewed as the subject rather than Ἰωάννης (cf. Wallace, 43, n. 21).

**αὐτοῦ.** Possessive genitive.

**ἐθαύμασαν.** Aor act ind 3rd pl θαυμάζω.

**πάντες.** Nominative subject of ἐθαύμασαν.

**1:64 ἀνεώχθη δὲ τὸ στόμα αὐτοῦ παραχρῆμα καὶ ἡ γλῶσσα αὐτοῦ, καὶ ἐλάλει εὐλογῶν τὸν θεόν.**

**ἀνεώχθη.** Aor pass ind 3rd sg ἀνοίγω.

**τὸ στόμα.** Nominative subject of ἀνεώχθη.

**αὐτοῦ.** Possessive genitive.

**παραχρῆμα.** Fitzmyer (1:381) notes that with the exception of Matt 21:19, 20, this adverb is used exclusively by Luke in the NT, frequently in connection with miracles (Luke 4:39; 5:25; 8:44, 47, 55; 13:13; 18:43; 19:11; 22:60; Acts 3:7; 5:10; 12:23; 13:11; 16:26, 33). It is Luke's far less ubiquitous counterpart to Mark's εὐθὺς.

**ἡ γλῶσσα.** Nominative subject of an implied verb. The two ideas, mouth and tongue, are joined together with a verb that only makes sense with the former, forming a zeugma. The idea of a tongue being opened does not occur anywhere in the biblical corpus. The variant reading that supplies the aorist passive ἐλύθη (*f<sup>1</sup> pc*), following Mark 7:35, suggests that at least a few scribes viewed "loose" as the implied idea. LXX Isaiah 57:4 contains a similar idea, with ἡ γλῶσσα as the subject of χαλάω (to loosen). A similar expression is found in LXX Job 33:2: ἰδοὺ γὰρ ἤνοιξα τὸ στόμα μου, καὶ ἐλάλησεν ἡ γλῶσσά μου, suggesting that the missing verb could also be λαλέω. Given the passive ἀνεώχθη, however, a passive sense of "was loosened" is more likely.

**αὐτοῦ.** Possessive genitive.

**ἐλάλει.** Impf act ind 3rd sg λαλέω. On the ingressive translation, see 1:59 on ἐκάλουν.

**εὐλογῶν.** Pres act ptc masc nom sg εὐλογέω (attendant circumstance; see 1:24 on λέγουσα; or manner).

**τὸν θεόν.** Accusative direct object of εὐλογῶν.

**1:65 καὶ ἐγένετο ἐπὶ πάντας φόβος τοὺς περιοικοῦντας αὐτούς, καὶ ἐν ὅλῃ τῇ ὄρεινῃ τῆς Ἰουδαίας διελαλεῖτο πάντα τὰ ῥήματα ταῦτα,**

**ἐγένετο.** Aor mid ind 3rd sg γίνομαι.



**ἐπὶ πάντας . . . τοὺς περιοικοῦντας.** Locative (see also 1:12 on ἐπ’ αὐτόν). The use of a discontinuous NP, with the subject (φόβος) inserted in the middle, likely lends force to the clause.

**φόβος.** Nominative subject of ἐγένετο.

**τοὺς περιοικοῦντας.** Pres act ptc masc acc pl περιοικέω (substantival).

**αὐτούς.** Accusative complement of τοὺς περιοικοῦντας.

**ἐν ὅλῃ τῇ ὄρεινῃ.** Locative.

**τῆς Ἰουδαίας.** This is a locative use of the genitive: “the hill country located in Judea” (cf. Beekman and Callow, 255).

**διελαλεῖτο.** Impf pass ind 3rd sg διαλαλέω.

**πάντα τὰ ῥήματα ταῦτα.** Nominative subject of διελαλεῖτο. Neuter plural subjects characteristically take singular verbs (see Wallace, 399–400).

**1:66 καὶ ἔθεντο πάντες οἱ ἀκούσαντες ἐν τῇ καρδίᾳ αὐτῶν λέγοντες, Τί ἄρα τὸ παιδίον τοῦτο ἔσται; καὶ γὰρ χεῖρ κυρίου ἦν μετ’ αὐτοῦ.**

**ἔθεντο . . . ἐν τῇ καρδίᾳ αὐτῶν.** Lit. “placed . . . in their hearts.” The construction, τίθημι ἐν τῇ καρδίᾳ, appears to be an idiom meaning something like “to ponder, think about carefully” (cf. LN 30.76; 29.2).

**ἔθεντο.** Aor mid ind 3rd pl τίθημι.

**πάντες οἱ ἀκούσαντες.** Aor act ptc masc nom pl ἀκούω (substantival). Nominative subject of ἔθεντο. Culy (2004, 56) notes that “In constructions where πᾶς is followed by an articular participle one could take either πᾶς or the participle as substantival. . . . Since the nominative singular πᾶς does not require an article to make it substantival, and indeed is never articular, either analysis is acceptable (cf. BDF §413.2; Robertson, 772–73).” Some compound constructions, such as what we find in 6:47, suggest that the participle should be viewed as attributive: πᾶς ὁ ἐρχόμενος πρὸς με καὶ ἀκούων μου τῶν λόγων καὶ ποιῶν αὐτούς. In the context, Jesus is referring to everyone who meets all three of the qualifying characteristics, i.e., he is referring to a single group rather than three separate groups. In passages like 14:11, however, the construction

may favor taking the participle as substantival: πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται καὶ ὁ ταπεινῶν ἑαυτὸν ὑψωθήσεται.

**ἐν τῇ καρδίᾳ.** Locative. Metonymy (see 1:17 on καρδίας) for “mind.”

**αὐτῶν.** Possessive genitive.

**λέγοντες.** Pres act ptc masc nom pl λέγω (manner).

**Τί.** Introduces an indirect question. Predicate nominative.

**τὸ παιδίον τοῦτο.** Nominative subject of ἔσται.

**ἔσται.** Fut ind 3rd sg εἰμί.

**καὶ γὰρ.** Causal (see also 1:15). Here, used with καί, the γὰρ introduces a supplementary reason for the ongoing discussion and questions regarding what kind of man this child would turn out to be. In other words, the visible evidence of the “hand of the Lord” helped fuel the fire of speculation regarding God’s purposes for John.

**χειρ κυρίου ἦν μετ’ αὐτοῦ.** An idiom meaning something like, “The Lord showed his care/favor for him.”

**χειρ.** Nominative subject of ἦν.

**κυρίου.** Possessive genitive.

**ἦν.** Impf ind 3rd sg εἰμί.

**μετ’ αὐτοῦ.** Association.

**1:67 Καὶ Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλήσθη πνεύματος ἁγίου καὶ ἐπροφήτευσεν λέγων,**

**Καὶ.** Levinsohn (2000, 76–77; emphasis in original) argues that the use of καὶ rather than δέ here indicates that regardless of the switch of attention to Zachariah, his prophecy “does *not* develop from what has preceded. It is not a response to the events of vv. 65–66; they may even have occurred after his speech.”

**Ζαχαρίας.** Nominative subject of ἐπλήσθη.

**ὁ πατὴρ.** Nominative in apposition to Ζαχαρίας.

**αὐτοῦ.** Genitive of relationship.

**ἐπλήσθη.** Aor pass ind 3rd sg πίμπλημι.

**πνεύματος ἁγίου.** Genitive of content.

**ἐπροφήτευσεν.** Aor act ind 3rd sg προφητεύω.

**λέγων.** Pres act ptc masc nom sg λέγω (manner).

**1:68** Εὐλογητὸς κύριος ὁ θεὸς τοῦ Ἰσραήλ, ὅτι ἐπεσκέψατο καὶ ἐποίησεν λύτρωσιν τῷ λαῷ αὐτοῦ,

**Εὐλογητὸς.** Predicate adjective.

**κύριος ὁ θεὸς τοῦ Ἰσραήλ.** The phrase as a title for God occurs rarely in the LXX and deuterocanonical literature (Ezek 4:13; 44:2; Mal 2:16; 2 Macc 9:5; *Odes Sol.* 9:68), and only here in the NT. In the LXX, κύριος ὁ θεός is the standard translation for אֱלֹהֵינוּ יְהוָה (Gen 2:8; Exod 3:15; 1 Sam 2:30; Ps 32:12; Isa 8:10).

**κύριος.** Nominative subject of a verbless equative clause.

**ὁ θεός.** Nominative in apposition to κύριος.

**τοῦ Ἰσραήλ.** Genitive of subordination.

**ὅτι.** Introduces a causal clause.

**ἐπεσκέψατο.** Aor mid ind 3rd sg ἐπισκέπτομαι. This verb takes a direct object in the accusative, which must be supplied. Given its case, τῷ λαῷ cannot be the syntactic object of the verb, though it is clearly the implied object (cf. NRSV). Although the full realization of redemption (λύτρωσιν) will only come later with the birth, life, and death of Jesus, Zechariah is attributing praise to God for the fact that he has already demonstrated his care for Israel and initiated their ultimate redemption by sending the forerunner of the Messiah. The aorist tense, then, carries its typical role of describing events in a narrative, here an embedded narrative.

**ἐποίησεν λύτρωσιν.** This periphrastic construction (lit. “he made redemption”) is equivalent in meaning to ἐλυτρώσατο (“he redeemed”), but more poetic.

**ἐποίησεν.** Aor act ind 3rd sg ποιέω.

**λύτρωσιν.** Accusative direct object of ἐποίησεν.

**τῷ λαῷ.** Dative of advantage.

**αὐτοῦ.** Genitive of relationship.

**1:69** καὶ ἤγειρεν κέρασ σωτηρίας ἡμῖν ἐν οἴκῳ Δαυὶδ παιδὸς αὐτοῦ,

**ἤγειρεν κέρασ σωτηρίας ἡμῖν.** Lit. “he has raised up a horn of salvation for us.” The term κέρασ is a common metaphor for strength (see, e.g., 2 Sam 22:3; Pss 17:3; 88:18; 131:17; 148:14; Jer 31:25). Louw and Nida (76.16) argue that “the reference of the

phrase κέρας σωτηρίας is to the role of the Messiah, and accordingly one may often best render this phrase as ‘mighty Savior’ or ‘powerful Savior’” (cf. Marshall, 91). Although ἐν οἴκῳ Δαυὶδ may suggest that a personal referent is in view, on the whole it seems best to give σωτηρίας its usual abstract sense, “salvation, deliverance,” rather than “savior.” Indeed, such a rendering fits better with what follows in verse 71.

**ἤγειρεν.** Aor act ind 3rd sg ἐγείρω.

**κέρας.** Accusative direct object of ἤγειρεν.

**ἡμῖν.** Dative of advantage.

**ἐν οἴκῳ.** Locative.

**Δαυίδ.** Possessive genitive.

**παιδός.** Genitive in apposition to Δαυίδ. Here, παῖς likely means, “one who is committed in total obedience to another, *slave, servant*” (BDAG, 750.3).

**αὐτοῦ.** Genitive of relationship.

**1:70 καθὼς ἐλάλησεν διὰ στόματος τῶν ἁγίων ἀπ’ αἰῶνος προφητῶν αὐτοῦ,**

**καθὼς.** Introduces an analogy between what precedes and what follows, i.e., God’s actions are in accord with what he had said through the prophets.

**ἐλάλησεν.** Aor act ind 3rd sg λαλέω.

**διὰ στόματος.** Means.

**τῶν ἁγίων . . . προφητῶν.** Possessive genitive.

**αὐτοῦ.** Possessive genitive.

**ἀπ’ αἰῶνος.** Temporal. The idiomatic PP (lit. “from an age”) means, “long ago, very long ago” (LN 67.25).

**1:71 σωτηρίαν ἐξ ἐχθρῶν ἡμῶν καὶ ἐκ χειρὸς πάντων τῶν μισούντων ἡμᾶς,**

**σωτηρίαν.** The accusative noun could either be in apposition to κέρας in verse 69 following the parenthetical comment in verse 70 (so, e.g., Marshall, 91; Plummer, 41), or it could introduce what the prophets spoke about (ἐλάλησεν, v. 70) and thus be an accusative of reference. The former is more likely, as the latter would result in an extended parenthetical comment.

**ἐξ ἐχθρῶν.** Separation.

**ἡμῶν.** Genitive of relationship.

**ἐκ χειρὸς.** Separation. Here, χεῖρ is a metonym (see 1:17 on καρδίας) for power.

**πάντων τῶν μισούντων.** Pres act ptc masc gen pl μισέω (substantival; see 1:66 on πάντες οἱ ἀκούσαντες). Possessive genitive.

**ἡμᾶς.** Direct object of μισούντων.

**1:72 ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν καὶ μνησθῆναι διαθήκης ἀγίας αὐτοῦ,**

**ποιῆσαι ἔλεος μετὰ.** Lit. “to do mercy with” (see below).

**ποιῆσαι.** Aor act inf ποιέω (result). Although it is possible that the infinitive, after the parenthetical statement in verse 70 and the appositional NPs in verse 71, introduces a purpose clause modifying ἤγειρεν κέρασ σωτηρίας (v. 69; so Plummer, 41), given the fact that Zechariah’s speech uses the perfective/aorist to speak of what God has done (ἤγειρεν κέρασ σωτηρίας), the infinitive should likely be read as also reflecting an already realized or actual result (Bock, 1:183; cf. Marshall, 92; Klein, 124, n. 38) rather than an anticipated result, i.e., purpose (see also μνησθῆναι below). It would also be possible, however, to view the infinitival clause as exegetical to ἤγειρεν κέρασ σωτηρίας (“he raised up a horn of salvation, that is, he showed mercy to our fathers”) or exegetical to σωτηρίαν (“salvation from our enemies . . . showing mercy to our fathers”). Fitzmyer (1:384) argues that these two options go together, i.e., since σωτηρίαν is in apposition to ἤγειρεν κέρασ σωτηρίας, an infinitive that is exegetical to σωτηρίαν is also exegetical to κέρασ σωτηρίας. Caragounis (109) cites this as an example of the use of the active in place of the middle, though it is unclear why the middle would be expected in this context.

**ἔλεος.** Accusative direct object of ποιέω.

**μετὰ τῶν πατέρων.** The combination of ἔλεος with the preposition μετὰ is used to express the showing of mercy *to* someone (BDAG, 636.2.γ.3; cf. 1:58; 10:37).

**ἡμῶν.** Genitive of relationship.

**μνησθῆναι.** Aor mid inf μμνήσκομαι (result). Conjoined to ποιῆσαι with καί, μνησθῆναι will function in the same manner. It does not make sense to say that God raised up a horn of salvation

*in order to* remember his covenant. The purpose analysis of ποιῆσαι . . . καὶ μνησθῆναι should, therefore, likely be ruled out.

**διαθήκης ἁγίας.** Genitive direct object of μνησθῆναι.  
**αὐτοῦ.** “The holy covenant *he established.*”

**1:73 ὄρκον ὃν ᾤμοσεν πρὸς Ἀβραάμ τὸν πατέρα ἡμῶν, τοῦ δοῦναι ἡμῖν**

**ὄρκον.** Accusative by inverse attraction (so Plummer, 41; Marshall, 92), i.e., the case has assimilated to the case of the relative pronoun that follows (cf. McKay, 149; see also 20:17 on Λίθον). As with attraction, inverse attraction appears to be strictly stylistic in nature. Without inverse attraction one would have expected the genitive case, since ὄρκον is syntactically in apposition to διαθήκης. For more on this rare syntactic construction, see Culy and Parsons, 210; Culy 1989a, 129–46.

**ὃν.** Accusative direct object of ᾤμοσεν.

**ᾤμοσεν.** Aor act ind 3rd sg ὀμνύω.

**πρὸς Ἀβραάμ.** Indirect object (see 1:13 on πρὸς αὐτόν).

**τὸν πατέρα.** Accusative in apposition to Ἀβραάμ.

**ἡμῶν.** Genitive of relationship.

**τοῦ δοῦναι.** Aor act inf δίδωμι (exegetical to ὄρκον; so Fitzmyer, 1:385). Scholars often take the infinitive as introducing a purpose clause (e.g., Bock, 1:184; cf. Plummer, 41, who hedges his bets by saying that the infinitive likely introduces the contents and purpose of the oath). Semantically, however, God did not swear an oath *in order to* grant these things (contra Burk, 64, who takes the infinitive as both cause and purpose), but rather he swore that he *would* grant these things. The exegetical infinitive thus introduces the content of the oath. In terms of semantics, the verb δίδωμι is part of a causative construction here: “He has caused/allowed us to serve him fearlessly” (cf. Acts 2:4, 27; 4:29; 10:40; 13:35; 14:3).

**ἡμῖν.** Dative indirect object of δοῦναι (see v. 74 for the direct object).

**1:74 ἀφόβως ἐκ χειρὸς ἐχθρῶν ῥυσθέντας λατρεύειν αὐτῷ**

**ἀφόβως.** The adverb modifies λατρεύειν and is fronted for emphasis (see Fitzmyer, 1:385).

**ἐκ χειρὸς.** Separation.

**ἐχθρῶν.** Possessive genitive.

**ῥυσθέντας.** Aor pass ptc masc acc pl ῥύομαι (temporal). Particles modifying an infinitive will often be accusative rather than nominative, matching the case of the subject of the infinitive, particularly when that subject is unexpressed, as here (cf. Culy 2003, 446, n. 34).

**λατρεύειν.** Pres act inf λατρεύω (direct object of δοῦναι, v. 73; contra Fitzmyer, 1:385). The verb denotes, “to perform religious rites as a part of worship” (LN 53.14). Bock (1:186) adds, “The term λατρεύω is significant because it refers to the total service one gives to God, not just to the worship or sacrificial service that a faithful Jew would render in the temple or synagogue.”

**αὐτῷ.** Dative complement of λατρεύειν.

**1:75 ἐν ὁσιότητι καὶ δικαιοσύνη ἐνώπιον αὐτοῦ πάσαις ταῖς ἡμέραις ἡμῶν.**

**ἐν ὁσιότητι καὶ δικαιοσύνη.** Manner.

**ἐνώπιον αὐτοῦ.** Locative. See also 1:15.

**πάσαις ταῖς ἡμέραις.** Dative of time.

**ἡμῶν.** “For all the days *we live*.”

**1:76 Καὶ σὺ δέ, παιδίον, προφήτης ὑψίστου κληθήσῃ· προπορέσῃ γὰρ ἐνώπιον κυρίου ἐτοιμάσαι ὁδοὺς αὐτοῦ,**

**Καὶ . . . δέ.** While the δέ marks this as a new development or shift in topic in the discourse, the καὶ indicates that the prophecy about the child, John, is part of the overall action of God in “raising up a horn of salvation” (v. 69).

**σὺ.** Nominative subject of κληθήσῃ.

**παιδίον.** Vocative. On the somewhat abrupt shift to a new addressee, see 22:31 on Σίμων Σίμων.

**προφήτης.** Complement in a subject-complement double nominative construction (see 1:32 on υἱός).

**ὑψίστου.** Possessive genitive. See also 1:32 on ὑψίστου.

**κληθήσῃ.** Fut pass ind 2nd sg καλέω.

**προπορεύῃ.** Fut mid ind 2nd sg προπορεύομαι.

**γὰρ.** Causal (see also 1:15).

**ἐνώπιον κυρίου.** Locative. See also 1:15.

**ἐτοιμάσαι.** Aor act inf ἐτοιμάζω (purpose).

**ὁδοῦς.** Accusative direct object of ἐτοιμάσαι.

**αὐτοῦ.** “The paths he will travel.” Here, likely a figurative expression for getting *people* ready for his arrival.

**1:77 τοῦ δοῦναι γνῶσιν σωτηρίας τῷ λαῷ αὐτοῦ ἐν ἀφέσει ἁμαρτιῶν αὐτῶν,**

**τοῦ δοῦναι.** Aor act inf δίδωμι. The infinitive modifies ἐτοιμάσαι and could be viewed as either means (“in order to prepare his paths by giving knowledge of salvation”) or exegetical (see the translation), with little difference in meaning (cf. Marshall, 93, and Bock, 1:189, both of whom do not appear to distinguish between the two here). Given the fact that it modifies the preceding infinitive, it is unlikely that native speakers would read it as purpose (“in order to prepare his paths to give knowledge of salvation”; contra Burk, 64, who sees both purpose and causal nuances here).

**γνῶσιν.** Accusative direct object of δοῦναι.

**σωτηρίας.** Objective genitive.

**τῷ λαῷ.** Dative indirect object of δοῦναι.

**αὐτοῦ.** Genitive of relationship.

**ἐν ἀφέσει.** The PP modifies σωτηρίας and could be taken as reference or instrumental (“salvation . . . by the forgiveness of their sins”; cf. Fitzmyer, 1:386).

**ἁμαρτιῶν.** Objective genitive.

**αὐτῶν.** Subjective genitive.

**1:78 διὰ σπλάγχνα ἐλέους θεοῦ ἡμῶν, ἐν οἷς ἐπισκέπεται ἡμᾶς ἀνατολή ἐξ ὕψους,**

**διὰ σπλάγχνα.** Cause. The term σπλάγχνα (lit. “intestines”) is most commonly used in its figurative senses in the NT. Here, it refers to “the psychological faculty of desire, intent, and feeling” (LN 26.11; cf. Col 3:12). The English “heart” is often used in an analogous fashion.

**ἐλέους.** Attributive genitive.



**θεοῦ.** Possessive genitive, modifying σπλάγχνα ἐλέους.  
**ἡμῶν.** Genitive of subordination.

**ἐν οἷς.** Context. The preposition ἐν is sometimes used to introduce the broad context or circumstances in which something takes place. The antecedent of the neuter relative pronoun is the neuter plural σπλάγχνα.

**ἐπισκέπεται.** Fut mid ind 3rd sg ἐπισκέπτομαι. The reading ἐπεσκέψατο (aorist), found in <sup>2</sup>Ⲭ A C D Ξ Ψ <sup>f</sup><sup>1,13</sup>, is probably a scribal correction to bring the verb tense into conformity with verse 68 (Metzger, 110; Nolland, 1:89).

**ἡμᾶς.** Accusative direct object of ἐπισκέπεται. On the word order, see 1:2 on ἡμῖν.

**ἀνατολή ἐξ ὕψους.** Lit. “rising/dawning from on high.” On the likely messianic referent, see, e.g., Marshall, 94–95; Bock, 1:191–92. Louw and Nida (14.42) render the whole clause with an abstract rather than personal referent: “the dawn of salvation will come upon us.”

**ἀνατολή.** Nominative subject of ἐπισκέπεται.

**ἐξ ὕψους.** Source.

**1:79 ἐπιφᾶναι τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθημένοις, τοῦ κατευθῆναι τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης.**

**ἐπιφᾶναι.** Aor act inf ἐπιφαίνω. The infinitive should be taken as purpose rather than result, given the future tense verb it modifies. As Burk (105) notes: “If the context indicates that the end is intended and not yet realized, then the construction indicates purpose. If the context indicates that the *end* is not intended and has been realized, then the construction indicates result.”

**τοῖς . . . καθημένοις.** Pres mid ptc masc dat pl κάθημαι (substantival). Dative complement of ἐπιφαίνω.

**ἐν σκότει καὶ σκιᾷ.** Locative.

**σκιᾷ θανάτου.** This phrase appears to be used as an idiom to refer to imminent danger.

**τοῦ κατευθῆναι.** Aor act inf κατευθύνω (exegetical to ἐπιφᾶναι).

**τοὺς πόδας.** Accusative direct object of κατευθῆναι.

**ἡμῶν.** Possessive genitive.

εις ὁδόν. Locative.

εἰρήνης. Attributive genitive.

**1:80** Τὸ δὲ παιδίον ἠὔξανεν καὶ ἐκραταιοῦτο πνεύματι, καὶ ἦν ἐν ταῖς ἐρήμοις ἕως ἡμέρας ἀναδείξεως αὐτοῦ πρὸς τὸν Ἰσραήλ.

Τὸ . . . παιδίον. Nominative subject of ἠὔξανεν.

ἠὔξανεν. Impf act ind 3rd sg αὐξάνω. Luke concludes this pericope with a summary statement of subsequent events introduced with imperfect verbs (ἠὔξανεν, ἐκραταιοῦτο, ἦν, v. 80; cf. 2:40, where the identical verb forms are used).

ἐκραταιοῦτο. Impf pass ind 3rd sg κραταίω.

πνεύματι. Dative of reference.

ἦν. Impf ind 3rd sg εἰμί.

ἐν ταῖς ἐρήμοις. Locative.

ἕως ἡμέρας. Temporal.

ἀναδείξεως. “The day *when he showed himself*.”

αὐτοῦ. Subjective genitive.

πρὸς τὸν Ἰσραήλ. Locative.

## Luke 2:1-7

<sup>1</sup>Now it happened in those days that a decree went out from Caesar Augustus for all the (Roman) world to be registered. <sup>2</sup>This census was the first while Quirinius was governing Syria. <sup>3</sup>Everyone was making their way to register, each to his own city. <sup>4</sup>And so, Joseph also went up from Galilee, from the city of Nazareth, into Judea to the city of David, which is called Bethlehem, because he was from the house and family line of David, <sup>5</sup>to register with Mary, the woman who was engaged to him, who was pregnant.

<sup>6</sup>Now it happened that while they were there the time came for her to give birth, <sup>7</sup>and she gave birth to her firstborn son, and wrapped him in strips of cloth and laid him in a manger, because there was no place for them in the guest house.

**2:1** Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις ἐξῆλθεν δόγμα παρὰ Καίσαρος Αὐγούστου ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην.

Ἐγένετο. Aor mid ind 3rd sg γίνομαι. See 1:8 on Ἐγένετο.

**δέ.** The use of δέ here indicates that this episode “as a whole represents a new development in the larger story” (Levinsohn 2000, 76).

**ἐν ταῖς ἡμέραις ἐκεῖναις.** Temporal.

**ἐξῆλθεν.** Aor act ind 3rd sg ἐξέρχομαι.

**δόγμα.** Nominative subject of ἐξῆλθεν. The reference is to an imperial declaration or decree, rather than a doctrine or dogma (BDAG, 254.1.b).

**παρὰ Καίσαρος.** Source.

**Αὐγούστου.** Genitive in apposition to Καίσαρος.

**ἀπογράφεσθαι.** Pres mid/pass inf ἀπογράφω (exegetical to δόγμα). Less likely, the infinitive could be taken as expressing purpose: “a decree went out . . . in order that all the inhabited world might be registered.”

**τὴν οἰκουμένην.** Pres pass ptc fem acc sg οἰκέω (substantival). Accusative subject of ἀπογράφεσθαι. The feminine participle of οἰκέω was used idiomatically to indicate the inhabited world or the world as an administrative unit of the Roman empire (BDAG, 699.2; cf. LN 1.83: “the Roman Empire, including its inhabitants”). The feminine was used because it modifies an implied γῆ.

**2:2 αὕτη ἀπογραφὴ πρώτη ἐγένετο ἡγεμονεῦοντος τῆς Συρίας Κυρηναίου.**

**αὕτη ἀπογραφὴ πρώτη.** The clause can be understood in at least three ways: (1) αὕτη could be viewed as the nominative subject of ἐγένετο and ἀπογραφὴ πρώτη as a predicate nominative: “this was the first census.” (2) αὕτη ἀπογραφὴ could be viewed as the subject and πρώτη as a predicate adjective (see the translation). Or, (3) αὕτη ἀπογραφὴ πρώτη as a whole could be taken as the subject: “this first census came about.” A noun modified by a demonstrative pronoun is normally articular if it is the subject (cf. 1:29). The article is normally not present, however, when the nominative substantive serves as the predicate (Robertson, 767). Thus, option 1 appears to be most likely. This is a good example, however, where the textual tradition provides important evidence of how scribes, who represent ancient speakers of Greek, understood the text. Some manuscripts (2<sup>8</sup> A C L R W Ξ Ψ<sup>f.13</sup> 28) include the article ἡ, making it clear that these scribes viewed ἀπογραφὴ as the subject

and πρώτη as a predicate adjective (option 2 above). This reading is also supported by two manuscripts (X\* D) that reverse the order of ἐγένετο and πρώτη, making it likely that these scribes also took πρώτη as a predicate adjective. In an interesting argument, Carlson suggests that πρώτη here means “most prominent” or “most important” (cf. BDAG, 893.2). The point, then, would be that “this registration became most important when Quirinius was governing Syria.” In this reading, Luke is referring to the growing significance of Caesar Augustus’ decree during the later period when Quirinius was governor (cf. Bock, 1:908, option 5c).

**ἐγένετο.** Aor mid ind 3rd sg γίνομαι.

**ἡγεμονεύοντος.** Pres act ptc masc gen sg ἡγεμονεύω. Genitive absolute, temporal. The genitive absolute typically functions as a “switch reference” device that is used when the subject of the participle (which must also be in the genitive case) is different from the subject of the main clause (see Healey and Healey; cf. Levinsohn 2000, 182). Levinsohn (2000, 182) adds that when the genitive absolute has the same subject as the previous clause, the use of the genitive absolute gives natural prominence to the following main clause by indicating a shift to a new referent. Fuller (152) goes further and argues that the genitive absolute “is often a grammatical strategy for bringing an element of background information into prominence as a piece of necessary prior knowledge, and alerting the reader that this information is important for understanding the impact of the rest of the sentence or even the paragraph or discourse.” Although Fuller rejects the switch-reference view in light of substantial evidence to the contrary in the papyri, the counter evidence may either stem from dialectal, register, and/or genre differences (e.g., petitions and lists), or may simply point to multiple functions of the construction.

**τῆς Συρίας.** Genitive of subordination.

**Κυρηνίου.** Genitive subject of ἡγεμονεύοντος.

**2:3 καὶ ἐπορεύοντο πάντες ἀπογράφεσθαι, ἕκαστος εἰς τὴν ἑαυτοῦ πόλιν.**

**ἐπορεύοντο.** Impf mid ind 3rd pl πορεύομαι.

**πάντες.** Nominative subject of ἐπορεύοντο.

**ἀπογράφεσθαι.** Pres mid/pass inf ἀπογράφω (purpose).  
**ἕκαστος.** Nominative in apposition to πάντες.  
**εἰς τὴν . . . πόλιν.** Locative.  
**ἑαυτοῦ.** Possessive genitive.

**2:4 Ἀνέβη δὲ καὶ Ἰωσήφ ἀπὸ τῆς Γαλιλαίας ἐκ πόλεως Ναζαρέθ εἰς τὴν Ἰουδαίαν εἰς πόλιν Δαυὶδ ἣτις καλεῖται Βηθλέεμ, διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατριᾶς Δαυὶδ,**

**Ἀνέβη.** Aor act ind 3rd sg ἀναβαίνω.

**δὲ καὶ.** Plummer (90) describes δὲ καὶ as Luke’s “favourite method of giving emphasis.” Though this is an overstatement, the construction is quite common in Luke (see also 3:9, 12; 4:41; 5:10, 36; 6:39; 9:61; 10:32; 11:18; 12:54, 57; 14:12; 15:28; 16:1, 22; 18:9; 19:19; 20:12; 23:35; 24:37).

**Ἰωσήφ.** Nominative subject of ἀνέβη.

**ἀπὸ τῆς Γαλιλαίας.** Separation.

**ἐκ πόλεως.** Source. Plummer (52) notes that ἐκ can also be used when referring to a district/province (e.g., 23:55; Acts 7:4), and ἀπὸ can be used with towns (e.g., 10:30; Acts 8:26). So, the choice of prepositions in this verse is not dictated by the particular type of locale. It is possible that ἐκ πόλεως also points to separation, but it is more likely that it refers to the point of origin for the journey, while ἀπὸ τῆς Γαλιλαίας points to the fact that Joseph traveled beyond the borders of Galilee.

**Ναζαρέθ.** Although typically called an exegetical genitive (cf. Wallace, 95–99), the label “genitive of identification” (see Beekman and Callow, 255–56) is more appropriate: “from the city *called Nazareth*.”

**εἰς τὴν Ἰουδαίαν.** Locative.

**εἰς πόλιν.** Locative.

**Δαυίδ.** “The city *where David reigned*.”

**ἣτις.** Nominative subject of καλεῖται. For more on the so-called indefinite relative pronoun, see 1:20 on οἵτινες.

**καλεῖται.** Pres pass ind 3rd sg καλέω.

**Βηθλέεμ.** Complement in a subject-complement double nominative construction (see 1:32 on υἱός).

**εἶναι.** Pres act inf εἶμι. Used with διὰ τὸ to indicate cause. When

infinitives serve as the object of a preposition, they are always articular (Burk, 81).

**αὐτόν.** Accusative subject of εἶναι.

**ἐξ οἴκου καὶ πατριάς.** Source.

**Δαυίδ.** Genitive of reference.

**2:5 ἀπογράψασθαι σὺν Μαριάμ τῇ ἐμνηστευμένη αὐτῷ, οὓση ἐγκύω.**

**ἀπογράψασθαι.** Aor mid inf ἀπογράφω (purpose). Wallace (426) calls this a “permissive middle,” i.e., “Joseph allowed himself to be enrolled.”

**σὺν Μαριάμ.** Association.

**ἐμνηστευμένη.** Prf pass ptc fem dat sg μνηστεύω (substantival). At first glance, this participle should be viewed as an attributive modifier of Μαριάμ, with the anarthrous οὓση simply being a second attributive participle: “Mary who was engaged to him (and) was pregnant.” The manuscript evidence, however, may point to a slightly different understanding of the syntax. Many manuscripts read τῇ μεμνηστευμένη αὐτῷ γυναίκα (C<sup>3</sup> Θ Ψ f<sup>3</sup> ℳ pc) in contrast to the UBS<sup>4</sup> text (⋈ B C D L W Ξ pc), while Codex A reads τῇ ἐμνηστευμένη αὐτῷ γυναίκα. These readings suggest that many scribes may have understood the feminine τῇ ἐμνηστευμένη as substantival in apposition to Μαριάμ: “the one (fem.) who had been betrothed to him.” The addition of γυναίκα would simply make this explicit: “the woman who had been betrothed to him.”

**αὐτῷ.** Dative complement of ἐμνηστευμένη.

**οὓση.** Pres act ptc fem dat sg εἶμι (attributive).

**ἐγκύω.** Predicate dative.

**2:6 ἐγένετο δὲ ἐν τῷ εἶναι αὐτοὺς ἐκεῖ ἐπλήσθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτήν,**

**ἐγένετο.** Aor mid ind 3rd sg γίνομαι. See 1:8 on Ἐγένετο.

**εἶναι.** Pres act inf εἶμι. Used with ἐν τῷ to denote contemporaneous time (see also 1:8 on ἱερατεύειν). When infinitives serve as the object of a preposition, they are always articular (Burk, 81). This is the first of six temporal constructions in what follows, which

combine to highlight Joseph's family as the central characters in the story, according to Kwong (151–58). They are used either to shift the spotlight back to them when another participant has been in focus or to begin a new episode where Joseph's family is the central character (Kwong, 153).

**αὐτούς.** Accusative subject of εἶναι.

**ἐπλήσθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτήν.** Lit. “the days for her to give birth were completed.”

**ἐπλήσθησαν.** Aor pass ind 3rd pl πίμπλημι.

**αἱ ἡμέραι.** Nominative subject of ἐπλήσθησαν.

**τοῦ τεκεῖν.** Aor act inf τίκτω (epexegetical to αἱ ἡμέραι; lit. “the days of her giving birth”).

**αὐτήν.** Accusative subject of τεκεῖν.

**2:7 καὶ ἔτεκεν τὸν υἱὸν αὐτῆς τὸν πρωτότοκον· καὶ ἐσπαργάνωσεν αὐτὸν καὶ ἀνέκλινεν αὐτὸν ἐν φάτνῃ, διότι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι.**

**ἔτεκεν.** Aor act ind 3rd sg τίκτω.

**τὸν υἱὸν.** Accusative direct object of ἔτεκεν.

**αὐτῆς.** Genitive of relationship.

**τὸν πρωτότοκον.** The adjective is likely attributive, but may be substantival in apposition to τὸν υἱὸν.

**ἐσπαργάνωσεν.** Aor act ind 3rd sg σπαργανώω. The verb refers to wrapping an infant in σπάργανα, i.e. “strips of cloth like bandages, wrapped around young infants to keep their limbs straight” (Marshall, 106).

**αὐτὸν.** Accusative direct object of ἐσπαργάνωσεν.

**ἀνέκλινεν.** Aor act ind 3rd sg ἀνακλίνω.

**αὐτὸν.** Accusative direct object of ἀνέκλινεν.

**ἐν φάτνῃ.** Locative. The term φάτνη refers to a manger or feeding box. It could perhaps also be a stable, or a feeding-place under the open sky (BDAG, 1050; LN 6.137).

**διότι.** Causal.

**οὐκ ἦν αὐτοῖς τόπος.** Louw (57) argues that using the negativized dative of possession construction serves to highlight “the lack of a τόπος.”

**ἦν.** Impf ind 3rd sg εἶμι.

**αὐτοῖς.** Dative of advantage. On the word order, see 1:2 on ἡμῖν.  
**τόπος.** Nominative subject of ἦν.

**ἐν τῷ καταλύματι.** Locative. In 10:34, Luke uses the word πανδοχεῖον to refer to an “inn,” suggesting to some that he means something different by κατάλυμα here. In 22:11, κατάλυμα does not refer to an inn, but rather to a “guest room,” and it is likely that Luke’s point here is that the guest room with relatives or friends was full.

### **Luke 2:8-21**

<sup>8</sup>Now, there were shepherds in that area, who were living outdoors and keeping watch during the night over their flock. <sup>9</sup>And an angel of the Lord appeared to them and the glory of the Lord shone around them; and they were very afraid. <sup>10</sup>The angel said to them, “Do not be afraid, for I am announcing to you incredibly joyous news that will be for all the people: <sup>11</sup>Today a Savior has been born for you, who is Christ the Lord, in the city of David. <sup>12</sup>And this will be the sign for you: You will find a baby wrapped in cloths and lying in a manger.” <sup>13</sup>And suddenly there with the angel was a multitude of the army of heaven that were praising God and saying, <sup>14</sup>“Glory to God in the highest places and on earth peace among men of (his) good pleasure.”

<sup>15</sup>Now when the angels had gone away from them into heaven, the shepherds began saying to one another, “Let’s make the journey (all the way) to Bethlehem and see this thing that has happened, which the Lord has made known to us!” <sup>16</sup>So they hurried off and found Mary and Joseph and the baby lying in the manger. <sup>17</sup>When they saw (this), they shared the account of the message that had been spoken to them about this child. <sup>18</sup>And all who heard were amazed at what had been said to them by the shepherds. <sup>19</sup>Meanwhile, Mary was keeping all these things in mind and pondering (them) in her heart. <sup>20</sup>And the shepherds returned glorifying and praising God for all that they had heard and seen, just as had been spoken to them. <sup>21</sup>And when the eight days relating to his circumcision were over, they (circumcised him and) named him Jesus, (the name) he had been given by the angel before he was conceived in the womb.



**2:8** Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ ἀγραυλοῦντες καὶ φυλάσσοντες φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποίμνην αὐτῶν.

**Καὶ.** Although the scene shifts to a new location, Luke does not mark what follows as a new development in the narrative (using δέ). Indeed, the complete absence of δέ in verses 8-16 suggests to Levinsohn (2000, 76) that these verses set the scene for the next new development in the story, which is marked by δέ in verse 17, where “the shepherds interact with the principle characters.”

**ποιμένες.** Nominative subject of ἦσαν.

**ἦσαν.** Impf ind 3rd pl εἰμί.

**ἐν τῇ χώρᾳ τῇ αὐτῇ.** Locative.

**ἀγραυλοῦντες.** Pres act ptc masc nom pl ἀγραυλέω (attributive or imperfect periphrastic). The verb denotes: “to spend time outdoors, with the possible implication of living outdoors” (LN 85.64). In this ambiguous construction, the PP ἐν τῇ χώρᾳ τῇ αὐτῇ could modify ἦσαν, ruling out the periphrastic interpretation (cf. 1:10 on προσευχόμενον). On the other hand, if the PP modifies the periphrastic construction, it would be natural to place it where it is rather than at the end of the sentence, even if it breaks up the constituents of that construction: “And shepherds were living outdoors and keeping watch during the night over their flock in that area.”

**φυλάσσοντες.** Pres act ptc masc nom pl φυλάσσω (attributive or imperfect periphrastic; see above).

**φυλακὰς.** Cognate accusative. Plummer (55) and Fitzmyer (1:409) both suggest that the plural form points to the shepherds guarding their flocks in shifts.

**τῆς νυκτὸς.** Genitive of time or attributive genitive (“night watches”; cf. Fitzmyer, 1:409).

**ἐπὶ τὴν ποίμνην.** Locative. See also 1:12 on ἐπ’ αὐτόν.

**αὐτῶν.** Possessive genitive.

**2:9** καὶ ἄγγελος κυρίου ἐπέστη αὐτοῖς καὶ δόξα κυρίου περιέλαμψεν αὐτούς, καὶ ἐφοβήθησαν φόβον μέγαν.

**ἄγγελος.** Nominative subject of ἐπέστη.

**κυρίου.** Genitive of source (see also 1:11).

**ἐπέστη.** Aor act ind 3rd sg ἐπίστημι. This verb, which often has the connotation of suddenness (BDAG, 418.1), is used almost exclusively by Luke (18 times) in the NT (only 3 times elsewhere).

**αὐτοῖς.** Dative complement of ἐπέστη.

**δόξα.** Nominative subject of περιέλαμψεν.

**κυρίου.** Genitive of source.

**περιέλαμψεν.** Aor act ind 3rd sg περιλάμπω.

**αὐτούς.** Accusative complement of περιέλαμψεν.

**ἐφοβήθησαν.** Aor mid ind 3rd pl φοβέομαι. On the voice, see “Deponency” in the Series Introduction.

**φόβον.** Cognate accusative. Lit. “they feared a fear.”

**2:10 καὶ εἶπεν αὐτοῖς ὁ ἄγγελος, Μὴ φοβεῖσθε, ἰδοὺ γὰρ εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην ἣτις ἔσται παντὶ τῷ λαῷ,**

**εἶπεν.** Aor act ind 3rd sg λέγω.

**αὐτοῖς.** Dative indirect object of εἶπεν. On the word order, see 1:2 on ἡμῖν.

**ὁ ἄγγελος.** Nominative subject of εἶπεν.

**φοβεῖσθε.** Pres mid impv 2nd pl φοβέομαι (prohibition). See also 1:13 on φοβοῦ.

**ἰδοὺ.** See 1:20.

**γὰρ.** Causal (see also 1:15).

**εὐαγγελίζομαι.** Pres mid ind 1st sg εὐαγγελίζω.

**ὑμῖν.** Dative indirect object of εὐαγγελίζω.

**χαρὰν μεγάλην.** Accusative direct object of εὐαγγελίζω.

**ἣτις.** Nominative subject of ἔσται. For more on the so-called indefinite relative pronoun, see 1:20 on οἵτινες.

**ἔσται.** Fut ind 3rd sg εἰμί.

**παντὶ τῷ λαῷ.** Dative of advantage.

**2:11 ὅτι ἐτέχθη ὑμῖν σήμερον σωτὴρ ὃς ἔστιν Χριστὸς κύριος ἐν πόλει Δαβὶδ·**

**ὅτι.** Introduces a clause that is epexegetical to χαρὰν μεγάλην. Since εὐαγγελίζομαι already has a complement (χαρὰν μεγάλην), the ὅτι cannot introduce a clausal complement (indirect discourse) of εὐαγγελίζομαι. Similarly, taking it as causal is unlikely given the

preceding causal clause (contra Marshall, 109, who says it expresses both content and reason).

**ἐτέχθη.** Aor pass ind 3rd sg τίκτω.

**ὑμῖν.** Dative of advantage. On the word order, see 1:2 on ἡμῖν.

**σωτήρ.** Nominative subject of ἐτέχθη.

**ὄς.** Nominative subject of ἐστίν.

**ἐστίν.** Pres act ind 3rd sg εἰμί. On the loss of accent, see 1:18 on εἰμι.

**Χριστός.** Predicate nominative of ἐστίν.

**κύριος.** Nominative in apposition to Χριστός.

**ἐν πόλει.** Locative.

**Δαυίδ.** “The city *where David reigned.*”

**2:12 καὶ τοῦτο ὑμῖν τὸ σημεῖον, εὐρήσετε βρέφος ἐσπαργανωμένον καὶ κείμενον ἐν φάτνῃ.**

**τοῦτο.** Nominative subject of a verbless equative clause.

**ὑμῖν.** Dative of advantage.

**τὸ σημεῖον.** Predicate nominative of a verbless equative clause.

**εὐρήσετε βρέφος ἐσπαργανωμένον καὶ κείμενον ἐν φάτνῃ.** The whole clause stands in apposition to the cataphoric demonstrative τοῦτο (see also 10:11 on τοῦτο).

**εὐρήσετε.** Fut act ind 2nd pl εὐρίσκω (predictive future).

**βρέφος.** Neuter accusative direct object of εὐρήσετε.

**ἐσπαργανωμένον.** Prf pass ptc neut acc sg σπαργανόω. Although the participle could be viewed as attributive, it is better to treat it as the complement in an object-complement double accusative construction (see also 2:46; 7:10; 11:25; 19:30; 24:2). First, the verb εὐρίσκω clearly can take a double accusative (see, e.g., Acts 5:10). Second, the complement in such constructions is often a participle. Finally, the attributive analysis clearly does not work in some analogous texts (e.g., 2:46; 11:25).

**κείμενον.** Pres pass ptc neut acc sg κείμαι (see ἐσπαργανωμένον above).

**ἐν φάτνῃ.** Locative.

**2:13 καὶ ἐξαίφνης ἐγένετο σὺν τῷ ἀγγέλῳ πλῆθος στρατιᾶς οὐρανόθεν αἰνοῦντων τὸν θεὸν καὶ λεγόντων,**

**ἐξαίφνης.** This temporal adverb refers “to an extremely short period of time between a previous state or event and a subsequent state or event” (LN 67.113).

**ἐγένετο.** Aor mid ind 3rd sg γίνομαι.

**σὺν τῷ ἀγγέλῳ.** Association.

**πλήθος.** Nominative subject of ἐγένετο.

**στρατιᾶς.** Partitive genitive.

**οὐραניου.** Genitive of source or attributive genitive.

**αἰνούντων.** Pres act ptc masc gen pl αἰνέω (attributive, modifying στρατιᾶς).

**τὸν θεόν.** Accusative direct object of αἰνούντων.

**λεγόντων.** Pres act ptc masc gen pl λέγω (attributive, modifying στρατιᾶς).

**2:14 Δόξα ἐν ὑψίστοις θεῷ καὶ ἐπὶ γῆς εἰρήνη ἐν ἀνθρώποις εὐδοκίας.**

**Δόξα.** Nominative subject of a verbless equative clause.

**ἐν ὑψίστοις.** Given the conjoined clause, this should be taken as locative: “the highest place,” i.e., heaven (Marshall, 111; BDAG, 1045.1).

**θεῷ.** Dative of advantage.

**ἐπὶ γῆς.** Locative.

**εἰρήνη.** Nominative subject of a verbless equative clause.

**ἐν ἀνθρώποις.** Association.

**εὐδοκίας.** Most scholars now agree that the phrase ἀνθρώποις εὐδοκίας reflects a common first century Jewish way of expressing “those upon whom God’s favor rests” (see, e.g., Plummer, 58; Marshall, 112; Fitzmyer, 1:411–12; Bock, 1:220). It should, therefore, not be read as a description of people who themselves show good will. The variant reading with the nominative εὐδοκία (<sup>2</sup>⋈ B<sup>2</sup> L Θ Ψ Ⓜ<sup>13</sup> *pm*), would place εὐδοκία in apposition to εἰρήνη. The genitive reading εὐδοκίας, however, has stronger manuscript support (<sup>⋈</sup>\* A B\* D W *pc*) and is preferred.

**2:15** Καὶ ἐγένετο ὡς ἀπῆλθον ἀπ’ αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι, οἱ ποιμένες ἐλάλουν πρὸς ἀλλήλους, Διέλθωμεν δὴ ἕως Βηθλέεμ καὶ ἴδωμεν τὸ ῥῆμα τοῦτο τὸ γεγονός ὃ ὁ κύριος ἐγνώρισεν ἡμῖν.

**ἐγένετο.** Aor mid ind 3rd sg γίνομαι.

**ὡς.** Temporal. Although ἐγένετο ὡς followed by a finite verb occurs frequently in the LXX (Gen 27:30; Deut 5:23; Judg 2:4; 1 Sam 4:18; cf. Nolland, 1:66), the construction is limited to Luke’s gospel in the NT (1:23, 41; 19:29; cf. 11:1).

**ἀπῆλθον.** Aor act ind 3rd pl ἀπέρχομαι.

**ἀπ’ αὐτῶν.** Separation.

**εἰς τὸν οὐρανὸν.** Locative.

**οἱ ἄγγελοι.** Nominative subject of ἀπῆλθον.

**οἱ ποιμένες.** Nominative subject of ἐλάλουν. The subject is naturally fronted to shift focus to the shepherds.

**ἐλάλουν.** Impf act ind 3rd pl λαλέω. On the ingressive translation, see 1:59 on ἐκάλουν.

**πρὸς ἀλλήλους.** Indirect object (see 1:13 on πρὸς αὐτὸν).

**Διέλθωμεν.** Aor act subj 1st pl διέρχομαι (hortatory). Plummer (59) notes Luke’s fondness for this verb, which is used thirty-one times in Luke/Acts compared to twelve times in the rest of the NT. Luke uses διέρχομαι with the preposition ἕως four times (also Acts 9:38; 11:19, 22). In each case, the construction seems to communicate or acknowledge that a relatively significant amount of travel is involved.

**δὴ.** This conjunction is a marker “of relatively weak emphasis” (LN 91.6).

**ἕως Βηθλέεμ.** Locative.

**ἴδωμεν.** Aor act subj 1st pl ὁράω (hortatory).

**τὸ ῥῆμα τοῦτο.** Accusative direct object of ἴδωμεν.

**γεγονός.** Prf act ptc neut acc sg γίνομαι (attributive).

**ὃ.** Accusative direct object of ἐγνώρισεν.

**ὁ κύριος.** Nominative subject of ἐγνώρισεν.

**ἐγνώρισεν.** Aor act ind 3rd sg γνωρίζω.

**ἡμῖν.** Dative indirect object of ἐγνώρισεν.

**2:16** καὶ ἦλθαν σπεύσαντες καὶ ἀνεύραν τὴν τε Μαριάμ καὶ τὸν Ἰωσήφ καὶ τὸ βρέφος κείμενον ἐν τῇ φάτνῃ·

**ἦλθαν σπεύσαντες.** Lit. “they went hurrying.” The translation follows the NET Bible.

**ἦλθαν.** Aor act ind 3rd pl ἔρχομαι. Of eleven examples, Luke always uses ἦλθον except here. Similarly, he uses the form ἦλθαν twice out of eleven examples in Acts. In contrast, he prefers εἶπαν over εἶπον (see 1:61).

**σπεύσαντες.** Aor act ptc masc nom pl σπεύδω (manner).

**ἀνεύραν.** Aor act ind 3rd pl ἀνευρίσκω. The compound verb likely points to the intentional searching associated with finding the location (cf. LN 27.28) rather than highlighting the moment of discovery (contra Bovon, 1:92). While εὐρίσκω occurs only with the 2nd aorist ending (-ov) for the third plural form in the NT, Luke uses the 1st aorist ending (-av) with the compound form of the verb.

**τὴν τε Μαριάμ καὶ τὸν Ἰωσήφ καὶ τὸ βρέφος.** Accusative direct object of ἀνεύραν.

**κείμενον.** Pres mid ptc neut acc sg κείμεναι. The participle should be understood as the complement in an object-complement double accusative construction (see 2:12 on ἐσπαργανωμένον), though it could be attributive.

**ἐν τῇ φάτνῃ.** Locative.

**2:17** ἰδόντες δὲ ἐγνώρισαν περὶ τοῦ ῥήματος τοῦ λαληθέντος αὐτοῖς περὶ τοῦ παιδίου τούτου.

**ἰδόντες.** Aor act ptc masc nom pl ὁράω (temporal).

**δὲ.** See verse 8 on Καὶ.

**ἐγνώρισαν.** Aor act ind 3rd pl γνωρίζω. There is no indirect object specified for ἐγνώρισαν. This has led some to assume the object is Mary and Joseph (e.g., CEV: “they told his parents”), which might be supported by verse 19, and others to take the direct object as unspecified people who heard the shepherds’ account of these events (e.g., NIV: “they spread the word”), which is supported by verse 18. Luke’s syntax may intentionally allow for both interpretations, as does our translation, since the context makes it clear that both are true (cf. Reiling and Swellengrebel, 120).

**περὶ τοῦ ῥήματος.** Reference. Lit. “they made known about the word . . .”

**λαληθέντος.** Aor pass ptc neut gen sg λαλέω (attributive).

**αὐτοῖς.** Dative indirect object of λαληθέντος.

**περὶ τοῦ παιδίου τούτου.** Reference.

**2:18 καὶ πάντες οἱ ἀκούσαντες ἐθαύμασαν περὶ τῶν λαληθέντων ὑπὸ τῶν ποιμένων πρὸς αὐτούς·**

**πάντες οἱ ἀκούσαντες.** Aor act ptc masc nom pl ἀκούω (substantival; see 1:66 on πάντες οἱ ἀκούσαντες). Nominative subject of ἐθαύμασαν.

**ἐθαύμασαν.** Aor act ind 3rd pl θαυμάζω.

**περὶ τῶν λαληθέντων.** Reference. The verb θαυμάζω is rarely used with περί (cf. Josephus, *Ant.* 3.322; Plutarch, *Quest. conv.* 615.E.11). The sense here may be “all who heard wondered about what had been said.”

**τῶν λαληθέντων.** Aor pass ptc neut gen pl λαλέω (substantival).

**ὑπὸ τῶν ποιμένων.** Ultimate agency.

**πρὸς αὐτούς.** Indirect object (see 1:13 on πρὸς αὐτὸν).

**2:19 ἡ δὲ Μαριάμ πάντα συνετήρει τὰ ῥήματα ταῦτα συμβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς·**

**ἡ . . . Μαριάμ.** Nominative subject of συνετήρει.

**πάντα . . . τὰ ῥήματα ταῦτα.** Accusative direct object of συνετήρει. The fronting of the adjective, resulting in a discontinuous NP, may add intensity to the NP (cf. the parallel language in 2:51: ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ ῥήματα ἐν τῇ καρδίᾳ αὐτῆς; see also 1:65; 7:1; Acts 5:20). Less likely, πάντα alone could be the direct object of συνετήρει, with τὰ ῥήματα ταῦτα serving as the direct object of συμβάλλουσα: “Mary was keeping everything in mind and pondering these things in her heart.”

**συνετήρει.** Impf act ind 3rd sg συντηρέω.

**συμβάλλουσα.** Pres act ptc fem nom sg συμβάλλω (attendant circumstance; see 1:24 on λέγουσα). The verb, used with ἐν τῇ καρδίᾳ, means to “give careful thought to, *consider, ponder*” (BDAG, 956.2).

**ἐν τῇ καρδίᾳ.** Locative. See also 1:66.  
**αὐτῆς.** Possessive genitive.

**2:20** καὶ ὑπέστρεψαν οἱ ποιμένες δοξάζοντες καὶ αἰνοῦντες τὸν θεὸν ἐπὶ πᾶσιν οἷς ἤκουσαν καὶ εἶδον καθὼς ἐλαλήθη πρὸς αὐτούς.

**ὑπέστρεψαν.** Aor act ind 3rd pl ὑποστρέφω.

**οἱ ποιμένες.** Nominative subject of ὑποστρέφω.

**δοξάζοντες.** Pres act ptc masc nom pl δοξάζω (manner).

**αἰνοῦντες.** Pres act ptc masc nom pl αἰνέω (manner).

**τὸν θεόν.** Accusative direct object of δοξάζοντες καὶ αἰνοῦντες.

**ἐπὶ πᾶσιν.** Cause.

**οἷς.** Dative by attraction to πᾶσιν (see 5:9 on ὧν). Without attraction we would have expected the neuter accusative ἅ, since the relative pronoun is the syntactic direct object of ἤκουσαν καὶ εἶδον.

**ἤκουσαν.** Aor act ind 3rd pl ἀκούω.

**εἶδον.** Aor act ind 3rd pl ὁράω.

**καθὼς.** Introduces an analogy between what they had heard and seen and what God had told them through the angel.

**ἐλαλήθη.** Aor pass ind 3rd sg λαλέω.

**πρὸς αὐτούς.** Indirect object (see 1:13 on πρὸς αὐτὸν).

**2:21** Καὶ ὅτε ἐπλήσθησαν ἡμέραι ὀκτῶ τοῦ περιτεμεῖν αὐτόν, καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς, τὸ κληθὲν ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ συλλημφθῆναι αὐτὸν ἐν τῇ κοιλίᾳ.

**ὅτε.** Temporal. On the significance of the temporal construction, see 2:6 on εἶναι.

**ἐπλήσθησαν.** Aor pass ind 3rd pl πίμπλημι.

**ἡμέραι ὀκτῶ.** Nominative subject of ἐπλήσθησαν.

**τοῦ περιτεμεῖν.** Aor act inf περιτέμνω (epexegetical to ἡμέραι; lit. “the eight days for circumcising him”; contra Burk, 87–88, who labels it purpose).

**αὐτόν.** Accusative direct object of περιτεμεῖν.

**καὶ.** Plummer (62) argues that the conjunction is almost like the English “then,” and introduces an “apodosis.” Nowhere else in Luke/Acts (though perhaps Acts 22:20) is the main clause



introduced with *καί* after a *ὅτε* clause, though *καί* is often present when the main clause follows an infinitival temporal clause with *ἐγένετο* (see, e.g., 2:6, 28; 9:18, 51; 14:1; 19:15; 24:15).

**ἐκλήθη.** Aor pass ind 3rd sg καλέω.

**τὸ ὄνομα.** Nominative subject of ἐκλήθη. Lit. “his name was called Jesus.”

**αὐτοῦ.** Possessive genitive.

**Ἰησοῦς.** Complement in a subject-complement double nominative construction (see 1:32 on υἱός).

**τὸ κληθὲν.** Aor pass ptc neut nom sg καλέω (substantival). Nominative in apposition to τὸ ὄνομα.

**ὑπὸ τοῦ ἀγγέλου.** Ultimate agency.

**συλλημφθῆναι.** Aor pass inf συλλαμβάνω. Used with *πρὸ* τοῦ to denote subsequent time, i.e., the event of the main verb precedes the event of the infinitive (cf. Wallace, 596). When infinitives serve as the object of a preposition, they are always articular (Burk, 81). On the meaning of the verb, see also 1:24 on *συνέλαβεν*.

**αὐτόν.** Accusative subject of συλλημφθῆναι.

**ἐν τῇ κοιλίᾳ.** Locative.

### Luke 2:22-40

<sup>22</sup>When the days leading up to their purification were finished, according to the law of Moses, they brought him up to Jerusalem to present (him) to the Lord—<sup>23</sup>just as it is written in the Law of the Lord that every male who opens the womb will be called holy to the Lord—<sup>24</sup>and in order to give a sacrifice according to what is said in the Law of the Lord: “a pair of doves or two young pigeons.”

<sup>25</sup>Now, there was a man in Jerusalem whose name was Simeon. This man was righteous and devout, waiting for the consolation of Israel; and the Holy Spirit was upon him. <sup>26</sup>It had been revealed to him by the Holy Spirit that he would not die until he saw the Christ of the Lord. <sup>27</sup>He came in the Spirit into the temple precincts; and as the parents brought the child Jesus in, in order that they might do in regard to him according to what is customary from the Law, <sup>28</sup>he took him in his arms and blessed God and said,

<sup>29</sup>“Now you are dismissing your servant in peace, Lord, according to your word,

<sup>30</sup>for my eyes have seen your salvation

<sup>31</sup>which you prepared in front of all the people,  
<sup>32</sup>a light to give revelation to the Gentiles and glory to your people Israel.”

<sup>33</sup>His father and mother were amazed at the things that were being said about him. <sup>34</sup>Then Simeon blessed them and said to Mary, his mother, “This (child) is destined to lead to the fall and rise of many in Israel and to be a sign to be spoken against—  
<sup>35</sup>indeed, a sword will go through your own soul—so that the thinking of many hearts might be revealed.”

<sup>36</sup>Now, Anna was a prophetess, a daughter of Phanuel from the tribe of Asher. She was extremely old, since she had lived with her husband for seven years after their marriage, <sup>37</sup>and she had been a widow for eighty-four years, who did not leave the temple (but) worshipped with fasting and prayer night and day. <sup>38</sup>At that very moment, she approached (them) and began giving thanks to God and speaking about him to all who were waiting for the redemption of Jerusalem.

<sup>39</sup>Now, when they had completed everything the Law of the Lord required, they returned to Galilee, to their own city of Nazareth. <sup>40</sup>And so the child grew and became strong, becoming filled with wisdom, and the grace of God was upon him.

**2:22** Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῶν κατὰ τὸν νόμον Μωϋσέως, ἀνήγαγον αὐτὸν εἰς Ἱεροσόλυμα παραστήσαι τῷ κυρίῳ,

**Καί.** Although the ὅτε clause shifts the scene temporally, and aorist verbs continue to move it forward (ἀνήγαγον, v. 22; ἦλθεν, v. 27; ἐδέξατο, εὐλόγησεν, εἶπεν, v. 28; etc.), Luke relies on καί throughout what follows (vv. 22-39) to link clauses, avoiding a developmental δέ until verse 40.

**ὅτε.** Temporal. On the significance of the temporal construction, see 2:6 on εἶναι.

**ἐπλήσθησαν.** Aor pass ind 3rd pl πίμπλημι.

**αἱ ἡμέραι.** Nominative subject of ἐπλήσθησαν.

**τοῦ καθαρισμοῦ.** Epexegetical genitive. Lit. “the days of purification.”

**αὐτῶν.** Objective genitive. The unexpected use of the plural

form, rather than αὐτῆς referring to Mary alone, likely reflects Luke portraying the purification rites as a “family matter” (Nolland, 1:117).

**κατὰ τὸν νόμον.** Standard.

**Μωϋσέως.** “The law *that Moses wrote.*”

**ἀνήγαγον.** Aor act ind 3rd pl ἀνάγω.

**αὐτὸν.** Accusative direct object of ἀνήγαγον.

**εἰς Ἱεροσόλυμα.** Locative. Luke prefers this Greek form of the name (Plummer, 64), though he also uses the Jewish form (see v. 25).

**παραστήσαι.** Aor act inf παρίστημι (purpose).

**τῷ κυρίῳ.** Dative indirect object of παραστήσαι.

**2:23 καθὼς γέγραπται ἐν νόμῳ κυρίου ὅτι Πᾶν ἄρσεν διανοίγον μήτραν ἅγιον τῷ κυρίῳ κληθήσεται,**

**καθὼς.** Introduces a comparison or analogy.

**γέγραπται.** Prf pass ind 3rd sg γράφω. The use of the perfect tense may help highlight the significance of the scriptural quotation (cf. Campbell 2007, 208–9). Luke appears to be alluding to Exod 13:2, 12.

**ἐν νόμῳ.** Locative.

**κυρίου.** Genitive of source.

**ὅτι.** Introduces a clause that is exegetical to the unexpressed subject of γέγραπται.

**Πᾶν ἄρσεν.** Nominative subject of κληθήσεται.

**διανοίγον.** Pres act ptc neut nom sg διανοίγω (attributive).

**μήτραν.** Accusative direct object of διανοίγον. The choice of μήτρα (only here and Rom 4:19 in the NT) rather than the synonymous and more common κοιλία, which Luke has already used five times (22 in the NT), is dictated by the fact that it rather than κοιλία is characteristically used with διανοίγω or ἀνοίγω (see LXX).

**ἅγιον.** Complement in a subject-complement double nominative construction (see 1:32 on υἶος).

**τῷ κυρίῳ.** Dative of advantage.

**κληθήσεται.** Fut pass ind 3rd sg καλέω.

**2:24** καὶ τοῦ δοῦναι θυσίαν κατὰ τὸ εἰρημένον ἐν τῷ νόμῳ κυρίου, ζεύγος τρυγόνων ἢ δύο νοσσοὺς περιστερῶν.

**τοῦ δοῦναι.** Aor act inf δίδωμι (purpose).

**θυσίαν.** Accusative direct object of δοῦναι.

**κατὰ τὸ εἰρημένον.** Standard.

**τὸ εἰρημένον.** Prf pass ptc neut acc sg λέγω (substantival). On the force of the perfect, see 2:23 on γέγραπται.

**ἐν τῷ νόμῳ.** Locative.

**κυρίου.** Genitive of source.

**ζεύγος . . . δύο νοσσοὺς.** Accusative in apposition to θυσίαν. Although the allusion is to Lev 12:8, the use of ζεύγος (neut sg) here, rather than δύο, matches Lev 5:11.

**τρυγόνων.** Partitive genitive.

**περιστερῶν.** Attributed genitive.

**2:25** Καὶ ἰδοὺ ἄνθρωπος ἦν ἐν Ἱερουσαλὴμ ᾧ ὄνομα Συμεὼν καὶ ὁ ἄνθρωπος οὗτος δίκαιος καὶ εὐλαβῆς προσδεχόμενος παράκλησιν τοῦ Ἰσραὴλ, καὶ πνεῦμα ἦν ἅγιον ἐπ' αὐτόν.

**ἰδοὺ.** Levinsohn (1992, 113) notes that ἰδοὺ is sometimes used to introduce a major character in a narrative, as here. See also 1:20.

**ἄνθρωπος.** Nominative subject of ἦν.

**ἦν.** Impf ind 3rd sg εἰμί.

**ἐν Ἱερουσαλὴμ.** Locative.

**ᾧ.** Dative of possession. Lit. “to whom the name was Simeon” (cf. 1:26, 27; 8:41; 24:13).

**ὄνομα.** Nominative subject in a verbless relative equative clause.

**Συμεὼν.** Predicate nominative of a verbless equative clause.

**ὁ ἄνθρωπος οὗτος.** Nominative subject of a verbless equative clause.

**δίκαιος καὶ εὐλαβῆς.** Predicate nominative of a verbless equative clause. The term εὐλαβῆς is used only by Luke in the NT (see also Acts 2:5; 8:2; 22:12). Plummer (66) notes that Plutarch uses this term in the sense of “carefulness about religious duties, piety.” It is possible that the conjoined terms δίκαιος καὶ εὐλαβῆς represent a doublet (see 8:15 on ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ) used to emphasize Simeon’s devotion to the Law.

**προσδεχόμενος.** Pres mid ptc masc nom sg προσδέχομαι. Although the participle could be taken as temporal (“while he awaited . . .”), given the lack of an explicit main verb it is perhaps better to take it as an additional predicate in apposition to δικαίος και εὐλαβής.

**παράκλησιν.** Accusative direct object of προσδεχόμενος.

**τοῦ Ἰσραήλ.** Objective genitive.

**πνεῦμα . . . ἅγιον.** Although it is unusual for ἦν to come between the noun and its attributive adjective, both words should be construed as the nominative subject of ἦν. The discontinuous NP may lend prominence to this clause.

**ἦν.** Impf ind 3rd sg εἰμί.

**ἐπ’ αὐτόν.** Locative (see 1:12 on ἐπ’ αὐτόν).

**2:26 και ἦν αὐτῷ κεκηρηματισμένον ὑπὸ τοῦ πνεύματος τοῦ ἁγίου μὴ ἰδεῖν θάνατον πρὶν [ἦ] ἂν ἴδῃ τὸν Χριστὸν κυρίου.**

**ἦν.** Impf ind 3rd sg εἰμί.

**αὐτῷ.** Dative indirect object of ἦν . . . κεκηρηματισμένον.

**κεκηρηματισμένον.** Prf pass ptc neut nom sg κρηματίζω (pluperfect periphrastic). The periphrastic construction is equivalent to a simple pluperfect verb (see 1:10 on προσευχόμενον). The verb means “to impart a divine message, to make known a divine injunction or warning” (BDAG, 1089.1).

**ὑπὸ τοῦ πνεύματος τοῦ ἁγίου.** Ultimate agency.

**μὴ ἰδεῖν θάνατον.** Lit. “not see death.”

**ιδεῖν.** Aor act inf ὁράω (indirect discourse; subject of the passive verb).

**θάνατον.** Accusative direct object of ἰδεῖν.

**πρὶν [ἦ].** Temporal.

**ἴδῃ.** Aor act subj 3rd sg ὁράω. Subjunctive with ἂν. This is one of two passages in the NT, both in Luke’s writings (see also Acts 25:16), where πρὶν is used with an indicative verb rather than an infinitive (McKay, 161).

**τὸν Χριστὸν.** Accusative direct object of ἴδῃ.

**κυρίου.** The genitive should likely be taken as source (“the Messiah from the Lord”) or subjective (“the one anointed by the Lord”).

2:27 καὶ ἦλθεν ἐν τῷ πνεύματι εἰς τὸ ἱερόν· καὶ ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον Ἰησοῦν τοῦ ποιῆσαι αὐτοὺς κατὰ τὸ εἰθισμένον τοῦ νόμου περὶ αὐτοῦ

**ἦλθεν.** Aor act ind 3rd sg ἔρχομαι.

**ἐν τῷ πνεύματι.** This expression is likely an idiomatic way of referring to being under the influence of the Spirit (see also 4:1; cf. 10:21).

**εἰς τὸ ἱερόν.** Locative. The term ἱερόν refers to the temple precincts, as opposed to ναός, which refers to the temple sanctuary proper (cf. 1:9 on εἰς τὸν ναόν). As Bock (1:240) notes, given the presence of Mary, they must have been in either the court of the Gentiles or the court of women.

**εἰσαγαγεῖν.** Aor act inf εἰσάγω. Used with ἐν τῷ to denote contemporaneous time (see also 1:8 on ἱερατεύειν). When infinitives serve as the object of a preposition, they are always articular (Burk, 81). On the use of the aorist infinitive, see 3:21 on βαπτισθῆναι. On the significance of the temporal construction, see 2:6 on εἶναι.

**τοὺς γονεῖς.** Accusative subject of εἰσαγαγεῖν. The use of this term, rather than the more specific “Joseph and Mary,” helps keep the focus of attention on Jesus rather than on his parents (cf. Runge §15.2.3).

**τὸ παιδίον.** Accusative direct object of εἰσαγαγεῖν.

**Ἰησοῦν.** Accusative in apposition to τὸ παιδίον. The redundant use of Ἰησοῦν to identify the child, which linguists called “over-specification,” serves to help keep the focus on Jesus rather than on his parents, who are the ones carrying out the action (cf. Runge §15.2.3).

**τοῦ ποιῆσαι.** Aor act inf ποιέω (purpose).

**αὐτούς.** Accusative subject of ποιῆσαι.

**κατὰ τὸ εἰθισμένον.** Standard.

**τὸ εἰθισμένον.** Prf pass ptc neut acc sg ἐθίζω (substantival). This verb means to “conform to custom or tradition” (BDAG, 276).

**τοῦ νόμου.** Genitive of source or exegetical genitive.

**περὶ αὐτοῦ.** Reference.

**2:28** καὶ αὐτὸς ἐδέξατο αὐτὸ εἰς τὰς ἀγκάλας καὶ εὐλόγησεν τὸν θεὸν καὶ εἶπεν,

**αὐτὸς.** Nominative subject of ἐδέξατο. The referent is Simeon. On the use of the conjunction with αὐτός here, see 4:15.

**ἐδέξατο αὐτὸ εἰς τὰς ἀγκάλας.** Lit. “he received him in his bent arms.”

**ἐδέξατο.** Aor mid ind 3rd sg δέχομαι.

**αὐτὸ.** Accusative direct object of ἐδέξατο.

**εἰς τὰς ἀγκάλας.** Locative.

**εὐλόγησεν.** Aor act ind 3rd sg εὐλογέω.

**τὸν θεόν.** Accusative direct object of εὐλόγησεν.

**εἶπεν.** Aor act ind 3rd sg λέγω.

**2:29** Νῦν ἀπολύεις τὸν δούλόν σου, δέσποτα, κατὰ τὸ ρῆμά σου ἐν εἰρήνῃ·

**Νῦν.** The sentence-initial position likely makes the adverb more emphatic.

**ἀπολύεις.** Pres act ind 2nd sg ἀπολύω. This verb is commonly used as a euphemistic way to refer to death (see, e.g., LXX Gen 15:2; Num 20:29). Bock (1:241) suggests that the present tense used with νῦν “serves to express the readiness of the watcher to die.” Plummer (68) argues that the three words—ἀπολύεις, δούλόν, and δέσποτα—“show that the figure is that of a manumission of a slave, or of his release from a long task.”

**τὸν δούλόν.** Accusative direct object of ἀπολύεις. On the second accent, see 1:13 on ἡ δέησις.

**σου.** Possessive genitive.

**δέσποτα.** Vocative.

**κατὰ τὸ ρῆμά.** Standard. On the second accent, see 1:13 on ἡ δέησις.

**σου.** Subjective genitive.

**ἐν εἰρήνῃ.** Manner.

**2:30** ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου,

**ὅτι.** Introduces a causal clause.

**εἶδον.** Aor act ind 3rd pl ὁράω.

**οἱ ὀφθαλμοί.** Nominative subject of εἶδον. The phrase οἱ ὀφθαλμοί μου is a synecdoche (see 1:46 on ἡ ψυχὴ μου) for “I.”  
**μου.** Possessive genitive.

**τὸ σωτήριόν.** Accusative direct object of εἶδον. The use of the less common substantival form of the adjective σωτήριος (5 times in the NT, 3 in Luke/Acts), rather than the noun σωτηρία (46 times in the NT), should probably be attributed to the poetic nature of this discourse (cf. 3:6). On the second accent, see 1:13 on ἡ δέησις.  
**σου.** Subjective genitive.

### 2:31 ὃ ἠτοίμασας κατὰ πρόσωπον πάντων τῶν λαῶν,

**ὃ.** Accusative direct object of ἠτοίμασας.

**ἠτοίμασας.** Aor act ind 2nd sg ἠτοίμαζω.

**κατὰ πρόσωπον.** Lit. “according to the face.” Here, this phrase is an idiom meaning, “a position in front of an object, with the implication of direct sight” (LN 83.34; cf. BDAG, 888.1.b.β.7; Acts 3:13; 16:9 *v.l.*).

**πάντων τῶν λαῶν.** Possessive genitive.

### 2:32 φῶς εἰς ἀποκάλυψιν ἔθνῶν καὶ δόξαν λαοῦ σου Ἰσραήλ.

Lit. “A light for revelation of the Gentiles and glory of your people Israel.”

**φῶς.** Accusative in apposition to τὸ σωτήριόν.

**εἰς ἀποκάλυψιν.** Purpose.

**ἔθνῶν.** Genitive of reference.

**δόξαν.** This accusative could be conjoined to either φῶς (salvation . . . namely, a light that brings revelation to the Gentiles and [is] the glory of Israel) or to ἀποκάλυψιν (salvation . . . namely, a light that brings revelation to the Gentiles and [brings] glory to Israel).

**λαοῦ.** Genitive of reference.

**σου.** Genitive of relationship.

**Ἰσραήλ.** Genitive in apposition to λαοῦ.

### 2:33 καὶ ἦν ὁ πατὴρ αὐτοῦ καὶ ἡ μήτηρ θαυμάζοντες ἐπὶ τοῖς λαλουμένοις περὶ αὐτοῦ.

**ἦν.** Impf ind 3rd sg εἰμί. McKay (18) notes that with compound



subjects, “If one of the subjects is more important than the others a singular verb may be attached to it, especially when the verb precedes its subject. . . . This is also the case when two (or more) subjects are treated as if they were a single entity,” as here (cf. 8:19). In this case, the main verb is singular, while the participle is plural. The imperfective verb (ἦν . . . θαυμάζοντες) is used to introduce a background comment about Jesus’ parents’ state of mind before returning to the mainline of the narrative in verse 34 with aorist verbs.

**ὁ πατήρ . . . καὶ ἡ μήτηρ.** Nominative subject of ἦν . . . θαυμάζοντες. The use of the phrase ὁ πατήρ αὐτοῦ καὶ ἡ μήτηρ rather than “Joseph and Mary” helps keep the focus of attention on Jesus rather than on his parents (cf. Runge §15.2.3; see also v. 27 on τοὺς γονεῖς).

**αὐτοῦ.** Genitive of relationship.

**θαυμάζοντες.** Pres act ptc masc nom pl θαυμάζω (imperfect periphrastic; see also 1:10 on προσευχόμενον).

**ἐπὶ τοῖς λαλουμένοις.** Cause.

**τοῖς λαλουμένοις.** Pres pass ptc neut dat pl λαλέω (substantival).

**περὶ αὐτοῦ.** Reference.

**2:34 καὶ εὐλόγησεν αὐτοὺς Συμεὼν καὶ εἶπεν πρὸς Μαριάμ τὴν μητέρα αὐτοῦ, Ἴδου οὗτος κείμενος εἰς πτώσιν καὶ ἀνάστασιν πολλῶν ἐν τῷ Ἰσραὴλ καὶ εἰς σημεῖον ἀντιλεγόμενον**

**εὐλόγησεν.** Aor act ind 3rd sg εὐλογέω.

**αὐτοὺς.** Accusative direct object of εὐλόγησεν. On the word order, see 1:2 on ἡμῖν.

**Συμεὼν.** Nominative subject of εὐλόγησεν.

**εἶπεν.** Aor act ind 3rd sg λέγω.

**πρὸς Μαριάμ.** Indirect object (see 1:13 on πρὸς αὐτὸν).

**τὴν μητέρα αὐτοῦ.** The use of this phrase is clearly redundant, given the fact that Mary has already been a central participant in the narrative and readers were reminded in the previous verse that Mary is Jesus’ mother. This overspecified reference to Mary focuses attention on her link to Jesus and “has the effect of confirming the center of attention [is Jesus] since it contradicts the expectation of

the main actor being the center of attention” (Runge §15.2.3; cf. v. 27 on τοὺς γονεῖς).

**τὴν μητέρα.** Accusative in apposition to Μαριάμ.

**αὐτοῦ.** Genitive of relationship.

**Ἰδοῦ.** See 1:20.

**οὗτος.** Nominative subject of κείται.

**κείται.** Pres mid ind 3rd sg κείμαι. Here, the verb means, “be appointed, set, destined” (BDAG, 537.3.a).

**εἰς πτώσιν καὶ ἀνάστασιν.** Goal or purpose.

**πολλῶν.** Subjective genitive.

**ἐν τῷ Ἰσραήλ.** Locative.

**εἰς σημεῖον.** Goal or purpose.

**ἀντιλεγόμενον.** Pres pass ptc neut acc sg ἀντιλέγω (attributive).

2:35 —καὶ σοῦ [δὲ] αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία—  
ὅπως ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν καρδιῶν διαλογισμοί.

**καὶ.** The editors of the UBS<sup>4</sup> are likely correct to mark this clause off, taking the conjunction as introducing a parenthetical comment, particularly since the text moves “from a broad audience in 2:34, to a personal referent in 2:35a, and then back to a broad audience in 2:35b” (Bock, 1:248; see also Fitzmyer, 1:439–40; Bovon, 1:148).

**σοῦ.** Possessive genitive.

[δὲ]. A number of manuscripts (B L W Ξ Ψ pc) omit the conjunction to smooth out the text. Its presence (Ⲛ A D Θ 053 f<sup>1,13</sup> 28), along with the fronting of the genitive and the intensive αὐτῆς, shifts focus to Mary (cf. Levinsohn 2000, 62) and perhaps highlights the significance of her pain in the overall development of the narrative.

**αὐτῆς.** See above on [δὲ].

**τὴν ψυχὴν διελεύσεται ῥομφαία.** This figurative expression refers to intense emotional pain. For further discussion, see Bock, 1:248–50.

**τὴν ψυχὴν.** Accusative direct object of διελεύσεται.

**διελεύσεται.** Fut mid ind 3rd sg διέρχομαι.

**ῥομφαία.** Nominative subject of διελεύσεται.

**ὅπως.** Purpose, likely modifying the statement in verse 34 rather

than everything between Ἴδου and ῥομφαία (contra Plummer, 71). Luke's preference for ἵνα over ὅπως in purpose clauses reflects the shift from Attic, where ὅπως was dominant, to Koine (see Caragounis, 181–82). Of its fifty-three occurrences in the NT, ὅπως is used with ἄν only four times (also Acts 3:20; 15:17; Rom 3:4), which according to Marshall (123) reflects the classical usage. Rijksbaron (62, n. 1) suggests that the use of ἄν in this construction “indicates that, once the state of affairs of the main clause is realized, it is very well possible that the state of affairs of the dependent clause will be realized as well.” It is notable that two of the four instances are quotations from the LXX (Plummer, 71). It is not surprising that the more archaic form appears here as well, given the text's poetic character.

**ἀποκαλυφθῶσιν.** Aor pass subj 3rd pl ἀποκαλύπτω. Subjunctive with ὅπως ἄν.

**ἐκ πολλῶν καρδιῶν.** Source. Here, καρδιῶν is a synecdoche (see 1:46 on ἡ ψυχὴ μου) for “people.”

**διαλογισμοί.** Nominative subject of ἀποκαλυφθῶσιν.

**2:36 Καὶ ἦν Ἄννα προφῆτις, θυγάτηρ Φανουήλ, ἐκ φυλῆς Ἀσήρ· αὕτη προβεβηκυῖα ἐν ἡμέραις πολλαῖς, ζήσασα μετὰ ἀνδρὸς ἐτη ἐπτά ἀπὸ τῆς παρθενίας αὐτῆς**

**Καὶ.** There is a clear shift in the narrative focus as Anna is introduced, but Luke continues to use καί rather than the developmental δέ (cf. v. 22).

**ἦν.** Impf ind 3rd sg εἰμί. Luke provides an extensive introduction to Anna using an explicit equative clause here, followed by clauses where ἦν is implied in verses 36b and 37.

**Ἄννα.** Nominative subject of ἦν.

**προφῆτις.** Predicate nominative of ἦν.

**θυγάτηρ.** Nominative in apposition to Ἄννα.

**Φανουήλ.** Genitive of relationship.

**ἐκ φυλῆς.** Source.

**Ἀσήρ.** “The tribe (named after) Asher” or “the tribe (named) Asher.”

**αὕτη.** Nominative subject of an implied equative verb with προβεβηκυῖα.

**προβεβηκυῖα ἐν ἡμέραις πολλαῖς.** Luke makes use of what appears to be an idiom (see 1:7 on *προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἦσαν*), here emphasizing extreme old age by using the adjective *πολλαῖς*; lit. “she was advanced in many days.”

**προβεβηκυῖα.** Prf act ptc fem nom sg *προβαίνω* (pluperfect periphrastic). Having introduced Anna with the verb *ἦν*, Luke feels free to leave this verb implicit in the clause that begins verse 37: *αὐτὴ χήρα*. The same is likely the case here (cf. 1:7, 18).

**ἐν ἡμέραις πολλαῖς.** Reference.

**ζήσασα.** Aor act ptc fem nom sg *ζάω* (causal; so Plummer, 72). The function of the participle is made more difficult by the lack of an explicit main verb for it to modify. It should likely be viewed as a modifier of the periphrastic (*ἦν*) *προβεβηκυῖα* (cf. Plummer, 72). The participial clause and verse 37 then provide an explanation for her advanced age.

**μετὰ ἀνδρός.** Association.

**ἔτη ἑπτά.** Accusative indicating extent of time.

**ἀπὸ τῆς παρθενίας.** Temporal. Lit. “from the time of her virginity.”

**αὐτῆς.** Subjective genitive.

**2:37 καὶ αὐτὴ χήρα ἕως ἐτῶν ὀγδοήκοντα τεσσάρων, ἣ οὐκ ἀφίστατο τοῦ ἱεροῦ νηστειῶν καὶ δεήσεων λατρεύουσα νύκτα καὶ ἡμέραν.**

**αὐτὴ.** Nominative subject of a verbless equative clause.

**χήρα.** Predicate nominative of a verbless equative clause.

**ἕως ἐτῶν ὀγδοήκοντα τεσσάρων.** Temporal. As many have noted, this construction is ambiguous. It could either indicate that her widowhood had extended from the death of her husband until she was (now) eighty-four years old, or that she had been a widow for a span of eighty-four years, making her age somewhere around 105. Interestingly, many manuscripts (<sup>2</sup>Ν W Θ 053 <sup>f.13</sup> 28) read *ὡς* rather than *ἕως*, indicating that she had been a widow for “about 84 years,” while two manuscripts (D it) omit *ἕως*.

**ἣ.** Nominative subject of *ἀφίστατο*.

**ἀφίστατο.** Impf mid ind 3rd sg *ἀφίστημι*.

**τοῦ ἱεροῦ.** Genitive of separation.

**νηστείας καὶ δεήσεων.** Dative of instrument modifying λατρεύουσα.

**λατρεύουσα.** Pres act ptc fem nom sg λατρεύω (attendant circumstance; see 1:24 on λέγουσα). On the meaning of the verb, see 1:74 on λατρεύειν.

**νύκτα καὶ ἡμέραν.** Accusative indicating extent of time. Hyperbole.

**2:38 καὶ αὐτῇ τῇ ὥρᾳ ἐπιστάσα ἀνθωμολογεῖτο τῷ θεῷ καὶ ἐλάλει περὶ αὐτοῦ πᾶσιν τοῖς προσδεχομένοις λύτρωσιν Ἰερουσαλήμ.**

**αὐτῇ τῇ ὥρᾳ.** Dative of time. Lit. “at that very hour.” On the demonstrative use of αὐτός, see 10:21 on Ἐν αὐτῇ τῇ ὥρᾳ.

**ἐπιστάσα.** Aor act ptc fem nom sg ἐφίστημι (temporal). BDAG (418.1) notes that this verb often carries a “connotation of suddenness.”

**ἀνθωμολογεῖτο.** Impf mid ind 3rd sg ἀνθομολογέομαι. On the ingressive translation, see 1:59 on ἐκάλουν. Only here in the NT: “to acknowledge one’s thankfulness, restricted in NT usage to contexts in which God is the one being thanked” (LN 33.351).

**τῷ θεῷ.** Dative complement of ἀνθωμολογεῖτο.

**ἐλάλει.** Impf act ind 3rd sg λαλέω. On the ingressive translation, see 1:59 on ἐκάλουν.

**περὶ αὐτοῦ.** Reference.

**πᾶσιν τοῖς προσδεχομένοις.** Pres mid ptc masc dat pl προσδέχομαι (substantival; see 1:66 on πάντες οἱ ἀκούσαντες). Dative indirect object of ἐλάλει.

**λύτρωσιν.** Accusative direct object of προσδεχομένοις.

**Ἰερουσαλήμ.** The indeclinable proper noun could be an objective genitive, modifying a verbal noun (λύτρωσιν). The textual tradition, however, suggests that most scribes understood it as a dative of location: A D E G H K L N X Δ Θ Ψ 053 0130 <sup>f</sup>3 28 33 38 *Lect* and others all read ἐν Ἰερουσαλήμ. Here, Ἰερουσαλήμ should be understood as a synecdoche (see 1:46 on ἡ ψυχὴ μου) for “Israel” (Omanson, 112).

**2:39** Καὶ ὡς ἐτέλεσαν πάντα τὰ κατὰ τὸν νόμον κυρίου, ἐπέστρεψαν εἰς τὴν Γαλιλαίαν εἰς πόλιν ἑαυτῶν Ναζαρέθ.

**ὡς.** Temporal conjunction. On the significance of the temporal construction, see 2:6 on εἶναι.

**ἐτέλεσαν.** Aor act ind 3rd pl τελέω.

**πάντα τὰ κατὰ τὸν νόμον.** Accusative direct object of ἐτέλεσαν. Lit. “everything that was according to the law.”

**τὰ.** The accusative article functions as an adjectivizer or nominalizer (see 1:48 on ἀπὸ τοῦ νῦν), changing the PP, κατὰ τὸν νόμον, into an adjectival modifier of πάντα or the accusative direct object of ἐτέλεσαν modified by an adjectival πάντα.

**κατὰ τὸν νόμον.** Standard.

**κυρίου.** Genitive of source.

**ἐπέστρεψαν.** Aor act ind 3rd pl ἐπιστρέφω.

**εἰς τὴν Γαλιλαίαν.** Locative.

**εἰς πόλιν.** Locative.

**ἑαυτῶν.** Possessive genitive.

**Ναζαρέθ.** This indeclinable proper noun could either be genitive of identification (see 2:4 on Ναζαρέθ) or an accusative in apposition to πόλιν.

**2:40** Τὸ δὲ παιδίον ἠῤῥξανεν καὶ ἐκραταιοῦτο πληρούμενον σοφία, καὶ χάρις θεοῦ ἦν ἐπ’ αὐτό.

**Τὸ . . . παιδίον.** Nominative subject of ἠῤῥξανεν καὶ ἐκραταιοῦτο.

**δὲ.** The set of successive scenes that began in 2:22 concludes here with a summary statement of subsequent events introduced with δέ and imperfect verbs (ἠῤῥξανεν, ἐκραταιοῦτο, ἦν, v. 40; cf. 1:80, where the identical verb forms are used).

**ἠῤῥξανεν.** Impf act ind 3rd sg αὐξάνω.

**ἐκραταιοῦτο.** Impf pass ind 3rd sg κραταιόω.

**πληρούμενον.** Pres pass ptc neut nom sg πληρώω (attendant circumstance; see 1:24 on λέγουσα; or manner).

**σοφία.** Dative of content. Some ancient manuscripts read σοφίας, a genitive of content.

**χάρις.** Nominative subject of ἦν.

**θεοῦ.** Genitive of source.

**ἦν.** Impf ind 3rd sg εἶμι.

**ἐπ' αὐτό.** Locative (see 1:12 on ἐπ' αὐτόν).

### Luke 2:41-52

<sup>41</sup>Now, his parents went to Jerusalem year by year at (the time of) the feast of the Passover. <sup>42</sup>When he was twelve years old, in the context of going up according to (their) custom relating to the feast, <sup>43</sup>when they had finished their time (there), as they were returning, the boy Jesus stayed in Jerusalem; and his parents were not aware of it. <sup>44</sup>Now, since they thought that he was in their caravan, they went a day's journey and (then) began looking for him among (their) relatives and friends. <sup>45</sup>When they did not find (him), they returned to Jerusalem to search for him.

<sup>46</sup>It turned out that after three days they found him in the temple sitting in the midst of the teachers, listening to them and asking them questions. <sup>47</sup>Now, all those who heard him were astonished by his insight and answers. <sup>48</sup>When (his parents) saw him, they were stunned; and his mother said to him, "Child, why did you act this way towards us? Your father and I were frantically searching for you!" <sup>49</sup>Then he said to them, "Why is it that you were searching for me? Were you not aware that I have to be in my father's (house)?" <sup>50</sup>But they did not understand what he said to them.

<sup>51</sup>Then he went down with them (from Jerusalem) and came to Nazareth; and he was in submission to them. His mother kept all the(se) things in her heart. <sup>52</sup>And Jesus was progressing in wisdom and in maturity and in favor with God and people.

**2:41 Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ' ἔτος εἰς Ἱερουσαλήμ τῇ ἑορτῇ τοῦ πάσχα.**

**ἐπορεύοντο.** Impf mid ind 3rd pl πορεύομαι. This verse provides a helpful example of why it is inappropriate to argue that the imperfect signals a series of events or a customary event (contra, e.g., McKay, 44). The imperfect portrays the event as a past/remote process, here background information for what follows, while the

phrase κατ' ἔτος specifies that it was a customary process.

**οἱ γονεῖς.** Nominative subject of ἐπορεύοντο.

**αὐτοῦ.** Genitive of relationship.

**κατ' ἔτος.** Distributive.

**εἰς Ἱερουσαλήμ.** Locative.

**ἐορτῇ.** Dative of time. Or perhaps, “for the feast.”

**τοῦ πάσχα.** “The feast *associated with the Passover.*”

**2:42 καὶ ὅτε ἐγένετο ἑτῶν δώδεκα, ἀναβαινόντων αὐτῶν κατὰ τὸ ἔθος τῆς ἐορτῆς**

**ὅτε.** The temporal setting for this pericope is located using a complex series of temporal constructions. The first one, ὅτε ἐγένετο ἑτῶν δώδεκα (v. 42), provides the broad temporal setting. This is then narrowed with two conjoined genitive absolute constructions (vv. 42-43), which are followed by a fourth temporal construction: ἐν τῷ ὑποστρέφειν (v. 43). All of these background temporal elements serve to raise increasingly the question for the reader: What’s going to happen? In the middle of verse 43, we finally find out, as Luke resumes the storyline with two conjoined aorist verbs (ὑπέμεινεν, ἔγνωσαν): This account is about Jesus being left behind and his parents not knowing it had happened. For more on the significance of the temporal construction, see 2:6 on εἶναι.

**ἐγένετο.** Aor mid ind 3rd sg γίνομαι.

**ἑτῶν δώδεκα.** The case could be viewed as a genitive of time (see Culy and Parsons, 74). It may be better, though, to view the combination of εἰμί or γίνομαι with ἑτῶν and a numeral as a conventional way of introducing someone’s age (BDAG, 401): lit. “when he was (a boy) of 12 years” (cf. 3:23; 8:42; Mark 5:42; Acts 4:22; LXX 2 Sam 19:33; 2 Chr 24:15; DanTh 6:1).

**ἀναβαινόντων.** Pres act ptc gen masc pl ἀναβαίνω. Genitive absolute (see 2:2 on ἡγεμονεύοντος), temporal. Lit. “as they were going up.” See also verse 43 on τελειωσάντων.

**αὐτῶν.** Genitive subject of ἀναβαινόντων.

**κατὰ τὸ ἔθος.** Standard.

**τῆς ἐορτῆς.** Genitive of reference. Lit. “the custom *relating to the feast.*”



**2:43** καὶ τελειωσάντων τὰς ἡμέρας, ἐν τῷ ὑποστρέφειν αὐτοὺς ὑπέμεινεν Ἰησοῦς ὁ παῖς ἐν Ἱερουσαλήμ, καὶ οὐκ ἔγνωσαν οἱ γονεῖς αὐτοῦ.

**τελειωσάντων.** Aor act ptc gen masc pl τελειόω. Genitive absolute (see 2:2 on ἡγεμονεύοντος), temporal. Commenting on the different tenses used with τελειωσάντων and ἀναβαινόντων, Porter argues that the “traditional temporal determinations on the basis of tense form make nonsense of the passage” (1989, 370), since completing the days (aorist tense) would be anterior to going up to the feast (present tense). Instead, Porter points to the aspectual functions of the two tenses and argues that the present participle, ἀναβαινόντων, describes the entire trip in progress and the aorist participle, τελειωσάντων, “is used as a transition to summarize the event as complete.”

**τὰς ἡμέρας.** Accusative direct object of τελειωσάντων. Lit. “when they completed the days.”

**ὑποστρέφειν.** Pres act inf ὑποστρέφω. Used with ἐν τῷ to denote contemporaneous time (see also 1:8 on ἱερατεῦειν). When infinitives serve as the object of a preposition, they are always articular (Burk, 81).

**αὐτοὺς.** Accusative subject of ὑποστρέφειν.

**ὑπέμεινεν.** Aor act ind 3rd sg ὑπομένω.

**Ἰησοῦς.** Nominative subject of ὑπέμεινεν. Jesus is the only subject of a finite verb in verses 42-43, clearly focusing the attention on him.

**ὁ παῖς.** Nominative in apposition to Ἰησοῦς.

**ἐν Ἱερουσαλήμ.** Locative.

**ἔγνωσαν.** Aor act ind 3rd pl γινώσκω.

**οἱ γονεῖς.** Nominative subject of ἔγνωσαν.

**αὐτοῦ.** Genitive of relationship.

**2:44** νομίσαντες δὲ αὐτὸν εἶναι ἐν τῇ συνοδίᾳ ἦλθον ἡμέρας ὁδὸν καὶ ἀνεζήτησαν αὐτὸν ἐν τοῖς συγγενεῦσιν καὶ τοῖς γνωστοῖς,

**νομίσαντες.** Aor act ptc masc nom pl νομίζω (causal).

**αὐτὸν.** Accusative subject of εἶναι.

**εἶναι.** Pres act inf εἰμί (indirect discourse with a verb of cognition; cf. 1:22 on ὄτι).

**ἐν τῇ συνοδίᾳ.** Association. Although συνοδία occurs only here in the NT, Epictetus, Josephus, and Strabo all use the term to describe a group of people traveling together (Fitzmyer, 1:441).

**ἦλθον.** Aor act ind 3rd pl ἔρχομαι.

**ἡμέρας.** Given the fact that this must be singular rather than plural, the case should be viewed as genitive of time (lit. “a journey of a day”) rather than accusative (plural) indicating extent of time (contra Caragounis, 146, n. 29).

**ὁδόν.** Accusative of measure.

**ἀνεζήτησαν.** Impf act ind 3rd pl ἀνεζητέω. On the ingressive translation, see 1:59 on ἐκάλουν.

**ἐν τοῖς συγγενεῦσιν καὶ τοῖς γνωστοῖς.** Association.

**2:45 καὶ μὴ εὐρόντες ὑπέστρεψαν εἰς Ἱερουσαλὴμ ἀναζητοῦντες αὐτόν.**

**εὐρόντες.** Aor act ptc masc nom pl εὐρίσκω (temporal or causal).

**ὑπέστρεψαν.** Aor act ind 3rd pl ὑποστρέφω.

**εἰς Ἱερουσαλὴμ.** Locative.

**ἀναζητοῦντες.** Pres act ptc masc nom pl ἀναζητέω (purpose).

**αὐτόν.** Accusative direct object of ἀναζητοῦντες.

**2:46 καὶ ἐγένετο μετὰ ἡμέρας τρεῖς εὐρον αὐτόν ἐν τῷ ἱερῷ καθεζόμενον ἐν μέσῳ τῶν διδασκάλων καὶ ἀκούοντα αὐτῶν καὶ ἐπερωτῶντα αὐτούς·**

**ἐγένετο.** Aor mid ind 3rd sg γίνομαι. When used within a pericope, καὶ ἐγένετο tends to mark an immediate sequence of events (Decker, 85; cf. 1:23; see also 1:8 on Ἐγένετο), though here an intervening event (three days of searching) is implied.

**μετὰ ἡμέρας τρεῖς.** Temporal.

**εὐρον.** Aor act ind 3rd pl εὐρίσκω.

**αὐτόν.** Accusative direct object of εὐρον.

**ἐν τῷ ἱερῷ.** Locative.

**καθεζόμενον.** Pres mid ptc masc acc sg καθέζομαι. The conjoined participles (καθεζόμενον . . . καὶ ἀκούοντα . . . καὶ ἐπερωτώντα) function as a complement in an object-complement double accusative construction (see also 2:12 on ἐσπαργανωμένον). Caragounis (109, n. 58) argues that the middle has been improperly used here in an effort to imitate Atticistic diction. It is possible, however, that the nuance conveyed by the middle is intended to reflect Jesus' parents dismay that he would take a seat for himself in the midst of important people.

**ἐν μέσῳ.** Locative.

**τῶν διδασκάλων.** Partitive genitive.

**ἀκούοντα.** Pres act ptc masc acc sg ἀκούω. See above on καθεζόμενον.

**αὐτῶν.** Genitive object of ἀκούοντα.

**ἐπερωτώντα.** Pres act ptc masc acc sg ἐπερωτάω. See above on καθεζόμενον.

**αὐτούς.** Accusative direct object of ἐπερωτώντα.

**2:47 ἐξίσταντο δὲ πάντες οἱ ἀκούοντες αὐτοῦ ἐπὶ τῇ συνέσει καὶ ταῖς ἀποκρίσεσιν αὐτοῦ.**

**ἐξίσταντο.** Impf mid ind 3rd pl ἐξίστημι.

**πάντες οἱ ἀκούοντες.** Pres act ptc masc nom pl ἀκούω (substantival; see 1:66 on πάντες οἱ ἀκούσαντες). Nominative subject of ἐξίσταντο.

**αὐτοῦ.** Genitive object of ἀκούοντες.

**ἐπὶ τῇ συνέσει καὶ ταῖς ἀποκρίσεσιν.** Cause. The phrase could be taken as a hendiadys or doublet (see 8:15 on ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ): “his intelligent answers” (Turner, 335–36; cf. Black, 135).

**αὐτοῦ.** Subjective genitive.

**2:48 καὶ ἰδόντες αὐτὸν ἐξεπλάγησαν, καὶ εἶπεν πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ, Τέκνον, τί ἐποίησας ἡμῖν οὕτως; ἰδοὺ ὁ πατήρ σου καγὼ ὀδυνώμενοι ἐζητοῦμέν σε.**

**ἰδόντες.** Aor act ptc masc nom pl ὀράω (temporal).

**αὐτὸν.** Accusative direct object of ἰδόντες.

**ἐξεπλάγησαν.** Aor pass ind 3rd pl ἐκπλήσσω. The implied sub-

ject is clearly Jesus' parents. The verb means, "to be so amazed as to be practically overwhelmed" (LN 25.219).

**εἶπεν.** Aor act ind 3rd sg λέγω.

**πρὸς αὐτὸν.** Indirect object (see 1:13 on πρὸς αὐτὸν).

**ἡ μήτηρ.** Nominative subject of εἶπεν.

**αὐτοῦ.** Genitive of relationship.

**Τέκνον.** Vocative.

**ἐποίησας.** Aor act ind 2nd sg ποιέω.

**ἡμῖν.** Dative of disadvantage.

**ἰδοῦ.** See 1:20.

**ὁ πατήρ . . . καγῶ.** Nominative subject of ἐζητοῦμέν. καγῶ is a shortened form (crasis) of καὶ ἐγώ.

**σου.** Genitive of relationship.

**ὀδυνώμενοι.** Pres pass ptc masc nom pl ὀδυνάω (manner). The verb, which is only used by Luke in the NT (also 16:24, 25; Acts 20:38), means "to experience great distress or anxiety" (LN 25.236).

**ἐζητοῦμέν.** Impf act ind 1st pl ζητέω. On the second accent, see 1:13 on ἡ δέησις.

**σε.** Accusative direct object of ἐζητοῦμέν.

**2:49 καὶ εἶπεν πρὸς αὐτούς, Τί ὅτι ἐζητεῖτέ με; οὐκ ᾔδειτε ὅτι ἐν τοῖς τοῦ πατρὸς μου δεῖ εἶναι με;**

**εἶπεν.** Aor act ind 3rd sg λέγω.

**πρὸς αὐτούς.** Indirect object (see 1:13 on πρὸς αὐτὸν).

**Τί ὅτι.** This same construction occurs in Acts 5:4, 9 and is probably a shortened form of τί γέγονεν ὅτι: "Why has it happened that . . ." (Culy and Parsons, 87).

**ὅτι.** Introduces a clause that is exegetical to τί (Wallace, 460).

**ἐζητεῖτέ.** Impf act ind 2nd pl ζητέω. On the second accent, see 1:13 on ἡ δέησις.

**με.** Accusative direct object of ἐζητεῖτέ.

**οὐκ ᾔδειτε.** The construction expects an affirmative response.

**ᾔδειτε.** Plprf act ind 2nd pl οἶδα.

**ὅτι.** Introduces the clausal complement (indirect discourse with a verb of cognition; see 1:22 on ὅτι) of ᾔδειτε.

**ἐν τοῖς τοῦ πατρὸς μου.** Locative. Lit. "in the [pl.] of my father."

The dative article functions as a nominalizer, changing the genitive NP τοῦ πατρός into the object of the preposition (and making it plural). Although the PP modifies the infinitive it precedes the main verb, giving it prominence. The whole expression could mean (1) “in my father’s house” (so e.g., BDAG, 689.2.g; Plummer, 77; Bock, 1:270); (2) “among those who belong to my father,” with the ἐν being associative; or (3) “about my father’s business.” Although the use of the plural article may seem unusual, the first interpretation is both the most likely and the most widely held view (Bock, 1:270). Fitzmyer (1:443) and others cite a number of instances of this construction in both biblical (e.g., LXX Esth 7:9, ἐν τοῖς Ἀμαν, “at Haman’s house”; cf. Job 18:19) and extrabiblical sources (e.g., Josephus, *Ag. Ap.* 1.118, ἐν τοῖς τοῦ Διὸς, “in the house/temple of Zeus”; *Ant.* 16.302, ἐν τοῖς Ἀντιπάτρου, “in the house of Antipater”).

**τοῦ πατρός.** Possessive genitive.

**μου.** Genitive of relationship.

**δεῖ.** Pres act ind 3rd sg δεῖ (impersonal).

**εἶναί.** Pres act inf εἶμι. If δεῖ (or ἔξεστιν) is viewed as an impersonal verb, the infinitive should be labeled complementary. The infinitive could also, however, be viewed as the subject: “To be in my father’s house was necessary.” On the second accent, see 1:13 on ἡ δέησις.

**με.** Accusative subject of εἶναί.

**2:50 καὶ αὐτοὶ οὐ συνῆκαν τὸ ῥῆμα ὃ ἐλάλησεν αὐτοῖς.**

**αὐτοὶ.** Nominative subject of συνῆκαν. The antecedent of the pronoun is clearly the same as the antecedent of αὐτοῦς in verse 49: Jesus’ parents.

**συνῆκαν.** Aor act ind 3rd pl συνίημι.

**τὸ ῥῆμα ὃ ἐλάλησεν.** Lit. “the word that he spoke.”

**τὸ ῥῆμα.** Accusative direct object of συνῆκαν.

**ὃ.** Accusative direct object of ἐλάλησεν.

**ἐλάλησεν.** Aor act ind 3rd sg λαλέω.

**αὐτοῖς.** Dative indirect object of ἐλάλησεν.

2:51 **κατέβη μετ’ αὐτῶν καὶ ἦλθεν εἰς Ναζαρέθ καὶ ἦν ὑποτασσόμενος αὐτοῖς. καὶ ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ ῥήματα ἐν τῇ καρδίᾳ αὐτῆς.**

**κατέβη.** Aor act ind 3rd sg καταβαίνω. Given the characteristic manner in which travel to and from Jerusalem was spoken of, i.e., going up to (ἀναβαίνω, e.g., 18:31; 19:28; Acts 11:2; 15:2; 21:12, 15; 24:11; 25:1, 9) or going down from (καταβαίνω, e.g., 10:30; Acts 8:26; 25:7), reference to Jerusalem was sometimes left implicit (see, e.g., 18:14; John 12:20; Acts 8:15; 18:22; 24:1). In idiomatic English, the clause κατέβη μετ’ αὐτῶν could be rendered, “He left Jerusalem with them.”

**μετ’ αὐτῶν.** Association.

**ἦλθεν.** Aor act ind 3rd sg ἔρχομαι.

**εἰς Ναζαρέθ.** Locative.

**ἦν.** Impf ind 3rd sg εἰμί. The pericope concludes with a series of imperfect verbs that provide a summary of subsequent actions and events (ἦν ὑποτασσόμενος, διετήρει, v. 51; προέκοπτεν, v. 52).

**ὑποτασσόμενος.** Pres pass ptc masc nom sg ὑποτάσσω (imperfect periphrastic). Bovon (1:115) claims that “the periphrastic form and the present participle emphasize duration.” The fact that this verb does not occur in the imperfect tense in the NT or LXX makes it more likely that the periphrastic form functions like a simple imperfect (contra also Fitzmyer, 1:445).

**αὐτοῖς.** Dative complement of ὑποτασσόμενος.

**ἡ μήτηρ.** Nominative subject of διετήρει.

**αὐτοῦ.** Genitive of relationship.

**διετήρει.** Impf act ind 3rd sg διατρέω. The verb here means, “to keep someth. mentally with implication of duration” (BDAG, 238.1).

**πάντα τὰ ῥήματα.** Accusative direct object of διετήρει.

**ἐν τῇ καρδίᾳ.** Locative. See also 1:66.

**αὐτῆς.** Possessive genitive.

2:52 **Καὶ Ἰησοῦς προέκοπτεν [ἐν τῇ] σοφίᾳ καὶ ἡλικίᾳ καὶ χάριτι παρὰ θεῶ καὶ ἀνθρώπων.**

**Ἰησοῦς.** Nominative subject of προέκοπτεν.

**προέκοπτεν.** Impf act ind 3rd sg προκόπτω.

[ἐν τῇ] σοφία καὶ ἡλικία καὶ χάριτι. Reference. The preposition and article ἐν τῇ relate to each of the three dative nouns in the PP. They may have been omitted by some scribes (A C D Θ Ψ f<sup>1,13</sup> 1241) to make more clear the parallel construction among the three expressions (“wisdom, stature, and grace”). Although ἡλικία rarely means “stature” in Hellenistic literature (Green 1997, 157; Fitzmyer, 1:446), it clearly carries that sense in 19:3, and is a plausible meaning here (so Plummer, 79; Bock, 1:274; cf. BDAG, 436.3).

**παρὰ θεῷ καὶ ἀνθρώποις.** Here, the preposition likely introduces participants “whose viewpoint is relevant to an event—‘in the sight of, in the opinion of, in the judgment of’” (LN 90.20; cf. BDAG, 757.2).

### Luke 3:1-14

<sup>1</sup>In the fifteenth year of the reign of Tiberius Caesar, when Pontius Pilate was governor of Judea and Herod was tetrarch of Galilee, and when Philip his brother was tetrarch of the region of Iturea and Trachonitis and Lysanius was tetrarch of Abilene, <sup>2</sup>in the time of the high priest Annas and Caiaphas, the word of God came to John, the son of Zechariah, in the wilderness. <sup>3</sup>And he went into the region around the Jordan proclaiming a baptism of repentance for the forgiveness of sins.

<sup>4</sup>As it is written in the book of the words of Isaiah the prophet: “The voice of one who is shouting in the wilderness: ‘Prepare the way of the Lord; make straight his paths. <sup>5</sup>Every valley will be filled, and every mountain and hill leveled. The crooked (paths) will become straight, and the rough ways smooth. <sup>6</sup>And all people will see the salvation of God.’”

<sup>7</sup>So then, (John) was telling the crowds who were coming out to be baptized by him, “Offspring of vipers! Who warned you to flee from the coming wrath? <sup>8</sup>Therefore, produce fruit worthy of repentance and do not begin to say among yourselves, ‘We have a father—Abraham.’ For I tell you, God is able to raise up children for Abraham from these stones. <sup>9</sup>The ax, in fact, is already laid at the root of the trees. Thus, every tree that does not produce good fruit will be cut down and thrown into the fire.”

<sup>10</sup>And the crowds were asking him, “What, then, should we do?”  
<sup>11</sup>In reply, he proceeded to tell them, “The one who has two shirts should share with the one who does not have (one), and the one who has food should do the same.”<sup>12</sup>Then tax collectors also came to be baptized, and they said to him, “Teacher, what should we do?”  
<sup>13</sup>He told them, “Do not collect any more than you are ordered to.”  
<sup>14</sup>(Some) soldiers were also asking him, “What about us? What should we do?” He said to them, “Do not extort money from anyone, or blackmail (them); and be satisfied with your wages.”

**3:1 Ἐν ἔτει δὲ πεντεκαιδεκάτῳ τῆς ἡγεμονίας Τιβερίου Καίσαρος, ἡγεμονεύοντος Ποντίου Πιλάτου τῆς Ἰουδαίας, καὶ τετραραρχούντος τῆς Γαλιλαίας Ἡρώδου, Φιλίππου δὲ τοῦ ἀδελφοῦ αὐτοῦ τετραραρχούντος τῆς Ἰτουραίας καὶ Τραχωνίτιδος χώρας, καὶ Λυσανίου τῆς Ἀβιληνῆς τετραραρχούντος,**

**Ἐν ἔτει . . . πεντεκαιδεκάτῳ.** Temporal. The extensive use of temporal expressions in verses 1-2 “has the effect of creating a build-up for the introduction of something important that follows: John’s ministry” (Runge §10.2).

**τῆς ἡγεμονίας.** Genitive of reference.

**Τιβερίου Καίσαρος.** Subjective genitive.

**ἡγεμονεύοντος.** Pres act ptc masc gen sg ἡγεμονεύω. Genitive absolute (see 2:2 on ἡγεμονεύοντος), temporal.

**Ποντίου Πιλάτου.** Genitive subject of ἡγεμονεύοντος.

**τῆς Ἰουδαίας . . . τῆς Γαλιλαίας . . . τῆς χώρας . . . τῆς Ἀβιληνῆς.** Genitives of subordination.

**δὲ.** The use of δέ rather than καί in the middle of this list is surprising. The choice of δέ, however, which typically marks a new development in the narrative, may well serve to help divide the lengthy list of background information into more manageable chunks.

**τετραραρχούντος.** Pres act ptc masc gen sg τετραραρχέω. Genitive absolute (see 2:2 on ἡγεμονεύοντος), temporal. All three uses of τετραραρχούντος in this verse function in the same way.

**Ἡρώδου . . . Φιλίππου . . . Λυσανίου.** Genitive subjects of τετραραρχούντος.

**τοῦ ἀδελφοῦ.** Genitive in apposition to Φιλίππου.



**αὐτοῦ.** Genitive of relationship.

**τῆς . . . χώρας.** Genitive of subordination.

**Ἰτουραίας καὶ Τραχωνίτιδος.** Genitive of identification (see 2:4 on Ναζαρέθ): “the region called Iturea and the region called Trachonitis.”

**3:2 ἐπὶ ἀρχιερέως Ἴβνα καὶ Καϊάφα, ἐγένετο ῥῆμα θεοῦ ἐπὶ Ἰωάννην τὸν Ζαχαρίου υἱὸν ἐν τῇ ἐρήμῳ.**

**ἐπὶ ἀρχιερέως.** Temporal. Marshall (134) notes that “ἐπί with the genitive means ‘in the time of’” (see also 4:27).

**Ἴβνα καὶ Καϊάφα.** Genitive in apposition to ἀρχιερέως. The use of the singular ἀρχιερέως with this compound appositional NP may reflect the continuing presence and power of Annas even after Caiaphas assumed the high priesthood (Green 1997, 169).

**ἐγένετο.** Aor mid ind 3rd sg γίνομαι.

**ῥῆμα.** Nominative subject of ἐγένετο.

**θεοῦ.** Genitive of source.

**ἐπὶ Ἰωάννην.** Locative. See also 1:12 on ἐπ’ αὐτόν.

**τὸν . . . υἱόν.** Accusative in apposition to Ἰωάννην.

**Ζαχαρίου.** Genitive of relationship.

**ἐν τῇ ἐρήμῳ.** Locative.

**3:3 καὶ ἦλθεν εἰς πᾶσαν [τὴν] περίχωρον τοῦ Ἰορδάνου κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν,**

**ἦλθεν.** Aor mid ind 3rd sg ἔρχομαι.

**εἰς πᾶσαν [τὴν] περίχωρον.** Locative. Followed by a river name in the genitive case περίχωρος indicates the region surrounding the river (BDAG, 808).

**τοῦ Ἰορδάνου.** Genitive complement of περίχωρον (see above).

**κηρύσσων.** Pres act ptc masc nom sg κηρύσσω. Although the participle could be taken as purpose (cf. Fitzmyer, 1:459), given the fact that we are dealing with movement throughout an area, it more likely points to the manner in which he traveled.

**βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν.** The syntactic complexity of this construction flows from the fact that it includes three nouns (βάπτισμα, μετανοίας, ἄφεσιν) that are verbal ideas. John

was preaching that people should repent and be baptized so that their sins would be forgiven.

**βάπτισμα.** Accusative direct object of κηρύσσων.

**μετανοίας.** “Baptism *characterized by repentance or associated with repentance.*”

**εἰς ἄφεσιν.** Purpose or goal.

**ἁμαρτιῶν.** Objective genitive.

**3:4** ὡς γέγραπται ἐν βίβλῳ λόγων Ἡσαΐου τοῦ προφήτου, Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Ἐτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.

**ὡς.** Introduces an analogy between John’s actions and Isaiah’s prophecy.

**γέγραπται.** Prf pass ind 3rd sg γράφω. On the force of the perfect, see 2:23.

**ἐν βίβλῳ.** Locative. This is an extremely rare way of introducing references to Scripture and occurs almost exclusively in Luke/Acts (also 3:4; 20:42; Acts 1:20; 7:42; Mark 12:26). The phrase ἐν βίβλῳ λόγων occurs only here.

**λόγων.** Genitive of content.

**Ἡσαΐου.** Genitive of source or subjective genitive. In this type of genitive construction, the agent (Ἡσαΐου) carries out an implicit action (speaking) that produces the head noun (λόγων): “the words that Isaiah spoke” (see Beekman and Callow, 261; cf. 4:17 on τοῦ προφήτου).

**τοῦ προφήτου.** Genitive in apposition to Ἡσαΐου.

**Φωνή.** In the context of Isa 40:2, Φωνή could be the nominative subject in a verbless clause (“This is the voice of one shouting . . .” or “There will be a voice of one shouting . . .”) or a hanging nominative (“The voice of one shouting . . .”).

**βοῶντος.** Pres act ptc masc gen sg βοάω (substantival). Possessive genitive.

**ἐν τῇ ἐρήμῳ.** Locative.

**Ἐτοιμάσατε.** Aor act impv 2nd pl ἐτοιμάζω.

**τὴν ὁδὸν.** Accusative direct object of Ἐτοιμάσατε.

**κυρίου.** “The way *the Lord will travel.*”

**εὐθείας.** Complement in an object-complement double accusative construction.

**ποιεῖτε.** Pres act impv 2nd pl ποιέω.

**τὰς τρίβους.** Accusative direct object of ποιεῖτε.

**αὐτοῦ.** “The path *he will travel.*”

**3:5 πᾶσα φάραγξ πληρωθήσεται καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται, καὶ ἔσται τὰ σκολιὰ εἰς εὐθείαν καὶ αἱ τραχεῖαι εἰς ὁδοὺς λείας.**

**πᾶσα φάραγξ.** Nominative subject of πληρωθήσεται.

**πληρωθήσεται.** Fut pass ind 3rd sg πληρώω.

**πᾶν ὄρος καὶ βουνός.** Nominative subject of ταπεινωθήσεται.

The term βουνός occurs only here and in 23:30 in the NT and refers to “a relatively low elevated land formation, in contrast with ὄρος” (LN 1.48).

**ταπεινωθήσεται.** Fut pass ind 3rd sg ταπεινώνω. Lit. “will be made low.” It is not unusual for a singular rather than plural verb to be used with a compound subject (here πᾶν ὄρος καὶ βουνός) where the two are treated as a single entity or idea (cf. McKay, 18).

**ἔσται τὰ σκολιὰ εἰς εὐθείαν.** Lit. “The crooked (paths) will be into straight.”

**ἔσται.** Fut ind 3rd sg εἰμί. Neuter plural subjects characteristically take singular verbs (see Wallace, 399–400).

**τὰ σκολιὰ.** Nominative subject of ἔσται.

**εἰς εὐθείαν.** Culy and Parsons (68) note that “the preposition εἰς with an accusative noun is frequently used as a substitute for a predicate modifier to indicate equivalence. . . . The construction usually occurs in Old Testament quotations, and thus typically reflects a Semitic influence” (see 13:19; 20:17). The future tense of εἰμί is typical in this construction (see Wallace, 47; cf. BDAG, 291.8.a.β).

**αἱ τραχεῖαι.** Nominative subject of an implied ἔσται.

**εἰς ὁδοὺς λείας.** See εἰς εὐθείαν above.

**3:6 καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ θεοῦ.**

**ὄψεται.** Fut mid ind 3rd sg ὁράω.

**πάσα σὰρξ.** Nominative subject of ὄψεται. Synecdoche (see 1:46 on ἡ ψυχὴ μου) for “all people.” Hyperbole.

**τὸ σωτήριον.** Accusative direct object of ὄψεται. The use of the less common substantival form of the adjective σωτήριος (5 times in the NT, 3 in Luke/Acts), rather than the noun σωτηρία (46 times in the NT), should probably be attributed to the poetic nature of this discourse (cf. 2:30).

**τοῦ θεοῦ.** Subjective genitive.

**3:7 Ἐλεγεν οὖν τοῖς ἐκπορευομένοις ὄχλοις βαπτισθῆναι ὑπ’ αὐτοῦ, Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς;**

**Ἐλεγεν.** Impf act ind 3rd sg λέγω. Marshall (138) suggests that “the imperfect precedes the statement of some length . . . or perhaps indicates that this was what John habitually said.” The former can be abandoned, given the fact that the aorist is frequently used in such contexts elsewhere (e.g., 12:22; 14:25). Nolland (1:147) follows the latter view and translates, “he would say” (see also 5:36). Used with the resumptive οὖν, the imperfect may be the aspect of choice since it fleshes out the imperfective κηρύσσω (v. 3).

**οὖν.** Resumptive. The conjunction could mark what follows as a new development in the narrative that is connected to the quote that precedes, but the conceptual link to verse 3 (i.e., the connection between baptism and repentance) suggests that the οὖν marks a return to the storyline after the intervening quote (cf. Levinsohn 2000, 85; Runge §2.5).

**τοῖς ἐκπορευομένοις ὄχλοις.** Dative indirect object of Ἐλεγεν.  
**ἐκπορευομένοις.** Pres mid ptc masc dat pl ἐκπορεύομαι (attributive).

**βαπτισθῆναι.** Aor pass inf βαπτίζω (purpose).

**ὑπ’ αὐτοῦ.** Ultimate agency.

**Γεννήματα.** Vocative.

**ἐχιδνῶν.** Genitive of relationship.

**τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς.** Clausal complement of Ἐλεγεν. Marshall (139) summarizes how this rhetorical question has been understood: (1) Who has warned you to flee from the coming wrath? (2) Who has shown you how to flee

from the coming wrath? (3) Who has shown you how to flee from the coming wrath merely by coming to be baptized? The typical nuance of ὑποδείκνυμι and the context both seem to support the third option.

**τίς.** Nominative subject of ὑπέδειξεν.

**ὑπέδειξεν.** Aor act ind 3rd sg ὑποδείκνυμι. Although some claim that this verb, when used with an infinitive, can mean “warn” (BDAG, 1037.2), that nuance is likely a feature of the context rather than the semantics of the verb. The verb itself appears to simply indicate “directing someone’s attention to something” (cf. BDAG, 1037.1).

**ὑμῖν.** Indirect object of ὑπέδειξεν.

**φυγεῖν.** Aor act inf φεύγω (direct object).

**ἀπὸ τῆς μελλούσης ὀργῆς.** Separation.

**μελλούσης.** Pres act ptc fem gen sg μέλλω (attributive).

**3:8 ποιήσατε οὖν καρπὸς ἀξίους τῆς μετανοίας καὶ μὴ ἄρξησθε λέγειν ἐν ἑαυτοῖς, Πατέρα ἔχομεν τὸν Ἀβραάμ. λέγω γὰρ ὑμῖν ὅτι δύνата ὁ θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ.**

**ποιήσατε.** Aor act impv 2nd pl ποιέω.

**οὖν.** The inferential conjunction seems to suggest that since simply coming to be baptized will not save them (v. 7), they should therefore demonstrate true repentance if they want to successfully flee from the coming wrath (cf. Plummer, 89; Nolland, 1:148).

**καρπὸς.** Accusative direct object of ποιήσατε.

**ἀξίους.** The adjective could be viewed as either attributive or as the complement in an object-complement double accusative construction.

**τῆς μετανοίας.** Genitive complement of ἀξίους.

**ἄρξησθε.** Aor mid subj 2nd pl ἄρχω (prohibitive).

**λέγειν.** Pres act inf λέγω (complementary).

**ἐν ἑαυτοῖς.** Association.

**Πατέρα.** Accusative in apposition to τὸν Ἀβραάμ.

**ἔχομεν.** Pres act ind 1st pl ἔχω.

**τὸν Ἀβραάμ.** Accusative direct object of ἔχομεν (but see 1:24 on ἡ γυνή).

**λέγω . . . ὑμῖν.** This phrase is an example of what Runge (§5) calls

a “meta-comment,” a device that breaks the flow of the discourse in anticipation of something important, effectively highlighting the proposition that it introduces.

**λέγω.** Pres act ind 1st sg λέγω.

**γάρ.** Causal (see also 1:15).

**ὑμῖν.** Dative indirect object of λέγω.

**ὅτι.** Introduces the clausal complement (direct discourse; see also 1:25 on ὅτι) of λέγω.

**δύναται.** Pres mid ind 3rd sg δύναμαι.

**ὁ θεός.** Nominative subject of δύναται.

**ἐκ τῶν λίθων τούτων.** Source.

**ἐγειραι.** Aor act inf ἐγειρω (complementary).

**τέκνα.** Accusative direct object of ἐγειραι.

**τῷ Ἀβραάμ.** Dative of advantage.

**3:9 ἤδη δὲ καὶ ἡ ἀξίνη πρὸς τὴν ρίζαν τῶν δένδρων κεῖται. πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.**

**δὲ καὶ.** See 2:4.

**ἡ ἀξίνη.** Nominative subject of κεῖται.

**πρὸς τὴν ρίζαν.** Locative.

**τῶν δένδρων.** Partitive genitive.

**κεῖται.** Pres mid ind 3rd sg κείμαι.

**πᾶν . . . δένδρον.** Nominative subject of ἐκκόπτεται καὶ . . . βάλλεται.

**οὖν.** Introduces an inference that can be deduced from the previous statement.

**ποιοῦν.** Pres act ptc neut nom sg ποιέω (attributive).

**καρπὸν καλὸν.** Accusative direct object of ποιοῦν.

**ἐκκόπτεται.** Pres pass ind 3rd sg ἐκκόπτω. Lit. “is cut down.” The future translation stems from the fact that John is using this statement to warn of a future consequence if repentance is not forthcoming. Rijksbaron (25; emphasis in original) suggests that “in a way similar to the use of the present in historical narrative, the present indicative may be used to mark decisive moments in the *future*.”

**εἰς πῦρ.** Locative.

**βάλλεται.** Pres pass ind 3rd sg βάλλω. See above on ἐκκόπτεται.

**3:10 Καὶ ἐπηρώτων αὐτὸν οἱ ὄχλοι λέγοντες, Τί οὖν ποιήσωμεν;**

**ἐπηρώτων.** Impf act ind 3rd pl ἐπερωτάω.

**αὐτὸν.** Accusative direct object of ἐπηρώτων. On the word order, see 1:2 on ἡμῖν.

**οἱ ὄχλοι.** Nominative subject of ἐπηρώτων.

**λέγοντες.** Pres act ptc masc nom pl λέγω (attendant circumstance; see 1:24 on λέγουσα; or manner). On the possible significance of the extra verb of speech, see 7:39 on εἶπεν ἐν ἑαυτῷ λέγων and 1:19 on ἀποκριθεὶς.

**Τί οὖν ποιήσωμεν.** This question is repeated two more times in this section (vv. 12, 14; cf. Acts 2:37). Codex D adds the phrase ἵνα σωθῶμεν here (also in vv. 12, 14; Acts 2:37) to clarify the intent of the question.

**Τί.** Accusative direct object of ποιήσωμεν.

**ποιήσωμεν.** Aor act subj 1st pl ποιέω (deliberative subjunctive).

**3:11 ἀποκριθεὶς δὲ ἔλεγεν αὐτοῖς, Ὁ ἔχων δύο χιτῶνας μεταδότω τῷ μὴ ἔχοντι, καὶ ὁ ἔχων βρώματα ὁμοίως ποιείτω.**

**ἀποκριθεὶς.** Aor mid ptc masc nom sg ἀποκρίνομαι (attendant circumstance; see also 1:19 on ἀποκριθεὶς). On the voice, see “Deponency” in the Series Introduction. It is quite common to find ἀποκριθεὶς used as an attendant circumstance participle (redundant) with εἶπεν (see, e.g., 1:19, 35; 4:8, 12; 5:5, 22, 31). Occasionally, however, Luke and other writers use this form of the participle to modify a present verb (here, 13:8), an imperfect verb (3:11), or a future verb (13:25). Although attendant circumstance participles generally match the verb they modify in aspect (see 1:24 on λέγουσα), with ἀποκρίνομαι the aorist appears to be a set form for this usage.

**ἔλεγεν.** Impf act ind 3rd sg λέγω.

**αὐτοῖς.** Dative indirect object of ἔλεγεν.

**Ὁ ἔχων.** Pres act ptc masc nom sg ἔχω (substantival). Nominative subject of μεταδότω.

**δύο χιτῶνας.** Accusative direct object of ἔχων. The term χιτῶν refers to a garment worn next to the skin and under a cloak, like a shirt, but which would have been longer than a Western style shirt.

**μεταδότω.** Aor act impv 3rd sg μεταδίδωμι.

**τῷ . . . ἔχοντι.** Pres act ptc masc dat sg ἔχω (substantival). Dative indirect object of μεταδότω.

**ὁ ἔχων.** Pres act ptc masc nom sg ἔχω (substantival). Nominative subject of ποιείτω.

**βρώματα.** Accusative direct object of ἔχων.

**ποιείτω.** Pres act impv 3rd sg ποιέω.

**3:12 ἦλθον δὲ καὶ τελῶναι βαπτισθῆναι καὶ εἶπαν πρὸς αὐτόν, Διδάσκαλε, τί ποιήσωμεν;**

**δὲ καὶ.** The δὲ introduces the next development in the narrative, while the καὶ is adverbial (“also” or “even”; see also 2:4).

**ἦλθον.** Aor act ind 3rd pl ἔρχομαι.

**τελῶναι.** Nominative plural subject of ἦλθον.

**βαπτισθῆναι.** Aor pass inf βαπτίζω (purpose).

**εἶπαν.** Aor act ind 3rd pl λέγω. On the form, see 1:61.

**πρὸς αὐτόν.** Indirect object (see 1:13 on πρὸς αὐτόν).

**Διδάσκαλε.** Vocative.

**τί.** Accusative direct object of ποιήσωμεν.

**ποιήσωμεν.** Aor act subj 1st pl ποιέω (deliberative subjunctive).

**3:13 ὁ δὲ εἶπεν πρὸς αὐτούς, Μηδὲν πλέον παρὰ τὸ διατεταγμένον ὑμῖν πράσσετε.**

**ὁ.** Nominative subject of εἶπεν (see 1:29 on ἡ).

**εἶπεν.** Aor act ind 3rd sg λέγω.

**πρὸς αὐτούς.** Indirect object (see 1:13 on πρὸς αὐτόν).

**Μηδὲν πλέον.** Accusative direct object of πράσσετε. Fronted for emphasis.

**παρὰ τὸ διατεταγμένον.** Comparison.

**διατεταγμένον.** Prf pass ptc neut acc sg διατάσσω (substantival).

**ὑμῖν.** Dative indirect object of διατεταγμένον. Lit. “than that which has been commanded to you.”

**πράσσετε.** Pres act impv 2nd pl πράσσω. With tax collectors as the agent of the verb, in this context πράσσω points to “collecting” the taxes they have been instructed to collect. It is inappropriate, however, to associate any connotation of extortion with the verb



itself (contra BDAG, 860.1.b; Marshall, 143). The negative connotation comes from the phrase Μηδὲν πλέον παρὰ τὸ διατεταγμένον ὑμῖν rather than from the verb.

**3:14 ἐπηρώτων δὲ αὐτὸν καὶ στρατευόμενοι λέγοντες, Τί ποιήσωμεν καὶ ἡμεῖς; καὶ εἶπεν αὐτοῖς, Μηδένα διασεισητε μηδὲ συκοφαντήσητε καὶ ἀρκεῖσθε τοῖς ὀψωνίοις ὑμῶν.**

**ἐπηρώτων.** Impf act ind 3rd pl ἐπερωτάω.

**δὲ . . . καὶ.** See verse 12.

**αὐτὸν.** Accusative direct object of ἐπηρώτων.

**στρατευόμενοι.** Pres mid ptc masc nom pl στρατεύομαι (substantival). Nominative subject of ἐπηρώτων.

**λέγοντες.** Pres act ptc masc nom pl λέγω (attendant circumstance; see 1:24 on λέγουσα; or manner).

**Τί.** Accusative direct object of ποιήσωμεν.

**ποιήσωμεν.** Aor act subj 1st pl ποιέω (deliberative subjunctive).

**ἡμεῖς.** Nominative plural subject of ποιήσωμεν. The use of the adverbial καὶ with the explicit subject pronoun serves to strongly distinguish the group of speakers from the preceding groups (see the translation). Lit. “What should we do, even us?”

**εἶπεν.** Aor act ind 3rd sg λέγω.

**αὐτοῖς.** Dative indirect object of εἶπεν.

**Μηδένα.** Accusative direct object of διασεισητε.

**διασεισητε.** Aor act subj 2nd pl διασειώ (prohibitive). The clause could be rendered: “Don’t shake down anyone.”

**μηδὲ συκοφαντήσητε.** Aor act subj 2nd pl συκοφαντέω (prohibitive). BDAG (955) lists two senses for this verb: “to put pressure on someone for personal gain” or “to secure someth. through intimidation.” Louw and Nida (33.434), on the other hand, give it a legal nuance: “to bring false charges against someone, especially with the intent of personal profit.” The latter appears to be more consistent with earlier usage (see LJS, 1671).

**ἀρκεῖσθε.** Pres mid impv 2nd pl ἀρκέω.

**τοῖς ὀψωνίοις.** Dative of reference. Robertson suggests this might function as a dative of instrument (532).

**ὑμῶν.** Possessive genitive.

**Luke 3:15-20**

<sup>15</sup>While the people were waiting and all of them were wondering in their hearts about John, whether perhaps he might be the Christ, <sup>16</sup>John responded by saying to all of them, “I baptize you with water, but one more powerful than me is coming, the strap of whose sandals I am not qualified to untie. He will baptize you with the Holy Spirit and fire. <sup>17</sup>His winnowing fork is in his hand to clean up his threshing floor and gather together the wheat into his storehouse; but he will burn the chaff in unquenchable fire.”

<sup>18</sup>So, exhorting (them to do) many other things as well, (John) was proclaiming the good news to the people, <sup>19</sup>but Herod the tetrarch, since he had been rebuked by John concerning Herodias, his brother’s wife—and concerning all the horrible things Herod had done—<sup>20</sup>added even this on (top of) everything (else): he locked John up in prison.

**3:15 Προσδοκῶντος δὲ τοῦ λαοῦ καὶ διαλογιζομένων πάντων ἐν ταῖς καρδίαις αὐτῶν περὶ τοῦ Ἰωάννου, μήποτε αὐτὸς εἶη ὁ Χριστός,**

**Προσδοκῶντος.** Pres act ptc masc gen sg προσδοκάω. Genitive absolute (see 2:2 on ἡγεμονεύοντος), temporal.

**τοῦ λαοῦ.** Genitive subject of Προσδοκῶντος.

**διαλογιζομένων.** Pres mid ptc masc gen pl διαλογίζομαι. Genitive absolute (see 2:2 on ἡγεμονεύοντος), temporal.

**πάντων.** Genitive subject of διαλογιζομένων.

**ἐν ταῖς καρδίαις.** Locative. Metonymy (see 1:17 on καρδίας) for “mind.”

**αὐτῶν.** Possessive genitive.

**περὶ τοῦ Ἰωάννου.** Reference.

**μήποτε.** As a marker of inquiry, μήποτε can be rendered, “can it be,” “perhaps,” or “whether” (BDAG, 648.3; BDF §370.3).

**αὐτός.** Nominative subject of εἶη.

**εἶη.** Pres act opt 3rd sg εἶμί. On the mood, see 1:29 on εἶη.

**ὁ Χριστός.** Predicate nominative.

**3:16 ἀπεκρίνατο λέγων πᾶσιν ὁ Ἰωάννης, Ἐγὼ μὲν ὕδατι βαπτίζω ὑμᾶς. ἔρχεται δὲ ὁ ἰσχυρότερός μου, οὐ οὐκ εἰμι ἱκανὸς λύσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ. αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί.**

**ἀπεκρίνατο.** Aor mid ind 3rd sg ἀποκρίνομαι. See also 1:19 on ἀποκριθεῖς.

**λέγων.** Pres act ptc masc nom sg λέγω (means).

**πᾶσιν.** Dative indirect object of λέγων.

**ὁ Ἰωάννης.** Nominative subject of ἀπεκρίνατο.

**Ἐγὼ.** Nominative subject of βαπτίζω. The fronted explicit subject pronoun helps highlight the focus of the contrast.

**μὲν . . . δέ.** Here, this construction sets up a contrast between John and Jesus. “The presence of μὲν not only anticipates a corresponding sentence containing δέ but frequently, in narrative, it also downgrades the importance of the sentence containing μὲν. In particular, the information introduced with μὲν is often of a secondary importance in comparison with that introduced with δέ” (Levinsohn 2000, 170).

**ὕδατι.** Dative of instrument or less likely dative of location. Although both are possible, as is also the case with ἐν πνεύματι ἁγίῳ καὶ πυρί, the ambiguity should not lead to a both/and interpretation (contra Wallace, 155). The parallel structure in this verse illustrates the fact that the simple dative was often used interchangeably with the preposition ἐν.

**βαπτίζω.** Pres act ind 1st sg βαπτίζω.

**ὑμᾶς.** Accusative direct object of βαπτίζω.

**ἔρχεται.** Pres mid ind 3rd sg ἔρχομαι.

**ὁ ἰσχυρότερός.** Nominative subject of ἔρχεται. On the second accent, see 1:13 on ἡ δέησις.

**μου.** Genitive of comparison.

**οὐ.** Since ἱκανός is modified by a complementary infinitive here, and it takes nominal complements in the dative case (BDF §187.8) not the genitive, the relative pronoun must be a possessive genitive modifying τῶν ὑποδημάτων, with redundant αὐτοῦ.

**εἰμι.** Pres act ind 3rd sg εἰμί.

**ἱκανός.** Predicate nominative. Here, “pert. to meeting a stan-

dard, fit, appropriate, competent, qualified, able, w. the connotation worthy, good enough” (BDAG, 472.2).

**λύσαι.** Aor act inf λύω (complementary).

**τὸν ἰμάντα.** Accusative direct object of λύσαι.

**τῶν ὑποδημάτων.** Partitive genitive.

**αὐτοῦ.** Possessive genitive.

**αὐτός.** Nominative subject of βαπτίσει.

**ὑμᾶς.** Accusative direct object of βαπτίσει.

**βαπτίσει.** Fut act ind 3rd sg βαπτίζω.

**ἐν πνεύματι ἁγίῳ καὶ πυρὶ.** Instrumental or less likely location (see above on ὕδατι).

**3:17 οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ διακαθάραι τὴν ἄλωνα αὐτοῦ καὶ συναγαγεῖν τὸν σίτον εἰς τὴν ἀποθήκην αὐτοῦ, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ.**

**οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ.** Lit. “whose winnowing fork is in his hand.” This clause indicates readiness to carry out the action of the infinitive.

**οὗ.** Possessive genitive.

**τὸ πτύον.** Nominative subject of a verbless equative clause.

**ἐν τῇ χειρὶ.** Locative.

**αὐτοῦ.** Possessive genitive.

**διακαθάραι.** Aor act inf διακαθαίρω (purpose).

**τὴν ἄλωνα.** Accusative direct object of διακαθάραι.

**αὐτοῦ.** Possessive genitive.

**συναγαγεῖν.** Aor act inf συνάγω (purpose).

**τὸν σίτον.** Accusative direct object of συναγαγεῖν.

**εἰς τὴν ἀποθήκην.** Locative.

**αὐτοῦ.** Possessive genitive.

**τὸ . . . ἄχυρον.** Accusative direct object of κατακαύσει.

**κατακαύσει.** Fut act ind 3rd sg κατακαίω.

**πυρὶ ἀσβέστῳ.** Dative of instrument.

**3:18 Πολλὰ μὲν οὖν καὶ ἕτερα παρακαλῶν εὐηγγελίζετο τὸν λαόν.**

**Πολλὰ μὲν οὖν καὶ ἕτερα.** Note the similar context in John

20:30, where the same type of construction is used to sum up a wide range of events.

**Πολλὰ . . . ἔτερα.** Accusative direct object of παρακαλῶν. Πολλὰ is fronted for emphasis.

**μέν.** Here, μέν is used as a correlative conjunction to set up a contrast, with its counterpart δέ occurring in 3:19 (see also 3:16 on μέν . . . δέ). According to Runge (§2.8), the “sole function [of μέν] is to create the expectation that some related element will follow.”

**οὖν.** Levinsohn (2000, 170) states that when οὖν follows μέν, it functions in one of its two typical ways: resumptive or inferential. Here, after indicating a resumption of the storyline with οὖν, Luke uses the imperfect εὐηγγελίζετο to provide a summary statement of subsequent events that sets up the final event in this part of the narrative that focuses on John (v. 20).

**παρακαλῶν.** Pres act ptc neut nom sg παρακαλέω. The relationship between the participial clause and the main clause could be understood in several ways, the most likely being (1) attendant circumstance (see 1:24 on λέγουσα): “So, he exhorted (them to do) many other things as well and proclaimed the good news to them”; or (2) manner or means: “So, he proclaimed the good news to them, (by) exhorting them. . . .” In the first reading, the ethical instruction is distinct from the good news, while in the second the ethical instruction is mixed in with the proclamation of the good news (manner) or the actual means that he used to do so. Our translation retains some of this ambiguity.

**εὐηγγελίζετο.** Impf mid ind 3rd sg εὐαγγελίζω.

**τὸν λαόν.** At a surface level, the accusative τὸν λαόν functions as the direct object of εὐηγγελίζετο, even though τὸν λαόν is the cognitive recipient or indirect object of εὐηγγελίζετο (“he preached good news to them”). This represents a syntactic phenomenon known as “advancement” in which the indirect object has “advanced” to the direct object slot, and therefore bears accusative case. This same phenomenon is illustrated in English by comparing “I gave the ball to the boy” with “I gave the boy the ball.” In the second sentence, the recipient of the ball, which typically is introduced using the preposition “to” has advanced to the direct object slot, and therefore loses the “to.” This phenomenon serves to heighten

the topicality (or importance) of the advanced item and downgrade the topicality of the displaced item (see Culy 2009, 102–5). For other examples, see 20:40; Acts 8:25; 13:32; 14:41; 16:10.

**3:19** ὁ δὲ Ἡρώδης ὁ τετραάρχης, ἐλεγχόμενος ὑπ’ αὐτοῦ περὶ Ἡρωδιάδος τῆς γυναικὸς τοῦ ἀδελφοῦ αὐτοῦ καὶ περὶ πάντων ὧν ἐποίησεν πονηρῶν ὁ Ἡρώδης,

ὁ . . . Ἡρώδης. Nominative subject of προσέθηκεν (3:20).

δὲ. See 3:18 on μὲν.

ὁ τετραάρχης. Nominative in apposition to ὁ Ἡρώδης.

ἐλεγχόμενος. Pres pass ptc masc nom sg ἐλέγγω (causal).

ὑπ’ αὐτοῦ. Ultimate agency.

περὶ Ἡρωδιάδος. Reference.

τῆς γυναικὸς. Genitive in apposition to Ἡρωδιάδος.

τοῦ ἀδελφοῦ. Genitive of relationship.

αὐτοῦ. Genitive of relationship.

περὶ πάντων ὧν ἐποίησεν πονηρῶν ὁ Ἡρώδης. This is perhaps the most striking example of an internally headed relative clause (see also 1:4 on περὶ ὧν κατηχήθης λόγων) in the NT. Part of the NP that the relative clause modifies (πάντων πονηρῶν) has been placed in the middle of the relative clause. We might have expected Luke to write περὶ πάντων πονηρῶν ἃ ἐποίησεν ὁ Ἡρώδης, with the neuter accusative plural relative pronoun functioning as the direct object of ἐποίησεν. Instead, Luke has used the internally headed relative clause to intensify the semantics of the relative clause (with πονηρῶν being rendered something like “horrible things,” “atrocious things,” or “appalling things”). In this construction, ὧν (the direct object of ἐποίησεν) now receives its case from the preposition περὶ, and the head noun πονηρῶν retains the case that it would have had governed by περὶ as well. The semantic intensification stems from the “head” of the relative clause being placed in a highly marked word order.

περὶ πάντων . . . πονηρῶν. Reference.

ἐποίησεν. Aor act ind 3rd sg ποιέω.

ὁ Ἡρώδης. Nominative subject of ἐποίησεν. The use of the explicit subject here, when Herod is clearly the referent, suggests that this clause is a parenthetical addition that indicates John’s

rebuke extended beyond the issue with Herodias, while his rebuke for marrying Herodias was the particular event that precipitated John's arrest.

**3:20 προσέθηκεν καὶ τοῦτο ἐπὶ πᾶσιν [καὶ] κατέκλεισεν τὸν Ἰωάννην ἐν φυλακῇ.**

**προσέθηκεν.** Aor act ind 3rd sg προστίθημι.

**τοῦτο.** Accusative direct object of προσέθηκεν.

**ἐπὶ πᾶσιν.** Locative.

**κατέκλεισεν.** Aor act ind 3rd sg κατακλείω.

**τὸν Ἰωάννην.** Accusative direct object of κατέκλεισεν.

**ἐν φυλακῇ.** Locative.

### **Luke 3:21-38**

<sup>21</sup>Now it happened that as all the people were baptized, when Jesus had also been baptized and was praying, heaven was opened <sup>22</sup>and the Holy Spirit descended upon him in bodily form like a dove, and a voice came from heaven: "You are my beloved son; I am very pleased with you."

<sup>23</sup>Now, he, namely Jesus, was about thirty years old when he began (his ministry), being the son, as it was assumed, of Joseph, the son of Eli, <sup>24</sup>the son of Matthat, the son of Levi, the son of Melchi, the son of Jannai, the son of Joseph, <sup>25</sup>the son of Mattathias, the son of Amos, the son of Nahum, the son of Esli, the son of Naggai, <sup>26</sup>the son of Maath, the son of Mattathias, the son of Semein, the son of Josech, the son of Joda, <sup>27</sup>the son of Joanan, the son of Rhesa, the son of Zerubbabel, the son of Shealtiel, the son of Neri, <sup>28</sup>the son of Melchi, the son of Addi, the son of Cosam, the son of Elmadam, the son of Er, <sup>29</sup>the son of Joshua, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi, <sup>30</sup>the son of Simeon, the son of Judah, the son of Joseph, the son of Jonam, the son of Eliakim, <sup>31</sup>the son of Melea, the son of Menna, the son of Mattatha, the son of Nathan, the son of David, <sup>32</sup>the son of Jesse, the son of Obed, the son of Boaz, the son of Sala, the son of Nahshon, <sup>33</sup>the son of Amminadab, the son of Admin, the son of Arni, the son of Hezron, the son of Perez, the son of Judah, <sup>34</sup>the son of Jacob, the son of Isaac, the son of Abraham, the son of

Terah, the son of Nahor,<sup>35</sup>the son of Serug, the son of Reu, the son of Peleg, the son of Arphaxad, the son of Shem, the son of Cainan,<sup>36</sup>the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech,<sup>37</sup>the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalalel, the son of Cainan,<sup>38</sup>the son of Enosh, the son of Seth, the son of Adam, the son of God.

**3:21 Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαὸν καὶ Ἰησοῦ βαπτισθέντος καὶ προσευχομένου ἀνεψυχθῆναι τὸν οὐρανὸν**

**Ἐγένετο.** Aor mid ind 3rd sg γίνομαι. Following his analysis of ἐγένετο with temporal infinitival constructions in which the infinitival clause “describes the specific circumstance for the following foreground events” (Levinsohn, 2000, 177), Levinsohn (2000, 178) goes on to argue that the implication of that construction here is that “the coming of the Spirit upon Jesus [the content of the infinitival clauses] is but the specific circumstance for the following foreground events, viz., his temptation by the devil and subsequent ministry.” See also 1:8 on Ἐγένετο.

**βαπτισθῆναι.** Aor pass inf βαπτίζω. Used with ἐν τῷ to denote contemporaneous time (see also 1:8 on ἱερατεῦειν). When infinitives serve as the object of a preposition, they are always articular (Burk, 81). Some scholars argue that this construction usually indicates contemporaneous time, but when ἐν τῷ precedes an aorist infinitive, it denotes antecedent action (e.g., BDF §404.2; see also the extended discussion in Campbell 2008, 105–8, 112, n. 13). Porter (1994, 201), however, maintains that “the tense-forms of the infinitive are not time-bound.” In a helpful discussion of this construction, Burk (94–96), like Porter, concludes that infinitive tenses encode aspect not time. One is left wondering, however, how the aorist infinitive differs from the present infinitive. It appears that the difference between ἐν τῷ λέγειν αὐτὸν (11:27) and ἐν τῷ λαλῆσαι αὐτὸν (11:37) may be comparable to the difference between the English “as he was speaking” and “as he spoke.” The temporal relation to the main verb would then remain contemporaneous, while the aspect would shift from imperfective (present) to perfective (aorist).



**ἅπαντα τὸν λαόν.** Accusative subject of βαπτισθῆναι. The Attic practice of using ἅπας after a consonant and πᾶς after a vowel is not followed by Luke and many other Koine Greek writers (BDF §275).

**Ἰησοῦ.** Genitive subject of βαπτισθέντος.

**βαπτισθέντος.** Aor pass ptc masc gen sg βαπτίζομαι. Genitive absolute (see 2:2 on ἡγεμονεύοντος), temporal.

**προσευχομένου.** Pres mid ptc masc gen sg προσεύχομαι. Genitive absolute (see 2:2 on ἡγεμονεύοντος), temporal.

**ἀνεψχθῆναι.** Aor pass inf ἀνοίγω. On the surface, there are two ways that the syntax could be construed. (1) The conjoined infinitival clause, ἀνεψχθῆναι . . . καὶ καταβῆναι . . . καὶ . . . γενέσθαι, could be viewed as the subject of Ἐγένετο (so Levinsohn 2000, 178): lit. “The heavens opening and the Holy Spirit descending and the voice from heaven (all) happened as . . . Jesus . . . was praying.” (2) The conjoined infinitival clause, ἀνεψχθῆναι . . . καὶ καταβῆναι . . ., could be part of a larger temporal infinitival clause: ἐν τῷ βαπτισθῆναι . . . καὶ . . . ἀνεψχθῆναι . . . καὶ καταβῆναι . . . καὶ . . . γενέσθαι. In this reading, the καὶ that precedes Ἰησοῦ links the second infinitive with the first one: “Now it happened that as all the people were baptized . . . and the heavens had opened, and the Holy Spirit had descended, and a voice had come from heaven.” The lack of any subsequent finite verb points to the first option.

**τὸν οὐρανόν.** Accusative subject of ἀνεψχθῆναι.

**3:22 καὶ καταβῆναι τὸ πνεῦμα τὸ ἅγιον σωματικῶ εἶδει ὡς περιστερὰν ἐπ’ αὐτόν, καὶ φωνὴν ἐξ οὐρανοῦ γενέσθαι, Σὺ εἶ ὁ υἱὸς μου ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα.**

**καταβῆναι.** Aor act inf καταβαίνω. See verse 21 on ἀνεψχθῆναι.

**τὸ πνεῦμα τὸ ἅγιον.** Accusative subject of καταβῆναι.

**σωματικῶ εἶδει.** Dative of manner. The use of σωματικῶ makes it clear that the Spirit came upon Jesus in a visible manner (Bock, 1:338). This point is demonstrated by the evidence of  $\Phi^4$  which replaces σωματικῶ with πνεύματι (reading καταβῆναι τὸ πνεῦμα τὸ ἅγιον πνεύματι: “the Holy Spirit descended in spiritual form”), thus providing “a creative alternative to the difficult idea of the Spirit descending in bodily form” (Comfort, 331).

**ὡς.** Introduces an analogy between the descent of the Spirit and a dove.

**περιστερὰν.** The text appears ambiguous regarding whether the Holy Spirit descended in bodily form upon him as a dove *descends* (so Bock, 1:338), or descended in bodily form upon him *as a dove*, i.e., in the form of a dove (so Plummer, 99). The accusative case, however, seems to be used because the noun is part of an elliptical construction in which *περιστερὰν* is the subject of the infinitive: *καταβῆναι περιστερὰν ἐπ’ αὐτόν*.

**ἐπ’ αὐτόν.** Locative (cf. 1:35 on ἐπὶ σὲ).

**φωνήν.** Accusative subject of γενέσθαι. As Plummer (100) notes, Luke is fond of using φωνή as the subject of γίνομαι (see also 1:44; 9:35, 36; Acts 2:6; 7:31; 10:13; 19:34).

**ἐξ οὐρανοῦ.** Source.

**γενέσθαι.** Aor mid inf γίνομαι. See verse 21 on ἀνεφθῆναι.

**Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα.** For parallels to this utterance in the LXX, see Gen 22:2; Ps 2:7; and Isa 42:1.

**Σὺ.** Nominative subject of εἶ.

**εἶ.** Pres act ind 2nd sg εἰμί.

**ὁ υἱός . . . ὁ ἀγαπητός.** Predicate nominative.

**μου.** Genitive of relationship.

**ἐν σοὶ.** Reference.

**εὐδόκησα.** Aor act ind 1st sg εὐδοκέω. This is a good example of why some scholars (e.g., Porter, Decker, Campbell) maintain that the aorist tense, like the other tenses, does not explicitly refer to time, though it is used most often to refer to past events (cf. 1:47; 7:35; 15:24). Here, God is simply portrayed as speaking of his pleasure with Jesus as a whole action or simple event by using the aorist tense/perfective aspect (cf. McKay, 27) rather than as a process (imperfective aspect). There is no indication in the context that God’s pleasure with Jesus begins at this point, which would require that God also began to be pleased with Jesus at the transfiguration (see the use of εὐδόκησα in 17:5; contra, e.g., Wallace, 544, and Nolland, 1:164–65, who take this as an ingressive aorist).

**3:23 Καὶ αὐτὸς ἦν Ἰησοῦς ἀρχόμενος ὡσεὶ ἐτῶν τριάκοντα, ὧν υἱός, ὡς ἐνομιζέτο, Ἰωσήφ τοῦ Ἠλὶ**

**αὐτὸς . . . Ἰησοῦς.** Nominative subject of ἦν. The pronoun used with the proper name could indicate emphasis (“Jesus himself”), or simply be used to place Jesus in focus for what follows.

**ἦν.** Impf ind 3rd sg εἰμί. The verb could be connected to ἀρχόμενος (as an imperfect periphrastic construction), ὡσεὶ ἐτῶν τριάκοντα, or Ἰωσήφ. If ἦν is taken with either the first or third option, then ὡσεὶ ἐτῶν τριάκοντα is left unconnected to the rest of the sentence (Nolland, 1:170–71). It is best, then, to view ἦν . . . ἐτῶν τριάκοντα as a typical way of introducing someone’s age (see below on ἐτῶν), with ὡσεὶ marking that age as approximate (see also 9:14; 23:44; Acts 1:15; 19:7). If this is correct, the participle must be adverbial.

**ἀρχόμενος.** Pres mid ptc masc nom sg ἀρχω (temporal).

**ὡσεὶ.** Comparative conjunction.

**ἐτῶν τριάκοντα.** The case could be viewed as a genitive of time (see Culy and Parsons, 74). It may be better, though, to view the combination of εἰμί or γίνομαι with ἐτῶν and a numeral as a conventional way of introducing someone’s age (BDAG, 401): lit. “when he was (a man) of 30 years” (cf. 2:42; Mark 5:42; Acts 4:22; LXX 2 Sam 19:33; 2 Chr 24:15; DanTh 6:1).

**ῶν.** Pres act ptc masc nom sg εἰμί (attributive).

**υἱός.** Predicate nominative.

**ώς.** Comparative conjunction.

**ἐνομιζετο.** Impf pass ind 3rd sg νομίζω.

**Ἰωσήφ.** Genitive of relationship. The genealogy of Jesus begins here, and the remaining verses contain no verbs. Instead, 3:24–38 contains a string of genitives of relationship tracing the lineage of Jesus.

**τοῦ Ἰησοῦ.** It is not uncommon to refer to the son of someone by simply using a genitive form of the proper name without υἱός (here, lit. “Joseph of Eli”).

3:24–38 τοῦ Μαθθαῖ τοῦ Λευὶ τοῦ Μελχὶ τοῦ Ἰανναὶ τοῦ Ἰωσήφ  
<sup>25</sup>τοῦ Ματταθίου τοῦ Ἀμῶς τοῦ Ναοῦμ τοῦ Ἑσλὶ τοῦ Ναγγαὶ  
<sup>26</sup>τοῦ Μάαθ τοῦ Ματταθίου τοῦ Σεμεῖν τοῦ Ἰωσήφ τοῦ Ἰωδᾶ  
<sup>27</sup>τοῦ Ἰωανάν τοῦ Ῥησᾶ τοῦ Ζοροβαβέλ τοῦ Σαλαθιήλ τοῦ Νηρι  
<sup>28</sup>τοῦ Μελχὶ τοῦ Ἀδδὶ τοῦ Κωσάμ τοῦ Ἑλμαδάμ τοῦ Ἡρ <sup>29</sup>τοῦ  
Ἰησοῦ τοῦ Ἐλιέξερ τοῦ Ἰωρίμ τοῦ Μαθθαῖ τοῦ Λευὶ <sup>30</sup>τοῦ Συμεὼν  
τοῦ Ἰούδα τοῦ Ἰωσήφ τοῦ Ἰωνάμ τοῦ Ἐλιακίμ <sup>31</sup>τοῦ Μελεὰ τοῦ  
Μεννά τοῦ Ματταθαῖ τοῦ Ναθάμ τοῦ Δαυὶδ <sup>32</sup>τοῦ Ἰεσσαὶ τοῦ  
Ἰωβηδ τοῦ Βόος τοῦ Σαλὰ τοῦ Ναασσῶν <sup>33</sup>τοῦ Ἀμιναδάβ τοῦ

Ἀδμὶν τοῦ Ἀρνὶ τοῦ Ἑσρῶμ τοῦ Φάρες τοῦ Ἰούδα <sup>34</sup>τοῦ Ἰακῶβ τοῦ Ἰσαάκ τοῦ Ἀβραάμ τοῦ Θάρα τοῦ Ναχώρ <sup>35</sup>τοῦ Σεροῦχ τοῦ Ῥαγαὺ τοῦ Φάλεκ τοῦ Ἔβερ τοῦ Σαλα <sup>36</sup>τοῦ Καϊνάμ τοῦ Ἀρφαξὰδ τοῦ Σὴμ τοῦ Νῶε τοῦ Λάμεχ <sup>37</sup>τοῦ Μαθουσαλά τοῦ Ἐνώχ τοῦ Ἰάρετ τοῦ Μαλελεήλ τοῦ Καϊνάμ <sup>38</sup>τοῦ Ἐνῶς τοῦ Σὴθ τοῦ Ἀδάμ τοῦ θεοῦ.

Throughout the genealogy, each name is accompanied by a genitive article to indicate that a relationship is involved: “X (the son) of Y” (see v. 23 above on τοῦ Ἠλὶ).

### Luke 4:1-15

<sup>1</sup>Now Jesus, full of the Holy Spirit, returned from the Jordan and was led about in the wilderness under the Spirit’s influence <sup>2</sup>for forty days and was tempted by the devil. During those days he ate nothing; and when they were over, he was hungry. <sup>3</sup>Then the devil said to him, “If you are the Son of God, tell this stone to become bread.” <sup>4</sup>Jesus answered him, “It is written, ‘A person must not live on bread alone.’”

<sup>5</sup>After bringing him up (to a high mountain), he showed him in just a moment of time all the kingdoms of the inhabited world. <sup>6</sup>Then the devil said to him, “I will give to you all this authority and their glory, because it has been handed over to me and I give it to whomever I desire. <sup>7</sup>Therefore, if you will bow down before me, all (of it) will be yours!” <sup>8</sup>Jesus responded and said to him, “It is written, ‘Worship the Lord your God and serve him alone.’”

<sup>9</sup>Then he brought him to Jerusalem and stood (him) on the pinnacle of the temple and said to him, “If you are the Son of God, throw yourself down from here. <sup>10</sup>For it is written, ‘He will give orders concerning you to his angels, to protect you.’ <sup>11</sup>And, ‘They will lift you up in (their) hands, so that you do not strike your foot against a stone.’” <sup>12</sup>Jesus responded and said to him, “It is said, ‘Do not put the Lord your God to the test.’”

<sup>13</sup>When he had carried out every temptation, the devil left him until (another) opportune time; <sup>14</sup>and Jesus returned in the power of the Spirit to Galilee. And news about him spread throughout the entire surrounding area. <sup>15</sup>He was teaching them in their synagogues and being praised by everyone.

**4:1 Ἰησοῦς δὲ πλήρης πνεύματος ἁγίου ὑπέστρεψεν ἀπὸ τοῦ Ἰορδάνου καὶ ἦγετο ἐν τῷ πνεύματι ἐν τῇ ἐρήμῳ**

**Ἰησοῦς.** Nominative subject of ὑπέστρεψεν. Levinsohn (2000, 76) argues that the sentence-initial reference to Jesus “reestablishes him as the center of attention, as the narrative resumes following the genealogy of 3:23-28.”

**δὲ.** The conjunction introduces the next development in the narrative.

**πλήρης.** The adjective could be taken as a substantival nominative adjective in apposition to Ἰησοῦς: “Jesus, the One who was full of the Holy Spirit. . . .” It is probably better, though, to view it as a predicate nominative in a shortened form of a relative clause (Ἰησοῦς ὃς ἦν πλήρης πνεύματος ἁγίου) or more likely an attributive participial clause (ὑπάρχων πλήρης πνεύματος ἁγίου; see Acts 7:55; cf. BDF §418.6): “Jesus who was full of the Holy Spirit.” There does not appear to be any significant difference between using the stand alone adjective, as here, and using ὑπάρχων πλήρης πνεύματος ἁγίου, πλησθεὶς πνεύματος ἁγίου (Acts 4:8; 13:9), or a relative clause.

**πνεύματος ἁγίου.** Genitive of content.

**ὑπέστρεψεν.** Aor act ind 3rd sg ὑποστρέφω.

**ἀπὸ τοῦ Ἰορδάνου.** Separation.

**ἦγετο.** Impf pass ind 3rd sg ἄγω.

**ἐν τῷ πνεύματι.** It would be natural to view the preposition as introducing the agent of the passive verb ἦγετο, particularly given the synoptic parallels (Matt 4:1—Τότε ὁ Ἰησοῦς ἀνῆχθη εἰς τὴν ἔρημον ὑπὸ τοῦ πνεύματος; Mark 1:12—Καὶ εὐθὺς τὸ πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν ἔρημον). Such a reading, however, blurs the distinction between ἐν and ὑπό, prepositions that are not typically used interchangeably. It is better to view this expression as an idiomatic way of referring to being under the influence of the Spirit (see also 2:27; cf. 10:21).

**ἐν τῇ ἐρήμῳ.** Locative. Caragounis notes that Attic Greek distinguished between the use of ἐν plus the dative with verbs of rest and εἰς plus the accusative with verbs of motion. Here, we may have an example of the fact that the NT writers did not maintain this sharp distinction, as ἐν is used with a verb of motion (ἦγετο; Caragounis,

114, n. 82). The fact that εἰς τὴν ἔρημον appears in both of the parallel passages (Matt 4:1; Mark 1:12) and in many manuscripts for this passage (A Θ Ξ Ψ 0102<sup>f</sup>,<sup>13</sup> 33 ℳ vg), suggests that many scribes continued to maintain the distinction. On the other hand, the use of ἐν rather than εἰς, particularly given the choice of the imperfective ἤγετο, may reflect a desire to communicate that Jesus was “led about in the wilderness” rather than “led to the wilderness.”

**4:2 ἡμέρας τεσσαράκοντα πειραζόμενος ὑπὸ τοῦ διαβόλου. καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις καὶ συντελεσθεισῶν αὐτῶν ἐπείνασεν.**

**ἡμέρας τεσσαράκοντα.** Accusative indicating extent of time. Given the fact that ἤγετο (v. 1) is already modified by two PPs (ἐν τῷ πνεύματι ἐν τῇ ἐρήμῳ), one could argue that this phrase modifies πειραζόμενος: “and was tempted for forty days.” The use of the imperfective ἤγετο, however, makes it more likely that it modifies the main verb (see the translation).

**πειραζόμενος.** Pres pass ptc masc nom sg πειράζω. If the analysis above is correct, the participle likely introduces an attendant circumstance (see 1:24 on λέγουσα) rather than a purpose clause (“led . . . in order to be tempted”).

**ὑπὸ τοῦ διαβόλου.** Ultimate agency.

**ἔφαγεν.** Aor act ind 3rd sg ἐσθίω.

**οὐδὲν.** Accusative direct object of ἔφαγεν.

**ἐν ταῖς ἡμέραις ἐκείναις.** Temporal.

**συντελεσθεισῶν.** Aor pass ptc fem gen pl συντελέω. Genitive absolute (see 2:2 on ἡγεμονεύοντος), temporal.

**αὐτῶν.** Genitive subject of συντελεσθεισῶν. The antecedent is ἡμέρας τεσσαράκοντα.

**ἐπείνασεν.** Aor act ind 3rd sg πεινάω.

**4:3 Εἶπεν δὲ αὐτῷ ὁ διάβολος, Εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπέ τῷ λίθῳ τοῦτῳ ἵνα γένηται ἄρτος.**

**Εἶπεν.** Aor act ind 3rd sg λέγω.

**αὐτῷ.** Dative indirect object of εἶπεν.

**ὁ διάβολος.** Nominative subject of εἶπεν.

**Εἰ.** Introduces a first class condition, in which the protasis is assumed to be true for the sake of argument.

**ύιός.** Predicate nominative of εἰ. The fronting of υἱός, resulting in a discontinuous NP (υἱός . . . τοῦ θεοῦ), likely serves to convey a taunting tone (cf. v. 9).

**τοῦ θεοῦ.** Genitive of relationship.

**εἶ.** Pres act ind 2nd sg εἶμι.

**εἶπὲ.** Aor act impv 2nd sg λέγω.

**τῷ λίθῳ τούτῳ.** Dative indirect object of εἶπὲ.

**ἵνα .** The ἵνα could introduce either a clausal complement of εἶπὲ (lit. “say to this stone that it should become bread”; so Wallace, 475) or a purpose clause (“speak to this stone so that it might become bread”; cf. Plummer, 110).

**γένηται.** Aor mid subj 3rd sg γίνομαι. Subjunctive with ἵνα.

**ἄρτος.** Predicate nominative of γένηται.

**4:4 καὶ ἀπεκρίθη πρὸς αὐτὸν ὁ Ἰησοῦς, Γέγραπται ὅτι Οὐκ ἐπ’ ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος.**

**ἀπεκρίθη.** Aor mid ind 3rd sg ἀποκρίνομαι. See also 1:19 on ἀποκριθεῖς. On the voice, see “Deponency” in the Series Introduction. See also 1:19 on ἀποκρθεῖς.

**πρὸς αὐτὸν.** Indirect object (see 1:13 on πρὸς αὐτὸν).

**ὁ Ἰησοῦς.** Nominative subject of ἀπεκρίθη.

**Γέγραπται.** Prf pass ind 3rd sg γράφω. On the force of the perfect, see 2:23.

**ὅτι.** Introduces the clausal complement (direct discourse) of γέγραπται.

**ἐπ’ ἄρτῳ μόνῳ.** Here, the preposition serves as a “marker of basis for a state of being, action, or result” (BDAG, 364.6.a).

**ζήσεται.** Fut mid ind 3rd sg ζάω. The imperatival future has “a universal, timeless, and/or solemn force” (Wallace, 569).

**ὁ ἄνθρωπος.** Nominative subject of ζήσεται.

**4:5 Καὶ ἀναγαγὼν αὐτὸν ἔδειξεν αὐτῷ πάσας τὰς βασιλείας τῆς οἰκουμένης ἐν στιγμή χρόνου**

**ἀναγαγὼν.** Aor act ptc masc nom sg ἀνάγω (temporal).

**αὐτὸν.** Accusative direct object of ἀναγαγὼν.

**ἔδειξεν.** Aor act ind 3rd sg δείκνυμι.

**αὐτῷ.** Dative indirect object of ἔδειξεν. On the word order, see 1:2 on ἡμῖν.

**πάσας τὰς βασιλείας.** Accusative direct object of ἔδειξεν.

**τῆς οἰκουμένης.** Partitive genitive.

**ἐν στιγμή.** Temporal.

**χρόνου.** Partitive genitive.

**4:6 καὶ εἶπεν αὐτῷ ὁ διάβολος, Σοὶ δώσω τὴν ἐξουσίαν ταύτην ἅπασαν καὶ τὴν δόξαν αὐτῶν, ὅτι ἐμοὶ παραδέδοται καὶ ᾧ ἔαν θέλω δίδωμι αὐτήν.**

**εἶπεν.** Aor act ind 3rd sg λέγω.

**αὐτῷ.** Dative indirect object of εἶπεν. On the word order, see 1:2 on ἡμῖν.

**ὁ διάβολος.** Nominative subject of εἶπεν.

**Σοὶ.** Dative indirect object of δώσω. The fronted pronoun probably highlights the supposed largesse of the devil's offer.

**δώσω.** Fut act ind 1st sg δίδωμι.

**τὴν ἐξουσίαν ταύτην ἅπασαν καὶ τὴν δόξαν.** Accusative direct object of δώσω.

**αὐτῶν.** Subjective genitive, modifying τὴν δόξαν. The antecedent is τὰς βασιλείας (v. 5).

**ὅτι.** Introduces a causal clause.

**ἐμοὶ.** Dative indirect object of παραδέδοται. The fronted pronoun highlights the devil's proclaimed ability to carry through on his promise, and creates a parallel structure with the preceding clause.

**παραδέδοται.** Prf pass ind 3rd sg παραδίδωμι.

**ᾧ ἔαν.** Dative indirect object of an implied δοῦναι, which has been left out by ellipsis: ᾧ ἔαν θέλω δοῦναι αὐτήν δίδωμι αὐτήν ("I give it to whomever I want to give it"). Thus, the indefinite relative pronoun (see 9:48 on Ὅς ἔαν) introduces a headless relative clause (see 6:2 on ὅ), which as a whole (ᾧ ἔαν θέλω) serves as the indirect object of δίδωμι.

**θέλω.** Pres act subj 1st sg θέλω. Subjunctive with ἔαν.

**δίδωμι.** Pres act ind 1st sg δίδωμι.

**αὐτήν.** Accusative direct object of δίδωμι.



**4:7** σὺ οὖν ἐὰν προσκυνήσῃς ἐνώπιον ἐμοῦ, ἔσται σοῦ πᾶσα.

**σὺ**. The nominative pronoun could be viewed as the fronted subject of προσκυνήσῃς. It may be better, though, since subjects of a conditional clause generally occur within that clause, i.e., after the εἰ or ἐάν, to view this as a topic construction (see 1:36 on Ἐλισάβετ) that is used to create a greater sense of weight to the devil's offer (cf. John 12:32): lit. "Therefore, you, if you will bow down before me, everything will be yours!"

**ἐάν**. Introduces the protasis of a third class condition.

**προσκυνήσῃς**. Aor act subj 2nd sg προσκυνέω. Subjunctive with ἐάν.

**ἐνώπιον ἐμοῦ**. Locative.

**ἔσται**. Fut ind 3rd sg εἶμι.

**σοῦ**. Possessive genitive.

**πᾶσα**. Nominative subject of ἔσται.

**4:8** καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῷ, Γέγραπται, Κύριον τὸν θεόν σου προσκυνήσεις καὶ αὐτῷ μόνῳ λατρεύσεις.

**ἀποκριθεὶς**. Aor mid ptc masc nom sg ἀποκρίνομαι (attendant circumstance; see also 1:19 on ἀποκριθεὶς). On the voice, see "Deponency" in the Series Introduction.

**ὁ Ἰησοῦς**. Nominative subject of εἶπεν.

**εἶπεν**. Aor act ind 3rd sg λέγω.

**αὐτῷ**. Dative indirect object of εἶπεν.

**Γέγραπται**. Prf pass ind 3rd sg γράφω. On the force of the perfect, see 2:23.

**Κύριον**. Accusative direct object of προσκυνήσεις.

**τὸν θεόν**. Accusative in apposition to Κύριον.

**σου**. Genitive of subordination.

**προσκυνήσεις**. Fut act ind 2nd sg προσκυνέω (imperative future; see also 4:4 on ζήσεται).

**αὐτῷ μόνῳ**. Dative complement of λατρεύσεις.

**λατρεύσεις**. Fut act ind 2nd sg λατρεύω (imperative future; see also 4:4 on ζήσεται). On the meaning, which is roughly synonymous with προσκυνήσεις here, see 1:74.

**4:9** Ἦγαγεν δὲ αὐτὸν εἰς Ἱερουσαλὴμ καὶ ἔστησεν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ καὶ εἶπεν αὐτῷ, Εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν ἐντεῦθεν κάτω·

**Ἦγαγεν.** Aor act ind 3rd sg ἄγω.

**αὐτόν.** Accusative direct object of Ἦγαγεν.

**εἰς Ἱερουσαλὴμ.** Locative.

**ἔστησεν.** Aor act ind 3rd sg ἵστημι. The implied object of this verb (αὐτόν) appears to have been made explicit by many scribes (A D ℳ<sup>f</sup> 33 *pm*), though it may reflect assimilation to Matt 4:5b (cf. Marshall, 172).

**ἐπὶ τὸ πτερύγιον.** Locative. The term πτερύγιον denotes “the tip or high point of a building” (LN 7.53) or more generally, “the tip or extremity of anything” (BDAG, 895).

**τοῦ ἱεροῦ.** Partitive genitive.

**εἶπεν.** Aor act ind 3rd sg λέγω.

**αὐτῷ.** Dative indirect object of εἶπεν.

**Εἰ.** Introduces a first class condition, in which the protasis is assumed to be true for the sake of argument.

**υἱὸς.** Predicate nominative of εἶ. The fronting of υἱὸς, resulting in a discontinuous NP (υἱὸς . . . τοῦ θεοῦ), likely serves to convey a taunting tone (cf. v. 3).

**εἶ.** Pres act ind 2nd sg εἰμί.

**βάλε.** Aor act impv 2nd sg βάλλω.

**σεαυτόν.** Accusative direct object of βάλε.

**4:10** γέγραπται γὰρ ὅτι Τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ τοῦ διαφυλάξαι σε,

**γέγραπται.** Prf pass ind 3rd sg γράφω. On the force of the perfect, see 2:23.

**γὰρ.** Causal (see also 1:15).

**ὅτι.** Introduces a clausal complement (direct discourse; see also 1:25 on ὅτι; Levinsohn 2000, 268) of γέγραπται.

**Τοῖς ἀγγέλοις.** Dative complement of ἐντελεῖται.

**αὐτοῦ.** Possessive genitive.

**ἐντελεῖται.** Fut mid ind 3rd sg ἐντέλλομαι.

**περὶ σοῦ.** Reference.

**τοῦ διαφυλάξει.** Aor act inf διαφυλάσσω. Conceptually, the infinitival clause could represent a purpose clause, be exegetical to the main verb, or introduce indirect discourse. The use of the genitive article, however, rules out the indirect discourse analysis. Either of the other two is possible.

**σε.** Accusative direct object of διαφυλάξει.

**4:11 καὶ ὅτι Ἐπὶ χειρῶν ἀρουσίν σε, μήποτε προσκόψης πρὸς λίθον τὸν πόδα σου.**

**ὅτι.** Introduces a conjoined clausal complement (direct discourse; see also 1:25 on ὅτι; Levinsohn 2000, 268) of γέγραπται (v. 10).

**Ἐπὶ χειρῶν.** Locative.

**ἀρουσίν.** Fut act ind 3rd pl αἴρω. On the second accent, see 1:13 on ἡ δέησις.

**σε.** Accusative direct object of ἀρουσίν.

**μήποτε.** Introduces a negative purpose clause.

**προσκόψης.** Aor act subj 2nd sg προσκόπτω. Subjunctive with μήποτε.

**πρὸς λίθον.** The preposition here denotes “extension toward a goal, involving presumed contact and reaction—‘against’” (LN 84.23).

**τὸν πόδα.** Accusative direct object of προσκόψης.

**σου.** Possessive genitive.

**4:12 καὶ ἀποκριθεὶς εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι Εἴρηται, Οὐκ ἐκπεράσεις κύριον τὸν θεόν σου.**

**ἀποκριθεὶς.** Aor mid ptc masc nom sg ἀποκρίνομαι (attendant circumstance; see also 1:19 on ἀποκριθεὶς). On the voice, see “Deponency” in the Series Introduction.

**εἶπεν.** Aor act ind 3rd sg λέγω.

**ὁ Ἰησοῦς.** Nominative subject of εἶπεν.

**αὐτῷ.** Dative indirect object of εἶπεν. On the word order, see 1:2 on ἡμῖν.

**ὅτι.** Introduces the clausal complement (direct discourse; see also 1:25 on ὅτι) of εἶπεν.

**Εἴρηται.** Prf pass ind 3rd sg λέγω. This form of λέγω, used to introduce an OT quote, is simply a stylistic variant (cf. Matt 4:7) for γέγραπται (Marshall, 173). On the force of the perfect, see 2:23 on γέγραπται.

**ἐκπειράσεις.** Fut act ind 2nd sg ἐκπειράζω (imperative future; see also 4:4 on ζήσεται).

**κύριον.** Accusative direct object of ἐκπειράσεις.

**τὸν θεόν.** Accusative in apposition to κύριον.

**σου.** Genitive of subordination.

**4:13 Καὶ συντελέσας πάντα πειρασμὸν ὁ διάβολος ἀπέστη ἀπ’ αὐτοῦ ἄχρι καιροῦ.**

**συντελέσας.** Aor act ptc masc nom sg συντελέω (temporal). A form of this verb is used in 4:2, forming an inclusio around the temptation narrative.

**πάντα πειρασμὸν.** Accusative direct object of συντελέσας. What Luke means by “every temptation” is unclear. The phrase may (1) indicate that these three temptations were just a sample of the full spectrum of temptation that Jesus was subjected to (cf. BDAG, 793.2.a: “when the devil had exhausted every way of tempting”); (2) reflect Lukan hyperbole; (3) portray the three temptations listed as representative of “every temptation” (cf. Fitzmyer, 1:517–18); or (4) simply refer to “all (three) temptations” that were just mentioned. On the whole, given the beginning of the pericope that places Jesus in the wilderness for forty days, (1) is the most likely (cf. Heb 4:15).

**ὁ διάβολος.** Nominative subject of ἀπέστη.

**ἀπέστη.** Aor act ind 3rd sg ἀφίστημι.

**ἀπ’ αὐτοῦ.** Separation.

**ἄχρι καιροῦ.** Temporal.

**4:14 καὶ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ πνεύματος εἰς τὴν Γαλιλαίαν. καὶ φήμη ἐξῆλθεν καθ’ ὅλης τῆς περιχώρου περὶ αὐτοῦ.**

**ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ πνεύματος εἰς τὴν Γαλιλαίαν.** Luke uses parallel language to form an inclusio with

verse 1 (Ἰησοῦς δὲ πλήρης πνεύματος ἁγίου ὑπέστρεψεν ἀπὸ τοῦ Ἰορδάνου καὶ ἦγετο ἐν τῷ πνεύματι ἐν τῇ ἐρήμῳ) and thus mark the close of this pericope.

**ὑπέστρεψεν.** Aor act ind 3rd sg ὑποστρέψω.

**ὁ Ἰησοῦς.** Nominative subject of ὑπέστρεψεν.

**ἐν τῇ δυνάμει.** Manner.

**τοῦ πνεύματος.** Genitive of source.

**εἰς τὴν Γαλιλαίαν.** Locative.

**φῆμη.** Nominative subject of ἐξῆλθεν. Although Bovon (1:151) argues that φῆμη means “renown” or “fame,” rather than “report” (BDAG, 1052–53), due to the presence of δοξαζόμενος in 4:15, this is likely reading the context into the semantics of the noun.

**ἐξῆλθεν.** Aor act ind 3rd sg ἐξέρχομαι. Lit. “went out.”

**καθ’ ὅλης τῆς περιχώρου.** Locative.

**περὶ αὐτοῦ.** Reference.

**4:15 καὶ αὐτὸς ἐδίδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν δοξαζόμενος ὑπὸ πάντων.**

**αὐτὸς.** Nominative subject of ἐδίδασκεν. The pronoun should not be viewed as emphatic (see Plummer, 117; Wallace, 323, n. 16). Luke frequently uses καὶ αὐτὸς to shift attention back to the main character when the preceding clause had a different subject. Plummer (149) calls this Luke’s “favourite form of connexion in narrative.”

**ἐδίδασκεν.** Impf act ind 3rd sg διδάσκω. Some versions (e.g., NCV, NET Bible) render this verb using an ingressive construction: “He began to teach.” Such a nuance is common when imperfect verbs follow a conjoined aorist verb or are preceded by a modifying aorist participle (see 1:59 on ἐκάλουν). In this case, however, the subject of this verb is not the same as the preceding aorist verb. It is better, then, to take the imperfect verb as simply portraying the teaching as a process (cf. Bock, 1:392; Plummer, 117) and providing a summary statement of Jesus’ subsequent activities that sets up the following scene.

**ἐν ταῖς συναγωγαῖς.** Locative.

**αὐτῶν.** Possessive genitive.

**δοξαζόμενος.** Pres pass ptc masc nom sg δοξάζω (attendant circumstance; see 1:24 on λέγουσα).

**ὑπὸ πάντων.** Ultimate agency. Hyperbole.

### Luke 4:16-30

<sup>16</sup>He came to Nazareth, where he had been raised, and according to his custom he entered the synagogue on the Sabbath day and stood up to read. <sup>17</sup>The scroll of the prophet Isaiah was given to him, and after unrolling the scroll he found the place where it had been written,

<sup>18</sup>“The Spirit of the Lord is upon me,  
because he has anointed me.

He has sent me to announce good news to the poor,  
to proclaim release to the prisoners  
and gaining of sight to the blind,  
to set the oppressed free,

<sup>19</sup>to proclaim the year of the Lord’s favor.”

<sup>20</sup>After rolling up the scroll, he gave it back to the attendant and sat down; and the eyes of everyone in the synagogue were fixed on him. <sup>21</sup>Then he began to speak to them: “Today this Scripture has been fulfilled in your hearing.” <sup>22</sup>Everyone was speaking well of him, and they were amazed at the gracious words that were coming out of his mouth and were saying, “Isn’t this man Joseph’s son?” <sup>23</sup>So he said to them, “You will surely quote me this proverb, ‘Physician, heal yourself,’ (and say,) ‘Do as many things as we heard happened in Capernaum here in your hometown too!’” <sup>24</sup>Then he said, “I assure you, ‘No prophet is acceptable in his home town.’” <sup>25</sup>The truth is, there were many widows in Israel during the days of Elijah, when the sky was closed for three years and six months, when a severe famine came upon the entire land. <sup>26</sup>And Elijah was sent to none of them but rather to a widow in Zarephath in Sidon. <sup>27</sup>Also, many lepers were in Israel at the time of Elisha the prophet, and none of them were cleansed except Naaman the Syrian.”

<sup>28</sup>Everyone in the synagogue was filled with anger when they heard these things. <sup>29</sup>They got up and drove him out of the city, and then brought him to the brow of the hill on which their city had been built in order to throw him off. <sup>30</sup>But after passing through the middle of the crowd, he went on his way.

**4:16** Καὶ ἦλθεν εἰς Ναζαρά, οὗ ἦν τεθραμμένος, καὶ εἰσήλθεν κατὰ τὸ εἰωθὸς αὐτῷ ἐν τῇ ἡμέρᾳ τῶν σαββάτων εἰς τὴν συναγωγὴν καὶ ἀνέστη ἀναγνῶναι.

**ἦλθεν.** Aor act ind 3rd sg ἔρχομαι.

**εἰς Ναζαρά.** Locative.

**οὗ.** The genitive relative pronoun without an antecedent functions as a locative adverb: “where” (cf. 4:17; 10:1; 23:53; 24:28).

**ἦν.** Impf ind 3rd sg εἰμί.

**τεθραμμένος.** Prf pass ptc masc nom sg τρέφω (pluperfect periphrastic). The periphrastic construction is equivalent to a simple pluperfect verb (see 1:10 on προσευχόμενον).

**εἰσήλθεν.** Aor act ind 3rd sg εἰσέρχομαι.

**κατὰ τὸ εἰωθὸς.** Standard.

**τὸ εἰωθὸς.** Prf act ptc neut acc sg εἴωθα (substantival).

**αὐτῷ.** Dative of reference or possession (cf. Acts 17:2).

**ἐν τῇ ἡμέρᾳ.** Temporal.

**τῶν σαββάτων.** Exegetical genitive. Luke and other biblical writers appear to use the plural (also 4:31; 6:2; 13:10; 24:1) and singular (13 times) forms of σάββατον to refer to the Sabbath day interchangeably (cf. Marshall, 181; BDAG, 909.1.b.β), even with the same construction as here (see ἡμέρα τοῦ σαββάτου in 13:14, 16 and 14:5).

**εἰς τὴν συναγωγὴν.** Locative.

**ἀνέστη.** Aor act ind 3rd sg ἀνίστημι.

**ἀναγνῶναι.** Aor act inf ἀναγινώσκω (purpose).

**4:17** καὶ ἐπεδόθη αὐτῷ βιβλίον τοῦ προφήτου Ἡσαΐου καὶ ἀναπτύξας τὸ βιβλίον εὗρεν τὸν τόπον οὗ ἦν γεγραμμένος,

**ἐπεδόθη.** Aor pass ind 3rd sg ἐπιδίδωμι.

**αὐτῷ.** Dative indirect object of ἐπεδόθη. On the word order, see 1:2 on ἡμίην.

**βιβλίον.** Nominative subject of ἐπεδόθη.

**τοῦ προφήτου.** In this type of genitive construction, the agent (προφήτου) carries out an implicit action (writing) that produces the head noun (βιβλίον): “the book that the prophet wrote” (see Beekman and Callow, 261; cf. 3:4 on Ἡσαΐου).

**Ἡσαΐου.** Genitive in apposition to προφήτου.  
**ἀναπτύξας.** Aor act ptc masc nom sg ἀναπτύσσω (temporal).  
**τὸ βιβλίον.** Accusative direct object of ἀναπτύξας.  
**εὔρεν.** Aor act ind 3rd sg εὕρισκω.  
**τὸν τόπον.** Accusative direct object of εὔρεν.  
**οὗ.** The genitive relative pronoun without an antecedent functions as a locative adverb: “where” (see also 4:16; 10:1; 23:53; 24:28).  
**ἦν.** Impf ind 3rd sg εἶμι.  
**γεγραμμένον.** Prf pass ptc neut nom sg γράφω (pluperfect periphrastic). The periphrastic construction is equivalent to a simple pluperfect verb (see 1:10 on προσευχόμενον).

**4:18 Πνεῦμα κυρίου ἐπ’ ἐμέ οὗ εἶνεκεν ἔχρισέν με εὐαγγελίασθαι πτωχοῖς, ἀπέσταλκέν με, κηρύξαι αἰχμαλώτοις ἄφειν και τυφλοῖς ἀνάβλεψιν, ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει,**

**Πνεῦμα.** Nominative subject of an implied equative verb.  
**κυρίου.** Possessive genitive.  
**ἐπ’ ἐμέ.** Locative. See also 1:12 on ἐπ’ αὐτόν.  
**οὗ.** Genitive object of εἶνεκεν: lit. “because of which.”  
**εἶνεκεν.** This poetic form of the causal preposition was common in Epic and Ionic Greek (see LSJ, 563). In the NT, it occurs only here and in 2 Cor 3:10, while the more common ἔνεκα occurs twenty-four times.  
**ἔχρισέν.** Aor act ind 3rd sg χρίω. On the second accent, see 1:13 on ἡ δέησις.  
**με.** Accusative direct object of ἔχρισέν.  
**εὐαγγελίασθαι.** Aor mid inf εὐαγγελίζω (purpose). Although εὐαγγελίασθαι modifies ἔχρισέν in the UBS<sup>4</sup>, where the first punctuation appears after πτωχοῖς, it is more likely that Luke followed the MT and LXX which require a semi-colon after the first με (so Marshall, 183). This leaves εὐαγγελίασθαι and the subsequent infinitives as modifiers of ἀπέσταλκέν (see the translation). If the UBS<sup>4</sup> is followed, the verse would be translated: “The Spirit of the Lord is upon me, because he anointed me to announce good news to the poor; he has sent me to proclaim release to the prisoners and gaining of sight to the blind, to send out the oppressed in liberty.”  
**πτωχοῖς.** Dative indirect object of εὐαγγελίασθαι.



**ἀπέσταλκέν.** Prf act ind 3rd sg ἀποστέλλω. On the second accent, see 1:13 on ἡ δέησις.

**με.** Accusative direct object of ἀπέσταλκέν.

**κηρύξαι.** Aor act inf κηρύσσω (purpose).

**αἰχμαλώτοις.** Dative indirect object of κηρύξαι, or less likely dative of advantage. The term αἰχμάλωτος (“captive”) occurs only here in the NT.

**ἄφειν.** Accusative direct object of κηρύξαι.

**τυφλοῖς.** Dative indirect object of an implied κηρύξαι, or less likely dative of advantage.

**ἀνάβλεψιν.** Accusative direct object of an implied κηρύξαι.

**ἀποστεῖλαι.** Aor act inf ἀποστέλλω (purpose, modifying ἀπέσταλκέν). Plummer (122) notes the use of asyndeton in this verse. If the punctuation suggested above is adopted, the three infinitives εὐαγγελίσασθαι, κηρύξαι, and ἀποστεῖλαι, along with κηρύξαι in 4:19, have no connecting conjunctions.

**τεθραυσμένους.** Prf pass ptc masc acc pl θραύω (substantival). Accusative direct object of ἀποστεῖλαι.

**ἐν ἀφέσει.** Manner. Used in conjunction with ἀποστέλλω, the whole expression (lit. “to send out in liberty those who have been oppressed”) carries the idea of setting someone free.

#### 4:19 κηρύξαι ἐνιαυτὸν κυρίου δεκτόν.

**κηρύξαι.** Aor act inf κηρύσσω (purpose, modifying ἀπέσταλκέν).

**ἐνιαυτὸν . . . δεκτόν.** Accusative direct object of κηρύξαι.

**κυρίου.** The genitive (lit. “year of the Lord”) introduces the agent of unstated events: “the year when the Lord will show favor to his people.”

#### 4:20 καὶ πτύξας τὸ βιβλίον ἀποδοῦς τῷ ὑπηρέτῃ ἐκάθισεν· καὶ πάντων οἱ ὀφθαλμοὶ ἐν τῇ συναγωγῇ ἦσαν ἀτενίζοντες αὐτῷ.

**πτύξας.** Aor act ptc masc nom sg πτύσσω (temporal or attendant circumstance).

**τὸ βιβλίον.** Accusative direct object of πτύξας.

**ἀποδοῦς.** Aor act ptc masc nom sg ἀποδίδωμι (attendant circumstance or temporal).

**τῷ ὑπηρέτῃ.** Dative indirect object of ἀποδοῦς. Although new participants are typically introduced without an article, the fact that the attendant has implicitly been introduced already by locating the scene in a synagogue explains the use of the article here (see Levinsohn 2000, 148–49; cf. Plummer, 123).

**ἐκάθισεν.** Aor act ind 3rd sg καθίζω.

**πάντων.** Possessive genitive. The fronted position of the hyperbolic adjective lends it additional force.

**οἱ ὀφθαλμοὶ.** Nominative subject of ἦσαν ἀτενίζοντες.

**ἐν τῇ συναγωγῇ.** Locative.

**ἦσαν.** Impf ind 3rd pl εἶμι.

**ἀτενίζοντες.** Pres act ptc masc nom pl ἀτενίζω (imperfect periphrastic).

**αὐτῷ.** Dative complement of ἀτενίζοντες. With ἀτενίζω, the thing or person being stared at can be introduced by the preposition εἰς (see Acts 1:10; 3:4; 6:15; 7:55; 11:6; 13:9; 14:9; 23:1) or using the dative case (see 22:56; Acts 3:12).

**4:21 ἤρξατο δὲ λέγειν πρὸς αὐτοὺς ὅτι Σήμερον πεπλήρωται ἡ γραφὴ αὕτη ἐν τοῖς ὠσίν ὑμῶν.**

**ἤρξατο.** Aor mid ind 3rd sg ἄρχω.

**δὲ.** In verses 16-17, the main verbs are all introduced with καί because these events, though part of the storyline, are setting the scene for the first major development in the narrative, which is introduced with δὲ here.

**λέγειν.** Pres act inf λέγω (complementary).

**πρὸς αὐτοὺς.** Indirect object (see 1:13 on πρὸς αὐτὸν).

**ὅτι.** Introduces the clausal complement (direct discourse; see also 1:25 on ὅτι) of λέγειν.

**Σήμερον.** Temporal adverb.

**πεπλήρωται.** Prf pass ind 3rd sg πληρώω. The implied agent is Jesus himself.

**ἡ γραφὴ αὕτη.** Nominative subject of πεπλήρωται.

**ἐν τοῖς ὠσίν ὑμῶν.** This locative idiom (lit. “in your ears”) points to the fact that those in the synagogue have directly witnessed the fulfillment of the Scripture Jesus read.

**ὑμῶν.** Possessive genitive.

**4:22** Καὶ πάντες ἐμαρτύρουν αὐτῷ καὶ ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ καὶ ἔλεγον, Οὐχὶ υἱὸς ἐστὶν Ἰωσήφ οὗτος;

**πάντες.** Nominative subject of ἐμαρτύρουν. More hyperbole.

**ἐμαρτύρουν.** Impf act ind 3rd pl μαρτυρέω. Here, the sense of μαρτυρέω is “to affirm in a supportive manner” (BDAG, 618.2).

**αὐτῷ.** Dative complement of ἐμαρτύρουν.

**ἐθαύμαζον.** Impf act ind 3rd pl θαυμάζω.

**ἐπὶ τοῖς λόγοις.** Causal.

**τῆς χάριτος.** Attributive genitive. Although Marshall (186) argues that τῆς χάριτος here refers to divine grace, Caragounis (420) is likely correct to suggest that Luke used this term in its more typical Greek sense to describe Jesus’ speech as gracious or pleasant.

**τοῖς ἐκπορευομένοις.** Pres mid ptc masc dat pl ἐκπορεύομαι (attributive).

**ἐκ τοῦ στόματος.** Source.

**αὐτοῦ.** Possessive genitive.

**ἔλεγον.** Impf act ind 3rd pl λέγω.

**Οὐχὶ υἱὸς ἐστὶν Ἰωσήφ οὗτος.** This clause should be viewed as a rhetorical question that expresses bewilderment concerning how Jesus could possibly teach as he did given his background.

**υἱός.** Predicate nominative. The word order lends prominence to the clause.

**ἐστὶν.** Pres act ind 3rd sg εἰμί. On the loss of accent, see 1:18 on εἰμι.

**Ἰωσήφ.** Genitive of relationship.

**οὗτος.** Nominative subject of ἐστὶν.

**4:23** καὶ εἶπεν πρὸς αὐτούς, Πάντως ἐρεῖτέ μοι τὴν παραβολὴν ταύτην· Ἰατρεῖ, θεράπευσον σεαυτόν· ὅσα ἠκούσαμεν γενόμενα εἰς τὴν Καφαρναοὺμ ποιήσον καὶ ὧδε ἐν τῇ πατρίδι σου.

**εἶπεν.** Aor act ind 3rd sg λέγω.

**πρὸς αὐτούς.** Indirect object (see 1:13 on πρὸς αὐτόν).

**Πάντως.** The adverb is used in statements of “strong affirmation” (Plummer, 125).

**ἐρεῖτέ.** Fut act ind 2nd pl λέγω. The future tense simply indicates

Jesus anticipating their challenge to him (cf. Nolland, 1:199). On the second accent, see 1:13 on ἡ δέησις.

**μοι.** Dative indirect object of ἐρεῖτέ. On the word order, see 1:2 on ἡμῖν.

**τὴν παραβολὴν.** Accusative direct object of ἐρεῖτέ. As Plummer (126) notes, here παραβολή refers to “a single figurative saying, proverb, or illustration,” rather than a parable (cf. 5:36; 6:39).

**Ἰατρέ.** Vocative.

**θεράπευσον.** Aor act impv 2nd sg θεραπεύω.

**σεαυτόν.** Accusative direct object of θεράπευσον. While the reflexive pronoun literally refers to Jesus himself (Nolland, 1:199), the function of the entire proverb in this context is to ask Jesus to work his wonders in his hometown (Marshall, 187).

**ὄσα.** Accusative direct object of ἠκούσαμεν. The relative pronoun introduces a headless relative clause (see 6:2 on ὅ), which as a whole (ὄσα ἠκούσαμεν γινόμενα εἰς τὴν Καφαρναούμ) serves as the direct object of ποιήσον.

**ἠκούσαμεν.** Aor act ind 1st pl ἀκούω.

**γινόμενα.** Aor mid ptc neut acc pl γίνομαι. The participle should probably be understood as the complement in an object-complement double accusative construction. BDF (§416), on the other hand, refers to it as a supplementary participle with a verb of perception.

**εἰς τὴν Καφαρναούμ.** Locative.

**ποιήσον.** Aor act impv 2nd sg ποιέω.

**ἐν τῇ πατρίδι.** Locative. The phrase further specifies the referent of ὡδε.

**σου.** Possessive genitive.

**4:24 εἶπεν δέ, Ἀμὴν λέγω ὑμῖν ὅτι οὐδεὶς προφήτης δεκτός ἐστιν ἐν τῇ πατρίδι αὐτοῦ.**

**εἶπεν.** Aor act ind 3rd sg λέγω.

**δέ.** Plummer (127) argues that δέ carries adversative force here. It is likely better, however, simply to view it as introducing the next major development in the narrative.

**Ἀμὴν.** This particle is used to signal “a strong affirmation of what is stated” (BDAG, 53.1.b). Rhetorically, the whole expression, Ἀμὴν

λέγω ὑμῖν, serves to introduce a statement of high importance (see also 12:37; 18:17, 29; 21:32; 23:43; cf. Runge §5.3) by combining both a meta-comment (see 3:8 on λέγω ὑμῖν) and ἀμήν. It appears to be the Semitic equivalent of ἀληθῶς λέγω ὑμῖν (9:27; 12:44; 21:3).

**λέγω ὑμῖν.** See also 3:8.

**λέγω.** Pres act ind 1st sg λέγω.

**ὑμῖν.** Dative indirect object of λέγω.

**ὅτι.** Introduces the clausal complement (direct discourse; see also 1:25 on ὅτι) of λέγω.

**οὐδεις προφήτης.** Nominative subject of ἐστιν.

**δεκτός.** Predicate nominative. Fitzmyer (1:537) argues that δεκτός is purposely used here to recall its use in 4:19. The parallel accounts (Mark 6:4 and Matt 13:57) use ἄτιμος.

**ἐστιν.** Pres act ind 3rd sg εἰμί. On the loss of accent, see 1:18 on εἰμι.

**ἐν τῇ πατρίδι.** Locative. There is nothing emphatic about the placement of the PP at the end of the sentence (contra Nolland, 1:200).

**αὐτοῦ.** Possessive genitive.

4:25 ἐπ' ἀληθείας δὲ λέγω ὑμῖν, πολλαὶ χῆραι ἦσαν ἐν ταῖς ἡμέραις Ἡλίου ἐν τῷ Ἰσραὴλ, ὅτε ἐκλείσθη ὁ οὐρανὸς ἐπὶ ἔτη τρία καὶ μῆνας ἕξ, ὡς ἐγένετο λιμὸς μέγας ἐπὶ πᾶσαν τὴν γῆν,

ἐπ' ἀληθείας δὲ λέγω ὑμῖν. Lit. "But I tell you on the basis of truth."

ἐπ' ἀληθείας. The PP appears to be roughly synonymous with the adverb ἀληθῶς (cf. 20:21; 22:59) and basically equivalent in meaning to Ἀμήν in this type of construction (cf. Fitzmyer, 1:537; 4:24 on Ἀμήν). The use of this phrase strengthens the force of the statement that follows (Runge §5.4.2), particularly in combination with the meta-comment λέγω ὑμῖν (see 3:8).

**λέγω ὑμῖν.** See 3:8.

**λέγω.** Pres act ind 1st sg λέγω.

**ὑμῖν.** Dative indirect object of λέγω.

**πολλαὶ χῆραι.** Nominative subject of ἦσαν.

**ἦσαν.** Impf ind 3rd pl εἰμί.

**ἐν ταῖς ἡμέραις.** Temporal.

**Ἡλίου.** On the function of the genitive, see 1:5 on Ἡρώδου.

**ἐν τῷ Ἰσραήλ.** Locative.

**ὅτε.** Temporal.

**ἐκλείσθη.** Aor pass ind 3rd sg κλείω. This is an example of the divine passive (cf. Marshall, 189).

**ὁ οὐρανός.** Nominative subject of ἐκλείσθη.

**ἐπὶ ἔτη τρία καὶ μῆνας ἕξ.** Accusative indicating extent of time.

**ὥς.** Temporal.

**ἐγένετο.** Aor mid ind 3rd sg γίνομαι.

**Λιμὸς μέγας.** Nominative subject of ἐγένετο.

**ἐπὶ πᾶσαν τὴν γῆν.** Locative. The expression, τὴν γῆν, may either mean “land” (cf. BDAG, 196.3) and refer to Israel, or “earth” and be an example of hyperbole (Plummer, 128).

**4:26 καὶ πρὸς οὐδεμίαν αὐτῶν ἐπέμφθη Ἡλίας εἰ μὴ εἰς Σάρεπτα τῆς Σιδωνίας πρὸς γυναῖκα χήραν.**

**πρὸς οὐδεμίαν.** Locative.

**αὐτῶν.** Partitive genitive.

**ἐπέμφθη.** Aor pass ind 3rd sg πέμπω. This is another example of the divine passive (see 4:25; Marshall, 189).

**Ἡλίας.** Nominative subject of ἐπέμφθη.

**εἰ μὴ.** Louw and Nida (89.131) describe this idiom as “a marker of contrast by designating an exception—‘except that, but, however, instead, but only.’” Here, εἰ μὴ points to someone who is not a member of “them,” i.e., “to none of them, but to someone else” (Marshall, 189; see also 5:21 on εἰ μὴ).

**εἰς Σάρεπτα.** Locative.

**τῆς Σιδωνίας.** This is a locative use of the genitive: “to Sarepta located in Galilee” (cf. Beekman and Callow, 255).

**πρὸς γυναῖκα χήραν.** Locative. The adjective χήραν could be attributive (“to a bereaved woman”) or represent the more typical substantival form (“widow”) and be accusative in apposition to γυναῖκα (lit. “a woman, a widow”). Marshall (189) argues that the expression is a Greek translation of 1 Kgs 17:9 (אשה אלמנה).

**4:27** καὶ πολλοὶ λεπροὶ ἦσαν ἐν τῷ Ἰσραὴλ ἐπὶ Ἑλισαίου τοῦ προφήτου, καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη εἰ μὴ Ναϊμὰν ὁ Σύρος.

**πολλοὶ λεπροὶ.** Nominative subject of ἦσαν.

**ἦσαν.** Impf ind 3rd pl εἰμί.

**ἐν τῷ Ἰσραὴλ.** Locative.

**ἐπὶ Ἑλισαίου.** Temporal. Marshall (134) notes that “ἐπὶ with the genitive means ‘in the time of’” (see also 3:2).

**τοῦ προφήτου.** Genitive in apposition to Ἑλισαίου.

**οὐδεὶς . . . εἰ μὴ.** The repetition of this expression from verse 26 lends force to the broad point Jesus is making.

**οὐδεὶς.** Nominative subject of ἐκαθαρίσθη.

**αὐτῶν.** Partitive genitive.

**ἐκαθαρίσθη.** Aor pass ind 3rd sg καθαρίζω.

**εἰ μὴ.** See 4:26 and 5:21 on εἰ μὴ.

**Ναϊμὰν.** Nominative subject of an implied ἐκαθαρίσθη.

**ὁ Σύρος.** Nominative in apposition to Ναϊμὰν. See also 1:24 on ἡ γυνή.

**4:28** καὶ ἐπλήσθησαν πάντες θυμοῦ ἐν τῇ συναγωγῇ ἀκούοντες ταῦτα

**ἐπλήσθησαν.** Aor pass ind 3rd pl πίμπλημι.

**πάντες.** Nominative subject of ἐπλήσθησαν.

**θυμοῦ.** Genitive of content.

**ἐν τῇ συναγωγῇ.** Locative.

**ἀκούοντες.** Pres act ptc masc nom pl ἀκούω (temporal).

**ταῦτα.** Accusative direct object of ἀκούοντες.

**4:29** καὶ ἀναστάντες ἐξέβαλον αὐτὸν ἔξω τῆς πόλεως καὶ ἤγαγον αὐτὸν ἕως ὄφρους τοῦ ὄρους ἐφ’ οὗ ἡ πόλις ὑποκόμητο αὐτῶν ὥστε κατακρημνίσαι αὐτόν.

**ἀναστάντες.** Aor act ptc masc nom pl ἀνίστημι (attendant circumstance). Although this could conceivably be another instance of the participial form of ἀνίστημι being used as a helping verb to convey a sense of haste (see 1:39 on Ἀναστᾶσα . . . ἐπορεύθη . . . μετὰ σπουδῆς), it is perhaps more likely that here it literally refers to getting up from a seated position.

**ἐξέβαλον.** Aor act ind 3rd pl ἐκβάλλω.

**αὐτόν.** Accusative direct object of ἐξέβαλον.

**ἔξω τῆς πόλεως.** Locative.

**ἤγαγον.** Aor act ind 3rd pl ἄγω.

**αὐτόν.** Accusative direct object of ἤγαγον.

**ἕως ὄφρους.** Locative: “extension up to or as far as a goal” (LN 84.19).

**τοῦ ὄρους.** Partitive genitive.

**ἐφ’ οὗ.** Locative.

**ἡ πόλις.** Nominative subject of ψκοδόμητο.

**ψκοδόμητο.** Plprf pass ind 3rd sg οικοδομέω.

**αὐτῶν.** Possessive genitive.

**κατακρημνίσαι.** Aor act inf κατακρημνίζω. Used with ὥστε to indicate purpose. Boyer (1985, 11–12) maintains that this is the only legitimate example of ὥστε with an infinitive indicating purpose in the NT. It is not helpful to argue that it expresses “intended result” (contra BDAG, 1107.2.b), since “if the context indicates that the *end* is intended and not yet realized, then the construction indicates purpose. If the context indicates that the *end* is not intended and has been realized, then the construction indicates result” (Burk, 105). The variant reading, which replaces the ὥστε with εἰς τὸ (A C Ψ [1424] ℞), suggests that not all scribes were comfortable using ὥστε to introduce a purpose clause (McKay, 128).

**αὐτόν.** Direct object of κατακρημνίσαι.

#### 4:30 αὐτὸς δὲ διελθὼν διὰ μέσου αὐτῶν ἐπορεύετο.

**αὐτός.** Nominative subject of ἐπορεύετο. The use of the pronoun shifts attention to Jesus as the subject and helps highlight the contrast between the crowd’s intentions and what actually transpired.

**διελθὼν.** Aor act ptc masc nom sg διέρχομαι (temporal or manner).

**διὰ μέσου αὐτῶν.** Spatial. Lit. “through their midst.” Although Plummer (130) maintains that “The addition of διὰ μέσου is for emphasis, and seems to imply that there was something miraculous in His passing through the very midst of those who were intending to slay Him,” the PP merely provides necessary specification



regarding what he passed through and the text gives no indication of whether his actions were miraculous or not.

**αὐτῶν.** Partitive genitive.

**ἐπορεύετο.** Impf mid ind 3rd sg πορεύομαι.

### Luke 4:31-37

<sup>31</sup>He went down to Capernaum, a city in Galilee. He was teaching them on the Sabbath, <sup>32</sup>and they were amazed at his teaching because he spoke with authority. <sup>33</sup>Now, there was a man in the synagogue who had the spirit of an unclean demon, and he shouted with a loud voice, <sup>34</sup>“Ah! Why are you interfering with us, Jesus the Nazarene? Have you come to destroy us? I know you! You’re the Holy One of God!” <sup>35</sup>Jesus rebuked him, saying, “Silence! Come out of him!” Then, after the demon had thrown him down into their midst, it came out of him without hurting him at all. <sup>36</sup>They were all amazed and began talking with one another and saying, “What’s going on here? He rebukes the unclean spirits with authority and power, and they come out!” <sup>37</sup>And news about him continued to spread to every part of the surrounding region.

**4:31 Καὶ κατήλθεν εἰς Καφαρναοὺμ πόλιν τῆς Γαλιλαίας. καὶ ἦν διδάσκων αὐτοῦς ἐν τοῖς σάββασιν.**

**Καὶ.** In this pericope, all of the clauses are linked using καί, with no examples of δέ. Levinsohn (2000, 73) argues that when this phenomenon occurs “the paragraph itself does not represent a new development in the story, but rather provides the setting for the next development.” It is unclear, however, how Levinsohn’s analysis fits with this passage.

**κατήλθεν.** Aor act ind 3rd sg κατέρχομαι.

**εἰς Καφαρναοὺμ.** Locative.

**πόλιν.** Accusative in apposition to Καφαρναοὺμ.

**τῆς Γαλιλαίας.** This is a locative use of the genitive: “a city located in Galilee” (cf. Beekman and Callow, 255).

**ἦν.** Impf ind 3rd sg εἰμί.

**διδάσκων.** Pres act ptc masc nom sg διδάσκω (imperfect periphrastic). Some maintain that the use of the imperfect periphrastic implies that Jesus was engaged in “an ongoing ministry of teaching”

(Johnson, 83; Fitzmyer, 1:544). While this is a possible reading of the periphrastic construction (see further below), given the parallel account in Mark 1:31, where the context points to a particular day, it is perhaps better to view Luke's language here as simply indicating that Jesus was in the process of teaching them on the Sabbath day. This is consistent with Caragounis, who argues that although the use of the periphrastic participle typically stresses "the idea of linearity" (177), it is equivalent to a simple imperfect verb in this context (178, n. 151). We should note, however, that this could be an instance of an imperfect verb conjoined to a preceding aorist verb that should be rendered with an ingressive translation (see 1:59 on ἐκάλουν): "Then he went down to Capernaum, a city in Galilee, and began teaching them on the Sabbath."

**αὐτούς.** Accusative direct object of διδάσκων.

**ἐν τοῖς σάββασιν.** Temporal. On the plural form σάββασιν, see 4:16. In this instance, given the use of the imperfect verb (ἦν διδάσκων), it is possible that the plural denotes multiple Sabbath days (Fitzmyer, 1:544; cf. Plummer, 131–32; Marshall, 191; but see above on διδάσκων).

**4:32 καὶ ἐξεπλήσσαντο ἐπὶ τῇ διδαχῇ αὐτοῦ, ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ.**

**ἐξεπλήσσαντο.** Impf mid/pass ind 3rd pl ἐκπλήσσω.

**ἐπὶ τῇ διδαχῇ.** Causal.

**αὐτοῦ.** Subjective genitive.

**ὅτι.** Causal.

**ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ.** Lit. "his message was with authority."

**ἐν ἐξουσίᾳ.** Manner. See also verse 36 on ἐν ἐξουσίᾳ καὶ δυνάμει.

**ἦν.** Impf ind 3rd sg εἰμί.

**ὁ λόγος.** Nominative subject of ἦν.

**αὐτοῦ.** Subjective genitive.

**4:33 καὶ ἐν τῇ συναγωγῇ ἦν ἄνθρωπος ἔχων πνεῦμα δαιμονίου ἀκαθάρτου καὶ ἀνέκραξεν φωνῇ μεγάλῃ,**

**ἐν τῇ συναγωγῇ.** Locative.

**ἦν.** Impf ind 3rd sg εἰμί.

**ἄνθρωπος.** Nominative subject of ἦν.

**ἔχων.** Pres act ptc masc nom sg ἔχω (attributive).

**πνεῦμα.** Accusative direct object of ἔχων.

**δαιμονίου ἀκαθάρτου.** Epexegetical genitive or genitive of possession (Plummer, 132). The expression πνεῦμα δαιμονίου ἀκαθάρτου occurs only here in the NT. While Jews might view the use of ἀκαθάρτου with δαιμονίου as redundant, for Greeks a δαιμόνιον could be either benevolent or malevolent (cf. Acts 17:18; Bovon, 1:162).

**ἀνέκραξεν.** Aor act ind 3rd sg ἀνακράζω.

**φωνῇ μεγάλῃ.** In terms of syntax, dative of instrument. In terms of semantics, the manner in which they shouted (cf. 1:42; 8:28; 19:37; 23:46; Acts 7:57, 60; 8:7).

**4:34** Ἔα, τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ; ἤλθες ἀπολέσαι ἡμᾶς; οἰδᾶ σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ.

**Ἔα.** This form could either be an exclamation of anger, displeasure, or dismay (e.g., NIV; Plummer, 133; Fitzmyer, 1:545) or an imperative form of ἐάω (“Leave us alone!”; e.g., NRSV; Green, 223). Green argues that the latter reading is supported by the use of ἐάω in verse 41.

**τί ἡμῖν καὶ σοί.** This idiom (lit. “What to us and to you?”) serves to highlight distance between the two referents (cf. Keener 2003, 506) and may here be translated, “What do we have to do with you?” “What do we have in common?” or “Leave us alone!” (BDAG, 275, s.v. ἐγώ; see also 8:28). The translation used above comes from Marshall (193), who points to the use of this expression in the LXX (Josh 22:24; Judg 11:12; 2 Sam 16:10; 19:22; 1 Kgs 17:18; 2 Kgs 3:13).

**τί.** Nominative subject of a verbless equative clause.

**ἡμῖν . . . σοί.** Dative of respect or possession. Lit. (perhaps) “What is there with reference to us and you?”

**Ἰησοῦ.** Vocative. In narrative texts, the vocative normally occurs in the sentence-initial position except (1) when another constituent must occur in that position, such as a one-word adverbial phrase or an interjection; or (2) when there is an “increased social distance

between the interlocutors” (Clark 1999, 102). The latter may occur when a superior addresses an inferior, when an inferior addresses a superior, or when a rebuke is involved (see Clark 1999, 101–4).

**Ναζαρηνέ.** Vocative in apposition to Ἰησοῦ.

**ἦλθες ἀπολέσαι ἡμᾶς.** Although punctuated as a question in the NA<sup>27</sup>/UBS<sup>4</sup> text (cf. also NRSV), the words could also be taken as a statement, “You have come to destroy us” (Omanson, 114).

**ἦλθες.** Aor act ind 2nd sg ἔρχομαι.

**ἀπολέσαι.** Aor act inf ἀπόλλυμι (purpose).

**ἡμᾶς.** Accusative direct object of ἀπολέσαι.

**οἶδά.** Prf act ind 1st sg οἶδα. On the second accent, see 1:13 on ἡ δέησις. Efforts to use οἶδα to argue for the stative aspect of the perfect tense miss the fact that “οἶδα is *already* stative simply because of its lexical meaning, and irrespective of its expression as a perfect indicative” (Campbell 2007, 188; emphasis in original). For Wallace (579–80), this helps explain the use of the perfect tense when present temporal reference appears to be in view.

**σε.** Accusative direct object of οἶδά. This is an example of prolepsis, or anticipatory emphasis. In this construction, the conceptual subject of the verb in an indirect statement (e.g., οἶδα τίνα σε εἶναι) is “given prominence by being expressed as the object of the leading verb” (see McKay, 103, 108; cf. 13:25, 27; 24:7; Matt 25:24; John 9:8; 1 John 4:3). What could have been an indirect statement (τίνα σε εἶναι) becomes an interrogative clause that stands in apposition to the direct object: lit. “I know you, that is, who you are, the Holy One of God.”

**τίς.** Predicate nominative.

**εἶ.** Pres act ind 2nd sg εἶμι.

**ὁ ἅγιος.** Nominative in apposition to τίς.

**τοῦ θεοῦ.** Genitive of relationship.

**4:35 καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων, Φιμώθητι καὶ ἐξελθε ἀπ’ αὐτοῦ. καὶ ῥίψαν αὐτὸν τὸ δαιμόνιον εἰς τὸ μέσον ἐξῆλθεν ἀπ’ αὐτοῦ μηδὲν βλάψαν αὐτόν.**

**ἐπετίμησεν.** Aor act ind 3rd sg ἐπιτιμάω. BDAG (384.1) lists “rebuke, reprove, censure,” as well as “speak seriously, warn” as meanings for this verb. Fitzmyer (1:546) indicates that in

conjunction with exorcisms, the nature of the verb is more technical, demonstrating God's sovereignty over evil powers.

**αὐτῷ.** Dative complement of ἐπιτίμησεν. On the word order, see 1:2 on ἡμῖν.

**ὁ Ἰησοῦς.** Nominative subject of ἐπιτίμησεν.

**λέγων.** Pres act ptc masc nom sg λέγω (means). Although the participle modifies a verb of speech, ἐπιτιμάω is not itself typically used to introduce discourse. Thus, this is not an example of a redundant use of λέγω in participial form.

**Φιμώθητι.** Aor pass impv 2nd sg φιμόω.

**ἔξελθε.** Aor act impv 2nd sg ἐξέρχομαι.

**ἀπ' αὐτοῦ.** Separation.

**ῥίψαν.** Aor act ptc neut nom sg ῥίπτω (temporal).

**αὐτόν.** Accusative direct object of ῥίψαν.

**τὸ δαιμόνιον.** Nominative subject of ἐξήλθεν.

**εἰς τὸ μέσον.** Locative.

**ἐξήλθεν.** Aor act ind 3rd sg ἐξέρχομαι.

**ἀπ' αὐτοῦ.** Separation.

**μηδὲν.** The neuter accusative is used to form an adverbial expression of manner: "in no way" (cf. BDAG, 647.1.b.β).

**βλάψαν.** Aor act ptc neut nom sg βλάπτω (manner).

**αὐτόν.** Accusative direct object of βλάψαν.

**4:36 καὶ ἐγένετο θάμβος ἐπὶ πάντας καὶ συνελάλουν πρὸς ἀλλήλους λέγοντες, Τίς ὁ λόγος οὗτος ὅτι ἐν ἐξουσίᾳ καὶ δυνάμει ἐπιτάσσει τοῖς ἀκαθάρτοις πνεύμασιν καὶ ἐξέρχονται;**

**καὶ ἐγένετο.** When used within a pericope, καὶ ἐγένετο tends to mark an immediate sequence of events (Decker, 85; see also 1:8 on Ἐγένετο).

**ἐγένετο θάμβος ἐπὶ πάντας.** Lit. "amazement came upon everyone."

**ἐγένετο.** Aor mid ind 3rd sg γίνομαι.

**θάμβος.** Nominative subject of ἐγένετο.

**ἐπὶ πάντας.** Locative (see 1:12 on ἐπ' αὐτόν), with πάντας referring to all who were present in the synagogue at the time.

**συνελάλουν.** Impf act ind 3rd pl συλλαλέω. On the ingressive translation, see 1:59 on ἐκάλουν.

**πρὸς ἀλλήλους.** Association; but see also 1:13 on πρὸς αὐτὸν.  
**λέγοντες.** Pres act ptc masc nom pl λέγω (attendant circumstance; see 1:24 on λέγουσα).

**Τίς ὁ λόγος οὗτος.** Lit. “What is this word/matter?” The translation follows a suggestion made in the NET Bible’s footnote.

**Τίς.** Predicate nominative.

**ὁ λόγος οὗτος.** Nominative subject of an implied equative verb.

**ὅτι.** The conjunction could introduce a causal clause (Plummer, 135), which would involve implicit information (“We ask this question because . . .”; Marshall, 193) or a clause that is exegetical to ὁ λόγος οὗτος, with οὗτος pointing forward to the ὅτι clause (“What is this matter, namely, with authority . . .”). The translation is one way of rendering the latter reading.

**ἐν ἐξουσίᾳ καὶ δυνάμει.** Manner. The fronted position of the PP (cf. v. 32) highlights the fact that it is Jesus’ authority and power that are the cause of astonishment (Bock, 1:435).

**ἐπιτάσσει.** Pres act ind 3rd sg ἐπιτάσσω.

**τοῖς ἀκαθάρτοις πνεύμασιν.** Dative complement of ἐπιτάσσει.

**ἐξέρχονται.** Pres mid ind 3rd pl ἐξέρχομαι.

**4:37 καὶ ἐξεπορεύετο ἦχος περὶ αὐτοῦ εἰς πάντα τόπον τῆς περιχώρου.**

**ἐξεπορεύετο.** Impf mid ind 3rd sg ἐκπορεύομαι.

**ἦχος.** Nominative subject of ἐξεπορεύετο.

**περὶ αὐτοῦ.** Reference.

**εἰς πάντα τόπον.** Locative.

**τῆς περιχώρου.** Partitive genitive.

### Luke 4:38-39

<sup>38</sup>Then, after leaving the synagogue, he entered the house of Simon. Now, Simon’s mother-in-law was suffering with a high fever and they asked him to help her. <sup>39</sup>So, he stood over her and rebuked the fever; and it left her. Then she immediately got up and began to serve them.

**4:38** Ἀναστάς δὲ ἀπὸ τῆς συναγωγῆς εἰσῆλθεν εἰς τὴν οἰκίαν Σίμωνος. πενθερὰ δὲ τοῦ Σίμωνος ἦν συνεχομένη πυρετῷ μεγάλῳ καὶ ἠρώτησαν αὐτὸν περὶ αὐτῆς.

**Ἀναστάς δὲ ἀπὸ τῆς συναγωγῆς.** Lit. “getting up from the synagogue.”

**Ἀναστάς.** Aor act ptc masc nom sg ἀνίστημι (temporal).

**ἀπὸ τῆς συναγωγῆς.** Separation, modifying Ἀναστάς.

**εἰσῆλθεν.** Aor act ind 3rd sg εἰσέρχομαι.

**εἰς τὴν οἰκίαν.** Locative.

**Σίμωνος.** Possessive genitive. Levinsohn (2000, 151) cites this as a counter-example to Apollonius’ Canon, i.e., the view that both genitive modifiers will be articular if the noun they modify is articular, and anarthrous if the head noun is anarthrous. He suggests, instead, that the article will be present with the genitive when reference to that person is anaphoric.

**πενθερὰ.** Nominative subject of ἦν συνεχομένη.

**τοῦ Σίμωνος.** Genitive of relationship.

**ἦν.** Impf ind 3rd sg εἰμί.

**συνχομένη.** Pres pass ptc fem nom sg συνέχω (imperfect periphrastic). LSJ (1714.5) notes that when used with a dative complement, as here, the sense is “to be constrained, distressed, afflicted, and generally, to be affected by anything whether in mind or body” (cf. BDAG, 971.5).

**πυρετῷ μεγάλῳ.** Dative complement of συνεχομένη.

**ἠρώτησαν.** Aor act ind 3rd pl ἐρωτάω. The subject is unspecified but likely refers to members of Simon’s household (Fitzmyer, 1:550), though it could refer to the disciples who accompanied Jesus. Several Latin witnesses (D, b, c, d, e, vg<sup>ms</sup>) add καὶ Ἀνδρέου after Σίμωνος, “possibly to get a plural subject for the following” plural verb (Willker, 48).

**αὐτὸν.** Accusative direct object of ἠρώτησαν.

**περὶ αὐτῆς.** Reference. Lit. “concerning her.”

**4:39** καὶ ἐπιστὰς ἐπάνω αὐτῆς ἐπετίμησεν τῷ πυρετῷ καὶ ἀφήκεν αὐτήν· παραχρῆμα δὲ ἀναστάσα δικόνοι αὐτοῖς.

**ἐπιστὰς.** Aor act ptc masc nom sg ἐπίστημι (attendant circumstance).

**ἐπάνω αὐτῆς.** Locative.

**ἐπετίμησεν.** Aor act ind 3rd sg ἐπιτιμάω.

**τῷ πυρετῷ.** Dative complement of ἐπετίμησεν.

**ἀφήκεν.** Aor act ind 3rd sg ἀφίημι.

**αὐτήν.** Accusative direct object of ἀφήκεν.

**παραχρήμα.** See 1:64.

**ἀναστᾶσα.** Aor act ptc fem nom sg ἀνίστημι (temporal). See also 1:39 on Ἀναστᾶσα . . . ἐπορεύθη . . . μετὰ σπουδῆς.

**διηκόνει.** Impf act ind 3rd sg διακονέω. On the ingressive translation, see 1:59 on ἐκάλουν.

**αὐτοῖς.** Dative complement of διηκόνει.

#### Luke 4:40-41

<sup>40</sup>Now, as the sun was setting, all who had relatives who were sick with various diseases brought them to him. And he laid (his) hands on each one of them and healed them. <sup>41</sup>Now, demons were also coming out of many, who were crying out and saying, “You are the Son of God!” But he was rebuking them and not allowing them to speak, because they knew that he was the Christ.

**4:40 Δύνοντος δὲ τοῦ ἡλίου ἅπαντες ὅσοι εἶχον ἀσθενοῦντας νόσοις ποικίλαις ἤγαγον αὐτοὺς πρὸς αὐτόν· ὁ δὲ ἐνὶ ἐκάστῳ αὐτῶν τὰς χεῖρας ἐπιτιθεὶς ἐθεράπευεν αὐτούς.**

**Δύνοντος.** Pres act ptc masc gen sg δύνω. Genitive absolute (see 2:2 on ἡγεμονεύοντος), temporal.

**τοῦ ἡλίου.** Genitive subject of Δύνοντος.

**ἅπαντες.** Nominative subject of ἤγαγον. Hyperbole.

**ὅσοι.** Nominative subject of εἶχον.

**εἶχον.** Impf act ind 3rd pl ἔχω.

**ἀσθενοῦντας.** Pres act ptc masc acc pl ἀσθενέω. Accusative direct object of εἶχον. Lit. “those who were sick.”

**νόσοις ποικίλαις.** Dative of reference.

**ἤγαγον.** Aor act ind 3rd pl ἄγω.

**αὐτούς.** Accusative direct object of ἤγαγον.

**πρὸς αὐτόν.** Spatial.

**ὁ.** The nominative article functions as the subject of ἐθεράπευεν (see also 1:29 on ἡ).



**ἐνι ἐκάστῳ.** Dative of location.

**αὐτῶν.** Partitive genitive.

**τὰς χεῖρας.** Accusative direct object of ἐπιτιθεῖς.

**ἐπιτιθεῖς.** Pres act ptc masc nom sg ἐπιτίθημι (attendant circumstance, see 1:24 on λέγουσα; or means).

**ἐθεράπευεν.** Impf act ind 3rd sg θεραπεύω.

**αὐτούς.** Accusative direct object of ἐθεράπευεν.

**4:41 ἐξήρχετο δὲ καὶ δαιμόνια ἀπὸ πολλῶν κρ[αυγ]άζοντα καὶ λέγοντα ὅτι Σὺ εἶ ὁ υἱὸς τοῦ θεοῦ. καὶ ἐπιτιμῶν οὐκ εἶα αὐτὰ λαλεῖν, ὅτι ᾗδεισαν τὸν Χριστὸν αὐτὸν εἶναι.**

**ἐξήρχετο.** Impf mid ind 3rd sg ἐχέρχομαι.

**δὲ καὶ.** See 2:4.

**δαιμόνια.** Nominative subject of ἐξήρχετο. Neuter plural subjects characteristically take singular verbs (see Wallace, 399–400), though some scribes (Ⲭ C Θ<sup>f</sup> 33 1241 *al*) used the plural ἐξήρχοντο here.

**ἀπὸ πολλῶν.** Separation.

**κρ[αυγ]άζοντα.** Pres act ptc neut nom pl κραυγάζω. The participle could introduce an attendant circumstance (see 1:24 on λέγουσα), specify the manner in which the demons were coming out, or be attributive. The use of the plural form may make the attributive reading slightly more natural by connecting the participle more obviously to the plural δαιμόνια than the singular ἐξήρχετο.

**λέγοντα.** Pres act ptc neut nom pl λέγω (see above on κρ[αυγ]-άζοντα).

**ὅτι.** Introduces the clausal complement (direct discourse) of λέγοντα.

**Σὺ.** Nominative subject of εἶ.

**εἶ.** Pres act ind 2nd sg εἶμι.

**ὁ υἱός.** Predicate nominative.

**τοῦ θεοῦ.** Genitive of relationship.

**ἐπιτιμῶν.** Pres act ptc masc nom sg ἐπιτιμάω (attendant circumstance; see 1:24 on λέγουσα).

**εἶα.** Impf act ind 3rd sg εἶω. Although McKay (43; emphasis in original) suggests that when “a negative is attached to an imperfect

the effect is often equivalent to idiomatic English *would not* or *could not*,” such a “rule” appears to be far too broad.

**αὐτά.** Accusative subject of λαλεῖν.

**λαλεῖν.** Pres act inf λαλέω (complementary).

**ὅτι.** Introduces a causal clause.

**ἤδειςαν.** Plprf act ind 3rd pl οἶδα.

**τὸν Χριστὸν.** Predicate accusative.

**αὐτὸν.** Accusative subject of εἶναι. Given two accusatives, one being articular and the other a pronoun, the pronoun is normally the subject of the infinitival construction (Wallace, 196).

**εἶναι.** Pres act inf εἰμί (indirect discourse with a verb of cognition; cf. 1:22 on ὅτι).

#### Luke 4:42-44

<sup>42</sup>The next morning, he left and went to a deserted place. The crowds (though) were looking for him. They came up to him and were trying to prevent him from leaving them. <sup>43</sup>But he said to them, “It is necessary for me to proclaim the kingdom of God in other cities as well, because I was sent for this reason.” <sup>44</sup>So he preached (broadly) in the synagogues of Judea.

**4:42 Γενομένης δὲ ἡμέρας ἐξελθὼν ἐπορεύθη εἰς ἔρημον τόπον· καὶ οἱ ὄχλοι ἐπεζήτουν αὐτὸν καὶ ἦλθον ἕως αὐτοῦ καὶ κατεῖχον αὐτὸν τοῦ μὴ πορεύεσθαι ἀπ’ αὐτῶν.**

**Γενομένης δὲ ἡμέρας.** Lit. “and when it was day.”

**Γενομένης.** Aor mid ptc fem gen sg γίνομαι. Genitive absolute (see 2:2 on ἡγεμονεύοντος), temporal. Runge (§12.3.2) uses this passage to illustrate how temporal uses of the genitive absolute differ from other temporal constructions. A temporal PP like ἐν ἐτέρῳ σαββάτῳ (6:6) or τῇ ἐξῆς ἡμέρᾳ (9:37), for example, will serve to mark discontinuity between the preceding and following events. In contrast, the genitive absolute is used to “describe the state of affairs in which the main action occurred,” thus implying relative continuity.

**ἡμέρας.** Genitive subject of Γενομένης.

**ἐξελθὼν.** Aor act ptc masc nom sg ἐξέρχομαι (attendant circumstance).

**επορεύθη.** Aor mid ind 3rd sg πορεύομαι. On the voice, see “Deponency” in the Series Introduction.

**εἰς ἔρημον τόπον.** Locative.

**οἱ ὄχλοι.** Nominative subject of ἐπεζήτουν.

**ἐπεζήτουν.** Impf act ind 3rd pl ἐπιζητέω.

**αὐτόν.** Accusative direct object of ἐπεζήτουν.

**ἦλθον.** Aor act ind 3rd pl ἔρχομαι.

**ἕως αὐτοῦ.** Spatial. This improper preposition takes a genitive object.

**κατεῖχον αὐτόν τοῦ μὴ πορεύεσθαι ἀπ’ αὐτῶν.** Lit. “they were hindering him in order that he not go away from them.”

**κατεῖχον.** Impf act ind 3rd pl κατέχω. The appropriateness of the “conative” translation flows from the context, which makes it clear that the crowds’ efforts were unsuccessful. The imperfect is naturally used in such circumstances because “trying” is by nature a process.

**αὐτόν.** Accusative direct object of κατεῖχον.

**τοῦ . . . πορεύεσθαι.** Pres mid inf πορεύομαι (purpose).

**ἀπ’ αὐτῶν.** Separation.

**4:43 ὁ δὲ εἶπεν πρὸς αὐτοὺς ὅτι Καὶ ταῖς ἐτέραις πόλεσιν εὐαγγελίσασθαι με δεῖ τὴν βασιλείαν τοῦ θεοῦ, ὅτι ἐπὶ τοῦτο ἀπεστάλην.**

**ὁ.** Nominative subject of εἶπεν (see 1:29 on ἦ).

**εἶπεν.** Aor act ind 3rd sg λέγω.

**πρὸς αὐτοὺς.** Indirect object (see 1:13 on πρὸς αὐτόν).

**ὅτι.** Introduces the clausal complement (direct discourse) of εἶπεν.

**ταῖς ἐτέραις πόλεσιν εὐαγγελίσασθαι με.** The fronting of the entire complementary infinitival clause, except τὴν βασιλείαν τοῦ θεοῦ, lends force to Jesus’ statement.

**ταῖς ἐτέραις πόλεσιν.** Dative of location.

**εὐαγγελίσασθαι.** Aor mid inf εὐαγγελίζω (complementary; see also 2:49 on εἰναί). On the second accent, see 1:13 on ἡ δέησις.

**με.** Accusative subject of εὐαγγελίσασθαι.

**δεῖ.** Pres act ind 3rd sg δεῖ (impersonal).

**τὴν βασιλείαν.** Accusative direct object of εὐαγγελίσασθαι.

**τοῦ θεοῦ.** Subjective genitive. The phrase does not merely refer to a region belonging to God (possessive genitive), but rather carries the connotation of God’s active reign.

**ὅτι.** Introduces a causal clause.

**ἐπὶ τοῦτο.** Here, the preposition is a “marker of purpose, goal, result” (BDAG, 366.11).

**ἀπεστάλην.** Aor pass ind 1st sg ἀποστέλλω.

#### 4:44 καὶ ἦν κηρύσσων εἰς τὰς συναγωγὰς τῆς Ἰουδαίας.

**ἦν.** Impf ind 3rd sg εἰμί.

**κηρύσσων.** Pres act ptc masc nom sg κηρύσσω (imperfect periphrastic). The imperfect is used here to introduce a summary statement of subsequent activities.

**εἰς τὰς συναγωγὰς.** Locative.

**τῆς Ἰουδαίας.** This is a locative use of the genitive: “the synagogues located in Judea” (cf. Beekman and Callow, 255). Here, Luke has apparently used Ἰουδαία to refer to the entire Roman province of Judea, rather than the southern district of Judea, thus conveying a broader sense of scope for Jesus’ preaching even though he remains in Galilee at this point in Luke’s account (cf. Marshall, 198–99; Fitzmyer, 1:557–58). Mark 1:39 uses εἰς ὅλην τὴν Γαλιλαίαν to convey the broad scope (cf. Matt 4:23).

#### Luke 5:1-11

<sup>1</sup>Now it happened that while the people were crowding around him and listening to the word of God, Jesus was standing beside Lake Gennesaret. <sup>2</sup>And he saw two boats by the (shore of the) lake, but the fishermen, having gotten out of them, were washing their nets. <sup>3</sup>He got into one of the boats, which was Simon’s, and asked him to put out a little way from the shore. Then, after sitting down, he began teaching the crowds from the boat. <sup>4</sup>When he had finished speaking, he said to Simon, “Put out into the deep (water) and lower your nets for a catch.” <sup>5</sup>Simon responded and said, “Master, although we worked hard through the whole night we caught nothing; but because you say so I will lower the nets.” <sup>6</sup>And when they had done this, they caught a huge number of fish. Now, their nets were about to tear, <sup>7</sup>so they signaled to their partners

in the other boat so that they would come and help them. And they came and filled both boats so that they were about to sink. <sup>8</sup>When Simon Peter saw (this), he fell down at Jesus' feet, saying, "Go away from me, because I am a sinful man, Lord!" <sup>9</sup>For he and all those with him were overcome with amazement because of the catch of fish they had caught. <sup>10</sup>—And so were James and John, the sons of Zebedee, who were partners with Simon.—Then Jesus said to Simon, "Don't be afraid. From now on you will be catching people." <sup>11</sup>And when they had brought the boats ashore, they left everything behind and followed him.

**5:1 Ἐγένετο δὲ ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐτῷ καὶ ἀκούειν τὸν λόγον τοῦ θεοῦ καὶ αὐτὸς ἦν ἐστῶς παρά τὴν λίμνην Γεννησαρέτ,**

**Ἐγένετο.** Aor mid ind 3rd sg γίνομαι. See 1:8 on Ἐγένετο.

**τὸν ὄχλον ἐπικεῖσθαι αὐτῷ.** Lit. "the crowd was pressing against him."

**τὸν ὄχλον.** Accusative subject of ἐπικεῖσθαι.

**ἐπικεῖσθαι.** Pres mid inf ἐπίκειμαι. Used with ἐν τῷ to denote contemporaneous time (see also 1:8 on ἱερατεῦειν). When infinitives serve as the object of a preposition, they are always articular (Burk, 81).

**αὐτῷ.** Dative complement of ἐπικεῖσθαι.

**ἀκούειν.** Pres act inf ἀκούω. The conjunction καὶ links this infinitive to the previous one, making it clear that it too is used with ἐν τῷ to denote contemporaneous time, rather than being a purpose infinitive (contra, e.g., Kwong, 81, n. 64; NRSV, TEV, NLT, CEV, NCV). Fitzmyer (1:565) notes that a number of scribes (C D Θ Ψ f<sup>3</sup> 33 ℔) substituted τοῦ ἀκούειν for καὶ ἀκούειν making it a purpose infinitive. When infinitives serve as the object of a preposition, they are always articular (Burk, 81).

**τὸν λόγον.** Accusative direct object of ἀκούειν.

**τοῦ θεοῦ.** Genitive of source or subjective genitive.

**αὐτὸς.** Nominative subject of ἦν ἐστῶς. On the use of the conjunction with αὐτὸς here, see 4:15.

**ἦν.** Impf ind 3rd sg εἰμί.

**ἐστῶς.** Prf act ptc masc nom sg ἴστημι (pluperfect periphrastic).

**παρὰ τὴν λίμνην.** Locative.

**Γεννησαρέτ.** Epexegetical genitive or accusative in apposition to λίμνην.

**5:2 καὶ εἶδεν δύο πλοῖα ἐστῶτα παρὰ τὴν λίμνην· οἱ δὲ ἀλιεῖς ἀπ' αὐτῶν ἀποβάντες ἔπλυνον τὰ δίκτυα.**

**εἶδεν.** Aor act ind 3rd sg ὁράω.

**δύο πλοῖα.** Accusative direct object of εἶδεν.

**ἐστῶτα παρὰ τὴν λίμνην.** Lit. “standing by the lake.”

**ἐστῶτα.** Prf act ptc neut acc pl ἴστημι. The participle could be viewed as either attributive or as the complement in an object-complement double accusative construction, since ὁράω often takes a double accusative.

**παρὰ τὴν λίμνην.** Locative.

**οἱ . . . ἀλιεῖς.** Nominative subject of ἔπλυνον.

**ἀπ' αὐτῶν.** Separation.

**ἀποβάντες.** Aor act ptc masc nom pl ἀποβαίνω (temporal).

**ἔπλυνον.** Impf act ind 3rd pl πλύνω.

**τὰ δίκτυα.** Accusative direct object of ἔπλυνον.

**5:3 ἐμβὰς δὲ εἰς ἓν τῶν πλοίων, ὃ ἦν Σίμωνος, ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς ἐπαναγαγεῖν ὀλίγον, καθίσας δὲ ἐκ τοῦ πλοίου ἐδίδασκεν τοὺς ὄχλους.**

**ἐμβὰς.** Aor act ptc masc nom sg ἐμβαίνω (temporal or attendant circumstance).

**εἰς ἓν.** Locative.

**τῶν πλοίων.** Partitive genitive.

**ὃ.** Nominative subject of ἦν.

**ἦν.** Impf ind 3rd sg εἰμί.

**Σίμωνος.** Possessive genitive.

**ἠρώτησεν.** Aor act ind 3rd sg ἐρωτάω.

**αὐτὸν.** Accusative direct object of ἠρώτησεν.

**ἀπὸ τῆς γῆς.** Separation.

**ἐπαναγαγεῖν.** Aor act inf ἐπανάγω (indirect discourse).

**ὀλίγον.** Adverbial accusative indicating extent of space (BDAG, 703.2.c). The semicolon following ὀλίγον in the NA<sup>27</sup> is more

appropriate than the comma in the UBS<sup>4</sup>, since the following clause with δέ represents a new development in the narrative.

**καθίσας**. Aor act ptc masc nom sg καθίζω (temporal).

**ἐκ τοῦ πλοίου**. The preposition ἐκ can be used to denote “the direction from which something comes” (BDAG, 296.2).

**ἐδίδασκεν**. Impf act ind 3rd sg διδάσκω. On the ingressive translation, see 1:59 on ἐκάλουν.

**τούς ὄχλους**. Accusative direct object of ἐδίδασκεν.

5:4 ὥς δὲ ἐπαύσατο λαλῶν, εἶπεν πρὸς τὸν Σίμωνα, Ἐπανάγαγε εἰς τὸ βάθος καὶ χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄγραν.

**ὥς**. Temporal.

**ἐπαύσατο**. Aor mid ind 3rd sg παύω.

**λαλῶν**. Pres act ptc masc nom sg λαλέω (complementary).

**εἶπεν**. Aor act ind 3rd sg λέγω.

**πρὸς τὸν Σίμωνα**. Indirect object (see 1:13 on πρὸς αὐτὸν).

**Ἐπανάγαγε**. Pres act impv 2nd sg ἐπανάγω.

**εἰς τὸ βάθος**. Locative.

**χαλάσατε**. Pres act impv 2nd sg χαλάω.

**τὰ δίκτυα**. Accusative direct object of χαλάσατε.

**ὑμῶν**. Possessive genitive.

**εἰς ἄγραν**. Purpose.

5:5 καὶ ἀποκριθεὶς Σίμων εἶπεν, Ἐπιστάτα, δι’ ὅλης νυκτὸς κοπιάσαντες οὐδὲν ἐλάβομεν· ἐπὶ δὲ τῷ ῥήματί σου χαλάσω τὰ δίκτυα.

**καὶ ἀποκριθεὶς Σίμων εἶπεν**. Lit. “and answering Simon said.”

**ἀποκριθεὶς**. Aor mid ptc masc nom sg ἀποκρίνομαι (attendant circumstance; see also 1:19 on ἀποκριθεὶς). On the voice, see “Deponency” in the Series Introduction.

**Σίμων**. Nominative subject of εἶπεν.

**εἶπεν**. Aor act ind 3rd sg λέγω.

**Ἐπιστάτα**. Vocative. This form of address is used only in Luke (also 8:24, 24, 45; 9:33, 49; 17:13). The term refers to “a person of high status, particularly in view of a role of leadership” (LN 87.50)

and was sometimes used in reference to teachers or tutors (see BDAG, 381). The parallel accounts use διδάσκαλε.

**δι' ὅλης νυκτός.** Temporal. Fronted for emphasis.

**κοπιάσαντες.** Aor act ptc masc nom pl κοπιάω (concessive).

**οὐδέν.** Accusative direct object of ἐλάβομεν. Fronted for emphasis.

**ἐλάβομεν.** Aor act ind 1st pl λαμβάνω.

**ἐπὶ . . . τῷ ῥήματι.** Cause. Lit. “at your word.” On the second accent, see 1:13 on ἡ δέησις.

**σου.** Subjective genitive.

**χαλάσω.** Fut act ind 1st sg χαλάω.

**τὰ δίκτυα.** Accusative direct object of χαλάσω.

**5:6 καὶ τοῦτο ποιήσαντες συνέκλεισαν πλῆθος ἰχθύων πολὺ, διερρήσαστο δὲ τὰ δίκτυα αὐτῶν.**

**τοῦτο.** Accusative direct object of ποιήσαντες.

**ποιήσαντες.** Aor act ptc masc nom pl ποιέω (temporal).

**συνέκλεισαν.** Aor act ind 3rd pl συγκλείω.

**πλῆθος . . . πολὺ.** Accusative direct object of συνέκλεισαν. Since διερρήσαστο . . . τὰ δίκτυα αὐτῶν seems to be connected to what follows and is introduced by a δέ, it seems more appropriate to put a period after πολὺ.

**ἰχθύων.** Partitive genitive.

**διερρήσαστο.** Impf pass ind 3rd sg διαρρήγνυμι/διαρρήσω. Neuter plural subjects characteristically take singular verbs (see Wallace, 399–400). The use of the imperfect tense (lit. “their nets were tearing”) is roughly equivalent to the English “were about to tear” or less likely “started tearing.” The rhetorical function is likely not to describe the status of the nets, but rather to emphasize the magnitude of the catch.

**τὰ δίκτυα.** Nominative subject of διερρήσαστο.

**αὐτῶν.** Possessive genitive. Given the following καὶ and the fact that διερρήσαστο . . . τὰ δίκτυα αὐτῶν is clearly connected to what follows, a comma after αὐτῶν would be more appropriate than a period.



5:7 καὶ κατένευσαν τοῖς μετόχοις ἐν τῷ ἐτέρῳ πλοίῳ τοῦ ἐλθόντας συλλαβέσθαι αὐτοῖς· καὶ ἦλθον καὶ ἔπλησαν ἀμφοτέρα τὰ πλοῖα ὥστε βυθίζεσθαι αὐτά.

**κατένευσαν.** Aor act ind 3rd pl κατανεύω.

**τοῖς μετόχοις.** Dative complement of κατένευσαν.

**ἐν τῷ ἐτέρῳ πλοίῳ.** Locative.

**ἐλθόντας.** Aor act ptc masc acc pl ἔρχομαι (attendant circumstance). The participle is accusative because it modifies the infinitive.

**τοῦ . . . συλλαβέσθαι.** Aor mid inf συλλαμβάνω (purpose). Although “they signaled to their partners in the other boat to come and help them” is likely the most natural translation, it implies that the infinitive introduces indirect discourse, which is ruled out by the presence of τοῦ.

**αὐτοῖς.** Dative complement of συλλαβέσθαι.

**ἦλθον.** Aor act ind 3rd pl ἔρχομαι.

**ἔπλησαν.** Aor act ind 3rd pl πίμπλημι.

**ἀμφοτέρα τὰ πλοῖα.** Accusative direct object of ἔπλησαν.

**βυθίζεσθαι.** Pres pass inf βυθίζω. Used with ὥστε to indicate result. On the use of the imperfective aspect here, see verse 7 on διερρήσσετο.

**αὐτά.** Accusative subject of βυθίζεσθαι.

5:8 ἰδὼν δὲ Σίμων Πέτρος προσέπεσεν τοῖς γόνασιν Ἰησοῦ λέγων, Ἐξελθε ἀπ’ ἐμοῦ, ὅτι ἀνὴρ ἁμαρτωλός εἰμι, κύριε·

**ἰδὼν.** Aor act ptc masc nom sg ὁράω (temporal).

**Σίμων Πέτρος.** Nominative subject of προσέπεσεν.

**προσέπεσεν.** Aor act ind 3rd sg προσπίπτω.

**τοῖς γόνασιν.** Dative complement of προσέπεσεν. Lit. “at the knees.”

**Ἰησοῦ.** Possessive genitive.

**λέγων.** Pres act ptc masc nom sg λέγω (manner).

**Ἐξελθε.** Aor act impv 2nd sg ἐξέρχομαι.

**ἀπ’ ἐμοῦ.** Separation.

**ὅτι.** Introduces a causal clause.

**ἀνὴρ ἁμαρτωλός.** Predicate nominative.

**εἰμι.** Pres act ind 1st sg. On the loss of the accent, see 1:18 on εἰμι.

**κύριε.** Vocative. The placement of the vocative at the end of the sentence likely highlights the status distance between Peter and Jesus (see 4:34 on Ἰησοῦ).

**5:9 θάμβος γὰρ περιέσχεν αὐτὸν καὶ πάντας τοὺς σὺν αὐτῷ ἐπὶ τῇ ἄγρᾳ τῶν ἰχθύων ὧν συνέλαβον,**

**θάμβος . . . περιέσχεν αὐτὸν.** Lit. “amazement overcame him.”

**θάμβος.** Nominative subject of περιέσχεν.

**γὰρ.** Causal (see also 1:15): “(He did this) because . . .”

**περιέσχεν.** Aor act ind 3rd sg περιέχω.

**αὐτὸν καὶ πάντας τοὺς σὺν αὐτῷ.** Accusative direct object of περιέσχεν.

**τοὺς.** The accusative article functions as a nominalizer (see 1:48 on ἀπὸ τοῦ νῦν), changing the PP, σὺν αὐτῷ, into part of the accusative direct object of περιέσχεν.

**σὺν αὐτῷ.** Association.

**ἐπὶ τῇ ἄγρᾳ.** Cause.

**τῶν ἰχθύων.** Objective genitive or genitive of content.

**ὧν.** Genitive by attraction to τῶν ἰχθύων. “Sometimes a relative pronoun takes the case of its antecedent rather than the case it would bear as a constituent of the relative clause” (Culy and Parsons, 2). Without attraction we would have expected οὗς, since the relative pronoun is the syntactic direct object of συνέλαβον. Attraction occurs “a total of more than 50 times throughout the New Testament” and “appears to be a stylistic device with no pragmatic function” (Culy and Parsons, 2). It is particularly common in Luke’s writings: 5:9; 9:43; 15:16; 24:25; Acts 1:1, 21, 22; 2:22; 3:25; 6:10; 7:16, 17, 45; 9:36; 10:39; 17:31; 20:38; 21:19; 22:10; 24:13; 26:2; and possibly Acts 13:38.

**συνέλαβον.** Aor act ind 3rd pl συλλαμβάνω.

**5:10 ὁμοίως δὲ καὶ Ἰάκωβον καὶ Ἰωάννην υἱοὺς Ζεβεδαίου, οἳ ἦσαν κοινωνοὶ τῷ Σίμωνι. καὶ εἶπεν πρὸς τὸν Σίμωνα ὁ Ἰησοῦς, Μὴ φοβοῦ· ἀπὸ τοῦ νῦν ἀνθρώπους ἔση ζωγράω.**

**ὁμοίως δὲ καὶ Ἰάκωβον καὶ Ἰωάννην.** Lit. “Likewise also (amazement had overcome) James and John.” Here, δέ introduces a parenthetical comment.

**Ἰάκωβον καὶ Ἰωάννην.** Accusative direct object of an implicit (θάμβος) περιέσχεν.

**υἱούς.** Accusative in apposition to Ἰάκωβον καὶ Ἰωάννην.

**Ζεβεδαίου.** Genitive of relationship.

**οἱ.** Nominative subject of ἦσαν.

**ἦσαν.** Impf ind 3rd pl εἰμί.

**κοινωνοὶ.** Predicate nominative.

**τῷ Σίμωνι.** Dative of association.

**εἶπεν.** Aor act ind 3rd sg λέγω.

**πρὸς τὸν Σίμωνα.** Indirect object (see 1:13 on πρὸς αὐτόν).

**ὁ Ἰησοῦς.** Nominative subject of εἶπεν.

**φοβοῦ.** Pres mid impv 2nd sg φοβεόμαι (prohibition).

**ἀπὸ τοῦ νῦν.** Temporal. See also 1:48.

**ἀνθρώπους.** Accusative direct object of ζωγρῶν. Fronted for emphasis.

**ἔση.** Fut act ind 2nd sg εἰμί.

**ζωγρῶν.** Pres act ptc masc nom sg ζωγρέω (future periphrastic; see 1:20 on σιωπῶν).

**5:11 καὶ καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν ἀφέντες πάντα ἠκολούθησαν αὐτῷ.**

**καταγαγόντες.** Aor act ptc masc nom pl κατάγω (temporal). When used in a nautical context, the verb refers to bringing a boat into a harbor or to shore, as here (cf. LN 54.16; BDAG, 516; Acts 27:3; 28:12).

**τὰ πλοῖα.** Accusative direct object of καταγαγόντες.

**ἐπὶ τὴν γῆν.** Locative.

**ἀφέντες.** Aor act ptc masc nom pl ἀφήμι (attendant circumstance).

**πάντα.** Accusative direct object of ἀφέντες.

**ἠκολούθησαν.** Aor act ind 3rd pl ἀκολουθέω.

**αὐτῷ.** Dative complement of ἠκολούθησαν.

### Luke 5:12-16

<sup>12</sup>And it happened that while he was in one of the cities there was a man full of leprosy there! When he saw Jesus, he fell on his face and begged him, saying, “Lord, if you want to, you are able to make me clean.” <sup>13</sup>(Jesus) stretched out (his) hand and touched

him, saying, “I do want to. Be clean!” And immediately, the leprosy left him. <sup>14</sup>Then he commanded him to speak to no one: “Instead, go and show yourself to the priest and present the offering relating to your cleansing, just as Moses commanded, for a testimony to them.” <sup>15</sup>Even so, the news about him went on spreading, and many crowds were gathering to hear (him) and to be healed from their illnesses; <sup>16</sup>but he was withdrawing into the wilderness and praying.

**5:12** Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων καὶ ἰδοὺ ἀνὴρ πλήρης λέπρας· ἰδὼν δὲ τὸν Ἰησοῦν, πεσὼν ἐπὶ πρόσωπον ἐδεήθη αὐτοῦ λέγων, Κύριε, ἐὰν θέλῃς δύνασαί με καθαρίσαι.

**ἐγένετο.** Aor mid ind 3rd sg γίνομαι. As is common, here καὶ ἐγένετο helps mark the beginning of a new pericope (cf. 5:17; 7:11; 8:1; 9:18; 11:1; 14:1; 17:11; 20:1; see also 1:8 on Ἐγένετο).

**εἶναι.** Pres act inf εἶμι. Used with ἐν τῷ to denote contemporaneous time (see also 1:8 on ἱερατεῦειν). When infinitives serve as the object of a preposition, they are always articular (Burk, 81).

**αὐτὸν.** Accusative subject of εἶναι.

**ἐν μιᾷ τῶν.** Plummer (151) notes that this expression is “peculiar to Luke” in the NT (see also 5:17; 8:22; 13:10; 20:1).

**ἐν μιᾷ.** Locative.

**τῶν πόλεων.** Partitive genitive.

**ἰδοὺ.** See 1:20.

**ἀνὴρ.** Although some might prefer to call this a nominative absolute, it is better to view it as the nominative subject of an implicit equative verb or to recognize that nominative nouns can be used to construct nominal clauses that do not contain a verb (Porter 1994, 85).

**πλήρης.** Predicate adjective.

**λέπρας.** Genitive of content.

**ἰδὼν.** Aor act ptc masc nom sg ὁράω (temporal).

**τὸν Ἰησοῦν.** Accusative direct object of ἰδὼν.

**πεσὼν.** Aor act ptc masc nom sg πίπτω (attendant circumstance).

**ἐπὶ πρόσωπον.** Locative.

**ἐδεήθη.** Aor mid ind 3rd sg δέομαι. On the voice, see “Deponency” in the Series Introduction.

**αὐτοῦ.** Genitive object of ἐδεήθη.

**λέγων.** Pres act ptc masc nom sg λέγω (means; cf. 4:34).

**Κύριε.** Vocative.

**ἐάν.** Introduces the protasis of a third class condition.

**θέλης.** Pres act subj 2nd sg θέλω. Subjunctive with ἐάν.

**δύνασαι με καθαρίσαι.** This clause is the apodosis of the condition.

**δύνασαι.** Pres mid ind 2nd sg δύναμαι. On the second accent, see 1:13 on ἡ δέησις.

**με.** Accusative direct object of καθαρίσαι.

**καθαρίσαι.** Aor act inf καθαρίζω (complementary).

**5:13 καὶ ἐκτείνας τὴν χεῖρα ἤψατο αὐτοῦ λέγων, Θέλω, καθαρῶσθητι· καὶ εὐθέως ἡ λέπρα ἀπῆλθεν ἀπ' αὐτοῦ.**

**ἐκτείνας.** Aor act ptc masc nom sg ἐκτείνω (attendant circumstance).

**τὴν χεῖρα.** Accusative direct object of ἐκτείνας.

**ἤψατο.** Aor mid ind 3rd sg ἅπτω.

**αὐτοῦ.** Genitive object of ἤψατο.

**λέγων.** Pres act ptc masc nom sg λέγω (manner).

**Θέλω.** Pres act ind 1st sg θέλω.

**καθαρίσθητι.** Aor pass imprv 2nd sg καθαρίζω.

**εὐθέως.** See 5:25 on παραχρῆμα.

**ἡ λέπρα.** Nominative subject of ἀπῆλθεν.

**ἀπῆλθεν.** Aor act ind 3rd sg ἀπέρχομαι.

**ἀπ' αὐτοῦ.** Separation.

**5:14 καὶ αὐτὸς παρήγγειλεν αὐτῷ μηδενὶ εἰπεῖν, ἀλλὰ ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεῖ, καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου καθὼς προσέταξεν Μωϋσῆς, εἰς μαρτύριον αὐτοῖς.**

**αὐτὸς.** Nominative subject of παρήγγειλεν. On the use of the conjunction with αὐτός here, see 4:15.

**παρήγγειλεν.** Aor act ind 3rd sg παραγγέλλω.

**αὐτῷ.** Dative complement of παρήγγειλεν.

**μηδενὶ.** Dative indirect object of εἰπεῖν.

**εἰπεῖν.** Aor act inf λέγω (indirect discourse).

**ἀλλὰ.** The adversative conjunction introduces a clause that runs counter expectation (see also 1:60). Rather than doing the natural

thing (spreading the news of his healing), the man is to do the necessary thing (follow the instructions in the Law of Moses regarding being made clean from leprosy).

**ἀπελθών.** Aor act ptc masc sg ἀπέρχομαι (attendant circumstance). Attendant circumstance participles take on the mood of the verb they modify. This one should thus be rendered with an imperative translation (cf. 7:22; 7:3 on ἐλθών). As is fairly common in Hellenistic texts, the preceding indirect discourse gives way to direct discourse (cf. Acts 1:4-5; 23:22; 25:4-5; BDF §470.2).

**δείξον.** Aor act impv 2nd sg δείκνυμι.

**σεαυτόν.** Accusative direct object of δείξον.

**τῷ ἱερεῖ.** Dative indirect object of δείξον.

**προσένεγκε.** Aor act impv 2nd sg προσφέρω.

**περὶ τοῦ καθαρισμοῦ.** Reference.

**σου.** Objective genitive.

**προσέταξεν.** Aor act ind 3rd sg προστάσσω.

**Μωϋσῆς.** Nominative subject of προσέταξεν.

**εἰς μαρτύριον.** Purpose.

**αὐτοῖς.** Dative of advantage.

**5:15 διήρχετο δὲ μᾶλλον ὁ λόγος περὶ αὐτοῦ, καὶ συνήρχοντο ὄχλοι πολλοὶ ἀκούειν καὶ θεραπεύεσθαι ἀπὸ τῶν ἀσθενειῶν αὐτῶν.**

**διήρχετο.** Impf mid ind 3rd sg διέρχομαι. Again, Luke uses imperfect verbs (also συνήρχοντο; ἦν ὑποχωρῶν, v. 16) at the end of a pericope to summarize subsequent events.

**δέ.** Titrud (253) argues that while “the inherent meaning of ἀλλά is contrast,” δέ depends on context to indicate a contrast. However, “due to its function of marking what follows as something new and distinct, [δέ] readily allows an adversative sense.” In contrast to Mark’s account (1:45), where it is the former leper who spreads the news despite Jesus’ command, here the text simply indicates that the news spread. Seeing a contrast between Jesus’ instructions to the former leper and the news spreading, then, flows from the parallel account rather than the present context (contra NLT).

**ὁ λόγος.** Nominative subject of διήρχετο.

**περὶ αὐτοῦ.** Reference.

**συνήρχοντο.** Impf mid ind 3rd pl συνέρχομαι. See above on διήρχετο.

**ἄλλοι πολλοί.** Nominative subject of συνήρχοντο.

**ἀκούειν.** Pres act inf ἀκούω (purpose).

**θεραπεύεσθαι.** Pres pass inf θεραπεύω (purpose).

**ἀπὸ τῶν ἀσθενειῶν.** Separation.

**αὐτῶν.** Subjective genitive.

**5:16 αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις καὶ προσευχόμενος.**

**αὐτὸς.** Nominative subject of ἦν ὑποχωρῶν. The use of the explicit subject pronoun and δέ shifts attention back to Jesus.

**ἦν.** Impf ind 3rd sg εἰμί.

**ὑποχωρῶν.** Pres act ptc masc nom sg ὑποχωρέω (imperfect periphrastic).

**ἐν ταῖς ἐρήμοις.** Locative.

**προσευχόμενος.** Pres mid ptc masc nom sg προσεύχομαι (imperfect periphrastic).

### Luke 5:17-26

<sup>17</sup>And it happened on one of the days (during that period of time) that he was teaching, and Pharisees and teachers of the law, who had come from every village of Galilee and Judea and (from) Jerusalem, were sitting (there listening). And the power of the Lord was present for him to heal. <sup>18</sup>Now, there were (some) men who were carrying a man on a cot who had been paralyzed! They were trying to carry him in and place him in front of (Jesus), <sup>19</sup>and when they could not find a way to bring him in, because of the crowd, they went up on the roof and lowered him with his cot down among them through the roof in front of Jesus. <sup>20</sup>When he saw their faith he said, “Man, your sins have been forgiven.” <sup>21</sup>Then the scribes and the Pharisees began to reason, saying (to themselves), “Who is this man who speaks blasphemies? Who but God alone is able to forgive sins?” <sup>22</sup>Recognizing what they were thinking, Jesus responded and said to them, “Why are you fretting in your hearts? <sup>23</sup>What is easier, to say, ‘Your sins have been forgiven,’ or to say, ‘Get up and walk’? <sup>24</sup>So, in order that you may know that the Son of Man has authority on earth to forgive sins”—he said to the paralyzed man—“I tell you, get up and, when you’ve picked up your bedding, go home!” <sup>25</sup>And imme-

diately he stood up before them, picked up what he had been laying on, and left for his home glorifying God. <sup>26</sup>And amazement gripped everyone and they began glorifying God; they were filled with awe and thus were saying, “We have seen incredible things today!”

**5:17** Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἦν διδάσκων, καὶ ἦσαν καθήμενοι Φαρισαῖοι καὶ νομοδιδάσκαλοι οἱ ἦσαν ἐληλυθότες ἐκ πάσης κώμης τῆς Γαλιλαίας καὶ Ἰουδαίας καὶ Ἱερουσαλήμ· καὶ δύναμις κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτόν.

**ἐγένετο.** Aor mid ind 3rd sg γίνομαι. As is common, here καὶ ἐγένετο helps mark the beginning of a new pericope (cf. 5:12; see also 1:8 on Ἐγένετο).

**ἐν μιᾷ τῶν.** See 5:12.

**ἐν μιᾷ.** Temporal.

**τῶν ἡμερῶν.** Partitive genitive.

**αὐτὸς.** Nominative subject of ἦν διδάσκων. On the use of the conjunction with αὐτός here, see 4:15.

**ἦν.** Impf ind 3rd sg εἰμί.

**διδάσκων.** Pres act ptc masc nom sg διδάσκω (imperfect periphrastic).

**ἦσαν.** Impf ind 3rd pl εἰμί.

**καθήμενοι.** Pres mid ptc masc nom pl κάθημαι (imperfect periphrastic).

**Φαρισαῖοι καὶ νομοδιδάσκαλοι.** Nominative subject of ἦσαν καθήμενοι. The term νομοδιδάσκαλοι appears to be synonymous with οἱ γραμματεῖς (v. 21), with its use here possibly intended to alert Luke’s audience to the primary role of the “scribes.”

**οἱ.** Nominative subject of ἦσαν ἐληλυθότες. Some scribes omit οἱ (33 \***8**) or replace οἱ ἦσαν ἐληλυθότες with ἦσαν δὲ συνεληλυθότες (D), both indicating “that it is the sick (rather than the leaders) who have come from all parts to be healed” (Omanson, 115). The REB, which follows these variants, translates the verse: “Pharisees and teachers of the law were sitting round him. People had come from every village in Galilee and from Judaea and Jerusalem.”

**ἦσαν.** Impf ind 3rd pl εἰμί.

**ἐληλυθότες.** Prf act ptc masc nom pl ἔρχομαι (pluperfect periphrastic).



**ἐκ πάσης κώμης . . . Ἱερουσαλήμ.** Source.

**τῆς Γαλιλαίας καὶ Ἰουδαίας.** This is a locative use of the genitive: “every village located in Galilee and Judea” (cf. Beekman and Callow, 255).

**Ἱερουσαλήμ.** The indeclinable noun is genitive and could modify an implicit ἐκ (see the translation) or be part of the same NP with the preceding locations (Γαλιλαίας καὶ Ἰουδαίας καὶ Ἱερουσαλήμ). In the latter case the reference would be to all the villages of Jerusalem rather than to Jerusalem itself. The first option, however, is to be preferred since (1) the context suggests that Luke wanted to emphasize that Jewish leaders had come even from their seat of power in Jerusalem, and (2) the villages of Jerusalem would have been included in the “villages of Judea.”

**δύναμις.** Nominative subject of ἦν.

**κυρίου.** Genitive of source. Here, κυρίου has a different reference than the αὐτόν that follows. Thus, the reference is not to Jesus’ own power, but rather to power that comes from the Lord, i.e., the Father.

**ἦν.** Impf ind 3rd sg εἰμί.

**ἰᾶσθαι.** Pres mid inf ἰάομαι. Used with εἰς τὸ to denote purpose. When infinitives serve as the object of a preposition, they are always articular (Burk, 81). On the voice, see further below.

**αὐτόν.** Accusative subject of ἰᾶσθαι. Most scribes (A C D E H N X Δ Θ Π Ψ <sup>f1,13</sup> 33 ℞ Lect *pm*) wrote αὐτούς rather than αὐτόν (⋈ B L W Ξ 544 579 2542 *pc*). In the latter reading, the pronoun could be viewed as the subject of a passive ἰᾶσθαι (“in order that they might be healed”) or as the object of a middle ἰᾶσθαι (“in order to heal them”). A few scribes wrote πάντα, αὐτοὺς πάντα, or τοὺς ἀσθενοῦντας, all of which would serve as direct objects of a middle ἰᾶσθαι.

**5:18 καὶ ἰδοὺ ἄνδρες φέροντες ἐπὶ κλίνης ἄνθρωπον ὃς ἦν παραλελυμένος καὶ ἐζήτουν αὐτὸν εἰσενεγκεῖν καὶ θεῖναι [αὐτόν] ἐνώπιον αὐτοῦ.**

**ἰδοὺ.** See 1:20.

**ἄνδρες.** Nominative subject of a nominal clause (see 5:12 on ἀνήρ).

**φέροντες.** Pres act ptc masc nom pl φέρω (attributive).

**ἐπὶ κλίνης.** Locative.  
**ἄνθρωπον.** Accusative direct object of φέροντες.  
**ὄς.** Nominative subject of ἦν παραλελυμένος.  
**ἦν.** Impf ind 3rd sg εἰμί.  
**παραλελυμένος.** Prf pass ptc masc nom sg παραλύω (pluperfect periphrastic).  
**ἐζήτουν.** Impf act ind 3rd pl ζητέω.  
**αὐτόν.** Accusative direct object of εἰσενεγκεῖν.  
**εἰσενεγκεῖν.** Aor act inf εἰσφέρω (complementary).  
**θεῖναι.** Aor act inf τίθημι (complementary).  
**[αὐτόν].** Accusative direct object of θεῖναι.  
**ἐνώπιον αὐτοῦ.** Locative. See also 1:15.

**5:19 καὶ μὴ εὐρόντες ποίας εἰσενέγκωσιν αὐτὸν διὰ τὸν ὄχλον, ἀναβάντες ἐπὶ τὸ δῶμα διὰ τῶν κεράμων καθήκαν αὐτὸν σὺν τῷ κλιιδίῳ εἰς τὸ μέσον ἔμπροσθεν τοῦ Ἰησοῦ.**

**εὐρόντες.** Aor act ptc masc nom pl εὐρίσκω (temporal or causal).  
**ποίας εἰσενέγκωσιν αὐτὸν διὰ τὸν ὄχλον.** The interrogative clause serves as the direct object of εὐρόντες.  
**ποίας.** Used on its own in this context, the genitive interrogative pronoun appears to introduce the means by which they will accomplish their task, perhaps modifying an implied ὁδοῦ: “by what way” (cf. BDAG, 844.2.b.β).  
**εἰσενέγκωσιν.** Aor act subj 3rd pl εἰσφέρω. Lit. “they might carry (him) in.”  
**αὐτόν.** Accusative direct object of εἰσενέγκωσιν.  
**διὰ τὸν ὄχλον.** Cause.  
**ἀναβάντες.** Aor act ptc masc nom pl ἀναβαίνω (attendant circumstance).  
**ἐπὶ τὸ δῶμα.** Locative.

**διὰ τῶν κεράμων.** Spatial. Luke refers to the men lowering the paralytic through the tiles (διὰ τῶν κεράμων), while Mark (2:4) reports that they “unroofed the roof” by “digging through” it (ἀπεστέγασαν τὴν στέγην . . . ἐξορύξαντες), suggesting a different type of roof. Luke has likely chosen to use κέραμος because of the roof style that was familiar to his audience, using τῶν κεράμων as a synecdoche (see 1:46 on ἡ ψυχὴ μου) for “roof.”

**καθῆκαν.** Aor act ind 3rd pl καθίημι.  
**αὐτὸν.** Accusative direct object of καθῆκαν.  
**σὺν τῷ κλινιδίῳ.** Association.  
**εἰς τὸ μέσον.** Locative. This likely refers to the midst of the whole group (so the translation above) rather than Jesus (contra NET Bible).  
**ἔμπροσθεν τοῦ Ἰησοῦ.** Locative.

**5:20 καὶ ἰδὼν τὴν πίστιν αὐτῶν εἶπεν, Ἄνθρωπε, ἀφένονται σοι αἱ ἁμαρτίαι σου.**

**ἰδὼν.** Aor act ptc masc nom sg ὀράω (temporal or causal).  
**τὴν πίστιν.** Accusative direct object of ἰδὼν.  
**αὐτῶν.** Subjective genitive.  
**εἶπεν.** Aor act ind 3rd sg λέγω.  
**Ἄνθρωπε.** Vocative.  
**ἀφένονται.** Prf pass ind 3rd pl ἀφήμι. On the second accent, see 1:13 on ἡ δέησις.  
**σοι.** Dative of advantage. Lit. “your sins are forgiven for you.” On the word order, see 1:2 on ἡμῖν.  
**αἱ ἁμαρτίαι.** Nominative subject of ἀφένονται.  
**σου.** Subjective genitive.

**5:21 καὶ ἤρξαντο διαλογίζεσθαι οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι λέγοντες, Τίς ἐστὶν οὗτος ὃς λαλεῖ βλασφημίας; τίς δύναται ἁμαρτίας ἀφεῖναι εἰ μὴ ὁ μόνος ὁ θεός;**

**ἤρξαντο.** Aor mid ind 3rd pl ἄρχω.  
**διαλογίζεσθαι.** Pres mid inf διαλογίζομαι (complementary).  
**οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι.** Nominative subject of ἤρξαντο. See also 5:17 on Φαρισαῖοι καὶ νομοδιδάσκαλοι.  
**λέγοντες.** Pres act ptc masc nom pl λέγω (means; see 4:35 on λέγων).  
**Τίς.** Predicate nominative.  
**ἐστὶν.** Pres act ind 3rd sg εἰμί. On the loss of accent, see 1:18 on εἰμι.  
**οὗτος.** Nominative subject of ἐστὶν.  
**ὃς.** Nominative subject of λαλεῖ.  
**λαλεῖ.** Pres act ind 3rd sg λαλέω.

**βλασφημίας.** Accusative direct object of λαλεῖ.

**τίς.** Nominative subject of δύναται.

**δύναται.** Pres mid ind 3rd sg δύναμαι.

**ἁμαρτίας.** Accusative direct object of ἀφεῖναι.

**ἀφεῖναι.** Aor act inf ἀφίημι (complementary).

**εἰ μὴ.** Louw and Nida (89.131) describe this expression as “a marker of contrast by designating an exception—‘except that, but, however, instead, but only.’” Runge (§4.2.2; emphasis in original) argues that “in cases where the exceptive clause [introduced by εἰ μὴ] follows the main clause . . . and is preceded by either a negated main clause or an interrogative clause, the exceptive clause receives emphasis with respect to the main clause.”

**μόνος ὁ θεός.** Nominative subject of the implicit δύναται ἀμαρτίας ἀφεῖναι.

5:22 ἐπιγνούς δὲ ὁ Ἰησοῦς τοὺς διαλογισμοὺς αὐτῶν ἀποκριθεὶς εἶπεν πρὸς αὐτούς, Τί διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν;

ἐπιγνούς δὲ ὁ Ἰησοῦς τοὺς διαλογισμοὺς αὐτῶν ἀποκριθεὶς εἶπεν. Lit. “Jesus, knowing their thoughts, answering, said . . .”

ἐπιγνούς. Aor act ptc masc nom sg ἐπιγινώσκω (causal or temporal: “When he recognized . . .”).

ὁ Ἰησοῦς. Nominative subject of εἶπεν.

τοὺς διαλογισμοὺς. Accusative direct object of ἐπιγνούς.

αὐτῶν. Subjective genitive.

ἀποκριθεὶς. Aor mid ptc masc nom sg ἀποκρίνομαι (attendant circumstance; see also 1:19 on ἀποκριθεὶς). On the voice, see “Deponency” in the Series Introduction.

εἶπεν. Aor act ind 3rd sg λέγω.

πρὸς αὐτούς. Indirect object (see 1:13 on πρὸς αὐτὸν).

διαλογίζεσθε. Pres mid ind 2nd pl διαλογίζομαι.

ἐν ταῖς καρδίαις. Locative.

ὑμῶν. Possessive genitive.

5:23 τί ἐστὶν εὐκόπωτερον, εἰπεῖν, Ἀφένονται σοι αἱ ἁμαρτίαι σου, ἢ εἰπεῖν, Ἐγειρε καὶ περιπάτει;

τί. Nominative subject of ἐστὶν. Although interrogative pronouns

typically function as predicate nominatives in equative clauses, here the comparative adjective εὐκοπώτερον fills that role.

**ἐστιν.** Pres act ind 3rd sg εἰμι. On the loss of accent, see 1:18 on εἰμι.

**εὐκοπώτερον.** Predicate nominative.

**εἰπεῖν.** Aor act inf λέγω. The entire conjoined infinitival clause (εἰπεῖν . . . ἢ εἰπεῖν) stands in apposition to τί.

**Ἀφέωνται.** Prf pass ind 3rd pl ἀφήμι. On the second accent, see 1:13 on ἡ δέησις.

**σοι.** Dative of advantage. Lit. “your sins are forgiven *for you*.” On the word order, see 1:2 on ἡμῖν.

**αἱ ἁμαρτίαι.** Nominative subject of ἀφέωνται.

**σου.** Subjective genitive.

**ἢ.** Disjunctive conjunction.

**Ἐγειρε.** Pres act imprv 2nd sg ἐγείρω.

**περιπάτει.** Pres act imprv 2nd sg περιπατέω.

5:24 ἵνα δὲ εἰδῆτε ὅτι ὁ υἱὸς τοῦ ἀνθρώπου ἐξουσίαν ἔχει ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας—εἶπεν τῷ παραλελυμένῳ. Σοὶ λέγω, ἔγειρε καὶ ἄρας τὸ κλινίδιον σου πορεύου εἰς τὸν οἶκόν σου.

**ἵνα.** Introduces a purpose clause.

**εἰδῆτε.** Prf act subj 2nd pl οἶδα. Subjunctive with ἵνα. On the use of the perfect tense with this verb, see 4:34 on οἶδά.

**ὅτι.** Introduces the clausal complement (indirect discourse with a verb of cognition; see 1:22 on ὅτι) of εἰδῆτε.

**ὁ υἱὸς τοῦ ἀνθρώπου.** Culy and Parsons (146) note that “in the Gospels and in other early Jewish literature (cf. *1 Enoch* 70-71; *4 Ezra* 13; 4Q286) this expression is used as a messianic title (drawn from Daniel 7:13-14).”

**ὁ υἱός.** Nominative subject of ἔχει.

**τοῦ ἀνθρώπου.** Genitive of relationship.

**ἐξουσίαν.** Accusative direct object of ἔχει.

**ἔχει.** Pres act ind 3rd sg ἔχω.

**ἐπὶ τῆς γῆς.** Locative.

**ἀφιέναι.** Pres act inf ἀφίημι (exegetical).

**ἁμαρτίας.** Accusative direct object of ἀφιέναι.

**εἶπεν.** Aor act ind 3rd sg λέγω.

**τῷ παραλελυμένῳ.** Prf pass ptc masc dat sg παραλύομαι (substantival). Dative indirect object of εἶπεν.

**Σοὶ.** Dative indirect object of λέγω.

**λέγω.** Pres act ind 1st sg λέγω.

**ἔγειρε.** Pres act impv 2nd sg ἐγείρω.

**ἄρας.** Aor act ptc masc nom sg αἶρω (temporal). The mismatch in aspect (aorist participle plus present main verb) leads us to adopt the temporal reading rather than take the participle as introducing an attendant circumstance. In the latter case, the participle would carry imperatival force (see 5:14 on ἀπελθὼν). This would be the more typical construction and a few scribes altered the text to the imperative ἄρον to convey that thought (⌘ D 1424 pc), likely influenced by the parallel account in Mark 2:9. The syntax here provides a slightly different nuance.

**τὸ κλινίδιον.** Accusative direct object of ἄρας. On the second accent, see 1:13 on ἡ δέησις.

**σου.** Possessive genitive.

**πορεύου.** Pres mid impv 2nd sg πορεύομαι.

**εἰς τὸν οἶκόν.** Locative. On the second accent, see 1:13 on ἡ δέησις.

**σου.** Possessive genitive. Lit. “your house.”

**5:25 καὶ παραχρήμα ἀναστὰς ἐνώπιον αὐτῶν, ἄρας ἐφ’ ὃ κατέκειτο, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ δοξάζων τὸν θεόν.**

**παραχρήμα.** When Luke read εὐθύς in Mark’s gospel, he appears to have “immediately” decided to edit his source. Where there are parallel accounts, he systematically either removes εὐθύς (see 4:1//Mark 1:12; 4:33//Mark 1:23; 1:28//Mark 4:37; 1:29//Mark 4:38; 1:30//Mark 4:38; 2:8//Mark 5:22; 4:15//Mark 8:12; 4:16//Mark 8:13; 5:2//Mark 8:27; 22:47//Mark 14:45) or replaces it with παραχρήμα (5:25//Mark 2:12; 8:44//Mark 5:29; 8:55//Mark 5:42; 18:43//Mark 10:52; 22:60//Mark 14:72). He also substitutes εὐθέως one time (5:13//Mark 1:42), and only makes use of εὐθύς as a temporal adverb himself in one passage (6:49). See also 1:64 on παραχρήμα.

**ἀναστὰς.** Aor act ptc masc nom sg ἀνίστημι (attendant circumstance). The shift from ἐγείρω to ἀνίστημι suggests that they could be used synonymously in contexts such as this, with the shift simply

being stylistic variation (cf. 6:8; 8:55; Mark 5:41-42; but see also 1:39 on Ἀναστάσα . . . ἐπορεύθη . . . μετὰ σπουδῆς).

**ἐνώπιον αὐτῶν.** Locative. See also 1:15.

**ἄρας.** Aor act ptc masc nom sg αἶρω (attendant circumstance).

**ἐφ' ὃ.** Locative. The relative pronoun introduces a headless relative clause (see 6:2 on ὃ) consisting only of these two elements, which as a whole (ἐφ' ὃ κατέκειτο) serves as the direct object of ἄρας.

**κατέκειτο.** Impf mid ind 3rd sg κατάκειμαι.

**ἀπῆλθεν.** Aor act ind 3rd sg ἀπέρχομαι.

**εἰς τὸν οἶκον.** Locative.

**αὐτοῦ.** Possessive genitive.

**δοξάζων.** Pres act ptc masc nom sg δοξάζω (manner).

**τὸν θεόν.** Accusative direct object of δοξάζων.

**5:26 καὶ ἔκστασις ἔλαβεν ἅπαντας καὶ ἐδόξαζον τὸν θεόν καὶ ἐπλήσθησαν φόβου λέγοντες ὅτι εἶδομεν παράδοξα σήμερον.**

**ἔκστασις.** Nominative subject of ἔλαβεν.

**ἔλαβεν.** Aor act ind 3rd sg λαμβάνω.

**ἅπαντας.** Accusative direct object of ἔλαβεν.

**ἐδόξαζον.** Impf act ind 3rd pl δοξάζω. On the ingressive translation, see 1:59 on ἐκάλουν.

**τὸν θεόν.** Accusative direct object of ἐδόξαζον.

**ἐπλήσθησαν.** Aor pass ind 3rd pl πίμπλημι.

**φόβου.** Genitive of content.

**λέγοντες.** Pres act ptc masc nom pl λέγω (result).

**ὅτι.** Introduces the clausal complement (direct discourse; see also 1:25 on ὅτι) of λέγοντες.

**εἶδομεν.** Prf act ind 1st pl οἶδα. On the use of the perfect tense with this verb, see 4:34 on οἶδά.

**παράδοξα.** Accusative direct object of εἶδομεν.

### Luke 5:27-32

<sup>27</sup>After these things he went out and noticed a tax-collector, named Levi, sitting at the tax booth, and said to him, "Follow me."

<sup>28</sup>And he left everything behind and began following him without delay.

<sup>29</sup>Levi prepared a huge banquet for him at his house, and there was a large crowd of tax collectors and others who were dining with them. <sup>30</sup>But the Pharisees and their scribes were complaining to his disciples and saying, “On what basis do you eat and drink with tax collectors and sinners?” <sup>31</sup>Jesus responded and said to them, “Healthy people do not have need of a doctor but those who are sick do. <sup>32</sup>I have not come to call righteous people, but (to call) sinners to repentance.”

**5:27 Καὶ μετὰ ταῦτα ἐξῆλθεν καὶ ἐθεάσατο τελώνην ὀνόματι Λεὺν καθήμενον ἐπὶ τὸ τελώνιον, καὶ εἶπεν αὐτῷ, Ἀκολουθεῖ μοι.**

**Καὶ.** Levinsohn (2000, 71) notes that every sentence in verses 27-32, not taking the embedded reported speeches into consideration, begins with a *καί*, the default conjunction. This unusual pattern of conjunctions suggests that the entire paragraph serves to provide “the setting for the new development” (Levinsohn 2000, 73), which is introduced by *δέ* in verse 33. In other words, verses 27-32 are presented as setting up the exchange in verses 33-39.

**μετὰ ταῦτα.** Temporal.

**ἐξῆλθεν.** Aor act ind 3rd sg ἐξέρχομαι.

**ἐθεάσατο.** Aor mid ind 3rd sg θεάομαι.

**τελώνην.** Accusative direct object of ἐθεάσατο.

**ὀνόματι.** Dative of reference.

**Λεὺν.** Accusative in apposition to τελώνην.

**καθήμενον.** Pres mid ptc masc acc sg κάθημαι. Complement in an object-complement double accusative construction (with τελώνην).

**ἐπὶ τὸ τελώνιον.** Locative.

**εἶπεν.** Aor act ind 3rd sg λέγω.

**αὐτῷ.** Dative indirect object of εἶπεν.

**Ἀκολουθεῖ.** Pres act impv 2nd sg ἀκολουθέω.

**μοι.** Dative complement of Ἀκολουθεῖ.

**5:28 καὶ καταλιπὼν πάντα ἀναστὰς ἠκολούθει αὐτῷ.**

**καταλιπὼν.** Aor act ptc masc nom sg καταλείπω (attendant circumstance).



**πάντα.** Accusative direct object of καταλιπών.

**ἀναστάς.** Aor act ptc masc nom sg ἀνίστημι (attendant circumstance). The fact that the action of this participle would have to precede the action of the first participle supports the view that it here serves as a helping verb conveying a sense of haste (“without delay”; see 1:39 on Ἀναστᾶσα . . . ἐπορεύθη . . . μετὰ σπουδῆς). The aorist form appears to be fixed when ἀνίστημι is used as a helping verb, accounting for the mismatch in verbal aspect here (see 1:24 on λέγουσα).

**ἠκολούθει.** Impf act ind 3rd sg ἀκολουθέω. On the ingressive translation, see 1:59 on ἐκάλουν.

**αὐτῷ.** Dative complement of ἠκολούθει.

**5:29 Καὶ ἐποίησεν δοχὴν μεγάλην** Λεὺς αὐτῷ ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ ἦν ὄχλος πολὺς τελωνῶν καὶ ἄλλων οἱ ἦσαν μετ’ αὐτῶν κατακείμενοι.

**ἐποίησεν.** Aor act ind 3rd sg ποιέω. Levinsohn (2000, 18) notes that since the locative PP ἐν τῇ οἰκίᾳ αὐτοῦ does not occur at the beginning of the sentence as a point of departure, Luke is portraying the events in this verse as being in close continuity with what precedes, i.e., Levi’s choice to follow Jesus is expressed, first of all, by preparing a feast for him (cf. Fitzmyer, 1:591).

**δοχὴν μεγάλην.** Accusative direct object of ἐποίησεν.

**Λεὺς.** Nominative subject of ἐποίησεν.

**αὐτῷ.** Dative of advantage.

**ἐν τῇ οἰκίᾳ.** Locative.

**αὐτοῦ.** Possessive genitive.

**ἦν.** Impf ind 3rd sg εἰμί.

**ὄχλος πολὺς.** Nominative subject of ἦν.

**τελωνῶν καὶ ἄλλων.** Partitive genitive.

**οἱ.** Nominative subject of ἦσαν κατακείμενοι.

**ἦσαν.** Impf ind 3rd pl εἰμί.

**μετ’ αὐτῶν.** Association.

**κατακείμενοι.** Pres mid ptc masc nom pl κατάκειμαι (imperfect periphrastic; see also 1:10 on προσευχόμενον).

**5:30** καὶ ἐγόγγυζον οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς αὐτῶν πρὸς τοὺς μαθητὰς αὐτοῦ λέγοντες, Διὰ τί μετὰ τῶν τελωνῶν καὶ ἀμαρτωλῶν ἐσθίετε καὶ πίνετε;

**ἐγόγγυζον.** Impf act ind 3rd pl γογγύζω.

**οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς.** Nominative subject of ἐγόγγυζον. On the meaning of οἱ γραμματεῖς, see 5:17 on Φαρισαῖοι καὶ νομοδιδάσκαλοι.

**αὐτῶν.** Genitive of relationship.

**πρὸς τοὺς μαθητὰς.** Indirect object (see 1:13 on πρὸς αὐτὸν).

**αὐτοῦ.** Genitive of relationship.

**λέγοντες.** Pres act ptc masc nom pl λέγω (attendant circumstance; see 1:24 on λέγουσα).

**Διὰ τί.** Cause. Lit. “because of what?”

**μετὰ τῶν τελωνῶν καὶ ἀμαρτωλῶν.** Association.

**ἐσθίετε.** Pres act ind 2nd pl ἐσθίω. In contrast to both Matt 9:11 and Mark 4:16, where the singular ἐσθίει is used to focus on Jesus’ actions, here the Pharisees and scribes direct their charge against Jesus’ disciples as well with the second plural verb.

**πίνετε.** Pres act ind 2nd pl πίνω.

**5:31** καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς αὐτούς, Οὐ χρειάν ἔχουσιν οἱ ὑγιαίνοντες ἰατροῦ ἀλλὰ οἱ κακῶς ἔχοντες·

**ἀποκριθεὶς.** Aor mid ptc masc nom sg ἀποκρίνομαι (attendant circumstance; see also 1:19 on ἀποκριθεὶς). On the voice, see “Deponency” in the Series Introduction.

**ὁ Ἰησοῦς.** Nominative subject of εἶπεν.

**εἶπεν.** Aor act ind 3rd sg λέγω.

**πρὸς αὐτούς.** Indirect object (see 1:13 on πρὸς αὐτὸν).

**χρειάν.** Accusative direct object of ἔχουσιν.

**ἔχουσιν.** Pres act ind 3rd pl ἔχω.

**οἱ ὑγιαίνοντες.** Pres act ptc masc nom pl ὑγιαίνω (substantival). Nominative subject of ἔχουσιν.

**ἰατροῦ.** Objective genitive, modifying χρειάν.

**οἱ κακῶς ἔχοντες.** The verb ἔχω is used with κακῶς, generally in a substantival participial construction, to form an idiom meaning “to be ill” (BDAG, 502.1.a).

**οί . . . ἔχοντες.** Pres act ptc masc nom pl ἔχω (substantival).  
Nominative subject of an implied (χρείαν) ἔχουσιν (ιατροῦ).

**5:32 οὐκ ἐλήλυθα καλέσαι δικαίους ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν.**

**ἐλήλυθα.** Prf act ind 1st sg ἔρχομαι.

**καλέσαι.** Aor act inf καλέω (purpose).

**δικαίους.** Accusative direct object of καλέσαι.

**ἁμαρτωλοὺς.** Accusative direct object of an implied (ἐλήλυθα) καλέσαι.

**εἰς μετάνοιαν.** Purpose.

### Luke 5:33-39

<sup>33</sup>Then they said to him, “John’s disciples fast frequently and offer prayers, as the (disciples) of the Pharisees also do; but the ones belonging to you eat and drink (all the time).” <sup>34</sup>So Jesus said to them, “Surely, you are not able to make the wedding guests fast while the bridegroom is with them? <sup>35</sup>The days will come, though, when the bridegroom is taken away from them. Then, in those days, they will fast.”

<sup>36</sup>Then he continued speaking with an illustration: “No one after tearing a patch from a new garment puts it on an old garment! Otherwise, he will both tear the new one and the patch from the new one will not fit the old one. <sup>37</sup>And no one puts new wine into old wineskins. Otherwise, the new wine will burst the wineskins, it will spill out, and the wineskins will be ruined. <sup>38</sup>Instead, new wine must be stored in fresh wineskins. <sup>39</sup>And no one drinking old (wine) wants new. For he says, ‘The old is better.’”

**5:33 Οἱ δὲ εἶπαν πρὸς αὐτόν, Οἱ μαθηταὶ Ἰωάννου νηστεύουσιν πυκνὰ καὶ δεήσεις ποιοῦνται ὁμοίως καὶ οἱ τῶν Φαρισαίων, οἱ δὲ σοὶ ἐσθίουσιν καὶ πίνουσιν.**

**Οἱ.** The article functions as the nominative subject of εἶπαν (see also 1:29 on ἡ).

**εἶπαν.** Aor act ind 3rd pl λέγω. On the form, see 1:61.

**πρὸς αὐτόν.** Indirect object (see 1:13 on πρὸς αὐτόν).

**Οἱ μαθηταὶ.** Nominative subject of νηστεύουσιν.

**Ἰωάννου.** Genitive of relationship.

**νηστεύουσιν.** Pres act ind 3rd pl νηστεύω.

**πυκνά.** Adverbial accusative.

**δεήσεις.** Accusative direct object of ποιοῦνται.

**ποιοῦνται.** Pres mid ind 3rd pl ποιέω.

**οἱ.** The article functions as a nominalizer (see 1:48 on ἀπὸ τοῦ νῦν), changing the genitive phrase τῶν Φαρισαίων into the nominative subject of an implied νηστεύουσιν (πυκνά) καὶ (δεήσεις) ποιοῦνται. Alternatively, it may simply modify an implied μαθηταί.

**τῶν Φαρισαίων.** Genitive of relationship.

**οἱ.** The article functions as a nominalizer (see 1:48 on ἀπὸ τοῦ νῦν), changing the dative σοὶ into the nominative subject of ἐσθίουσιν and πίνουσιν.

**σοὶ.** Dative of possession or reference. The shift to the dative (οἱ . . . σοὶ) from the genitive (Οἱ μαθηταὶ Ἰωάννου and οἱ τῶν Φαρισαίων) likely helps to sharpen the contrast that is being drawn and strengthen the rhetorical jab (see the translation).

**ἐσθίουσιν καὶ πίνουσιν.** In this context, the phrase may point to “feasting” or “partying.”

**ἐσθίουσιν.** Pres act ind 3rd pl ἐσθίω.

**πίνουσιν.** Pres act ind 3rd pl πίνω.

**5:34 ὁ δὲ Ἰησοῦς εἶπεν πρὸς αὐτούς, Μὴ δύνασθε τοὺς υἱοὺς τοῦ νυμφῶνος ἐν ᾧ ὁ νυμφίος μετ’ αὐτῶν ἐστὶν ποιῆσαι νηστεῦσαι;**

**ὁ . . . Ἰησοῦς.** Nominative subject of εἶπεν.

**εἶπεν.** Aor act ind 3rd sg λέγω.

**πρὸς αὐτούς.** Indirect object (see 1:13 on πρὸς αὐτὸν).

**Μὴ.** The negativizer indicates that a negative answer is expected to this question.

**δύνασθε.** Pres mid ind 2nd pl δύναμαι.

**τοὺς υἱοὺς τοῦ νυμφῶνος.** Accusative subject of νηστεῦσαι. This idiom means something like “wedding guests.” The fronted position helps highlight the absurdity of having such important people fast on such an occasion.

**τοῦ νυμφῶνος.** Genitive of relationship.

**ἐν ᾧ.** The preposition with a dative singular relative pronoun may be used, as here, to form a temporal expression meaning “while”

(see also 19:13; Mark 2:19; John 5:7; 1 Pet 2:12; 3:16; and perhaps Rom 8:3; Culy 1989b, 72–73, 89). On the same construction with a plural relative pronoun, see 12:1.

**ὁ νυμφίος.** Nominative subject of ἐστίν.

**μετ' αὐτῶν.** Association.

**ἐστίν.** Pres act ind 3rd sg εἰμί. On the loss of accent, see 1:18 on εἰμι.

**ποιῆσαι.** Aor act inf ποιέω (complementary, modifying δύνασθε). Here, ποιέω is used to form a causative construction.

**νηστεῦσαι.** Aor act inf νηστεύω (complementary to ποιῆσαι in a causative construction). Lit. “to cause the sons of the wedding hall to fast.”

**5:35 ἐλεύσονται δὲ ἡμέραι, καὶ ὅταν ἀπαρθῆ ἀπ' αὐτῶν ὁ νυμφίος, τότε νηστεύσουσιν ἐν ἐκείναις ταῖς ἡμέραις.**

**ἐλεύσονται.** Fut mid ind 3rd pl ἔρχομαι.

**ἡμέραι.** Nominative subject of ἐλεύσονται.

**καὶ.** Plummer (162) notes that the conjunction could start a new sentence (“But times will change. And when the bridegroom is taken from them, then . . .”) or it could introduce a clause that is exegetical to what precedes (see the translation above).

**ὅταν.** On translating “when” rather than “whenever,” see 6:22. The clause, ὅταν ἀπαρθῆ ἀπ' αὐτῶν ὁ νυμφίος, serves as the temporal topic of what follows (see 1:36 on Ἐλισάβετ) and is picked up by the resumptive adverb τότε.

**ἀπαρθῆ.** Aor pass subj 3rd sg ἀπαίρω. Subjunctive with ὅταν.

**ἀπ' αὐτῶν.** Separation.

**ὁ νυμφίος.** Nominative subject of ἀπαρθῆ.

**νηστεύσουσιν.** Fut act ind 3rd pl νηστεύω.

**ἐν ἐκείναις ταῖς ἡμέραις.** Temporal. This seemingly superfluous phrase following τότε helps highlight the fact that those days have not yet arrived.

**5:36 Ἔλεγεν δὲ καὶ παραβολὴν πρὸς αὐτοὺς ὅτι Οὐδεὶς ἐπίβλημα ἀπὸ ἱματίου καινοῦ σχίσαι ἐπιβάλλει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μὴ γε, καὶ τὸ καινὸν σχίσει καὶ τῷ παλαιῷ οὐ συμφωνήσει τὸ ἐπίβλημα τὸ ἀπὸ τοῦ καινοῦ.**

**Ἔλεγεν.** Impf act ind 3rd sg λέγω. The use of the imperfect should probably not be explained through reference to a label like “instantaneous” (contra Wallace, 542). It cannot be chosen because it introduces a more extended discourse, given the common use of the aorist in such contexts elsewhere. It is possible that the imperfect is being used to portray the telling of the parable as supplementary information (see Introduction, “Verbal Aspect”). Or, perhaps Luke uses the imperfect to portray a sense of continuity with the discourse that precedes (see the translation).

**δὲ καί.** See 2:4.

**παραβολήν.** Accusative direct object of ἔλεγεν. Here, παραβολήν likely carries the sense of illustration or proverb rather than parable (see also 4:23; 6:39).

**πρὸς αὐτοῦς.** Indirect object (see 1:13 on πρὸς αὐτὸν).

**ὅτι.** Introduces the clausal complement (direct discourse; see also 1:25 on ὅτι) of ἔλεγεν.

**Οὐδείς.** Nominative subject of σχίσας.

**ἐπίβλημα.** Accusative direct object of σχίσας.

**ἀπὸ ἱματίου καινοῦ.** Separation.

**σχίσας.** Aor act ptc masc nom sg σχίζω (temporal).

**ἐπιβάλλει.** Pres act ind 3rd sg ἐπιβάλλω.

**ἐπὶ ἱμάτιον παλαιόν.** Locative.

**εἰ δὲ μὴ γε.** Used after negative clauses to introduce what would happen if the preceding statement were true (cf. BDAG, 278.6.d.β, s.v. εἰ). Although Plummer (163; cf. BDAG, 190.b.ξ, s.v. γε) argues that this form (also in 5:37; 10:6; 13:9; 14:32) is stronger than εἰ δὲ μὴ, BDF (§439) rightly points out that in the NT γε has often lost its emphatic character when used with other particles. Here, Luke’s use of εἰ δὲ μὴ γε is likely simply a stylistic variant of the shorter form, which is found in the parallel account in Mark 2:21 (Matt 9:17 uses εἰ δὲ μὴ γε).

**τὸ καινὸν.** Accusative direct object of σχίσει. Plummer (163) may be correct in arguing that the parallel construction (καὶ τὸ καινὸν σχίσει καὶ τῷ παλαιῷ) suggests that τὸ καινὸν and τῷ παλαιῷ have the same function with respect to their verb, making it less likely that τὸ καινὸν is a nominative subject (“the new one will tear”) here.

**σχίσει.** Fut act ind 3rd sg σχίζω.

**τῷ παλαιῷ.** Dative complement of συμφωνήσει.

**συμφωνήσει.** Fut act ind 3rd sg συμφωνέω. Used with clothing and patches the sense of this verb is “to be sufficiently like something as to fit or match” (LN 64.10).

**τὸ ἐπίβλημα.** Nominative subject of συμφωνήσει.

**τὸ ἀπὸ τοῦ καινοῦ.** The article functions as an adjectivizer, a word (or affix) that changes the following word, phrase, or clause into an adjective (cf. nominalizers; 1:48 on ἀπὸ τοῦ νῦν). Here, the article changes the PP into an attributive modifier of τὸ ἐπίβλημα.

**ἀπὸ τοῦ καινοῦ.** Separation.

**5:37 καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μή γε, ῥήξει ὁ οἶνος ὁ νέος τοὺς ἀσκοὺς καὶ αὐτὸς ἐκχυθήσεται καὶ οἱ ἀσκοὶ ἀπολοῦνται·**

**οὐδεὶς.** Nominative subject of βάλλει.

**βάλλει.** Pres act ind 3rd sg βάλλω.

**οἶνον νέον.** Accusative direct object of βάλλει.

**εἰς ἀσκοὺς παλαιούς.** Locative.

**εἰ δὲ μή γε.** See 5:36.

**ῥήξει.** Fut act ind 3rd sg ῥήγνυμι.

**ὁ οἶνος ὁ νέος.** Nominative subject of ῥήξει.

**τοὺς ἀσκοὺς.** Accusative direct object of ῥήξει.

**αὐτὸς.** On the use of the conjunction with αὐτός here, see 4:15.

**ἐκχυθήσεται.** Fut pass ind 3rd sg ἐκχέω. Lit. “it will be poured out.”

**οἱ ἀσκοὶ.** Nominative subject of ἀπολοῦνται.

**ἀπολοῦνται.** Fut mid ind 3rd pl ἀπόλλυμι.

**5:38 ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινοὺς βλητέον.**

**οἶνον νέον.** Accusative direct object of an implied form of βάλλω from verse 37.

**εἰς ἀσκοὺς καινοὺς.** Locative.

**βλητέον.** This is the only example of a verbal adjective formed with -τεος (here from the verb βάλλω) in the NT (McKay, 66). The addition of the accusative βλητέον (Mark 2:22 simply has ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινοὺς) complicates the syntax. A few scribes (ℵ\* D it syr<sup>p</sup>) simplified the language by replacing it with βάλλουσιν.

5:39 [καί] οὐδείς πίων παλαιὸν θέλει νέον· λέγει γάρ, Ὁ παλαιὸς χρηστός ἐστίν.

**οὐδείς.** Nominative subject of θέλει.

**πίων.** Pres act ptc masc nom sg πίνω (attributive or temporal).

**παλαιὸν.** Accusative direct object of πίων.

**θέλει.** Pres act ind 3rd sg θελέω.

**νέον.** Accusative direct object of θέλει.

**λέγει.** Pres act ind 3rd sg λέγω.

**γάρ.** Causal (see also 1:15).

**Ὁ παλαιός.** Nominative subject of ἐστίν.

**χρηστός.** Predicate adjective. Here, the term pertains “to meeting a relatively high standard of value” (BDAG, 1090.2). Most scribes preferred the explicit comparative form χρηστότερος.

**ἐστίν.** Pres act ind 3rd sg εἰμί. On the loss of accent, see 1:18 on εἰμι.

### Luke 6:1-5

<sup>1</sup>Now it happened on a Sabbath day that he was passing through grain fields, and his disciples were plucking and eating the heads of grain after rubbing (the husks off) with their hands. <sup>2</sup>So some of the Pharisees said, “Why are you doing what is not permitted on the Sabbath?” <sup>3</sup>Responding to them, Jesus said, “Have you not even read what David did when he and those with him were hungry, <sup>4</sup>how he went into the house of God, and after taking the sacred bread, he ate it and gave it to those with him—(bread) that no one may eat except the priests alone?” <sup>5</sup>Then he proceeded to say to them, “The Son of Man is Lord of the Sabbath.”

6:1 Ἐγένετο δὲ ἐν σαββάτῳ διαπορεύεσθαι αὐτὸν διὰ σπορίμων, καὶ ἔτιλλον οἱ μαθηταὶ αὐτοῦ καὶ ἤσθιον τοὺς στάχνας ψώχοντες ταῖς χερσίν.

**Ἐγένετο.** Aor mid ind 3rd sg γίνομαι. See 1:8 on Ἐγένετο.

**ἐν σαββάτῳ.** Temporal. See also verse 4 on τοῖς σάββασιν.

**διαπορεύεσθαι.** Pres mid inf διαπορεύομαι. The infinitival clause, διαπορεύεσθαι αὐτὸν διὰ σπορίμων, functions as the subject of Ἐγένετο.

**αὐτὸν.** Accusative subject of διαπορεύεσθαι.



**διὰ σπορίμων.** Spatial.

**ἔτιλλον.** Impf act ind 3rd pl τίλλω.

**οἱ μαθηταί.** Nominative subject of ἔτιλλον.

**αὐτοῦ.** Genitive of relationship.

**ἦσθιον.** Impf act ind 3rd pl ἐσθίω.

**τοὺς στάχθας.** Accusative direct object of ἔτιλλον . . . καὶ ἦσθιον.

**ψώχοντες.** Pres act ptc masc nom pl ψάχω (temporal or means).

**ταῖς χερσίν.** Dative of instrument.

**6:2 τινὲς δὲ τῶν Φαρισαίων εἶπαν, Τί ποιεῖτε ὃ οὐκ ἔξεστιν τοῖς σάββασιν;**

**τινὲς.** Nominative subject of εἶπαν.

**τῶν Φαρισαίων.** Partitive genitive.

**εἶπαν.** Aor act ind 3rd pl λέγω. On the form, see 1:61.

**Τί ποιεῖτε ὃ οὐκ ἔξεστιν τοῖς σάββασιν.** This is a rhetorical question with the force of “You are doing what is not permitted on the Sabbath!” (cf. Beekman and Callow, 237).

**ποιεῖτε.** Pres act ind 2nd pl ποιέω.

**ὃ.** Nominative subject of ἔξεστιν. The relative pronoun introduces a “headless” relative clause, i.e., a relative clause with no expressed antecedent: “that which is not lawful.” The whole relative clause (ὃ οὐκ ἔξεστιν τοῖς σάββασιν) serves as the direct object of ποιεῖτε.

**ἔξεστιν.** Pres act ind 3rd sg ἔξεστιν.

**τοῖς σάββασιν.** Dative of time. On the use of the plural form, see 4:16. The temporal use of ἐν in the previous verse with σαββάτω shows that the two constructions are roughly synonymous here.

**6:3 καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπεν ὁ Ἰησοῦς, Οὐδὲ τοῦτο ἀνέγγυτε ὃ ἐποίησεν Δαβὶδ ὅτε ἐπεινάσεν αὐτὸς καὶ οἱ μετ' αὐτοῦ [ὄντες],**

**ἀποκριθεὶς.** Aor mid ptc masc nom sg ἀποκρίνομαι (attendant circumstance; see also 1:19 on ἀποκριθεὶς). On the voice, see “Deponency” in the Series Introduction.

**πρὸς αὐτοὺς.** Indirect object of ἀποκριθεὶς (see 1:13 on πρὸς αὐτόν).

**ὁ Ἰησοῦς.** Nominative subject of εἶπεν.

**εἶπεν.** Aor act ind 3rd sg λέγω.

**Οὐδὲ τοῦτο.** Lit. “not even this.” Nolland (1:256) suggests that the combination of the negative particle and the demonstrative pronoun has the rhetorical effect of sharpening “the suggestion of ignorance already to be found in Mark’s οὐδέποτε [2:25], ‘never.’”

**τοῦτο.** Accusative direct object of ἀνέγνωτε. The demonstrative pronoun is cataphoric (see also 10:11 on τοῦτο), pointing forward to [ὡς] εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ καὶ τοὺς ἄρτους τῆς προθέσεως λαβὼν ἔφαγεν καὶ ἔδωκεν τοῖς μετ’ αὐτοῦ (v. 4).

**ἀνέγνωτε.** Aor act ind 2nd sg ἀναγινώσκω.

**ὁ.** Accusative direct object of ἐποίησεν. The antecedent of the relative pronoun is τοῦτο: lit. “this, which David did.”

**ἐποίησεν.** Aor act ind 3rd sg ποιέω.

**Δαυίδ.** Nominative subject of ἐποίησεν.

**ἐπείνασεν.** Aor act ind 3rd sg πεινάω. With a compound subject, as here, “If one of the subjects is more important than the others a singular verb may be attached to it, especially when the verb precedes its subject” (McKay, 18).

**αὐτὸς καὶ οἱ . . . [ὄντες].** Nominative subject of ἐπείνασεν.

**οἱ.** The nominative article functions as a nominalizer (see 1:48 on ἀπὸ τοῦ νῦν), changing either the PP (μετ’ αὐτοῦ) or the participial phrase (μετ’ αὐτοῦ ὄντες) into the second part of the compound subject of ἐπείνασεν.

**μετ’ αὐτοῦ.** Association.

**οἱ . . . [ὄντες].** Pres act ptc masc nom pl εἰμί (substantival).

**6:4 [ὡς] εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ καὶ τοὺς ἄρτους τῆς προθέσεως λαβὼν ἔφαγεν καὶ ἔδωκεν τοῖς μετ’ αὐτοῦ, οὓς οὐκ ἔξεστιν φαγεῖν εἰ μὴ μόνους τοὺς ἱερεῖς;**

[ὡς]. Introduces a clause that is epexegetical to τοῦτο (v. 3). Like ὅτι, ὡς can be used as a “marker of discourse content” (BDAG, 1105.5) and thus introduce a clausal complement (see also 8:47; 24:6; cf. Acts 10:38). It likely, however, places more focus on manner than ὅτι would convey (Culy and Parsons, 212).

**εἰσῆλθεν.** Aor act ind 3rd sg εἰσέρχομαι.

**εἰς τὸν οἶκον.** Locative.

**τοῦ θεοῦ.** Possessive genitive.

**τοὺς ἄρτους.** Accusative direct object of λαβὼν.

**τῆς προθέσεως.** Lit. “loaves of *presentation*.” The genitive could be viewed as attributive (“Presentation Bread”). The whole phrase refers to “bread for presenting (to God).”

**λαβῶν.** Aor act ptc masc nom sg λαμβάνω (attendant circumstance or temporal).

**ἔφαγεν.** Aor act ind 3rd sg ἐσθίω.

**ἔδωκεν.** Aor act ind 3rd sg δίδωμι.

**τοῖς.** The article functions as a nominalizer (see 1:48 on ἀπὸ τοῦ νῦν), changing the PP μετ’ αὐτοῦ into the dative indirect object of ἔδωκεν.

**μετ’ αὐτοῦ.** Association.

**οἷς.** The accusative plural relative pronoun functions as the direct object of φαγεῖν. Its antecedent is τοὺς ἄρτους.

**ἔξεστιν.** Pres act ind 3rd sg ἔξεστιν.

**φαγεῖν.** Aor act inf ἐσθίω (complementary; see also 2:49 on εἶναί).

**εἰ μὴ.** See 5:21.

**μόνους τοὺς ἱερεῖς.** Accusative subject of an implied φαγεῖν.

**6:5 καὶ ἔλεγεν αὐτοῖς, Κύριός ἐστιν τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου.**

**ἔλεγεν.** Impf act ind 3rd sg λέγω. Runge describes καὶ ἔλεγεν αὐτοῖς as a “redundant quotative frame,” which here involves a phrase used to introduce reported speech that is unnecessary because the speech is already in progress and the speaker has not changed. This literary device “slows the flow of the discourse and creates anticipation for what follows” (Runge §7.3.2; see also 1:19 on ἀποκριθεὶς).

**αὐτοῖς.** Dative indirect object of ἔλεγεν. Some manuscripts (2<sup>8</sup> A D L Θ Ψ<sup>f3</sup> 33 ℳ) include a ὅτι after αὐτοῖς to introduce direct discourse, while the UBS<sup>4</sup> omits it following ℘<sup>4</sup> ℵ\* B W<sup>f</sup> 157 579 700 954 *pc*. Levinsohn (2000, 291) argues that the absence of the ὅτι “implies that the reported speech is not to be viewed as the culmination of the episode. Rather, as the presence of ἐγένετο implies [v. 6], the episode that terminates with v. 5 provides general background for and is related thematically to the following episode.”

**Κύριός.** Predicate nominative. The fronting of Κύριός highlights

Jesus' emphasis on his status. On the second accent, see 1:13 on ἡ δέησις.

**ἔστιν.** Pres act ind 3rd sg εἰμί. On the loss of accent, see 1:18 on εἰμι.

**τοῦ σαββάτου.** Genitive of subordination.

**ὁ υἱὸς τοῦ ἀνθρώπου.** See 5:24.

**ὁ υἱὸς.** Nominative subject of ἔστιν.

**τοῦ ἀνθρώπου.** Genitive of relationship.

### Luke 6:6-11

<sup>6</sup>It happened on another Sabbath that he entered a synagogue and began teaching; and a man was there whose right hand was withered. <sup>7</sup>Now, the scribes and the Pharisees were watching him closely (to see) if he healed (people) on the Sabbath, so that they might find (a way) to accuse him. <sup>8</sup>But he knew what they were thinking. So he said to the man who had the withered hand, "Get up and stand among us." And he got up and stood (there). <sup>9</sup>Then Jesus said to them, "I ask you, is it in fact lawful to do good on the Sabbath or to do evil, to save a life or to destroy it?" <sup>10</sup>And after looking around at all of them he said to him, "Hold out your hand." He did so, and his hand was restored (to normal condition). <sup>11</sup>Then they were filled with fury and began discussing with one another what they might do to Jesus.

**6:6 Ἐγένετο δὲ ἐν ἑτέρῳ σαββάτῳ εἰσελθεῖν αὐτὸν εἰς τὴν συναγωγὴν καὶ διδάσκειν· καὶ ἦν ἄνθρωπος ἐκεῖ καὶ ἡ χεὶρ αὐτοῦ ἡ δεξιὰ ἦν ξηρά.**

**Ἐγένετο.** Aor mid ind 3rd sg γίνομαι. See 1:8 on Ἐγένετο.

**ἐν ἑτέρῳ σαββάτῳ.** The temporal PP moves the narrative forward to a new episode.

**εἰσελθεῖν.** Aor act inf εἰσερχομαι. The infinitival clause, εἰσελθεῖν αὐτὸν εἰς τὴν συναγωγὴν καὶ διδάσκειν, functions as the subject of Ἐγένετο.

**αὐτὸν.** Accusative subject of εἰσελθεῖν.

**εἰς τὴν συναγωγὴν.** Locative.

**διδάσκειν.** Pres act inf διδάσκω. On the function, see εἰσελθεῖν. On the ingressive translation, cf. 1:59 on ἐκάλουν. The infinitive could also be rendered, "was teaching."

**ἦν.** Impf ind 3rd sg εἰμί.

**ἄνθρωπος.** Nominative subject of ἦν.

**ἡ χεὶρ . . . ἡ δεξιὰ.** Nominative subject of ἦν.

**αὐτοῦ.** Possessive genitive.

**ἦν.** Impf ind 3rd sg εἰμί.

**ξηρά.** Predicate adjective.

**6:7 παρατηροῦντο δὲ αὐτὸν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι εἰ ἐν τῷ σαββάτῳ θεραπεύει, ἵνα εὕρωσιν κατηγορεῖν αὐτοῦ.**

**παρατηροῦντο.** Impf mid ind 3rd pl παρατηρέω.

**αὐτὸν.** Accusative direct object of παρατηροῦντο.

**οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι.** Nominative subject of παρατηροῦντο. On the meaning of οἱ γραμματεῖς, see 5:17 on Φαρισαῖοι καὶ νομοδιδάσκαλοι.

**εἰ.** Introduces an indirect question (cf. Acts 17:11; Robertson, 1045). See also 6:9.

**ἐν τῷ σαββάτῳ.** Temporal.

**θεραπεύει.** Pres act ind 3rd sg θεραπεύω. Many scribes (P<sup>4</sup> B Θ<sup>f,13</sup> M) use the future θεραπεύσει here rather than the present θεραπεύει (K D L W Ψ 565 pc). The present tense conveys imperfective aspect and likely portrays the action as customary here. The future tense, on the other hand, points to future time and likely conveys perfective aspect (Wallace, 566; Campbell, 159; contra Porter 1989, 438). It conveys expectation regarding something that does not yet exist (Porter 1989, 439), and although it does not convey uncertainty on its own (Campbell, 156), its semantic makeup does make the future tense a natural choice in constructions where uncertainty is in view (cf. 1:18; Matt 26:33). More important, the future tense would focus on the single event rather than Jesus' habit. Our choice then is between the present reading, which is concerned with the question, "Does he heal on the Sabbath?" and the future reading, which addresses the question, "Will he heal on the Sabbath?" If the future tense is followed, we would translate the verse "(to see) if he would heal . . ."

**ἵνα.** Introduces a purpose clause.

**εὕρωσιν.** Aor act subj 3rd pl εὕρισκω. Subjunctive with ἵνα.

**κατηγορεῖν.** Pres act inf κατηγορέω (direct object).

**αὐτοῦ.** Genitive direct object of κατηγορεῖν.

**6:8** αὐτὸς δὲ ἦδει τοὺς διαλογισμοὺς αὐτῶν, εἶπεν δὲ τῷ ἀνδρὶ τῷ ξηρὰν ἔχοντι τὴν χεῖρα, Ἔγειρε καὶ στήθι εἰς τὸ μέσον· καὶ ἀναστάς ἔστη.

**αὐτὸς.** Nominative subject of ἦδει. The explicit fronted subject pronoun shifts the focus back to Jesus.

**ἦδει.** Plprf act ind 3rd sg οἶδα.

**τοὺς διαλογισμοὺς.** Accusative direct object of ἦδει.

**αὐτῶν.** Subjective genitive.

**εἶπεν.** Aor act ind 3rd sg λέγω.

**τῷ ἀνδρὶ.** Dative indirect object of εἶπεν.

**ἔχοντι.** Pres act ptc masc dat sg ἔχω (attributive).

**ξηρὰν . . . τὴν χεῖρα.** Accusative direct object of ἔχοντι. The unusual position of the adjective lends prominence to the man's condition.

**Ἔγειρε.** Pres act impv 2nd sg ἐγείρω.

**στήθι.** Aor act impv 2nd sg ἵστημι.

**εἰς τὸ μέσον.** Locative.

**ἀναστάς.** Aor act ptc masc nom sg ἀνίστημι (attendant circumstance). See also 5:25.

**ἔστη.** Aor act ind 3rd sg ἵστημι.

**6:9** εἶπεν δὲ ὁ Ἰησοῦς πρὸς αὐτούς, Ἐπερωτῶ ὑμᾶς εἰ ἔξεστιν τῷ σαββάτῳ ἀγαθοποιῆσαι ἢ κακοποιῆσαι, ψυχὴν σώσαι ἢ ἀπολέσαι;

**εἶπεν.** Aor act ind 3rd sg λέγω.

**ὁ Ἰησοῦς.** Nominative subject of εἶπεν.

**πρὸς αὐτούς.** Indirect object (see 1:13 on πρὸς αὐτὸν).

**Ἐπερωτῶ.** Pres act ind 1st sg ἐπερωτάω.

**ὑμᾶς.** Accusative direct object of Ἐπερωτῶ.

**εἰ.** Although εἰ has often been argued to introduce direct questions, Caragounis (208–16) presents a compelling argument against such a view. It is typically maintained that εἰ, which was “the normal particle for introducing indirect questions in most periods of the language” (Caragounis, 211), came to be used in NT Greek to introduce direct questions under the influence of Hebrew. Caragounis,

however, conclusively demonstrates that εἰ was being confused with ἦ, which was pronounced in the same way, during this period. He cites the example of Heb 6:14 (UBS<sup>4</sup>: *Ei* μὴν εὐλογῶν εὐλογήσω σε καὶ πληθύνων πληθυνῶ σε), which quotes Gen 22:17 (Rahlf's LXX: ἦ μὴν εὐλογῶν εὐλογήσω σε καὶ πληθύνων πληθυνῶ τὸ σπέρμα σου; lit. "surely, blessing I will bless you and multiplying I will multiply your seed"), and notes that the UBS<sup>4</sup> reading reflects the Egyptian tradition (Ⲫ<sup>46</sup> Ⲭ A B C D\* P 33 *pc*), while the Majority Text reads ἦ μὴν. He goes on to demonstrate that within Rahlf's edition of the LXX ἦ μὴν and εἰ μὴν are used interchangeably (214), and concludes by arguing that as the adverb ἦ was dying out during this period, writers were at times using the homonym εἰ as a substitute (216). Where εἰ is used in this manner, then, one should likely read the text as if the adverb ἦ were being used. Thus, rather than introducing a direct question, εἰ (= ἦ) serves as a "confirmatory" adverb with the sense of something like "certainly," "really," "truly," "actually," or simply to add rhetorical force to a direct question (see the translation; see also 13:23; 22:49; 14:3 *v.l.*). Caragounis rightly notes that ἦ is often incorrectly transcribed as Ἡ in editions of the Greek NT, making the exegesis of numerous passages more complex than it should be.

**ἔξεστιν.** Pres act ind 3rd sg ἔξεστιν.

**τῷ σαββάτῳ.** Dative of time.

**ἀγαθοποιῆσαι.** Aor act inf ἀγαθοποιέω (complementary; see also 2:49 on εἶναί).

**κακοποιῆσαι.** Aor act inf κακοποιέω (complementary; see also 2:49 on εἶναί).

**ψυχὴν.** Accusative direct object of ὄσωαι.

**σῶσαι.** Aor act inf σῶζω (complementary; see also 2:49 on εἶναί).

**ἀπολέσαι.** Aor act inf ἀπόλλυμι (complementary; see also 2:49 on εἶναί).

**6:10 καὶ περιβλεψάμενος πάντας αὐτοὺς εἶπεν αὐτῷ, Ἐκτεινον τὴν χειρὰ σου. ὁ δὲ ἐποίησεν καὶ ἀπεκατεστάθη ἡ χειρὶ αὐτοῦ.**

**περιβλεψάμενος.** Aor mid ptc masc nom sg περιβλέπω (temporal or attendant circumstance).

**πάντας αὐτοὺς.** Accusative direct object of περιβλεψάμενος.

**εἶπεν.** Aor act ind 3rd sg λέγω.  
**αὐτῷ.** Dative indirect object of εἶπεν.  
**Ἔκτεινον.** Aor act impv 2nd sg ἐκτείνω.  
**τὴν χεῖρά.** Accusative direct object of Ἔκτεινον. On the second accent, see 1:13 on ἡ δέησις.  
**σου.** Possessive genitive.  
**ὁ.** The nominative article functions as the subject of ἐποίησεν (see also 1:29 on ἡ).  
**ἐποίησεν.** Aor act ind 3rd sg ποιέω.  
**ἀπεκατεστάθη.** Aor pass ind 3rd sg ἀποκαθίστημι.  
**ἡ χεῖρ.** Nominative subject of ἀπεκατεστάθη.  
**αὐτοῦ.** Possessive genitive.

**6:11 αὐτοὶ δὲ ἐπλήσθησαν ἀνοίας καὶ διεάλουν πρὸς ἀλλήλους τί ἂν ποιήσαιεν τῷ Ἰησοῦ.**

**αὐτοὶ.** Nominative subject of ἐπλήσθησαν. The explicit fronted subject pronoun shifts the focus back to the scribes and the Pharisees.

**ἐπλήσθησαν.** Aor pass ind 3rd pl πίμπλημι.  
**ἀνοίας.** Genitive of content. This term appears to convey a stronger sense than had Luke used θυμός as in 4:28: “a state of such extreme anger as to suggest an incapacity to use one’s mind” (LN 88.183).

**διεάλουν.** Impf act ind 3rd pl διαλαλέω. On the ingressive translation, see 1:59 on ἐκάλουν.

**πρὸς ἀλλήλους.** Association. Although διαλαλέω is a verb of communication, it does not appear to be used to introduce direct discourse. Rather, it refers to exchanging opinions or viewpoints (BDAG, 232). Thus, this PP should not be viewed as introducing an indirect object (cf. 1:13 on πρὸς αὐτὸν).

**τί ἂν ποιήσαιεν τῷ Ἰησοῦ.** This “indirect potential question” (see McKay, 110), formed with ἂν plus an optative verb, serves as the clausal complement of διεάλουν (cf. 1:62).

**τί.** Accusative direct object of ποιήσαιεν.  
**ποιήσαιεν.** Aor act opt 3rd pl ποιέω.  
**τῷ Ἰησοῦ.** Dative indirect object of ποιήσαιεν.



**Luke 6:12-26**

<sup>12</sup>Now it happened in those days that he went away to a mountain to pray and spent the night praying to God. <sup>13</sup>When morning came, he called out to his disciples (to come to him) and after choosing twelve from among them, whom he also named apostles—<sup>14</sup>Simon, whom he also called Peter, Andrew his brother, James, John, Philip, Bartholomew, <sup>15</sup>Matthew, Thomas, James (the son) of Alphaeus, Simon who is called the Zealot, <sup>16</sup>Judas (the son) of James, and Judas Iscariot, who became a traitor—<sup>17</sup>and (after) coming down with them, he stood on a level place. And there was a large crowd of his disciples and a big group of people from all of Judea and Jerusalem and the seacoast of Tyre and Sidon <sup>18</sup>who came to hear him and to be healed from their diseases. And those troubled by unclean spirits were being healed. <sup>19</sup>The entire crowd was trying to touch him, because power was coming out of him and healing everyone.

<sup>20</sup>After making careful eye contact with his disciples, he began speaking: “Blessed are the poor, for the kingdom of God is yours. <sup>21</sup>Blessed are those who are hungry now, for you will be satisfied. Blessed are those who weep now, for you will laugh. <sup>22</sup>Blessed are you when people hate you, and when they exclude you and insult and malign your name as evil on account of the Son of Man. <sup>23</sup>Rejoice on that day and leap for joy, because your reward in heaven is great! For their ancestors were in the habit of doing the same type of things to the prophets.

<sup>24</sup>On the other hand, woe to you rich people, for you are receiving your comfort (now)! <sup>25</sup>Woe to you, you who have plenty to eat now, for you will be hungry! Woe (to) those who laugh now, for you will mourn and weep! <sup>26</sup>Woe (to you) when all people speak well about you! For their ancestors were in the habit of doing the same type of things to false prophets.”

**6:12** Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις ἐξελεῖν αὐτὸν εἰς τὸ ὄρος προσεύξασθαι, καὶ ἦν διανυκτερεύων ἐν τῇ προσευχῇ τοῦ θεοῦ.

**Ἐγένετο.** Aor mid ind 3rd sg γίνομαι. See 1:8 on Ἐγένετο.

**ἐν ταῖς ἡμέραις ταύταις.** The temporal PP helps move the narrative forward to a new episode.

**ἐξελεθῆναι.** Aor act inf ἐξέρχομαι. The infinitival clause, ἐξελεθῆναι αὐτὸν εἰς τὸ ὄρος προσεύξασθαι, functions as the subject of Ἐγένετο.

**αὐτὸν.** Accusative subject of ἐξελεθῆναι.

**εἰς τὸ ὄρος.** Locative.

**προσεύξασθαι.** Aor mid inf προσεύχομαι (purpose).

**ἦν.** Impf ind 3rd sg εἰμί.

**διανυκτερεύων.** Pres act ptc masc nom sg διανυκτερεύω (imperfect periphrastic).

**ἐν τῇ προσευχῇ.** Manner. Lit. “in prayer.”

**τοῦ θεοῦ.** Objective genitive.

**6:13 καὶ ὅτε ἐγένετο ἡμέρα, προσεφώνησεν τοὺς μαθητὰς αὐτοῦ, καὶ ἐκλεξάμενος ἀπ’ αὐτῶν δώδεκα, οὓς καὶ ἀποστόλους ὠνόμασεν,**

**ὅτε.** Temporal.

**ἐγένετο.** Aor mid ind 3rd sg γίνομαι.

**ἡμέρα.** Nominative subject of ἐγένετο. Lit. “when it was day.”

**προσεφώνησεν.** Aor act ind 3rd sg προσφωνέω. Although we are tempted to render this verb, “he summoned” (cf. LN 33.308: “to call to oneself”; cf., e.g., NASB, NIV), since that idea is clearly implicit, this does not appear to be a legitimate sense for this verb, but rather has likely been imposed on it primarily through reference to this passage. It is better to understand the verb as meaning either “to address” (LN 33.27) or “to call out to” (LN 33.79). See also 13:12.

**τοὺς μαθητὰς.** Accusative direct object of προσεφώνησεν.

**αὐτοῦ.** Genitive of relationship.

**ἐκλεξάμενος.** Aor mid ptc masc nom sg ἐκλέγομαι (temporal).

The participle appears to be left hanging here. It cannot modify προσεφώνησεν because it is preceded by a καί. Rather, it is part of a conjoined participial clause (ἐκλεξάμενος . . . καὶ καταβάς) that modifies ἔστι (v. 17; contra Klein, 240, n. 24). The long gap between the participles is caused by the relative clause and appositional modifiers of ἐκλεξάμενος in verses 13b-16.

**ἀπ’ αὐτῶν.** Source or separation. The PP should not be taken as partitive, as if Luke had written ἐκλεξάμενος αὐτῶν δώδεκα (cf. 19:29). Rather, the preposition carries the idea of taking the smaller group “out of” or “away from” the larger group of disciples.

**δώδεκα.** Accusative direct object of ἐκλεξάμενος.  
**οὓς.** Accusative direct object of ὠνόμασεν.  
**ἀποστόλους.** Complement in an object-complement double accusative construction.  
**ὠνόμασεν.** Aor act ind 3rd sg ὀνομάζω.

**6:14-16** Σίμωνα ὃν καὶ ὠνόμασεν Πέτρον, καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, καὶ Ἰάκωβον καὶ Ἰωάννην καὶ Φίλιππον καὶ Βαρθολομαῖον καὶ Μαθθαῖον καὶ Θωμᾶν καὶ Ἰάκωβον Ἀλφαίου καὶ Σίμωνα τὸν καλούμενον Ζηλωτὴν καὶ Ἰούδαν Ἰακώβου καὶ Ἰούδαν Ἰσκαριώθ, ὃς ἐγένετο προδότης.

Σίμωνα . . . καὶ Ἀνδρέαν . . . καὶ Ἰάκωβον καὶ Ἰωάννην καὶ Φίλιππον καὶ Βαρθολομαῖον καὶ Μαθθαῖον καὶ Θωμᾶν καὶ Ἰάκωβον . . . καὶ Σίμωνα . . . καὶ Ἰούδαν Ἰακώβου καὶ Ἰούδαν Ἰσκαριώθ. Accusative in apposition to δώδεκα (6:13).

**ὃν.** Accusative direct object of ὠνόμασεν.  
**ὠνόμασεν.** Aor act ind 3rd sg ὀνομάζω.  
**Πέτρον.** Complement in an object-complement double accusative construction.

**τὸν ἀδελφόν.** Accusative in apposition to Ἀνδρέαν.  
**αὐτοῦ.** Genitive of relationship.  
**Ἀλφαίου.** Genitive of relationship.  
**καλούμενον.** Pres pass ptc masc acc sg καλέω (attributive).  
**Ζηλωτὴν.** Complement in a subject-complement double accusative construction. Since the conceptual subject of the passive verb is accusative (Σίμωνα), the complement must bear the same case (see 1:32 on υἱός). Bock (1:545) notes that “the description suggests that he had nationalist political leanings.”

**Ἰακώβου.** Genitive of relationship.  
**ὃς.** Nominative subject of ἐγένετο.  
**ἐγένετο.** Aor mid ind 3rd sg γίνομαι.  
**προδότης.** Predicate nominative.

**6:17** Καὶ καταβάς μετ’ αὐτῶν ἔστη ἐπὶ τόπου πεδινοῦ, καὶ ὄχλος πολὺς μαθητῶν αὐτοῦ, καὶ πλῆθος πολὺ τοῦ λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας καὶ Ἱερουσαλὴμ καὶ τῆς παραλίου Τύρου καὶ Σιδῶνος,

**καταβάς.** Aor act ptc masc nom sg καταβαίνω (temporal). The preceding καὶ links this participle to ἐκλεξάμενος (v. 13).

**μετ' αὐτῶν.** Association. Given the context, this PP modifies *καταβάς* rather than *ἔστη*.

**ἔστη.** Aor act ind 3rd sg ἴστημι.

**ἐπὶ τόπου πεδινοῦ.** Locative.

**ὄχλος πολὺς . . . καὶ πληθος πολὺ.** We should likely view this conjoined phrase as the nominative subject of an implied ἦν (cf. 5:29—καὶ ἦν ὄχλος πολὺς τελωνῶν καὶ ἄλλων οἱ ἦσαν μετ' αὐτῶν κατακείμενοι) or simply as a “nominal clause” (see Porter 1994, 85). In this reading, the comma after *πεδινοῦ* should be changed to a period or semicolon, and the comma after *αὐτοῦ* should be omitted (cf. the translation).

**μαθητῶν.** Partitive genitive.

**αὐτοῦ.** Genitive of relationship.

**τοῦ λαοῦ.** Partitive genitive.

**ἀπὸ πάσης τῆς Ἰουδαίας καὶ Ἱερουσαλήμ καὶ τῆς παραλίου.** Source.

**Τύρου καὶ Σιδῶνος.** Epexegetical genitive.

**6:18 οἱ ἦλθον ἀκοῦσαι αὐτοῦ καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν· καὶ οἱ ἐνοχλοῦμενοι ἀπὸ πνευμάτων ἀκαθάρτων ἐθεραπεύοντο,**

**οἱ.** Nominative subject of ἦλθον. McKay (148), citing this passage as an example, notes that “Sometimes the number and gender of a relative pronoun follow the sense rather than the grammatical form of the antecedent, especially when a singular collective noun implies a number of people.” If the analysis of verse 17 is correct, however, the antecedent would be a compound, and thus plural, subject (*ὄχλος πολὺς . . . καὶ πληθος πολὺ*).

**ἦλθον.** Aor act ind 3rd pl ἔρχομαι.

**ἀκοῦσαι.** Aor act inf ἀκοῦω (purpose).

**αὐτοῦ.** Genitive object of ἀκοῦσαι.

**ἰαθῆναι.** Aor pass inf ἰάομαι (purpose).

**ἀπὸ τῶν νόσων.** Separation.

**αὐτῶν.** Subjective genitive.

**οἱ ἐνοχλοῦμενοι.** Pres pass ptc nom masc pl ἐνοχλέω (substantival). Nominative subject of ἐθεραπεύοντο.

**ἀπὸ πνευμάτων ἀκαθάρτων.** Agency. In contrast to Attic Greek, Koine Greek sometimes used *ἀπό* rather than *ὑπό* to introduce the

agent of a passive verb (Caragounis, 115; see also 7:35; 8:43; 9:22; 17:25).

**ἐθεραπεύοντο.** Impf pass ind 3rd pl θεραπεύω.

**6:19 καὶ πᾶς ὁ ὄχλος ἐζήτουν ἄπτεσθαι αὐτοῦ, ὅτι δύναμις παρ' αὐτοῦ ἐξήρχετο καὶ ἰάτο πάντας.**

**πᾶς ὁ ὄχλος.** Nominative subject of ἐζήτουν.

**ἐζήτουν.** Impf act ind 3rd pl ζητέω. The plural verb is used with a collective singular subject in accord with the sense.

**ἄπτεσθαι.** Pres mid inf ἄπτω (complementary).

**αὐτοῦ.** Genitive complement of ἄπτεσθαι.

**ὅτι.** Introduces a causal clause.

**δύναμις.** Nominative subject of ἐξήρχετο.

**παρ' αὐτοῦ.** Source.

**ἐξήρχετο.** Impf mid ind 3rd sg ἐξέρχομαι.

**ἰάτο.** Impf mid ind 3rd sg ἰάομαι. The subject remains δύναμις, since the accusative πάντας cannot be the subject.

**πάντας.** Accusative direct object of ἰάτο.

**6:20 Καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ ἔλεγεν, Μακάριοι οἱ πτωχοί, ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ θεοῦ.**

**Καὶ.** Luke does not include any spatial or temporal construction to indicate a scene change; he simply uses this default conjunction, thus portraying this pericope as closely connected to the preceding narrative.

**αὐτός.** Nominative subject of ἔλεγεν. The explicit subject pronoun helps shift the attention from the subjects of verse 19 back to Jesus. On the use of the conjunction with αὐτός, see also 4:15.

**ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ.** Lit. “lifting up his eyes at his disciples.” The idiom, ἐπάραι τοὺς ὀφθαλμούς, appears to point to a deliberate action of focusing one’s attention on something. Marshall (247) argues that here it “indicates taking note of somebody or something . . . and suggests that what follows is especially meant for the disciples and arises from a consideration of their needs.”

**ἐπάρας.** Aor act ptc masc nom sg ἐπαίρω (temporal).

**τοὺς ὀφθαλμοὺς.** Accusative direct object of ἐπάρας.  
**αὐτοῦ.** Possessive genitive.  
**εἰς τοὺς μαθητάς.** Locative.  
**αὐτοῦ.** Genitive of relationship.  
**ἔλεγεν.** Impf act ind 3rd sg λέγω. On the ingressive translation, see 1:59 on ἐκάλουν.  
**Μακάριοι.** Predicate adjective.  
**οἱ πτωχοί.** Nominative subject of a verbless equative clause.  
**ὅτι.** Introduces a causal clause.  
**ὑμετέρα.** Predicate adjective. Nominative feminine singular form of ὑμέτερος.  
**ἐστίν.** Pres act ind 3rd sg εἰμί. On the retention of the accent, see 1:36 on ἐστίν.  
**ἡ βασιλεία.** Nominative subject of ἐστίν.  
**τοῦ θεοῦ.** Subjective genitive (see also 4:43).

**6:21 μακάριοι οἱ πεινῶντες νῦν, ὅτι χορτασθήσεσθε. μακάριοι οἱ κλαίοντες νῦν, ὅτι γελάσετε.**

**μακάριοι.** Predicate adjective.  
**οἱ πεινῶντες.** Pres act ptc masc nom pl πεινάω (substantival).  
 Nominative subject of a verbless equative clause.  
**ὅτι.** Introduces a causal clause.  
**χορτασθήσεσθε.** Fut pass ind 2nd pl χορτάζω.  
**μακάριοι.** Predicate adjective.  
**οἱ κλαίοντες.** Pres act ptc masc nom pl κλαίω (substantival).  
 Nominative subject of a verbless equative clause.  
**ὅτι.** Introduces a causal clause.  
**γελάσετε.** Fut act ind 2nd pl γελάω.

**6:22 μακάριοί ἐστε ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι καὶ ὅταν ἀφορίσωσιν ὑμᾶς καὶ ὀνειδίσωσιν καὶ ἐκβάλωσιν τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου·**

**μακάριοί.** Predicate adjective. On the second accent, see 1:13 on ἡ δέησις.  
**ἐστε.** Pres act ind 2nd pl εἰμί.  
**ὅταν.** This temporal particle refers to “an action that is conditional, possible, and, in many instances, repeated” (BDAG, 730.1).

Decker (87) notes that “The predominant pattern in Mark is the use of ὅταν with an aorist subjunctive to describe singular (not repeated) events that precede the event described in the main clause (“when”). The perfective aspect of the aorist form is appropriately used to refer to such events in summary fashion.” The present subjunctive, on the other hand, may or may not refer to multiple possible events (“whenever”) depending on context. The same pattern holds true in Luke.

**μισήσωσιν.** Aor act subj 3rd pl μισέω. Subjunctive with ὅταν.

**ὑμᾶς.** Accusative direct object of μισήσωσιν.

**οἱ ἄνθρωποι.** Nominative subject of μισήσωσιν.

**ὅταν.** See above.

**ἀφορίσωσιν.** Aor act subj 3rd pl ἀφορίζω. Subjunctive with ὅταν.

**ὑμᾶς.** Accusative direct object of ἀφορίσωσιν.

**ὀνειδίζωσιν.** Aor act subj 3rd pl ὀνειδίζω. Subjunctive with ὅταν.

**ἐκβάλωσιν τὸ ὄνομα ὑμῶν.** Lit. “they throw out your name.”

Louw and Nida (33.396) define this idiom, “to insult or slander, with a possible implication of a kind of psychological ostracism.” Bock (1:579) argues that “The phrase pictures total rejection.” The NET Bible editors, however, maintain that the phrase τὸ ὄνομα ὑμῶν could be viewed as a synecdoche for “you” (see 1:46 on ἡ ψυχή μου). Used with ἐκβάλλω, one would then be tempted to read a reference to expulsion from the synagogue, with the idiom perhaps intimating the erasure of their name from the synagogue list (cf. the *Birkat Ha-Minim* or “Curse against the Heretics,” which was apparently instituted in the late first century: “For the apostates let there be no hope. And let the kingdom of arrogance be speedily uprooted in our days. Let the Nazarenes and the sectarians [*minim*] be destroyed in a moment. Let them be blotted out of the book of life, and not be written together with the righteous. You are praised, O Lord, who subdues the arrogant”; *b. Ber.* 28b-29a). Such blotting out from the book of life is a common theme in Jewish literature. Ultimately, however, this reading appears to be ruled out by the presence of ὡς πονηρὸν, which suggests a literal act of demeaning the name of a follower of Jesus.

**ἐκβάλωσιν.** Aor act subj 3rd pl ἐκβάλλω. Subjunctive with ὅταν.

**τὸ ὄνομα.** Accusative direct object of ἐκβάλωσιν.

ὕμῶν. Possessive genitive.  
 πονηρὸν. Accusative direct object of an implied ἐκβάλλωσιν: “as they malign an evil thing/name.”  
 ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου. Cause.  
 τοῦ υἱοῦ τοῦ ἀνθρώπου. See 5:24 on ὁ υἱὸς τοῦ ἀνθρώπου.  
 τοῦ ἀνθρώπου. Genitive of relationship.

**6:23** χάριτε ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ σκιρτήσατε, ἰδοὺ γὰρ ὁ μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ· κατὰ τὰ αὐτὰ γὰρ ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν.

χάριτε. Aor mid impv 2nd pl χαίρω. On the voice, see “Deponency” in the Series Introduction.  
 ἐν ἐκείνῃ τῇ ἡμέρᾳ. Temporal.  
 σκιρτήσατε. Aor act impv 2nd pl σκιρτάω.  
 ἰδοὺ. See 1:20.  
 γὰρ. Causal (see also 1:15).  
 ὁ μισθός. Nominative subject of a verbless equative clause.  
 ὑμῶν. Possessive genitive.  
 πολὺς. Predicate adjective.  
 ἐν τῷ οὐρανῷ. Locative.  
 κατὰ τὰ αὐτὰ. Standard. Lit. “For their ancestors did *in accord with the same things*” (see also v. 26; 17:30).  
 γὰρ. Causal (see also 1:15).  
 ἐποίουν. Impf act ind 3rd pl ποιέω.  
 τοῖς προφήταις. Dative indirect object of ἐποίουν.  
 οἱ πατέρες. Nominative subject of ἐποίουν.  
 αὐτῶν. Genitive of relationship.

**6:24** Πλὴν οὐαὶ ὑμῖν τοῖς πλουσίοις, ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν.

Πλὴν. The adverb introduces a “strong contrast to the preceding beatitudes” (Marshall, 255).

οὐαὶ. This interjection does not represent a curse (Bovon, 2:55), but rather introduces “an expression of pity for those who stand under divine judgment” (Marshall, 255).

ὑμῖν. Dative of disadvantage. Runge (§15.3; emphasis in original) suggests that the use of the unnecessary pronoun “allows *all* of the



hearers to be included as potential addressees before the additional information is supplied.”

**τοῖς πλουσίοις.** Dative in apposition to ὑμῖν.

**ὅτι.** Introduces a causal clause.

**ἀπέχετε.** Pres act ind 2nd pl ἀπέχω. The verbal aspect appears to point to the fact that the rich are in the process of receiving their reward, i.e., over a period of time in this life, rather than that they have already received their reward in full (contra most scholars and translations).

**τὴν παράκλησιν.** Accusative direct object.

**ὑμῶν.** Objective genitive.

**6:25 οὐαὶ ὑμῖν, οἱ ἐμπεπλησμένοι νῦν, ὅτι πεινάσετε. οὐαὶ, οἱ γελῶντες νῦν, ὅτι πενήσετε καὶ κλαύσετε.**

**οὐαὶ.** See verse 24.

**ὑμῖν.** Dative of disadvantage. See also verse 24 on ὑμῖν.

**οἱ ἐμπεπλησμένοι.** Prf pass ptc masc voc pl ἐμπίπλημι (substantival). The translation follows BDAG, 323.2.

**ὅτι.** Introduces a causal clause.

**πεινάσετε.** Fut act ind 2nd pl πεινάω.

**οὐαὶ.** See verse 24.

**οἱ γελῶντες.** Pres act ptc masc voc sg γελῶ (substantival).

**νῦν.** Adverb of time.

**ὅτι.** Introduces a causal clause.

**πενθήσετε.** Fut act ind 2nd pl πενθέω.

**κλαύσετε.** Fut act ind 2nd pl κλαίω. The use of the two near synonyms likely forms a doublet (see 8:15 on ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ) that emphasizes the intensity of the grief to come.

**6:26 οὐαὶ ὅταν ὑμᾶς καλῶς εἴπωσιν πάντες οἱ ἄνθρωποι· κατὰ τὰ αὐτὰ γὰρ ἐποιοῦν τοῖς ψευδοπροφήταις οἱ πατέρες αὐτῶν.**

**οὐαὶ.** See verse 24.

**ὅταν.** On translating “when” rather than “whenever,” see 6:22.

**ὑμᾶς.** Accusative of respect.

**καλῶς.** Adverb of manner.

**εἴπωσιν.** Aor act subj 3rd pl λέγω. Subjunctive with ὅταν.

**πάντες οἱ ἄνθρωποι.** Nominative subject of εἴπωσιν.

**κατὰ τὰ αὐτὰ.** Standard (see also v. 23).

**γάρ.** Causal (see also 1:15).

**ἐποίουν.** Impf act ind 3rd pl ποιέω.

**τοῖς ψευδοπροφήταις.** Dative indirect object of ἐποίουν.

**οἱ πατέρες.** Nominative subject.

**αὐτῶν.** Genitive of relationship.

### Luke 6:27-36

<sup>27</sup>“Contrary to what you might think, I tell you who are listening: Love your enemies; do good to those who hate you. <sup>28</sup>Bless those who curse you. Pray on behalf of those who mistreat you. <sup>29</sup>To the one who hits you on the cheek offer the other one as well; and from the one who takes away your cloak do not withhold your tunic either. <sup>30</sup>Give to everyone who asks you (for something), and do not ask the one who takes what is yours to give it back. <sup>31</sup>And as you want people to treat you, treat them likewise.”

<sup>32</sup>“If you love those who love you, what credit is that to you? For even sinners love those who love them. <sup>33</sup>Indeed, if you happen to do good to those who do good to you, what credit is that to you? Even sinners do the same. <sup>34</sup>And if you happen to lend to someone from whom you hope to get something back, what credit is that to you? Even sinners lend to sinners in order to receive equivalent benefits in return. <sup>35</sup>Instead, love your enemies, do good (to all), and lend expecting nothing back. Then your reward will be great, and you will be children of the Most High, because he is kind to the ungrateful and the wicked. <sup>36</sup>Be merciful just as your Father is merciful.”

**6:27 Ἀλλὰ ὑμῖν λέγω τοῖς ἀκούουσιν, Ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς,**

**Ἀλλὰ.** The adversative conjunction introduces a clause that runs counter expectation.

**ὑμῖν.** Dative indirect object of λέγω.

**λέγω.** Pres act ind 1st sg λέγω.

**ἀκούουσιν.** Pres act ptc masc dat pl ἀκούω (attributive, modifying ὑμῖν).

**Ἀγαπάτε.** Pres act impv 2nd pl ἀγαπάω.

**τοὺς ἐχθροὺς.** Accusative direct object of Ἀγαπάτε.

**ὑμῶν.** Genitive of relationship.

**καλῶς.** Adverb of manner.

**ποιεῖτε.** Pres act impv 2nd pl ποιέω.

**τοῖς μισοῦσιν.** Pres act ptc masc dat pl μισέω (substantival).  
Dative indirect object of ποιεῖτε.

**ὑμᾶς.** Accusative direct object of μισοῦσιν.

**6:28 εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, προσεύχεσθε περὶ τῶν ἐπηρεαζόντων ὑμᾶς.**

**εὐλογεῖτε.** Pres act impv 2nd pl εὐλογέω.

**τοὺς καταρωμένους.** Pres mid ptc masc acc pl καταράομαι (substantival). Direct object of εὐλογεῖτε.

**ὑμᾶς.** Accusative direct object of καταρωμένους.

**προσεύχεσθε.** Pres mid impv 2nd pl προσεύχομαι.

**περὶ τῶν ἐπηρεαζόντων.** Advantage. Many later Byzantine mss changed the preposition to ὑπέρ, which is more commonly used for denoting advantage (cf. Matt 5:44).

**τῶν ἐπηρεαζόντων.** Pres act ptc masc gen pl ἐπηρεάζω (substantival).

**ὑμᾶς.** Accusative direct object of ἐπηρεαζόντων.

**6:29 τῷ τύπτοντί σε ἐπὶ τὴν σιαγόνα πάρεχε καὶ τὴν ἄλλην, καὶ ἀπὸ τοῦ αἵροντός σου τὸ ἱμάτιον καὶ τὸν χιτῶνα μὴ κωλύσης.**

**τῷ τύπτοντί.** Pres act ptc masc dat sg τύπτω (substantival).  
Dative indirect object of πάρεχε. On the second accent, see 1:13 on ἡ δέησις.

**σε.** Accusative direct object of τύπτοντί.

**ἐπὶ τὴν σιαγόνα.** Locative.

**πάρεχε.** Pres act impv 2nd sg παρέχω.

**τὴν ἄλλην.** Accusative direct object of πάρεχε.

**ἀπὸ τοῦ αἵροντός.** Separation.

**τοῦ αἵροντός.** Pres act ptc masc gen sg αἴρω (substantival). On the second accent, see 1:13 on ἡ δέησις.

**σου.** Possessive genitive.

**τὸ ἱμάτιον.** Accusative direct object of αἵροντός.

**τὸν χιτῶνα.** Accusative direct object of κωλύσης.

**κωλύσης.** Aor act subj 2nd sg κωλύω (prohibitive). Lit. “do not prevent (him from taking) your tunic either.”

**6:30 παντὶ αἰτοῦντί σε δίδου, καὶ ἀπὸ τοῦ αἵροντος τὰ σὰ μὴ ἀπαίτει.**

**παντὶ αἰτοῦντί.** Pres act ptc dat masc sg αἰτέω (substantival; see 1:66 on πάντες οἱ ἀκούσαντες). Dative indirect object of δίδου. On the second accent, see 1:13 on ἡ δέησίς.

**σε.** Accusative direct object of δίδου.

**δίδου.** Pres act impv 2nd sg δίδωμι.

**ἀπὸ τοῦ αἵροντος.** Separation.

**τοῦ αἵροντος.** Pres act ptc masc gen sg αἴρω (substantival).

**τὰ σὰ.** Accusative direct object of αἵροντος.

**ἀπαίτει.** Pres act impv 2nd sg ἀπαίτέω (prohibition). Only here and in 12:20—“to ask for something to be returned” (LN 33.165).

**6:31 καὶ καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι ποιεῖτε αὐτοῖς ὁμοίως.**

**καθὼς.** Comparative adverb.

**θέλετε.** Pres act ind 2nd pl θέλω.

**ἵνα.** Introduces a clausal complement of θέλετε. This construction could also be viewed as indirect discourse with a verb of cognition (cf. 24:21 on ὅτι; 8:31 on ἵνα; McKay, 113).

**ποιῶσιν.** Pres act subj 3rd pl ποιέω. Subjunctive with ἵνα.

**ὑμῖν.** Dative indirect object of ποιῶσιν.

**οἱ ἄνθρωποι.** Nominative subject of ποιῶσιν.

**ποιεῖτε.** Pres act impv 2nd pl ποιέω.

**αὐτοῖς.** Dative indirect object of ποιεῖτε.

**ὁμοίως.** Comparative adverb.

**6:32 καὶ εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς, ποία ὑμῖν χάρις ἐστίν; καὶ γὰρ οἱ ἁμαρτωλοὶ τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσιν.**

**εἰ.** Introduces the protasis of a first class condition.

**ἀγαπᾶτε.** Pres act ind 2nd pl ἀγαπάω.

**τοὺς ἀγαπῶντας.** Pres act ptc masc acc pl ἀγαπάω (substantival). Accusative direct object of ἀγαπᾶτε.

**ὑμᾶς.** Accusative direct object of ἀγαπῶντας.

**ποία ὑμῖν χάρις ἐστίν.** Lit. “What kind of grace/favor/thanks is for you?” Our translation follows the NET Bible. A more idiomatic rendering might be, “How is that commendable?”

**ποία . . . χάρις.** Nominative subject of ἐστίν. The interrogative clause serves as the apodosis of the first class condition. The implied agent of χάρις could be God (so Plummer, 187; CEV): “What kind of favor is yours from God?” This seems to fit with the later statement that ἔσται ὁ μισθὸς ὑμῶν πολὺς (v. 35). Here, however, and in verses 33-34, this expression appears to be more general and represent an idiomatic way of saying, “Big deal!” (see also above; cf. Bovon, 1:237). On the use of χάρις here, see also verse 34 on λαβεῖν.

**ὑμῖν.** Dative of possession or advantage.

**ἐστίν.** Pres act ind 3rd sg εἰμί.

**γάρ.** Causal (see also 1:15).

**οἱ ἁμαρτωλοὶ.** Nominative subject of ἀγαπῶσιν.

**τοὺς ἀγαπῶντας.** Pres act ptc masc acc pl ἀγαπάω (substantival).  
Accusative direct object of ἀγαπῶσιν.

**αὐτοὺς.** Accusative direct object of ἀγαπῶντας.

**ἀγαπῶσιν.** Pres act ind 3rd pl ἀγαπάω.

**6:33 καὶ [γάρ] ἐὰν ἀγαθοποιήτε τοὺς ἀγαθοποιῶντας ὑμᾶς, ποία ὑμῖν χάρις ἐστίν; καὶ οἱ ἁμαρτωλοὶ τὸ αὐτὸ ποιοῦσιν.**

**[γάρ].** Causal (see also 1:15).

**ἐὰν.** Introduces the protasis of a third class condition. The shift from a first class condition (v. 32) likely reflects moving from what the writer readily concedes for the sake of argument (“loving” others generally) to more hypothetical situations (“doing good” and “lending” v. 34; cf. Porter 1994, 262).

**ἀγαθοποιήτε.** Pres act subj 2nd pl ἀγαθοποιέω. Subjunctive with ἐὰν.

**τοὺς ἀγαθοποιῶντας.** Pres act ptc masc acc pl ἀγαθοποιέω (substantival). Accusative direct object of ἀγαθοποιήτε.

**ὑμᾶς.** Accusative direct object of ἀγαθοποιῶντας.

**ποία ὑμῖν χάρις ἐστίν.** See verse 32.

**οἱ ἁμαρτωλοὶ.** Nominative subject of ποιοῦσιν.

**τὸ αὐτὸ.** Accusative direct object of ποιοῦσιν.

**ποιοῦσιν.** Pres act ind 3rd pl ποιέω.

**6:34 καὶ ἐὰν δανίσητε παρ’ ὧν ἐλπίζετε λαβεῖν, ποία ὑμῖν χάρις [ἐστίν]; καὶ ἁμαρτωλοὶ ἁμαρτωλοῖς δανίζουσιν ἵνα ἀπολάβωσιν τὰ ἴσα.**

**ἐάν.** Introduces the protasis of a third class condition. See also 6:33.

**δανίσητε.** Aor act subj 2nd pl δανίζω/δανείζω. Subjunctive with ἐάν.

**παρ' ὧν.** Source.

**ἐλπίζετε.** Pres act ind 2nd pl ἐλπίζω.

**λαβεῖν.** Aor act inf λαμβάνω (complementary). It is quite possible that the relative clause with this verb should be rendered, “from whom you hope to be repaid” (cf. NIV, NET Bible). To understand what is being communicated through this verb and the phrase ἀπολάβωσιν τὰ ἴσα, however, one must understand the system of benefaction that governed life in the Greco-Roman world. In such a world of give and take, one almost always gave in order to get something back, even if that something was “only” honor. Jesus, therefore, appears to be appealing to the common expectation of reciprocity (cf. Bovon, 1:237–38). Even the word χάρις throughout this context may come from the conceptual field of benefaction (see, e.g., Crook, 132–48).

**ποία ὑμῖν χάρις [ἐστίν].** See verse 32.

**ἁμαρτωλοὶ.** Nominative subject of δανίζουσιν.

**ἁμαρτωλοῖς.** Dative indirect object of δανίζουσιν.

**δανίζουσιν.** Pres act ind 3rd pl δανίζω/δανείζω.

**ἵνα.** Purpose. On the practice of lending in order to get something back, see above on λαβεῖν.

**ἀπολάβωσιν.** Aor act subj 3rd pl ἀπολαμβάνω. Subjunctive with ἵνα.

**τὰ ἴσα.** Accusative direct object of ἀπολάβωσιν. This expression refers not to receiving back precisely what was paid, but rather to receiving “similar services in return” (Marshall, 263). See above on λαβεῖν.

**6:35** πλὴν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν καὶ ἀγαθοποιεῖτε καὶ δανίζετε μηδὲν ἀπελπίζοντες· καὶ ἔσται ὁ μισθὸς ὑμῶν πολὺς, καὶ ἔσεσθε υἱοὶ ὑψίστου, ὅτι αὐτὸς χρηστός ἐστὶν ἐπὶ τοὺς ἀχαρίστους καὶ πονηροὺς.

**πλὴν.** The adverb introduces a strong contrast to the preceding negative examples.

**ἀγαπάτε.** Pres act ind 2nd pl ἀγαπάω.  
**τοὺς ἐχθροὺς.** Accusative direct object of ἀγαπάτε.  
**ὑμῶν.** Genitive of relationship.  
**ἀγαθοποιεῖτε.** Pres act impv 2nd pl ἀγαθοποιέω.  
**δανίζετε.** Pres act impv 2nd pl δανίζω/δανείζω.  
**μηδέν.** Accusative direct object of ἀπελπίζοντες.  
**ἀπελπίζοντες.** Pres act ptc masc nom pl ἀπελπίζω (manner). It could plausibly be viewed as attendant circumstance—equivalent to καὶ μηδέν ἀπελπίζετε (so McKay, 83)—thus carrying imperatival force from the main verb.

**ἔσται.** Fut ind 3rd sg εἶμι.  
**ὁ μισθός.** Nominative subject of ἔσται.  
**ὑμῶν.** Possessive genitive.  
**πολύς.** Predicate adjective.  
**ἔσεσθε.** Fut act ind 2nd pl εἶμι.  
**υἱοί.** Predicate nominative.  
**ὑψίστου.** Genitive of relationship. The adjective is being used substantivally here. See also 1:32.  
**ὅτι.** Introduces a causal clause that clarifies why their status as God’s children will be evident.  
**αὐτός.** Nominative subject of ἔστιν.  
**χρηστός.** Predicate adjective.  
**ἔστιν.** Pres act ind 3rd sg εἶμι. On the loss of accent, see 1:18 on εἶμι.  
**ἐπὶ τοὺς ἀχαρίστους καὶ πονηροὺς.** The preposition is used here as a “marker of feelings directed toward someone” (BDAG, 366.15).

**6:36** **Γίνεσθε οἰκτίρμονες καθὼς [καὶ] ὁ πατήρ ὑμῶν οἰκτίρμων ἔστιν.**

**Γίνεσθε.** Pres mid impv 2nd pl γίνομαι.  
**οἰκτίρμονες.** Predicate adjective.  
**ὁ πατήρ.** Nominative subject of ἔστιν.  
**ὑμῶν.** Genitive of relationship.  
**οἰκτίρμων.** Predicate adjective.  
**ἔστιν.** Pres act ind 3rd sg εἶμι.

**Luke 6:37-45**

<sup>37</sup>“Do not judge, and (then) you will certainly not be judged. And do not condemn, and (then) you will certainly not be condemned. Forgive, and you will be forgiven. <sup>38</sup>Give, and it will be given to you—they will pour a good measure that has been pressed down, shaken together, and is overflowing into the fold of your garment! Indeed, with the very same measure you measure, it will be measured to you in return.”

<sup>39</sup>Then he told them an illustration. “Surely a blind man cannot lead a(nother) blind man, can he? Won’t they both fall into a pit? <sup>40</sup>A disciple is not superior to (his) teacher; but once fully trained everyone will be like his teacher. <sup>41</sup>So, why do you look at the speck that is in your brother’s eye, but not notice the beam that is in your own eye? <sup>42</sup>How are you able to say to your brother, ‘Brother, please let me remove the speck that is in your eye,’ when you yourself do not see the beam of wood in your own eye? Hypocrite! First remove the beam of wood from your eye, and then you will see clearly to remove the speck that is in your brother’s eye.”

<sup>43</sup>“For, a good tree does not produce bad fruit; nor, on the other hand, does a bad tree produce good fruit. <sup>44</sup>For, each tree is known by its own fruit. Indeed, (people) do not gather figs from thorn bushes, nor do they pick grapes from a prickly shrub. <sup>45</sup>The good person brings out something good from the good storehouse of his heart, while the evil person brings out something evil from the evil (storehouse of his heart). For, his mouth conveys what his heart is full of.”

**6:37 Καὶ μὴ κρίνετε, καὶ οὐ μὴ κριθῆτε· καὶ μὴ καταδικάζετε, καὶ οὐ μὴ καταδικασθῆτε. ἀπολύετε, καὶ ἀπολυθήσεσθε.**

**Καὶ.** Again Luke presents what follows as a continuation of the preceding discourse.

**κρίνετε.** Pres act impv 2nd pl κρίνω (prohibition). This verb is probably used as a near synonym of καταδικάζω here. It thus means, “condemn,” rather than referring to ethical evaluation (Marshall, 265; Bock, 1:605; cf. LN 56.30).

**κριθῆτε.** Aor pass subj 2nd pl κρίνω. The subjunctive is used with οὐ μὴ, which expresses emphatic negation (see also 1:15 on πῆ).

**καταδικάζετε.** Pres act impv 2nd pl καταδικάζω (prohibition).



**καταδικασθήτε.** Aor pass subj 2nd pl καταδικάζω. The subjunctive is used with οὐ μή, which expresses emphatic negation (see also 1:15 on πῆ).

**ἀπολύετε.** Pres act impv 2nd pl ἀπολύω.

**ἀπολυθήσεσθε.** Fut pass ind 2nd pl ἀπολύω.

**6:38 δίδοτε, καὶ δοθήσεται ὑμῖν· μέτρον καλὸν πεπεισμένον σεσαλευμένον ὑπερεκχυννόμενον δώσουσιν εἰς τὸν κόλπον ὑμῶν· ᾧ γὰρ μέτρῳ μετρεῖτε ἀντιμετρηθήσεται ὑμῖν.**

**δίδοτε.** Pres act impv 2nd pl δίδωμι.

**δοθήσεται.** Fut pass ind 3rd pl δίδωμι.

**ὑμῖν.** Dative indirect object of δοθήσεται.

**μέτρον καλὸν.** Accusative direct object of δώσουσιν.

**πεπεισμένον σεσαλευμένον ὑπερεκχυννόμενον.** The three participles, without intervening conjunctions, describe the process of measuring carefully to ensure an absolutely full measure (see Jeremias 1972, 222, n. 67). In so doing, they emphasize the superlative nature of the μέτρον καλὸν.

**πεπεισμένον.** Prf pass ptc neut acc sg πιέζω (attributive).

**σεσαλευμένον.** Prf pass ptc neut acc sg σαλεύω (attributive).

**ὑπερεκχυννόμενον.** Pres pass ptc neut acc sg ὑπερεκχύννω (attributive). The shift to imperfective aspect likely is driven by the semantics of the verb.

**δώσουσιν εἰς τὸν κόλπον ὑμῶν.** This expression refers to the practice of measuring out grain and pouring it into the fold of one's robe, which served as a pocket (cf. Plummer, 189).

**δώσουσιν.** Fut act ind 3rd pl δίδωμι. Lit. "they will give." The reference to "them" is driven by the metaphor of vendors giving a full measure of grain.

**εἰς τὸν κόλπον.** Locative. See also above.

**ὑμῶν.** Possessive genitive.

**ᾧ . . . μέτρῳ.** The neuter dative singular relative pronoun ᾧ introduces an internally headed relative clause (see 1:4 on περὶ ὧν κατηχήθης λόγων and 3:19 on περὶ πάντων ὧν ἐποίησεν πονηρῶν), which produces the intensive statement, "the *very same* measure."

**γὰρ.** The conjunction is best viewed as broadly strengthening the preceding assertion (see also 1:15).

**μέτρῳ.** Dative of instrument.

**μετρεῖτε.** Pres act ind 2nd pl μετρέω.  
**ἀντιμετρηθήσεται.** Fut pass ind 3rd sg ἀντιμετρέω.  
**ὑμῖν.** Dative indirect object of ἀντιμετρηθήσεται.

**6:39 Εἶπεν δὲ καὶ παραβολὴν αὐτοῖς· Μῆτι δύναται τυφλὸς τυφλὸν ὀδηγεῖν; οὐχὶ ἀμφοτέροι εἰς βόθυνον ἐμπεσοῦνται;**

**Εἶπεν.** Aor act ind 3rd sg λέγω.

**δὲ καὶ.** See 2:4.

**παραβολὴν.** Accusative direct object of Εἶπεν. Here, παραβολὴν likely carries the sense of illustration or proverb rather than parable (see also 4:23; 5:36).

**αὐτοῖς.** Dative indirect object of Εἶπεν.

**Μῆτι.** The negativizer indicates that a negative answer is expected to this question.

**δύναται.** Pres mid ind 3rd sg δύναμαι.

**τυφλός.** Nominative subject of δύναται.

**τυφλόν.** Accusative direct object of ὀδηγεῖν.

**ὀδηγεῖν.** Pres act inf ὀδηγέω (complementary).

**οὐχί.** The negativizer indicates that a positive answer is expected to this question.

**ἀμφοτέροι.** Nominative subject of ἐμπεσοῦνται.

**εἰς βόθυνον.** Locative.

**ἐμπεσοῦνται.** Fut mid ind 3rd pl ἐπίπτω.

**6:40 οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον· κατηρτισμένος δὲ πᾶς ἔσται ὡς ὁ διδάσκαλος αὐτοῦ.**

**ἔστιν.** Pres act ind 3rd sg εἰμί.

**μαθητὴς.** Nominative subject of ἔστιν.

**ὑπὲρ τὸν διδάσκαλον.** Here, the preposition is “a marker of status which is superior to another status” (LN 87.30).

**πᾶς κατηρτισμένος.** Prf pass ptc masc nom sg καταρτίζω (substantival; see 1:66 on πάντες οἱ ἀκούσαντες). Nominative subject of ἔσται. Here, the verb means, “to make someone completely adequate or sufficient for something” (LN 75.5) or “to cause to be in a condition to function well” (BDAG, 526.1).

**ἔσται.** Fut ind 3rd sg εἰμί. The accent of the enclitic ἔστίν shifts to

the first syllable when it follows οὐκ (Smyth §187.b; see also Carson 1985, 47–50).

**ὁ διδάσκαλος.** Nominative subject of an implied ἐστίν. Lit. “he will be like his teacher is.”

**αὐτοῦ.** Genitive of relationship.

**6:41** **Τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ δοκὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ οὐ κατανοεῖς;**

**Τί.** The interrogative pronoun introduces a rhetorical question.

**βλέπεις.** Pres act ind 2nd sg βλέπω.

**τὸ κάρφος.** Accusative direct object of βλέπεις.

**τὸ ἐν τῷ ὀφθαλμῷ.** The accusative article functions as an adjectivizer (see 5:36 on τὸ ἀπὸ τοῦ καινοῦ), changing the PP ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου into an attributive modifier of τὸ κάρφος.

**ἐν τῷ ὀφθαλμῷ.** Locative.

**τοῦ ἀδελφοῦ.** Possessive genitive.

**σου.** Genitive of relationship.

**τὴν . . . δοκὸν.** Accusative direct object of κατανοεῖς.

**τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ.** The accusative article functions as an adjectivizer (see 5:36 on τὸ ἀπὸ τοῦ καινοῦ), changing the PP ἐν τῷ ἰδίῳ ὀφθαλμῷ into an attributive modifier of τὴν . . . δοκὸν.

**ἐν τῷ ἰδίῳ ὀφθαλμῷ.** Locative. Although ἴδιος had weakened by NT times and was often used synonymously with αὐτοῦ (Louw, 31), here it retains its original strength in order to set up a contrast with τοῦ ἀδελφοῦ σου.

**κατανοεῖς.** Pres act ind 2nd sg κατανοέω.

**6:42** **πῶς δύνασαι λέγειν τῷ ἀδελφῷ σου, Ἀδελφέ, ἄφες ἐκβάλω τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ σου, αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σου δοκὸν οὐ βλέπων; ὑποκριτὰ, ἔκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου ἐκβαλεῖν.**

**πῶς.** The interrogative particle introduces another rhetorical question.

**δύνασαι.** Pres mid ind 2nd sg δύναμαι.

**λέγειν.** Pres act inf λέγω (complementary).

**τῷ ἀδελφῷ.** Dative indirect object.

**σου.** Genitive of relationship.

**Ἀδελφέ.** Vocative.

**ἄφες.** Pres act impv 2nd sg ἀφίημι. Caragounis (164) notes that in the NT when ἄφες “occurs together with the subjunctive of the first person, it functions as a hortative particle introducing an exhortation” (see also Matt 7:4; 27:49; Mark 15:36).

**ἐκβάλω.** Aor act subj 1st sg ἐκβάλλω (hortatory; see above). “The imperatives ἄφες, ἄφετε are use w. the subjunctive esp. in the first pers.” (BDAG, 157.5.b). The whole clause, ἐκβάλω τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ σου, then, functions as a clausal complement of ἄφες, even though there is no overt complementizer like ὅτι.

**τὸ κάρφος.** Accusative direct object of ἐκβάλω.

**τὸ ἐν τῷ ὀφθαλμῷ σου.** The accusative article functions as an adjectivizer (see 5:36 on τὸ ἀπὸ τοῦ καινοῦ), changing the PP ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου into an attributive modifier of τὸ κάρφος.

**ἐν τῷ ὀφθαλμῷ.** Locative.

**σου.** Possessive genitive.

**αὐτός.** Intensive nominative subject of βλέπων.

**τὴν . . . δοκὸν.** Accusative direct object of βλέπων.

**τὴν ἐν τῷ ὀφθαλμῷ.** The feminine accusative singular article functions as an adjectivizer (see 5:36 on τὸ ἀπὸ τοῦ καινοῦ), changing the PP ἐν τῷ ἰδίῳ ὀφθαλμῷ into an attributive modifier of τὴν . . . δοκὸν.

**σου.** Possessive genitive.

**βλέπων.** Pres act ptc masc nom sg βλέπω. The function of the participle is quite ambiguous. It could be temporal, concessive, causal, or introduce a condition.

**ὑποκριτά.** Vocative.

**ἐκβαλε.** Aor act impv 2nd sg ἐκβάλλω.

**τὴν δοκὸν.** Accusative direct object of ἐκβαλε.

**ἐκ τοῦ ὀφθαλμοῦ.** Separation.

**σου.** Possessive genitive.

**διαβλέψεις.** Fut act ind 2nd sg διαβλέπω.

**τὸ κάρφος.** Accusative direct object of διαβλέψεις.

**τὸ ἐν τῷ ὀφθαλμῷ.** The accusative article functions as an adjectivizer (see 5:36 on τὸ ἀπὸ τοῦ καινοῦ), changing the PP ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου into an attributive modifier of τὸ κάρφος.

ἐν τῷ ὀφθαλμῷ. Locative.  
 τοῦ ἀδελφοῦ. Possessive genitive.  
 σου. Genitive of relationship.  
 ἐκβαλεῖν. Pres act inf ἐκβάλλω (purpose).

**6:43** Οὐ γάρ ἐστιν δένδρον καλὸν ποιοῦν καρπὸν σαπρὸν, οὐδὲ πάλιν δένδρον σαπρὸν ποιοῦν καρπὸν καλόν.

**γάρ.** The conjunction suggests that what follows broadly strengthens the preceding assertions (see also 1:15)

**ἐστιν.** Pres ind 3rd sg εἰμί. On the loss of accent, see 1:18 on εἰμι.

**δένδρον καλόν.** Nominative subject of ἐστιν . . . ποιοῦν. Although δένδρον could conceivably be viewed as the nominative subject of ἐστιν, with καλόν functioning as a predicate adjective (“a tree that produces bad fruit is not good”), this would require that ποιοῦν be taken as attributive even though it would be separated from the noun it modifies (δένδρον) by a predicate adjective (καλόν).

**ποιοῦν.** Pres act ptc neut nom sg ποιέω (present periphrastic; see also above and 1:10 on προσευχόμενον). If the alternative analysis for δένδρον καλόν were followed, the participle could be either attributive or introduce a condition.

**καρπὸν σαπρὸν.** Accusative direct object of ποιοῦν.

**οὐδὲ πάλιν.** This phrase appears only here in the NT or LXX, and is fairly uncommon in extant Greek literature (cf. *Barn.* 19:5). Not surprisingly, many scribes (A C D Θ Ψ 33 ℣) omitted πάλιν to avoid the rare combination.

**οὐδὲ πάλιν δένδρον σαπρὸν ποιοῦν καρπὸν καλόν.** The verb ἐστιν has been omitted by ellipsis. Two analyses are again possible (see above). The alternative reading would yield: “nor, on the other hand, is a tree bad that produces good fruit.”

**δένδρον σαπρὸν.** Nominative subject of ποιοῦν. See also above on δένδρον καλόν.

**ποιοῦν.** Pres act ptc neut nom sg ποιέω. See further above.

**καρπὸν καλόν.** Accusative direct object of ποιοῦν.

**6:44** ἕκαστον γὰρ δένδρον ἐκ τοῦ ἰδίου καρποῦ γινώσκεται· οὐ γὰρ ἐξ ἀκανθῶν συλλέγουσιν σῦκα οὐδὲ ἐκ βάλτου σταφυλὴν τρυγῶσιν.

**ἕκαστον . . . δένδρον.** Nominative subject of γινώσκειται.  
**γάρ.** The conjunction introduces a statement that strengthens the preceding assertion (see also 1:15).

**ἐκ τοῦ ἰδίου καρποῦ.** The PP indicates the source from which the knowledge comes (BDAG, 297.3.g.β). On the use of ἴδιος here, see 6:41.

**γινώσκειται.** Pres pass ind 3rd sg γινώσκω.

**γάρ.** The conjunction introduces a statement that strengthens the preceding assertion (see also 1:15).

**ἐξ ἄκανθῶν.** Source.

**συλλέγουσιν.** Pres act ind 3rd pl συλλέγω. A third person plural verb with no stated subject conveys a proverbial idea here.

**σῦκα.** Accusative direct object of συλλέγουσιν.

**ἐκ βάτου.** Source.

**σταφυλῆν.** Accusative direct object of τρυγῶσιν.

**τρυγῶσιν.** Pres act ind 3rd pl τρυγάω. A third person plural verb with no stated subject conveys a proverbial idea here.

**6:45 ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας προφέρει τὸ ἀγαθόν, καὶ ὁ πονηρὸς ἐκ τοῦ πονηροῦ προφέρει τὸ πονηρόν· ἐκ γὰρ περισσεύματος καρδίας λαλεῖ τὸ στόμα αὐτοῦ.**

**ὁ ἀγαθὸς ἄνθρωπος.** Nominative subject of προφέρει.

**ἐκ τοῦ ἀγαθοῦ θησαυροῦ.** Source.

**τῆς καρδίας.** Epexegetical genitive.

**προφέρει.** Pres act ind 3rd sg προφέρω.

**τὸ ἀγαθόν.** Accusative direct object of προφέρει.

**ὁ πονηρὸς.** Nominative subject of the second προφέρει.

**ἐκ τοῦ πονηροῦ.** Source. The phrase θησαυροῦ τῆς καρδίας is omitted by ellipsis. This “gap” is filled in by some scribes (A C Θ Ψ f<sup>3</sup> 33 ℣) who add the phrase after πονηροῦ (cf. also Matt 12:35).

**προφέρει.** Pres act ind 3rd sg προφέρω.

**τὸ πονηρόν.** Accusative direct object of the second προφέρει.

**ἐκ περισσεύματος καρδίας.** Lit. “from the abundance of the heart.” If pressed, we might argue that ἐκ points to source and καρδίας is a subjective genitive.

**λαλεῖ.** Pres act ind 3rd sg λαλέω.

**τὸ στόμα.** Nominative subject of λαλεῖ.

**αὐτοῦ.** Possessive genitive.

**Luke 6:46-49**

<sup>46</sup>“Why do you call me ‘Lord, Lord’ but do not do what I say? <sup>47</sup>I will show you what everyone who comes to me and hears my words and does what I say is like: <sup>48</sup>He is like a man who builds a house, who dug deep and set the foundation on the rock. When a flood came, the river struck against that house, but was not able to shake it because it had been built well. <sup>49</sup>But the one who hears (my words) and does not do (what I say) is like a man who built a house on the ground without a foundation, against which the river struck; and immediately it collapsed, and was completely destroyed.

**6:46 Τί δέ με καλεῖτε, Κύριε κύριε, καὶ οὐ ποιεῖτε ἃ λέγω;**

**Τί.** The interrogative pronoun introduces a rhetorical question.

**με.** Accusative direct object of καλεῖτε.

**καλεῖτε.** Pres act ind 2nd pl καλέω.

**Κύριε κύριε.** Vocatives occasionally appear in object-complement constructions with a verb of identification, as here. In such instances, the vocative replaces whatever case would have been expected in the complement (here an accusative; see Culy 2009, 82, n. 2).

**ποιεῖτε.** Pres act ind 2nd pl ποιέω.

**ἃ.** Accusative direct object of λέγω. The relative pronoun introduces a headless relative clause (see 6:2 on ὅ), which as a whole (ἃ λέγω) serves as the direct object of ποιεῖτε.

**λέγω.** Pres act ind 1st sg λέγω.

**6:47 πᾶς ὁ ἐρχόμενος πρὸς με καὶ ἀκούων μου τῶν λόγων καὶ ποιῶν αὐτούς, ὑποδείξω ὑμῖν τίνι ἐστὶν ὁμοίος·**

**πᾶς.** The whole expression, πᾶς ὁ ἐρχόμενος πρὸς με καὶ ἀκούων μου τῶν λόγων καὶ ποιῶν αὐτούς, could be viewed as the fronted nominative subject of ἐστὶν. More likely, however, it should be viewed as a topic construction (see 1:36 on Ἐλισάβετ) even though there is no resumptive pronoun in the final clause (we might have expected τίνι αὐτός ἐστὶν ὁμοίος). In hortatory discourse, as here, “rhetorically, the use of πᾶς with an articular participle is more forceful than the simple substantival construction” (Culy 2004, 56).

**ὁ ἐρχόμενος.** Pres mid ptc masc nom sg ἔρχομαι. Here, with

ἀκούων and ποιῶν conjoined, it makes more sense to view the participle as attributive (cf. 1:66 on οἱ ἀκούσαντες).

**πρός με.** Locative.

**ἀκούων.** Pres act ptc masc nom sg ἀκούω (attributive; see 1:66 on πάντες οἱ ἀκούσαντες).

**μου.** Subjective genitive. Porter (1994, 291) notes that the genitive modifier follows its noun 99 percent of the time in Luke. Levinsohn (2000, 64) suggests that the fronting of the genitive here gives extra prominence to the rest of the NP (τῶν λόγων).

**τῶν λόγων.** Genitive object of ἀκούων.

**ποιῶν.** Pres act ptc masc nom sg ποιέω (attributive; see 1:66 on πάντες οἱ ἀκούσαντες).

**αὐτούς.** Accusative direct object of ποιῶν. Lit. “does them.”

**ὑποδείξω.** Fut act ind 1st sg ὑποδείκνυμι.

**ὑμῖν.** Dative indirect object of ὑποδείξω.

**τίτι.** Dative complement of ὅμοιος.

**ἐστίν.** Pres ind 3rd sg εἰμί. On the retention of the accent, see 1:36 on ἐστίν.

**ὅμοιος.** Predicate adjective.

**6:48 ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδομοῦντι οἰκίαν ὃς ἔσκαψεν καὶ ἐβάθυνεν καὶ ἔθηκεν θεμέλιον ἐπὶ τὴν πέτραν· πλημμύρης δὲ γενομένης προσέρηξεν ὁ ποταμὸς τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἴσχυσεν σαλεῦσαι αὐτὴν διὰ τὸ καλῶς οἰκοδομηθῆσθαι αὐτήν.**

**ὅμοιός.** Predicate adjective. On the second accent, see 1:13 on ἡ δέησις.

**ἐστίν.** Pres ind 3rd sg εἰμί. On the loss of accent, see 1:18 on εἰμι.

**ἀνθρώπῳ.** Dative complement of ὅμοιός.

**οἰκοδομοῦντι.** Pres act ptc masc dat sg οἰκοδομέω (attributive).

**οἰκίαν.** Accusative direct object of οἰκοδομοῦντι.

**ὃς.** Nominative subject of ἔσκαψεν καὶ ἐβάθυνεν καὶ ἔθηκεν. The relative clause contains foreground information that follows the background information that precedes (see 19:30 on ἐν ἧ).

**ἔσκαψεν καὶ ἐβάθυνεν.** Lit. “dug and deepened.” The conjoined verbs should likely be viewed as a doublet (see 8:15 on ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ; cf. Robertson, 551; contra Plummer, 192): “dug deep.”

**ἔσκαψεν.** Aor act ind 3rd sg σκάπτω.



**ἐβάθυνεν.** Aor act ind 3rd sg βαθύνω.

**ἔθηκεν.** Aor act ind 3rd sg τίθημι.

**θεμέλιον.** Accusative direct object of ἔθηκεν.

**ἐπὶ τὴν πέτραν.** Locative.

**πλημύρης.** Genitive subject of γενομένης.

**γενομένης.** Aor mid ptc fem gen sg γίνομαι. Genitive absolute (see 2:2 on ἡγεμονεύοντος), temporal.

**προσέρηξεν.** Aor act ind 3rd sg προσρήσσω/προσρήγνυμι. The verb appears only here and in verse 49 in the NT and LXX (see also Matt 7:27 *v.l.*).

**ὁ ποταμός.** Nominative subject of προσέρηξεν.

**τῇ οἰκίᾳ ἐκείνῃ.** Dative complement of προσέρηξεν.

**ἴσχυσεν.** Aor act ind 3rd sg ἰσχύω.

**σαλεύσαι.** Aor act inf σαλεύω (complementary).

**αὐτήν.** Accusative direct object of σαλεύσαι.

**οἰκοδομηῆσθαι.** Prf pass inf οἰκοδομέω. Used with διὰ τό to denote cause.

**αὐτήν.** Accusative subject of οἰκοδομηῆσθαι.

**6:49 ὁ δὲ ἀκούσας καὶ μὴ ποιήσας ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδομήσαντι οἰκίαν ἐπὶ τὴν γῆν χωρὶς θεμελίου, ἧ προσέρηξεν ὁ ποταμός, καὶ εὐθὺς συνέπεσεν καὶ ἐγένετο τὸ ῥήγμα τῆς οἰκίας ἐκείνης μέγα.**

**ὁ . . . ἀκούσας.** Aor act ptc masc nom sg ἀκούω (substantival). Nominative subject of ἐστιν.

**ὁ . . . ποιήσας.** Aor act ptc masc nom sg ποιέω (substantival). Nominative subject of ἐστιν.

**ὅμοιός.** Predicate adjective. On the second accent, see 1:13 on ἡ δέξις.

**ἐστιν.** Pres ind 3rd sg εἰμί. On the loss of accent, see 1:18 on εἰμι.

**ἀνθρώπῳ.** Dative complement of ὅμοιός.

**οἰκοδομήσαντι.** Aor act ptc masc dat sg οἰκοδομέω (attributive).

**οἰκίαν.** Accusative direct object of οἰκοδομήσαντι.

**ἐπὶ τὴν γῆν.** Locative.

**χωρὶς θεμελίου.** The adverb χωρὶς functions as a preposition with the genitive here meaning, “without” (BDAG, 1095.2).

- ἦ. Dative complement of προσέρηξεν.  
**προσέρηξεν.** Aor act ind 3rd sg προσήρῃσω/προσρήγνυμι. See also verse 48.  
**ὁ ποταμός.** Nominative subject of προσέρηξεν.  
**καὶ εὐθὺς.** The addition of the adverb highlights the contrast with the house built on the rock. See also 5:25 and 1:64 on παραχρῆμα.  
**συνέπεσεν.** Aor act ind 3rd sg συμπίπτω.  
**ἐγένετο τὸ ῥῆγμα τῆς οἰκίας ἐκείνης μέγα.** Lit. “the ruin of that house was great.”  
**ἐγένετο.** Aor act ind 3rd sg γίνομαι. Here, the use of καὶ ἐγένετο likely simply helps highlight the sequential nature of these events (cf. 1:8 on Ἐγένετο).  
**τὸ ῥῆγμα.** Nominative subject of ἐγένετο.  
**τῆς οἰκίας ἐκείνης.** Objective genitive.  
**μέγα.** Predicate adjective.

### Luke 7:1-10

<sup>1</sup>When Jesus had finished saying all of this as the people listened, he went into Capernaum. <sup>2</sup>Now a slave of a particular centurion was sick and was about to die—one who was important to him. <sup>3</sup>When he heard about Jesus, he sent Jewish elders to him to ask him to come and heal his servant. <sup>4</sup>Those who came to Jesus earnestly urged him saying, “The one for whom you would do this is worthy. <sup>5</sup>For he loves our nation and has himself built a synagogue for us.” <sup>6</sup>So Jesus went along with them.

Now, when he had already nearly reached the house, the centurion sent friends to say to him, “Sir, do not trouble yourself, for I am not qualified that you should enter my house. <sup>7</sup>That is why I did not consider myself worthy to come to you. Instead, merely say the word and my servant will be healed. <sup>8</sup>For I too am a man placed under authority, who has soldiers under me; and I say to this one, ‘Go!’ and he goes, and to another, ‘Come!’ and he comes, and to my servant, ‘Do this!’ and he does it.”

<sup>9</sup>When Jesus heard these things, he was very impressed by him, and he turned and said to the crowd that was following him, “I tell you, I have not found such faith in Israel!” <sup>10</sup>And when those who had been sent returned to the house, they found the servant healthy.

7:1 Ἐπειδὴ ἐπλήρωσεν πάντα τὰ ῥήματα αὐτοῦ εἰς τὰς ἀκοὰς τοῦ λαοῦ, εἰσήλθεν εἰς Καφαρναοῦμ.

Ἐπειδὴ ἐπλήρωσεν πάντα τὰ ῥήματα αὐτοῦ. Lit. “When he finished all his words.” The summary statement (cf. Levinsohn 2000, 277) and temporal and spatial (εἰσήλθεν εἰς Καφαρναοῦμ) constructions move the narrative to a new episode (contra Plummer, 194).

Ἐπειδὴ. This is the only temporal use of ἐπειδὴ in the NT (Plummer, 194), and many scribes preferred Ἐπεὶ δέ (ⲛ C<sup>2</sup> L Ξ Ψ<sup>f,13</sup> Ⲕ). The temporal shift helps introduce a new episode.

ἐπλήρωσεν. Aor act ind 3rd sg πληρώω.

πάντα τὰ ῥήματα. Accusative direct object of ἐπλήρωσεν.

αὐτοῦ. Subjective genitive.

εἰς τὰς ἀκοὰς τοῦ λαοῦ. Lit. “in the hearing of the people.”

εἰς τὰς ἀκοὰς. Locative.

τοῦ λαοῦ. Subjective genitive.

εἰσήλθεν. Aor act ind 3rd sg εἰσέρχομαι.

εἰς Καφαρναοῦμ. Locative.

7:2 Ἐκατοντάρχου δέ τις οὗτος κακῶς ἔχων ἡμελλεν τελευτᾶν, ὃς ἦν αὐτῷ ἔντιμος.

Ἐκατοντάρχου . . . οὗτος. Possessive genitive. See also 1:5 on ἱερεὺς τις.

οὗτος. Nominative subject of ἡμελλεν.

κακῶς ἔχων. Lit. “having badly.” An idiom meaning, “to be ill” (BDAG, 502.1.a). Since ἔχω is only used in this manner in idioms such as this, one should not view “to be” as one of its meanings (contra McKay, 15).

ἔχων. Pres act ptc masc nom sg ἔχω (attributive or attendant circumstance; see 1:24 on λέγουσα).

ἡμελλεν. Impf act ind 3rd sg μέλλω. On the semantics of μέλλω with an infinitive, see 21:7 on μέλλη.

τελευτᾶν. Pres act inf τελευτάω (complementary).

ὃς. Nominative subject of ἦν. Although the relative clause could be viewed as simply modifying οὗτος, given its distance from οὗτος, it may be better to take it as a headless relative clause that stands in apposition to οὗτος (see the translation).

ἦν. Impf ind 3rd sg εἰμί.

**αὐτῷ.** Dative of advantage. The antecedent is Ἐκατοντάρχου. On the word order, see 1:2 on ἡμῖν.

**ἐντιμος.** Predicate adjective. The semantic range of this term and the context leave the question open whether the slave was “valuable” to (so, e.g., BDAG, 340.2) or “respected” by (so, e.g., Marshall, 279) the centurion. We have sought to maintain the ambiguity in the translation.

**7:3 ἀκούσας δὲ περὶ τοῦ Ἰησοῦ ἀπέστειλεν πρὸς αὐτὸν πρεσβυτέρους τῶν Ἰουδαίων ἐρωτῶν αὐτὸν ὅπως ἐλθὼν διασώσῃ τὸν δοῦλον αὐτοῦ.**

**ἀκούσας.** Aor act ptc masc nom sg ἀκούω (temporal).

**περὶ τοῦ Ἰησοῦ.** Reference.

**ἀπέστειλεν.** Aor act ind 3rd sg ἀποστέλλω.

**πρὸς αὐτὸν.** Locative.

**πρεσβυτέρους.** Accusative direct object of ἀπέστειλεν.

**τῶν Ἰουδαίων.** Attributive genitive.

**ἐρωτῶν.** Pres act ptc masc nom sg ἐρωτάω (purpose). The nominative singular subject must be the centurion rather than the elders.

**αὐτὸν.** Accusative direct object of ἐρωτῶν.

**ὅπως.** Introduces indirect discourse. Here, as in 10:2 and 11:37, ὅπως is used in place of the more common ἵνα (see 7:36; McKay, 116–17; cf. 8:31 on ἵνα; and 2:35 on ὅπως).

**ἐλθὼν.** Aor act ptc masc nom sg ἔρχομαι (attendant circumstance). Attendant circumstance participles take on the mood of the verb they modify (here subjunctive; see also 5:14 on ἀπελθὼν).

**διασώσῃ.** Aor act subj 3rd sg διασώζω. Subjunctive with ὅπως.

**τὸν δοῦλον.** Accusative direct object of διασώσῃ.

**αὐτοῦ.** Possessive genitive.

**7:4 οἱ δὲ παραγενόμενοι πρὸς τὸν Ἰησοῦν παρεκάλουν αὐτὸν σπουδαίως λέγοντες ὅτι Ἄξιός ἐστιν ᾧ παρέξῃ τοῦτο·**

**οἱ . . . παραγενόμενοι.** Aor mid ptc masc nom pl παραγίνομαι (substantival). Nominative subject of παρεκάλουν. Although οἱ could plausibly function as a personal pronoun with δὲ (cf. 1:29 on ἡ), with παραγενόμενοι being temporal (“But they, when they

reached Jesus”), the common occurrence of the order article-dé-participle with substantival participial subjects makes this unlikely.

**πρὸς τὸν Ἰησοῦν.** Locative.

**παρεκάλουν.** Impf act ind 3rd pl παρακαλέω.

**αὐτὸν.** Accusative direct object of παρεκάλουν.

**σπουδαίως.** The adverb adds a sense of urgency to the request.

**λέγοντες.** Pres act ptc masc nom pl λέγω (means or attendant circumstance; see 1:24 on λέγουσα).

**ὅτι.** Introduces the clausal complement (direct discourse; see also 1:25 on ὅτι) of λέγοντες.

**Ἄξιός.** Predicate adjective. The adjective is fronted for emphasis. On the second accent, see 1:13 on ἡ δέησις.

**ἔστιν.** Pres ind 3rd sg εἰμί. On the loss of accent, see 1:18 on εἰμι.

**ᾧ.** Dative of advantage or dative indirect object of παρέξι. The relative pronoun introduces a headless relative clause (see 6:2 on ὅ), which as a whole (ᾧ παρέξι τοῦτο) serves as the subject of ἔστιν (contra McKay, 138). Lit. “The one to whom you would grant this is worthy.”

**παρέξι.** Fut mid ind 2nd sg OR Aor mid subj 2nd sg παρέχω. This form of the verb, which occurs only here in the NT or LXX, is understood to be future by many scholars (e.g., BDF §379; Plummer, 195; Robertson, 961; Marshall, 280). The forms παρέξι and παρέξει are both well attested and would have been pronounced the same way (Caragounis, 556–57). One might argue that since the subjunctive tends to point to possibility, while the future tense points to expectation (Porter) or intention (McKay), the fact that the elders must urge Jesus to act points to the contingency of the situation and the subjunctive analysis. In reality, the closeness in force between the future tense and subjunctive mood led to their interchangeability in some constructions (see 11:5 on ἐξει). Indeed, Caragounis (556) notes that by the first century at the latest the subjunctive had become a regular substitute for the future indicative (see further at 14:10 on ἐρεῖ).

**τοῦτο.** Accusative direct object of παρέξι.

7:5 ἀγαπᾷ γὰρ τὸ ἔθνος ἡμῶν καὶ τὴν συναγωγὴν αὐτὸς ᾧκοδόμησεν ἡμῖν.

**ἀγαπᾷ.** Pres act ind 3rd sg ἀγαπάω.

**γάρ.** Causal (see also 1:15).  
**τὸ ἔθνος.** Accusative direct object of ἀγαπᾶ.  
**ἡμῶν.** Genitive of relationship.  
**τὴν συναγωγὴν.** Accusative direct object of ὑποκόδομῃσεν.  
**αὐτός.** Nominative subject of ὑποκόδομῃσεν. The pronoun is intensive.  
**ὑποκόδομῃσεν.** Aor act ind 3rd sg οἰκοδομέω.  
**ἡμῖν.** Dative of advantage.

**7:6 ὁ δὲ Ἰησοῦς ἐπορεύετο σὺν αὐτοῖς. ἤδη δὲ αὐτοῦ οὐ μακρὰν ἀπέχοντος ἀπὸ τῆς οἰκίας ἐπεμψεν φίλους ὁ ἑκατοντάρχης λέγων αὐτῷ, Κύριε, μὴ σκύλλου, οὐ γὰρ ἰκανός εἰμι ἵνα ὑπὸ τῆν στέγην μου εἰσέλθῃς.**

**ὁ . . . Ἰησοῦς.** Nominative subject of ἐπορεύετο.  
**ἐπορεύετο.** Impf mid ind 3rd sg πορεύομαι.  
**σὺν αὐτοῖς.** Association.  
**ἤδη δὲ αὐτοῦ οὐ μακρὰν ἀπέχοντος.** Lit. “when he was already not far.” Almost the same expression is used in 15:20: ἔτι δὲ αὐτοῦ μακρὰν ἀπέχοντος.  
**αὐτοῦ.** Genitive subject of ἀπέχοντος.  
**μακρὰν.** Adverbial accusative indicating extent of space.  
**ἀπέχοντος.** Pres act ptc masc gen sg ἀπέχω. Genitive absolute (see 2:2 on ἡγεμονεύοντος), temporal. As Levinsohn (2000, 182) notes, the use of a genitive absolute “with the same subject as the previous clause . . . gives natural prominence to the event described in the following nuclear [i.e., main] clause.” Here the verb means, “to be at some distance from a position” (BDAG, 102.4).  
**ἀπὸ τῆς οἰκίας.** Separation. The PP could modify either ἀπέχοντος or ἐπεμψεν. Given the word order and the use of the preposition with a verb prefixed with ἀπό, it is likely that the PP modifies ἀπέχοντος and indicates Jesus’ spatial relationship to the house.  
**ἐπεμψεν.** Aor act ind 3rd sg πέμπω.  
**φίλους.** Accusative direct object of ἐπεμψεν.  
**ὁ ἑκατοντάρχης.** Nominative subject of ἐπεμψεν. This is the first instance of the centurion being the explicit subject of a sentence in this pericope.  
**λέγων.** Pres act ptc masc nom sg λέγω (purpose). The subject is the centurion not the friends.

**αὐτῷ.** Dative indirect object of λέγων.

**Κύριε.** Vocative.

**σκόλλω.** Pres mid impv 2nd sg σκόλλω (prohibition).

**γάρ.** Causal (see also 1:15).

**ικανός.** Predicate adjective. Here, “pert. to meeting a standard, *fit, appropriate, competent, qualified, able*, w. the connotation *worthy, good enough*” (BDAG, 472.2).

**εἰμι.** Pres ind 1st sg εἰμί.

**ἵνα.** Introduces a clause that is exegetical to *ικανός*.

**ὑπὸ τὴν στέγην μου εἰσέλθης.** Lit. “you should come under my roof.”

**ὑπὸ τὴν στέγην.** Locative.

**μου.** Possessive genitive.

**εἰσέλθης.** Aor act subj 2nd sg εἰσέρχομαι. Subjunctive with ἵνα.

**7:7 διὸ οὐδὲ ἑμαυτὸν ἤξιωσα πρὸς σὲ ἐλθεῖν· ἀλλὰ εἰπέ λόγῳ, καὶ ἰαθήτω ὁ παῖς μου.**

**ἑμαυτὸν.** Accusative direct object of ἤξιωσα. The use of the reflexive pronoun ἑμαυτοῦ is rare in Luke/Acts (also 7:8; Acts 20:24; 24:10; 26:2, 9), especially as a direct object (Acts 26:2).

**ἤξιωσα.** Aor act ind 1st sg ἀξιόω.

**πρὸς σὲ.** Locative.

**ἐλθεῖν.** Aor act inf ἔρχομαι. Since the phrase is parallel to the ἵνα clause of verse 6, the infinitive should probably be viewed as exegetical rather than complementary.

**ἀλλὰ.** The adversative conjunction introduces a clause that runs counter expectation (see also 1:60).

**εἰπέ λόγῳ.** Lit. “speak with a word.” This expression likely highlights the ease with which the centurion believes Jesus is able to heal, though it may simply be a periphrastic way of requesting that a command be issued (cf. Klein, 272, n. 31).

**εἰπέ.** Aor act impv 2nd sg λέγω. Here, the imperative clause functions much like the protasis of a conditional construction (Caragounis, 190).

**λόγῳ.** Dative of instrument.

**ἰαθήτω.** Aor pass impv 3rd sg ἰαόμαι. The UBS<sup>4</sup> would be rendered, “let my servant be healed.” Wallace (441) cites this reading (Ⲫ<sup>75vid</sup> B L 1241) as an example of a causative/missive passive.

The vast majority of manuscripts (Ⲛ A C D E G H K W Δ Θ Π Ψ <sup>f.13</sup> ℞ *Lect pm*), however, read *ιαθήσεται* (“he will be healed”). Although this could reflect harmonization to Matt 8:8, or be motivated by the “somewhat arrogant tone” of the imperative (Omanson, 119), given the extremely limited external evidence, it is quite likely that an early scribe simply conformed the mood of this verb to the preceding one. It is not at all clear that the imperative would have carried an arrogant or peremptory tone (contra Omanson, 119; Metzger, 118), particularly given the context.

**ὁ παῖς.** Nominative subject of *ιαθήτω*.

**μου.** Possessive genitive.

**7:8** *καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν τασσόμενος ἔχων ὑπ’ ἑμαυτὸν στρατιώτας, καὶ λέγω τούτῳ, Πορεύθητι, καὶ πορεύεται, καὶ ἄλλῳ, Ἔρχου, καὶ ἔρχεται, καὶ τῷ δούλῳ μου, Ποίησον τοῦτο, καὶ ποιεῖ.*

**γὰρ.** Causal (see also 1:15), introducing the reason why the centurion could make such a claim.

**ἐγὼ.** Nominative subject of *εἰμι*.

**ἄνθρωπός.** Predicate nominative. On the second accent, see 1:13 on ἡ δέησις.

**εἰμι.** Pres ind 3rd sg *εἰμί*. On the loss of the accent, see 1:18 on *εἰμι*.

**ὑπὸ ἐξουσίαν.** Subordination.

**τασσόμενος.** Pres pass ptc masc nom sg *τάσσω* (attributive). Here, the verb means, “to assign someone to a particular task, function, or role” (LN 37.96).

**ἔχων.** Pres act ptc masc nom sg *ἔχω* (attributive).

**ὑπ’ ἑμαυτὸν.** Subordination.

**στρατιώτας.** Accusative direct object of *ἔχων*.

**λέγω.** Pres act ind 1st sg *λέγω*.

**τούτῳ.** Dative indirect object of *λέγω*.

**Πορεύθητι.** Aor mid impv 2nd sg *πορεύομαι*. On the voice, see “Deponency” in the Series Introduction.

**πορεύεται.** Pres mid ind 3rd sg *πορεύομαι*.

**ἄλλῳ.** Dative indirect object of an implied *λέγω*.

**Ἔρχου.** Pres mid impv 2nd sg *ἔρχομαι*.

**ἔρχεται.** Pres mid ind 3rd sg *ἔρχομαι*.



**τῷ δούλῳ.** Dative indirect object of an implied λέγω.  
**μου.** Possessive genitive.

**Ποίησον.** Aor act impv 2nd sg ποιέω.

**τοῦτο.** Accusative direct object of Ποίησον.

**ποιεῖ.** Pres act ind 3rd sg ποιέω.

**7:9 ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς ἐθαύμασεν αὐτόν καὶ στραφεὶς τῷ ἀκολουθοῦντι αὐτῷ ὄχλῳ εἶπεν, Λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὔρον.**

**ἀκούσας.** Aor act ptc masc nom sg ἀκούω (temporal).

**ταῦτα.** Accusative direct object of ἀκούσας.

**ὁ Ἰησοῦς.** Nominative subject of ἐθαύμασεν.

**ἐθαύμασεν.** Aor act ind 3rd sg θαυμάζω. With a direct object the verb can mean “admire,” “wonder at,” or “respect” (BDAG, 444.1.b).

**αὐτόν.** Accusative direct object of ἐθαύμασεν.

**στραφεὶς.** Aor mid ptc masc nom sg στρέφω (attendant circumstance). The participle should likely be viewed as middle rather than passive (see “Deponency” in the Series Introduction).

**τῷ . . . ὄχλῳ.** Dative indirect object of εἶπεν or locative (“he turned to the crowd that was following him and said”). Although the locative use with στρέφω is attested (see Matt 5:39), Luke typically uses πρὸς with στρέφω when conveying this sense (7:44; 10:23; 23:28).

**ἀκολουθοῦντι.** Pres act ptc masc dat sg ἀκολουθέω (attributive).

**αὐτῷ.** Dative complement of ἀκολουθοῦντι.

**εἶπεν.** Aor act ind 3rd sg λέγω.

**Λέγω ὑμῖν.** See 3:8.

**Λέγω.** Pres act ind 1st sg λέγω.

**ὑμῖν.** Dative indirect object of Λέγω.

**οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὔρον.** Kwong (105) notes the highly marked word order here. In independent clauses in Luke, the complement (here τοσαύτην πίστιν) generally follows (1113 times) rather than precedes the verb (219 times), and a spatial modifier (here ἐν τῷ Ἰσραὴλ) generally follows (345 times) rather than precedes the verb (63 times). The rhetorical effect, enhancing the semantics of the clause, is to help portray the centurion’s faith in superlative terms.

**ἐν τῷ Ἰσραὴλ.** Locative.

**τοσαύτην πίστιν.** Accusative direct object of εὔρον.  
**εὔρον.** Aor act ind 1st sg εὕρισκω.

**7:10 καὶ ὑποστρέψαντες εἰς τὸν οἶκον οἱ πεμφθέντες εὔρον τὸν δούλον ὑγιαίνοντα.**

**ὑποστρέψαντες.** Aor act ptc masc nom pl ὑποστρέφω (temporal).  
**εἰς τὸν οἶκον.** Locative.

**οἱ πεμφθέντες.** Aor pass ptc masc nom pl πέμπω (substantival).  
 Nominative subject of εὔρον.

**εὔρον.** Aor act ind 3rd pl εὕρισκω.

**τὸν δούλον.** Accusative direct object of εὔρον.

**ὑγιαίνοντα.** Pres act ptc masc acc sg ὑγιαίνω. Complement in an object-complement double accusative construction (see 2:12 on ἐσπαργανωμένον).

### Luke 7:11-17

<sup>11</sup>Later, Jesus went to a city called Nain, and his disciples and a large crowd were accompanying him. <sup>12</sup>When he came near to the city gate, a dead person was being carried out—the only son of his mother; and she was a widow! A large crowd from the city was with her. <sup>13</sup>When he saw her, the Lord had compassion on her and said to her, “Don’t cry.” <sup>14</sup>And he went up to the bier and touched it. Those who were carrying it stopped, and he said, “Young man, I tell you, get up!” <sup>15</sup>Then the dead man sat up and began to speak, and Jesus gave him to his mother. <sup>16</sup>So, fear gripped everyone and they were glorifying God and saying, “A great prophet has risen up among us!” and “God has come to help his people!” <sup>17</sup>And this report concerning him spread throughout the whole of Judea and all the surrounding region.

**7:11 Καὶ ἐγένετο ἐν τῷ ἐξῆς ἐπορεύθη εἰς πόλιν καλουμένην Ναὶν καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ καὶ ὄχλος πολὺς.**

**ἐγένετο.** Aor mid ind 3rd sg ἐγένετο. As is common, here καὶ ἐγένετο helps mark the beginning of a new pericope (cf. 5:12; see also 1:8 on Ἐγένετο). Here, the phrase also introduces a thematic link in the narrative between the current episode of someone who has already died and the previous episode where someone was about to die. Moreover, “the use of ἐγένετο suggests that the

episode involving someone at the point of death is to be taken as the general background to the one involving someone already dead” (Levinsohn 2000, 179).

**ἐν τῷ ἐξῆς.** Temporal. The masculine dative singular article functions as a nominalizer (see 1:48 on ἀπὸ τοῦ νῦν), changing the adverb ἐξῆς into a substantive. Louw and Nida (67.52) argue that the PP represents an idiom meaning, “a point of time subsequent to another point of time, but with the implication of an ordered sequence.” Elsewhere, Luke uses the more specific phrase τῆ ἐξῆς ἡμέρᾳ in 9:37, and three times (21:1; 25:17; 27:18) uses τῆ ἐξῆς without an explicit noun, but with ἡμέρᾳ clearly understood. The more specific reading, ἐν τῆ ἐξῆς (“on the next day”), is found in some manuscripts (Σ\* C K Π ℳ<sup>pl</sup> *al*), but scribes likely substituted the more specific form (cf. Omanson, 119–20). Note also the use of the apparently synonymous ἐν τῷ καθεξῆς in 8:1.

**ἐπορεύθη.** Aor mid ind 3rd sg πορεύομαι. On the voice, see “Deponency” in the Series Introduction.

**εἰς πόλιν.** Locative.

**καλουμένην.** Pres pass ptc fem acc sg καλέω (attributive).

**Ναῖν.** The indeclinable noun functions as a complement in a subject-complement double accusative construction. Since the conceptual subject of the passive verb is accusative (πόλιν), the complement must bear the same case (see 1:32 on υἱός).

**συνεπορεύοντο.** Impf mid ind 3rd pl συμπορεύομαι.

**αὐτῷ.** Dative complement of συνεπορεύοντο. On the word order, see 1:2 on ἡμῖν.

**οἱ μαθηταὶ . . . καὶ ὄχλος πολὺς.** Nominative subject of συνεπορεύοντο.

**αὐτοῦ.** Genitive of relationship.

7:12 ὡς δὲ ἤγγισεν τῆ πόλιν τῆς πόλεως, καὶ ἰδοὺ ἐξεκομίζετο τεθνηκῶς μονογενῆς υἱὸς τῆ μητρὶ αὐτοῦ, καὶ αὐτὴ ἦν χήρα, καὶ ὄχλος τῆς πόλεως ἱκανὸς ἦν σὺν αὐτῇ.

**ὡς.** Temporal.

**ἤγγισεν.** Aor act ind 3rd sg ἐγγίζω.

**τῆ πόλιν.** Dative complement of ἤγγισεν.

**τῆς πόλεως.** Partitive genitive.

**ἰδοὺ.** See 1:20.

**ἐξεκομίζετο.** Impf pass ind 3rd sg ἐκκομίζω. Only here in the NT: “to carry or bring out, especially of a corpse for burial” (LN 15.198).

**τεθνηκώς.** Prf act ptc masc nom sg θνήσκω (substantival). Nominative subject of ἐξεκομίζετο. Given the fact that this participle frequently occurs in substantival form without an article, it likely functions that way here rather than being an attributive modifier of μονογενῆς υἱός (“an only son who had died”).

**μονογενῆς υἱός.** Nominative in apposition to τεθνηκώς, though it could be the nominative subject of ἐξεκομίζετο (see above).

**τῇ μητρὶ.** Dative of reference or possession.

**αὐτοῦ.** Genitive of relationship.

**αὐτῆ.** Nominative subject of ἦν.

**ἦν.** Impf ind 3rd sg εἰμί.

**χήρα.** Predicate nominative.

**ὄχλος . . . ἱκανός.** Nominative subject of ἦν.

**τῆς πόλεως.** Source.

**ἦν.** Impf ind 3rd sg εἰμί.

**σὺν αὐτῇ.** Association.

7:13 καὶ ἰδὼν αὐτὴν ὁ κύριος ἐσπλαγχνίσθη ἐπ’ αὐτῆ καὶ εἶπεν αὐτῇ, Μὴ κλαῖε.

**ἰδὼν.** Aor act ptc masc nom sg ὁράω (temporal).

**αὐτὴν.** Accusative direct object of ἰδὼν.

**ὁ κύριος.** Nominative subject of ἐσπλαγχνίσθη. This is the first absolute use of the phrase for Jesus in a narrative section of the gospel so far (Fitzmyer, 1:659).

**ἐσπλαγχνίσθη.** Aor mid ind 3rd sg σπλαγγνίζομαι. On the voice, see “Deponency” in the Series Introduction.

**ἐπ’ αὐτῇ.** The verb σπλαγγνίζομαι can apparently take the object of the agent’s compassion in the form of ἐπί plus dative (Matt 14:14), ἐπί plus accusative (Matt 15:32), or περί plus genitive (Matt 9:36). The fact that the parallel passage to Matt 14:14 uses ἐπί plus accusative (Mark 6:34) suggests that these constructions were interchangeable.

**εἶπεν.** Aor act ind 3rd sg λέγω.

**αὐτῇ.** Dative indirect object of εἶπεν.

**κλαῖε.** Pres act impv 2nd sg κλαίω (prohibition).

**7:14** καὶ προσελθὼν ἤψατο τῆς σοροῦ, οἱ δὲ βαστάζοντες ἔστησαν, καὶ εἶπεν, Νεανίσκε, σοὶ λέγω, ἐγέρθητι.

**προσελθὼν.** Aor act ptc masc nom sg προσέρχομαι (attendant circumstance).

**ἤψατο.** Aor mid ind 3rd sg ἄπτω.

**τῆς σοροῦ.** Genitive complement of ἤψατο. The reference here is likely to a bier, i.e., “a stretcher or plank used for carrying a corpse to a place of burial” (LN 6.109), rather than a “coffin.”

**οἱ . . . βαστάζοντες.** Pres act ptc masc nom pl βαστάζω (substantival). Nominative subject of ἔστησαν.

**ἔστησαν.** Aor act ind 3rd pl ἵστημι.

**εἶπεν.** Aor act ind 3rd sg λέγω.

**Νεανίσκε.** Vocative.

**σοὶ.** Dative indirect object of λέγω.

**λέγω.** Pres act ind 1st sg λέγω.

**ἐγέρθητι.** Aor mid impv 2nd sg ἐγείρω. The voice should likely be viewed as middle rather than passive (see “Deponency” in the Series Introduction; cf. BDAG, 272.13.b). Thus, “get up!” rather than “be raised up!”

**7:15** καὶ ἀνεκάθισεν ὁ νεκρὸς καὶ ἤρξατο λαλεῖν, καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ.

**ἀνεκάθισεν.** Aor act ind 3rd sg ἀνακαθίζω. The verb occurs only twice in the NT (also Acts 9:40).

**ὁ νεκρὸς.** Nominative subject of ἀνεκάθισεν.

**ἤρξατο.** Aor mid ind 3rd sg ἄρχω.

**λαλεῖν.** Pres act inf λαλέω (complementary).

**καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ.** Luke uses the exact same words as in LXX 1 Kgs 17:23, where Elijah gives the widow of Zarephath her son after raising him from the dead.

**ἔδωκεν.** Aor act ind 3rd sg δίδωμι.

**αὐτὸν.** Accusative direct object of ἔδωκεν.

**τῇ μητρὶ.** Dative indirect object of ἔδωκεν.

**αὐτοῦ.** Genitive of relationship.

**7:16** ἔλαβεν δὲ φόβος πάντας καὶ ἐδόξαζον τὸν θεὸν λέγοντες ὅτι Προφήτης μέγας ἠγέρθη ἐν ἡμῖν καὶ ὅτι Ἐπεσκέψατο ὁ θεὸς τὸν λαὸν αὐτοῦ.

- ἔλαβεν.** Aor act ind 3rd sg λαμβάνω.  
**φόβος.** Nominative subject of ἔλαβεν.  
**πάντας.** Accusative direct object of ἔλαβεν. The adjective πᾶς often functions as an anarthrous substantive (see BDAG, 783.2.b.β).  
**ἐδόξαζον.** Impf act ind 3rd pl δοξάζω.  
**τὸν θεόν.** Accusative direct object of ἐδόξαζον.  
**λέγοντες.** Pres act ptc masc nom pl λέγω (attendant circumstance, see 1:24 on λέγουσα).  
**ὅτι.** Introduces the clausal complement (direct discourse; see also 1:25 on ὅτι) of λέγοντες.  
**Προφήτης μέγας.** Nominative subject of ἠγέρθη.  
**ἠγέρθη.** Aor mid/pass ind 3rd sg ἐγείρω. The verb form could mean either “has risen” or “has been raised” (see “Deponency” in the Series Introduction).  
**ἐν ἡμῖν.** Association.  
**ὅτι.** Introduces the clausal complement (direct discourse; see also 1:25 on ὅτι) of λέγοντες.  
**Ἐπεσκέψατο.** Aor mid ind 3rd sg ἐπισκέπτομαι. Louw and Nida (85.11) define the term in this context as “to be present, with the implication of concern.”  
**ὁ θεός.** Nominative subject of Ἐπεσκέψατο.  
**τὸν λαόν.** Accusative direct object of Ἐπεσκέψατο.  
**αὐτοῦ.** Genitive of relationship.

**7:17** καὶ ἐξῆλθεν ὁ λόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ περὶ αὐτοῦ καὶ πάσῃ τῇ περιχώρῳ.

- ἐξῆλθεν.** Aor act ind 3rd sg ἔρχομαι.  
**ὁ λόγος οὗτος.** Nominative subject of ἐξῆλθεν.  
**ἐν ὅλῃ τῇ Ἰουδαίᾳ . . . καὶ πάσῃ τῇ περιχώρῳ.** Locative.  
**περὶ αὐτοῦ.** Reference.

### Luke 7:18-23

<sup>18</sup>John’s disciples informed him about all of these things. So John summoned two of his disciples <sup>19</sup>and sent (them) to the Lord to ask, “Are you the Coming One, or should we expect another?” <sup>20</sup>When they reached him, the men said, “John the Baptizer sent us to you to ask, ‘Are you the Coming One, or should we expect another?’” <sup>21</sup>At that very time he healed many from diseases, afflictions, and

unclean spirits, and he graciously gave sight to many blind people. <sup>22</sup>Then, he responded and said to them, “Go and tell John what you have seen and heard: The blind are able to see, the lame walk, lepers are cleansed, the deaf hear, the dead are raised, and the poor hear the good news proclaimed. <sup>23</sup>And whoever does not stumble because of me is blessed.”

**7:18** Καὶ ἀπήγγειλαν Ἰωάννη οἱ μαθηταὶ αὐτοῦ περὶ πάντων τούτων. καὶ προσκαλεσάμενος δύο τινὰς τῶν μαθητῶν αὐτοῦ ὁ Ἰωάννης

**ἀπήγγειλαν.** Aor act ind 3rd pl ἀπαγγέλλω.

**Ἰωάννη.** Dative indirect object of ἀπήγγειλαν.

**οἱ μαθηταὶ.** Nominative subject of ἀπήγγειλαν.

**αὐτοῦ.** Genitive of relationship. The pronoun refers to Ἰωάννη.

**περὶ πάντων τούτων.** Reference.

**προσκαλεσάμενος.** Aor mid ptc masc nom sg προσκαλέομαι (attendant circumstance).

**δύο τινὰς.** Accusative direct object of προσκαλεσάμενος. On the function of τινὰς, see 1:5 on ἱερεὺς τις.

**τῶν μαθητῶν.** Partitive genitive.

**αὐτοῦ.** Genitive of relationship.

**ὁ Ἰωάννης.** Nominative subject of ἔπεμψεν (v. 19).

**7:19** ἔπεμψεν πρὸς τὸν κύριον λέγων, Σὺ εἶ ὁ ἐρχόμενος ἢ ἄλλον προσδοκῶμεν;

**ἔπεμψεν.** Aor act ind 3rd sg πέμπω.

**πρὸς τὸν κύριον.** Locative.

**λέγων.** Pres act ptc masc nom sg λέγω (purpose). Lit. “saying.” The subject of the participle is ὁ Ἰωάννης.

**Σὺ.** Nominative subject of εἶ.

**εἶ.** Pres act ind 2nd sg εἶμι.

**ὁ ἐρχόμενος.** Pres mid ptc masc nom sg ἔρχομαι (substantival). Predicate nominative.

**ἄλλον.** Accusative direct object of προσδοκῶμεν.

**προσδοκῶμεν.** Pres act subj 3rd pl προσδοκέω. The ambiguous form is likely subjunctive rather than indicative given the sense of contingency implied by the construction.

7:20 παραγενόμενοι δὲ πρὸς αὐτὸν οἱ ἄνδρες εἶπαν, Ἰωάννης ὁ βαπτιστὴς ἀπέστειλεν ἡμᾶς πρὸς σέ λέγων, Σὺ εἶ ὁ ἐρχόμενος ἢ ἄλλον προσδοκῶμεν;

**παραγενόμενοι.** Aor mid ptc masc nom pl παραγίνομαι (temporal).

**πρὸς αὐτὸν.** Locative, modifying ἀπέστειλεν. This preposition almost always follows the verb it modifies, except when the object of the preposition is placed in focus (e.g., 12:41, where the marked word order is used to draw a contrast).

**οἱ ἄνδρες.** Nominative subject of εἶπαν.

**εἶπαν.** Aor act ind 3rd pl λέγω. On the form, see 1:61.

**Ἰωάννης.** Nominative subject of ἀπέστειλεν.

**ὁ βαπτιστὴς.** Nominative in apposition to Ἰωάννης.

**ἀπέστειλεν.** Aor act ind 3rd sg ἀποστέλλω.

**ἡμᾶς.** Accusative direct object of ἀπέστειλεν.

**πρὸς σέ.** Locative.

**λέγων.** Pres act ptc masc nom sg λέγω (purpose). The subject of the participle is John.

**Σὺ.** Nominative subject of εἶ.

**εἶ.** Pres act ind 2nd sg εἶμι.

**ὁ ἐρχόμενος.** Pres mid ptc masc nom sg ἔρχομαι (substantival). Predicate nominative.

**ἄλλον.** Accusative direct object of προσδοκῶμεν.

**προσδοκῶμεν.** Pres act subj 3rd pl προσδοκέω. On the mood, see verse 19.

7:21 ἐν ἐκείνῃ τῇ ὥρᾳ ἐθεράπευσεν πολλοὺς ἀπὸ νόσων καὶ μαστιγῶν καὶ πνευμάτων πονηρῶν καὶ τυφλοῖς πολλοῖς ἐχαρίσατο βλέπειν.

**ἐν ἐκείνῃ τῇ ὥρᾳ.** Temporal. Lit. “at that hour.”

**ἐθεράπευσεν.** Aor act ind 3rd sg θεραπεύω. The use of the aorist rather than the imperfect (“At that very time, Jesus was healing many . . .”) suggests that Jesus’ actions are not being portrayed as background information. Instead, the choice of verbal aspect suggests that Jesus’ actions represent the next development in the storyline and are themselves the first part of his response to the questions coming from John.



**πολλούς.** Accusative direct object of ἐθεράπευσεν.

**ἀπὸ νόσων καὶ μαστίγων καὶ πνευμάτων πονηρῶν.** Separation.

**τυφλοῖς πολλοῖς.** Dative indirect object of ἐχαρίσατο.

**ἐχαρίσατο.** Aor mid ind 3rd sg χαρίζομαι.

**βλέπειν.** Pres act inf βλέπω (direct object of ἐχαρίσατο).

**7:22 καὶ ἀποκριθεὶς εἶπεν αὐτοῖς, Πορευθέντες ἀπαγγείλατε Ἰωάννη ἃ εἶδετε καὶ ἠκούσατε· τυφλοὶ ἀναβλέπουσιν, χωλοὶ περιπατοῦσιν, λεπροὶ καθαρίζονται καὶ κωφοὶ ἀκούουσιν, νεκροὶ ἐγείρονται, πτωχοὶ εὐαγγελίζονται·**

**ἀποκριθεὶς.** Aor mid ptc masc nom sg ἀποκρίνομαι (attendant circumstance; see also 1:19 on ἀποκριθεὶς). On the voice, see “Deponency” in the Series Introduction.

**εἶπεν.** Aor act ind 3rd sg λέγω.

**αὐτοῖς.** Dative indirect object of εἶπεν.

**Πορευθέντες.** Aor act ptc masc nom pl πορεύομαι (attendant circumstance). Attendant circumstance participles take on the mood of the verb they modify (see also 5:14 on ἀπελθών).

**ἀπαγγείλατε.** Aor act imprv 2nd pl ἀπαγγέλλω.

**Ἰωάννη.** Dative indirect object of ἀπαγγείλατε.

**ἃ.** Accusative direct object of εἶδετε καὶ ἠκούσατε. The relative pronoun introduces a headless relative clause (see 6:2 on ὅ), which as a whole (ἃ εἶδετε καὶ ἠκούσατε) serves as the direct object of ἀπαγγείλατε.

**εἶδετε.** Aor act ind 2nd pl ὁράω.

**ἠκούσατε.** Aor act ind 2nd pl ἀκούω.

**τυφλοὶ . . . χωλοὶ . . . λεπροὶ . . . κωφοὶ . . . νεκροὶ . . . πτωχοὶ.** Nominative subjects of their respective verbs.

**καὶ.** The use of the single conjunction before κωφοὶ in this long list likely simply reflects a stylistic choice. Matt 11:5 uses καὶ between each member of the list (Bock, 1:667).

**ἀναβλέπουσιν.** Pres act ind 3rd pl ἀναβλέπω.

**περιπατοῦσιν.** Pres act ind 3rd pl περιπατέω.

**καθαρίζονται.** Pres pass ind 3rd pl καθαρίζω.

**ἀκούουσιν.** Pres act ind 3rd pl ἀκούω.

**ἐγείρονται.** Pres pass ind 3rd pl ἐγείρω.

**εὐαγγελίζονται.** Pres pass ind 3rd pl εὐαγγελίζω. Used with a

person rather than a thing as the subject in the passive voice, the verb carries the sense of “to hear good news proclaimed” (cf. BDAG, 402.2.b.β).

**7:23 και μακάριός ἐστιν ὃς ἐάν μὴ σκανδαλισθῆ ἐν ἐμοί.**

**μακάριός.** Predicate adjective. On the second accent, see 1:13 on ἡ δέησις.

**ἐστιν.** Pres ind 3rd sg εἰμί. On the loss of accent, see 1:18 on εἰμι.

**ὃς ἐάν.** Nominative subject of σκανδαλισθῆ. The indefinite relative pronoun (see 9:48 on Ὅς ἐάν) introduces a headless relative clause (see 6:2 on ὅ), which functions as a whole (ὃς ἐάν μὴ σκανδαλισθῆ ἐν ἐμοί) as the subject of ἐστιν.

**σκανδαλισθῆ.** Aor pass subj 3rd sg σκανδαλίζω. Subjunctive with ἐάν.

**ἐν ἐμοί.** Causal.

### Luke 7:24-35

<sup>24</sup>When the messengers from John had left, he began to speak to the crowds about John: “What did you go out into the desert to observe? A reed shaken by the wind? <sup>25</sup>What, in that case, did you go out to see? A man dressed in delicate clothes? People in expensive clothes and (living) in luxury are (found) in palaces! <sup>26</sup>What, then, did you go out to see? A prophet? Yes, I tell you, and more than a prophet. <sup>27</sup>This is (the one) about whom it is written, ‘I am sending my messenger ahead of you, who will prepare your way before you!’ <sup>28</sup>I tell you, no one among those born of women is greater than John, but the one who is least in the kingdom of God is greater than him.” <sup>29</sup>And when all the people heard, including the tax collectors, they acknowledged that God is just, because they had been baptized with John’s baptism. <sup>30</sup>The Pharisees and lawyers, on the other hand, rejected God’s will for them because they had not been baptized by him.

<sup>31</sup>“With what, then, shall I compare the people of this generation? And what are they like? <sup>32</sup>They are like children sitting in the marketplace and calling out to one another, who say, ‘We played the flute for you, and you did not dance; we sang a dirge, and you did not weep.’ <sup>33</sup>For John the Baptizer came neither eating bread nor drinking wine, and you say, ‘He has a demon!’ <sup>34</sup>The Son of

Man has come eating and drinking, and you say, ‘The man is a glutton and a drunk, a friend of tax collectors and sinners!’<sup>35</sup> But wisdom is vindicated by all of her children.”

**7:24 Ἀπελθόντων δὲ τῶν ἀγγέλων Ἰωάννου ἤρξατο λέγειν πρὸς τοὺς ὄχλους περὶ Ἰωάννου, τί ἐξήλθατε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον;**

**Ἀπελθόντων.** Aor act ptc masc gen pl ἀπέρχομαι. Genitive absolute (see 2:2 on ἡγεμονεύοντος), temporal.

**τῶν ἀγγέλων.** Genitive subject of Ἀπελθόντων.

**Ἰωάννου.** Genitive of source.

**ἤρξατο.** Aor mid ind 3rd sg ἄρχω.

**λέγειν.** Pres act inf λέγω (complementary).

**πρὸς τοὺς ὄχλους.** Indirect object (see 1:13 on πρὸς αὐτόν).

**περὶ Ἰωάννου.** Reference.

**Τί.** Depending on how the question is punctuated, the pronoun could either carry its adverbial causal sense here (“Why?”), with the question mark placed after ἔρημον (“Why did you go out to the desert? To see . . .”), or be the accusative direct object of θεάσασθαι (following the NA<sup>27</sup>/UBS<sup>4</sup>).

**ἐξήλθατε.** Aor act ind 2nd pl ἐξέρχομαι.

**εἰς τὴν ἔρημον.** Locative.

**θεάσασθαι.** Aor mid inf θεάομαι (purpose).

**κάλαμον.** Accusative direct object of an implied (ἐξήλθατε εἰς τὴν ἔρημον) θεάσασθαι following the punctuation of NA<sup>27</sup>/UBS<sup>4</sup>.

**ὑπὸ ἀνέμου.** Ultimate agency.

**σαλευόμενον.** Pres pass ptc masc acc sg σαλεύω. The participle could be viewed either as attributive or as the complement in an object-complement double accusative construction.

**7:25 ἀλλὰ τί ἐξήλθατε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἠμφιεσμένον; ἰδοὺ οἱ ἐν ἱματισμῷ ἐνδόξῳ καὶ τρυφῇ ὑπάρχοντες ἐν τοῖς βασιλείοις εἰσίν.**

**ἀλλὰ.** The adversative conjunction in this context implies the introduction of another option in a series of rhetorical questions that expect a negative response (see also 1:60). The idea is something like, “But if not that. . .”

**τί ἐξήλθατε ἰδεῖν.** Runge (§3.3.1) notes that “the repetition of the rhetorical question ‘What did you go out to see’ has the effect of increasing the suspense regarding why it is that the people came to see John the Baptist,” and thus increases the poignancy of Jesus’ message.

**τί.** Accusative direct object of ἰδεῖν or adverbial (causal) interrogative pronoun (see v. 24).

**ἐξήλθατε.** Aor act ind 2nd pl ἐξέρχομαι.

**ἰδεῖν.** Aor act inf ὀράω (purpose).

**ἄνθρωπον.** Accusative direct object of an implied (ἐξήλθατε) ἰδεῖν following the punctuation of NA<sup>27</sup>/UBS<sup>4</sup>.

**ἐν μαλακοῖς ἱματίοις.** The preposition ἐν functions as “a marker of a state or condition . . . of being clothed” (BDAG, 327.2.a).

**ἡμφιεσμένον.** Prf pass ptc masc acc sg ἡμφιέννυμι. The participle could be viewed as a either attributive or as the complement in an object-complement double accusative construction.

**ἰδοῦ.** See 1:20.

**οἱ . . . ὑπάρχοντες.** Pres act ptc masc nom pl ὑπάρχω (substantival). Nominative subject of εἰσίν.

**ἐν ἱματισμῷ ἐνδόξῳ καὶ τρυφῇ.** The preposition ἐν functions as “a marker of a state or condition.” With respect to the first noun it relates to the state of being clothed (BDAG, 327.2.a).

**ἐν τοῖς βασιλείοις.** Locative.

**εἰσίν.** Pres ind 3rd pl εἰμί.

**7:26 ἀλλὰ τί ἐξήλθατε ἰδεῖν; προφήτην; ναὶ λέγω ὑμῖν, καὶ περισσότερον προφήτου.**

**ἀλλὰ.** See 7:25.

**τί ἐξήλθατε ἰδεῖν.** See 7:25.

**τί.** See 7:25.

**ἐξήλθατε.** Aor act ind 2nd pl ἐξέρχομαι.

**ἰδεῖν.** Aor act inf ὀράω (purpose).

**προφήτην.** Accusative direct object of an implied (ἐξήλθατε) ἰδεῖν.

**λέγω ὑμῖν.** See 3:8.

**λέγω.** Pres act ind 1st sg λέγω.

**ὑμῖν.** Dative indirect object of λέγω.

**περισσότερον.** The comparative adjective functions substantively as the accusative direct object of an implied (ἐξήλθατε) ιδεῖν.  
**προφήτου.** Genitive of comparison.

**7:27 οὗτός ἐστιν περὶ οὗ γέγραπται, Ἴδου ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδὸν σου ἔμπροσθέν σου.**

**οὗτός.** Nominative subject of ἐστίν. On the second accent, see 1:13 on ἡ δέησις.

**ἐστίν.** Pres ind 3rd sg εἰμί. On the loss of accent, see 1:18 on εἰμι.

**περὶ οὗ.** Reference. The relative pronoun introduces a headless relative clause (see 6:2 on ὅ), which as a whole (περὶ οὗ γέγραπται, Ἴδου ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδὸν σου ἔμπροσθέν σου) serves as the predicate of ἐστίν.

**γέγραπται.** Prf pass ind 3rd sg γράφω. On the force of the perfect, see 2:23.

**Ἴδου.** See 1:20.

**ἀποστέλλω.** Pres act ind 1st sg ἀποστέλλω.

**τὸν ἄγγελόν.** Accusative direct object of ἀποστέλλω. On the second accent, see 1:13 on ἡ δέησις.

**μου.** Genitive of source.

**πρὸ προσώπου.** Spatial. Synecdoche (see 1:46 on ἡ ψυχὴ μου).

**σου.** Possessive genitive.

**ὃς.** Nominative subject of κατασκευάσει.

**κατασκευάσει.** Fut act ind 3rd sg κατασκευάζω.

**τὴν ὁδόν.** Accusative direct object of κατασκευάσει.

**σου.** “The path *you will travel.*” Here likely a figurative expression for getting people ready for his arrival.

**ἔμπροσθέν σου.** Locative. On the second accent, see 1:13 on ἡ δέησις.

**7:28 λέγω ὑμῖν, μείζων ἐν γεννητοῖς γυναικῶν Ἰωάννου οὐδεὶς ἐστίν· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ θεοῦ μείζων αὐτοῦ ἐστίν.**

**λέγω ὑμῖν.** See 3:8.

**λέγω.** Pres act ind 1st sg λέγω.

**ὑμῖν.** Dative indirect object of λέγω.  
**μειζων.** Predicate adjective.  
**ἐν γεννητοῖς.** Association.  
**γυναικῶν.** Subjective genitive or genitive of source.  
**Ἰωάννου.** Genitive of comparison, modifying μειζων.  
**οὐδεῖς.** Nominative subject of ἐστιν.  
**ἐστιν.** Pres ind 3rd sg εἰμί. On the loss of accent, see 1:18 on εἰμι.  
**ὁ . . . μικρότερος.** Nominative subject of ἐστιν. BDF (§60, §244) notes that during the time Luke wrote the comparative and superlative degrees were coalescing into a single form (the comparative), thus requiring readers to use context to determine what degree was intended (cf. Porter 1994, 122–23). Here, then, the text may either mean, “the insignificant one” (comparative force; so Plummer, 205) or “the least significant one” (superlative force; so most scholars and translations).  
**ἐν τῇ βασιλείᾳ.** Locative.  
**τοῦ θεοῦ.** Subjective genitive (see also 4:43).  
**μειζων.** Predicate adjective.  
**αὐτοῦ.** Genitive of comparison.  
**ἐστιν.** Pres ind 3rd sg εἰμί. On the loss of accent, see 1:18 on εἰμι.

**7:29** Καὶ πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι ἐδικαίωσαν τὸν θεὸν βαπτισθέντες τὸ βάπτισμα Ἰωάννου·

**πᾶς ὁ λαὸς . . . οἱ τελῶναι.** Nominative subject of ἐδικαίωσαν.  
**ἀκούσας.** Aor act ptc masc nom sg ἀκούω (temporal).  
**ἐδικαίωσαν.** Aor act ind 3rd pl δικαίω. This use of δικαίω is the same as that found in Rom 3:4—Ὅπως ἂν δικαιωθῆς ἐν τοῖς λόγοις σου καὶ νικήσεις ἐν τῷ κρίνεσθαί σε. In both passages, the verb points to the “vindication” of God and his purposes (cf. Green, 301). To use this language here is to admit the human culpability that was highlighted in John’s message of repentance.  
**τὸν θεόν.** Accusative direct object of ἐδικαίωσαν. Lit. “they justified God.”  
**βαπτισθέντες.** Aor pass ptc masc nom pl βαπτίζω (causal). Given the chronology, the participle cannot point to something that followed the action of the main verb (contra Plummer, 206, who renders it, “by being baptized”).  
**τὸ βάπτισμα.** Cognate accusative (cf. Culy and Parsons, 360,

on Acts 19:4). Since βαπτίζω does not take a double accusative, Wallace's (197) view that this is an "accusative of retained object" is untenable (cf. BDF §159; Porter 1994, 66). The question, however, is how we reconcile what appears to be a cognate accusative, i.e., a direct object that is cognate with the main verb, with the fact that passive verbs do not normally have a direct object. The answer is found in recognizing the different ways that particular semantics can be realized in the syntax of a language. In this instance, the case of βάπτισμα is the result of oblique-to-direct object "advance-ment" (cf. 3:18 on τὸν λαόν). At the semantic level, we begin with: τις ἐβαπτίσειεν αὐτοὺς τῷ βάπτισμῳ Ἰωάννου ("someone baptized them with the baptism of John"). When the clause is passivized, αὐτοὺς becomes the subject of the passive verb: αὐτοὶ ἐβαπτίσθησαν τῷ βάπτισμῳ Ἰωάννου or simply ἐβαπτίσθησαν τῷ βάπτισμῳ Ἰωάννου. The vacated direct object "slot" is now open for the instrumental τῷ βάπτισμῳ to "advance": ἐβαπτίσθησαν βάπτισμα Ἰωάννου, or in participial form, βαπτισθέντες τὸ βάπτισμα Ἰωάννου. The translation, "with the baptism of John," is appropriate because τὸ βάπτισμα is the semantic instrument even though it shows up in the syntax as an object. For more on these phenomena, see Culy 2009.

**Ἰωάννου.** Subjective genitive.

**7:30 οἱ δὲ Φαρισαῖοι καὶ οἱ νομικοὶ τὴν βουλὴν τοῦ θεοῦ ἠθέτησαν εἰς ἑαυτοὺς μὴ βαπτισθέντες ὑπ' αὐτοῦ.**

**οἱ . . . Φαρισαῖοι καὶ οἱ νομικοὶ.** Nominative subject of ἠθέτησαν.

**τὴν βουλὴν.** Accusative direct object of ἠθέτησαν.

**τοῦ θεοῦ.** Subjective genitive (cf. Acts 2:23).

**ἠθέτησαν.** Aor act ind 3rd pl ἀθετέω.

**εἰς ἑαυτοὺς.** Advantage or reference.

**βαπτισθέντες.** Aor pass ptc masc nom pl βαπτίζω (causal).

**ὑπ' αὐτοῦ.** Ultimate agency.

**7:31 Τίτι οὖν ὁμοιώσω τοὺς ἀνθρώπους τῆς γενεᾶς ταύτης καὶ τίτι εἰσὶν ὅμοιοι;**

**Τίνι.** With ὁμοιώω, that to which something is being compared is placed in the dative case. The interrogative pronoun introduces another rhetorical question.

**ὁμοιώσω.** Fut act ind 1st sg ὁμοιώω. “The future is sometimes found in deliberative questions in place of the subjunctive” (McKay, 95; see also 11:5 on ἔξει).

**τοὺς ἀνθρώπους.** Accusative direct object of ὁμοιώσω.

**τῆς γενεᾶς ταύτης.** “The people *living in this generation.*”

**καὶ τίνι.** Dative complement of ὁμοιοί.

**εἰσίν.** Pres ind 3rd pl εἰμί.

**ὁμοιοί.** Predicate adjective.

**7:32 ὁμοιοί εἰσιν παιδίοις τοῖς ἐν ἀγορᾷ καθημένοις καὶ προσφωνοῦσιν ἀλλήλοις ἃ λέγει, Ἡὐλήσαμεν ὑμῖν καὶ οὐκ ὠρχήσασθε, ἐθρηνήσαμεν καὶ οὐκ ἐκλαύσατε.**

**ὁμοιοί.** Predicate adjective. On the second accent, see 1:13 on ἡ δέησις.

**εἰσίν.** Pres ind 3rd pl εἰμί. On the loss of accent, see 1:18 on εἰμι.

**παιδίοις.** Dative complement of ὁμοιοί.

**ἐν ἀγορᾷ.** Locative.

**καθημένοις.** Pres mid ptc neut dat pl κάθημαι (attributive).

**προσφωνοῦσιν.** Pres act ptc neut dat pl προσφωνέω (attributive).

**ἀλλήλοις.** Dative complement of προσφωνοῦσιν.

**ἃ λέγει.** The awkward use of a relative clause after two attributive participles (Ⲭ\* B<sup>f</sup> 22 700\* *pc*) apparently led to a variety of scribal attempts to smooth out the syntax: καὶ λέγουσιν (A Θ Ψ 33 ㉞), λέγοντες (D L<sup>f3</sup> 2542), and λέγοντα (2Ⲭ W ㉚ 157).

**ἃ.** Nominative subject of λέγει. The antecedent is παιδίοις.

**λέγει.** Pres act ind 3rd sg λέγω. Neuter plural subjects characteristically take singular verbs (see Wallace, 399–400).

**Ἡὐλήσαμεν.** Aor act ind 1st pl αὐλέω.

**ὑμῖν.** Dative of advantage.

**ὠρχήσασθε.** Aor mid ind 2nd pl ὀρχέομαι.

**ἐθρηνήσαμεν.** Aor act ind 1st pl θρηνέω.

**ἐκλαύσατε.** Aor act ind 2nd pl κλαίω.



**7:33** ἐλήλυθεν γὰρ Ἰωάννης ὁ βαπτιστῆς μὴ ἐσθίων ἄρτον μήτε πίνων οἶνον, καὶ λέγετε, Δαιμόνιον ἔχει.

**ἐλήλυθεν.** Prf act ind 3rd sg ἔρχομαι.

**γὰρ.** Causal (see also 1:15), introducing the reason Jesus is making the preceding assertion.

**Ἰωάννης.** Nominative subject of ἐλήλυθεν.

**ὁ βαπτιστῆς.** Nominative in apposition to Ἰωάννης.

**ἐσθίων.** Pres act ptc masc nom sg ἐσθίω (manner).

**ἄρτον.** Accusative direct object of ἐσθίων. Synecdoche (see 1:46 on ἡ ψυχὴ μου) for “food” (cf. 11:3).

**πίνων.** Pres act ptc masc nom sg πίνω (manner).

**οἶνον.** Accusative direct object of πίνων.

**λέγετε.** Pres act ind 2nd pl λέγω.

**Δαιμόνιον.** Accusative direct object of ἔχει.

**ἔχει.** Pres act ind 3rd sg ἔχω.

**7:34** ἐλήλυθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων, καὶ λέγετε, Ἴδου ἄνθρωπος φάγος καὶ οἰνοπότης, φίλος τελωνῶν καὶ ἀμαρτωλῶν.

**ἐλήλυθεν.** Prf act ind 3rd sg ἔρχομαι.

**ὁ υἱὸς τοῦ ἀνθρώπου.** See 5:24.

**ὁ υἱὸς.** Nominative subject of ἐλήλυθεν.

**τοῦ ἀνθρώπου.** Genitive of relationship.

**ἐσθίων.** Pres act ptc masc nom sg ἐσθίω (manner).

**πίνων.** Pres act ptc masc nom sg πίνω (manner).

**λέγετε.** Pres act ind 2nd pl λέγω.

**Ἴδου ἄνθρωπος φάγος καὶ οἰνοπότης.** Lit. “Behold! A man, a glutton, a drunk!”

**Ἴδου.** See 1:20.

**ἄνθρωπος.** This could be viewed as a nominative absolute, part of a nominal clause (cf. 5:12 on ἀνὴρ; see Porter 1994, 85), or the nominative subject in a verbless equative clause.

**φάγος καὶ οἰνοπότης.** Nominative in apposition to ἄνθρωπος or predicate nominative in a verbless equative clause with ἄνθρωπος as the subject.

**φίλος.** Nominative in apposition to φάγος καὶ οἰνοπότης.

**τελωνῶν καὶ ἀμαρτωλῶν.** Genitive of relationship.

7:35 καὶ ἐδικαιώθη ἡ σοφία ἀπὸ πάντων τῶν τέκνων αὐτῆς.

**ἐδικαιώθη.** Aor pass ind 3rd sg δικαιόω. The clause has a timeless/gnomic force (Porter 1994, 39; cf. 1:47; 3:22; 15:24).

**ἡ σοφία.** Nominative subject of ἐδικαιώθη.

**ἀπὸ πάντων τῶν τέκνων.** Agency. In contrast to Attic Greek, Koine Greek sometimes used ἀπὸ rather than ὑπό to introduce the agent of a passive verb (Caragounis, 115; see also 6:18; 8:43; 9:22; 17:25).

**αὐτῆς.** Genitive of relationship.

### Luke 7:36-50

<sup>36</sup>One of the Pharisees requested that he eat, and he entered the house of the Pharisee and sat down to eat. <sup>37</sup>There was a woman who was in (that) city, a sinner! And when she learned that he was having a meal in the house of the Pharisee, she brought an alabaster jar of aromatic ointment, <sup>38</sup>stood behind (him) at his feet weeping, and began to moisten his feet with (her) tears! She was wiping them dry with her own hair, kissing his feet, and anointing (them) with the aromatic ointment!

<sup>39</sup>When the Pharisee who had invited him saw (this), he said to himself, “This man, if he were a prophet, would have known who and what kind (of person) the woman is who is touching him, that she is a sinner.” <sup>40</sup>Then Jesus responded and said to him, “Simon, I have something to say to you.” And he said, “Teacher, speak.”

<sup>41</sup>“Two people were in debt to a certain moneylender; the one owed five hundred denarii, and the other fifty. <sup>42</sup>Since they did not have (the means) to pay, he cancelled both debts. Which of them, then, will love him more?” <sup>43</sup>Simon responded and said, “I suppose the one for whom the greater (debt) was cancelled.” He said to him, “You have judged correctly.” <sup>44</sup>Then he turned toward the woman and said to Simon, “Do you see this woman? I came into your house, (and) you did not give me water for (my) feet. But this woman moistened my feet with her tears and wiped (them) with her hair! <sup>45</sup>You did not give me a kiss; but this woman, from the moment I came in, did not stop kissing my feet! <sup>46</sup>You did not anoint my head with oil; but this woman anointed my feet with aromatic ointment! <sup>47</sup>On account of which I tell you, her many sins are forgiven, because

she loved much. But the one that is forgiven little loves little.”  
<sup>48</sup>Then he said to her, “Your sins are forgiven.” <sup>49</sup>And those reclining with him (at the meal) began to say among themselves, “Who is this who even forgives sins?” <sup>50</sup>Then he said to the woman, “Your faith has saved you. Go in peace.”

**7:36 Ἡρώτα δέ τις αὐτὸν τῶν Φαρισαίων ἵνα φάγη μετ’ αὐτοῦ, καὶ εἰσελθὼν εἰς τὸν οἶκον τοῦ Φαρισαίου κατεκλίθη.**

**Ἡρώτα.** Impf act ind 3rd sg ἐρωτάω. The imperfect is naturally used here with background information that sets the scene for the narrative that follows. On the use of the verb for inviting, see Bovon (1:293). According to Kwong (106), “the importance of Simon is first highlighted by his initiated interaction with Jesus, which is narrated in an indirect speech with an imperfective verbal process (7.36). His significance and contrast to the woman are then brought out by a sequence of marked word orders. . . . The first one is in the participial clause παρὰ τοὺς πόδας αὐτοῦ κλαίουσα. The second one is in the infinitival clause τοῖς δάκρυσιν . . . βρέχειν τοὺς πόδας αὐτοῦ. The woman’s action is then further highlighted by a sequence of three clauses all with the imperfective (foreground) aspect: ἐξέμασεν, κατεφιλεῖ and ἤλειφεν. These three consequent imperfective aspects are used alongside the above two marked word orders to highlight what the woman has done to Jesus.” Although Kwong’s analysis of how the marked word orders lend prominence to the actions of the woman is likely correct, the phrase παρὰ τοὺς πόδας αὐτοῦ κλαίουσα probably does not involve a marked word order, since the PP likely modifies σῆμα rather than κλαίουσα (contra Kwong, 106, n. 8). More important, the imperfective forms in verse 38 more likely are used to portray the woman’s actions as background for the focus of the narrative (see the Introduction, “Verbal Aspect”): the exchange between Jesus and the Pharisee.

**τις αὐτὸν τῶν Φαρισαίων.** Marshall (308) notes that “the unusual order of words . . . stresses the unusual nature of the invitation.”

**τις.** Nominative subject of Ἡρώτα.

**τῶν Φαρισαίων.** Partitive genitive .

**αὐτὸν.** Accusative direct object of Ἡρώτα.

**ἵνα.** Introduces indirect discourse (see also 8:31 on ἵνα; cf. BDAG, 476.2.a.γ).

**φάγη.** Aor act subj 3rd sg ἐσθίω. Subjunctive with ἵνα.  
**μετ' αὐτοῦ.** Association.  
**εἰσελθών.** Aor act ptc masc nom sg εἰσέρχομαι (attendant circumstance or temporal).  
**εἰς τὸν οἶκον.** Locative.  
**τοῦ Φαρισαίου.** Possessive genitive.  
**κατεκλίθη.** Aor mid/pass ind 3rd sg κατακλίνω. It is unclear whether this form should be viewed as middle (see the translation) or passive (“he was seated”), though broad usage supports the middle view. This verb occurs only in Luke in the NT (also 9:14, 15; 14:8; 24:30).

**7:37 καὶ ἰδοὺ γυνὴ ἣτις ἦν ἐν τῇ πόλει ἁμαρτωλός, καὶ ἐπιγνοῦσα ὅτι κατέκειται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, κομίσασα ἀλάβαστρον μύρου**

**καὶ ἰδοὺ.** See 1:20.  
**γυνὴ ἣτις ἦν ἐν τῇ πόλει ἁμαρτωλός.** This text can be analyzed in a variety of ways: (1) γυνὴ and ἁμαρτωλός are the nominative subject and predicate of a verbless equative clause or nominal clause (see 5:12 on ἀνήρ). Thus, “Behold a woman, who was in the city, was a sinner!” (2) ἁμαρτωλός can be viewed as the predicate nominative of the relative clause (“Behold a woman, who was a sinner in the city!”), as reflected in the textual variant (see below). Or (3) ἁμαρτωλός can be viewed as a nominative in apposition to γυνὴ (“Behold a woman, who as in the city! A sinner!”). Whichever analysis is adopted, and they are all plausible, the woman is introduced as a well-known sinner.

**γυνὴ.** See above.  
**ἣτις ἦν ἐν τῇ πόλει.** The UBS<sup>4</sup> text is read by ℣<sup>3vid</sup> ⋈ B L W Ξ (f<sup>1</sup>.13 700 1241) *pc*. Many scribes (A Θ Ψ 33 ℞), however, likely attempting to smooth out the text, change the word order to ἐν τῇ πόλει ἣτις ἦν, taking ἁμαρτωλός as the predicate of the relative clause: “Behold, a woman in the city who was a sinner.” Codex D simply reads ἐν τῇ πόλει.

**ἣτις.** Nominative subject of ἦν. For more on the so-called indefinite relative pronoun, see 1:20 on οἵτινες.

**ἦν.** Impf ind 3rd sg εἰμί.  
**ἐν τῇ πόλει.** Locative.

**ἁμαρτωλός.** See above.

**ἐπιγνοῦσα.** Aor act ptc fem nom sg ἐπιγινώσκω (temporal). The preceding conjunction makes it clear that this participle is part of a new clause and therefore modifies ἤρξατο (v. 38).

**ὅτι.** Introduces the clausal complement (indirect discourse with a verb of cognition; see 1:22 on ὅτι) of ἐπιγνοῦσα.

**κατάκειται.** Pres mid/pass ind 3rd sg κατάκειμαι. On the voice, see verse 36 on κατεκλίθη.

**ἐν τῇ οἰκίᾳ.** Locative.

**τοῦ Φαρισαίου.** Possessive genitive.

**κομίσασα.** Aor act ptc fem nom sg κομίζω (attendant circumstance, modifying ἤρξατο in v. 38).

**ἀλάβαστρον.** Accusative direct object of κομίσασα.

**μύρου.** Genitive of content. The term refers to “a strongly aromatic and expensive ointment” (LN 6.205).

**7:38 καὶ στάσα ὀπίσω παρὰ τοὺς πόδας αὐτοῦ κλαίουσα τοῖς δάκρυσιν ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ καὶ ταῖς θριξίν τῆς κεφαλῆς αὐτῆς ἐξέμασεν καὶ κατεφίλει τοὺς πόδας αὐτοῦ καὶ ἤλειφεν τῷ μύρῳ.**

**στάσα.** Aor act ptc fem nom sg ἵστημι (attendant circumstance). Linked with καί, this participle has the same function as κομίσασα (v. 37).

**ὀπίσω.** The adverb modifies στάσα.

**παρὰ τοὺς πόδας.** Locative, likely modifying στάσα. This further specification helps paint a picture of a reclining Jesus facing the table, resting on his left side, with his body extending away from the table. Someone located “behind” him would then be “at his feet.”

**αὐτοῦ.** Possessive genitive.

**κλαίουσα.** Pres act ptc fem nom sg κλαίω (manner, modifying στάσα).

**τοῖς δάκρυσιν.** Dative of instrument. The instrumental PP not only precedes the infinitive it modifies (βρέχειν) but precedes the main verb (ἤρξατο) as well (Kwong, 106, n. 9). This highly marked word order lends prominence to the means by which the woman washed Jesus’ feet and to her actions as a whole.

**ἤρξατο.** Aor mid ind 3rd sg ἄρχω.

**βρέχειν.** Pres act inf βρέχω (complementary).  
**τοὺς πόδας.** Accusative direct object of βρέχειν.  
**αὐτοῦ.** Possessive genitive.  
**ταῖς θριξίν τῆς κεφαλῆς αὐτῆς.** Lit. “with the hairs of her head.”  
**ταῖς θριξίν.** Dative of instrument.  
**τῆς κεφαλῆς.** Genitive of source.  
**αὐτῆς.** Possessive genitive.  
**ἐξέμασσαν.** Impf act ind 3rd sg ἐκμάσσω. On the use of the three imperfect verbs here, see verse 36 on ἠρώτα.  
**κατεφίλει.** Impf act ind 3rd sg καταφιλέω.  
**τοὺς πόδας.** Accusative direct object of κατεφίλει.  
**αὐτοῦ.** Possessive genitive.  
**ἤλειφεν.** Impf act ind 3rd sg ἀλείφω.  
**τῷ μύρῳ.** Dative of instrument.

**7:39** ἰδὼν δὲ ὁ Φαρισαῖος ὁ καλέσας αὐτὸν εἶπεν ἐν ἑαυτῷ λέγων, Οὗτος εἰ ἦν προφήτης, ἐγίνωσκεν ἂν τίς καὶ ποταπὴ ἢ γυνὴ ἦτις ἄπτεται αὐτοῦ, ὅτι ἁμαρτωλὸς ἐστίν.

**ἰδὼν.** Aor act ptc masc nom sg ὁράω (temporal).  
**ὁ Φαρισαῖος.** Nominative subject of εἶπεν.  
**ὁ καλέσας.** Aor act ptc masc nom sg καλέω (attributive).  
**αὐτὸν.** Accusative direct object of καλέσας.  
**εἶπεν ἐν ἑαυτῷ λέγων.** Lit. “spoke in himself, saying.” The use of the extra verb of speech forms a “redundant quotative frame.” This literary device “is most typically found in contexts where there is a change in the direction of the conversation initiated by the new speaker, or [where] the new speaker is about to make what Levinsohn describes as ‘an authoritative pronouncement’” (Runge §7.2.1; see also 1:19 on ἀποκριθεὶς).  
**εἶπεν.** Aor act ind 3rd sg λέγω.  
**ἐν ἑαυτῷ.** Manner. With verbs of speaking, perception, etc., the preposition ἐν plus a reflexive pronoun points to an inward process (see BDAG, 327.1.f).  
**λέγων.** Pres act ptc masc nom sg λέγω (means; see also above).  
**Οὗτος.** Given the fact that the demonstrative pronoun precedes the conditional clause, it should be viewed as the nominative subject of ἐγίνωσκεν rather than ἦν. The NA<sup>27</sup>/UBS<sup>4</sup> text could thus probably

be improved by adding a comma after Οὗτος. On the other hand, it is possible that Οὗτος has been moved forward out of the conditional clause to place it in focus: “If *this man* were a prophet . . .”

**εἰ.** Introduces the protasis of a second class (contrary to fact) condition. This construction portrays something as untrue for the sake of argument (Wallace, 694).

**ἦν.** Impf ind 3rd sg εἰμί.

**προφήτης.** Predicate nominative.

**ἐγίνωσκεν.** Impf act ind 3rd sg γινώσκω.

**ἂν.** Introduces the apodosis of the second class condition.

**τίς . . . ἐστίν.** The whole interrogative construction functions as the direct object of ἐγίνωσκεν.

**τίς καὶ ποταπή.** Predicate nominative in a verbless equative clause.

**ἡ γυνή.** Nominative in a verbless equative clause.

**ἥτις.** Nominative subject of ἄπτεται. For more on the so-called indefinite relative pronoun, see 1:20 on οἵτινες.

**ἄπτεται.** Pres mid ind 3rd sg ἄπτω.

**αὐτοῦ.** Genitive complement of ἄπτεται.

**ὅτι.** Introduces a clause that is exegetical to τίς καὶ ποταπή.

**ἁμαρτωλός.** Predicate nominative.

**ἐστίν.** Pres act ind 3rd sg εἰμί. On the loss of accent, see 1:18 on εἰμι.

**7:40 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν, Σίμων, ἔχω σοί τι εἰπεῖν. ὁ δέ, Διδάσκαλε, εἰπέ, φησίν.**

**ἀποκριθεὶς.** Aor mid ptc masc nom sg ἀποκρίνομαι (attendant circumstance; see also 1:19 on ἀποκριθεὶς). On the voice, see “Deponency” in the Series Introduction. The use of another “redundant quotative frame” (see v. 39 on εἶπεν ἐν ἑαυτῷ λέγων; 1:19 on ἀποκριθεὶς) portrays the exchange as a sharp challenge by Simon followed immediately by a riposte from Jesus.

**ὁ Ἰησοῦς.** Nominative subject of εἶπεν.

**εἶπεν.** Aor act ind 3rd sg λέγω.

**πρὸς αὐτόν.** Indirect object (see 1:13 on πρὸς αὐτόν).

**Σίμων.** Vocative.

**ἔχω.** Pres act ind 3rd sg ἔχω.

**σοί.** Dative indirect object of εἶπεῖν. Kwong (107) argues that the highly marked word order, with the receiver (σοί) and content (τι) of the verb of speech both preceding the verb (εἶπεῖν) in one clause, and the content (Διδάσκαλε, εἰπέ) of the verb of speech (φησὶν) preceding the verb in the next clause, serves to “bring out the importance of the following statement of Jesus, especially 7.44-46, where Jesus is making a comparison between the woman and Simon.” As Kwong goes on to note, this comparison is further highlighted through the use of marked word orders in verses 44-46 (see below). We should note that further highlighting comes from the use of the historical present in this verse (φησὶν). As Levinsohn (2000, 202) points out, the highlighting from these various devices points not to the speech associated with the historical present, but rather to what follows that speech.

**τι.** Accusative direct object of εἶπεῖν.

**εἶπεῖν.** Aor act inf λέγω (direct object of ἔχω).

**ὁ.** Nominative subject of φησὶν (see 1:29 on ἡ).

**Διδάσκαλε.** Vocative.

**εἰπέ.** Aor act impv 2nd sg λέγω.

**φησὶν.** Pres act ind 3rd sg φῆμι. On the word order, see above. Runge (§6.2) notes that “the use of the present form in a past-tense setting represents the choice to break with expected usage. . . . Most HP [historical present] actions are perfective in nature, yet are grammaticalized using an imperfective form.” The use of the historical present, which is very common in Mark but rare in Luke, serves a cataphoric function: “what is highlighted by the HP is not so much the speech or act to which it refers but the event(s) that follow [cf. Rijksbaron, 9, n. 1]. In other words, like other devices employed for highlighting, the HP usually occurs prior to the event or group of events that are of particular significance” (Levinsohn 2000, 200). Similarly, Rijksbaron (22) argues that the historical present in classical Greek “marks states of affairs that are of decisive importance for the story.” Campbell, on the other hand, tends to dismiss the notion of historical presents in Luke. Instead, he maintains that most of the twelve putative examples (here, 8:49; 11:37, 45; 13:8; 16:7, 23, 29; 17:37; 19:22; 24:12, 36) involve verbs introducing reported speech, where present tense predominates (see also 1:18 on εἶμι). In his view, the following context has influenced



the choice of verb tense in these examples, and the use of present tense therefore does not “indicate any special discourse function” (Campbell 2007, 66). He (2007, 67–76) goes on to argue that where the historical present points to discourse prominence it tends to be used in clusters. We are not as prepared as Campbell to relegate the use of the present tense here and elsewhere in Luke to the influence of the reported speech context that follows. Instead, it appears that the historical present is used in combination with several other rhetorical devices to mark prominence. Campbell’s error thus appears to be in expecting clusters of historical presents to mark discourse prominence rather than clusters of rhetorical markers, of which the historical present is only one.

**7:41 δύο χρεοφιλῆται ἦσαν δανιστῆ τινι· ὁ εἷς ὠφείλεν δηνάρια πεντακόσια, ὁ δὲ ἕτερος πενήκοντα.**

**δύο χρεοφιλῆται.** Nominative subject of ἦσαν.  
**ἦσαν.** Impf ind 3rd pl εἰμί.  
**δανιστῆ τινι.** Dative complement of χρεοφιλῆται.  
**ὁ εἷς.** Nominative subject of ὠφείλεν.  
**ὠφείλεν.** Impf act ind 3rd sg ὀφείλω.  
**δηνάρια πεντακόσια.** Accusative direct object of ὠφείλεν.  
**ὁ . . . ἕτερος.** Nominative subject of an implied ὠφείλεν.  
**πεντήκοντα.** Accusative direct object of an implied ὠφείλεν, modifying an implied δηνάρια.

**7:42 μὴ ἐχόντων αὐτῶν ἀποδοῦναι ἀμφοτέροις ἐχαρίσατο. τίς οὖν αὐτῶν πλεῖον ἀγαπήσει αὐτόν;**

**ἐχόντων.** Pres act ptc masc gen pl ἔχω. Genitive absolute (see 2:2 on ἡγεμονεύοντος), causal. The genitive absolute is necessary (contra Marshall, 311), since the subject of the participle is different than the subject of the main verb.

**αὐτῶν.** Genitive subject of ἐχόντων.  
**ἀποδοῦναι.** Aor act inf ἀποδίδωμι. Rather than being expegetical to the direct object of ἐχόντων (cf. Acts 4:14), which is not present here, the infinitive is the structural direct object itself: lit. “not having (anything) to repay.”

**ἀμφοτέροις.** Dative complement of ἐχαρίσατο.  
**ἐχαρίσατο.** Aor mid ind 3rd sg χαρίζομαι. Lit. “he forgave both (debtors).”

**τίς.** Nominative subject of ἀγαπήσει.

**αὐτῶν.** Partitive genitive.

**πλεῖον.** Comparative adverb.

**ἀγαπήσει.** Fut act ind 3rd sg ἀγαπάω.

**αὐτόν.** Accusative direct object of ἀγαπήσει.

**7:43 ἀποκριθεὶς Σίμων εἶπεν, Ὑπολαμβάνω ὅτι ᾧ τὸ πλεῖον ἐχαρίσατο. ὁ δὲ εἶπεν αὐτῷ, Ὅρθῶς ἔκρινας.**

**ἀποκριθεὶς.** Aor mid ptc masc nom sg ἀποκρίνομαι (attendant circumstance; see also 1:19 on ἀποκριθεὶς). On the voice, see “Deponency” in the Series Introduction. The use of “redundant quotative frames” continues (see v. 39 on εἶπεν ἐν ἑαυτῷ λέγων and v. 40 on ἀποκριθεὶς).

**Σίμων.** Nominative subject of εἶπεν.

**εἶπεν.** Aor act ind 3rd sg λέγω.

**Ὑπολαμβάνω.** Pres act ind 1st sg ὑπολαμβάνω. Here, “to regard something as presumably true, but without particular certainty” (LN 31.29).

**ὅτι.** Introduces the clausal complement (indirect discourse with a verb of cognition; see 1:22 on ὅτι) of Ὑπολαμβάνω.

**ᾧ.** Dative complement of ἐχαρίσατο or dative of advantage. BDAG (1078.3) notes that χαρίζομαι takes an accusative of the thing forgiven (τὸ πλεῖον) and a dative of the person forgiven, when the verb means “to forgive, pardon.” The relative pronoun introduces a headless relative clause (see 6:2 on ὅ), which as a whole (ᾧ τὸ πλεῖον ἐχαρίσατο) serves as the subject of an implicit ἀγαπήσει (v. 42): lit. “I suppose the one whom has been forgiven more (will love him more).”

**τὸ πλεῖον.** Accusative direct object of ἐχαρίσατο.

**ἐχαρίσατο.** Aor mid ind 3rd sg χαρίζομαι.

**ὁ.** Nominative subject of εἶπεν (see 1:29 on ἡ).

**εἶπεν.** Aor act ind 3rd sg λέγω.

**αὐτῷ.** Dative indirect object of εἶπεν.

**ἔκρινας.** Aor act ind 2nd sg κρίνω.

7:44 καὶ στραφεὶς πρὸς τὴν γυναῖκα τῷ Σίμωνι ἔφη, Βλέπεις ταύτην τὴν γυναῖκα; εἰσῆλθὸν σου εἰς τὴν οἰκίαν, ὕδωρ μοι ἐπὶ πόδας οὐκ ἔδωκας· αὕτη δὲ τοῖς δάκρυσιν ἔβρεξέν μου τοὺς πόδας καὶ ταῖς θριξίν αὐτῆς ἐξέμαξεν.

**στραφεὶς.** Aor mid ptc masc nom sg στρέφω (attendant circumstance or temporal). On the voice, see “Deponency” in the Series Introduction.

**πρὸς τὴν γυναῖκα.** Spatial.

**τῷ Σίμωνι.** Dative indirect object of ἔφη.

**ἔφη.** Aor/Impf act ind 3rd sg φημί. On the question of whether the form is aorist or imperfect, see Porter (1989, 443–46) who concludes that the form is aspectually ambiguous.

**Βλέπεις.** Pres act ind 2nd sg βλέπω.

**ταύτην τὴν γυναῖκα.** Accusative direct object of Βλέπεις.

**εἰσῆλθόν.** Aor act ind 1st sg εἰσέρχομαι. On the second accent, see 1:13 on ἡ δέησις.

**σου.** Possessive genitive. The fronting of the pronoun—not only preceding the noun it modifies, but preceding the entire PP—helps set up the sharp contrast between Simon and the woman (Kwong, 107, n. 15; contra Plummer, 212; see also v. 40 on σοί).

**εἰς τὴν οἰκίαν.** Locative.

**ὕδωρ.** Accusative direct object of ἔδωκας. Once again the word order is highly marked. Elsewhere in Luke, there are 167 examples of a verb with two complements following it. Here, and in only three other places in Luke, one of which occurs in the next verse, the two complements (ὕδωρ and μοι, along with the PP ἐπὶ πόδας) precede the verb (Kwong, 108, n. 16), lending further force to Jesus’ words. The lack of a conjunction before ὕδωρ, before φιλημά (v. 45), and before ἐλαίω (v. 46), and the parallel syntax here and at the beginning of verses 45 and 46 make Jesus’ words come across like a rapid-fire list of embarrassing facts.

**μοι.** Dative indirect object of ἔδωκας.

**ἐπὶ πόδας.** Locative. Lit. “water on (my) feet.”

**ἔδωκας.** Aor act ind 2nd sg δίδωμι.

**αὕτη.** Nominative subject of ἔβρεξέν. The use of a demonstrative subject pronoun in the sentence-initial position with δέ helps make the contrast between the woman and Simon particularly stark.

**τοῖς δάκρυσιν.** Dative of instrument. On the word order, cf. verse 38.

**ἔβρεξέν.** Aor act ind 3rd sg βρέχω. On the second accent, see 1:13 on ἡ δέησις.

**μου.** Possessive genitive. Once again, the word order helps highlight the striking contrast Jesus is drawing.

**τοὺς πόδας.** Accusative direct object of ἔβρεξέν.

**ταῖς θριξίν.** Dative of instrument.

**αὐτῆς.** Possessive genitive.

**ἐξέμαξεν.** Aor act ind 3rd sg ἐκμάσσω.

**7:45 φίλημά μοι οὐκ ἔδωκας· αὕτη δὲ ἀφ' ἧς εἰσῆλθον οὐ διέλιπεν καταφιλοῦσά μου τοὺς πόδας.**

**φίλημά.** Accusative direct object of ἔδωκας. On the second accent, see 1:13 on ἡ δέησις. On the highly marked word order with both the direct and indirect objects preceding the verb, see verse 44 on ὕδωρ.

**μοι.** Dative indirect object of ἔδωκας.

**ἔδωκας.** Aor act ind 2nd sg δίδωμι.

**αὕτη.** Nominative subject of διέλιπεν. The use of a demonstrative subject/pronoun in the sentence-initial position with δέ helps make the contrast between the woman and Simon particularly stark.

**ἀφ' ἧς.** This phrase, along with ἀφ' οὗ, is a fixed expression denoting the point in time from which something begins (BDAG, 105.2.b.γ; see also 13:25; 24:21). Although Caragounis (230) suggests rendering the expression, “after” or “since,” it appears to carry stronger force than that (thus the translation). The position of the relative clause before the main clause further accentuates the contrast being drawn.

**εἰσῆλθον.** Aor act ind 1st sg εἰσέρχομαι.

**διέλιπεν.** Aor act ind 3rd sg διαλείπω.

**καταφιλοῦσά.** Pres act ptc fem nom sg καταφιλέω (complementary). On the second accent, see 1:13 on ἡ δέησις.

**μου.** Possessive genitive.

**τοὺς πόδας.** Accusative direct object of καταφιλοῦσά.

7:46 **ἐλαίῳ τὴν κεφαλὴν μου οὐκ ἤλειψας· αὕτη δὲ μύρω ἤλειπεν τοὺς πόδας μου.**

**ἐλαίῳ.** Dative of instrument. Once more, we have a highly marked word order. Kwong's appendix (202–3) indicates that with aorist verbs in Luke there are five examples where both an adjunct (here ἐλαίῳ) and complement (here τὴν κεφαλὴν μου) precede the verb, while there are thirty-seven examples where they both follow the verb.

**τὴν κεφαλὴν.** Accusative direct object of ἤλειψας.

**μου.** Possessive genitive.

**ἤλειψας.** Aor act ind 2nd sg ἀλείφω.

**αὕτη.** Nominative subject of ἤλειψας. See also verses 44 and 45 on αὕτη.

**μύρω.** Dative of instrument.

**ἤλειπεν.** Aor act ind 3rd sg ἀλείφω.

**τοὺς πόδας.** Accusative direct object of ἤλειπεν.

**μου.** Possessive genitive.

7:47 **οὗ χάριν λέγω σοι, ἀφέωνται αἱ ἁμαρτίαι αὐτῆς αἱ πολλαί, ὅτι ἠγάπησεν πολὺ· ὧ δὲ ὀλίγον ἀφίεται, ὀλίγον ἀγαπᾷ.**

**οὗ χάριν.** The PP may be linked with either (1) λέγω σοι, with no comma after χάριν (so NA<sup>27</sup>/UBS<sup>4</sup>), in which case Jesus is explaining to Simon why he is telling him that the woman has been or is being forgiven; or (2) ἀφέωνται αἱ ἁμαρτίαι αὐτῆς αἱ πολλαί, in which case λέγω σοι is to be taken parenthetically (so Klein, 298, n. 41), and the woman's actions are the reason she has been or is being forgiven. See further below.

**οὗ.** Genitive object of the preposition χάριν. Its antecedent is the contrasting behavior of Simon and the woman (vv. 44-46; Fitzmyer, 1:691).

**χάριν.** The accusative of χάρις, used as a preposition taking the genitive, usually appears after the word it modifies (BDAG, 1078). Louw and Nida (89.29) define it as “a marker of a reason, often with the implication of an underlying purpose.”

**λέγω σοι.** See 3:8.

**λέγω.** Pres act ind 1st sg λέγω.

**σοι.** Dative indirect object of λέγω.

**ἀφέωνται.** Prf pass ind 3rd pl ἀφίημι. On the tense, see below on ὅτι.

**αἱ ἁμαρτίαι . . . αἱ πολλαί.** Nominative subject of ἀφέωνται.

**αὐτῆς.** Subjective genitive.

**ὅτι.** The conjunction introduces a causal clause, though there is much debate as to what the clause means. (1) The ὅτι clause may indicate the cause of the actual evidence, that is, the woman's acts of devotion are the cause of her forgiveness ("her many sins are forgiven because she loved much" (so Heil, 50; for other advocates of this view, see Fitzmyer, 1:686). In favor of this reading are the verses that follow in which Jesus appears to *pronounce* forgiveness of sins, as if the woman had not been forgiven when she arrived (v. 48). Indeed, Jesus' words are almost identical to his pronouncement of forgiveness to the paralytic in 5:20 (ἀφέωνταί σοι αἱ ἁμαρτίαι σου). More importantly, the narrative presents the Pharisees as understanding Jesus' words as being the means of issuing forgiveness to the woman *at that moment* (v. 49). (2) On the other hand, the ὅτι clause may indicate the cause of logical deduction, "tracing known evidence back to what must be its cause" (Just, 324). In the statement, "There is fire because there is smoke," the smoke is the cause of the deduction that there is fire even though the smoke is the result and not the cause of the fire. So the woman's gestures of love and devotion may be the "cause or reason for deducing that she must have been forgiven much. But the actual cause of her great love is something else, something that must have happened *first*" (Just, 324)—in this case a previous encounter between Jesus and the woman left unnarrated by Luke (cf. also Nolland, 1:358). "Luke will have regarded the woman's love as the consequence, not the cause of her forgiveness" (Marshall 1978, 306). In this reading, Jesus then publicly pronounces (v. 48) what has been previously established in much the same way that the woman's gestures demonstrate the prior reality of her repentance/forgiveness. Similar instances of the evidential use of a ὅτι clause in this kind of deductive logic are found also in John 9:16 ("This man is not from God, for [ὅτι] he does not keep the Sabbath") and 1 Cor 10:17 ("Because [ὅτι] there is one bread, we who are many are one body"). Schwyzer (II:646) argues that ὅτι can be used to point "freier zur Begründung von Behauptungen, Fragen, Wuenschen, Befehlen" ("more loosely to

the reason of statements, questions, desires, instructions”) and cites Homer *Il.* 16.34–35, which, though it predates Luke by many centuries, is an excellent illustration: Οὐκ ἄρα σοί γε πατήρ ἦν ἱππότα Πηλεὺς, οὐδὲ Θέτις μήτηρ γλοῦκῃ δέ σε τίκτε θάλασσα πέτραι τ’ ἠλιβᾶτοι ὅτι τοι νόος ἐστὶν ἀπηνής (“Pitiless one, your father, it appears was not the horseman Peleus, nor was Thetis your mother, but the gray sea bore you, and the sheer cliffs, *since your mind is unbending*”; LCL, emphasis added). Patroclus deduces that Achilles’s true parents are the sea and cliffs because his mind is unbending. His pitilessness is not the cause of his birth to the sea and cliffs but is evidence of it.

**ἠγάπησεν.** Aor act ind 3rd sg ἀγαπάω.

**πολύ.** Adverb of manner. Although Luke elsewhere places the “manner” element after the verb, here its position is likely driven by stylistic concerns: ἀφέωνται . . . πολλοί . . . ἠγάπησεν πολύ.

**ᾧ.** Dative complement of ἀφίεται. The relative pronoun introduces a headless relative clause (see 6:2 on ὅ), which as a whole (ᾧ . . . ὀλίγον ἀφίεται) serves as the subject of ἀγαπᾶ.

**ὀλίγον.** Nominative subject of ἀφίεται. “The one to whom little is forgiven.”

**ἀφίεται.** Pres pass ind 3rd sg ἀφήμι.

**ὀλίγον.** Adverbial accusative.

**ἀγαπᾶ.** Pres act ind 3rd sg ἀγαπάω.

#### 7:48 εἶπεν δὲ αὐτῇ, Ἀφέωνται σου αἱ ἁμαρτίαι.

**εἶπεν.** Aor act ind 3rd sg λέγω.

**αὐτῇ.** Dative indirect object of εἶπεν.

**Ἀφέωνται.** Prf pass ind 3rd pl ἀφήμι. On the second accent, see 1:13 on ἡ δέσσις.

**σου.** Subjective genitive.

**αἱ ἁμαρτίαι.** Nominative subject of Ἀφέωνται.

#### 7:49 καὶ ἤρξαντο οἱ συνανακείμενοι λέγειν ἐν ἑαυτοῖς, Τίς οὗτός ἐστιν ὃς καὶ ἁμαρτίας ἀφίησιν;

**ἤρξαντο.** Aor mid ind 3rd pl ἄρχω.

**οἱ συνανακείμενοι.** Pres mid ptc masc nom pl συνανάκειμαι (substantival).

**λέγειν.** Pres act inf λέγω (complementary).

**ἐν ἑαυτοῖς.** Association. It could, however, convey an inward manner of speech (“to say to themselves”), as in 7:39.

**Τίς.** Predicate nominative.

**οὗτός.** Nominative subject of ἐστίν. On the second accent, see 1:13 on ἡ δέησις.

**ἐστίν.** Pres act ind 3rd sg εἰμί. On the loss of accent, see 1:18 on εἰμι.

**ὄς.** Nominative subject of ἀφήσιν.

**ἁμαρτίας.** Accusative direct object of ἀφήσιν.

**ἀφήσιν.** Pres act ind 3rd sg ἀφίημι.

**7:50** εἶπεν δὲ πρὸς τὴν γυναῖκα, Ἡ πίστις σου σέσωκέν σε· πορεύου εἰς εἰρήνην.

**εἶπεν.** Aor act ind 3rd sg λέγω.

**πρὸς τὴν γυναῖκα.** Indirect object (see 1:13 on πρὸς αὐτὸν).

**Ἡ πίστις σου σέσωκέν σε.** The same exact statement occurs at 8:48; 17:19; and 18:42.

**Ἡ πίστις.** Nominative subject of σέσωκέν.

**σου.** Subjective genitive.

**σέσωκέν.** Prf act ind 3rd sg σώζω. On the second accent, see 1:13 on ἡ δέησις. Kwong (113) argues that the three incidents recorded in 7:39-50; 8:27-39; and 8:41-42a, 49-56 are linked together by, among other things, the use of the verb σώζω, which is used each time to indicate that Jesus has “saved” someone (cf. 8:36, 50).

**σε.** Accusative direct object of σέσωκέν.

**πορεύου.** Pres mid impv 2nd sg πορεύομαι.

**εἰς εἰρήνην.** Manner (cf. ἐν εἰρήνῃ in 2:27).

### Luke 8:1-15

<sup>1</sup>(Some time) Afterwards it happened that he was traveling from city to city and village to village, preaching and proclaiming the kingdom of God, and the Twelve were with him, <sup>2</sup>as were certain women who had been healed from evil spirits and illnesses, (including) Mary who was called Magdalene, from whom seven demons had gone out, <sup>3</sup>Joanna the wife of Chuza, the steward of Herod, Susanna, and many others who were serving them from their own resources.



<sup>4</sup>Now, as a large crowd was coming together, and those from city after city were coming to him, he spoke through a parable: <sup>5</sup>“A sower went out to sow his seed; and as he sowed, some fell along the path and was trampled underfoot, and the birds of the air ate it up. <sup>6</sup>Other (seed) fell on rocky soil, and when it grew up it dried up because it did not have moisture. <sup>7</sup>Other (seed) fell among thorns, and when they grew up with it, the thorn plants choked it. <sup>8</sup>And (still) other (seed) fell on good soil, and when it grew up, it produced fruit one hundredfold.” As he was saying these things, he was shouting, “The one who has ears to hear, let him hear!”

<sup>9</sup>Now, his disciples were asking him what this parable might mean. <sup>10</sup>So he said, “To you has been given (the privilege) to know the mysteries about the kingdom of God, but to the rest (I speak) in parables, so that ‘although they see they might not see, and although they hear they might not understand.’”

<sup>11</sup>“This is (what) the parable (means): The seed is the word of God. <sup>12</sup>The ones (that fell) along the path are the ones who heard (the word). Then the devil comes and takes away the word from their hearts, so that they might not believe and be saved. <sup>13</sup>The ones (that fell) on the rocky soil (are) those who receive the word with joy when they hear (it). But these have no roots, these who believe for a while, but in a time of temptation fall away. <sup>14</sup>That which fell among thorns—these are the ones who hear (the word), and as they go their way, they are choked by the anxieties, wealth, and pleasures of life; and their fruit does not mature. <sup>15</sup>And that which (fell) on good soil—these are the ones who, after hearing the word with a truly good heart, hold to it firmly and bear fruit with endurance.”

**8:1** Καὶ ἐγένετο ἐν τῷ καθεξῆς καὶ αὐτὸς διῶδευεν κατὰ πόλιν καὶ κώμην κηρύσσων καὶ εὐαγγελιζόμενος τὴν βασιλείαν τοῦ θεοῦ καὶ οἱ δώδεκα σὺν αὐτῷ,

**ἐγένετο.** Aor mid ind 3rd sg γίνομαι. As is common, here καὶ ἐγένετο helps mark the beginning of a new pericope (cf. 5:12; see also 1:8 on Ἐγένετο).

**ἐν τῷ καθεξῆς.** Temporal. See also 7:11 on ἐν τῷ ἐξῆς.

**αὐτὸς.** Nominative subject of διῶδευεν. On the use of the conjunction with αὐτός here, see 4:15.

**διώδευεν.** Impf act ind 3rd sg διαδεύω.  
**κατὰ πόλιν καὶ κώμην.** Distributive (cf. 13:22).  
**κηρύσσων.** Pres act ptc masc nom sg κηρύσσω (manner).  
**εὐαγγελιζόμενος.** Pres mid ptc masc nom sg εὐαγγελίζω (manner).  
**τὴν βασιλείαν.** Accusative direct object of κηρύσσων καὶ εὐαγγελιζόμενος.  
**τοῦ θεοῦ.** Subjective genitive (see also 4:43).  
**οἱ δώδεκα.** Nominative subject of a verbless equative clause or an implied διώδευον. Placing reference to the disciples at the end of the sentence without an explicit verb keeps the focus on Jesus.  
**σὺν αὐτῷ.** Association.

**8:2 καὶ γυναῖκες τινες αἱ ἦσαν τεθεραπευμέναι ἀπὸ πνευμάτων πονηρῶν καὶ ἀσθενειῶν, Μαρία ἢ καλουμένη Μαγδαληνὴ, ἀφ' ἧς δαιμόνια ἐπτά ἐξεληλύθει,**

**γυναῖκές τινες.** This nominative could be taken as the subject of another verbless equative clause with σὺν αὐτῷ implied, or as part of the same subject NP as οἱ δώδεκα (v. 1), placed after σὺν αὐτῷ because of the lengthy modifier that follows. On the second accent, see 1:13 on ἡ δέησις.

**αἱ.** Nominative subject of ἦσαν.  
**ἦσαν.** Impf ind 3rd pl εἰμί.  
**τεθεραπευμέναι.** Prf pass ptc fem nom pl θεραπεύω (pluperfect periphrastic).

**ἀπὸ πνευμάτων πονηρῶν καὶ ἀσθενειῶν.** Separation.  
**Μαρία . . . καὶ Ἰωάννα . . . καὶ Σουσάννα καὶ ἕτεροι πολλοί.** This represents one large NP that is nominative in apposition to γυναῖκές τινες.

**καλουμένη.** Pres pass ptc fem nom sg καλέω (attributive).  
**Μαγδαληνὴ.** Complement in a subject-complement double nominative construction (see 1:32 on υἱός).  
**ἀφ' ἧς.** Separation.  
**δαιμόνια ἐπτά.** Nominative subject of ἐξεληλύθει.  
**ἐξεληλύθει.** Plprf act ind 3rd sg ἐξέρχομαι.

**8:3** καὶ Ἰωάννα γυνὴ Χουζᾶ ἐπιτρόπου Ἡρώδου καὶ Σουσάννα καὶ ἕτεροι πολλοί, αἵτινες διηκόνουν αὐτοῖς ἐκ τῶν ὑπαρχόντων αὐταῖς.

**Ἰωάννα.** Nominative in apposition to γυναῖκές τινες.

**γυνή.** Nominative in apposition to Ἰωάννα.

**Χουζᾶ.** Genitive of relationship.

**ἐπιτρόπου.** Genitive in apposition to Χουζᾶ.

**Ἡρώδου.** Genitive of relationship.

**Σουσάννα.** Nominative in apposition to γυναῖκές τινες.

**ἕτεροι πολλοί.** Nominative in apposition to γυναῖκές τινες.

**αἵτινες.** Nominative subject of διηκόνουν. For more on the so-called indefinite relative pronoun, see 1:20 on οἵτινες.

**διηκόνουν.** Impf act ind 3rd pl διακονέω.

**αὐτοῖς.** Dative complement of διηκόνουν.

**ἐκ τῶν ὑπαρχόντων.** Source.

**τῶν ὑπαρχόντων.** Pres act ptc neut gen pl ὑπάρχω (substantival).

**αὐταῖς.** Dative of possession.

**8:4** Συνιόντος δὲ ὄχλου πολλοῦ καὶ τῶν κατὰ πόλιν ἐπιπορευομένων πρὸς αὐτὸν εἶπεν διὰ παραβολῆς,

**Συνιόντος.** Pres act ptc masc gen sg σύνειμι. Genitive absolute (see 2:2 on ἡγεμονεύοντος), temporal.

**ὄχλου πολλοῦ.** Genitive subject of Συνιόντος.

**τῶν κατὰ πόλιν.** The article functions as a nominalizer (see 1:48 on ἀπὸ τοῦ νῦν), changing the PP into part of the genitive subject of ἐπιπορευομένων.

**κατὰ πόλιν.** Distributive.

**ἐπιπορευομένων.** Pres mid ptc masc gen pl ἐπιπορεύομαι. Genitive absolute (see 2:2 on ἡγεμονεύοντος), temporal.

**πρὸς αὐτὸν.** Locative.

**εἶπεν.** Aor act ind 3rd sg λέγω.

**διὰ παραβολῆς.** Means.

**8:5** Ἐξῆλθεν ὁ σπείρων τοῦ σπείραι τὸν σπόρον αὐτοῦ. καὶ ἐν τῷ σπείρειν αὐτὸν ὁ μὲν ἔπεσεν παρὰ τὴν ὁδὸν καὶ κατεπατήθη, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατέφαγεν αὐτό.

**Ἐξήλθεν.** Aor act ind 3rd sg ἐξέρχομαι. The aorist tense naturally serves to carry forward the storyline of the parable, which is an embedded narrative, just as it does in other narratives (cf. Campbell 2007, 110).

**ὁ σπείρων τοῦ σπείραι τὸν σπόρον αὐτοῦ.** Note the alliteration (words starting with sigma), which evokes the act of sowing—“the style and theme reinforce one another” (Bovon, 1:307), and would have been pleasant to the ear (Caragounis, 456; cf. 1:28 on Χαίρε, κεχαριτωμένη).

**ὁ σπείρων.** Pres act ptc masc nom sg σπείρω (substantival). Nominative subject of Ἐξήλθεν.

**τοῦ σπείραι.** Aor act inf σπείρω (purpose).

**τὸν σπόρον.** Accusative direct object of τοῦ σπείραι.

**αὐτοῦ.** Possessive genitive.

**σπείρειν.** Pres act inf σπείρω. Used with ἐν τῷ to denote contemporaneous time (see also 1:8 on ἱερατεύειν). When infinitives serve as the object of a preposition, they are always articular (Burk, 81).

**αὐτόν.** Accusative subject of σπείρειν.

**ὁ μὲν.** The neuter relative pronoun used with μὲν functions as a demonstrative pronoun. The construction ὁ μὲν . . . καὶ ἕτερον (repeated in vv. 6-8) means “some . . . and others” (BDAG, 727.2.b; see also 3:18 on μὲν).

**ἔπεσεν.** Aor act ind 3rd sg πίπτω.

**παρὰ τὴν ὁδόν.** Locative.

**κατεπατήθη.** Aor pass ind 3rd sg καταπατέω.

**τὰ πετεινά.** Nominative subject of κατέφαγεν. Neuter plural subjects characteristically take singular verbs (see Wallace, 399–400).

**τοῦ οὐρανοῦ.** Genitive of source.

**κατέφαγεν.** Aor act ind 3rd sg κατεσθίω.

**αὐτό.** Accusative direct object of κατέφαγεν.

**8:6 καὶ ἕτερον κατέπεσεν ἐπὶ τὴν πέτραν, καὶ φυνὲν ἐξηράνθη διὰ τὸ μὴ ἔχειν ἰκμάδα.**

**ἕτερον.** Nominative subject of κατέπεσεν. See also verse 5 on ὁ μὲν.

**κατέπεσεν.** Aor act ind 3rd sg καταπίπτω.

**ἐπὶ τὴν πέτραν.** Locative.

**φυνέν.** Aor mid ptc neut nom sg φύω (temporal).  
**ἐξηράνθη.** Aor pass ind 3rd sg ξηραίνω. Although the translation, “it dried up,” may suggest we have taken this form as middle (see “Deponency” in the Series Introduction), it merely reflects good English style. Since ξηραίνω is a transitive verb (see, e.g., Jas 1:11), we should understand the sun as the unspecified agent (ὕπὸ τοῦ ἡλίου).

**ἔχειν.** Pres act inf ἔχω. Used with διὰ τὸ to denote cause.

**ικμάδα.** Accusative direct object of ἔχειν. From ἰκμάς (“moisture”); only here in the NT.

**8:7 καὶ ἕτερον ἔπεσεν ἐν μέσῳ τῶν ἀκανθῶν, καὶ συμφυεῖσαι αἱ ἄκανθαι ἀπέπνιξαν αὐτό.**

**ἕτερον.** Nominative subject of ἔπεσεν. See also verse 5 on ὁ μὲν.

**ἔπεσεν.** Aor act ind 3rd sg πίπτω.

**ἐν μέσῳ.** Locative.

**τῶν ἀκανθῶν.** Partitive genitive.

**συμφυεῖσαι.** Aor pass ptc fem nom pl συμφύω (temporal). The number agrees with the subject of the main verb (αἱ ἄκανθαι).

**αἱ ἄκανθαι.** Nominative subject of ἀπέπνιξαν.

**ἀπέπνιξαν.** Aor act ind 3rd pl ἀποπνίγω.

**αὐτό.** Accusative direct object of ἀπέπνιξαν.

**8:8 καὶ ἕτερον ἔπεσεν εἰς τὴν γῆν τὴν ἀγαθὴν καὶ φυνέν ἐποίησεν καρπὸν ἑκατονταπλασίονα. ταῦτα λέγων ἐφώνει, Ὁ ἔχων ὦτα ἀκούειν ἀκουέτω.**

**ἕτερον.** Nominative subject of ἔπεσεν. See also verse 5 on ὁ μὲν.

**ἔπεσεν.** Aor act ind 3rd sg πίπτω.

**εἰς τὴν γῆν τὴν ἀγαθὴν.** Locative.

**φυνέν.** Aor pass ptc neut nom sg φύω (temporal).

**ἐποίησεν.** Aor act ind 3rd sg ποιέω.

**καρπὸν.** Accusative direct object of ἐποίησεν.

**ἑκατονταπλασίονα.** This could be viewed as an accusative attributive modifier of καρπὸν or perhaps as an adverbial accusative.

**ταῦτα.** Accusative direct object of λέγων.

**λέγων.** Pres act ptc masc nom sg λέγω (temporal).

**ἐφώνει.** Impf act ind 3rd sg φωνέω. There is no basis for using an ingressive translation here (contra Nolland, 1:369), given the fact that this verb follows a present participle (see 1:59 on ἐκάλουν). Luke’s use of the imperfect ἐφώνει may be compared with Mark’s imperfect ἔλεγεν (4:9). By adding the imperfective modifying participle λέγων, Luke makes even clearer that Jesus repeated this exhortation more than once as he was telling the story.

**Ὁ ἔχων ὤτα ἀκούειν ἀκουέτω.** Or, “Let the one who is able to hear pay attention!” Runge (§5.3, footnote) points out that this formula “is often used in contexts where difficult content is present.”

**Ὁ ἔχων.** Pres act ptc masc nom sg ἔχω (substantival).

**ὤτα.** Accusative direct object of ἔχω.

**ἀκούειν.** Pres act inf ἀκούω (epexegetical).

**ἀκουέτω.** Pres act impv 3rd sg ἀκούω.

**8:9 Ἐπηρώτων δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ τίς αὕτη εἶη ἢ παραβολή.**

**Ἐπηρώτων.** Impf act ind 3rd pl ἐπερωτάω. Kwong argues that the imperfective aspect and marked word order serve to highlight the significance of this exchange (cf. 7:36 on Ἡρώτα). Where verbs occur with a subject (οἱ μαθηταὶ αὐτοῦ) and a complement (τίς αὕτη εἶη ἢ παραβολή) and/or adjunct (αὐτὸν), as here, the subject precedes the verb 379 out of 527 times in Luke (Kwong, 48). Two factors suggest that Kwong has overstated his case or misrepresented the syntax. First, the statistics show that this construction is fairly common (28% of the time in Luke). Second, the imperfect likely serves to mark this clause as background information rather than to highlight its significance.

**αὐτὸν.** Accusative direct object of Ἐπηρώτων.

**οἱ μαθηταὶ.** Nominative subject of Ἐπηρώτων.

**αὐτοῦ.** Genitive of relationship.

**τίς.** Predicate nominative. The interrogative pronoun introduces an indirect question (cf. 1:29; 18:36). Lit. “What might this parable be.”

**αὕτη . . . ἢ παραβολή.** Nominative subject of εἶη. The fronting of the demonstrative pronoun, resulting in a discontinuous NP, likely lends prominence to the disciples’ statement.

**εἶη.** Pres act opt 3rd sg εἶμι. Lit. “might be.” On the mood, see 1:29 on εἶη.

**8:10** ὁ δὲ εἶπεν, Ὑμῖν δέδοται γνῶναι τὰ μυστήρια τῆς βασιλείας τοῦ θεοῦ, τοῖς δὲ λοιποῖς ἐν παραβολαῖς, ἵνα βλέποντες μὴ βλέπωσιν καὶ ἀκούοντες μὴ συνιώσιν.

**ὁ.** Nominative subject of εἶπεν (see 1:29 on ἦ).

**εἶπεν.** Aor act ind 3rd sg λέγω.

**Ὑμῖν.** Dative indirect object of δέδοται. The fronting of the indirect object helps set up the contrast with τοῖς . . . λοιποῖς and highlights “the disciples’ privilege of knowing the mystery of the kingdom of God” (Kwong, 109).

**δέδοται.** Prf pass ind 3rd sg δίδωμι.

**γνῶναι.** Aor act inf γινώσκω (subject). Lit. “to know the mysteries . . . has been given to you.”

**τὰ μυστήρια.** Accusative direct object of γνῶναι.

**τῆς βασιλείας.** Genitive of reference.

**τοῦ θεοῦ.** Subjective genitive (see also 4:43).

**τοῖς . . . λοιποῖς.** Dative indirect object of an implied verb of speaking.

**ἐν παραβολαῖς.** Dative of instrument.

**ἵνα.** The conjunction likely introduces either a purpose or a result clause (Bovon, 1:312), which is an allusion to Isa 6:9. Fitzmyer (1:708–9) concedes that the clause can be read either way, preferring to read it as result, in part because in Hellenistic Greek ἵνα with the subjunctive can substitute for ὥστε with an infinitive (a result construction; cf. BDF §§388, 391.5). The translation preserves this ambiguity. However, Fitzmyer (1:708) notes that the parallel account in Matt 13:13 uses ὅτι in place of Mark’s (4:12) ἵνα to indicate that speaking in parables is “the cause of the people’s incomprehension.” Actually, it is the combination of the causal διὰ τοῦτο and expegetical ὅτι that conveys this idea.

**βλέποντες.** Pres act ptc masc nom pl βλέπω (concessive).

**βλέπωσιν.** Pres act subj 3rd pl βλέπω. Subjunctive with ἵνα.

**ἀκούοντες.** Pres act ptc masc nom pl ἀκούω (concessive).

**συνιώσιν.** Pres act subj 3rd pl συνίημι. Subjunctive with ἵνα.

**8:11** Ἔστιν δὲ αὕτη ἡ παραβολή· Ὁ σπόρος ἐστὶν ὁ λόγος τοῦ θεοῦ.

Ἔστιν δὲ αὕτη ἡ παραβολή. Lit. “the parable is this.”

Ἔστιν. Pres act ind 3rd sg εἰμί.

αὕτη. Predicate nominative. The demonstrative pronoun is cataphoric, pointing forward to the entire explanation of the parable (see also 10:11 on τοῦτο).

ἡ παραβολή. Nominative subject of Ἔστιν.

Ὁ σπόρος. Nominative subject of ἐστὶν.

ἐστὶν. Pres act ind 3rd sg εἰμί. On the retention of the accent, see 1:36 on ἐστὶν.

ὁ λόγος. Predicate nominative.

τοῦ θεοῦ. Genitive of source or subjective genitive (cf. 5:1).

**8:12** οἱ δὲ παρὰ τὴν ὁδὸν εἰσὶν οἱ ἀκούσαντες, εἴτα ἔρχεται ὁ διάβολος καὶ αἶρει τὸν λόγον ἀπὸ τῆς καρδίας αὐτῶν, ἵνα μὴ πιστεύσαντες σωθῶσιν.

οἱ. The article functions as a nominalizer (see 1:48 on ἀπὸ τοῦ νῦν), changing either the PP παρὰ τὴν ὁδὸν or an implied πέσοντες into the nominative subject of εἰσὶν.

παρὰ τὴν ὁδόν. Locative. The verb πέσοντες has likely been omitted by ellipsis.

εἰσὶν. Pres act ind 3rd pl εἰμί. On the loss of accent, see 1:18 on εἰμι.

οἱ ἀκούσαντες. Aor act ptc masc nom pl ἀκούω (substantival). Predicate nominative.

εἴτα. Temporal.

ἔρχεται. Pres mid ind 3rd sg ἔρχομαι.

ὁ διάβολος. Nominative subject of ἔρχεται.

αἶρει. Pres act ind 3rd sg αἶρω.

τὸν λόγον. Accusative direct object of αἶρει.

ἀπὸ τῆς καρδίας. Separation.

αὐτῶν. Possessive genitive.

ἵνα. Introduces a purpose clause.

πιστεύσαντες. Aor act ptc masc nom pl πιστεύω (attendant circumstance). Attendant circumstance participles take on the mood of the verb they modify (see also 5:14 on ἀπελθῶν).



**σωθῶσιν.** Aor pass subj 3rd pl σῶζω. Subjunctive with ἵνα.

**8:13 οἱ δὲ ἐπὶ τῆς πέτρας οἱ ὅταν ἀκούσωσιν μετὰ χαρᾶς δέχονται τὸν λόγον, καὶ οὗτοι ρίζαν οὐκ ἔχουσιν, οἱ πρὸς καιρὸν πιστεύουσιν καὶ ἐν καιρῷ πειρασμοῦ ἀφίστανται.**

**οἱ.** The article functions as a nominalizer (see 1:48 on ἀπὸ τοῦ νῦν), changing either the PP ἐπὶ τῆς πέτρας or an implied πέσοντες or καταπέσοντες into the nominative subject in a verbless equative clause. Alternatively, one could posit ellipsis here, in which case οἱ . . . ἐπὶ τῆς πέτρας is the subject of an implied εἰσιν (so Nolland, 1:385).

**ἐπὶ τῆς πέτρας.** Locative.

**οἱ.** Nominative subject of δέχονται. The relative pronoun may introduce a headless relative clause (see 6:2 on ὅ), which as a whole (οἱ ὅταν ἀκούσωσιν μετὰ χαρᾶς δέχονται τὸν λόγον) serves as the predicate nominative in a verbless equative clause (see the translation). If we posit ellipsis (see above), on the other hand, the relative clause would modify the implied predicate nominative οἱ ἀκούσαντες: “The ones on the rocky soil are those who heard, who, when they hear. . . .” The awkwardness of the full construction would explain why Luke opted to use ellipsis or the headless relative construction. One could also, however, plausibly read the first relative clause as modifying οἱ δὲ ἐπὶ τῆς πέτρας, with the second relative clause serving as predicate (as a headless relative clause): “The ones on rocky soil, which when they hear receive the word with joy, but they have no roots, are those who believe for a time and fall away when temptation comes.”

**ὅταν.** On translating “when” rather than “whenever,” see 6:22.

**ἀκούσωσιν.** Aor act subj 3rd pl ἀκούω. Subjunctive with ὅταν.

**μετὰ χαρᾶς.** Manner, modifying δέχονται.

**δέχονται.** Pres mid ind 3rd pl δέχομαι.

**τὸν λόγον.** Accusative direct object of δέχονται.

**καὶ.** The conjunction with the demonstrative οὗτοι seems to mark this clause as an additional clarification.

**οὗτοι.** Nominative subject of ἔχουσιν.

**ρίζαν.** Accusative direct object of ἔχουσιν. Lit. “root.”

**ἔχουσιν.** Pres act ind 3rd pl ἔχω.

**οἱ.** Nominative subject of πιστεύουσιν. The relative clause could

be viewed as standing in apposition to the previous relative clause and thus also modifying οἱ . . . ἐπὶ τῆς πέτρας. More likely, though, it either modifies οὔτοι or stands in apposition to it as a headless relative clause (see the translation).

**πρὸς καιρὸν.** Temporal.

**πιστεύουσιν.** Pres act ind 3rd pl πιστεύω.

**ἐν καιρῷ.** Temporal.

**πειρασμοῦ.** “At the time when temptation occurs.”

**ἀφίστανται.** Pres mid ind 3rd pl ἀφίστημι.

**8:14 τὸ δὲ εἰς τὰς ἀκάνθας πεσόν, οὔτοι εἰσιν οἱ ἀκούσαντες, καὶ ὑπὸ μεριμνῶν καὶ πλούτου καὶ ἡδονῶν τοῦ βίου πορευόμενοι συμπνίγονται καὶ οὐ τελεσφοροῦσιν.**

**τὸ . . . πεσόν.** Aor act ptc neut nom sg πίπτω (substantival). The participial clause serves as the topic of what follows (see 1:36 on Ἐλισάβετ) and is picked up by the resumptive pronoun οὔτοι.

**εἰς τὰς ἀκάνθας.** Locative.

**οὔτοι.** Nominative subject of εἰσιν. On the second accent, see 1:13 on ἡ δέησις.

**εἰσιν.** Pres act ind 3rd pl εἰμί. On the loss of accent, see 1:18 on εἰμι.

**οἱ ἀκούσαντες.** Aor act ptc masc nom pl ἀκούω (substantival). Predicate nominative.

**ὑπὸ μεριμνῶν καὶ πλούτου καὶ ἡδονῶν.** Ultimate agency.

**τοῦ βίου.** Likely genitive of reference or source. This NP could modify either ἡδονῶν alone or more likely μεριμνῶν καὶ πλούτου καὶ ἡδονῶν.

**πορευόμενοι.** Pres mid ptc masc nom pl πορεύομαι (temporal or attendant circumstance).

**συμπνίγονται.** Pres pass ind 3rd pl συμπνίζω.

**τελεσφοροῦσιν.** Pres act ind 3rd pl τελεσφορέω. Only here in the NT. Lit. “they do not produce mature fruit” (see LN 23.203).

**8:15 τὸ δὲ ἐν τῇ καλῇ γῆ, οὔτοι εἰσιν οἵτινες ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ ἀκούσαντες τὸν λόγον κατέχουσιν καὶ καρποφοροῦσιν ἐν ὑπομονῇ.**

**τὸ.** Given the use of the neuter gender, as in the previous verse

but in contrast to verses 12 and 13, we are most likely dealing with a case of ellipsis here (τὸ δὲ ἐν τῇ καλῇ γῇ πεσόν), rather than with an article functioning as a nominalizer with ἐν τῇ καλῇ γῇ (see 1:48 on ἀπὸ τοῦ νῦν). The implied participial clause serves as the topic of what follows (see 1:36 on Ἐλισάβετ) and is picked up by the resumptive pronoun οὗτοί (cf. v. 47).

**ἐν τῇ καλῇ γῇ.** Locative. The verb πεσόν has likely been omitted by ellipsis.

**οὗτοί.** Nominative subject of εἰσιν. On the second accent, see 1:13 on ἡ δέησις.

**εἰσιν.** Pres act ind 3rd pl εἰμί. On the loss of accent, see 1:18 on εἰμι.

**οἵτινες.** Nominative subject of κατέχουσιν. The relative pronoun introduces a headless relative clause (see 6:2 on ὅ), which as a whole (οἵτινες ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ ἀκούσαντες τὸν λόγον κατέχουσιν καὶ καρποφοροῦσιν ἐν ὑπομονῇ) serves as the predicate of εἰσιν. For more on the so-called indefinite relative pronoun, see 1:20 on οἵτινες.

**ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ.** Instrumental. Lit. “with a good and good heart.” Although most versions translate this expression something like “with an honest and good heart,” καλῇ καὶ ἀγαθῇ should likely be viewed as a doublet (cf. the synonymous use of the two adjectives in Matt 7:17). A doublet uses two near synonyms, joined by a conjunction, to refer to a single idea. Doublets in Greek, such as τέρατα καὶ σημεῖα tend to serve as a way of intensifying the semantics of the conjoined terms. Alternatively, the use of καλῇ here rather than simply ἐν καρδίᾳ ἀγαθῇ may be conditioned by its association with τῇ καλῇ γῇ. In either case, the scribe of Codex D viewed καλῇ καὶ as redundant and omitted it.

**ἀκούσαντες.** Aor act ptc masc nom pl ἀκούω (temporal).

**τὸν λόγον.** Accusative direct object of ἀκούσαντες or κατέχουσιν.

**κατέχουσιν.** Pres act ind 3rd pl κατέχω. Here, “to adhere firmly to traditions, convictions, or beliefs” (BDAG, 533.2.b).

**καρποφοροῦσιν.** Pres act ind 3rd pl καρποφορέω.

**ἐν ὑπομονῇ.** Manner.

**Luke 8:16-18**

<sup>16</sup>“No one, after lighting a lamp, hides it in a container or puts it under a bed. Instead, he puts it on a lampstand so that those who enter may see the light. <sup>17</sup>Indeed, there is no hidden thing that will not become visible, nor a secret thing that will not certainly be made known and come into the open. <sup>18</sup>Pay attention, then, to how you listen. For whoever has, to him will be given; and whoever does not have, even that which he appears to have will be taken from him.”

**8:16 Οὐδείς δὲ λύχνον ἄψας καλύπτει αὐτὸν σκεύει ἢ ὑποκάτω κλίνης τίθησιν, ἀλλ’ ἐπὶ λυχνίας τίθησιν, ἵνα οἱ εἰσπορευόμενοι βλέπωσιν τὸ φῶς.**

**Οὐδείς.** Nominative subject of καλύπτει.  
**λύχνον.** Accusative direct object of ἄψας.  
**ἄψας.** Aor act ptc masc nom sg ἄπτω (temporal).  
**καλύπτει.** Pres act ind 3rd sg καλύπτω.  
**αὐτὸν.** Accusative direct object of καλύπτει.  
**σκεύει.** Dative of location.  
**ὑποκάτω κλίνης.** Locative.  
**τίθησιν.** Pres act ind 3rd sg τίθημι.  
**ἐπὶ λυχνίας.** Locative.  
**τίθησιν.** Pres act ind 3rd sg τίθημι.  
**ἵνα.** Introduces a purpose clause.  
**οἱ εἰσπορευόμενοι.** Pres mid ptc masc nom pl εἰσπορεύομαι (substantival).  
**βλέπωσιν.** Pres act subj 3rd pl βλέπω. Subjunctive with ἵνα.  
**τὸ φῶς.** Accusative direct object of βλέπωσιν.

**8:17 οὐ γάρ ἐστιν κρυπτὸν ὃ οὐ φανερόν γενήσεται οὐδὲ ἀπόκρυφον ὃ οὐ μὴ γνωσθῆ καὶ εἰς φανερόν ἔλθῃ.**

**γάρ.** The conjunction is best viewed as broadly strengthening the preceding assertion (see also 1:15).

**ἐστιν.** Pres act ind 3rd sg εἰμί. On the loss of accent, see 1:18 on εἶμι.

**κρυπτὸν.** Nominative subject of ἐστιν (lit. “A hidden thing does not exist that will not become known”) or perhaps predicate adjective, if ἐστιν can be used impersonally.

**ὁ**. Nominative subject of γενήσεται. The relative clause modifies the substantival κρυπτόν.

**φανερὸν**. Predicate adjective.

**γενήσεται**. Fut mid ind 3rd sg γίνομαι.

**ἀπόκρυφον**. Nominative subject (“A secret thing does not exist . . .”) or predicate adjective of an implied ἔστιν.

**ὁ**. Nominative subject of γνωσθῆ. The relative clause modifies the substantival φανερόν (see also above on ὁ).

**γνωσθῆ**. Aor pass subj 3rd sg γινώσκω. The subjunctive is used with οὐ μή, which expresses emphatic negation (see also 1:15 on πῆ).

**εἰς φανερόν**. Locative. The adjective is being used substantively, referring to the sphere of things known or seen publicly (cf. BDAG, 1048.2).

**ἔλθῃ**. Aor act subj 3rd sg ἔρχομαι. The subjunctive is used with οὐ μή, which expresses emphatic negation (see also 1:15 on πῆ).

**8:18 βλέπετε οὖν πῶς ἀκούετε· ὅς ἂν γὰρ ἔχη, δοθήσεται αὐτῷ, καὶ ὅς ἂν μὴ ἔχη, καὶ ὁ δοκεῖ ἔχειν ἀρθήσεται ἀπ’ αὐτοῦ.**

**βλέπετε**. Pres act impv 2nd pl βλέπω.

**πῶς**. The interrogative introduces a clausal complement of βλέπετε.

**ἀκούετε**. Pres act ind 2nd pl ἀκούω.

**ὅς ἂν**. Nominative subject of ἔχη. The indefinite relative pronoun (see 9:48 on Ὅς ἐάν) introduces a headless relative clause (see 6:2 on ὅ), which as a whole (ὅς ἂν γὰρ ἔχη) serves as the topic of what follows (see 1:36 on Ἐλισάβετ) and is picked up by the resumptive pronoun αὐτῷ.

**γὰρ**. Causal (see also 1:15).

**ἔχη**. Pres act subj 3rd sg ἔχω. Subjunctive with ἂν.

**δοθήσεται**. Fut pass ind 3rd sg δίδωμι. The subject of the verb is unspecified.

**αὐτῷ**. Dative indirect object of δοθήσεται.

**ὅς ἂν**. See above. Here the resumptive pronoun is αὐτοῦ.

**ἔχη**. Pres act subj 3rd sg ἔχω. Subjunctive with ἂν.

**ὁ**. Accusative direct object of ἔχειν. The relative pronoun introduces a headless relative clause (see 6:2 on ὅ), which as a whole (ὁ δοκεῖ ἔχειν) serves as the subject of ἀρθήσεται.

**δοκεῖ.** Pres act ind 3rd sg δοκέω. Here, the verb means “to consider as probable, *think, believe, suppose, consider*” (BDAG, 254.1.a).

**ἔχειν.** Pres act inf ἔχω. Given the semantics of the main verb, the infinitive may be viewed as introducing indirect discourse with a verb of cognition (cf. 1:22 on ὅτι).

**ἄρθήσεται.** Fut pass ind 3rd sg αἴρω.

**ἀπ’ αὐτοῦ.** Separation.

### Luke 8:19-21

<sup>19</sup>Now, his mother and brothers came to him but were not able to get near him because of the crowd. <sup>20</sup>So it was reported to him, “Your mother and your brothers are standing outside, wanting to see you.” <sup>21</sup>He responded and said to them, “These are my mother and brothers: those who hear God’s Word and do it.”

**8:19 Παρεγένετο δὲ πρὸς αὐτὸν ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ καὶ οὐκ ἠδύναντο συντυχεῖν αὐτῷ διὰ τὸν ὄχλον.**

**Παρεγένετο.** Aor mid ind 3rd sg παραγίνομαι. McKay (18) notes that with compound subjects, “if one of the subjects is more important than the others a singular verb may be attached to it, especially when the verb precedes its subject. . . . This is also the case when two (or more) subjects are treated as if they were a single entity,” as here (cf. 2:33). Interestingly, the conjoined verb ἠδύναντο is plural.

**πρὸς αὐτὸν.** Spatial.

**ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ.** Nominative subject of Παρεγένετο. It is unclear whether ἀδελφοὶ is “brothers” or “siblings.”

**ἠδύναντο.** Impf mid ind 3rd pl δύναμαι.

**συντυχεῖν.** Aor act inf συντυγχάνω (complementary).

**αὐτῷ.** Dative complement of συντυχεῖν.

**διὰ τὸν ὄχλον.** Cause.

**8:20 ἀπηγγέλη δὲ αὐτῷ, Ἡ μήτηρ σου καὶ οἱ ἀδελφοὶ σου ἐστήκασιν ἔξω ἰδεῖν θέλοντές σε.**

**ἀπηγγέλη.** Aor pass ind 3rd sg ἀπαγγέλλω. Here, Ἡ μήτηρ σου καὶ οἱ ἀδελφοὶ σου ἐστήκασιν ἔξω ἰδεῖν θέλοντές σε forms the clausal subject (direct discourse) of the passive verb. A number of

mss (ⲛ D L Θ <sup>f</sup> 33 579 892 1241) seek to make the direct discourse more explicit with the insertion of ὅτι after αὐτῶ.

**αὐτῶ.** Dative indirect object of ἀπηγγέλη.

**Ἦ μήτηρ . . . οἱ ἀδελφοί.** Nominative subject of ἐστήκασιν.

**σου.** Genitive of relationship.

**ἐστήκασιν.** Prf act ind 3rd pl ἵστημι.

**ιδεῖν.** Aor act inf ὁράω (complementary, modifying θέλοντές).

**θέλοντές.** Pres act ptc masc nom pl θέλω (manner or causal). On the second accent, see 1:13 on ἡ δέησις.

**σε.** Accusative direct object of ιδεῖν.

**8:21 ὁ δὲ ἀποκριθεὶς εἶπεν πρὸς αὐτούς, Μήτηρ μου καὶ ἀδελφοὶ μου οὗτοί εἰσιν οἱ τὸν λόγον τοῦ θεοῦ ἀκούοντες καὶ ποιοῦντες.**

**ὁ.** Nominative subject of εἶπεν (see 1:29 on ἡ).

**ἀποκριθεὶς.** Aor mid ptc masc nom sg ἀποκρίνομαι (attendant circumstance; see also 1:19 on ἀποκριθεὶς). The repeated use of article plus δέ to shift speakers within a discourse (e.g., 3:13; 4:43; 7:40, 43; 8:10, 21) and Luke's frequent use of ἀποκριθεὶς εἶπεν as a set phrase (e.g., 4:12; 5:22; 7:22; 9:20; 13:2; 19:40) provide strong evidence against taking the article with ἀποκριθεὶς ("The one answering"). On the voice, see "Deponency" in the Series Introduction.

**εἶπεν.** Aor act ind 3rd sg λέγω.

**πρὸς αὐτούς.** Indirect object (see 1:13 on πρὸς αὐτὸν).

**Μήτηρ . . . καὶ . . . ἀδελφοί.** The syntax here is ambiguous. The nominative Μήτηρ . . . καὶ . . . ἀδελφοί may serve as the topic of what follows (see 1:36 on Ἐλισάβετ) and be picked up by the resumptive pronoun οὗτοί (so Fitzmyer, 1:725): "My mother and my brothers—these are the ones who hear the word of God and do it." This would be in keeping with Luke's fondness for such constructions (see, e.g., vv. 14, 15, 18, 18). The anarthrous Μήτηρ . . . καὶ . . . ἀδελφοί, however, perhaps more likely serves as a predicate nominative (see the translation; so Nolland, 1:393, 395).

**μου.** Genitive of relationship.

**οὗτοί.** Nominative subject of εἰσιν if Μήτηρ . . . καὶ . . . ἀδελφοί is a nominative topic or predicate nominative (see above). Yet another possible analysis would be to view Μήτηρ . . . καὶ . . . ἀδελφοί as the nominative subject of εἰσιν with the cataphoric οὗτοί (see also 10:11

on τοῦτο) as a predicate nominative: “My mother and siblings are these: those who hear God’s Word and do it.” Although the anarthrous NP appears to have less of a claim to subjecthood than the demonstrative pronoun οὗτοί (see Wallace, 44), Culy (2004, 11) has suggested that a cataphoric pronoun, which is possible here, should be viewed as a predicate nominative rather than a subject.

**εἰσιν.** Pres act ind 3rd pl εἰμί. On the loss of accent, see 1:18 on εἰμι.

**τὸν λόγον.** Accusative direct object of ἀκούοντες.

**τοῦ θεοῦ.** Genitive of source or subjective genitive (cf. 5:1).

**ἀκούοντες.** Pres act ptc masc nom pl ἀκούω. The participles could either be substantival predicate nominatives (“My mother and my brothers—these are the ones who hear the word of God and do it”), substantival in apposition to οὗτοί (see the translation), or attributive modifiers of οὗτοί. The final option is unlikely given the position of the verb that intervenes.

**ποιούντες.** Pres act ptc masc nom pl ποιέω. See above on ἀκούοντες.

### Luke 8:22-25

<sup>22</sup>Now it happened on one of (those) days that he got into a boat, along with his disciples, and said to them, “Let’s go to the opposite side of the lake.” So they set out. <sup>23</sup>As they sailed, he fell asleep. And a wind storm came down on the lake and they were being swamped with water and were in danger. <sup>24</sup>So they went and woke him, saying, “Master, master, we’re about to die!” Then he woke up and rebuked the wind and the rough water; and they ceased and it was calm. <sup>25</sup>He said to them, “Where is your faith?” And they were afraid and amazed, saying to one another, “Who can this man be, since he even rebukes the winds and the water and they obey him?”

**8:22 Ἐγένετο δὲ ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἐνέβη εἰς πλοῖον καὶ οἱ μαθηταὶ αὐτοῦ καὶ εἶπεν πρὸς αὐτούς, Διέλθωμεν εἰς τὸ πέραν τῆς λίμνης, καὶ ἀνήχθησαν.**

**Ἐγένετο.** Aor mid ind 3rd sg γίνομαι. See 1:8 on Ἐγένετο.

**ἐν μιᾷ τῶν.** See 5:12.

**ἐν μιᾷ.** Temporal.



**τῶν ἡμερῶν.** Partitive genitive.

**αὐτός . . . καὶ οἱ μαθηταί.** Nominative subject of ἐνέβη. On the use of the conjunction with αὐτός here, see 4:15.

**αὐτοῦ.** Genitive of relationship.

**ἐνέβη.** Aor act ind 3rd sg ἐμβαίω. McKay (18) notes that with compound subjects, “if one of the subjects is more important than the others a singular verb may be attached to it, especially when the verb precedes its subject. . . . This is also the case when two (or more) subjects are treated as if they were a single entity.” The former is more likely the case here.

**εἰς πλοῖον.** Locative.

**αὐτοῦ.** Genitive of relationship.

**εἶπεν.** Aor act ind 3rd sg λέγω.

**πρὸς αὐτούς.** Indirect object (see 1:13 on πρὸς αὐτόν).

**Διέλθωμεν.** Aor act subj 1st pl διέρχομαι (hortatory).

**εἰς τὸ πέραν.** Locative.

**τῆς λίμνης.** Partitive genitive.

**ἀνήχθησαν.** Aor pass ind 3rd pl ἀνάγω. The verb in the middle and passive is used as a nautical term (BDAG, 62.4).

**8:23 πλεόντων δὲ αὐτῶν ἀφύπνωσεν. καὶ κατέβη λαίλαψ ἀνέμου εἰς τὴν λίμνην καὶ συνεπληροῦντο καὶ ἐκινδύνεον.**

**πλεόντων.** Pres act ptc masc gen pl πλέω. Genitive absolute (see 2:2 on ἡγεμονεῦοντος), temporal.

**αὐτῶν.** Genitive subject of πλεόντων.

**ἀφύπνωσεν.** Aor act ind 3rd sg ἀφυπνάω.

**κατέβη.** Aor act ind 3rd sg καταβαίω.

**λαίλαψ.** Nominative subject of κατέβη.

**ἀνέμου.** Attributive genitive.

**εἰς τὴν λίμνην.** Locative.

**συνεπληροῦντο.** Impf pass ind 3rd pl συμπληρώω. The verb is used as a nautical term to indicate a boat being swamped with water (LN 54.14).

**ἐκινδύνεον.** Impf act ind 3rd pl κινδυνεύω.

**8:24 προσελθόντες δὲ διήγειραν αὐτὸν λέγοντες, Ἐπιστάτα ἐπιστάτα, ἀπολλύμεθα. ὁ δὲ διεγερθεὶς ἐπετίμησεν τῷ ἀνέμῳ καὶ τῷ κλύδωνι τοῦ ὕδατος· καὶ ἐπαύσαντο καὶ ἐγένετο γαλήνη.**

**προσελθόντες.** Aor act ptc masc nom pl προσέρχομαι (attendant circumstance).

**διήγειραν.** Aor act ind 3rd pl διεγείρω.

**αὐτὸν.** Accusative direct object of διήγειραν.

**λέγοντες.** Pres act ptc masc nom pl λέγω (means or manner).

**Ἐπιστάτα ἐπιστάτα.** Vocative. The use of the vocative doublet (here, a repetition of the same word; cf. 8:15 on ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ) intensifies the emotional force of the address (cf. 10:41; Acts 9:4).

**ἀπολλύμεθα.** Pres mid ind 1st pl ἀπόλλυμι.

**ὁ.** Nominative subject of ἐπετίμησεν (see 1:29 on ἦ).

**διεγερθεῖς.** Aor mid ptc masc nom sg διεγείρω (attendant circumstance). On the voice, see “Deponency” in the Series Introduction.

**ἐπετίμησεν.** Aor act ind 3rd sg ἐπιτιμάω.

**τῷ ἀνέμῳ καὶ τῷ κλύδωνι.** Dative complement of ἐπετίμησεν.

**τῷ κλύδωνι τοῦ ὕδατος.** Lit. “wave of water.”

**ἐπαύσαντο.** Aor mid ind 3rd pl παύω.

**ἐγένετο.** Aor mid ind 3rd sg γίνομαι.

**γαλήνη.** Nominative subject of ἐγένετο.

**8:25 εἶπεν δὲ αὐτοῖς, Ποῦ ἡ πίστις ὑμῶν; φοβηθέντες δὲ ἐθαύμασαν λέγοντες πρὸς ἀλλήλους, Τίς ἄρα οὗτός ἐστιν ὅτι καὶ τοῖς ἀνέμοις ἐπιτάσσει καὶ τῷ ὕδατι, καὶ ὑπακούουσιν αὐτῷ;**

**εἶπεν.** Aor act ind 3rd sg λέγω.

**αὐτοῖς.** Dative indirect object of εἶπεν.

**Ποῦ.** Interrogative adverb.

**ἡ πίστις.** Nominative subject of a verbless equative clause.

**ὑμῶν.** Subjective genitive.

**φοβηθέντες.** Aor mid ptc masc nom pl φοβέομαι (attendant circumstance). On the voice, see “Deponency” in the Series Introduction.

**ἐθαύμασαν.** Aor act ind 3rd pl θαυμάζω.

**λέγοντες.** Pres act ptc masc nom pl λέγω (manner).

**πρὸς ἀλλήλους.** Indirect object (see 1:13 on πρὸς αὐτὸν).

**Τίς ἄρα οὗτός ἐστιν.** Lit. “Who then is this?”

**Τίς.** Predicate nominative.

**οὗτός.** Nominative subject of ἐστιν. On the second accent, see 1:13 on ἡ δέησις.

**ἔστιν.** Pres act ind 3rd sg εἰμί. On the loss of accent, see 1:18 on εἰμι.

**ὅτι.** Introduces a causal clause.

**τοῖς ἀνέμοις . . . καὶ τῷ ὕδατι.** Dative complement of ἐπιτάσσει.

**ἐπιτάσσει.** Pres act ind 3rd sg ἐπιτάσσω.

**ὑπακούουσιν.** Pres act ind 3rd pl ὑπακούω.

**αὐτῷ.** Dative complement of ὑπακούουσιν.

### Luke 8:26-39

<sup>26</sup>So they sailed down to the region of the Gerasenes, which is opposite Galilee. <sup>27</sup>And a certain man from the city who had demons met Jesus who had just stepped ashore. For a long time he had not worn clothes and had not been living in a house, but rather in the tombs. <sup>28</sup>Now, when he saw Jesus, he screamed and fell before him, and then said in a loud voice, “Why are you interfering with us, Jesus Son of the Most High God? I beg you, do not torment me!” <sup>29</sup>For he had commanded the unclean spirit to come out of the man. (For on many occasions it had seized him, and he had been bound with chains and shackles and kept under guard. But he would break the restraints and be driven by the demon into the uninhabited areas.) <sup>30</sup>Then Jesus asked him, “What is your name?” And he said, “Legion”—because many demons had entered him—<sup>31</sup>and began begging him not to command them to depart into the abyss.

<sup>32</sup>Now, a herd of quite a few pigs was there, grazing on the hill; and (the demons) begged him to allow them to enter them; and he allowed them. <sup>33</sup>So the demons came out from the man and entered the pigs; and the herd rushed down the steep bank into the lake and drowned. <sup>34</sup>When the herdsmen saw what had happened, they ran away and told (the news) in the city and countryside. <sup>35</sup>Then (people from the area) went out to see what had happened. They came to Jesus and found the man from whom the demons had come out clothed and in his right mind, sitting at Jesus’ feet; and they were afraid. <sup>36</sup>Those who had seen (what had happened) told them how the man who had been demon possessed had been made well. <sup>37</sup>Then the whole crowd from the surrounding region of the Gerasenes asked him to leave them because they were seized with great fear. So he got into the boat and returned (to the other side of the lake).

<sup>38</sup>Now, (before he left) the man from whom the demons had come out was begging to be with him; but (Jesus) sent him away, saying, <sup>39</sup>“Return to your home and tell how much God has done for you.” So he went throughout the whole city proclaiming how much Jesus had done for him.

**8:26 Καὶ κατέπλευσαν εἰς τὴν χώραν τῶν Γερασηῶν, ἣτις ἐστὶν ἀντιπέρα τῆς Γαλιλαίας.**

**Καὶ.** Although we have separated this scene from the preceding one for convenience, Luke’s use of καὶ suggests that he is presenting them as part of the same episode.

**κατέπλευσαν.** Aor act ind 3rd pl καταπλέω. Only here in the NT. This verb refers to sailing toward the coast (BDAG, 524).

**εἰς τὴν χώραν.** Locative.

**τῶν Γερασηῶν.** “The region where the Gerasenes lived.” Each of the Synoptics have multiple readings for this place name. Both τῶν Γεργεσηῶν and τῶν Γαδαρηῶν are well attested, but τῶν Γερασηῶν is the best attested reading in both Luke and Mark (see Metzger, 121).

**ἣτις.** Nominative subject of ἐστὶν. For more on the so-called indefinite relative pronoun, see 1:20 on οἷτινες.

**ἐστὶν.** Pres act ind 3rd sg εἰμί. On the retention of the accent, see 1:36 on ἐστὶν.

**ἀντιπέρα τῆς Γαλιλαίας.** Locative.

**8:27 ἐξελθόντι δὲ αὐτῷ ἐπὶ τὴν γῆν ὑπήντησεν ἀνὴρ τις ἐκ τῆς πόλεως ἔχων δαιμόνια καὶ χρόνῳ ἰκανῷ οὐκ ἐνεδύσατο ἱμάτιον καὶ ἐν οἰκίᾳ οὐκ ἔμενεν ἀλλ’ ἐν τοῖς μῆμασιν.**

**ἐξελθόντι.** Aor mid ptc masc dat sg ἐξέρχομαι (attributive). Mark uses a genitive absolute (ἐξελθόντος αὐτοῦ) to give this phrase a temporal meaning (“When he got out of the boat . . .”), and commentators (Nolland, 1:402; Johnson, 135) and translators (NASB, NIV, NKJV, NRSV, REB) regularly render the Lukan phrase temporally as well. Several scholars maintain that Luke has improved Mark’s grammar here (e.g., Fitzmyer, 1:737; Marshall, 337; Nolland, 1:407). Such comments, however, appear to be based on the misconception that the referent of the subject of a genitive absolute

clause cannot appear in the main clause (see 2:2 on ἡγεμονεύοντος). It is better to recognize that Luke has shifted the focus from what is found in Mark's account. Culy (2003) has argued that adverbial participles generally only occur in the nominative and genitive (absolute) cases. He suggests that the writer's choice to use an attributive participle "keeps the focus on the referent . . . rather than shifting it to an action" (Culy 2003, 449; see also 452).

**αὐτῷ.** Dative complement of ὑπήντησεν. The fronted position of the pronoun (only 78 of 384 examples of this word order in Luke) and its position within the participial clause that modifies it (ἐξεληθόντι . . . ἐπὶ τὴν γῆν; Kwong, 110, n. 22) may both serve to highlight the significance of the interaction between Jesus and the demoniac (Kwong, 109; see further below; see also v. 31 on παρεκάλουν) or highlight the close temporal relation between Jesus disembarking and the demoniac coming to him (see the translation).

**ἐπὶ τὴν γῆν.** Locative.

**υπήντησεν.** Aor act ind 3rd sg ὑπαντάω.

**άνήρ τις.** Nominative subject of ὑπήντησεν.

**ἐκ τῆς πόλεως.** Source.

**ἔχων.** Pres act ptc masc nom sg ἔχω (attributive). The variant readings here demonstrate the close similarity in function between the attributive participle (P<sup>75</sup> B 579 1241 pc) and a relative clause construction (ὃς εἶχεν is found in <sup>2</sup> B A D L W Θ Ψ f<sup>1,13</sup> g).

**δαιμόνια.** Accusative direct object of ἔχων.

**χρόνῳ ἱκανῷ.** Dative of time. This is an example of the dative of time, which usually indicates a distinct point of time, overlapping with the accusative of time, which usually indicates an extent of time (see Wallace, 156, n. 44; BDF §201). In such cases, the semantic extension of time tends to be conveyed by an adjective that modifies the time word (here ἱκανῷ; cf. v. 29). The dative case plus the time word thus sets the temporal context, while the modifier specifies the extent of that temporal context. Note the use of the same phrase in the accusative case at 20:9. Luke continues to use marked word order here with the extent of time phrase preceding the verb it modifies, an order that he uses only seven of thirty-four times in his gospel (see also below on ἐν οἰκίᾳ and above on αὐτῷ). This appears to emphasize the length of time. Perhaps because of this atypical word order, or because the length of demon possession seemed more important

than the time the man spent without clothing, some scribes associated the time phrase with the preceding participle rather than with ἐνεδύσατο. Thus, Ἄ A W Θ Ψ f<sup>3</sup> ℳ pm read ἔχων δαιμόνια ἐκ χρόνων ἱκανῶν καὶ οὐκ ἐνεδύσατο ἱμάτιον, while D reads ἔχων δαιμόνια ἀπὸ χρόνων ἱκανῶν ὅς οὐκ ἐνεδύσατο ἱμάτιον.

**ἐνεδύσατο.** Aor mid ind 3rd sg ἐνδύω.

**ἱμάτιον.** Accusative direct object of ἐνεδύσατο.

**ἐν οἰκίᾳ.** Locative. This is yet another marked word order with a spatial modifier preceding the verb it modifies, an order Luke uses only sixty-three of 408 times in his gospel (Kwong, 63–64; see also above on χρόνῳ ἱκανῶ and αὐτῷ). Here, it likely serves to help set up the contrast with ἐν τοῖς μνήμασιν and thus highlight the demoniac’s unusual living accommodations.

**ἔμενεν.** Impf act ind 3rd sg μένω.

**ἐν τοῖς μνήμασιν.** Locative.

**8:28 ἰδὼν δὲ τὸν Ἰησοῦν ἀνακράξας προσέπεσεν αὐτῷ καὶ φωνῇ μεγάλη εἶπεν, Τί ἔμοι καὶ σοί, Ἰησοῦ υἱὲ τοῦ θεοῦ τοῦ ὑψίστου; δέομαί σου, μὴ με βασανίσῃς.**

**ἰδὼν.** Aor act ptc masc nom sg ὁράω (temporal).

**τὸν Ἰησοῦν.** Accusative direct object of ἰδὼν.

**ἀνακράξας.** Aor act ptc masc nom sg ἀνακράζω (attendant circumstance).

**προσέπεσεν.** Aor act ind 3rd sg προσπίπτω. Although the verb προσπίπτω can mean “to move with force against someth.” (BDAG, 884.2), as when winds beat against a house (Matt 7:25), rendering the verb “lunged at” here (Fitzmyer, 1:738) does not appear to have any contextual basis.

**αὐτῷ.** Dative complement of προσέπεσεν.

**φωνῇ μεγάλῃ.** In terms of syntax, dative of instrument. In terms of semantics, the manner in which they shouted (cf. 1:42; 4:33; 19:37; 23:46; Acts 7:57, 60; 8:7).

**εἶπεν.** Aor act ind 3rd sg λέγω.

**Τί ἔμοι καὶ σοί.** This idiom (lit. “What to me and to you?”) functions to highlight distance between the two referents (cf. Keener 2003, 1:506) and may here be translated, “What do we have to do with you?” “What do we have in common?” or “Leave us alone!”

(BDAG, 275, s.v. ἐγώ; see also 4:34). The translation used above comes from Marshall (193), who points to the use of this expression in the LXX (Josh 22:24; Judg 11:12; 2 Sam 16:10; 19:22; 1 Kgs 17:18; 2 Kgs 3:13).

**τί.** Nominative subject of a verbless equative clause.

**ἡμῖν . . . σοί.** Dative of respect or possession. Lit. (perhaps) “What is there with reference to us and you?”

**Ἰησοῦ.** Vocative.

**υἱέ.** Vocative in apposition to Ἰησοῦ.

**τοῦ θεοῦ τοῦ ὑψίστου.** Genitive of relationship.

**δέομαί.** Pres mid ind 1st sg δέομαι. On the second accent, see 1:13 on ἡ δέησις.

**σου.** Genitive complement of δέομαί.

**με.** Accusative direct object of βασανίσης. The fronted pronoun lends rhetorical force to the petition (40 out of 124 complements in Luke precede their verb when only the two elements make up the clause; Kwong, 110, n. 24).

**βασανίσης.** Aor act subj 2nd sg βασανίζω (prohibitive subjunctive).

**8:29 παρήγγειλεν γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ ἐξελθεῖν ἀπὸ τοῦ ἀνθρώπου. πολλοῖς γὰρ χρόνοις σνηρηπάκει αὐτόν καὶ ἐδεσμεύετο ἀλύσειν καὶ πέδαις φυλασσόμενος καὶ διαρρήσων τὰ δεσμὰ ἠλαύνετο ὑπὸ τοῦ δαιμονίου εἰς τὰς ἐρήμους.**

**παρήγγειλεν.** Aor act ind 3rd sg παραγγέλλω. A strongly supported variant has the imperfect παρήγγελλεν (Ⲡ A C K L W Γ Δ 1 33 565 892 *pm*) rather than the aorist form (Ⲫ<sup>75</sup> B Θ Ξ Ψ <sup>13</sup> 579 700 1241 1424 2542 *℞*). Fitzmyer (1:738) accepts the variant and translates the phrase, “Jesus was about to charge the unclean spirit,” giving the imperfect tense “tendential” force. In this case, the demon’s request to be spared torment (8:28) anticipates Jesus’ command. Although such a reading may avoid the theological problem of an unclean spirit being slow to obey Jesus’ command, there is no basis from either the imperfect tense or the context for arguing for a tendential idea (“he was about to . . .”). Instead, the imperfect is naturally used by many scribes because the verb is part of a clause that provides supplementary information rather than advancing

the storyline (see Introduction, “Verbal Aspect”), and the demon’s request remains a response to Jesus’ command, as in the Markan parallel (5:8) where the imperfect ἔλεγεν is used.

**γάρ.** Causal (see also 1:15), introducing the reason for the demon’s plea.

**τῷ πνεύματι τῷ ἀκαθάρτῳ.** Dative indirect object of παρηγγειλεν.

**ἐξελθεῖν.** Aor act inf ἐξέρχομαι (indirect discourse).

**ἀπὸ τοῦ ἀνθρώπου.** Separation.

**πολλοῖς . . . χρόνοις.** Dative of time.

**γάρ.** Causal (see also 1:15), introducing the reason for Jesus’ actions.

**συνηρπάκει.** Plprf act ind 3rd sg συναρπάζω.

**αὐτόν.** Accusative direct object of συναρπάκει.

**ἐδεσμεύετο.** Impf pass ind 3rd sg δεσμεύω. Although Plummer (230) could be correct in suggesting that the imperfect verbs relate what usually took place, the verb tenses (both imperfect and pluperfect) may also simply be natural choices for conveying background or supplementary information (see the Introduction, “Verbal Aspect”).

**ἀλύσειν καὶ πέδαις.** Dative of instrument.

**φυλασσόμενος.** Pres pass ptc masc nom sg φυλάσσω (attendant circumstance; see 1:24 on λέγουσα).

**διαρρήσων.** Pres act ptc masc nom sg διαρρήγνυμι (attendant circumstance; see 1:24 on λέγουσα).

**τὰ δεσμὰ.** Accusative direct object of διαρρήσων. The translation follows the NET Bible.

**ἤλαύνετο.** Impf pass ind 3rd sg ἐλαύνω.

**ὑπὸ τοῦ δαιμονίου.** Ultimate agency.

**εἰς τὰς ἐρήμους.** Locative.

**8:30 ἐπηρώτησεν δὲ αὐτόν ὁ Ἰησοῦς, Τί σοι ὄνομά ἐστιν; ὁ δὲ εἶπεν, Λεγίων, ὅτι εἰσῆλθεν δαιμόνια πολλὰ εἰς αὐτόν.**

**ἐπηρώτησεν.** Aor act ind 3rd sg ἐπερωτάω.

**αὐτόν.** Accusative direct object of ἐπηρώτησεν. On the word order, see 1:2 on ἡμῖν.

**ὁ Ἰησοῦς.** Nominative subject of ἐπηρώτησεν.

**Τί.** Predicate nominative.

**σοι.** Dative of possession.



**ὄνομά.** Nominative subject of ἔστιν. On the second accent, see 1:13 on ἡ δέησις.

**ἔστιν.** Pres act ind 3rd sg εἰμί. On the loss of accent, see 1:18 on εἰμι.

**ὁ.** Nominative subject of εἶπεν (see 1:29 on ἡ).

**εἶπεν.** Aor act ind 3rd sg λέγω.

**Λεγιών.** Predicate nominative in an elliptical construction: “My name is Legion” (cf. λεγιών ὄνομά μοι in Codex D and in Mark 5:9).

**ὅτι.** Introduces a causal clause.

**εἰσήλθεν.** Aor act ind 3rd sg εἰσέρχομαι. Neuter plural subjects characteristically take singular verbs (see Wallace, 399–400).

**δαίμονια πολλά.** Nominative subject of εἰσήλθεν.

**εἰς αὐτόν.** Locative.

**8:31 καὶ παρεκάλουν αὐτὸν ἵνα μὴ ἐπιτάξῃ αὐτοῖς εἰς τὴν ἄβυσσον ἀπελθεῖν.**

**παρεκάλουν.** Impf act ind 3rd pl παρακαλέω. Many manuscripts have the singular παρακάλει (A K P R Γ Δ Θ Ξ Ψ  $\mathfrak{M}$  *al*) rather than the plural παρεκάλουν ( $\mathfrak{F}^{75}$   $\mathfrak{N}$  B C F L  $\mathfrak{f}^3$  *al*) to bring the number into conformity with the preceding verb rather than with the conceptual subject. On the ingressive translation, see 1:59 on ἐκάλουν (here, παρεκάλουν is conjoined with εἶπεν, v. 30).

**αὐτόν.** Accusative direct object of παρεκάλουν.

**ἵνα.** Introduces indirect discourse. As McKay notes (113), although indirect commands, exhortations and wishes are generally introduced using an infinitival clause (see 8:41), a ἵνα clause may also be used in this way (see also 7:36; 8:32; 16:27; 18:39; cf. 6:31).

**ἐπιτάξῃ.** Aor act subj 3rd sg ἐπιτάσσω. Subjunctive with ἵνα.

**αὐτοῖς.** Dative complement of ἐπιτάξῃ.

**εἰς τὴν ἄβυσσον.** Locative. Kwong (110) notes that this is yet another marked word order in this pericope. Every other occurrence of this preposition with the same verb in Luke follows the verb. Overall, spatial modifiers only precede their verb twelve of thirty-nine times with infinitival clauses and sixty-three of 408 times with independent clauses (110, n. 25). The marked word orders likely serve to portray this dramatic encounter in more vivid terms.

**ἀπελθεῖν.** Aor act inf ἀπέρχομαι (indirect discourse).

8:32 Ἦν δὲ ἐκεῖ ἀγέλη χοίρων ἰκανῶν βοσκομένη ἐν τῷ ὄρει· καὶ παρεκάλεσαν αὐτὸν ἵνα ἐπιτρέψῃ αὐτοῖς εἰς ἐκείνους εἰσελθεῖν· καὶ ἐπέτρεψεν αὐτοῖς.

Ἦν. Impf act ind 3rd sg εἰμί.

ἀγέλη. Nominative subject of Ἦν.

χοίρων ἰκανῶν. Genitive of content.

βοσκομένη. Pres mid ptc fem nom sg βόσκω (attributive or imperfect periphrastic; on the latter, see 1:10 on προσευχόμενον). The distance between Ἦν and βοσκομένη makes attributive more likely. The verb should probably be understood as middle rather than passive.

ἐν τῷ ὄρει. Locative.

παρεκάλεσαν. Aor act ind 3rd pl παρακαλέω. Once again (see v. 29) we have considerable variation between an aorist form (παρεκάλεσαν occurs in  $\mathfrak{F}^{75} \mathfrak{N}^c \text{ B C}^* \text{ F L } f^1 33 \text{ al}$ ) and an imperfect form (παρακάλουν occurs in  $\mathfrak{N}^* \text{ A C}^c \text{ D K M P } \Gamma \Delta \Lambda \Psi f^{A3} \mathfrak{M} \text{ pm}$ ). Here, scribes would naturally choose the imperfect since this clause, along with the preceding equative clause, could be viewed as setting the scene for what follows, i.e., presenting background information (see Introduction, “Verbal Aspect”).

αὐτὸν. Accusative direct object of παρακαλέω.

ἵνα. Introduces indirect discourse (see also 8:31 on ἵνα).

ἐπιτρέψῃ. Aor act subj 3rd sg ἐπιτρέπω. Subjunctive with ἵνα.

αὐτοῖς. Dative complement of ἐπιτρέψῃ.

εἰς ἐκείνους. Locative. Lit. “into those.”

εἰσελθεῖν. Aor act inf εἰσερχομαι (complementary or direct object).

ἐπέτρεψεν. Aor act ind 3rd sg ἐπιτρέπω.

αὐτοῖς. Dative complement of ἐπέτρεψεν.

8:33 ἐξελθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώπου εἰσῆλθον εἰς τοὺς χοίρους, καὶ ὥρμησεν ἡ ἀγέλη κατὰ τοῦ κρημοῦ εἰς τὴν λίμνην καὶ ἀπεπνίγη.

ἐξελθόντα. Aor act ptc neut nom pl ἐξέρχομαι (attendant circumstance).

τὰ δαιμόνια. Nominative subject of εἰσῆλθον.

ἀπὸ τοῦ ἀνθρώπου. Separation.

**εἰσήλθον.** Aor act ind 3rd pl εἰσέρχομαι. Although neuter plural subjects characteristically take singular verbs (see Wallace, 399–400), this is not always the case. Luke switches back to the singular in verse 35.

**εἰς τοὺς χοίρους.** Locative.

**ῥομήσεν.** Aor act ind 3rd sg ῥομάω.

**ἡ ἀγέλη.** Nominative subject of ῥομήσεν.

**κατὰ τοῦ κρημοῦ.** Spatial.

**εἰς τὴν λίμνην.** Locative.

**ἀπεπνίγη.** Aor pass ind 3rd sg ἀποπνίγω.

**8:34 ἰδόντες δὲ οἱ βόσκοντες τὸ γεγονός ἐφυγον καὶ ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς.**

**ἰδόντες.** Aor act ptc masc nom pl ὀράω (temporal).

**οἱ βόσκοντες.** Pres act ptc masc nom pl βόσκω (substantival).  
Nominative subject of ἐφυγον.

**τὸ γεγονός.** Prf act ptc neut acc sg γίνομαι (substantival).  
Accusative direct object of ἰδόντες.

**ἐφυγον.** Aor act ind 3rd pl φεύγω.

**ἀπήγγειλαν.** Aor act ind 3rd pl ἀπαγγέλλω.

**εἰς τὴν πόλιν.** Locative.

**εἰς τοὺς ἀγρούς.** Locative.

**8:35 ἐξήλθον δὲ ἰδεῖν τὸ γεγονός καὶ ἦλθον πρὸς τὸν Ἰησοῦν καὶ εὔρον καθήμενον τὸν ἄνθρωπον ἀφ' οὗ τὰ δαιμόνια ἐξήλθεν ἱματισμένον καὶ σωφρονοῦντα παρὰ τοὺς πόδας τοῦ Ἰησοῦ, καὶ ἐφοβήθησαν.**

**ἐξήλθον.** Aor act ind 3rd pl ἐξέρχομαι. The subject is unspecified.

**ἰδεῖν.** Aor act inf ὀράω (purpose).

**τὸ γεγονός.** Prf act ptc neut acc sg γίνομαι (substantival).  
Accusative direct object of ἰδεῖν.

**ἦλθον.** Aor act ind 3rd pl ἔρχομαι.

**πρὸς τὸν Ἰησοῦν.** Spatial.

**εὔρον.** Aor act ind 3rd pl εὕρισκω.

**καθήμενον.** Pres mid ptc masc acc sg κάθημαι. Complement in an object-complement double accusative construction. It is com-

mon with verbs of perception to have an accusative direct object accompanied by a participial accusative complement that further describes what the subject of the verb perceived the direct object to be doing (cf. Culy 2004, 147). The word order, with the participle preceding the direct object is conditioned by the fact that the direct object is modified by a relative clause.

**τὸν ἄνθρωπον.** Accusative direct object of εὔρον.

**ἀφ' οὗ.** Separation.

**τὰ δαιμόνια.** Nominative subject of ἐξήλθεν.

**ἐξήλθεν.** Aor act ind 3rd sg ἐξέρχομαι. Neuter plural subjects characteristically take singular verbs (see Wallace, 399–400). A number of scribes (A C L W Θ Ψ <sup>f.13</sup> ℞), perhaps influenced by Luke 8:2 and/or in an attempt to clarify the temporal sequence, replaced the aorist (ἐξήλθεν) with the pluperfect (ἐξεληλύθει).

**ἱματισμένον.** Prf pass ptc masc acc sg ἱματίζω. Complement in an object-complement double accusative construction (see further above on καθήμενον).

**σωφρονούντα.** Pres act ptc masc acc sg σωφρονέω. Complement in an object-complement double accusative construction (see further above on καθήμενον).

**παρὰ τοὺς πόδας.** Locative.

**τοῦ Ἰησοῦ.** Possessive genitive.

**ἐφοβήθησαν.** Aor mid ind 3rd pl φοβέομαι. On the voice, see “Deponency” in the Series Introduction.

**8:36 ἀπήγγειλαν δὲ αὐτοῖς οἱ ἰδόντες πῶς ἐσώθη ὁ δαιμονισθεὶς.**

**ἀπήγγειλαν.** Aor act ind 3rd pl ἀπαγγέλλω. See also verse 39 on διηγού.

**αὐτοῖς.** Dative indirect object of ἀπήγγειλαν.

**οἱ ἰδόντες.** Aor act ptc masc nom pl ὁράω (substantival). Nominative subject of ἀπήγγειλαν.

**πῶς.** Introduces indirect speech, which serves as the clausal complement of ἀπήγγειλαν.

**ἐσώθη.** Aor pass ind 3rd sg σώζω. See also 7:50 on ἐσώκεν.

**ὁ δαιμονισθεὶς.** Aor pass ptc masc nom sg δαιμονίζομαι (substantival). Nominative subject of ἐσώθη.

**8:37** καὶ ἠρώτησεν αὐτὸν ἅπαν τὸ πλῆθος τῆς περιχώρου τῶν Γερασηνῶν ἀπελθεῖν ἀπ’ αὐτῶν, ὅτι φόβῳ μεγάλῳ συνείχοντο· αὐτὸς δὲ ἐμβὰς εἰς πλοῖον ὑπέστρεψεν.

**ἠρώτησεν.** Aor act ind 3rd sg ἐρωτάω.

**αὐτὸν.** Accusative direct object of ἠρώτησεν. On the word order, see 1:2 on ἡμῖν.

**ἅπαν τὸ πλῆθος.** Nominative subject of ἠρώτησεν.

**τῆς περιχώρου.** Genitive of source.

**τῶν Γερασηνῶν.** “The surrounding region *where the Gerasenes lived.*” Louw and Nida (1.80) argue that “In certain contexts . . . περίχωρος may include not only the surrounding region but also the point of reference.” They thus translate this passage: “the Gerasenes and the people living around them.” See also the text-critical note at 8:26.

**ἀπελθεῖν.** Aor act inf ἀπέρχομαι (indirect discourse).

**ἀπ’ αὐτῶν.** Separation.

**ὅτι.** Introduces a causal clause.

**φόβῳ μεγάλῳ.** Dative of instrument.

**συνείχοντο.** Impf pass ind 3rd pl συνέχω.

**αὐτὸς.** Nominative subject of ὑπέστρεψεν. The fronted explicit pronoun with δέ likely simply functions to shift the subject back to Jesus.

**ἐμβὰς.** Aor act ptc masc nom sg ἐμβαίνω (attendant circumstance).

**εἰς πλοῖον.** Locative.

**ὑπέστρεψεν.** Aor act ind 3rd sg ὑποστρέφω.

**8:38** ἐδεῖτο δὲ αὐτοῦ ὁ ἀνὴρ ἀφ’ οὗ ἐξεληλύθει τὰ δαιμόνια εἶναι σὺν αὐτῷ· ἀπέλυσεν δὲ αὐτὸν λέγων,

**ἐδεῖτο.** Impf mid ind 3rd sg δέομαι. Although Kwong (110; cf. v. 31; v. 27 on αὐτῷ) again argues that the use of imperfective aspect lends further highlighting to the interaction between Jesus and the demoniac, it more likely is chosen to help mark the healed man’s actions as background to Jesus’ actions that follow.

**αὐτοῦ.** Genitive object of ἐδεῖτο.

**ὁ ἀνὴρ.** Nominative subject of ἐδεῖτο.

**ἀφ’ οὗ.** Separation.

**ἐξεληλύθει.** Plprf act ind 3rd sg ἐξέρχομαι. Neuter plural subjects characteristically take singular verbs (see Wallace, 399–400).

**τὰ δαιμόνια.** Nominative subject of ἐξεληλύθει.

**εἶναι.** Pres act inf εἶμι (indirect discourse, modifying ἐδεῖτο).

**σὺν αὐτῷ.** Association.

**ἀπέλυσεν.** Aor act ind 3rd sg ἀπολύω.

**αὐτόν.** Accusative direct object of ἀπέλυσεν.

**λέγων.** Pres act ptc masc nom sg λέγω (means).

**8:39 Ὑπόστρεφε εἰς τὸν οἶκόν σου καὶ διηγοῦ ὅσα σοι ἐποίησεν ὁ θεός. καὶ ἀπῆλθεν καθ' ὅλην τὴν πόλιν κηρύσσων ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς.**

**Ὑπόστρεφε.** Pres act imprv 2nd sg ὑποστρέφω.

**εἰς τὸν οἶκόν.** Locative. On the second accent, see 1:13 on ἡ δέησις.

**σου.** Possessive genitive.

**διηγοῦ.** Pres mid imprv 2nd sg διηγέομαι. Luke uses this word to replace Mark's (5:19) ἀπάγγελον, but he made the opposite switch in 8:36. Louw and Nida define διηγέομαι as “to provide detailed information in a systematic manner” (33.201) and ἀπαγγέλλω as “to announce or inform, with possible focus upon the source of information” (33.198). It appears that Luke has carefully crafted his account by making use of the slightly different nuances of these verbs to emphasize the thorough account that the man is supposed to provide, something that is already made clear by the relative clause being introduced by ὅσα. In verse 36, in contrast, he was simply concerned with the more general conveyance of information and thus used ἀπάγγελον.

**ὅσα.** Accusative direct object of ἐποίησεν. The relative pronoun introduces a headless relative clause (see 6:2 on ὅ), which as a whole (ὅσα σοι ἐποίησεν ὁ θεός) serves as the direct object of διηγοῦ.

**σοι.** Dative of advantage.

**ἐποίησεν.** Aor act ind 3rd sg ποιέω.

**ὁ θεός.** Nominative subject of ἐποίησεν.

**ἀπῆλθεν.** Aor act ind 3rd sg ἀπέρχομαι.

**καθ' ὅλην τὴν πόλιν.** Spatial.

**κηρύσσων.** Pres act ptc masc nom sg κηρύσσω (manner).

**ἄσα.** Accusative direct object of ἐποίησεν. The relative pronoun introduces a headless relative clause (see 6:2 on ὅ), which as a whole (ἄσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς) serves as the direct object of κηρύσσων.

**ἐποίησεν.** Aor act ind 3rd sg ποιέω.

**αὐτῷ.** Dative of advantage. On the word order, see 1:2 on ἡμῖν.

**ὁ Ἰησοῦς.** Nominative subject of ἐποίησεν.

### Luke 8:40-56

<sup>40</sup>As Jesus was returning, a crowd welcomed him, for everyone was waiting for him. <sup>41</sup>And a man whose name was Jairus came—this man was a ruler of the synagogue—and after falling at Jesus’ feet he began pleading with him to come to his house! <sup>42</sup>For he had an only daughter, about twelve years of age, and she was dying.

Now, as he was going along, the crowds were nearly smothering him. <sup>43</sup>And a woman, suffering from menstrual bleeding for twelve years, who [although she had spent (her) whole livelihood on doctors] was unable to be cured by anyone, <sup>44</sup>approached (him) from behind and touched the edge of his garment; and immediately her bleeding stopped. <sup>45</sup>And Jesus said, “Who is the one who touched me?” While everyone was denying it, Peter said, “Master, the crowds are pressing in on you and crowding against you.” <sup>46</sup>Then Jesus replied, “Someone touched me, for I recognized power going out of me.” <sup>47</sup>When the woman saw that she had not escaped notice, she came trembling, and fell before him and announced in the presence of all the people the precise reason why she had touched him and how she had been immediately cured. <sup>48</sup>Then he said to her, “Daughter, your faith has delivered you. Go in peace.”

<sup>49</sup>While he was still speaking, someone came from the (house of the) ruler of the synagogue and said, “Your daughter has died. Do not trouble the teacher any longer.” <sup>50</sup>When Jesus heard (this), however, he responded to (Jairus), “Do not be afraid; only believe and she will be saved.” <sup>51</sup>Then, when he came to the home, he did not allow anyone to enter with him except Peter, John, James, and the father and mother of the child. <sup>52</sup>Now, everyone was crying and mourning for her. Then he said, “Do not cry; for she is not dead but asleep.” <sup>53</sup>But they proceeded to laugh at him, because they knew that she was dead. <sup>54</sup>Then he took hold of her hand and called

(to her), saying, “Child, get up.” <sup>55</sup>And her spirit returned, and she immediately got up. Then he gave orders for (something) to eat to be given to her. <sup>56</sup>Her parents were amazed, but he instructed them to tell no one what had happened.

**8:40** Ἐν δὲ τῷ ὑποστρέφειν τὸν Ἰησοῦν ἀπεδέξατο αὐτὸν ὁ ὄχλος· ἦσαν γὰρ πάντες προσδοκῶντες αὐτόν.

**ὑποστρέφειν.** Pres act inf ὑποστρέφω. Used with ἐν τῷ to denote contemporaneous time (see also 1:8 on ἱερατεύειν; for an alternative view, see 1:21 on χρονίζειν). When infinitives serve as the object of a preposition, they are always articular (Burk, 81).

**τὸν Ἰησοῦν.** Accusative subject of ὑποστρέφειν.

**ἀπεδέξατο.** Aor mid ind 3rd sg ἀποδέχομαι. In the NT this verb occurs only in Luke (also 9:11; Acts 2:41; 18:27; 21:17; 24:3; 28:30).

**αὐτόν.** Accusative direct object of ἀπεδέξατο. On the word order, see 1:2 on ἡμῖν.

**ὁ ὄχλος.** Nominative subject of ἀπεδέξατο.

**ἦσαν.** Impf ind 3rd pl εἰμί.

**γὰρ.** Causal (see also 1:15).

**πάντες.** Nominative subject of ἦσαν.

**προσδοκῶντες.** Pres act ptc masc nom pl προσδοκάω (imperfect periphrastic).

**αὐτόν.** Accusative direct object of προσδοκῶντες.

**8:41** καὶ ἰδοὺ ἦλθεν ἀνὴρ ᾧ ὄνομα Ἰαίρος καὶ οὗτος ἄρχων τῆς συναγωγῆς ὑπῆρχεν, καὶ πεσὼν παρὰ τοὺς πόδας [τοῦ] Ἰησοῦ παρεκάλει αὐτὸν εἰσελθεῖν εἰς τὸν οἶκον αὐτοῦ,

**ἰδοὺ.** See 1:20.

**ἦλθεν.** Aor act ind 3rd sg ἔρχομαι.

**ἀνὴρ.** Nominative subject of ἦλθεν.

**ᾧ.** Dative of possession. Lit. “to whom the name was Jairus” (cf. 1:26, 27; 2:25; 24:13).

**ὄνομα.** Nominative subject in a verbless equative relative clause.

**Ἰαίρος.** Predicate nominative.

**οὗτος.** Nominative subject of ὑπῆρχεν. The marked word order, with both the subject (οὗτος) and the complement (ἄρχων) preceding the verb (ὑπῆρχεν), serves to highlight further the



important status of Jairus. Kwong (111, n. 29) notes that this order occurs thirty-seven times in Luke compared to 167 times with the unmarked order (subject, verb, complement).

**ἄρχων.** Predicate nominative.  
**τῆς συναγωγῆς.** Genitive of subordination.  
**ὑπῆρχεν.** Impf act ind 3rd sg ὑπάρχω.  
**πεσῶν.** Aor act ptc masc nom sg πίπτω (temporal).  
**παρὰ τοὺς πόδας.** Locative.  
**τοῦ Ἰησοῦ.** Possessive genitive.  
**παρεκάλει.** Impf act ind 3rd sg παρακαλέω. On the ingressive translation, see 1:59 on ἐκάλουν.  
**αὐτόν.** Accusative subject of εἰσελθεῖν.  
**εἰσελθεῖν.** Aor act inf εἰσερχομαι (indirect discourse).  
**εἰς τὸν οἶκον.** Locative.  
**αὐτοῦ.** Possessive genitive.

**8:42a** ὅτι θυγάτηρ μονογενῆς ἦν αὐτῷ ὡς ἐτῶν δώδεκα καὶ αὐτὴ ἀπέθνησκεν.

**ὅτι.** Introduces a causal clause.  
**θυγάτηρ μονογενῆς.** Nominative subject of ἦν.  
**ἦν.** Impf ind 3rd sg εἰμί.  
**αὐτῷ.** Dative of possession.  
**ὡς.** Used with numerals to indicate approximation (BDAG, 1105.6).  
**ἐτῶν δώδεκα.** See 2:42 on ἐτῶν δώδεκα.  
**αὐτὴ.** Nominative subject of ἀπέθνησκεν.  
**ἀπέθνησκεν.** Impf act ind 3rd sg ἀποθνήσκω.

**8:42b** Ἐν δὲ τῷ ὑπάγειν αὐτόν οἱ ὄχλοι συνέπνιγον αὐτόν.

**ὑπάγειν.** Pres act inf ὑπάγω. Used with Ἐν τῷ to denote contemporaneous time (see also 1:8 on ἱερατεῦειν). When infinitives serve as the object of a preposition, they are always articular (Burk, 81).  
**αὐτόν.** Accusative subject of ὑπάγειν.  
**οἱ ὄχλοι.** Nominative subject of συνέπνιγον.  
**συνέπνιγον.** Impf act ind 3rd pl συμπνίγω. The verb denotes, “to crowd around to the point that one can hardly breathe” (LN 19.48).

**αὐτόν.** Accusative direct object of συνέπνιγον.

**8:43 καὶ γυνὴ οὖσα ἐν ῥύσει αἵματος ἀπὸ ἐτῶν δώδεκα, ἥτις [ιατροῖς προσαναλώσασα ὅλον τὸν βίον] οὐκ ἴσχυσεν ἀπ' οὐδενὸς θεραπευθῆναι,**

**γυνή.** Nominative subject of ἤψατο (8:44).

**οὖσα ἐν ῥύσει αἵματος.** Lit. “being in a flow of blood.”

**οὖσα.** Pres act ptc fem nom sg εἰμί (attributive).

**ἐν ῥύσει.** This use of ἐν introduces the context or circumstance in view. The idiom εἶναι ἐν τι is similar to English expressions, such as “to be in pain.” Plummer (234) notes ἐν φθορᾷ, ἐν ἐκστάσει, ἐν δόξῃ, ἐν ἐκτενείᾳ, and ἐν ἔχθρα as other examples. The phrase ῥύσις αἵματος refers, at least in this context, to “the loss of blood through menstrual bleeding” (LN 23.182).

**αἵματος.** Subjective genitive.

**ἀπὸ ἐτῶν δώδεκα.** In temporal constructions such as this ἀπό can indicate the point from which something begins (BDAG, 105.2.b.a).

**ἥτις.** Nominative subject of ἴσχυσεν. For more on the so-called indefinite relative pronoun, see 1:20 on οἵτινες.

**[ιατροῖς προσαναλώσασα ὅλον τὸν βίον].** Given the quality, distribution, and early date of the few manuscripts that support the shorter reading (Ⲙ<sup>75</sup>, B [D]), the editors of the NA<sup>27</sup>/UBS<sup>4</sup> have placed the words in brackets, “indicating doubt whether they have a right to stand there” (Metzger, 121). Modern translations are rather evenly divided between including these words (NRSV, REV) and omitting them (RSV, REB, NIV, NJB).

**ιατροῖς.** Dative of reference.

**προσαναλώσασα.** Aor act ptc fem nom sg προσαναλίσκω (concessive). Only here in the NT: “to spend excessively” (LN 57.148).

**ὅλον τὸν βίον.** Accusative direct object of προσαναλώσασα. Here, βίος refers to “the resources which one has as a means of living” (LN 57.18), as also in 15:12, 30, and 21:4 (Plummer, 235).

**ἴσχυσεν.** Aor act ind 3rd sg ἰσχύω.

**ἀπ' οὐδενός.** Agency. In contrast to Attic Greek, Koine Greek sometimes used ἀπό rather than ὑπό to introduce the agent of a passive verb (Caragounis, 115; see also 6:18; 7:35; 9:22; 17:25).

**θεραπευθῆναι.** Aor pass inf θεραπεύω (complementary).

**8:44** προσελθοῦσα ὀπισθεν ἤψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ καὶ παραχρήμα ἔστη ἡ ῥύσις τοῦ αἵματος αὐτῆς.

**προσελθοῦσα.** Aor act ptc fem nom sg προσέρχομαι (attendant circumstance).

**ἤψατο.** Aor mid ind 3rd sg ἄπτω.

**τοῦ κρασπέδου.** Genitive complement of ἤψατο.

**τοῦ ἱματίου.** Partitive genitive.

**αὐτοῦ.** Possessive genitive.

**παραχρήμα.** The word occurs three times in this chapter (8:44, 47, 55). See 5:25 and 1:64 on παραχρήμα.

**ἔστη.** Aor act ind 3rd sg ἵστημι.

**ἡ ῥύσις τοῦ αἵματος αὐτῆς.** Lit. “her flow of blood” (see also v. 43 on ἐν ῥύσει).

**ἡ ῥύσις.** Nominative subject of ἔστη.

**τοῦ αἵματος.** Subjective genitive.

**αὐτῆς.** Possessive genitive.

**8:45** καὶ εἶπεν ὁ Ἰησοῦς, Τίς ὁ ἀψάμενός μου; ἀρνούμενων δὲ πάντων εἶπεν ὁ Πέτρος, Ἐπιστάτα, οἱ ὄχλοι συνέχουσίν σε καὶ ἀποθλίβουσιν.

**εἶπεν.** Aor act ind 3rd sg λέγω.

**ὁ Ἰησοῦς.** Nominative subject of εἶπεν.

**Τίς.** Predicate nominative.

**ὁ ἀψάμενός.** Aor mid ptc masc nom sg ἄπτω (substantival). Nominative subject of a verbless equative clause. On the second accent, see 1:13 on ἡ δέησις.

**μου.** Genitive complement of ἀψάμενός.

**ἀρνούμενων.** Pres mid ptc masc gen pl ἀρνέομαι. Genitive absolute (see 2:2 on ἡγεμονεύοντος), temporal.

**πάντων.** Genitive subject of ἀρνούμενων.

**εἶπεν.** Aor act ind 3rd sg λέγω.

**ὁ Πέτρος.** Nominative subject of εἶπεν.

**Ἐπιστάτα.** Vocative.

**οἱ ὄχλοι.** Nominative subject of συνέχουσίν.

**συνέχουσίν.** Pres act ind 3rd pl συνέχω. On the second accent, see 1:13 on ἡ δέησις. Kwong (117, n. 42) argues that the use of the imperfective aspect with this and the next verb foregrounds the

statement and adds weight to the challenge. One might ask, however, how else Luke could have described this event but as a process (imperfective). Indeed, any challenge seems to have been intentionally removed or at least mitigated by omitting the additional statement found in Mark 5:31—καὶ λέγεις, Τίς μου ἥψατο; (“and you say, ‘Who touched me?’”).

**σε.** Accusative direct object of συνέχουσιν.

**ἀποθλίβουσιν.** Pres act ind 3rd pl ἀποθλίβω. On the verbal aspect, see above on συνέχουσιν.

**8:46 ὁ δὲ Ἰησοῦς εἶπεν, Ἦψατό μου τις, ἐγὼ γὰρ ἔγνωνα δύναμιν ἐξεληλυθυῖαν ἀπ’ ἐμοῦ.**

**ὁ . . . Ἰησοῦς.** Nominative subject of εἶπεν.

**εἶπεν.** Aor act ind 3rd sg λέγω.

**Ἦψατό.** Aor mid ind 3rd sg ἄπτω. The second accent comes from the enclitic μου (see 1:13 on ἡ δέησίς), which in turn receives its accent from the enclitic τις.

**μου.** Genitive complement of Ἦψατό.

**τις.** Nominative subject of Ἦψατό.

**ἐγὼ.** Nominative subject of ἔγνωνα.

**γὰρ.** Causal (see also 1:15), introducing the reason Jesus can say someone touched him.

**ἔγνωνα.** Aor act ind 1st sg γινώσκω. Here, the verb means “to be aware of someth.” (BDAG, 200.4.a). This need not be viewed as a non-past use of the aorist tense (contra Porter 1989, 227).

**δύναμιν.** Accusative direct object of ἔγνωνα.

**ἐξεληλυθυῖαν.** Prf act ptc fem acc sg ἐξέρχομαι. Wallace (645) argues that “An anarthrous participle in the accusative case, in conjunction with an accusative noun or pronoun, sometimes indicates indirect discourse after a verb of perception or communication.” While this is the typical way that grammarians handle this construction (see also, e.g., McKay, 105), and it certainly makes good sense of typical English translations (cf. the NIV’s “I know that . . .”), structurally this is a complement in an object-complement double accusative construction (see Culy 2009, 87–89).

**ἀπ’ ἐμοῦ.** Separation.

**8:47** ἰδοῦσα δὲ ἡ γυνὴ ὅτι οὐκ ἔλαθεν, τρέμουσα ἦλθεν καὶ προσπεσοῦσα αὐτῷ δι' ἣν αἰτίαν ἤψατο αὐτοῦ ἀπήγγειλεν ἐνώπιον παντὸς τοῦ λαοῦ καὶ ὡς ἰάθη παραχρῆμα.

**ἰδοῦσα.** Aor act ptc fem nom sg ὄραω (causal or temporal).

**ἡ γυνή.** Nominative subject of ἦλθεν.

**ὅτι.** Introduces a clausal complement of ἰδοῦσα.

**ἔλαθεν.** Aor act ind 3rd sg λανθάνω.

**τρέμουσα.** Pres act ptc fem nom sg τρέμω (manner, modifying ἦλθεν).

**ἦλθεν.** Aor act ind 3rd sg ἔρχομαι.

**προσπεσοῦσα.** Aor act ptc fem nom sg προσπίπτω (attendant circumstance).

**αὐτῷ.** Dative complement of προσπεσοῦσα.

**δι' ἣν αἰτίαν.** Cause. The internally headed relative clause (lit. “on account of which reason”; see 1:4 *on* *περὶ ὧν* *κατηχήθης λόγων* and 3:19 *on* *περὶ πάντων ὧν ἐποίησεν πονηρῶν*) probably produces an intensive expression: “the precise reason why.” The more typical construction would be *προσπεσοῦσα αὐτῷ τὴν αἰτίαν δι' ἣν ἤψατο αὐτοῦ ἀπήγγειλεν*. For other examples of this particular phrase, see Acts 22:24; 2 Tim 1:6, 12; Titus 1:13; Heb 2:11. The location of the relative clause prior to the verb gives it further prominence.

**αἰτίαν.** Accusative direct object of ἀπήγγειλεν.

**ἤψατο.** Aor mid ind 3rd sg ἅπτω.

**αὐτοῦ.** Genitive complement of ἤψατο.

**ἀπήγγειλεν.** Aor act ind 3rd sg ἀπαγγέλλω.

**ἐνώπιον παντὸς τοῦ λαοῦ.** Locative. See also 1:15.

**ὡς.** Introduces a clause that is conjoined with the conceptual direct object αἰτίαν. Like ὅτι, ὡς can be used as a “marker of discourse content” (BDAG, 1105.5) and thus introduce a clausal complement (see also 6:4; 24:6; cf. Acts 10:38). It likely, however, places more focus on manner than ὅτι would convey (Culy and Parsons, 212).

**ἰάθη.** Aor pass ind 3rd sg ἰάομαι.

**παραχρῆμα.** See 1:64; 8:44.

**8:48** ὁ δὲ εἶπεν αὐτῇ, *Θυγάτηρ, ἡ πίστις σου σέσωκέν σε· πορεύου εἰς εἰρήνην.*

**ὁ.** Nominative subject of εἶπεν (see 1:29 on ἡ).  
**εἶπεν.** Aor act ind 3rd sg λέγω.  
**αὐτῇ.** Dative indirect object of εἶπεν.  
**Θυγάτηρ.** Vocative.  
**ἡ πίστις σου σέσωκέν σε.** The same exact statement occurs at 7:50; 17:19; and 18:42.  
**ἡ πίστις.** Nominative subject of σέσωκέν.  
**σου.** Subjective genitive.  
**σέσωκέν.** Prf act ind 3rd sg σώζω. On the second accent, see 1:13 on ἡ δέησις.  
**σε.** Accusative direct object of σέσωκέν.  
**πορεύου.** Pres mid imprn 2nd sg πορεύομαι.  
**εἰς εἰρήνην.** Manner.

**8:49** Ἔτι αὐτοῦ λαλοῦντος ἔρχεται τις παρὰ τοῦ ἀρχισυναγώγου λέγων ὅτι Τέθνηκεν ἡ θυγάτηρ σου· μηκέτι σκύλλε τὸν διδάσκαλον.

**αὐτοῦ.** Genitive subject of λαλοῦντος.  
**λαλοῦντος.** Pres act ptc masc gen sg λαλέω. Genitive absolute (see 2:2 on ἡγεμονεύοντος), temporal.  
**ἔρχεται.** Pres mid ind 3rd sg ἔρχομαι. On the second accent, see 1:13 on ἡ δέησις. This is one of only three instances of historical presents in Luke's gospel that are not associated with a speech (see also 16:23; 24:12; cf. Acts 10:11, 27). In each case, they mark the information associated with the historical present as significant and give prominence to what follows (Levinsohn 2000, 208; see also 7:40 on φησίν).  
**τις.** Nominative subject of ἔρχεται.  
**παρὰ τοῦ ἀρχισυναγώγου.** Source. Since the context indicates that the ruler of the synagogue has remained in Jesus' presence since 8:41 and is the one addressed by the messenger (Τέθνηκεν ἡ θυγάτηρ σου), the phrase should be understood idiomatically to refer to the ruler's household (Nolland, 1:421).  
**λέγων.** Pres act ptc masc nom sg λέγω (attendant circumstance).  
**ὅτι.** Introduces the clausal complement (direct discourse; see also 1:25 on ὅτι) of λέγων.  
**Τέθνηκεν.** Prf act ind 3rd sg θνήσκω.

ἡ **θυγάτηρ**. Nominative subject of Τέθηκεν.  
 σου. Genitive of relationship.  
**σκύλλε**. Pres act impv 2nd sg σκύλλω.  
 τὸν **διδάσκαλον**. Accusative direct object of σκύλλω.

**8:50 ὁ δὲ Ἰησοῦς ἀκούσας ἀπεκρίθη αὐτῷ, Μὴ φοβοῦ, μόνον πιστευσον, καὶ σωθήσεται.**

ὁ . . . **Ἰησοῦς**. Nominative subject of ἀπεκρίθη.  
 ἀκούσας. Aor act ptc masc nom sg ἀκούω (temporal).  
 ἀπεκρίθη. Aor mid ind 3rd sg ἀποκρίνομαι. On the voice, see “Deponency” in the Series Introduction. See also 1:19 on ἀποκριθεὶς.  
 αὐτῷ. Dative indirect object of ἀπεκρίθη. The referent is Jairus.  
 φοβοῦ. Pres mid impv 2nd sg φοβέομαι (prohibition).  
 πιστευσον. Aor act impv 2nd sg πιστεύω.  
 σωθήσεται. Fut pass ind 3rd sg σώζω. See 7:50 on σέσωκέν.

**8:51 ἔλθων δὲ εἰς τὴν οἰκίαν οὐκ ἀφῆκεν εἰσελθεῖν τινα σὺν αὐτῷ εἰ μὴ Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον καὶ τὸν πατέρα τῆς παιδὸς καὶ τὴν μητέρα.**

ἔλθων. Aor act ptc masc nom sg ἔρχομαι (temporal).  
 εἰς τὴν οἰκίαν. Locative.  
 ἀφῆκεν. Aor act ind 3rd sg ἀφήμι.  
 εἰσελθεῖν. Aor act inf εισέρχομαι (complementary).  
 τινα. Accusative subject of εἰσελθεῖν.  
 σὺν αὐτῷ. Association.  
 εἰ μὴ. See 5:21.  
 Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον καὶ τὸν πατέρα . . . καὶ τὴν μητέρα. Accusative subject of an implied (ἀφῆκεν) εἰσελθεῖν.  
 τῆς παιδὸς. Genitive of relationship.

**8:52 ἔκλαιον δὲ πάντες καὶ ἐκόπτοντο αὐτήν. ὁ δὲ εἶπεν, Μὴ κλαίετε, οὐ γὰρ ἀπέθανεν ἀλλὰ καθεύδει.**

ἔκλαιον. Impf act ind 3rd pl κλαίω.  
 πάντες. Nominative subject of ἔκλαιον.  
 ἐκόπτοντο. Impf mid ind 3rd pl κόπτω.

**αὐτήν.** Accusative direct object of ἐκόπτοντο.  
**ὁ.** Nominative subject of εἶπεν (see 1:29 on ἡ).  
**εἶπεν.** Aor act ind 3rd sg λέγω.  
**κλαίετε.** Pres act impv 2nd pl κλαίω (prohibition).  
**γάρ.** Causal (see also 1:15).  
**ἀπέθανεν.** Aor act ind 3rd sg ἀποθνήσκω.  
**καθεύδει.** Pres act ind 3rd sg καθεύδω.

**8:53 καὶ κατεγέλων αὐτοῦ εἰδότες ὅτι ἀπέθανεν.**

**κατεγέλων.** Impf act ind 3rd pl καταγελῶ. Following his analysis of the use of imperfective aspect in Luke 7–8 (see 7:36 on Ἡρώτα), Kwong argues that the parallel use of indirect speeches introduced with imperfective aspect here and in verse 41 help to draw a contrast between Jairus and the people in this scene. “One admires and respects Jesus (falls at Jesus’ feet and asks him) and one humiliates and mocks Jesus” (Kwong, 112). It seems more likely that the imperfective aspect simply portrays the action as a process or that this represents an “immediative imperfect,” which “expresses the idea that the state of affairs was realized straight away following another state of affairs” (Rijksbaron, 17; cf. the NET Bible’s ingressive translation).

**αὐτοῦ.** Genitive complement of κατεγέλων.

**εἰδότες.** Prf act ptc masc nom pl οἶδα (causal). On the use of the perfect tense with this verb, see 4:34 on οἶδά.

**ὅτι.** Introduces the clausal complement (indirect discourse with a verb of cognition; see 1:22 on ὅτι) of εἰδότες.

**ἀπέθανεν.** Aor act ind 3rd sg ἀποθνήσκω.

**8:54 αὐτὸς δὲ κρατήσας τῆς χειρὸς αὐτῆς ἐφώνησεν λέγων, Ἥ παῖς, ἔγειρε.**

**αὐτὸς.** Nominative subject of ἐφώνησεν. The explicit fronted subject pronoun with δὲ shifts attention back to Jesus and helps highlight the contrast between the mourners’ response to Jesus and his actions.

**κρατήσας.** Aor act ptc masc nom sg κρατέω (attendant circumstance).



**τῆς χειρὸς.** Genitive complement of κρατήσας.  
**αὐτῆς.** Possessive genitive.

**ἐφώνησεν.** Aor act ind 3rd sg φωνέω. The verb here could either be used in the sense of “to speak with considerable volume or loudness” (LN 33.77; so Plummer, 238; Nolland, 1:422; NLT) or “to communicate directly or indirectly to someone who is presumably at a distance, in order to tell such a person to come” (LN 33.307; so Marshall, 348; REB, NCV). On the one hand, the former fits with the notion that the girl is “sleeping” (v. 52) and needs to be roused from her sleep (cf. Bock, 1:803). On the other hand, the context also suggests that Jesus is summoning the girl back from death.

**λέγων.** Pres act ptc masc nom sg λέγω (manner or means).

**Ἥ παῖς.** Vocative. Caragounis (142) notes that although it was not uncommon in classical Greek, “the nominative with the function of the vocative increases substantially in the NT, no doubt under LXX influence,” and becomes increasingly common in subsequent centuries.

**ἔγειρε.** Pres act impv 2nd sg ἐγείρω.

**8:55 καὶ ἐπέστρεψεν τὸ πνεῦμα αὐτῆς καὶ ἀνέστη παραχρῆμα καὶ διέταξεν αὐτῇ δοθῆναι φαγεῖν.**

**ἐπέστρεψεν.** Aor act ind 3rd sg ἐπιστρέφω.

**τὸ πνεῦμα.** Nominative subject of ἐπέστρεψεν.

**αὐτῆς.** Possessive genitive.

**ἀνέστη.** Aor act ind 3rd sg ἀνίστημι.

**παραχρῆμα.** See 1:64; 5:25; and 8:44 on παραχρῆμα.

**διέταξεν.** Aor act ind 3rd sg διατάσσω.

**αὐτῇ.** Dative indirect object of δοθῆναι.

**δοθῆναι.** Aor pass inf δίδωμι (indirect discourse).

**φαγεῖν.** Aor act inf ἐσθίω (subject). Although this is sometimes viewed as a purpose infinitive (so Kwong, 81, n. 64), given the fact that the passive verb δοθῆναι needs a subject, it is better to treat this as the subject of the infinitive (contra Rogers and Rogers, 129, who inadvertently call it the object of the passive infinitive).

**8:56 καὶ ἐξέστησαν οἱ γονεῖς αὐτῆς· ὁ δὲ παρήγγειλεν αὐτοῖς μηδενὶ εἰπεῖν τὸ γεγονός.**

**ἐξέστησαν.** Aor act ind 3rd pl ἐξίστημι.  
**οἱ γονεῖς.** Nominative subject of ἐξέστησαν.  
**αὐτῆς.** Genitive of relationship.  
**ὁ.** Nominative subject of παρήγγειλεν (see 1:29 on ἡ).  
**παρήγγειλεν.** Aor act ind 3rd sg παραγγέλλω.  
**αὐτοῖς.** Dative indirect object of παρήγγειλεν.  
**μηδενί.** Dative indirect object of εἰπεῖν.  
**εἰπεῖν.** Aor act inf εἰμί (indirect discourse).  
**τὸ γεγονός.** Prf act ptc neut acc sg γίνομαι (substantival).  
 Accusative direct object of εἰπεῖν.

### Luke 9:1-6

<sup>1</sup>(Jesus) called the Twelve together and gave them power and authority over all demons and to cure diseases, <sup>2</sup>and he sent them to proclaim the kingdom of God and to heal [the sick]. <sup>3</sup>He said to them, “Take nothing on the journey—no staff, nor travel bag, nor bread, nor money, nor two tunics [each]. <sup>4</sup>And whatever house you happen to enter, stay there until you leave the area. <sup>5</sup>And as for all those who do not welcome you, when you leave that city, shake the dust from your feet as a testimony against them.” <sup>6</sup>Then they went out and traveled from village to village proclaiming the good news and healing everywhere.

**9:1 Συγκαλεσάμενος δὲ τοὺς δώδεκα ἔδωκεν αὐτοῖς δύναμιν καὶ ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια καὶ νόσους θεραπεύειν**

**Συγκαλεσάμενος.** Aor mid ptc masc nom sg συγκαλέω (attendant circumstance or temporal).  
**τοὺς δώδεκα.** Accusative direct object of Συγκαλεσάμενος.  
**ἔδωκεν.** Aor act ind 3rd sg δίδωμι.  
**αὐτοῖς.** Dative indirect object of ἔδωκεν. On the word order, see 1:2 on ἡμῖν.  
**δύναμιν καὶ ἐξουσίαν.** Accusative direct object of ἔδωκεν.  
**ἐπὶ πάντα τὰ δαιμόνια.** Locative (see also 1:12 on ἐπ’ αὐτόν).  
**νόσους.** Accusative direct object of θεραπεύειν.  
**θεραπεύειν.** Pres act inf θεραπεύω (epexegetical to an implied δύναμιν καὶ ἐξουσίαν). The καὶ technically introduces an elliptical clause: “(he gave them power and authority) to heal diseases.”

**9:2** καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν βασιλείαν τοῦ θεοῦ καὶ ἰᾶσθαι [τοὺς ἀσθενεῖς],

**ἀπέστειλεν.** Aor act ind 3rd sg ἀποστέλλω.

**αὐτοὺς.** Accusative direct object of ἀπέστειλεν.

**κηρύσσειν.** Pres act inf κηρύσσω (purpose).

**τὴν βασιλείαν.** Accusative direct object of κηρύσσειν.

**τοῦ θεοῦ.** Subjective genitive (see also 4:43).

**ἰᾶσθαι.** Aor mid inf ἰάομαι (purpose).

[**τοὺς ἀσθενεῖς**]. Accusative direct object of ἰᾶσθαι. Although extant manuscripts show several variants at this point (ἰᾶσθαι τοὺς ἀσθενεῖς, ἰᾶσθαι τοὺς ἀσθενούντας, and simply ἰᾶσθαι), the text-critical issue is simply a question of whether the information is left implicit or made explicit. The meaning is not affected.

**9:3** καὶ εἶπεν πρὸς αὐτούς, Μηδὲν αἴρετε εἰς τὴν ὁδόν, μήτε ράβδον μήτε πήραν μήτε ἄρτον μήτε ἀργύριον μήτε [ἀνά] δύο χιτῶνας ἔχειν.

**εἶπεν.** Aor act ind 3rd sg λέγω.

**πρὸς αὐτούς.** Indirect object (see 1:13 on πρὸς αὐτὸν).

**Μηδὲν.** Accusative direct object of αἴρετε.

**αἴρετε.** Pres act impv 2nd pl αἴρω.

**εἰς τὴν ὁδόν.** Locative. Lit. “on the road.”

**μήτε ράβδον μήτε πήραν μήτε ἄρτον μήτε ἀργύριον μήτε [ἀνά] δύο χιτῶνας.** This whole construction is likely the accusative direct object of ἔχειν. Alternatively, it may be viewed as accusative in apposition to Μηδὲν, with only δύο χιτῶνας serving as the direct object of ἔχειν.

[**ἀνά**]. Here, ἀνά, if the reading is adopted, is “a marker of distributive relations involving numerable objects” (LN 89.91). This reading simply makes it explicit that Jesus is prohibiting two tunics “apiece” or “each.”

**ἔχειν.** Pres act inf ἔχω. Lit. “. . . do not have a staff, or travel bag . . .” Most likely, μήτε ράβδον μήτε πήραν μήτε ἄρτον μήτε ἀργύριον μήτε [ἀνά] δύο χιτῶνας ἔχειν is one lengthy exegetical infinitival clause (see the translation). McKay (82) calls the infinitive result or purpose: “Take nothing with you on the way so that you will have neither. . . .”

**9:4** καὶ εἰς ἣν ἄν οἰκίαν εἰσέλθητε, ἐκεῖ μένετε καὶ ἐκεῖθεν ἐξέρχεσθε.

**εἰς ἣν ἄν οἰκίαν.** Locative. The indefinite relative pronoun (see 9:48 on Ὅς ἄν) is most often used to introduce headless relative clauses (see, e.g., 8:18). Here, the relative pronoun technically introduces an internally headed relative clause (see 3:19 on *περὶ πάντων ὧν ἐποίησεν πονηρῶν*). Thus the verb εἰσέλθητε takes the subjunctive mood with ἄν: lit. “and the house, into which you happen to enter.” Superficially, ἣν ἄν appears to function like an adjective (“whatever”) modifying οἰκίαν. The entire relative clause (εἰς ἣν ἄν οἰκίαν εἰσέλθητε) introduces the locative topic of what follows and is picked up with ἐκεῖ and ἐκεῖθεν (cf. 10:5, 8, 10).

**εἰσέλθητε.** Aor act subj 2nd pl εἰσέρχομαι. Subjunctive with ἄν.

**ἐκεῖ μένετε καὶ ἐκεῖθεν ἐξέρχεσθε.** Lit. “stay there until you go out from there.” The translation follows the NET Bible.

**μένετε.** Pres act impv 2nd pl μένω.

**ἐξέρχεσθε.** Pres mid impv 2nd pl ἐξέρχομαι.

**9:5** καὶ ὅσοι ἄν μὴ δέχωνται ὑμᾶς, ἐξερχόμενοι ἀπὸ τῆς πόλεως ἐκείνης τὸν κονιορτὸν ἀπὸ τῶν ποδῶν ὑμῶν ἀποτινάσσετε εἰς μαρτύριον ἐπ’ αὐτούς.

**ὅσοι ἄν.** Nominative subject of δέχωνται. Lit. “As many as . . .” The relative pronoun introduces a headless relative clause (see 6:2 on ὅ), which as a whole (ὅσοι ἄν μὴ δέχωνται ὑμᾶς) serves as the topic of what follows (see 1:36 on Ἐλισάβετ) and is picked up by αὐτούς.

**δέχωνται.** Pres mid subj 3rd pl δέχομαι. Subjunctive with ἄν.

**ὑμᾶς.** Accusative direct object of δέχωνται.

**ἐξερχόμενοι.** Pres mid ptc masc nom pl ἐξέρχομαι (temporal).

**ἀπὸ τῆς πόλεως ἐκείνης.** Separation.

**τὸν κονιορτὸν.** Accusative direct object of ἀποτινάσσετε.

**ἀπὸ τῶν ποδῶν.** Separation.

**ὑμῶν.** Possessive genitive.

**ἀποτινάσσετε.** Pres act impv 2nd pl ἀποτινάσσω.

**εἰς μαρτύριον.** Goal.

**ἐπ’ αὐτούς.** Opposition (cf. LN 90.34).

**9:6** ἐξερχόμενοι δὲ διήρχοντο κατὰ τὰς κόμας εὐαγγελιζόμενοι καὶ θεραπεύοντες πανταχοῦ.

**ἐξερχόμενοι.** Pres mid ptc masc nom pl ἐξέρχομαι (attendant circumstance; see 1:24 on λέγουσα).

**διήρχοντο.** Impf mid ind 3rd pl διέρχομαι.

**κατὰ τὰς κόμας.** Distributive.

**εὐαγγελιζόμενοι.** Pres mid ptc masc nom pl εὐαγγελίζω (manner).

**θεραπεύοντες.** Pres act ptc masc nom pl θεραπεύω (manner).

### Luke 9:7-9

<sup>7</sup>Now, Herod the tetrarch heard about everything that had happened, and he was quite perplexed because it was being said by some that John had risen from the dead, <sup>8</sup>by some that Elijah had appeared, and by others that some ancient prophet had risen. <sup>9</sup>Then Herod said, “I beheaded John! So, who is this person about whom I am hearing such things?” And he was trying to see him.

**9:7** Ἦκουσεν δὲ Ἡρώδης ὁ τετραάρχης τὰ γινόμενα πάντα καὶ διηπόρει διὰ τὸ λέγεσθαι ὑπὸ τινων ὅτι Ἰωάννης ἠγέρθη ἐκ νεκρῶν,

**Ἦκουσεν.** Aor act ind 3rd sg ἀκούω.

**Ἡρώδης.** Nominative subject of Ἦκουσεν.

**ὁ τετραάρχης.** Nominative in apposition to Ἡρώδης.

**τὰ . . . πάντα.** Accusative direct object of Ἦκουσεν.

**γινόμενα.** Pres mid ptc neut acc pl γίνομαι (attributive). Some scribes (A C<sup>3</sup> W Θ Ψ<sup>f</sup> 33 ℹ) add ὑπ’ αὐτοῦ to specify the agent of “everything that had happened” (cf. 13:17; 23:8).

**διηπόρει.** Impf act ind 3rd sg διαπορέω.

**λέγεσθαι.** Pres pass inf λέγω. Used with διὰ τὸ to denote cause. When infinitives serve as the object of a preposition, they are always articular (Burk, 81). As Burk notes (81–82, n. 22), following Robertson (1069), the article carries the additional benefit of helping the reader avoid mistaking the preposition plus infinitive as a compound verb. Here, without the article the preposition and verb might be viewed as an instance of the compound verb διαλέγομαι.

**ὑπὸ τινων.** Ultimate agency.

**ὅτι.** Introduces the clausal complement (indirect discourse) of λέγεσθαι. Here, with a passive verb, the ὅτι clause actually serves as the subject (indirect discourse) of the infinitive.

**Ἰωάννης.** Nominative subject of ἠγέρθη.

**ἠγέρθη.** Aor mid/pass ind 3rd sg ἐγείρω. The verb form could mean either “had risen” (middle; see “Deponency” in the Series Introduction) or “had been raised” (passive).

**ἐκ νεκρῶν.** Source.

**9:8 ὑπό τινων δὲ ὅτι Ἡλίας ἐφάνη, ἄλλων δὲ ὅτι προφήτης τις τῶν ἀρχαίων ἀνέστη.**

**ὑπό τινων.** Ultimate agency.

**ὅτι.** Introduces the clausal complement (indirect discourse) of an implied λέγεσθαι (see also v. 7 on ὅτι).

**Ἡλίας.** Nominative subject of ἐφάνη.

**ἐφάνη.** Aor mid ind 3rd sg φαίω. On the voice, see “Deponency” in the Series Introduction.

**ἄλλων.** Ultimate agency. The preposition ὑπό is implied.

**ὅτι.** See above.

**προφήτης τις.** Nominative subject of ἀνέστη.

**τῶν ἀρχαίων.** Attributive genitive or genitive of source (“from the old days”).

**ἀνέστη.** Aor act ind 3rd sg ἀνίστημι.

**9:9 εἶπεν δὲ Ἡρώδης, Ἰωάννην ἐγὼ ἀπεκεφάλισα· τίς δὲ ἐστὶν οὗτος περὶ οὗ ἀκούω τοιαῦτα; καὶ ἐζήτει ἰδεῖν αὐτόν.**

**εἶπεν.** Aor act ind 3rd sg λέγω.

**Ἡρώδης.** Nominative subject of εἶπεν.

**Ἰωάννην.** Accusative direct object of ἀπεκεφάλισα.

**ἐγὼ.** Nominative subject of ἀπεκεφάλισα.

**ἀπεκεφάλισα.** Aor act ind 1st sg ἀποκεφαλίζω. Herod was not the actual agent of this action. Rather, he means, “John I (had) beheaded” (cf. 9:9).

**τίς.** Predicate nominative.

**δέ.** Here, the conjunction marks development in Herod’s reasoning.

**ἐστὶν.** Pres act ind 3rd sg εἰμί. On the loss of accent, see 1:18 on εἰμι.

**οὗτος.** Nominative subject of ἔστιν.  
**περι οὗ.** Reference.  
**ἀκούω.** Pres act ind 1st sg ἀκούω.  
**τοιαῦτα.** Accusative direct object of ἀκούω.  
**καὶ ἐζήτει ἰδεῖν αὐτόν.** The REB captures the sense well, “And he was anxious to see him.”  
**ἐζήτει.** Impf act ind 3rd sg ζητέω.  
**ἰδεῖν.** Aor act inf ὀράω (complementary).  
**αὐτόν.** Accusative direct object of ἰδεῖν.

### Luke 9:10-17

<sup>10</sup>When the apostles returned, they described to him everything they had done. And he took them along and withdrew privately to a city called Bethsaida. <sup>11</sup>But when the crowd learned (about it), they followed him. After welcoming them he began speaking to them about the kingdom of God, and those who needed healing he proceeded to heal. <sup>12</sup>Now, the day began to draw to a close. So the Twelve came and said to him, “Send the crowd away so that they can go into the surrounding villages and countryside and rest and find provisions, because we are in an isolated place here.” <sup>13</sup>But he said to them, “You give them something to eat.” Then they said, “We do not have more than five loaves and two fish—unless perhaps we go and buy food for all these people?” <sup>14</sup>For there were about five thousand men (there).

Then he said to his disciples, “Seat them in groups, [about] fifty apiece.” <sup>15</sup>And they did so and seated everyone. <sup>16</sup>He took the five loaves and two fish, looked up toward heaven, and blessed them. Then he broke (them) and began giving (them) to the disciples to give to the crowd. <sup>17</sup>They ate and everyone was satisfied. Then (the food) that was too much for them was collected—twelve baskets of scraps.

**9:10 Καὶ ὑποστρέψαντες οἱ ἀπόστολοι διηγήσαντο αὐτῷ ὅσα ἐποίησαν. καὶ παραλαβὼν αὐτοὺς ὑπεχώρησεν κατ’ ἰδίαν εἰς πόλιν καλουμένην Βηθσαϊδά.**

**Καὶ.** Luke’s use of καὶ shows that verses 7-9 were a parenthetical comment, with the story of verses 1-6 continuing on here.

**ὑποστρέψαντες.** Aor act ptc masc nom pl ὑποστρέφω (temporal).

**οἱ ἀπόστολοι.** Nominative subject of διηγῆσαντο.

**διηγῆσαντο.** Aor mid ind 3rd pl διηγέομαι.

**αὐτῷ.** Dative indirect object of διηγῆσαντο.

**ὅσα.** Accusative direct object of ἐποίησαν. The relative pronoun introduces a headless relative clause (see 6:2 on ὅ), which as a whole (ὅσα ἐποίησαν) serves as the direct object of διηγῆσαντο.

**ἐποίησαν.** Aor act ind 3rd pl ποιέω.

**παραλαβάν.** Aor act ptc masc nom sg παραλαμβάνω (attendant circumstance).

**αὐτούς.** Accusative direct object of ὑπεχώρησεν.

**ὑπεχώρησεν.** Aor act ind 3rd sg ὑποχωρέω.

**κατ' ἰδίαν.** An idiom (lit. “according to one’s own things”) meaning “pert. to a particular individual, *by oneself, privately*” (BDAG, 467.5; also used at 10:23).

**εἰς πόλιν.** Locative.

**καλουμένην.** Pres pass ptc fem acc sg καλέω (attributive).

**Βηθσαϊδά.** The indeclinable noun functions as a complement in a subject-complement double accusative construction (cf. 7:11 on Ναῖν). A number of textual variants surround this word, presumably because it seems to contradict the larger context in which the food shortage is a result of being in a deserted place. In Mark 6:31 and Matt 14:13, Jesus leads the disciples to a deserted place (Fitzmyer, 1:765–66; Omanson, 125).

**9:11 οἱ δὲ ὄχλοι γνόντες ἠκολούθησαν αὐτῷ. καὶ ἀποδεξάμενος αὐτούς ἐλάλει αὐτοῖς περὶ τῆς βασιλείας τοῦ θεοῦ, καὶ τοὺς χρεῖαν ἔχοντας θεραπείας ἰάτο.**

**οἱ . . . ὄχλοι.** Nominative subject of ἠκολούθησαν.

**γνόντες.** Aor act ptc masc nom pl γινώσκω (temporal).

**ἠκολούθησαν.** Aor pass ind 3rd pl ἀκολουθέω.

**αὐτῷ.** Dative complement of ἠκολούθησαν.

**ἀποδεξάμενος.** Aor mid ptc masc nom sg ἀποδέχομαι (temporal).

**αὐτούς.** Accusative direct object of ἀποδεξάμενος.

**ἐλάλει.** Impf act ind 3rd sg λαλέω. On the ingressive translation, see 1:59 on ἐκάλουν.



**αὐτοῖς.** Dative indirect object of ἐλάλει.  
**περὶ τῆς βασιλείας.** Reference.  
**τοῦ θεοῦ.** Subjective genitive (see also 4:43).  
**τοὺς . . . ἔχοντας.** Pres act ptc masc acc pl ἔχω (substantival).  
 Accusative direct object of ἴατο.  
**χρεῖαν.** Accusative direct object of ἔχοντας.  
**θεραπείας.** Objective genitive.  
**ἴατο.** Impf mid ind 3rd sg ἰάομαι.

**9:12 Ἡ δὲ ἡμέρα ἤρξατο κλίνειν· προσελθόντες δὲ οἱ δώδεκα εἶπαν αὐτῷ, Ἀπόλυσον τὸν ὄχλον, ἵνα πορευθέντες εἰς τὰς κύκλω κώμας καὶ ἀγροὺς καταλύσωσιν καὶ εὐρωσιν ἐπισιτισμόν, ὅτι ὠδε ἐν ἐρήμῳ τόπῳ ἐσμέν.**

**Ἡ . . . ἡμέρα.** Nominative subject of ἤρξατο.  
**ἤρξατο.** Aor mid ind 3rd sg ἄρχω.  
**κλίνειν.** Pres act inf κλίνω (complementary). Here, likely, “to begin to come to an end, with particular reference to the period of a day (a figurative meaning dependent upon the position of the sun)” (LN 68.51; cf. 24:29).  
**προσελθόντες.** Aor act ptc masc nom pl προσέρχομαι (attendant circumstance).  
**οἱ δώδεκα.** Nominative subject of εἶπαν.  
**εἶπαν.** Aor act ind 3rd pl λέγω. On the form, see 1:61.  
**αὐτῷ.** Dative indirect object of εἶπαν.  
**Ἀπόλυσον.** Aor act impv 2nd sg ἀπολύω.  
**τὸν ὄχλον.** Accusative direct object of Ἀπόλυσον.  
**ἵνα.** Introduces a purpose clause.  
**πορευθέντες.** Aor mid ptc masc nom pl πορεύομαι (attendant circumstance). On the voice, see “Deponency” in the Series Introduction.  
**εἰς τὰς . . . κώμας καὶ ἀγροὺς.** Locative.  
**κύκλω.** Although this is technically the dative form of κύκλος, it became a fixed adverbial form (BDAG, 574.2) that came to function also as an indeclinable adjective, as here. The adjectival form is unattested in the NT.  
**καταλύσωσιν.** Aor act subj 3rd pl καταλύω. Subjunctive with ἵνα. Here, “to experience the hospitality of someone, with principal

focus upon lodging” (LN 34.61) or “to cease what one is doing, *halt*” (BDAG, 522.4).

**εὔρωσιν.** Aor act subj 3rd pl εὐρίσκω. Subjunctive with ἵνα.

**ἐπισιτισμόν.** Accusative direct object of εὔρωσιν. Only here in the NT: “provisions” (BDAG, 378).

**ὅτι.** Introduces a causal clause.

**ὡδε ἐν ἐρήμῳ τόπῳ ἐσμέν.** Kwong (134, n. 16) notes that it is very unusual to have two spatial modifiers preceding the verb. This marked word order likely adds force to the disciples’ statement.

**ἐν ἐρήμῳ τόπῳ.** Locative.

**ἐσμέν.** Pres act ind 1st pl εἰμί.

**9:13 εἶπεν δὲ πρὸς αὐτούς, Δότε αὐτοῖς ὑμεῖς φαγεῖν. οἱ δὲ εἶπαν, Οὐκ εἰσὶν ἡμῖν πλεῖον ἢ ἄρτοι πέντε καὶ ἰχθύες δύο, εἰ μὴτι πορευθέντες ἡμεῖς ἀγοράσωμεν εἰς πάντα τὸν λαὸν τοῦτον βρώματα.**

**εἶπεν.** Aor act ind 3rd sg λέγω.

**πρὸς αὐτούς.** Indirect object (see 1:13 on πρὸς αὐτὸν).

**Δότε.** Aor act impv 2nd pl δίδωμι.

**αὐτοῖς.** Dative indirect object of Δότε.

**ὑμεῖς.** Nominative subject of Δότε. The use of a subject pronoun with the imperative is emphatic.

**φαγεῖν.** Aor act inf ἐσθίω (direct object).

**οἱ.** Nominative subject of εἶπαν (see 1:29 on ἡ).

**εἶπαν.** Aor act ind 3rd pl λέγω. On the form, see 1:61.

**εἰσὶν.** Pres act ind 3rd pl εἰμί.

**ἡμῖν.** Dative of possession. On the word order, see 1:2 on ἡμῖν.

**πλεῖον ἢ.** “More than.”

**ἄρτοι πέντε καὶ ἰχθύες δύο.** Nominative subject of εἰσὶν.

**εἰ μὴτι.** This idiom means “unless indeed, unless perhaps” (BDAG, 279.6.j).

**πορευθέντες.** Aor mid ptc masc nom pl πορεύομαι (attendant circumstance). On the voice, see “Deponency” in the Series Introduction.

**ἡμεῖς.** Nominative subject of ἀγοράσωμεν.

**ἀγοράσωμεν.** Aor act subj 1st pl ἀγοράζω. The negativizer μὴτι is usually used with the indicative, and the idiom εἰ μὴτι does not

require the subjunctive (see 2 Cor 13:5). The use of the subjunctive could merely lend a greater nuance of contingency. Coupled with the use of μήτι, however, which normally introduces a question that expects a negative answer, the subjunctive here should be taken as deliberative (cf. our translation, which conveys an implicit question; see also Mark 6:37).

**εις πάντα τὸν λαὸν τοῦτον.** Advantage.

**βρώματα.** Accusative direct object of ἀγοράσωμεν.

**9:14 ἦσαν γὰρ ὡσεὶ ἄνδρες πεντακισχίλιοι. εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ, Κατακλίνατε αὐτοὺς κλισίας [ὡσεὶ] ἀνά πενήκοντα.**

**ἦσαν.** Impf ind 3rd pl εἰμί.

**γὰρ.** Causal (see also 1:15), introducing a parenthetical explanation from the narrator for the disciples' statement.

**ὡσεὶ.** Marker of approximation (lit. "as if"; BDAG, 1106.2).

**ἄνδρες πεντακισχίλιοι.** Nominative subject of ἦσαν. The use of ἀνήρ instead of ἀνθρωπος favors the idea that only the males are being counted. The parallel in Matt 14:21 makes this explicit by noting that women and children were not included in the count.

**εἶπεν.** Aor act ind 3rd sg λέγω.

**πρὸς τοὺς μαθητὰς.** Indirect object (see 1:13 on πρὸς αὐτόν).

**αὐτοῦ.** Genitive of relationship.

**Κατακλίνατε.** Aor act impv 2nd pl κατακλίνω. This verb occurs only in Luke (also 7:36; 9:15; 14:8; 24:30). In the active, only here and verse 15, it means "cause to lie down or sit down to eat" (BDAG, 518.a).

**αὐτοὺς.** Accusative direct object of Κατακλίνατε.

**κλισίας.** Complement in an object-complement double accusative construction. This word occurs only here in the NT, but in other literature it refers to a group of people that has come together in order to eat together (BDAG, 550).

**ἀνά πενήκοντα.** Here, ἀνά is "a marker of distributive relations involving numerable objects" (LN 89.91). BDAG (58.3) renders the phrase "by fifties."

**9:15 καὶ ἐποίησαν οὕτως καὶ κατέκλιναν ἅπαντας.**

**ἐποίησαν.** Aor act ind 3rd pl ποιέω.

**κατέκλιαν.** Aor act ind 3rd pl κατακλίνω.

**ἅπαντας.** Accusative direct object of κατέκλιαν.

**9:16 λαβῶν δὲ τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν αὐτοὺς καὶ κατέκλασεν καὶ ἐδίδου τοῖς μαθηταῖς παραθεῖναι τῷ ὄχλῳ.**

**λαβῶν.** Aor act ptc masc nom sg λαμβάνω (attendant circumstance or temporal).

**τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας.** Accusative direct object of λαβῶν.

**ἀναβλέψας.** Aor act ptc masc nom sg ἀναβλέπω (attendant circumstance).

**εἰς τὸν οὐρανὸν.** Locative.

**εὐλόγησεν.** Aor act ind 3rd sg εὐλογέω. Here, of course, with αὐτοὺς as the object, the sense is “to ask God to bestow divine favor on” (LN 33.470). This sense is made more explicit in the reading of Codex D: εὐλόγησεν ἐπ’ αὐτοὺς.

**αὐτοὺς.** Accusative direct object of εὐλόγησεν.

**κατέκλασεν.** Aor act ind 3rd sg κατακλάω.

**ἐδίδου.** Impf act ind 3rd sg δίδωμι. On the ingressive translation, see 1:59 on ἐκάλουν.

**τοῖς μαθηταῖς.** Dative indirect object of ἐδίδου.

**παραθεῖναι.** Aor act inf παρατίθημι (purpose).

**τῷ ὄχλῳ.** Dative indirect object of παραθεῖναι.

**9:17 καὶ ἔφαγον καὶ ἐχορτάσθησαν πάντες, καὶ ἦρθη τὸ περισσεῦσαν αὐτοῖς κλασμάτων κόφινοι δώδεκα.**

**ἔφαγον.** Aor act ind 3rd pl ἐσθίω.

**ἐχορτάσθησαν.** Aor pass ind 3rd pl χορτάζω.

**πάντες.** Nominative subject of ἐχορτάσθησαν.

**ἦρθη.** Aor pass ind 3rd sg αἶρω.

**τὸ περισσεῦσαν.** Aor act ptc neut nom sg περισσεύω (substantival). Nominative subject of ἦρθη.

**αὐτοῖς.** Dative of advantage.

**κλασμάτων.** Genitive of content, likely modifying κόφινοι δώδεκα rather than τὸ περισσεῦσαν (contra Plummer, 245; BDAG, 805.1.a.α).

**κόφινοι δώδεκα.** Nominative in apposition to τὸ περισσεῦσαν. BDAG (563) notes that the κόφινος was probably a large heavy basket that varied in size.

### Luke 9:18-22

<sup>18</sup>And it happened that while he was praying privately, the disciples were with him. So he asked them, “Who do the crowds say that I am?” <sup>19</sup>They responded and said, “John the Baptizer; others (say) Elijah, and others that some ancient prophet has risen.” <sup>20</sup>Then he said to them, “But you, who do you say that I am?” Peter responded and said, “The Christ of God.” <sup>21</sup>Then he strongly commanded (them) to tell this to no one <sup>22</sup>and said, “It is necessary for the Son of Man to suffer many things, and to be rejected by the elders and chief priests and scribes, and to be killed, and on the third day to be raised.”

**9:18 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν προσευχόμενον κατὰ μόνας συνήσαν αὐτῷ οἱ μαθηταί, καὶ ἐπηρώτησεν αὐτοὺς λέγων, Τίνα με λέγουσιν οἱ ὄχλοι εἶναι;**

**ἐγένετο.** Aor mid ind 3rd sg γίνομαι. As is common, here καὶ ἐγένετο helps mark the beginning of a new pericope (cf. 5:12; see also 1:8 on Ἐγένετο). Levinsohn (2000, 179) notes that “in Luke’s Gospel, the temporal setting following ἐγένετο sometimes refers neither to earlier events of the same episode nor to the previous episode,” but rather links the episodes thematically (see also 1:8 on Ἐγένετο). Thus, in this case, the feeding of the five thousand provides “the general background for the following conversation” (Levinsohn 2000, 179).

**εἶναι.** Pres act inf εἶμι. Used with ἐν τῷ to denote contemporaneous time (see also 1:8 on ἱερατεῦειν). When infinitives serve as the object of a preposition, they are always articular (Burk, 81).

**αὐτὸν.** Accusative subject of εἶναι.

**προσευχόμενον.** Pres mid ptc masc acc sg προσεύχομαι (present periphrastic). This is a clear example of a periphrastic construction formed with an infinitive (cf. 11:1).

**κατὰ μόνας.** An idiom meaning “alone” (BDAG, 659.3). Rhetorically, κατὰ μόνας shifts the narrative from the feeding account to a new scene (Nolland, 1:452). While the notion of being

“alone” appears to involve the absence of other people, in many societies such privacy is neither possible nor desired. Likewise, in the cultural context of Luke’s gospel, to be “alone” was to be away from the people who were not part of your inner circle of family, friends, or in this case disciples (cf. Mark 4:10). There is thus no contradiction between this PP and the verb that follows, regardless of which sense of *συνῆσαν* is understood (cf. the REB: “when he had been praying by himself in the company of his disciples”).

**συνῆσαν.** Aor act ind 3rd pl *σύνειμι*. This verb can mean either “to be together with someone” (LN 85.2) or “the movement of two or more objects to the same location” (LN 15.123). Given the more nuanced understanding of *κατὰ μόνας* suggested above, the former is more likely. The fact that the original hand of Codex B reads *συνήντησαν* (“the disciples met him”), however, shows that at least one fourth century scribe took *κατὰ μόνας* to mean truly alone and changed the verb to avoid a contradiction.

**αὐτῷ.** Dative complement of *συνῆσαν*. On the word order, see 1:2 *ὃν ἡμῖν*.

**οἱ μαθηταί.** Nominative subject of *συνῆσαν*.

**ἐπηρώτησεν.** Aor act ind 3rd sg *ἐπερωτάω*.

**αὐτοὺς.** Accusative direct object of *ἐπηρώτησεν*.

**λέγων.** Pres act ptc masc nom sg *λέγω* (means). On the possible significance of the extra verb of speech, see 7:39 *ὃν εἶπεν ἐν ἑαυτῷ λέγων* and 1:19 *ὃν ἀποκριθεὶς*.

**τίνα.** Predicate accusative of *εἶναι*.

**με.** Accusative subject of *εἶναι*.

**λέγουσιν.** Pres act ind 3rd pl *λέγω*.

**οἱ ὄχλοι.** Nominative subject of *λέγουσιν*.

**εἶναι.** Pres act inf *εἶμι* (indirect discourse).

**9:19 οἱ δὲ ἀποκριθέντες εἶπαν, Ἰωάννην τὸν βαπτιστὴν, ἄλλοι δὲ Ἡλίαν, ἄλλοι δὲ ὅτι προφήτης τις τῶν ἀρχαίων ἀνέστη.**

**οἱ.** Nominative subject of *εἶπαν* (see 1:29 *ὃν ἡ* and 8:21 *ὃν ὁ*).

**ἀποκριθέντες.** Aor mid ptc masc nom pl *ἀποκρίνομαι* (attendant circumstance, redundant; see also 1:19 *ὃν ἀποκριθεὶς*). The participle should not be viewed as substantival (see 8:21 *ὃν ὁ*). On the voice, see “Deponency” in the Series Introduction.

**εἶπαν.** Aor act ind 3rd pl λέγω. On the form, see 1:61.

**Ἰωάννην.** Predicate accusative of an implied εἶναι: λέγουσιν οἱ ὄχλοι σε εἶναι Ἰωάννην.

**τὸν βαπτιστήν.** Accusative in apposition to Ἰωάννην (see 7:20 on ὁ βαπτιστής).

**ἄλλοι.** Nominative subject of an implied λέγουσιν.

**Ἡλίαν.** Predicate accusative of an implied εἶναι.

**ἄλλοι.** Nominative subject of an implied λέγουσιν.

**ὅτι.** Introduces the clausal complement (indirect discourse) of an implied λέγουσιν.

**προφήτης τις.** Nominative subject of ἀνέστη.

**τῶν ἀρχαίων.** Attributive genitive or genitive of source (“from the old days”).

**ἀνέστη.** Aor act ind 3rd sg ἀνίστημι.

**9:20 εἶπεν δὲ αὐτοῖς, Ὑμεῖς δὲ τίνα με λέγετε εἶναι; Πέτρος δὲ ἀποκριθεὶς εἶπεν, Τὸν Χριστὸν τοῦ θεοῦ.**

**εἶπεν.** Aor act ind 3rd sg λέγω.

**αὐτοῖς.** Dative indirect object of εἶπεν.

**Ὑμεῖς.** The fronted explicit subject pronoun with δὲ sharply shifts the attention to the disciples’ perspective on Jesus. The pronoun could be viewed as the nominative subject of λέγετε. Given the fact that question words (here τίνα) occur at the beginning of clauses, it is better to view Ὑμεῖς as the topic of what follows (see 1:36 on Ἐλισάβετ) even though it is only picked up with the second plural verb (thus the translation).

**τίνα.** Predicate accusative of εἶναι.

**με.** Accusative subject of εἶναι.

**λέγετε.** Pres act ind 2nd pl λέγω.

**εἶναι.** Pres act inf εἶμι (indirect discourse).

**Πέτρος.** Nominative subject of εἶπεν.

**ἀποκριθεὶς.** Aor mid ptc masc nom sg ἀποκρίνομαι (attendant circumstance; see also 1:19 on ἀποκριθεὶς). On the voice, see “Deponency” in the Series Introduction.

**εἶπεν.** Aor act ind 3rd sg λέγω.

**Τὸν Χριστὸν.** Predicate accusative of an implied εἶναι: λέγω σε εἶναι Τὸν Χριστὸν.

τοῦ θεοῦ. Genitive of source (“from God”).

**9:21 Ὁ δὲ ἐπιτιμήσας αὐτοῖς παρήγγειλεν μηδενὶ λέγειν τοῦτο**

Ὁ. Nominative subject of παρήγγειλεν (see 1:29 on ἡ; cf. 8:21 on ὁ).

ἐπιτιμήσας αὐτοῖς παρήγγειλεν. Lit. “he warned them and commanded.”

ἐπιτιμήσας. Aor act ptc masc nom sg ἐπιτιμάω (attendant circumstance).

αὐτοῖς. Dative complement of ἐπιτιμήσας.

παρήγγειλεν. Aor act ind 3rd sg παραγγέλλω.

μηδενὶ. Dative indirect object of λέγειν.

λέγειν. Pres act inf λέγω (indirect discourse).

τοῦτο. Accusative direct object of λέγειν.

**9:22 εἰπὼν ὅτι Δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι.**

εἰπὼν. Aor act ptc masc nom sg λέγω (attendant circumstance).

ὅτι. Introduces the clausal complement (direct discourse; see also 1:25 on ὅτι) of εἰπὼν.

Δεῖ. Pres act ind 3rd sg δεῖ (impersonal).

τὸν υἱὸν τοῦ ἀνθρώπου. See 5:24 on ὁ υἱὸς τοῦ ἀνθρώπου.

τὸν υἱὸν. Accusative subject of παθεῖν.

τοῦ ἀνθρώπου. Genitive of relationship.

παθεῖν. Aor act inf πάσχω (complementary; see also 2:49 on εἶναι).

πολλὰ. Accusative direct object of παθεῖν.

ἀποδοκιμασθῆναι. Aor pass inf ἀποδοκιμάζω (complementary; see also 2:49 on εἶναι).

ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων. Agency. In contrast to Attic Greek, Koine Greek sometimes used ἀπό rather than ὑπό to introduce the agent of a passive verb (Caragounis, 115; see also 6:18; 7:35; 8:43; 17:25). On the meaning of γραμματέων, see 5:17 on Φαρισαῖοι καὶ νομοδιδάσκαλοι.

ἀποκτανθῆναι. Aor pass inf ἀποκτείνω (complementary; see also 2:49 on εἶναι).



**τῆ τρίτῃ ἡμέρᾳ.** Dative of time.

**ἐγεροθῆναι.** Aor pass inf ἐγείρω (complementary; see also 2:49 on εἶναι). The verb could plausibly be middle voice (“to rise”; see “Deponency” in the Series Introduction).

### Luke 9:23-27

<sup>23</sup>Then he proceeded to say to everyone, “If anyone wants to become my follower, let him deny himself, take up his cross daily, and follow me. <sup>24</sup>For whoever wants to save his life will lose it; and whoever loses his life for my sake, such a person will save it. <sup>25</sup>Indeed, what good will it do a person if he gains the whole world and loses himself or suffers a loss? <sup>26</sup>For whoever is ashamed of me and my words, the Son of Man will be ashamed of him when he comes in his glory and (the glory of) the Father and the holy angels. <sup>27</sup>I tell you for certain, there are some of those standing here who will certainly not experience death until they see the kingdom of God.”

**9:23 Ἐλεγεν δὲ πρὸς πάντας, Εἴ τις θέλει ὀπίσω μου ἔρχεσθαι, ἀρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καθ’ ἡμέραν καὶ ἀκολουθεῖτω μοι.**

**Ἐλεγεν.** Impf act ind 3rd sg λέγω.

**πρὸς πάντας.** Indirect object (see 1:13 on πρὸς αὐτὸν). The parallel in Mark 8:34 specifies that πάντας includes the crowd and Jesus’ disciples.

**Εἴ.** Introduces the protasis of a first class condition. See also verse 24 on ὅς . . . ἂν θέλη.

**τις.** Nominative subject of θέλει.

**θέλει.** Pres act ind 3rd sg λέγω.

**ὀπίσω μου ἔρχεσθαι.** Lit. “to come after me.” This idiom is used of becoming Jesus’ disciple (cf. BDAG, 716.2.a).

**ὀπίσω μου.** Spatial.

**ἔρχεσθαι.** Pres mid inf ἔρχομαι (complementary).

**ἀρνησάσθω.** Aor mid impv 3rd sg ἀρνέομαι. With imperative verbs, “general precepts usually occur in the present and specific commands usually occur in the aorist” (Fanning, 339). The specificity of the command with the aorist relates to “its scope, situation, and purpose. It involves a specific agent performing action within a specific situation” (Campbell 2008, 84). “An instruction is specific if

the situation is specific. It is an instruction that is required in light of the specific situation, rather than an instruction that is required of any, or multiple, situation/s” (Campbell 2008, 85). Building on these notions, Campbell (2008, 89; emphasis in original) argues here that “While this instruction is no doubt intended for general reference, the actions of denying oneself and taking up one’s cross are contrasted with the present imperative to ‘follow me’ [ἀκολουθεῖτω]. Though these two actions are to occur ‘daily,’ the contrast with the present imperative indicates that they are viewed as *prerequisite* to the general instruction of following Jesus; one is to deny himself, and take up his cross, before being able to follow Jesus.” While one can readily acknowledge that denying oneself and taking up one’s cross would be specific outworkings of the more general command to follow Jesus, reading them as prerequisites seems to be squeezing more from the syntax than is there.

**ἑαυτὸν.** Accusative direct object of ἀρνησάσθω.

**ἀράτω.** Aor act impv 3rd sg αἴρω.

**τὸν σταυρὸν.** Accusative direct object of ἀράτω.

**αὐτοῦ.** Possessive genitive.

**καθ’ ἡμέραν.** Distributive.

**ἀκολουθεῖτω.** Pres act impv 3rd sg ἀκολουθέω.

**μοι.** Dative complement of ἀκολουθεῖτω.

**9:24** ὃς γὰρ ἂν θέλη τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν· ὃς δ’ ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἑμοῦ οὗτος σώσει αὐτήν.

**ὃς . . . ἂν θέλη.** Luke 9:23-24 illustrates the fact that a relative clause can function in a manner roughly equivalent to the protasis of a conditional construction (cf. Εἴ τις θέλει in v. 23). In general, the explicit conditional construction is more forceful rhetorically, while the relative clause construction keeps the focus on the person rather than the action (Caragounis, 198). It is not clear, however, that there is much difference in rhetorical force when the indefinite relative (ὃς ἂν or ὃς ἐάν; see 7:23) is used.

**ὃς . . . ἂν.** Nominative subject of θέλη. The indefinite relative pronoun (see 9:48 on Ὁς ἐάν) introduces a headless relative clause (see 6:2 on ὃ), which as a whole (ὃς γὰρ ἂν θέλη τὴν ψυχὴν αὐτοῦ σῶσαι) serves as the subject of ἀπολέσει.

**γὰρ.** Causal (see also 1:15).

**θέλη.** Pres act subj 3rd sg θέλω. Subjunctive with ἄν.  
**τὴν ψυχὴν.** Accusative direct object of σώσαι.  
**αὐτοῦ.** Possessive genitive.  
**σῶσαι.** Aor act inf σώζω (complementary).  
**ἀπολέσει.** Fut act ind 3rd sg ἀπόλλυμι.  
**αὐτήν.** Accusative direct object of ἀπολέσει.  
**ὅς . . . ἄν.** Nominative subject of ἀπολέση. The indefinite relative pronoun (see 9:48 on Ὁς ἐάν) introduces a headless relative clause (see 6:2 on ὅ), which as a whole (ὅς δ' ἄν ἀπολέση τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ) introduces the topic of what follows and is picked up by the resumptive pronoun οὗτος.  
**ἀπολέση.** Aor act subj 3rd sg ἀπόλλυμι. Subjunctive with ἄν.  
**τὴν ψυχὴν.** Accusative direct object of ἀπολέση.  
**αὐτοῦ.** Possessive genitive.  
**ἕνεκεν ἐμοῦ.** Cause.  
**οὗτος.** Nominative subject of σώσει. Lit. “this one.”  
**σώσει.** Fut act ind 3rd sg σώζω.  
**αὐτήν.** Accusative direct object of σώσει.

**9:25 τί γὰρ ὠφελεῖται ἄνθρωπος κερδήσας τὸν κόσμον ὅλον ἑαυτὸν δὲ ἀπολέσας ἢ ζημιωθείς;**

**τί . . . ὠφελεῖται ἄνθρωπος.** Lit. “What will a person benefit?”  
**τί.** Accusative direct object of ὠφελεῖται.  
**γὰρ.** The conjunction is best viewed as broadly strengthening the preceding assertion (see also 1:15), though it could be viewed as introducing an inference from the preceding assertion.  
**ὠφελεῖται.** Pres mid ind 3rd sg ὠφελέω. This form must be middle rather than passive (contra Marshall, 375; Nolland, 2:483) since passive verbs do not take direct objects (τί).  
**ἄνθρωπος.** Nominative subject of ὠφελεῖται.  
**κερδήσας.** Aor act ptc masc nom sg κερδαίνω (condition or means). Here, Luke reflects the earlier dominance of the circumstantial participle, while Matthew reflects the growing trend to use constructions other than the participle: τί γὰρ ὠφελήσεται ἄνθρωπος ἐάν τὸν κόσμον ὅλον κερδήσῃ τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ (Caragounis, 180). The participle could also conceivably be read as attributive: lit. “What will a person benefit who gains the whole world and loses himself or suffers a loss.”

**τὸν κόσμον ὄλον.** Accusative direct object of κερδήσας.  
**ἑαυτὸν.** Accusative direct object of ἀπολέσας.

**ἀπολέσας.** Aor act ptc masc nom sg ἀπόλλυμι (condition; but see above on κερδήσας).

**ζημιωθείς.** Aor mid ptc masc nom sg ζημιώω (condition; but see above on κερδήσας). The form here is likely middle rather than passive, since it takes an accusative direct object in this form elsewhere (see Phil 3:8; contra Sumney, 78; see also “Deponency” in the Series Introduction). This verb refers to “suffering loss, whether through paying a fine, losing a game, or failing in a business deal” (Bock, 1:855). Plummer (249) notes that “The opposition between κέρδος and ζημία is common in Grk.” Although ἀπολέσας and ζημιωθείς could be viewed as near synonyms here (Marshall, 375), the former appears to tie this saying to verse 24, while the latter plays off κερδήσας. The nature of what it means to lose one’s life or “suffer a loss” is explained in what follows.

**9:26 ὃς γὰρ ἂν ἐπαισχυνθῇ με καὶ τοὺς ἐμοὺς λόγους, τοῦτον ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται, ὅταν ἔλθῃ ἐν τῇ δόξῃ αὐτοῦ καὶ τοῦ πατρὸς καὶ τῶν ἀγίων ἀγγέλων.**

**ὃς . . . ἂν.** Nominative subject of ἐπαισχυνθῇ. The indefinite relative pronoun (see 9:48 on ὅς ἐάν) introduces a headless relative clause (see 6:2 on ὅ), which as a whole (ὃς γὰρ ἂν ἐπαισχυνθῇ με καὶ τοὺς ἐμοὺς λόγους) introduces the topic of what follows and is picked up by the resumptive pronoun τοῦτον.

**γὰρ.** Causal (see also 1:15).

**ἐπαισχυνθῇ.** Aor mid subj 3rd sg ἐπαισχύνομαι. Subjunctive with ἂν. On the voice, see “Deponency” in the Series Introduction.

**με καὶ τοὺς ἐμοὺς λόγους.** Accusative direct object of ἐπαισχυνθῇ.

**τοῦτον.** Accusative direct object of ἐπαισχυνθήσεται. Fronted for emphasis.

**ὁ υἱὸς τοῦ ἀνθρώπου.** See 5:24.

**ὁ υἱὸς.** Nominative subject of ἐπαισχυνθήσεται.

**τοῦ ἀνθρώπου.** Genitive of relationship.

**ἐπαισχυνθήσεται.** Fut mid ind 3rd sg ἐπαισχύνομαι.

**ὅταν.** On translating “when” rather than “whenever,” see 6:22.

**ἔλθῃ.** Aor mid subj 3rd sg ἔρχομαι. Subjunctive with ὅταν. On the voice, see “Deponency” in the Series Introduction.

**ἐν τῇ δόξῃ.** Manner.

**αὐτοῦ καὶ τοῦ πατρὸς καὶ τῶν ἁγίων ἀγγέλων.** Subjective genitive.

**9:27 λέγω δὲ ὑμῖν ἀληθῶς, εἰσὶν τινες τῶν αὐτοῦ ἐστηκότων οἱ οὐ μὴ γεύσονται θανάτου ἕως ἂν ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ.**

**λέγω . . . ὑμῖν ἀληθῶς.** Lit. “truly I say to you.” Rhetorically, this expression serves to introduce a statement of high importance (cf. 12:44; 21:3) by combining both a meta-comment (see 3:8 on λέγω ὑμῖν) and ἀληθῶς. It appears to be equivalent to the Semitic *ʾamēn* λέγω ὑμῖν (4:24; 12:37; 18:17, 29; 21:32; 23:43).

**λέγω ὑμῖν.** See also 3:8.

**λέγω.** Pres act ind 1st sg λέγω.

**ὑμῖν.** Dative indirect object of λέγω.

**εἰσίν.** Pres act ind 3rd pl εἰμί.

**τινες.** Nominative subject of εἰσίν.

**τῶν . . . ἐστηκότων.** Prf act ptc masc gen pl ἵστημι (substantival). Partitive genitive.

**αὐτοῦ.** The genitive singular pronoun (Ϝ<sup>45vid</sup> Ϝ<sup>75vid</sup> ⲛ B L) is used here as an adverb of place, indicating a position of relative proximity (BDAG, 154; cf. Acts 18:19; 21:4). The vast majority of scribes, however, replaced this form with the more common ὃδε.

**οἱ.** Nominative subject of γεύσονται.

**γεύσονται.** Aor mid subj 3rd pl γεύομαι. The subjunctive is used with οὐ μὴ, which expresses emphatic negation (see also 1:15 on πῆ).

**θανάτου.** Genitive object of γεύσονται.

**ἕως ἂν.** This expression denotes that “the commencement of an event is dependent on circumstances” (BDAG, 422–23.1.β).

**ἴδωσιν.** Aor act subj 3rd pl ὀράω. Subjunctive in an indefinite temporal clause with ἕως ἂν.

**τὴν βασιλείαν.** Accusative direct object of ἴδωσιν.

**τοῦ θεοῦ.** Subjective genitive.

**Luke 9:28-36**

<sup>28</sup>Now it happened about eight days after these words that he took Peter and John and James and went up on a mountain to pray. <sup>29</sup>And it happened that while he was praying the appearance of his face became different and his clothes became gleaming white. <sup>30</sup>And (all of a sudden) two men were talking with him, who were Moses and Elijah, <sup>31</sup>who after appearing in glory began talking about his departure which he was about to fulfill in Jerusalem.

<sup>32</sup>Now, Peter and those with him were extremely sleepy, but when they were fully awake they saw his glory and two men standing with him. <sup>33</sup>And it happened that as they were leaving him, Peter said to Jesus, “Master, it is good for us to be here. Let us make three shelters, one for you and one for Moses and one for Elijah,” not knowing what he was saying. <sup>34</sup>Now, while he was saying these things a cloud came and began to engulf them; and they became afraid as they entered the cloud. <sup>35</sup>Then there was a voice from the cloud that said, “This is my chosen Son. Listen to him.” <sup>36</sup>As the voice spoke, Jesus was found alone. They were silent, and at that time they told nothing of what they had seen to anyone.

**9:28 Ἐγένετο δὲ μετὰ τοὺς λόγους τούτους ὡσεὶ ἡμέραι ὀκτῶ [καὶ] παραλαβὼν Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον ἀνέβη εἰς τὸ ὄρος προσεύξασθαι.**

**Ἐγένετο.** Aor mid ind 3rd sg γίνομαι. See 1:8 on Ἐγένετο.

**μετὰ τοὺς λόγους τούτους.** Temporal.

**ὡσεὶ.** Marker of approximation (BDAG, 1106.2).

**ἡμέραι ὀκτῶ.** Rather than positing a “nominative for time” (Wallace, 64), it is likely better to view this as the nominative subject of either Ἐγένετο (“About eight days passed after these words . . .”) or of an implicit verb (“Now it happened that after these words there were about eight days . . .”).

**παραλαβὼν.** Aor act ptc masc nom sg παραλαμβάνω (attendant circumstance).

**Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον.** Accusative direct object of παραλαβὼν. The proper nouns are anarthrous, since these participants are being reintroduced into the narrative. Having been reintroduced here, subsequent references to Peter (vv. 32, 33) are appropriately articular (Levinsohn 2000, 151).

**ἀνέβη.** Aor act ind 3rd sg ἀναβαίνω.

**εἰς τὸ ὄρος.** Locative.

**προσεύχασθαι.** Aor mid inf προσεύχομαι (purpose).

**9:29** καὶ ἐγένετο ἐν τῷ προσεύχασθαι αὐτὸν τὸ εἶδος τοῦ προσώπου αὐτοῦ ἕτερον καὶ ὁ ἱματισμὸς αὐτοῦ λευκὸς ἑξαστράπτων.

**ἐγένετο.** Aor mid ind 3rd sg γίνομαι. When used within a pericope, καὶ ἐγένετο tends to mark an immediate sequence of events (Decker, 85; cf. 1:23; see also 1:8 on Ἐγένετο).

**προσεύχασθαι.** Pres mid inf προσεύχομαι. Used with ἐν τῷ to denote contemporaneous time (see also 1:8 on ἱερατεῦεν). When infinitives serve as the object of a preposition, they are always articular (Burk, 81).

**αὐτὸν.** Accusative subject of προσεύχασθαι.

**τὸ εἶδος.** Nominative subject of a verbless equative clause. Here ἐγένετο is implied.

**τοῦ προσώπου.** Subjective genitive.

**αὐτοῦ.** Possessive genitive.

**ἕτερον.** Predicate adjective in a verbless equative clause.

**ὁ ἱματισμὸς.** Nominative subject of a verbless equative clause. Here ἐγένετο is implied.

**αὐτοῦ.** Possessive genitive.

**λευκός.** Predicate nominative in a verbless equative clause (see further below).

**ἑξαστράπτων.** Pres act ptc masc nom sg ἑξαστράπτω (attributive). Only here in the NT: “flash/gleam like lightning” (BDAG, 346). The participle could be viewed as nominative in apposition to λευκός. More likely, though, given the tendency to use the participial form of ἑξαστράπτω as an attributive modifier of words like πῦρ (LXX Ezek 1:4) and χαλκός (LXX Ezek 1:7; Dan 10:6), it is better to understand the syntax here in the same manner, with λευκός functioning as a substantival adjective modified by the participle.

**9:30** καὶ ἰδοὺ ἄνδρες δύο συνελάλουν αὐτῷ, οἵτινες ἦσαν Μωϋσῆς καὶ Ἡλίας,

**ἰδοὺ.** See 1:20.

**ἄνδρες δύο.** Nominative subject of *συνελάλουν*. The exact phrase, *ἰδοὺ ἄνδρες δύο*, also occurs in 24:4 and Acts 1:10.

**συνελάλουν.** Impf act ind 3rd pl *συλλαλέω*.

**αὐτῷ.** Dative of association.

**οἵτινες.** Nominative subject of *ἦσαν*. For more on the so-called indefinite relative pronoun, see 1:20 on *οἵτινες*.

**ἦσαν.** Impf ind 3rd pl *εἶμι*.

**Μωϋσῆς καὶ Ἥλιος.** Predicate nominative.

**9:31 οἱ ὀφθέντες ἐν δόξῃ ἔλεγον τὴν ἔξοδον αὐτοῦ, ἣν ἤμελλεν πληροῦν ἐν Ἱερουσαλήμ.**

**οἱ.** Nominative subject of *ἔλεγον*.

**ὀφθέντες.** Aor pass ptc masc nom pl *ὀράω* (temporal). Lit. “who being seen.”

**ἐν δόξῃ.** Manner.

**ἔλεγον.** Impf act ind 3rd pl *λέγω*.

**τὴν ἔξοδον.** Accusative direct object of *ἔλεγον*.

**αὐτοῦ.** Subjective genitive.

**ἣν.** Accusative direct object of *πληροῦν*.

**ἤμελλεν.** Impf act ind 3rd pl *μέλλω*. On the semantics of *μέλλω* with an infinitive, see 21:7 on *μέλλη*.

**πληροῦν.** Pres act inf *πληρώω* (complementary).

**ἐν Ἱερουσαλήμ.** Locative.

**9:32 ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν βεβαρημένοι ὑπνω· διαγρηγορήσαντες δὲ εἶδον τὴν δόξαν αὐτοῦ καὶ τοὺς δύο ἄνδρας τοὺς συνεστῶτας αὐτῷ.**

**ὁ . . . Πέτρος καὶ οἱ σὺν αὐτῷ.** Nominative subject of *ἦσαν*.

**οἱ.** The nominative article functions as a nominalizer (see 1:48 on *ἀπὸ τοῦ νῦν*), changing the PP *σὺν αὐτῷ* into a substantive that is part of the subject NP.

**σὺν αὐτῷ.** Association.

**ἦσαν.** Impf ind 3rd pl *εἶμι*.

**ἦσαν βεβαρημένοι ὑπνω.** Lit. “had been weighed down by sleep.”

**βεβαρημένοι.** Prf pass ptc masc nom pl *βαρέομαι* (pluperfect periphrastic).

**ὑπνω.** Dative of instrument.



**διαγρηγορήσαντες.** Aor act ptc masc nom pl διαγρηγορέω (temporal or attendant circumstance). Only here in the NT. BDAG (227.1) notes that the verb could mean “keep awake” here, but more likely means “awake fully.”

**εἶδον.** Aor act ind 3rd pl ὀράω.

**τὴν δόξαν . . . καὶ τοὺς δύο ἄνδρας.** Accusative direct object of εἶδον.

**αὐτοῦ.** Subjective genitive.

**συνεστῶτας.** Prf act ptc masc acc pl συνίστημι. The participle could be viewed either as attributive (“two men who were standing”) or as the complement in an object-complement double accusative construction (see the translation), since ὀράω sometimes takes a double accusative.

**αὐτῷ.** Dative complement of συνεστῶτας.

**9:33 καὶ ἐγένετο ἐν τῷ διαχωρίζεσθαι αὐτοὺς ἀπ’ αὐτοῦ εἶπεν ὁ Πέτρος πρὸς τὸν Ἰησοῦν, Ἐπιστάτα, καλὸν ἐστὶν ἡμᾶς ὥδε εἶναι, καὶ ποιήσωμεν σκιηὰς τρεῖς, μίαν σοὶ καὶ μίαν Μωϋσεὶ καὶ μίαν Ἥλιᾳ, μὴ εἰδῶς ὃ λέγει.**

**ἐγένετο.** Aor mid ind 3rd sg γίνομαι. When used within a pericope, καὶ ἐγένετο tends to mark an immediate sequence of events (Decker, 85; cf. 1:23; see also 1:8 on Ἐγένετο).

**διαχωρίζεσθαι.** Pres mid inf διαχωρίζω. Used with ἐν τῷ to denote contemporaneous time (see also 1:8 on ἱερατεῦειν). When infinitives serve as the object of a preposition, they are always articular (Burk, 81).

**αὐτοὺς.** Accusative subject of διαχωρίζεσθαι. The antecedent is τοὺς δύο ἄνδρας.

**ἀπ’ αὐτοῦ.** Separation.

**εἶπεν.** Aor act ind 3rd sg λέγω.

**ὁ Πέτρος.** Nominative subject of εἶπεν.

**πρὸς τὸν Ἰησοῦν.** Indirect object (see 1:13 on πρὸς αὐτὸν).

**Ἐπιστάτα.** Vocative.

**καλόν.** Predicate adjective of ἐστὶν.

**ἐστὶν.** Pres act ind 3rd sg εἰμί. On the loss of accent, see 1:18 on εἰμι.

**ἡμᾶς.** Accusative subject of εἶναι.

**ὥδε.** The adverb functions as the predicate of εἶναι.

**εἶναι.** Pres act inf εἶμι. The infinitival clause is the subject of ἔστιν.

**ποιήσωμεν.** Aor act subj 1st pl ποιέω (hortatory).

**σκηνάς τρεῖς.** Accusative direct object of ποιήσωμεν.

**μίαν . . . καὶ μίαν . . . καὶ μίαν.** Accusative in apposition to σκηνάς.

**σοὶ . . . Μωϋσεί . . . Ἡλίᾳ.** Dative of advantage.

**εἰδώς.** Prf act ptc masc nom sg οἶδα (causal; cf. Mark 9:6—οὐ γὰρ ᾗδει τί ἀποκριθῆ). On the use of the perfect tense with this verb, see 4:34 on οἶδά.

**ὃ.** Accusative direct object of λέγει. The relative pronoun introduces a headless relative clause (see 6:2 on ὃ), which as a whole (ὃ λέγει) serves as the direct object of εἰδώς.

**λέγει.** Pres act ind 3rd sg λέγω.

**9:34 ταῦτα δὲ αὐτοῦ λέγοντος ἐγένετο νεφέλη καὶ ἐπεσκίαζεν αὐτούς· ἐφοβήθησαν δὲ ἐν τῷ εἰσελθεῖν αὐτούς εἰς τὴν νεφέλην.**

**ταῦτα δὲ αὐτοῦ λέγοντος.** This participial clause repeats information from the previous verse, forming a tail-head construction that serves to highlight what follows (cf. Runge §8.3).

**ταῦτα.** Accusative direct object of λέγοντος.

**αὐτοῦ.** Genitive subject of λέγοντος.

**λέγοντος.** Pres act ptc masc nom pl λέγω. Genitive absolute (see 2:2 on ἡγεμονεύοντος), temporal.

**ἐγένετο.** Aor mid ind 3rd sg γίνομαι.

**νεφέλη.** Nominative subject of ἐγένετο.

**ἐπεσκίαζεν.** Impf act ind 3rd sg ἐπισκιάζω. Lit. “was overshadowing them.” On the ingressive translation, see 1:59 on ἐκάλουν.

**αὐτούς.** Accusative direct object of ἐπεσκίαζεν.

**ἐφοβήθησαν.** Aor mid ind 3rd pl φοβέομαι. On the voice, see “Deponency” in the Series Introduction.

**εἰσελθεῖν.** Aor act inf εἰσέρχομαι. Used with ἐν τῷ to denote contemporaneous time (see also 1:8 on ἱερατεύειν; for an alternative view, see 1:21 on χρονίζειν). When infinitives serve as the object of a preposition, they are always articular (Burk, 81). On the use of the aorist infinitive, see 3:21 on βαπτισθῆναι. Kwong (114, n. 34) notes that this is the only place in Luke’s gospel, out of twenty-six occurrences, where this construction follows the verb it modifies. Here,

he maintains, the marked word order highlights the psychological effect on the disciples.

**αὐτοὺς.** Accusative subject of εἰσελθεῖν.

**εἰς τὴν νεφέλην.** Locative.

**9:35 καὶ φωνὴ ἐγένετο ἐκ τῆς νεφέλης λέγουσα, Οὗτός ἐστιν ὁ υἱός μου ὁ ἐκλελεγμένος, αὐτοῦ ἀκούετε.**

**φωνή.** Nominative subject of ἐγένετο. As Plummer (100) notes, Luke is fond of using φωνή as the subject of γίνομαι (see also 1:44; 3:22; 9:36; Acts 2:6; 7:31; 10:13; 19:34).

**ἐγένετο.** Aor mid ind 3rd sg γίνομαι.

**ἐκ τῆς νεφέλης.** Source.

**λέγουσα.** Pres act ptc fem nom sg λέγω (attributive).

**Οὗτός ἐστιν ὁ υἱός μου ὁ ἐκλελεγμένος, αὐτοῦ ἀκούετε.** Kwong (118) suggests that these words “may imply the disciples have wrongly equalized Jesus, Moses and Elijah, and God’s declaration is a correction to Peter’s inappropriate proposal and a clarification to what the transfiguration reveals about Jesus’ identity.”

**Οὗτός.** Nominative subject of ἐστιν. On the second accent, see 1:13 on ἡ δέησις.

**ἐστιν.** Pres act ind 3rd sg εἰμί. On the loss of accent, see 1:18 on εἰμι.

**ὁ υἱός.** Predicate nominative.

**μου.** Genitive of relationship.

**ὁ ἐκλελεγμένος.** Prf pass ptc masc nom sg ἐκλέγω (attributive). The participle could conceivably be taken as substantival in apposition to ὁ υἱός: “my Son, the chosen One.”

**αὐτοῦ.** Genitive complement of ἀκούετε.

**ἀκούετε.** Pres act impv 2nd pl ἀκούω.

**9:36 καὶ ἐν τῷ γενέσθαι τὴν φωνὴν εὐρέθη Ἰησοῦς μόνος. καὶ αὐτοὶ ἐσίγησαν καὶ οὐδενὶ ἀπήγγειλαν ἐν ἐκείναις ταῖς ἡμέραις οὐδὲν ὧν ἑώρακαν.**

**καὶ ἐν τῷ γενέσθαι τὴν φωνὴν.** Lit. “and when the voice had happened.”

**γενέσθαι.** Aor mid inf γίνομαι. Used with ἐν τῷ to denote contemporaneous time (see also 1:8 on ἱερατεύειν). When infinitives

serve as the object of a preposition, they are always articular (Burk, 81). On the use of the aorist infinitive, see 3:21 on βαπτισθῆναι.

**τὴν φωνήν.** Accusative subject of γενέσθαι. As Plummer (100) notes, Luke is fond of using φωνή as the subject of γίνομαι (see also 1:44; 3:22; 9:35; Acts 2:6; 7:31; 10:13; 19:34).

**εὑρέθη.** Aor pass ind 3rd sg εὑρίσκω.

**Ἰησοῦς.** Nominative subject of εὑρέθη.

**μόνος.** The nominative adjective functions as the complement in a subject-complement double nominative construction (see 1:32 on υἱός).

**αὐτοί.** Nominative subject of ἐσίγησαν. The fronted explicit subject pronoun shifts the focus back to the disciples.

**ἐσίγησαν.** Aor act ind 3rd pl σιγάω.

**οὐδενί.** Dative indirect object of ἀπήγγειλαν.

**ἀπήγγειλαν.** Aor act ind 3rd pl ἀπαγγέλλω.

**ἐν ἐκείναις ταῖς ἡμέραις.** Temporal. Lit. “in those days.” “The use of the phrase here implies that the disciples did indeed at some later date tell others what they then had seen” (Loney, 17).

**οὐδέν.** Accusative direct object of ἀπήγγειλαν.

**ὧν.** The relative pronoun introduces a headless relative clause (see 6:2 on ὅ), which as a whole (ὧν ἑώρακαν) provides the partitive modifier of οὐδέν. Rather than being accusative as the direct object of ἑώρακαν, the relative pronoun takes on the case of the unexpressed (partitive) antecedent.

**ἑώρακαν.** Prf act ind 3rd pl ὁράω. Campbell (2007, 204) suggests that “The intensive nature of the perfect appropriately draws attention to the fact that what the disciples had witnessed was beyond belief.” If Campbell is correct, which is not at all clear here, it would be appropriate to translate the clause: “they told none of the things they had witnessed to anyone,” with “witnessed” conveying the sense that they had seen something significant.

### Luke 9:37-43a

<sup>37</sup>Now, it happened on the next day that when they had come down from the mountain a large crowd met him. <sup>38</sup>And a man from the crowd shouted out, saying, “Teacher, I beg you to take a look at my son, since he is my only son! <sup>39</sup>A spirit seizes him, and he suddenly cries out. It throws him into convulsions with foaming

at the mouth. It hardly (ever) leaves him and severely harms him!  
<sup>40</sup>I begged your disciples to cast it out, but they were not able to.”  
<sup>41</sup>Jesus responded and said, “O faithless and crooked generation!  
 How long must I be with you and put up with you? Bring your son  
 here.” <sup>42</sup>Now, while he was still coming the demon knocked him to  
 the ground and threw him into convulsions. Then Jesus rebuked  
 the unclean spirit, healed the child, and gave him back to his father.  
<sup>43a</sup>And everyone was amazed at the greatness of God.

**9:37 Ἐγένετο δὲ τῇ ἐξῆς ἡμέρᾳ κατελθόντων αὐτῶν ἀπὸ τοῦ ὄρους συνήνησεν αὐτῷ ὄχλος πολὺς.**

**Ἐγένετο.** Aor mid ind 3rd sg γίνομαι. See 1:8 on Ἐγένετο.

**τῇ ἐξῆς ἡμέρᾳ.** Dative of time.

**κατελθόντων.** Aor act ptc masc gen pl κατέρχομαι. Genitive absolute (see 2:2 on ἡγεμονεύοντος), temporal.

**αὐτῶν.** Genitive subject of κατελθόντων.

**ἀπὸ τοῦ ὄρους.** Separation.

**συνήνησεν.** Aor act ind 3rd sg συναντάω.

**αὐτῷ.** Dative complement of συνήνησεν. On the word order, see 1:2 on ἡμίην.

**ὄχλος πολὺς.** Nominative subject of συνήνησεν.

**9:38 καὶ ἰδοὺ ἀνὴρ ἀπὸ τοῦ ὄχλου ἐβόησεν λέγων, Διδάσκαλε, δέομαί σου ἐπιβλέψαι ἐπὶ τὸν υἱόν μου, ὅτι μονογενὴς μοί ἐστιν,**

**ἰδοὺ.** See 1:20.

**ἀνὴρ.** Nominative subject of ἐβόησεν.

**ἀπὸ τοῦ ὄχλου.** Partitive.

**ἐβόησεν.** Aor act ind 3rd sg βοάω.

**λέγων.** Pres act ptc masc nom sg λέγω (manner).

**Διδάσκαλε.** Vocative.

**δέομαί.** Pres mid ind 1st sg δέομαι. On the second accent, see 1:13 on ἡ δέησις.

**σου.** Genitive object of δέομαί.

**ἐπιβλέψαι.** Aor act inf ἐπιβλέπω (indirect discourse).

**ἐπὶ τὸν υἱόν.** Locative.

**μου.** Genitive of relationship.

**ὅτι.** Introduces a causal clause.

**μονογενής.** Predicate nominative.  
**μοί.** Dative of possession.  
**ἐστιν.** Pres act ind 3rd sg εἰμι. On the loss of accent, see 1:18 on εἰμι.

**9:39** καὶ ἰδοὺ πνεῦμα λαμβάνει αὐτόν καὶ ἑξαίφνης κράζει καὶ σπαράσσει αὐτόν μετὰ ἀφροῦ καὶ μόγις ἀποχωρεῖ ἀπ’ αὐτοῦ συντριβόν αὐτόν.

**ἰδοὺ.** See 1:20.  
**πνεῦμα.** Nominative subject of λαμβάνει.  
**λαμβάνει.** Pres act ind 3rd sg λαμβάνω.  
**αὐτόν.** Accusative direct object of λαμβάνει.  
**ἑξαίφνης.** This temporal adverb indicates “pertaining to an extremely short period of time between a previous state or event and a subsequent state or event” (LN 67.113).  
**κράζει.** Pres act ind 3rd sg κράζω.  
**σπαράσσει.** Pres act ind 3rd sg σπαράσσω.  
**αὐτόν.** Accusative direct object of σπαράσσει.  
**μετὰ ἀφροῦ.** Association. Lit. “with foam.”  
**ἀποχωρεῖ.** Pres act ind 3rd sg ἀποχωρέω.  
**ἀπ’ αὐτοῦ.** Separation.  
**συντριβόν.** Pres act ptc neut nom sg συντριβῶ (attendant circumstance; see 1:24 on λέγουσα).  
**αὐτόν.** Accusative direct object of συντριβῶν.

**9:40** καὶ ἐδεήθη τῶν μαθητῶν σου ἵνα ἐκβάλωσιν αὐτό, καὶ οὐκ ἠδυνήθησαν.

**ἐδεήθη.** Aor mid ind 1st sg δέομαι. On the voice, see “Deponency” in the Series Introduction.  
**τῶν μαθητῶν.** Genitive complement of ἐδεήθη.  
**σου.** Genitive of relationship.  
**ἵνα.** Introduces indirect discourse (see also 8:31 on ἵνα). This could also plausibly be viewed as a purpose clause (cf. 18:39 on ἵνα; McKay, 117): “so that they would cast it out.”  
**ἐκβάλωσιν.** Aor act subj 3rd pl ἐκβάλλω. Subjunctive with ἵνα.  
**αὐτό.** Accusative direct object of ἐκβάλωσιν.

**ἠδυνήθησαν.** Aor mid ind 3rd pl δύναμαι. On the voice, see “Deponency” in the Series Introduction.

**9:41 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, ὦ γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε ἔσομαι πρὸς ὑμᾶς καὶ ἀνέξομαι ὑμῶν; προσάγαγε ὧδε τὸν υἱόν σου.**

**ἀποκριθεὶς.** Aor mid ptc masc nom sg ἀποκρίνομαι (attendant circumstance; see also 1:19 on ἀποκριθεὶς). On the voice, see “Deponency” in the Series Introduction.

**ὁ Ἰησοῦς.** Nominative subject of εἶπεν. Luke supplies the explicit subject, while Mark 9:19 simply uses ὁ δὲ to mark a change of speaker (Nolland, 2:509; see 1:29 on ἡ).

**εἶπεν.** Aor act ind 3rd sg λέγω.

**ὦ.** This particle is often used with the vocative to convey deep emotion (see further in Wallace, 68–69).

**γενεὰ ἄπιστος καὶ διεστραμμένη.** Vocative. The referent of the address is not specified in the Greek text. Given the overall context (cf. Mark 9:14–16), it is best to view the target of the vocative as the disciples, who are representatives of that generation (cf. Nolland, 2:509; contra Plummer, 255).

**διεστραμμένη.** Prf pass ptc fem voc sg διαστρέφω (attributive).

**ἕως πότε.** Lit. “until when?” The question here is rhetorical rather than deliberative.

**ἔσομαι.** Fut mid ind 1st sg εἰμί.

**πρὸς ὑμᾶς.** Association.

**ἀνέξομαι.** Fut mid ind 1st sg ἀνέχω.

**ὑμῶν.** Genitive complement of ἀνέξομαι.

**προσάγαγε.** Aor act imprv 2nd sg προσάγω.

**τὸν υἱόν.** Accusative direct object of προσάγαγε.

**σου.** Genitive of relationship.

**9:42 ἔτι δὲ προσερχομένου αὐτοῦ ἔρρηξεν αὐτὸν τὸ δαιμόνιον καὶ συνεσπάραξεν· ἐπετίμησεν δὲ ὁ Ἰησοῦς τῷ πνεύματι τῷ ἀκαθάρτῳ καὶ ἴασατο τὸν παῖδα καὶ ἀπέδωκεν αὐτὸν τῷ πατρὶ αὐτοῦ.**

**προσερχομένου.** Pres mid ptc masc gen sg προσέρχομαι. Genitive absolute (see 2:2 on ἡγεμονεύοντος), temporal.

**αὐτοῦ.** Genitive subject of προσερχομένου.  
**ἔρρηξεν.** Aor act ind 3rd sg ῥήγνυμι. Lit “tore him.” Here, “to cause to fall to the ground in convulsions” (LN 23.168).  
**αὐτόν.** Accusative direct object of ἔρρηξεν. On the word order, see 1:2 on ἡμῖν.  
**τὸ δαιμόνιον.** Nominative subject of ἔρρηξεν.  
**συνεσπάραξεν.** Aor act ind 3rd sg συσπάρασσω.  
**ἐπετίμησεν.** Aor act ind 3rd sg ἐπιτιμάω.  
**ὁ Ἰησοῦς.** Nominative subject of ἐπετίμησεν.  
**τῷ πνεύματι τῷ ἀκαθάρτῳ.** Dative complement of ἐπετίμησεν.  
**ιάσατο.** Aor mid ind 3rd sg ἰάομαι.  
**τὸν παῖδα.** Accusative direct object of ἰάσατο.  
**ἀπέδωκεν.** Aor act ind 3rd sg ἀποδίδωμι.  
**αὐτόν.** Accusative direct object of ἀπέδωκεν.  
**τῷ πατρὶ.** Dative indirect object.  
**αὐτοῦ.** Genitive of relationship.

**9:43a ἐξεπλήσσοντο δὲ πάντες ἐπὶ τῇ μεγαλειότητι τοῦ θεοῦ.**

**ἐξεπλήσσοντο.** Impf mid/pass ind 3rd pl ἐκπλήσσομαι. Luke uses an imperfect verb to summarize the response to the preceding events (see Introduction, “Verbal Aspect”)

**πάντες.** Nominative subject of ἐξεπλήσσοντο.

**ἐπὶ τῇ μεγαλειότητι.** Cause.

**τοῦ θεοῦ.** Subjective genitive.

### **Luke 9:43b-45**

<sup>43b</sup>While everyone was marveling at everything he was doing, he said to his disciples, <sup>44</sup>“Listen carefully to their words, for the Son of Man is about to be handed over into the hands of men.” <sup>45</sup>But they were just not grasping what he had said. Indeed, it had been hidden from them so that they did not comprehend it. And they were afraid to ask him about what he had said.

**9:43b Πάντων δὲ θαυμαζόντων ἐπὶ πᾶσιν οἷς ἐποίει εἶπεν πρὸς τοὺς μαθητὰς αὐτοῦ,**

**Πάντων.** Genitive subject of θαυμαζόντων.

**θαυμαζόντων.** Pres act ptc masc gen pl θαυμάζω. Genitive absolute (see 2:2 on ἡγεμονεύοντος), temporal.



**ἐπὶ πᾶσιν.** Causal.

**οἷς.** Dative by attraction to πᾶσιν (see 5:9 on ὧν). Without attraction we would have expected οὓς, since the relative pronoun is the syntactic direct object of ἐποίει.

**ἐποίει.** Impf act ind 3rd sg ποιέω.

**εἶπεν.** Aor act ind 3rd sg λέγω.

**πρὸς τοὺς μαθητάς.** Indirect object (see 1:13 on πρὸς αὐτὸν).

**αὐτοῦ.** Genitive of relationship.

**9:44** **Θέσθε ὑμεῖς εἰς τὰ ὦτα ὑμῶν τοὺς λόγους τούτους· ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει παραδίδοσθαι εἰς χεῖρας ἀνθρώπων.**

**Θέσθε ὑμεῖς εἰς τὰ ὦτα ὑμῶν τοὺς λόγους τούτους.** Lit. “Put these words into your ears.” This idiomatic expression emphasizes “the importance and solemnity of Jesus’ coming statement” (Nolland, 2:513).

**Θέσθε.** Aor mid impv 2nd pl τίθημι.

**ὑμεῖς.** Nominative subject of Θέσθε. The use of the explicit subject pronoun with the imperative verb, particularly when the possessive ὑμῶν is also used, makes the command more forceful (cf. 9:13; 10:37).

**εἰς τὰ ὦτα.** Locative.

**ὑμῶν.** Possessive genitive.

**τοὺς λόγους τούτους.** Accusative direct object of Θέσθε. Lit. “these words.” See further below on γὰρ.

**ὁ . . . υἱὸς τοῦ ἀνθρώπου.** See 5:24.

**ὁ . . . υἱὸς.** Nominative subject of μέλλει.

**τοῦ ἀνθρώπου.** Genitive of relationship.

**γὰρ.** Causal (see also 1:15). Many scholars have treated the γὰρ as exegetical (e.g., Marshall, 393; cf. Plummer, 256; Bock, 1:888), in which case it would be giving the content of the cataphoric τούτους (see also 10:11 on τοῦτο). Such an analysis would work well if Luke had written ἵνα or perhaps ὅτι, but not γὰρ. Nolland (2:512–13) posits ellipsis here: “For (I want you to know that) the Son of Man. . . .” This approach, however, is even less likely, since now the γὰρ clause “both explains the solemnity of Jesus’ introduction [causal] and is what he has intended to introduce [exegetical]” (Nolland, 2:513). Given the text as it stands, it is preferable to take τοὺς λόγους

τούτους as an anaphoric reference to the speech implied by Πάντων δὲ θαυμάζοντων ἐπὶ πᾶσιν οἷς ἐποίει (v. 43b). To this chatter about how wonderful he was, Jesus responds by telling his disciples to take a good listen because the fickle crowds will soon change their opinion of him.

**μέλλει.** Pres act ind 3rd sg μέλλω. On the semantics of μέλλω with an infinitive, see 21:7 on μέλλη.

**παραδίδοσθαι.** Pres pass inf παραδίδωμι (complementary).

**εἰς χεῖρας.** Locative. Here, χεῖρας is used as a metonym (see 1:17 on καρδίας) for “power.”

**ἀνθρώπων.** Possessive genitive.

**9:45 οἱ δὲ ἠγνόουν τὸ ῥῆμα τοῦτο καὶ ἦν παρακεκαλυμμένον ἀπ’ αὐτῶν ἵνα μὴ αἰσθῶνται αὐτό, καὶ ἐφοβοῦντο ἐρωτῆσαι αὐτὸν περὶ τοῦ ῥήματος τούτου.**

**οἱ.** Nominative subject of ἠγνόουν (see 1:29 on ἡ).

**ἠγνόουν.** Impf act ind 3rd pl ἄγνοέω. The narrative is carried forward with the aorist εἶπεν in verse 43, while imperfect verbs here (ἠγνόουν, ἐφοβοῦντο) and the pluperfect periphrastic construction (ἦν παρακεκαλυμμένον, v. 45) provide supplementary comments that summarize the outcome of Jesus’ statements (see also Introduction, “Verbal Aspect”).

**τὸ ῥῆμα τοῦτο.** Accusative direct object of ἠγνόουν. Lit. “this saying.”

**ἦν.** Impf ind 3rd sg εἰμί.

**παρακεκαλυμμένον.** Prf pass ptc neut nom sg παρακαλύπτω (pluperfect periphrastic; see also above on ἠγνόουν).

**ἀπ’ αὐτῶν.** Separation.

**ἵνα.** Introduces a result clause.

**αἰσθῶνται.** Aor mid subj 3rd pl αἰσθάνομαι. Subjunctive with ἵνα. Only here in the NT: “to have the capacity to discern and therefore understand what is not readily comprehensible” (BDAG, 29.2).

**αὐτό.** Accusative direct object of αἰσθῶνται.

**ἐφοβοῦντο.** Impf mid ind 3rd pl φοβέομαι.

**ἐρωτῆσαι.** Aor act inf ἐρωτάω (complementary).

**αὐτὸν.** Accusative direct object of ἐρωτῆσαι.

**περὶ τοῦ ῥήματος τούτου.** Reference. Lit. “about this saying.”

**Luke 9:46-50**

<sup>46</sup>Now, a dispute arose among them, namely, who might be the greatest of them. <sup>47</sup>So Jesus, knowing what they were thinking, took a child and stood the child beside him. <sup>48</sup>And he said to them, “Whoever welcomes this child in my name welcomes me, and whoever welcomes me welcomes the one who sent me. For the one who is least among all of you, this one is (truly) great.”

<sup>49</sup>John responded and said, “Master, we saw someone casting out demons in your name, and we stopped him because he does not follow with us.” <sup>50</sup>Then Jesus said to him, “Do not stop (such people), for the one who is not against us is for us.”

**9:46 Εἰσῆλθεν δὲ διαλογισμὸς ἐν αὐτοῖς, τὸ τίς ἂν εἴη μείζων αὐτῶν.**

**Εἰσῆλθεν δὲ διαλογισμὸς ἐν αὐτοῖς.** Lit. “Now, a dispute entered among them.”

**Εἰσῆλθεν.** Aor act ind 3rd sg εἰσέρχομαι.

**διαλογισμὸς.** Nominative subject of Εἰσῆλθεν.

**ἐν αὐτοῖς.** Locative.

**τὸ.** The nominative article functions as a nominalizer (see 1:48 on ἀπὸ τοῦ νῦν), changing the interrogative clause, τίς ἂν εἴη μείζων αὐτῶν, into a nominative substantive that is in apposition to διαλογισμὸς (see also 1:62 on τὸ).

**τίς.** Nominative subject of εἴη. Introduces an indirect question.

**εἴη.** Pres act opt 3rd sg εἰμί.

**μείζων.** Predicate adjective.

**αὐτῶν.** Partitive genitive, likely modifying μείζων rather than τίς (contra Klein, 354, n. 15).

**9:47 ὁ δὲ Ἰησοῦς εἰδὼς τὸν διαλογισμὸν τῆς καρδίας αὐτῶν, ἐπιλαβόμενος παιδίον ἔστησεν αὐτὸ παρ’ ἑαυτοῦ**

**ὁ . . . Ἰησοῦς.** Nominative subject of ἔστησεν.

**εἰδὼς.** Prf act ptc masc nom sg οἶδα (causal). On the use of the perfect tense with this verb, see 4:34 on οἶδά.

**τὸν διαλογισμὸν.** Accusative direct object of εἰδὼς. Lit. “the thinking of their heart.” Although the same word is used as in verse 46, here the contextual marker τῆς καρδίας points to a different sense.

**τῆς καρδίας.** Genitive of source.

**αὐτῶν.** Possessive genitive.

**ἐπιλαβόμενος.** Aor mid ptc masc nom sg ἐπιλαμβάνομαι (attendant circumstance). The semantics of the verb leave it uncertain whether this refers to Jesus picking up the child or simply taking hold of the child and guiding it to his side.

**παιδίον.** Accusative direct object of ἐπιλαβόμενος.

**ἔστησεν.** Aor act ind 3rd sg ἵστημι. Here, “to cause to be in a place, with or without the accompanying feature of standing position” (LN 85.40).

**αὐτό.** Accusative direct object of ἔστησεν.

**παρ’ ἑαυτῷ.** Locative.

**9:48 καὶ εἶπεν αὐτοῖς, Ὅς ἂν δέξηται τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ ὅς ἂν ἐμὲ δέξηται, δέχεται τὸν ἀποστείλαντά με· ὁ γὰρ μικρότερος ἐν πᾶσιν ὑμῖν ὑπάρχων οὐτός ἐστιν μέγας.**

**εἶπεν.** Aor act ind 3rd sg λέγω.

**αὐτοῖς.** Dative indirect object of εἶπεν.

**Ὅς ἂν.** Nominative subject of δέξηται. The relative pronoun introduces a headless relative clause (see 6:2 on ὅ), which as a whole (“Ὅς ἂν δέξηται τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου”) serves as the subject of δέχεται. A relative pronoun may be used with ἂν or ἄν to form an indefinite relative pronoun that “introduces a contingency or condition (like a third class condition) and is often appropriately rendered, ‘whoever, whatever’” (Culy 2004, 28). Rhetorically, this construction is often used to produce a forceful, though indirect, exhortation to a particular type of behavior (see also Culy 2004, xviii–xx).

**δέξηται.** Aor mid subj 3rd sg δέχομαι. Subjunctive with ἂν.

**τοῦτο τὸ παιδίον.** Accusative direct object of δέξηται.

**ἐπὶ τῷ ὀνόματί μου.** Cause. Used with δέχομαι, this idiom means something like “as a representative of me” (see Fitzmyer, 1:817) or “as though he were I” (Nolland, 2:519). On the second accent, see 1:13 on ἡ δέησις.

**μου.** Possessive genitive.

**ἐμὲ.** Accusative direct object of δέχεται.

**δέχεται.** Pres mid ind 3rd sg δέχομαι.

**ὃς ἄν.** Nominative subject of δέξεται. The indefinite relative pronoun (see above) introduces a headless relative clause (see 6:2 on ὅ), which as a whole (ὃς ἄν ἐμὲ δέξεται) serves as the subject of the second δέχεται.

**δέξεται.** Aor mid subj 3rd sg δέχομαι. Subjunctive with ἄν.

**δέχεται.** Pres mid ind 3rd sg δέχομαι.

**τὸν ἀποστειλαντά.** Aor act ptc masc acc sg ἀποστέλλω (substantival). Accusative direct object of δέχεται. On the second accent, see 1:13 on ἡ δέησις.

**με.** Accusative direct object of ἀποστειλαντά.

**γάρ.** Causal (see also 1:15).

**ὁ . . . ὑπάρχων.** Pres act ptc masc nom sg ὑπάρχω (substantival). The participial clause serves as the topic of what follows (see 1:36 on Ἐλισάβετ) and is picked up by the resumptive pronoun οὗτός.

**μικρότερος.** Predicate adjective of ὑπάρχων. Comparative for superlative (see 7:28 on ὁ . . . μικρότερος).

**ἐν πᾶσιν ὑμῖν.** Association.

**οὗτός.** Nominative subject of ἐστίν. On the second accent, see 1:13 on ἡ δέησις.

**ἐστίν.** Pres act ind 3rd sg εἰμί. On the loss of accent, see 1:18 on εἰμι.

**μέγας.** Predicate adjective.

**9:49 Ἀποκριθεὶς δὲ Ἰωάννης εἶπεν, Ἐπιστάτα, εἶδομέν τινα ἐν τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια καὶ ἐκωλύομεν αὐτὸν, ὅτι οὐκ ἀκολουθεῖ μεθ' ἡμῶν.**

**Ἀποκριθεὶς.** Aor mid ptc masc nom sg ἀποκρίνομαι (attendant circumstance; see also 1:19 on ἀποκριθεὶς). On the voice, see “Deponency” in the Series Introduction.

**Ἰωάννης.** Nominative subject of εἶπεν. Levinsohn (1992, 100) notes that “reintroductions of salient participants other than the central character are anarthrous.” On the other hand, “when a participant is first mentioned, reference to him or her by name is typically *anarthrous*. However, once (s)he has been introduced, subsequent references to him or her by name within the same incident are *arthrous*” (Levinsohn 1992, 100; emphasis in original). Since Ἰωάννης occurs here in an incident that is distinct from the

last appearance of this participant in 9:28, we expect the name to be anarthrous (so  $\Phi^{45} \Psi^{75} B C^{*vid} D W f^{13} 28 892 1241$  *al*). Perhaps the close proximity of Ἰωάννην in 9:28 led the majority of scribes ( $\aleph A C^2 L \Theta \Xi \Psi f^1 33 \mathfrak{M}$  *al*) to include the article.

**εἶπεν.** Aor act ind 3rd sg λέγω.

**Ἐπιστάτα.** Vocative.

**εἶδομέν.** Aor act ind 1st pl ὁράω. On the second accent, see 1:13 on ἡ δέησις.

**τινα.** Accusative direct object of εἶδομέν.

**ἐν τῷ ὀνόματί.** Instrumental. On the second accent, see 1:13 on ἡ δέησις.

**σου.** Possessive genitive.

**ἐκβάλλοντα.** Pres act ptc masc acc sg ἐκβάλλω. Complement in an object-complement double accusative construction.

**δαιμόνια.** Accusative direct object of ἐκβάλλοντα.

**ἐκωλύομεν.** Impf act ind 1st pl κωλύω. Many scribes used the aorist ἐκωλύσαμεν ( $A C D W \Theta \Psi f^{1,13} \mathfrak{M}$  *pm*) rather than the imperfect ( $\Phi^{75vid} \aleph B L \Xi 157 579 892 1241$ ). Either reading makes good sense in the context, though the imperfect has strong early support. The aorist does not indicate that there was a single attempt to stop the man (contra Bock, 1:900). Rather, it refers to the event without regard for the details of how it was carried out. The imperfect, on the other hand, portrays the event as a process, likely painting a picture of the effort involved in the disciples' "noble" pursuit. "Conative" translations ("tried to stop") should be avoided (contra NET Bible, Fitzmyer, 1:819), since there is nothing in the context to suggest that the focus is on a failed attempt.

**αὐτόν.** Accusative direct object of ἐκωλύομεν.

**ὅτι.** Introduces a causal clause.

**ἀκολουθεῖ.** Pres act ind 3rd sg ἀκολουθέω.

**μεθ' ἡμῶν.** Association.

**9:50 εἶπεν δὲ πρὸς αὐτόν ὁ Ἰησοῦς, Μὴ κωλύετε· ὅς γὰρ οὐκ ἔστιν καθ' ὑμῶν, ὑπὲρ ὑμῶν ἔστιν.**

**εἶπεν.** Aor act ind 3rd sg λέγω.

**πρὸς αὐτόν.** Indirect object (see 1:13 on πρὸς αὐτόν).

**ὁ Ἰησοῦς.** Nominative subject of εἶπεν.

**κωλύετε.** Pres act impv 2nd pl κωλύω (prohibition).

**ὄς.** Nominative subject of ἔστιν. The relative pronoun introduces a headless relative clause (see 6:2 on ὅ), which as a whole (ὄς . . . οὐκ ἔστιν καθ' ὑμῶν) serves as the subject of ἔστιν.

**γάρ.** Causal (see also 1:15).

**ἔστιν.** Pres act ind 3rd sg εἰμί. On the accent, see 6:40 on ἔστιν.

**καθ' ὑμῶν.** Opposition.

**ὑπὲρ ὑμῶν.** Advantage.

**ἔστιν.** Pres act ind 3rd sg εἰμί. On the loss of accent, see 1:18 on εἰμι.

### Luke 9:51-62

<sup>51</sup>Now it happened that as the time was drawing near for him to be taken up, he firmly resolved to go to Jerusalem. <sup>52</sup>He sent messengers ahead of him, and they went and entered a Samaritan village to prepare for him. <sup>53</sup>But the people there did not welcome him, because he was set on going to Jerusalem. <sup>54</sup>When the disciples—that is, James and John—saw this, they said, “Lord, do you want us to tell fire to come down from heaven and wipe them out?” <sup>55</sup>But he turned and rebuked them. <sup>56</sup>Then they went to another village.

<sup>57</sup>As they were going along the road, someone said to him, “I will follow you wherever you go!” <sup>58</sup>And Jesus said to him, “Foxes have dens and birds of the sky have nests, but the Son of Man does not have a place where he can lay his head.” <sup>59</sup>Then he said to another, “Follow me.” But he replied, “[Lord,] first allow me to go bury my father.” <sup>60</sup>Then he said to him, “Let the dead bury their own dead; but you, when you have left, proclaim the kingdom of God.” <sup>61</sup>Yet another said, “I will follow you, Lord, but first allow me to say goodbye to those in my household.” <sup>62</sup>But Jesus said to him, “Nobody who has put his hand to the plow and looks back is fit for the kingdom of God.”

**9:51** Ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήψεως αὐτοῦ καὶ αὐτὸς τὸ πρόσωπον ἐστήρισεν τοῦ πορεύεσθαι εἰς Ἱερουσαλήμ.

**Ἐγένετο.** Aor mid ind 3rd sg γίνομαι. See 1: 8 on Ἐγένετο.

**ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήψεως αὐτοῦ.** Lit. “when the days of his taking up were being fulfilled.”

**συμπληροῦσθαι.** Pres pass inf συμπληρόομαι. Here, “to arrive as the timely moment for an event to take place” (BDAG, 959.2). Used with ἐν τῷ to denote contemporaneous time (see also 1:8 on ἱερατεῦειν). When infinitives serve as the object of a preposition, they are always articular (Burk, 81). Green (403, n. 9) argues that “Luke often uses verbs of fulfillment in temporal clauses so as to mark the progression of events according to the ancient purpose of God” (cf. ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας in Acts 2:1).

**τὰς ἡμέρας.** Accusative subject of συμπληροῦσθαι.

**τῆς ἀναλήψεως.** “The days when he would be taken up.” The noun here (only here in the NT) is most likely a reference to Jesus’ ascension, though some see it as a reference to his death. Bock (2:968) points out that the LXX uses the noun of Elijah’s departure in 2 Kgs 2:9, 11; 1 Macc 2:58; Sir 48:9; 49:14, though in each case the noun has a modifier that makes a reference to ascension clear. Elsewhere, Luke uses the similar noun ἀναίρεσις to refer to the murder of Stephen (Acts 8:1) and frequently uses its cognate verb ἀναίρω in this sense as well. The verbal cognate of ἀνάληψις (ἀναλαμβάνω), however, is not used in this sense. Indeed, the only evidence that has been put forward for ἀνάληψις as a reference to death is *Pss. Sol.* 4:18 (BDAG, 67). Given the limited evidence, and the problem of dating the *Psalms of Solomon*, we are hesitant to see ἀναλήψεως as a euphemism for death here. It is possible, however, that τῆς ἀναλήψεως αὐτοῦ is a shorthand way of referring to all the events leading up to and culminating in Jesus’ ascension (cf. Bovon, 2:27).

**αὐτοῦ.** Objective genitive.

**αὐτός.** Nominative subject of ἐστήρισεν. The explicit fronted subject pronoun puts Jesus in focus. On the use of the conjunction with αὐτός here, see 4:15.

**τὸ πρόσωπον ἐστήρισεν.** Lit. “he fixed the face.” This Semitic idiom points to “firmness of purpose” (BDAG, 945.2).

**τὸ πρόσωπον.** Accusative direct object of ἐστήρισεν.

**ἐστήρισεν.** Aor act ind 3rd sg στηρίζω.

**πορεύεσθαι.** Pres mid inf πορεύομαι (epexegetical).

**εἰς Ἱερουσαλήμ.** Locative.



**9:52** καὶ ἀπέστειλεν ἀγγέλους πρὸ προσώπου αὐτοῦ. καὶ πορευθέντες εἰσῆλθον εἰς κώμην Σαμαριτῶν ὡς ἐτοιμάσαι αὐτῷ.

**ἀπέστειλεν.** Aor act ind 3rd sg ἀποστέλλω.

**ἀγγέλους.** Accusative direct object of ἀπέστειλεν.

**πρὸ προσώπου αὐτοῦ.** Synecdoche (lit. “before his face”; see 1:46 on ἡ ψυχὴ μου) for “before him.”

**πρὸ προσώπου.** Spatial.

**αὐτοῦ.** Possessive genitive.

**πορευθέντες.** Aor mid ptc masc nom pl πορεύομαι (attendant circumstance). On the voice, see “Deponency” in the Series Introduction.

**εἰσῆλθον.** Aor act ind 3rd pl εἰσέρχομαι.

**εἰς κώμην.** Locative.

**Σαμαριτῶν.** “A village *where Samaritans lived.*”

**ὡς.** The rare use of ὡς (cf. Acts 20:24; 3 Macc 1:2; 4 Macc 14:1) with an infinitive denotes purpose (BDAG, 1106.9.b; see also Plummer, 263) as the vast majority of scribes (e.g., <sup>2</sup>ⲛ A C D L W Θ Ξ Ψ <sup>13</sup> Ⲙ) indicated by replacing the adverb with the more common ὥστε.

**ἐτοιμάσαι.** Aor act inf ἐτοιμάζω (purpose; see above).

**αὐτῷ.** Dative of advantage.

**9:53** καὶ οὐκ ἐδέξαντο αὐτόν, ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς Ἱερουσαλήμ.

**ἐδέξαντο.** Aor mid ind 3rd pl δέχομαι.

**αὐτόν.** Accusative direct object of ἐδέξαντο.

**ὅτι.** Introduces a causal clause.

**τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς Ἱερουσαλήμ.** Lit. “his face was going to Jerusalem.” The idiom here does not appear to be parallel to LXX 2 Sam 17:11 (τὸ πρόσωπόν σου πορευόμενον ἐν μέσῳ αὐτῶν; contra Plummer, 263), since there τὸ πρόσωπόν σου is merely a synecdoche (see 1:46 on ἡ ψυχὴ μου) for “you” (“you/your presence going among them”). Although we are indeed dealing with synecdoche here, given the connection to the idiom τὸ πρόσωπον στηρίζω τοῦ πορεύεσθαι in the immediate context (v. 51), it is very likely that the idiom here also focuses attention on Jesus’ resolve.

**τὸ πρόσωπον αὐτοῦ.** Synecdoche (lit. “his face”; see 1:46 on ἡ ψυχὴ μου) for “he.”

**τὸ πρόσωπον.** Nominative subject of ἦν.

**αὐτοῦ.** Possessive genitive.

**ἦν.** Impf ind 3rd sg εἰμί.

**πορευόμενον.** Pres mid ptc neut nom sg πορεύομαι (imperfect periphrastic).

**εἰς Ἱερουσαλήμ.** Locative.

**9:54** **ιδόντες δὲ οἱ μαθηταὶ Ἰάκωβος καὶ Ἰωάννης εἶπαν, Κύριε, θέλεις εἰπωμεν πῦρ καταβῆναι ἀπὸ τοῦ οὐρανοῦ καὶ ἀναλώσαι αὐτούς;**

**ιδόντες.** Aor act ptc masc nom pl ὄράω (temporal).

**οἱ μαθηταὶ.** Nominative subject of εἶπαν.

**Ἰάκωβος καὶ Ἰωάννης.** Nominative in apposition to οἱ μαθηταὶ. Nolland (2:536) notes that this is the only occurrence in the Gospels where names follow οἱ μαθηταὶ.

**εἶπαν.** Aor act ind 3rd pl λέγω. On the form, see 1:61.

**Κύριε.** Vocative.

**θέλεις.** Pres act ind 2nd sg θέλω.

**εἰπωμεν πῦρ καταβῆναι ἀπὸ τοῦ οὐρανοῦ καὶ ἀναλώσαι αὐτούς.**

The entire indirect question serves as a clausal complement of θέλεις (cf. 18:41; 22:9). Plummer (264) argues that where θέλω is modified by a subjunctive verb, no ἵνα intervenes when θέλω is second person and the subjunctive verb is first person.

**εἰπωμεν.** Aor act subj 1st pl λέγω (deliberative subjunctive). Although “command” may be an appropriate translation, it is not appropriate to claim that this is the meaning of λέγω here (contra Marshall, 407). The imperative nuance comes from the indirect discourse that follows.

**πῦρ.** Accusative subject of καταβῆναι.

**καταβῆναι.** Aor act inf καταβαίνω (indirect discourse).

**ἀπὸ τοῦ οὐρανοῦ.** Source.

**ἀναλώσαι.** Aor act inf ἀναλίσκω/ἀναλώω (indirect discourse). Only here and Gal 5:15: “to destroy, with the possible implication of something being used up” (LN 20.47).

**αὐτούς.** Accusative direct object of ἀναλώσαι.

**9:55 στραφείς δὲ ἐπετίμησεν αὐτοῖς.**

**στραφείς.** Aor mid ptc masc nom sg στρέφω (attendant circumstance). The participle should likely be viewed as middle rather than passive (see “Deponency” in the Series Introduction).

**ἐπετίμησεν.** Aor act ind 3rd sg ἐπιτιμάω.

**αὐτοῖς.** Dative complement of ἐπετίμησεν.

**9:56 καὶ ἐπορεύθησαν εἰς ἑτέραν κώμην.**

**ἐπορεύθησαν.** Aor mid ind 3rd pl πορεύομαι. On the voice, see “Deponency” in the Series Introduction.

**εἰς ἑτέραν κώμην.** Locative.

**9:57 Καὶ πορευομένων αὐτῶν ἐν τῇ ὁδῷ εἶπέν τις πρὸς αὐτόν, Ἀκολουθήσω σοι ὅπου ἔαν ἀπέρχῃ.**

**πορευομένων αὐτῶν ἐν τῇ ὁδῷ.** The use of tail-head linkage here, i.e., the repetition of information from the previous verse, “has the effect of slowing the pace of the narrative, creating anticipation. Second, it suggests a simultaneous relationship between the events, as though the people are making pronouncements to Jesus as he is walking along. It portrays Jesus as focused on the journey, and possibly not stopping for the conversations. Finally, the slowing down using repetition draws attention to the significant speeches that follow” (Runge §8.3).

**πορευομένων.** Pres mid ptc masc gen pl πορεύομαι. Genitive absolute (see 2:2 on ἡγεμονεύοντος), temporal.

**αὐτῶν.** Genitive subject of πορευομένων.

**ἐν τῇ ὁδῷ.** Locative.

**εἶπέν.** Aor act ind 3rd sg λέγω. On the second accent, see 1:13 on ἡ δέησις.

**τις.** Nominative subject of εἶπέν.

**πρὸς αὐτόν.** Indirect object (see 1:13 on πρὸς αὐτόν).

**Ἀκολουθήσω.** Fut act ind 1st sg ἀκολουθέω.

**σοι.** Dative complement of Ἀκολουθήσω.

**ὅπου ἔαν.** The combination forms an indefinite relative adverb (cf. 9:48 on ὅς ἔαν).

**ἀπέρχῃ.** Pres mid subj 2nd sg ἀπέρχομαι. Subjunctive with ἔαν.

**9:58** καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς, Αἱ ἀλώπεκες φωλεοὺς ἔχουσιν καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις, ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ.

**εἶπεν.** Aor act ind 3rd sg λέγω.

**αὐτῷ.** Dative indirect object of εἶπεν. On the word order, see 1:2 on ἡμῖν.

**ὁ Ἰησοῦς.** Nominative subject of εἶπεν.

**Αἱ ἀλώπεκες.** Nominative subject of ἔχουσιν.

**φωλεοὺς.** Accusative direct object of ἔχουσιν. Only here and in the parallel Matt 8:20 in the NT: “a hole, typically occupied by an animal as a den or lair” (LN 1.56).

**ἔχουσιν.** Pres act ind 3rd pl ἔχω.

**τὰ πετεινὰ.** Nominative subject of an implied ἔχουσιν.

**τοῦ οὐρανοῦ.** “Birds *that fly in the sky.*”

**κατασκηνώσεις.** Accusative direct object of an implied ἔχουσιν. Only here and in the parallel Matt 8:20 in the NT: “nest.”

**ὁ . . . υἱὸς τοῦ ἀνθρώπου.** See 5:24.

**ὁ . . . υἱὸς.** Nominative subject of ἔχει.

**τοῦ ἀνθρώπου.** Genitive of relationship.

**οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ.** An idiomatic expression used to denote a lack of a usual or regular place to lodge.

**ἔχει.** Pres act ind 3rd sg ἔχω.

**ποῦ.** Introduces an indirect question that serves as the clausal complement (indirect discourse) of ἔχει.

**τὴν κεφαλὴν.** Accusative direct object of κλίνῃ.

**κλίνῃ.** Pres or aor act subj 3rd sg κλίνω (deliberative subjunctive).

**9:59** Εἶπεν δὲ πρὸς ἕτερον, Ἀκολουθεῖ μοι. ὁ δὲ εἶπεν, [Κύριε,] ἐπίτρεψόν μοι ἀπελθόντι πρῶτον θάψαι τὸν πατέρα μου.

**Εἶπεν.** Aor act ind 3rd sg λέγω.

**πρὸς ἕτερον.** Indirect object (see 1:13 on πρὸς αὐτὸν).

**Ἀκολουθεῖ.** Pres act impv 2nd sg ἀκολουθέω.

**μοι.** Dative complement of Ἀκολουθεῖ.

**ὁ.** Nominative subject of εἶπεν (see 1:29 on ἡ).

**εἶπεν.** Aor act ind 3rd sg λέγω.

**[Κύριε].** Vocative. Several important mss (B\* D) are followed by

modern translations (REB, NJB) in omitting the vocative “Lord.” Editors of the NA<sup>27</sup>/UBS<sup>4</sup> have restored the word (omitted in NA<sup>26</sup>) to the text, but bracket it to indicate its textual uncertainty (Omanson, 126).

**ἐπιτρέψόν.** Aor act impv 2nd sg ἐπιτρέπω. On the second accent, see 1:13 on ἡ δέησις.

**μοι.** Dative complement of ἐπιτρέψόν.

**ἀπελθόντι.** Aor act ptc masc dat sg ἀπέρχομαι (attributive). Matt 8:21 uses an infinitive: ἐπιτρέψόν μοι ἀπελθεῖν πρῶτον, as do many scribes here (A K Π *al*). McKay (63), for example, lists the participle as temporal, maintaining that it is equivalent to ὅταν ἀπέλθω. If the participle were adverbial, however, we would expect it to be accusative case modifying the infinitive θάψαι. Culy (2004, 452) has argued that oblique case participles, except for genitive absolutes, are generally adjectival rather than adverbial. He maintains that “it is quite likely that the use of the participle draws less attention to the action than an infinitive would have. . . . In Matthew’s account, the man takes the initiative and requests that Jesus let him first go and bury his father. The ‘leaving’ and ‘burying’ are equal in prominence, with both being focal parts of the man’s request. In Luke, on the other hand, the man is responding to a command from Jesus to follow him. The use of the attributive participle downplays the contrast of his request (no one would want to respond ‘Let me leave first’ when asked to ‘follow me!’), focusing on the reasonable need to bury his father. While such nuances are subtle, they provide a basis for the author’s choice of syntactic construction that fits well with the context.” In our translation, we have sought to capture this nuance by making “go” a mere helping verb.

**θάψαι.** Aor act inf θάπτω (direct object; see 8:32 on εἰσελθεῖν).

**τὸν πατέρα.** Accusative direct object of θάψαι.

**μου.** Genitive of relationship.

**9:60 εἶπεν δὲ αὐτῷ, Ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκροὺς, σὺ δὲ ἀπελθὼν διάγγελλε τὴν βασιλείαν τοῦ θεοῦ.**

**εἶπεν.** Aor act ind 3rd sg λέγω.

**αὐτῷ.** Dative indirect object of εἶπεν.

**Ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκροὺς.** Lit. “Allow/

Leave the dead to bury their own dead.” Louw (49) suggests that this is an idiom that means something like, “You understand me wrongly; this is not what is at stake” (cf. LN 33.137). While Jesus is clearly not speaking literally, Louw offers no evidence for this being an idiom. It is more likely that Jesus is using a word play (Caragounis, 466), with the first νεκρὸς referring to those who are “dead” in terms of their willingness to follow Jesus, while the second νεκρὸς refers to those who literally have died, though certainty is impossible. It is also possible that Ἄφες . . . θάψαι does not refer to two verbal ideas,” i.e., “allow” and “bury,” but rather the two verbs function as a unit much like a hortatory subjunctive (see Caragounis, 166; cf. 6:42 on ἄφες).

**Ἄφες.** Aor act impv 2nd sg ἀφήμι.

**τοὺς νεκρὸς.** Accusative subject of θάψαι, if Ἄφες means “allow,” but direct object of Ἄφες if it means “leave.”

**θάψαι.** Aor act inf θάπτω. The infinitive is complementary if τοὺς νεκρὸς is the subject of Ἄφες, but purpose or exepexegetical if τοὺς νεκρὸς is the direct object of Ἄφες: “Leave the dead so that they can bury.”

**τοὺς . . . νεκρὸς.** Accusative direct object of θάψαι.

**ἐαυτῶν.** Possessive genitive.

**σὺ.** Nominative subject of διάγγελλε. The explicit fronted subject pronoun with δέ sharply shifts the focus to the would-be disciple.

**ἀπελθῶν.** Aor act ptc masc nom sg ἀπέρχομαι (temporal).

**διάγγελλε.** Pres act impv 2nd sg διαγγέλλω.

**τὴν βασιλείαν.** Accusative direct object of διάγγελλε.

**τοῦ θεοῦ.** Subjective genitive (see also 4:43).

**9:61** Εἶπεν δὲ καὶ ἕτερος, Ἀκολουθήσω σοι, κύριε· πρῶτον δὲ ἐπίτρεψόν μοι ἀποτάξασθαι τοῖς εἰς τὸν οἶκόν μου.

**Εἶπεν.** Aor act ind 3rd sg λέγω.

**ἕτερος.** Nominative subject of Εἶπεν.

**Ἀκολουθήσω.** Fut act ind 1st sg ἀκολουθέω.

**σοι.** Dative complement of Ἀκολουθήσω.

**κύριε.** Vocative. On the placement of the vocative, see 4:34 on Ἰησοῦ.

**ἐπίτρεψόν.** Aor act impv 2nd sg ἐπιτρέπω. On the second accent, see 1:13 on ἡ δέησις.

**μοι.** Dative complement of ἐπίτρεψόν.

**ἀποτάξασθαι.** Aor mid inf ἀποτάσσομαι (direct object; see 8:32 on εἰσελθεῖν).

**τοῖς.** The masculine dative plural article functions as a nominalizer (see 1:48 on ἀπὸ τοῦ νῦν), changing the PP εἰς τὸν οἶκόν μου into the dative complement of ἀποτάξασθαι.

**εἰς τὸν οἶκόν.** Locative. On the second accent, see 1:13 on ἡ δέησις.

**μου.** Genitive of relationship.

**9:62 εἶπεν δὲ [πρὸς αὐτόν] ὁ Ἰησοῦς, Οὐδεὶς ἐπιβαλὼν τὴν χεῖρα ἐπ’ ἄροτρον καὶ βλέπων εἰς τὰ ὀπίσω εὐθετὸς ἐστὶν τῇ βασιλείᾳ τοῦ θεοῦ.**

**εἶπεν.** Aor act ind 3rd sg λέγω.

**[πρὸς αὐτόν].** Indirect object (see 1:13 on πρὸς αὐτόν). This phrase is omitted in several early witnesses (ℱ<sup>45</sup> ℱ<sup>75</sup> B), while others change the word order (A C W Θ Ψ). Although the words are placed in brackets to indicate their textual uncertainty, the meaning is unaffected either way (Omanson, 126–27).

**ὁ Ἰησοῦς.** Nominative subject of εἶπεν.

**Οὐδεὶς.** Nominative subject of ἐστὶν.

**ἐπιβαλὼν.** Aor act ptc masc nom sg ἐπιβάλλω (attributive).

**τὴν χεῖρα.** Accusative direct object of ἐπιβαλὼν.

**ἐπ’ ἄροτρον.** Locative.

**βλέπων.** Pres act ptc masc nom sg βλέπω (attributive).

**εἰς τὰ ὀπίσω.** Locative. Lit. “to the things behind.”

**εὐθετὸς.** Predicate adjective.

**ἐστὶν.** Pres act ind 3rd sg εἰμί. On the loss of accent, see 1:18 on εἰμι.

**τῇ βασιλείᾳ.** Dative of reference.

**τοῦ θεοῦ.** Subjective genitive (see also 4:43).

### Luke 10:1-16

<sup>1</sup>After these things the Lord publicly commissioned seventy [-two] others, and sent them before him in groups of two to every city and place where he himself was about to go. <sup>2</sup>Then he proceeded to say to them (at that time), “The harvest is plentiful, but

the workers are few. So, ask the Lord of the harvest to send out workers into his harvest. <sup>3</sup>Go! I am sending you like lambs surrounded by wolves. <sup>4</sup>Do not carry a wallet, a travel bag, or sandals; and greet no one along the way. <sup>5</sup>Into whatever house you enter, first say, ‘Peace to this house!’ <sup>6</sup>And if a peaceful person happens to be there, your peace will remain on him. If that is not the case, it will return to you. <sup>7</sup>Stay in that same house, eating and drinking what they provide; for the worker is worthy of his wage. Do not move from house to house. <sup>8</sup>And whatever city you enter and they welcome you, eat what is placed before you, <sup>9</sup>heal those who are sick there, and say to them, ‘The kingdom of God has come near to you.’ <sup>10</sup>And whatever city you enter and they do not welcome you, go out into its streets and say, <sup>11</sup>‘Even the dust that stuck to us from your city on (our) feet we shake off against you. But know this: The kingdom of God has come near.’ <sup>12</sup>I tell you, in those days it will be more tolerable for Sodom than for that city.”

<sup>13</sup>“Woe to you, Chorazin; woe to you, Bethsaida! Because if the miracles that happened in you had occurred in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. <sup>14</sup>It will, in fact, be more tolerable for Tyre and Sidon at the judgment than for you. <sup>15</sup>And you, Capernaum, will you really be elevated to heaven? (No!) You will go down to Hades!”

<sup>16</sup>“The one who listens to you, listens to me; and the one who rejects you, rejects me. Moreover, the one who rejects me rejects the one who sent me.”

**10:1** Μετὰ δὲ ταῦτα ἀνέδειξεν ὁ κύριος ἑτέρους ἑβδομήκοντα [δύο] καὶ ἀπέστειλεν αὐτοὺς ἀνά δύο [δύο] πρὸ προσώπου αὐτοῦ εἰς πᾶσαν πόλιν καὶ τόπον οὗ ἤμελλεν αὐτὸς ἔρχεσθαι.

Μετὰ . . . ταῦτα. Temporal.

ἀνέδειξεν. Aor act ind 3rd sg ἀναδεικνυμι. This verb occurs only here and in Acts 1:24, but with two different senses. Scholars typically view the sense here as “to assign to a task or position” (BDAG, 62.2; cf. LN 37.96). This, of course, raises the question of how this term differs from other terms in the same semantic domain, e.g., τάσσω, ὀρίζω, τίθημι, ἀφορίζω, δίδωμι (see LN 37.96–98). BDAG (62, s.v. ἀνάδειξις) is likely on the right track in noting that the



cognate noun ἀνάδειξις, which means, “commissioning, installation,” serves as a technical term in reference “to public recognition on an appointed official.” This public nature of the commissioning appears to be the distinct nuance that distinguishes ἀναδείκνυμι from its near synonyms (thus the translation).

**ὁ κύριος.** Nominative subject of ἀνέδειξεν.

**ἑτέρους ἑβδομήκοντα [δύο].** Accusative direct object of ἀνέδειξεν.

[**δύο**]. The external evidence is divided as to whether Jesus appointed seventy (Ⲡ A C L W Θ Ξ Ψ Ɔ) or 72 (Ϡ<sup>75</sup> B D *pc*). The symbolic use of both numbers finds support in the Jewish scriptures and tradition—there were seventy elders of Israel (Exod 24:1; Num 11:26) but seventy-two translators of the LXX (*Let. Aris.* 46–50). More importantly, the textual tradition of the Table of Nations in Genesis 10 reflects both numbers. For a comprehensive discussion of this variant, see Marshall, 414–15. The word is bracketed to indicate its textual uncertainty (Omanson, 127–28; though see the minority report by Kurt Aland in Metzger, 127, in which he argues for the originality of ἑβδομήκοντα [δύο] and removing the brackets altogether).

**ἀπέστειλεν.** Aor act ind 3rd sg ἀποστέλλω.

**αὐτοὺς.** Accusative direct object of ἀπέστειλεν.

**ἀνά.** According to BDAG (58.3), ἀνά with numbers carries a distributive meaning such as “each” or “apiece.” Here, the meaning is probably closer to “in groups of.”

[**δύο**]. Some mss read ἀνά δύο (Ⲡ A C D L W Ξ Ψ Ɔ), while others contain ἀνά δύο δύο (B K Θ <sup>f</sup><sup>3</sup> *pc*). Plummer (272) notes that the reading ἀνά δύο δύο appears to be a conflation of ἀνά δύο and δύο δύο (Mark 6:7).

**πρὸ προσώπου αὐτοῦ.** Spatial.

**εἰς πᾶσαν πόλιν καὶ τόπον.** Locative.

**οὗ.** The genitive relative pronoun without an antecedent functions as a locative adverb: “where” (cf. 4:16, 17; 23:53; 24:28).

**ἤμελλεν.** Impf act ind 3rd sg μέλλω. On the semantics of μέλλω with an infinitive, see 21:7 on μέλλη.

**αὐτός.** Nominative subject of ἤμελλεν. The use of the subject pronoun shifts the focus to Jesus’ own intended travel plans.

**ἔρχεσθαι.** Pres mid inf ἔρχομαι (complementary).

**10:2** ἔλεγεν δὲ πρὸς αὐτούς, Ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἔργαται ὀλίγοι· δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ ὅπως ἔργατας ἐκβάλῃ εἰς τὸν θερισμὸν αὐτοῦ.

**ἔλεγεν.** Impf act ind 3rd sg λέγω.

**δὲ.** Some manuscripts substitute οὖν for δὲ (for a fuller list of mss, see IGNTP, 220; Swanson, 183). The textual variant may have a significant impact on how the imperfect ἔλεγεν is understood. Used with δέ (ℱ<sup>75</sup> ⚭ B C D f<sup>13</sup> 33 al), the imperfect may introduce a background comment: “For he had said to them, “The harvest is great . . .” In this case, the sending out (v. 1) is in response to his own words about the great need for workers. More likely, the imperfect is simply used to mark Jesus’ speech as offline material that actually precedes the action of the previous verb (ἀπέστειλεν, v. 1). The reading of οὖν in place of δέ (A ℳ pm), on the other hand, would seem to imply that his charge to ask the Lord for more workers is a natural conclusion to be drawn from the broad task he has just outlined for the seventy(-two). The imperfect would then not mark background information, but rather would point to the next event (on the mainline of the narrative) that is portrayed as a process: As Jesus is preparing to send them on their way, he is urging them to pray for more workers.

**πρὸς αὐτούς.** Indirect object (see 1:13 on πρὸς αὐτὸν).

**Ὁ . . . θερισμὸς.** Nominative subject of a verbless equative clause.

**μὲν . . . δὲ.** This construction is used to set up a contrast (cf. BDAG, 629.1.a.α; see also 3:16).

**πολὺς.** Predicate adjective in a verbless equative clause.

**οἱ . . . ἔργαται.** Nominative subject of a verbless equative clause.

**ὀλίγοι.** Predicate adjective in a verbless equative clause.

**δεήθητε.** Aor mid impv 2nd pl δέομαι. On the voice, see “Dependency” in the Series Introduction.

**τοῦ κυρίου.** Genitive complement of δεήθητε.

**τοῦ θερισμοῦ.** Genitive of subordination.

**ὅπως.** Introduces indirect discourse. Here, as in 7:3 and 11:37, ὅπως is used in place of the more common ἵνα (McKay, 116–17; BDAG, 718.2b; cf. 7:36 and 8:31 on ἵνα). This could plausibly be viewed as a purpose clause (cf. 18:39 on ἵνα; McKay, 117; see also 2:35 on ὅπως), though that would leave δεήθητε with no expressed content.

**ἐργάτας.** Accusative direct object of ἐκβάλη.

**ἐκβάλη.** Aor act subj 3rd sg ἐκβάλλω. Subjunctive with ὅπως. Although Bock (2:995) argues that this verb is “a strong, graphic term that shows that God calls and equips,” such a claim seems to read too much into the verb’s semantics. Nolland (2:551), on the other hand, suggests that “The present low number of workers and the verb here for ‘send out’ (ἐκβάλη), which normally carries overtones of force, may suggest a reluctance on the part of the potential harvesters.” This inference is possible, but looking at Mark’s uses of ἐκβάλλω where the sense is clearly not “drive out” suggests that ἐκβάλλω may be a more natural choice than ἀποστέλλω (see v. 3) when the need for haste is involved (cf. Mark 1:12, 43). Or, perhaps ἐκβάλλω is chosen here simply because ἀποστέλλω does not collocate with ἐργάτας.

**εἰς τὸν θερισμὸν.** Purpose.

**αὐτοῦ.** Possessive genitive.

**10:3 ὑπάγετε· ἰδοὺ ἀποστέλλω ὑμᾶς ὡς ἄρνας ἐν μέσῳ λύκων.**

**ὑπάγετε.** Pres act impv 2nd pl ὑπάγω.

**ἰδοὺ.** See 1:20.

**ἀποστέλλω.** Pres act ind 1st sg ἀποστέλλω.

**ὑμᾶς.** Accusative direct object of ἀποστέλλω.

**ἄρνας.** Accusative direct object of an implied form of ἀποστέλλω: “like (someone sends) lambs.”

**ἐν μέσῳ.** Locative. The translation follows the NET Bible.

**λύκων.** Partitive genitive.

**10:4 μὴ βαστάζετε βαλλάντιον, μὴ πήραν, μὴ ὑποδήματα, καὶ μηδένα κατὰ τὴν ὁδὸν ἀσπάσησθε.**

**βαστάζετε.** Pres act impv 2nd pl βαστάζω (prohibition).

**βαλλάντιον.** Accusative direct object of βαστάζετε.

**πήραν.** Accusative direct object of an implied βαστάζετε.

**ὑποδήματα.** Accusative direct object of an implied βαστάζετε.

**μηδένα.** Accusative direct object of ἀσπάσησθε.

**κατὰ τὴν ὁδὸν.** Spatial.

**ἀσπάσησθε.** Aor mid subj 2nd pl ἀσπάζομαι (prohibitive subjunctive). Here we see a good example of the apparent interchange-

ability of the imperative and subjunctive used with μή in prohibitions. Given the context, however, one wonders if the shift in mood is dictated by the shift from prohibiting choices that depend only on the disciples (imperative) to an action that is contingent on meeting someone along the way (subjunctive).

**10:5 εἰς ἣν δ' ἂν εἰσέλθῃτε οἰκίαν, πρῶτον λέγετε, Εἰρήνη τῷ οἴκῳ τούτῳ.**

**εἰς ἣν δ' ἂν εἰσέλθῃτε οἰκίαν.** Locative. The indefinite relative pronoun (see 9:48 on Ὅς ἐὰν) is most often used to introduce headless relative clauses (see, e.g., 8:18). Here, the relative pronoun technically introduces an internally headed relative clause (see 3:19 on περὶ πάντων ὧν ἐποίησεν πονηρῶν), though superficially ἣν ἂν appears to function like an adjective (“whatever”) modifying οἰκίαν. The entire relative clause (εἰς ἣν δ' ἂν εἰσέλθῃτε οἰκίαν) introduces the topic of what follows and is picked up with τῷ οἴκῳ τούτῳ (cf. 9:4; 10:8, 10).

**εἰσέλθῃτε.** Aor act subj 2nd pl εἰσέρχομαι. Subjunctive with ἂν.  
**λέγετε.** Pres act impv 2nd pl λέγω.

**Εἰρήνη.** Although the nominative element in salutations is typically viewed as a nominative absolute (see Wallace, 51), the fact that it is part of a clause with the dative element suggests that it is better viewed as the nominative subject of a verbless equative clause, with something like ἔστω implied.

**τῷ οἴκῳ τούτῳ.** Dative of advantage or possession.

**10:6 καὶ ἐὰν ἐκεῖ ἧ υἱὸς εἰρήνης, ἐπαναπαύσεται ἐπ' αὐτὸν ἡ εἰρήνη ὑμῶν· εἰ δὲ μή γε, ἐφ' ὑμᾶς ἀνακάμψει.**

**ἐὰν.** Introduces the protasis of a third class condition.

**ἧ.** Pres act subj 3rd sg εἰμί. Subjunctive with ἐὰν.

**υἱὸς εἰρήνης.** This should likely be viewed as a Semitic idiom here, with “son of X” being used to describe a person characterized by X, though Danker (94) and others have noted that the idiom also appears in Greek literature, albeit sparingly.

**υἱὸς.** Nominative subject of ἧ.

**εἰρήνης.** Genitive of relationship in the idiom, but carries the force of an attributive genitive.

**ἐπαναπαίησεται.** Fut mid ind 3rd sg ἐπαναπαύομαι. On the voice, see “Deponency” in the Series Introduction.

**ἐπ’ αὐτόν.** Locative (see 1:12 on ἐπ’ αὐτόν).

**ἡ εἰρήνη.** Nominative subject of ἐπαναπαίησεται.

**ὑμῶν.** Genitive of source.

**εἰ δὲ μὴ γε.** See 5:36. After affirmative clauses, as here, this string of particles can be rendered, “otherwise” (BDAG, 190.b.ξ, s.v. γε).

**εἰ.** Although it generally introduces the protasis of a first class condition, here the use of εἰ, when we would have expected εἰάν given the parallel preceding conditional construction, stems from the fact that εἰ δὲ μὴ γε is a fixed expression that Luke particularly favors. In the NT, this expression occurs only in Matt 6:1; 9:17; Luke 5:36, 37; 10:6; 13:9; 14:32; and 2 Cor 11:16. The expression εἰάν δὲ μὴ γε appears to be unattested in Greek literature. Thus, εἰ δὲ μὴ γε should be viewed as introducing a conditional clause that depends on context for further specification (cf. McKay, 165). In this case, the clause that follows should be read as a third class condition (cf. BDF §480.6), since we are clearly dealing with a case of ellipsis: ἐκεῖ ἢ υἱὸς εἰρήνης is implied.

**ἐφ’ ὑμᾶς.** Locative (see 1:12 on ἐπ’ αὐτόν).

**ἀνακάμψει.** Fut act ind 3rd sg ἀνακάμπτω.

**10:7 ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε, ἐσθίοντες καὶ πίνοντες τὰ παρ’ αὐτῶν· ἄξιός γάρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ. μὴ μεταβαίνετε ἐξ οἰκίας εἰς οἰκίαν.**

**ἐν αὐτῇ δὲ τῇ οἰκίᾳ.** Locative. On the demonstrative use of αὐτός, see 10:21 on Ἐν αὐτῇ τῇ ὥρᾳ.

**μένετε.** Pres act impv 2nd pl μένω.

**ἐσθίοντες.** Pres act ptc masc nom pl ἐσθίω (manner or attendant circumstance).

**πίνοντες.** Pres act ptc masc nom pl πίνω (manner or attendant circumstance).

**τὰ παρ’ αὐτῶν.** Lit. “the things from them.” The article functions as a nominalizer (see 1:48 on ἀπὸ τοῦ νῦν), changing the PP παρ’ αὐτῶν into the accusative direct object of ἐσθίοντες καὶ πίνοντες.

**παρ’ αὐτῶν.** Source.

**ἄξιός.** Predicate adjective in a verbless equative clause.

**γάρ.** Causal (see also 1:15).

**ὁ ἐργάτης.** Nominative subject of a verbless equative clause.  
**τοῦ μισθοῦ.** Genitive complement of ἄξιος.  
**αὐτοῦ.** Possessive genitive.  
**μεταβαίνετε.** Pres act impv 2nd pl μεταβαίνω (prohibition).  
**ἐξ οἰκίας.** Source.  
**εἰς οἰκίαν.** Locative.

**10:8 καὶ εἰς ἣν ἂν πόλιν εἰσέρχησθε καὶ δέχωνται ὑμᾶς, ἐσθίετε τὰ παρατιθέμενα ὑμῖν**

**εἰς ἣν ἂν πόλιν.** Locative. The indefinite relative pronoun (see 9:48 on Ὅς ἐάν) is most often used to introduce headless relative clauses (see, e.g., 8:18). Here, the relative pronoun technically introduces an internally headed relative clause (see 3:19 on περὶ πάντων ὧν ἐποίησεν πονηρῶν). Thus the verbs εἰσέρχησθε and δέχωνται take subjunctive mood with ἂν: lit. “and the city, into whichever you happen to enter.” Superficially, ἣν ἂν appears to function like an adjective (“whichever”) modifying πόλιν. The entire relative clause (εἰς ἣν ἂν πόλιν εἰσέρχησθε καὶ δέχωνται ὑμᾶς) introduces the topic of what follows (cf. 9:4; 10:5, 10) and is picked up with αὐτῇ (v. 9).

**εἰσέρχησθε.** Pres mid subj 2nd pl εἰσέρχομαι. Subjunctive with ἂν.

**δέχωνται.** Pres mid subj 3rd pl δέχομαι. Subjunctive with ἂν.

**ὑμᾶς.** Accusative direct object of δέχωνται.

**ἐσθίετε.** Pres act impv 2nd pl ἐσθίω.

**τὰ παρατιθέμενα.** Pres pass ptc neut acc pl παρατίθημι (substantival). Accusative direct object of ἐσθίετε.

**ὑμῖν.** Dative indirect object of παρατιθέμενα.

**10:9 καὶ θεραπεύετε τοὺς ἐν αὐτῇ ἄσθενεῖς καὶ λέγετε αὐτοῖς, Ἦγγικεν ἐφ’ ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.**

**θεραπεύετε.** Pres act impv 2nd pl θεραπεύω.

**τοὺς . . . ἄσθενεῖς.** Accusative direct object of θεραπεύετε.

**ἐν αὐτῇ.** Locative. Lit. “in it.”

**λέγετε.** Pres act impv 2nd pl λέγω.

**αὐτοῖς.** Dative indirect object of λέγετε.

**Ἦγγικεν.** Prf act ind 3rd sg ἐγγίζω. Bock (2:1000) argues that the phrase Ἦγγικεν ἐφ’ ὑμᾶς speaks of an arrival that has already taken

place or at least is already initiated (“The kingdom of God is come upon you”; Bock, 2:993). The fact that Matthew (3:2) and Mark (1:15) use the same verb form on the lips of John the Baptist prior to the coming of Jesus appears to make this reading untenable, at least in those gospels. It is true that when ἐγγίζω is used with ἡ βασιλεία τοῦ θεοῦ/τῶν οὐρανῶν it is always in the perfect tense, perhaps suggesting that the language reflects a set way of announcing the inauguration of the kingdom that has long been awaited, without concern for the level to which the rule of God has been established. The announcement would simply make clear that the kingdom is now close enough to perceive, with the perfect tense perhaps helping to highlight the significance of the event being described (cf. 2:23 on γέγραπται). In this particular text, the disciples are announcing the later coming of Jesus, pointing to the view that Ἦγγικεν refers to what has come near rather than what has arrived. Indeed, the use of the demonstrative pronoun in the phrase ἐν τῇ ἡμέρᾳ ἐκεῖνη (v. 12) appears to require that ἡ βασιλεία τοῦ θεοῦ is imminent rather than present at this point in the narrative.

**ἐφ’ ὑμᾶς.** Locative (cf. 1:35 on ἐπὶ σέ).

**ἡ βασιλεία.** Nominative subject of Ἦγγικεν.

**τοῦ θεοῦ.** Subjective genitive (see also 4:43).

**10:10 εἰς ἣν δ’ ἂν πόλιν εἰσέλθητε καὶ μὴ δέχωνται ὑμᾶς, ἐξελθόντες εἰς τὰς πλατείας αὐτῆς εἶπατε,**

**εἰς ἣν δ’ ἂν πόλιν.** Locative. The indefinite relative pronoun (see 9:48 on Ὅς ἂν) is most often used to introduce headless relative clauses (see, e.g., 8:18). Here, the relative pronoun technically introduces an internally headed relative clause (see 3:19 on περὶ πάντων ὧν ἐποίησεν πονηρῶν). Thus the verbs εἰσέλθητε and δέχωνται take subjunctive mood with ἂν: lit. “and the city, into whichever you happen to enter.” Superficially, ἣν ἂν appears to function like an adjective (“whichever”) modifying πόλιν. The entire relative clause (εἰς ἣν ἂν πόλιν εἰσέλθητε καὶ μὴ δέχωνται ὑμᾶς) introduces the topic of what follows (cf. 9:4; 10:5, 10) and is picked up with αὐτῆς.

**εἰσέλθητε.** Aor act subj 2nd pl εἰσέρχομαι. Subjunctive with ἂν.

**δέχωνται.** Pres mid subj 3rd pl δέχομαι. Subjunctive with ἂν.

**ὑμᾶς.** Accusative direct object of δέχωνται.

**ἐξελθόντες.** Aor act ptc masc nom pl ἐξέρχομαι (attendant circumstance). Attendant circumstance participles take on the mood of the verb they modify (see also 5:14 on ἀπελθών).

**εἰς τὰς πλατείας.** Locative. The feminine form of πλατύς, with ὁδός implied, came to be used of “wide roads” (BDAG, 823).

**αὐτῆς.** Possessive genitive.

**εἶπατε.** Aor act impv 2nd pl λέγω.

**10:11 Καὶ τὸν κοινορτὸν τὸν κολληθέντα ἡμῖν ἐκ τῆς πόλεως ὑμῶν εἰς τοὺς πόδας ἀπομασόμεθα ὑμῖν· πλὴν τοῦτο γινώσκετε ὅτι ἡγγικεν ἡ βασιλεία τοῦ θεοῦ.**

**τὸν κοινορτὸν.** Accusative direct object of ἀπομασόμεθα.

**τὸν κολληθέντα.** Aor mid ptc masc acc sg κολλάω (attributive). On the voice, see “Deponency” in the Series Introduction.

**ἡμῖν.** Dative complement of κολληθέντα.

**ἐκ τῆς πόλεως.** Source.

**ὑμῶν.** This is a locative use of the genitive: “The city *where* you live” (cf. Beekman and Callow, 255).

**εἰς τοὺς πόδας.** Locative.

**ἀπομασόμεθα.** Pres mid ind 1st pl ἀπομάσσομαι.

**ὑμῖν.** Dative of disadvantage. Marshall (423) sees the simple dative as equivalent to εἰς μαρτύριον ἐπ’ αὐτοὺς in 9:5.

**πλὴν.** Here, a marker “of contrast, implying the validity of something irrespective of other considerations” (LN 89.130).

**τοῦτο.** Accusative direct object of γινώσκετε. The demonstrative is cataphoric, pointing to the ὅτι clause. In a footnote commenting on forward-pointing devices like cataphoric τοῦτο, Runge (§3.2, footnote) notes that “by momentarily delaying mention of the subordinate clause by the use of the pronoun the speaker creates an air of anticipation in the flow of the discourse about what is to follow, which can heighten interest in the subsequent information.”

**γινώσκετε.** Pres act impv 2nd pl γινώσκω.

**ὅτι.** Introduces a clause that is expegetical to τοῦτο.

**ἡγγικεν.** Prf act ind 3rd sg ἐγγίζω. On the tense, see 10:9.

**ἡ βασιλεία.** Nominative subject of ἡγγικεν.

**τοῦ θεοῦ.** Subjective genitive (see also 4:43).



**10:12** λέγω ὑμῖν ὅτι Σοδόμοις ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀνεκτότερον ἔσται ἢ τῇ πόλει ἐκείνῃ.

**λέγω ὑμῖν.** See 3:8.

**λέγω.** Pres act ind 1st sg λέγω.

**ὑμῖν.** Dative indirect object of λέγω.

**ὅτι.** Introduces the causal complement (direct discourse; see also 1:25 on ὅτι) of λέγω.

**Σοδόμοις.** Dative of advantage or reference.

**ἐν τῇ ἡμέρᾳ ἐκείνῃ.** Temporal (cf. ἐν τῇ κρίσει, v. 14).

**ἀνεκτότερον.** Predicate adjective. Comparative form of ἀνεκτός.

**ἔσται.** Fut ind 3rd sg εἰμί. Here, the use of εἰμί appears to be impersonal.

**τῇ πόλει ἐκείνῃ.** Dative of disadvantage.

**10:13** Οὐαί σοι, Χοραζίν, οὐαί σοι, Βηθσαϊδά· ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγενήθησαν αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ καθήμενοι μετενόησαν.

**Οὐαί.** This interjection does not represent a curse (Bovon, 2:55), but rather introduces “an expression of pity for those who stand under divine judgment” (Marshall, 255).

**σοι.** Dative of disadvantage.

**Χοραζίν.** Vocative.

**οὐαί.** See above.

**σοι.** Dative of disadvantage.

**Βηθσαϊδά.** Vocative.

**ὅτι.** Introduces a causal clause.

**εἰ.** Introduces the protasis of a second class (contrary to fact) condition.

**ἐν Τύρῳ καὶ Σιδῶνι.** Locative.

**ἐγενήθησαν.** Aor mid ind 3rd pl γίνομαι. On the voice, see “Deponency” in the Series Introduction.

**αἱ δυνάμεις.** Nominative subject of ἐγενήθησαν.

**αἱ γενόμεναι.** Aor mid ptc fem nom pl γίνομαι (attributive).

**ἐν ὑμῖν.** Locative.

**πάλαι.** The adverb is fronted for emphasis (Fitzmyer, 2:854). It is probably best to recognize that πάλαι itself only indicates “antithesis to the present; it makes no difference whether the event in question

took place hours or centuries before” (Seesemann, 717). That the focus is on “long ago” is clear from the context.

**ἀν.** Introduces the apodosis of the second class condition.

**ἐν σάκκῳ καὶ σποδῷ.** The PP likely refers to sitting on (locative) a “penitential mat of sacking” (Marshall, 425) or wearing sackcloth (manner) and sitting in ashes (locative).

**καθήμενοι.** Pres mid ptc masc nom pl κάθημαι (manner). The masculine participle (Ⲫ<sup>75</sup> Ⲭ A B C F 33 *al*), with the feminine subject Τύρω καὶ Σιδῶνι, is a constructio ad sensum (see Plummer, 276; cf. BDF §134.2: “. . . the cities as wholes and not the inhabitants are meant.”). Many scribes preferred to use the feminine καθήμεναι (Ⲫ<sup>45</sup> D K<sup>f,13</sup> Ⲡ*l*).

**μετενόησαν.** Aor act ind 3rd pl μετανοέω.

**10:14 πλὴν Τύρω καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν τῇ κρίσει ἢ ὑμῖν.**

**πλὴν.** Adversative.

**Τύρω καὶ Σιδῶνι.** Dative of advantage.

**ἀνεκτότερον.** Predicate nominative. Comparative form of ἀνεκτός.

**ἔσται.** Fut ind 3rd sg εἰμί.

**ἐν τῇ κρίσει.** Temporal.

**ὑμῖν.** Dative of disadvantage.

**10:15 καὶ σύ, Καφαρναούμ, μὴ ἕως οὐρανοῦ ὑψωθήσῃ; ἕως τοῦ ἄδου καταβήσῃ.**

**σύ.** Nominative subject of ὑψωθήσῃ. The explicit subject pronoun helps shift the focus to Capernaum.

**Καφαρναούμ.** Vocative.

**μὴ.** Introduces a rhetorical question that expects a negative answer.

**ἕως οὐρανοῦ.** Locative: “extension up to or as far as a goal” (LN 84.19).

**ὑψωθήσῃ.** Fut pass ind 2nd sg ὑψώω. Here, “to cause someone to have high status” (LN 87.20).

**ἕως τοῦ ἄδου.** Locative (see above).

**καταβήσῃ.** Fut mid ind 2nd sg καταβαίνω.

**10:16** Ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει, καὶ ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ· ὁ δὲ ἐμὲ ἀθετῶν ἀθετεῖ τὸν ἀποστειλαντά με.

**Ὁ ἀκούων.** Pres act ptc masc nom sg ἀκούω (substantival). As the following contrast makes clear (ἀθετῶν, ἀθετεῖ), ἀκούων and ἀκούει are used here in the sense of “hear and respond appropriately” or “pay attention to” (cf. LN 36.14; 31.56).

**ὑμῶν.** Genitive object of ἀκούων.

**ἐμοῦ.** Genitive object of ἀκούει.

**ἀκούει.** Pres act ind 3rd sg ἀκούω.

**ὁ ἀθετῶν.** Pres act ptc masc nom sg ἀθετέω (substantival).  
Nominative subject of ἀθετεῖ.

**ὑμᾶς.** Accusative direct object of ἀθετῶν.

**ἐμὲ.** Accusative direct object of ἀθετεῖ.

**ἀθετεῖ.** Pres act ind 3rd sg ἀθετέω.

**ὁ . . . ἀθετῶν.** Pres act ptc masc nom sg ἀθετέω (substantival).  
Nominative subject of ἀθετεῖ.

**ἐμὲ.** Accusative direct object of ἀθετῶν.

**ἀθετεῖ.** Pres act ind 3rd sg ἀθετέω.

**τὸν ἀποστειλαντά.** Aor act ptc masc acc sg ἀποπέλλω (substantival). Accusative direct object of ἀθετεῖ. On the second accent, see 1:13 on ἡ δέησις.

**με.** Accusative direct object of ἀποστειλαντά.

### **Luke 10:17-24**

<sup>17</sup>The seventy-[two] returned with joy, saying, “Lord, even the demons are subject to us in your name.” <sup>18</sup>Then he said to them, “I watched Satan falling from heaven like lightning. <sup>19</sup>I have given you the authority to walk on snakes and scorpions, and over all the power of the enemy, and nothing will by any means harm you! <sup>20</sup>However, do not rejoice in this, that the spirits are subject to you, but rejoice that your names have been written in heaven.”

<sup>21</sup>At that very time he was overjoyed in the Holy Spirit and said, “I acknowledge to you, Father, Lord of heaven and of earth, that you concealed these things from the wise and intelligent and revealed them to little children. Yes, Father, because (doing it) this way was pleasing to you. <sup>22</sup>Everything has been given to me by my Father; and no one knows who the Son is except the Father, and who the Father is except the Son and the one to whom the Son wishes to

reveal (him).”<sup>23</sup> Then he turned to the disciples and said privately, “Blessed are the eyes that see what you are seeing.<sup>24</sup> For I tell you, many prophets and kings wanted to see what you are seeing and did not see it, and to hear what you are hearing and did not hear it.”

**10:17 Ὑπέστρεψαν δὲ οἱ ἑβδομήκοντα [δύο] μετὰ χαρᾶς λέγοντες, Κύριε, καὶ τὰ δαιμόνια ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματί σου.**

**Ὑπέστρεψαν.** Aor act ind 3rd pl ὑποστρέφω.

**οἱ ἑβδομήκοντα [δύο].** Nominative subject of Ὑπέστρεψαν. [δύο]. See the textual note on 10:1.

**μετὰ χαρᾶς.** Manner. Although the PP could conceivably modify either Ὑπέστρεψαν or λέγοντες (“saying joyfully”), the semantics suggest that it is syntactically linked to Ὑπέστρεψαν. A few scribes (A K Π) make their preference for Ὑπέστρεψαν clear by moving the PP forward.

**λέγοντες.** Pres act ind ptc masc nom pl λέγω (manner).

**Κύριε.** Vocative.

**καὶ.** Ascensive.

**τὰ δαιμόνια.** Nominative subject of ὑποτάσσεται.

**ὑποτάσσεται.** Pres pass ind 3rd sg ὑποτάσσω. Neuter plural subjects characteristically take singular verbs (see Wallace, 399–400).

**ἡμῖν.** Dative indirect object of ὑποτάσσεται.

**ἐν τῷ ὀνόματί.** Instrumental (cf. Fitzmyer, 2:858). On the second accent, see 1:13 on ἡ δέησις.

**σου.** Possessive genitive.

**10:18 εἶπεν δὲ αὐτοῖς, Ἐθεώρουν τὸν Σατανᾶν ὡς ἀστραπὴν ἐκ τοῦ οὐρανοῦ πεσόντα.**

**εἶπεν.** Aor act ind 3rd sg λέγω.

**αὐτοῖς.** Dative indirect object of εἶπεν.

**Ἐθεώρουν.** Impf act ind 1st sg θεωρέω.

**τὸν Σατανᾶν.** Accusative direct object of Ἐθεώρουν.

**ὡς.** The comparative particle sometimes separates the object and complement in an object-complement double accusative construction, as here (Wallace, 184).

**ἀστραπὴν.** Accusative direct object of an implied form of θεωρέω: “like (someone sees) lightning (falling from the sky).”

**ἐκ τοῦ οὐρανοῦ.** Separation. The PP could either modify ἀστραπήν (“lightning from the sky”) or πεσόντα (see the translation). The latter is more likely, since πεσόντα leaves an incomplete thought on its own. One scribe (ℱ<sup>75</sup>) removed the ambiguity by writing Ἐθεώρουσιν τὸν Σατανᾶν ὡς ἀστραπήν πεσόντα ἐκ τοῦ οὐρανοῦ.

**πεσόντα.** Aor act ptc masc acc sg πίπτω. Complement in an object-complement double accusative construction.

**10:19 ἰδοὺ δέδωκα ὑμῖν τὴν ἐξουσίαν τοῦ πατεῖν ἐπάνω ὄφεων καὶ σκορπίων, καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ἔχθρου, καὶ οὐδὲν ὑμᾶς οὐ μὴ ἀδικήση.**

**ἰδοὺ.** See 1:20.

**δέδωκα.** Prf act ind 1st sg δίδωμι. The perfect tense helps give Jesus’ statement the sense of a pronouncement.

**ὑμῖν.** Dative indirect object of δέδωκα. On the word order, see 1:2 on ἡμῖν.

**τὴν ἐξουσίαν.** Accusative direct object of δέδωκα.

**τοῦ πατεῖν.** Pres act inf πατέω (exegetical to τὴν ἐξουσίαν). Burk (68) rightly notes that “The notion of purpose may be a secondary implication, but the primary notion is that the genitive tells what kind of ‘authority’ has been given.”

**ἐπάνω ὄφεων καὶ σκορπίων.** Spatial.

**ἐπὶ πᾶσαν τὴν δύναμιν.** Here, the preposition is a “a marker of the object over which someone exercises a control or authority” (LN 37.9). The PP modifies ἐξουσίαν.

**τοῦ ἔχθρου.** Subjective genitive.

**οὐδὲν.** Nominative subject of ἀδικήση (see the translation) or adverbial accusative with ἡ δύναμις τοῦ ἔχθρου being the implied subject of ἀδικήση: “and it will certainly not harm you in any way.”

**ὑμᾶς.** Accusative direct object of ἀδικήση.

**ἀδικήση.** Aor act subj 3rd sg ἀδικέω. The subjunctive is used with οὐ μὴ, which expresses emphatic negation (see also 1:15 on πίη). McKay (72; emphasis in original) argues that “When more than one negative is used in the same clause there is an important distinction depending on whether the last of them is simple or compound, irrespective of what the others are. When the last one is a *simple* negative it cancels the previous negative force. . . . When the last negative is *compound* [such as οὐδεῖς, and including οὐ μὴ]

it reinforces the previous negative force.” Thus here, (lit.) “Nothing will certainly not harm you” means “Nothing at all will harm you” (McKay, 72).

**10:20** πλὴν ἐν τούτῳ μὴ χαίrete ὅτι τὰ πνεύματα ὑμῶν ὑποτάσσεται, χαίrete δὲ ὅτι τὰ ὀνόματα ὑμῶν ἐγγέγραπται ἐν τοῖς οὐρανοῖς.

**πλὴν.** Adversative.

**ἐν τούτῳ.** Reference. The PP introduces what one rejoices (χαίρω) in (see also Phil 1:18; 3:1; 4:4, 10; Col 1:24; 1 Pet 4:13), with the demonstrative pronoun being cataphoric (see also 10:11 on τοῦτο).

**χαίrete.** Pres act impv 2nd pl χαίρω (prohibition).

**ὅτι.** Introduces a clause that is exegetical to τούτῳ (contra McKay, 123, who takes it as causal, apparently overlooking the presence of ἐν τούτῳ).

**τὰ πνεύματα.** Nominative subject of ὑποτάσσεται.

**ὑμῶν.** Dative indirect object of ὑποτάσσεται.

**ὑποτάσσεται.** Pres pass ind 3rd sg ὑποτάσσω. Neuter plural subjects characteristically take singular verbs (see Wallace, 399–400).

**χαίrete.** Pres act impv 2nd pl χαίρω. There is nothing in the semantics of the present tense to point to “continual rejoicing” (contra Bock, 2:1008).

**ὅτι.** The ὅτι could introduce a causal clause, introduce a clausal complement (indirect discourse) of χαίrete (“rejoice that . . .”), or be part of an elliptical construction and stand in apposition to an implied τούτῳ: “but rejoice (in this,) that . . .” (cf. BDAG, 1074.1).

**τὰ ὀνόματα.** Nominative subject of ἐγγέγραπται.

**ὑμῶν.** Possessive genitive.

**ἐγγέγραπται.** Prf pass ind 3rd sg ἐγγράφω. Neuter plural subjects characteristically take singular verbs (see Wallace, 399–400).

**ἐν τοῖς οὐρανοῖς.** Locative.

**10:21** Ἐν αὐτῇ τῇ ὥρᾳ ἠγαλλιάσατο [ἐν] τῷ πνεύματι τῷ ἁγίῳ καὶ εἶπεν, Ἐξομολογοῦμαί σοι, πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν καὶ ἀπεκάλυψας αὐτὰ νηπίοις· ναὶ ὁ πατήρ, ὅτι οὕτως εὐδοκία ἐγένετο ἔμπροσθέν σου.

**Ἐν αὐτῇ τῇ ὥρᾳ.** Temporal. Lit. “at that very hour.” “In Luke

αὐτὸς ὁ is sometimes almost a pure demonstrative as it comes to be in later Greek. The sense of ‘very’ or ‘self’ is strengthened to ‘that very’” (Robertson, 686; cf. 2:38; 10:7; 12:12; 13:1; 23:12). The parallel account in Matt 11:25 reads Ἐν ἐκείνῳ τῷ καιρῷ. Similarly, Luke uses ἐν αὐτῇ τῇ ὥρᾳ (12:12) where Matthew (10:19) and Mark (13:11) both have ἐν ἐκείνῃ τῇ ὥρᾳ.

**ἠγαλλίασατο.** Aor mid ind 3rd sg ἀγαλλιάω.

[ἐν] τῷ πνεύματι τῷ ἁγίῳ. Locative in a metaphorical sense. This expression is likely an idiomatic way of referring to being under the influence of the Spirit (so Johnson, 169; cf. 2:27; 4:1). The omission of τῷ ἁγίῳ (“in [his own] spirit”) in some witnesses (A W Ψ<sup>f3</sup> ℳ) may be due to the “strangeness of the expression ‘exulted in the Holy Spirit’” (Omanson, 128). The bracketed [ἐν] indicates its textual uncertainty, although its presence or absence does not affect the meaning.

**εἶπεν.** Aor act ind 3rd sg λέγω.

**Ἐξομολογοῦμαι.** Pres mid ind 1st sg ἐξομολογέω. On the second accent, see 1:13 on ἡ δέησις. Although this verb is typically rendered “praise” here (e.g., BDAG, 351.4; NIV, NASB), it appears to carry the nuance of acknowledging something to be true, whether one’s own sins or God’s divine acts, as here.

**σοι.** Dative complement of Ἐξομολογοῦμαι.

**πάτερ.** Vocative.

**κύριε.** Vocative in apposition to κύριε. Wallace (70) argues that “an appositional vocative almost always indicates that the whole vocative construction is emphatic/emotional address or exclamation . . . for the piling on of vocatives, once the addressee has already been established with the first one, is linguistically unnecessary, but rhetorically effective.”

**τοῦ οὐρανοῦ καὶ τῆς γῆς.** Genitive of subordination.

**ὅτι.** Introduces a clausal complement (indirect discourse) of Ἐξομολογοῦμαι. If Ἐξομολογοῦμαι carries the sense of “praise” or “thank,” it would introduce a causal clause.

**ἀπέκρυσας.** Aor act ind 2nd sg ἀποκρύπτω.

**ταῦτα.** Accusative direct object of ἀπέκρυσας. The antecedent is not specified. Plummer (281; cf. Marshall, 434) argues that it “refers to the facts about the Kingdom made known by the Seventy.”

**ἀπὸ σοφῶν καὶ συνετῶν.** Separation.

**ἀπεκάλυψας.** Aor act ind 2nd sg ἀποκαλύπτω.  
**αὐτὰ.** Accusative direct object of ἀπεκάλυψας.  
**νηπίοις.** Dative indirect object of ἀπεκάλυψας.  
**ναί.** Here, this particle indicates affirmation “in emphatic repetition of one’s own statement” (BDAG, 665.c).  
**ὁ πατήρ.** Vocative. Caragounis (142) notes that although it was not uncommon in classical Greek, “the nominative with the function of the vocative increases substantially in the NT, no doubt under LXX influence,” and becomes increasingly common in subsequent centuries.  
**ὅτι οὕτως εὐδοκία ἐγένετο ἔμπροσθέν σου.** Lit. “because (doing it) thus was pleasing before you.”  
**ὅτι.** Introduces a causal clause.  
**εὐδοκία.** Predicate adjective.  
**ἐγένετο.** Aor mid ind 3rd sg γίνομαι.  
**ἔμπροσθέν σου.** Locative. Lit. “before you.”

**10:22 Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρὸς μου, καὶ οὐδεὶς γινώσκει τίς ἐστὶν ὁ υἱὸς εἰ μὴ ὁ πατήρ, καὶ τίς ἐστὶν ὁ πατήρ εἰ μὴ ὁ υἱὸς καὶ ὃ ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι.**

**Πάντα.** Nominative subject of παρεδόθη.  
**μοι.** Dative indirect object of παρεδόθη.  
**παρεδόθη.** Aor pass ind 3rd sg παραδίδωμι.  
**ὑπὸ τοῦ πατρὸς.** Ultimate agency.  
**μου.** Genitive of relationship.  
**οὐδεὶς.** Nominative subject of γινώσκει.  
**γινώσκει.** Pres act ind 3rd sg γίνομαι.  
**τίς.** Predicate nominative of ἐστὶν. Introduces an indirect question that serves as the clausal complement of γινώσκει.  
**ἐστὶν.** Pres act ind 3rd sg εἰμί. On the loss of accent, see 1:18 on εἰμι.  
**ὁ υἱὸς.** Nominative subject of ἐστὶν.  
**εἰ μὴ.** Following a negative (here, οὐδεὶς) εἰ μὴ usually has the meaning of “except” (BDAG, 278.6.i.α). McKay (166) adds that this usage occurs “in contexts in which it would be awkward to supply a satisfactory verb form, and even where the negative seems illogical, so that it hardly qualifies as a conditional protasis.” See also 5:21 on εἰ μὴ.



**ὁ πατήρ.** Nominative subject of an implied γινώσκει.

**τίς.** Predicate nominative of ἐστίν. Introduces an indirect question that serves as the clausal complement of an implied γινώσκει in an elliptical construction.

**ἐστίν.** Pres act ind 3rd sg εἰμί. On the loss of accent, see 1:18 on εἰμι.

**ὁ πατήρ.** Nominative subject of ἐστίν.

**εἰ μὴ.** See above.

**ὁ υἱός.** Nominative subject of an implied verb (γινώσκει).

**ᾧ ἕαν.** Dative indirect object of ἀποκαλύψαι. The indefinite relative pronoun (see 9:48 on Ὃς ἕαν) introduces a headless relative clause (see 6:2 on ὅ), which as a whole (ᾧ ἕαν βούληται ὁ υἱός ἀποκαλύψαι) serves as the subject of an implied γινώσκει (τίς ἐστίν ὁ υἱός . . . καὶ τίς ἐστίν ὁ πατήρ): lit. “and to whomever the Son wishes to reveal him knows who the Father is and who the Son is.”

**βούληται.** Pres mid subj 3rd sg βούλομαι. Subjunctive with ἕαν.

**ὁ υἱός.** Nominative subject of βούληται.

**ἀποκαλύψαι.** Aor act inf ἀποκαλύπτω (complementary).

**10:23 Καὶ στραφεῖς πρὸς τοὺς μαθητὰς κατ’ ἰδίαν εἶπεν, Μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε.**

**στραφεῖς.** Aor mid ptc masc nom sg στρέφω (attendant circumstance). The participle should likely be viewed as middle rather than passive (see “Deponency” in the Series Introduction).

**πρὸς τοὺς μαθητὰς.** Spatial.

**κατ’ ἰδίαν.** An idiom (lit. “according to one’s own things”) meaning “pert. to a particular individual, *by oneself, privately*” (BDAG, 467.5; also used at 9:10).

**εἶπεν.** Aor act ind 3rd sg λέγω.

**Μακάριοι.** Predicate adjective in a verbless equative clause.

**οἱ ὀφθαλμοὶ.** Nominative subject of a verbless equative clause.

**οἱ βλέποντες.** Pres act ptc masc nom pl βλέπω (attributive).

**ἃ.** Accusative direct object of βλέπετε. The relative pronoun introduces a headless relative clause (see 6:2 on ὅ), which as a whole (ἃ βλέπετε) serves as the direct object of βλέποντες.

**βλέπετε.** Pres act ind 2nd pl βλέπω.

**10:24** λέγω γὰρ ὑμῖν ὅτι πολλοὶ προφῆται καὶ βασιλεῖς ἠθέλησαν ἰδεῖν ἃ ὑμεῖς βλέπετε καὶ οὐκ εἶδαν, καὶ ἀκοῦσαι ἃ ἀκούετε καὶ οὐκ ἤκουσαν.

**λέγω** . . . ὑμῖν. See 3:8.

**λέγω**. Pres act ind 1st sg λέγω.

**γὰρ**. Causal (see also 1:15).

**ὑμῖν**. Dative indirect object of λέγω.

**ὅτι**. Introduces the clausal complement (direct discourse; see also 1:25 on ὅτι) of λέγω.

**πολλοὶ προφῆται καὶ βασιλεῖς**. Nominative subject of ἠθέλησαν.

**ἠθέλησαν**. Aor act ind 3rd pl θέλω.

**ἰδεῖν**. Aor act inf ὄρω (complementary).

**ἃ**. Accusative direct object of βλέπετε. The relative pronoun introduces a headless relative clause (see 6:2 on ὅ), which as a whole (ἃ ὑμεῖς βλέπετε) serves as the direct object of ἰδεῖν.

**ὑμεῖς**. Nominative subject of βλέπετε. The explicit subject pronoun helps highlight the contrast between the disciples and πολλοὶ προφῆται καὶ βασιλεῖς.

**βλέπετε**. Pres act ind 2nd pl βλέπω.

**εἶδαν**. Aor act ind 3rd pl ὄρω.

**ἀκοῦσαι**. Aor act inf ἀκούω (complementary, conjoined with ἰδεῖν).

**ἃ**. Accusative direct object of ἀκούετε. The relative pronoun introduces a headless relative clause (see 6:2 on ὅ), which as a whole (ἃ ἀκούετε) serves as the direct object of ἀκοῦσαι.

**ἀκούετε**. Pres act ind 2nd pl ἀκούω.

**ἤκουσαν**. Aor act ind 3rd pl ἀκούω.

### Luke 10:25-37

<sup>25</sup>A certain lawyer stood up to test him, saying, “Teacher, what must I do to inherit eternal life?” <sup>26</sup>He said to him, “What has been written in the Law? How do you read it?” <sup>27</sup>He responded and said, “Love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind; and (love) your neighbor as yourself.” <sup>28</sup>Then he said to him, “You have answered correctly. Do this and you will live.” <sup>29</sup>But he, since he wanted to justify himself, said to Jesus, “Who is my neighbor?”

<sup>30</sup>In response Jesus said, “A man was going down from Jerusalem to Jericho and stumbled upon some robbers, who after they had both stripped him and subjected (him) to a beating, went away and left him half-dead. <sup>31</sup>Now, by chance a priest was going down (from Jerusalem) on that road; and when he saw him he passed by on the other side (of the road). <sup>32</sup>Likewise, a Levite, when he came upon that place and saw (him), also passed by on the other side. <sup>33</sup>But a Samaritan who was traveling on a trip came across him, and when he saw him he felt compassion (for him). <sup>34</sup>He went to (him) and bandaged his wounds, pouring oil and wine on them. Then he put him on his own mount, brought him to an inn, and took care of him. <sup>35</sup>The next day, he took out two denarii and gave them to the innkeeper and said, ‘Take care of him, and whatever you spend in addition, I, on my return journey, will repay you.’ <sup>36</sup>Which of these three seems to you to have been a neighbor of the one who fell into (the hands of) the robbers?” <sup>37</sup>He answered, “The one who had mercy on him.” Then Jesus said to him, “Go and do likewise yourself!”

**10:25 Καὶ ἰδοὺ νομικός τις ἀνέστη ἐκπειράζων αὐτὸν λέγων, Διδάσκαλε, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω;**

**ἰδοὺ.** Levinsohn (1992, 113) notes that ἰδοὺ is sometimes used to introduce a major character in a narrative, as here. See also 1:20.

**νομικός τις.** Nominative subject of ἀνέστη.

**ἀνέστη.** Aor act ind 3rd sg ἀνίστημι.

**ἐκπειράζων.** Pres act ptc masc nom sg ἐκπειράζω (purpose).

**αὐτὸν.** Accusative direct object of ἐκπειράζων.

**λέγων.** Pres act ptc masc nom sg λέγω (manner).

**Διδάσκαλε.** Vocative.

**τί ποιήσας ζωὴν αἰώνιον κληρονομήσω.** Lit. “By doing what will I inherit eternal life?” The same question is used in 18:18.

**τί.** Accusative direct object of ποιήσας. Introduces a direct question.

**ποιήσας.** Aor act ptc masc nom sg ποιέω (means).

**ζωὴν αἰώνιον.** Accusative direct object of κληρονομήσω.

**κληρονομήσω.** Fut act ind 1st sg OR Aor act subj 1st sg κληρονομέω. The fact that the two forms were often used interchangeably in deliberative questions in the Koine period makes it impossible to say which is intended here (cf. 11:5 on ἔξει).

**10:26** ὁ δὲ εἶπεν πρὸς αὐτόν, Ἐν τῷ νόμῳ τί γέγραπται; πῶς ἀναγινώσκεις;

**ὁ.** Nominative subject of εἶπεν (see 1:29 on ἡ). Levinsohn (2000, 218–19) argues that Luke’s choice of a pronoun to shift to a new speaker here and in verse 27 shows that he is portraying the exchanges in these verses as intermediate steps leading up to the goal, i.e., the answer to verse 25 in verse 28.

**εἶπεν.** Aor act ind 3rd sg λέγω.

**πρὸς αὐτόν.** Indirect object (see 1:13 on πρὸς αὐτόν).

**Ἐν τῷ νόμῳ.** Locative. The fronting of the PP puts “the law” in focus (cf. Plummer, 284), clearly directing the νομικός back to the νόμος. Kwong (66, n. 2) notes that there are only sixty-five spatial adjuncts that occur before the verb in Luke, as here, and 345 that occur after the verb.

**τί.** Accusative direct object of γέγραπται. Introduces a direct question.

**γέγραπται.** Prf pass ind 3rd sg γράφω. On the force of the perfect, see 2:23.

**πῶς.** Introduces a direct question.

**ἀναγινώσκεις.** Pres act ind 2nd sg ἀναγινώσκω.

**10:27** ὁ δὲ ἀποκριθεὶς εἶπεν, Ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης [τῆς] καρδίας σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ ἰσχυί σου καὶ ἐν ὅλῃ τῇ διανοίᾳ σου, καὶ τὸν πλησίον σου ὡς σεαυτὸν.

**ὁ.** Nominative subject of εἶπεν (see v. 26 on ὁ; cf. 8:21 on ὁ).

**ἀποκριθεὶς.** Aor mid ind masc nom sg ἀποκρίνομαι (attendant circumstance; see also 1:19 on ἀποκριθεὶς). On the voice, see “Deponency” in the Series Introduction.

**εἶπεν.** Aor act ind 3rd sg λέγω.

**Ἀγαπήσεις.** Fut act ind 2nd sg ἀγαπάω (imperative future).

**κύριον.** Accusative direct object of Ἀγαπήσεις.

**τὸν θεόν.** Accusative in apposition to κύριον.

**σου.** Genitive of subordination.

**ἐξ ὅλης [τῆς] καρδίας.** Source. Lit. “from the whole heart.”

**σου . . . σου . . . σου . . . σου .** Possessive genitive.

**ἐν ὅλῃ τῇ ψυχῇ.** Instrumental. Lit. “with the whole soul.”

**ἐν ὅλῃ τῇ ἰσχυί.** Instrumental. Lit. “with the whole strength.”

**ἐν ὅλῃ τῇ διανοίᾳ.** Instrumental. Lit. “with the whole mind.”  
**τὸν πλησίον.** Accusative direct object of an implied ἀγαπήσεις.  
**σου.** Genitive of relationship.  
**σεαυτόν.** Accusative direct object of an implied ἀγαπήσεις: “as (you love) yourself.”

**10:28 εἶπεν δὲ αὐτῷ, Ὁρθῶς ἀπεκρίθης· τοῦτο ποιεῖ καὶ ζήση.**

**εἶπεν.** Aor act ind 3rd sg λέγω. Levinsohn (2000, 221) argues that when the final exchange in a conversation attains the goal of one of the participants, the exchange will be introduced with a verb rather than with a reference to the speaker, as here (cf. v. 37b).

**αὐτῷ.** Dative indirect object of εἶπεν.

**ἀπεκρίθης.** Aor mid ind 2nd sg ἀποκρίνομαι. See also 1:19 on ἀποκριθεῖς. On the voice, see “Depnency” in the Series Introduction.

**τοῦτο.** Accusative direct object of ποιεῖ.

**ποιεῖ.** Pres act impv 2nd sg ποιέω.

**ζήση.** Fut mid ind 2nd sg ζάω.

**10:29 ὁ δὲ θέλων δικαιοῦσαι ἑαυτὸν εἶπεν πρὸς τὸν Ἰησοῦν, Καὶ τίς ἐστὶν μου πλησίον;**

**ὁ.** Nominative subject of εἶπεν (see 1:29 on ἡ and 8:21 on ὁ).

**θέλων.** Pres act ptc masc nom sg θέλω (causal).

**δικαιοῦσαι.** Aor act inf δικαιοῦ (complementary).

**ἑαυτὸν.** Accusative direct object of δικαιοῦσαι.

**εἶπεν.** Aor act ind 3rd sg λέγω.

**πρὸς τὸν Ἰησοῦν.** Indirect object (see 1:13 on πρὸς αὐτόν).

**τίς.** Predicate nominative. Introduces a direct question.

**ἐστὶν.** Pres act ind 3rd sg εἰμί.

**μου.** Genitive of relationship.

**πλησίον.** Nominative subject. BDF (§266) notes that πλησίον is the only adverb used substantivally without the article in the NT (cf. 10:36).

**10:30 ὑπολαβὼν ὁ Ἰησοῦς εἶπεν, Ἄνθρωπός τις κατέβαινεν ἀπὸ Ἱερουσαλὴμ εἰς Ἱεριχὼ καὶ λησταῖς περιέπεσεν, οἳ καὶ ἐκδύσαντες αὐτὸν καὶ πληγὰς ἐπιθέντες ἀπῆλθον ἀφέντες ἡμιθανῆ.**

**ὑπολαβών.** Aor act ptc masc nom sg ὑπολαμβάνω (attendant circumstance). In the NT, this verb appears only in Luke's writings (also 7:43; Acts 1:9; 2:15) and in 3 John 8, but only here in this sense: "in discourse, take up what is said" (LSJ, 1886.I.3) or "to respond to what has been said" (LN 33.187; cf. BDAG, 1038.3). Plummer (286) notes that this usage is common in LXX Job, appearing about twenty-four times (e.g., 2:4; 4:1; 6:1; 9:1).

**ὁ Ἰησοῦς.** Nominative subject of εἶπεν.

**εἶπεν.** Aor act ind 3rd sg λέγω.

**Ἄνθρωπός τις.** Nominative subject of κατέβαινεν. On the second accent, see 1:13 on ἡ δέησις. Levinsohn (2000, 20) notes that "sentences at the beginning of discourses commonly open with a non-verbal constituent" to mark a point of departure for the story that follows. The indefinite pronoun serves to introduce an unspecified man, much like an indefinite article would be used in English (cf. Porter 1994, 135).

**κατέβαινεν.** Impf act ind 3rd sg καταβαίνω. Travel to or from Jerusalem is characteristically described in terms of "going up" or "going down" respectively.

**ἀπὸ Ἱερουσαλήμ.** Separation.

**εἰς Ἱεριχῶ.** Goal.

**λησταίς.** Dative complement of περιέπεσεν.

**περιέπεσεν.** Aor act ind 3rd sg περιπίπτω. This verb is used figuratively to denote "fall in with, fall into, mostly of evil" (LSJ 1383. II.3), with a dative complement.

**οἱ.** Nominative subject of ἀπῆλθον.

**καὶ . . . καὶ.** Correlative conjunctions: "both . . . and . . ."

**ἐκδύσαντες.** Aor act ptc masc nom pl ἐκδύω (temporal).

**αὐτόν.** Accusative direct object of ἐκδύσαντες.

**πληγὰς.** Accusative direct object of ἐπιθέντες.

**ἐπιθέντες.** Aor act ptc masc nom pl ἐπιτίθημι (temporal). Here, "to subject someone to a particular experience, normally by the use of force" (LN 90.87). Lit. "having laid blows on."

**ἀπῆλθον.** Aor act ind 3rd pl ἀπέρχομαι.

**ἀφέντες.** Aor act ptc masc nom pl ἀφήμι (attendant circumstance).

**ἡμιθανῆ.** Complement in an object-complement double accusative construction with the direct object (αὐτόν) understood.

**10:31** κατὰ συγκυρίαν δὲ ἱερεὺς τις κατέβαινεν ἐν τῇ ὁδῷ ἐκείνῃ  
καὶ ἰδὼν αὐτὸν ἀντιπαρήλθεν·

**κατὰ συγκυρίαν.** Standard. The term συγκυρία, which refers to “an unexpected conjunction of events” (BDAG, 953) or “coincidence,” occurs only here in the NT.

**ἱερεὺς τις.** Nominative subject of κατέβαινεν. The indefinite pronoun serves to introduce an unspecified priest, much like an indefinite article would be used in English (cf. Porter 1994, 135).

**κατέβαινεν.** Impf act ind 3rd sg καταβαίνω. See also verse 30.

**ἐν τῇ ὁδῷ ἐκείνῃ.** Locative.

**ἰδὼν.** Aor act ptc masc nom sg ὁράω (temporal).

**αὐτὸν.** Accusative direct object of ἰδὼν.

**ἀντιπαρήλθεν.** Aor act ind 3rd sg ἀντιπαρέρχομαι.

**10:32** ὁμοίως δὲ καὶ Λευίτης [γενόμενος] κατὰ τὸν τόπον ἐλθὼν  
καὶ ἰδὼν ἀντιπαρήλθεν.

**Λευίτης.** Nominative subject of ἀντιπαρήλθεν.

**γενόμενος.** Aor mid ptc masc nom sg γίνομαι (attributive). The use of γενόμενος (Ϝ<sup>45</sup>A C D Θ Ψ <sup>f</sup><sup>3</sup> 33 <sup>al</sup>) may seem redundant in light of the close proximity of ἐλθὼν. The participle is omitted by Ϝ<sup>75</sup> 2<sup>8</sup> B <sup>f</sup><sup>1</sup> 33 <sup>al</sup>, while both Ϝ<sup>45</sup> and D include γενόμενος but omit ἐλθὼν. Plummer (287) argues that while it is unlikely that both terms are genuine, the pair together has the effect of making the Levite appear even more heartless than the priest because he “came up to him quite close, saw, and passed on.” The full text of the UBS<sup>4</sup> may be rendered: “Likewise a Levite, who happened upon that place, after going and looking (at the man), passed by on the other side.”

**κατὰ τὸν τόπον.** Spatial (cf. BDAG, 511.B.1.b).

**ἐλθὼν.** Aor act ptc masc nom sg ἔρχομαι (temporal).

**ἰδὼν.** Aor act ptc masc nom sg ὁράω (temporal).

**ἀντιπαρήλθεν.** Aor act ind 3rd sg ἀντιπαρέρχομαι.

**10:33** Σαμαρίτης δὲ τις ὁδεύων ἦλθεν κατ’ αὐτὸν καὶ ἰδὼν  
ἐσπλαγχνίσθη,

**Σαμαρίτης . . . τις.** Nominative subject of ἦλθεν. The indefinite

pronoun serves to introduce an unspecified Samaritan, much like an indefinite article would be used in English (cf. Porter 1994, 135).

**όδεύων.** Pres act ptc masc nom sg όδεύω (attributive). Only here in the NT: “to be in the process of traveling, presumably for some distance” (LN 15.19). The choice of verb makes it clear that it would be even less convenient for the Samaritan than for the priest or Levite.

**ήλθεν.** Aor act ind 3rd sg έρχομαι.

**κατ’ αυτόν.** Spatial.

**ιδών.** Aor act ptc masc nom sg όράω (temporal).

**έσπλαγχνίσθη.** Aor mid ind 3rd sg σπλαγχνίζομαι. On the voice, see “Deponency” in the Series Introduction.

**10:34 και προσελθών κατέδησεν τὰ τραύματα αυτού επιχέων έλαιον και οίνον, επιβιβάσας δέ αυτόν επί τὸ ἴδιον κτήνος ήγαγεν αυτόν εις πανδοχείον και έπεμελήθη αυτού.**

**προσελθών.** Aor act ptc masc nom sg προσέρχομαι (attendant circumstance).

**κατέδησεν.** Aor act ind 3rd sg καταδέω.

**τὰ τραύματα.** Accusative direct object of κατέδησεν.

**αυτοῦ.** Objective genitive.

**επιχέων.** Pres act ptc masc nom sg επιχέω (manner).

**έλαιον και οίνον.** Accusative direct object of επιχέων.

**επιβιβάσας.** Aor act ptc masc nom sg επιβιβάζω (attendant circumstance).

**αυτόν.** Accusative direct object of επιβιβάσας.

**επί τὸ ἴδιον κτήνος.** Locative. The strong sense of ἴδιος appears to apply here (cf. 6:41). The term κτήνος refers to “a larger type of domesticated animal, primarily one used for riding or carrying loads” (LN 4.6).

**ήγαγεν.** Aor act ind 3rd sg άγω.

**αυτόν.** Accusative direct object of ήγαγεν.

**εις πανδοχείον.** Locative.

**έπεμελήθη.** Aor mid ind 3rd sg έπιμελέομαι. On the voice, see “Deponency” in the Series Introduction.

**αυτοῦ.** Genitive complement of έπεμελήθη.



**10:35** καὶ ἐπὶ τὴν αὐριον ἐκβαλὼν ἔδωκεν δύο δηνάρια τῷ πανδοχεῖ καὶ εἶπεν, Ἐπιμελήθητι αὐτοῦ, καὶ ὃ τι ἂν προσδαπανήσης ἐγὼ ἐν τῷ ἐπανέρχεσθαί με ἀποδώσω σοι.

**ἐπὶ τὴν αὐριον.** Temporal.

**ἐκβαλὼν.** Aor act ptc masc nom sg ἐκβάλλω (attendant circumstance).

**ἔδωκεν.** Aor act ind 3rd sg δίδωμι.

**δύο δηνάρια.** Accusative direct object of ἔδωκεν. The vast majority of scribes actually place this after ἐκβαλὼν, as its direct object, with only  $\text{P}^{45}$   $\text{P}^{75}$  and B placing it after ἔδωκεν. The latter could be an early transcriptional error, but it is equally possible that most scribes smoothed out the text by making δύο δηνάρια the object of the participle. Following the UBS<sup>4</sup>, the direct object of ἐκβαλὼν would be an implied βαλλάντιον or something similar.

**τῷ πανδοχεῖ.** Dative indirect object of ἔδωκεν.

**εἶπεν.** Aor act ind 3rd sg λέγω.

**Ἐπιμελήθητι.** Aor mid imprv 2nd sg ἐπιμελέομαι. On the voice, see “Deponency” in the Series Introduction.

**αὐτοῦ.** Genitive complement of Ἐπιμελήθητι.

**ὃ τι ἂν.** Accusative (from ὅστις) direct object of προσδαπανήσης. For more on this indefinite relative construction, see 9:48 on Ὅς ἐάν. The use of the relative construction rather than a conditional clause keeps the focus on “whatever” rather than on the action (see 9:24 on ὅς . . . ἂν θέλῃ).

**προσδαπανήσης.** Aor act subj 2nd sg προσδαπανάω. Subjunctive with ἂν.

**ἐγὼ.** Nominative subject of ἀποδώσω. The explicit subject pronoun and intervening infinitive clause make the construction very forceful.

**ἐπανέρχεσθαί.** Pres mid inf ἐπανέρχομαι. Used with ἐν τῷ to denote contemporaneous time. Lit. “as I am returning (on my journey).” When infinitives serve as the object of a preposition, they are always articular (Burk, 81). On the second accent, see 1:13 on ἡ δέησις. This construction marked a shift from earlier Greek, where a participle (ἐπανερχόμενος) would have been used (Caragounis, 170). The infinitive construction made the temporal reference more explicit than the participle would have (cf. Caragounis, 179).

**με.** Accusative subject of ἐπανάρχεσθαι.  
**ἀποδώσω.** Fut act ind 1st sg ἀποδίδωμι.  
**σοι.** Dative indirect object of ἀποδώσω.

**10:36 τίς τούτων τῶν τριῶν πλησίον δοκεῖ σοι γεγονέναι τοῦ ἔμπεσόντος εἰς τοὺς ληστάς;**

**τίς.** Introduces a direct question. Nominative subject of δοκεῖ. At an underlying level, τίς is the subject of γεγονέναι: lit. “It seems to you that which of these has been a neighbor?” As with the analogous use of the verb “seems” in English, however, the subject of the infinitive appears at the surface level as the subject of the main verb and thus bears nominative rather than accusative case (“It appears that John is winning” versus “John appears to be winning”; see also Culy and Parsons, 334, on καταγγελεύς).

**τούτων τῶν τριῶν.** Partitive genitive.

**πλησίον.** Predicate accusative of γεγονέναι. The substantival adverb is moved well forward in most manuscripts to put it in focus.

**δοκεῖ.** Pres act ind 3rd sg δοκέω.

**σοι.** Dative complement of δοκεῖ.

**γεγονέναι.** Prf mid inf γίνομαι (complementary).

**τοῦ ἔμπεσόντος.** Aor act ptc masc gen sg ἐπιπίπτω (substantival).  
 Genitive of relationship, modifying πλησίον.

**εἰς τοὺς ληστάς.** Locative.

**10:37 ὁ δὲ εἶπεν, Ὁ ποιήσας τὸ ἔλεος μετ’ αὐτοῦ. εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς, Πορεύου καὶ σὺ ποιεῖ ὁμοίως.**

**ὁ.** Nominative subject of εἶπεν (see 1:29 on ἡ).

**εἶπεν.** Aor act ind 3rd sg λέγω.

**Ὁ ποιήσας.** Aor act ptc masc nom sg ποιέω (substantival).  
 Nominative subject of an implied γέγονεν (πλησίον).

**τὸ ἔλεος.** Accusative direct object of ποιήσας.

**μετ’ αὐτοῦ.** The combination of ἔλεος with the preposition μετά is used to express the showing of mercy to someone (BDAG, 636.2.γ.λ; cf. 1:58, 72).

**εἶπεν.** Aor act ind 3rd sg λέγω. Levinsohn (2000, 221) argues that when the final exchange in a conversation attains the goal of one of

the participants, the exchange will be introduced with a verb rather than with a reference to the speaker (cf. v. 28). Here, the construction indicates that Jesus has attained his goal in telling the parable (Levinsohn 2000, 227).

**αὐτῷ.** Dative indirect object of εἶπεν.

**ὁ Ἰησοῦς.** Nominative subject of εἶπεν.

**Πορεύου.** Pres mid impv 2nd sg πορεύομαι.

**σὺ.** Nominative subject of ποίει. The use of καὶ σὺ with the imperative adds force to the command.

**ποίει.** Pres act impv 2nd sg ποιέω.

### Luke 10:38-42

<sup>38</sup>Now, as they went along, he entered a particular village, and a woman named Martha welcomed him. <sup>39</sup>She had a sister named Mary, who had taken a seat at the feet of the Lord and was listening to him speak. <sup>40</sup>Martha, though, was distracted by all that needed to be done. So she came up and said, “Lord, doesn’t it concern you that my sister has left me alone to serve? So, speak to her in order that she might help me.” <sup>41</sup>But the Lord responded and said to her, “Martha, Martha, you are worried and troubled about many things, <sup>42</sup>but only one thing is necessary. Mary, in fact, has made the right choice, and it will not be taken from her.”

**10:38 Ἐν δὲ τῷ πορεύεσθαι αὐτοὺς αὐτὸς εἰσῆλθεν εἰς κώμην τινά· γυνὴ δὲ τις ὀνόματι Μάρθα ὑπεδέξατο αὐτόν.**

**πορεύεσθαι.** Pres mid inf πορεύομαι. Used with ἐν τῷ to denote contemporaneous time (see also 1:8 on ἱερατεῦειν). When infinitives serve as the object of a preposition, they are always articular (Burk, 81).

**αὐτοὺς.** Accusative subject of πορεύεσθαι.

**αὐτὸς.** Nominative subject of εἰσῆλθεν.

**εἰσῆλθεν.** Aor act ind 3rd sg εἰσέρχομαι.

**εἰς κώμην τινά.** Locative.

**γυνὴ . . . τις.** Nominative subject of ὑπεδέξατο.

**ὀνόματι.** Dative of reference.

**Μάρθα.** Nominative in apposition to γυνὴ . . . τις.

**ὑπεδέξατο.** Aor mid ind 3rd sg ὑποδέχομαι. Bovon (2:105)

argues that ὑποδέχομαι carries the connotation of hospitality. Louw (63) points out that although ancient speakers likely sensed a distinction between this verb and several others that are used to refer to welcoming someone, e.g., δέχομαι, ἀναδεχόμεαι, ἀποδέχομαι, ἐπιδέχομαι, εἰσδέχομαι, προσδέχομαι, and παραδέχομαι, such distinctions are currently not available to us.

**αὐτόν.** Accusative direct object of ὑπεδέξατο.

**10:39** καὶ τῆδε ἦν ἀδελφὴ καλουμένη Μαριάμ, [ἦ] καὶ παρακαθεσθεῖσα πρὸς τοὺς πόδας τοῦ κυρίου ἤκουεν τὸν λόγον αὐτοῦ.

**τῆδε.** Dative of possession. Lit. “to this one was a sister.”

**ἦν.** Impf ind 3rd sg εἰμί.

**ἀδελφὴ.** Nominative subject of ἦν.

**καλουμένη.** Pres pass ptc fem nom sg καλέω (attributive).

**Μαριάμ.** Complement in a subject-complement double nominative construction (see 1:32 on υἱός).

[ἦ]. Nominative subject of ἤκουεν. Without the relative pronoun, Μαριάμ is the understood subject of ἤκουεν.

**παρακαθεσθεῖσα.** Aor mid ptc fem nom sg παρακαθέζομαι (temporal; attributive without the relative pronoun).

**πρὸς τοὺς πόδας.** Locative.

**τοῦ κυρίου.** Possessive genitive.

**ἤκουεν.** Impf act ind 3rd sg ἀκούω. The verb could also be rendered with an ingressive translation (see 1:59 on ἐκάλουν): “who sat down at the feet of the Lord and began listening.”

**τὸν λόγον.** Accusative direct object of ἤκουεν. Lit. “his word.”

**αὐτοῦ.** Subjective genitive.

**10:40** ἡ δὲ Μάρθα περιεσπάτο περὶ πολλὴν διακονίαν· ἐπιστάσα δὲ εἶπεν, Κύριε, οὐ μέλει σοι ὅτι ἡ ἀδελφὴ μου μόνην με κατέλιπεν διακονεῖν; εἶπε οὖν αὐτῇ ἴνα μοι συναντιλάβηται.

**ἡ . . . Μάρθα.** Nominative subject of περιεσπάτο.

**περιεσπάτο.** Aor mid ind 3rd sg περισπάομαι. On the voice, see “Deponency” in the Series Introduction. Only here in the NT: “(a figurative extension of meaning of περισπάομαι ‘to be drawn off from around,’ not occurring in the NT) to be so overburdened by various distractions as to be worried and anxious” (LN 25.238).

**περὶ πολλὴν διακονίαν.** Reference. Lit. “with much service.”

**ἐπιστάσα.** Aor act ptc fem nom sg ἐπίστημι (attendant circumstance). Used in the sense of “to stand at or near a specific place” as here, ἐπίστημι often carries the connotation of suddenness (BDAG, 418.1). Bock (2:1041) argues that the verb pictures Martha “leaving her work and stepping up to Jesus to address him.”

**εἶπεν.** Aor act ind 3rd sg λέγω.

**Κύριε.** Vocative.

**οὐ.** Introduces a question that expects an affirmative answer.

**μέλει.** Pres act ind 3rd sg μέλει.

**σοι.** Dative complement of μέλει.

**ὄτι.** Introduces the clausal complement of μέλει. The ὄτι clause could be viewed as the subject of μέλει: lit. “Is not (the fact) that my sister has left me to serve alone a concern to you?”

**ἡ ἀδελφή.** Nominative subject of κατέλιπεν.

**μου.** Genitive of relationship.

**μόνην.** Complement in an object-complement double accusative construction.

**με.** Accusative direct object of κατέλιπεν.

**κατέλιπεν.** Aor act ind 3rd sg καταλείπω.

**διακονεῖν.** Pres act inf διακονέω (epexegetical).

**εἰπέ.** Aor act impv 2nd sg λέγω.

**αὐτῇ.** Dative indirect object of εἰπέ.

**ἵνα.** Introduces a purpose clause.

**μοι.** Dative complement of συναντιλάβηται.

**συναντιλάβηται.** Aor mid subj 3rd sg συναντιλαμβάνομαι. Subjunctive with ἵνα.

**10:41 ἀποκριθεὶς δὲ εἶπεν αὐτῇ ὁ κύριος, Μάρθα Μάρθα, μερμινὰς καὶ θορυβᾶζην περὶ πολλά,**

**ἀποκριθεὶς.** Aor mid ptc masc nom sg ἀποκρίνομαι (attendant circumstance; see also 1:19 on ἀποκριθεὶς). On the voice, see “Deponency” in the Series Introduction.

**εἶπεν.** Aor act ind 3rd sg λέγω.

**αὐτῇ.** Dative indirect object of εἶπεν. On the word order, see 1:2 on ἡμίην.

**ὁ κύριος.** Nominative subject of εἶπεν.

**Μάρθα Μάρθα.** Vocative. The use of the vocative doublet (in this case, a repetition of the same word; cf. 8:15 on ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ) intensifies the emotional force of the address (cf. 8:24; Acts 9:4); here it is one of affection and concern (Plummer, 291).

**μεριμνάς.** Pres act ind 2nd sg μεριμνάω.

**θορυβάζῃ.** Pres pass ind 2nd sg θορυβάζω.

**περὶ πολλά.** Reference.

**10:42 ἐνὸς δέ ἐστιν χρεία· Μαριάμ γὰρ τὴν ἀγαθὴν μερίδα ἐξελέξατο ἥτις οὐκ ἀφαιρεθήσεται αὐτῆς.**

**ἐνὸς . . . ἐστιν χρεία.** Lit. “there is a need for one (thing).” The uncompromising tone of “one thing” gave rise to three possibilities in the manuscript tradition. Is there need for “one thing” (ἐνὸς;  $\mathfrak{P}^{45}$   $\mathfrak{P}^{75}$  C\* W  $\Theta^*$  al), “a few things” (ὀλίγων; 38), or “a few things or (only) one” (ὀλίγων . . . ἢ ἐνὸς;  $\aleph$  B C<sup>c</sup> pc)? For a discussion of the evidence, see Marshall, 452–53.

**ἐνὸς.** Objective genitive.

**ἐστιν.** Pres act ind 3rd sg εἶμι. On the loss of the accent, see 1:18 on εἶμι.

**χρεία.** Nominative subject of ἐστιν.

**Μαριάμ.** Nominative subject of ἐξελέξατο.

**γὰρ.** Inferential (see also 1:15), used in “self-evident conclusions, esp. in exclamations, strong affirmations, etc.” (BDAG, 190.3).

**τὴν ἀγαθὴν μερίδα ἐξελέξατο.** Lit. “chose the good portion.”

**τὴν ἀγαθὴν μερίδα.** Accusative direct object of ἐξελέξατο.

**ἐξελέξατο.** Aor mid ind 3rd sg ἐκλέγομαι.

**ἥτις.** Nominative subject of ἀφαιρεθήσεται. For more on the so-called indefinite relative pronoun, see 1:20 on οὔτινες.

**ἀφαιρεθήσεται.** Fut pass ind 3rd sg ἀφαιρέω.

**αὐτῆς.** Genitive of separation.

### Luke 11:1-13

<sup>1</sup>Now it happened while he was praying in a certain place that when he had finished one of his disciples said to him, “Lord, teach us to pray, just as John taught his disciples.” <sup>2</sup>So he said to them, “When you pray, say, ‘Father, may your name be treated as holy; may your kingdom come. <sup>3</sup>Give us the food we need day by day;

<sup>4</sup>and forgive us our sins, for we ourselves also forgive everyone who sins against us. And do not bring us into temptation.”

<sup>5</sup>Then he said to them, “Suppose one of you has a friend and goes to him at midnight and says to him, ‘Friend, please lend me three loaves of bread, <sup>6</sup>because my friend who is traveling has stopped at my home and I do not have anything to put before him.’ <sup>7</sup>And he responds from inside (his house) and says, ‘Don’t bother me! The door has already been closed and my children are in bed with me; I am not able to get up and give you something.’ <sup>8</sup>I tell you, even if he will not get up and give him (anything) because he is his friend, at least because of his shamelessness he will get up and give him as much as he needs. <sup>9</sup>I also tell you, ask and it will be given to you; seek and you will find; knock and it will be opened for you. <sup>10</sup>For everyone who asks receives, and the one who seeks finds, and for the one who knocks it will be opened.”

<sup>11</sup>“Which father among you will a son ask for a fish, and instead of a fish he will give him a snake? <sup>12</sup>Or (if the son) asks for an egg, will he give him a scorpion? <sup>13</sup>If, then, you who are evil know to give good gifts to your children, how much more will the Father from heaven give the Holy Spirit to those who ask him.”

**11:1** Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ προσευχόμενον, ὡς ἐπαύσατο, εἶπεν τις τῶν μαθητῶν αὐτοῦ πρὸς αὐτόν, Κύριε, δίδαξον ἡμᾶς προσεύχασθαι, καθὼς καὶ Ἰωάννης ἐδίδαξεν τοὺς μαθητὰς αὐτοῦ.

**ἐγένετο.** Aor mid ind 3rd sg γίνομαι. As is common, here καὶ ἐγένετο helps mark the beginning of a new pericope (cf. 5:12; see also 1:8 on Ἐγένετο).

**εἶναι.** Pres act inf εἶμί. Used with ἐν τῷ to denote contemporaneous time (see also 1:8 on ἱερατεῦεν). When infinitives serve as the object of a preposition, they are always articular (Burk, 81).

**αὐτόν.** Accusative subject of εἶναι . . . προσευχόμενον.

**ἐν τόπῳ τινί.** Locative.

**προσευχόμενον.** Pres mid ptc masc acc sg προσεύχομαι (present periphrastic; see also 1:10 on προσευχόμενον; cf. 9:18).

**ὡς.** Temporal.

**ἐπαύσατο.** Aor mid ind 3rd sg παύω.

**εἶπέν.** Aor act ind 3rd sg λέγω. On the second accent, see 1:13 on ἡ δέησις.

**τις.** Nominative subject of εἶπέν.

**τῶν μαθητῶν.** Partitive genitive.

**αὐτοῦ.** Genitive of relationship.

**πρὸς αὐτόν.** Indirect object (see 1:13 on πρὸς αὐτόν).

**Κύριε.** Vocative.

**δίδαξον.** Aor act impv 2nd sg διδάσκω.

**ἡμᾶς.** Although the sense is readily apparent here, the syntax is a bit complicated. The second plural pronoun is the superficial accusative direct object of δίδαξον, but it is the semantic recipient of the teaching (they are the ones to whom something is taught), which is typically expressed syntactically as a dative indirect object. When διδάσκω is used with both an NP or clause (as here) expressing what is taught and an NP expressing who is taught, the latter will always occur in the accusative case. For more on this construction, see Culy 2009, 92–96.

**προσεύχεσθαι.** Pres mid inf προσεύχομαι (direct object).

**Ἰωάννης.** Nominative subject of ἐδίδαξεν.

**ἐδίδαξεν.** Aor act ind 3rd sg διδάσκω.

**τοὺς μαθητὰς.** Accusative direct object of ἐδίδαξεν.

**αὐτοῦ.** Genitive of relationship.

**11:2 εἶπεν δὲ αὐτοῖς, Ὅταν προσεύχησθε λέγετε, Πάτερ, ἁγιασθήτω τὸ ὄνομά σου· ἐλθέτω ἡ βασιλεία σου·**

**εἶπεν.** Aor act ind 3rd sg λέγω.

**αὐτοῖς.** Dative indirect object of εἶπέν.

**Ὅταν.** The use of the present subjunctive with ὅταν could point to “when” or “whenever” (see 6:22), depending on the context. Here, Jesus’ words do not appear to emphasize what should be done every time, but rather reflect general instructions for when one prays.

**προσεύχησθε.** Pres mid subj 2nd pl προσεύχομαι. Subjunctive with Ὅταν. Many scribes used the present indicative προσεύχεσθε here (Ⲙ<sup>75</sup> A C P W Γ Δ Θ *f*.<sup>13</sup> 1241 *al*). While ὅταν with the indicative is rare in the NT (Mark 3:11; 11:25; Rev 8:11) and prior to the common era, in post-NT times (when the NT was being copied) the indicative is increasingly used, and the indicative becomes the norm in Modern Greek (Caragounis, 117).



**λέγετε.** Pres act impv 2nd pl λέγω.

**Πάτερ.** Vocative.

**ἀγιασθήτω.** Aor pass impv 3rd sg ἀγιάζω. Here, “to treat as holy, reverence” (BDAG, 10.3).

**τὸ ὄνομά.** Nominative subject of ἀγιασθήτω. On the second accent, see 1:13 on ἡ δέησίς.

**σου.** Possessive genitive.

**ἐλθέτω.** Aor act impv 3rd sg ἔρχομαι.

**ἡ βασιλεία.** Nominative subject of ἐλθέτω.

**σου.** Subjective genitive (see also 4:43).

### 11:3 τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ’ ἡμέραν·

**τὸν ἄρτον . . . τὸν ἐπιούσιον.** Accusative direct object of δίδου. Here, ἄρτον is a synecdoche (see 1:46 on ἡ ψυχὴ μου) for “food” (cf. 7:33). The most likely meaning of ἐπιούσιον, which occurs only here and in the parallel account in Matthew (6:11) in the NT (but see *Did.* 8:2), is “necessary for existence” (BDAG, 376.1; cf. Fitzmyer, 2:900). For further discussion, see Fitzmyer, 2:904–5; BDAG, 376–77.

**ἡμῶν.** Possessive genitive.

**δίδου.** Pres act impv 2nd sg δίδωμι. The different way that Luke and Matthew record the Lord’s Prayer provides a helpful illustration of how sentence construction can determine verbal aspect. Matthew writes: Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον. Given the focus on a particular day, σήμερον, he naturally uses the perfective aspect, i.e., aorist imperative form δὸς. Luke, on the other hand, has the prayer requesting food for every day (τὸ καθ’ ἡμέραν), thus making the imperfect aspect, i.e., present imperative δίδου, the more natural choice.

**ἡμῖν.** Dative indirect object of δίδου.

**τὸ.** The neuter accusative singular article functions as a nominalizer (see 1:48 on ἀπὸ τοῦ νῦν), changing the PP καθ’ ἡμέραν into an adverbial accusative substantive modifying δίδου (see also 19:47; Acts 17:11 *v. l.*). The phrase καθ’ ἡμέραν regularly functions adverbially without the article (e.g., 9:23; 16:19; 22:53; Acts 2:46, 47; 3:2; 16:5; 17:11; 19:9) and can also be used with an adjectivizer (see 2 Cor 11:28).

**καθ’ ἡμέραν.** Distributive.

**11:4** καὶ ἄφες ἡμῖν τὰς ἁμαρτίας ἡμῶν, καὶ γὰρ αὐτοὶ ἀφίομεν παντὶ ὀφείλοντι ἡμῖν· καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν.

**ἄφες.** Aor act impv 2nd sg ἀφίημι.

**ἡμῖν.** Dative of advantage. Lit. “Forgive our sins *for us*.”

**τὰς ἁμαρτίας.** Accusative direct object of ἄφες.

**ἡμῶν.** Subjective genitive.

**γὰρ.** Causal (see also 1:15).

**αὐτοὶ.** Nominative subject of ἀφίομεν.

**ἀφίομεν.** Pres act ind 1st pl ἀφίημι.

**παντὶ.** Dative of advantage. Lit. “we forgive (sins) *for everyone*.”

**ὀφείλοντι.** Pres act ptc masc dat sg ὀφείλω (attributive). Lit. “who is indebted.” Here, “to commit a sin against someone and thus to incur moral debt” (LN 88.298).

**ἡμῖν.** Dative indirect object of ὀφείλοντι.

**εἰσενέγκῃς.** Aor act subj 2nd sg εἰσφέρω (prohibitive subjunctive; here a request).

**ἡμᾶς.** Accusative direct object of εἰσενέγκῃς.

**εἰς πειρασμόν.** Locative. The use of εἰσφέρω with εἰς πειρασμόν should likely be read as a request to be spared trials rather than a request for God not to tempt a person to sin (cf. France, 251). Matthew’s account (6:13) makes this more explicit with the parallel clause that follows: ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

**11:5** Καὶ εἶπεν πρὸς αὐτούς, Τίς ἐξ ὑμῶν ἔξει φίλον καὶ πορεύσεται πρὸς αὐτὸν μεσονυκτίου καὶ εἴπη αὐτῷ, Φίλε, χρήσόν μοι τρεῖς ἄρτους,

**Καὶ.** The use of καὶ and no indicators of a switch in scene shows that Luke is portraying what follows as a continuation of Jesus’ response to the disciples’ request in verse 1.

**εἶπεν.** Aor act ind 3rd sg λέγω.

**πρὸς αὐτούς.** Indirect object (see 1:13 on πρὸς αὐτὸν).

**Τίς ἐξ ὑμῶν ἔξει φίλον.** Lit. “Who among you will have a friend.”

**Τίς.** Nominative subject of ἔξει. Introduces a rhetorical question that extends to the end of verse 7. Thus, Jesus is emphasizing the fact that no one would expect such an unthinkable response from a neighbor in this type of scenario.

**ἐξ ὑμῶν.** Partitive.

**ἔξει.** Fut act ind 3rd sg ἔχω. For an explanation of the shift from smooth to rough breathing in the future tense, see Mounce, 260, n. 10. “The future is sometimes found in deliberative questions in place of the subjunctive” (McKay, 95; cf. 13:18 on ὁμοιώσω; 14:5 on πεσεῖται; 22:49 on πατάξομεν; see also 14:10 on ἐρεῖ, where the future is used with ἵνα, and 19:40 on σιωπήσουσιν, where the future is used with ἐάν). Here, the future is followed by an analogous use of the subjunctive: εἴπη (also in v. 7). On the semantic difference between the two, see 7:4 on παρέξει.

**φίλον.** Accusative direct object of ἔξει.

**πορεύεται.** Fut mid ind 3rd sg πορεύομαι. On the future, see above.

**πρὸς αὐτόν.** Spatial.

**μεσονυκτίου.** Genitive of time.

**εἴπη.** Aor act subj 3rd sg λέγω (deliberative subjunctive).

**Φίλε.** Vocative.

**χρησόν.** Aor act impv 2nd sg κίχρημι. On the second accent, see 1:13 on ἡ δέησις.

**μοι.** Dative indirect object of χρησόν.

**τρεῖς ἄρτους.** Accusative direct object of χρησόν.

**11:6 ἐπειδὴ φίλος μου παρεγένετο ἐξ ὁδοῦ πρὸς με καὶ οὐκ ἔχω ὁ παραθήσω αὐτῷ.**

**ἐπειδὴ.** Introduces the grounds for the request made in 11:5.

**φίλος μου παρεγένετο ἐξ ὁδοῦ πρὸς με.** Lit. “my friend has come to me from the road/a journey.”

**φίλος.** Nominative subject of παρεγένετο.

**μου.** Genitive of relationship.

**παρεγένετο.** Aor mid ind 3rd sg παραγίνομαι.

**ἐξ ὁδοῦ.** Separation.

**πρὸς με.** Spatial.

**ἔχω.** Pres act ind 1st sg ἔχω.

**ὁ.** Accusative direct object of παραθήσω. The relative pronoun introduces a headless relative clause (see 6:2 on ὅ), which as a whole (ὁ παραθήσω αὐτῷ) serves as the direct object of ἔχω. As McKay (109) notes, Luke could just as well have used an indirect question (τί παραθήσω αὐτῷ) rather than the relative clause. Listing this pas-

sage as an example, McKay (137) later argues that “Occasionally purpose is expressed by means of a relative clause in which the verb is in the indicative (a construction much more in use in earlier Greek).” In the other examples that he cites, Mark 1:2 and 1 Cor 4:17, it is better to recognize that the relative clause keeps the focus on the person doing the action rather than on the purpose of the action, which is not directly stated. At any rate, Luke 11:6 does not belong in the same category as these other passages, which involve clauses having verbs that imply additional action (e.g., ἀποστέλλω or πέμπω), with that action being expressed by a relative clause using a future tense verb.

**παραθήσω.** Fut act ind 1st sg παρατίθημι.

**αὐτῷ.** Dative indirect object of παραθήσω.

**11:7** **κάκεινος ἔσωθεν ἀποκριθεὶς εἶπη, Μὴ μοι κόπους πάρεχε-  
ἤδη ἢ θύρα κέκλεισται, καὶ τὰ παιδία μου μετ’ ἐμοῦ εἰς τὴν κοίτην  
εἰσίν· οὐ δύναμαι ἀναστὰς δοῦναί σοι.**

**κάκεινος.** Nominative subject of εἶπη. A shortened form (crasis) of καὶ ἐκεῖνος. The explicit fronted subject pronoun shifts the focus to the neighbor’s actions.

**ἀποκριθεὶς.** Aor mid ptc masc nom sg ἀποκρίνομαι (attendant circumstance; see also 1:19 on ἀποκριθεὶς). On the voice, see “Deponency” in the Series Introduction.

**εἶπη.** Aor act subj 3rd sg λέγω (deliberative subjunctive).

**Μὴ μοι κόπους πάρεχε.** Lit. “Do not cause trouble for me.” The same idiom (διὰ γε τὸ παρέχειν μοι κόπον) occurs in 18:5.

**μοι.** Dative of disadvantage or reference.

**κόπους.** Accusative direct object of πάρεχε.

**πάρεχε.** Pres act ind 2nd sg παρέχω. Here, “to cause to happen or be brought about” (BDAG, 776.3).

**ἤδη.** Temporal.

**ἢ θύρα.** Nominative subject of κέκλεισται.

**κέκλεισται.** Prf pass ind 3rd sg κλείω.

**τὰ παιδία.** Nominative subject of εἰσίν.

**μου.** Genitive of relationship.

**μετ’ ἐμοῦ.** Association.

**εἰς τὴν κοίτην.** Locative.

**εἰσίν.** Pres act ind 3rd pl εἰμί.

**δύναμαι.** Pres mid ind 1st sg δύναμαι.

**ἀναστάς.** Aor act ptc masc nom sg ἀνίστημι (attendant circumstance).

**δοῦναί.** Aor act inf δίδωμι (complementary). On the second accent, see 1:13 on ἡ δέησίς.

**σοι.** Dative indirect object of δοῦναί.

**11:8 λέγω ὑμῖν, εἰ καὶ οὐ δώσει αὐτῷ ἀναστάς διὰ τὸ εἶναι φίλον αὐτοῦ, διὰ γε τὴν ἀναίδειαν αὐτοῦ ἐγερθεὶς δώσει αὐτῷ ὅσων χρήζει.**

**λέγω ὑμῖν.** See 3:8.

**λέγω.** Pres act ind 1st sg λέγω.

**ὑμῖν.** Dative indirect object of λέγω.

**εἰ καὶ.** A conditional protasis “may assume a concessive force if εἰ or ἔάν is preceeded or followed by καὶ” (McKay, 175; cf. Rijksbaron, 74–75; see also 18:4).

**εἰ.** Introduces a first class condition.

**δώσει.** Fut act ind 3rd sg δίδωμι.

**αὐτῷ.** Dative indirect object of δώσει.

**ἀναστάς.** Aor act ptc masc nom sg ἀνίστημι (attendant circumstance). Since an attendant circumstance participle must match the aspect of the verb it modifies (see 1:24 on λέγουσα), the use of the aorist (perfective aspect) participle here (cf. 12:37, 43) with a future main verb to convey an attendant circumstance lends support to Campbell’s view (2007, 159) that the future tense in Greek is perfective aspect.

**εἶναι.** Pres act inf εἰμί. Used with διὰ τὸ to denote cause. When infinitives serve as the object of a preposition, they are always articular (Burk, 81).

**φίλον.** Predicate adjective of εἶναι.

**αὐτοῦ.** Genitive of relationship.

**διὰ . . . τὴν ἀναίδειαν.** Cause. Although the term ἀναίδεια has sometimes been rendered “persistence” (e.g., NRSV, NASB, REB), the word actually denotes the lack of a proper sense of shame (“shamelessness”).

**γε.** The translation follows BDAG, 190.a.a.

**αὐτοῦ.** Subjective genitive.

**ἐγερθεῖς.** Aor mid ptc masc nom sg ἐγείρω (attendant circumstance; see above on ἀναστᾶς). On the voice, see “Deponency” in the Series Introduction.

**δώσει.** Fut act ind 3rd sg δίδωμι.

**αὐτῷ.** Dative indirect object of δώσει.

**ὅσων.** Genitive complement of χρήζει. The relative pronoun introduces a headless relative clause (see 6:2 on ὅ), which as a whole (ὅσων χρήζει) serves the direct object of δώσει.

**χρήζει.** Pres act ind 3rd sg χρήζω.

**11:9** **κἀγὼ ὑμῖν λέγω, αἰτεῖτε καὶ δοθήσεται ὑμῖν, ζητεῖτε καὶ εὐρήσετε, κρούετε καὶ ἀνοιγήσεται ὑμῖν.**

**κἀγὼ.** Nominative subject of λέγω. A shortened form (crasis) of καὶ ἐγώ.

**ὑμῖν.** Dative indirect object of λέγω.

**λέγω.** Pres act ind 1st sg λέγω.

**αἰτεῖτε.** Pres act impv 2nd pl αἰτέω.

**δοθήσεται.** Fut pass ind 3rd sg δίδωμι.

**ὑμῖν.** Dative indirect object of δίδωμι.

**ζητεῖτε.** Pres act impv 2nd pl ζητέω.

**εὐρήσετε.** Fut act ind 2nd pl εὐρίσκω.

**κρούετε.** Pres act impv 2nd pl κρούω.

**ἀνοιγήσεται.** Fut pass ind 3rd sg ἀνοίγω.

**ὑμῖν.** Dative of advantage.

**11:10** **πᾶς γὰρ ὁ αἰτῶν λαμβάνει καὶ ὁ ζητῶν εὐρίσκει, καὶ τῷ κρούοντι ἀνοιγ[ήσ]εται.**

**πᾶς ὁ αἰτῶν.** Pres act ptc masc nom sg αἰτέω (substantival; see 1:66 on πάντες οἱ ἀκούσαντες). Nominative subject of λαμβάνει.

**γὰρ.** Causal (see also 1:15).

**λαμβάνει.** Pres act ind 3rd sg λαμβάνω.

**ὁ ζητῶν.** Pres act ptc masc nom sg ζητέω (substantival). Nominative subject of εὐρίσκει.

**εὐρίσκει.** Pres act ind 3rd sg εὐρίσκω.

**τῷ κρούοντι.** Pres act ptc masc dat sg κρούω (substantival). Dative of advantage.

**ἀνοιγ[ήσ]εται.** Fut pass ind 3rd sg ἀνοίγω. The editors of the

NA<sup>27</sup>/UBS<sup>4</sup> enclosed the letters ησ in brackets to indicate the divided manuscript tradition supporting either the present (ἀνοίγεται) or future tense. In either case, the sense is futuristic, as indicated by the translation (cf. Omanson, 131–32; Nolland, 2:628).

**11:11** τίνα δὲ ἐξ ὑμῶν τὸν πατέρα αἰτήσῃ ὁ υἱὸς ἰχθύν, καὶ ἀντὶ ἰχθύος ὄφιν αὐτῷ ἐπιδώσει;

**τίνα . . . τὸν πατέρα.** The syntax of the two accusative elements (τίνα . . . τὸν πατέρα and ἰχθύν) is ambiguous. The underlying structure could be (1) “A son will request a fish from which father?” or (2) “A son will ask which father (to give him) a fish?” If (1) is operative here, then we have an example of an oblique (“from which father”) “advancing” to the direct object of αἰτήσῃ position, thus bearing accusative case (see Culy 2009, 92–99). If (2) is operative, then ἰχθύν is the direct object of an implied infinitival clause (indirect discourse), while τίνα . . . τὸν πατέρα is the accusative subject. Since αἰτέω frequently takes an NP as its direct object (cf. v. 12), option (1) is more likely.

**ἐξ ὑμῶν.** Partitive.

**αἰτήσῃ.** Fut act ind 3rd sg αἰτέω.

**ἰχθύν.** See above.

**ἀντὶ ἰχθύος.** Here, “a marker of an alternative serving as a contrast” (LN 89.133).

**ὄφιν.** Accusative direct object of ἐπιδώσει. The fronting of the object helps make the contrast more striking.

**αὐτῷ.** Dative indirect object of ἐπιδώσει.

**ἐπιδώσει.** Fut act ind 3rd sg ἐπιδίδωμι.

**11:12** ἢ καὶ αἰτήσῃ ψόν, ἐπιδώσει αὐτῷ σκορπίον;

**ἢ καὶ αἰτήσῃ ψόν.** The vast majority of manuscripts read ἢ καὶ ἐὰν αἰτήσῃ [or αἰτήσῃ] ψόν, with a few reading ἢ καὶ ἂν αἰτήσῃ [or αἰτήσῃ] ψόν, and ℱ<sup>45</sup> reading ἢ καὶ ἐὰν αἰτήσῃ ἄρτον. The NA<sup>27</sup>/UBS<sup>4</sup> reading (ℱ<sup>75</sup> & B<sup>f.13</sup> 69 788 1071) is definitely the harder reading, particularly given the lack of conjunction before the following clause. If it is original, we should probably see significant ellipsis in both clauses: ἢ καὶ αἰτήσῃ (τὸν πατέρα ὁ υἱὸς) (δοῦναι) ψόν, (καὶ ἀντὶ ψόν) ἐπιδώσει αὐτῷ σκορπίον. We should also keep in mind,

however, that the future tense and subjunctive mood were often used interchangeably during this period (see 7:4 on παρέξι), as is evidenced in the textual tradition here, with the future sometimes being used in deliberative questions (see 11:5 on ἔξει).

**αἰτήσει.** Fut act ind 3rd sg αἰτέω (deliberative future; see above).

**ψόν.** Accusative direct object of αἰτήσει or accusative direct object of an implied δοῦναι (see v. 11 on ἰχθύς).

**ἐπιδώσει.** Fut act ind 3rd sg ἐπιδίδωμι.

**αὐτῷ.** Dative indirect object of ἐπιδώσει. On the word order, see 1:2 on ἡμῖν.

**σκορπίον.** Accusative direct object of ἐπιδώσει.

**11:13 εἰ οὖν ὑμεῖς πονηροὶ ὑπάρχοντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσω μᾶλλον ὁ πατήρ [ὁ] ἐξ οὐρανοῦ δώσει πνεῦμα ἅγιον τοῖς αἰτοῦσιν αὐτόν.**

**εἰ.** Introduces the protasis of a first class condition.

**ὑμεῖς.** Nominative subject of οἴδατε. The use of the explicit subject pronoun sets up the contrast between these people and ὁ πατήρ.

**πονηροὶ.** Predicate nominative.

**ὑπάρχοντες.** Pres act ptc masc nom pl ὑπάρχω (attributive or concessive).

**οἴδατε.** Prf act ind 2nd pl οἶδα. On the use of the perfect tense with this verb, see 4:34 on οἶδα.

**δόματα ἀγαθὰ.** Accusative direct object of διδόναι.

**διδόναι.** Pres act inf δίδωμι. Here, οἶδα is used with a complementary infinitive in the sense of “to know or understand how to do something” (cf. BDAG, 694.3).

**τοῖς τέκνοις.** Dative indirect object of διδόναι.

**ὑμῶν.** Genitive of relationship.

**πόσω μᾶλλον.** “How much more . . .” (BDAG, 855.1). This verse may be translated as an exclamatory statement (so NIV, NJB, NRSV) or as a rhetorical question (KJV, NAS, NAB; cf. Omanson, 10 on Matt 7:11).

**ὁ πατήρ.** Nominative subject of δώσει.

**[ὁ] ἐξ οὐρανοῦ.** If original, the singular article functions as an adjectivizer (see 5:36 on τὸ ἀπὸ τοῦ καινοῦ), changing the PP ἐξ οὐρανοῦ into an attributive modifier of ὁ πατήρ.



**ἐξ οὐρανοῦ.** Without the article the PP modifies the following verb and indicates the source from which the Father will give the Holy Spirit. With the article, the PP indicates the source or origin of the Father.

**δώσει.** Fut act ind 3rd sg δίδωμι.

**πνεῦμα ἅγιον.** Accusative direct object of δώσει.

**τοῖς αἰτουσιν.** Pres act ptc masc dat pl αἰτέω (substantival).  
Dative indirect object of δώσει.

**αὐτόν.** Accusative direct object of αἰτουσιν.

### Luke 11:14-23

<sup>14</sup>(Later,) He was in the process of casting out a mute demon. Now it happened that when the demon had come out the mute man spoke; and the crowds were amazed. <sup>15</sup>Then some of them said, “He casts out demons by Beelzebul the ruler of the demons!” <sup>16</sup>Others, in order to test (him), were seeking a sign from heaven from him. <sup>17</sup>Then, since he knew their thoughts, he said to them, “Every kingdom that is divided against itself is wiped out, and a house (divided) against a house falls. <sup>18</sup>Furthermore, if Satan is also divided against himself, how will his kingdom stand? For you are saying that I cast out demons by Beelzebul. <sup>19</sup>If, however, I am casting out demons by Beelzebul, by whom do your sons cast them out? For this reason, they will be your judges. <sup>20</sup>But if I cast out demons by the finger of God, then the kingdom of God has come upon you.”

<sup>21</sup>“Whenever a strong man protects his own house fully armed, his possessions are safe; <sup>22</sup>but when one who is stronger than him comes and conquers him, he takes away his armor in which he had (placed his) confidence and distributes his plunder. <sup>23</sup>The one who is not with me is against me, and the one who does not gather with me scatters.”

**11:14 Καὶ ἦν ἐκβάλλων δαιμόνιον [καὶ αὐτὸ ἦν] κωφόν· ἐγένετο δὲ τοῦ δαιμονίου ἐξελθόντος ἐλάλησεν ὁ κωφός, καὶ ἐθαύμασαν οἱ ὄχλοι·**

**Καὶ.** Luke appears to use this conjunction to draw a close connection between this apparently separate pericope and what precedes, perhaps because of the focus on the gift of the Holy Spirit in the

preceding verse and the implied activity of the Holy Spirit in Jesus' ministry of exorcism.

**ἦν.** Impf ind 3rd sg εἰμί.

**ἐκβάλλων.** Pres act ptc masc nom sg ἐκβάλλω (imperfect periphrastic).

**δαιμόνιον κωφόν.** Accusative direct object of ἦν ἐκβάλλων. In the longer text, κωφόν is a predicate adjective of ἦν.

[**καὶ αὐτὸ ἦν**]. Given the strong, early support for the omission of this phrase (P<sup>45</sup> P<sup>75</sup> N A\* B L f<sup>1</sup> 33 *al*), we have omitted it in our translation. The fuller text would be rendered: “he was casting out a demon, and it was a mute one.”

**αὐτὸ.** Nominative subject of ἦν.

**ἦν.** Impf ind 3rd sg εἰμί.

**ἐγένετο.** Aor mid ind 3rd sg γίνομαι. See also 1:8 on Ἐγένετο.

**τοῦ δαιμονίου.** Genitive subject of ἐξελθόντος.

**ἐξελθόντος.** Aor act ptc masc gen sg ἐξέρχομαι. Genitive absolute (see 2:2 on ἠγεμονεύοντος), temporal.

**ἐλάλησεν.** Aor act ind 3rd sg λαλέω.

**ὁ κωφός.** Nominative subject of ἐλάλησεν.

**ἐθαύμασαν.** Aor act ind 3rd pl θαυμάζω.

**οἱ ὄχλοι.** Nominative subject of ἐθαύμασαν.

**11:15** τινὲς δὲ ἐξ αὐτῶν εἶπαν, Ἐν Βεελζεβοῦλ τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια·

**τινὲς.** Nominative subject of εἶπαν.

**ἐξ αὐτῶν.** Partitive.

**εἶπαν.** Aor act ind 3rd pl λέγω. On the form, see 1:61.

**Ἐν Βεελζεβοῦλ.** Instrumental. Fronted for emphasis.

**τῷ ἄρχοντι.** Pres act ptc masc dat sg ἄρχω (attributive).

**τῶν δαιμονίων.** Genitive of subordination.

**ἐκβάλλει.** Pres act ind 3rd sg ἐκβάλλω.

**τὰ δαιμόνια.** Accusative direct object of ἐκβάλλει.

**11:16** ἕτεροι δὲ πειράζοντες σημεῖον ἐξ οὐρανοῦ ἐζήτουν παρ' αὐτοῦ.

**ἕτεροι.** Nominative subject of ἐζήτουν.

**πειράζοντες.** Pres act ptc masc nom pl πειράζω (purpose). The

verb points here to the testing of Jesus' credentials (Marshall, 473) rather than an attempt to "trap" him (contra TEV).

**σημείον.** Accusative direct object of ἐξήτουν.

**ἐξ οὐρανοῦ.** Source.

**ἐξήτουν.** Impf act ind 3rd pl ζητέω. There does not appear to be any warrant for the NET Bible's ingressive translation here (see 1:59 on ἐκάλουν).

**παρ' αὐτοῦ.** Source.

**11:17 αὐτὸς δὲ εἰδὼς αὐτῶν τὰ διανοήματα εἶπεν αὐτοῖς, Πᾶσα βασιλεία ἐφ' ἑαυτὴν διαμερισθεῖσα ἐρημοῦται καὶ οἶκος ἐπὶ οἶκον πίπτει.**

**αὐτὸς.** Nominative subject of εἶπεν.

**εἰδὼς.** Prf act ptc masc nom sg οἶδα (causal). On the use of the perfect tense with this verb, see 4:34 on οἶδά.

**αὐτῶν.** Possessive genitive.

**τὰ διανοήματα.** Accusative direct object of εἰδὼς.

**εἶπεν.** Aor act ind 3rd sg λέγω.

**αὐτοῖς.** Dative indirect object of εἶπεν.

**Πᾶσα βασιλεία.** Nominative subject of ἐρημοῦται.

**ἐφ' ἑαυτὴν.** Opposition.

**διαμερισθεῖσα.** Aor pass ptc fem nom sg διαμερίζω (attributive).

**ἐρημοῦται.** Pres pass ind 3rd sg ἐρημόομαι. The verb means "to suffer destruction, with the implication of being deserted and abandoned" (LN 20.41).

**οἶκος.** Nominative subject of πίπτει.

**ἐπὶ οἶκον.** Opposition.

**πίπτει.** Pres act ind 3rd sg πίπτω.

**11:18 εἰ δὲ καὶ ὁ Σατανᾶς ἐφ' ἑαυτὸν διεμερίσθη, πῶς σταθήσεται ἡ βασιλεία αὐτοῦ; ὅτι λέγετε ἐν Βεελζεβοῦλ ἐκβάλλειν με τὰ δαιμόνια.**

**εἰ.** Introduces the protasis of a first class condition.

**δὲ.** The conjunction marks this sentence as a development in Jesus' argument. Thus the translation (cf. BDAG, 278.6.c, s.v. εἰ, on translating the whole phrase εἰ δὲ καὶ).

**ὁ Σατανᾶς.** Nominative subject of διεμερίσθη.

**ἐφ' ἑαυτὸν.** Opposition.

**διεμερίσθη.** Aor pass ind 3rd sg διαμερίζω.

**πῶς.** The interrogative adverb introduces a direct question that serves as the apodosis of the conditional construction.

**σταθήσεται.** Fut mid ind 3rd sg ἵστημι. Although the future middle form of this verb is common in the LXX, in the NT it appears only in Rev 18:15. This suggests that we are dealing with a transitional period in the evolution of the language in which the -θησ- suffix represents the emerging middle/passive form (cf. BDAG, 482.B.4). If so, the current verb should be parsed middle rather than passive.

**ἡ βασιλεία.** Nominative subject of σταθήσεται.

**αὐτοῦ.** Subjective genitive (see also 4:43).

**ὅτι.** Introduces a causal clause. Plummer (302) is likely correct in seeing ellipsis here: “I have said this because.”

**λέγετε.** Pres act ind 3rd pl λέγω.

**ἐν Βεελζεβούλ.** Instrumental.

**ἐκβάλλειν.** Pres act inf ἐκβάλλω (indirect discourse).

**με.** Accusative subject of ἐκβάλλειν.

**τὰ δαιμόνια.** Accusative direct object of ἐκβάλλειν.

**11:19 εἰ δὲ ἐγὼ ἐν Βεελζεβούλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν; διὰ τοῦτο αὐτοὶ ὑμῶν κριταὶ ἔσονται.**

**εἰ.** Introduces the protasis of a first class condition. Note that first class conditions only assume the protasis to be true for the sake of argument.

**ἐγὼ.** Nominative subject of ἐκβάλλω.

**ἐν Βεελζεβούλ.** Instrumental.

**ἐκβάλλω.** Pres act ind 1st sg ἐκβάλλω.

**τὰ δαιμόνια.** Accusative direct object of ἐκβάλλω.

**οἱ υἱοὶ.** Nominative subject of ἐκβάλλουσιν. Since the addressee is vague in this section (ἔτεροι, v. 16), the referent of οἱ υἱοὶ is unclear. Most likely, it should be viewed as a metonym (see 1:17 on καρδίας) for “followers,” since those who “test” Jesus can be inferred to be religious leaders.

**ὑμῶν.** Genitive of relationship.

**ἐν τίνι.** Instrumental.

**ἐκβάλλουσιν.** Pres act ind 3rd pl ἐκβάλλω.

**διὰ τοῦτο αὐτοὶ ὑμῶν κριταὶ ἔσονται.** The point here is not as complex as some make it out to be. Jesus is simply arguing that (1) the addressees, i.e., religious leaders, affirm the validity of exorcisms by encouraging their followers to perform them; and (2) this very fact will be used as evidence against them, clearly showing their evil motives.

**διὰ τοῦτο.** Cause. See also 12:22 on διὰ τοῦτο.

**αὐτοὶ.** Nominative subject of ἔσονται.

**ὑμῶν.** Objective genitive.

**κριταὶ.** Predicate nominative.

**ἔσονται.** Fut act ind 3rd pl εἰμί.

**11:20 εἰ δὲ ἐν δακτύλῳ θεοῦ [ἐγὼ] ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.**

**εἰ.** Introduces a first class condition.

**δὲ.** Introduces a strong contrast.

**ἐν δακτύλῳ.** Instrumental. Metonymy (see 1:17 on καρδίας) for “power of God” (cf. Exod 8:19). This figure of speech also involves an anthropomorphism (cf. 1:51, 66, 74; Plummer, 302).

**θεοῦ.** Possessive genitive.

[**ἐγὼ**]. Nominative subject of ἐκβάλλω.

**ἐκβάλλω.** Pres act ind 1st sg ἐκβάλλω.

**τὰ δαιμόνια.** Accusative direct object of ἐκβάλλω.

**ἄρα.** Inferential conjunction expressing the result of the protasis, with a suggestion of emphasis (BDAG, 127.2.a).

**ἔφθασεν.** Aor act ind 3rd sg φθάνω. Although the aorist form has often been used to argue for realized eschatology, under the influence of Dodd, Caragounis (261–78) presents a compelling argument against this view. He clearly establishes that the choice of the aorist rather than the future underscores “the *certainty* and *imminence*” of the future action (Caragounis, 275; emphasis in original).

**ἐφ' ὑμᾶς.** Locative (see 1:12 on ἐπ' αὐτόν).

**ἡ βασιλεία.** Nominative subject of ἔφθασεν.

**τοῦ θεοῦ.** Subjective genitive (see also 4:43).

**11:21 ὅταν ὁ ἰσχυρὸς καθωπλισμένος φυλάσῃ τὴν ἑαυτοῦ αὐλήν, ἐν εἰρήνῃ ἐστὶν τὰ ὑπάρχοντα αὐτοῦ.**

**ὅταν.** On the translation “whenever” here, see 6:22.

**ὁ ἰσχυρός.** Nominative subject of φυλάσσει.

**καθωπλισμένος.** Prf mid ptc masc nom sg καθοπλίζω (manner).  
**φυλάσσει.** Pres act subj 3rd sg φυλάσσω. Subjunctive with ὅταν.

**τήν . . . αὐλήν.** Accusative direct object of φυλάσσει. Here, αὐλήν could be the courtyard in front of the house, which the strong man patrols; it could be the inner courtyard around which houses were often built; or it could refer to the dwelling in general (see LSJ, 276). If the final sense is in view (so most scholars and versions), we are dealing with a case of synecdoche (see 1:46 on ἡ ψυχή μου).

**ἑαυτοῦ.** Possessive genitive.

**ἐν εἰρήνῃ.** The expression ἐν εἰρήνῃ εἶναι (lit. “to be in peace”) is likely an idiom meaning, “to be out of danger” (BDAG, 287.1.a).

**ἐστίν.** Pres act ind 3rd sg εἰμί. Neuter plural subjects characteristically take singular verbs (see Wallace, 399–400). On the retention of the accent, see 1:36 on ἐστίν.

**τὰ ὑπάρχοντα.** Pres act ptc neut nom pl ὑπάρχω (substantival). Nominative subject of ἐστίν.

**αὐτοῦ.** Possessive genitive.

**11:22 ἐπὶ δὲ ἰσχυρότερος αὐτοῦ ἐπελθὼν νίκησεν αὐτόν, τὴν πανοπλίαν αὐτοῦ αἶρει ἐφ’ ἧ ἐπεποιθεὶ καὶ τὰ σκῦλα αὐτοῦ διαδίδωσιν.**

**ἐπὶ.** Temporal. Like ὅταν, this term refers to “an indefinite point or points of time, which may be roughly simultaneous to or overlap with another point of time” (LN 67.31). It is used in a sentence that contrasts with a preceding ὅταν clause both here and in verse 34.

**ἰσχυρότερος.** Nominative subject of νίκησεν. Comparative form of ἰσχυρός.

**αὐτοῦ.** Genitive of comparison.

**ἐπελθὼν.** Aor act ptc masc nom sg ἐπέρχομαι (attendant circumstance).

**νίκησεν.** Aor act subj 3rd sg νικάω. Subjunctive with ἐπὶ.

**αὐτόν.** Accusative direct object of νίκησεν.

**τὴν πανοπλίαν.** Accusative direct object of αἶρει.

**αὐτοῦ.** Possessive genitive.

**αἶρει.** Pres act ind 3rd sg αἶρω.

**ἐφ' ἧ.** Locative. See also 1:12 on ἐπ' αὐτόν.

**ἐπεποιθήει.** Plprf act ind 3rd sg πείθω.

**τὰ σκῦλα.** Accusative direct object of διαδίδωσιν. Only here in the NT: “that which is taken away by force, particularly in the case of war” (LN 57.243).

**αὐτοῦ.** Possessive genitive.

**διαδίδωσιν.** Pres act ind 3rd sg διαδίδωμι. In Jesus' illustration, the implied indirect object would presumably be those who fight with the stronger man. The fact that Jesus does not have an army fighting with him may have led him to use this vaguer language.

**11:23 ὁ μὴ ὦν μετ' ἐμοῦ κατ' ἐμοῦ ἔστιν, καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει.**

**ὁ . . . ὦν.** Pres act ptc masc nom sg εἰμί (substantival). Nominative subject of ἔστιν.

**μετ' ἐμοῦ.** Association/accompaniment.

**κατ' ἐμοῦ.** Opposition.

**ἔστιν.** Pres act ind 3rd sg εἰμί. On the loss of accent, see 1:18 on εἰμι.

**ὁ . . . συνάγων.** Pres act ptc masc nom sg συνάγω (substantival). Nominative subject of σκορπίζει.

**μετ' ἐμοῦ.** Association/accompaniment.

**σκορπίζει.** Pres act ind 3rd sg σκοπίζω.

### **Luke 11:24-28**

<sup>24</sup>“When an unclean spirit leaves a person, it goes through a parched region seeking rest. And when it does not find it, [then] it says, ‘I will return to my house that I left.’ <sup>25</sup>After it goes (back), it finds it swept (clean) and in order. <sup>26</sup>Then it goes and takes along seven other spirits more evil than itself, and after entering (the person) they live there; and the final condition of that person is worse than the first.”

<sup>27</sup>Now it happened that as he was saying these things a woman from the crowd raised her voice and said to him, “Blessed is the womb that carried you and the breasts that you nursed (from).”

<sup>28</sup>But he said, “On the contrary, blessed are those who hear the word of God and are careful to obey it.”

**11:24** Ὄταν τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρων τόπων ζητοῦν ἀνάπαυσιν καὶ μὴ εὐρίσκον· [τότε] λέγει, Ὑποστρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξήλθον·

Ὄταν. On translating “when” rather than “whenever,” see 6:22.

τὸ ἀκάθαρτον πνεῦμα. Nominative subject of ἐξέλθῃ.

ἐξέλθῃ. Aor act subj 3rd sg ἐξέρχομαι. Subjunctive with Ὄταν.

ἀπὸ τοῦ ἀνθρώπου. Separation.

διέρχεται. Pres mid ind 3rd sg διέρχομαι.

δι' ἀνύδρων τόπων. Spatial. Lit. “through a waterless place.” Marshall (479) suggests that “the point is perhaps not the dryness but the absence of men from such desert regions, so that the demon cannot find anywhere to rest.”

ζητοῦν ἀνάπαυσιν. Or, “looking for a resting place.”

ζητοῦν. Pres act ptc masc nom sg ζητέω (manner or purpose).

ἀνάπαυσιν. Accusative direct object of ζητοῦν.

εὐρίσκον. Pres act ptc masc nom sg εὐρίσκω (temporal).

[τότε]. The textual evidence is divided, with τότε appearing in  $\mathfrak{P}^{75} \text{ }^2\text{B L } \Theta \Xi 33 \text{ } pc$ , while most scribes omit it ( $\mathfrak{P}^{45} \text{ } \text{ }^{\ast} \text{ A C D W } \Psi \text{ }^{\text{f.13}} \text{ } \text{ } \text{ } pm$ ). The word may have been added to harmonize this passage with Matt 12:44 (cf. Omanson, 133).

λέγει. Pres act ind 3rd sg λέγω.

Ὑποστρέψω. Fut act ind 1st sg ὑποστρέφω.

εἰς τὸν οἶκόν. Locative. On the second accent, see 1:13 on ἡ δέησις.

μου. Possessive genitive.

ὅθεν ἐξήλθον. Lit. “from which I left.”

ἐξήλθον. Aor act ind 1st sg ἐξέρχομαι.

**11:25** καὶ ἐλθὼν εὐρίσκει σεσαρωμένον καὶ κεκοσμημένον.

ἐλθὼν. Aor act ptc masc nom sg ἔρχομαι (temporal).

εὐρίσκει. Pres act ind 3rd sg εὐρίσκω.

σεσαρωμένον. Prf pass ptc masc acc sg σαρώω. Complement in an object-complement double accusative construction (see 2:12 on ἐσπαργανωμένον). The accusative direct object is an implied τὸν οἶκόν.

κεκοσμημένον. Prf pass ptc masc acc sg κοσμέω. Complement in an object-complement double accusative construction (see 2:12



on ἐσπαργανωμένον). The accusative direct object is an implied τὸν οἶκόν. The verb here could either refer to the house being tidy or nicely decorated (see BDAG, 560). Its use with σαρώ favors the former. The ambiguity could be maintained by rendering it something like “and looking good.”

**11:26 τότε πορεύεται καὶ παραλαμβάνει ἕτερα πνεύματα πονηρότερα ἑαυτοῦ ἑπτὰ καὶ εἰσελθόντα κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων.**

**τότε.** Temporal.

**πορεύεται.** Pres mid ind 3rd sg πορεύομαι.

**παραλαμβάνει.** Pres act ind 3rd sg παραλαμβάνω.

**ἕτερα πνεύματα πονηρότερα . . . ἑπτὰ.** Accusative direct object of παραλαμβάνει.

**πονηρότερα.** Comparative form of πονηρός.

**ἑαυτοῦ.** Genitive of comparison.

**εἰσελθόντα.** Aor act ptc neut nom pl εἰσερχομαι (temporal).

**κατοικεῖ.** Pres act ind 3rd sg κατοικέω. Neuter plural subjects characteristically take singular verbs (see Wallace, 399–400), even in cases, as here, where a plural participle has already been used.

**γίνεται.** Pres mid ind 3rd γίνομαι.

**τὰ ἔσχατα.** Nominative subject of γίνεται. Lit. “the last (things).”

**τοῦ ἀνθρώπου ἐκείνου.** Possessive genitive or genitive of reference.

**χείρονα.** Predicate adjective.

**τῶν πρώτων.** Genitive of comparison.

**11:27 Ἐγένετο δὲ ἐν τῷ λέγειν αὐτὸν ταῦτα ἐπάρασά τις φωνὴν γυνὴ ἐκ τοῦ ὄχλου εἶπεν αὐτῷ, Μακαρία ἡ κοιλία ἡ βαστάσασά σε καὶ μαστοὶ οὓς ἐθήλασας.**

**Ἐγένετο.** Aor mid ind 3rd sg γίνομαι. See 1:8 on Ἐγένετο.

**λέγειν.** Pres act inf λέγω. Used with ἐν τῷ to denote contemporaneous time (see also 1:8 on ἱερατεῦειν). When infinitives serve as the object of a preposition, they are always articular (Burk, 81).

**αὐτὸν.** Accusative subject of λέγειν.

**ταῦτα.** Accusative direct object of λέγειν. The antecedent is all that Jesus has said in verses 17-26 (Bovon, 2:187)

**ἐπάρασά.** Aor act ptc fem nom sg ἐπαίρω (attendant circumstance). On the second accent, see 1:13 on ἡ δέησις.

**τις . . . γυνή.** Nominative subject of εἶπεν. The discontinuous NP may lend prominence to the woman's statement. A number of scribes have attempted to smooth out the syntax of the NA<sup>27</sup>/UBS<sup>4</sup> (found in ℱ<sup>75</sup> & B L) by changing the word order to ἐπάρασά τις γυνή φωνήν ἐκ τοῦ ὄχλου (A C W Θ Ξ Ψ 070 f<sup>3</sup> 33 ℞), γυνή τις ἐπάρασά φωνήν ἐκ τοῦ ὄχλου (D), or ἐπάρασά τις γυνή ἐκ τοῦ ὄχλου φωνήν (K f<sup>1</sup> 579 a1).

**φωνήν.** Accusative direct object of ἐπάρασά.

**ἐκ τοῦ ὄχλου.** Partitive.

**εἶπεν.** Aor act ind 3rd sg λέγω.

**αὐτῷ.** Dative indirect object of εἶπεν.

**Μακαρία.** Predicate adjective in a verbless equative clause.

**ἡ κοιλία . . . καὶ μαστοὶ.** Nominative subject of a verbless equative clause. Both nouns represent synecdoches (see 1:46 on ἡ ψυχὴ μου) for “mother” (cf. the NIV's “Blessed is the mother who gave you birth and nursed you”).

**ἡ βαστάσασά.** Aor act ptc fem nom sg βαστάζω (attributive). On the second accent, see 1:13 on ἡ δέησις.

**σε.** Accusative direct object of βαστάσασά.

**οὐς,** Accusative direct object of ἐθήλασας.

**ἐθήλασας.** Aor act ind 2nd sg θηλάζω.

**11:28 αὐτὸς δὲ εἶπεν, Μενοῦν μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ θεοῦ καὶ φυλάσσοντες.**

**αὐτὸς.** Nominative subject of εἶπεν. The use of the explicit fronted subject pronoun with δέ helps set up the contrast between Jesus' words and the statement of the woman in verse 27.

**εἶπεν.** Aor act ind 3rd sg λέγω.

**Μενοῦν.** A particle that is “used especially in answers, to emphasize or correct” (BDAG, 630).

**μακάριοι.** Predicate adjective in a verbless equative clause.

**οἱ ἀκούοντες.** Pres act ptc masc nom pl ἀκούω (substantival). Nominative subject of a verbless equative clause.

**τὸν λόγον.** Accusative direct object of ἀκούοντες.

**τοῦ θεοῦ.** Genitive of source or subjective genitive (cf. 5:1).

**φυλάσσοντες.** Pres act ptc masc nom pl φυλάσσω (substantival). Lit. “guard (it).” The verb φυλάσσω, used in this manner, may carry more of a nuance of “careful obedience” than τηρέω.

### Luke 11:29-32

<sup>29</sup>As the crowds were increasingly gathering, he began speaking: “This generation is a wicked generation! It seeks a sign, but a sign will not be given to it except the sign of Jonah. <sup>30</sup>For just as Jonah was a sign for the Ninevites, so also the Son of Man will be for this generation. <sup>31</sup>The Queen of the South will rise at the judgment with the men of this generation and will condemn them, because she came from the ends of the earth to hear the wisdom of Solomon, and something greater than Solomon is here! <sup>32</sup>The men of Nineveh will come back to life with this generation at the judgment and will condemn it, because they repented at the preaching of Jonah, and something greater than Jonah is here!”

**11:29** Τῶν δὲ ὄχλων ἐπαθροισομένων ἤρξατο λέγειν, Ἡ γενεὰ αὕτη γενεὰ πονηρά ἐστιν· σημεῖον ζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωάνᾳ.

Τῶν δὲ ὄχλων. Genitive subject of ἐπαθροισομένων.

ἐπαθροισομένων. Pres mid ptc gen masc pl ἐπαθροίζω. Genitive absolute (see 2:2 on ἡγεμονεύοντος), temporal. Only here in the NT: “to gather together in addition or besides” (BDAG, 356).

ἤρξατο. Aor mid ind 3rd sg ἄρχω.

λέγειν. Pres act inf λέγω (complementary).

Ἡ γενεὰ αὕτη. Nominative subject of ἐστιν.

γενεὰ πονηρά. Predicate nominative.

ἐστιν. Pres act ind 3rd sg εἰμί. On the loss of accent, see 1:18 on εἰμι.

σημεῖον. Accusative direct object of ζητεῖ.

ζητεῖ. Pres act ind 3rd sg ζητέω.

σημεῖον. Nominative subject of δοθήσεται.

δοθήσεται. Fut pass ind 3rd sg δίδωμι.

αὐτῇ. Dative indirect object of δοθήσεται.

εἰ μὴ. See 5:21.

τὸ σημεῖον. Nominative subject of an implied δοθήσεται.

Ἰωνᾶ. Exegetical genitive.

11:30 καθὼς γὰρ ἐγένετο Ἰωνᾶς τοῖς Νινευítais σημεῖον, οὕτως ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου τῇ γενεᾷ ταύτῃ.

καθὼς . . . οὕτως. “Just as . . . so also.”

γὰρ. Explanatory (see also 1:15).

ἐγένετο. Aor mid ind 3rd sg γίνομαι.

Ἰωνᾶς. Nominative subject of ἐγένετο.

τοῖς Νινευítais. Dative of advantage.

σημεῖον. Predicate nominative.

ἔσται. Fut ind 3rd sg εἰμί.

καὶ. Ascensive.

ὁ υἱὸς. Nominative subject of an implied ἔσται. See 5:24 on ὁ υἱὸς τοῦ ἀνθρώπου.

τοῦ ἀνθρώπου. Genitive of relationship.

τῇ γενεᾷ ταύτῃ. Dative of advantage.

11:31 βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῶν ἀνδρῶν τῆς γενεᾶς ταύτης καὶ κατακρινεῖ αὐτούς, ὅτι ἦλθεν ἐκ τῶν περᾶτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶνος, καὶ ἰδοὺ πλεῖον Σολομῶνος ὧδε.

βασίλισσα. Nominative subject of ἐγερθήσεται.

νότου. Genitive of subordination or source.

ἐγερθήσεται. Fut mid ind 3rd sg ἐγείρω. Although the verb could be either middle or passive (“will be raised”; see “Deponency” in the Series Introduction), the former is more likely here given the parallel use of the middle ἀναστήσονται in the next verse. Some scholars (e.g., Marshall, 486; cf. Carson 1984, 297) follow Jeremias (1965, 408, n. 15) and earlier scholars in taking ἐγείρω ἐν τῇ κρίσει μετὰ καὶ ἀνίστημι ἐν τῇ κρίσει μετὰ (v. 32) as equivalent to the Hebrew  $\text{לָךְ} \text{לָךְ}$  meaning “to go with someone (to court, either to accuse him or to bear witness against him).” The use of both verbs with reference to a future judgment of “this generation,” however, serves as strong contextual evidence for ἐγείρω and ἀνίστημι in the sense of rising from the dead (so, e.g., France, 492, n. 17; Nolland, 2:512; Keener 1999, 368; Davies and Allison, 358).

ἐν τῇ κρίσει. Temporal, i.e., on the Day of Judgment.

**μετὰ τῶν ἀνδρῶν.** Association.  
**τῆς γενεᾶς ταύτης.** Genitive of source.  
**κατακρινεῖ.** Fut act ind 3rd sg κατακρίνω.  
**αὐτούς.** Accusative direct object of κατακρινεῖ.  
**ὅτι.** Introduces a causal clause.  
**ἦλθεν.** Aor act ind 3rd sg ἔρχομαι.  
**ἐκ τῶν περάτων.** Source.  
**τῆς γῆς.** Partitive genitive.  
**ἀκοῦσαι.** Aor act inf ἀκούω (purpose).  
**τὴν σοφίαν.** Accusative direct object of ἀκοῦσαι.  
**Σολομῶνος.** Subjective genitive.  
**ἰδοῦ.** See 1:20.

**πλεῖον.** The comparative adjective is used substantively as the nominative subject of a verbless equative clause. There has been extensive debate regarding why Luke uses the neuter rather than masculine form here, with many commentators rejecting the view that the neuter could refer directly to Jesus. Some, e.g., Bock (2:1099) and Marshall (486), suggest a reference to Jesus' message. Caragounis, however, conclusively demonstrates that using the neuter in this manner is consistent with Greek usage across the centuries. Following Kühner-Gerth, he (236) notes that the neuter can indeed be used "when the emphasis is not on the person as such, but on qualities or characteristics . . . that the person in question also possesses." He goes on to add, however, that in some cases, as here, "direct reference to oneself by means of the neuter softens the staggering claim made in the assertion" (238).

**Σολομῶνος.** Genitive of comparison. The possibility that Σολομῶνος is once again a subjective genitive ("something greater than Solomon's teaching") is highly unlikely following a comparison term (see Caragounis, 239).

**ὥδε.** Here, the locative adverb serves as the predicate of a verbless equative clause.

**11:32 ἄνδρες Νινευῖται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινούσιν αὐτήν· ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωῆ, καὶ ἰδοῦ πλεῖον Ἰωῆ ὥδε.**

**ἄνδρες Νινευῖται.** Lit. "the Ninevite men."

- ἄνδρες.** Nominative subject of ἀναστήσονται.  
**Νινευῖται.** Nominative in apposition to ἄνδρες.  
**ἀναστήσονται.** Fut mid ind 3rd pl ἀνίστημι. On the meaning of this verb, see verse 31 on ἐγερθήσεται.  
**ἐν τῇ κρίσει.** Temporal, i.e., on the Day of Judgment.  
**μετὰ τῆς γενεᾶς ταύτης.** Association.  
**κατακρινοῦσιν.** Fut act ind 3rd pl κατακρίνω.  
**αὐτήν.** Accusative direct object of κατακρινοῦσιν.  
**ὅτι.** Introduces a causal clause.  
**μετενόησαν.** Aor act ind 3rd pl μετανοέω.  
**εἰς τὸ κήρυγμα.** Used with μετανοέω, εἰς introduces the circumstance that led to the repentance: “in light of” (cf. BDAG, 291.10.a).  
**Ἰωνᾶ.** Subjective genitive.  
**ἰδοῦ.** See 1:20.  
**πλείον.** Comparative adjective used substantively. See also verse 31.  
**Ἰωνᾶ.** Genitive of comparison.  
**ᾧδε.** See verse 31.

### Luke 11:33-36

<sup>33</sup>“No one lights a lamp and then puts it in a hidden place [or under a bushel]. Instead, (people put it) on a lampstand in order that those who enter may benefit from the light. <sup>34</sup>Your eye is the lamp of (your) body. When your eye is healthy, your whole body is also full of light; but when it is sick, your body is also in the dark. <sup>35</sup>Watch out, then, that the ‘light’ that is in you is not darkness. <sup>36</sup>So then, if your whole body is full of light, not having any part in the dark, it will be completely full of light, like when a lamp shines its light on you.”

**11:33 Οὐδείς λύχνον ἄψας εἰς κρύπτην τίθησιν [οὐδὲ ὑπὸ τὸν μόδιον] ἀλλ’ ἐπὶ τὴν λυχνίαν, ἵνα οἱ εἰσπορευόμενοι τὸ φῶς βλέπωσιν.**

**Οὐδείς.** Nominative subject of τίθησιν. The fronting of the subject helps heighten the tone of absurdity in the statement.

**λύχνον.** Accusative direct object of ἄψας.

**ἄψας**. Aor act ptc masc nom sg ἄπτω (temporal).

**εἰς κρύπτην**. Locative. Or, “in a cellar.”

**τίθησιν**. Pres act ind 3rd sg τίθημι.

[**οὐδὲ ὑπὸ τὸν μώδιον**]. This phrase is found in many important witnesses (Ⲙ A B C D W Θ Ψ<sup>f3</sup> 33 ℣<sup>l</sup> pm), but may have been added to harmonize the text with Matt 5:15 (it is omitted by ℣<sup>45</sup> ℣<sup>75</sup> L Γ Ξ 070<sup>f</sup> pc). Several modern translations (NRSV, REB, TOB) follow the shorter reading (Omanson, 134).

**ὑπὸ τὸν μώδιον**. Locative.

**ἐπὶ τὴν λυχνίαν**. Locative, modifying an implied τίθησιν.

**ἵνα**. Introduces a purpose clause.

**οἱ εἰσπορευόμενοι**. Pres mid ptc masc nom pl εἰσπορεύομαι (substantival). Nominative subject of βλέπωσιν.

**τὸ φῶς**. Accusative direct object of βλέπωσιν.

**βλέπωσιν**. Pres act subj 3rd pl βλέπω. Subjunctive with ἵνα. Lit. “see the light.”

**11:34 ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός σου. ὅταν ὁ ὀφθαλμός σου ἀπλοῦς ᾖ, καὶ ὅλον τὸ σῶμά σου φωτεινὸν ἐστίν· ἐπὶ δὲ πονηρὸς ᾖ, καὶ τὸ σῶμά σου σκοτεινόν.**

**ὁ λύχνος**. Predicate nominative (see below).

**τοῦ σώματός**. Possessive genitive. On the second accent, see 1:13 on ἡ δέησις.

**ἐστιν**. Pres act ind 3rd sg εἰμί. On the loss of accent, see 1:18 on εἰμι.

**ὁ ὀφθαλμός**. With the article and possessive pronoun, this should probably be viewed as the nominative subject of ἐστιν.

**σου**. Possessive genitive.

**ὅταν**. Temporal. This could be rendered either “when” or “whenever” here (see 6:22), though the point seems to be that when X is true, Y is also true.

**ὁ ὀφθαλμός**. Nominative subject of ᾖ.

**σου**. Possessive genitive.

**ἀπλοῦς**. Predicate adjective. Here, likely “pertaining to being healthy, with the implication of sound, proper functioning” (LN 23.132).

**ᾖ**. Pres act subj 3rd sg εἰμί. Subjunctive with ὅταν.

**ὄλον τὸ σῶμά.** Nominative subject of ἐστίν. On the second accent, see 1:13 on ἡ δέησις.

**σου.** Possessive genitive.

**φωτεινόν.** Predicate adjective.

**ἐστίν.** Pres act ind 3rd sg εἰμί. On the loss of accent, see 1:18 on εἰμι.

**ἐπὶ.** Temporal. Like ὅταν, this term refers to “an indefinite point or points of time, which may be roughly simultaneous to or overlap with another point of time” (LN 67.31). It is used in a sentence that contrasts with a preceding ὅταν clause both here and in verse 22.

**πονηρὸς.** Predicate adjective.

**ἦ.** Pres act subj 3rd sg εἰμί. Subjunctive with ἐπὶ. The implied subject is ὁ ὄφθαλμός.

**τὸ σῶμά.** Nominative subject of an implied ἐστίν. On the second accent, see 1:13 on ἡ δέησις.

**σου.** Possessive genitive.

**σκοτεινόν.** Predicate adjective.

**11:35 σκόπει οὖν μὴ τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν.**

**σκόπει.** Pres act imprv 2nd sg σκοπέω.

**οὖν.** Inferential.

**μὴ.** McKay (142) notes that “In classical Greek μὴ attached to a statement of fact or intention, positive or negative, had the effect of something like *perhaps*, making it an apprehensive statement” (cf. Plummer, 309; Marshall, 489; Robertson, 1045). He later notes that “When the fear is that something actually is or was so, the indicative is found with μὴ, as in independent apprehensive statements” (142). The idea here seems to be: “Watch out, then, or else the ‘light’ in you may turn out to be darkness!”

**τὸ φῶς.** Nominative subject of ἐστίν.

**τὸ ἐν σοὶ.** The article functions as an adjectivizer, changing the PP into an attributive adjective.

**ἐν σοὶ.** Locative.

**σκότος.** Predicate adjective.

**ἐστίν.** Pres act ind 3rd sg εἰμί. On the retention of the accent, see 1:36 on ἐστίν.



**11:36** εἰ οὖν τὸ σῶμά σου ὅλον φωτεινόν, μὴ ἔχον μέρος τι σκοτεινόν, ἔσται φωτεινόν ὅλον ὡς ὅταν ὁ λύχνος τῆ ἀστραπῆ φωτίζη σε.

- εἰ.** Introduces the protasis of a first class condition.  
**οὖν.** Inferential.  
**τὸ σῶμά . . . ὅλον.** Nominative subject of a verbless equative clause. On the second accent, see 1:13 on ἡ δέησις.  
**σου.** Possessive genitive.  
**φωτεινόν.** Predicate adjective.  
**ἔχον.** Pres act ptc neut nom sg ἔχω. The participle, which is used to flesh out the notion of φωτεινόν, is best viewed as a predicate participle in apposition to φωτεινόν.  
**μέρος τι σκοτεινόν.** Accusative direct object of ἔχον.  
**ἔσται.** Fut ind 3rd sg εἰμί.  
**φωτεινόν.** Predicate adjective.  
**ὅλον.** Nominative subject of ἔσται. Lit. “the whole will be full of light.”  
**ὡς.** Comparative.  
**ὅταν.** On the translation, see 6:22.  
**ὁ λύχνος.** Nominative subject of φωτίζη.  
**τῆ ἀστραπῆ.** Dative of instrument. Lit. “when a lamp illuminates you *with its rays*.”  
**φωτίζη.** Pres act subj 3rd sg φωτίζω. Subjunctive with ὅταν.  
**σε.** Accusative direct object of φωτίζη.

### Luke 11:37-54

<sup>37</sup>Now, as he spoke, a Pharisee asked him to eat with him. So he went in and sat down to eat. <sup>38</sup>Then, the Pharisee, when he saw (it), was shocked that he did not wash first before the meal. <sup>39</sup>So the Lord said to him. “As it is, you Pharisees clean the outside of the cup and the dish, but the inside of you is full of violent greed and wickedness. <sup>40</sup>Foolish men! Didn’t the one who made the outside also make the inside? <sup>41</sup>Nevertheless, make the things inside (of you your) alms and all things will be clean for you!”

<sup>42</sup>“Instead, woe to you Pharisees, because you tithe mint and rue and everything you grow, but you bypass justice and love for God! It was necessary to do these things and not avoid the others. <sup>43</sup>Woe

to you Pharisees, because you love the best seats in the synagogues and being greeted in the marketplaces! <sup>44</sup>Woe to you, because you are like unmarked graves, and the people who walk over (them) do not know (it)!”

<sup>45</sup>Then, one of the lawyers responded and said to him, “Teacher, by saying these things you are insulting us as well.” <sup>46</sup>So he said, “Woe to you lawyers as well, because you load people with burdens that are hard to bear, but you yourselves won’t even touch those burdens with one of your fingers! <sup>47</sup>Woe to you, because you build the tombs of the prophets! Your ancestors (are the ones who) killed them! <sup>48</sup>So then, you are witnesses and you approve of what your ancestors did, because they killed them, but you build (their tombs)! <sup>49</sup>For this reason, in fact, the wisdom of God said, ‘I will send them prophets and apostles, and they will kill and persecute (some) of them,’ <sup>50</sup>with the result that the blood of all the prophets, which was poured out from the foundation of the world, will be exacted from this generation, <sup>51</sup>from the blood of Abel until the blood of Zechariah who died between the altar and the temple. Yes, I tell you, it will be exacted from this generation! <sup>52</sup>Woe to you lawyers, because you take away the key to knowledge. You yourselves do not enter and you hinder those who are entering.”

<sup>53</sup>And when he had left there, the scribes and the Pharisees began to be very hostile and to lecture him about many things, <sup>54</sup>lying in wait for him to catch him in what he said.

**11:37 Ἐν δὲ τῷ λαλήσαι ἐρωτᾷ αὐτὸν Φαρισαῖος ὅπως ἀριστήση παρ’ αὐτῷ· εἰσελθὼν δὲ ἀνέπεσεν.**

**λαλήσαι.** Aor act inf λαλέω. Used with ἐν τῷ to denote contemporaneous time (see also 1:8 on ἱερατεύειν). When infinitives serve as the object of a preposition, they are always articular (Burk, 81). On the use of the aorist infinitive, see 3:21 on βαπτισθῆναι.

**ἐρωτᾷ.** Pres act ind 3rd sg ἐρωτάω. Kwong (112) notes that this is the final example of Luke using an imperfective verb to introduce an indirect speech (see further 7:36 on Ἠρώτα) and argues that this is combined with a marked word order: the complement (αὐτὸν) precedes the subject (Φαρισαῖος). The word order, however, is actually the unmarked order for non-subject pronouns (see 1:2 on ἡμῖν). On the significance of the historical present, see 7:40 on φησίν.

**αὐτόν.** Accusative direct object of ἐρωτᾷ. On the word order, see 1:2 on ἡμῖν.

**Φαρισαῖος.** Nominative subject of ἐρωτᾷ.

**ὅπως.** Introduces indirect discourse (contra Klein, 429, n. 34, who takes it as purpose). Here, as in 7:3 and 10:2, ὅπως is used in place of the more common ἵνα (McKay, 116–17; BDAG, 718.2.b; cf. 7:36 and 8:31 on ἵνα; see also 2:35 on ὅπως).

**ἀριστήση.** Aor act subj 3rd sg ἀριστάω. Subjunctive with ὅπως.  
**παρ' αὐτῷ.** Association.

**εἰσελθών.** Aor act ptc masc nom sg εἰσέρχομαι (attendant circumstance or temporal).

**ἀνέπεσεν.** Aor act ind 3rd sg ἀναπίπτω.

**11:38 ὁ δὲ Φαρισαῖος ἰδὼν ἐθαύμασεν ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου.**

**ὁ . . . Φαρισαῖος.** Nominative subject of ἐθαύμασεν.

**ἰδὼν.** Aor act ptc masc nom sg ὀράω (temporal).

**ἐθαύμασεν.** Aor act ind 3rd sg θαυμάζω.

**ὅτι.** Introduces the clausal complement of ἐθαύμασεν. The complement clause could be viewed as either indirect discourse with a verb of cognition or causal (see McKay, 104).

**πρῶτον.** Adverbial accusative.

**ἐβαπτίσθη.** Aor pass ind 3rd sg βαπτίζω. Wallace (441) lists this as an example of a “permissive” passive: “he did not allow himself to be washed.” It is not clear, though, that someone else would do the washing (cf. Plummer, 309). The idea is likely similar to saying, “his hands were not washed first.” Two scribes (P<sup>45</sup> 700) smooth the text by using the middle ἐβαπτίσατο.

**πρὸ τοῦ ἀρίστου.** Temporal.

**11:39 εἶπεν δὲ ὁ κύριος πρὸς αὐτόν, Νῦν ὑμεῖς οἱ Φαρισαῖοι τὸ ἔξωθεν τοῦ ποτηρίου καὶ τοῦ πίνακος καθαρίζετε, τὸ δὲ ἔσωθεν ὑμῶν γέμει ἀρπαγῆς καὶ πονηρίας.**

**εἶπεν.** Aor act ind 3rd sg λέγω.

**ὁ κύριος.** Nominative subject of εἶπεν.

**πρὸς αὐτόν.** Indirect object (see 1:13 on πρὸς αὐτόν).

**Νῦν.** In this instance the adverb is a temporal marker with a focus

not so much on the present time as it is on the situation pertaining at the moment (BDAG, 681.2).

**ὕμεις.** Nominative subject of καθαρίζετε.

**οἱ Φαρισαῖοι.** Nominative in apposition to ὕμεις.

**τὸ ἔσωθεν.** The article functions as a nominalizer (see 1:48 on ἀπὸ τοῦ νῦν), changing the adverb ἔξωθεν into the accusative direct object of καθαρίζετε.

**τοῦ ποτηρίου καὶ τοῦ πίνακος.** Partitive genitive.

**καθαρίζετε.** Pres act ind 2nd pl καθαρίζω.

**τὸ ἔσωθεν.** The article functions as a nominalizer (see 1:48 on ἀπὸ τοῦ νῦν), changing the adverb ἔσωθεν into the nominative subject of γέμει.

**ὕμῶν.** Possessive genitive.

**γέμει.** Pres act ind 3rd sg γέμω.

**ἀρπαγῆς καὶ πονηρίας.** Genitive of content. Here, ἀρπαγή likely denotes “a state of strong desire to gain things and, if necessary, by violent means” (LN 25.24).

**11:40 ἄφρονες, οὐχ ὁ ποιήσας τὸ ἔξωθεν καὶ τὸ ἔσωθεν ἐποίησεν;**

**ἄφρονες.** Vocative.

**οὐχ.** Introduces a question that expects an affirmative answer.

**ὁ ποιήσας.** Aor act ptc masc nom sg ποιέω (substantival).  
Nominative subject of ἐποίησεν.

**τὸ ἔξωθεν.** The article functions as a nominalizer (see 1:48 on ἀπὸ τοῦ νῦν), changing the adverb ἔξωθεν into the accusative direct object of ποιήσας.

**καὶ.** Ascensive.

**τὸ ἔσωθεν.** The neuter nominative singular article functions as a nominalizer (see 1:48 on ἀπὸ τοῦ νῦν), changing the adverb ἔσωθεν into the accusative direct object of ἐποίησεν.

**ἐποίησεν.** Aor act ind 3rd sg ποιέω.

**11:41 πλὴν τὰ ἐνόντα δότε ἐλεημοσύνην, καὶ ἰδοὺ πάντα καθαρὰ ὑμῖν ἐστίν.**

**πλὴν.** Adversative.

**τὰ ἐνόντα.** Pres act ptc neut acc pl ἔνεμι (substantival). Accusative direct object of δότε.

**δότε.** Aor act impv 2nd pl δίδωμι.

**ἐλεημοσύνην.** Structurally, this should probably be viewed as a complement in an object-complement double accusative construction: lit. “make the inside things alms.” More commonly, we find the verb δίδωμι used in a causative sense with an infinitival complement: “cause the inside things (to be) alms” (cf. Acts 10:40; 13:35).

**ἰδοῦ.** See 1:20.

**πάντα.** Nominative subject of ἐστιν.

**καθαρὰ.** Predicate adjective.

**ὑμῖν.** Dative of advantage.

**ἐστιν.** Pres act ind 3rd sg εἰμί. On the loss of accent, see 1:18 on εἰμι. Neuter plural subjects characteristically take singular verbs (see Wallace, 399–400). The future tense in the translation (lit. “all things are clean for you”) is driven by the context: This clause represents something that will follow obedience to the preceding command (but see also 3:9 on ἐκκόπτεται).

**11:42 ἀλλὰ οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ πήγανον καὶ πᾶν λάχανον καὶ παρέρχεσθε τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ θεοῦ· ταῦτα δὲ ἔδει ποιῆσαι κάκεῖνα μὴ παρεῖναι.**

**ἀλλὰ.** The conjunction sets up a sharp contrast between the blessing that could be theirs (v. 42) and the woe that will be theirs instead (see also 1:60).

**οὐαὶ.** This interjection does not represent a curse (Bovon, 2:55), but rather introduces “an expression of pity for those who stand under divine judgment” (Marshall, 255).

**ὑμῖν.** Dative of disadvantage.

**τοῖς Φαρισαίοις.** Dative in apposition to ὑμῖν.

**ὅτι.** Introduces a causal clause.

**ἀποδεκατοῦτε.** Pres act ind 2nd pl ἀποδεκατόω.

**τὸ ἡδύοσμον καὶ τὸ πήγανον καὶ πᾶν λάχανον.** Accusative direct object of ἀποδεκατοῦτε. Jesus refers to two specific herbs, ἡδύοσμον (mint) and πήγανον (rue, “an evergreen aromatic plant used for seasoning”; LN 3.22), before broadening the reference to

πᾶν λάχανον, with λάχανον being a more general term denoting “any one of the smaller plants cultivated in a garden, for example, herbs and vegetables” (LN 3.29).

**παρέρχεσθε.** Pres mid ind 2nd pl παρέρχομαι. Here, “to ignore someth. in the interest of other matters” (BDAG, 776.4).

**τὴν κρίσιν καὶ τὴν ἀγάπην.** Accusative direct object of παρέρχεσθε. Used with παρέρχομαι in this context, κρίσις means, “administration of what is right and fair” (BDAG, 569.3).

**τοῦ θεοῦ.** Objective genitive, modifying τὴν ἀγάπην (so Wallace, 118).

**ταῦτα.** Accusative direct object of ποιῆσαι.

**ἔδει.** Impf act ind 3rd sg δεῖ (impersonal).

**ποιῆσαι.** Aor act inf ποιέω (complementary; see also 2:49 on εἶναι).

**κάκεῖνα.** Accusative direct object of παρεῖναι. A shortened form (crasis) of καὶ ἐκεῖνα. Lit. “and those things.”

**παρεῖναι.** Aor act inf παρήμι (complementary; see also 2:49 on εἶναι).

**11:43 οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀγαπᾶτε τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς.**

**οὐαὶ.** See verse 42.

**ὑμῖν.** Dative of disadvantage.

**τοῖς Φαρισαίοις.** Dative in apposition to ὑμῖν.

**ὅτι.** Introduces a causal clause.

**ἀγαπᾶτε.** Pres act ind 2nd pl ἀγαπάω.

**τὴν πρωτοκαθεδρίαν.** Accusative direct object of ἀγαπᾶτε.

**ἐν ταῖς συναγωγαῖς.** Locative.

**τοὺς ἀσπασμοὺς.** Accusative direct object of ἀγαπᾶτε. Lit. “greetings.”

**ἐν ταῖς ἀγοραῖς.** Locative.

**11:44 οὐαὶ ὑμῖν, ὅτι ἐστὲ ὡς τὰ μνημεῖα τὰ ἄδηλα, καὶ οἱ ἄνθρωποι [οἱ] περιπατοῦντες ἐπάνω οὐκ οἶδασιν.**

**οὐαὶ.** See verse 42.

**ὑμῖν.** Dative of disadvantage.

**ὅτι.** Introduces a causal clause.

**ἐστὲ.** Pres act ind 2nd pl εἰμί. The enclitic ἐστὲ retains its accent because it follows a word which has an acute accent on the penult (Smyth §187.e).

**ὡς.** Comparative conjunction.

**τὰ μνημεῖα τὰ ἄδηλα.** Nominative subject of an implied ἐστίν: lit. “You are like unmarked graves are.”

**οἱ ἄνθρωποι.** Nominative subject of οἶδασιν.

**[οἱ] περιπατοῦντες.** Pres act ptc masc nom pl περιπατέω. Attributive with the article, temporal or concessive without.

**οἶδασιν.** Prf act ind 3rd pl οἶδα.

**11:45 Ἀποκριθεὶς δὲ τις τῶν νομικῶν λέγει αὐτῷ, Διδάσκαλε, ταῦτα λέγων καὶ ἡμᾶς ὑβρίζεις.**

**Ἀποκριθεὶς.** Aor mid ptc masc nom sg ἀποκρίνομαι (attendant circumstance; see also 1:19 and 3:11 on ἀποκριθεὶς).

**τις.** Nominative subject of λέγει.

**τῶν νομικῶν.** Partitive genitive.

**λέγει.** Pres act ind 3rd sg λέγω. The combination of the extra verb of speech (see 1:19 on ἀποκριθεὶς) and the historical present (see 7:40 on φησίν) highlights what follows as a significant speech (cf. Runge, §7.2.1).

**αὐτῷ.** Dative indirect object of λέγει.

**Διδάσκαλε.** Vocative.

**ταῦτα.** Accusative direct object of λέγων.

**λέγων.** Pres act ptc masc nom sg λέγω (means).

**καὶ.** Ascensive.

**ἡμᾶς.** Accusative direct object of ὑβρίζεις.

**ὑβρίζεις.** Pres act ind 2nd sg ὑβρίζω.

**11:46 ὁ δὲ εἶπεν, Καὶ ὑμῖν τοῖς νομικοῖς οὐαί, ὅτι φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα, καὶ αὐτοὶ ἐνὶ τῶν δακτύλων ὑμῶν οὐ προσψαύετε τοῖς φορτίοις.**

**ὁ.** Nominative subject of εἶπεν (see 1:29 on ἡ).

**εἶπεν.** Aor act ind 3rd sg λέγω.

**Καὶ.** Ascensive.

**ὑμῖν.** Dative of disadvantage.

**τοῖς νομικοῖς.** Dative in apposition to ὑμῖν.

**οὐαί.** See verse 42.

**ὅτι.** Introduces a causal clause.

**φορτίζετε.** Pres act ind 2nd pl φορτίζω.

**τοὺς ἀνθρώπους φορτία.** BDAG (1064) notes that φορτίζω takes two accusative complements: “to load/burden τινά τι someone with someth., more exactly cause someone to carry someth.” We are likely dealing with underlying semantics (“You load burdens on people” or “You load people with burdens”) that are realized in the syntax with the oblique (“on people” or “with burdens”) having advanced to the direct object role (cf. Culy 2009, 96).

**αὐτοὶ ἐνὶ τῶν δακτύλων ὑμῶν οὐ προσψάετε τοῖς φορτίοις.** This idiomatic expression can be captured with the English, “You yourselves won’t lift a finger to help carry those burdens!”

**αὐτοὶ.** Nominative subject of προσψάετε. The fronted intensive pronoun makes the statement very forceful. BDAG (887) notes that the overall hyperbole “accents a lack of concern for the one who is oppressed.”

**ἐνὶ.** Dative of instrument.

**τῶν δακτύλων.** Partitive genitive.

**ὑμῶν.** Possessive genitive.

**προσψάετε.** Pres act ind 2nd pl προσψάω. Only here in the NT: “to reach out to touch” (BDAG, 887). The whole expressions appears to be analogous to the English, “You do not lift a finger to help.”

**τοῖς φορτίοις.** Dative complement of προσψάετε.

**11:47 οὐαί ὑμῖν, ὅτι οἰκοδομεῖτε τὰ μνημεῖα τῶν προφητῶν, οἱ δὲ πατέρες ὑμῶν ἀπέκτειναν αὐτούς.**

**οὐαί.** See verse 42.

**ὑμῖν.** Dative of disadvantage.

**ὅτι.** Introduces a causal clause.

**οἰκοδομεῖτε.** Pres act ind 2nd pl οἰκοδομέω.

**τὰ μνημεῖα.** Accusative direct object of οἰκοδομεῖτε.

**τῶν προφητῶν.** Possessive genitive.

**οἱ . . . πατέρες.** Nominative subject of ἀπέκτειναν.

**ὑμῶν.** Genitive of relationship.

**ἀπέκτειναν.** Aor act ind 3rd pl ἀποκτείνω.



**αὐτούς.** Accusative direct object of ἀπέκτειναν.

**11:48 ἄρα μάρτυρές ἐστε καὶ συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων ὑμῶν, ὅτι αὐτοὶ μὲν ἀπέκτειναν αὐτούς, ὑμεῖς δὲ οἰκοδομεῖτε.**

**μάρτυρές.** Predicate nominative. On the second accent, see 1:13 on ἡ δέησις.

**ἐστε.** Pres act ind 2nd pl εἰμί.

**συνευδοκεῖτε.** Pres act ind 2nd pl συνευδοκέω.

**τοῖς ἔργοις.** Dative complement of συνευδοκεῖτε. Lit. “with the works of your ancestors.”

**τῶν πατέρων.** Subjective genitive.

**ὑμῶν.** Genitive of relationship.

**ὅτι.** Introduces a causal clause.

**αὐτοὶ.** Nominative subject of ἀπέκτειναν. The explicit fronted subject pronoun helps set up the contrast that is being drawn between the two groups.

**μὲν . . . δέ.** This construction sets up a contrast (see also 3:16 on μὲν . . . δέ).

**ἀπέκτειναν.** Aor act ind 3rd pl ἀποκτείνω.

**αὐτούς.** Accusative direct object of ἀπέκτειναν.

**ὑμεῖς.** Nominative subject of οἰκοδομεῖτε.

**οἰκοδομεῖτε.** Pres act ind 2nd pl οἰκοδομέω. Most manuscripts (A C W Θ Ψ 33 ℞ pm) supply the implied direct object: αὐτῶν τὰ μνημεῖα (or τοὺς τάφους αὐτῶν; <sup>f</sup>(13) pc; cf. Matt 23:29).

**11:49 διὰ τοῦτο καὶ ἡ σοφία τοῦ θεοῦ εἶπεν, Ἀποστελῶ εἰς αὐτοὺς προφήτας καὶ ἀποστόλους, καὶ ἐξ αὐτῶν ἀποκτενοῦσιν καὶ διώξουσιν,**

**διὰ τοῦτο.** Cause. See also 12:22 on διὰ τοῦτο.

**καὶ.** Ascensive.

**ἡ σοφία.** Nominative subject of εἶπεν. The phrase ἡ σοφία τοῦ θεοῦ may represent personification or less likely refer to an unknown text that is being cited.

**τοῦ θεοῦ.** Subjective genitive.

**εἶπεν.** Aor act ind 3rd sg λέγω.

**Ἀποστελῶ.** Fut act ind 1st sg ἀποστέλλω.

**εἰς αὐτοὺς.** Locative.

**προφήτας καὶ ἀποστόλους.** Accusative direct object of Ἀποστελῶ.

**ἐξ αὐτῶν.** Partitive. This PP is sometimes used in place of an NP: τις ἐκ τινῶν (cf. 22:58). Here, the partitive expression serves as the direct object of ἀποκτενοῦσιν καὶ διώξουσιν.

**ἀποκτενοῦσιν.** Fut act ind 3rd pl ἀποκτείνω.

**διώξουσιν.** Fut act ind 3rd pl διώκω.

**11:50 ἵνα ἐκζητηθῇ τὸ αἷμα πάντων τῶν προφητῶν τὸ ἐκκεχυμένον ἀπὸ καταβολῆς κόσμου ἀπὸ τῆς γενεᾶς ταύτης,**

**ἵνα.** Introduces a result clause.

**ἐκζητηθῇ.** Aor pass subj 3rd sg ἐκζητέω. Subjunctive with ἵνα. Here, the verb means “to look for in expectation of fixing blame” (BDAG, 302.4), “to charge someone with a crime or offense” (LN 56.9), or “demand an account of” (LSJ, 506.II).

**τὸ αἷμα.** Nominative subject of ἐκζητηθῇ. Metonymy (see 1:17 on καρδίας) for “death.”

**πάντων τῶν προφητῶν.** Possessive genitive.

**τὸ ἐκκεχυμένον.** Prf pass ptc neut nom sg ἐκχέω (attributive, modifying τὸ αἷμα).

**ἀπὸ καταβολῆς.** Temporal.

**κόσμου.** Objective genitive.

**ἀπὸ τῆς γενεᾶς ταύτης.** Source.

**11:51 ἀπὸ αἵματος Ἄβελ ἕως αἵματος Ζαχαρίου τοῦ ἀπολομένου μεταξὺ τοῦ θυσιαστηρίου καὶ τοῦ οἴκου· ναὶ λέγω ὑμῖν, ἐκζητηθῆσεται ἀπὸ τῆς γενεᾶς ταύτης.**

**ἀπὸ αἵματος.** Temporal, standing in apposition to ἀπὸ καταβολῆς κόσμου.

**Ἄβελ.** Possessive genitive.

**ἕως αἵματος.** Temporal.

**Ζαχαρίου.** Possessive genitive.

**τοῦ ἀπολομένου.** Aor mid ptc masc gen sg ἀπόλλυμι (attributive).

**μεταξὺ τοῦ θυσιαστηρίου καὶ τοῦ οἴκου.** Locative. Lit. “between the altar and the house (of God).”

**ναί.** Here, the affirmative particle is used “in emphatic repetition of one’s own statement” (BDAG, 665.c).

**λέγω ὑμῖν.** See 3:8.

**λέγω.** Pres act ind 1st sg λέγω.

**ὑμῖν.** Dative indirect object of λέγω.

**ἐκζητηθήσεται.** Fut pass ind 3rd sg ἐκζητέω. On the meaning, see verse 50.

**ἀπὸ τῆς γενεᾶς ταύτης.** Source.

**11:52 οὐαὶ ὑμῖν τοῖς νομικοῖς, ὅτι ἤρατε τὴν κλεῖδα τῆς γνώσεως· αὐτοὶ οὐκ εἰσήλθατε καὶ τοὺς εἰσερχομένους ἐκωλύσατε.**

**οὐαὶ.** See verse 42.

**ὑμῖν.** Dative of disadvantage.

**τοῖς νομικοῖς.** Dative in apposition to ὑμῖν.

**ὅτι.** Introduces a causal clause.

**ἤρατε.** Aor act ind 2nd pl αἴρω.

**τὴν κλεῖδα.** Accusative direct object of ἤρατε.

**τῆς γνώσεως.** The reference is to the keys that “unlock” or “give access to” knowledge.

**αὐτοὶ οὐκ εἰσήλθατε καὶ τοὺς εἰσερχομένους ἐκωλύσατε.** This sentence builds on the metaphor introduced with τὴν κλεῖδα.

**αὐτοὶ.** Nominative subject of εἰσήλθατε.

**εἰσήλθατε.** Aor act ind 2nd pl εἰσέρχομαι.

**τοὺς εἰσερχομένους.** Pres mid ptc masc acc pl εἰσέρχομαι (substantival). Accusative direct object of ἐκωλύσατε.

**ἐκωλύσατε.** Aor act ind 2nd pl κωλύω.

**11:53 Κάκειθεν ἐξελθόντος αὐτοῦ ἤρξαντο οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι δεινῶς ἐνέχειν καὶ ἀποστοματίζειν αὐτὸν περὶ πλειόνων,**

**Κάκειθεν.** A shortened form (crasis) of Καὶ ἐκεῖθεν.

**ἐξελθόντος.** Aor act ptc masc gen sg ἐξέρχομαι. Genitive absolute (see 2:2 on ἡγεμονεύοντος), temporal.

**αὐτοῦ.** Genitive subject of ἐξελθόντος.

**ἤρξαντο.** Aor mid ind 3rd pl ἄρχω.

**οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι.** Nominative subject of ἤρξαντο.

**ἐνέχων.** Pres act inf ἐνέχω (complementary). The verb means, “to have a grudge against someone,” and is here used with δεινῶς (lit. “have it in for him terribly”; Fitzmyer, 2:952) in the sense of “to be very hostile” (BDAG, 336.1).

**ἀποστοματίζων.** Pres act inf ἀποστοματίζω (complementary). Only here in the NT. This verb normally means something like “teach by word of mouth, teach by dictation” or “repeat by heart” (LSJ, 220), but is defined by most scholars as something like “to question someone with hostile intent” (LN 33.183) or “to question closely, interrogate” (BDAG, 122). Lacking evidence for the commonly proposed sense, it is better to attempt to make sense of the text using the normal sense of the verb. The idea seems to be that the scribes and Pharisees were attempting to correct Jesus on a range of issues drawing on their vast knowledge. In our translation “lecture” is used in the sense of “to rebuke or reprimand at some length.”

**αὐτόν.** Accusative direct object of ἀποστοματίζων.

**περὶ πλειόνων.** Reference. The comparative adjective is used for the positive (Marshall, 508).

**11:54 ἐνεδρεύοντες αὐτὸν θηρεύσαι τι ἐκ τοῦ στόματος αὐτοῦ.**

**ἐνεδρεύοντες.** Pres act ptc masc nom pl ἐνεδρεύω (manner). Only here and in Acts 23:21. This verb generally denotes “lie in wait for,” “lay snares for,” or “place in ambush” (LSJ, 562). Here, the idea seems to be that the scribes’ and Pharisees’ aggressive lecturing of Jesus on many topics was designed to elicit responses that would expose problems in his teachings.

**αὐτόν.** Accusative direct object of ἐνεδρεύοντες.

**θηρεύσαι τι ἐκ τοῦ στόματος αὐτοῦ.** Lit. “to capture something from his mouth.”

**θηρεύσαι.** Aor act inf θηρεύω (purpose). On the second accent, see 1:13 on ἡ δέησις.

**τι.** Accusative direct object of θηρεύσαι.

**ἐκ τοῦ στόματος.** Source.

**αὐτοῦ.** Possessive genitive.

**Luke 12:1-3**

<sup>1</sup>Meanwhile, after thousands of people had gathered, so that they were trampling one another, he began to say to his disciples first, “Guard yourselves from the leaven of the Pharisees, which is hypocrisy. <sup>2</sup>Nothing has been concealed that will not be revealed, and (nothing is) secret that will not be made known; <sup>3</sup>because whatever you have said in the darkness will be heard in the light, and that which you have whispered in inner rooms will be proclaimed from the rooftops.”

**12:1 Ἐν οἷς ἐπισυναχθεισῶν τῶν μυριάδων τοῦ ὄχλου, ὥστε καταπατεῖν ἀλλήλους, ἤρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ πρῶτον, Προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης, ἣτις ἐστὶν ὑπόκρισις, τῶν Φαρισαίων.**

**Ἐν οἷς.** The preposition with a dative plural relative pronoun may be used, as here, to form a temporal expression meaning “meanwhile” (see also Acts 26:12; Culy 1989b, 72–73, 89). On the same construction with a singular relative pronoun, see 5:34.

**ἐπισυναχθεισῶν.** Aor pass ptc fem gen pl ἐπισυνάγω. Genitive absolute (see 2:2 on ἡγεμονεύοντος), temporal. The voice may be middle (see “Deponency” in the Series Introduction).

**τῶν μυριάδων τοῦ ὄχλου.** Lit. “thousands of the crowd.”

**τῶν μυριάδων.** Genitive subject of ἐπισυναχθεισῶν.

**τοῦ ὄχλου.** Partitive genitive.

**ὥστε.** Introduces a result clause.

**καταπατεῖν.** Pres act inf καταπατέω. Used with ὥστε to indicate result.

**ἀλλήλους.** Accusative direct object of καταπατεῖν.

**ἤρξατο.** Aor mid ind 3rd sg ἄρχω.

**λέγειν.** Pres act inf λέγω (complementary).

**πρὸς τοὺς μαθητὰς.** Indirect object (see 1:13 on πρὸς αὐτὸν).

**αὐτοῦ.** Genitive of relationship.

**πρῶτον.** The adverbial accusative likely modifies λέγειν (see Marshall, 511) rather than Προσέχετε (“above all, beware”; so Klostermann, 133).

**Προσέχετε.** Pres act impv 2nd pl προσέχω. Culy and Parsons (103) note that Προσέχετε ἑαυτοῖς is an idiomatic expression (lit.

“take heed to yourselves”) that occurs only in Luke/Acts in the NT (also 17:3; 21:34; Acts 5:35; 20:28) but is fairly common in the LXX. At times it is used to respond to an unworthy idea (Gen 24:6) or simply to warn against a particular course of action (Exod 34:12).

**ἑαυτοῖς.** Dative complement of Προσέχετε.

**ἀπὸ τῆς ζύμης.** Separation.

**ἦτις.** Nominative subject of ἐστίν. For more on the so-called indefinite relative pronoun, see 1:20 on οἵτινες.

**ἐστίν.** Pres act ind 3rd sg εἰμί. On the retention of the accent, see 1:36 on ἐστίν.

**ὑπόκρισις.** Predicate nominative.

**τῶν Φαρισαίων.** Possessive genitive, modifying τῆς ζύμης.

**12:2 οὐδὲν δὲ συγκεκαλυμμένον ἐστίν ὃ οὐκ ἀποκαλυφθήσεται καὶ κρυπτόν ὃ οὐ γνωσθήσεται.**

**οὐδὲν.** Nominative subject of συγκεκαλυμμένον ἐστίν.

**συγκεκαλυμμένον.** Prf pass ptc neut nom sg συγκαλύπτω (perfect periphrastic). Given the parallel syntax with κρυπτόν, this could also be construed as a predicate participle.

**ἐστίν.** Pres act ind 3rd sg εἰμί. On the retention of the accent, see 1:36 on ἐστίν.

**ὃ.** Nominative subject of ἀποκαλυφθήσεται.

**ἀποκαλυφθήσεται.** Fut pass ind 3rd sg ἀποκαλύπτω.

**κρυπτόν.** Predicate adjective of an implied (οὐδὲν) ἐστίν.

**ὃ.** Nominative subject of γνωσθήσεται.

**γνωσθήσεται.** Fut pass ind 3rd sg γινώσκω.

**12:3 ἀνθ' ὧν ὅσα ἐν τῇ σκοτίᾳ εἶπατε ἐν τῷ φωτὶ ἀκουσθήσεται, καὶ ὃ πρὸς τὸ οὐὲς ἐλάλησατε ἐν τοῖς ταμείοις κηρυχθήσεται ἐπὶ τῶν δωματίων.**

**ἀνθ' ὧν.** The preposition ἀντί with a genitive plural relative pronoun forms a causal idiomatic expression (see also 1:20; 19:44; Acts 12:23; 2 Thess 2:10; Culy 1989b, 72–74, 89).

**ὅσα.** Accusative direct object of εἶπατε. The relative pronoun introduces a headless relative clause (see 6:2 on ὃ), which as a whole (ὅσα ἐν τῇ σκοτίᾳ εἶπατε) functions as the subject of ἀκουσθήσεται.

**ἐν τῇ σκοτίᾳ.** Locative. The structure of the entire saying helps make it sound pleasant and easy to remember. The first part of it uses PP plus verb, PP plus verb (ἐν τῇ σκοτίᾳ εἶπατε, ἐν τῷ φωτὶ ἀκουσθήσεται), while the second part uses verb plus PP, verb plus PP (ἐλαλήσατε ἐν τοῖς ταμείοις κηρυχθήσεται ἐπὶ τῶν δωματίων).

**εἶπατε.** Aor act ind 2nd pl λέγω.

**ἐν τῷ φωτὶ.** Locative.

**ἀκουσθήσεται.** Fut pass ind 3rd sg ἀκούω.

**ὁ.** Accusative direct object of ἐλαλήσατε. The relative pronoun introduces a headless relative clause (see 6:2 on ὅ), which as a whole (ὁ πρὸς τὸ οὓς ἐλαλήσατε ἐν τοῖς ταμείοις) functions as the direct object of κηρυχθήσεται.

**πρὸς τὸ οὓς ἐλαλήσατε.** Lit. “spoke in the ear.”

**πρὸς τὸ οὓς.** Locative.

**ἐλαλήσατε.** Aor act ind 2nd pl λαλέω.

**ἐν τοῖς ταμείοις.** Locative.

**κηρυχθήσεται.** Fut pass ind 3rd sg κηρύσσω.

**ἐπὶ τῶν δωματίων.** Locative.

### Luke 12:4-7

<sup>4</sup>“I tell you, my friends, do not shy away from those who kill the body and afterwards cannot do anything more. <sup>5</sup>I will show you whom to fear: Fear the one who, after killing, has authority to throw (you) into Gehenna. Yes, I tell you, fear this one!”

<sup>6</sup>“Are not five sparrows sold for two assaria? And not one of them has been forgotten before God. <sup>7</sup>Contrary to what you might think, even the hairs of your head have all been numbered! Do not be afraid. You are more valuable than many sparrows.”

**12:4** Λέγω δὲ ὑμῖν τοῖς φίλοις μου, μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα καὶ μετὰ ταῦτα μὴ ἐχόντων περισσώτερον τι ποιῆσαι.

**Λέγω . . . ὑμῖν.** See 3:8.

**Λέγω.** Pres act ind 1st sg λέγω.

**ὑμῖν.** Dative indirect object of λέγω.

**τοῖς φίλοις.** Dative in apposition to ὑμῖν.

**μου.** Genitive of relationship.

**φοβηθήτε.** Aor mid subj 2nd pl φοβέομαι (prohibitive subjunctive). On the voice, see “Deponency” in the Series Introduction.

**ἀπὸ τῶν ἀποκτεινόντων . . . ἔχόντων.** Separation, or perhaps cause. The idea with φοβέομαι appears to be turning away from in fear (cf. Plummer, 319).

**τῶν ἀποκτεινόντων.** Pres act ptc masc gen pl ἀποκτείνω (substantival).

**τὸ σῶμα.** Accusative direct object of ἀποκτεινόντων.

**μετὰ ταῦτα.** Temporal.

**ἔχόντων.** Pres act ptc masc gen pl ἔχω (substantival). Fitzmyer (2:959) argues that this reflects the classical Greek use of ἔχειν with an infinitive in the sense of “to be able.”

**περισσότερόν τι.** Accusative direct object of ποιῆσαι. On the second accent on the comparative adjective, see 1:13 on ἡ δέησις.

**ποιῆσαι.** Aor act inf ποιέω (direct object). Lit. “do not have to do something more.”

**12:5 ὑποδείξω δὲ ὑμῖν τίνα φοβηθήτε· φοβήθητε τὸν μετὰ τὸ ἀποκτείνειν ἔχοντα ἐξουσίαν ἐμβαλεῖν εἰς τὴν γέενναν· ναὶ λέγω ὑμῖν, τοῦτον φοβήθητε.**

**ὑποδείξω.** Fut act ind 1st sg ὑποδείκνυμι.

**ὑμῖν.** Dative indirect object of ὑποδείξω.

**τίνα.** Introduces an indirect question. Accusative direct object of φοβηθήτε.

**φοβηθήτε.** Aor mid subj 2nd pl φοβέομαι (deliberative subjunctive). On the voice, see “Deponency” in the Series Introduction.

**φοβήθητε.** Aor mid impv 2nd pl φοβέομαι. On the voice, see “Deponency” in the Series Introduction.

**τὸν . . . ἔχοντα.** Pres act ptc masc acc sg ἔχω (substantival). Accusative direct object of φοβήθητε.

**ἀποκτείνειν.** Aor act inf ἀποκτείνω. Used with μετὰ τὸ to denote antecedent time, i.e., the event of the main verb follows the event of the infinitive (cf. Wallace, 594). When infinitives serve as the object of a preposition, they are always articular (Burk, 81).

**ἐξουσίαν.** Accusative direct object of ἔχοντα.

**ἐμβαλεῖν.** Aor act inf ἐμβάλλω (epexegetical).

**εἰς τὴν γέενναν.** Locative.



**ναί.** Here, the affirmative particle is used “in emphatic repetition of one’s own statement” (BDAG, 665.c).

**λέγω ὑμῖν.** See 3:8.

**λέγω.** Pres act ind 1st sg λέγω.

**ὑμῖν.** Dative indirect object of λέγω.

**τοῦτον.** Accusative direct object of φοβήθητε.

**φοβήθητε.** Aor mid impv 2nd pl φοβέομαι. On the voice, see “Deponency” in the Series Introduction.

**12:6 οὐχὶ πέντε στρουθία πωλοῦνται ἀσσαρίων δύο; καὶ ἐν ἑξ αὐτῶν οὐκ ἔστιν ἐπιλεησμένον ἐνώπιον τοῦ θεοῦ.**

**οὐχὶ.** The strengthened form of the negativizer οὐ introduces a question that expects an affirmative answer.

**πέντε στρουθία.** Nominative subject of πωλοῦνται.

**πωλοῦνται.** Pres pass ind 3rd pl πωλέω.

**ἀσσαρίων δύο.** Genitive of price. An ἀσσάριον is “a Roman copper coin, worth about one-sixteenth of a denarius” (BDAG, 144–45).

**ἐν.** Nominative subject of ἔστιν ἐπιλεησμένον.

**ἑξ αὐτῶν.** Partitive.

**ἔστιν.** Pres act ind 3rd sg εἰμί. On the accent, see 6:40 on ἔστιν.

**ἐπιλεησμένον.** Prf pass ptc neut nom sg ἐπιλανθάνομαι (perfect periphrastic).

**ἐνώπιον τοῦ θεοῦ.** Locative. See also 1:15.

**12:7 ἀλλὰ καὶ αἱ τρίχες τῆς κεφαλῆς ὑμῶν πᾶσαι ἠρίθμηνται. μὴ φοβείσθε· πολλῶν στρουθίων διαφέρετε.**

**ἀλλὰ.** The adversative conjunction introduces a clause that runs counter expectation (see also 1:60).

**καὶ.** Ascensive.

**αἱ τρίχες . . . πᾶσαι.** Nominative subject of ἠρίθμηνται.

**τῆς κεφαλῆς.** Partitive genitive.

**ὑμῶν.** Possessive genitive.

**ἠρίθμηνται.** Prf pass ind 3rd pl ἀριθμέω. The unspecified agent is God. The perfect tense likely intensifies the semantics (cf. Campbell 2007, 207).

**φοβείσθε.** Pres mid impv 2nd pl φοβέομαι (prohibition).

**πολλῶν στρουθίων.** Genitive of comparison.

**διαφέρετε.** Pres act ind 2nd pl διαφέρω. Here, the sense is to “differ to one’s advantage fr. someone or someth.” (BDAG, 239.4).

### Luke 12:8-12

<sup>8</sup>“I tell you, everyone who acknowledges me before people, the Son of Man will also acknowledge him before God’s angels; <sup>9</sup>but the one who denies me before people will be denied before God’s angels. <sup>10</sup>And everyone who says a word against the Son of Man will be forgiven, but the one who blasphemes against the Holy Spirit will not be forgiven. <sup>11</sup>When they bring you before the synagogues and rulers and authorities, do not worry how or what you will say in defense or about what you will tell (them). <sup>12</sup>For the Holy Spirit will teach you at that very time what you must say.”

**12:8** Λέγω δὲ ὑμῖν, πᾶς ὃς ἂν ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ὁμολογήσει ἐν αὐτῷ ἔμπροσθεν τῶν ἀγγέλων τοῦ θεοῦ.

Λέγω . . . ὑμῖν. See 3:8.

Λέγω. Pres act ind 1st sg λέγω.

ὑμῖν. Dative indirect object of λέγω.

**πᾶς ὃς ἂν.** The combination of the quantifier that indicates totality and the indefinite relative pronoun makes this statement particularly emphatic. In contrast, McKay (153) views Matthew’s πᾶς ὅστις (10:32) as more emphatic, even though ὅστις is often used interchangeably with ὃς (see 1:20 on οἷτινες). On the rhetorical force of this construction compared to a substantival participial subject, see 12:9 on ὁ . . . ἀρνησάμενός. The whole statement that follows functions as a mitigated exhortation, i.e., a means of softening a direct command to make it more palatable to the reader (cf. Culy 2004, xviii–xx, 14), roughly equivalent to “Acknowledge me before people!”

**πᾶς.** The substantival nominative adjective, here modified by a relative clause, introduces the topic (see 1:36 on Ἐλισάβετ) of what follows and is picked up by the resumptive pronoun αὐτῷ.

**ὃς ἂν.** Nominative subject of ὁμολογήσῃ. For more on this indefinite relative construction, see 9:48 on Ὅς ἐάν.

**ὁμολογήση.** Aor act subj 3rd sg ὁμολογέω. Subjunctive with ἄν. The spelling here varies between the subjunctive (Ⲣ<sup>45</sup> Ⲣ<sup>75</sup> Ⲭ B<sup>2</sup> L Q W Θ Ψ 070 <sup>A-13</sup> ⲙⲗ) and the future ὁμολογήσει (A B\* D Γ Δ 1241 1424 *aI*). This reflects the fact that the two forms were pronounced identically and were increasingly being used interchangeably (see also 7:4 on παρέξει; 11:5 on ξξει). Similar variation occurs below.

**ἐν ἔμοι.** Reference. The verb ὁμολογέω usually takes the accusative (see John 9:22; Acts 23:8; 24:14; Rom 10:9; 1 John 1:9; 2:23; 4:2-3; 2 John 1:7; Rev 3:5). Robertson (475, 524, 588) argues that here, and in the parallel passage in Matt 10:32, its use with ἐν reflects a literal translation from the Aramaic (or Hebrew), while Plummer (320) states that the expression comes from Syriac.

**ἔμπροσθεν τῶν ἀνθρώπων.** Locative.

**καί.** Ascensive.

**ὁ υἱὸς τοῦ ἀνθρώπου.** See 5:24.

**ὁ υἱὸς.** Nominative subject of ὁμολογήσει.

**τοῦ ἀνθρώπου.** Genitive of relationship.

**ὁμολογήσει.** Fut act ind 3rd sg ὁμολογέω. On the text-critical issue, see ὁμολογήση above.

**ἐν αὐτῷ.** Reference. See also ἐν ἔμοι above.

**ἔμπροσθεν τῶν ἀγγέλων.** Locative.

**τοῦ θεοῦ.** Possessive genitive or genitive of relationship.

**12:9 ὁ δὲ ἀρνησάμενός με ἐνώπιον τῶν ἀνθρώπων ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ.**

**ὁ . . . ἀρνησάμενός.** Aor mid ptc masc nom sg ἀρνεόμαι (substantival). Nominative subject of ἀπαρνηθήσεται. On the second accent, see 1:13 on ἡ δέησίς. The substantival participle is the “practical equivalent” of the relative in 12:8 (Robertson, 1114; see also v. 12). Culy (2004, 26–27), however, has suggested that where both conditional clauses and substantival participles are used in mitigated exhortations in 1 John, the rhetorical force of the participial construction is more direct or accusatory than the conditional construction. The use of πᾶς with a relative clause (as in vv. 8 and 10) or attributive participle (as is common in 1 John), on the other hand, appears to be rhetorically the most forceful of the three expressions (Culy 2004, 56). The whole sentence functions as a mitigated exhor-

tation (see 12:8 on πᾶς ὃς ἄν), roughly equivalent to “Don’t deny me before people!”

**με.** Accusative direct object of ἀρνησάμενός.

**ἐνώπιον τῶν ἀνθρώπων.** Locative. See also 1:15.

**ἀπαρνηθήσεται.** Fut pass ind 3rd sg ἀπαρνέομαι. McKay (14) argues that “some compounds tended to be used more or less as a merely emphatic variation on the simple verb: a longer word often seems more impressive. In NT Greek it can still be assumed that the writer intended some significance in his choice of a compound verb, but it is not always possible for the modern reader to be certain what that significance is.” It is thus possible that ἀπαρνέομαι is used rather than ἀρνέομαι to heighten the force of the statement, though it may merely be for stylistic variation.

**ἐνώπιον τῶν ἀγγέλων.** Locative. See also 1:15.

**τοῦ θεοῦ.** Possessive genitive or genitive of relationship.

**12:10 καὶ πᾶς ὃς ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· τῷ δὲ εἰς τὸ ἅγιον πνεῦμα βλασφημήσαντι οὐκ ἀφεθήσεται.**

**πᾶς ὃς.** On the rhetorical force of πᾶς modified by a relative clause, see verse 9 on ὁ . . . ἀρνησάμενός.

**πᾶς.** The substantival nominative adjective, here modified by a relative clause, introduces the topic (see 1:36 on Ἐλισάβετ) of what follows and is picked up by the resumptive pronoun αὐτῷ.

**ὃς.** Nominative subject of ἐρεῖ.

**ἐρεῖ.** Fut act ind 3rd sg λέγω. There does not appear to be any significant semantic difference between this construction with the future verb and ὃς ἂν εἴπη λόγον with the aorist subjunctive (Matt 12:32; see also 14:10 on ἐρεῖ and 19:40 on σιωπήσουσιν).

**λόγον.** Accusative direct object of ἐρεῖ.

**εἰς τὸν υἱὸν.** Disadvantage (Matt 12:32 uses κατά).

**τὸν υἱὸν τοῦ ἀνθρώπου.** See 5:24 on ὁ υἱὸς τοῦ ἀνθρώπου.

**τοῦ ἀνθρώπου.** Genitive of relationship.

**ἀφεθήσεται.** Fut pass ind 3rd sg ἀφίημι.

**αὐτῷ.** Dative of advantage. Lit. “it will be forgiven for him.”

**τῷ . . . βλασφημήσαντι.** Aor act ptc masc dat sg βλασφημέω (substantival). Dative of advantage. Lit. “it will not be forgiven for the one who blasphemes.”

εις τὸ ἅγιον πνεῦμα. Disadvantage.  
ἀφεθήσεται. Fut pass ind 3rd sg ἀφήμι.

**12:11** ὅταν δὲ εισφέρωσιν ὑμᾶς ἐπὶ τὰς συναγωγὰς καὶ τὰς ἀρχὰς  
καὶ τὰς ἐξουσίας, μὴ μεριμνήσητε πῶς ἢ τί ἀπολογήσησθε ἢ τί  
εἴπητε.

**ὅταν.** On the translation, see 6:22.  
**εισφέρωσιν.** Pres act subj 3rd pl εισφέρω. Subjunctive with ὅταν.  
**ὑμᾶς.** Accusative direct object of εισφέρωσιν.  
**ἐπὶ τὰς συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας.** Locative.  
**μεριμνήσητε.** Aor act subj 2nd pl μεριμνάω (prohibitive subjunctive).  
**πῶς.** Introduces an indirect question.  
**τί.** Introduces an indirect question. Accusative direct object of ἀπολογήσησθε.  
**ἀπολογήσησθε.** Aor mid subj 2nd pl ἀπολογέομαι (deliberative subjunctive).  
**τί.** Introduces an indirect question. Accusative direct object of εἴπητε.  
**εἴπητε.** Aor act subj 2nd pl λέγω (deliberative subjunctive).

**12:12** τὸ γὰρ ἅγιον πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ ὥρᾳ ἃ δεῖ  
εἰπεῖν.

**τὸ . . . ἅγιον πνεῦμα.** Nominative subject of διδάξει.  
**γὰρ.** Causal (see also 1:15).  
**διδάξει.** Fut act ind 3rd sg διδάσκω.  
**ὑμᾶς.** On the function of the accusative case, see 11:1 on ἡμᾶς.  
**ἐν αὐτῇ τῇ ὥρᾳ.** Temporal. On the demonstrative use of αὐτός, see 10:21 on Ἐν αὐτῇ τῇ ὥρᾳ.  
**ἃ δεῖ εἰπεῖν.** Lit. “what it is necessary to say.”  
**ἃ.** Accusative direct object of εἰπεῖν. The relative pronoun introduces a headless relative clause (see 6:2 on ὅ), which as a whole (ἃ δεῖ εἰπεῖν) is the structural direct object of διδάξει (but see 11:1 on ὑμᾶς).  
**δεῖ.** Pres act ind 3rd sg δέω (impersonal).  
**εἰπεῖν.** Aor act inf λέγω (complementary; see also 2:49 on εἶναί).

**Luke 12:13-15**

<sup>13</sup>Someone from the crowd said to him, “Teacher, tell my brother to divide the inheritance with me.” <sup>14</sup>But he said to him, “Man, who appointed me judge or arbitrator over you?” <sup>15</sup>Then he said to them, “Watch out for and keep away from all greed, for even when someone has more than he needs that person’s life does not consist of his belongings.”

**12:13** Εἶπεν δέ τις ἐκ τοῦ ὄχλου αὐτῷ, Διδάσκαλε, εἰπὲ τῷ ἀδελφῷ μου μερίσασθαι μετ’ ἐμοῦ τὴν κληρονομίαν.

**Εἶπεν.** Aor act ind 3rd sg λέγω.

**τις.** Nominative subject of Εἶπεν.

**ἐκ τοῦ ὄχλου.** Partitive.

**αὐτῷ.** Dative indirect object of Εἶπεν.

**Διδάσκαλε.** Vocative.

**εἰπέ.** Aor act impv 2nd sg λέγω.

**τῷ ἀδελφῷ.** Dative indirect object of εἰπέ.

**μου.** Genitive of relationship.

**μερίσασθαι.** Aor mid inf μερίζω (indirect discourse).

**μετ’ ἐμοῦ.** Association.

**τὴν κληρονομίαν.** Accusative direct object of μερίσασθαι.

**12:14** ὁ δὲ εἶπεν αὐτῷ, Ἄνθρωπε, τίς με κατέστησεν κριτὴν ἢ μεριστὴν ἐφ’ ὑμᾶς;

**ὁ.** Nominative subject of εἶπεν (see 1:29 on ἡ).

**εἶπεν.** Aor act ind 3rd sg λέγω.

**αὐτῷ.** Dative indirect object of λέγω.

**Ἄνθρωπε.** Vocative.

**τίς.** Nominative subject of κατέστησεν. Introduces a direct question.

**με.** Accusative direct object of κατέστησεν.

**κατέστησεν.** Aor act ind 3rd sg καθίστημι.

**κριτὴν ἢ μεριστὴν.** Complement in an object-complement double accusative construction.

**ἐφ’ ὑμᾶς.** The PP functions as a “marker of power, authority, control of or over someone or something” (BDAG, 365.9.c).

**12:15** εἶπεν δὲ πρὸς αὐτούς, Ὁράτε καὶ φυλάσσεσθε ἀπὸ πάσης πλεονεξίας, ὅτι οὐκ ἐν τῷ περισσεύειν τινὶ ἢ ζωῇ αὐτοῦ ἐστὶν ἐκ τῶν ὑπαρχόντων αὐτῷ.

**εἶπεν.** Aor act ind 3rd sg λέγω.

**πρὸς αὐτούς.** Indirect object (see 1:13 on πρὸς αὐτὸν).

**Ὁράτε.** Pres act imprv 2nd pl ὀράω.

**φυλάσσεσθε.** Pres mid imprv 2nd pl φυλάσσω.

**ἀπὸ πάσης πλεονεξίας.** Separation. Plummer (322) notes that the expression φυλάσσεσθαι ἀπὸ is classical and occurs elsewhere in the NT only in 1 John 5:1 (cf. 12:4 on ἀπὸ τῶν ἀποκτεινόντων . . . ἐχόντων).

**ὅτι.** Introduces a causal clause.

**οὐκ ἐν τῷ περισσεύειν τινὶ ἢ ζωῇ αὐτοῦ ἐστὶν ἐκ τῶν ὑπαρχόντων αὐτῷ.** Lit. “not while it abounds to someone is his life from his possessions.”

**περισσεύειν.** Pres act inf περισσεύω. Used with ἐν τῷ to denote contemporaneous time (see also 1:8 on ἱερατεύειν; for an alternative view, see 1:21 on χρονίζειν). When infinitives serve as the object of a preposition, they are always articular (Burk, 81).

**τινὶ.** Dative of advantage.

**ἢ ζωῇ.** Nominative subject of ἐστὶν.

**αὐτοῦ.** Possessive genitive. The antecedent is τινὶ.

**ἐστὶν.** Pres act ind 3rd sg εἰμί. On the loss of accent, see 1:18 on εἰμι.

**ἐκ τῶν ὑπαρχόντων.** Source. BDAG (297.3.e) lists it as causal: “he does not live because of his possessions.”

**τῶν ὑπαρχόντων.** Pres act ptc neut gen pl ὑπάρχω (substantival). The neuter plural participial form of ὑπάρχω is used idiomatically to mean “property, possessions.”

**αὐτῷ.** Dative of possession.

### Luke 12:16-21

<sup>16</sup>Then he told them a parable, saying, “A certain rich man’s farm produced a good harvest. <sup>17</sup>So he began thinking to himself and saying, ‘What should I do, since I do not have a place where I can store my crops?’ <sup>18</sup>Then he said, ‘Here is what I will do: I will tear down my barns, and build bigger ones. I will store all the grain and

my goods there, <sup>19</sup>and I will say to myself, “You have many good things that have been stockpiled for many years (to come). Relax! Eat! Drink! Be happy!” <sup>20</sup>But God said to him, ‘Fool! This night your life will be demanded from you. Then that which you have prepared, whose will it be?’ <sup>21</sup>So (shall it be for) the one who stores (things) up for himself and is not rich toward God.”

**12:16** Εἶπεν δὲ παραβολὴν πρὸς αὐτοὺς λέγων, Ἀνθρώπου τινὸς πλουσίου εὐφόρησεν ἡ χώρα.

**Εἶπεν.** Aor act ind 3rd sg λέγω.  
**παραβολὴν.** Accusative direct object of Εἶπεν.  
**πρὸς αὐτοὺς.** Indirect object (see 1:13 on πρὸς αὐτὸν).  
**λέγων.** Pres act ptc masc nom sg λέγω (manner).  
**Ἀνθρώπου τινὸς πλουσίου.** Possessive genitive.  
**εὐφόρησεν.** Aor act ind 3rd sg εὐφορέω. Only here in the NT: “to produce unusually well” (BDAG, 414).  
**ἡ χώρα.** Nominative subject of εὐφόρησεν. Here, “land used for farming” (BDAG, 1094.4).

**12:17** καὶ διελογίζετο ἐν ἑαυτῷ λέγων, Τί ποιήσω, ὅτι οὐκ ἔχω ποῦ συνάξω τοὺς καρπούς μου;

**διελογίζετο.** Impf mid ind 3rd sg διαλογίζομαι.  
**ἐν ἑαυτῷ.** Locative.  
**λέγων.** Pres act ptc masc nom sg λέγω (attendant circumstance; see 1:24 on λέγουσα).  
**Τί.** Accusative direct object of ποιήσω. Introduces a direct question that serves as a clausal complement of λέγων.  
**ποιήσω.** Aor act subj OR Fut act ind 1st sg ποιέω. The fact that the two forms were often used interchangeably in deliberative questions in the Koine period makes it impossible to say which is intended here (cf. 11:5 on ἔξει).  
**ὅτι.** Introduces a causal clause.  
**ἔχω.** Pres act ind 1st sg ἔχω.  
**ποῦ συνάξω τοὺς καρπούς μου.** This interrogative clause (“where will I store my crops?”), as an indirect question, serves as the structural direct object of ἔχω.  
**συνάξω.** Fut act ind 1st sg συνάγω.



**τούς καρπούς.** Accusative direct object of συνάξω.  
**μου.** Possessive genitive.

**12:18** καὶ εἶπεν, Τοῦτο ποιήσω, καθελῶ μου τὰς ἀποθήκας καὶ μείζονας οἰκοδομήσω καὶ συνάξω ἐκεῖ πάντα τὸν σίτον καὶ τὰ ἀγαθὰ μου

**εἶπεν.** Aor act ind 3rd sg λέγω.

**Τοῦτο.** Accusative direct object of ποιήσω. The demonstrative pronoun is cataphoric (see also 10:11 on τοῦτο), pointing forward to the following clause. Lit. “I will do this.”

**ποιήσω.** Fut act ind 1st sg ποιέω. Although the verb is morphologically ambiguous (cf. 12:17) and could also be an aorist subjunctive, here we are likely dealing with a future tense form given the focus on intention (see 7:4 on παρέξει).

**καθελῶ.** Fut act ind 1st sg καθαιρέω.

**μου.** Possessive genitive.

**τὰς ἀποθήκας.** Accusative direct object of καθελῶ.

**μείζονας.** The substantival comparative adjective functions as the accusative direct object of οἰκοδομήσω.

**οἰκοδομήσω.** Fut act ind 1st sg οἰκοδομέω.

**συνάξω.** Fut act ind 1st sg συνάγω.

**ἐκεῖ.** Adverb of place.

**πάντα τὸν σίτον καὶ τὰ ἀγαθὰ.** Accusative direct object of συνάξω.

**μου.** Possessive genitive.

**12:19** καὶ ἐρῶ τῇ ψυχῇ μου, Ψυχὴ, ἔχεις πολλὰ ἀγαθὰ κείμενα εἰς ἔτη πολλὰ· ἀναπαύου, φάγε, πίε, εὐφραίνου.

**ἐρῶ τῇ ψυχῇ μου, Ψυχὴ.** Lit. “I will say to my soul, ‘Soul.’”

**ἐρῶ.** Fut act ind 1st sg λέγω.

**τῇ ψυχῇ.** Dative indirect object of ἐρῶ. The phrase τῇ ψυχῇ μου is a synecdoche (see 1:46 on ἡ ψυχὴ μου) for “myself.”

**μου.** Possessive genitive.

**Ψυχὴ.** Vocative.

**ἔχεις.** Pres act ind 2nd sg ἔχω.

**πολλὰ ἀγαθὰ.** Accusative direct object of ἔχεις.

**κείμενα.** Prf pass ptc neut acc pl κείμαι (attributive).

**εις ἔτη πολλά.** Temporal.  
**ἀναπαύου.** Pres mid impv 2nd sg ἀναπαύω.  
**φάγε.** Aor act impv 2nd sg ἐσθίω.  
**πίε.** Aor act impv 2nd sg πίνω.  
**εὐφραίνου.** Pres mid impv 2nd sg εὐφραίνω.

**12:20 εἶπεν δὲ αὐτῷ ὁ θεός, Ἄφρων, ταύτη τῇ νυκτὶ τὴν ψυχὴν σου ἀπαιτοῦσιν ἀπὸ σοῦ· ἃ δὲ ἠτοίμασας, τίني ἔσται;**

**εἶπεν.** Aor act ind 3rd sg λέγω.  
**αὐτῷ.** Dative indirect object of εἶπεν. On the word order, see 1:2 on ἡμῖν.

**ὁ θεός.** Nominative subject of εἶπεν.

**Ἄφρων.** Vocative.

**ταύτη τῇ νυκτὶ.** Dative of time.

**τὴν ψυχὴν.** Accusative direct object of ἀπαιτοῦσιν.

**σου.** Possessive genitive.

**ἀπαιτοῦσιν.** Pres act ind 3rd pl ἀπαιτέω. McKay (19) argues that the use of plural verbs that refer to a subject that is not identified in the context “may be influenced by a Semitic idiom in which a plural verb with completely vague subject is used in the active in circumstances where English, and normally also Greek, would need a passive” (cf. v. 48; 14:35; 16:4, 9; Nolland, 2:687; see also Johnson, 199; Wallace, 402–3).

**ἀπὸ σοῦ.** Source.

**ἃ.** Accusative direct object of ἠτοίμασας. The relative pronoun introduces a headless relative clause (see 6:2 on ὅ), which as a whole (ἃ . . . ἠτοίμασας) serves as the subject of ἔσται.

**ἠτοίμασας.** Aor act ind 2nd sg ἐτοιμάζω.

**τίني.** Dative of possession. Introduces a rhetorical question.

**ἔσται.** Fut ind 3rd sg εἶμι.

**12:21 οὕτως ὁ θησαυρίζων ἑαυτῷ καὶ μὴ εἰς θεὸν πλουτῶν.**

**ὁ θησαυρίζων.** Pres act ptc masc nom sg θησαυρίζω (substantival). Nominative subject of a verbless equative clause.

**ἑαυτῷ.** Dative of advantage.

**εἰς θεόν.** Reference or advantage.

**πλουτῶν.** Pres act ptc masc nom sg πλουτέω (substantival: ὁ θησαυρίζων . . . καὶ μὴ . . . πλουτῶν). Nominative subject of a verbless equative clause.

### Luke 12:22-34

<sup>22</sup>Then he said to his disciples, “Because of this I tell you, do not worry, with regard to life, about what you will eat; nor with regard to the body, about what you will wear. <sup>23</sup>For life is more than food, and the body (more) than clothing. <sup>24</sup>Consider the ravens: They neither sow nor harvest; they do not have a storeroom or a barn, and God provides food for them. You are much more valuable than birds! <sup>25</sup>Who among you is able to add a cubit to his height by worrying? <sup>26</sup>If, then, you are not able (to do) such a minor thing, why do you worry about the other things? <sup>27</sup>Consider the lilies, how they grow. They neither work nor spin. But I tell you, not even Solomon in all his glory was clothed like one of them. <sup>28</sup>Now, if God clothes the grass in this way, which is in the field today and tomorrow is thrown into an oven, how much more (will he clothe) you, you of little faith! <sup>29</sup>So do not pursue what you will eat and what you will drink, and do not be unsettled. <sup>30</sup>For all the nations of the world pursue these things, and your father knows that you need them. <sup>31</sup>Instead, pursue his kingdom, and these things will be provided for you.”

<sup>32</sup>“Do not be afraid, little flock, because your father was pleased to give the kingdom to you. <sup>33</sup>Sell your possessions and give to the needy. Make for yourselves purses that do not get old, an inexhaustible treasure in heaven, where a thief cannot come near (it) nor a moth destroy (it). <sup>34</sup>For where your treasure is, there your heart will be also.”

**12:22** Εἶπεν δὲ πρὸς τοὺς μαθητάς [αὐτοῦ], Διὰ τοῦτο λέγω ὑμῖν· μὴ μεριμνᾶτε τῇ ψυχῇ τί φάγητε, μηδὲ τῷ σώματι τί ἐνδύσῃσθε.

Εἶπεν. Aor act ind 3rd sg λέγω.

πρὸς τοὺς μαθητάς. Indirect object (see 1:13 on πρὸς αὐτὸν).

[αὐτοῦ]. Genitive of relationship. The manuscript evicence is divided between those that omit the word (Ɀ<sup>45vid</sup> Ɀ<sup>75</sup> B) and those that include it (Ⲙ A D L Q W Θ Ψ 070 <sup>f.13</sup> Ⲛ℞).

**Διὰ τοῦτο.** Cause. Runge (§2.6) notes that this construction “is often used in the gospels within reported speeches to introduce a key proposition,” particularly with other highlighting devices, as here (λέγω ὑμῖν). “The story of the rich fool taught what *not* to do, διὰ τοῦτο introduces what is to be done instead, in response to the preceding story” (Runge §2.6; emphasis in original).

**λέγω ὑμῖν.** See 3:8.

**λέγω.** Pres act ind 1st sg λέγω.

**ὑμῖν.** Dative indirect object of λέγω.

**μεριμνάτε.** Pres act impv 2nd pl μεριμνάω (prohibition).

**τῇ ψυχῇ.** Dative of reference or advantage (so BDAG, 632.1).

**τί.** Accusative direct object of φάγητε. Introduces an indirect question that should likely be viewed as the clausal complement of μεριμνάτε.

**φάγητε.** Aor act subj 2nd pl ἐσθίω (deliberative subjunctive).

**τῷ σώματι.** Dative of reference or advantage.

**τί.** Accusative direct object of ἐνδύσησθε. Introduces an indirect question that should likely be viewed as part of a conjoined clausal complement of μεριμνάτε.

**ἐνδύσησθε.** Aor mid subj 2nd pl ἐνδύω (deliberative subjunctive).

**12:23 ἡ γὰρ ψυχὴ πλείον ἐστὶν τῆς τροφῆς καὶ τὸ σῶμα τοῦ ἐνδύματος.**

**ἡ . . . ψυχὴ.** Nominative subject of ἐστὶν.

**γὰρ.** Causal (see also 1:15).

**πλείον.** Predicate adjective (comparative). According to BDF (§131) “when the predicate stands for the subject conceived as a class and in the abstract, not as an individual instance or example, then classical usage puts the adjectival predicate in the neuter sing., even with subjects of another gender.”

**ἐστὶν.** Pres act ind 3rd sg εἶμι. On the loss of accent, see 1:18 on εἶμι.

**τῆς τροφῆς.** Genitive of comparison.

**τὸ σῶμα.** Nominative subject of an implied (πλείον) ἐστὶν.

**τοῦ ἐνδύματος.** Genitive of comparison.

**12:24 κατανοήσατε τοὺς κόρακας ὅτι οὐ σπεύρουσιν οὐδὲ θερίζουσιν, οἷς οὐκ ἔστιν ταμεῖον οὐδὲ ἀποθήκη, καὶ ὁ θεὸς τρέφει αὐτούς· πόσω μᾶλλον ὑμεῖς διαφέρετε τῶν πετεινῶν.**

**κατανοήσατε.** Aor act impv 2nd pl κατανοέω.  
**τοὺς κόρακας.** Accusative direct object of κατανοήσατε.  
**ὅτι.** Introduces a clause that is exexegetical to τοὺς κόρακας.  
**σπεύρουσιν.** Pres act ind 3rd pl σπείρω.  
**θερίζουσιν.** Pres act ind 3rd pl θερίζω.  
**οἷς.** Dative of possession.  
**ἔστιν.** Pres act ind 3rd sg εἰμί. On the accent, see 6:40 on ἔστιν.  
**ταμεῖον οὐδὲ ἀποθήκη.** Nominative subject of ἔστιν.  
**ὁ θεός.** Nominative subject of τρέφει.  
**τρέφει.** Pres act ind 3rd sg τρέφω.  
**αὐτούς.** Accusative direct object of τρέφει.  
**πόσω μᾶλλον.** “How much more?” (BDAG, 855.1).  
**ὑμεῖς.** Nominative subject of διαφέρετε.  
**διαφέρετε.** Pres act ind 2nd pl διαφέρω. Here, the sense is to “differ to one’s advantage fr. someone or someth.” (BDAG, 239.4).  
**τῶν πετεινῶν.** Genitive of comparison.

**12:25 τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται ἐπὶ τὴν ἡλικίαν αὐτοῦ προσθεῖναι πῆχυν;**

**τίς.** Nominative subject of δύναται. Introduces a rhetorical question.

**ἐξ ὑμῶν.** Partitive.

**μεριμνῶν.** Pres act ptc masc nom sg μεριμνάω (means).

**δύναται.** Pres mid ind 3rd sg δύναμαι.

**ἐπὶ τὴν ἡλικίαν αὐτοῦ προσθεῖναι πῆχυν.** The exact meaning of the infinitival clause is ambiguous because ἡλικία can refer to either “age” or “height.” It is clearly used in the sense of “height” or “stature” in 2:52 and 19:3, and of “age” in John 9:21, 23 and Heb 11:11, though the latter uses should be viewed as instances of metonymy (see 1:17 on καρδιάς). In favor of the “age” reading, one might note that whatever Jesus is saying here is described as an insignificant task (ἐλάχιστον) in the following verse. While one might think

he could extend his life by anxious efforts, adding eighteen inches to one's height would be quite a feat by any standard. Thus, most maintain that the context points to the "age" interpretation, with some drawing an analogy to LXX Ps 38:5 (Γνώρισόν μοι, κύριε, τὸ πέρας μου καὶ τὸν ἀριθμὸν τῶν ἡμερῶν μου; "Make known to me, Lord, my boundary and the number of my days"), where the typically spatial term πέρας is used in a temporal sense conjoined with τῶν ἡμερῶν μου. If this analysis is correct we would render the clause: "Who among you is able to add one hour to his life by worrying?" The problem with the "age" view is that the ambiguity of ἡλικία appears to be removed by the use of a clear contextual marker, πῆχυν ("cubit"), a common unit of measurement that does not appear to be used of time. For this reason, it is better to take the "height" view (so BDAG, 812; contra most), which reads Jesus' words as a reference to an absurd impossibility that is in turn referred to in the following verse as ἐλάχιστον in "an exquisite bit of irony" (BDAG, 812).

**ἐπὶ τὴν ἡλικίαν.** Locative. Here, a "marker of addition to what is already in existence" (BDAG 365.7). The fronting of the PP lends further force to the statement.

**αὐτοῦ.** Possessive genitive.

**προσθεῖναι.** Aor act inf προστίθημι (complementary).

**πῆχυν.** Accusative direct object of προσθεῖναι.

**12:26 εἰ οὖν οὐδὲ ἐλάχιστον δύνασθε, τί περὶ τῶν λοιπῶν μεριμνᾶτε;**

**εἰ.** Introduces the protasis of a first class condition.

**οὖν.** Inferential.

**ἐλάχιστον.** Accusative direct object of an implied complementary verb: "you are not able to do even an insignificant thing." The superlative (lit. "the smallest thing") heightens the hyperbolic nature of Jesus' illustration.

**δύνασθε.** Pres mid ind 2nd pl δύναμαι.

**περὶ τῶν λοιπῶν.** Reference. The fronting of the PP (see Kwong, 76; cf. 16:10 on ἐν πολλῶ) makes the question more forceful.

**μεριμνᾶτε.** Pres act ind 2nd pl μεριμνάω.

**12:27** κατανοήσατε τὰ κρίνα πῶς αὐξάνει· οὐ κοπιᾷ οὐδὲ νήθει· λέγω δὲ ὑμῖν, οὐδὲ Σολομῶν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν τούτων.

**κατανοήσατε.** Aor act impv 2nd pl κατανοέω.  
**τὰ κρίνα.** Accusative direct object of κατανοήσατε.  
**πῶς.** Introduces an indirect question that is expegetical to τὰ κρίνα (cf. the ὅτι clause in v. 24).  
**αὐξάνει.** Pres act ind 3rd sg αὐξάνω. Neuter plural subjects characteristically take singular verbs (see Wallace, 399–400).  
**κοπιᾷ.** Pres act ind 3rd sg κοπιᾶω. On the number, see above.  
**νήθει.** Pres act ind 3rd sg νήθω. On the number, see above.  
**λέγω ὑμῖν.** See 3:8.  
**λέγω.** Pres act ind 1st sg λέγω.  
**ὑμῖν.** Dative indirect object of λέγω.  
**Σολομῶν.** Nominative subject of περιεβάλετο.  
**ἐν πάσῃ τῇ δόξῃ.** Context (see 1:78 on ἐν οἴς).  
**αὐτοῦ.** Subjective genitive.  
**περιεβάλετο.** Aor mid ind 3rd sg περιβάλλω.  
**ἐν.** Nominative subject of an implied περιεβάλετο.  
**τούτων.** Partitive genitive.

**12:28** εἰ δὲ ἐν ἀγρῷ τὸν χόρτον ὄντα σήμερον καὶ αὔριον εἰς κλίβανον βαλλόμενον ὁ θεὸς οὕτως ἀμφιέξει, πόσῳ μᾶλλον ὑμᾶς, ὀλιγόπιστοι.

**εἰ.** Introduces the protasis of a first class condition.  
**ἐν ἀγρῷ.** Locative.  
**τὸν χόρτον.** Accusative direct object of ἀμφιέξει.  
**ὄντα.** Pres act ptc masc acc pl εἶμι (attributive).  
**εἰς κλίβανον.** Locative.  
**βαλλόμενον.** Pres pass ptc masc acc sg βάλλω (attributive).  
**ὁ θεός.** Nominative subject of ἀμφιέξει.  
**ἀμφιέξει.** Pres act ind 3rd sg ἀμφιέζω.  
**πόσῳ μᾶλλον.** “How much more” (BDAG, 855.1).  
**ὑμᾶς.** Accusative direct object of an implied ἀμφιέξει.  
**ὀλιγόπιστοι.** Vocative.

**12:29** και ὑμεῖς μὴ ζητεῖτε τί φάγητε καὶ τί πίνητε καὶ μὴ μετεωρίζεσθε.

**ὑμεῖς.** Nominative subject of ζητεῖτε. The explicit subject pronoun lends force to the command.

**ζητεῖτε.** Pres act impv 2nd pl ζητέω.

**τί φάγητε καὶ τί πίνητε.** The question functions as the clausal complement (indirect discourse) of ζητεῖτε.

**τί.** Accusative direct object of φάγητε.

**φάγητε.** Aor act subj 2nd pl ἐσθίω (deliberative subjunctive).

**τί.** Accusative direct object of πίνητε.

**πίνητε.** Aor act subj 2nd pl πίνω (deliberative subjunctive).

**μετεωρίζεσθε.** Pres mid impv 2nd pl μετεωρίζομαι (prohibition). Only here in the NT. The verb appears to be used metaphorically of being “unsettled” or “anxious” (LSJ, 1120.II), or “to be very concerned about, with the implication of placing too much value upon something” (LN 25.232).

**12:30** ταῦτα γὰρ πάντα τὰ ἔθνη τοῦ κόσμου ἐπιζητοῦσιν, ὑμῶν δὲ ὁ πατήρ οἶδεν ὅτι χρεῖζετε τούτων.

**ταῦτα.** Accusative direct object of ἐπιζητοῦσιν.

**πάντα.** This adjective could modify either ταῦτα or τὰ ἔθνη. In Luke, πᾶς almost always precedes the word it modifies. When used with οὗτος, on the other hand, it follows the demonstrative (16:14; 18:21; 21:36; 24:9; cf. Acts 7:50). Ultimately, however, the location of the γὰρ and the context both favor taking πάντα with τὰ ἔθνη. Luke had many other word order options, including τὰ γὰρ ἔθνη τοῦ κόσμου ταῦτα πάντα, if ταῦτα πάντα were intended as a unit. At a contextual level, Luke only referred to eating and drinking in the preceding verse. These two items do not make a natural antecedent for “all these things.” On the other hand, a reference to all the nations fits the contextual contrast between the children of God and the rest of the world. (It is worth noting that in Matt 6:32, where πάντα clearly modifies ταῦτα, the preceding context refers to three items rather than two.)

**γὰρ.** Causal (see also 1:15).

**τὰ ἔθνη.** Nominative subject of ἐπιζητοῦσιν.



**τοῦ κόσμου.** “The nations *that inhabit the world.*”

**ἐπιζητοῦσιν.** Pres act ind 3rd pl ἐπιζητέω. Here, a plural verb is used with a neuter plural subject (τὰ ἔθνη). Wallace (400; emphasis in original) maintains that “when the author wants to *stress* the individuality of each subject involved in a neuter plural subject, the plural verb is used.” Plummer (326) views the usage as highlighting a distributive nuance, which certainly fits the context. The fact, however, that many scribes used the singular ἐπιζητεῖ (P<sup>45</sup> A D Q W Θ Ψ<sup>f</sup> ℵ) raises the possibility that the two forms may have simply been used interchangeably.

**ὑμῶν.** Genitive of relationship. The fronted pronoun helps highlight the “contrast between the nations and the disciples” (Marshall, 529).

**ὁ πατήρ.** Nominative subject of οἶδεν.

**οἶδεν.** Prf act ind 3rd sg οἶδα. On the use of the perfect tense with this verb, see 4:34 on οἶδά.

**ὅτι.** Introduces the clausal complement (indirect discourse with a verb of cognition; see 1:22 on ὅτι) of οἶδεν.

**χρηζετε.** Pres act ind 2nd pl χρίζω.

**τούτων.** Genitive complement of χρίζετε.

**12:31 πλὴν ζητεῖτε τὴν βασιλείαν αὐτοῦ, καὶ ταῦτα προστεθήσεται ὑμῖν.**

**πλὴν.** Adversative.

**ζητεῖτε.** Pres act impv 2nd pl ζητέω (prohibition).

**τὴν βασιλείαν.** Accusative direct object of ζητεῖτε.

**αὐτοῦ.** Subjective genitive (see also 4:43).

**ταῦτα.** Nominative subject of προστεθήσεται.

**προστεθήσεται.** Fut pass ind 3rd sg προστίθημι. Neuter plural subjects characteristically take singular verbs (see Wallace, 399–400). Lit. “and these things will be added to you.”

**ὑμῖν.** Dative indirect object of προστεθήσεται.

**12:32 Μὴ φοβοῦ, τὸ μικρὸν ποίμνιον, ὅτι εὐδόκησεν ὁ πατήρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν.**

**φοβοῦ.** Pres mid impv 2nd sg φοβέομαι (prohibition).

**τὸ μικρὸν ποίμνιον.** Vocative. Here, the placement of the voca-

tive (see 4:34 on Ἰησοῦ) likely stems from the desire to lend more force to the command by fronting the imperative verb.

**ὅτι.** Introduces a causal clause.

**εὐδόκησεν.** Aor act ind 3rd sg εὐδοκέω. On the aorist tense, see 3:22 on εὐδόκησα.

**ὁ πατήρ.** Nominative subject of εὐδόκησεν.

**ὑμῶν.** Genitive of relationship.

**δοῦναι.** Aor act inf δίδωμι (complementary).

**ὑμῖν.** Dative indirect object of δοῦναι.

**τὴν βασιλείαν.** Accusative direct object of δοῦναι.

**12:33 Πωλήσατε τὰ ὑπάρχοντα ὑμῶν καὶ δότε ἐλεημοσύνην· ποιήσατε ἑαυτοῖς βαλλάντια μὴ παλαιούμενα, θησαυρὸν ἀνέκλειπτον ἐν τοῖς οὐρανοῖς, ὅπου κλέπτῃς οὐκ ἐγγίζει οὐδὲ σὴς διαφθείρει·**

**Πωλήσατε.** Aor act impv 2nd pl πωλέω.

**τὰ ὑπάρχοντα.** Aor act ptc neut acc pl ὑπάρχω (substantival).  
Accusative direct object of Πωλήσατε.

**ὑμῶν.** Possessive genitive.

**δότε.** Aor act impv 2nd pl δίδωμι.

**ἐλεημοσύνην.** Accusative direct object of δότε. Lit. “give alms.”

**ποιήσατε.** Aor act impv 2nd pl ποιέω.

**ἑαυτοῖς.** Dative of advantage.

**βαλλάντια.** Accusative direct object of ποιήσατε.

**παλαιούμενα.** Pres pass ptc neut acc pl παλαιόω (attributive).

**θησαυρὸν ἀνέκλειπτον.** Accusative in apposition to βαλλάντια.

**ἐν τοῖς οὐρανοῖς.** Locative.

**κλέπτῃς.** Nominative subject of ἐγγίζει.

**ἐγγίζει.** Pres act ind 3rd sg ἐγγίζω.

**σὴς.** Nominative subject of διαφθείρει.

**διαφθείρει.** Pres act ind 3rd sg διαφθείρω.

**12:34 ὅπου γάρ ἐστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ καὶ ἡ καρδία ὑμῶν ἔσται.**

**ὅπου γάρ ἐστιν ὁ θησαυρὸς ὑμῶν.** This clause serves as the adverbial topic of what follows (see 1:36 on Ἐλισάβετ) and is picked up with the resumptive adverb ἐκεῖ.

**ὅπου.** The locative adverb serves as the predicate of ἔστιν.

**γάρ.** Causal.

**ἔστιν.** Pres act ind 3rd sg εἶμι. On the loss of accent, see 1:18 on εἶμι.

**ὁ θησαυρός.** Nominative subject of ἔστιν.

**ὕμῶν.** Possessive genitive.

**ἐκεῖ.** The locative adverb serves as the predicate of ἔσται.

**ἡ καρδιά.** Nominative subject of ἔσται.

**ὕμῶν.** Possessive genitive.

**ἔσται.** Fut ind 3rd sg εἶμι.

### Luke 12:35-48

<sup>35</sup>“Be properly dressed and have your lamps be lit. <sup>36</sup>Indeed, you are like people who are waiting for their master, when he returns from the wedding feast, so that when he comes and knocks they might open (the door) for him immediately. <sup>37</sup>Blessed are those slaves whom the master finds keeping watch when he comes. I assure you, he will dress himself and seat them at the table, and will come and serve them! <sup>38</sup>And if he should come at the second or third watch and find (them) doing this, blessed are those people. <sup>39</sup>But know this: If the master of the house had known at what hour the thief would come, he would not have allowed his house to be broken into. <sup>40</sup>You also must be prepared, because the Son of Man will come at a particular time you do not expect!”

<sup>41</sup>Then Peter said, “Lord, are you telling this parable to us or to everyone?” <sup>42</sup>The Lord said, “Who then is the faithful, wise steward, whom the master will put in charge over his servants to give (them their) allotted food at the proper time? <sup>43</sup>Blessed is that servant whom the master finds doing his work when he comes. <sup>44</sup>I tell you for certain, he will put him in charge of all his possessions! <sup>45</sup>But if that slave should say in his heart, ‘My master is taking a long time to come,’ and should begin to beat the male and female servants, and to eat and drink and become drunk, <sup>46</sup>the master of that servant will arrive on a day when he is not expecting (him) and at an hour that he does not anticipate, and he will cut him in two and will assign him a place with the unfaithful. <sup>47</sup>That servant who knew the desire of his master and did not prepare or act in accord with his desire will be beaten (with) many (blows); <sup>48</sup>but the one who did not know

(his master's will), although he did things worthy of blows, will be beaten (with) few (blows). Regarding everyone to whom much is given, much will be required from him; and to whom much is entrusted, much more will be asked of him."

**12:35 Ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμέναι καὶ οἱ λύχνοι καϊόμενοι.**

Luke portrays what follows as a continuation of the preceding discourse with no conjunction. Levinsohn (2000, 118; emphasis in original) notes that "New Testament authors tend to use a conjunction whenever the relationship with the context concerned is strengthening (γάρ), developmental (δέ), associative or additive (καί), or inferential-cum-resumptive (οὖν), etc. Consequently, asyndeton tends to imply 'not strengthening, not developmental, not associative, not inferential, etc.' This is why asyndeton is often the norm when the relation of the following material to the context is not logical or chronological."

**Ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμέναι.** Lit. "Let your loins be girded." "Such girding is an indication that one is prepared for some activity" (BDAG, 801.2.c).

**Ἔστωσαν.** Pres act impv 3rd pl εἰμί.

**ὑμῶν.** Possessive genitive. The pronoun is fronted for emphasis (Plummer, 330).

**αἱ ὀσφύες.** Nominative subject of Ἔστωσαν.

**περιεζωσμέναι.** Prf pass ptc fem nom pl περιζώννυμι. The participle should probably be viewed as a predicate rather than perfect periphrastic.

**οἱ λύχνοι.** Nominative subject of Ἔστωσαν.

**καϊόμενοι.** Pres pass ptc masc nom pl καίω (see above on περιεζωσμέναι).

**12:36 καὶ ἡμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις τὸν κύριον ἑαυτῶν πότε ἀναλύσῃ ἐκ τῶν γάμων, ἵνα ἐλθόντος καὶ κρούσαντος εὐθέως ἀνοίξωσιν αὐτῷ.**

**καὶ.** The conjunction seems to be used to introduce an illustration that fleshes out the reason why they should have their loins girded and lamps lit.

**ὁμοιοι.** Predicate nominative of a verbless equative clause.  
**ἀνθρώποις.** Dative complement of ὁμοιοι.  
**προσδεχομένοις.** Pres mid ptc masc dat pl προσδέχομαι (attributive).  
**τὸν κύριον.** Accusative direct object of προσδεχομένοις.  
**ἐαυτῶν.** Genitive of subordination.  
**πότε.** The interrogative temporal adverb introduces a clause (indirect discourse) that is in apposition to τὸν κύριον.  
**ἀναλύση.** Aor act subj 3rd sg ἀναλύω (deliberative subjunctive).  
**ἐκ τῶν γάμων.** Separation.  
**ἵνα.** Introduces a purpose clause.  
**ἐλθόντος.** Aor act ptc masc gen sg ἔρχομαι. Genitive absolute (see 2:2 on ἡγεμονεύοντος), temporal. While genitive absolute constructions generally have an explicit subject in the genitive case, this is not always the case (Wallace, 655; cf. Acts 21:31).  
**κρούσαντος.** Aor act ptc masc gen sg κρούω. Genitive absolute (see 2:2 on ἡγεμονεύοντος), temporal (see also above on ἐλθόντος).  
**ἀνοιξοσιν.** Aor act subj 3rd pl ἀνοίγω. Subjunctive with ἵνα.  
**αὐτῷ.** Dative of advantage.

**12:37 μακάριοι οἱ δοῦλοι ἐκεῖνοι, οὓς ἐλθὼν ὁ κύριος εὐρήσει γρηγοροῦντας· ἀμὴν λέγω ὑμῖν ὅτι περιζώσεται καὶ ἀνακλινεῖ αὐτοὺς καὶ παρελθὼν διακονήσει αὐτοῖς.**

**μακάριοι.** Predicate adjective.  
**οἱ δοῦλοι ἐκεῖνοι.** Nominative subject of a verbless equative clause.  
**οὓς.** Accusative direct object of εὐρήσει.  
**ἐλθὼν.** Aor act ptc masc nom sg ἔρχομαι (temporal or attendant circumstance; on the latter, see 11:8 on ἀναστὰς).  
**ὁ κύριος.** Nominative subject of εὐρήσει.  
**εὐρήσει.** Fut act ind 3rd sg εὕρισκω.  
**γρηγοροῦντας.** Pres act ptc masc acc pl γρηγορέω. Complement in an object-complement double accusative construction.  
**ἀμὴν.** This particle is used to signal “a strong affirmation of what is stated” (BDAG, 53.1). Rhetorically, the whole expression, ἀμὴν λέγω ὑμῖν, serves to introduce a statement of high importance (cf.

4:24; 18:17, 29; 21:32; 23:43) by combining both a meta-comment (see 3:8 on λέγω ὑμῖν) and ἀμήν. It appears to be the Semitic equivalent of ἀληθῶς λέγω ὑμῖν (9:27; 12:44; 21:3).

**λέγω ὑμῖν.** See 3:8.

**λέγω.** Pres act ind 1st sg λέγω.

**ὑμῖν.** Dative indirect object of λέγω.

**ὅτι.** Introduces the clausal complement (direct discourse; see also 1:25 on ὅτι) of λέγω.

**περιζώσεται.** Fut mid ind 3rd sg περιζώννυμι. Lit. “he will gird himself.” Here, the verb likely points to getting dressed to serve (so NET Bible).

**ἀνακλινεῖ.** Fut act ind 3rd sg ἀνακλίνω.

**αὐτοὺς.** Accusative direct object of ἀνακλινεῖ.

**παρελθών.** Aor act ptc masc nom sg παρέρχομαι (attendant circumstance; see 11:8 on ἀναστὰς).

**διακονήσει.** Fut act ind 3rd sg διακονέω.

**αὐτοῖς.** Dative complement of διακονήσει.

**12:38** κἂν ἐν τῇ δευτέρᾳ κἂν ἐν τῇ τρίτῃ φυλακῇ ἔλθῃ καὶ εὗρῃ οὕτως, μακάριοί εἰσιν ἐκεῖνοι.

**κἂν.** A shortened form (crasis) of καὶ ἂν.

**ἐν τῇ δευτέρᾳ.** Temporal.

**ἐν τῇ τρίτῃ φυλακῇ.** Temporal.

**ἔλθῃ.** Aor act subj 3rd sg ἔρχομαι. Subjunctive with ἂν.

**εὗρῃ.** Aor act subj 3rd sg εὕρισκω. Subjunctive with ἂν.

**οὕτως.** Manner. The reference is to γρηγοροῦντας (v. 37).

**μακάριοί.** Predicate adjective. On the second accent, see 1:13 on ἡ δέησις.

**εἰσιν.** Pres act ind 3rd pl εἰμί. On the loss of accent, see 1:18 on εἰμι.

**ἐκεῖνοι.** Nominative subject of εἰσιν.

**12:39** τοῦτο δὲ γινώσκετε ὅτι εἰ ἥδει ὁ οἰκοδεσπότης ποία ὥρα ὁ κλέπτης ἔρχεται, οὐκ ἂν ἀφήκεν διορυχθῆναι τὸν οἶκον αὐτοῦ.

**τοῦτο.** Accusative direct object of γινώσκετε. The demonstrative is cataphoric, pointing forward to the ὅτι clause (see also 10:11 on τοῦτο).

**γινώσκετε.** Pres act impv 2nd pl γινώσκω. The context argues against viewing this as indicative (contra Plummer, 331).

**ὅτι.** Introduces the clause that is expegetical to τοῦτο.

**εἰ.** Introduces the protasis of a second class (contrary to fact) condition.

**ἦδαι.** Plprf act ind 3rd sg οἶδα. Wallace (695, n. 25) notes that this is one of only five instances where the pluperfect is used in the protasis of a second class conditional sentence in the NT. Campbell (2007, 230) argues that the nuance of “remoteness” associated with the pluperfect, as with the aorist and imperfect, makes its use in unreal conditions predictable.

**ὁ οἰκοδεσπότης.** Nominative subject of ἦδαι.

**ποία ὥρα.** Dative of time.

**ὁ κλέπτης.** Nominative subject of ἔρχεται.

**ἔρχεται.** Pres mid ind 3rd sg ἔρχομαι.

**ἄν.** Introduces the apodosis of a second class condition.

**ἀφήκεν.** Aor act ind 3rd sg ἀφήμι.

**διορυχθῆναι.** Aor pass inf διορύσσω (complementary).

**τὸν οἶκον.** Accusative subject of διορυχθῆναι.

**αὐτοῦ.** Possessive genitive.

**12:40** καὶ ὑμεῖς γίνεσθε ἕτοιμοι, ὅτι ἡ ὥρα οὐ δοκεῖτε ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.

**ὑμεῖς.** Nominative subject of γίνεσθε.

**γίνεσθε.** Pres mid impv 2nd pl γίνομαι.

**ἕτοιμοι.** Predicate adjective.

**ὅτι.** Introduces a causal clause.

**ἡ ὥρα.** Dative of time. The relative pronoun introduces an internally headed relative clause (see 1:4 on *περὶ ὧν κατηχήθης λόγων* and 3:19 on *περὶ πάντων ὧν ἐποίησεν πονηρῶν*), which likely produces an intensive statement, “at the very hour.”

**δοκεῖτε.** Pres act ind 2nd pl δοκέω.

**ὁ υἱὸς τοῦ ἀνθρώπου.** See 5:24.

**ὁ υἱὸς.** Nominative subject of ἔρχεται.

**τοῦ ἀνθρώπου.** Genitive of relationship.

**ἔρχεται.** Pres mid ind 3rd sg ἔρχομαι.

**12:41** Εἶπεν δὲ ὁ Πέτρος, Κύριε, πρὸς ἡμᾶς τὴν παραβολὴν ταύτην λέγεις ἢ καὶ πρὸς πάντας;

**Εἶπεν.** Aor act ind 3rd sg λέγω.

**ὁ Πέτρος.** Nominative subject of Εἶπεν.

**Κύριε.** Vocative.

**πρὸς ἡμᾶς.** Indirect object (see 1:13 on πρὸς αὐτὸν). Klein (463, n. 30) suggests that the preposition here means something like “relating to” or “pertaining to.”

**τὴν παραβολὴν ταύτην.** Accusative direct object of λέγεις.

**λέγεις.** Pres act ind 2nd sg λέγω.

**πρὸς πάντας.** Indirect object (see 1:13 on πρὸς αὐτὸν).

**12:42** καὶ εἶπεν ὁ κύριος, Τίς ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος ὁ φρόνιμος, ὃν καταστήσει ὁ κύριος ἐπὶ τῆς θεραπείας αὐτοῦ τοῦ δίδοναι ἐν καιρῷ [τὸ] σιτομέτριον;

**εἶπεν.** Aor act ind 3rd sg λέγω.

**ὁ κύριος.** Nominative subject of εἶπεν.

**Τίς.** Predicate nominative.

**ἐστὶν.** Pres act ind 3rd sg εἰμί. On the retention of the accent, see 1:36 on ἐστὶν.

**ὁ πιστὸς οἰκονόμος ὁ φρόνιμος.** Nominative subject of ἐστὶν. While it is uncommon to have a noun modified by adjectives in both the first attributive and second attributive position, it is perfectly grammatical (cf., e.g., John 5:37; Rev 1:20; 2:1).

**ὃν.** Accusative direct object of καταστήσει.

**καταστήσει.** Fut act ind 3rd sg καθίστημι.

**ὁ κύριος.** Nominative subject of καταστήσει.

**ἐπὶ τῆς θεραπείας.** Subordination. The term *θεραπεία* is used here in a collective sense to refer to a group of servants (cf. LSJ, 792.IV).

**αὐτοῦ.** Genitive of relationship.

**τοῦ δίδοναι.** Pres act inf δίδωμι (purpose).

**ἐν καιρῷ.** Temporal.

**[τὸ] σιτομέτριον.** Accusative direct object of δίδοναι. Only here in the NT: “an appropriate portion or ration of food” (LN 5.3).



**12:43 μακάριος ὁ δοῦλος ἐκεῖνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὐρήσει ποιῶντα οὕτως·**

**μακάριος.** Predicate nominative of a verbless equative clause.  
**ὁ δοῦλος ἐκεῖνος.** Nominative subject of a verbless equative clause.

**ὃν.** Accusative direct object of εὐρήσει.  
**ἐλθὼν.** Aor act ptc masc nom sg ἔρχομαι (temporal or attendant circumstance; on the latter, see 11:8 on ἀναστὰς).

**ὁ κύριος.** Nominative subject of εὐρήσει.  
**αὐτοῦ.** Genitive of subordination.

**εὐρήσει.** Fut act ind 3rd sg εὐρίσκω.  
**ποιῶντα οὕτως.** Lit. “doing thus.”

**ποιῶντα.** Pres act ptc masc acc sg ποιέω. The participle functions as the complement in an object-complement double accusative construction (the object is ὃν).

**οὕτως.** The adverb of manner refers to τοῦ διδόναι ἐν καιρῷ [τὸ] σιτομέτριον (v. 42). It is not clear that it is any more emphatic in this position than in the parallel account (Matt 24:45) where we read οὕτως ποιῶντα (contra Nolland, 2:703).

**12:44 ἀληθῶς λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν.**

**ἀληθῶς λέγω ὑμῖν.** Lit. “truly I say to you” (see also 9:27 and 3:8 on λέγω ὑμῖν).

**λέγω.** Pres act ind 1st sg λέγω.  
**ὑμῖν.** Dative indirect object of λέγω.  
**ὅτι.** Introduces the clausal complement (direct discourse; see also 1:25 on ὅτι) of λέγω.

**ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν.** Subordination.  
**τοῖς ὑπάρχουσιν.** Pres act ptc neut dat pl ὑπάρχω (substantival).  
**αὐτοῦ.** Possessive genitive.  
**καταστήσει.** Fut act ind 3rd sg καθίστημι.  
**αὐτόν.** Accusative direct object of καταστήσει.

**12:45 ἐὰν δὲ εἴπη ὁ δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ, Χρονίζει ὁ κύριός μου ἔρχεσθαι, καὶ ἄρξῃται τύπτειν τοὺς παῖδας καὶ τὰς παιδίσκας, ἐσθίειν τε καὶ πίνειν καὶ μεθύσκεσθαι,**

**ἐάν.** Introduces the protasis of a third class condition.  
**εἴπη.** Aor act subj 3rd sg λέγω. Subjunctive with ἐάν.  
**ὁ δούλος ἐκεῖνος.** Nominative subject of εἴπη.  
**ἐν τῇ καρδίᾳ.** Locative.  
**αὐτοῦ.** Possessive genitive.  
**Χρονίζει.** Pres act ind 3rd sg χρονίζω.  
**ὁ κύριος.** Nominative subject of Χρονίζει. On the second accent, see 1:13 on ἡ δέησις.  
**μου.** Genitive of subordination.  
**ἔρχεσθαι.** Pres mid inf ἔρχομαι (complementary).  
**ἄρξεται.** Aor mid subj 3rd sg ἄρχω. Subjunctive with ἐάν.  
**τύπτειν.** Pres act inf τύπτω (complementary).  
**τοὺς παῖδας καὶ τὰς παιδίσκας.** Accusative direct object of τύπτειν.  
**ἐσθίειν.** Pres act inf ἐσθίω (complementary).  
**πίνειν.** Pres act inf πίνω (complementary).  
**μεθύσκεσθαι.** Pres mid inf μεθύσκομαι (complementary).

**12:46 ἦξει ὁ κύριος τοῦ δούλου ἐκεῖνου ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ καὶ ἐν ᾧρᾳ ἣ οὐ γινώσκει, καὶ διχοτομήσει αὐτὸν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει.**

**ἦξει.** Fut act ind 3rd sg ἦκω.  
**ὁ κύριος.** Nominative subject of ἦξει.  
**τοῦ δούλου ἐκεῖνου.** Genitive of subordination.  
**ἐν ἡμέρᾳ.** Temporal.  
**ἣ.** Dative object of an implied ἐν. Lit. “on which.” Although the case of the relative pronoun could stem from attraction (see 5:9 on ὧν; so Plummer, 332; Klein, 464, n. 40), “where both the antecedent and the relative pronoun would be in the same case and governed by the same preposition, the preposition is sometimes omitted in the relative clause” (McKay, 147).  
**προσδοκᾷ.** Pres act ind 3rd sg προσδοκᾶω.  
**ἐν ᾧρᾳ.** Temporal.  
**ἣ.** See above.  
**γινώσκει.** Pres act ind 3rd sg γινώσκω.  
**διχοτομήσει.** Fut act ind 3rd sg διχοτομέω.  
**αὐτὸν.** Accusative direct object of διχοτομήσει.

**τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων.** Lit. “his portion with the unfaithful.” Fitzmyer (2:990) creatively renders the expression, “a fate fit for the faithless.”

**τὸ μέρος.** Accusative direct object of θήσει.

**αὐτοῦ.** Possessive genitive.

**μετὰ τῶν ἀπίστων.** Association.

**θήσει.** Fut act ind 3rd sg τίθημι.

**12:47 ἐκεῖνος δὲ ὁ δοῦλος ὁ γνούς τὸ θέλημα τοῦ κυρίου αὐτοῦ καὶ μὴ ἐτοιμάσας ἢ ποιήσας πρὸς τὸ θέλημα αὐτοῦ δαρήσεται πολλάς·**

**ἐκεῖνος . . . ὁ δοῦλος.** Nominative subject of δαρήσεται.

**ὁ γνούς.** Aor act ptc masc nom sg γινώσκω (attributive).

**τὸ θέλημα.** Accusative direct object of γνούς.

**τοῦ κυρίου.** Subjective genitive.

**αὐτοῦ.** Genitive of subordination.

**ἐτοιμάσας.** Aor act ptc masc nom sg ἐτοιμάζω (attributive).

**ποιήσας.** Aor act ptc masc nom sg ποιέω (attributive).

**πρὸς τὸ θέλημα.** Here πρὸς means, “with a view to” (Marshall, 544). It is not clear that the preposition itself can denote standard or correspondence (contra LN 89.9; cf. BDAG, 875.3.e.δ). Given the fact that ποιήσας is conjoined to ἐτοιμάσας, both participles are modified by the negativizer μὴ. Thus, the preposition here does not point to opposition (“did not prepare or acted against his will”; contra Johnson, 205).

**αὐτοῦ.** Subjective genitive.

**δαρήσεται.** Fut pass ind 3rd sg δέρω.

**πολλάς.** BDF (§154) suggests that one must supply the noun πληγὰς (“blows”; cf. v. 48). At the surface level, the accusative case marks the direct object. In this instance, the syntactic role of πολλάς is the result of oblique-to-direct object “advancement” (cf. 3:18 on τὸν λαόν). For a fuller explanation, see 7:29 on τὸ βάπτισμα.

**12:48 ὁ δὲ μὴ γνούς, ποιήσας δὲ ἄξια πληγῶν δαρήσεται ὀλίγας. παντὶ δὲ ᾧ ἐδόθη πολὺ, πολὺ ζητηθήσεται παρ’ αὐτοῦ, καὶ ᾧ παρέθεντο πολὺ, περισσότερον αἰτήσουσιν αὐτόν.**

**ὁ . . . γνούς.** Aor act ptc masc nom sg γινώσκω (substantival).  
Nominative subject of δαρήσεται.

**ποιήσας.** Aor act ptc masc nom sg ποιέω (concessive, modifying δαρήσεται; cf. Fitzmyer, 2:991; TEV). Given the lack of another article or a καί preceding ποιήσας, the participle cannot be substantival. Nor can it be an attributive modifier of ὁ . . . γνούς given the δέ that follows (contra common English renderings, e.g., Nolland, 2:698; Bock, 2:1173; GW, NCV, NIV, NRSV, REB).

**ἄξια.** Accusative direct object of ποιήσας.

**πληγῶν.** Genitive complement of ἄξια.

**δαρήσεται.** Fut pass ind 3rd sg δέρω.

**ὀλίγας.** See verse 47 on πολλάς.

**παντί.** The substantival adjective could be taken as a dative of reference (see the translation) or represent the topic of what follows (see 1:36 on Ἐλισάβετ), which is picked up with the resumptive αὐτοῦ. In the latter analysis, which is consistent with the structure of what follows (καὶ ᾧ παρέθεντο πολύ, περισσότερον αἰτήσουσιν αὐτόν), the dative case would stem from inverse attraction (see 1:73 on ὄρκον; so BDF §295; Marshall, 545).

**ᾧ.** Dative indirect object of ἐδόθη.

**ἐδόθη.** Aor pass ind 3rd sg δίδωμι.

**πολύ.** Nominative subject of ἐδόθη.

**πολύ.** Nominative subject of ζητηθήσεται.

**ζητηθήσεται.** Fut pass ind 3rd sg ζητέω.

**παρ' αὐτοῦ.** Source.

**ᾧ.** Dative indirect object of παρέθεντο. The relative pronoun introduces a headless relative clause (see 6:2 on ὅ), which as a whole (ᾧ παρέθεντο πολύ) serves as the topic of what follows (see 1:36 on Ἐλισάβετ) and is picked up with the resumptive pronoun αὐτόν.

**παρέθεντο.** Aor mid ind 3rd pl παρατίθημι.

**πολύ.** Nominative subject of παρέθεντο.

**περισσότερον.** Where αἰτέω occurs with two accusatives (cf. 11:11 on ἰχθύν), the non-personal accusative referent likely serves the direct object in an implied infinitival clause (indirect discourse): δοῦναι περισσότερον.

**αἰτήσουσιν.** Fut act ind 3rd pl αἰτέω. Lit. “They will ask him for more.” McKay (19) argues that the use of plural verbs that refer to a subject that is not identified in the context “may be influenced by a

Semitic idiom in which a plural verb with completely vague subject is used in the active in circumstances where English, and normally also Greek, would need a passive” (cf. v. 20 on ἀπαιτούσιν).

**αὐτόν.** Accusative direct object of αἰτήσουσιν.

### **Luke 12:49-53**

<sup>49</sup>“I have come to cast fire on the earth, and how I wish it had already been kindled! <sup>50</sup>I have a baptism (with which) to be baptized, and how distressed I am until it is completed. <sup>51</sup>Do you think that I came to bring about peace on earth? No, I tell you, but rather division! <sup>52</sup>For from now on there will be five in one house who are divided, three against two and two against three. <sup>53</sup>Father will be divided against son and son against father, mother against daughter and daughter against mother, mother-in-law against her daughter-in-law and daughter-in-law against mother-in-law.”

#### **12:49 Πῦρ ἦλθον βαλεῖν ἐπὶ τὴν γῆν, καὶ τί θέλω εἰ ἤδη ἀνήφθη.**

**Πῦρ.** Accusative direct object of βαλεῖν. The fronting of the object, moving it all the way out of the infinitival clause, lends prominence to Jesus’ statement. On the use of asyndeton here, see 12:35.

**ἦλθον.** Aor act ind 1st sg ἔρχομαι.

**βαλεῖν.** Aor act inf βάλλω (purpose).

**ἐπὶ τὴν γῆν.** Locative.

**τί θέλω εἰ ἤδη ἀνήφθη.** Lit. “What do I wish if it were already ablaze?” (Fitzmyer, 2:996). Plummer (334) describes this as “A passage of well-known difficulty, the translation of which remains doubtful.” He goes on to note three primary interpretations: (1) Punctuated as in the UBS<sup>4</sup> and meaning, “What will I, if it be (is) already kindled?” (2) Punctuated as in the UBS<sup>4</sup> and translated as above, which Plummer claims “does rather serious violence to the Greek.” Or (3) punctuated καὶ τί θέλω; εἰ ἤδη ἀνήφθη (“And what will I? Would that it were already kindled!”). Plummer opts for the first option, suggesting that the meaning would be, “What more have I to desire, if it be already kindled.” LSJ (481.B.V), however, notes that “after Verbs denoting wonder, delight, indignation, disappointment, contentment, and similar emotions, εἰ c. ind. is used instead of ὅτι, to express the object of the feeling in a hypothetical form.” This makes option (2) most likely.

**τί.** Accusative direct object of θέλω.

**θέλω.** Pres act ind 1st sg θέλω.

**εἰ.** See above.

**ἀνήφθη.** Aor pass ind 3rd sg ἀνάπτω. Although Caragounis (277) argues that the aorist here “expresses the action merely as wished to have already taken place,” the aorist tense is actually required because of the temporal adverb ἤδη.

**12:50 βάπτισμα δὲ ἔχω βαπτισθῆναι, καὶ πῶς συνέχομαι ἕως ὅτου τελεσθῆ.**

**βάπτισμα.** Accusative direct object of ἔχω. The fronting of the direct object, though less striking than in verse 49, continues to lend prominence to Jesus’ words.

**ἔχω.** Pres act ind 1st sg ἔχω.

**βαπτισθῆναι.** Aor pass inf βαπτίζω (epexegetical).

**πῶς.** The interrogative particle is used to form an exclamation (BDAG, 901.2).

**συνέχομαι.** Pres pass ind 1st sg συνέχω. Here, the verb means “to cause distress by force of circumstances” (BDAG, 971.5).

**ἕως ὅτου.** This PP with a genitive relative pronoun (from ὅστις) as the object of the preposition (see also 13:8; 22:16) is one of several temporal relative phrases that functions as a fixed expression to denote “the continuous extent of time up to a point” (LN 67.119; cf. BDAG, 730.6; and McKay, 156, who calls them relative adverbial conjunctions). For more on the so-called indefinite relative pronoun, see 1:20 on οἵτινες.

**τελεσθῆ.** Aor pass subj 3rd sg τελέω. Subjunctive in an indefinite temporal clause with ἕως.

**12:51 δοκεῖτε ὅτι εἰρήνην παρεγενόμην δοῦναι ἐν τῇ γῆ; οὐχί, λέγω ὑμῖν, ἀλλ’ ἡ διαμερισμόν.**

**δοκεῖτε.** Pres act ind 2nd pl δοκέω.

**ὅτι.** Introduces the clausal complement (indirect discourse with a verb of cognition; see 1:22 on ὅτι) of δοκεῖτε.

**εἰρήνην.** Accusative direct object of δοῦναι. The placement of εἰρήνην before the main verb continues the marked word order of the first three verses of this passage and sets up the contrast with διαμερισμόν.

**παρεγενόμενῃ.** Aor mid ind 1st sg παραγίνομαι.

**δοῦναι.** Aor act inf δίδωμι (purpose). Lit. “to give/cause peace on the earth.”

**ἐν τῇ γῆ.** Locative.

**οὐχί.** This appears to be the standard form of the negatizerv when used as a reply, especially when followed by ἀλλά (cf. 1:60; 13:3, 5; 16:30; BDAG, 742.2).

**λέγω ὑμῖν.** See 3:8.

**λέγω.** Pres act ind 1st sg λέγω.

**ὑμῖν.** Dative direct object of λέγω.

**διαμερισμόν.** Accusative direct object of an implied δοῦναι.

**12:52 ἔσονται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν ἐνὶ οἴκῳ διαμεμερισμένοι, τρεῖς ἐπὶ δυσὶν καὶ δύο ἐπὶ τρισίν,**

**ἔσονται.** Fut ind 3rd pl εἰμί.

**γὰρ.** Explanatory (see also 1:15).

**ἀπὸ τοῦ νῦν.** Temporal. See also 1:48.

**πέντε.** Nominative subject of ἔσονται.

**ἐν ἐνὶ οἴκῳ.** Locative.

**διαμεμερισμένοι.** Prf pass ptc masc nom pl διαμερίζω (attributive or future-perfect periphrastic). “The future-perfect tense expresses the state or condition of the subject of the verb in future time . . . In the NT, as in classical Greek, it is the rarest of the tenses, and it is mostly found in periphrastic form” (McKay, 51). As Caragounis (159–60, n. 97) notes, however, it may simply reflect a roughly synonymous alternative to the simple future (cf. 19:40 on κράξουσιν).

**τρεῖς.** Nominative in apposition to πέντε.

**ἐπὶ δυσὶν.** Here, “a marker of opposition in a judicial or quasijudicial context” (LN 90.34).

**δύο.** Nominative in apposition to πέντε.

**ἐπὶ τρισίν.** See above on ἐπὶ δυσὶν.

**12:53 διαμερισθήσονται πατήρ ἐπὶ υἱῷ καὶ υἱὸς ἐπὶ πατρὶ, μήτηρ ἐπὶ τὴν θυγατέρα καὶ θυγάτηρ ἐπὶ τὴν μητέρα, πενθερὰ ἐπὶ τὴν νόμφον αὐτῆς καὶ νόμφη ἐπὶ τὴν πενθεράν.**

**διαμερισθήσονται.** Fut pass ind 3rd pl διαμερίζω.

**πατήρ . . . καὶ υἱὸς.** Nominative subject of διαμερισθήσονται.

**ἐπὶ υἰῶ . . . ἐπὶ πατρί.** Opposition (see v. 52 on ἐπὶ δυσίῃν).  
**μήτηρ . . . καὶ θυγάτηρ.** Nominative subject of an implied διαμερισθήσονται.

**ἐπὶ τὴν θυγατέρα . . . ἐπὶ τὴν μητέρα . . . ἐπὶ τὴν νόμφην . . . ἐπὶ τὴν πενθεράν.** Opposition (see v. 52 on ἐπὶ δυσίῃν). This usage occurs with both the accusative and dative in the same verse. Plummer (335) argues that the accusative here and below is due to assimilation to LXX Mic 7:6.

**πενθερά . . . καὶ νόμφη.** Nominative subject of an implied διαμερισθήσονται.

**αὐτῆς.** Genitive of relationship.

### Luke 12:54-56

<sup>54</sup>Then he also proceeded to say to the crowds, “When you see a cloud rising in the west, immediately you say, ‘A rainstorm is coming’; and it does. <sup>55</sup>And when (you see) a south wind blowing, you say, ‘There will be scorching heat,’ and there is. <sup>56</sup>Hypocrites! You know how to interpret the appearance of the earth and sky; so how is it that you do not know how to interpret this (present) time?”

**12:54** Ἐλεγεν δὲ καὶ τοῖς ὄχλοις, Ὅταν ἴδητε [τὴν] νεφέλην ἀνατέλλουσαν ἐπὶ δυσμῶν, εὐθέως λέγετε ὅτι Ὅμβρος ἔρχεται, καὶ γίνεται οὕτως.

Ἐλεγεν. Impf act ind 3rd sg λέγω.

τοῖς ὄχλοις. Dative indirect object of Ἐλεγεν.

Ὅταν. On translating “when” rather than “whenever,” see 6:22.

ἴδητε. Aor act subj 2nd pl ὀράω.

[τὴν] νεφέλην. Accusative direct object of ἴδητε.

ἀνατέλλουσαν. Pres act ptc fem acc sg ἀνατέλλω. Complement in an object-complement double accusative construction.

ἐπὶ δυσμῶν. Locative.

λέγετε. Pres act ind 2nd pl λέγω.

ὅτι. Introduces a clausal complement (direct discourse; see also 1:25 on ὅτι) of λέγετε.

Ὅμβρος. Nominative subject of ἔρχεται.

ἔρχεται. Pres mid ind 3rd sg ἔρχομαι.

γίνεται. Pres mid ind 3rd sg γίνομαι. Lit. “and it happens thus.”



**12:55** καὶ ὅταν νότον πνέοντα, λέγετε ὅτι Καύσων ἔσται, καὶ γίνεται.

**ὅταν.** On translating “when” rather than “whenever,” see 6:22.

**νότον.** Accusative direct object of an implied ἴδητε, which is supplied in ℣<sup>45</sup>.

**πνέοντα.** Pres act ptc masc acc sg πνέω. Complement of an implied ἴδητε in a object-complement double accusative construction.

**λέγετε.** Pres act ind 2nd pl λέγω.

**ὅτι.** Introduces a clausal complement (direct discourse; see also 1:25 on ὅτι) of λέγετε.

**Καύσων ἔσται.** We might render this in English, “It’s going to be a scorcher!”

**Καύσων.** Nominative subject of ἔσται.

**ἔσται.** Fut ind 3rd sg εἰμί.

**γίνεται.** Pres mid ind 3rd sg γίνομαι.

**12:56** ὑποκριταί, τὸ πρόσωπον τῆς γῆς καὶ τοῦ οὐρανοῦ οἴδατε δοκιμάζειν, τὸν καιρὸν δὲ τοῦτον πῶς οὐκ οἴδατε δοκιμάζειν;

**ὑποκριταί.** Vocative.

**τὸ πρόσωπον.** Accusative direct object of δοκιμάζειν. The fronting of the direct object helps highlight the contrast with τὸν καιρὸν . . . τοῦτον.

**τῆς γῆς καὶ τοῦ οὐρανοῦ.** Possessive genitive.

**οἴδατε.** Prf act ind 2nd pl οἶδα. On the use of the perfect tense with this verb, see 4:34 on οἶδά.

**δοκιμάζειν.** Pres act inf δοκιμάζω. Here, οἶδα is used with a complementary infinitive in the sense of “to know or understand how to do something” (BDAG, 694.3).

**τὸν καιρὸν . . . τοῦτον.** Accusative direct object of δοκιμάζειν. On the word order, see above.

**οἴδατε.** Prf act ind 2nd pl οἶδα. On the use of the perfect tense with this verb, see 4:34 on οἶδά.

**δοκιμάζειν.** Pres act inf δοκιμάζω (complementary; see above).

**Luke 12:57-59**

<sup>57</sup>“And why do you not also judge for yourselves what is right?  
<sup>58</sup>As you are going to (appear before) an official with your accuser, make an effort to settle the matter with him on the way, so that he will not drag you before the judge, and the judge hand you over to the bailiff, and the bailiff throw you in prison. <sup>59</sup>I tell you, you will certainly not leave there until you in fact repay the last penny.”

**12:57 Τί δὲ καὶ ἀφ’ ἑαυτῶν οὐ κρίνετε τὸ δίκαιον;**

**Τί.** Introduces a rhetorical question that functions as an exhortation to judge what is right.

**ἀφ’ ἑαυτῶν.** Source. Lit. “from yourselves.” BDAG (107.5.e) categorizes this metaphorical usage as “to indicate responsible agents for someth.” (see also 21:30).

**κρίνετε.** Pres act ind 2nd pl κρίνω.

**τὸ δίκαιον.** Accusative direct object of κρίνετε.

**12:58** ὡς γὰρ ὑπάγεις μετὰ τοῦ ἀντιδίκου σου ἐπ’ ἄρχοντα, ἐν τῇ ὁδῷ δὸς ἐργασίαν ἀπηλλάχθαι ἀπ’ αὐτοῦ, μήποτε κατασύρη σε πρὸς τὸν κριτήν, καὶ ὁ κριτής σε παραδώσει τῷ πράκτορι, καὶ ὁ πράκτωρ σε βαλεῖ εἰς φυλακὴν.

**ὡς.** Temporal.

**γὰρ.** The conjunction is best viewed as broadly strengthening the preceding implied exhortation (see also 1:15).

**ὑπάγεις.** Pres act ind 2nd sg ὑπάγω.

**μετὰ τοῦ ἀντιδίκου.** Association.

**σου.** Genitive of relationship.

**ἐπ’ ἄρχοντα.** Locative.

**ἐν τῇ ὁδῷ.** Temporal.

**δὸς ἐργασίαν.** Likely a Latinism (Plummer, 336; lit. “give a working”) meaning something like “make an effort” or “do your best” (cf. BDAG, 243.17.a).

**δὸς.** Aor act impv 2nd sg δίδωμι.

**ἐργασίαν.** Accusative direct object of δὸς.

**ἀπηλλάχθαι ἀπ’ αὐτοῦ.** Lit. “to be set free from him.”

**ἀπηλλάχθαι.** Prf pass inf ἀπαλλάσσω (purpose).

**ἀπ’ αὐτοῦ.** Separation.

**μήποτε.** Introduces a negative purpose clause.  
**κατασύρη.** Pres act subj 3rd sg κατασύρω. Subjunctive with μήποτε.

**σε.** Accusative direct object of κατασύρη.

**πρὸς τὸν κριτήν.** Spatial.

**ὁ κριτής.** Nominative subject of παραδώσει.

**σε.** Accusative direct object of παραδώσει.

**παραδώσει.** Fut act ind 3rd sg παραδίδωμι. As is common in this period, the future tense is used in place of the subjunctive following μήποτε (cf. Matt 7:6; see esp. 7:4 on παρέξιη). Many manuscripts have the subjunctive παραδῶ (Ψ<sup>f</sup> 33 ℳ *pm*).

**τῷ πράκτορι.** Dative indirect object of παραδώσει. The noun refers to “an officer of a court responsible for carrying out the orders of a judge” (LN 37.92).

**ὁ πράκτωρ.** Nominative subject of βαλεῖ.

**σε.** Accusative direct object of βαλεῖ.

**βαλεῖ.** Fut act ind 3rd sg βάλλω. On the tense, see above on παραδώσει. Again, many manuscripts have the subjunctive (A Θ Ψ<sup>f,13</sup> ℳ *pm*; see above on παραδώσει).

**εἰς φυλακὴν.** Locative.

**12:59 λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν, ἕως καὶ τὸ ἔσχατον λεπτὸν ἀποδῶς.**

**λέγω σοι.** See 3:8.

**λέγω.** Pres act ind 1st sg λέγω.

**σοι.** Dative indirect object of λέγω.

**ἐξέλθῃς.** Aor act subj 2nd sg ἐξέρχομαι. The subjunctive is used with οὐ μὴ, which expresses emphatic negation (see also 1:15 on πίη).

**ἕως.** Temporal.

**τὸ ἔσχατον λεπτὸν.** Accusative direct object of ἀποδῶς. A λεπτόν was “a copper (or bronze) coin worth  $\frac{1}{2}$  of a quadrans or  $\frac{1}{128}$  of a denarius” (LN 6.79). It was the smallest coin available (Bock, 2:1199).

**ἀποδῶς.** Aor act subj 2nd sg ἀποδίδωμι. Subjunctive in an indefinite temporal clause with ἕως.

**Luke 13:1-5**

<sup>1</sup>Now, at that very time some were present who told him about the Galileans whose blood Pilate had mixed with their sacrifices. <sup>2</sup>He responded and said to them, “Do you think that these Galileans were worse sinners than all the (other) Galileans because they suffered these things? <sup>3</sup>No, I tell you! But if you do not repent, you will all likewise perish! <sup>4</sup>Or those eighteen on whom the tower in Siloam fell and killed them, do you think that they were worse offenders than all the people who inhabit Jerusalem? <sup>5</sup>No, I tell you! But if you do not repent, you will all perish as well.”

**13:1 Παρήσαν δέ τινες ἐν αὐτῷ τῷ καιρῷ ἀπαγγέλλοντες αὐτῷ περὶ τῶν Γαλιλαίων ὧν τὸ αἷμα Πιλάτος ἔμιξεν μετὰ τῶν θυσιῶν αὐτῶν.**

**Παρήσαν.** Impf act ind 3rd pl παρέμι. Both Plummer (337) and Marshall (553) argue that the verb can mean either “to be present” or “to arrive.” It appears, though, that the latter meaning requires some marker in the context, such as the preposition εἰς (“to arrive at”; see LSJ, 1333.5), ἐκ (“to arrive from”; see LSJ, 1333.6), or πρὸς (“to come to”; see Acts 12:20).

**τινες.** Nominative subject of Παρήσαν.

**ἐν αὐτῷ τῷ καιρῷ.** Temporal. On the demonstrative use of αὐτός, see 10:21 ἐν αὐτῇ τῇ ὥρᾳ.

**ἀπαγγέλλοντες.** Pres act ptc masc nom pl ἀπαγγέλλω. The function of the participle will be attributive if Παρήσαν means “they were present” and attendant circumstance (see 1:24 on λέγουσα) if Παρήσαν means “they arrived.”

**αὐτῷ.** Dative indirect object of ἀπαγγέλλοντες.

**περὶ τῶν Γαλιλαίων.** Reference.

**ὧν τὸ αἷμα Πιλάτος ἔμιξεν μετὰ τῶν θυσιῶν αὐτῶν.** Louw (49) points out that this clause means that “Pilate killed them while they were busy offering sacrifices.”

**ὧν.** Possessive genitive.

**τὸ αἷμα.** Accusative direct object of ἔμιξεν.

**Πιλάτος.** Nominative subject of ἔμιξεν.

**ἔμιξεν.** Aor act ind 3rd sg μίγνυμι.

**μετὰ τῶν θυσιῶν.** Association.

**αὐτῶν.** Subjective genitive.

**13:2 καὶ ἀποκριθεὶς εἶπεν αὐτοῖς, Δοκεῖτε ὅτι οἱ Γαλιλαῖοι οὗτοι ἁμαρτωλοὶ παρὰ πάντας τοὺς Γαλιλαίους ἐγένοντο, ὅτι ταῦτα πεπόνθασιν;**

**ἀποκριθεὶς.** Aor mid ptc masc nom sg ἀποκρίνομαι (attendant circumstance; see also 1:19 on ἀποκριθεὶς). On the voice, see “Deponency” in the Series Introduction.

**εἶπεν.** Aor act ind 3rd sg λέγω.

**αὐτοῖς.** Dative indirect object of εἶπεν.

**Δοκεῖτε.** Pres act ind 2nd pl δοκέω.

**ὅτι.** Introduces the clausal complement (indirect discourse with a verb of cognition; see 1:22 on ὅτι) of Δοκεῖτε.

**οἱ Γαλιλαῖοι οὗτοι.** Nominative subject of ἐγένοντο.

**ἁμαρτωλοὶ.** Predicate nominative.

**παρὰ πάντας τοὺς Γαλιλαίους.** Comparison (cf. 18:14): “a degree which is beyond that of a compared scale of extent” (LN 78.29). Lit. “sinners more than all the Galileans.”

**ἐγένοντο.** Aor mid ind 3rd pl γίνομαι.

**ὅτι.** Introduces a causal clause.

**ταῦτα.** Nominative subject of πεπόνθασιν.

**πεπόνθασιν.** Prf act ind 3rd pl πάσχω.

**13:3 οὐχί, λέγω ὑμῖν, ἀλλ’ ἐὰν μὴ μετανοήτε πάντες ὁμοίως ἀπολεῖσθε.**

**οὐχί.** This appears to be the standard form of the negativizer when used as a reply, especially when followed by ἀλλά (cf. 1:60; 12:51; 13:5; 16:30; BDAG, 742.2).

**λέγω ὑμῖν.** See 3:8.

**λέγω.** Pres act ind 1st sg λέγω.

**ὑμῖν.** Dative indirect object of λέγω.

**ἀλλ’.** The adversative conjunction introduces a clause that runs counter expectation.

**ἐὰν.** Introduces the protasis of a third class condition.

**μετανοήτε.** Pres act subj 2nd pl μετανοέω. Subjunctive with ἐὰν.

**πάντες.** Nominative subject of either μετανοήτε or ἀπολεῖσθε.

When used as a substantival subject in Luke πάντες almost always follows the verb it modifies.

**ἀπολείσθε.** Fut mid ind 2nd pl ἀπόλλυμι.

**13:4 ἢ ἐκεῖνοι οἱ δεκαοκτῶ ἐφ' οὓς ἔπεσεν ὁ πύργος ἐν τῷ Σιλωάμ καὶ ἀπέκτεινεν αὐτούς, δοκεῖτε ὅτι αὐτοὶ ὀφειλέται ἐγένοντο παρὰ πάντας τοὺς ἀνθρώπους τοὺς κατοικοῦντας Ἱερουσαλήμ;**

**ἐκεῖνοι οἱ δεκαοκτῶ.** The nominative NP introduces the topic (see 1:36 on Ἐλισάβετ) of what follows and is picked up by the resumptive pronoun αὐτοί.

**ἐφ' οὓς.** Locative.

**ἔπεσεν.** Aor act ind 3rd sg πίπτω.

**ὁ πύργος.** Nominative subject of ἔπεσεν.

**ἐν τῷ Σιλωάμ.** Locative.

**ἀπέκτεινεν.** Aor act ind 3rd sg ἀποκτείνω.

**αὐτούς.** Accusative direct object of ἀπέκτεινεν.

**δοκεῖτε.** Pres act ind 2nd pl δοκέω.

**ὅτι.** Introduces a clausal complement (indirect discourse with a verb of cognition; see 1:22 on ὅτι) of δοκεῖτε.

**αὐτοί.** Nominative subject of ἐγένοντο.

**ὀφειλέται ἐγένοντο παρὰ πάντας.** Lit. “they were debtors more than all.”

**ὀφειλέται.** Predicate nominative. This term (lit. “debtors”) refers to “one who commits sin and thus incurs a moral debt” (LN 88.300). It thus carries a slightly different nuance than ἁμαρτωλοί (v. 2). Our translation follows the NET Bible.

**ἐγένοντο.** Aor mid ind 3rd pl γίνομαι.

**παρὰ πάντας τοὺς ἀνθρώπους.** Comparison.

**τοὺς κατοικοῦντας.** Pres act ptc masc acc pl κατοικέω (attributive).

**Ἱερουσαλήμ.** Accusative direct object of κατοικοῦντας. With κατοικέω, in the sense of “to live in a locality for any length of time” (BDAG, 534.1), the place where the subject lives may be introduced by εἰς (e.g., Acts 2:5; 7:4) or ἐν (Acts 1:20; 7:2, 4). Indeed, ἐν is inserted here in many manuscripts (ⲛ A W Θ Ψ 070 f<sup>3</sup> 1241 ℘). Κατοικέω may also be used with a direct object, however, in the sense of “to inhabit” (cf. Acts 2:9-11, 14; 19:10, 17; correcting Culy and Parsons, 17).

**13:5** οὐχί, λέγω ὑμῖν, ἀλλ' ἐὰν μὴ μετανοῆτε πάντες ὡσαύτως ἀπολείσθε.

**οὐχί.** This appears to be the standard form of the negatiziver when used as a reply, especially when followed by ἀλλά (cf. 1:60; 12:51; 13:3; 16:30; BDAG, 742.2).

**λέγω ὑμῖν.** See 3:8.

**λέγω.** Pres act ind 1st sg λέγω.

**ὑμῖν.** Dative indirect object of λέγω.

**ἀλλ'.** The adversative conjunction introduces a clause that runs counter expectation.

**ἐὰν.** Introduces the protasis of a third class condition.

**μετανοῆτε.** Pres act subj 2nd pl μετανοέω. Subjunctive with ἐὰν.

**πάντες.** Nominative subject of either μετανοῆτε or ἀπολείσθε. When used as a substantival subject in Luke, πάντες almost always follows the verb it modifies.

**ὡσαύτως.** This adverb is likely used instead of ὁμοίως (v. 3) simply for stylistic variation.

**ἀπολείσθε.** Fut mid ind 2nd pl ἀπόλλυμι.

### Luke 13:6-9

“Then he proceeded to tell this parable: “A certain man had a fig tree planted in his vineyard, and he came looking for fruit on it but did not find (any).<sup>6</sup> So he said to the gardener, ‘(It has been) three years since I first came looking for fruit on this fig tree and didn’t find (any)! So, cut it down! Why should it even use up the soil?’<sup>7</sup> He responded and said to him, ‘Sir, leave it alone again this year until I have loosened the soil around it and added fertilizer,<sup>8</sup> and it might bear fruit in the future. But if not, you can cut it down.’”

**13:6** Ἐλεγεν δὲ ταύτην τὴν παραβολὴν· Συκὴν εἶχέν τις πεφυτευμένην ἐν τῷ ἀμπελῶνι αὐτοῦ, καὶ ἦλθεν ζητῶν καρπὸν ἐν αὐτῇ καὶ οὐκ εὔρεν.

**Ἐλεγεν.** Impf act ind 3rd sg λέγω.

**ταύτην τὴν παραβολὴν.** Accusative direct object of Ἐλεγεν.

**Συκὴν.** Accusative direct object of εἶχέν. The object, without its modifying participle, is fronted to highlight it as the focus of what follows.

**εἶχέν.** Impf act ind 3rd sg ἔχω. On the second accent, see 1:13 on ἡ δέησις.

**τις.** Nominative subject of εἶχέν.

**πεφυτευμένην.** Prf pass ptc fem acc sg φυτεύω (attributive, modifying Συκῆν).

**ἐν τῷ ἀμπελῶνι.** Locative.

**αὐτοῦ.** Possessive genitive.

**ἦλθεν.** Aor act ind 3rd sg ἔρχομαι.

**ζητῶν.** Pres act ptc nom masc sg ζητέω. The participle could be read as purpose (“he came to look for fruit”), manner (“he came looking for fruit”), or less likely causal (“he came because he was looking for fruit”).

**καρπὸν.** Accusative direct object of ζητῶν.

**ἐν αὐτῇ.** Locative.

**εὔρεν.** Aor act ind 3rd sg εὐρίσκω.

**13:7 εἶπεν δὲ πρὸς τὸν ἀμπελουργόν, Ἴδου τρία ἔτη ἀφ’ οὗ ἔρχομαι ζητῶν καρπὸν ἐν τῇ συκῇ ταύτῃ καὶ οὐχ εὐρίσκω· ἔκκοψον [οὖν] αὐτήν, ἵνατί καὶ τὴν γῆν καταργεῖ;**

**εἶπεν.** Aor act ind 3rd sg λέγω.

**πρὸς τὸν ἀμπελουργόν.** Indirect object (see 1:13 on πρὸς αὐτόν). The noun refers to “one who takes care of a vineyard” (LN 43.21).

**Ἴδου.** See 1:20.

**τρία ἔτη.** This neuter plural form should likely be viewed as a nominative used as an exclamation (see Wallace, 59–60) rather than an accusative indicating extent of time. The whole sentence, then, literally reads, “Three years . . . since I (began) coming looking for fruit on this fig tree and not finding (any)!”

**ἀφ’ οὗ.** This is one example of several “relative phrases” that are fixed expressions built on a preposition and relative pronoun with no expressed antecedent. In this case, we have a temporal expression that means something like “from the time when” or “since” (see also 13:25; cf. 7:45 on ἀφ’ ἧς), and likely involves χρόνος as the implicit antecedent. Several manuscripts (A W Ψ<sup>f</sup> 33 700 1424 pc) omit the phrase, perhaps for stylistic reasons (Willker, 197).

**ἔρχομαι.** Pres act ind 1st sg ἔρχομαι. “When used with an expression of either past time or extent of time with past implications



[here, τρία ἔτη] . . . the present tense signals an activity begun in the past and continuing to present time” (McKay, 41).

**ζητῶν.** Pres act ptc masc nom sg ζητέω. On the function, see verse 6.

**καρπὸν.** Accusative direct object of ζητῶν.

**ἐν τῇ συκῇ ταύτῃ.** Locative.

**εὐρίσκω.** Pres act ind 1st sg εὐρίσκω. On the tense, see above on ἔρχομαι.

**ἔκκοψον.** Aor act impv 2nd sg ἐκκόπτω.

[οὖν]. Inferential. The manuscript evidence for omitting or including οὖν is evenly divided (cf. Omanson, 136).

**αὐτήν.** Accusative direct object of ἔκκοψον.

**ἵνα τί.** A shortened form (crasis) of ἵνα τί γένηται meaning “why?” (lit. “in order that what might happen?”).

**τὴν γῆν.** Accusative direct object of καταργεῖ.

**καταργεῖ.** Pres act ind 3rd sg καταργέω. It is not clear whether this verb, used with τὴν γῆν, points to waste of space, using up of the soil’s nutrients, or both (so Marshall, 555; Bock, 2:1209).

**13:8 ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ, Κύριε, ἄφες αὐτήν καὶ τοῦτο τὸ ἔτος, ἕως ὅτου σκάψω περὶ αὐτήν καὶ βάλω κόπρια,**

**ὁ.** Nominative subject of λέγει (see 1:29 on ἡ).

**ἀποκριθεὶς.** Aor mid ptc masc nom sg ἀποκρίνομαι (attendant circumstance; see 3:11 on ἀποκριθεὶς). On the voice, see “Deponency” in the Series Introduction.

**λέγει.** Pres act ind 3rd sg λέγω. On the significance of the historical present, see 7:40 on φησίν.

**αὐτῷ.** Dative indirect object of λέγει.

**Κύριε.** Vocative.

**ἄφες.** Aor act impv 2nd sg ἀφίημι.

**αὐτήν.** Accusative direct object of ἄφες.

**τοῦτο τὸ ἔτος.** Accusative indicating extent of time.

**ἕως ὅτου.** This PP with a genitive relative pronoun (from ὅστις) as the object of the preposition (see also 12:50; 22:16) is one of several temporal relative phrases that functions as a fixed expression to denote “the continuous extent of time up to a point” (LN 67.119; cf. BDAG, 730.6; and McKay, 156, who calls them relative adverbial

conjunctions). For more on the so-called indefinite relative pronoun, see 1:20 on οἷτινες.

**σκάψω περὶ αὐτὴν καὶ βάλω κόπρια.** Lit. “I have dug around it and thrown on manure.”

**σκάψω.** Aor act subj 1st sg σκάπτω. Subjunctive in an indefinite temporal clause with ἕως.

**περὶ αὐτὴν.** Spatial.

**βάλω.** Aor act subj 1st sg βάλλω. Subjunctive in an indefinite temporal clause with ἕως.

**κόπρια.** Accusative direct object of βάλω. Lit. “manure.”

**13:9** κἄν μὲν ποιήσῃ καρπὸν εἰς τὸ μέλλον· εἰ δὲ μὴ γε, ἐκκόψεις αὐτήν.

**κἄν.** A shortened form (crasis) of καὶ ἄν.

**μὲν . . . δὲ.** This construction is used to contrast two possible outcomes (see also 3:16 on μὲν . . . δὲ).

**ποιήσῃ.** Aor act subj 3rd sg ποιέω. Subjunctive with κἄν.

**καρπὸν.** Accusative direct object of ποιήσῃ.

**εἰς τὸ μέλλον.** Temporal.

**τὸ μέλλον.** Pres act ptc neut acc sg μέλλω (substantival).

**εἰ δὲ μὴ γε.** See 5:36. After affirmative clauses, as here, this string of particles can be rendered, “otherwise” (BDAG, 190. b.⌘, s.v. γε). On the significance of the use of this expression to introduce a conditional clause, see 10:6 on εἰ. The content of the conditional clause (ποιήσῃ καρπὸν) has been omitted by ellipsis. Some scribes (Ⲣ<sup>45vid</sup> A D W Θ Ψ <sup>f13</sup> Ⲟ) attempted to improve the style by changing the word order to εἰ δὲ μὴ γε, εἰς τὸ μέλλον (“but if not, in the coming year cut it down”; Omanson, 136). One scribe (070) solved the difficulty by inserting ἀφήσεις between εἰς τὸ μέλλον and εἰ δὲ μὴ γε (“if it bears fruit in the coming year permit it [to live], if not . . .”; cf. Willker, 200).

**ἐκκόψεις.** Fut act ind 2nd sg ἐκκόπτω. Lit. “you will cut it down.”

**αὐτήν.** Accusative direct object of ἐκκόψεις.

### Luke 13:10-17

<sup>10</sup>Now, he was teaching in one of the synagogues on the Sabbath,  
<sup>11</sup>and there was a woman (there) who had had a spirit that caused

an illness for eighteen years! She was bent over and unable to stand up completely straight. <sup>12</sup>So when Jesus saw her, he called out and said to her, “Woman, you have been released from your illness!” <sup>13</sup>Then he placed his hands on her and immediately she was straightened and began glorifying God. <sup>14</sup>But the ruler of the synagogue, who was indignant because Jesus had healed on the Sabbath, responded and proceeded to say to the crowd, “There are six days on which one ought to work. So then, come and be healed on them, and not on the Sabbath day.” <sup>15</sup>The Lord responded to him and said, “Hypocrites! Does not each of you on the Sabbath untie his ox or donkey from its stall and, after leading (it) out, give it water? <sup>16</sup>So shouldn’t this woman, who is a daughter of Abraham whom Satan has bound for eighteen years, be set free from this bondage on the Sabbath day?” <sup>17</sup>As he said these things, all those who were opposing him were put to shame, and the whole crowd was rejoicing at the wonderful things that were being done by him.

**13:10 Ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σάββασιν.**

**Ἦν.** Impf act ind 3rd sg εἶμι.

**διδάσκων.** Pres act ptc masc nom sg διδάσκω (imperfect periphrastic)

**ἐν μιᾷ τῶν.** See 5:12.

**ἐν μιᾷ.** Locative.

**τῶν συναγωγῶν.** Partitive genitive.

**ἐν τοῖς σάββασιν.** Temporal.

**13:11 καὶ ἰδοὺ γυνὴ πνεῦμα ἔχουσα ἀσθενείας ἔτη δεκαοκτῶ καὶ ἦν συγκύπτουσα καὶ μὴ δυναμένη ἀνακύψαι εἰς τὸ παντελές.**

**ἰδοὺ.** See 1:20.

**γυνή.** Nominative subject of a nominal clause (see 5:12 on ἀνήρ).

**πνεῦμα.** Accusative direct object of ἔχουσα.

**ἔχουσα.** Pres act ptc fem nom sg ἔχω (attributive).

**ἀσθενείας.** Genitive of product. The noun could refer to either “weakness” or “illness.” The fact that the context points to an extended serious problem makes the latter a better translation.

**ἔτη δεκαοκτῶ.** Accusative indicating extent of time.

**ἦν.** Impf ind 3rd sg εἶμι.

**συγκύπτουσα.** Pres act ptc fem nom sg συγκύπτω (imperfect periphrastic).

**δυναμένη.** Pres mid ptc fem nom sg δύναμαι (imperfect periphrastic).

**ἀνακύψαι.** Aor act inf ἀνακύπτω (complementary).

**εἰς τὸ παντελῆς.** This PP is synonymous with the adverb παντελῶς. It is unclear, however, whether it modifies δυναμένη (“she was completely unable to straighten up”) or ἀνακύψαι (see the translation). The latter is slightly more likely given the word order.

**13:12 ἰδὼν δὲ αὐτὴν ὁ Ἰησοῦς προσεφώνησεν καὶ εἶπεν αὐτῇ, Γύναι, ἀπολέλυσαι τῆς ἀσθενείας σου,**

**ἰδὼν.** Aor act ptc masc nom sg ὀράω (temporal).

**αὐτὴν.** Accusative direct object of ἰδὼν.

**ὁ Ἰησοῦς.** Nominative subject of προσεφώνησεν.

**προσεφώνησεν.** Aor act ind 3rd sg προσφωνέω. The woman was some distance from Jesus and he “called out to” her (contra, e.g., NASB, NRSV, NIV). For more on this verb, see 6:13.

**εἶπεν.** Aor act ind 3rd sg λέγω.

**αὐτῇ.** Dative indirect object of εἶπεν.

**Γύναι.** Vocative.

**ἀπολέλυσαι.** Prf pass ind 2nd sg ἀπολύω. Hobart (21) notes that although this is the only NT use of ἀπολύω with reference to disease, Greek medical writers used the term to describe the relaxing of tendons and the taking off of bandages, among other things.

**τῆς ἀσθενείας.** Genitive of separation.

**σου.** Subjective genitive.

**13:13 καὶ ἐπέθηκεν αὐτῇ τὰς χεῖρας· καὶ παραχρῆμα ἀνωρθώθη καὶ ἐδόξαζεν τὸν θεόν.**

**ἐπέθηκεν.** Aor act ind 3rd sg ἐπιτίθημι.

**αὐτῇ.** Dative of location. On the word order, see 1:2 on ἡμίην.

**τὰς χεῖρας.** Accusative direct object of ἐπέθηκεν.

**παραχρῆμα.** See 1:64.

**ἀνωρθώθη.** Aor pass ind 3rd sg ἀνορθόω. Hobart (22) notes that this verb is used by Greek medical writers to describe the straightening of abnormal or dislocated parts of the body.

**ἐδόξαζεν.** Impf act ind 3rd sg δοξάζω. On the ingressive translation, see 1:59 on ἐκάλουν.

**τὸν θεόν.** Accusative direct object of ἐδόξαζεν.

**13:14 ἀποκριθεὶς δὲ ὁ ἀρχισυνάγωγος, ἀγανακτῶν ὅτι τῷ σαββάτῳ ἐθεράπευσεν ὁ Ἰησοῦς, ἔλεγεν τῷ ὄχλῳ ὅτι Ἔξ ἡμέραι εἰσὶν ἐν αἷς δεῖ ἐργάζεσθαι· ἐν αὐταῖς οὖν ἐρχόμενοι θεραπεύεσθε καὶ μὴ τῇ ἡμέρᾳ τοῦ σαββάτου.**

**ἀποκριθεὶς.** Aor mid ptc masc nom sg ἀποκρίνομαι (attendant circumstance; see 3:11 on ἀποκριθεὶς and 1:19 on ἀποκριθεὶς). On the voice, see “Deponency” in the Series Introduction.

**ὁ ἀρχισυνάγωγος.** Nominative subject of ἔλεγεν.

**ἀγανακτῶν.** Pres act ptc masc nom sg ἀγανακτέω (attributive).

**ὅτι.** Introduces a causal clause.

**τῷ σαββάτῳ.** Dative of time.

**ἐθεράπευσεν.** Aor act ind 3rd sg θεραπεύω.

**ὁ Ἰησοῦς.** Nominative subject of ἐθεράπευσεν.

**ἔλεγεν.** Impf act ind 3rd sg λέγω.

**τῷ ὄχλῳ.** Dative indirect object of ἔλεγεν.

**ὅτι.** Introduces the clausal complement (direct discourse; see also

1:25 on ὅτι) of ἔλεγεν.

**Ἔξ ἡμέραι.** Nominative subject of εἰσὶν.

**εἰσὶν.** Pres act ind 3rd pl εἰμί.

**ἐν αἷς.** Temporal.

**δεῖ.** Pres act ind 3rd sg δεῖ (impersonal).

**ἐργάζεσθαι.** Pres mid inf ἐργάζομαι (complementary; see also 2:49 on εἶναι).

**ἐν αὐταῖς.** Temporal.

**οὖν.** Inferential.

**ἐρχόμενοι.** Pres mid ptc masc nom pl ἔρχομαι (attendant circumstance). Attendant circumstance participles take on the mood of the verb they modify (see also 5:14 on ἀπελθῶν).

**θεραπεύεσθε.** Pres pass impv 2nd pl θεραπεύω.

**μὴ.** This negativizer is used because the imperative θεραπεύεσθε is implied.

**τῇ ἡμέρᾳ.** Dative of time.

**τοῦ σαββάτου.** Attributive genitive.

**13:15 ἀπεκρίθη δὲ αὐτῷ ὁ κύριος καὶ εἶπεν, Ὑποκριταί, ἕκαστος ὑμῶν τῷ σαββάτῳ οὐ λύει τὸν βοῦν αὐτοῦ ἢ τὸν ὄνον ἀπὸ τῆς φάτνης καὶ ἀπαγαγῶν ποτίζει;**

**ἀπεκρίθη.** Aor pass ind 3rd sg ἀποκρίνομαι. See also 1:19 on ἀποκριθεῖς.

**αὐτῷ.** Dative indirect object of ἀπεκρίθη.

**ὁ κύριος.** Nominative subject of ἀπεκρίθη.

**εἶπεν.** Aor act ind 3rd sg λέγω.

**Ὑποκριταί.** Vocative.

**ἕκαστος.** Nominative subject of λύει.

**ὑμῶν.** Partitive genitive.

**τῷ σαββάτῳ.** Dative of time.

**λύει.** Pres act ind 3rd sg λύω.

**τὸν βοῦν . . . ἢ τὸν ὄνον.** Accusative direct object of λύει.

**αὐτοῦ.** Possessive genitive.

**ἀπὸ τῆς φάτνης.** Separation.

**ἀπαγαγῶν.** Aor act ptc masc nom sg ἀπάγω (temporal). Lit.

“leading (it) away.”

**ποτίζει.** Pres act ind 3rd sg ποτίζω.

**13:16 ταύτην δὲ θυγατέρα Ἀβραάμ οὖσαν, ἣν ἔδησεν ὁ Σατανᾶς Ἰδοὺ δέκα καὶ ὀκτῶ ἔτη, οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ τούτου τῇ ἡμέρᾳ τοῦ σαββάτου;**

**ταύτην . . . οὐκ ἔδει λυθῆναι.** Lit. “Was it not necessary . . . for this woman to be set free?”

**ταύτην.** Accusative subject of λυθῆναι. The substantival demonstrative pronoun is placed at the very front of the sentence for prominence.

**θυγατέρα.** Predicate nominative of οὖσαν.

**Ἀβραάμ.** Genitive of relationship.

**οὖσαν.** Pres act ptc fem acc sg εἰμί (attributive).

**ἣν.** Accusative direct object of ἔδησεν.

**ἔδησεν.** Aor act ind 3rd sg δέω.

**ὁ Σατανᾶς.** Nominative subject of ἔδησεν.

**ιδού.** See 1:20. Here, ἰδοὺ serves to highlight the extensive period of time involved.

**δέκα καὶ ὀκτώ ἔτη.** Accusative indicating extent of time.  
**ἔδει.** Impf act ind 3rd sg δεῖ (impersonal).  
**λυθῆναι.** Aor pass inf λύω (complementary; see also 2:49 on εἶναι).  
**ἀπὸ τοῦ δεσμοῦ τούτου.** Separation.  
**τῇ ἡμέρᾳ.** Dative of time.  
**τοῦ σαββάτου.** Attributive genitive.

**13:17 καὶ ταῦτα λέγοντος αὐτοῦ κατησχύνοντο πάντες οἱ ἀντικείμενοι αὐτῷ, καὶ πᾶς ὁ ὄχλος ἔχαιρεν ἐπὶ πᾶσιν τοῖς ἐνδόξοις τοῖς γινομένοις ὑπ’ αὐτοῦ.**

**ταῦτα.** Accusative direct object of λέγοντος.  
**λέγοντος.** Pres act ptc masc gen sg λέγω. Genitive absolute (see 2:2 on ἡγεμονεύοντος), temporal.  
**αὐτοῦ.** Genitive subject of λέγοντος.  
**κατησχύνοντο.** Impf pass ind 3rd pl κατασχύνω. Luke uses imperfect verbs to summarize the aftermath of Jesus’ actions and words.  
**πάντες οἱ ἀντικείμενοι.** Pres mid ptc masc nom pl ἀντίκειμαι (substantival; see 1:66 on πάντες οἱ ἀκούσαντες). Nominative subject of κατησχύνοντο.  
**αὐτῷ.** Dative complement of οἱ ἀντικείμενοι.  
**πᾶς ὁ ὄχλος.** Nominative subject of ἔχαιρεν.  
**ἔχαιρεν.** Impf act ind 3rd sg χαίρω.  
**ἐπὶ πᾶσιν τοῖς ἐνδόξοις.** Cause.  
**τοῖς γινομένοις.** Pres mid ptc neut dat pl γίνομαι (attributive).  
**ὑπ’ αὐτοῦ.** Ultimate agency.

### Luke 13:18-21

<sup>18</sup>Then he proceeded to say, “What is the kingdom of God like and to what shall I compare it? <sup>19</sup>It is like a mustard seed that a man took and tossed into his garden, and it grew and became a tree, and the birds of the air nested in its branches.” <sup>20</sup>Again he said, “To what shall I compare the kingdom of God? <sup>21</sup>It is like leaven that a woman took and worked into three measures of wheat until the whole was completely leavened.”

**13:18** Ἐλεγεν οὖν, Τίτι ὁμοία ἐστίν ἡ βασιλεία τοῦ θεοῦ καὶ τίτι ὁμοιώσω αὐτήν;

Ἐλεγεν. Impf act ind 3rd sg λέγω.

Τίτι ὁμοία . . . καὶ τίτι ὁμοιώσω. Runge (§3.3.3) notes that using double rhetorical questions “helps to pique interest, attracting attention to the target that follows.”

Τίτι. Dative complement of ὁμοία.

ὁμοία. Predicate adjective.

ἐστίν. Pres act ind 3rd sg εἰμί. On the retention of the accent, see 1:36 on ἐστίν.

ἡ βασιλεία. Nominative subject of ἐστίν.

τοῦ θεοῦ. Subjective genitive (see also 4:43).

τίτι. See 7:31.

ὁμοιώσω. Fut act ind 1st sg ὁμοιόω. “The future is sometimes found in deliberative questions in place of the subjunctive” (McKay, 95; see also 11:5 on ἔξει).

αὐτήν. Accusative direct object of ὁμοιώσω.

**13:19** ὁμοία ἐστίν κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔβαλεν εἰς κῆπον ἑαυτοῦ, καὶ ἠϋξήσεν καὶ ἐγένετο εἰς δένδρον, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατεσκήνωσεν ἐν τοῖς κλάδοις αὐτοῦ.

ὁμοία. Predicate adjective.

ἐστίν. Pres act ind 3rd sg εἰμί. On the retention of the accent, see 1:36 on ἐστίν.

κόκκῳ. Dative complement of ὁμοία.

σινάπεως. Attributive genitive or genitive of source (“seed from a mustard plant”).

ὃν. Accusative direct object of ἔβαλεν.

λαβὼν. Aor act ptc masc nom sg λαμβάνω (attendant circumstance).

ἄνθρωπος. Nominative subject of ἔβαλεν.

ἔβαλεν. Aor act ind 3rd sg βάλλω. It is unclear whether βάλλω εἰς κῆπον is merely an idiomatic way of saying the man planted the seed (cf. BDAG, 163.3.b) or it carries a nuance of haphazardness to accentuate the point of the parable (see the translation).



**εἰς κῆπον.** Locative.

**ἑαυτοῦ.** Possessive genitive. Here, this form likely is synonymous with a possessive pronoun.

**ἠὔξησεν.** Aor act ind 3rd sg αὐξάνω.

**ἐγένετο.** Aor mid ind 3rd sg γίνομαι.

**εἰς δένδρον.** Culy and Parsons (68) note that “The preposition εἰς with an accusative noun is frequently used as a substitute for a predicate modifier to indicate equivalence. . . . The construction usually occurs in Old Testament quotations, and thus typically reflects a Semitic influence” (see 3:5; 20:17). The future tense of εἰμί is typical in this construction (see Wallace, 47; cf. BDAG 291.8.a.a).

**τὰ πετεινά.** Nominative subject of κατεσκήνωσεν.

**τοῦ οὐρανοῦ.** Genitive of source.

**κατεσκήνωσεν.** Aor act ind 3rd sg κατασκηνώω. Neuter plural subjects characteristically take singular verbs (see Wallace, 399–400).

**ἐν τοῖς κλάδοις.** Locative.

**αὐτοῦ.** Possessive genitive.

**13:20 Καὶ πάλιν εἶπεν, Τίτι ὁμοιώσω τὴν βασιλείαν τοῦ θεοῦ;**

**εἶπεν.** Aor act ind 3rd sg λέγω.

**Τίτι.** See 7:31.

**ὁμοιώσω.** Fut act ind 1st sg ὁμοιόω. “The future is sometimes found in deliberative questions in place of the subjunctive” (McKay, 95; see also 11:5 on ἔξει).

**τὴν βασιλείαν.** Accusative direct object of ὁμοιώσω.

**τοῦ θεοῦ.** Subjective genitive (see also 4:43).

**13:21 ὁμοία ἐστὶν ζύμη, ἣν λαβοῦσα γυνὴ [ἐν]έκρυσεν εἰς ἀλεύρου σάτα τρία ἕως οὗ ἐζυμώθη ὅλον.**

**ὁμοία.** Predicate adjective.

**ἐστὶν.** Pres act ind 3rd sg εἰμί. On the retention of the accent, see 1:36 on ἐστὶν.

**ζύμη.** Dative complement of ὁμοία.

**ἣν.** Accusative direct object of ἐνέκρυσεν.

**λαβοῦσα.** Aor act ptc fem nom sg λαμβάνω (attendant circumstance).

**γυνή.** Nominative subject of ἐνέκρουσεν.

[ἐν]έκρουσεν. Aor act ind 3rd sg ἐγκρύπτω.

**εἰς . . . σάτα τρία.** Locative. One σάτον would represent about twelve liters (LN 81.23). So, Jesus' example involves a very large amount of dough.

**ἀλεύρου.** Genitive of material.

**ἕως οὔ.** Temporal. The preposition and relative pronoun may be combined to form an idiomatic relative phrase (cf. Culy 1989b, 75–76) meaning, “at which time” or “until the time when.” It is likely a bit more forceful than the simple ἕως.

**ἐξυμώθη.** Aor pass ind 3rd sg ζυμώω.

**ὄλον.** Nominative subject of ἐξυμώθη.

### Luke 13:22-30

<sup>22</sup>Now, he was traveling from city to city and village to village teaching and journeying toward Jerusalem. <sup>23</sup>And someone said to him, “Lord, will those who are saved truly be only a few?” He said to them, <sup>24</sup>“Strive to enter through the narrow door, for many, I tell you, will try to enter and will not be able. <sup>25</sup>From the time when the householder gets up and locks the door, and you begin to stand outside and knock on the door, saying, ‘Sir, open for us,’ he will in fact respond and say to you, ‘I don’t know where you come from.’ <sup>26</sup>Then you will begin to say, ‘We ate and drank in your presence, and you taught in our streets.’ <sup>27</sup>And he will certainly say to you, ‘I don’t know where you come from. Go away from me, all you evildoers!’ <sup>28</sup>There will be weeping and gnashing of teeth when you see Abraham, Isaac, and Jacob, and all the prophets in the kingdom of God but yourselves being thrown out! <sup>29</sup>And (people) will come from east and west and from north and south, and they will take their places at the feast in the kingdom of God. <sup>30</sup>Indeed, there are last who will be first, and first who will be last!”

**13:22 Καὶ διεπορεύετο κατὰ πόλεις καὶ κώμας διδασκῶν καὶ πορείαν ποιούμενος εἰς Ἱεροσόλυμα.**

**Καὶ.** This conjunction is used with the imperfect verb to introduce background information before the first new development in the narrative is introduced with δέ and aorist verb in verse 23.

**διεπορεύετο.** Impf mid ind 3rd sg διαπορεύομαι.  
**κατὰ πόλεις καὶ κώμας.** Distributive (cf. 8:1).  
**διδάσκων.** Pres act ptc masc nom sg διδάσκω (manner).  
**πορείαν.** Accusative direct object of ποιούμενος. The phrase πορείαν ποιούμενος literally means, “making (his) journey.” McKay (24) suggests that this periphrastic verbal construction may have been used instead of πορεύομενος “to avoid repetition because the leading verb is διεπορεύετο.”  
**ποιούμενος.** Pres mid ptc masc nom sg ποιέω (manner).  
**εἰς Ἱερσόλυμα.** Locative.

**13:23 εἶπεν δὲ τις αὐτῷ, Κύριε, εἰ ὀλίγοι οἱ σφζόμενοι; ὁ δὲ εἶπεν πρὸς αὐτούς,**

**εἶπεν.** Aor act ind 3rd sg λέγω.  
**τις.** Nominative subject of εἶπεν.  
**αὐτῷ.** Dative indirect object of εἶπεν.  
**Κύριε.** Vocative.  
**εἰ.** The vocative Κύριε makes it clear that the clause introduced by εἰ is direct discourse. Contra popular thinking, however, this does not mean that εἰ itself is being used to introduce a direct question. It is more likely that εἰ has been written in place of its homonym, the confirmatory adverb ἦ (thus the translation; see the full discussion at 6:9; cf. 22:49).  
**ὀλίγοι.** Predicate adjective of a verbless equative clause.  
**οἱ σφζόμενοι.** Pres pass ptc masc nom pl σφζω (substantival). Nominative subject of a verbless equative clause.  
**ὁ.** Nominative subject of εἶπεν (see 1:29 on ἡ).  
**εἶπεν.** Aor act ind 3rd sg λέγω.  
**πρὸς αὐτούς.** Indirect object (see 1:13 on πρὸς αὐτὸν).

**13:24 Ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς θύρας, ὅτι πολλοί, λέγω ὑμῖν, ζητήσουσιν εἰσελθεῖν καὶ οὐκ ἰσχύσουσιν.**

**Ἀγωνίζεσθε.** Pres mid impv 2nd pl ἀγωνίζομαι. There is no basis for saying that the present tense emphasizes the continuing struggle (contra Bovon, 2:431). Instead, the tense likely marks this command as a general precept (see also 1:13 on φοβοῦ).

**εἰσελθεῖν.** Aor act inf εἰσέρχομαι (complementary; cf. LSJ, 19.III).

**διὰ τῆς στενῆς θύρας.** Spatial.

**ὅτι.** Introduces a causal clause.

**πολλοί.** Nominative subject of ζητήσουσιν.

**λέγω ὑμῖν.** See 3:8.

**λέγω.** Pres act ind 1st sg λέγω.

**ὑμῖν.** Dative indirect object of λέγω.

**ζητήσουσιν.** Fut act ind 3rd pl ζητέω.

**εἰσελθεῖν.** Aor act inf εἰσέρχομαι (complementary).

**ἰσχύσουσιν.** Fut act ind 3rd pl ἰσχύω.

13:25 ἀφ' οὗ ἂν ἐγερθῆ ὁ οἰκοδεσπότης καὶ ἀποκλείσῃ τὴν θύραν καὶ ἄρξησθε ἕξω ἐστάναι καὶ κρούειν τὴν θύραν λέγοντες, Κύριε, ἄνοιξον ἡμῖν, καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν, Οὐκ οἶδα ὑμᾶς πόθεν ἐστέ.

**ἀφ' οὗ ἂν.** On the form and function of this temporal relative phrase, see 7:45. Here, the addition of ἂν lends a sense of contingency to the temporal idea. The relative phrase should be viewed as starting a new sentence (contra Plummer, 347, who links ἀφ' οὗ ἂν ἐγερθῆ with what precedes). Verse 25 contains a series of conjoined clauses that are all part of one compound temporal relative clause and introduce the temporal setting of the independent clause in 13:26. Nolland (2:734) admits that the string of conjunctions makes the translation difficult, and he offers two possible solutions: “either the clause following the second καὶ should have the opening clause subordinated to it (so: ‘[then] you will be standing outside . . .’) or coordination should be kept through the verse.” While Nolland opts for the first option, two factors point toward the second. First, the string of καὶs followed by τότε in 13:26 naturally lends itself to a two-part temporal progression. Second, the use of the subjunctive ἄρξησθε makes it very likely that we are dealing with three conjoined verbs: ἐγερθῆ . . . καὶ ἀποκλείσῃ . . . καὶ ἄρξησθε. Although the subjunctive and future were often used interchangeably in this period (see 7:4 on παρέξῃ), almost all manuscripts read the subjunctive here, and Luke shifts to the future later in the parable (ἐρεῖ below and ἄρξεσθε in v. 26, though many mostly later manuscripts

have the aorist subjunctive ἄρξησθε there). What we have here, then, is the entirety of verse 25 serving as the temporal topic of what follows (see 1:36 on Ἐλισάβετ), which is picked up with the resumptive adverb τότε in verse 26.

**ἐγερθῆ.** Aor mid subj 3rd sg ἐγείρω. Subjunctive with ἄν. On the voice, see “Deponency” in the Series Introduction.

**ὁ οἰκοδεσπότης.** Nominative subject of ἐγερθῆ.

**ἀποκλείσῃ.** Aor act subj 3rd sg ἀποκλείω. Subjunctive with ἄν.

**τὴν θύραν.** Accusative direct object of ἀποκλείσῃ.

**ἄρξησθε.** Aor mid subj 2nd pl ἄρχω. Subjunctive with ἄν.

**ἔσταναι.** Prf act inf ἵστημι (complementary).

**κρούειν.** Pres act inf κρούω (complementary).

**τὴν θύραν.** Accusative direct object of κρούειν.

**λέγοντες.** Pres act ptc masc nom pl λέγω (manner or attendant circumstance).

**Κύριε.** Vocative.

**ἄνοιξον.** Aor act impv 2nd sg ἀνοίγω.

**ἡμῖν.** Dative of advantage.

**ἀποκριθεῖς.** Aor mid ptc masc nom sg ἀποκρίνομαι (attendant circumstance; see also 1:19 and 3:11 on ἀποκριθεῖς). On the voice, see “Deponency” in the Series Introduction.

**ἔρει.** Fut act ind 3rd sg λέγω. Although the future could simply be used as a functional equivalent to an aorist subjunctive (cf. 7:4 on παρέξῃ), with this verb phrase continuing to outline the hypothetical situation started with ἐγερθῆ . . . καὶ ἀποκλείσῃ . . . καὶ ἄρξησθε, it is more likely that Luke shifts from the aorist subjunctive to the future indicative once he has set up the situation in order to highlight what the outcome will be in those circumstances (cf. 14:9). Rhetorically, the future tenses of ἔρει and ἄρξεσθε (v. 26) work with ἀφ’ οὗ ἄν to create a sense of certitude regarding the outcome, thus making the warning more stark.

**ὑμῖν.** Dative indirect object of ἔρει.

**οἶδα.** Prf act ind 1st sg οἶδα. On the use of the perfect tense with this verb, see 4:34 on οἶδά.

**ὑμᾶς.** Accusative direct object of οἶδα. This is an example of prolepsis, or anticipatory emphasis. In this construction, the conceptual subject of the verb in an indirect statement (e.g., οἶδα πόθεν ὑμᾶς εἶναι) is “given prominence by being expressed as the object

of the leading verb” (see McKay, 103, 108; cf. 4:34; 13:27; 24:7; Matt 25:24; John 9:8; 1 John 4:3). What could have been an indirect statement (πόθεν ὑμᾶς εἶναι) becomes an interrogative clause that stands in apposition to the direct object: lit. “I do not know you, that is, where you are from.”

**πόθεν.** The interrogative adverb serves as the predicate of ἐστέ.

**ἐστέ.** Pres act ind 2nd pl εἰμί.

**13:26 τότε ἄρξεσθε λέγειν, Ἐφάγομεν ἐνώπιόν σου καὶ ἐπίομεν καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας.**

**ἄρξεσθε.** Fut mid ind 2nd pl ἄρχω.

**λέγειν.** Pres act inf λέγω (complementary).

**Ἐφάγομεν.** Aor act ind 1st pl ἐσθίω.

**ἐνώπιόν σου.** Locative. On the second accent, see 1:13 on ἡ δέησις.

**ἐπίομεν.** Aor act ind 1st pl πίνω.

**ἐν ταῖς πλατείαις.** Locative.

**ἡμῶν.** Possessive genitive.

**ἐδίδαξας.** Aor act ind 2nd sg διδάσκω.

**13:27 καὶ ἐρεῖ λέγων ὑμῖν, Οὐκ οἶδα [ὑμᾶς] πόθεν ἐστέ· ἀπόστητε ἀπ’ ἐμοῦ πάντες ἐργάται ἀδικίας.**

**ἐρεῖ.** Fut act ind 3rd sg λέγω.

**λέγων.** Pres act ptc masc nom sg λέγω (manner). The text here is uncertain. The UBS<sup>4</sup> reading is only supported by a few manuscripts (ℱ<sup>75c</sup> B pc). If it is original, it likely reflects the use of the Hebrew infinitive absolute construction (“saying, he will say”; cf. Omanson, 137) to intensify the statement (see the translation). Given the overwhelming textual support (ℱ<sup>75\*</sup> A D L R W Θ Ψ f<sup>1,13</sup> ℞ pm) for the reading ἐρεῖ λέγω ὑμῖν, however, we are likely dealing with an early scribal error that substituted λέγων for λέγω. The fact that codex ℞ and a few other manuscripts simply read ἐρεῖ ὑμῖν does suggest an awareness of the reading ἐρεῖ λέγων ὑμῖν, but does not significantly weaken the possibility that it represented an early mistake. Following the vast majority of manuscripts we would literally translate: “And he will say, ‘I tell you. . . .’”

**ὑμῖν.** Dative indirect object of ἐρεῖ or λέγω, depending on which reading is followed (see above). If the UBS<sup>4</sup> reading reflects a Hebrew infinitive absolute, ὑμῖν should not be viewed as the direct object of λέγων.

**οἶδα.** Prf act ind 1st sg οἶδα. On the use of the perfect tense with this verb, see 4:34 on οἶδά.

**[ὕμᾱς].** Accusative direct object of οἶδα. If the pronoun is original, we have another example of prolepsis here (see v. 25 on ὑμᾱς), with the interrogative clause standing in apposition to ὑμᾱς. Otherwise, the interrogative clause serves as a clausal complement of οἶδα.

**πόθεν.** The interrogative adverb serves as the predicate of ἐστέ.

**ἐστέ.** Pres act ind 2nd pl εἰμί.

**ἀπόστητε.** Aor act impv 2nd pl ἀφίστημι.

**ἀπ' ἐμοῦ.** Separation.

**πάντες ἐργάται.** Vocative.

**ἐργάται ἀδικίας.** Lit. “workers of wickedness/injustice.”

**ἀδικίας.** Objective genitive.

**13:28** ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων, ὅταν ὄψησθε Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ καὶ πάντας τοὺς προφῆτας ἐν τῇ βασιλείᾳ τοῦ θεοῦ, ὑμᾶς δὲ ἐκβαλλομένους ἔξω.

**ἔσται.** Fut act ind 3rd pl εἰμί.

**ὁ κλαυθμὸς καὶ ὁ βρυγμὸς.** Nominative subject of ἔσται.

**τῶν ὀδόντων.** Objective genitive.

**ὅταν.** On translating “when” rather than “whenever,” see 6:22.

**ὄψησθε.** Aor mid subj 2nd pl ὀράω. Subjunctive with ὅταν. There are three variants here. The unusual ὄψησθε is found in most manuscripts (ℱ<sup>75</sup> A B<sup>1</sup> L R W Ψ 070 <sup>f</sup> 1241 *al*), while the future middle indicative ὄψεσθε (B\* D <sup>f</sup> 1241 *al*) and aorist active subjunctive ἴδητε (Σ Θ) have limited attestation. McKay (160) plausibly argues that “the most likely explanation for ὄψησθε is that it is an aorist subjunctive, formed on the root ὀπ-, like ὄψομαι and ὄφθην, so the variants would be attempts to correct this unusual form.”

**Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ καὶ πάντας τοὺς προφῆτας.** Accusative direct object of ὄψησθε.

**ἐν τῇ βασιλείᾳ.** Locative.

**τοῦ θεοῦ.** Subjective genitive (see also 4:43).

**ὑμᾶς.** Accusative direct object of an implied ὄψησθε.

**ἐκβαλλομένους.** Pres pass ptc masc acc pl ἐκβάλλω. Complement in a double-accusative object complement construction. The use of ὑμᾶς ἐκβαλλομένους with ὄψησθε makes for a vivid expression: They witness both the blessing of the patriarchs and their own expulsion from the kingdom.

**13:29** **καὶ ἤξουσιν ἀπὸ ἀνατολῶν καὶ δυσμῶν καὶ ἀπὸ βορρᾶ καὶ νότου καὶ ἀνακλιθήσονται ἐν τῇ βασιλείᾳ τοῦ θεοῦ.**

**ἤξουσιν.** Fut act ind 3rd pl ἤκω.

**ἀπὸ ἀνατολῶν καὶ δυσμῶν.** Source.

**ἀπὸ βορρᾶ καὶ νότου.** Source.

**ἀνακλιθήσονται.** Fut pass ind 3rd pl ἀνακλίνω. Here, “to cause someone to assume a reclining (or possibly sitting) position as part of the process of eating” (LN 17.24).

**ἐν τῇ βασιλείᾳ.** Locative.

**τοῦ θεοῦ.** Subjective genitive (see also 4:43).

**13:30** **καὶ ἰδοὺ εἰσὶν ἔσχατοι οἱ ἔσονται πρῶτοι καὶ εἰσὶν πρῶτοι οἱ ἔσονται ἔσχατοι.**

**ἰδοὺ.** See 1:20.

**εἰσὶν.** Pres act ind 3rd pl εἰμί.

**ἔσχατοι.** Nominative subject of εἰσὶν.

**οἱ.** Nominative subject of ἔσονται.

**ἔσονται.** Fut ind 3rd pl εἰμί.

**πρῶτοι.** Predicate adjective.

**εἰσὶν.** Pres act ind 3rd pl εἰμί.

**πρῶτοι.** Nominative subject of εἰσὶν.

**οἱ.** Nominative subject of ἔσονται.

**ἔσονται.** Fut ind 3rd pl εἰμί.

**ἔσχατοι.** Predicate adjective.

### **Luke 13:31-35**

<sup>31</sup>At that very hour, some Pharisees came to him, saying, “Get away from here quickly because Herod wants to kill you.” <sup>32</sup>He said to them, “Go and tell that fox, ‘I am casting out demons and performing healings today and tomorrow, and on the third (day)



I will be finished! <sup>33</sup>Nevertheless, it is necessary for me to continue traveling today, tomorrow, and on the following (day) because it is not possible for a prophet to die outside of Jerusalem.”

<sup>34</sup>“Jerusalem, Jerusalem, which kills the prophets and stones those sent to it, how often I wanted to gather together your children just like a hen (gathers together) her own brood under (her) wings, and you were not willing! <sup>35</sup>Your house is abandoned! I tell you, you will certainly not see me (again) until [(the time) comes when] you say, ‘Blessed is the one coming in the name of the Lord!’”

**13:31 Ἐν αὐτῇ τῇ ὥρᾳ προσῆλθάν τινες Φαρισαῖοι λέγοντες αὐτῷ, Ἔξελθε καὶ πορεύου ἐντεῦθεν, ὅτι Ἡρώδης θέλει σε ἀποκτεῖναι.**

**Ἐν αὐτῇ τῇ ὥρᾳ.** Temporal. On the demonstrative use of αὐτός, see 10:21 on Ἐν αὐτῇ τῇ ὥρᾳ.

**προσῆλθάν.** Aor act ind 3rd pl προσέρχομαι. On the second accent, see 1:13 on ἡ δέησίς.

**τινες Φαρισαῖοι.** Nominative subject of προσῆλθάν.

**λέγοντες.** Pres act ptc masc nom pl λέγω (manner).

**αὐτῷ.** Dative indirect object of λέγοντες. Lit. “came, saying to him.”

**Ἔξελθε καὶ πορεύου ἐντεῦθεν.** The two parts of the expression (lit. “go out and go from here”) function like a doublet, intensifying the semantics.

**Ἔξελθε.** Aor act impv 2nd sg ἐξέρχομαι.

**πορεύου.** Pres mid impv 2nd sg πορεύομαι.

**ὅτι.** Introduces a causal clause.

**Ἡρώδης.** Nominative subject of θέλει.

**θέλει.** Pres act ind 3rd sg θέλω.

**σε.** Accusative direct object of ἀποκτεῖναι.

**ἀποκτεῖναι.** Aor act inf ἀποκτείνω (complementary).

**13:32 καὶ εἶπεν αὐτοῖς, Πορευθέντες εἶπατε τῇ ἀλώπεκι ταύτη, Ἴδού ἐκβάλλω δαιμόνια καὶ ἰάσεις ἀποτελῶ σήμερον καὶ αὔριον καὶ τῇ τρίτῃ τελειοῦμαι.**

**εἶπεν.** Aor act ind 3rd sg λέγω.

**αὐτοῖς.** Dative indirect object of εἶπεν.

**Πορευθέντες.** Aor mid ptc masc nom pl πορεύομαι (attendant circumstance). Attendant circumstance participles take on the mood of the verb they modify (see also 5:14 on ἀπελθών). On the voice, see “Deponency” in the Series Introduction.

**εἶπατε.** Aor act impv 2nd pl λέγω.

**τῇ ἀλώπεκι ταύτῃ.** Dative indirect object of εἶπατε. Here, ἀλώπηξ is obviously being used in a figurative sense. Louw (55) notes that “The fox was a symbol of a base and wicked person—a rascal.”

**Ἴδού.** See 1:20.

**ἐκβάλλω.** Pres act ind 1st sg ἐκβάλλω.

**δαιμόνια.** Accusative direct object of ἐκβάλλω.

**ιάσεις.** Accusative direct object of ἀποτελῶ.

**ἀποτελῶ.** Pres act ind 1st sg ἀποτελέω. In the context, this verb could either mean “to accomplish someth., but without special reference to a beginning” (so BDAG, 123.2; cf. LSJ, 222.4) or “to bring an activity to an end” (BDAG 123.1; cf. LSJ, 222.1), i.e., “I am casting out demons and completing my healings today and tomorrow.”

**τῇ τρίτῃ.** Dative of time.

**τελειοῦμαι.** Pres mid/pass ind 1st sg τελειόω. Although this form could be taken as passive, with perhaps God being the agent (so Fitzmyer, 2:1031), a middle reading, which places focus on the subject, is more likely. It is the temporal NP that locates the time in the future. If the future tense is perfective (so Campbell), Luke may have used the present here to portray the future action in imperfective terms (but see also 3:9 on ἐκκόπτεται). This would not, of course, hold true if the future carries no aspectual value (so, e.g., Porter, Fanning, Olsen, Decker).

**13:33 πλὴν δεῖ με σήμερον καὶ αὔριον καὶ τῇ ἐχομένῃ πορεύεσθαι, ὅτι οὐκ ἐνδέχεται προφήτην ἀπολέσθαι ἔξω Ἰερουσαλήμ.**

**πλὴν.** Adversative. The conjunction likely sets up a contrast between Jesus’ need to carry out his ministry and his need to continue traveling toward Jerusalem.

**δεῖ.** Pres act ind 3rd sg δεῖ (impersonal).

**με.** Accusative subject of πορεύεσθαι.

**τῇ ἐχομένῃ.** Pres mid ptc fem dat sg ἔχω (substantival). Dative of time. In this expression, where ἡμέρα is implied, ἔχω carries

the temporal connotation of “immediately following” (BDAG, 422.11.b.β). Some manuscripts (℣<sup>75</sup> & D Δ 69 157) read ἐρχομένη.

**πορεύεσθαι.** Pres mid inf πορεύομαι (complementary; see also 2:49 on εἶναι).

**ὅτι.** Introduces a causal clause.

**ἐνδέχεται.** Pres mid ind 3rd sg ἐνδέχομαι. Only here in the NT: “to be possible, in the sense of being fully in accord with human experience” (LN 71.4) or “to be acceptable to one’s way of thinking” (BDAG, 332).

**προφήτην.** Accusative subject of ἀπολέσθαι.

**ἀπολέσθαι.** Aor mid inf ἀπόλλυμι. It is better to treat the infinitive clause as the subject of ἐνδέχεται, rather than as complementary, since ἐνδέχομαι does not clearly function in an impersonal manner elsewhere.

**ἔξω Ἱερουσαλήμ.** Here, ἔξω, which is usually an adverb, is used as a spatial preposition.

**13:34 Ἱερουσαλήμ Ἱερουσαλήμ, ἡ ἀποκτείνουσα τοὺς προφήτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυνάξαι τὰ τέκνα σου ὃν τρόπον ὄρνις τὴν ἑαυτῆς νοσσιὰν ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε.**

**Ἱερουσαλήμ Ἱερουσαλήμ.** Vocative. The use of the vocative doublet (here, a repetition of the same word; cf. 8:15 on ἐν καρδίᾳ καλῆ καὶ ἀγαθῆ) intensifies the emotional force of the address (cf. 8:24; Acts 9:4), likely highlighting affection and concern, as in 10:41. This is an example of apostrophe, a figure of speech in which a thing or a person who is not present is addressed directly for rhetorical effect.

**ἡ ἀποκτείνουσα.** Pres act ptc fem voc sg ἀποκτείνω. The participle could either be viewed as attributive or substantival in apposition to Ἱερουσαλήμ.

**τοὺς προφήτας.** Accusative direct object of ἀποκτείνουσα.

**λιθοβολοῦσα.** Pres act ptc fem nom sg λιθοβολέω. The participle could either be viewed as attributive or substantival in apposition to Ἱερουσαλήμ.

**τοὺς ἀπεσταλμένους.** Prf pass ptc masc acc pl ἀποστέλλω (substantival). Accusative direct object of λιθοβολοῦσα.

**πρὸς αὐτήν.** Indirect object (see 1:13 on πρὸς αὐτὸν).

**ποσάκις.** The interrogative particle is used to formulate an exclam-

mation (cf. 12:50 on πῶς; McKay, 92). It would also be possible to segment the text as a rhetorical question (as in the Textus Receptus and Westcott/Hort; cf. Omanson, 42, 137).

**ἠθέλησα.** Aor act ind 1st sg θέλω.

**ἐπισυνάξαι.** Aor act inf ἐπισυνάγω (complementary).

**τὰ τέκνα.** Accusative direct object of ἐπισυνάξαι.

**σου.** Genitive of relationship.

**ὃν τρόπον.** The internally headed relative clause (see 3:19 on περί πάντων ὧν ἐποίησεν πονηρῶν) likely produces an intensive expression: “in the very same manner.”

**ὄρνις.** Nominative subject of an implied ἐπισυνάγει.

**τήν . . . νοσοῖαν.** Accusative direct object of an implied ἐπισυνάγει.

**ἐαυτῆς.** Genitive of possession.

**ὑπὸ τὰς πτέρυγας.** Spatial.

**ἠθελήσατε.** Aor act ind 2nd pl θέλω.

**13:35** ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν. λέγω [δὲ] ὑμῖν, οὐ μὴ ἴδητέ με ἕως [ῆξι ὅτε] εἴπητε, Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.

**ἰδοὺ.** See 1:20 on ἰδοὺ.

**ἀφίεται.** Pres pass ind 3rd sg ἀφίημι.

**ὑμῖν.** Dative of disadvantage or reference. Lit. “your house is abandoned for you!” The use of this pronoun together with ὑμῶν helps highlight the destruction foretold as their fate. On the word order, see 1:2 on ἡμῖν.

**ὁ οἶκος.** Nominative subject of ἀφίεται.

**ὑμῶν.** Possessive genitive.

**λέγω ὑμῖν.** See 3:8.

**λέγω.** Pres act ind 1st sg λέγω.

**ὑμῖν.** Dative indirect object of λέγω.

**ἴδητέ.** Aor act subj 2nd pl ὀράω. The subjunctive is used with οὐ μὴ, which expresses emphatic negation (see also 1:15 on πῆη). On the second accent, see 1:13 on ἡ δέησις.

**με.** Accusative direct object of ἴδητέ.

**ἕως.** Temporal. Klein (495, n. 42) notes that this is the only place in the NT where ἕως occurs with the indicative rather than the subjunctive.

[ἤξει]. Fut act ind 3rd sg ἤκω. The phrase ἤξει ὅτε is omitted by many scribes (Ⲯ<sup>45</sup> Ⲯ<sup>75</sup> Ⲭ B<sup>f1.13</sup> *al*) who presumably objected to the difficult construction (Marshall, 576–77).

[ὅτε]. The temporal particle may be used as a substitute for a relative pronoun following a word denoting time (BDAG, 731.1.b.γ). Citing this as an example, Caragounis (191) argues that authors who aimed at a more literary style during this period might choose to substitute ὅτε for ὅταν and retain the subjunctive.

**εἴπητε.** Aor act subj 2nd pl λέγω. Subjunctive in an indefinite temporal clause with ἕως.

**Εὐλογημένος.** Prf pass ptc masc nom sg εὐλογέω. Predicate of a verbless equative clause.

**ὁ ἐρχόμενος.** Pres mid ptc masc nom sg ἔρχομαι (substantival). Nominative subject of a verbless equative clause.

**ἐν ὀνόματι.** Manner.

**κυρίου.** Possessive genitive.

### Luke 14:1-14

<sup>1</sup>And it happened that as he entered the house of one of the leaders of the Pharisees on a Sabbath day to eat some food they were watching him closely. <sup>2</sup>And a certain man, right in front of him, was sick with dropsy. <sup>3</sup>Jesus responded and spoke to the lawyers and Pharisees, saying, “Is it lawful to heal on the Sabbath, or not?” <sup>4</sup>But they were silent. So, taking hold of (the man) he healed him and sent him away. <sup>5</sup>Then he said to them, “Which of you has a son or ox that falls into a pit and will not immediately pull him out on the Sabbath day?” <sup>6</sup>And they were not able to respond to these things.

<sup>7</sup>Then he proceeded to tell a parable to the ones who had been invited, because he had observed how they were choosing the places of honor, saying to them, <sup>8</sup>“When you are invited by someone to a wedding, do not sit down in the place of honor, in case someone more important than you has been invited by him, <sup>9</sup>and the one who invited you and him will come and say to you, ‘Give (your) place to this person.’ And then, humiliated, you will be stuck with the least important place. <sup>10</sup>Instead, when you are invited go and sit down to eat in the least important place, so that when the one who has invited you comes he will say to you, ‘Friend, move up to a better place.’ Then you will have glory before everyone dining

with you. <sup>11</sup>Because everyone who exalts himself will be humbled and the one who humbles himself will be exalted.”

<sup>12</sup>Then he also proceeded to say to the one who had invited him, “Whenever you prepare a meal, whether an early meal or a late meal, do not invite your friends or your siblings or your relatives or your rich neighbors, so that they do not also invite you in return and that be your reward. <sup>13</sup>But whenever you prepare a banquet, invite the poor, crippled, lame, (and) blind; <sup>14</sup>and you will be blessed, because they do not have (the ability) to repay you. For it will be repaid to you at the resurrection of the just.”

**14:1** Καὶ ἐγένετο ἐν τῷ ἐλθεῖν αὐτὸν εἰς οἶκόν τινος τῶν ἀρχόντων [τῶν] Φαρισαίων σαββάτῳ φαγεῖν ἄρτον καὶ αὐτοὶ ἦσαν παρατηρούμενοι αὐτόν.

**ἐγένετο.** Aor mid ind 3rd sg γίνομαι. As is common, here καὶ ἐγένετο helps mark the beginning of a new pericope (cf. 5:12; see also 1:8 on Ἐγένετο).

**ἐλθεῖν.** Aor act inf ἔρχομαι. Used with ἐν τῷ to denote contemporaneous time (see also 1:8 on ἱερατεῦειν). When infinitives serve as the object of a preposition, they are always articular (Burk, 81). On the use of the aorist infinitive, see 3:21 on βαπτισθῆναι.

**αὐτόν.** Accusative subject of ἐλθεῖν.

**εἰς οἶκόν.** Locative. On the second accent, see 1:13 on ἡ δέησις.

**τινος.** Possessive genitive.

**τῶν ἀρχόντων.** Partitive genitive.

[τῶν] **Φαρισαίων.** Genitive of subordination.

**σαββάτῳ.** Dative of time.

**φαγεῖν.** Aor act inf ἐσθίω (purpose).

**ἄρτον.** Accusative direct object of φαγεῖν. Here, synecdoche (see 1:46 on ἡ ψυχὴ μου) for “food.”

**αὐτοὶ.** Nominative subject of ἦσαν παρατηρούμενοι. On the use of the conjunction with αὐτός here, see 4:15.

**ἦσαν.** Impf ind 3rd pl εἰμί.

**παρατηρούμενοι.** Pres mid ptc masc nom pl παρατηρέω (imperfect periphrastic).

**αὐτόν.** Accusative direct object of παρατηρούμενοι.

**14:2** και ἰδοὺ ἄνθρωπός τις ἦν ὕδρωπικὸς ἔμπροσθεν αὐτοῦ.

**ἰδοὺ.** See 1:20.

**ἄνθρωπός τις.** Nominative subject of ἦν. On the second accent, see 1:13 on ἡ δέησις.

**ἦν.** Impf ind 3rd sg εἰμί.

**ὕδρωπικὸς.** Predicate adjective. This disease involves “swelling resulting from the accumulation of lymph in the body tissues” (LN 23.164).

**ἔμπροσθεν αὐτοῦ.** Locative. Lit. “before him.”

**14:3** και ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς τοὺς νομικοὺς και Φαρισαίους λέγων, Ἐξεστιν τῷ σαββάτῳ θεραπεῦσαι ἢ οὐ;

**ἀποκριθεὶς . . . εἶπεν . . . λέγων.** Lit. “Jesus answering . . . spoke . . . saying.” In this rare construction, a single act of speaking is referred to using three verbs of speech (cf. Matt 22:1). Whether this represents a Semitism, or projects a sense of a carefully considered response or touch of solemnity (cf. Davies and Allison, 273) is unclear. Runge has argued that when “redundant quotative frames” are used (see 1:19 on ἀποκριθεὶς), “the choice to use a redundant second verb has the effect of slowing the discourse like a speed bump, attracting attention to what follows” (Runge §7.3.1). Here, the rare use of three verbs of speech in the quotative frame would add to that effect significantly.

**ἀποκριθεὶς.** Aor mid ptc masc nom sg ἀποκρίνομαι (attendant circumstance; see also 1:19 on ἀποκριθεὶς). On the voice, see “Deponency” in the Series Introduction.

**ὁ Ἰησοῦς.** Nominative subject of εἶπεν.

**εἶπεν.** Aor act ind 3rd sg λέγω.

**πρὸς τοὺς νομικοὺς και Φαρισαίους.** Indirect object (see 1:13 on πρὸς αὐτὸν).

**λέγων.** Pres act ptc masc nom sg λέγω (manner).

**Ἐξεστιν.** Pres act ind 3rd sg ἔξεστιν (impersonal). Most manuscripts (ℱ<sup>45</sup> A W 33 *f*.<sup>13</sup> ℳ *pm*) insert εἰ before Ἐξεστιν. In this reading, εἰ likely has been written in place of its homonym, the confirmatory adverb ἦ (see the full discussion at 6:9): “Is it really lawful to heal on the Sabbath or not?”

**τῷ σαββάτῳ.** Dative of time.

**θεραπεύσαι.** Aor act inf θεραπεύω (complementary; see also 2:49 on εἶναι).

**14:4 οἱ δὲ ἡσύχασαν. καὶ ἐπιλαβόμενος ἰάσατο αὐτὸν καὶ ἀπέλυσεν.**

**οἱ.** The nominative article functions as the subject of ἡσύχασαν (see also 1:29 on ἡ).

**ἡσύχασαν.** Aor act ind 3rd pl ἡσυχάζω.

**ἐπιλαβόμενος.** Aor mid ptc masc nom sg ἐπιλαμβάνομαι (attendant circumstance).

**ἰάσατο.** Aor mid ind 3rd sg ἰάομαι.

**αὐτὸν.** Accusative direct object of ἰάσατο.

**ἀπέλυσεν.** Aor act ind 3rd sg ἀπολύω.

**14:5 καὶ πρὸς αὐτοὺς εἶπεν, Τίνος ὑμῶν υἱὸς ἢ βοῦς εἰς φρέαρ πεσεῖται, καὶ οὐκ εὐθέως ἀνασπάσει αὐτὸν ἐν ἡμέρᾳ τοῦ σαββάτου;**

**πρὸς αὐτοὺς.** Indirect object (see 1:13 on πρὸς αὐτὸν).

**εἶπεν.** Aor act ind 3rd sg λέγω.

**Τίνος ὑμῶν υἱὸς.** Lit. “a son of which of you.”

**Τίνος.** Genitive of relationship.

**ὑμῶν.** Partitive genitive.

**υἱὸς ἢ βοῦς.** Nominative subject of πεσεῖται. Many manuscripts read ὄνος (“a donkey or ox”; **Ⲛ** K L X Π Ψ <sup>f.13</sup> *pm*) or προβατον (“sheep”; D, following Matt 12:11) in place of υἱὸς (**Ⲫ**<sup>45</sup> **Ⲫ**<sup>75</sup> B E G H N W Δ **Ⲙ** *pm*), perhaps to ease the “unusual collocation of ‘son’ and ‘ox’” (NET Bible). Nolland (2:744), on the other hand, prefers ὄνος and rejects υἱὸς as having “been introduced in the face of a more extreme Jewish view (as reflected, e.g., in CD 11:13–14).”

**εἰς φρέαρ.** Locative.

**πεσεῖται.** Fut mid ind 3rd sg πίπτω. “The future is sometimes found in deliberative questions in place of the subjunctive” (McKay, 95; see also 11:5 on ἔξει).

**ἀνασπάσει.** Fut act ind 3rd sg ἀνασπάζω. The οὐκ indicates that an affirmative answer to the question is expected.

**αὐτὸν.** Accusative direct object of ἀνασπάσει.



ἐν ἡμέρᾳ. Temporal.  
 τοῦ σαββάτου. Attributive genitive.

**14:6 καὶ οὐκ ἴσχυσαν ἀνταποκριθῆναι πρὸς ταῦτα.**

ἴσχυσαν. Aor act ind 3rd pl ἰσχύω.  
 ἀνταποκριθῆναι. Aor mid inf ἀνταποκρίνομαι (complementary).  
 On the voice, see “Deponency” in the Series Introduction. Only here  
 and in Rom 9:20 in the NT: “to respond to a question, with empha-  
 sis upon an implied opposition or contradiction” (LN 33.186).  
 πρὸς ταῦτα. Reference.

**14:7 Ἔλεγεν δὲ πρὸς τοὺς κεκλημένους παραβολὴν, ἐπέχων πῶς  
 τὰς πρωτοκλισίας ἐξελέγοντο, λέγων πρὸς αὐτοὺς,**

Ἔλεγεν. Impf act ind 3rd sg λέγω.  
 πρὸς τοὺς κεκλημένους. Indirect object (see 1:13 on πρὸς  
 αὐτὸν).  
 τοὺς κεκλημένους. Prf pass ptc masc acc pl καλέω (substantival).  
 παραβολὴν. Accusative direct object of Ἔλεγεν.  
 ἐπέχων. Pres act ptc masc nom sg ἐπέχω (causal).  
 τὰς πρωτοκλισίας. Accusative direct object of ἐξελέγοντο.  
 ἐξελέγοντο. Impf mid ind 3rd pl ἐκλέγομαι.  
 λέγων. Pres act ptc masc nom sg λέγω (attendant circumstance;  
 see also 1:24 on λέγουσα). Here, the use of a second verb of speech  
 (see 1:19 on ἀποκριθεὶς) likely stems from the need to reestablish  
 that Jesus is about to speak after the lengthy participial phrase  
 (ἐπέχων πῶς τὰς πρωτοκλισίας ἐξελέγοντο).  
 πρὸς αὐτοὺς. Indirect object (see 1:13 on πρὸς αὐτὸν).

**14:8 Ὄταν κληθῆς ὑπὸ τινος εἰς γάμους, μὴ κατακλιθῆς εἰς  
 τὴν πρωτοκλισίαν, μήποτε ἐντιμότερός σου ἢ κεκλημένος ὑπ’  
 αὐτοῦ,**

Ὄταν. On translating “when” rather than “whenever,” see 6:22.  
 κληθῆς. Aor pass subj 2nd sg καλέω. Subjunctive with Ὄταν.  
 ὑπὸ τινος. Ultimate agency.  
 εἰς γάμους. Locative. Bovon (2:488) notes that it is the wedding  
 celebration or banquet that is in view.

**κατακλιθῆς.** Aor mid/pass subj 2nd sg κατακλίνω (prohibitive subjunctive). It is unclear whether this form of κατακλίνω, which only occurs in Luke (also 7:36; 9:14, 15; 24:30), should be viewed as middle (see the translation) or passive (presumably, “allow yourself to be seated”). Given the focus on the person’s initiative (see v. 10) and broad usage, middle voice is more likely.

**εἰς τὴν πρωτοκλισίαν.** Locative.

**μήποτε.** A marker of negated purpose (BDAG, 648.2). McKay (142) notes that “fear that something may happen or prove to have happened is expressed by μή with the subjunctive (often with an indefinite adverb, ποτέ, πώς or πού added).” He goes on to translate this verse: “when you are invited to a wedding breakfast, don’t take the position of honour, in case (for fear that) someone more important . . .” (143).

**ἐντιμότερός.** Nominative subject of ἦ κεκλημένος. On the second accent, see 1:13 on ἡ δέησις.

**σου.** Genitive of comparison.

**ἦ.** Pres act subj 3rd sg εἰμί. Subjunctive with μήποτε.

**κεκλημένος.** Prf pass ptc masc nom sg καλέω (perfect periphrastic).

**ὑπ’ αὐτοῦ.** Ultimate agency.

**14:9 καὶ ἐλθὼν ὁ σὲ καὶ αὐτὸν καλέσας ἐρεῖ σοι, Δὸς τούτῳ τόπον, καὶ τότε ἄρξῃ μετὰ αἰσχύνης τὸν ἔσχατον τόπον κατέχειν.**

**ἐλθὼν.** Aor act ptc masc nom sg ἔρχομαι (attendant circumstance or temporal; on the former, see 11:8 on ἀναστὰς). The temporal reading, which might be supported by the clear temporal expression in verse 10 (ὅταν ἔλθῃ ὁ κεκληκὼς σε), would be rendered: “and when the one who invited you . . . comes, he will say to you. . . .”

**ὁ . . . καλέσας.** Aor act ptc masc nom sg καλέω (substantival). Nominative subject of ἐρεῖ.

**σὲ καὶ αὐτὸν.** Accusative direct object of καλέσας.

**ἐρεῖ.** Fut act ind 3rd sg λέγω. Now that the hypothetical situation has been established, Luke shifts from the aorist subjunctive to the future indicative in order to highlight what the outcome will be should those circumstances come about (cf. 13:25).

**σοι.** Dative indirect object of ἐρεῖ.

**Δός.** Aor act impv 2nd sg δίδωμι.  
**τούτῳ.** Dative indirect object of Δός.  
**τόπον.** Accusative direct object of Δός.  
**ἄρξῃ.** Fut mid ind 2nd sg ἄρχομαι. The use of ἄρχομαι here likely highlights the ongoing shame that would come from being moved to the last seat. Lit. “you will begin to occupy.”  
**μετὰ αἰσχύνῃς.** Association or manner. Lit. “with shame.”  
**τὸν ἔσχατον τόπον.** Accusative direct object of κατέχειν.  
**κατέχειν.** Pres act inf κατέχω. Although Louw and Nida argue that the verb here means, “to come to be in a place, to occupy” (85.9), this is probably reading too much of the context into the semantics of the verb. The verb more likely simply denotes, “to have or possess objects or property” (LN 57:1) or “to have a place as one’s own” (BDAG, 533.5).

**14:10 ἀλλ’ ὅταν κληθῆς, πορευθεὶς ἀνάπεσε εἰς τὸν ἔσχατον τόπον, ἵνα ὅταν ἔλθῃ ὁ κεκληκῶς σε ἐρεῖ σοι, Φίλε, προσανάβηθι ἀνώτερον· τότε ἔσται σοι δόξα ἐνώπιον πάντων τῶν συνανακειμένων σοι.**

**ὅταν.** On translating “when” rather than “whenever,” see 6:22.  
**κληθῆς.** Aor pass subj 2nd sg καλέω. Subjunctive with ὅταν.  
**πορευθεὶς.** Aor mid ptc masc nom sg πορεύομαι (attendant circumstance). On the voice, see “Deponency” in the Series Introduction.  
**ἀνάπεσε.** Aor act impv 2nd sg ἀναπίπτω.  
**εἰς τὸν ἔσχατον τόπον.** Locative.  
**ἵνα.** Introduces a purpose clause: ἐρεῖ σοι, Φίλε, προσανάβηθι ἀνώτερον.  
**ὅταν.** On translating “when” rather than “whenever,” see 6:22.  
**ἔλθῃ.** Aor act subj 3rd sg ἔρχομαι. Subjunctive with ὅταν, which expresses a contingent temporal element.  
**ὁ κεκληκῶς.** Prf act ptc masc nom sg καλέω (substantival). Nominative subject of ἐρεῖ.  
**σε.** Accusative direct object of κεκληκῶς.  
**ἐρεῖ.** Fut act ind 3rd sg λέγω. The future is occasionally used in place of the subjunctive with ἵνα, as here (cf. 19:40 on σιωπήσουσιν, where the future is used with ἕάν). In such instances, McKay (133)

notes that there are typically variant readings with the subjunctive (here A D W Ψ<sup>f.13</sup> Ⓜ read εἴτη). Jannaris (Appendix IV, §11; cited in Caragounis, 557) has pointed out that as the aorist subjunctive began to take the place of the future indicative, the future was occasionally used in place of the subjunctive in reaction to this phenomenon, even to the point of sometimes having the future used with ἵνα but spelled with the thematic vowel (η and ω) of the subjunctive. Caragounis (117, n. 100) suggests that although the subjunctive was still the dominant form used with ἵνα, the indicative was beginning to be used during this period, with no difference in meaning, and became increasingly common in post-NT times.

**σοι.** Dative indirect object of ἐρεῖ.

**Φίλε.** Vocative.

**προσανάβηθι ἀνώτερον.** Lit. “go up to a higher (place).” Plummer (358) notes that the clause could mean “‘Come up higher,’ i.e. to where the host is sitting.”

**προσανάβηθι.** Aor act impv 2nd sg προσαναβαίνω.

**ἔσται.** Fut ind 3rd sg εἰμί.

**σοι.** Dative of possession or advantage. On the word order, see 1:2 on ἡμῖν.

**δόξα.** Nominative subject of ἔσται.

**ἐνώπιον πάντων τῶν συνανακειμένων.** Locative. See also 1:15.

**τῶν συνανακειμένων.** Pres mid ptc masc gen pl συνανάκειμαι (substantival).

**σοι.** Dative complement of συνανακειμένων.

**14:11 ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, καὶ ὁ ταπεινῶν ἑαυτὸν ὑψωθήσεται.**

**ὅτι.** Epexegetical conjunction.

**πᾶς ὁ ὑψῶν.** Pres act ptc masc nom sg ὑψόω (substantival; see 1:66 on πάντες οἱ ἀκούσαντες). Nominative subject of ταπεινωθήσεται. The sense here is “to cause enhancement in honor, fame, position, power” (BDAG, 1046.2).

**ἑαυτὸν.** Accusative direct object of ὑψῶν.

**ταπεινωθήσεται.** Fut pass ind 3rd sg ταπεινώω.

**ὁ ταπεινῶν.** Pres act ptc masc nom sg ταπεινώω (substantival). Nominative subject of ὑψωθήσεται.

**ἑαυτὸν.** Accusative direct object of ταπεινῶν.  
**ὕψωθήσεται.** Fut pass ind 3rd sg ὑψώω.

**14:12** Ἐλεγεν δὲ καὶ τῷ κεκληκῶτι αὐτόν, Ὅταν ποιῆς ἄριστον ἢ δεῖπνον, μὴ φώνει τοὺς φίλους σου μηδὲ τοὺς ἀδελφούς σου μηδὲ τοὺς συγγενεῖς σου μηδὲ γείτονας πλουσίους, μήποτε καὶ αὐτοὶ ἀντικαλέσωσιν σε καὶ γένηται ἀνταπόδομά σοι.

**Ἐλεγεν.** Impf act ind 3rd sg λέγω.

**δέ.** There is no scene change from 14:1-6, but the conjunction marks what follows as the next development in the narrative.

**τῷ κεκληκῶτι.** Prf act ptc masc dat sg καλέω (substantival).  
 Dative indirect object of Ἐλεγεν.

**αὐτόν.** Accusative direct object of κεκληκῶτι.

**Ὅταν.** On the translation “whenever” here, see 6:22.

**ποιῆς.** Pres act subj 2nd sg ποιέω. Subjunctive with Ὅταν.

**ἄριστον ἢ δεῖπνον.** Accusative direct object of ποιῆς. The use of ἢ suggests that Luke is not using the two terms synonymously, i.e., “meal or meal.” Rather, the former likely refers to the noon/early meal and the latter to the evening/main meal (cf. LN 23.23, 25).

**φώνει.** Pres act impv 2nd sg φωνέω (prohibition).

**τοὺς φίλους . . . τοὺς ἀδελφούς . . . τοὺς συγγενεῖς . . . γείτονας πλουσίους.** Accusative direct object of φώνει. Marshall (584) rightly notes that τοὺς ἀδελφούς may refer to immediate family here.

**σου . . . σου . . . σου.** Genitive of relationship.

**μήποτε.** Introduces a negative purpose clause.

**αὐτοὶ.** Nominative subject of ἀντικαλέσωσιν.

**ἀντικαλέσωσιν.** Aor act subj 3rd pl ἀντικαλέω. Subjunctive with μήποτε.

**σε.** Accusative direct object of ἀντικαλέσωσιν.

**γένηται.** Aor mid subj 3rd sg γίνομαι. Subjunctive with μήποτε.

**ἀνταπόδομά.** Nominative subject of γένηται. On the second accent, see 1:13 on ἡ δέησίς.

**σοι.** Dative of advantage or possession.

**14:13** ἀλλ’ ὅταν δοχὴν ποιῆς, καλεῖ πτωχοὺς, ἀναπειρούς, χωλοὺς, τυφλοὺς·

**ἀλλ’.** Objective genitive.

**ὅταν.** On the translation “whenever” here, see 6:22.  
**δοχήν.** Accusative direct object of ποιῆς.  
**ποιῆς.** Pres act subj 2nd sg ποιέω. Subjunctive with ὅταν.  
**κάλει.** Pres act impv 2nd sg καλέω.  
**πτωχούς, ἀναπίρους, χωλούς, τυφλούς.** Accusative direct object of κάλει.

**14:14 καὶ μακάριος ἔση, ὅτι οὐκ ἔχουσιν ἀνταποδοῦναί σοι, ἀνταποδοθήσεται γάρ σοι ἐν τῇ ἀναστάσει τῶν δικαίων.**

**μακάριος,** Predicate adjective.  
**ἔση.** Fut mid ind 2nd sg εἰμί.  
**ὅτι.** Introduces a causal clause.  
**ἔχουσιν.** Pres act ind 3rd pl ἔχω.  
**ἀνταποδοῦναί.** Aor act inf ἀνταποδίδωμι (direct object). Lit. “they do not have to repay you.”  
**σοι.** Dative indirect object of ἀνταποδοῦναί.  
**ἀνταποδοθήσεται.** Fut pass ind 3rd sg ἀνταποδίδωμι.  
**γάρ.** Causal, modifying μακάριος ἔση.  
**σοι.** Dative indirect object of ἀνταποδοθήσεται.  
**ἐν τῇ ἀναστάσει.** Temporal.  
**τῶν δικαίων.** Objective genitive.

### **Luke 14:15-24**

<sup>15</sup>Now, when one of those dining with him heard these things, he said to him, “Blessed is the one who eats a meal in the kingdom of God.” <sup>16</sup>Then he said to him, “A certain man was preparing a special meal and had invited many people. <sup>17</sup>So he sent his slave at the time of the meal to say to those who had been invited, ‘Come, because it is now ready.’ <sup>18</sup>But they all, without exception, began to make excuses. The first one said to him, ‘I (just) bought a field and need to go out and see it. I ask you, (please) consider me excused.’ <sup>19</sup>And another said, ‘I (just) bought five pair of oxen and am going to examine them. I ask you, (please) consider me excused.’ <sup>20</sup>And another said, ‘I just got married and because of this I am not able to come.’”

<sup>21</sup>“When the slave returned, he told his master these things. Then the householder became angry and said to his slave, ‘Go out

quickly into the streets and alleys of the city, and bring the poor and crippled and blind and lame here.’<sup>22</sup>The slave replied, ‘Master, what you commanded has been done, and there is still room.’<sup>23</sup>So the master said to the slave, ‘Go out into the roads and paths and force (people) to come in, so that my house might be full.’<sup>24</sup>For I tell you, none of those men who were invited will taste my meal!’”

**14:15 Ἀκούσας δέ τις τῶν συνανακειμένων ταῦτα εἶπεν αὐτῷ, Μακάριος ὅστις φάγεται ἄρτον ἐν τῇ βασιλείᾳ τοῦ θεοῦ.**

**Ἀκούσας.** Aor act ptc masc nom sg ἀκούω (temporal).

**δέ.** There is no scene change from 14:1-14, but the conjunction marks what follows as the next development in the narrative.

**τις.** Nominative subject of εἶπεν.

**τῶν συνανακειμένων.** Pres mid ptc masc gen pl συνανάκειμαι (substantival). Partitive genitive.

**ταῦτα.** Accusative direct object of Ἀκούσας.

**εἶπεν.** Aor act ind 3rd sg λέγω.

**αὐτῷ.** Dative indirect object of λέγω.

**Μακάριος.** Predicate adjective of a verbless equative clause.

**ὅστις.** Nominative subject of φάγεται. The relative pronoun introduces a headless relative clause (see 6:2 on ὅ), which as a whole (ὅστις φάγεται ἄρτον ἐν τῇ βασιλείᾳ τοῦ θεοῦ) serves as the subject of a verbless equative clause. For more on the so-called indefinite relative pronoun, see 1:20 on οἵτινες.

**φάγεται.** Fut mid ind 3rd sg ἐσθίω.

**ἄρτον.** Accusative direct object of φάγεται. Here, synecdoche (see 1:46 on ἡ ψυχὴ μου) for “food” or “a meal.”

**ἐν τῇ βασιλείᾳ.** Locative.

**τοῦ θεοῦ.** Subjective genitive (see also 4:43).

**14:16 ὁ δὲ εἶπεν αὐτῷ, Ἄνθρωπός τις ἐποίει δεῖπνον μέγα, καὶ ἐκάλεσεν πολλούς**

**ὁ.** Nominative subject of εἶπεν (see 1:29 on ἡ).

**εἶπεν.** Aor act ind 3rd sg λέγω.

**αὐτῷ.** Dative indirect object of εἶπεν.

**Ἄνθρωπός τις.** Nominative subject of ἐποίει. Levinsohn (2000, 20) notes that “sentences at the beginning of discourses commonly

open with a non-verbal constituent” to mark a point of departure for the story that follows.

**ἐποίει.** Impf act ind 3rd sg ποιέω.

**δείπνον μέγα.** Accusative direct object of ἐποίει.

**ἐκάλεσεν.** Aor act ind 3rd sg καλέω.

**πολλούς.** Accusative direct object of ἐκάλεσεν.

**14:17 καὶ ἀπέστειλεν τὸν δούλον αὐτοῦ τῇ ὥρᾳ τοῦ δείπνου εἰπεῖν τοῖς κεκλημένοις, Ἔρχεσθε, ὅτι ἤδη ἔτοιμά ἐστιν.**

**ἀπέστειλεν.** Aor act ind 3rd sg ἀποστέλλω.

**τὸν δούλον.** Accusative direct object of ἀπέστειλεν.

**αὐτοῦ.** Possessive genitive.

**τῇ ὥρᾳ.** Dative of time. Lit. “at the hour.”

**τοῦ δείπνου.** “At the hour *when the meal would be served.*”

**εἰπεῖν.** Aor act inf λέγω (purpose).

**τοῖς κεκλημένοις.** Prf pass ptc masc dat pl καλέω (substantival).

Dative indirect object of εἰπεῖν.

**Ἔρχεσθε.** Pres mid imprv 2nd pl ἔρχομαι.

**ὅτι.** Introduces a causal clause.

**ἤδη ἔτοιμά ἐστιν.** Lit. “it is already prepared.”

**ἔτοιμά.** Predicate adjective.

**ἐστιν.** Pres act ind 3rd sg εἰμί. On the loss of accent, see 1:18 on εἶμι.

**14:18 καὶ ἦρξαντο ἀπὸ μιᾶς πάντες παραιτεῖσθαι. ὁ πρῶτος εἶπεν αὐτῷ, Ἄγρὸν ἠγόρασα καὶ ἔχω ἀνάγκην ἐξελθῶν ιδεῖν αὐτόν· ἐρωτῶ σε, ἔχε με παρητημένον.**

**ἦρξαντο.** Aor mid ind 3rd pl ἄρχω.

**ἀπὸ μιᾶς.** Lit. “from one.” It is not clear what feminine noun is implied in this adverbial expression, perhaps γνώμης, ὁρμῆς, γλώσσης, or φωνῆς (BDAG, 107.6). The expression likely means “unanimously,” though it could be an Aramaism for “at once” (see BDAG, 107.6).

**πάντες.** Nominative subject of ἦρξαντο.

**παραιτεῖσθαι.** Pres mid inf παραιτέομαι (complementary). On this use of the verb, see below on παρητημένον.

**ὁ πρῶτος.** Nominative subject of εἶπεν.



**εἶπεν.** Aor act ind 3rd sg λέγω.  
**αὐτῷ.** Dative indirect object of εἶπεν.  
**Ἄγρὸν ἠγόρασα.** This expression is apparently still used as an excuse in modern Greek (Caragounis, 71, n. 17).  
**Ἄγρὸν.** Accusative direct object of ἠγόρασα.  
**ἠγόρασα.** Aor act ind 1st sg ἀγοράζω.  
**ἔχω.** Pres act ind 1st sg ἔχω.  
**ἀνάγκην.** Accusative direct object of ἔχω. Lit. “I have need.”  
**ἐξελθῶν.** Aor act ptc masc nom sg ἐξέρχομαι (attendant circumstance).  
**ιδεῖν.** Aor act inf ὁράω (epexegetical).  
**αὐτόν.** Accusative direct object of ιδεῖν.  
**ἔρωτῶ.** Pres act ind 1st sg ἐρωτάω.  
**σε.** Accusative direct object of ἐρωτῶ.  
**ἔχε.** Pres act impv 2nd sg ἔχω.  
**με.** Accusative direct object of ἔχε.  
**παρητημένον.** Prf pass ptc masc acc sg παραίτομαι. Complement in an object-complement double accusative construction (contra Wallace, 646, who treats it as indirect discourse): lit. “hold me excused.” When “used in connection w. an invitation, it becomes a euphemism in the sense [of] *excuse*” (BDAG, 764.2.a). This concise expression is still in use in the Greek language today (Caragounis, 74, n. 57).

**14:19** καὶ ἕτερος εἶπεν, Ζεύγη βοῶν ἠγόρασα πέντε καὶ πορεύομαι δοκιμάσαι αὐτά· ἐρωτῶ σε, ἔχε με παρητημένον.

**ἕτερος.** Nominative subject of εἶπεν.  
**εἶπεν.** Aor act ind 3rd sg λέγω.  
**Ζεύγη . . . πέντε.** Accusative direct object of ἠγόρασα.  
**βοῶν.** Genitive of measure.  
**ἠγόρασα.** Aor act ind 1st sg ἀγοράζω.  
**πορεύομαι.** Pres mid ind 1st sg πορεύομαι.  
**δοκιμάσαι.** Aor act inf δοκιμάζω (purpose).  
**αὐτά.** Accusative direct object of δοκιμάσαι.  
**ἐρωτῶ.** Pres act ind 1st sg ἐρωτάω.  
**σε.** Accusative direct object of ἐρωτῶ.  
**ἔχε.** Pres act impv 2nd sg ἔχω.

**με.** Accusative direct object of ἔχε.  
**παρητημένον.** Prf pass ptc masc acc sg παραιτέομαι. Complement in a double accusative object-complement construction (see also 14:18).

**14:20 καὶ ἕτερος εἶπεν, Γυναίκα ἕγημα καὶ διὰ τοῦτο οὐ δύναμαι ἐλθεῖν.**

**ἕτερος.** Nominative subject of εἶπεν.  
**εἶπεν.** Aor act ind 3rd sg λέγω.  
**Γυναίκα ἕγημα.** Lit. "I have married a woman."  
**Γυναίκα.** Accusative direct object of ἕγημα.  
**ἕγημα.** Aor act ind 1st sg γαμέω.  
**διὰ τοῦτο.** Cause. See also 12:22 on διὰ τοῦτο.  
**δύναμαι.** Pres mid ind 1st sg δύναμαι.  
**ἐλθεῖν.** Aor act inf ἔρχομαι (complementary).

**14:21 καὶ παραγενόμενος ὁ δοῦλος ἀπήγγειλεν τῷ κυρίῳ αὐτοῦ ταῦτα. τότε ὀργισθεὶς ὁ οἰκοδεσπότης εἶπεν τῷ δούλῳ αὐτοῦ, Ἔξελθε ταχέως εἰς τὰς πλατείας καὶ ῥύμας τῆς πόλεως καὶ τοὺς πτωχοὺς καὶ ἀναπίρους καὶ τυφλοὺς καὶ χωλοὺς εἰσάγαγε ὧδε.**

**παραγενόμενος.** Aor mid ptc masc nom sg παραγίνομαι (temporal). Lit. "arrived."

**ὁ δοῦλος.** Nominative subject of ἀπήγγειλεν.  
**ἀπήγγειλεν.** Aor act ind 3rd sg ἀπαγγέλλω.  
**τῷ κυρίῳ.** Dative indirect object of ἀπήγγειλεν.  
**αὐτοῦ.** Genitive of subordination.  
**ταῦτα.** Accusative direct object of ἀπήγγειλεν.  
**ὀργισθεὶς.** Aor mid ptc masc nom sg ὀργίζομαι (attendant circumstance).

**ὁ οἰκοδεσπότης.** Nominative subject of εἶπεν.  
**εἶπεν.** Aor act ind 3rd sg λέγω.  
**τῷ δούλῳ.** Dative indirect object of εἶπεν.  
**αὐτοῦ.** Possessive genitive.  
**Ἔξελθε.** Aor act impv 2nd sg ἐξέρχομαι.  
**εἰς τὰς πλατείας καὶ ῥύμας.** Locative.  
**τῆς πόλεως.** Partitive genitive.

**τοὺς πτωχοὺς καὶ ἀναπίρους καὶ τυφλοὺς καὶ χωλοὺς.** Accusative direct object of εἰσάγαγε.

**εἰσάγαγε.** Aor act impv 2nd sg εἰσάγω.

**14:22 καὶ εἶπεν ὁ δούλος, Κύριε, γέγονεν ὁ ἐπέταξας, καὶ ἔτι τόπος ἐστίν.**

**εἶπεν.** Aor act ind 3rd sg λέγω.

**ὁ δούλος.** Nominative subject of εἶπεν.

**Κύριε.** Vocative.

**γέγονεν.** Prf act ind 3rd sg γίνομαι.

**ὁ.** Accusative direct object of ἐπέταξας. The relative pronoun introduces a headless relative clause (see 6:2 on ὅ), which as a whole (ὁ ἐπέταξας) serves as the subject of γέγονεν.

**ἐπέταξας.** Aor act ind 2nd sg ἐπιτάσσω.

**τόπος.** Nominative subject of ἐστίν.

**ἐστίν.** Pres act ind 3rd sg εἰμί.

**14:23 καὶ εἶπεν ὁ κύριος πρὸς τὸν δούλον, Ἔξελθε εἰς τὰς ὁδοὺς καὶ φραγμοὺς καὶ ἀνάγκασον εἰσελθεῖν, ἵνα γεμισθῇ μου ὁ οἶκος·**

**εἶπεν.** Aor act ind 3rd sg λέγω.

**ὁ κύριος.** Nominative subject of εἶπεν.

**πρὸς τὸν δούλον.** Indirect object (see 1:13 on πρὸς αὐτόν).

**Ἔξελθε.** Aor act impv 2nd sg ἐξέρχομαι.

**εἰς τὰς ὁδοὺς καὶ φραγμοὺς.** Locative. The term ὁδός is “a general term for a thoroughfare, either within a population center or between two such centers” (LN 1.99), while φραγμός refers to “a path or area along a fence, wall, or hedge” (LN 1.105). Nolland (2:757) may be correct, however, in seeing the two terms as referring to a single idea: “the situation outside the town where the rural roads are abutted by the hedges or fences surrounding the fields.”

**ἀνάγκασον.** Aor act impv 2nd sg ἀναγκάζω. The understood object is likely τοὺς πτωχοὺς καὶ ἀναπίρους καὶ τυφλοὺς καὶ χωλοὺς.

**εἰσελθεῖν.** Aor act inf εἰσερχομαι (complementary).

**ἵνα.** Introduces a purpose clause.

**γεμισθῇ.** Aor pass subj 3rd sg γαμίζω. Subjunctive with ἵνα.

**μου.** Possessive genitive.

**ὁ οἶκος.** Nominative subject of γεμισθῆ.

**14:24 λέγω γὰρ ὑμῖν ὅτι οὐδεις τῶν ἀνδρῶν ἐκείνων τῶν κεκλημένων γεύσεται μου τοῦ δείπνου.**

**λέγω . . . ὑμῖν.** See 3:8.

**λέγω.** Pres act ind 1st sg λέγω. It is difficult to determine who the speaker is here. On the one hand, the use of the plural ὑμῖν when the householder has been interacting with a single servant suggests that this is Jesus himself highlighting the implications of the parable for his audience. On the other hand, the use of μου in the statement that follows may suggest that the speaker is still the householder, though Jesus could plausibly be referring to his own δείπνον. On the whole, we prefer to take the speaker as the householder, with ὑμῖν either broadening the audience to include those present as the householder speaks to his slave or perhaps being the literary equivalent of a stage actor (here, a parable character) turning and making a comment to the audience.

**γὰρ.** Inferential (see also 1:15), used in “self-evident conclusions, esp. in exclamations, strong affirmations, etc.” (BDAG, 190.3).

**ὑμῖν.** Indirect object of λέγω.

**ὅτι.** Introduces the clausal complement (direct discourse; see also 1:25 on ὅτι) of λέγω.

**οὐδεις.** Nominative subject of γεύσεται.

**τῶν ἀνδρῶν ἐκείνων.** Partitive genitive.

**τῶν κεκλημένων.** Prf pass ptc masc gen pl καλέω (attributive).

**γεύσεταιί.** Fut mid ind 3rd sg γεύομαι.

**μου.** Possessive genitive.

**τοῦ δείπνου.** Genitive object of γεύσεταιί.

### Luke 14:25-35

<sup>25</sup>Now, large crowds were going along with him, and he turned and said to them, <sup>26</sup>“If anyone comes to me and does not hate his own father and mother and wife and children and brothers and sisters, and even his own life, he cannot be my disciple. <sup>27</sup>Whoever does not carry his own cross and follow me cannot be my disciple. <sup>28</sup>Who among you, when wanting to build a tower, does not first, after sitting down, calculate the cost, (to see) if he has (enough) for

completing (it)? <sup>29</sup>(A person does this) so that everyone watching never begins to ridicule him because he has laid the foundation and is unable to finish, <sup>30</sup>saying, “This man began to build and was not able to finish!” <sup>31</sup>Or what king, when going (out) to meet another king in battle, will not first sit down and carefully consider if he is able with ten thousand (men) to face the one coming against him with twenty thousand? <sup>32</sup>Otherwise, while he is still far away, by sending a representative he requests terms for peace. <sup>33</sup>In this manner, then, every one of you who does not give up all your possessions cannot be my disciple.”

<sup>34</sup>“So then, salt is good, but if in fact salt loses its flavor, how will it be made salty again? <sup>35</sup>It is fit neither for the soil nor for the manure pile. (People) just throw it away! The one who has ears to hear, let him hear!”

**14:25 Συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοί, καὶ στραφεῖς εἶπεν πρὸς αὐτούς,**

**Συνεπορεύοντο.** Impf mid ind 3rd pl συμπορεύομαι.  
**αὐτῷ.** Dative complement of Συνεπορεύοντο.  
**ὄχλοι πολλοί.** Nominative subject of Συνεπορεύοντο.  
**στραφεῖς.** Aor mid ptc masc nom sg στρέφω (attendant circumstance). The participle should likely be viewed as middle rather than passive (see “Deponency” in the Series Introduction).  
**εἶπεν.** Aor act ind 3rd sg λέγω.  
**πρὸς αὐτούς.** Indirect object (see 1:13 on πρὸς αὐτὸν).

**14:26 Εἴ τις ἔρχεται πρὸς με καὶ οὐ μισεῖ τὸν πατέρα ἑαυτοῦ καὶ τὴν μητέρα καὶ τὴν γυναῖκα καὶ τὰ τέκνα καὶ τοὺς ἀδελφούς καὶ τὰς ἀδελφάς ἔτι τε καὶ τὴν ψυχὴν ἑαυτοῦ, οὐ δύναται εἶναι μου μαθητής.**

**Εἴ.** Introduces the protasis of a first class condition.  
**τις.** Nominative subject of ἔρχεται.  
**ἔρχεται.** Pres mid ind 3rd sg ἔρχομαι.  
**πρὸς με.** Spatial.  
**μισεῖ.** Pres act ind 3rd sg μισέω.  
**τὸν πατέρα . . . τὰς ἀδελφάς.** Accusative direct object of μισεῖ.

**ἑαυτοῦ.** Genitive of relationship. The reflexive pronoun is likely intensive here.

**τε.** For another example of the phrase *ἔτι τε καὶ*, see Acts 21:28. Levinsohn (2000, 109) notes that the pragmatic effect of introducing the final element in a series with *τέ* “is to indicate that it is of particular significance for a following significant event.” He goes on to note (2000, 109, n. 24) that here “*τέ* adds the final and most significant object that a potential disciple is to ‘hate’. Non-conjunctive *καὶ* is also used, since the reference (*τὴν ψυχὴν ἑαυτοῦ* ‘his own life’) is the least likely thing that one might be expected to hate.” It is not clear, however, that this reflects the original text. The UBS<sup>4</sup> reading is supported by B L Δ 33 892 *pc*, while a stronger group of manuscripts replace *τε* with *δέ* (Ⓜ<sup>45</sup> Ⓝ A D W Θ Ψ *f*<sup>1,13</sup> Ⓜ) and Ⓜ<sup>75</sup> omits the conjunction altogether. In this context, the two readings with conjunctions would function roughly the same way (see 2:4 on *δὲ καὶ*).

**τὴν ψυχὴν.** Although this NP is a part of the direct object of *μισεῖ*, it is set off as particularly important using *ἔτι τε καὶ* (“and in addition”; Marshall, 592). If *δέ* is read for *τε* (see above), *τὴν ψυχὴν* would be the accusative direct object of an implied *μισεῖ*.

**ἑαυτοῦ.** See above.

**δύναται.** Pres mid ind 3rd sg *δύναμαι*.

**εἶναί.** Pres act inf *εἶμι* (complementary).

**μου.** Genitive of relationship.

**μαθητής.** Predicate nominative. Where the subject of an infinitive is not expressed, the predicate may appear in the nominative case (cf. McKay, 55).

**14:27 ὅστις οὐ βαστάζει τὸν σταυρὸν ἑαυτοῦ καὶ ἔρχεται ὀπίσω μου, οὐ δύναται εἶναί μου μαθητής.**

**ὅστις.** Nominative subject of *βαστάζει*. The relative pronoun introduces a headless relative clause (see 6:2 on *ὅ*), which as a whole (*ὅστις οὐ βαστάζει τὸν σταυρὸν ἑαυτοῦ καὶ ἔρχεται ὀπίσω μου*) serves as the subject of *δύναται*. For more on the so-called indefinite relative pronoun, see 1:20 on *οἵτινες*.

**βαστάζει.** Pres act ind 3rd sg *βαστάζω*.

**τὸν σταυρὸν.** Accusative direct object of *βαστάζει*.

ἑαυτοῦ. Possessive genitive. See 14:26.

ἔρχεται ὀπίσω μου. Lit. “come after me.”

ἔρχεται. Pres mid ind 3rd sg ἔρχομαι.

ὀπίσω μου. Spatial.

δύναται. Pres mid ind 3rd sg δύναμαι.

εἶναί. Pres act inf εἶμι (complementary).

μου. Genitive of relationship.

μαθητής. Predicate nominative. See also verse 26.

**14:28 τίς γὰρ ἐξ ὑμῶν θέλων πύργον οἰκοδομῆσαι οὐχὶ πρῶτον καθίσας ψηφίζει τὴν δαπάνην, εἰ ἔχει εἰς ἀπαρτισμόν;**

τίς. Nominative subject of ψηφίζει.

γὰρ. The conjunction is best viewed as introducing further material that broadly strengthens the preceding assertions (see also 1:15).

ἐξ ὑμῶν. Partitive.

θέλων. Pres act ptc masc nom sg θέλω (temporal, conditional, or attributive).

πύργον. Accusative direct object of οἰκοδομῆσαι.

οἰκοδομῆσαι. Aor act inf οἰκοδομέω (complementary).

καθίσας. Aor act ptc masc nom sg καθίζω (temporal).

ψηφίζει. Pres act ind 3rd sg ψηφίζω.

τὴν δαπάνην. Accusative direct object of ψηφίζει.

εἰ. Although the particle could be viewed as introducing an indirect question that is expegetical to what precedes (“. . . calculate the cost, whether he has . . .”), it is better to view it as introducing the protasis of a first class condition with a preceding verb implied.

ἔχει. Pres act ind 3rd sg ἔχω. The direct object is left implicit.

εἰς ἀπαρτισμόν. Goal.

**14:29 ἵνα μήποτε θέντος αὐτοῦ θεμέλιον καὶ μὴ ἰσχύοντος ἐκτελέσαι πάντες οἱ θεωροῦντες ἄρξωνται αὐτῷ ἐμπαίζειν**

ἵνα μήποτε. Marshall (594) notes that this phrase appears to be a strengthened form of ἵνα μή. This is likely correct, though μήποτε should still be read in its adverbial sense “never.” The phrase, which occurs only here in the NT and is rare elsewhere in Greek literature, thus introduces a negative purpose clause. Bovon (2:539)

suggests that here μήποτε provides a sense of uncertainty and fear or suspicion.

**θέντος.** Aor act ptc masc gen sg τίθημι. Genitive absolute (see 2:2 on ἡγεμονεύοντος), causal or temporal.

**αὐτοῦ.** Genitive subject of θέντος.

**θεμέλιον.** Accusative direct object of θέντος.

**ισχύοντος.** Pres act ptc masc gen sg ισχύω. Genitive absolute (see 2:2 on ἡγεμονεύοντος), causal or temporal.

**ἐκτελέσαι.** Aor act inf ἐκτελέω (complementary).

**πάντες οἱ θεωροῦντες.** Pres act ptc masc nom pl θεωρέω (substantival; see 1:66 on πάντες οἱ ἀκούσαντες). Nominative subject of ἄρξωνται.

**ἄρξωνται.** Aor mid subj 3rd pl ἄρχω. Subjunctive with ἵνα.

**αὐτῷ.** Dative object of ἐμπαίξιν.

**ἐμπαίξιν.** Pres act inf ἐμπαίζω (complementary).

**14:30 λέγοντες ὅτι Οὗτος ὁ ἄνθρωπος ἤρξατο οἰκοδομεῖν καὶ οὐκ ἴσχυσεν ἐκτελέσαι.**

**λέγοντες.** Pres act ptc masc nom pl λέγω (means).

**ὅτι.** Introduces the clausal complement (direct discourse; see also 1:25 on ὅτι) of λέγοντες.

**Οὗτος ὁ ἄνθρωπος.** Nominative subject of ἤρξατο.

**ἤρξατο.** Aor mid ind 3rd sg ἄρχω.

**οἰκοδομεῖν.** Pres act inf οἰκοδομέω (complementary).

**ἴσχυσεν.** Aor act ind 3rd sg ισχύω.

**ἐκτελέσαι.** Aor act inf ἐκτελέω (complementary).

**14:31 ἢ τίς βασιλεὺς πορευόμενος ἐτέρῳ βασιλεῖ συμβαλεῖν εἰς πόλεμον οὐχὶ καθίσας πρῶτον βουλευέται εἰ δυνατός ἐστιν ἐν δέκα χιλιάσιν ὑπαντῆσαι τῷ μετὰ εἴκοσι χιλιάδων ἐρχομένῳ ἐπ' αὐτόν;**

**τίς βασιλεὺς.** Nominative subject of πορευόμενος.

**πορευόμενος.** Pres mid ptc masc nom sg πορεύομαι (temporal, conditional, or attributive).

**ἐτέρῳ βασιλεῖ.** Dative complement of συμβαλεῖν.

**συμβαλεῖν.** Aor act inf συμβάλλω (purpose).

**εἰς πόλεμον.** Purpose. Lit. "to meet another king for battle."



**καθίσας.** Aor act ptc masc nom sg καθίζω (attendant circumstance or temporal; on the former, see 11:8 on ἀναστάς).

**βουλεύεται.** Fut mid ind 3rd sg βουλευομαι. Here, “to think over carefully in an attempt to make a decision” (LN 30.8).

**εἰ.** Introduces the protasis of a first class condition, which here serves as the clausal complement of βουλεύεται.

**δυνατός.** Predicate adjective.

**ἐστιν.** Pres act ind 3rd sg εἰμί. On the loss of accent, see 1:18 on εἰμι.

**ἐν δέκα χιλιάσιν.** Instrumental.

**ὑπαντήσαι.** Aor act inf ὑπαντάω (epexegetical).

**τῷ . . . ἐρχομένῳ.** Pres mid ptc masc dat sg ἔρχομαι (substantival). Dative complement of ὑπαντήσαι.

**μετὰ εἴκοσι χιλιάδων.** Association/accompaniment. The position of this type of PP before the participle (see Kwong, 88, n. 102) lends prominence to the number and rhetorical force to the overall statement.

**ἐπ’ αὐτόν.** Locative or opposition.

**14:32 εἰ δὲ μή γε, ἔτι αὐτοῦ πόρρω ὄντος πρεσβειαν ἀποστείλας ἐρωτᾷ τὰ πρὸς εἰρήνην.**

**εἰ δὲ μή γε.** See 5:36. After a clause that affirms the importance of a particular action, as here, this string of particles can be rendered, “otherwise” (BDAG, 190. b.8, s.v. γε). On the significance of the use of this expression to introduce a conditional clause, see 10:6 on εἰ. The content of the conditional clause (δυνατός ἐστιν ἐν δέκα χιλιάσιν ὑπαντήσαι τῷ μετὰ εἴκοσι χιλιάδων ἐρχομένῳ ἐπ’ αὐτόν) has been omitted by ellipsis.

**αὐτοῦ.** Genitive subject of ὄντος.

**πόρρω.** The adverb serves as the predicate of ὄντος.

**ὄντος.** Pres act ptc masc gen sg εἰμί. Genitive absolute (see 2:2 on ἡγεμονεύοντος), temporal.

**πρεσβειαν.** Accusative direct object of ἀποστείλας.

**ἀποστείλας.** Aor act ptc masc nom sg ἀποστέλλω (means). Wallace (643) sees this as an example of an aorist participle introducing an attendant circumstance to a (historical) present tense verb (ἐρωτᾷ). While there will certainly be exceptions (cf. 3:11 on

ἀποκριθείς), here the “rule” that an attendant circumstance participle will share the same aspect with its main verb (see also 1:24 on λέγουσα) appears to rule out that reading.

**ἔρωτᾷ.** Pres act ind 3rd sg ἐρωτάω.

**τὰ.** The article functions as a nominalizer (see 1:48 on ἀπὸ τοῦ νῦν), changing the PP, πρὸς εἰρήνην, into the accusative direct object of ἐρωτᾷ: lit. “the things for peace.”

**πρὸς εἰρήνην.** Purpose.

**14:33 οὕτως οὖν πᾶς ἐξ ὑμῶν ὃς οὐκ ἀποτάσσεται πᾶσιν τοῖς ἑαυτοῦ ὑπάρχουσιν οὐ δύναται εἶναι μου μαθητής.**

**πᾶς.** Nominative subject of δύναται.

**ἐξ ὑμῶν.** Partitive.

**ὃς.** Nominative subject of ἀποτάσσεται.

**ἀποτάσσεται.** Pres mid ind 3rd sg ἀποτάσσομαι. Lit. “say goodbye to all his possessions.”

**πᾶσιν τοῖς . . . ὑπάρχουσιν.** Dative complement of ἀποτάσσεται.

**ἑαυτοῦ.** Possessive genitive (see 14:26).

**δύναται.** Pres mid ind 3rd sg δύναμαι.

**εἶναι.** Pres act inf εἶμι (complementary). On the second accent, see 1:13 on ἡ δέησις.

**μου.** Genitive of relationship.

**μαθητής.** Predicate nominative. See also verse 26.

**14:34 Καλὸν οὖν τὸ ἄλας· ἐὰν δὲ καὶ τὸ ἄλας μωρανθῆ, ἐν τίνι ἀρτυθήσεται;**

**Καλὸν.** Predicate adjective of a verbless equative clause.

**οὖν.** Inferential. Although similar language occurs in Matt 5:13 and Mark 9:50 without the οὖν, the context in both cases is quite different. Here, the οὖν (omitted by A D W Ψ<sup>f</sup> ℞) indicates that this section builds on or sums up the preceding material (Nolland, 2:764; contra UBS<sup>4</sup>), though Plummer thinks the conjunction relates to general comments made previously by Jesus (366).

**τὸ ἄλας.** Nominative subject of a verbless equative clause.

**ἐὰν.** Introduces the protasis of a third class condition.

**τὸ ἄλας.** Nominative subject of μωρανθῆ.

**μωρανθή.** Aor pass subj 3rd sg μωραίνω. Lit. “if the salt becomes foolish.” Here, Luke (like Matt 5:13) appears to have used a literal translation of an Aramaic term used by Jesus, which could refer to either saltlessness or folly. The result is an expression that does not appear to be used elsewhere in Greek literature (see Marshall, 595; cf. Mark 9:50 for a dynamic equivalent translation: ἀναλον γένηται).

**ἐν τίνι.** Instrumental. Lit. “by what means.”

**ἀρτυθήσεται.** Fut pass ind 3rd sg ἀρτύω. Lit. “will it be seasoned.”

**14:35 οὔτε εἰς γῆν οὔτε εἰς κοπρίαν εὐθетόν ἐστιν, ἔξω βάλλουσιν αὐτό. ὁ ἔχων ὦτα ἀκούειν ἀκουέτω.**

**εἰς γῆν . . . εἰς κοπρίαν.** Goal.

**εὐθетόν.** Predicate adjective.

**ἐστιν.** Pres act ind 3rd sg εἰμί. On the loss of accent, see 1:18 on εἰμι.

**βάλλουσιν.** Pres act ind 3rd pl βάλλω. McKay (19) argues that the use of plural verbs that refer to a subject that is not identified in the context “may be influenced by a Semitic idiom in which a plural verb with completely vague subject is used in the active in circumstances where English, and normally also Greek, would need a passive” (cf. 12:20 on ἀπαιτοῦσιν).

**αὐτό.** Accusative direct object of βάλλουσιν.

**ὁ ἔχων ὦτα ἀκούειν ἀκουέτω.** Or, “Let the one who is able to hear pay attention!” See also 8:8.

**ὁ ἔχων.** Pres act ptc masc nom sg ἔχω (substantival). Nominative subject of ἀκουέτω.

**ὦτα.** Accusative direct object of ἔχων.

**ἀκούειν.** Pres act inf ἀκούω (exegetical).

**ἀκουέτω.** Pres act impv 3rd sg ἀκούω.

### Luke 15:1-10

<sup>1</sup>Now all the tax collectors and sinners were drawing near to hear him; <sup>2</sup>and both the Pharisees and scribes were complaining, saying, “This man welcomes sinners and eats with them!” <sup>3</sup>So he told them this parable, saying, <sup>4</sup>“What man among you, if he has a hundred

sheep and loses one of them, does not leave the ninety-nine in the open field and go after the lost one until he finds it? <sup>5</sup>And when he finds it, he puts it on his shoulders, rejoicing. <sup>6</sup>Then, after going home, he calls together his friends and neighbors and says to them, ‘Rejoice with me because I have found my sheep that I had lost!’ <sup>7</sup>I tell you, in the same way there will be more joy in heaven over one sinner who repents than over ninety-nine righteous people who do not need repentance.”

<sup>8</sup>“Or, what woman who has ten drachmas, if she should lose one, will not light a lamp, sweep the house, and search carefully until she actually finds it? <sup>9</sup>And after she finds (it) she calls her friends and neighbors together and says, ‘Rejoice with me, because I found the drachma that I had lost.’ <sup>10</sup>In the same way, I tell you, there is joy in the presence of the angels of God over one sinner who repents.”

**15:1 Ἦσαν δὲ αὐτῷ ἐγγιζόντες πάντες οἱ τελῶναι καὶ οἱ ἁμαρτωλοὶ ἀκούειν αὐτοῦ.**

**Ἦσαν.** Impf ind 3rd pl εἰμί.

**αὐτῷ.** Dative complement of ἐγγιζόντες.

**ἐγγιζόντες.** Pres act ptc masc nom pl ἐγγίζω (imperfect periphrastic; see 1:10 on προσευχόμενον).

**πάντες οἱ τελῶναι καὶ οἱ ἁμαρτωλοὶ.** Nominative subject of Ἦσαν . . . ἐγγιζόντες. Hyperbole.

**ἀκούειν.** Pres act inf ἀκούω (purpose).

**αὐτοῦ.** Genitive object of ἀκούειν.

**15:2 καὶ διεγόγγυζον οἱ τε Φαρισαῖοι καὶ οἱ γραμματεῖς λέγοντες ὅτι Οὗτος ἁμαρτωλὸς προσδέχεται καὶ συνεσθίει αὐτοῖς.**

**διεγόγγυζον.** Impf act ind 3rd pl διαγογγύζω. The verb, which occurs only in Luke in the NT, is frequently used in the LXX of Israel’s complaints against their leaders (e.g., Exod 15:24; 16:2, 7, 8; Num 14:2, 36; 16:11; Deut 1:27; Josh 9:18).

**τε . . . καὶ.** “Both . . . and.”

**οἱ . . . Φαρισαῖοι καὶ οἱ γραμματεῖς.** Nominative subject of διεγόγγυζον. The accent on the article οἱ comes from the enclitic τε (see 1:13 on ἡ δέησις).

**λέγοντες.** Pres act ptc masc nom pl λέγω (attendant circumstance; see 1:24 on λέγουσα; or manner).

**ὅτι.** Introduces the clausal complement (direct discourse; see also 1:25 on ὅτι) of λέγοντες.

**Οὔτος.** Nominative subject of προσδέχεται. Both the subject and direct object are fronted to give prominence to the statement.

**ἁμαρτωλούς.** Accusative direct object of προσδέχεται.

**προσδέχεται.** Pres mid ind 3rd sg προσδέχομαι. On the semantics of this compound form, see 10:38 on ὑπεδέξατο.

**συνεσθίει.** Pres act ind 3rd sg συνεσθίω.

**αὐτοῖς.** Dative complement of συνεσθίει.

**15:3 εἶπεν δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην λέγων,**

**εἶπεν.** Aor act ind 3rd sg λέγω.

**πρὸς αὐτοὺς.** Indirect object (see 1:13 on πρὸς αὐτὸν). The antecedent of αὐτοὺς could be the Pharisees and scribes exclusively (the target of the parable), or it could include all those who were present.

**τὴν παραβολὴν ταύτην.** Accusative direct object of εἶπεν.

**λέγων.** Pres act ptc masc nom sg λέγω (means). The use of a second verb of speech likely introduces the actual speech frame after the intervening material (but see 1:19 on ἀποκριθεὶς).

**15:4 Τίς ἄνθρωπος ἐξ ὑμῶν ἔχων ἑκατὸν πρόβατα καὶ ἀπολέσας ἐξ αὐτῶν ἓν οὐ καταλείπει τὰ ἐνενήκοντα ἐννέα ἐν τῇ ἐρήμῳ καὶ πορεύεται ἐπὶ τὸ ἀπολωλὸς ἕως εὕρη αὐτό;**

**Τίς ἄνθρωπος.** Nominative subject of καταλείπει. Levinsohn (2000, 20) notes that “sentences at the beginning of discourses commonly open with a non-verbal constituent” to mark a point of departure for the story that follows.

**ἐξ ὑμῶν.** Partitive.

**ἔχων.** Pres act ptc masc nom sg ἔχω (conditional or attributive).

**ἑκατὸν πρόβατα.** Accusative direct object of ἔχων.

**ἀπολέσας.** Pres act ptc masc nom sg ἀπόλλυμι (conditional or attributive).

**ἐξ αὐτῶν.** Partitive.

**ἓν.** Accusative direct object of ἀπολέσας.

- καταλείπει.** Pres act ind 3rd sg καταλείπω.
- τὰ ἐνενήκοντα ἑννέα.** The article functions as a nominalizer (see 1:48 on ἀπὸ τοῦ νῦν), changing the adjectival phrase ἐνενήκοντα ἑννέα into the accusative direct object of καταλείπει.
- ἐν τῇ ἐρήμῳ.** Locative. Lit. “in an uninhabited area.”
- πορεύεται.** Pres mid ind 3rd sg πορεύομαι.
- ἐπὶ τὸ ἀπολωλὸς.** Plummer (369) notes that ἐπὶ is sometimes used with πορεύομαι to introduce the goal (or direction) of the motion (cf. Acts 8:26; 9:11; Matt 22:9; cf. BDAG, 364.4.b.α).
- τὸ ἀπολωλὸς.** Prf act ptc neut acc sg ἀπόλλυμι (substantival).
- ἕως.** Temporal.
- εὔρη.** Aor act subj 3rd sg εὕρισκω. Subjunctive in an indefinite temporal clause with ἕως.
- αὐτό.** Accusative direct object of εὔρη.

#### 15:5 καὶ εὐρών ἐπιτίθσιν ἐπὶ τοὺς ὤμους αὐτοῦ χαίρων

- εὐρών.** Aor act ptc masc nom sg εὕρισκω (temporal).
- ἐπιτίθσιν.** Pres act ind 3rd sg ἐπιτίθημι.
- ἐπὶ τοὺς ὤμους.** Locative.
- αὐτοῦ.** Possessive genitive.
- χαίρων.** Pres act ptc masc nom sg χαίρω (attendant circumstance or manner).

#### 15:6 καὶ ἐλθὼν εἰς τὸν οἶκον συγκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας λέγων αὐτοῖς, Συγχαρήτέ μοι, ὅτι εὔρον τὸ πρόβατόν μου τὸ ἀπολωλὸς.

- ἐλθὼν.** Aor act ptc masc nom sg ἔρχομαι (temporal).
- εἰς τὸν οἶκον.** Locative.
- συγκαλεῖ.** Pres act ind 3rd sg συγκαλέω.
- τοὺς φίλους καὶ τοὺς γείτονας.** Accusative direct object of συγκαλεῖ.
- λέγων.** Pres act ptc masc nom sg λέγω (attendant circumstance; see 1:24 on λέγουσα).
- αὐτοῖς.** Dative indirect object of λέγων.
- Συγχαρήτέ.** Aor mid impv 2nd pl συγχαίρω. On the voice, see “Deponency” in the Series Introduction. On the second accent, see 1:13 on ἡ δέησις.

**μοι.** Dative complement of Συγχαίρητέ.

**ὅτι.** Introduces a causal clause.

**εὔρον.** Aor act ind 1st sg εὕρισκω.

**τὸ πρόβατόν.** Accusative direct object of εὔρον. On the second accent, see 1:13 on ἡ δέησίς.

**μου.** Possessive genitive.

**τὸ ἀπολωλός.** Prf act ptc neut acc sg ἀπόλλυμι (attributive).

**15:7** λέγω ὑμῖν ὅτι οὕτως χαρὰ ἐν τῷ οὐρανῷ ἔσται ἐπὶ ἐνὶ ἁμαρτωλῷ μετανοοῦντι ἢ ἐπὶ ἐνενήκοντα ἑννέα δικαίοις οἵτινες οὐ χρεῖαν ἔχουσιν μετανοίας.

**λέγω ὑμῖν.** See 3:8.

**λέγω.** Pres act ind 1st sg λέγω.

**ὑμῖν.** Dative indirect object of λέγω.

**ὅτι.** Introduces the clausal complement (direct discourse; see also 1:25 on ὅτι) of λέγω.

**χαρὰ.** Nominative subject of ἔσται.

**ἐν τῷ οὐρανῷ.** Locative.

**ἔσται.** Fut ind 3rd sg εἰμί.

**ἐπὶ ἐνὶ ἁμαρτωλῷ.** Causal.

**μετανοοῦντι.** Pres act ptc masc dat sg μετανοέω (attributive).

**ἢ.** Comparative conjunction.

**ἐπὶ ἐνενήκοντα ἑννέα δικαίοις.** Causal.

**οἵτινες.** Nominative subject of ἔχουσιν. For more on the so-called indefinite relative pronoun, see 1:20 on οἵτινες.

**χρεῖαν.** Accusative direct object of ἔχουσιν.

**ἔχουσιν.** Pres act ind 3rd pl ἔχω.

**μετανοίας.** Objective genitive. Lit. “who did not have need of repentance.”

**15:8** Ἡ τίς γυνὴ δραχμὰς ἔχουσα δέκα ἐὰν ἀπολέσῃ δραχμὴν μίαν, οὐχὶ ἄπται λύχνον καὶ σαροῖ τὴν οἰκίαν καὶ ζητεῖ ἐπιμελῶς ἕως οὐ εὔρη;

**τίς γυνή.** Nominative subject of ἄπται.

**ἔχουσα.** Pres act ptc fem nom sg ἔχω (attributive).

**δραχμὰς . . . δέκα.** Accusative direct object of ἔχουσα.

**ἐὰν.** Introduces the protasis of a third class condition.

**ἀπολέση.** Aor act subj 3rd sg ἀπόλλυμι. Subjunctive with ἐάν.  
**δραχμὴν μίαν.** Accusative direct object of ἀπολέση.  
**ἄπτει.** Pres act ind 3rd sg ἄπτω.  
**λύχνον.** Accusative direct object of ἄπτει.  
**σαροῖ.** Pres act ind 3rd sg σαρώω.  
**τὴν οἰκίαν.** Accusative direct object of σαροῖ.  
**ζητεῖ.** Pres act ind 3rd sg ζητέω.  
**ἕως οὗ.** Temporal. The preposition and relative pronoun may be combined to form an idiomatic relative phrase (see Culy 1989b, 75–76) meaning, “at which time” or “until the time when.” It is likely slightly more emphatic than the simple ἕως.  
**εὕρη.** Aor act subj 3rd sg εὕρισκω. Subjunctive in an indefinite temporal clause with ἕως.

**15:9 καὶ εὐροῦσα συγκαλεῖ τὰς φίλας καὶ γείτονας λέγουσα, Συγχαρήτέ μοι, ὅτι εὗρον τὴν δραχμὴν ἣν ἀπώλεσα.**

**εὐροῦσα.** Aor act ptc fem nom sg εὕρισκω (temporal).  
**συγκαλεῖ.** Pres act ind 3rd sg συγκαλέω.  
**τὰς φίλας καὶ γείτονας.** Accusative direct object of συγκαλεῖ.  
**λέγουσα.** Pres act ptc fem nom sg λέγω (attendant circumstance; see 1:24 on λέγουσα).  
**Συγχαρήτέ.** Aor mid impv 2nd pl συγχαίρω. On the voice, see “Deponency” in the Series Introduction. On the second accent, see 1:13 on ἡ δέησις.  
**μοι.** Dative complement of Συγχαρήτέ.  
**ὅτι.** Introduces a causal clause.  
**εὗρον.** Aor act ind 1st sg εὕρισκω.  
**τὴν δραχμὴν.** Accusative direct object of εὗρον.  
**ἣν.** Accusative direct object of ἀπώλεσα.  
**ἀπώλεσα.** Aor act ind 1st sg ἀπόλλυμι.

**15:10 οὕτως, λέγω ὑμῖν, γίνεται χαρὰ ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ ἐπὶ ἐνὶ ἁμαρτωλῶ μετανοοῦντι.**

**λέγω ὑμῖν.** See 3:8.  
**λέγω.** Pres act ind 1st sg λέγω.  
**ὑμῖν.** Dative indirect object of λέγω.  
**γίνεται.** Pres mid ind 3rd sg γίνομαι.



**χαρά.** Nominative subject of γίνεται.

**ἐνώπιον τῶν ἀγγέλων.** Here, the preposition may not be locative, but may rather introduce “a participant whose viewpoint is relevant to an event—‘in the sight of, in the opinion of, in the judgment of’” (LN 90.20; so Plummer, 371; cf. 1:15).

**τοῦ θεοῦ.** Possessive genitive or genitive of relationship.

**ἐπὶ ἐνὶ ἀμαρτωλῶ.** Temporal or causal.

**μετανοοῦντι.** Pres act ptc masc dat sg μετανοέω (attributive).

### Luke 15:11-32

<sup>11</sup>Then he said, “A man had two sons, <sup>12</sup>and the younger of them said to the father, ‘Father, give me the share of the property that is due me.’ So, he divided the property for them. <sup>13</sup>A few days later, the younger son gathered up everything and set out for a distant country. There he squandered his wealth by living recklessly.”

<sup>14</sup>“Now, when he had spent everything, there was a terrible famine throughout that country; and he began to go without. <sup>15</sup>So he went and took a job with one of the citizens of that country; and the man sent him into his fields to feed pigs. <sup>16</sup>He longed to fill up on (even) the carob pods that the pigs were eating, but no one was giving him (anything).”

<sup>17</sup>“Now, when he came to his senses, he said, ‘How many of my father’s hired hands have an abundance of food? And I am here dying of hunger! <sup>18</sup>I will head back to my father and say to him, ‘Father, I have sinned against heaven and in your view. <sup>19</sup>I am no longer worthy to be called your son. (Please) Make me like one of your hired hands.’” <sup>20</sup>So, he headed off to his father; but while he was still a long way off, his father saw him and was filled with compassion. He ran and embraced him, and kissed him. <sup>21</sup>Then the son said to him, ‘Father, I have sinned against heaven and in your view. I am no longer worthy to be called your son.’ <sup>22</sup>But the father said to his slaves, ‘Quick, bring out a robe—the best one—and put it on him! Put a ring on his finger and sandals on his feet. <sup>23</sup>Bring the fattened calf. Kill it and let’s eat it and celebrate, <sup>24</sup>because this son of mine was dead and has come back to life! He was lost and has been found!’ So they began to celebrate.”

<sup>25</sup>“Now, the older son was out in the field (during this time). After he had come (in from the field), when he approached the

house he heard music and dancing. <sup>26</sup>And when he had summoned one of the servants, he began asking what could possibly be happening. <sup>27</sup>He said to him, ‘Your brother has come, and your father has killed the fattened calf because he got him back safe and sound.’ <sup>28</sup>Then (the older son) was angry and was not willing to go in. So his father came out and urged him (to come in). <sup>29</sup>But he responded and said to his father, ‘I have slaved for you all these years and I have never ignored your orders; and you have never given me (even) a goat so that I could celebrate with my friends! <sup>30</sup>But when this son of yours, who threw away your property with whores, came (home) you killed the fattened calf for him!’ <sup>31</sup>(The father) said to him, ‘Son, you are always with me, and everything I have is yours. <sup>32</sup>But we had to celebrate and rejoice, because this brother of yours was dead and has (now) been made alive! He had been lost and (now) has been found!’”

### 15:11 Εἶπεν δέ, ἄνθρωπός τις εἶχεν δύο υἱούς.

**Εἶπεν.** Aor act ind 3rd sg λέγω.

**ἄνθρωπός τις.** Nominative subject of Εἶπεν. On the second accent, see 1:13 on ἡ δέησις. Levinsohn (2000, 20) notes that “sentences at the beginning of discourses commonly open with a non-verbal constituent” to mark a point of departure for the story that follows.

**εἶχεν.** Impf act ind 3rd sg ἔχω. Background information, i.e., that a particular man had two sons, is presented using the imperfect εἶχεν. The embedded narrative, i.e., parable, then proceeds forward with aorist verbs.

**δύο υἱούς.** Accusative direct object of εἶχεν.

### 15:12 καὶ εἶπεν ὁ νεώτερος αὐτῶν τῷ πατρὶ, Πάτερ, δός μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας. ὁ δὲ διεῖλεν αὐτοῖς τὸν βίον.

**εἶπεν.** Aor act ind 3rd sg λέγω.

**ὁ νεώτερος.** Nominative subject of εἶπεν.

**αὐτῶν.** Partitive genitive.

**τῷ πατρὶ.** Dative indirect object of εἶπεν.

**Πάτερ.** Vocative.

**δός.** Aor act impv 2nd sg δίδωμι.

**μοι.** Dative indirect object of δός.

**τὸ . . . μέρος.** Accusative direct object of δός.

**ἐπιβάλλον.** Pres act ptc neut acc sg ἐπιβάλλω (attributive). The whole phrase, τὸ ἐπιβάλλον μέρος τῆς οὐσίας, literally means, “the part of the property that falls to (me)” (BDAG, 368.3).

**τῆς οὐσίας.** Partitive genitive. Only here and verse 13 in the NT: “that which exists as property and wealth” (LN 57.19).

**ὁ.** The nominative article functions as the subject of διείλεν (see also 1:29 on ἡ).

**δέ.** Although some manuscripts read ὁ δέ (2<sup>8</sup> A B L 579 *pc*), others replace the phrase with καί (8\* D W Θ Ψ<sup>f,13</sup> 28) or omit it altogether (27<sup>5</sup>). Levinsohn (2000, 77, n. 5) argues that if δέ is original, it marks development within the exchange recorded in verse 12 only.

**διείλεν.** Aor act ind 3rd sg διαίρω.

**αὐτοῖς.** Dative indirect object of διείλεν (“he distributed it to them”) or dative of advantage. On the word order, see 1:2 on ἡμῖν.

**τὸν βίον.** Accusative direct object of διείλεν. Here, “the resources which one has as a means of living—‘possessions, property, livelihood’” (LN 57.18).

**15:13 καὶ μετ’ οὐ πολλὰς ἡμέρας συναγαγὼν πάντα ὁ νεώτερος υἱὸς ἀπεδήμησεν εἰς χώραν μακράν καὶ ἐκεῖ διεσκόρπισεν τὴν οὐσίαν αὐτοῦ ζῶν ἀσώτως.**

**μετ’ οὐ πολλὰς ἡμέρας.** Temporal. This phrase (lit. “after not many days”) is an example of litotes meaning “very soon.” Litotes is a figure of speech in which a statement is made by negating the opposite idea.

**συναγαγὼν.** Aor act ptc masc nom sg συνάγω (attendant circumstance).

**πάντα.** Accusative direct object of συναγαγὼν.

**ὁ νεώτερος υἱὸς.** Nominative subject of ἀπεδήμησεν.

**ἀπεδήμησεν.** Aor act ind 3rd sg ἀποδημέω. The verb means “to journey away from one’s home or home country, implying for a considerable period of time and at quite a distance” (LN 15.47).

**εἰς χώραν μακράν.** Locative.

**ἐκεῖ.** The spatial adverb sets the scene for the next events in the narrative.

**διεσκόρπισεν.** Aor act ind 3rd sg διασκορπίζω. This verb carries a strong connotation of wastefulness.

**τὴν οὐσίαν.** Accusative direct object of διεσκόρπισεν. See also verse 12.

**αὐτοῦ.** Possessive genitive.

**ζῶν.** Pres act ptc masc nom sg ζάω (means).

**ἀσώτως.** Although the adverb does not appear elsewhere in the LXX or NT, it is fairly common in extra-biblical literature. Here, it refers to “one who lives a wild and undisciplined life” (Foerster, 507).

**15:14 δαπανήσαντος δὲ αὐτοῦ πάντα ἐγένετο λιμὸς ἰσχυρὰ κατὰ τὴν χώραν ἐκείνην, καὶ αὐτὸς ἤρξατο ὑστερεῖσθαι.**

**δαπανήσαντος.** Aor act ptc masc gen sg δαπανάω. Genitive absolute (see 2:2 on ἡγεμονεύοντος), temporal. Levinsohn (2000, 183) suggests that the use of the genitive absolute serves “to set the scene for the introduction of a new participant (the famine) and to give prominence to this significant action that changes the direction of the story” (cf. Fuller, 151–52).

**αὐτοῦ.** Genitive subject of δαπανήσαντος.

**πάντα.** Accusative direct object of δαπανήσαντος.

**ἐγένετο.** Aor act ind 3rd sg γίνομαι.

**λιμὸς ἰσχυρὰ.** Nominative subject of ἐγένετο. The adjective makes it clear that λιμὸς is being treated as feminine here, following Doric usage (see also Acts 11:28), though it is treated as masculine in 4:25, which is the common usage (Plummer, 128).

**κατὰ τὴν χώραν ἐκείνην.** Distributive. The adjective ἐκείνην serves to highlight the son’s separation from his homeland, as well as to contrast the situation in the land with that of his homeland.

**αὐτὸς.** Nominative subject of ἤρξατο.

**ἤρξατο.** Aor mid ind 3rd sg ἄρχω.

**ὑστερεῖσθαι.** Pres mid inf ὑστερέω (complementary).

**15:15 καὶ πορευθεὶς ἐκολλήθη ἐνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης, καὶ ἐπεμψεν αὐτὸν εἰς τοὺς ἀγροὺς αὐτοῦ βόσκειν χοίρους,**

**πορευθεὶς.** Aor mid ptc masc nom sg πορεύομαι (attendant circumstance). On the voice, see “Deponency” in the Series Introduction.

**ἐκολλήθη.** Aor mid ind 3rd sg κολλάω. Lit. “joined.” Here, the

term is likely used of the younger son hiring himself out to this person. On the voice, see “Deponency” in the Series Introduction.

**ἐνὶ.** Dative complement of ἐκολλήθη. Caragounis (113), citing this passage, argues that “in the NT the cardinal numerals, εἷς, μία, ἕν, are losing their numerical value and are being reduced to an indefinite pronoun.” Here, however, where ἐνὶ is followed by a partitive genitive, it is clearly still a number (see e.g., 22:50; Mark 14:47; John 11:49).

**τῶν πολιτῶν.** Partitive genitive.

**τῆς χώρας ἐκείνης.** “One of the citizens *who lived in that country.*”

**ἔπεμψεν.** Aor act ind 3rd sg πέμπω.

**αὐτόν.** Accusative direct object of ἔπεμψεν.

**εἰς τοὺς ἀγρούς.** Locative.

**αὐτοῦ.** Possessive genitive.

**βόσκειν.** Pres act inf βόσκω (purpose).

**χοίρους.** Accusative direct object of βόσκειν.

**15:16** καὶ ἐπεθύμει χορτασθῆναι ἐκ τῶν κερατίων ὧν ἦσθιον οἱ χοῖροι, καὶ οὐδεὶς ἐδίδου αὐτῷ.

**ἐπεθύμει.** Impf act ind 3rd sg ἐπιθυμέω.

**χορτασθῆναι.** Aor pass inf χορτάζω (complementary). Some translations (REB, NIV) follow the variant reading γεμίσει τὴν κοιλίαν ἀπό (“filled his stomach with”; NA<sup>26</sup>; A Θ Ψ Π pm) rather than the UBS<sup>4</sup> (Ⲅ<sup>75</sup> Ⲭ B D L f<sup>1,13</sup> 579 1241 2542 pc). There is little difference in meaning (Omanson, 138).

**ἐκ τῶν κερατίων.** Source. Lit. “he longed to be filled from the carob pods.”

**ὧν.** Genitive by attraction to κερατίων (see 5:9 on ὧν). Without attraction we would have expected οὓς, since the relative pronoun is the syntactic direct object of ἦσθιον.

**ἦσθιον.** Impf act ind 3rd pl ἐσθίω.

**οἱ χοῖροι.** Nominative subject of ἦσθιον.

**οὐδεὶς.** Nominative subject of ἐδίδου.

**ἐδίδου.** Impf act ind 3rd sg δίδωμι. Although McKay (43) suggests that when “a negative is attached to an imperfect the effect is often equivalent to idiomatic English would not or could not,” such a view does not do justice to the imperfective aspect.

**αὐτῷ.** Dative indirect object of ἐδίδου.

**15:17 εἰς ἑαυτὸν δὲ ἐλθὼν ἔφη, Πόσοι μίσθιοι τοῦ πατρὸς μου περισσεύονται ἄρτων, ἐγὼ δὲ λιμῶ ὧδε ἀπόλλυμαι.**

**εἰς ἑαυτὸν . . . ἐλθὼν.** An idiom (lit. “coming to himself”) for finally realizing the proper course of action.

**ἐλθὼν.** Aor act ptc masc nom sg ἔρχομαι (temporal).

**ἔφη.** Aor/Impf act ind 3rd sg φημί. On the tense, see 7:44.

**Πόσοι μίσθιοι.** Nominative subject of περισσεύονται.

**τοῦ πατρὸς.** Genitive of relationship.

**μου.** Genitive of relationship.

**περισσεύονται.** Pres mid ind 3rd pl περισσεύω. This form could be viewed as passive, with the emphasis on the father providing for his workers: “How many of my father’s hired hands get more than enough bread?” (cf. BDAG, 805.2.b).

**ἄρτων.** Genitive of content or perhaps reference.

**ἐγὼ.** Nominative subject of ἀπόλλυμαι.

**λιμῶ.** Dative of instrument. Although a causal function certainly makes sense conceptually, this usage is not well attested (contra, e.g., Wallace, 168). Perhaps, though, we should recognize with Porter (1994, 98–99) that it is difficult to distinguish between these notions with the dative.

**ἀπόλλυμαι.** Pres mid ind 1st sg ἀπόλλυμι.

**15:18 ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα μου καὶ ἐρῶ αὐτῷ, Πάτερ, ἤμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου,**

**ἀναστὰς.** Aor act ptc masc nom sg ἀνίστημι (attendant circumstance; see also 11:8 on ἀναστὰς). Lit. “getting up, I will go.” The verb ἀνίστημι may be acting as a helping verb here to connote haste or to highlight the onset of a journey (see 1:39 on Ἀναστᾶσα . . . ἐπορεύθη . . . μετὰ σπουδῆς).

**πορεύσομαι.** Fut mid ind 1st sg πορεύομαι.

**πρὸς τὸν πατέρα.** Spatial.

**μου.** Genitive of relationship.

**ἐρῶ.** Fut act ind 1st sg λέγω.

**αὐτῷ.** Dative indirect object of ἐρῶ.

**Πάτερ.** Vocative.

**ἡμαρτον.** Aor act ind 1st sg ἁμαρτάνω.

**εἰς τὸν οὐρανὸν.** Used with ἁμαρτάνω, the preposition indicates who the sin was directed toward. Here, τὸν οὐρανὸν is a euphemism for τὸν θεόν.

**ἐνώπιόν σου.** Here, the preposition is not locative, but rather introduces “a participant whose viewpoint is relevant to an event—‘in the sight of, in the opinion of, in the judgment of’” (LN 90.20). See also 1:15. On the second accent, see 1:13 on ἡ δέησις.

**15:19 οὐκέτι εἰμι ἄξιος κληθῆναι υἱός σου· ποιήσόν με ὡς ἓνα τῶν μισθίων σου.**

**εἰμι.** Pres ind 1st sg εἰμί.

**ἄξιος.** Predicate adjective.

**κληθῆναι.** Aor pass inf καλέω (epexegetical).

**υἱός.** Complement in a subject-complement double nominative construction (see 1:32 on υἱός). Where the subject of an infinitive is not expressed, the complement in a double case construction may appear in the nominative case (for a fuller discussion, see Culy 2009, 90, n. 19; cf. McKay, 55).

**σου.** Genitive of relationship.

**ποιήσόν.** Aor act impv 2nd sg ποιέω. On the second accent, see 1:13 on ἡ δέησις.

**με.** Accusative direct object of ποιήσόν.

**ἓνα.** Nominative subject of an implied equative verb: “Make me like one of your hired hands is.”

**τῶν μισθίων.** Partitive genitive.

**σου.** Genitive of relationship.

**15:20 καὶ ἀναστάς ἦλθεν πρὸς τὸν πατέρα ἑαυτοῦ. ἔτι δὲ αὐτοῦ μακρὰν ἀπέχοντος εἶδεν αὐτὸν ὁ πατήρ αὐτοῦ καὶ ἐσπλαγχνίσθη καὶ δραμῶν ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ καὶ κατεφίλησεν αὐτόν.**

**ἀναστάς.** Aor act ptc masc nom sg (attendant circumstance). See also 15:18.

**ἦλθεν.** Aor act ind 3rd sg ἔρχομαι.

**πρὸς τὸν πατέρα.** Spatial.

**ἐαυτοῦ.** Genitive of relationship. Luke’s rare use of the genitive reflexive pronoun may function as a way of focusing attention on a key component of the narrative (contra Marshall, 610; cf. 2:3; 11:21; 13:19; 14:26, 27, 33; 15:20; 16:5; 19:13; Acts 21:11). Alternatively, it may in the present context convey a heightened sense of attachment: “his dear father.”

**αὐτοῦ.** Genitive subject of ἀπέχοντος.

**ἀπέχοντος.** Pres act ptc masc gen sg ἀπέχω. Genitive absolute (see 2:2 on ἡγεμονεύοντος), temporal.

**εἶδεν.** Aor act ind 3rd sg ὀράω.

**αὐτόν.** Accusative direct object of εἶδεν. On the word order, see 1:2 on ἡμῖν.

**ὁ πατήρ.** Nominative subject of εἶδεν.

**αὐτοῦ.** Genitive of relationship.

**ἐσπλαγχνίσθη.** Aor mid ind 3rd sg σπλαγχνίζομαι. On the voice, see “Deponency” in the Series Introduction.

**δραμών.** Aor act ptc masc nom sg τρέχω (attendant circumstance).

**ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ.** Lit. “he fell on his neck.”

**ἐπέπεσεν.** Aor act ind 3rd sg ἐπιπίπτω.

**ἐπὶ τὸν τράχηλον.** Locative.

**αὐτοῦ.** Possessive genitive.

**κατεφίλησεν.** Aor act ind 3rd sg καταφιλέω.

**αὐτόν.** Accusative direct object of κατεφίλησεν.

**15:21 εἶπεν δὲ ὁ υἱὸς αὐτῷ, Πάτερ, ἡμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, οὐκέτι εἰμι ἄξιος κληθῆναι υἱὸς σου.**

**εἶπεν.** Aor act ind 3rd sg λέγω.

**ὁ υἱὸς.** Nominative subject of εἶπεν.

**αὐτῷ.** Dative indirect object of εἶπεν.

**Πάτερ.** Vocative.

**ἡμαρτον.** Aor act ind 1st sg ἁμαρτάνω.

**εἰς τὸν οὐρανὸν.** See verse 18.

**ἐνώπιόν σου.** See verse 18. On the second accent, see 1:13 on ἡ δέησις.

**εἰμι.** Pres ind 1st sg εἰμί.

**ἄξιος.** Predicate adjective.



**κληθῆναι.** Aor pass inf καλέω (exegetical).

**υἱός.** Complement in a subject-complement double nominative construction (see 1:32 on υἱός). See also verse 18.

**σου.** Genitive of relationship.

**15:22 εἶπεν δὲ ὁ πατὴρ πρὸς τοὺς δούλους αὐτοῦ, Ταχὺ ἐξενέγκατε στολὴν τὴν πρώτην καὶ ἐνδύσατε αὐτόν, καὶ δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ καὶ ὑποδήματα εἰς τοὺς πόδας,**

**εἶπεν.** Aor act ind 3rd sg λέγω.

**ὁ πατὴρ.** Nominative subject of εἶπεν.

**πρὸς τοὺς δούλους.** Indirect object (see 1:13 on πρὸς αὐτόν).

**αὐτοῦ.** Possessive genitive.

**ἐξενέγκατε.** Aor act impv 2nd pl ἐκφέρω.

**στολὴν τὴν πρώτην.** Accusative direct object of ἐξενέγκατε. Marshall (300, 611) calls the word order here (noun-article-adjective) Hellenistic (cf. BDF §270.3). Our translation may reflect the slightly different connotation that is involved. A number of manuscripts have the more typical τὴν στολὴν τὴν πρώτην (P<sup>75</sup> D<sup>2</sup> f<sup>1,13</sup> M).

**ἐνδύσατε.** Aor act impv 2nd pl ἐνδύω.

**αὐτόν.** Accusative direct object of ἐνδύσατε. Lit. “dress him.”

**δότε.** Aor act impv 2nd pl δίδωμι.

**δακτύλιον.** Accusative direct object of δότε. Some manuscripts (W 472 1009) supply an indirect object: αὐτῷ.

**εἰς τὴν χεῖρα.** Locative (so BDAG, 289.1.a.γ). Lit. “on his hand.”

**αὐτοῦ.** Possessive genitive.

**ὑποδήματα.** Accusative direct object of δότε.

**εἰς τοὺς πόδας.** Locative (so BDAG, 289.1.a.γ).

**15:23 καὶ φέρετε τὸν μόσχον τὸν σιτευτόν, θύσατε, καὶ φαγόντες εὐφρανθῶμεν,**

**φέρετε.** Pres act impv 2nd pl φέρω. The shift to present tense may serve to highlight the bringing out of the fattened calf, which becomes a source of contention later in the parable (see vv. 27, 29, 30; cf. Porter 1989, 355).

**τὸν μόσχον τὸν σιτευτόν.** Accusative direct object of φέρετε.

**θύσατε.** Aor act impv 2nd pl θύω.

**φαγόντες.** Aor act ptc masc nom pl ἐσθίω (attendant circum-

stance). Attendant circumstance participles take on the mood of the verb they modify (see also 5:14 on ἀπελθῶν).

**εὐφρανθῶμεν.** Aor mid subj 1st pl εὐφραίνω (hortatory). Lit. “let us be glad.” On the voice, see “Deponency” in the Series Introduction.

**15:24 ὅτι οὗτος ὁ υἱός μου νεκρὸς ἦν καὶ ἀνέζησεν, ἦν ἀπολωλώς καὶ εὐρέθη. καὶ ἦρξαντο εὐφραίνεσθαι.**

**ὅτι.** Introduces a causal clause.

**οὗτος ὁ υἱός,** Nominative subject of ἦν.

**μου.** Genitive of relationship.

**νεκρὸς.** Predicate adjective.

**ἦν.** Impf ind 3rd sg εἰμί.

**ἀνέζησεν.** Aor act ind 3rd sg ἀναζάω.

**ἦν.** Impf ind 3rd sg εἰμί.

**ἀπολωλώς.** Prf act ptc masc nom sg ἀπόλλυμι (pluperfect periphrastic). The participle could also be viewed as a predicate, matching the structure of νεκρὸς ἦν.

**εὐρέθη.** Aor pass ind 3rd sg εὐρίσκω. On the tense, see above on ἀνέζησεν.

**ἦρξαντο.** Aor mid ind 3rd pl ἄρχω.

**εὐφραίνεσθαι.** Pres mid inf εὐφραίνω (complementary). Lit. “to be glad.” On the voice, see “Deponency” in the Series Introduction.

**15:25 Ἦν δὲ ὁ υἱός αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ· καὶ ὡς ἐρχόμενος ἤγγισεν τῇ οἰκίᾳ, ἤκουσεν συμφωνίας καὶ χορῶν,**

**Ἦν.** Impf ind 3rd sg εἰμί.

**ὁ υἱός . . . ὁ πρεσβύτερος.** Nominative subject of Ἦν.

**αὐτοῦ.** Genitive of relationship. The way the older son is introduced continues the focus on the father in this section of the parable.

**ἐν ἀγρῷ.** Locative.

**ὡς.** Temporal.

**ἐρχόμενος.** Pres mid ptc masc nom sg ἔρχομαι (temporal).

**ἤγγισεν.** Aor act ind 3rd sg ἐγγίζω.

**τῇ οἰκίᾳ.** Dative complement of ἤγγισεν.

**ἤκουσεν.** Aor act ind 3rd sg ἀκούω.

**συμφωνίας καὶ χορῶν.** Genitive object of ἤκουσεν. Lit. “music and dancings.”

**15:26 καὶ προσκαλεσάμενος ἓνα τῶν παίδων ἐπυνθάνετο τί ἂν εἶη ταῦτα.**

**προσκαλεσάμενος.** Aor mid ptc masc nom sg προσκαλέομαι (temporal).

**ἓνα.** Accusative direct object of προσκαλεσάμενος.

**τῶν παίδων.** Partitive genitive.

**ἐπυνθάνετο.** Impf mid ind 3rd sg πυνθάνομαι. On the ingressive translation, see 1:59 on ἐκάλουν.

**τί ἂν εἶη ταῦτα.** Lit. “what these things might be.” The optative with τί ἂν may indicate indirect discourse (see Wallace, 483), but nothing in the context rules out direct discourse (Porter 1989, 175–76).

**τί.** Predicate nominative.

**εἶη.** Pres opt 3rd sg εἶμι.

**ταῦτα.** Nominative subject of εἶη.

**15:27 ὁ δὲ εἶπεν αὐτῷ ὅτι ὁ ἀδελφός σου ἦκει, καὶ ἔθυσεν ὁ πατήρ σου τὸν μόσχον τὸν σιτευτόν, ὅτι ὑγιαίνοντα αὐτὸν ἀπέλαβεν.**

**ὁ.** Nominative subject of εἶπεν (see 1:29 on ἦ).

**εἶπεν.** Aor act ind 3rd sg λέγω.

**αὐτῷ.** Dative indirect object of εἶπεν.

**ὁ ἀδελφός.** Nominative subject of ἦκει.

**σου.** Genitive of relationship.

**ἦκει.** Pres act ind 3rd sg ἦκω. McKay (33) notes that “there are a few stative verbs whose imperfective [present or imperfect tense] seems to be used sometimes like a perfect, with the implication of a state arising from an otherwise unexpressed event.”

**ἔθυσεν.** Aor act ind 3rd sg θύω.

**ὁ πατήρ.** Nominative subject of ἔθυσεν.

**σου.** Genitive of relationship.

**τὸν μόσχον τὸν σιτευτόν.** Accusative direct object of ἔθυσεν.

**ὅτι.** Introduces a causal clause.

**ὑγιαίνοντα.** Pres act ptc masc nom sg ὑγιαίνω. Complement in

an object-complement double accusative construction. The complement and object are fronted to lend force to the statement.

**αὐτόν.** Accusative direct object of ἀπέλαβεν.

**ἀπέλαβεν.** Aor act ind 3rd sg ἀπολαμβάνω.

**15:28 ὠργίσθη δὲ καὶ οὐκ ἤθελεν εἰσελθεῖν, ὁ δὲ πατὴρ αὐτοῦ ἐξεληθὼν παρεκάλει αὐτόν.**

**ὠργίσθη.** Aor mid ind 3rd sg ὀργίζομαι. On the voice, see “Deponency” in the Series Introduction.

**δὲ καί.** See 2:4.

**ἤθελεν.** Impf act ind 3rd sg θέλω.

**εἰσελθεῖν.** Aor act inf εἰσερχομαι (complementary).

**ὁ . . . πατὴρ.** Nominative subject of παρεκάλει.

**αὐτοῦ.** Genitive of relationship.

**ἐξεληθὼν.** Aor act ptc masc nom sg ἐξέρχομαι (temporal).

**παραεκάλει.** Impf act ind 3rd sg παρακελεύω.

**αὐτόν.** Accusative direct object of παρεκάλει.

**15:29 ὁ δὲ ἀποκριθεὶς εἶπεν τῷ πατρὶ αὐτοῦ, Ἰδοὺ τοσαῦτα ἔτη δουλεύω σοι καὶ οὐδέποτε ἐντολήν σου παρήλθον, καὶ ἐμοὶ οὐδέποτε ἔδωκας ἔριφον ἵνα μετὰ τῶν φίλων μου εὐφρανθῶ.**

**ὁ.** Nominative subject of εἶπεν (see 1:29 on ἦ).

**ἀποκριθεὶς.** Aor mid ptc masc nom sg ἀποκρίνομαι (attendant circumstance; see also 1:19 on ἀποκριθεὶς). On the voice, see “Deponency” in the Series Introduction.

**εἶπεν.** Aor act ind 3rd sg λέγω.

**τῷ πατρὶ.** Dative indirect object of εἶπεν.

**αὐτοῦ.** Genitive of relationship.

**ἰδοὺ.** See 1:20.

**τοσαῦτα ἔτη.** Accusative extent of time. Lit. “for so many years.”

**δουλεύω.** Pres act ind 1st sg δουλεύω. Lit. “I have served.”

**σοι.** Dative complement of δουλεύω.

**ἐντολήν.** Accusative direct object of παρήλθον.

**σου.** Subjective genitive.

**παρήλθον.** Aor act ind 1st sg παρέρχομαι. Here, “to ignore someth. in the interest of other matters” (BDAG, 776.4).

**ἐμοὶ.** Dative indirect object of ἔδωκας. The indirect object is fronted for emphasis.

**ἔδωκας.** Aor act ind 2nd sg δίδωμι.

**ἔριφον.** Accusative direct object of ἔδωκας.

**ἵνα.** Introduces a purpose clause.

**μετὰ τῶν φίλων.** Association.

**μου.** Genitive of relationship.

**εὐφρανθῶ.** Aor mid subj 1st sg εὐφραίνω. Subjunctive with ἵνα. On the voice, see “Deponency” in the Series Introduction.

**15:30 ὅτε δὲ ὁ υἱός σου οὕτως ὁ καταφαγὼν σου τὸν βίον μετὰ πορνῶν ἦλθεν, ἔθυσας αὐτῷ τὸν σιτευτὸν μόσχον.**

**ὅτε.** Temporal.

**ὁ υἱός . . . οὕτως.** Nominative subject of ἦλθεν. The use of ὁ υἱός σου rather than ὁ ἀδελφός μου conveys a sense of disgust toward the younger brother. By adding a demonstrative pronoun, when ὁ υἱός is already modified by a genitive personal pronoun, the older brother conveys a strong note of contempt (cf. Marshall, 612), a nuance that is further strengthened by the attributive participial clause.

**σου.** Genitive of relationship.

**καταφαγὼν.** Aor act ptc masc nom sg κατεσθίω (attributive). Lit. “devoured.”

**σου.** Possessive genitive.

**τὸν βίον.** Accusative direct object of καταφαγὼν. On the meaning, see verse 30.

**μετὰ πορνῶν.** Association. The parallel syntax with verse 30 (μετὰ τῶν φίλων) highlights the point the older son is making regarding whom he and his brother had chosen to associate with and thus strengthens his case for the unfairness of the situation.

**ἦλθεν.** Aor act ind 3rd sg ἔρχομαι.

**ἔθυσας.** Aor act ind 2nd sg θύω.

**αὐτῷ.** Dative of advantage. On the word order, see 1:2 on ἡμῖν.

**τὸν σιτευτὸν μόσχον.** Accusative direct object of ἔθυσας.

**15:31 ὁ δὲ εἶπεν αὐτῷ, Τέκνον, σὺ πάντοτε μετ’ ἐμοῦ εἶ, καὶ πάντα τὰ ἐμὰ σὰ ἐστίν·**

**ὁ.** Nominative subject of εἶπεν (see 1:29 on ἡ). Levinsohn (2000, 222) argues that when the final exchange in a conversation does

not attain the goal of either of the participants, the exchange will be introduced with a reference to the speaker (here  $\acute{o}$ ) rather than with a verb. He thus concludes that here “the father’s final speech to the elder son presumably fails to persuade him to enter the house” (Levinsohn 2000, 223; cf. 10:37b).

**εἶπεν.** Aor act ind 3rd sg λέγω.

**αὐτῷ.** Dative indirect object of εἶπεν.

**τέκνον.** Vocative.

**σὺ.** Nominative subject of εἶ.

**μετ’ ἐμοῦ.** Association.

**εἶ.** Pres act ind 2nd sg εἰμί.

**πάντα τὰ ἐμά.** Nominative subject of ἐστίν. Lit. “all my things.”

**σά.** Predicate adjective.

**ἐστίν.** Pres ind 3rd sg εἰμί. On the loss of accent, see 1:18 on εἰμι.

**15:32 εὐφρανθῆναι δὲ καὶ χαρῆναι ἔδει, ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν καὶ ἔζησεν, καὶ ἀπολωλὼς καὶ εὐρέθη.**

**εὐφρανθῆναι.** Aor mid inf εὐφραίνω (complementary; see also 2:49 on εἶναι). On the voice, see “Deponency” in the Series Introduction. Placing the infinitives first adds force to the father’s words.

**χαρῆναι.** Aor mid inf χαίρω (complementary; see also 2:49 on εἶναι). On the voice, see “Deponency” in the Series Introduction.

**ἔδει.** Impf act ind 3rd sg δεῖ (impersonal). Lit. “it was necessary to celebrate and rejoice.”

**ὅτι.** Introduces a causal clause.

**ὁ ἀδελφός . . . οὗτος.** Nominative subject of ἦν. The father takes up the same language as the son (see v. 30 on ὁ υἱός . . . οὗτος) to drive the point home.

**σου.** Genitive of relationship.

**νεκρὸς.** Predicate adjective.

**ἦν.** Impf ind 3rd sg εἰμί.

**ἔζησεν.** Aor act ind 3rd sg ζάω.

**ἀπολωλὼς.** Prf act ptc masc nom sg ἀπόλλυμι. The participle may be viewed as either part of a pluperfect periphrastic construction or as a predicate (see v. 24). In either case, ἦν is implied. Many scribes (ⲛ ⲙⲓ pm) made the implied verb explicit.

**εὐρέθη.** Aor pass ind 3rd sg εὐρίσκω.

**Luke 16:1-13**

<sup>1</sup>Then he also proceeded to say to his disciples, “A certain man was wealthy, and he had a manager. This manager was accused of squandering his resources. <sup>2</sup>So he called him (to come) and said to him, ‘What is this I am hearing about you? Give an account of your management. For you can no longer serve as (my) manager.’ <sup>3</sup>Then the manager said to himself, ‘What should I do, since my master is taking my manager position away from me? I’m not strong enough to dig; I’m ashamed to beg. <sup>4</sup>I know what I’ll do so that when I’m removed from the management position (people) will welcome me into their homes!’ <sup>5</sup>So, after he had summoned his master’s debtors one by one, he proceeded to say to the first one: ‘How much do you owe my master?’ <sup>6</sup>He replied, ‘One hundred baths of oil.’ So he said to him, ‘Take your bill and quickly sit down and write fifty.’ <sup>7</sup>Then he said to another, ‘You! How much do you owe?’ He replied, ‘One hundred cors of wheat.’ He said to him, ‘Take your bill and write eighty!’ <sup>8</sup>Then the master commended the crooked manager because he had acted shrewdly. (I say this) Because the people of this age are shrewder with their contemporaries than the children of light. <sup>9</sup>And I tell you, make friends for yourselves using worldly wealth in order that when it is used up you will be welcomed into eternal dwellings.”

<sup>10</sup>“The one who is faithful in little is also faithful in much, and the one who is dishonest in little is also dishonest in much. <sup>11</sup>If, then, you are not faithful with worldly wealth, who is going to entrust true wealth to you? <sup>12</sup>And if you are not faithful regarding the property of others, who is going to give you your own? <sup>13</sup>No servant can serve two masters. For he will either hate one and love the other, or be loyal to one and despise the other. You cannot serve God and wealth (as well)!”

**16:1 Ἔλεγεν δὲ καὶ πρὸς τοὺς μαθητάς, Ἄνθρωπός τις ἦν πλούσιος ὃς εἶχεν οἰκονόμον, καὶ οὗτος διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ.**

Ἔλεγεν. Impf act ind 3rd sg λέγω.

δὲ καί. See 2:4.

πρὸς τοὺς μαθητάς. Indirect object (see 1:13 on πρὸς αὐτόν).

**Ἄνθρωπός τις . . . ὡς διασκορπίζων.** Lit. “A certain man was wealthy, who had a steward, and this man was accused to him as one who was squandering.”

**ἦν.** Nominative subject of ἦν. On the second accent, see 1:13 on ἡ δέησις. Levinsohn (2000, 20) notes that “sentences at the beginning of discourses commonly open with a non-verbal constituent” to mark a point of departure for the story that follows.

**ἦν.** Impf ind 3rd sg εἰμί.

**πλούσιος.** Predicate adjective.

**ὅς.** Nominative subject of εἶχεν.

**εἶχεν.** Impf act ind 3rd sg ἔχω.

**οἰκονόμον.** Accusative direct object of εἶχεν.

**οὗτος.** Nominative subject of διεβλήθη.

**διεβλήθη.** Aor pass ind 3rd sg διαβάλλω. The verb denotes “make a complaint about a pers. to a third party” (BDAG, 226).

**αὐτῷ.** Dative complement of διεβλήθη. The antecedent is the wealthy man.

**διασκορπίζων.** Pres act ptc masc nom sg διασκορπίζω. In comparative constructions such as this, the participle is best viewed as substantival. Here, it functions as the nominative subject of an implied διαβάλλεται: lit. “as one who is squandering his resources is accused.”

**τὰ ὑπάρχοντα.** Pres act ptc neut acc pl ὑπάρχω (substantival). Accusative direct object of διασκορπίζων.

**αὐτοῦ.** Possessive genitive.

**16:2 καὶ φωνήσας αὐτὸν εἶπεν αὐτῷ, Τί τοῦτο ἀκούω περὶ σοῦ; ἀπόδος τὸν λόγον τῆς οἰκονομίας σου, οὐ γὰρ δύνη ἔτι οἰκονομεῖν.**

**φωνήσας.** Aor act ptc masc nom sg φωνέω (attendant circumstance).

**αὐτὸν.** Accusative direct object of φωνήσας.

**εἶπεν.** Aor act ind 3rd sg λέγω.

**αὐτῷ.** Dative indirect object of εἶπεν.

**Τί τοῦτο ἀκούω περὶ σοῦ;** Though less likely, this clause could be understood as, “Why am I hearing this about you?” (see Plummer, 382; Fitzmyer, 2:1100, rejects this translation). In this case, τοῦτο would serve as the accusative direct object of ἀκούω.



**Τί.** Predicate nominative of a verbless equative clause (but see above).

**τούτο.** Nominative subject of a verbless equative clause (but see above).

**ἀκούω περὶ σοῦ.** This clause stands in apposition to τούτο (but see above).

**ἀκούω.** Pres act ind 1st sg ἀκούω.

**περὶ σοῦ.** Reference.

**ἀπόδος.** Aor act impv 2nd sg ἀποδίδομι.

**τὸν λόγον.** Accusative direct object of ἀπόδος.

**τῆς οἰκονομίας.** Genitive of reference.

**σου.** Subjective genitive.

**οὐ . . . δύνῃ.** Pres mid ind 2nd sg δύναμαι.

**γάρ.** Causal (see also 1:15).

**οἰκονομεῖν.** Pres act inf οἰκονομέω (complementary).

**16:3 εἶπεν δὲ ἐν ἑαυτῷ ὁ οἰκονόμος, Τί ποιήσω, ὅτι ὁ κύριός μου ἀφαιρεῖται τὴν οἰκονομίαν ἀπ' ἐμοῦ; σκάπτειν οὐκ ἰσχύω, ἐπαιτεῖν αἰσχύνομαι.**

**εἶπεν.** Aor act ind 3rd sg λέγω.

**ἐν ἑαυτῷ.** Manner. With verbs of speaking, perception, etc., the preposition ἐν plus a reflexive pronoun points to an inward process (see BDAG, 327.1.f).

**ὁ οἰκονόμος.** Nominative subject of εἶπεν.

**Τί.** Accusative direct object of ποιήσω.

**ποιήσω.** Aor act subj OR Fut act ind 1st sg ποιέω. The fact that the two forms were often used interchangeably in deliberative questions in the Koine period makes it impossible to say which is intended here (cf. 11:5 on ἔξει).

**ὅτι.** Introduces a causal clause.

**ὁ κύριός.** Nominative subject of ἀφαιρεῖται. On the second accent, see 1:13 on ἡ δέησις.

**μου.** Genitive of relationship.

**ἀφαιρεῖται.** Pres mid ind 3rd sg ἀφαιρέω.

**τὴν οἰκονομίαν.** Accusative direct object of ἀφαιρεῖται.

**ἀπ' ἐμοῦ.** Separation.

**σκάπτειν.** Pres act inf σκάπτω (complementary). The fronting of the infinitive is striking. Kwong (50–51, n. 19) notes that of the

eighty-three occurrences of complementary infinitives in Luke, in only three cases does the infinitive precede the verb, and two are found in this verse (the other is in 20:36). Here, the word order may suggest that the manager was working through his list of options: “Dig? . . . No, I’m not strong enough. Beg? . . . No, I’m too ashamed.”

**ἰσχύω.** Pres act ind 1st sg ἰσχύω. Bock (2:1328) suggests “the expression *I am not able* is idiomatic of people who do not like their prospects.”

**ἐπαιτεῖν.** Pres act inf ἐπαιτέω (epexegetical). On the position of the infinitive, see σκάπτειν above.

**αἰσχύνομαι.** Pres mid ind 1st sg αἰσχύνω.

**16:4 ἔγνων τί ποιήσω, ἵνα ὅταν μετασταθῶ ἐκ τῆς οἰκονομίας δέξωνταί με εἰς τοὺς οἴκους αὐτῶν.**

**ἔγνων.** Aor act ind 1st sg γινώσκω. As Decker (42) notes, the use of the aorist here portrays the man having a “flash of inspiration” (cf. 1:47; 3:22; 7:35; 8:46; 15:24). Caragounis (329) paraphrases the whole expression (ἔγνων τί ποιήσω), “I’ve got it!”

**τί ποιήσω.** This clause functions as the direct object of ἔγνων.

**τί.** Accusative direct object of ποιήσω.

**ποιήσω.** Aor act subj OR Fut act ind 1st sg ποιέω. See also verse 3.

**ἵνα.** Introduces a purpose clause.

**ὅταν.** On translating “when” rather than “whenever,” see 6:22.

**μετασταθῶ.** Aor pass subj 1st sg μετατίθημι. Subjunctive with ὅταν.

**ἐκ τῆς οἰκονομίας.** Separation.

**δέξωνταί.** Aor mid subj 3rd pl δέχομαι. Subjunctive with ἵνα. On the second accent, see 1:13 on ἡ δέησις. McKay (19) argues that the use of plural verbs that refer to a subject that is not identified in the context “may be influenced by a Semitic idiom in which a plural verb with completely vague subject is used in the active in circumstances where English, and normally also Greek, would need a passive” (cf. 12:20 on ἀπαιτοῦσιν).

**με.** Accusative direct object of δέξωνταί.

**εἰς τοὺς οἴκους.** Locative.

**αὐτῶν.** Possessive genitive.

**16:5** καὶ προσκαλεσάμενος ἓνα ἕκαστον τῶν χρεοφειλετῶν τοῦ κυρίου ἑαυτοῦ ἔλεγεν τῷ πρώτῳ, Πόσον ὀφείλεις τῷ κυρίῳ μου;

**προσκαλεσάμενος.** Aor mid ptc masc nom sg προσκαλέω (temporal).

**ἓνα ἕκαστον.** Accusative direct object of προσκαλεσάμενος.

**τῶν χρεοφειλετῶν.** Partitive genitive.

**τοῦ κυρίου.** Objective genitive.

**ἑαυτοῦ.** Genitive of subordination. The use of αὐτοῦ by many scribes (Ⲛ D F G M Θ Λ Ψ <sup>f.13</sup> pc) suggests that they attached no special significance to ἑαυτοῦ in this context.

**ἔλεγεν.** Impf act ind 3rd sg λέγω. One could also use an ingressive translation here (see 1:59 on ἐκάλουν).

**τῷ πρώτῳ.** Dative indirect object of ἔλεγεν.

**Πόσον.** Accusative direct object of ὀφείλεις.

**ὀφείλεις.** Pres act ind 2nd sg ὀφείλω.

**τῷ κυρίῳ.** Dative indirect object of ὀφείλεις.

**μου.** Genitive of subordination.

**16:6** ὁ δὲ εἶπεν, Ἑκατὸν βάτους ἐλαίου. ὁ δὲ εἶπεν αὐτῷ, Δέξαι σου τὰ γράμματα καὶ καθίσας ταχέως γράψον πεντήκοντα.

**ὁ.** Nominative subject of εἶπεν (see 1:29 on ἡ).

**εἶπεν.** Aor act ind 3rd sg λέγω.

**Ἑκατὸν βάτους.** Accusative direct object of an implied ὀφείλω. According to Bock (2:1330–31) one hundred baths of oil equals about 875 gallons and would be worth approximately 1,000 denarii, the equivalent of three years of wages for a day laborer.

**ἐλαίου.** Genitive of content.

**ὁ.** Nominative subject of εἶπεν (see 1:29 on ἡ).

**εἶπεν.** Aor act ind 3rd sg λέγω.

**αὐτῷ.** Dative indirect object of εἶπεν.

**Δέξαι.** Aor mid impv 2nd sg δέχομαι.

**σου.** Possessive genitive.

**τὰ γράμματα.** Accusative direct object of Δέξαι. Lit. “the things that are written.”

**καθίσας.** Aor act ptc masc nom sg καθίζω (attendant circum-

stance). Attendant circumstance participles take on the mood of the verb they modify (see also 5:14 on ἀπελθῶν).

**ταχέως.** Temporal. Rather than asking whether the adverb modifies the participle or the main verb, it is probably best to view it as modifying the whole verbal complex: καθίσας . . . γράψον.

**γράψον.** Aor act impv 2nd sg γράφω.

**πεντήκοντα.** Accusative direct object of γράψον.

**16:7** ἔπειτα ἐτέρῳ εἶπεν, Σὺ δὲ πόσον ὀφείλεις; ὁ δὲ εἶπεν, Ἑκατὸν κόρους σίτου. λέγει αὐτῷ, Δέξαι σου τὰ γράμματα καὶ γράψον ὀγδοήκοντα.

**ἔπειτα.** Temporal.

**ἐτέρῳ.** Dative indirect object of εἶπεν.

**εἶπεν.** Aor act ind 3rd sg λέγω.

**Σὺ.** Nominative subject of ὀφείλεις. The use of the explicit subject pronoun may indicate the shift of attention to a new addressee as in the translation. Alternatively, the clause could be rendered, “And how much do you owe?”

**πόσον.** Accusative direct object of ὀφείλεις.

**ὀφείλεις.** Pres act ind 2nd sg ὀφείλω.

**ὁ.** Nominative subject of εἶπεν (see 1:29 on ἡ).

**εἶπεν.** Aor act ind 3rd sg λέγω.

**Ἑκατὸν κόρους.** Accusative direct object of an implied ὀφείλω. According to Bock (2:1331) one hundred cors of wheat would equal nearly 400 liters, and would be worth approximately 2,500–3,000 denarii, the equivalent of eight to ten years of wages for a day laborer.

**σίτου.** Genitive of content.

**λέγει.** Pres act ind 3rd sg λέγω. On the significance of the historical present, see 7:40 on φησίν.

**αὐτῷ.** Dative indirect object of λέγει.

**Δέξαι.** Aor mid impv 2nd sg δέχομαι.

**σου.** Possessive genitive.

**τὰ γράμματα.** Accusative direct object of Δέξαι. See also verse 6.

**γράψον.** Aor act impv 2nd sg γράφω.

**ὀγδοήκοντα.** Accusative direct object of γράψον.

**16:8** καὶ ἐπήνεσεν ὁ κύριος τὸν οἰκονόμον τῆς ἀδικίας ὅτι φρονίμως ἐποίησεν· ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτὸς εἰς τὴν γενεὰν τὴν ἑαυτῶν εἰσιν.

**ἐπήνεσεν.** Aor act ind 3rd sg ἐπαινέω.

**ὁ κύριος.** Nominative subject of ἐπήνεσεν.

**τὸν οἰκονόμον.** Accusative direct object of ἐπήνεσεν.

**τῆς ἀδικίας.** Attributive genitive. Lit. “manager of unrighteousness.”

**ὅτι.** Introduces a causal clause. Omanson (139) notes that ὅτι could introduce indirect discourse here: “the master commended the dishonest manager that he had acted shrewdly.”

**φρονίμως.** Adverb of manner.

**ἐποίησεν.** Aor act ind 3rd sg ποιέω.

**ὅτι.** Introduces a causal clause, with something like λέγω τοῦτο being implied.

**οἱ υἱοὶ.** Nominative subject of εἰσιν.

**τοῦ αἰῶνος τούτου.** “The people *living in this age*.”

**φρονιμώτεροι.** Predicate adjective of εἰσιν.

**ὑπὲρ τοὺς υἱοὺς.** Comparison.

**τοὺς υἱοὺς τοῦ φωτὸς.** The “sons of” construction reflects a Semitic idiom (cf. “son of wickedness” = “wicked person”; Ps 89:22) that is common in the NT (e.g., “sons of thunder,” Mark 3:17; “son of perdition/destruction,” John 17:12; “sons of disobedience,” Eph 2:2; 5:6; see also Moule, 174–75). The Qumran community regularly used the expression “sons of light” to refer to their own group (cf. 1QS 1:9–10; 3:13, 24–25; 1QM 1:1, 3).

**εἰς τὴν γενεὰν.** Reference, modifying φρονιμώτεροι. The translation (lit. “toward their own generation”) follows the NET Bible.

**τὴν ἑαυτῶν.** The article functions as a adjectivizer turning ἑαυτῶν into an attributive modifier of τὴν γενεὰν.

**εἰσιν.** Pres ind 3rd pl εἰμί. On the loss of accent, see 1:18 on εἰμι.

**16:9** Καὶ ἐγὼ ὑμῖν λέγω, ἑαυτοῖς ποιήσατε φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, ἵνα ὅταν ἐκλίπη δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς.

**ἐγὼ ὑμῖν λέγω.** With the explicit subject pronoun and shift in

word order, this construction appears to be more forceful than the typical λέγω ὑμῖν (see also 3:8).

**ἐγώ.** Nominative subject of λέγω.

**ὑμῖν.** Dative indirect object of λέγω.

**λέγω.** Pres act ind 1st sg λέγω.

**ἑαυτοῖς.** Dative of advantage.

**ποιήσατε.** Aor act impv 2nd pl ποιέω.

**φίλους.** Accusative direct object of ποιήσατε.

**ἐκ τοῦ μαμωνᾶ.** Means.

**τῆς ἀδικίας.** Attributive genitive. Lit. “the mammon of unrighteousness.” Likely an idiom for wealth associated with this world rather than wealth acquired dishonestly (cf. Marshall, 621).

**ἵνα.** Introduces a purpose clause.

**ὅταν.** On translating “when” rather than “whenever,” see 6:22.

**ἐκλίπη.** Aor act subj 3rd sg ἐκλείπω. Subjunctive with ὅταν. Here, the verb means “to change to a state in which something is lacking or insufficient” (LN 57.46).

**δέξωνται.** Aor mid subj 3rd pl δέχομαι. Subjunctive with ἵνα. McKay (19) argues that the use of plural verbs that refer to a subject that is not identified in the context “may be influenced by a Semitic idiom in which a plural verb with completely vague subject is used in the active in circumstances where English, and normally also Greek, would need a passive” (cf. 12:20 on ἀπαιτοῦσιν).

**ὑμᾶς.** Accusative direct object of δέξωνται.

**εἰς τὰς αἰωνίους σκηνάς.** Locative. Lit. “into eternal tents.”

**16:10** ὁ πιστός ἐν ἐλαχίστῳ καὶ ἐν πολλῷ πιστός ἐστίν, καὶ ὁ ἐν ἐλαχίστῳ ἄδικος καὶ ἐν πολλῷ ἄδικός ἐστίν.

**ὁ πιστός.** Nominative subject of ἐστίν.

**ἐν ἐλαχίστῳ.** Reference.

**ἐν πολλῷ.** Reference. The fronting of the PP (see Kwong, 76; cf. 12:26 on περὶ τῶν λοιπῶν) helps create a balanced (chiastic), appealing, and memorable structure.

**πιστός.** Predicate adjective.

**ἐστίν.** Pres ind 3rd sg εἰμί. On the loss of accent, see 1:18 on εἰμι.

**ὁ . . . ἄδικος.** Nominative subject of ἐστίν.

**ἐν ἐλαχίστῳ.** Reference.

ἐν πολλῷ. Reference. On the word order, see above.

ἄδικός. Predicate adjective. On the second accent, see 1:13 on ἡ δέησις.

ἔστιν. Pres ind 3rd sg εἰμί. On the loss of accent, see 1:18 on εἰμι.

**16:11 εἰ οὖν ἐν τῷ ἀδίκῳ μαμωνᾷ πιστοὶ οὐκ ἐγένεσθε, τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει;**

εἰ. Introduces the protasis of a first class condition.

οὖν. Inferential.

ἐν τῷ ἀδίκῳ μαμωνᾷ. Reference. On the translation, see verse 11 on τῆς ἀδικίας.

πιστοὶ. Predicate adjective.

ἐγένεσθε. Aor mid ind 2nd pl γίνομαι.

τὸ ἀληθινόν. Accusative direct object of πιστεύσει.

τίς. Nominative subject of πιστεύσει.

ὑμῖν. Dative indirect object of πιστεύσει.

πιστεύσει. Fut act ind 3rd sg πιστεύω.

**16:12 καὶ εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ ὑμέτερον τίς ὑμῖν δώσει;**

εἰ. Introduces the protasis of a first class condition.

ἐν τῷ ἀλλοτρίῳ. Reference. Lit. “with the thing (neuter) belonging to another.”

πιστοὶ. Predicate adjective.

ἐγένεσθε. Aor mid ind 2nd pl γίνομαι.

τὸ ὑμέτερον. Accusative direct object of δώσει.

τίς. Nominative subject of δώσει.

ὑμῖν. Dative indirect object of δώσει.

δώσει. Fut act ind 3rd sg δίδωμι.

**16:13 Οὐδεὶς οἰκέτης δύναται δυοὶ κυρίοις δουλεῖν· ἢ γὰρ τὸν ἓνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει, ἢ ἐνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει. οὐ δύνασθε θεῷ δουλεῖν καὶ μαμωνᾷ.**

Οὐδεὶς οἰκέτης. Nominative subject of δύναται. An οἰκέτης is “a servant in a household” (LN 46.5) as opposed to another type of slave.

δύναται. Pres mid ind 3rd sg δύναμαι.

**δυσὶ κυρίοις.** Dative complement of δουλεύειν.  
**δουλεύειν.** Pres act inf δουλεύω (complementary).  
**ἢ . . . ἢ.** “Either . . . or.”  
**γάρ.** Causal (see also 1:15).  
**τὸν ἔνα.** Accusative direct object of μισήσει.  
**μισήσει.** Fut act ind 3rd sg μισέω.  
**τὸν ἕτερον.** Accusative direct object of ἀγαπήσει.  
**ἀγαπήσει.** Fut act ind 3rd sg ἀγαπάω.  
**ένός.** Genitive complement of ἀνθέξεται.  
**ἀνθέξεται.** Fut mid ind 3rd sg ἀντέχω. Here, “to join with and to maintain loyalty to” (LN 34.24).  
**τοῦ ἑτέρου.** Genitive complement of καταφρονήσει.  
**καταφρονήσει.** Fut act ind 3rd sg καταφρονέω.  
**οὐ δύνασθε.** Pres mid ind 2nd pl δύναμαι.  
**θεῷ.** Dative complement of δουλεύειν. The position of θεῷ highlights the fact that serving God is what is in question.  
**δουλεύειν.** Pres act inf δουλεύω (complementary).  
**μαμωνᾶ.** This noun could be viewed as part of a discontinuous NP (θεῷ . . . καὶ μαμωνᾶ) or, if καὶ marks a clause boundary, the dative complement of an implied δουλεύειν.

### Luke 16:14-18

<sup>14</sup>Now, the Pharisees, who were lovers of money, were listening to all these things and were ridiculing him. <sup>15</sup>So he said to them, “You are men who justify yourselves before people, but God knows your hearts. (I say this,) Because what is exalted among people is an abomination in the Lord’s opinion. <sup>16</sup>The Law and the Prophets (testified) until John. Since then, the kingdom of God has been preached and everyone is using violence against it. <sup>17</sup>It is easier for heaven and earth to pass away than for one stroke of the Law to fail. <sup>18</sup>Everyone who divorces his wife and marries another woman commits adultery, and the one who marries a woman who has been divorced from (her) husband commits adultery.”

**16:14 Ἦκουον δὲ ταῦτα πάντα οἱ Φαρισαῖοι φιλάργυροι ὑπάρχοντες καὶ ἐξεμυκτήριζον αὐτόν.**

**Ἦκουον.** Impf act ind 3rd pl ἀκούω. Luke uses two imperfect verbs to establish the background for what follows.



**δὲ.** The conjunction introduces the next development in the narrative.

**ταῦτα πάντα.** Accusative direct object of Ἦκουον.

**οἱ Φαρισαῖοι.** Nominative subject of Ἦκουον.

**φιλάργυροι.** Predicate adjective.

**ὑπάρχοντες.** Pres act ptc masc nom pl ὑπάρχω (attributive).

**ἐξεμυκτήριζον.** Impf act ind 3rd pl ἐκμυκτηρίζω. The verb means, “to ridicule in a sneering and contemptuous way” (LN 33.409).

**αὐτόν.** Accusative direct object of ἐξεμυκτήριζον.

**16:15 καὶ εἶπεν αὐτοῖς, Ὑμεῖς ἐστε οἱ δικαιοῦντες ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων, ὁ δὲ θεὸς γινώσκει τὰς καρδίας ὑμῶν· ὅτι τὸ ἐν ἀνθρώποις ὑψηλὸν βδέλυγμα ἐνώπιον τοῦ θεοῦ.**

**εἶπεν.** Aor act ind 3rd sg λέγω.

**αὐτοῖς.** Dative indirect object of εἶπεν.

**Ὑμεῖς.** Nominative subject of ἐστε.

**ἐστε.** Pres ind 2nd pl εἰμί. On the loss of accent, see 1:18 on εἰμι.

**οἱ δικαιοῦντες.** Pres act ptc masc nom pl δικαιοῶ (substantival).  
Predicate nominative.

**ἑαυτοὺς.** Accusative direct object of δικαιοῦντες.

**ἐνώπιον τῶν ἀνθρώπων.** This first use of the preposition likely carries a true locative sense: What the Pharisees do, they do in the presence of others (but see below).

**ὁ . . . θεός.** Nominative subject of γινώσκει.

**γινώσκει.** Pres act ind 3rd sg γινώσκω.

**τὰς καρδίας.** Accusative direct object of γινώσκει.

**ὑμῶν.** Possessive genitive.

**ὅτι.** Introduces a causal clause, providing the reason for Jesus’ reference to God’s implicit repudiation of the Pharisees’ attempt to justify themselves.

**τὸ . . . ὑψηλόν.** Nominative subject of a verbless equative clause.

**ἐν ἀνθρώποις.** Association.

**βδέλυγμα.** Predicate nominative of a verbless equative clause.

**ἐνώπιον τοῦ θεοῦ.** Here, the preposition is not locative, but rather introduces “a participant whose viewpoint is relevant to an event—in the sight of, in the opinion of, in the judgment of” (LN 90.20). See also 1:15.

**16:16 Ὁ νόμος καὶ οἱ προφῆται μέχρι Ἰωάννου· ἀπὸ τότε ἡ βασιλεία τοῦ θεοῦ εὐαγγελίζεται καὶ πᾶς εἰς αὐτὴν βιάζεται.**

**Ὁ νόμος καὶ οἱ προφῆται.** Nominative subject of a verbless equative clause. Although a few scribes (D Θ) supplied the verb ἐπροφήτευσαν, following the parallel account in Matt 11:13, Luke simply writes “the Law and the Prophets (were) until John.”

**μέχρι Ἰωάννου.** With the genitive, μέχρι functions as a preposition marking “continuance in time up to a point” (BDAG, 644.2.a).

**ἀπὸ τότε.** Temporal: “from then on.”

**ἡ βασιλεία.** Nominative subject of εὐαγγελίζεται.

**τοῦ θεοῦ.** Subjective genitive (see also 4:43).

**εὐαγγελίζεται.** Pres pass ind 3rd sg εὐαγγελίζω.

**πᾶς.** Nominative subject of βιάζεται.

**εἰς αὐτὴν.** Opposition.

**βιάζεται.** Pres mid ind 3rd sg βιάζω. The verb could actually be either passive (lit. “everyone suffers violence into it”) or middle. Although some claim that the verb can be used in a positive sense (see also Bovon, 3:100, who says it refers to exerting oneself), such claims are based on flimsy support at best (see BDAG, 175.3). Thus, while Bock’s (2:1353) rendering, “all are urged insistently to come in” may fit “remarkably well in the current context,” it does not reflect the semantics of the verb and should therefore be rejected. It is better to accept the standard meaning of βιάζω, “to employ violence in doing harm to someone or something” (LN 20.10), “to gain an objective by force” (BDAG, 175.2), or “to inflict violence on” (BDAG, 175.1). The decidedly negative connotations of the term make it virtually certain that it is a middle form. The use of πᾶς as the subject of this verb reflects a simple case of Lukan hyperbole to emphasize the opposition of the Jewish establishment (see v. 14) to Jesus’ preaching of the kingdom and its values.

**16:17 Εὐκοπώτερον δέ ἐστιν τὸν οὐρανὸν καὶ τὴν γῆν παρελθεῖν ἢ τοῦ νόμου μίαν κεραίαν πεσεῖν.**

**Εὐκοπώτερον.** Predicate adjective.

**ἐστιν.** Pres ind 3rd sg εἶμι. On the loss of accent, see 1:18 on εἶμι.

**τὸν οὐρανὸν καὶ τὴν γῆν.** Accusative subject of παρελθεῖν.  
**παρελθεῖν.** Aor act inf παρέρχομαι. The infinitival clause τὸν οὐρανὸν καὶ τὴν γῆν παρελθεῖν functions as the subject of ἔστιν.

**ἦ.** The conjunction introduces a comparison.

**τοῦ νόμου.** Source.

**μίαν κεραίαν.** Accusative subject of πεσεῖν. The term κεραία refers to “a part of a letter of the alphabet” (LN 33.37).

**πεσεῖν.** Aor act inf πίπτω. The infinitival clause τοῦ νόμου μίαν κεραίαν πεσεῖν functions as the subject of an implied ἔστιν (εὐκόπον): lit. “For heaven and earth to pass away is easier than for one stroke of the law to fall (is easy).”

**16:18 Πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ καὶ γαμῶν ἑτέραν μοιχεύει, καὶ ὁ ἀπολελυμένη ἀπὸ ἀνδρὸς γαμῶν μοιχεύει.**

**Πᾶς.** Nominative subject of μοιχεύει. In this context, πᾶς is probably substantival since it is followed by two participles connected by καί (see also 1:66 on οἱ ἀκούσαντες).

**ὁ ἀπολύων.** Pres act ptc masc nom sg ἀπολύω (attributive).

**τὴν γυναῖκα.** Accusative direct object of ἀπολύων.

**αὐτοῦ.** Genitive of relationship.

**γαμῶν.** Pres act ptc masc nom sg γαμέω (attributive).

**ἑτέραν.** Accusative direct object of γαμῶν.

**μοιχεύει.** Pres act ind 3rd sg μοιχεύω.

**ὁ . . . γαμῶν.** Pres act ptc masc nom sg γαμέω (substantival).  
 Nominative of μοιχεύει.

**ἀπολελυμένην.** Prf pass ptc acc fem sg ἀπολύω (substantival).  
 Accusative direct object of γαμῶν.

**ἀπὸ ἀνδρὸς.** Separation.

**μοιχεύει.** Pres act ind 3rd sg μοιχεύω.

### Luke 16:19-31

<sup>19c</sup>Now, a certain man was rich, and he dressed himself in purple cloth and fine linen and partied lavishly each day. <sup>20</sup>And a poor man, named Lazarus, had been placed at his gate, who was full of sores <sup>21</sup>and longed to satisfy his hunger with what fell from the rich man’s table. Instead, the dogs were even coming and licking his sores!

<sup>22</sup>Now it happened that the poor man died and he was carried away by angels to Abraham's side. Then the rich man also died and was buried. <sup>23</sup>In Hades, when he looked up, being in torment, he saw Abraham from a distance and Lazarus at his side. <sup>24</sup>So he called out and said, 'Father Abraham! Take pity on me and send Lazarus so that he can wet the tip of his finger with water and cool my tongue, since I am in anguish in these flames.' <sup>25</sup>Abraham replied, 'Child, remember that you received your good things during your life, and Lazarus likewise (received) bad things; but now he is being comforted and you are in anguish. <sup>26</sup>Besides all these things, a great chasm has been put in place between us and you so that those wanting to go over to you from here are not able to, nor could they cross over from there to us.' <sup>27</sup>Then he said, 'I ask you then, Father, that you send him to my father's house—<sup>28</sup>for I have five brothers—so that he might alert them in order that they too will not come to this place of torment.' <sup>29</sup>But Abraham said, 'They have Moses and the Prophets. Let them pay attention to them!' <sup>30</sup>Then he replied, 'No, Father Abraham! But if someone from the dead goes to them, then they will repent.' <sup>31</sup>But he said to him, 'if they do not pay attention to Moses and the Prophets, they will not be convinced even if someone rises from the dead!'"

**16:19 Ἄνθρωπος δέ τις ἦν πλούσιος, καὶ ἐνεδιδύσκετο πορφύραν καὶ βύσσον εὐφραινόμενος καθ' ἡμέραν λαμπρώς.**

**Ἄνθρωπος . . . τις.** Nominative subject of ἦν. Levinsohn (2000, 20) notes that "Sentences at the beginning of discourses commonly open with a non-verbal constituent" to mark a point of departure for the story that follows. Before Ἄνθρωπος several mss (D M<sup>ms</sup> d syr<sup>c</sup>, vg<sup>ms</sup>, Dia<sup>Aph</sup>) add the introductory formula εἶπεν δὲ καὶ ἑτέραν παραβολὴν ("and he spoke another parable"). The addition may have been for stylistic reasons to smooth the transition in subject from 16:18 to 16:19, or it may have been introduced to resolve the question of whether the story was intended as a historical account (so Ambrose, Hugh of Saint-Cher, and Bonaventure; see further below) or a parable (see Wailes, 255–60).

**ἦν.** Impf ind 3rd sg εἰμί.

**πλούσιος.** Predicate adjective. One scribe (ℱ<sup>75</sup>) added a name for the rich man: ὀνόματι Νευης (see also Cadbury, 1962; Fitzmyer,

2:1130). This addition, which derives from the Latin adjective for “rich” (*dives*), may have contributed to the “historicizing” of the parable by adding a name to balance with the name of “Lazarus” and to make the story more concrete. Only here in all of Jesus’ parables is a character named.

**ἐνεδιδύσκετο.** Impf mid ind 3rd sg ἐνδιδύσκω. The imperfective verb introduces background information about the rich man.

**πορφύραν καὶ βύσσον.** Accusative direct object of ἐνεδιδύσκετο.

**εὐφραινόμενος καθ’ ἡμέραν λαμπρῶς.** The NET Bible footnote rightly sees here a picture of conspicuous consumption.

**εὐφραινόμενος.** Pres mid ptc masc nom sg εὐφραίνω (attendant circumstance; see 1:24 on λέγουσα).

**καθ’ ἡμέραν.** Distributive.

**λαμπρῶς.** Only here in the NT: “pertaining to living in ostentatious luxury” (LN 88.255).

**16:20 πτωχὸς δέ τις ὀνόματι Λάζαρος ἐβέβλητο πρὸς τὸν πλῶνα αὐτοῦ εἰλκωμένος**

**πτωχὸς . . . τις.** Nominative subject of ἐβέβλητο. In Luke’s gospel the adjective πτωχὸς functions as a substantive with (6:20; 19:8) or without (4:18; 7:22; 18:22) the article.

**ὀνόματι.** Dative of reference.

**Λάζαρος.** Nominative in apposition to πτωχὸς.

**ἐβέβλητο.** Plprf pass ind 3rd sg βάλλω. The pluperfect introduces background information regarding Lazarus’s state (see “Verbal Aspect” in the Introduction) and “suggests that the poor man had been at the door for some while” (Robertson, 905). When used to refer to the state of a sick person, the verb βάλλω is characteristically passive voice (see Matt 8:6, 14; 9:2; cf. Mark 7:30). The fact that it is modified by πρὸς τὸν πλῶνα here makes it tempting to see the passive form of βάλλω as an effort to characterize Lazarus as an insignificant person who is dropped like a sack of rice at a place where he might be able to make himself useful, but this may be an overly literal reading of the Greek. The same may be true of the claim that the passive voice suggests that Lazarus is too ill to move himself (Bock, 2:1366). Given usage elsewhere, ἐβέβλητο may mean nothing more than “he had been lying.”

**πρὸς τὸν πυλῶνα.** Locative.

**αὐτοῦ.** Possessive genitive.

**εἰλκωμένος.** Prf pass ptc masc nom sg εἰλκώ (attributive).

**16:21 καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου· ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἐπέλειχον τὰ ἔλκη αὐτοῦ.**

**ἐπιθυμῶν.** Pres act ptc masc nom sg ἐπιθυμέω (attributive).

**χορτασθῆναι.** Aor pass inf χορτάζω (complementary).

**ἀπὸ τῶν πιπτόντων.** Separation (contra BDAG, 105.1.f, which cites this as an example of the preposition used as a substitute for the partitive genitive).

**τῶν πιπτόντων.** Pres act ptc neut gen pl πίπτω (substantival).

**ἀπὸ τῆς τραπέζης.** Separation.

**τοῦ πλουσίου.** Possessive genitive.

**ἀλλὰ.** The adversative conjunction introduces a clause that runs counter expectation (see also 1:60).

**καὶ.** Ascensive.

**οἱ κύνες.** Nominative subject of ἐπέλειχον.

**ἐρχόμενοι.** Pres mid ptc masc nom pl ἔρχομαι (attendant circumstance; see 1:24 on λέγουσα).

**ἐπέλειχον.** Impf act ind 3rd sg ἐπιλείχω. The background for the account that follows continues to be established with imperfective verbs.

**τὰ ἔλκη.** Accusative direct object of ἐπέλειχον.

**αὐτοῦ.** Possessive genitive.

**16:22 ἐγένετο δὲ ἀποθαιεῖν τὸν πτωχὸν καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον Ἀβραάμ· ἀπέθανεν δὲ καὶ ὁ πλούσιος καὶ ἐτάφη.**

**ἐγένετο.** Aor mid ind 3rd sg γίνομαι. See also 1:8 on Ἐγένετο.

**δὲ.** The conjunction introduces the first significant development in this embedded narrative.

**ἀποθαιεῖν.** Aor act inf ἀποθνήσκω. The whole infinitival clause, ἀποθαιεῖν τὸν πτωχὸν καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον Ἀβραάμ, serves as the subject of ἐγένετο.

**τὸν πτωχὸν.** Accusative subject of ἀποθαιεῖν.

**ἀπενεχθῆναι.** Aor pass inf ἀποφέρω. On the function, see ἀποθανεῖν above.

**αὐτόν.** Accusative subject of ἀπενεχθῆναι.

**ὑπὸ τῶν ἀγγέλων.** Ultimate agency.

**εἰς τὸν κόλπον.** Locative. The phrase, τὸν κόλπον Ἀβραάμ (lit. “the chest/lap of Abraham”), is a figure of speech that points to enjoying a blessed afterlife in the place where Abraham, the epitome of faithfulness to God, dwells.

**Ἀβραάμ.** Possessive genitive.

**ἀπέθανεν.** Aor act ind 3rd sg ἀποθνήσκω.

**ὁ πλούσιος.** Nominative subject of ἀπέθανεν.

**ἐτάφη.** Aor pass ind 3rd sg θάπτω.

**16:23** καὶ ἐν τῷ ἄδι ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν βασάνοις, ὄρᾳ Ἀβραάμ ἀπὸ μακρόθεν καὶ Λάζαρον ἐν τοῖς κόλποις αὐτοῦ.

**ἐν τῷ ἄδι.** Locative.

**ἐπάρας.** Aor act ptc masc nom sg ἐπαίρω (temporal). Lit. “lifting his eyes.”

**τοὺς ὀφθαλμοὺς.** Accusative direct object of ἐπάρας.

**αὐτοῦ.** Possessive genitive.

**ὑπάρχων.** Pres act ptc masc nom sg ὑπάρχω (temporal or manner).

**ἐν βασάνοις.** Context (see 1:78 on ἐν οἴς).

**ὄρᾳ.** Pres act ind 3rd sg ὀράω. This is one of only three instances of historical presents in Luke’s gospel that are not associated with a speech (see also 8:49; 24:12; cf. Acts 10:11, 27). In each case, they mark the information associated with the historical present as significant and give prominence to what follows (Levinsohn 2000, 208; see also 7:40 on φησίν.).

**Ἀβραάμ.** Accusative direct object of ὄρᾳ.

**ἀπὸ μακρόθεν.** Source.

**Λάζαρον.** Accusative direct object of ὄρᾳ.

**ἐν τοῖς κόλποις.** Locative. Lit. “in his laps.” On the idiomatic use of the plural noun, see Robertson, 408; cf. BDF §141.

**αὐτοῦ.** Possessive genitive.

**16:24** καὶ αὐτὸς φωνήσας εἶπεν, Πάτερ Ἀβραάμ, ἐλέησόν με καὶ πέμψον Λάζαρον ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος καὶ καταψύξῃ τὴν γλῶσσάν μου, ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ.

**αὐτὸς.** Nominative subject of εἶπεν.

**φωνήσας.** Aor act ptc masc nom sg φωνέω (attendant circumstance).

**εἶπεν.** Aor act ind 3rd sg λέγω.

**Πάτερ.** Vocative.

**Ἀβραάμ.** Vocative in apposition to Πάτερ.

**ἐλέησόν.** Aor act impv 2nd sg ἐλεέω. On the second accent, see 1:13 on ἡ δέησις.

**με.** Accusative direct object of ἐλέησόν.

**πέμψον.** Aor act impv 2nd sg πέμπω.

**Λάζαρον.** Accusative direct object of πέμψον.

**ἵνα.** Introduces a purpose clause.

**βάψῃ.** Aor act subj 3rd sg βάπτω. Subjunctive with ἵνα.

**τὸ ἄκρον.** Accusative direct object of βάψῃ.

**τοῦ δακτύλου.** Partitive genitive.

**αὐτοῦ.** Possessive genitive.

**ὑδατος.** Wallace (124; cf. Marshall, 637) views this as a genitive of place. Although one scribe seems to have taken it this way (Ⲭ reads ὕδατι), it is not clear that this is a legitimate function of the genitive case. BDF (§172) places this usage with verbs that take a genitive of content, such as πίμπλημι, πληρώω, and γεμίζω. This makes sense, since the purpose of the dipping is to bring some of the water to the rich man. A similar usage occurs in LXX Lev 14:16, where ἀπό is used instead of the genitive, suggesting a different view. The noun ὕδατος may well represent a genitive of separation, which when used with βάπτω, indicates dipping in something and moving that something from one location to another.

**καταψύξῃ.** Aor act subj 3rd sg καταψύχω. Subjunctive with ἵνα.

**τὴν γλῶσσάν.** Accusative direct object of καταψύξῃ. On the second accent, see 1:13 on ἡ δέησις.

**μου.** Possessive genitive.

**ὅτι.** Introduces a causal clause.

**ὀδυνῶμαι.** Pres mid ind 1st sg ὀδυνάω. The verb, which is only



used by Luke in the NT (also 2:48; 16:25; Acts 20:38), means “to experience great distress or anxiety” (LN 25.236).

**ἐν τῇ φλογὶ ταύτῃ.** Locative. Lit. “in this flame.”

**16:25 εἶπεν δὲ Ἀβραάμ, Τέκνον, μνήσθητι ὅτι ἀπέλαβες τὰ ἀγαθὰ σου ἐν τῇ ζωῇ σου, καὶ Λάζαρος ὁμοίως τὰ κακὰ· νῦν δὲ ὦδε παρακαλεῖται, σὺ δὲ ὀδυνᾷσαι.**

**εἶπεν.** Aor act ind 3rd sg λέγω.

**Ἀβραάμ.** Nominative subject of εἶπεν.

**Τέκνον.** Vocative.

**μνήσθητι.** Aor mid imprv 2nd sg μμνήσκομαι. On the voice, see “Deponency” in the Series Introduction.

**ὅτι.** Introduces the clausal complement of μνήσθητι.

**ἀπέλαβες.** Aor act ind 2nd sg ἀπολαμβάνω. Caragounis (279–91) presents a plausible, if not conclusive, argument for understanding ἀπέλαβες to mean “enjoy” rather than “receive” in this passage. He notes that over time ἀπολαμβάνω and ἀπολαύω (generally, “to enjoy”), which in some forms are pronounced the same, came to be confused, and ἀπολαμβάνω consequently also took on the meaning of “to enjoy.” This use of ἀπολαμβάνω, however, is not widespread (Caragounis, 284, cites only 50 instances of this sense out of 2,900 uses of ἀπολαμβάνω from the first to the eleventh century). Furthermore, the earliest putative use of this sense is the NT (here and Rom 1:27). Only one of 410 instances of ἀπολαμβάνω in the papyri might carry the sense “to enjoy” (Caragounis, 288). Although he goes on (289) to explain how his reading makes good sense of the overall text, the limited evidence suggests that we should be cautious in adopting the proposed sense here.

**τὰ ἀγαθὰ.** Accusative direct object of ἀπέλαβες.

**σου.** Possessive genitive.

**ἐν τῇ ζωῇ.** Temporal.

**σου.** Subjective genitive.

**Λάζαρος.** Nominative subject of an implied ἀπέλαβεν.

**τὰ κακὰ.** Accusative direct object of an implied ἀπέλαβεν.

**παρακαλεῖται.** Pres pass ind 3rd sg παρακαλέω.

**σὺ.** Nominative subject of ὀδυνᾷσαι.

**ὀδυνᾷσαι.** Pres mid ind 2nd sg ὀδυνάω. The verb, which is only

used by Luke in the NT (also 2:48; 16:24; Acts 20:38), means “to experience great distress or anxiety” (LN 25.236).

**16:26** καὶ ἐν πᾶσι τούτοις μεταξύ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστήρικται, ὅπως οἱ θέλοντες διαβῆναι ἔνθεν πρὸς ὑμᾶς μὴ δύνωνται, μηδὲ ἐκείθεν πρὸς ἡμᾶς διαπερῶσιν.

**ἐν πᾶσι τούτοις.** Association. Lit. “among all these things.” Many scribes (A D W Θ Ψ <sup>f.13</sup> ℣) replaced ἐν with ἐπί yielding an idiom meaning, “in addition to all these things” (BDAG, 365.7).

**μεταξύ ἡμῶν καὶ ὑμῶν.** Locative.

**χάσμα μέγα.** Nominative subject of ἐστήρικται.

**ἐστήρικται.** Prf pass ind 3rd sg στηρίζω.

**ὅπως.** Introduces a purpose clause, or perhaps result (so Caragounis, 184; see also 2:35 on ὅπως).

**οἱ θέλοντες.** Pres act ptc masc nom pl θέλω (substantival). Nominative subject of δύνωνται.

**διαβῆναι.** Aor act inf διαβαίνω (complementary).

**ἐνθεν.** The adverb indicates “extension from a source, with the point of reference near the speaker” (LN 84.9).

**πρὸς ὑμᾶς.** Spatial.

**δύνωνται.** Pres mid subj 3rd pl δύναμαι. Subjunctive with ὅπως. The present subjunctive following ὅπως is extremely rare in the NT (only here, v. 28, and Matt 6:4). Porter (1989, 327) argues that the present subjunctives here and in verse 28 (δύνωνται, διαπερῶσιν, and διαμαρτύρηται) draw “attention to significant points in the narrative.” It is also possible that Luke chooses the present tense (imperfective aspect) to portray these events as processes that would require significant effort.

**ἐκείθεν.** The adverb indicates “extension from a source which is away from the speaker” (LN 84.10).

**πρὸς ἡμᾶς.** Spatial.

**διαπερῶσιν.** Pres act subj 3rd pl διαπεράω. Subjunctive with ὅπως. On the tense, see above on δύνωνται.

**16:27** εἶπεν δέ, Ἐρωτῶ σε οὖν, πάτερ, ἵνα πέμψῃς αὐτὸν εἰς τὸν οἶκον τοῦ πατρὸς μου,

**εἶπεν.** Aor act ind 3rd sg λέγω.

**Ἐρωτῶ.** Pres act ind 1st sg ἐρωτάω.

**σε.** Accusative direct object of Ἐρωτῶ.

**οὖν.** Inferential.

**πάτερ.** Vocative.

**ἴνα.** Introduces indirect discourse (see also 8:31 on ἴνα).

**πέμψης.** Aor act subj 2nd sg πέμπω. Subjunctive with ἴνα.

**αὐτόν.** Accusative direct object of πέμψης.

**εἰς τὸν οἶκον.** Locative.

**τοῦ πατρός.** Possessive genitive.

**μου.** Genitive of relationship.

**16:28** ἔχω γὰρ πέντε ἀδελφούς, ὅπως διαμαρτύρηται αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τὸν τόπον τοῦτον τῆς βασιάνου.

**ἔχω.** Pres act ind 1st sg ἔχω.

**γὰρ.** Causal (see also 1:15). Here it introduces a parenthetical statement.

**πέντε ἀδελφούς.** Accusative direct object of ἔχω.

**ὅπως.** Introduces a purpose clause or perhaps result (see also v. 26; 2:35 on ὅπως).

**διαμαρτύρηται.** Pres mid subj 3rd sg διαμαρτύρομαι. Subjunctive with ὅπως. On the tense, see verse 26 on δύνωνται. We should avoid assigning the sense “to warn” to this verb (contra LN 33.425). The verb merely indicates “to affirm someth. with solemnity” (BDAG, 619.1) or “to urge someth. as a matter of great importance” (BDAG, 619.2). The fact that it functions as a warning stems from what is being affirmed in this context, not from the semantics of the verb.

**αὐτοῖς.** Dative complement of διαμαρτύρηται.

**ἵνα.** Introduces a purpose clause.

**αὐτοὶ.** Nominative subject of ἔλθωσιν.

**ἔλθωσιν.** Aor act subj 3rd pl ἔρχομαι. Subjunctive with ἵνα.

**εἰς τὸν τόπον τοῦτον.** Locative.

**τῆς βασιάνου.** Attributive genitive.

**16:29** λέγει δὲ Ἀβραάμ, Ἔχουσι Μωϋσέα καὶ τοὺς προφῆτας· ἀκουσάτωσαν αὐτῶν.

**λέγει.** Pres act ind 3rd sg λέγω. On the significance of the historical present, see 7:40 on φησίν.

**Ἀβραάμ.** Nominative subject of λέγει.

**Ἔχουσι.** Pres act ind 3rd pl ἔχω.

**Μωϋσέα και τοὺς προφήτας.** Accusative direct object of Ἔχουσι. Metonymy (see 1:17 on καρδίας) for “the writings of Moses and the prophets.”

**ἀκουσάτωσαν.** Aor act imprv 3rd pl ἀκούω.

**αὐτῶν.** Genitive object of ἀκουσάτωσαν.

**16:30 ὁ δὲ εἶπεν, Οὐχί, πάτερ Ἀβραάμ, ἀλλ’ ἐάν τις ἀπὸ νεκρῶν πορευθῆ πρὸς αὐτοὺς μετανοήσουσιν.**

**ὁ.** Nominative subject of εἶπεν (see 1:29 on ἡ).

**εἶπεν.** Aor act ind 3rd sg λέγω.

**Οὐχί.** The standard form of the negativizer when used as a reply, especially when followed by ἀλλά (see also 1:60; 12:51; 13:3, 5; BDAG, 742.2).

**πάτερ Ἀβραάμ.** Vocative.

**ἀλλ’.** Introduces a clause that contrasts with the implied “They will not pay attention to Moses and the Prophets.”

**ἐάν.** Introduces the protasis of a third class condition.

**τις.** Nominative subject of πορευθῆ.

**ἀπὸ νεκρῶν.** Source.

**πορευθῆ.** Aor mid subj 3rd sg πορεύομαι. Subjunctive with ἐάν. On the voice, see “Deponency” in the Series Introduction.

**πρὸς αὐτοὺς.** Spatial.

**μετανοήσουσιν.** Fut act ind 3rd pl μετανοέω.

**16:31 εἶπεν δὲ αὐτῷ, Εἰ Μωϋσέως και τῶν προφητῶν οὐκ ἀκούουσιν, οὐδ’ ἐάν τις ἐκ νεκρῶν ἀναστῆ πεισθήσονται.**

**εἶπεν.** Aor act ind 3rd sg λέγω. Following Levinsohn’s analysis (2000, 218–27) of reported conversations, introducing this final speech with a verb indicates that Abraham’s goal in the conversation, and Jesus’ goal in telling the parable, has been reached.

**αὐτῷ.** Dative indirect object of εἶπεν.

**Εἰ.** Introduces the protasis of a first class condition.

**Μωϋσέως και τῶν προφητῶν.** Genitive object of ἀκούουσιν. Metonymy (see 1:17 on καρδίας) for “the writings of Moses and the Prophets.”

**ἀκούουσιν.** Pres act ind 3rd pl ἀκούω. Although Porter (1989, 300–1) argues that the context points to a past reference here (“they did not listen”), the opposite seems to be true, since Abraham has just said, “Let them pay attention to Moses and the Prophets,” and the rich man has implied with his οὐχι that they will not do so.

**ἔάν.** Introduces the protasis of a third class condition.

**τις.** Nominative subject of ἀναστή.

**ἐκ νεκρῶν.** Source. The placement of this PP lends force to the statement.

**ἀναστή.** Aor act subj 3rd sg ἀνίστημι. Subjunctive with ἔάν.

**πεισθήσονται.** Fut pass ind 3rd pl πείθω.

### Luke 17:1-6

<sup>1</sup>Then he said to his disciples, “It is impossible for stumbling blocks not to come, but woe to the one through whom they come! <sup>2</sup>It would be better for him if a millstone were hung around his neck and he were hurled into the sea than that he should cause one of these little ones to stumble! <sup>3</sup>Guard yourselves! If your brother sins, rebuke him; and if he repents, forgive him. <sup>4</sup>Even if he should sin against you seven times in a day and return to you seven times, saying, ‘I’m sorry,’ you must forgive him.”

<sup>5</sup>So the apostles said to the Lord, “Increase our faith!” <sup>6</sup>The Lord replied, “If you have faith like a mustard seed, you would say to (this) mulberry tree, ‘Be uprooted and planted in the sea,’ and it would obey you.”

**17:1** Εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ, Ἀνένδεκτόν ἐστιν τοῦ τὰ σκάνδαλα μὴ ἔλθειν, πλὴν οὐαὶ δι’ οὗ ἔρχεται.

**Εἶπεν.** Aor act ind 3rd sg λέγω.

**πρὸς τοὺς μαθητὰς.** Indirect object (see 1:13 on πρὸς αὐτόν).

**αὐτοῦ.** Genitive of relationship.

**Ἀνένδεκτόν.** Predicate adjective. On the second accent, see 1:13 on ἡ δέησις.

**ἐστιν.** Pres ind 3rd sg εἰμί. On the loss of accent, see 1:18 on εἰμι.

**τοῦ . . . μὴ ἔλθειν.** Aor act inf ἔρχομαι (exegetical; so Burk, 68; cf. Porter 1994, 196). Although the infinitive clause would make good sense as the subject of ἐστιν (“For stumbling blocks not to

come is impossible”), Burk (54–58) provides strong arguments that articular infinitives that function as the subject of a clause will always use the nominative case. He also maintains that genitive articles will have the same range of syntactic functions when used with infinitives as they do elsewhere. If Burk is correct, the use of the genitive would slightly change the force of the statement and require that the verb be viewed as impersonal: (lit.) “It is impossible, namely, that stumbling blocks not come.” The use of the genitive rather than the nominative would apparently put extra emphasis on the fronted predicate Ἀνένδεκτόν, effectively serving as a grammatical indicator of a pause: “It is impossible . . . that stumbling blocks not come.” Note, however, that Caragounis (173–74) does not seem to see the case of articular infinitives as significant.

**τὰ σκάνδαλα.** Accusative subject of ἐλθεῖν. Here, “that which or one who causes someone to sin” (LN 88.306), or as BDAG (926.2) puts it, “an action or circumstance that leads one to act contrary to a proper course of action or set of beliefs.”

**πλὴν.** Adversative.

**οὐαὶ.** This interjection does not represent a curse (Bovon, 2:55), but rather introduces “an expression of pity for those who stand under divine judgment” (Marshall, 255).

**δι’ οὗ.** Intermediate agency. The relative pronoun introduces a headless relative clause (see 6:2 on ὅ). An explicit antecedent would have been expressed in the dative case (dative of disadvantage; cf. 6:24, 25; 10:13, 13; 11:42, 43, 44, 46, 47, 52; 21:23; 22:22).

**ἔρχεται.** Pres act ind 3rd sg ἔρχομαι. The implied subject is τὸ σκάνδαλον. Neuter plural subjects characteristically take singular verbs (see Wallace, 399–400).

**17:2 λυσιτελεῖ αὐτῷ εἰ λίθος μωλικὸς περικείται περὶ τὸν τράχηλον αὐτοῦ καὶ ἔρριπται εἰς τὴν θάλασσαν ἢ ἵνα σκανδαλίῃ τῶν μικρῶν τούτων ἕνα.**

To sort out the syntax of this verse, it is important to recognize that we are dealing with (1) an “impersonal” verb that is (2) used with a comparative construction. The conditional clause, εἰ λίθος μωλικὸς περικείται περὶ τὸν τράχηλον αὐτοῦ καὶ ἔρριπται εἰς τὴν θάλασσαν, serves as the structural subject of λυσιτελεῖ (“Tying a

millstone . . . would be better for him . . .”); ἢ introduces the second part of the comparison; and ἵνα is used as the structural counterpart to εἰ (see further below). Thus, “If a millstone is hung around his neck . . . it will be better for him than that he should cause one of these little ones to stumble.”

**λυσιτελεῖ.** Pres act ind 3rd sg λυσιτελέω.

**αὐτῷ.** Dative of advantage.

**εἰ.** Introduces the protasis of a first-class condition.

**λίθος μυλικός.** Nominative subject of περὶκεῖται.

**περὶκεῖται.** Pres pass ind 3rd sg περὶκεῖμαι.

**περὶ τὸν τράχηλον.** Spatial.

**αὐτοῦ.** Possessive genitive.

**ἔρριπται.** Prf pass ind 3rd sg ῥίπτω. The use of the perfect tense may be intended to add intensity to the semantics of the verb (cf. Campbell 2007, 205).

**εἰς τὴν θάλασσαν.** Locative.

**ἢ.** Comparative (cf. 15:7).

**ἵνα.** One might have expected Luke to use εἰ again in the second part of the comparative construction (see above). The choice of ἵνα may highlight volition (see McKay, 135), but structurally the ἵνα clause functions as the subject of the second part of the comparative construction (cf. Robertson, 992).

**σκανδαλίση.** Aor act subj 3rd sg σκανδαλίζω. Subjunctive with ἵνα. The sense of this term is “to cause to be brought to a downfall” (BDAG, 926.1). Here, it denotes “to cause to sin, with the probable implication of providing some special circumstances which contribute to such behavior” (LN 88.304).

**τῶν μικρῶν τούτων.** Partitive genitive.

**ἐνα.** Accusative direct object of σκανδαλίση.

**17:3 προσέχετε ἑαυτοῖς. ἐὰν ἁμάρτη ὁ ἀδελφός σου ἐπιτίμησον αὐτῷ, καὶ ἐὰν μετανοήσῃ ἄφες αὐτῷ.**

**προσέχετε.** Pres act impv 2nd pl προσέχω. Culy and Parsons (103) note that Προσέχετε ἑαυτοῖς is an idiomatic expression (lit. “take heed to yourselves”) that occurs only in Luke in the NT (also 12:1; 21:34; Acts 5:35; 20:28) but is fairly common in the LXX. At times it is used to respond to an unworthy idea (Gen 24:6) or simply to warn against a particular course of action (Exod 34:12).

**ἑαυτοῖς.** Dative complement of προσέχετε.  
**ἔάν.** Introduces the protasis of a third class condition.  
**ἀμάρτη.** Aor act subj 3rd sg ἀμαρτάνω. Subjunctive with ἔάν.  
 Some mss (D Ψ f<sup>13</sup> ℳ pc) insert εἰς σε (“against you”) in order to clarify the meaning (Omanson, 140; cf. Matt 18:15).  
**ὁ ἀδελφός.** Nominative subject of ἀμάρτη.  
**σου.** Genitive of relationship.  
**ἐπιτίμησον.** Aor act impv 2nd sg ἐπιτιμάω.  
**αὐτῷ.** Dative complement of ἐπιτίμησον.  
**ἔάν.** Introduces the protasis of a third class condition.  
**μετανοήση.** Aor act subj 3rd sg μετανοέω. Subjunctive with ἔάν.  
**ἄφες.** Aor act impv 2nd sg ἀφίημι.  
**αὐτῷ.** Dative of advantage.

**17:4 καὶ ἔάν ἐπτάκις τῆς ἡμέρας ἀμαρτήση εἰς σὲ καὶ ἐπτάκις ἐπιστρέψη πρὸς σὲ λέγων, Μετανοῶ, ἀφήσεις αὐτῷ.**

**ἔάν.** Introduces the protasis of a third class condition.  
**τῆς ἡμέρας.** Genitive of time.  
**ἀμαρτήση.** Aor act subj 3rd sg ἀμαρτάνω. Subjunctive with ἔάν.  
**εἰς σὲ.** Disadvantage.  
**ἐπιστρέψη.** Aor act subj 3rd sg ἐπιστρέφω. Subjunctive with ἔάν.  
**πρὸς σὲ.** Spatial.  
**λέγων.** Pres act ptc masc nom sg λέγω (manner).  
**Μετανοῶ.** Pres act ind 1st sg μετανοέω.  
**ἀφήσεις.** Fut act ind sg ἀφίημι (imperative future).  
**αὐτῷ.** Dative of advantage.

**17:5 Καὶ εἶπαν οἱ ἀπόστολοι τῷ κυρίῳ, Πρόσθες ἡμῖν πίστιν.**

**Καὶ.** The conjunction suggests that this scene is being portrayed as closely tied to or a part of the previous one, making the request for more faith a response to the radical call to forgiveness.

**εἶπαν.** Aor act ind 3rd pl λέγω. On the form, see 1:61.  
**οἱ ἀπόστολοι.** Nominative subject of εἶπαν.  
**τῷ κυρίῳ.** Dative indirect object of εἶπαν.  
**Πρόσθες.** Aor act impv 2nd sg προστίθημι.  
**ἡμῖν.** We are likely dealing with an idiom here, and in 12:31 and Matt 6:33, in which προστίθημι plus the dative of advantage (lit.



“add for us”) means something like “grant to us” (cf. BDAG, 885.2: “to add as a benefit, *provide, give, grant, do*”). Thus, the apostles would be literally asking Jesus to grant them faith rather than increase their faith. The following verse, however, suggests that they are asking him, “grant us *more* faith” (thus the translation).

**πίστιν.** Accusative direct object of Πρόσθες.

**17:6 εἶπεν δὲ ὁ κύριος, Εἰ ἔχετε πίστιν ὡς κόκκον σινάπεως, ἐλέγετε ἂν τῇ συκαμίνῳ [ταύτῃ], Ἐκριζώθητι καὶ φυτεύθητι ἐν τῇ θαλάσῃ· καὶ ὑπήκουσεν ἂν ὑμῖν.**

**εἶπεν.** Aor act ind 3rd sg λέγω.

**ὁ κύριος.** Nominative subject of εἶπεν.

**Εἰ.** Introduces the protasis of a second class (contrary to fact) condition. This construction portrays “*the assumption of an untruth (for the sake of argument)*” (Wallace, 694; emphasis in original). Nolland (2:838–39) thus suggests that the condition does not deny the reality of the disciples’ faith, but indicates the failure to follow through with behavior appropriate to such faith.

**ἔχετε.** Pres act ind 2nd pl ἔχω. McKay notes (169) that the variant reading εἴχετε (D ℳ) “is clearly an attempt to regularize the form of the condition,” which typically has εἰ plus the imperfect or aorist in the protasis.

**πίστιν.** Accusative direct object of ἔχετε.

**κόκκον.** Accusative direct object of an implied ἔχετε.

**σινάπεως.** Attributive genitive.

**ἐλέγετε.** Impf act ind 2nd pl λέγω.

**ἂν.** Introduces the apodosis of the second class condition.

**τῇ συκαμίνῳ [ταύτῃ].** Dative indirect object of ἐλέγετε. The demonstrative suggests a “reference to an actual tree” (Marshall, 644). It is omitted by ℱ<sup>75</sup> & D pc.

**Ἐκριζώθητι.** Aor pass impv 2nd sg ἐκριζόω.

**φυτεύθητι.** Aor pass impv 2nd sg φυτεύω.

**ἐν τῇ θαλάσῃ.** Locative.

**ὑπήκουσεν.** Aor act ind 3rd sg ὑπακούω. The apodosis of a second class condition uses either the aorist or imperfect tense.

**ἂν.** Introduces the second part of the conjoined apodosis of the second class condition.

ὑμῖν. Dative complement of ὑπήκουσεν.

### Luke 17:7-10

<sup>7</sup>“Who among you is a person who has a slave who has been plowing or tending sheep, and who will say to him as he comes in from the field, ‘Come at once and take a seat at the table!’ <sup>8</sup>Instead, won’t you say to him, ‘Prepare my meal, and after you get dressed wait on me until I have had my meal; and after that you’ll have your meal?’ <sup>9</sup>He doesn’t thank the slave because he has done what he was ordered, does he? <sup>10</sup>Likewise, you also, when you have done everything you were ordered to do, should say, ‘We are insignificant slaves; we have (simply) done what we were obligated to do.’”

**17:7** Τίς δὲ ἐξ ὑμῶν δοῦλον ἔχων ἀροτριῶντα ἢ ποιμαίνοντα, ὃς εἰσελθόντι ἐκ τοῦ ἀγροῦ ἐρεῖ αὐτῷ, Εὐθέως παρελθὼν ἀνάπεσε,

**Τίς.** Nominative subject of a verbless equative clause (see the translation).

**ἐξ ὑμῶν.** Partitive.

**δοῦλον.** Accusative direct object of ἔχων.

**ἔχων.** Pres act ptc masc nom sg ἔχω. The participle should probably be viewed as the substantival nominative predicate of a verbless equative clause (see the translation).

**ἀροτριῶντα.** Pres act ptc masc acc sg ἀροτριᾶω (attributive, modifying δοῦλον).

**ποιμαίνοντα.** Pres act ptc masc acc sg ποιμαίνω (attributive, modifying δοῦλον).

**ὃς.** Nominative subject of ἐρεῖ. If the analysis above is correct, the antecedent is ἔχων.

**εἰσελθόντι.** Aor act ptc masc dat sg εἰσέρχομαι (attributive, modifying αὐτῷ; see Culy 2003). Lit. “will say to him who is coming in from the field.”

**ἐκ τοῦ ἀγροῦ.** Source.

**ἐρεῖ.** Fut act ind 3rd sg λέγω.

**αὐτῷ.** Dative indirect object of ἐρεῖ.

**Εὐθέως.** The Textus Receptus introduces a break after Εὐθέως (rather than before it as in NA<sup>27</sup>/UBS<sup>4</sup>), with the adverb modifying ἐρεῖ, as in the KJV: “But which of you, having a servant plowing

or feeding cattle, will say unto him by and by [εὐθέως], when he is come from the field, Go and sit down to meat?" (Omanon, 140).

**παρελθών.** Aor act ptc masc nom sg παρέρχομαι (attendant circumstance). Attendant circumstance participles take on the mood of the verb they modify (see also 5:14 on ἀπελθών).

**ἀνάπεσε.** Aor act impv 2nd sg ἀναπίπτω.

**17:8 ἀλλ' οὐχὶ ἐρεῖ αὐτῷ, Ἐτοίμασον τί δειπνήσω καὶ περιζωσάμενος διακόνει μοι ἕως φάγω καὶ πίω, καὶ μετὰ ταῦτα φάγεσαι καὶ πίεσαι σύ;**

**ἀλλ'.** Introduces a statement that contrasts with what precedes.

**οὐχὶ.** In a question, this negativizer anticipates an affirmative answer.

**ἐρεῖ.** Fut act ind 3rd sg λέγω.

**αὐτῷ.** Dative indirect object of ἐρεῖ.

**Ἐτοίμασον τί δειπνήσω.** Lit. "Prepare what I will eat."

**Ἐτοίμασον.** Aor act impv 2nd sg ἐτοιμάζω.

**τί.** Accusative direct object of δειπνήσω. The interrogative clause, τί δειπνήσω, serves as the structural direct object of Ἐτοίμασον.

**δειπνήσω.** Aor act subj OR Fut act ind 1st sg δειπνέω. The fact that the two forms were often used interchangeably in deliberative questions in the Koine period makes it difficult to say which is intended here (cf. 11:5 on ἔξει).

**περιζωσάμενος.** Aor mid ptc masc nom sg περιζώνωμι/περιζώνω (temporal).

**διακόνει.** Pres act impv 2nd sg διακονέω.

**μοι.** Dative complement of διακόνει.

**ἕως φάγω καὶ πίω.** Lit. "until I have have eaten and drank."

**ἕως.** Temporal.

**φάγω.** Aor act subj 1st sg ἐσθίω. Subjunctive with ἕως.

**πίω.** Aor act subj 1st sg πίνω. Subjunctive with ἕως.

**μετὰ ταῦτα.** Temporal.

**φάγεσαι καὶ πίεσαι σύ.** Lit. "you will eat and drink."

**φάγεσαι.** Fut mid ind 2nd sg ἐσθίω.

**πίεσαι.** Fut mid ind 2nd sg πίνω.

**σύ.** Nominative subject of φάγεσαι καὶ πίεσαι.

17:9 μὴ ἔχει χάριν τῷ δούλῳ ὅτι ἐποίησεν τὰ διαταχθέντα;

μὴ ἔχει χάριν τῷ δούλῳ. Lit. “He doesn’t have thanks for the slave.”

μὴ. The negativizer indicates that a negative answer is expected to this question.

ἔχει. Pres act ind 3rd sg ἔχω.

χάριν. Accusative direct object of ἔχει.

τῷ δούλῳ. Dative of advantage.

ὅτι. Introduces a causal clause.

ἐποίησεν. Aor act ind 3rd sg ποιέω. The implied subject of the verb is the slave.

τὰ διαταχθέντα. Aor pass ptc neut acc pl διατάσσω (substantival). Accusative direct object of ἐποίησεν.

17:10 οὕτως καὶ ὑμεῖς, ὅταν ποιήσητε πάντα τὰ διαταχθέντα ὑμῖν, λέγετε ὅτι Δοῦλοι ἀχρεῖοί ἐσμεν, ὃ ὠφείλομεν ποιῆσαι πεποιήκαμεν.

ὑμεῖς. Nominative subject of λέγετε.

ὅταν. On translating “when” rather than “whenever,” see 6:22.

ποιήσητε. Aor act subj 2nd pl ποιέω. Subjunctive with ὅταν.

πάντα τὰ διαταχθέντα. Aor pass ptc neut acc pl διατάσσω (substantival). Accusative direct object of ποιήσητε.

ὑμῖν. Dative indirect object of διαταχθέντα. Lit. “everything that was told to you.”

λέγετε. Pres act impv 2nd pl λέγω.

ὅτι. Introduces the clausal complement (direct discourse; see also 1:25 on ὅτι) of λέγετε.

Δοῦλοι ἀχρεῖοί. Predicate nominative. On the second accent, see 1:13 on ἡ δέσσις. The adjective ἀχρεῖος means, “useless” or “worthless,” and here represents a case of hyperbole on the lips of the slaves that serves to show self-abasement.

ἐσμεν. Pres ind 3rd sg εἰμί.

ὃ. Accusative direct object of ποιῆσαι. The relative pronoun introduces a headless relative clause (see 6:2 on ὃ), which as a whole (ὃ ὠφείλομεν ποιῆσαι) serves as the direct object of πεποιήκαμεν.

ὠφείλομεν. Impf act ind 3rd sg ὀφείλω.

**ποιῆσαι.** Aor act inf ποιέω (complementary).  
**πεποιήκαμεν.** Prf act ind 1st pl ποιέω.

### Luke 17:11-19

<sup>11</sup>And it happened as he was going to Jerusalem that he traveled between Samaria and Galilee. <sup>12</sup>And as he was entering a village ten lepers met him, who stood a distance away. <sup>13</sup>They shouted, saying, “Jesus! Master! Take pity on us!” <sup>14</sup>When he saw (them), he said to them, “Go and show yourselves to the priests!” And it happened that as they were going away, they were healed. <sup>15</sup>One of them, when he saw that he had been cured, came back glorifying God with a loud voice. <sup>16</sup>He fell on his face at the feet of (Jesus), thanking him. And he was a Samaritan. <sup>17</sup>Then Jesus responded and said, “Weren’t ten men healed? So, where are the (other) nine?” <sup>18</sup>Have none of them come back to give glory to God except this foreigner?” <sup>19</sup>Then he said to him, “Get up and go (on your way). Your faith has delivered you.”

**17:11 Καὶ ἐγένετο ἐν τῷ πορεύεσθαι εἰς Ἱερουσαλήμ καὶ αὐτὸς διήρχετο διὰ μέσον Σαμαρείας καὶ Γαλιλαίας.**

**ἐγένετο.** Aor mid ind 3rd sg γίνομαι. As is common, here καὶ ἐγένετο helps mark the beginning of a new pericope (cf. 5:12; see also 1:8 on Ἐγένετο).

**πορεύεσθαι.** Pres mid inf πορεύομαι. Used with ἐν τῷ to denote contemporaneous time (see also 1:8 on ἱερατεύειν). When infinitives serve as the object of a preposition, they are always articular (Burk, 81).

**εἰς Ἱερουσαλήμ.** Locative.

**αὐτὸς.** Nominative subject of διήρχετο. On the use of the conjunction with αὐτὸς here, see 4:15.

**διήρχετο.** Aor mid ind 3rd sg διέρχομαι.

**διὰ μέσον Σαμαρείας καὶ Γαλιλαίας.** Spatial (see BDAG, 225.B.1). The rarity of διὰ plus the accusative (Ɑ<sup>75</sup> & B L 579 1426 *pc*) in this sense spawned several textual variants: μέσον (D), ἀνὰ μέσον (A<sup>1</sup>.13 2542), διὰ μέσου (A W Θ Ψ 33 *pm*). The point is likely that Jesus was traveling along the border between Samaria and Galilee (cf. Marshall, 650). Bock (2:1401) rightly points out that the apparent geographical problem this raises—the border between

the two does not lead to Jerusalem—is only superficial. The phrase ἐν τῷ πορεύεσθαι εἰς Ἱερουσαλήμ is used in a temporal or literary sense to refer to Jesus' life moving toward the culmination of his ministry in Jerusalem rather than to his current route.

**Σαμαρείας καὶ Γαλιλαίας.** Partitive genitive.

**17:12 καὶ εἰσερχομένου αὐτοῦ εἰς τινα κώμην ἀπήντησαν [αὐτῷ] δέκα λεπροὶ ἄνδρες, οἱ ἔστησαν πόρρωθεν**

**εἰσερχομένου.** Pres mid ptc masc gen sg εἰσέρχομαι. Genitive absolute (see 2:2 on ἡγεμονεύοντος), temporal.

**αὐτοῦ.** Genitive subject of εἰσερχομένου.

**εἰς τινα κώμην.** Locative.

**ἀπήντησαν.** Aor act ind 3rd pl ἀπαντάω.

[**αὐτῷ**]. Dative complement of ἀπήντησαν. On the word order, see 1:2 on ἡμῖν.

**δέκα λεπροὶ ἄνδρες.** Nominative subject of ἀπήντησαν. Lit. “ten leprous men.”

**οἱ.** Nominative subject of ἔστησαν.

**ἔστησαν.** Aor act ind 3rd pl ἵστημι.

**πόρρωθεν.** “A position at a relatively great distance” (LN 83.31).

**17:13 καὶ αὐτοὶ ἦραν φωνὴν λέγοντες, Ἰησοῦ ἐπιστάτα, ἐλέησον ἡμᾶς.**

**αὐτοὶ.** Nominative subject of ἦραν.

**ἦραν.** Aor act ind 3rd pl αἶρω. Lit. “they raised (their) voice.”

**φωνὴν.** Accusative direct object of ἦραν.

**λέγοντες.** Pres act ptc masc nom pl λέγω (manner).

**Ἰησοῦ ἐπιστάτα.** Vocative. The term ἐπιστάτης refers to “a person of high status, particularly in view of a role of leadership” (LN 87.50).

**ἐλέησον.** Aor act impv 2nd sg ἐλεέω.

**ἡμᾶς.** Accusative direct object of ἐλέησον.

**17:14 καὶ ἰδὼν εἶπεν αὐτοῖς, Πορευθέντες ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεῦσιν. καὶ ἐγένετο ἐν τῷ ὑπάγειν αὐτοὺς ἐκαθαρίσθησαν.**

**ἰδὼν.** Aor act ptc masc nom sg ὁράω (temporal).

**εἶπεν.** Aor act ind 3rd sg λέγω.  
**αὐτοῖς.** Dative indirect object of εἶπεν.  
**Πορευθέντες.** Aor pass ptc masc nom pl πορεύομαι (attendant circumstance). Attendant circumstance participles take on the mood of the verb they modify (see also 5:14 on ἀπελθῶν).  
**ἐπιδείξατε.** Aor act impv 2nd pl ἐπιδείκνυμι.  
**ἑαυτοῦς.** Accusative direct object of ἐπιδείξατε.  
**τοῖς ἱερεῦσιν.** Dative indirect object of ἐπιδείξατε.  
**ἐγένετο.** Aor mid ind 3rd sg γίνομαι.  
**ὑπάγειν.** Pres act inf ὑπάγω. Used with ἐν τῷ to denote contemporaneous time (see also 1:8 on ἱερατεῦειν). When infinitives serve as the object of a preposition, they are always articular (Burk, 81).  
**αὐτοῦς.** Accusative subject of ὑπάγειν.  
**ἐκαθαρίσθησαν.** Aor pass ind 3rd pl καθαρίζω. Lit. “they were cleansed.”

**17:15 εἷς δὲ ἐξ αὐτῶν, ἰδὼν ὅτι ἰάθη, ὑπέστρεψεν μετὰ φωνῆς μεγάλης δοξάζων τὸν θεόν,**

**εἷς.** Nominative subject of ὑπέστρεψεν.  
**ἐξ αὐτῶν.** Partitive.  
**ἰδὼν.** Aor act ptc masc nom sg ὁράω (temporal).  
**ὅτι.** Introduces the clausal complement of ἰδὼν.  
**ἰάθη.** Aor pass ind 3rd sg ἰάομαι.  
**ὑπέστρεψεν.** Aor act ind 3rd sg ὑποστρέφω.  
**μετὰ φωνῆς μεγάλης.** Manner.  
**δοξάζων.** Pres act ptc masc nom sg δοξάζω (manner).  
**τὸν θεόν.** Accusative direct object of δοξάζων.

**17:16 καὶ ἔπεσεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας αὐτοῦ εὐχαριστῶν αὐτῷ· καὶ αὐτὸς ἦν Σαμαρίτης.**

**ἔπεσεν.** Aor act ind 3rd sg πίπτω.  
**ἐπὶ πρόσωπον.** Locative, as part of an idiom meaning, “to prostrate oneself.”  
**παρὰ τοὺς πόδας.** Locative.  
**αὐτοῦ.** Possessive genitive.  
**εὐχαριστῶν.** Pres act ptc masc nom sg εὐχαριστέω (manner).  
**αὐτῷ.** Dative complement of εὐχαριστῶν.

**αὐτός.** Nominative subject of ἦν.

**ἦν.** Impf ind 3rd sg εἰμί.

**Σαμαρίτης.** Predicate nominative.

**17:17 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Οὐχὶ οἱ δέκα ἑκαθαρίσθησαν; οἱ δὲ ἑννέα ποῦ;**

**ἀποκριθεὶς.** Aor mid ptc masc nom sg ἀποκρίνομαι (attendant circumstance; see also 1:19 on ἀποκριθεὶς). On the voice, see “Deponency” in the Series Introduction.

**ὁ Ἰησοῦς.** Nominative subject of εἶπεν.

**εἶπεν.** Aor act ind 3rd sg λέγω.

**Οὐχί.** In a question, this negativizer anticipates an affirmative answer.

**οἱ δέκα.** Nominative subject of ἑκαθαρίσθησαν.

**ἑκαθαρίσθησαν.** Aor pass ind 3rd pl καθαρίζω. Lit. “cleansed.”

**οἱ δὲ ἑννέα ποῦ.** McKay (91) suggests “Some short questions [such as this one] are made sharper or more urgent by the omission of the verb . . . which is readily understood.”

**οἱ ἑννέα.** Nominative subject of a verbless equative clause.

**17:18 οὐχ εὐρέθησαν ὑποστρέψαντες δοῦναι δόξαν τῷ θεῷ εἰ μὴ ὁ ἄλλογενὴς οὗτος;**

**οὐχ εὐρέθησαν ὑποστρέψαντες.** Lit. “Have they not been found returning . . . ?”

**οὐχ.** In a question, this negativizer anticipates an affirmative answer. It is also possible to punctuate the verse as a statement, as the NJB does (Omanson, 141).

**εὐρέθησαν.** Aor pass ind 3rd pl εὐρίσκω.

**ὑποστρέψαντες.** Aor act ptc masc nom pl ὑποστρέφω. Complement in a subject-complement double nominative construction, with the third person subject only marked on the verb (see 1:32 on υἱός and 2:12 on ἐσπαργανωμένον).

**δοῦναι.** Aor act inf δίδωμι (purpose).

**δόξαν.** Accusative direct object of δοῦναι.

**τῷ θεῷ.** Dative indirect object of δοῦναι.

**εἰ μὴ.** See 5:21.



ὁ ἀλλογενῆς οὔτος. Nominative subject of an implied εὐρέθη ὑποστρέψας δοῦναι δόξαν τῷ θεῷ.

**17:19 καὶ εἶπεν αὐτῷ, Ἀναστάς πορεύου· ἡ πίστις σου σέσωκέν σε.**

**εἶπεν.** Aor act ind 3rd sg λέγω.

**αὐτῷ.** Dative indirect object of εἶπεν.

**Ἀναστάς.** Aor act ptc masc nom sg ἀνίστημι (attendant circumstance). Attendant circumstance participles take on the mood of the verb they modify (see also 5:14 on ἀπελθῶν).

**πορεύου.** Pres mid imprv 2nd sg πορεύομαι.

**ἡ πίστις σου σέσωκέν σε.** The same exact statement occurs at 7:50; 8:48; and 18:42.

**ἡ πίστις.** Nominative subject of σέσωκέν.

**σου.** Subjective genitive.

**σέσωκέν.** Prf act ind 3rd sg σφάζω. On the second accent, see 1:13 on ἡ δέησις. This is the third verb used to refer to the man's cure from leprosy (καθαρίζω is used in v. 14 and ἰάομαι in v. 15).

**σε.** Accusative direct object of σέσωκέν.

### Luke 17:20-37

<sup>20</sup>Now, when he was asked by the Pharisees when the kingdom of God was coming, he responded to them and said, “The kingdom of God does not come in an observable manner. <sup>21</sup>Nor will (people) say, ‘Here it is!’ or ‘There it is!’ For the kingdom of God is within you!”

<sup>22</sup>Then he said to the disciples, “The days are coming when you will long to see one of the days of the Son of Man, but you will not see it. <sup>23</sup>(People) will say to you, ‘It is there!’ [or] ‘It is here!’ Do not go out or pursue (these things). <sup>24</sup>For just as lightning that flashes shines from one end of the sky to the other, so shall the Son of Man be [on his day]. <sup>25</sup>First, however, it is necessary for him to suffer many things and to be rejected by this generation.”

<sup>26</sup>“And just as it was in the days of Noah, so also it will be in the days of the Son of Man—<sup>27</sup>they were eating, drinking, marrying, and being given in marriage until the very day Noah entered the ark and the flood came and destroyed everyone. <sup>28</sup>Likewise, just as it was in the days of Lot—they were eating, drinking, buy-

ing, selling, planting, and building; <sup>29</sup>but on the very day Lot left Sodom, (the Lord) rained fire and sulphur down from the sky and destroyed everyone. <sup>30</sup>There will be the same type of things on the day the Son of Man is revealed. <sup>31</sup>On that day, let the one who is on the roof, and his belongings are in the house, not go down to take them; and the one in the field, likewise, let him not turn back. <sup>32</sup>Remember Lot's wife! <sup>33</sup>Whoever tries to preserve his life will lose it; and whoever loses (his life) will preserve it. <sup>34</sup>I tell you, on that night two people will be in one bed; one will be taken and the other left behind. <sup>35</sup>Two (women) will be grinding together; one will be taken, the other left behind." <sup>37</sup>They responded and said to him, "Where, Lord?" He said to them, "Where there is a body, there also will vultures gather."

**17:20 Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων πότε ἔρχεται ἡ βασιλεία τοῦ θεοῦ ἀπεκρίθη αὐτοῖς καὶ εἶπεν, Οὐκ ἔρχεται ἡ βασιλεία τοῦ θεοῦ μετὰ παρατηρήσεως,**

**Ἐπερωτηθεὶς.** Aor pass ptc masc nom sg ἐπερωτάω (temporal).  
**ὑπὸ τῶν Φαρισαίων.** Ultimate agency.  
**ἔρχεται.** Pres mid ind 3rd sg ἔρχομαι.  
**ἡ βασιλεία.** Nominative subject of ἔρχεται.  
**τοῦ θεοῦ.** Subjective genitive (see also 4:43).  
**ἀπεκρίθη.** Aor mid ind 3rd sg ἀποκρίνομαι. See also 1:19 on ἀποκριθεὶς.  
**αὐτοῖς.** Dative indirect object of ἀπεκρίθη.  
**εἶπεν.** Aor act ind 3rd sg λέγω.  
**ἔρχεται.** Pres mid ind 3rd sg ἔρχομαι.  
**ἡ βασιλεία.** Nominative subject of ἔρχεται.  
**τοῦ θεοῦ.** Subjective genitive (see also 4:43).  
**μετὰ παρατηρήσεως.** Manner. Perhaps, "accompanied by observable signs" (see, e.g., Bock, 2:1413–14).

**17:21 οὐδὲ ἐροῦσιν, Ἴδου ὧδε ἢ, Ἐκεῖ, ἰδοὺ γὰρ ἡ βασιλεία τοῦ θεοῦ ἐντὸς ὑμῶν ἐστίν.**

**ἐροῦσιν.** Fut act ind 3rd pl λέγω.

**Ἴδου.** See 1:20 ἰδοὺ.

**ὧδε.** Here, the adverb stands alone in its clause: "Here!"

**Ἐκεῖ.** Here, the adverb stands alone in its clause: “There!”  
**ἰδοῦ.** See 1:20.

**γάρ.** Causal (see also 1:15).

**ἡ βασιλεία.** Nominative subject of ἐστίν.

**τοῦ θεοῦ.** Subjective genitive (see also 4:43).

**ἐντός ὑμῶν.** Spatial. This expression could either mean (1) “within you,” or (2) “in your presence,” presumably as a self-reference. Option (2) is supported by the fact that ἐν ἡμῖν (LXX), ἐντός ἡμῶν (Aquila) and ἐν μεσῶ (Symmachus) are apparently all viewed as synonymous renderings of Exod 17:7 (see Beasley-Murray, 102; so most modern scholars). Option (1), on the other hand, has considerable support from ancient commentators (e.g., Origen, Chrysostom, Athanasius, and Jerome; Bock, 2:1415, n. 11). The fact that Luke only uses ἐντός here and consistently uses ἐν μεσῶ to refer to “among” (Beasley-Murray, 102) also favors the former view. If (1) is adopted, ὑμῶν must be taken as a general reference to “people” rather than as a reference to the Pharisees.

**ἐστίν.** Pres ind 3rd sg εἰμί. On the loss of accent, see 1:18 on εἰμί.

**17:22** Εἶπεν δὲ πρὸς τοὺς μαθητάς, Ἐλεύσονται ἡμέραι ὅτε ἐπιθυμήσετε μίαν τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου ἰδεῖν καὶ οὐκ ὄψεσθε.

**Εἶπεν.** Aor act ind 3rd sg λέγω.

**πρὸς τοὺς μαθητάς.** Indirect object (see 1:13 on πρὸς αὐτόν).

**Ἐλεύσονται.** Fut mid ind 3rd pl ἔρχομαι.

**ἡμέραι.** Nominative subject of Ἐλεύσονται.

**ὅτε.** Temporal.

**ἐπιθυμήσετε.** Fut act ind 2nd pl ἐπιθυμέω.

**μίαν.** Accusative direct object of ἰδεῖν.

**τῶν ἡμερῶν.** Partitive genitive.

**τοῦ υἱοῦ τοῦ ἀνθρώπου.** See 5:24 on ὁ υἱὸς τοῦ ἀνθρώπου.

**τοῦ υἱοῦ.** This genitive element refers to the agent of some action that takes place in the time given by the previous NP (see 1:5 on Ἡρώδου), but the particular content of what the Son of Man does and when this takes place is not specified. For more on the interpretive options, see, e.g., Bock, 2:1427–28; Fitzmyer, 2:1168–69.

**τοῦ ἀνθρώπου.** Genitive of relationship.

**ιδεῖν.** Aor act inf ὁράω (complementary).  
**ὄψεσθε.** Fut mid ind 2nd pl ὁράω.

**17:23** καὶ ἐροῦσιν ὑμῖν, Ἰδοὺ ἐκεῖ, [ἦ,] Ἰδοὺ ᾧδε· μὴ ἀπέλθητε μηδὲ διώξητε.

**ἐροῦσιν.** Fut act ind 3rd pl λέγω. The subject is unspecified.

**ὑμῖν.** Dative indirect object of ἐροῦσιν.

**Ἰδοὺ.** See 1:20.

**ἐκεῖ . . . ᾧδε.** See verse 21. Here, the adverb stands alone in its clause: “Here!”

**ἀπέλθητε.** Aor act subj 2nd pl ἀπέρχομαι (prohibitive subjunctive).

**διώξητε.** Aor act subj 2nd pl διώκω (prohibitive subjunctive).

**17:24** ὥσπερ γὰρ ἡ ἀστραπή ἀστράπτουσα ἐκ τῆς ὑπὸ τὸν οὐρανὸν εἰς τὴν ὑπ’ οὐρανὸν λάμπει, οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου [ἐν τῇ ἡμέρᾳ αὐτοῦ].

**ὥσπερ . . . οὕτως.** “Just as . . . so also.”

**γὰρ.** Causal (see also 1:15).

**ἡ ἀστραπή.** Nominative subject of λάμπει.

**ἀστράπτουσα.** Pres act ptc fem nom sg ἀστράπτω. The participle could be either temporal or attributive. The latter was made explicit by many scribes (A D  $\mathfrak{M}$  *al*) by the inclusion of the article ἡ.

**ἐκ . . . εἰς.** “From . . . to . . .”

**ἐκ τῆς.** Source.

**τῆς . . . τὴν.** The two articles function as nominalizers, changing the PPs ὑπὸ τὸν οὐρανὸν and ὑπ’ οὐρανὸν into substantives. In each case, a feminine noun, such as χώρας, γῆς, or μερίδος, must be supplied (Marshall, 660).

**ὑπὸ τὸν οὐρανὸν . . . ὑπ’ οὐρανὸν.** Spatial.

**εἰς τὴν.** Goal.

**λάμπει.** Pres act ind 3rd sg λάμπω.

**ἔσται.** Fut ind 3rd sg εἰμί.

**ὁ υἱὸς τοῦ ἀνθρώπου.** See 5:24.

**ὁ υἱὸς.** Nominative subject of ἔσται.

**τοῦ ἀνθρώπου.** Genitive of relationship.

[ἐν τῇ ἡμέρᾳ]. Temporal.

[αὐτοῦ]. “On the day *he comes*.” On the function of the genitive, see 1:5 on Ἡρώδου.

**17:25 πρώτων δὲ δεῖ αὐτὸν πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῆς γενεᾶς ταύτης.**

**δεῖ.** Pres act ind 3rd sg δεῖ (impersonal).

**αὐτὸν.** Accusative subject of παθεῖν.

**πολλὰ.** Accusative direct object of παθεῖν.

**παθεῖν.** Pres act inf πάσχω (complementary; see also 2:49 on εἶναι).

**ἀποδοκιμασθῆναι.** Aor pass inf ἀποδοκιμάζω (complementary; see also 2:49 on εἶναι).

**ἀπὸ τῆς γενεᾶς ταύτης.** Agency. In contrast to Attic Greek, Koine Greek sometimes used ἀπό rather than ὑπό to introduce the agent of a passive verb (Caragounis, 115; see also 6:18; 7:35; 8:43; 9:22).

**17:26 καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις Νῶε, οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ ἀνθρώπου.**

**καθὼς . . . οὕτως.** “Just as . . . so also.”

**ἐγένετο.** Aor mid ind 3rd sg γίνομαι.

**ἐν ταῖς ἡμέραις.** Temporal.

**Νῶε.** “The days *when Noah lived/built the ark*.” On the function of the genitive, see 1:5 on Ἡρώδου.

**ἔσται.** Fut ind 3rd sg εἰμί.

**ἐν ταῖς ἡμέραις.** Temporal.

**τοῦ υἱοῦ τοῦ ἀνθρώπου.** See 5:24 on ὁ υἱὸς τοῦ ἀνθρώπου.

**τοῦ υἱοῦ.** See verse 22.

**τοῦ ἀνθρώπου.** Genitive of relationship.

**17:27 ἦσθιον, ἔπινον, ἐγάμουν, ἐγαμίζοντο, ἄχρι ἧς ἡμέρας εἰσηλθεν Νῶε εἰς τὴν κιβωτὸν καὶ ἦλθεν ὁ κατακλυσμὸς καὶ ἀπώλεσεν πάντας.**

**ἦσθιον.** Impf act ind 3rd pl ἐσθίω.

**ἔπινον.** Impf act ind 3rd pl πίνω.

**ἐγάμουν.** Impf act ind 3rd pl γαμέω.

**ἐγαμίζοντο.** Impf pass ind 3rd pl γαμίζω. This verb is typically

used to refer to a male head of household giving his daughter in marriage.

**ἄχρι ἧς ἡμέρας.** The relative pronoun introduces an internally headed relative clause (see 1:4 on *περὶ ὧν κατηχήθης λόγων* and 3:19 on *περὶ πάντων ὧν ἐποίησεν πονηρῶν*), which likely produces an intensive statement, “until the very day.” The same expression occurs at 1:20.

**εἰσήλθεν.** Aor act ind 3rd sg εἰσέρχομαι.

**Νῶε.** Nominative subject of εἰσήλθεν.

**εἰς τὴν κιβωτόν.** Locative.

**ἦλθεν.** Aor act ind 3rd sg ἔρχομαι.

**ὁ κατακλυσμός.** Nominative subject of ἦλθεν.

**ἠπόλεσεν.** Aor act ind 3rd sg ἀπόλλυμι.

**πάντας.** Accusative direct object of ἠπόλεσεν.

**17:28 ὁμοίως καθὼς ἐγένετο ἐν ταῖς ἡμέραις Λῶτ· ἦσθιον, ἔπινον, ἠγόραζον, ἐπόλουν, ἐφύτευον, ᾠκοδόμουν·**

**καθὼς.** The second part of the *καθὼς . . . οὕτως* construction (“just as . . . so also”) is left implicit by ellipsis: *οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ ἀνθρώπου* (v. 26).

**ἐγένετο.** Aor mid ind 3rd sg γίνομαι.

**ἐν ταῖς ἡμέραις.** Temporal.

**Λῶτ.** “The days *when Lot lived.*” On the function of the genitive, see 1:5 on Ἡρώδου.

**ἦσθιον.** Impf act ind 3rd pl ἐσθίω.

**ἔπινον.** Impf act ind 3rd pl πίνω.

**ἠγόραζον.** Impf act ind 3rd pl ἀγοράζω.

**ἐπόλουν.** Impf act ind 3rd pl πωλέω.

**ἐφύτευον.** Impf act ind 3rd pl φυτεύω.

**ᾠκοδόμουν.** Impf act ind 3rd pl οἰκοδομέω.

**17:29 ἧ δὲ ἡμέρα ἐξῆλθεν Λῶτ ἀπὸ Σοδόμων, ἔβρεξεν πῦρ καὶ θεῖον ἀπ’ οὐρανοῦ καὶ ἠπόλεσεν πάντας.**

**ἧ.** The relative pronoun introduces an internally headed relative clause (see 1:4 on *περὶ ὧν κατηχήθης λόγων* and 3:19 on *περὶ πάντων ὧν ἐποίησεν πονηρῶν*), which likely produces an intensive statement, “on the very day” (also in v. 30; cf. v. 27).

**ἡμέρα.** Dative of time.

**ἐξήλθεν.** Aor act ind 3rd sg ἐξέρχομαι.

**Λῶτ.** Nominative subject of ἐξήλθεν.

**ἀπὸ Σοδόμων.** Separation.

**ἔβρεξεν.** Aor act ind 3rd sg βρέχω. The account to which this refers in Gen 19:24 (κύριος ἔβρεξεν ἐπὶ Σοδομα καὶ Γομορρα θεῖον καὶ πῦρ) suggests that κύριος is the unspecified subject here. However, the syntax seems to more naturally favor taking the neuter πῦρ καὶ θεῖον as the nominative subject of ἔβρεξεν (cf. BDAG, 184.3): “fire and sulphur rained down from the sky and destroyed everyone.”

**πῦρ καὶ θεῖον.** Accusative direct object or nominative subject of ἔβρεξεν (see above).

**ἀπ’ οὐρανοῦ.** Source.

**ἀπόλεσεν.** Aor act ind 3rd sg ἀπόλλυμι.

**πάντας.** Accusative direct object of ἀπόλεσεν.

**17:30 κατὰ τὰ αὐτὰ ἔσται ἡ ἡμέρα ὃ υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτεται.**

Lit. “In accord with these things will the day be when the Son of Man is revealed.”

**κατὰ τὰ αὐτὰ.** Standard.

**ἔσται.** Fut ind 3rd sg εἰμί.

**ἡ.** The relative pronoun introduces an internally headed relative clause (see 1:4 on *περὶ ὧν κατηχήθης λόγων* and 3:19 on *περὶ πάντων ὧν ἐποίησεν πονηρῶν*), which likely produces an intensive statement, “on the very day” (also in v. 29; cf. v. 27).

**ἡμέρα.** Dative of time.

**ὃ υἱὸς τοῦ ἀνθρώπου.** See 5:24.

**ὃ υἱὸς.** Nominative subject of ἀποκαλύπτεται.

**τοῦ ἀνθρώπου.** Genitive of relationship.

**ἀποκαλύπτεται.** Pres pass ind 3rd sg ἀποκαλύπτω.

**17:31 ἐν ἐκείνῃ τῇ ἡμέρᾳ ὃς ἔσται ἐπὶ τοῦ δώματος καὶ τὰ σκευὴ αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ καταβάτω ἄραι αὐτά, καὶ ὃ ἐν ἀγρῷ ὁμοίως μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω.**

**ἐν ἐκείνῃ τῇ ἡμέρᾳ.** Temporal.

**ὅς.** Nominative subject of ἔσται. The relative pronoun introduces a headless relative clause (see 6:2 on ὅ), which as a whole (ὅς ἔσται ἐπὶ τοῦ δώματος) serves as either the topic (see 1:36 on Ἐλισάβετ) of what follows or the subject of καταβάτω (“let the one who is on the roof, and his belongings are in the house, not go down to take them”). The lack of a resumptive pronoun with καταβάτω appears to make the topic view less likely. The position of ὁμοίως between the nominative element and verb in the final clause, however, supports the topic analysis.

**ἔσται.** Fut ind 3rd sg εἰμί.

**ἐπὶ τοῦ δώματος.** Locative.

**καὶ.** Technically, the conjunction introduces an independent clause rather than a second part of the relative clause.

**τὰ σκεύη.** Nominative subject of a verbless equative clause.

**αὐτοῦ.** Possessive genitive.

**ἐν τῇ οἰκίᾳ.** Locative.

**καταβάτω.** Aor act impv 3rd sg καταβαίνω (prohibition).

**ἄραι.** Aor act inf αἶρω (purpose).

**αὐτά.** Accusative direct object of ἄραι.

**ὅ.** The article functions as a nominalizer (see 1:48 on ἀπὸ τοῦ νῦν), changing the PP ἐν ἀγρῷ into either the topic (see 1:36 on Ἐλισάβετ) of what follows or the nominative subject of ἐπιστρεψάτω (“likewise let the one in the field not turn back”). The former is more likely given the location of ὁμοίως (see also above).

**ἐν ἀγρῷ.** Locative.

**μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω.** The language suggests a strong echo of LXX Gen 19:26: καὶ ἐπέβλεψεν ἡ γυνὴ αὐτοῦ εἰς τὰ ὀπίσω καὶ ἐγένετο στήλη ἄλός.

**μὴ ἐπιστρεψάτω.** Aor act impv 3rd sg ἐπιστρέφω.

**εἰς τὰ ὀπίσω.** Locative. Lit. “to the things behind (him).”

**17:32 μνημονεύετε τῆς γυναικὸς Λῶτ.**

**μνημονεύετε.** Pres act impv 2nd pl μνημονεύω.

**τῆς γυναικὸς.** Genitive complement of μνημονεύετε.

**Λῶτ.** Genitive of relationship.



**17:33** ὃς ἐάν ζητήσῃ τὴν ψυχὴν αὐτοῦ περιποιήσασθαι ἀπολέσει αὐτήν, ὃς δ' ἂν ἀπολέσῃ ζωογονήσῃ αὐτήν.

**ὃς ἐάν.** Nominative subject of ζητήσῃ. The indefinite relative pronoun (see 9:48 on Ὅς ἐάν) introduces a headless relative clause (see 6:2 on ὅ), which as a whole (ὃς ἐάν ζητήσῃ τὴν ψυχὴν αὐτοῦ περιποιήσασθαι) serves as the subject of ἀπολέσει.

**ζητήσῃ.** Aor act subj 3rd sg ζητέω. Subjunctive with ἐάν.

**τὴν ψυχὴν.** Accusative direct object of ζητήσῃ.

**αὐτοῦ.** Possessive genitive.

**περιποιήσασθαι.** Aor mid inf περιποιέω (complementary). The vast majority of manuscripts read σώσαι, with only a few reading περιποιήσασθαι (P<sup>75</sup> B L 579) and Western witnesses (e.g., D) changing the verb to ζωογονήσαι to match the verb in the second half of the verse (Omanon, 141–42). Most scholars prefer περιποιήσασθαι, since it is the harder reading (in the NT, the verb occurs only here, in Acts 20:28, and 1 Tim 3:13). If scribes changed this verb to the more familiar σώσαι here, why did they not do the same with ζωογονήσει below, which occurs elsewhere in the NT only in 1 Tim 6:13, and is only altered to σώσαι by a few late scribes (1 118 788 1582)? Both terms are familiar enough in the LXX, with περιποιέω occurring thirty-one times and ζωογονέω thirteen times. Perhaps scribes left the second verb intact for the sake of stylistic variation.

**ἀπολέσει.** Fut act ind 3rd sg ἀπόλλυμι.

**αὐτήν.** Accusative direct object of ἀπολέσει.

**ὃς . . . ἂν.** Nominative subject of ἀπολέσῃ. The indefinite relative pronoun (see 9:48 on Ὅς ἐάν) introduces a headless relative clause (see 6:2 on ὅ), which as a whole (ὃς δ' ἂν ἀπολέσῃ) serves as the subject of ζωογονήσει. The direct object (τὴν ψυχὴν αὐτοῦ) is omitted by ellipsis.

**ἀπολέσῃ.** Aor act subj 3rd sg ἀπόλλυμι. Subjunctive with ἂν.

**ζωογονήσει.** Fut act ind 3rd sg ζωογονέω. Lit. “will cause it to remain alive.”

**αὐτήν.** Accusative direct object of ζωογονήσει.

**17:34** λέγω ὑμῖν, ταῦτα τῇ νυκτὶ ἔσονται δύο ἐπὶ κλίνης μιᾶς, ὁ εἷς παραλημφθήσεται καὶ ὁ ἕτερος ἀφεθήσεται·

**λέγω ὑμῖν.** See 3:8.

**λέγω.** Pres act ind 1st sg λέγω.

**ὑμῖν.** Dative indirect object of λέγω.

**ταύτη τῇ νυκτί.** Dative of time.

**ἔσονται.** Fut ind 3rd pl εἰμί.

**δύο.** Nominative subject of ἔσονται.

**ἐπὶ κλίνης μίας.** Locative.

**ὁ εἷς.** Nominative subject of παραλημφθήσεται.

**παραλημφθήσεται.** Fut pass ind 3rd sg παραλαμβάνω. Cf. Matthew's use of the present tense παραλαμβάνεται in a similar saying in 24:40. On the question of what the one is taken for, we can only say that this verb itself carries no negative connotations.

**ὁ ἕτερος.** Nominative subject of ἀφεθήσεται.

**ἀφεθήσεται.** Fut pass ind 3rd sg ἀφίημι.

**17:35 ἔσονται δύο ἀλήθουσαι ἐπὶ τὸ αὐτό, ἢ μία παραλημφθήσεται, ἢ δὲ ἕτερα ἀφεθήσεται.**

**ἔσονται.** Fut ind 3rd pl εἰμί. The verb is plural because of the sense of the adjective δύο.

**δύο.** Nominative subject of ἔσονται ἀλήθουσαι.

**ἀλήθουσαι.** Pres act ptc fem nom pl ἀλήθω (future periphrastic; see 1:20 on σιωπῶν).

**ἐπὶ τὸ αὐτό.** Locative: “at the same (place)” or “together.”

**ἢ μία.** Nominative subject of παραλημφθήσεται.

**παραλημφθήσεται.** Fut pass ind 3rd sg παραλαμβάνω.

**ἢ . . . ἕτερα.** Nominative subject of ἀφεθήσεται.

**ἀφεθήσεται.** Fut pass ind 3rd sg ἀφίημι.

**17:36 δύο ἐν τῷ ἀγρῷ· εἷς παραλημφθήσεται καὶ ὁ ἕτερος ἀφεθήσεται.**

This verse (“Two people will be in the field; one will be taken and the other left behind”) is not found in the vast majority of manuscripts (℞<sup>75</sup> & A B E G H K L N Q W X Δ Θ Π Ψ <sup>f</sup> 33 ℞ *pm*), and while it could have been accidentally omitted (both vv. 35 and 36 end with ἀφεθήσεται), the addition probably reflects a late attempt at harmonization to Matt 24:40 (cf. Omanson, 142). On the syntax of this reading, see above.

**17:37** καὶ ἀποκριθέντες λέγουσιν αὐτῷ, Ποῦ, κύριε; ὁ δὲ εἶπεν αὐτοῖς, Ὅπου τὸ σῶμα, ἐκεῖ καὶ οἱ ἀετοὶ ἐπισυναχθήσονται.

**ἀποκριθέντες.** Aor mid ptc masc nom pl ἀποκρίνομαι (attendant circumstance; see also 1:19 and 3:11 on ἀποκριθεῖς). On the voice, see “Deponency” in the Series Introduction.

**λέγουσιν.** Pres act ind 3rd pl λέγω. On the significance of the historical present, see 7:40 on φησίν.

**αὐτῷ.** Dative indirect object of λέγουσιν.

**Ποῦ.** The interrogative adverb forms a clause by itself.

**κύριε.** Vocative.

**ὁ.** Nominative subject of εἶπεν (see 1:29 on ἡ).

**εἶπεν.** Aor act ind 3rd sg λέγω.

**αὐτοῖς.** Dative indirect object of εἶπεν.

**Ὅπου τὸ σῶμα.** This verbless clause introduces the topic of what follows and is picked up with the resumptive locative adverb ἐκεῖ.

**τὸ σῶμα.** Nominative subject of a verbless equative clause.

**οἱ ἀετοὶ.** Nominative subject of ἐπισυναχθήσονται.

**ἐπισυναχθήσονται.** Fut pass ind 3rd pl ἐπισυνάγω.

### Luke 18:1-8

<sup>1</sup>Then he proceeded to tell them a parable in order to highlight the need for them to always pray and not lose heart: <sup>2</sup>“There was a judge in a particular city who did not fear God or care about people. <sup>3</sup>There was (also) a widow in that city and she kept coming to him, saying, ‘Give me justice from my enemy!’ <sup>4</sup>For a time he was not willing (to do so), but after a while he said to himself, ‘Although I don’t fear God or care about people, <sup>5</sup>yet because this widow is causing trouble for me, I will give her justice, so that she will not in the end shame me by her coming.’”

<sup>6</sup>Then the Lord said, “Hear what the unjust judge says! <sup>7</sup>So won’t God certainly give justice to his chosen ones who cry out to him day and night? Indeed, he is patiently waiting for them (to do just that)! <sup>8</sup>I tell you, he will give them justice quickly! Nevertheless, when the Son of Man comes, will he find faith on the earth?”

**18:1** Ἐλεγεν δὲ παραβολὴν αὐτοῖς πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι αὐτοὺς καὶ μὴ ἔγκακεῖν,

**Ἔλεγεν.** Impf act ind 3rd sg λέγω.

**παραβολὴν.** Accusative direct object of Ἔλεγεν.

**αὐτοῖς.** Dative indirect object of Ἔλεγεν. The antecedent is τοὺς μαθητάς in 17:22 (see Bock, 2:1446).

**δεῖν.** Pres act inf δεῖ (impersonal). Used with πρὸς τό to indicate purpose. When infinitives serve as the object of a preposition, they are always articular (Burk, 81). This is the only place in Luke’s writings where πρὸς τό plus an infinitive occurs (cf. Acts 3:19 *v.l.*). Some scholars argue that this construction sometimes denotes neither purpose nor result in the Synoptics, but rather imitates the Hebrew  $\text{לְ}$  plus an infinitive and denotes “reference” (so Turner 1963, 144; cf. Nolland, 2:867; NRSV). It is certainly possible that Luke is imitating a Semitic construction, but given the fact that purpose makes good sense here, we have assumed this more typical usage (cf. Matt 5:28; 6:1; 13:30; 23:5; 26:12; Mark 13:22; 2 Cor 3:13; Eph 6:11; 1 Thess 2:9; 2 Thess 3:8). Indeed, it appears that πρὸς τὸ δεῖν may be a shorthand way of expressing, “in order to show the necessity.”

**προσεύχεσθαι.** Pres mid inf προσεύχομαι (complementary).

**αὐτοῦς.** Accusative subject of προσεύχεσθαι.

**ἐγκακεῖν.** Pres act inf ἐγκακέω (complementary).

**18:2 λέγων, Κριτὴς τις ἦν ἔν τινι πόλει τὸν θεὸν μὴ φοβούμενος καὶ ἄνθρωπον μὴ ἐντροπέμενος.**

**λέγων.** Pres act ptc masc nom sg λέγω (attendant circumstance; see 1:24 on λέγουσα).

**Κριτὴς τις.** Nominative subject of ἦν.

**ἦν.** Impf ind 3rd sg εἰμί.

**ἐν τινι πόλει.** Locative.

**τὸν θεὸν μὴ φοβούμενος καὶ ἄνθρωπον μὴ ἐντροπέμενος.** Bock (2:1447–48) notes that this is “a description common in extrabiblical materials of people with fiercely independent wills.”

**τὸν θεὸν.** Accusative direct object of φοβούμενος.

**φοβούμενος.** Pres mid ptc masc nom sg φοβέομαι (attributive or imperfect periphrastic). The word order favors the attributive view (but see 1:10 on προσευχόμενον), placing emphasis on the judge’s character rather than his actions.

**ἄνθρωπον μὴ ἐντροπέμενος.** Lit. “did not show a person defer-

ence” (BDAG, 341.2). We might render it colloquially, “did not give a rip about people.”

**ἄνθρωπον.** Accusative direct object of ἐντρεπόμενος.

**ἐντρεπόμενος.** Pres mid ptc masc nom sg ἐντρέπω (attributive or imperfect periphrastic; see above).

**18:3 χήρα δὲ ἦν ἐν τῇ πόλει ἐκείνῃ καὶ ἤρχετο πρὸς αὐτὸν λέγουσα, Ἐκδίκησόν με ἀπὸ τοῦ ἀντιδίκου μου.**

**χήρα.** Nominative subject of ἦν.

**ἦν.** Impf ind 3rd sg εἰμί.

**ἐν τῇ πόλει ἐκείνῃ.** Locative.

**ἤρχετο.** Impf mid ind 3rd sg ἔρχομαι. The context of the parable (e.g., the judge’s concern that the widow might wear him down) suggests that the imperfective verb should be translated with an iterative sense.

**πρὸς αὐτὸν.** Spatial.

**λέγουσα.** Pres act ptc fem nom sg λέγω (attendant circumstance; see 1:24 on λέγουσα).

**Ἐκδίκησόν.** Aor act impv 2nd sg ἐκδικέω. On the second accent, see 1:13 on ἡ δέησις.

**με.** Accusative direct object of Ἐκδίκησόν.

**ἀπὸ τοῦ ἀντιδίκου.** The PP is somewhat awkward, not occurring with the verb ἐκδικέω in either the LXX or the NT. While several translations (e.g., NIV, NRSV) translate the phrase with a sense of opposition, “against my adversary,” it may be better to understand the phrase as denoting separation, i.e., from the adversary’s attacks (cf. 12:58).

**μου.** Genitive of relationship.

**18:4 καὶ οὐκ ἤθελεν ἐπὶ χρόνον. μετὰ δὲ ταῦτα εἶπεν ἐν ἑαυτῷ, Εἰ καὶ τὸν θεὸν οὐ φοβοῦμαι οὐδὲ ἄνθρωπον ἐντρέπομαι,**

**ἤθελεν.** Aor act ind 3rd sg θέλω.

**ἐπὶ χρόνον.** Temporal.

**μετὰ . . . ταῦτα.** Temporal. Lit. “after these things.” Runge (§11.3) notes that by using three “frames”—this temporal frame, a conditional frame (Εἰ καὶ τὸν θεὸν οὐ φοβοῦμαι οὐδὲ ἄνθρωπον ἐντρέπομαι), and a causal frame (διὰ γε τὸ παρέχειν μοι κόπον τῆν

χήραν ταύτην)—Luke effectively delays revealing “what exactly the judge will do, creating suspense.”

**εἶπεν.** Aor act ind 3rd sg λέγω.

**ἐν ἑαυτῷ.** See 7:39 on ἐν ἑαυτῷ.

**Εἰ καὶ.** Lit. “if even.” A conditional protasis “may assume a concessive force if εἰ or ἐάν is preceeded or followed by καὶ” (McKay, 175; cf. Rijksbaron, 74–75; see also 11:8).

**Εἰ.** Introduces the protasis of a first class condition.

**τὸν θεόν.** Accusative direct object of φοβοῦμαι.

**οὐ . . . οὐδὲ.** “Neither . . . nor.”

**φοβοῦμαι.** Pres mid ind 1st sg φοβέομαι.

**ἄνθρωπον.** Accusative direct object of ἐντρέπομαι.

**ἐντρέπομαι.** Pres mid ind 1st sg ἐντρέπω.

**18:5** **διά γε τὸ παρέχειν μοι κόπον τὴν χήραν ταύτην ἐκδικήσω αὐτήν, ἵνα μὴ εἰς τέλος ἐρχομένη ὑπωπιάζη με.**

**παρέχειν μοι κόπον.** The same idiom (“to cause trouble for me”) occurs in 11:7 (Μὴ μοι κόπους πάρεχε).

**παρέχειν.** Pres act inf παρέχω. Used with **διά τὸ** to denote cause. BDAG (190) notes that **γε** serves to focus attention on the expression it is attached to.

**μοι.** Dative of disadvantage or reference.

**κόπον.** Accusative direct object of παρέχειν.

**τὴν χήραν ταύτην.** Accusative subject of παρέχειν.

**ἐκδικήσω.** Fut act ind 3rd sg ἐκδικέω.

**αὐτήν.** Accusative direct object of ἐκδικήσω.

**ἵνα.** Introduces a purpose clause.

**εἰς τέλος.** While the PP is clearly temporal, it is not as clear whether it modifies ἐρχομένη or ὑπωπιάζη. Nolland (2:868) offers two options (cf. Marshall, 673, whose four options can be distilled into the following two): (1) the phrase modifies ἐρχομένη and refers to the widow “continually” coming to the judge; or (2) the phrase modifies ὑπωπιάζη and means that she will “ultimately” shame (see below) the judge.

**ἐρχομένη.** Pres mid ptc fem nom sg ἔρχομαι (means).

**ὑπωπιάζη.** Pres act subj 3rd sg ὑπωπιάζω. Subjunctive with ἵνα. This verb (lit. “to strike under”) has been regularly translated “to

wear out” in this passage. Superficially, this makes sense, given the similarity to the English idioms, “to be beaten down” and “to be beaten into subjection.” Nolland (2:868) points out, however, that this meaning is difficult to document in the ancient literature. As an alternative, he follows Derrett in rendering the verb “to shame,” based on a number of ancient texts where it appears to carry this sense (e.g., Plutarch, *Mor.* 2.921–22). According to Derrett (see esp. 189–91), “to blacken the face” was and is a common expression for being shamed much like the metaphorical “black eye” that one can receive in our culture.

**με.** Accusative direct object of ὑποπιάζει.

### 18:6 Εἶπεν δὲ ὁ κύριος, Ἀκούσατε τί ὁ κριτὴς τῆς ἀδικίας λέγει·

**Εἶπεν.** Aor act ind 3rd sg λέγω.

**ὁ κύριος.** Nominative subject of Εἶπεν.

**Ἀκούσατε.** Aor act impv 2nd pl ἀκούω.

**τί.** Accusative direct object of λέγει. The whole indirect question, τί ὁ κριτὴς τῆς ἀδικίας λέγει, serves as the clausal complement of Ἀκούσατε.

**ὁ κριτὴς.** Nominative subject of λέγει.

**τῆς ἀδικίας.** Attributive genitive.

**λέγει.** Pres act ind 3rd sg λέγω.

### 18:7 ὁ δὲ θεὸς οὐ μὴ ποιήσῃ τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βωόντων αὐτῷ ἡμέρας καὶ νυκτός, καὶ μακροθυμεῖ ἐπ’ αὐτοῖς;

**ὁ δὲ θεὸς οὐ μὴ ποιήσῃ τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ.** Lit. “Won’t God certainly bring about the avenging of his chosen ones?”

**ὁ . . . θεός.** Nominative subject of ποιήσῃ.

**ποιήσῃ.** Aor act subj 3rd sg ποιέω. The subjunctive is used with οὐ μὴ, which expresses emphatic negation (see also 1:15 on πίη). The use of the formula in a question is rare in the NT, occurring only here and in John 11:56 and 18:11. The periphrastic verb phrase, ποιήσῃ τὴν ἐκδίκησιν (also v. 8), is equivalent to ἐκδικήσῃ (cf. v. 5; see McKay, 24). Caragounis (109) cites this as an example of the

use of the active in place of the middle, though it is unclear why the middle would be expected in this context.

**τὴν ἐκδίκησιν.** Accusative direct object of ποιήσῃ.

**τῶν ἐκλεκτῶν.** Objective genitive.

**αὐτοῦ.** Subjective genitive.

**τῶν βοώντων.** Pres act ptc masc gen pl βοάω (attributive).

**αὐτῷ.** Dative indirect object of βοώντων.

**ἡμέρας καὶ νυκτός.** Accusative extent of time.

**μακροθυμεῖ.** Pres act ind 3rd sg μακροθυμέω. As BDAG (612.1) notes, μακροθυμέω ἐπί means, “to wait patiently for something.” The most natural way to take the expression καὶ μακροθυμεῖ ἐπ’ αὐτοῖς in this context, then, is as a statement of God’s patience toward his people: “Will God not certainly give justice to his chosen ones who cry out to him day and night? Isn’t he patiently waiting for them to do just that?” (cf. Jas 5:7, where the farmer is patiently waiting for the expected “response” from his crops). Such a reading contrasts God with the unrighteous judge. God responds, as does the judge. Unlike the judge, however, God responds out of patience rather than exasperation. It is probably best to view the question as ending prior to καὶ μακροθυμεῖ (see the translation; cf. Nolland, 2:865). Such a reading fits with the stated purpose of the parable and also makes good sense of the shift from aorist subjunctive (perfective aspect) to present tense (imperfective aspect) in verse 7. God will respond to those who pray day and night; he is waiting patiently for them to do so. Finally, this interpretation makes good sense of the final statement of the parable. God is patient in waiting for his children to bring their needs to him in prayer, but will anyone still be doing so when the Son of Man returns?

**ἐπ’ αὐτοῖς.** Lit. “he is waiting patiently upon them” (see also above).

**18:8 λέγω ὑμῖν ὅτι ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν τάχει. πλὴν ὁ υἱὸς τοῦ ἀνθρώπου ἔλθων ἄρα εὕρησει τὴν πίστιν ἐπὶ τῆς γῆς;**

**λέγω ὑμῖν.** See 3:8.

**λέγω.** Pres act ind 1st sg λέγω.

**ὑμῖν.** Dative indirect object of λέγω.

**ὅτι.** Introduces the clausal complement (direct discourse; see also 1:25 on ὅτι) of λέγω.



**ποιήσει τὴν ἐκδίκησιν αὐτῶν.** Lit. “He will bring about the avenging of them.”

**ποιήσει.** Fut act ind 3rd sg ποιέω. The periphrastic verb phrase (also v. 7), ποιήσει τὴν ἐκδίκησιν, is equivalent to ἐκδικήσει (cf. v. 5; see McKay, 24). Caragounis (109) cites this as an example of the use of the active in place of the middle, though it is unclear why the middle would be expected in this context.

**τὴν ἐκδίκησιν.** Accusative direct object of ποιήσει.

**αὐτῶν.** Objective genitive.

**ἐν τάχει.** Manner. The expression, however, could point to (1) “suddenly,” i.e., vindication will happen quickly when it takes place; or (2) “soon,” i.e., vindication is temporally near. The other seven instances of the phrase in the NT (Acts 12:7; 22:18; 25:4; Rom 16:20; 1 Tim 3:14; Rev 1:1; 22:6) seem to favor the second option (so Fitzmyer, 2:1180–81; Nolland, 2:870; Bock, 2:1455).

**ὁ υἱὸς τοῦ ἀνθρώπου.** See 5:24.

**ὁ υἱὸς.** Nominative subject of εὐρήσει.

**τοῦ ἀνθρώπου.** Genitive of relationship.

**ἐλθῶν.** Aor act ptc masc nom sg ἔρχομαι (temporal).

**ἄρα.** In the NT, this particle, which functions as a “a marker of a negative response to questions, usually implying anxiety or impatience” (LN 69.14), is found only in the writings of Luke (also Acts 8:30) and Paul (Gal 2:17).

**εὐρήσει.** Fut act ind 3rd sg εὐρίσκω.

**τὴν πίστιν.** Accusative direct object of εὐρήσει.

**ἐπὶ τῆς γῆς.** Locative.

### Luke 18:9-14

<sup>9</sup>Then he also spoke this parable to some who had confidence in themselves that they were righteous and looked with contempt on the rest: <sup>10</sup>“Two men went up to the temple to pray, one was a Pharisee and the other a tax collector. <sup>11</sup>The Pharisee stood and prayed these words to himself: ‘O God, I thank you that I am not like other people—swindlers, unjust, adulterers—or even like this tax collector. <sup>12</sup>I fast twice a week; I give a tithe from everything I acquire.’ <sup>13</sup>The tax collector, on the other hand, who stood at a distance, was not even willing to look up to heaven. Instead, he was beating his chest and saying, ‘O God, may you be propitiated

for me, a sinner.’<sup>14</sup> I tell you, this man, rather than that one, went down to his home justified. For, everyone who exalts himself will be humbled; and the one who humbles himself will be exalted.”

**18:9** Εἶπεν δὲ καὶ πρὸς τινὰς τοὺς πεποιθότας ἐφ’ ἑαυτοῖς ὅτι εἰσὶν δίκαιοι καὶ ἐξουθενοῦντας τοὺς λοιποὺς τὴν παραβολὴν ταύτην·

**Εἶπεν.** Aor act ind 3rd sg λέγω.

**δὲ καὶ.** See 2:4.

**πρὸς τινὰς τοὺς πεποιθότας.** Indirect object (see 1:13 on πρὸς αὐτόν).

**τοὺς πεποιθότας.** Prf act ptc masc nom pl πείθω (substantival).

**ἐφ’ ἑαυτοῖς.** The PP is used with verbs of “believing, hoping, trusting” (BDAG, 364.6.b).

**ὅτι.** Introduces the clausal complement of πεποιθότας (contra Nolland, 2:875, who prefers a causal function).

**εἰσὶν.** Pres ind 3rd pl εἰμί.

**δίκαιοι.** Predicate adjective.

**ἐξουθενοῦντας.** Pres act ptc masc acc pl ἐξουθενέω (substantival). This participle is linked to the previous one by the καί.

**τοὺς λοιποὺς.** Accusative direct object of ἐξουθενοῦντας.

**τὴν παραβολὴν ταύτην.** Accusative direct object of Εἶπεν. The direct object is significantly separated from the verb due to the lengthy indirect object.

**18:10** Ἄνθρωποι δύο ἀνέβησαν εἰς τὸ ἱερὸν προσεύξασθαι, ὁ εἰς Φαρισαῖος καὶ ὁ ἕτερος τελώνης.

**Ἄνθρωποι δύο.** Nominative subject of ἀνέβησαν. Levinsohn (2000, 20) notes that “sentences at the beginning of discourses commonly open with a non-verbal constituent” to mark a point of departure for the story that follows.

**ἀνέβησαν.** Aor act ind 3rd pl ἀναβαίνω.

**εἰς τὸ ἱερὸν.** Locative.

**προσεύξασθαι.** Aor mid inf προσεύχομαι (purpose).

**ὁ εἰς.** Nominative subject of a verbless equative clause.

**Φαρισαῖος.** Predicate nominative of a verbless equative clause.

**ὁ ἕτερος.** Nominative subject of a verbless equative clause.

**τελώνης.** Predicate nominative of a verbless equative clause.

**18:11 ὁ Φαρισαῖος σταθεὶς πρὸς ἑαυτὸν ταῦτα προσήχητο, Ὁ θεός, εὐχαριστῶ σοι ὅτι οὐκ εἰμι ὡσπερ οἱ λοιποὶ τῶν ἀνθρώπων, ἄρπαγες, ἄδικοι, μοιχοί, ἢ καὶ ὡς οὗτος ὁ τελώνης·**

**ὁ Φαρισαῖος.** Nominative subject of προσήχητο.  
**σταθεὶς.** Aor mid ptc masc nom sg ἵστημι (attendant circumstance).

**πρὸς ἑαυτὸν.** Indirect object (see 1:13 on πρὸς αὐτὸν). As Plummer (416) rightly notes, if Luke had meant “standing by himself” he would have used something like καθ’ ἑαυτὸν. Many scribes used the word order σταθεὶς ταῦτα πρὸς ἑαυτὸν προσήχητο (P<sup>75</sup> 28 B L T Θ Ψ f<sup>1</sup> 205 579 892 1241), making it clear that they thought this PP modified προσήχητο rather than σταθεὶς (contra NRSV; Omanson, 142). Codex D, however, reads καθ’ ἑαυτὸν, and Bovon (3:208–9) suggests that the potentially parallel expression in verse 13 (μακρόθεν ἐστῶς) supports this reading.

**ταῦτα.** Accusative direct object of προσήχητο.

**προσήχητο.** Aor mid ind 3rd sg προσεύχομαι.

**Ὁ θεός.** Vocative. Caragounis (142) notes that although it was not uncommon in classical Greek, “the nominative with the function of the vocative increases substantially in the NT, no doubt under LXX influence,” and becomes increasingly common in subsequent centuries.

**εὐχαριστῶ.** Pres act ind 1st sg εὐχαριστέω.

**σοι.** Dative complement of εὐχαριστῶ.

**ὅτι.** Introduces the clausal complement (direct discourse; see also 1:25 on ὅτι) of εὐχαριστῶ.

**εἰμι.** Pres ind 1st sg εἰμι.

**ὡσπερ.** Comparative.

**οἱ λοιποὶ.** Nominative subject of an implied εἰσίν.

**τῶν ἀνθρώπων.** Partitive genitive.

**ἄρπαγες, ἄδικοι, μοιχοί.** Nominatives in apposition to οἱ λοιποὶ.

**οὗτος ὁ τελώνης.** Nominative of an implied ἐστίν.

**18:12 νηστεύω δις τοῦ σαββάτου, ἀποδεκατῶ πάντα ὅσα κτῶμαι.**

**νηστεύω.** Pres act ind 1st sg νηστεύω.  
**τοῦ σαββάτου.** Genitive of time.  
**ἀποδεκατῶ.** Pres act ind 1st sg ἀποδεκατόω.  
**πάντα.** Accusative direct object of ἀποδεκατῶ.  
**ὅσα.** Accusative direct object of κτῶμαι.  
**κτῶμαι.** Pres act ind 1st sg κτάομαι.

**18:13** ὁ δὲ τελώνης μακρόθεν ἐστὼς οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς ἐπάραι εἰς τὸν οὐρανόν, ἀλλ' ἔτυπτεν τὸ στήθος αὐτοῦ λέγων, Ὁ θεός, ἰλάσθητί μοι τῷ ἁμαρτωλῷ.

**ὁ . . . τελώνης.** Nominative subject of ἤθελεν.  
**ἐστὼς.** Prf act ptc masc nom sg ἴστημι. The participle could be either attributive or perhaps temporal (“When the tax collector had stopped at a distance . . .”).

**ἤθελεν.** Impf act ind 3rd sg θέλω.

**οὐδὲ.** McKay (72; emphasis in original) argues that “When more than one negative is used in the same clause there is an important distinction depending on whether the last of them is simple or compound, irrespective of what the others are. When the last one is a *simple* negative it cancels the previous negative force. . . . When the last negative is *compound* [as here] it reinforces the previous negative force.”

**τοὺς ὀφθαλμοὺς ἐπάραι εἰς τὸν οὐρανόν.** Lit. “to lift his eyes to heaven.”

**τοὺς ὀφθαλμοὺς.** Accusative direct object of ἐπάραι.

**ἐπάραι.** Aor act inf ἐπαίρω (complementary).

**εἰς τὸν οὐρανόν.** Locative.

**ἔτυπτεν.** Impf act ind 3rd sg τύπτω.

**τὸ στήθος.** Accusative direct object of ἔτυπτεν.

**αὐτοῦ.** Possessive genitive.

**λέγων.** Pres act ptc masc nom sg λέγω (attendant circumstance; see 1:24 on λέγουσα).

**Ὁ θεός.** Vocative. See also verse 11.

**ἰλάσθητί.** Aor pass impv 2nd sg ἰλάσκομαι. On the second accent, see 1:13 on ἡ δέησις. Büchsel (315) argues that the passive form of ἰλάσκομαι in the LXX refers to God showing mercy (Exod 32:14; Esth 4:17; Dan 9:19), and most commentators follow this view (e.g.,

Fitzmyer, 2:1188; Nolland, 2:877; Bock, 2:1464; cf. LN 88.75: “to show compassion and concern for someone in difficulty, despite that person’s having committed a moral offense”). Although the translation, “God be merciful to me,” dates back more than 600 years to the first English version of the Bible (Wycliffe), such a rendering should be avoided since it makes ἰλάσκομαι a synonym of ἐλεάω/ἐλεέω and mutes this verb’s focus on “propitiation.” BDAG’s definition (473.1) is helpful: “to cause to be favorably inclined or disposed.”

**μοι.** Dative of advantage.

**τῷ ἁμαρτωλῷ.** Dative in apposition to μοι.

**18:14 λέγω ὑμῖν, κατέβη οὗτος δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ παρ’ ἐκεῖνον· ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, ὁ δὲ ταπεινῶν ἑαυτὸν ὑψωθήσεται.**

**λέγω ὑμῖν.** See 3:8.

**λέγω.** Pres act ind 1st sg λέγω.

**ὑμῖν.** Dative indirect object of λέγω.

**κατέβη.** Aor act ind 3rd sg καταβαίνω. The use of this verb is conditioned by the fact that one spoke of travel to and from Jerusalem and the Temple in terms of going up to or going down from (see also 2:51 on κατέβη).

**οὗτος.** Nominative subject of κατέβη.

**δεδικαιωμένος.** Prf pass ptc masc nom sg δικαίω (manner). Wallace (297) argues that the participle functions comparatively: “This one went down to his house more justified than the other.” In the context, the meaning of the participle is that the tax collector’s request was granted, that is, he received God’s forgiveness (see Talbert, 200).

**εἰς τὸν οἶκον.** Locative.

**αὐτοῦ.** Possessive genitive.

**παρ’ ἐκεῖνον.** Here, likely “a marker of contrast by means of an alternative” (LN 89.132).

**ὅτι.** Introduces a causal clause.

**πᾶς ὁ ὑψῶν.** Pres act ptc masc nom sg ὑψόω (substantival; see 1:66 on πάντες οἱ ἀκούσαντες). Nominative subject of ταπεινωθήσεται.

**ἑαυτὸν.** Accusative direct object of ὑψῶν.  
**ταπεινωθήσεται.** Fut pass ind 3rd sg ταπεινώω.  
**ὁ . . . ταπεινῶν.** Pres act ptc masc nom sg ταπεινώω (substantival).  
**ἑαυτὸν.** Accusative direct object of ταπεινῶν.  
**ὑψοθήσεται.** Fut pass ind 3rd sg ὑψόω.

### Luke 18:15-30

<sup>15</sup>Now, (people) were also bringing babies to him so that he could touch them; but when the disciples saw (this), they started scolding them. <sup>16</sup>So, Jesus called for them, saying, “Allow the children to come to me and do not prevent them, for the kingdom of God belongs to such as these. <sup>17</sup>I assure you, whoever does not receive the kingdom of God like a child will certainly not enter it.”

<sup>18</sup>Then a certain leader questioned him, saying, “Good Teacher! What must I do to inherit eternal life?” <sup>19</sup>Jesus said to him, “Why do you call me good? No one is good except one, namely, God. <sup>20</sup>You know the commands: Do not commit adultery; do not murder; do not steal; do not give false testimony; honor your father and mother.” <sup>21</sup>Then he said, “I have carefully kept all these from (my) youth.” <sup>22</sup>When Jesus heard (this), he said to him, “You still lack one thing. Sell everything you have and distribute (the proceeds) to the poor, and you will have treasure in heaven. Then come, follow me.” <sup>23</sup>When (the man) heard these things, he became very sad; for he was extremely wealthy. <sup>24</sup>When Jesus saw him [becoming very sad], he said, “How difficult it is for those who have wealth to enter the kingdom of God? <sup>25</sup>Indeed, it is easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom of God.”

<sup>26</sup>Then those who heard said, “So, who can be saved?” <sup>27</sup>He replied, “The things that are impossible with people are possible with God.” <sup>28</sup>Then Peter said, “We have left what we had and followed you!” <sup>29</sup>He replied to them, “I assure you that there is no one who has left home or wife or siblings or parents or children for the sake of the kingdom of God <sup>30</sup>who will not receive [back] many times over in this life and in the coming age eternal life!”

**18:15 Προσέφερον δὲ αὐτῷ καὶ τὰ βρέφη ἵνα αὐτῶν ἄπτηται· ἰδόντες δὲ οἱ μαθηταὶ ἐπετίμων αὐτοῖς.**

**Προσέφερον.** Impf act ind 3rd pl προσφέρω. McKay (19) argues that the use of plural verbs that refer to a subject that is not identified in the context “may be influenced by a Semitic idiom in which a plural verb with completely vague subject is used in the active in circumstances where English, and normally also Greek, would need a passive” (cf. 12:20 on ἀπαιτοῦσιν).

**δὲ . . . καὶ.** See 2:4.

**αὐτῷ.** Dative indirect object of Προσέφερον.

**τὰ βρέφη.** Accusative direct object of Προσέφερον.

**ἵνα.** Introduces a purpose clause.

**αὐτῶν.** Genitive complement of ἄπτηται.

**ἄπτηται.** Pres mid subj 3rd sg ἄπτω. Subjunctive with ἵνα.

**ἰδόντες.** Aor act ptc masc nom pl ὀράω (temporal).

**οἱ μαθηταὶ.** Nominative subject of ἐπετίμων.

**ἐπετίμων.** Impf act ind 3rd pl ἐπιτιμάω. On the ingressive translation, see 1:59 on ἐκάλουν.

**αὐτοῖς.** Dative complement of ἐπετίμων.

**18:16 ὁ δὲ Ἰησοῦς προσεκαλέσατο αὐτὰ λέγων, Ἄφετε τὰ παιδιά ἔρχεσθαι πρὸς με καὶ μὴ κωλύετε αὐτά, τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ.**

**ὁ . . . Ἰησοῦς.** Nominative subject of προσεκαλέσατο.

**προσεκαλέσατο.** Aor mid ind 3rd sg προσκαλέω. Some manuscripts read προσκαλέσαμενος αὐτὰ εἶπεν (A W Θ Ψ 078 [f<sup>3</sup>] 33 ™) rather than προσεκαλέσατο αὐτὰ λέγων, with the participle then introducing an attendant circumstance of εἶπεν.

**αὐτά.** Accusative direct object of προσεκαλέσατο. The antecedent is τὰ βρέφη.

**λέγων.** Pres act ptc masc nom sg (manner).

**Ἄφετε.** Pres act impv 2nd pl ἀφήμι.

**τὰ παιδιά.** Accusative subject of ἔρχεσθαι.

**ἔρχεσθαι.** Pres mid inf ἔρχομαι (complementary).

**πρὸς με.** Spatial.

**κωλύετε.** Pres act impv 2nd pl κωλύω (prohibition).

**αὐτά.** Accusative direct object of κωλύετε.  
**τῶν . . . τοιούτων.** Possessive genitive.  
**γάρ.** Causal (see also 1:15).  
**ἐστίν.** Pres ind 3rd sg εἰμί. On the retention of the accent, see 1:36 on ἐστίν.  
**ἡ βασιλεία.** Nominative subject of ἐστίν.  
**τοῦ θεοῦ.** Subjective genitive (see also 4:43).

**18:17** ἀμὴν λέγω ὑμῖν, ὅς ἂν μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν.

**ἀμὴν.** This particle is used to signal “a strong affirmation of what is stated” (BDAG, 53.1). Rhetorically, the whole expression, ἀμὴν λέγω ὑμῖν, serves to introduce a statement of high importance (cf. 4:24; 12:37; 18:29; 21:32; 23:43) by combining both a meta-comment (see 3:8 on λέγω ὑμῖν) and ἀμὴν. It appears to be the Semitic equivalent of ἀληθῶς λέγω ὑμῖν (9:27; 12:44; 21:3).

**λέγω ὑμῖν.** See 3:8.

**λέγω.** Pres act ind 1st sg λέγω.

**ὑμῖν.** Dative indirect object of λέγω.

**ὅς.** Nominative subject of δέξηται. The relative pronoun introduces a headless relative clause (see 6:2 on ὅ), which as a whole (ὅς ἂν μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον) serves as the subject of εἰσέλθῃ.

**δέξηται.** Aor mid subj 3rd sg δέχομαι. Subjunctive with ἂν.

**τὴν βασιλείαν.** Accusative direct object of δέξηται.

**τοῦ θεοῦ.** Subjective genitive (see also 4:43).

**παιδίον.** Nominative subject of an implied δέχεται (τὴν βασιλείαν τοῦ θεοῦ): “as a child receives the kingdom of God” (so most scholars and translations). Although Green’s (551) suggestion that we take παιδίον as the accusative direct object of an implied δέχεσθε (“as you receive a child”) is intriguing, there are not sufficient markers in the context to make this reading plausible.

**εἰσέλθῃ.** Aor act subj 3rd sg εἰσέρχομαι. The subjunctive is used with οὐ μὴ, which expresses emphatic negation (see also 1:15 on πῆ).

**εἰς αὐτήν.** Locative.



**18:18** Καὶ ἐπρωτότησέν τις αὐτὸν ἄρχων λέγων, Διδάσκαλε ἀγαθέ, τί ποιήσας ζῶν αἰώνιον κληρονομήσω;

**Καὶ.** The conjunction closely links this scene with the preceding one.

**ἐπρωτότησέν.** Aor act ind 3rd sg ἐπερωτάω. On the second accent, see 1:13 on ἡ δέησίς.

**τις . . . ἄρχων.** Nominative subject of ἐπρωτότησέν.

**αὐτὸν.** Accusative direct object of ἐπρωτότησέν.

**λέγων.** Pres act ptc masc nom sg λέγω (means).

**Διδάσκαλε ἀγαθέ.** Vocative.

**τί ποιήσας ζῶν αἰώνιον κληρονομήσω.** The same question is used in 10:25.

**τί.** Accusative direct object of ποιήσας.

**ποιήσας.** Aor act ptc masc nom sg ποιέω (means). Lit. “By doing what will I inherit eternal life?”

**ζῶν αἰώνιον.** Accusative direct object of κληρονομήσω.

**κληρονομήσω.** Fut act ind 1st sg κληρονομέω (deliberative future).

**18:19** εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς, Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ θεός.

**εἶπεν.** Aor act ind 3rd sg λέγω.

**αὐτῷ.** Dative indirect object of εἶπεν.

**ὁ Ἰησοῦς.** Nominative subject of εἶπεν.

**με.** Accusative direct object of λέγεις.

**λέγεις.** Pres act ind 2nd sg λέγω.

**ἀγαθόν.** Complement in an object-complement double accusative construction.

**οὐδεὶς.** Nominative subject of a verbless equative clause.

**ἀγαθός.** Predicate adjective of a verbless equative clause.

**εἰ μὴ.** Following a negative (οὐδεὶς in this case), εἰ μὴ normally has the meaning of “except” (see BDAG, 278.6.i.α). See also 5:21 on εἰ μὴ.

**εἷς.** Nominative subject of an implied ἐστὶν ἀγαθός.

**ὁ θεός.** Nominative in apposition to εἷς.

**18:20** τὰς ἐντολὰς οἶδας· Μὴ μοιχεύσης, Μὴ φονεύσης, Μὴ κλέψης, Μὴ ψευδομαρτυρήσης, Τίμα τὸν πατέρα σου καὶ τὴν μητέρα.

**τὰς ἐντολὰς.** Accusative direct object of οἶδας.

**οἶδας.** Prf act ind 2nd sg οἶδα. On the use of the perfect tense with this verb, see 4:34 on οἶδά.

**μοιχεύσης.** Aor act subj 2nd sg μοιχεύω (prohibitive subjunctive).

**φονεύσης.** Aor act subj 2nd sg φονεύω (prohibitive subjunctive).

**κλέψης.** Aor act subj 2nd sg κλεπτῶ (prohibitive subjunctive).

**ψευδομαρτυρήσης.** Aor act subj 2nd sg ψευδομαρτυρέω (prohibitive subjunctive).

**Τίμα.** Pres act impv 2nd sg τιμάω.

**τὸν πατέρα . . . καὶ τὴν μητέρα.** Accusative direct object of Τίμα. σου. Genitive of relationship.

**18:21** ὁ δὲ εἶπεν, Ταῦτα πάντα ἐφύλαξα ἐκ νεότητος.

**ὁ.** Nominative subject of εἶπεν (see 1:29 on ἡ).

**εἶπεν.** Aor act ind 3rd sg λέγω.

**Ταῦτα πάντα.** Accusative direct object of ἐφύλαξα.

**ἐφύλαξα.** Aor act ind 3rd sg φυλάσσω. On the meaning of the verb, see 11:28 on φυλάσسونτες.

**ἐκ νεότητος.** Temporal.

**18:22** ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ, Ἔτι ἔν σοι λείπει· πάντα ὅσα ἔχεις πώλησον καὶ διάδος πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν [τοῖς] οὐρανοῖς, καὶ δεῦρο ἀκολούθει μοι.

**ἀκούσας . . . ὁ Ἰησοῦς.** Runge (§8.3) argues that this expression creates a tail-head construction that, along with the same constructions in verses 23 and 24, slows “the pace of the dialogue in order to highlight the speech that follows each instance.” He goes on to suggest that “another effect of the tail-head linkage in this context is to closely relate the events to one another. Far from being signs of redaction, the use of tail-head linkage here suggests an intimacy or tight connection in this dialogue. Each response is explicitly tied back to the other speaker’s action.”

**ἀκούσας.** Aor act ptc masc nom sg ἀκούω (temporal).

- ὁ Ἰησοῦς.** Nominative subject of εἶπεν.  
**εἶπεν.** Aor act ind 3rd sg λέγω.  
**αὐτῷ.** Dative indirect object of εἶπεν.  
**έν.** Nominative subject of λείπει. Literally, “One thing is still lacking for you.” The fronting of the subject lends force to the statement.  
**σοι.** Dative of disadvantage or reference.  
**λείπει.** Pres act ind 3rd sg λείπω.  
**πάντα.** Accusative direct object of πώλησον. The fronting of the direct object makes the statement even more forceful.  
**ὅσα.** Accusative direct object of ἔχεις. Note the similar construction in verse 12: πάντα ὅσα κτώμαι.  
**ἔχεις.** Pres act ind 2nd sg ἔχω.  
**πώλησον.** Aor act impv 2nd sg πωλέω.  
**διάδος.** Aor act impv 2nd sg διαδίδωμι.  
**πτωχοῖς.** Dative indirect object of διάδος.  
**ἔξεις.** Fut act ind 2nd sg ἔχω. For an explanation of the shift from smooth to rough breathing in the future tense, see Mounce, 260, n. 10.  
**θησαυρόν.** Accusative direct object of ἔξεις.  
**έν [τοις] οὐρανοῖς.** Locative.  
**δεῦρο.** This directional adverb, meaning “here,” was often used like an imperative verb, “Come here!”  
**ἀκολουθεῖ.** Pres act impv 2nd sg ἀκολουθέω.  
**μοι.** Dative complement of ἀκολουθεῖ.

**18:23 ὁ δὲ ἀκούσας ταῦτα περίλυπος ἐγενήθη, ἦν γὰρ πλούσιος σφόδρα.**

- ὁ . . . ἀκούσας ταῦτα.** See verse 22 on ἀκούσας . . . ὁ Ἰησοῦς.  
**ὁ.** Nominative subject of ἐγενήθη (see also 1:29 on ἦ).  
**ἀκούσας.** Aor act ptc masc nom sg ἀκούω (temporal).  
**ταῦτα.** Accusative direct object of ἀκούσας.  
**περίλυπος.** Predicate adjective.  
**ἐγενήθη.** Aor mid ind 3rd sg γίνομαι. On the voice, see “Deponency” in the Series Introduction.  
**ἦν.** Impf ind 3rd sg εἰμί.  
**γὰρ.** Causal (see also 1:15).  
**πλούσιος.** Predicate adjective.

**18:24** Ἰδὼν δὲ αὐτὸν ὁ Ἰησοῦς [περίλυπον γενόμενον] εἶπεν, Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσπορεύονται.

**Ἰδὼν δὲ αὐτὸν ὁ Ἰησοῦς [περίλυπον γενόμενον]**. See verse 22 on ἀκούσας . . . ὁ Ἰησοῦς.

**Ἰδὼν**. Aor act ptc masc nom sg ὁράω (temporal).

**αὐτὸν**. Accusative direct object of Ἰδὼν.

**ὁ Ἰησοῦς**. Nominative subject of εἶπεν.

**[περίλυπον]**. Predicate accusative of γενόμενον.

**[γενόμενον]**. Pres mid ptc masc acc sg γίνομαι. The participle functions as the complement in a double accusative object-complement construction, with αὐτὸν being the direct object.

**εἶπεν**. Aor act ind 3rd sg λέγω.

**Πῶς**. Introduces a direct rhetorical question.

**δυσκόλως**. The adverb modifies εἰσπορεύονται.

**οἱ . . . ἔχοντες**. Pres act ptc masc nom pl ἔχω (substantival). Nominative subject of εἰσπορεύονται.

**τὰ χρήματα**. Accusative direct object of ἔχοντες.

**εἰς τὴν βασιλείαν**. Locative.

**τοῦ θεοῦ**. Subjective genitive (see also 4:43).

**εἰσπορεύονται**. Pres mid ind 3rd pl εἰσπορεύομαι. Lit. “How difficultly are those having wealth entering the kingdom of God.”

**18:25** εὐκοπώτερον γάρ ἐστιν κάμηλον διὰ τρήματος βελόνης εἰσελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν.

**εὐκοπώτερον**. Predicate adjective. The adjective is neuter because the subject is the whole infinitival clause.

**γάρ**. The conjunction is best viewed as broadly strengthening the preceding assertion (see also 1:15).

**ἐστιν**. Pres ind 3rd sg εἰμί. On the loss of accent, see 1:18 on εἰμι.

**κάμηλον**. Accusative subject of εἰσελθεῖν.

**διὰ τρήματος**. Spatial.

**βελόνης**. Partitive genitive.

**εἰσελθεῖν**. Aor act inf εἰσερχομαι. The whole infinitival clause, κάμηλον διὰ τρήματος βελόνης εἰσελθεῖν, functions as the subject of ἐστιν.

**πλούσιον.** Accusative subject of the second εἰσελθεῖν. The fronted position of the subject puts the rich man in focus.

**εἰς τὴν βασιλείαν.** Locative.

**τοῦ θεοῦ.** Subjective genitive (see also 4:43).

**εἰσελθεῖν.** Aor act inf εἰσερχομαι. The infinitival clause, πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν, functions as the subject of an implied ἐστίν (εὐκοπον).

### 18:26 εἶπαν δὲ οἱ ἀκούσαντες, Καὶ τίς δύναται σωθῆναι;

**εἶπαν.** Aor act ind 3rd sg λέγω. On the form, see 1:61.

**οἱ ἀκούσαντες.** Aor act ptc masc nom pl ἀκούω (substantival).  
Nominative subject of εἶπαν.

**τίς.** Nominative subject of δύναται.

**δύναται.** Pres mid ind 3rd sg δύναμαι.

**σωθῆναι.** Aor pass inf σώζω (complementary).

### 18:27 ὁ δὲ εἶπεν, Τὰ ἀδύνατα παρὰ ἀνθρώποις δυνατὰ παρὰ τῷ θεῷ ἐστίν.

**ὁ.** Nominative subject of εἶπεν (see 1:29 on ἡ).

**εἶπεν.** Aor act ind 3rd sg λέγω.

**Τὰ ἀδύνατα.** Nominative subject of ἐστίν.

**παρὰ ἀνθρώποις.** Here, the preposition likely introduces participants “whose viewpoint is relevant to an event—in the sight of, in the opinion of, in the judgment of” (LN 90.20; cf. BDAG, 757).

**δυνατὰ.** Predicate adjective.

**παρὰ τῷ θεῷ.** See above on παρὰ ἀνθρώποις.

**ἐστίν.** Pres ind 3rd sg εἰμί. On the loss of accent, see 1:18 on εἰμι.

### 18:28 Εἶπεν δὲ ὁ Πέτρος, Ἴδου ἡμεῖς ἀφέντες τὰ ἴδια ἠκολουθήσαμεν σοι.

**Εἶπεν.** Aor act ind 3rd sg λέγω.

**ὁ Πέτρος.** Nominative subject of Εἶπεν.

**Ἴδου.** See 1:20.

**ἡμεῖς.** Nominative subject of ἠκολουθήσαμεν. The fronted explicit subject pronoun shifts the focus to the disciples.

**ἀφέντες.** Aor act ptc masc nom pl ἀφίημι (attendant circumstance).

**τὰ ἴδια.** Accusative direct object of ἀφέντες. Lit. “(our) own things.”

**ἠκολουθήσαμεν.** Aor act ind 1st pl ἀκολουθέω. On the second accent, see 1:13 on ἡ δέησίς.

**σοι.** Dative complement of ἠκολουθήσαμεν.

**18:29 ὁ δὲ εἶπεν αὐτοῖς, Ἄμην λέγω ὑμῖν ὅτι οὐδεὶς ἐστὶν ὃς ἀφῆκεν οἰκίαν ἢ γυναῖκα ἢ ἀδελφούς ἢ γονεῖς ἢ τέκνα ἕνεκεν τῆς βασιλείας τοῦ θεοῦ,**

**ὁ.** Nominative subject of εἶπεν (see 1:29 on ἡ).

**εἶπεν.** Aor act ind 3rd sg λέγω.

**αὐτοῖς.** Dative indirect object of εἶπεν.

**Ἄμην.** This particle is used to signal “a strong affirmation of what is stated” (BDAG, 53.1). Rhetorically, the whole expression, Ἄμην λέγω ὑμῖν, serves to introduce a statement of high importance (cf. 4:24; 12:37; 18:17; 21:32; 23:43) by combining both a meta-comment (see 3:8 on λέγω ὑμῖν) and ἀμήν. It appears to be the Semitic equivalent of ἀληθῶς λέγω ὑμῖν (9:27; 12:44; 21:3).

**λέγω ὑμῖν.** See 3:8.

**λέγω.** Pres act ind 1st sg λέγω.

**ὑμῖν.** Dative indirect object of λέγω.

**ὅτι.** Introduces the clausal complement (direct discourse; see also 1:25 on ὅτι) of λέγω.

**οὐδεὶς.** Nominative subject of ἐστὶν.

**ἐστὶν.** Pres ind 3rd sg εἶμι. On the loss of accent, see 1:18 on εἶμι.

**ὃς.** Nominative subject of ἀφῆκεν. The relative pronoun could introduce a headless relative clause (see 6:2 on ὃ), which as a whole (ὃς ἀφῆκεν οἰκίαν ἢ γυναῖκα ἢ ἀδελφούς ἢ γονεῖς ἢ τέκνα ἕνεκεν τῆς βασιλείας τοῦ θεοῦ) would serve as the predicate of ἐστὶν. If ἐστὶν is taken as impersonal (cf. 8:17; 10:12), on the other hand, the relative clause would modify οὐδεὶς.

**ἀφῆκεν.** Prf act ind 3rd sg ἀφήμι.

**οἰκίαν ἢ γυναῖκα ἢ ἀδελφούς ἢ γονεῖς ἢ τέκνα.** Accusative direct object of ἀφῆκεν.

**ἕνεκεν τῆς βασιλείας.** Causal.

**τοῦ θεοῦ.** Subjective genitive (see also 4:43).

**18:30** ὃς οὐχὶ μὴ [ἀπο]λάβῃ πολλαπλασίονα ἐν τῷ καιρῷ τούτῳ καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον.

ὃς. Nominative subject of [ἀπο]λάβῃ.

[ἀπο]λάβῃ. Aor act subj 3rd sg [ἀπο]λαμβάνω. The subjunctive is used with οὐχὶ μὴ, which expresses emphatic negation (see also 1:15 on πίη).

πολλαπλασίονα. Accusative direct object of [ἀπο]λάβῃ.

ἐν τῷ καιρῷ τούτῳ. Temporal. Lit. “in this time.”

ἐν τῷ αἰῶνι. Temporal.

τῷ ἐρχομένῳ. Pres mid ptc masc dat sg ἔρχομαι (attributive).

ζωὴν αἰώνιον. Accusative direct object of [ἀπο]λάβῃ. Leaving the direct object to the end of the clause, in contrast to the preceding clause, likely lends it some prominence.

#### Luke 18:31-34

<sup>31</sup>Then Jesus took the Twelve aside and said to them, “We are going to Jerusalem and everything that has been written through the prophets regarding the Son of Man will be fulfilled! <sup>32</sup>Indeed, he will be handed over to the Gentiles and will be ridiculed, mistreated, and spit on. <sup>33</sup>After they have whipped him, they will kill him; and on the third day he will rise again.” <sup>34</sup>But they understood none of these things. This matter had been hidden from them and they were not grasping what was being said.

**18:31** Παραλαβὼν δὲ τοὺς δώδεκα εἶπεν πρὸς αὐτούς, Ἴδού ἀναβαίνομεν εἰς Ἱερουσαλήμ, καὶ τελεσθήσεται πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν τῷ υἱῷ τοῦ ἀνθρώπου.

Παραλαβὼν. Aor act ptc masc nom sg παραλαμβάνω (attendant circumstance).

τοὺς δώδεκα. Accusative direct object of Παραλαβὼν.

εἶπεν. Aor act ind 3rd sg λέγω.

πρὸς αὐτούς. Indirect object (see 1:13 on πρὸς αὐτὸν).

Ἴδού. See 1:20.

ἀναβαίνομεν. Pres act ind 1st pl ἀναβαίνω.

εἰς Ἱερουσαλήμ. Locative.

τελεσθήσεται. Fut pass ind 3rd sg τελέω.

**πάντα τὰ γεγραμμένα.** Prf pass ptc neut nom pl γράφω (substantival; see 1:66 on πάντες οἱ ἀκούσαντες). Nominative subject of τελεσθήσεται.

**διὰ τῶν προφητῶν.** Intermediate agency.

**τῷ υἱῷ τοῦ ἀνθρώπου.** See 5:24 on ὁ υἱὸς τοῦ ἀνθρώπου.

**τῷ υἱῷ.** Dative of reference.

**τοῦ ἀνθρώπου.** Genitive of relationship.

**18:32 παραδοθήσεται γὰρ τοῖς ἔθνεσιν καὶ ἐμπαυχθήσεται καὶ ὑβρισθήσεται καὶ ἐμπυσθήσεται,**

**παραδοθήσεται.** Fut pass ind 3rd sg παραδίδωμι.

**γὰρ.** The conjunction is best viewed as broadly strengthening the preceding assertion (see also 1:15).

**τοῖς ἔθνεσιν.** Dative indirect object of παραδοθήσεται.

**ἐμπαυχθήσεται.** Fut pass ind 3rd sg ἐμπαίζω.

**ὑβρισθήσεται.** Fut pass ind 3rd sg ὑβρίζω.

**ἐμπυσθήσεται.** Fut pass ind 3rd sg ἐμπύτω.

**18:33 καὶ μαστιγώσαντες ἀποκτενοῦσιν αὐτόν, καὶ τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστήσεται.**

**μαστιγώσαντες.** Aor act ptc masc nom pl μαστιγώω (temporal).

**ἀποκτενοῦσιν.** Fut act ind 3rd pl ἀποκτείνω.

**αὐτόν.** Accusative direct object of ἀποκτενοῦσιν.

**τῇ ἡμέρᾳ τῇ τρίτῃ.** Temporal.

**ἀναστήσεται.** Fut mid ind 3rd sg ἀνίστημι.

**18:34 καὶ αὐτοὶ οὐδὲν τούτων συνῆκαν καὶ ἦν τὸ ῥῆμα τοῦτο κεκρυμμένον ἀπ' αὐτῶν καὶ οὐκ ἐγίνωσκον τὰ λεγόμενα.**

Luke adds this material to the parallel accounts (Mark 10:32-34// Matt 20:17-19), underscoring the lack of understanding on the part of the disciples by a threefold repetition.

**αὐτοὶ.** Nominative subject of συνῆκαν.

**οὐδὲν.** Accusative direct object of συνῆκαν.

**τούτων.** Partitive genitive.

**συνῆκαν.** Aor act ind 3rd pl συνίημι.

**ἦν.** Impf ind 3rd sg εἰμί.



**τὸ ῥῆμα τοῦτο.** Nominative subject of ἦν κεκρυμμένον.  
**κεκρυμμένον.** Prf pass ptc neut nom sg κρύπτω (pluperfect periphrastic).

**ἀπ' αὐτῶν.** Separation. Here, ἀπό indicates the ones from whom something is concealed (BDAG, 105.1.d).

**οὐκ ἐγίνωσκον.** Impf act ind 3rd pl γινώσκω.

**τὰ λεγόμενα.** Pres pass ptc neut acc pl λέγω (substantival).  
 Accusative direct object of ἐγίνωσκον.

### Luke 18:35-43

<sup>35</sup>Now it happened as he was approaching Jericho that a blind man was sitting beside the road begging. <sup>36</sup>When he heard a crowd going by, he asked what was happening. <sup>37</sup>They informed him that Jesus the Nazarene was going by. <sup>38</sup>So, he cried out, saying, "Jesus! Son of David! Have pity on me!" <sup>39</sup>Those who were in the front (of the crowd) were scolding him so that he would be quiet, but he kept on shouting all the more, "Son of David! Have pity on me!" <sup>40</sup>Then Jesus stopped and ordered him to be brought to him. When he came near, he asked him, <sup>41</sup>"What do you want me to do for you?" He replied, "Lord, that I might see again." <sup>42</sup>Then Jesus said to him, "See again! Your faith has delivered you." <sup>43</sup>Immediately, he could see again, and he began following (Jesus) glorifying God. When all the people saw this they gave praise to God.

**18:35 Ἐγένετο δὲ ἐν τῷ ἐγγίξειν αὐτὸν εἰς Ἱεριχὼ τυφλός τις ἐκάθητο παρὰ τὴν ὁδὸν ἐπαιτῶν.**

**Ἐγένετο.** Aor mid ind 3rd sg γίνομαι. See 1:8 on Ἐγένετο.

**ἐγγίξειν.** Pres act inf ἐγγίζω. Used with ἐν τῷ to denote contemporaneous time (see also 1:8 on ἱερατεύειν). When infinitives serve as the object of a preposition, they are always articular (Burk, 81).

**αὐτὸν.** Accusative subject of ἐγγίξειν.

**εἰς Ἱεριχὼ.** Locative.

**τυφλός τις.** Nominative subject of ἐκάθητο.

**ἐκάθητο.** Impf act ind 3rd sg κάθημαι.

**παρὰ τὴν ὁδὸν.** Locative.

**ἐπαιτῶν.** Pres act ptc masc nom sg ἐπαιτέω (manner or attendant circumstance; see 1:24 on λέγουσα).

**18:36** ἀκούσας δὲ ὄχλου διαπορευομένου ἐπυνθάνετο τί εἶη τοῦτο.

**ἀκούσας.** Aor act ptc masc nom sg ἀκούω (temporal).

**ὄχλου.** Genitive complement of ἀκούσας.

**διαπορευομένου.** Pres mid ptc masc gen sg διαπορεύομαι. Complement in an object-complement double genitive construction (see Culy 2009, 89).

**ἐπυνθάνετο τί εἶη τοῦτο.** Lit. “he inquired what this could be.”

**ἐπυνθάνετο.** Impf mid ind 3rd sg πυνθάνομαι.

**τί.** Predicate nominative. The interrogative pronoun introduces an indirect question (cf. 8:9; 18:36; 22:23).

**εἶη.** Pres opt 3rd sg εἶμι.

**τοῦτο.** Nominative subject of εἶη.

**18:37** ἀπήγγειλαν δὲ αὐτῷ ὅτι Ἰησοῦς ὁ Ναζωραῖος παρέρχεται.

**ἀπήγγειλαν.** Aor act ind 3rd pl ἀπαγγέλλω.

**αὐτῷ.** Dative indirect object of ἀπήγγειλαν.

**ὅτι.** Introduces the clausal complement of ἀπήγγειλαν (indirect or direct discourse: “They told him, ‘Jesus the Nazarene is going by’”).

**Ἰησοῦς.** Nominative subject of παρέρχεται.

**ὁ Ναζωραῖος.** Nominative in apposition to Ἰησοῦς.

**παρέρχεται.** Pres mid ind 3rd sg παρέρχομαι.

**18:38** καὶ ἐβόησεν λέγων, Ἰησοῦ υἱὲ Δαβὶδ, ἐλέησόν με.

**ἐβόησεν.** Aor act ind 3rd sg βοάω.

**λέγων.** Pres act ptc masc nom sg λέγω (manner). On the use of a second verb of speech, see 1:19 on ἀποκριθεὶς.

**Ἰησοῦ.** Vocative.

**υἱὲ Δαβὶδ.** The use of the title here and in verse 39 are the only times it is used by a character other than Jesus in the Gospel of Luke (cf. 20:41).

**υἱὲ.** Vocative in apposition to Ἰησοῦ. Wallace (70) notes that appositional vocatives typically make the whole vocative expression more forceful.

**Δαβὶδ.** Genitive of relationship.

**ἐλέησόν.** Aor act impv 2nd sg ἐλεέω. On the second accent, see 1:13 on ἡ δέησις.

**με.** Accusative direct object of ἐλέησόν.

**18:39 καὶ οἱ προάγοντες ἐπετίμων αὐτῷ ἵνα σιγήσῃ, αὐτὸς δὲ πολλῶ μᾶλλον ἔκραζεν, Υἱὲ Δαβὶδ, ἐλέησόν με.**

**οἱ προάγοντες.** Pres act ptc masc nom pl προάγω (substantival). Nominative subject of ἐπετίμων.

**ἐπετίμων.** Impf act ind 3rd pl ἐπιτιμάω.

**αὐτῷ.** Dative complement of ἐπετίμων.

**ἵνα.** Introduces a purpose clause. Taking ἐπιτιμάω as a verb of command in this context with ἵνα introducing indirect discourse appears to be driven by English translation concerns rather than the semantics of the verb itself (contra LN 33.331).

**σιγήσῃ.** Aor act subj 3rd sg σιγάω. Subjunctive with ἵνα.

**αὐτὸς.** Nominative subject of ἔκραζεν. The fronted explicit subject pronoun helps highlight the contrast between the blind man's actions and the actions of those scolding him.

**πολλῶ.** Dative degree of difference (Wallace, 166–67; cf. Smyth §1513).

**μᾶλλον.** Comparative.

**ἔκραζεν.** Impf act ind 3rd sg κράζω.

**Υἱὲ.** Vocative.

**Δαβὶδ.** Genitive of relationship.

**ἐλέησόν.** Aor act impv 2nd sg ἐλεέω. On the second accent, see 1:13 on ἡ δέησις.

**με.** Accusative direct object of ἐλέησόν.

**18:40 σταθεὶς δὲ ὁ Ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθῆναι πρὸς αὐτόν. ἐγγίσαντος δὲ αὐτοῦ ἐπηρώτησεν αὐτόν,**

**σταθεὶς.** Aor mid ptc masc nom sg ἴστημι (attendant circumstance). On the voice, see “Deponency” in the Series Introduction.

**ὁ Ἰησοῦς.** Nominative subject of ἐκέλευσεν.

**ἐκέλευσεν.** Aor act ind 3rd sg κελεύω.

**αὐτόν.** Accusative subject of ἀχθῆναι.

**ἀχθῆναι.** Aor pass inf ἄγω (indirect discourse).

**πρὸς αὐτόν.** Spatial.

**ἐγγίσαντος.** Aor act ptc masc gen sg ἐγγίζω. Genitive absolute (see 2:2 on ἡγεμονεύοντος), temporal.

**αὐτοῦ.** Genitive subject of ἐγγίσαντος.

**ἐπηρώτησεν.** Aor act ind 3rd sg ἐπερωτάω.

**αὐτόν.** Accusative direct object of ἐπηρώτησεν.

**18:41 Τί σοι θέλεις ποιήσω; ὁ δὲ εἶπεν, Κύριε, ἵνα ἀναβλέψω.**

**Τί.** Accusative direct object of ποιήσω.

**σοι.** Dative of advantage, modifying ποιήσω.

**θέλεις.** Pres act ind 2nd sg θέλω.

**ποιήσω.** Aor act subj OR Fut act ind 1st sg ποιέω. The fact that the two forms were often used interchangeably in deliberative questions in the Koine period makes it impossible to say which is intended here (cf. 11:5 on ἔξει). The indirect question (Τί σοι . . . ποιήσω) serves as a clausal complement of θέλεις (cf. 9:54; 22:9).

**ὁ.** Nominative subject of εἶπεν (see 1:29 on ἡ).

**εἶπεν.** Aor act ind 3rd sg λέγω.

**Κύριε.** Vocative.

**ἵνα.** Modifies an implied θέλω and introduces indirect discourse with a verb of cognition (cf. 1:22 on ὅτι; but see also Wallace, 476).

**ἀναβλέψω.** Aor act subj 1st sg ἀναβλέπω. Subjunctive with ἵνα.

**18:42 καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ, Ἀνάβλεψον· ἡ πίστις σου σέσωκέν σε.**

**ὁ Ἰησοῦς.** Nominative subject of εἶπεν.

**εἶπεν.** Aor act ind 3rd sg λέγω.

**αὐτῷ.** Dative indirect object of εἶπεν.

**Ἀνάβλεψον.** Aor act imprv 2nd sg ἀναβλέπω.

**ἡ πίστις σου σέσωκέν σε.** The same exact statement occurs at 7:50; 8:48; and 17:19.

**ἡ πίστις.** Nominative subject of εἶπεν.

**σου.** Subjective genitive.

**σέσωκέν.** Prf act ind 3rd sg σώζω. On the second accent, see 1:13 on ἡ δέησις.

**σε.** Accusative direct object of σέσωκέν.

**18:43** καὶ παραχρῆμα ἀνέβλεψεν καὶ ἠκολούθει αὐτῷ δοξάζων τὸν θεόν. καὶ πᾶς ὁ λαὸς ἰδὼν ἔδωκεν αἶνον τῷ θεῷ.

**παραχρῆμα.** See 5:25 and 1:64 on παραχρῆμα.  
**ἀνέβλεψεν.** Aor act ind 3rd sg ἀναβλέπω.  
**ἠκολούθει.** Impf act ind 3rd sg ἀκολουθέω. On the ingressive translation, see 1:59 on ἐκάλουν.  
**αὐτῷ.** Dative complement of ἠκολούθει.  
**δοξάζων.** Pres act ptc masc nom sg δοξάζω (manner).  
**τὸν θεόν.** Accusative direct object of δοξάζων.  
**πᾶς ὁ λαός.** Nominative subject of ἔδωκεν.  
**ἰδὼν.** Aor act ptc masc nom sg ὁράω (temporal).  
**ἔδωκεν.** Aor act ind 3rd sg δίδωμι.  
**αἶνον.** Accusative direct object of ἔδωκεν.  
**τῷ θεῷ.** Dative indirect object of ἔδωκεν.

### Luke 19:1-10

<sup>1</sup>After entering Jericho, Jesus was passing through the city. <sup>2</sup>And a man by the name of Zacchaeus was there. He was a chief tax-collector—and he was rich! <sup>3</sup>Now, he was trying to see who Jesus was but was unable to because of the crowd, since he was short in stature. <sup>4</sup>So he ran on up ahead and climbed a sycamore tree in order to see him, because he was about to go by there. <sup>5</sup>When he came to that place, Jesus looked up and said to him, “Zacchaeus, hurry and come down! For I must stay at your house today!” <sup>6</sup>So, he quickly came down and gladly welcomed him. <sup>7</sup>When everyone saw (this), they began grumbling, saying, “He has gone in to stay with a sinful man!”

<sup>8</sup>Now, Zacchaeus stood up and said to the Lord, “Half of my belongings, Lord, I am giving to the poor! And if I have extorted anything from anyone, I am paying it back fourfold.” <sup>9</sup>Then Jesus said to him, “Today, salvation has come to this house, because he too is a son of Abraham! <sup>10</sup>Indeed, the Son of Man came to seek and to save the lost.”

**19:1** Καὶ εἰσελθὼν διήρχετο τὴν Ἱερικῶ.

**Καὶ.** The conjunction closely links this pericope with the preceding one, while the rest of the verse marks a shift in scene.

**εἰσελθών.** Aor act ptc masc nom sg εἰσέρχομαι (temporal).

**διήρχετο.** Impf mid ind 3rd sg διέρχομαι. The first three verses supply background information for the narrative that follows using imperfect verbs and equative clauses (διήρχετο; ἦν, v. 2; ἐζήτει, ἠδύνατο, v. 3).

**τὴν Ἰεριχώ.** Accusative complement of διήρχετο. Lit. “entering, he was passing through Jericho.

**19:2 καὶ ἰδοὺ ἀνὴρ ὀνόματι καλούμενος Ζακχαῖος, καὶ αὐτὸς ἦν ἀρχιτελώνης καὶ αὐτὸς πλούσιος.**

**ἰδοὺ.** See 1:20.

**ἀνὴρ.** Nominative subject of a nominal clause (see 5:12 on ἀνὴρ).

**ὀνόματι.** Dative of reference.

**καλούμενος.** Pres pass ptc masc nom sg καλέω (attributive).

**Ζακχαῖος.** Complement in a subject-complement double nominative construction (see 1:32 on υἱός).

**αὐτὸς.** Nominative subject of ἦν. The use of conjoined independent clauses with explicit subject pronouns creates a dramatic style. A number of scribes (A G W 157 1424 *al*) apparently substituted οὗτος for the following αὐτὸς in order to avoid repetition.

**ἦν.** Impf ind 3rd sg εἰμί.

**ἀρχιτελώνης.** Predicate nominative.

**αὐτὸς.** Nominative subject of an implied ἦν.

**πλούσιος.** Predicate adjective of an implied ἦν.

**19:3 καὶ ἐζήτει ἰδεῖν τὸν Ἰησοῦν τίς ἐστίν καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου, ὅτι τῇ ἡλικίᾳ μικρὸς ἦν.**

**ἐζήτει.** Impf act ind 3rd sg ζητέω. See also verse 1 on διήρχετο.

**ἰδεῖν.** Aor act inf ὀράω (complementary).

**τὸν Ἰησοῦν.** Accusative direct object of ἰδεῖν.

**τίς.** Nominative subject of ἐστίν. The interrogative clause, τίς ἐστίν, stands in apposition to what precedes. Lit. “he was trying to see Jesus—who he was—but was unable.”

**ἐστίν.** Pres ind 3rd sg εἰμί. On the loss of accent, see 1:18 on εἰμι.

**οὐκ ἠδύνατο.** Impf mid ind 3rd sg δύναμαι.

**ἀπὸ τοῦ ὄχλου.** Most scholars view the PP as introducing cause (so Robertson, 579–80; Fitzmyer, 2:1223; Bock, 2:1517; Green, 670;

Klein, 600, n. 24; BDAG, 106.5.a). It would also be possible, though, to take the PP as indicating the vantage point from which Zacchaeus was trying to see Jesus (cf. v. 39).

**ὄτι.** Introduces a causal clause.

**τῆ ἡλικία μικρός.** The meaning of the phrase is debated. It could refer to Zacchaeus' age (Green, 669–70) or his physical stature (Fitzmyer, 2:1223). The phrase probably not only refers to Zacchaeus' height, but also serves to characterize him in a negative fashion (see Parsons 2001, 50–57; 2006, 97–108).

**τῆ ἡλικία.** Dative of reference.

**μικρός.** Predicate adjective.

**ἦν.** Impf ind 3rd sg εἰμί.

**19:4 καὶ προδραμῶν εἰς τὸ ἔμπροσθεν ἀνέβη ἐπὶ συκομορέαν ἵνα ἴδῃ αὐτόν ὅτι ἐκείνης ἡμελλεν διέρχεσθαι.**

**προδραμῶν εἰς τὸ ἔμπροσθεν.** Lit. “running ahead to a point in front.” Nolland (3:903) views this phrase as a “pleonasm” and notes that “E F G H L T W Ψ etc. smooth this difficulty by reading προσδραμῶν, ‘running to.’ Others solve the problem by omitting the PP (D R W Ψ etc.). (Note that W Ψ do both!)” While scribes clearly found the construction awkward—only  $\aleph$  B  $\Theta$  157 have the full form, προδραμῶν εἰς τὸ ἔμπροσθεν—the PP is a natural way of specifying the goal of Zacchaeus' sprint.

**προδραμῶν.** Aor act ptc masc nom sg προτρέχω (attendant circumstance).

**εἰς τὸ ἔμπροσθεν.** Locative.

**ἀνέβη.** Aor act ind 3rd sg ἀναβαίνω.

**ἐπὶ συκομορέαν.** Locative.

**ἵνα.** Introduces a purpose clause.

**ἴδῃ.** Aor act subj 3rd sg ὀράω. Subjunctive with ἵνα.

**αὐτόν.** Accusative direct object of ἴδῃ.

**ὄτι.** Introduces a causal clause.

**ἐκείνης.** The feminine genitive form of ἐκεῖνος functions adverbially meaning, “there” (BDAG, 301). BDF (§186.1) identifies ἐκείνης as a genitive of place (cf. Wallace, 124), while Robertson (709) suggests it modifies an implied ὁδοῦ.

**ἡμελλεν.** Impf act ind 3rd sg μέλλω. On the semantics of μέλλω with an infinitive, see 21:7 on μέλλη.

**διέρχεσθαι.** Aor mid inf διέρχομαι (complementary).

**19:5** καὶ ὡς ἦλθεν ἐπὶ τὸν τόπον, ἀναβλέψας ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν, Ζακχαῖε, σπεύσας κατάβηθι, σήμερον γὰρ ἐν τῷ οἴκῳ σου δεῖ με μείναι.

**ὡς.** Temporal.

**ἦλθεν.** Aor act ind 3rd sg ἔρχομαι.

**ἐπὶ τὸν τόπον.** Locative.

**ἀναβλέψας.** Aor act ptc masc nom sg ἀναβλέπω (attendant circumstance).

**ὁ Ἰησοῦς.** Nominative subject of ἀναβλέψας.

**εἶπεν.** Aor act ind 3rd sg λέγω.

**πρὸς αὐτόν.** Indirect object (see 1:13 on πρὸς αὐτόν).

**Ζακχαῖε.** Vocative.

**σπεύσας.** Aor act ptc masc nom sg σπεύδω (attendant circumstance). Attendant circumstance participles take on the mood of the verb they modify (see also 5:14 on ἀπελθῶν).

**κατάβηθι.** Aor act impv 2nd sg καταβαίνω.

**γὰρ.** Causal (see also 1:15).

**ἐν τῷ οἴκῳ.** Locative.

**σου.** Possessive genitive.

**δεῖ.** Pres act ind 3rd sg δεῖ (impersonal).

**με.** Accusative subject of μείναι.

**μείναι.** Aor act inf μένω (complementary; see also 2:49 on εἶναι).

**19:6** καὶ σπεύσας κατέβη καὶ ὑπεδέξατο αὐτόν χαίρων.

**σπεύσας.** Aor act ptc masc nom sg σπεύδω (attendant circumstance). Lit. “hurrying, he came down.”

**κατέβη.** Aor act ind 3rd pl καταβαίνω.

**ὑπεδέξατο.** Aor mid ind 3rd sg ὑποδέχομαι.

**αὐτόν.** Accusative direct object of ὑπεδέξατο.

**χαίρων.** Pres act ptc masc nom sg χαίρω (manner). Lit. “rejoicing.”

**19:7** καὶ ἰδόντες πάντες διεγόγγυζον λέγοντες ὅτι Παρὰ ἀμαρτωλῷ ἀνδρὶ εἰσήλθεν καταλύσαι.

**ιδόντες.** Aor act ptc masc nom pl ὁράω (temporal).



**πάντες.** Nominative subject of διεγόγγυζον.

**διεγόγγυζον.** Impf act ind 3rd pl διαγογγύζω. On the ingressive translation, see 1:59 on ἐκάλουν.

**λέγοντες.** Pres act ptc masc nom pl λέγω (manner or attendant circumstance; see 1:24 on λέγουσα).

**ὅτι.** Introduces the clausal complement (direct discourse; see also 1:25 on ὅτι) of λέγοντες.

**Παρά ἁμαρτωλῶ ἀνδρῖ.** Association.

**εἰσήλθεν.** Aor act ind 3rd sg εἰσέρχομαι.

**καταλύσαι.** Aor act inf καταλύω (purpose). Here, “to experience the hospitality of someone, with principal focus upon lodging” (LN 34.61).

**19:8 σταθεῖς δὲ Ζακχαῖος εἶπεν πρὸς τὸν κύριον, Ἴδου τὰ ἡμίσιά μου τῶν ὑπαρχόντων, κύριε, τοῖς πτωχοῖς δίδωμι, καὶ εἴ τινός τι ἐσυκοφάντησα ἀποδίδωμι τετραπλοῦν.**

**σταθεῖς.** Aor mid ptc masc nom sg ἵστημι (attendant circumstance).

**Ζακχαῖος.** Nominative subject of εἶπεν.

**εἶπεν.** Aor act ind 3rd sg λέγω.

**πρὸς τὸν κύριον.** Indirect object (see 1:13 on πρὸς αὐτόν).

**Ἴδου.** See 1:20.

**τὰ.** The article functions as a nominalizer turning the adjective ἡμίσιά into the accusative direct object of δίδωμι.

**ἡμίσιά.** BDF (§164.5) calls this “classical reverse assimilation of gender and number”; i.e., the word has been attracted to the number and gender of ὑπαρχόντων. One would have expected the neuter singular ἡμισυ, which, in fact, is found in a few mss (A W Δ 1241 *pc*). On the second accent, see 1:13 on ἡ δέησις.

**μου.** Possessive genitive, modifying τῶν ὑπαρχόντων.

**τῶν ὑπαρχόντων.** Pres act ptc neut gen pl ὑπάρχω (substantival). Partitive genitive.

**κύριε.** Vocative. Here, the placement of the vocative likely helps convey a sense of deference to a superior (see 4:34 on Ἰησοῦ).

**τοῖς πτωχοῖς.** Dative indirect object of δίδωμι.

**δίδωμι.** Pres act ind 1st sg δίδωμι.

**εἴ.** Introduces the protasis of a first class condition.

**τινός.** Genitive of separation.

**τι.** Accusative direct object of ἐσυκοφάντησα.

**ἐσυκοφάντησα.** Aor act ind 1st sg συκοφαντέω. Here, “to secure someth. through intimidation” (BDAG, 955.2). Louw (63) argues that both συκοφαντέω and καταβραβεύω (Col 2:18) refer to taking advantage of someone “by illegal or quasi-illegal means,” but the former “may focus somewhat more on the misleading that accompanies the event.” Louw and Nida (33.434) suggest that the misleading is accomplished through false charges.

**ἀποδίδωμι.** Pres act ind 1st sg ἀποδίδωμι.

**τετραπλοῦν.** Adverbial accusative.

**19:9 εἶπεν δὲ πρὸς αὐτὸν ὁ Ἰησοῦς ὅτι Σήμερον σωτηρία τῷ οἴκῳ τούτῳ ἐγένετο, καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ ἐστιν.**

**εἶπεν.** Aor act ind 3rd sg λέγω.

**πρὸς αὐτὸν.** Indirect object (see 1:13 on πρὸς αὐτὸν).

**ὁ Ἰησοῦς.** Nominative subject of εἶπεν.

**ὅτι.** Introduces the clausal complement (direct discourse; see also 1:25 on ὅτι) of εἶπεν.

**σωτηρία.** Nominative subject of ἐγένετο.

**τῷ οἴκῳ τούτῳ.** Although we have rendered this PP with a locative translation, in the syntax it may be a dative of advantage or possession: “salvation is for this house” or “salvation belongs to this house.”

**ἐγένετο.** Aor mid ind 3rd sg γίνομαι.

**καθότι.** This causal conjunction appears in the NT only in Luke’s writings (1:7; 19:9; Acts 2:24, 45; 4:35; 17:31).

**αὐτὸς.** Nominative subject of ἐστιν.

**υἱός.** Predicate nominative.

**Ἀβραάμ.** Genitive of relationship.

**ἐστιν.** Pres ind 3rd sg εἰμί. On the loss of accent, see 1:18 on εἰμι.

**19:10 ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ ἀπολωλός.**

**ἦλθεν.** Aor act ind 3rd sg ἔρχομαι.

**γὰρ.** The conjunction is best viewed as broadly strengthening the preceding assertion (see also 1:15).

**ὁ υἱὸς τοῦ ἀνθρώπου.** See 5:24.

ὁ υἱός. Nominative subject of ἦλθεν.  
 τοῦ ἀνθρώπου. Genitive of relationship.  
 ζητήσαι. Aor act inf ζητέω (purpose).  
 σῶσαι. Aor act inf σφίζω (purpose).  
 τὸ ἀπολωλός. Prf pass ptc neut acc sg ἀπόλλυμι (substantival).  
 Accusative direct object of ζητήσαι καὶ σῶσαι.

### Luke 19:11-28

<sup>11</sup>Now, while they were listening to these things, Jesus went on and told a parable, because he was approaching Jerusalem and they thought that the kingdom of God was going to appear right away. <sup>12</sup>So he said, “A nobleman went to a distant country to receive a kingdom for himself and then return. <sup>13</sup>He (first) called ten of his slaves, gave them ten minas, and said to them, ‘Do business (with this money) while I’m gone.’”

<sup>14</sup>“Now, his subjects hated him, and they sent a delegation after him to say, ‘We don’t want this man to rule over us!’ <sup>15</sup>And it happened that as he returned, after receiving (his) kingdom, he called for these slaves to whom he had given the money to be summoned for him so that he might know what they had earned.”

<sup>16</sup>“The first one came in, saying, ‘Master! Your mina has earned ten minas!’ <sup>17</sup>(The master) said to him, ‘Well done, good slave! Because you have been faithful in the smallest of things, you are given authority over ten cities!’”

<sup>18</sup>“Then the second one came, saying, ‘Your mina, Master, has made five minas!’ <sup>19</sup>So he said to this one also, ‘You will be over five cities!’”

<sup>20</sup>“Then another one came, saying, ‘Master, (here’s) your mina, which I was keeping stored away in a cloth! <sup>21</sup>For, I was afraid of you, because you are a hardnosed man. You take away what you did not put aside, and you reap what you did not sow.’ <sup>22</sup>He said to him, ‘I will judge you based on what you yourself have said, you wicked slave! You knew that I was a hardnosed man, did you, who takes away what I did not put aside and reaps what I did not sow?’ <sup>23</sup>So then, why did you not deposit my money in the bank? Then when I came (back) I could have (at least) gotten it back with interest!’ <sup>24</sup>And to those standing by he said, ‘Take the mina away from him and give it to the one who has ten minas!’ <sup>25</sup>They said to

him, ‘Master, he has ten minas (already)!’<sup>26</sup> I tell you, to everyone who has (more) will be given, but from the one who does not have (much) even what he does have will be taken away!<sup>27</sup> However, these enemies of mine who did not want me to rule over them, bring them here and slaughter them before me!”

<sup>28</sup>When he had said these things, he went in front (of them) going up to Jerusalem.

**19:11** Ἀκούοντων δὲ αὐτῶν ταῦτα προσθεὶς εἶπεν παραβολὴν διὰ τὸ ἐγγὺς εἶναι Ἰερουσαλήμ αὐτὸν καὶ δοκεῖν αὐτοὺς ὅτι παραχρῆμα μέλλει ἡ βασιλεία τοῦ θεοῦ ἀναφαίνεσθαι.

**Ἀκούοντων.** Pres act ptc masc gen pl ἀκούω. Genitive absolute (see 2:2 on ἡγεμονεύοντος), temporal.

**αὐτῶν.** Genitive subject of Ἀκούοντων. The nearest plural referent for the pronoun is the group that grumbles at Jesus’ decision to dine with Zacchaeus in verse 7.

**ταῦτα.** Accusative direct object of Ἀκούοντων.

**προσθεὶς.** Aor act ptc masc nom sg προστίθημι (attendant circumstance). Lit. “adding (to what he had been saying), he told a parable.”

**εἶπεν.** Aor act ind 3rd sg λέγω.

**παραβολὴν.** Accusative direct object of εἶπεν.

**ἐγγὺς . . . Ἰερουσαλήμ.** Locative. Here, ἐγγὺς functions as a preposition with the indeclinable Ἰερουσαλήμ being either genitive or dative (see BDF §184). The fronted position of ἐγγὺς highlights Jesus’ proximity to Jerusalem.

**εἶναι.** Pres act inf εἶμι. Used with διὰ τὸ to denote cause.

**αὐτὸν.** Accusative subject of εἶναι.

**δοκεῖν.** Pres act inf δοκέω. Used with διὰ τὸ to denote cause.

**αὐτοὺς.** Accusative subject of δοκεῖν.

**ὅτι.** Introduces the clausal complement (indirect discourse with a verb of cognition; see 1:22 on ὅτι) of δοκεῖν.

**παραχρῆμα.** See 1:64.

**μέλλει.** Pres act ind 3rd sg μέλλω. On the semantics of μέλλω with an infinitive, see 21:7 on μέλλη.

**ἡ βασιλεία.** Nominative subject of μέλλει.

**τοῦ θεοῦ.** Subjective genitive (see also 4:43).

**ἀναφαίνεσθαι.** Pres mid inf ἀναφαίνω (complementary).

**19:12 εἶπεν οὖν, Ἄνθρωπός τις εὐγενῆς ἐπορεύθη εἰς χώραν μακρὰν λαβεῖν ἑαυτῷ βασιλείαν καὶ ὑποστρέψαι.**

**εἶπεν.** Aor act ind 3rd sg λέγω.

**οὖν.** Here, the conjunction “serves to resume a subject once more after an interruption” (BDAG, 736.2.α).

**Ἄνθρωπός τις εὐγενῆς.** Nominative subject of ἐπορεύθη. On the second accent on Ἄνθρωπός, see 1:13 on ἡ δέησις. Levinsohn (2000, 20) notes that “sentences at the beginning of discourses commonly open with a non-verbal constituent” to mark a point of departure for the story that follows.

**ἐπορεύθη.** Aor mid ind 3rd sg πορεύομαι. On the voice, see “Deponency” in the Series Introduction.

**εἰς χώραν μακρὰν.** Locative.

**λαβεῖν.** Aor act inf λαμβάνω (purpose).

**ἑαυτῷ.** Dative of advantage.

**βασιλείαν.** Accusative direct object of λαβεῖν.

**ὑποστρέψαι.** Aor act inf ὑποστρέφω (purpose).

**19:13 καλέσας δὲ δέκα δούλους ἑαυτοῦ ἔδωκεν αὐτοῖς δέκα μνάς καὶ εἶπεν πρὸς αὐτούς, Πραγματεύσασθε ἐν ᾧ ἔρχομαι.**

**καλέσας.** Aor act ptc masc nom sg καλέω (attendant circumstance).

**δέκα δούλους.** Accusative direct object of καλέσας.

**ἑαυτοῦ.** Possessive genitive.

**ἔδωκεν.** Aor act ind 3rd sg δίδωμι.

**αὐτοῖς.** Dative indirect object of ἔδωκεν. On the word order, see 1:2 on ἡμῖν.

**δέκα μνάς.** Accusative direct object of ἔδωκεν. A μνᾶ was “a Greek monetary unit worth one hundred denarii” (LN 6.81).

**εἶπεν.** Aor act ind 3rd sg λέγω.

**πρὸς αὐτούς.** Indirect object (see 1:13 on πρὸς αὐτὸν).

**Πραγματεύσασθε.** Aor mid imprv 2nd pl πραγματεύομαι. The verb means, “to be engaged in some kind of business, generally buying and selling” (LN 57.197).

**ἐν ᾧ.** The preposition with a dative singular relative pronoun may

be used, as here, to form a temporal expression meaning “while” (see also 5:34; Mark 2:19; John 5:7; 1 Pet 2:12; 3:16; and perhaps Rom 8:3; Culy 1989b, 72–73, 89). On the same construction with a plural relative pronoun, see 12:1.

**ἔρχομαι.** Pres mid ind 1st sg ἔρχομαι. Lit. “while I go.”

**19:14 οἱ δὲ πολῖται αὐτοῦ ἐμίσουν αὐτόν καὶ ἀπέστειλαν πρεσβείαν ὀπίσω αὐτοῦ λέγοντες, Οὐ θέλομεν τοῦτον βασιλεῦσαι ἐφ’ ἡμᾶς.**

**οἱ . . . πολῖται.** Nominative subject of ἐμίσουν. Lit. “citizens.”  
**αὐτοῦ.** Genitive of relationship.

**ἐμίσουν.** Impf act ind 3rd pl μισέω.

**αὐτόν.** Accusative direct object of ἐμίσουν.

**ἀπέστειλαν.** Aor act ind 3rd pl ἀποστέλλω.

**πρεσβείαν.** Accusative direct object of ἀπέστειλαν. The singular noun is likely being used as a class noun here. Thus, “delegation” or “embassy,” rather than “ambassador.”

**ὀπίσω αὐτοῦ.** Spatial.

**λέγοντες.** Pres act ptc masc nom pl λέγω (purpose).

**θέλομεν.** Pres act ind 1st pl θέλω.

**τοῦτον.** Accusative subject of βασιλεῦσαι.

**βασιλεῦσαι.** Aor act inf βασιλεύω (complementary).

**ἐφ’ ἡμᾶς.** Locative. See also 1:12 on ἐπ’ αὐτόν.

**19:15 Καὶ ἐγένετο ἐν τῷ ἐπανελθεῖν αὐτὸν λαβόντα τὴν βασιλείαν καὶ εἶπεν φωνηθῆναι αὐτῷ τοὺς δούλους τοῦτους οἱς δεδώκει τὸ ἀργύριον, ἵνα γοῖ τί διεπραγματεύσαντο.**

**ἐγένετο.** Aor mid ind 3rd sg γίνομαι. See 1:8 on Ἐγένετο.

**ἐπανελθεῖν.** Aor act inf ἐπανερχομαι. Used with ἐν τῷ to denote contemporaneous time (see also 1:8 on ἱερατεύειν). When infinitives serve as the object of a preposition, they are always articular (Burk, 81). On the use of the aorist infinitive, see 3:21 on βαπτισθῆναι.

**αὐτόν.** Accusative subject of ἐπανελθεῖν.

**λαβόντα.** Aor act ptc masc acc sg λαμβάνω (temporal). Here, the adverbial participle is accusative in order to match the case of the implied subject of the infinitive (see Culy 2003, 446, n. 34). The

participle could conceivably be taken as attributive: “. . . when he, who had (now) received (his) kingdom, returned. . . .”

**τὴν βασιλείαν.** Accusative direct object of λαβόντα.

**εἶπεν φωνηθῆναι αὐτῷ τοὺς δούλους τούτους.** Lit. “he said for these slaves to be called to him.”

**εἶπεν.** Aor act ind 3rd sg λέγω.

**φωνηθῆναι.** Aor pass inf φωνέω (indirect discourse).

**αὐτῷ.** Dative of advantage or location.

**τοὺς δούλους τούτους.** Accusative subject of φωνηθῆναι.

**οἷς.** Dative indirect object of δεδώκει.

**δεδώκει.** Plprf act ind 3rd sg δίδωμι.

**τὸ ἀργύριον.** Accusative direct object of δεδώκει.

**ἵνα.** Introduces a purpose clause.

**γνοῖ.** Aor act subj 3rd sg γινώσκω. Subjunctive with ἵνα.

**τί.** Accusative direct object of διεπραγματεύσαντο. The interrogative clause (indirect question) serves as the clausal complement of γνοῖ.

**διεπραγματεύσαντο.** Aor mid ind 3rd pl διαπραγματεύομαι. Many manuscripts (A Θ Π 047 <sup>f<sup>1</sup>,13</sup> M pm) read τίς τί διεπραγματεύσατο (3rd sg) rather than τί διεπραγματεύσαντο, presumably to clarify that the nobleman was interested in how much each of the slaves had gained by trading and not in their collective total. Several translations (REB, NJB) reflect the sense of the variant (which was printed in the text of NA<sup>26</sup>; cf. Omanson, 143). In the variant reading τίς is the nominative subject of διεπραγματεύσατο, with the whole expression reading, lit. “to find out who had earned what.”

**19:16 παρεγένετο δὲ ὁ πρῶτος λέγων, Κύριε, ἡ μνᾶ σου δέκα προσηργάσατο μνᾶς.**

**παρεγένετο.** Aor mid ind 3rd sg παραγίνομαι.

**ὁ πρῶτος.** Nominative subject of παρεγένετο.

**λέγων.** Pres act ptc masc nom sg λέγω (manner). Although this participle is typically translated as if it introduces an attendant circumstance, we maintain that such a usage would require εἰπών, i.e., a participle with the same aspect as the main verb (see 1:24 on λέγουσα). The difference in this construction is that it portrays the

slave eagerly announcing his success as he is coming in (see the translation), as opposed to waiting until he gets up to the master (“he arrived and said”). Alternatively, we may simply be dealing with a formal scene where the slaves, bunched in a group awaiting their turn, one by one walk forward announcing what they have done with what was entrusted to them.

**Κύριε.** Vocative.

**ἡ μνᾶ.** Nominative subject of προσηγάσατο.

**σου.** Possessive genitive.

**δέκα . . . μνᾶς.** Accusative direct object of προσηγάσατο.

**προσηγάσατο.** Aor mid ind 3rd sg προσεργάζομαι.

**19:17** καὶ εἶπεν αὐτῷ, Εὖγε, ἀγαθὲ δούλε, ὅτι ἐν ἐλαχίστῳ πιστὸς ἐγένου, ἴσθι ἐξουσίαν ἔχων ἐπάνω δέκα πόλεων.

**εἶπεν.** Aor act ind 3rd sg λέγω.

**αὐτῷ.** Dative indirect object of εἶπεν.

**Εὖγε.** The adverb combines εὖ and γε and means something like, “Bravo!” “Excellent!”

**ἀγαθὲ δούλε.** Vocative.

**ὅτι.** Introduces a causal clause.

**ἐν ἐλαχίστῳ.** Reference. The superlative adjective is hyperbolic.

**πιστὸς.** Predicate adjective.

**ἐγένου.** Aor mid ind 2nd sg γίνομαι.

**ἴσθι ἐξουσίαν ἔχων.** Lit. “Let you be having authority.”

**ἴσθι.** Pres act impv 2nd sg εἰμί.

**ἐξουσίαν.** Accusative direct object of ἔχων.

**ἔχων.** Pres act ptc masc nom sg ἔχω (present periphrastic).

**ἐπάνω δέκα πόλεων.** Subordination (BDAG, 359.3).

**19:18** καὶ ἦλθεν ὁ δεύτερος λέγων, Ἦ μνᾶ σου, κύριε, ἐποίησεν πέντε μνᾶς.

**ἦλθεν.** Aor act ind 3rd sg ἔρχομαι.

**ὁ δεύτερος.** Nominative subject of ἦλθεν.

**λέγων.** Pres act ptc masc nom sg (manner; see v.16).

**Ἦ μνᾶ.** Nominative subject of ἐποίησεν.

**σου.** Possessive genitive.



**κύριε.** Vocative. Here, the placement of the vocative likely helps convey a sense of deference to a superior (see 4:34 on Ἰησοῦ).

**ἐποίησεν.** Aor act ind 3rd sg ποιέω.

**πέντε μνᾶς.** Accusative direct object of ἐποίησεν.

**19:19 εἶπεν δὲ καὶ τούτῳ, Καὶ σὺ ἐπάνω γίνου πέντε πόλεων.**

**εἶπεν.** Aor act ind 3rd sg λέγω.

**τούτῳ.** Dative indirect object of εἶπεν.

**σὺ.** Nominative subject of γίνου.

**ἐπάνω . . . πέντε πόλεων.** Subordination (BDAG, 359.3).

**γίνου.** Pres act impv 2nd sg γίνομαι. Lit. “Let you be . . .”

**19:20 καὶ ὁ ἕτερος ἦλθεν λέγων, Κύριε, ἰδοὺ ἡ μνᾶ σου ἣν εἶχον ἀποκειμένην ἐν σουδαρίῳ·**

**ὁ ἕτερος.** Nominative subject of ἦλθεν.

**ἦλθεν.** Aor act ind 3rd sg ἔρχομαι.

**λέγων.** Pres act ptc masc nom sg λέγω (manner). If our analysis of the participle is correct (see v. 16), Jesus’ portrayal of the lazy slave’s presentation is almost comical. It is designed to highlight just how ridiculous such an approach to handling the master’s resources was: “Your mina! . . . which I was holding on to for you, keeping it nice and safe in this handkerchief!” The slave’s words are the kind of thing you regret saying as soon as the words are out of your mouth.

**Κύριε.** Vocative.

**ἰδοὺ.** See 1:20.

**ἡ μνᾶ.** Nominative subject of a nominal clause (see 5:12 on ἀνὴρ).

**σου.** Possessive genitive.

**ἣν.** Accusative direct object of εἶχον.

**εἶχον.** Impf act ind 1st sg ἔχω. Lit. “I was having/holding.”

**ἀποκειμένην.** Pres pass ptc fem acc sg ἀπόκειμαι (attributive).

Complement in an object-complement double accusative construction with the relative pronoun serving as the direct object. The verb means, “to put something away for safekeeping” (LN 85.53). Although there were periphrastic constructions formed with ἔχω plus a participle in the classical period, the fact that they almost exclusively involved aorist participles (see Rijksbaron, 130–31) makes such an analysis here unlikely.

**ἐν σουδαρίῳ.** Locative. This could refer specifically to a face cloth or handkerchief used for wiping away perspiration or less specifically to a small cloth (cf. BDAG, 934; LN 6.159).

**19:21 ἐφοβούμην γάρ σε, ὅτι ἄνθρωπος αὐστηρὸς εἶ, αἶρεις ὃ οὐκ ἔθηκας καὶ θερίζεις ὃ οὐκ ἔσπειρας.**

**ἐφοβούμην.** Impf mid ind 1st sg φοβέομαι.

**γάρ.** Causal (see also 1:15).

**σε.** Accusative direct object of ἐφοβούμην.

**ὅτι.** Introduces a causal clause.

**ἄνθρωπος αὐστηρὸς.** Predicate nominative. The term αὐστηρὸς occurs only here and in verse 22 in the NT: “pertaining to being strict in requirement” (BDAG, 151). The language points to “a tough, uncompromising, punctilious financier” (BDAG, 152).

**εἶ.** Pres act ind 2nd sg εἶμι.

**αἶρεις ὃ οὐκ ἔθηκας.** Given the parable’s focus on handling money, we may well be dealing with a financial metaphor here that refers to “taking out” (αἶρεις) what you did not “put in” (ἔθηκας) to the bank (see LN 57.218). Marshall (707) argues that the metaphor “is used here to describe a person who seeks a disproportionately high return from his investments.”

**αἶρεις.** Pres act ind 2nd sg αἶρω.

**ὃ.** Accusative direct object of ἔθηκας. The relative pronoun introduces a headless relative clause (see 6:2 on ὃ), which as a whole (ὃ οὐκ ἔθηκας) serves as the direct object of αἶρεις.

**ἔθηκας.** Aor act ind 2nd sg τίθημι.

**θερίζεις.** Pres act ind 2nd sg θερίζω.

**ὃ.** Accusative direct object of ἔσπειρας. The relative pronoun introduces a headless relative clause (see 6:2 on ὃ), which as a whole (ὃ οὐκ ἔσπειρας) serves as the direct object of θερίζεις.

**ἔσπειρας.** Aor act ind 2nd sg σπείρω.

**19:22 λέγει αὐτῷ, Ἐκ τοῦ στόματός σου κρινῶ σε, πονηρὸν δούλε. ἤδειξ ὅτι ἐγὼ ἄνθρωπος αὐστηρὸς εἶμι, αἶρων ὃ οὐκ ἔθηκα καὶ θερίζων ὃ οὐκ ἔσπειρα;**

**λέγει.** Pres act ind 3rd sg λέγω. On the significance of the historical present, see 7:40 on φησίν.

**αὐτῷ.** Dative indirect object of λέγει.

**Ἐκ τοῦ στόματός.** Source. Lit. “out of (your) mouth.” On the second accent, see 1:13 on ἡ δέησις.

**σου.** Possessive genitive.

**κρινῶ.** Fut act ind 1st sg κρίνω.

**σε.** Accusative direct object of κρινῶ.

**πονηρὲ δοῦλε.** Vocative. Here, the placement of the vocative likely helps convey a sense of “talking down” to an inferior (see 4:34 on Ἰησοῦ).

**ἦδεις.** Plprf act ind 2nd sg οἶδα.

**ὅτι.** Introduces the clausal complement (indirect discourse with a verb of cognition; see 1:22 on ὅτι) of ἦδεις.

**ἐγώ.** Nominative subject of εἶμι.

**ἄνθρωπος αὐστηρός.** Predicate nominative. On αὐστηρός, see verse 21.

**εἶμι.** Pres ind 1st sg εἶμι.

**αἴρων.** Pres act ptc masc nom sg αἶρω (attributive).

**ὃ.** Accusative direct object of ἔθηκα. The relative pronoun introduces a headless relative clause (see 6:2 on ὃ), which as a whole (ὃ οὐκ ἔθηκα) serves as the direct object of αἴρων.

**ἔθηκα.** Aor act ind 1st sg τίθημι.

**θερίζων.** Pres act ptc masc nom sg θερίζω (attributive).

**ὃ.** Accusative direct object of ἔσπειρα. The relative pronoun introduces a headless relative clause (see 6:2 on ὃ), which as a whole (ὃ οὐκ ἔσπειρα) serves as the direct object of θερίζων.

**ἔσπειρα.** Aor act ind 1st sg σπείρω.

**19:23 καὶ διὰ τί οὐκ ἔδωκάς μου τὸ ἀργύριον ἐπὶ τράπεζαν; κἀγὼ ἐλθὼν σὺν τόκῳ ἂν αὐτὸ ἔπραξα.**

**διὰ τί.** Causal. Lit. “because of what?”

**ἔδωκάς.** Aor act ind 2nd sg δίδωμι. On the second accent, see 1:13 on ἡ δέησις.

**μου.** Possessive genitive.

**τὸ ἀργύριον.** Accusative direct object of ἔδωκάς.

**ἐπὶ τράπεζαν.** Locative. Lit. “on the table,” but here the expression is used of making a bank deposit (see BDAG, 1013.1.c), a sense that is common in both classical and Hellenistic Greek texts (Fitzmyer, 2:1237).

**ἐλθῶν.** Aor act ptc masc nom sg ἔρχομαι (temporal). BDF (§360.2) notes that this verse “contains in ἐλθῶν an unreal-temporal protasis as it were.”

**σὺν τόκῳ.** Association.

**αὐτὸ.** Accusative direct object of ἔπραξα.

**ἔπραξα.** Aor act ind 1st sg πράσσω. Here, πράσσω is used in the sense of “collect taxes, duties, interest” (BDAG, 860.2).

**19:24 καὶ τοῖς παρεστῶσιν εἶπεν, Ἄρατε ἀπ’ αὐτοῦ τὴν μνᾶν καὶ δότε τῷ τὰς δέκα μνᾶς ἔχοντι**

**τοῖς παρεστῶσιν.** Prf act ptc masc dat pl παρίστημι (substantival). Dative indirect object of εἶπεν. This vague expression (lit. “the ones standing by”) could refer to either the king’s “attendants” (so Fitzmyer, 2:1238; Nolland, 3:916) or to the other slaves who were present (so Bock, 2:1540).

**εἶπεν.** Aor act ind 3rd sg λέγω.

**Ἄρατε.** Aor act impv 2nd pl αἴρω.

**ἀπ’ αὐτοῦ.** Separation.

**τὴν μνᾶν.** Accusative direct object of Ἄρατε.

**δότε.** Aor act impv 2nd pl δίδωμι.

**τῷ . . . ἔχοντι.** Pres act ptc masc dat sg ἔχω (substantival). Dative indirect object of δότε.

**τὰς δέκα μνᾶς.** Accusative direct object of ἔχοντι.

**19:25—καὶ εἶπαν αὐτῷ, Κύριε, ἔχει δέκα μνᾶς—**

**εἶπαν.** Aor act ind 3rd pl λέγω. On the form, see 1:61.

**αὐτῷ.** Dative indirect object of εἶπαν.

**Κύριε.** Vocative.

**ἔχει.** Pres act ind 3rd sg ἔχω.

**δέκα μνᾶς.** Accusative direct object of ἔχει.

**19:26 λέγω ὑμῖν ὅτι παντὶ τῷ ἔχοντι δοθήσεται, ἀπὸ δὲ τοῦ μὴ ἔχοντος καὶ ὃ ἔχει ἀρθήσεται.**

**λέγω ὑμῖν.** See 3:8.

**λέγω.** Pres act ind 1st sg λέγω. The next verse makes it clear that this is the king speaking rather than Jesus adding commentary himself.

**ὑμῖν.** Dative indirect object of λέγω.

**ὅτι.** Introduces the clausal complement (direct discourse; see also 1:25 on ὅτι) of λέγω.

**παντὶ τῷ ἔχοντι.** Pres act ptc masc dat sg ἔχω (substantival; see 1:66 on πάντες οἱ ἀκούσαντες). Dative indirect object of δοθήσεται.

**δοθήσεται.** Fut pass ind 3rd sg δίδωμι.

**ἀπὸ . . . τοῦ μὴ ἔχοντος.** Separation.

**τοῦ . . . ἔχοντος.** Pres act ptc masc gen sg ἔχω (substantival).

**καὶ.** Ascensive.

**ὁ.** Accusative direct object of ἔχει. The relative pronoun introduces a headless relative clause (see 6:2 on ὁ), which as a whole (ὁ ἔχει) serves as the subject of ἀρθήσεται.

**ἔχει.** Pres act ind 3rd sg ἔχω.

**ἀρθήσεται.** Fut pass ind 3rd sg αἶρω.

**19:27 πλὴν τοὺς ἐχθροὺς μου τούτους τοὺς μὴ θελήσαντάς με βασιλεῦσαι ἐπ’ αὐτοὺς ἀγάγετε ὧδε καὶ κατασφάξατε αὐτοὺς ἔμπροσθέν μου.**

**πλὴν.** Louw and Nida (89.130) define πλὴν as a marker “of contrast, implying the validity of something irrespective of other considerations.”

**τοὺς ἐχθροὺς . . . τούτους.** This should probably be taken as the accusative direct object of ἀγάγετε, rather than an accusative topic of what follows (see 1:36 on Ἐλισάβετ), since there is no resumptive pronoun (αὐτοὺς would not qualify). We have used a topic construction in the English translation, however, to try to capture the force of the fronted, lengthy direct object.

**μου.** Genitive of relationship.

**τοὺς . . . θελήσαντάς.** Aor act ptc masc acc pl θέλω (attributive). On the second accent, see 1:13 on ἡ δέησις.

**με.** Accusative subject of βασιλεῦσαι.

**βασιλεῦσαι.** Aor act inf βασιλεύω (complementary).

**ἐπ’ αὐτοὺς.** The prepositional phrase functions as a “marker of power, authority, control of or over someone or something” (BDAG, 365.9).

**ἀγάγετε.** Aor act impv 2nd pl ἄγω.

**κατασφάζατε.** Aor act impv 2nd pl κατασφάζω. The verb indicates “to slaughter, either animals or persons; in contexts referring to persons, the implication is of violence and mercilessness” (LN 20.72).

**αὐτούς.** Accusative direct object of κατασφάζατε.

**ἔμπροσθέν μου.** Locative. On the second accent, see 1:13 on ἡ δέησις.

**19:28 Καὶ εἰπὼν ταῦτα ἐπορεύετο ἔμπροσθεν ἀναβαίνων εἰς Ἱεροσόλυμα.**

**Καὶ.** Given the presence of this conjunction and the lack of clear boundary markers until the next verse (Καὶ ἐγένετο ὡς), verse 28 is best taken as the conclusion to this pericope rather than the start of the next one (so Nolland, 3:917; de la Potterie, 627–29; contra the vast majority of scholars and versions).

**εἰπὼν.** Aor act ptc masc nom sg λέγω (temporal).

**ταῦτα.** Accusative direct object of εἰπὼν.

**ἐπορεύετο ἔμπροσθεν.** This expression (lit. “he went before”) could either refer to Jesus going in front of those with him (so Plummer, 444; Marshall, 711; Nolland, 3:917; Fitzmyer’s note, 2:1247) or Jesus continuing his movement forward (so Bock, 2:1552; Fitzmyer’s translation, 2:1247).

**ἐπορεύετο.** Impf mid ind 3rd sg πορεύομαι.

**ἀναβαίνων.** Pres act ptc fem nom sg ἀναβαίνω (attendant circumstance or manner).

**εἰς Ἱεροσόλυμα.** Locative.

### Luke 19:29-40

<sup>29</sup>And it happened when he came near to Bethphage and Bethany at the hill called (the Mount) of Olives that he sent two of his disciples, <sup>30</sup>saying, “Go into the village across (from here) where you will find a colt tied up when you enter, on which no person has ever sat. Untie it and bring (it here). <sup>31</sup>And if anyone should ask you, ‘Why are you untying (it)?’ say this: ‘The Lord needs it.’”

<sup>32</sup>So, those who had been sent went away and found (it) just as he had told them. <sup>33</sup>Then, while they were untying the colt, its masters said to them, “Why are you untying the colt?” <sup>34</sup>They replied, “The

Lord needs it.”<sup>35</sup>So, they brought it to Jesus and after throwing (their) garments on the colt they helped Jesus mount (it).

<sup>36</sup>Now, as he was going along, they were spreading their garments under (him) on the road. <sup>37</sup>Then, when he had already come near to the descent from the Mount of Olives, the whole throng of disciples joyfully began to praise God with a loud voice concerning all the incredible miracles they had seen, <sup>38</sup>saying, “Blessed is the Coming One, the king (who comes) in the name of the Lord! Peace in heaven and glory in the highest places!”<sup>39</sup>Then some of the Pharisees from the crowd said to him, “Teacher, reprimand your disciples!” <sup>40</sup>He responded and said, “I tell you, if these become silent, the stones will cry out!”

**19:29 Καὶ ἐγένετο ὡς ἤγγισεν εἰς Βηθφαγή καὶ Βηθανία[ν] πρὸς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν, ἀπέστειλεν δύο τῶν μαθητῶν**

**ἐγένετο.** Aor mid ind 3rd sg γίνομαι. As is common, here καὶ ἐγένετο helps mark the beginning of a new pericope (see also 1:8 on Ἐγένετο).

**ὡς.** Temporal. Although ἐγένετο ὡς followed by a finite verb occurs frequently in the LXX (Gen 27:30; Deut 5:23; Judg 2:4; 1 Sam 4:18; cf. Nolland, 1:66), the construction is limited to Luke’s gospel in the NT (1:23, 41; 2:15; cf. 11:1).

**ἤγγισεν.** Aor act ind 3rd sg ἐγγίζω.

**εἰς Βηθφαγή καὶ Βηθανία.** Locative.

**πρὸς τὸ ὄρος.** Spatial.

**καλούμενον.** Pres pass ptc neut acc sg καλέω (attributive).

**Ἐλαιῶν.** Genitive of identification (see 2:4 on Ναζαρέθ), modifying an implied τὸ ὄρος, which has been omitted by ellipsis and would have functioned as the complement in a subject-complement double accusative construction (see 1:32 on υἱός): “the mount (called) Olives/Olive Trees.”

**ἀπέστειλεν.** Aor act ind 3rd sg ἀποστέλλω.

**δύο.** Accusative direct object of ἀπέστειλεν.

**τῶν μαθητῶν.** Partitive genitive.

**19:30 λέγων, Ὑπάγετε εἰς τὴν κατέναντι κώμην, ἐν ἧ εἰσπορευόμενοι εὑρήσετε πῶλον δεδεμένον, ἐφ’ ὃν οὐδεὶς πώποτε ἀνθρώπων ἐκάθισεν, καὶ λύσαντες αὐτὸν ἀγάγετε.**

**λέγων.** Pres act ptc masc nom sg λέγω (means).

**ὑπάγετε.** Pres act impv 2nd pl ὑπάγω.

**εἰς τὴν κατέναντι κώμην.** Locative. Lit. “into the opposite village.”

**ἐν ᾗ.** Locative. Lit. “in which.” Levinsohn (2000, 191; emphasis in original) argues that with nonrestrictive relative clauses that describe an event that occurs subsequent to the preceding event or situation, “characteristically, the information preceding the relative pronoun is *backgrounded* vis-à-vis what follows. . . . The clause preceding the relative pronoun often contains a state or activity verb, which tends to correlate with background information in narrative, while the clause that follows the relative pronoun contains an achievement or accomplishment verb, which tends to correlate with foreground information.” (On verb types and information status, see also Levinsohn 2000, 173; Foley and Van Valin, 371). He goes on to suggest that “the rhetorical effect of using a continuative relative clause in narrative is apparently to move the story forward quickly by combining background and foreground information in a single sentence” (2000, 192). Here, the preceding clause contains an activity verb (ὑπάγετε), while the relative clause contains an achievement verb (εὑρήσετε).

**εἰσπορευόμενοι.** Pres mid ptc masc nom pl εἰσπορεύομαι (temporal).

**εὑρήσετε.** Fut act ind 2nd pl εὑρίσκω.

**πῶλον.** Accusative direct object of εὑρήσετε.

**δεδεμένον.** Prf pass ptc masc acc sg δέω. Complement in an object-complement double accusative construction (see 2:12 on ἐσπαργανωμένον).

**ἐφ’ ὧν.** Locative.

**οὐδεῖς.** Nominative subject of ἐκάθισεν.

**ἀνθρώπων.** Partitive genitive.

**ἐκάθισεν.** Aor act ind 3rd sg καθίζω.

**λύσαντες.** Aor act ptc masc nom pl λύω (attendant circumstance). Attendant circumstance participles take on the mood of the verb they modify (see also 5:14 on ἀπελθῶν).

**αὐτόν.** Accusative direct object of λύσαντες.

**ἀγάγετε.** Aor act impv 2nd pl ἄγω.



**19:31** καὶ ἐάν τις ὑμᾶς ἐρωτᾷ, Διὰ τί λύετε; οὕτως ἐρεῖτε ὅτι Ὁ κύριος αὐτοῦ χρείαν ἔχει.

**ἐάν.** Introduces the protasis of a third class condition.

**τις.** Nominative subject of ἐρωτᾷ.

**ὑμᾶς.** Accusative direct object of ἐρωτᾷ.

**ἐρωτᾷ.** Pres act subj 3rd sg ἐρωτάω. Subjunctive with ἐάν.

**Διὰ τί.** Causal. Lit. “because of what?”

**λύετε.** Pres act ind 2nd pl λύω.

**ἐρεῖτε.** Fut act ind 2nd pl λέγω (imperative future). Marshall (713) calls this use of the future tense “a polite imperative.”

**ὅτι Ὁ κύριος αὐτοῦ χρείαν ἔχει.** Lit. “that the Lord has need of it.” The clause is actually quite ambiguous (see further below). One alternative translation would be “say this: ‘Because its master needs (it).’”

**ὅτι.** Introduces the clausal complement (direct discourse; see also 1:25 on ὅτι) of ἐρεῖτε. Alternatively, it could be causal.

**Ὁ κύριος.** Nominative subject of ἔχει. This could be a reference to Jesus (“the Lord”) or to the colt’s master (or perhaps to Jesus as “the [real] Master”; see Marshall, 713).

**αὐτοῦ.** Objective genitive (modifying χρείαν) or genitive of subordination (modifying Ὁ κύριος).

**χρείαν.** Accusative direct object of ἔχει.

**ἔχει.** Pres act ind 3rd sg ἔχω.

**19:32** ἀπελθόντες δὲ οἱ ἀπεσταλμένοι εὔρον καθὼς εἶπεν αὐτοῖς.

**ἀπελθόντες.** Aor act ptc masc nom pl ἀπέρχομαι (attendant circumstance).

**οἱ ἀπεσταλμένοι.** Prf pass ptc masc nom pl ἀποστέλλω (substantival). Nominative subject of εὔρον.

**εὔρον.** Aor act ind 3rd pl εὕρισκω.

**εἶπεν.** Aor act ind 3rd sg λέγω.

**αὐτοῖς.** Dative indirect object of εἶπεν.

**19:33** λυόντων δὲ αὐτῶν τὸν πῶλον εἶπαν οἱ κύριοι αὐτοῦ πρὸς αὐτούς, Τί λύετε τὸν πῶλον;

**λυόντων.** Pres act ptc masc gen pl λύω. Genitive absolute (see 2:2 on ἡγεμονεύοντος), temporal.

**αὐτῶν.** Genitive subject of λυόντων.

**τὸν πῶλον.** Accusative direct object of λυόντων.

**εἶπαν.** Aor act ind 3rd pl λέγω. On the form, see 1:61.

**οἱ κύριοι.** Nominative subject of εἶπαν.

**αὐτοῦ.** Genitive of subordination.

**πρὸς αὐτούς.** Indirect object (see 1:13 on πρὸς αὐτὸν).

**λύετε.** Pres act ind 2nd pl λύω.

**τὸν πῶλον.** Accusative direct object of λύετε.

**19:34 οἱ δὲ εἶπαν ὅτι Ὁ κύριος αὐτοῦ χρεῖαν ἔχει.**

**οἱ.** Nominative subject of εἶπαν (see 1:29 on ἡ).

**εἶπαν.** Aor act ind 3rd pl λέγω. On the form, see 1:61.

**ὅτι Ὁ κύριος αὐτοῦ χρεῖαν ἔχει.** On the ambiguity in this clause, see verse 33.

**ὅτι.** Introduces the clausal complement (direct discourse; see also 1:25 on ὅτι) of εἶπαν (but see v. 33).

**Ὁ κύριος.** Nominative subject of ἔχει. See also verse 33.

**αὐτοῦ.** Objective genitive (but see v. 33).

**χρεῖαν.** Accusative direct object of ἔχει.

**ἔχει.** Pres act ind 3rd sg ἔχω.

**19:35 καὶ ἤγαγον αὐτὸν πρὸς τὸν Ἰησοῦν καὶ ἐπιρίψαντες αὐτῶν τὰ ἱμάτια ἐπὶ τὸν πῶλον ἐπεβίβασαν τὸν Ἰησοῦν.**

**ἤγαγον.** Aor act ind 3rd pl ἄγω.

**αὐτὸν.** Accusative direct object of ἤγαγον.

**πρὸς τὸν Ἰησοῦν.** Spatial.

**ἐπιρίψαντες.** Aor act ptc masc nom pl ἐπιρίπτω (temporal).

**αὐτῶν.** Possessive genitive.

**τὰ ἱμάτια.** Accusative direct object of ἐπιρίψαντες. Likely their outer garments.

**ἐπὶ τὸν πῶλον.** Locative.

**ἐπεβίβασαν.** Aor act ind 3rd pl ἐπιβιβάζω. The verb means, “to cause to mount, as in the case of an animal” (LN 15.98).

**τὸν Ἰησοῦν.** Accusative direct object of ἐπεβίβασαν.

**19:36** πορευομένου δὲ αὐτοῦ ὑπεστρώννουν τὰ ἱμάτια αὐτῶν ἐν τῇ ὁδῷ.

**πορευομένου.** Pres mid ptc masc gen sg πορεύομαι. Genitive absolute (see 2:2 on ἡγεμονεύοντος), temporal.

**αὐτοῦ.** Genitive subject of πορευομένου.

**ὑπεστρώννουν.** Impf act ind 3rd pl ὑποστρωννύω. The most natural subject is Jesus' disciples, though in Matthew's account (21:8) it is the large crowd that spread their garments on the road.

**τὰ ἱμάτια.** Accusative direct object of ὑπεστρώννουν.

**αὐτῶν.** Possessive genitive.

**ἐν τῇ ὁδῷ.** Locative.

**19:37** Ἐγγίζοντος δὲ αὐτοῦ ἤδη πρὸς τῇ καταβάσει τοῦ Ὄρους τῶν Ἐλαιῶν ἤρξαντο ἅπαν τὸ πλῆθος τῶν μαθητῶν χαίροντες αἰνεῖν τὸν θεὸν φωνῇ μεγάλῃ περὶ πασῶν ὧν εἶδον δυνάμεων,

**Ἐγγίζοντος.** Pres act ptc masc gen sg ἐγγίζω. Genitive absolute (see 2:2 on ἡγεμονεύοντος), temporal.

**αὐτοῦ.** Genitive subject of Ἐγγίζοντος.

**πρὸς τῇ καταβάσει.** Spatial.

**τοῦ Ὄρους.** Genitive of separation.

**τῶν Ἐλαιῶν.** Genitive of identification (see 2:4 on Ναζαρέθ): "the mountain (called) Olives/Olive Trees."

**ἤρξαντο.** Aor mid ind 3rd pl ἄρχω.

**ἅπαν τὸ πλῆθος.** Nominative subject of ἤρξαντο.

**τῶν μαθητῶν.** Partitive genitive.

**χαίροντες.** Pres act ptc masc nom pl χαίρω (manner). The plural participle agrees with the sense of its syntactically singular subject: ἅπαν τὸ πλῆθος (McKay, 18).

**αἰνεῖν.** Pres act inf αἰνέω (complementary).

**τὸν θεόν.** Accusative direct object of αἰνεῖν.

**φωνῇ μεγάλῃ.** In terms of syntax, dative of instrument. In terms of semantics, the manner in which they shouted (cf. 1:42; 4:33; 8:28; 23:46; Acts 7:57, 60; 8:7).

**περὶ πασῶν . . . δυνάμεων.** Reference.

**ὧν.** The feminine genitive plural relative pronoun ὧν introduces an internally headed relative clause (see 1:4 on περὶ ὧν κατηχήθης

λόγων and 3:19 on *περὶ πάντων ὧν ἐποίησεν πονηρῶν*), with *δυνάμεων* being the “antecedent,” which intensifies the expression (captured in the translation with “incredible”).

**εἶδον.** Aor act ind 3rd pl εἶδον.

**19:38 λέγοντες, Εὐλογημένος ὁ ἐρχόμενος, ὁ βασιλεὺς ἐν ὀνόματι κυρίου· ἐν οὐρανῷ εἰρήνη καὶ δόξα ἐν ὑψίστοις.**

**λέγοντες.** Pres act ptc masc nom pl λέγω (means).

**Εὐλογημένος.** Prf pass ptc masc nom sg εὐλογέω (substantival). Predicate nominative of a verbless equative clause.

**ὁ ἐρχόμενος.** Pres mid ptc masc nom sg ἔρχομαι (substantival). Nominative subject of a verbless equative clause.

**ὁ βασιλεὺς.** Nominative in apposition to ὁ ἐρχόμενος. Nolland (3:921) notes that the “loss of a definite article makes this ‘the coming king’ in  $\aleph^c$  A K L  $\Delta$   $\Theta$   $\Pi$   $\Psi$   $^{\text{A.13}}$  etc.; 063)  $\aleph$ ) etc. have simply ‘the king’; (D) W (579) 1216 etc. have only ‘the coming one’” (cf. Omanson, 144).

**ἐν ὀνόματι.** Manner.

**κυρίου.** Possessive genitive.

**ἐν οὐρανῷ.** Locative.

**εἰρήνη.** Nominative subject of a nominal clause (see 5:12 on ἀνὴρ).

**δόξα.** Nominative subject of a nominal clause (see 5:12 on ἀνὴρ).

**ἐν ὑψίστοις.** Locative.

**19:39 καὶ τινες τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου εἶπαν πρὸς αὐτόν, Διδάσκαλε, ἐπιτίμησον τοῖς μαθηταῖς σου.**

**τινες.** Nominative subject of εἶπαν.

**τῶν Φαρισαίων.** Partitive genitive.

**ἀπὸ τοῦ ὄχλου.** The PP appears to introduce the vantage point from which the Pharisees speak (cf. v. 3), though some call it participle (BDAG, 105.1.f).

**εἶπαν.** Aor act ind 3rd pl λέγω. On the form, see 1:61.

**πρὸς αὐτόν.** Indirect object (see 1:13 on πρὸς αὐτόν).

**Διδάσκαλε.** Vocative.

**ἐπιτίμησον.** Aor act impv 2nd sg ἐπιτιμάω.

**τοῖς μαθηταῖς.** Dative complement of ἐπιτίμησον.  
**σου.** Genitive of relationship.

**19:40 καὶ ἀποκριθεὶς εἶπεν, Λέγω ἑμῖν, ἐὰν οὗτοι σιωπήσουσιν, οἱ λίθοι κρᾶξουσιν.**

**ἀποκριθεὶς.** Aor mid ptc masc nom sg ἀποκρίνομαι (attendant circumstance; see also 1:19 on ἀποκριθεὶς). On the voice, see “Deponency” in the Series Introduction.

**εἶπεν.** Aor act ind 3rd sg λέγω.

**Λέγω ἑμῖν.** See 3:8.

**Λέγω.** Pres act ind 1st sg λέγω.

**ἑμῖν.** Dative indirect object of λέγω.

**ἐὰν.** Introduces the protasis of a third class condition.

**οὗτοι.** Nominative subject of σιωπήσουσιν.

**σιωπήσουσιν.** Fut act ind 3rd pl σιωπάω. The future is occasionally used in place of the subjunctive with ἐὰν in a third class condition, as here (cf. Acts 8:31; see also 14:10 on ἐρεῖ, where the future is used with ἵνα, and 11:5 on ἔξει, where the future is used in a deliberative question). Many scribes (Θ Ψ <sup>f,13</sup> ℳ *pm*) replaced the future (Ⲡ A B L N W Δ) with the increasingly common aorist subjunctive (cf. Caragounis, 188).

**οἱ λίθοι.** Nominative subject of κρᾶξουσιν.

**κρᾶξουσιν.** Fut act ind 3rd pl κρᾶζω. The UBS<sup>4</sup> reading occurs in only a few manuscripts (Ⲡ B L). The majority (A R W Θ Ψ 063 <sup>f,13</sup> ℳ *pm*) have κεκρᾶζοντα. There is no difference in meaning since the future perfect sometimes functioned like a simple future (Caragounis, 159–60, n. 97).

### Luke 19:41-44

<sup>41</sup>Now, when he drew near, he saw the city and wept over it, <sup>42</sup>saying, “If you, yes you, had known on this day the things that lead to peace—but as it is they have been hidden from your eyes! <sup>43</sup>For the days will come upon you (when) your enemies will put up a barricade against you, surround you, and hem you in from every side. <sup>44</sup>They will completely destroy you and your children within you, and will not leave one stone on another stone within you, because you did not recognize the time of your visitation.”

**19:41** Καὶ ὡς ἤγγισεν ἰδὼν τὴν πόλιν ἔκλαυσεν ἐπ’ αὐτήν

**ὡς.** Temporal.

**ἤγγισεν.** Aor act ind 3rd sg ἐγγίζω.

**ἰδὼν.** Aor act ptc masc nom sg ὀράω (attendant circumstance).

**τὴν πόλιν.** Accusative direct object of ἰδὼν.

**ἔκλαυσεν.** Aor act ind 3rd sg κλαίω.

**ἐπ’ αὐτήν.** The PP functions as a “marker of feelings directed toward someone” (BDAG, 366.15).

**19:42** λέγων ὅτι Εἰ ἔγνωσ ἐν τῇ ἡμέρᾳ ταύτῃ καὶ σὺ τὰ πρὸς εἰρήνην· νῦν δὲ ἐκρύβη ἀπὸ ὀφθαλμῶν σου.

**λέγων.** Pres act ptc masc nom sg λέγω (manner).

**ὅτι.** Introduces the clausal complement (direct discourse; see also 1:25 on ὅτι) of λέγων.

**Εἰ.** BDAG (278.4) maintains that εἰ can function as a “marker of strong or solemn assertion.” It is likely better to follow McKay (88), who points out that a conditional protasis with the apodosis omitted (here, something like “If you had recognized . . . it would have been good”) can be used to produce an effect similar to an excluded wish: “If only you had recognized!”

**ἔγνωσ.** Aor act ind 2nd sg γινώσκω.

**ἐν τῇ ἡμέρᾳ ταύτῃ.** Temporal.

**καὶ.** Ascensive.

**σὺ.** Following the καί, the nominative σὺ represents the reiterated subject of ἔγνωσ.

**τὰ.** The article functions as a nominalizer, changing the PP into the accusative direct object of ἔγνωσ.

**πρὸς εἰρήνην.** The PP represents a “marker of movement or orientation toward someone/someth.” (BDAG, 874.3). Thus, lit. “things (leading) toward peace” (cf. BDAG, 874.3.c.γ).

**νῦν δὲ.** The translation follows Marshall (718; cf. Plummer, 450).

**ἐκρύβη.** Aor pass ind 3rd sg κρύπτω. Neuter plural subjects (here τὰ πρὸς εἰρήνην) characteristically take singular verbs (see Wallace, 399–400), though the singular could point to a generic “it has been hidden.”

**ἀπὸ ὀφθαλμῶν.** Separation. The preposition ἀπό is used with verbs of concealing to indicate from whom something is hidden (see BDAG, 105.1.d).

**σου.** Possessive genitive.

**19:43 ὅτι ἤξουσιν ἡμέραι ἐπὶ σὲ καὶ παρεμβалоῦσιν οἱ ἐχθροὶ σου χάρακά σοι καὶ περικυκλώσουσίν σε καὶ συνέξουσίν σε πάντοθεν,**

**ὅτι.** Introduces a causal clause that provides the reason for Jesus' grief-stricken exclamation, "If you had only known . . . because . . ."

**ἤξουσιν.** Fut act ind 3rd pl ἤκω.

**ἡμέραι.** Nominative subject of ἤξουσιν.

**ἐπὶ σὲ.** Locative (see 1:12 on ἐπ' αὐτόν).

**παρεμβалоῦσιν.** Fut act ind 3rd pl παρεμβάλλω. Bock (2:1561) notes that "Jesus uses siege terminology to picture the city's destruction: παρεμβάλλω (*paremballō*) describes the placing of barricades or earthen mounds (*χάραξ, charax*) around the city; περικυκλώω (*perikyklōō*) describes the surrounding of the beleaguered city, perhaps even the building of a wall around it; and συνέχω (*synechō*) describes the enemy pressing the attack against the city."

**οἱ ἐχθροὶ.** Nominative subject of παρεμβалоῦσιν.

**σου.** Genitive of relationship.

**χάρακά.** Accusative direct object of παρεμβалоῦσιν. On the second accent, see 1:13 on ἡ δέησις. The term refers to "a fence of poles or stakes used to fortify entrenchments" (LN 7.60).

**σοι.** Given the transitive use of παρεμβалоῦσιν, this should probably be viewed as a dative of disadvantage, a sense that is conveyed in the LXX using ἐπί plus an accusative (e.g., Eccl 9:14; Ezek 4:2; 26:8).

**περικυκλώσουσίν.** Fut act ind 3rd pl περικύκλω. On the second accent, see 1:13 on ἡ δέησις.

**σε.** Accusative direct object of περικυκλώσουσίν.

**συνέξουσίν.** Fut act ind 3rd pl συνέχω. On the second accent, see 1:13 on ἡ δέησις.

**σε.** Accusative direct object of συνέξουσίν.

**πάντοθεν.** Locative. Lit. "from every direction."

**19:44** καὶ ἐδαφιοῦσίν σε καὶ τὰ τέκνα σου ἐν σοί, καὶ οὐκ ἀφήσουσιν λίθον ἐπὶ λίθον ἐν σοί, ἀνθ' ὧν οὐκ ἔγνωσ τὸν καιρὸν τῆς ἐπισκοπῆς σου.

**ἐδαφιοῦσίν.** Fut act ind 3rd pl ἐδαφίζω. Only here in the NT: “to destroy or tear down, by causing something to be brought down to the level of the ground” (LN 20.57). On the second accent, see 1:13 on ἡ δέησις.

**σε καὶ τὰ τέκνα.** Accusative direct object of ἐδαφιοῦσίν.

**σου.** Genitive of relationship.

**ἐν σοί.** Locative.

**οὐκ ἀφήσουσιν λίθον ἐπὶ λίθον ἐν σοί.** A hyperbolic expression pointing to utter destruction (also at 21:6).

**ἀφήσουσιν.** Fut act ind 3rd pl ἀφίημι.

**λίθον.** Accusative direct object of ἀφήσουσιν.

**ἐπὶ λίθον.** Locative.

**ἐν σοί.** Locative.

**ἀνθ' ὧν.** The preposition ἀντί with a genitive plural relative pronoun forms a causal idiomatic expression (see also 1:20; 12:3; Acts 12:23; 2 Thess 2:10; Culy 1989b, 72–74, 89).

**ἔγνωσ.** Aor act ind 2nd sg γινώσκω.

**τὸν καιρὸν.** Accusative direct object of ἔγνωσ.

**τῆς ἐπισκοπῆς.** Modifying a time word, the genitive introduces the action that occurs at the specified time: “the time when God visited you” (see also 1:5 on Ἡρώδου).

**σου.** Objective genitive.

### **Luke 19:45-48**

<sup>45</sup>Then he entered the temple and began to throw out those who were selling (things there), <sup>46</sup>saying to them, “It is written, ‘My house will be a house of prayer,’ but you have made it a den of thieves!”

<sup>47</sup>He was teaching day by day in the temple. And the chief priests and scribes, along with the (other) prominent ones of the people, were trying to kill him. <sup>48</sup>But they could not figure out what to do, for all the people were captivated listening to him.



**19:45** Καὶ εἰσελθὼν εἰς τὸ ἱερόν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας

**Καὶ.** The conjunction links this pericope very closely with the preceding one.

**εἰσελθὼν.** Aor act ptc masc nom sg εἰσέρχομαι (attendant circumstance or temporal).

**εἰς τὸ ἱερόν.** Locative.

**ἤρξατο.** Aor mid ind 3rd sg ἄρχω.

**ἐκβάλλειν.** Pres act inf ἐκβάλλω (complementary).

**τοὺς πωλοῦντας.** Pres act ptc masc acc pl πωλέω (substantival). Accusative direct object of ἐκβάλλειν.

**19:46** λέγων αὐτοῖς, Γέγραπται, Καὶ ἔσται ὁ οἶκός μου οἶκος προσευχῆς, ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον ληστῶν.

**λέγων.** Pres act ptc masc nom sg λέγω (manner).

**αὐτοῖς.** Dative indirect object of λέγων.

**Γέγραπται.** Prf pass ind 3rd sg γράφω. On the force of the perfect, see 2:23.

**ἔσται.** Fut ind 3rd sg εἰμί.

**ὁ οἶκός.** Nominative subject of ἔσται. On the second accent, see 1:13 on ἡ δέησις.

**μου.** Possessive genitive.

**οἶκος.** Predicate nominative.

**προσευχῆς.** “A house *where people pray.*”

**ὑμεῖς.** Nominative subject of ἐποιήσατε. The fronted explicit subject pronoun helps convey an accusatory tone.

**αὐτὸν.** Accusative direct object of ἐποιήσατε.

**ἐποιήσατε.** Aor act ind 2nd pl ποιέω.

**σπήλαιον.** Complement in an object-complement double accusative construction.

**ληστῶν.** “A den *where thieves reside.*”

**19:47** Καὶ ἦν διδάσκων τὸ καθ’ ἡμέραν ἐν τῷ ἱερῷ. οἱ δὲ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐζήτουν αὐτὸν ἀπολέσαι καὶ οἱ πρῶτοι τοῦ λαοῦ,

**ἦν.** Impf ind 3rd sg εἰμί. Luke uses imperfect verbs here to summarize subsequent events and draw this scene to a close.

**διδάσκων.** Pres act ptc masc nom sg διδάσκω (imperfect periphrastic).

**τὸ.** Two processes are at work here, one involving the article and one involving its gender and case. The article functions as a nominalizer (see 1:48 on ἀπὸ τοῦ νῦν), changing the PP καθ’ ἡμέραν into a substantive, while the use of the neuter accusative makes it an adverbial accusative modifying διδάσκων (see also 11:3; Acts 17:11 v.l.). The phrase καθ’ ἡμέραν regularly functions adverbially without the article (e.g., 9:23; 16:19; 22:53; Acts 2:46, 47; 3:2; 16:5; 17:11; 19:9) and can also be used with an adjectivizer (see 2 Cor 11:28).

**καθ’ ἡμέραν.** Distributive.

**ἐν τῷ ἱερῷ.** Locative.

**οἱ . . . ἀρχιερεῖς καὶ οἱ γραμματεῖς.** Nominative subject of ἐζήτουν.

**ἐζήτουν.** Impf act ind 3rd pl ζητέω.

**αὐτόν.** Accusative direct object of ἀπολέσαι.

**ἀπολέσαι.** Aor act inf ἀπόλλυμι (complementary). Note that since Jesus is teaching in plain view, the point is not that they were trying to find Jesus in order to kill him, in which case ἀπολέσαι would introduce a purpose clause and αὐτόν would be the direct object of ἐζήτουν.

**οἱ πρῶτοι.** Lit. “the first ones.” This could be viewed as part of a discontinuous NP (οἱ . . . ἀρχιερεῖς καὶ οἱ γραμματεῖς . . . καὶ οἱ πρῶτοι), but is better viewed as the nominative subject in an elliptical clause: “and the prominent ones were also doing this.”

**τοῦ λαοῦ.** Partitive genitive or genitive of subordination.

**19:48 καὶ οὐχ εὑρίσκον τὸ τί ποιήσωσιν, ὁ λαὸς γὰρ ἄπας ἐξεκρέματο αὐτοῦ ἀκούων.**

**εὑρίσκον.** Impf act ind 3rd pl εὕρισκω.

**τὸ.** The article functions as a nominalizer (see 1:48 on ἀπὸ τοῦ νῦν), changing the interrogative clause, τί ποιήσωσιν, into the accusative direct object of εὑρίσκον (see also 1:62 on τὸ).

**τί.** Accusative direct object of ποιήσωσιν.

**ποιήσωσιν.** Aor act subj 3rd pl ποιέω (deliberative subjunctive).

**ὁ λαὸς . . . ἅπας.** Nominative subject of ἐξεκρέματο.

**γάρ.** Causal (see also 1:15).

**ἐξεκρέματο.** Aor mid ind 3rd sg ἐκκρεμάννυμι. This rare verb means to “persist in doing something” (LN 68.15) or “to pay close attention to someone or someth.” (BDAG, 305.2).

**αὐτοῦ.** Genitive subject of ἀκούων.

**ἀκούων.** Pres act ptc masc nom sg ἀκούω. If the main verb means to “persist in doing something,” then the participle would be complementary (cf. ἀκούειν in D M Λ 69). If it means, “to pay close attention to something,” then the participle would have temporal force: “as they were listening to him.”

### Luke 20:1-8

<sup>1</sup>And it happened on one of the days as he was teaching the people in the temple and preaching the gospel that the chief priests and scribes came up with the elders <sup>2</sup>and said to him, “Tell us by what sort of authority you are doing these things, or who the person is who gave you this authority!” <sup>3</sup>He responded and said to them, “I too will ask you something, and you answer me: <sup>4</sup>Was John’s baptism from heaven or from people?” <sup>5</sup>So, they discussed it with each other, saying, “If we say, ‘From heaven,’ he will say, ‘Why didn’t you believe him?’ <sup>6</sup>But if we say, ‘From people,’ all the people will stone us.” For, they are convinced that John was a prophet. <sup>7</sup>So they answered that they did not know from where (it came). <sup>8</sup>Then Jesus said to them, “Neither will I tell you by what authority I am doing these things.”

**20:1** Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν διδάσκοντος αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ καὶ εὐαγγελιζομένου ἐπέστησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς σὺν τοῖς πρεσβυτέροις

**ἐγένετο.** Aor mid ind 3rd sg γίνομαι. As is common, here καὶ ἐγένετο helps mark the beginning of a new pericope (cf. 5:12; see also 1:8 on Ἐγένετο).

**ἐν μιᾷ τῶν.** See 5:12.

**ἐν μιᾷ.** Temporal.

**τῶν ἡμερῶν.** Partitive genitive.

**διδάσκοντος.** Pres act ptc masc gen sg διδάσκω. Genitive absolute (see 2:2 on ἡγεμονεύοντος), temporal.

**αὐτοῦ.** Genitive subject of διδάσκοντος.

**τὸν λαὸν.** Accusative direct object of διδάσκοντος.

**ἐν τῷ ἱερῷ.** Locative.

**εὐαγγελιζομένου.** Pres mid ptc masc gen sg εὐαγγελίζω. Genitive absolute (see 2:2 on ἡγεμονεύοντος), temporal.

**ἐπέστησαν.** Aor act ind 3rd pl ἐφίστημι.

**οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς.** Nominative subject of ἐπέστησαν.

**σὺν τοῖς πρεσβυτέροις.** Association.

**20:2 καὶ εἶπαν λέγοντες πρὸς αὐτόν, Εἰπὸν ἡμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς, ἢ τίς ἐστὶν ὁ δούς σοι τὴν ἐξουσίαν ταύτην;**

**εἶπαν.** Aor act ind 3rd pl λέγω. On the form, see 1:61.

**λέγοντες.** Pres act ptc masc nom pl λέγω (manner). Lit. “and spoke, saying.” Runge (§7.3.1) argues that the use of the “redundant quotative frame” (see 1:19 on ἀποκριθεῖς) here attracts “more attention to the ‘turning of the tables’ as Jesus refuses to answer their question unless they first answer his.”

**πρὸς αὐτόν.** Indirect object (see 1:13 on πρὸς αὐτόν).

**Εἰπὸν.** Aor act impv 2nd sg λέγω.

**ἡμῖν.** Dative indirect object of Εἰπὸν.

**ἐν ποίᾳ ἐξουσίᾳ.** Instrumental.

**ταῦτα.** Accusative direct object of ποιεῖς. The antecedent of the demonstrative pronoun is ambiguous. It could refer to Jesus’ entry into Jerusalem (19:37-40), the cleansing of the temple (19:45-46), Jesus’ subsequent teaching in Jerusalem (19:47–20:1a), or his actions in general.

**ποιεῖς.** Pres act ind 2nd sg ποιέω.

**τίς.** Predicate nominative.

**ἐστὶν.** Pres ind 3rd sg εἰμί. On the loss of accent, see 1:18 on εἰμι.

**ὁ δούς.** Aor act ptc masc nom sg (substantival). Nominative subject of ἐστὶν.

**σοι.** Dative indirect object of δούς.

**τὴν ἐξουσίαν ταύτην.** Accusative direct object of δούς.

**20:3 ἀποκριθεὶς δὲ εἶπεν πρὸς αὐτούς, Ἐρωτήσω ὑμᾶς κἀγὼ λόγον, καὶ εἶπατέ μοι·**

**ἀποκριθεὶς.** Aor mid ptc masc nom sg ἀποκρίνομαι (attendant circumstance; see also 1:19 on ἀποκριθεὶς). On the voice, see “Depenency” in the Series Introduction.

**εἶπεν.** Aor act ind 3rd sg λέγω.

**πρὸς αὐτούς.** Indirect object (see 1:13 on πρὸς αὐτὸν).

**Ἐρωτήσω.** Fut act ind 1st sg ἐρωτάω.

**ὑμᾶς.** Accusative direct object of Ἐρωτήσω. On the word order, see 1:2 on ἡμῖν.

**κἀγὼ.** Nominative subject of Ἐρωτήσω. A shortened form (crasis) of καὶ ἐγώ.

**λόγον.** Accusative of respect. Lit. “I will ask you about a matter.”

**εἶπατέ.** Aor act impv 2nd pl λέγω. On the second accent, see 1:13 on ἡ δέησις.

**μοι.** Dative indirect object of εἶπατέ.

**20:4 Τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἢν ἢ ἐξ ἀνθρώπων;**

**Τὸ βάπτισμα.** Nominative subject of ἢν.

**Ἰωάννου.** Subjective genitive.

**ἐξ οὐρανοῦ.** Source.

**ἢν.** Impf ind 3rd sg εἰμί.

**ἐξ ἀνθρώπων.** Source.

**20:5 οἱ δὲ συνελογίσαντο πρὸς ἑαυτοὺς λέγοντες ὅτι Ἐὰν εἴπωμεν, Ἐξ οὐρανοῦ, ἔρεϊ, Διὰ τί οὐκ ἐπιστεύσατε αὐτῶ;**

**οἱ.** Nominative subject of συνελογίσαντο (see 1:29 on ἢ).

**συνελογίσαντο.** Aor mid ind 3rd pl συλλογίζομαι.

**πρὸς ἑαυτοὺς.** Dative of association. Caragounis (150, n. 60) notes that the plural of the reflexive pronoun was already being used in Attic times for the reciprocal pronoun, but became increasingly popular in post-classical times.

**λέγοντες.** Pres act ptc masc nom pl λέγω (manner).

**ὅτι.** Introduces the clausal complement (direct discourse; see also 1:25 on ὅτι) of λέγοντες.

**Ἐὰν.** Introduces the protasis of a third class condition.

**εἶπωμεν.** Aor act subj 1st pl λέγω. Subjunctive with ἐάν.

**Ἐξ οὐρανοῦ.** Source.

**ἐρεῖ.** Fut act ind 3rd sg λέγω.

**Διὰ τί.** Causal. Lit. “because of what?”

**ἐπιστεῦσατε.** Aor act ind 2nd pl πιστεύω.

**αὐτῷ.** Dative complement of ἐπιστεῦσατε.

**20:6 ἐάν δὲ εἶπωμεν, Ἐξ ἀνθρώπων, ὁ λαὸς ἅπας καταλιθάσει ἡμᾶς, πεπεισμένος γάρ ἐστιν Ἰωάννην προφήτην εἶναι.**

**ἐάν.** Introduces the protasis of a third class condition.

**εἶπωμεν.** Aor act subj 1st pl λέγω. Subjunctive with ἐάν.

**Ἐξ ἀνθρώπων.** Source.

**ὁ λαὸς ἅπας.** Nominative subject of καταλιθάσει.

**καταλιθάσει.** Fut act ind 3rd pl καταλιθάζω.

**ἡμᾶς.** Accusative direct object of καταλιθάσει.

**πεπεισμένος.** Prf pass ptc masc nom sg πείθω (perfect periphrastic).

**γάρ.** Causal.

**ἐστιν.** Pres ind 3rd sg εἰμί. The implied subject is ὁ λαὸς ἅπας.

**Ἰωάννην.** Accusative subject of εἶναι.

**προφήτην.** Predicate accusative of εἶναι.

**εἶναι.** Pres act inf εἰμί (indirect discourse with a verb of cognition). On the loss of the accent, see 1:18 on εἰμι.

**20:7 καὶ ἀπεκρίθησαν μὴ εἶδέναι πόθεν.**

**ἀπεκρίθησαν.** Aor mid ind 3rd pl ἀποκρίνομαι. Here, ἀποκρίνομαι indicates “that the authorities have ceased to deliberate among themselves and are now answering Jesus” (Levinsohn 2000, 233; cf. 1:19 on ἀποκριθεὶς). On the voice, see “Deponency” in the Series Introduction.

**μὴ εἶδέναι.** Prf act inf οἶδα (indirect discourse). On the use of the perfect tense with this verb, see 4:34 on οἶδά.

**πόθεν.** Interrogative adverb.

**20:8 καὶ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.**

**ὁ Ἰησοῦς.** Nominative subject of εἶπεν.

εἶπεν. Aor act ind 3rd sg λέγω.  
 αὐτοῖς. Dative indirect object of εἶπεν.  
 λέγω ὑμῖν. See 3:8.  
 ἐγώ. Nominative subject of λέγω.  
 λέγω. Pres act ind 1st sg λέγω.  
 ὑμῖν. Dative indirect object of λέγω.  
 ἐν ποίᾳ ἐξουσίᾳ. Instrumental.  
 ταῦτα. Accusative direct object of ποιῶ. See 20:2 on ταῦτα regarding the antecedent.  
 ποιῶ. Pres act ind 1st sg ποιέω.

### Luke 20:9-19

<sup>9</sup>Then he began to tell this parable to the people: “A man planted a vineyard and rented it out to farmers, and then went away on a journey for a long time. <sup>10</sup>At harvest time, he sent a slave to the farmers so that they could give him (his portion of) the vineyard’s crop. But the farmers sent him away empty handed after beating him. <sup>11</sup>So, he proceeded to send another slave. And that one, after they had beaten and shamed him, sent him away empty handed. <sup>12</sup>So, he proceeded to send a third. But this one, after injuring him, they threw him out also. <sup>13</sup>Then the owner of the vineyard said, ‘What shall I do? I will send my beloved son. They will surely respect him.’ <sup>14</sup>But when the farmers saw him, they conferred with one another, saying, ‘This is the heir! Let’s kill him so that the inheritance will be ours!’ <sup>15</sup>So they threw him out of the vineyard and killed him. What, then, will the owner of the vineyard do to them? <sup>16</sup>He will come and wipe out those farmers and give the vineyard to others.” When they heard (this), they said, “May it never be!”

<sup>17</sup>Then he looked at them and said, “What, then, does this mean where it says, ‘The stone that the builders rejected, this one has become the cornerstone’? <sup>18</sup>Everyone who falls on that stone will be broken in pieces; and on whomever it falls, it will crush him.” <sup>19</sup>So the scribes and chief priests were trying to lay (their) hands on him at that time—yet they were afraid of the people—for they knew that he had spoken the parable against them.

**20:9** Ἦρξατο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην· Ἄνθρωπός [τις] ἐφύτευσεν ἀμπελῶνα καὶ ἐξέδετο αὐτὸν γεωργοῖς καὶ ἀπεδήμησεν χρόνους ἰκανούς.

**Ἦρξατο.** Aor mid ind 3rd sg ἄρχω.

**πρὸς τὸν λαόν.** Indirect object (see 1:13 on πρὸς αὐτὸν).

**λέγειν.** Pres act inf λέγω (complementary).

**τὴν παραβολὴν ταύτην.** Accusative direct object of λέγειν.

**Ἄνθρωπός [τις].** Nominative subject of ἐφύτευσεν. On the second accent, see 1:13 on ἡ δέησις. Levinsohn (2000, 20) notes that “sentences at the beginning of discourses commonly open with a non-verbal constituent” to mark a point of departure for the story that follows.

**ἐφύτευσεν.** Aor act ind 3rd sg φυτεύω.

**ἀμπελῶνα.** Accusative direct object of ἐφύτευσεν.

**ἐξέδετο.** Aor mid ind 3rd sg ἐκδίδωμι.

**αὐτόν.** Accusative direct object of ἐξέδετο.

**γεωργοῖς.** Dative indirect object of ἐξέδετο.

**ἀπεδήμησεν.** Aor act ind 3rd sg ἀποδημέω.

**χρόνους ἰκανούς.** Accusative extent of time.

**20:10 καὶ καιρῷ ἀπέστειλεν πρὸς τοὺς γεωργοὺς δοῦλον ἵνα ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος δώσουσιν αὐτῷ· οἱ δὲ γεωργοὶ ἐξαπέστειλαν αὐτὸν δείραντες κενόν.**

**καιρῷ.** Dative of time. Lit. “in season.”

**ἀπέστειλεν.** Aor act ind 3rd sg ἀποστέλλω.

**πρὸς τοὺς γεωργοὺς.** Spatial.

**δοῦλον.** Accusative direct object of ἀπέστειλεν.

**ἵνα.** Introduces a purpose clause.

**ἀπὸ τοῦ καρποῦ.** Source. Lit. “from the fruit (of the vineyard).”

The actual direct object of δώσουσιν (something like, “his portion”) is left implicit. Alternatively, the construction could be read as participative (Klein, 626, n. 13).

**τοῦ ἀμπελῶνος.** Genitive of source.

**δώσουσιν.** Fut act ind 3rd pl δίδωμι. The future is occasionally used in place of the subjunctive with ἵνα (see 14:10 on ἐρεῖ). Many scribes (C D W Θ Ψ<sup>f</sup> ℞ pm) replaced the future (Ⲡ A B L N W Δ) with the increasingly common aorist subjunctive (δώσιν; cf. Caragounis, 188).

**αὐτῷ.** Dative indirect object of δώσουσιν.

**οἱ . . . γεωργοὶ.** Nominative subject of ἐξαπέστειλαν.



**ἐξαπέστειλαν αὐτὸν δείραντες.** This word order is only found in a limited number of manuscripts (Ⲭ B L 579 1241 *pc*). Most manuscripts (A C W Θ Ψ *f*<sup>1,13</sup> *ℳ pm*) use a word order that reflects the chronological order of the events: δείραντες αὐτὸν ἐξαπέστειλαν. If the word order found in NA<sup>27</sup>/UBS<sup>4</sup> is genuine, it would be an example of *hysteron proteron*, that is, “an arrangement reversing the natural order of time in which events occur. It is used when an event, later in time, is regarded as more important than one earlier in time” (Smyth §3030). Put another way, this word order conveys a sense of adding insult to injury. Although the external evidence is limited, it is likely that most scribes have smoothed out the harder reading found in the NA<sup>27</sup>/UBS<sup>4</sup> reading.

**ἐξαπέστειλαν.** Aor act ind 3rd pl ἐξαποστέλλω.

**αὐτὸν.** Accusative direct object of ἐξαπέστειλαν.

**δείραντες.** Aor act ptc masc nom pl δέρω (temporal). In the manuscripts where the participle precedes the main verb (see above), the participle likely introduces an attendant circumstance.

**κενόν.** Complement in an object-complement double accusative construction.

**20:11 καὶ προσέθετο ἕτερον πέμψαι δούλον· οἱ δὲ κάκεινον δείραντες καὶ ἀτιμάσαντες ἐξαπέστειλαν κενόν.**

**προσέθετο.** Aor mid ind 3rd sg προστίθημι. On the use of the verb here, see BDAG, 885.1.c and verse 12 on πέμψαι.

**ἕτερον . . . δούλον.** Accusative direct object of πέμψαι.

**πέμψαι.** Aor act inf πέμπω (direct object). Lit. “he added to send another slave.”

**οἱ.** Nominative subject of ἐξαπέστειλαν (see also 1:29 on ἡ).

**κάκεινον.** Accusative direct object of ἐξαπέστειλαν. A shortened form (crasis) of καὶ ἐκεῖνον.

**δείραντες.** Aor act ptc masc nom pl δέρω (temporal).

**ἀτιμάσαντες.** Aor act ptc masc nom pl ἀτιμάζω (temporal). This verb refers to depriving someone of honor or respect, “an especially grievous offense in the strongly honor-shame oriented Semitic and Gr-Rom. societies” (BDAG, 148).

**ἐξαπέστειλαν.** Aor act ind 3rd pl ἐξαποστέλλω.

**κενόν.** Complement in an object-complement double accusative construction.

**20:12** καὶ προσέθετο τρίτον πέμψαι· οἱ δὲ καὶ τοῦτον τραυματίσαντες ἐξέβαλον.

**προσέθετο.** Aor mid ind 3rd sg προστίθημι. See also verse 11.  
**τρίτον.** Accusative direct object of πέμψαι with δούλον implied.  
**πέμψαι.** Aor act inf πέμπω (direct object; see also v. 11).  
**οἱ.** Nominative subject of ἐξέβαλον (see also 1:29 on ἡ).  
**τοῦτον.** Accusative direct object of ἐξέβαλον.  
**τραυματίσαντες.** Aor act ptc masc nom pl τραυματίζω (temporal).  
**ἐξέβαλον.** Aor act ind 3rd pl ἐκβάλλω.

**20:13** εἶπεν δὲ ὁ κύριος τοῦ ἀμπελῶνος, Τί ποιήσω; πέμψω τὸν υἱόν μου τὸν ἀγαπητόν· ἴσως τοῦτον ἐντραπήσονται.

**εἶπεν.** Aor act ind 3rd sg λέγω.  
**ὁ κύριος.** Nominative subject of εἶπεν. Lit. “the master.”  
**τοῦ ἀμπελῶνος.** Genitive of subordination.  
**Τί.** Accusative direct object of ποιήσω.  
**ποιήσω.** Aor act subj OR Fut act ind 1st sg ποιέω. The fact that the two forms were often used interchangeably in deliberative questions in the Koine period makes it impossible to say which is intended here (cf. 11:5 on ἔξει).  
**πέμψω.** Fut act ind 3rd sg πέμπω.  
**τὸν υἱόν . . . τὸν ἀγαπητόν.** Accusative direct object of πέμψω.  
**μου.** Genitive of relationship.  
**ἴσως.** Only here in the NT: “pertaining to an event having a high degree of probability” (LN 71.11).  
**τοῦτον.** Accusative direct object of ἐντραπήσονται. Lit. “this one.”  
**ἐντραπήσονται.** Fut act ind 3rd pl ἐντρέπω. Here, “to show deference to a pers. in recognition of special status” (BDAG, 341.2).

**20:14** ἰδόντες δὲ αὐτὸν οἱ γεωργοὶ διελογίζοντο πρὸς ἀλλήλους λέγοντες, Οὗτός ἐστιν ὁ κληρονόμος· ἀποκτείνωμεν αὐτόν, ἵνα ἡμῶν γένηται ἡ κληρονομία.

**ἰδόντες.** Aor act ptc masc nom pl ὁράω (temporal).  
**αὐτόν.** Accusative direct object of ἰδόντες.

- οἱ γεωργοί.** Nominative subject of διελογίζοντο.  
**διελογίζοντο.** Impf mid ind 3rd sg διαλογίζομαι.  
**πρὸς ἀλλήλους.** Association.  
**λέγοντες.** Pres act ptc masc nom pl λέγω (manner).  
**Οὗτός.** Nominative subject of ἐστίν. On the second accent, see 1:13 on ἡ δέησις.  
**ἐστίν.** Pres ind 3rd sg εἰμί. On the loss of accent, see 1:18 on εἰμι.  
**ὁ κληρονόμος.** Predicate nominative.  
**ἀποκτείνωμεν.** Aor act subj 3rd pl ἀποκτείνω (hortatory subjunctive).  
**αὐτόν.** Accusative direct object of ἀποκτείνωμεν.  
**ἵνα.** Introduces a purpose clause.  
**ἡμῶν.** Possessive genitive. The genitive occasionally appears as the sole element in the predicate of an equative verb, such as εἰμί or γίνομαι, when the predicate nominative is left implicit because it is the same as the subject (here κληρονομία; cf. 1 Cor 14:33; Rev 20:12).  
**γένηται.** Aor mid subj 3rd sg γίνομαι. Subjunctive with ἵνα.  
**ἡ κληρονομία.** Nominative subject of γένηται.

**20:15 καὶ ἐκβαλόντες αὐτὸν ἔξω τοῦ ἀμπελώνου ἀπέκτειναν. τί οὖν ποιήσει αὐτοῖς ὁ κύριος τοῦ ἀμπελώνου;**

- ἐκβαλόντες.** Aor act ptc masc nom pl ἐκβάλλω (attendant circumstance or temporal).  
**αὐτόν.** Accusative direct object of ἀπέκτειναν.  
**ἔξω τοῦ ἀμπελώνου.** Spatial.  
**ἀπέκτειναν.** Aor act ind 3rd pl ἀποκτείνω.  
**τί.** Accusative direct object of ποιήσει. With no indication of a switch in speaker in verse 16, this interrogative pronoun must introduce a rhetorical question.  
**οὖν.** Inferential.  
**ποιήσει.** Fut act ind 3rd sg ποιέω (deliberative future).  
**αὐτοῖς.** Dative indirect object of ποιήσει. On the word order, see 1:2 on ἡμῖν.  
**ὁ κύριος.** Nominative subject of ποιήσει. Lit. “the master.”  
**τοῦ ἀμπελώνου.** Genitive of subordination.

**20:16** ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς τούτους καὶ δώσει τὸν ἀμπελῶνα ἄλλοις. ἀκούσαντες δὲ εἶπαν, Μὴ γένοιτο.

**ἐλεύσεται.** Fut mid ind 3rd sg ἔρχομαι.

**ἀπολέσει.** Fut act ind 3rd sg ἀπόλλυμι.

**τοὺς γεωργοὺς τούτους.** Accusative direct object of ἀπολέσει.

**δώσει.** Fut act ind 3rd sg δίδωμι.

**τὸν ἀμπελῶνα.** Accusative direct object of δώσει.

**ἄλλοις.** Dative indirect object of δώσει.

**ἀκούσαντες.** Aor act ptc masc nom pl ἀκούω (temporal).

**εἶπαν.** Aor act ind 3rd pl λέγω. On the form, see 1:61.

**Μὴ γένοιτο.** Aor mid opt 3rd sg γίνομαι.

**20:17** ὁ δὲ ἐμβλέψας αὐτοῖς εἶπεν, Τί οὖν ἔστιν τὸ γεγραμμένον τοῦτο· Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας;

**ὁ.** Nominative subject of εἶπεν (see 1:29 on ἡ; cf. 8:21 on ὁ).

**ἐμβλέψας.** Aor act ptc masc nom sg ἐμβλέπω (attendant circumstance).

**αὐτοῖς.** Dative complement of ἐμβλέψας. Since the transitive ἐμβλέπω requires a complement, this pronoun cannot be the indirect object of εἶπεν.

**εἶπεν.** Aor act ind 3rd sg λέγω.

**Τί οὖν ἔστιν τὸ γεγραμμένον τοῦτο.** Lit. “What, then, is this that has been written?” Rhetorically, the force is comparable to the English “How then do you explain this passage?” (Plummer, 462).

**Τί.** Predicate nominative.

**οὖν.** Inferential.

**ἔστιν.** Pres ind 3rd sg εἰμί. On the loss of accent, see 1:18 on εἰμι.

**τὸ γεγραμμένον.** Prf pass ptc neut nom sg γράφω (substantival). Nominative subject of ἔστιν.

**Λίθον.** Structurally, the accusative noun introduces the topic of what follows (see 1:36 on Ἐλισάβετ) and is picked up by the resumptive pronoun οὗτος. In this instance, the expected “pendent nominative” becomes accusative as a result of inverse attraction (see 1:73 on ὄρκον). We should, therefore, avoid the questionable category “pendent accusative” (contra Wallace, 198).

**ὄν.** Accusative direct object of ἀπεδοκίμασαν.  
**ἀπεδοκίμασαν.** Aor act ind 3rd pl ἀποδοκιμάζω.  
**οἱ οἰκοδομοῦντες,** Pres act ptc masc nom pl οἰκοδομέω (substantial). Nominative subject of ἀπεδοκίμασαν.  
**οὗτος.** Nominative subject of ἐγενήθη.  
**ἐγενήθη.** Aor mid ind 3rd sg γίνομαι. On the voice, see “Deponency” in the Series Introduction.  
**εἰς κεφαλὴν γωνίας.** Lit. “for the head of the corner.” Culy and Parsons (68) note that “The preposition εἰς with an accusative noun is frequently used as a substitute for a predicate modifier to indicate equivalence. . . . The construction usually occurs in Old Testament quotations, and thus typically reflects a Semitic influence” (see also 3:5; 13:19). The future tense of εἰμί is typical in this construction (see Wallace, 47; cf. BDAG, 291.8.a.β).  
**γωνίας.** Partitive genitive.

**20:18** πᾶς ὁ πεσὼν ἐπ’ ἐκείνον τὸν λίθον συνθλασθήσεται· ἐφ’ ὃν δ’ ἂν πέση, λικμήσει αὐτόν.

**πᾶς ὁ πεσὼν.** Aor act ptc masc nom sg πίπτω (substantial; see 1:66 on πάντες οἱ ἀκούσαντες). Nominative subject of συνθλασθήσεται.

**ἐπ’ ἐκείνον τὸν λίθον.** Locative.

**συνθλασθήσεται.** Fut pass ind 3rd sg συνθλάω.

**ἐφ’ ὃν . . . ἂν.** Locative. On the indefinite relative pronoun, see 9:48 on Ὅς ἐάν. The whole expression, ἐφ’ ὃν δ’ ἂν πέση, introduces the topic of the following clause and is picked up with the resumptive pronoun αὐτόν.

**πέση.** Aor act subj 3rd sg πίπτω. Subjunctive with ἂν.

**λικμήσει.** Fut act ind 3rd sg λικμάω.

**αὐτόν.** Accusative direct object of λικμήσει.

**20:19** Καὶ ἐζήτησαν οἱ γραμματεῖς καὶ οἱ ἀρχιερεῖς ἐπιβαλεῖν ἐπ’ αὐτόν τὰς χεῖρας ἐν αὐτῇ τῇ ὥρᾳ, καὶ ἐφοβήθησαν τὸν λαόν, ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς εἶπεν τὴν παραβολὴν ταύτην.

**ἐζήτησαν.** Aor act ind 3rd pl ζητέω.

**οἱ γραμματεῖς καὶ οἱ ἀρχιερεῖς.** Nominative subject of ἐζήτησαν.

- ἐπιβαλεῖν.** Aor act inf ἐπιβάλλω (complementary).  
**ἐπ’ αὐτόν.** Locative.  
**τάς χεῖρας.** Accusative direct object of ἐπιβαλεῖν.  
**ἐν αὐτῇ τῇ ὥρᾳ.** Temporal. On the demonstrative use of αὐτός, see 10:21 on Ἐν αὐτῇ τῇ ὥρᾳ. Levinsohn (2000, 16) argues that Luke has placed the temporal PP here, rather than in the sentence initial position, to keep the cause-effect relationship between Jesus’ parable and the Jewish leaders’ actions clear.  
**καί.** The following clause is parenthetical.  
**ἐφοβήθησαν.** Aor mid ind 3rd pl φοβέομαι. On the voice, see “Deponency” in the Series Introduction.  
**τόν λαόν.** Accusative direct object of ἐφοβήθησαν.  
**ἔγνωσαν.** Aor act ind 3rd pl γινώσκω.  
**γάρ.** Causal (see also 1:15), modifying ἐζήτησαν οἱ γραμματεῖς . . . ἐν αὐτῇ τῇ ὥρᾳ.  
**ὅτι.** Introduces the clausal complement (indirect discourse with a verb of cognition; see 1:22 on ὅτι) of ἔγνωσαν.  
**πρὸς αὐτούς.** Opposition.  
**εἶπεν.** Aor act ind 3rd sg λέγω.  
**τὴν παραβολὴν ταύτην.** Accusative direct object of εἶπεν. Lit. “this parable.”

### Luke 20:20-26

<sup>20</sup>They watched him closely and sent spies who pretended to be upstanding men in order that they might catch him saying something wrong and thus hand him over to the power and authority of the governor. <sup>21</sup>They asked him, “Teacher, we know that you speak and teach rightly, and do not show partiality, but instead truly teach the way of God. <sup>22</sup>Is it lawful for us to pay tribute tax to Caesar or not?” <sup>23</sup>Since he detected their craftiness, he said to them, <sup>24</sup>“Show me a denarius. Whose image and inscription does it have?” They replied, “Caesar’s.” <sup>25</sup>Then he said to them, “So then, give back to Caesar what belongs to Caesar and to God what belongs to God.” <sup>26</sup>So, they were not able to catch him saying something wrong in front of the people and, amazed at his answer, they fell silent.

**20:20** Καὶ παρατηρήσαντες ἀπέστειλαν ἐγκαθέτους ὑποκρινομένους ἑαυτοὺς δικαίους εἶναι, ἵνα ἐπιλάβωνται αὐτοῦ λόγου, ὥστε παραδοῦναι αὐτὸν τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ ἡγεμόνου.

**Καὶ.** The initial καί marks this pericope as closely linked to what precedes.

**παρατηρήσαντες.** Aor act ptc masc nom pl παρατηρέω (attendant circumstance). The verb παρατηρέω is transitive and usually takes an object (cf. 6:7). Most translations (NRSV, NIV, NASB, NET Bible, ESV) supply an implied αὐτόν and translate the participle something like “so they watched him closely.” The NJB, however, understands the verb to suggest that they were watching for their chance (“So they awaited their opportunity”). Perhaps partially because of this ambiguity, and also to follow the logic of the narrative in 20:19 (in which the chief priests refrain from arresting Jesus because “they were afraid of the people”), some manuscripts replace παρατηρήσαντες with ἀποχωρήσαντες (D Θ) or ὑποχωρήσαντες (W)—“after they went away” (cf. Mark 12:12; Willker, 258).

**ἀπέστειλαν.** Aor act ind 3rd pl ἀποστέλλω.

**ἐγκαθέτους.** Accusative direct object of ἀπέστειλαν.

**ὑποκρινομένους.** Pres mid ptc masc acc pl ὑποκρίνομαι (attributive).

**ἑαυτοὺς.** Accusative subject of εἶναι. Although Caragounis (109) lists this passage as an example of the unnecessary use of the pronoun that stemmed from a “loss of feeling for the true use of the middle,” given the fact that the middle verb ὑποκρινομένους is modified by an infinitival complement with the verb εἶναι, it is not surprising that the subject pronoun was included.

**δικαίους.** Predicate accusative of εἶναι. Here, “pert. to being in accordance with high standards of rectitude” (BDAG, 246.1).

**εἶναι.** Aor inf εἶμι (complementary).

**ἵνα.** Introduces a purpose clause.

**ἐπιλάβωνται αὐτοῦ λόγου.** Lit. “take hold of his word.”

**ἐπιλάβωνται.** Aor mid subj 3rd pl ἐπιλαμβάνομαι. Subjunctive with ἵνα.

**αὐτοῦ.** Subjective genitive. See BDAG (374.3) for the suggestion that a double genitive construction is involved here.

**λόγου.** Genitive complement of ἐπιλάβωνται.

**παραδοῦναι.** Aor act inf παραδίδομι. Used with ὥστε to denote result or purpose. In favor of purpose is the fact that many manuscripts (A W Ψ f<sup>1,13</sup> M pm) actually read εἰς τὸ παραδοῦναι, making it clear that later scribes tended to read the text as indicating purpose. The only clear use of ὥστε to denote purpose in the NT, however, appears to be 4:29, where similar textual variation occurs (see note on κατακρημνίσαι). It is probably best to recognize that in this context ὥστε likely carries its more typical function and refers to action that results from the preceding purpose clause: “in order that they might take hold of his word with the result that they hand him over.” The fact that the result clause is embedded in a larger purpose clause likely led most scribes to change ὥστε to εἰς τὸ.

**αὐτόν.** Accusative direct object of παραδοῦναι.

**τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ.** Dative indirect object of παραδοῦναι.  
**τοῦ ἡγεμόνος.** Subjective genitive.

**20:21 καὶ ἐπηρώτησαν αὐτὸν λέγοντες, Διδάσκαλε, οἴδαμεν ὅτι ὀρθῶς λέγεις καὶ διδάσκεις καὶ οὐ λαμβάνεις πρόσωπον, ἀλλ’ ἐπ’ ἀληθείας τὴν ὁδὸν τοῦ θεοῦ διδάσκεις·**

**ἐπηρώτησαν.** Aor act ind 3rd pl ἐπερωτάω.

**αὐτόν.** Accusative direct object of ἐπηρώτησαν.

**λέγοντες.** Pres act ptc masc nom pl λέγω (means).

**Διδάσκαλε.** Vocative.

**οἴδαμεν.** Prf act ind 1st pl οἶδα. On the use of the perfect tense with this verb, see 4:34 on οἶδά.

**ὅτι.** Introduces the clausal complement (indirect discourse with a verb of cognition; see 1:22 on ὅτι) of οἴδαμεν.

**λέγεις.** Pres act ind 2nd sg λέγω.

**διδάσκεις.** Pres act ind 2nd sg διδάσκω.

**λαμβάνεις.** Pres act ind 2nd sg λαμβάνω.

**πρόσωπον.** Accusative direct object of λαμβάνεις. The idiom λαμβάνειν πρόσωπον (lit. “to receive the face”) was the standard way of referring to showing favoritism.

**ἐπ’ ἀληθείας.** The PP (lit. “on the basis of truth”) appears to be roughly synonymous with the adverb ἀληθῶς (cf. 4:25; 22:59).

**τὴν ὁδόν.** Accusative direct object of διδάσκεις. Cf. the use of ὁ ὁδός as a title associated with followers of Jesus in Acts 9:2.



τοῦ θεοῦ. Something like, “the way God wants people to live.”  
**διδάσκεις**, Pres act ind 2nd sg διδάσκω.

**20:22 ἔξεστιν ἡμᾶς Καίσαρι φόρον δοῦναι ἢ οὐ;**

**ἔξεστιν**, Pres act ind 3rd sg ἔξεστιν (impersonal).  
**ἡμᾶς**, Accusative subject of δοῦναι.  
**Καίσαρι**, Dative indirect object of δοῦναι.  
**φόρον**, Accusative direct object of δοῦναι.  
**δοῦναι**, Aor act inf δίδωμι (complementary; see also 2:49 on εἶναι).  
**οὐ**, ἔξεστιν ἡμᾶς Καίσαρι φόρον δοῦναι is implied.

**20:23 κατανοήσας δὲ αὐτῶν τὴν πανουργίαν εἶπεν πρὸς αὐτούς,**

**κατανοήσας**, Aor act ptc masc nom sg κατανοέω (causal).  
**αὐτῶν**, Subjective genitive.  
**τὴν πανουργίαν**, Accusative direct object of κατανοήσας.  
**εἶπεν**, Aor act ind 3rd sg λέγω.  
**πρὸς αὐτούς**, Indirect object (see 1:13 on πρὸς αὐτὸν).

**20:24 Δεῖξατέ μοι δηνάριον· τίνος ἔχει εἰκόνα καὶ ἐπιγραφήν; οἱ δὲ εἶπαν, Καίσαρος.**

**Δεῖξατέ**, Aor act impv 2nd pl δείκνυμι. On the second accent, see 1:13 on ἡ δέησις.  
**μοι**, Dative indirect object of Δεῖξατέ.  
**δηνάριον**, Accusative direct object of Δεῖξατέ.  
**τίνος**, Possessive genitive.  
**ἔχει**, Pres act ind 3rd sg ἔχω.  
**εἰκόνα καὶ ἐπιγραφήν**, Accusative direct object of ἔχει.  
**οἱ**, Nominative subject of εἶπαν (see 1:29 on ἡ).  
**εἶπαν**, Aor act ind 3rd pl λέγω. On the form, see 1:61.  
**Καίσαρος**, Possessive genitive modifying an implied ἔχει εἰκόνα καὶ ἐπιγραφήν.

**20:25 ὁ δὲ εἶπεν πρὸς αὐτούς, Τοῖνον ἀπόδοτε τὰ Καίσαρος Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ.**

**ὁ**, Nominative subject of εἶπεν (see 1:29 on ἡ).

**εἶπεν.** Aor act ind 3rd sg λέγω.  
**πρὸς αὐτούς.** Indirect object (see 1:13 on πρὸς αὐτὸν).  
**Τοίνυν.** Inferential.  
**ἀπόδοτε.** Aor act impv 2nd pl ἀποδίδωμι.  
**τὰ.** The article functions as a nominalizer turning Καίσαρος into the accusative direct object of ἀπόδοτε (lit. “the things of Caesar”).  
**Καίσαρος.** Possessive genitive.  
**Καίσαρι.** Dative indirect object of ἀπόδοτε.  
**τὰ.** The article functions as a nominalizer turning τοῦ θεοῦ into the accusative direct object of an implied ἀπόδοτε (lit. “the things of God”).  
**τοῦ θεοῦ.** Possessive genitive.  
**τῷ θεῷ.** Dative indirect object of an implied ἀπόδοτε.

**20:26 καὶ οὐκ ἴσχυσαν ἐπιλαβέσθαι αὐτοῦ ῥήματος ἐναντίον τοῦ λαοῦ καὶ θαυμάσαντες ἐπὶ τῇ ἀποκρίσει αὐτοῦ ἐσίγησαν.**

**ἴσχυσαν.** Aor act ind 3rd pl ἰσχύω.  
**ἐπιλαβέσθαι αὐτοῦ ῥήματος.** Lit. “take hold of his word.”  
**ἐπιλαβέσθαι.** Aor mid inf ἐπιλαμβάνομαι (complementary).  
**αὐτοῦ.** Subjective genitive.  
**ῥήματος.** Genitive complement of ἐπιλαβέσθαι.  
**ἐναντίον τοῦ λαοῦ.** Locative.  
**θαυμάσαντες.** Aor act ptc masc nom pl θαυμάζω (causal).  
**ἐπὶ τῇ ἀποκρίσει.** Causal.  
**αὐτοῦ.** Subjective genitive.  
**ἐσίγησα1v.** Aor act ind 3rd pl σιγᾶω.

#### Luke 20:27-44

<sup>27</sup>Then some of the Sadducees, who say there is no resurrection, came to (him) and asked him, <sup>28</sup>saying, “Teacher, Moses wrote for us that if the brother of someone who is married dies, and he was childless, ‘his brother should marry his wife and produce offspring for his (deceased) brother.’ <sup>29</sup>So then, there were seven brothers. The first one married and died childless. <sup>30</sup>The second <sup>31</sup>and (then) the third married her; likewise the (rest of the) seven did not leave (any) children and died. <sup>32</sup>Last of all, the woman also died. <sup>33</sup>Therefore, at the resurrection whose wife will the woman be? For (all) seven had her as a wife!”

<sup>34</sup>Jesus said to them, “The people of this age marry and are given in marriage, <sup>35</sup>but those who are found worthy to experience that age and the resurrection from the dead neither marry nor are given in marriage. <sup>36</sup>For they are no longer able to die, because they are like the angels and are God’s children, since they are children of the resurrection. <sup>37</sup>But that the dead are raised even Moses made known at the bush when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. <sup>38</sup>He is not the God of the dead, but of the living. For all of us are alive in his sight.” <sup>39</sup>Then some of the scribes responded and said, “Teacher, you have spoken well.” <sup>40</sup>Indeed, they did not dare to ask him anything anymore.

<sup>41</sup>Then he said to them, “How is it that they say that the Christ is the son of David? <sup>42</sup>For David himself says in the Book of Psalms, ‘The Lord said to my lord, ‘Sit at my right hand <sup>43</sup>until I put your enemies under your feet.’” <sup>44</sup>Therefore, David calls him Lord. So how is he his son?”

**20:27 Προσελθόντες δέ τινες τῶν Σαδδουκαίων, οἱ [ἀντι]λέγοντες ἀνάστασιν μὴ εἶναι, ἐπηρώτησαν αὐτὸν**

**Προσελθόντες.** Aor mid ptc masc nom pl προσέρχομαι (attendant circumstance).

**τινες.** Nominative subject of ἐπηρώτησαν.

**τῶν Σαδδουκαίων.** Partitive genitive.

**οἱ [ἀντι]λέγοντες.** Pres act ptc masc nom pl [ἀντι]λέγω (attributive).

**ἀνάστασιν.** Accusative subject of εἶναι.

**εἶναι.** Aor inf εἶμι (indirect discourse). “Because the original direct statement would have contained a negative, μὴ is sometimes found with an infinitive representing a statement depending on a verb which contains a negative idea in itself” (McKay, 101), assuming the reading ἀντιλέγοντες. McKay (101) notes an analogous construction without μὴ in 22:34, though μὴ is added by some scribes.

**ἐπηρώτησαν.** Aor act ind 3rd sg ἐπερωτάω.

**αὐτὸν.** Accusative direct object of ἐπηρώτησαν.

**20:28 λέγοντες, Διδάσκαλε, Μωϋσῆς ἔγραψεν ἡμῖν, ἐάν τις ἀδελφὸς ἀποθάνῃ ἔχων γυναῖκα, καὶ οὗτος ἄτεκνος ᾗ, ἵνα λάβῃ ὁ**

ἀδελφὸς αὐτοῦ τὴν γυναῖκα καὶ ἐξαναστήση σπέρμα τῷ ἀδελφῷ αὐτοῦ.

λέγοντες. Pres act ptc masc nom pl λέγω (means).

Διδάσκαλε. Vocative.

Μωϋσῆς. Nominative subject of ἔγραψεν.

ἔγραψεν. Aor act ind 3rd sg γράφω.

ἡμῖν. Dative indirect object of ἔγραψεν or dative of advantage.

ἕάν. Introduces the protasis of a third class condition.

τινος. Genitive of relationship.

ἀδελφός. Nominative subject of ἀποθάνη.

ἀποθάνη. Aor act subj 3rd sg ἀποθνήσκω. Subjunctive with ἕάν.

ἔχων γυναῖκα. Lit. "who has a wife."

ἔχων. Pres act ptc masc nom sg ἔχω (attributive).

γυναῖκα. Accusative direct object of ἔχων.

οὗτος. Nominative subject of ἦ.

ἄτεκνος. Predicate adjective.

ἦ. Pres act subj 3rd sg εἰμί. Subjunctive with ἕάν.

ἵνα. Introduces a clausal complement of ἔγραψεν.

λάβη . . . τὴν γυναῖκα. Lit. "take the wife."

λάβη. Aor act subj 3rd sg λαμβάνω. Subjunctive with ἵνα.

ὁ ἀδελφός. Nominative subject of λάβη.

αὐτοῦ. Genitive of relationship.

τὴν γυναῖκα. Accusative direct object of λάβη.

ἐξαναστήση. Aor act subj 3rd sg ἐξανίστημι. Subjunctive with ἵνα.

σπέρμα. Accusative direct object of ἐξαναστήση.

τῷ ἀδελφῷ. Dative of advantage.

αὐτοῦ. Genitive of relationship.

20:29 ἐπὶ οὖν ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος λαβὼν γυναῖκα ἀπέθανεν ἄτεκνος·

ἐπὶ . . . ἀδελφοί. Nominative subject of ἦσαν.

οὖν. The conjunction marks a transition from the background that has been set forth to the point of their inquiry.

ἦσαν. Impf ind 3rd sg εἰμί.

ὁ πρῶτος. Nominative subject of ἀπέθανεν.

λαβὼν γυναῖκα. Lit. "taking a wife."

**λαβῶν.** Aor act ptc masc nom sg λαμβάνω (attendant circumstance or temporal, or less likely attributive).

**γυναίκα.** Accusative direct object of λαβῶν.

**ἀπέθανεν.** Aor act ind 3rd sg ἀποθνήσκω.

**ἄτεκνος.** Conceptually, the nominative adjective tells us the man's state when he died. Although it could be viewed as the predicate of a verbless clause ("he was childless"), it is probably better to recognize that structurally the adjective is comparable to an adverbial participle that introduces the manner in which the action of the main verb was carried out (see also 24:17 on σκυθρωποί; cf. Acts 1:11—τί ἐστήκατε βλέποντες εἰς τὸν οὐρανόν, "Why are you standing there looking into the sky?").

### 20:30 καὶ ὁ δεῦτερος

**ὁ δεῦτερος.** Nominative subject of ἔλαβεν (v. 31).

**20:31 καὶ ὁ τρίτος ἔλαβεν αὐτήν, ὡσαύτως δὲ καὶ οἱ ἑπτὰ οὐ κατέλιπον τέκνα καὶ ἀπέθανον.**

**ὁ τρίτος.** Nominative subject (with ὁ δεῦτερος καὶ) of ἔλαβεν.

**ἔλαβεν.** Aor act ind 3rd sg λαμβάνω. The singular verb has a compound subject.

**αὐτήν.** Accusative direct object of ἔλαβεν.

**οἱ ἑπτὰ.** Nominative subject of κατέλιπον.

**κατέλιπον.** Aor act ind 3rd pl καταλείπω.

**τέκνα.** Accusative direct object of κατέλιπον.

**ἀπέθανον.** Aor act ind 3rd pl ἀποθνήσκω.

### 20:32 ὕστερον καὶ ἡ γυνὴ ἀπέθανεν.

**ἡ γυνή.** Nominative subject of ἀπέθανεν.

**ἀπέθανεν.** Aor act ind 3rd sg ἀποθνήσκω.

**20:33 ἡ γυνὴ οὖν ἐν τῇ ἀναστάσει τίνος αὐτῶν γίνεται γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτήν γυναίκα.**

**ἡ γυνή.** Nominative subject of γίνεται (contra Nolland, 3:963, who inadvertently views this as a pendent construction). Many scribes (Ⲛ A D W Θ Ψ<sup>f,13</sup> Ⲙ) sought to smooth out the strangeness of having γυνή as both the subject and predicate in the same clause

by deleting ἡ γυνή. The equative clause literally reads, “The woman, then, is the wife of which of them in the resurrection?”

**οὖν.** Inferential.

**ἐν τῇ ἀναστάσει.** Temporal.

**τίνος.** Genitive of relationship: “the wife of which of them.”

**αὐτῶν.** Partitive genitive.

**γίνεται.** Pres mid ind 3rd sg γίνομαι.

**γυνή.** Predicate nominative.

**οἱ ἑπτὰ.** Nominative subject of ἔσχον.

**γάρ.** Causal (see also 1:15).

**ἔσχον.** Aor act ind 3rd pl ἔχω.

**αὐτήν.** Accusative direct object of ἔσχον.

**γυναῖκα.** Complement in an object-complement double accusative construction.

**20:34 καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Οἱ υἱοὶ τοῦ αἰῶνος τούτου γαμοῦσιν καὶ γαμίσκονται,**

**εἶπεν.** Aor act ind 3rd sg λέγω.

**αὐτοῖς.** Dative indirect object of εἶπεν. On the word order, see 1:2 on ἡμῖν.

**ὁ Ἰησοῦς.** Nominative subject of εἶπεν.

**Οἱ υἱοὶ.** Nominative subject of γαμοῦσιν. Lit. “sons of this age.”

**τοῦ αἰῶνος τούτου.** “Sons/people who live during this age.”

**γαμοῦσιν.** Pres act ind 3rd pl γαμέω.

**γαμίσκονται.** Pres pass ind 3rd pl γαμίσκω.

**20:35 οἱ δὲ καταξιοθέντες τοῦ αἰῶνος ἐκείνου τυχεῖν καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν οὔτε γαμοῦσιν οὔτε γαμίζονται·**

**οἱ . . . καταξιοθέντες.** Aor pass ptc masc nom pl (substantival). Nominative subject of γαμοῦσιν.

**τοῦ αἰῶνος ἐκείνου.** Genitive complement of τυχεῖν.

**τυχεῖν.** Aor act inf τυγχάνω (exegetical, or less likely complementary; see also 7:7 on ἐλθεῖν).

**τῆς ἀναστάσεως.** Genitive complement of τυχεῖν.

**τῆς.** The article functions as an adjectivizer (see 5:36 on τὸ ἀπὸ τοῦ καινοῦ), changing the PP ἐκ νεκρῶν into an attributive modifier of ἀναστάσεως.

ἐκ νεκρῶν. Source.

οὔτε . . . οὔτε. “Neither . . . nor.”

γαμοῦσιν. Pres act ind 3rd pl γαμέω.

γαμίζονται. Pres pass ind 3rd pl γαμίζω.

**20:36 οὐδὲ γὰρ ἀποθανεῖν ἔτι δύνανται, ισάγγελοι γὰρ εἰσιν καὶ υἱοὶ εἰσιν θεοῦ τῆς ἀναστάσεως υἱοὶ ὄντες.**

γὰρ. Causal (see also 1:15).

ἀποθανεῖν. Aor act inf ἀποθνήσκω (complementary). The unusual placement of the infinitive before the verb it complements lends prominence to this word, and the marked word order lends prominence to Jesus’ dramatic statement that there is no death after the resurrection.

δύνανται. Pres mid ind 3rd sg δύναμαι.

ισάγγελοι. Predicate adjective of the first εἰσιν.

γὰρ. Causal.

εἰσιν. Pres ind 3rd pl εἰμί. On the loss of accent, see 1:18 on εἰμι.

υἱοὶ. Predicate nominative of the second εἰσιν.

εἰσιν. Pres ind 3rd pl εἰμί. On the loss of accent, see 1:18 on εἰμι.

θεοῦ. Genitive of relationship.

τῆς ἀναστάσεως υἱοὶ. Lit. “sons of the resurrection,” i.e., “resurrected people.”

τῆς ἀναστάσεως. Attributive genitive.

υἱοὶ. Predicate nominative.

ὄντες. Pres act ptc masc nom pl εἰμί (causal).

**20:37 ὅτι δὲ ἐγείρονται οἱ νεκροί, καὶ Μωϋσῆς ἐμήνυσεν ἐπὶ τῆς βάρου, ὡς λέγει κύριον τὸν θεὸν Ἀβραάμ καὶ θεὸν Ἰσαὰκ καὶ θεὸν Ἰακώβ.**

ὅτι. Introduces a clausal complement of ἐμήνυσεν that has been fronted to put it in focus.

ἐγείρονται. Pres pass ind 3rd pl ἐγείρω.

οἱ νεκροί. Nominative subject of ἐγείρονται.

Μωϋσῆς. Nominative subject of ἐμήνυσεν.

ἐμήνυσεν. Aor act ind 3rd sg μηνύω. This verb means, “to provide information concerning something, with emphasis upon the

fact that such information is secret or known only to a select few” (LN 33.209).

**ἐπὶ τῆς βάλτου.** Locative. Since Moses does not call the Lord these things at the bush, the idea is rather “in the passage about the bush” (so BDAG, 363.2.a; Marshall, 742).

**ὥς.** Temporal.

**λέγει.** Pres act ind 3rd sg λέγω. The present tense is naturally used to introduce a quotation (cf. v. 42).

**κύριον.** Accusative direct object of λέγει.

**τὸν θεὸν . . . καὶ θεὸν . . . καὶ θεὸν.** Complement in an object-complement double accusative construction.

**Ἀβραάμ . . . Ἰσαάκ . . . Ἰακώβ.** Genitive of subordination.

**20:38 θεὸς δὲ οὐκ ἔστιν νεκρῶν ἀλλὰ ζώντων, πάντες γὰρ αὐτῷ ζῶσιν.**

**θεός.** Nominative subject (“God is not [the God] of the dead”) or predicate nominative of ἔστιν.

**ἔστιν.** Pres ind 3rd sg εἰμί. On the accent, see 6:40 on ἔστιν.

**νεκρῶν.** Genitive of subordination.

**ζώντων.** Pres act ptc masc gen pl ζάω (substantival). Genitive of subordination.

**πάντες.** Nominative subject of ζῶσιν.

**γάρ.** Causal (see also 1:15).

**αὐτῷ.** Dative of reference.

**ζῶσιν.** Pres act ind 3rd pl ζάω.

**20:39 ἀποκριθέντες δὲ τινες τῶν γραμματέων εἶπαν, Διδάσκαλε, καλῶς εἶπας.**

**ἀποκριθέντες.** Aor mid ptc masc nom pl ἀποκρίνομαι (attendant circumstance; see also 1:19 on ἀποκριθεῖς). On the voice, see “Deponency” in the Series Introduction.

**τινες.** Nominative subject of εἶπαν.

**τῶν γραμματέων.** Partitive genitive.

**εἶπαν.** Aor act ind 3rd pl λέγω. On the form, see 1:61.

**Διδάσκαλε.** Vocative.

**εἶπας.** Aor act ind 2nd sg λέγω. On the form, see 1:61.



**20:40 οὐκέτι γὰρ ἐτόλμων ἐπερωτᾶν αὐτὸν οὐδέν.**

**οὐκέτι.** Temporal.

**γὰρ.** The conjunction is best viewed as broadly strengthening the preceding assertion (see also 1:15).

**ἐτόλμων.** Impf act ind 3rd pl τολμάω. Luke uses the imperfect again to summarize subsequent events and bring this part of the interchange to a close.

**ἐπερωτᾶν.** Pres act inf ἐπερωτάω (complementary).

**αὐτὸν.** Accusative direct object of ἐπερωτᾶν. At the surface level, the accusative case marks the direct object. In this instance, the syntactic role of αὐτὸν is the result of indirect object to direct object “advancement” (see also 3:18 on τὸν λαόν).

**οὐδέν.** This accusative element represents the displaced direct object (see Culy 2009, 93–94).

**20:41 Εἶπεν δὲ πρὸς αὐτούς, Πῶς λέγουσιν τὸν Χριστὸν εἶναι Δαυὶδ υἱόν;**

**Εἶπεν.** Aor act ind 3rd sg λέγω.

**πρὸς αὐτούς.** Indirect object (see 1:13 on πρὸς αὐτὸν).

**Πῶς.** Introduces a direct question.

**λέγουσιν.** Pres act ind 3rd pl λέγω.

**τὸν Χριστὸν.** Accusative subject of εἶναι.

**εἶναι.** Pres inf εἶμι (indirect discourse).

**Δαυὶδ.** Genitive of relationship.

**υἱόν.** Predicate accusative.

**20:42 αὐτὸς γὰρ Δαυὶδ λέγει ἐν βίβλῳ ψαλμῶν, Εἶπεν κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου,**

**αὐτὸς . . . Δαυὶδ.** Nominative subject of λέγει. The pronoun is intensive.

**γὰρ.** Causal (see also 1:15).

**λέγει.** Pres act ind 3rd sg λέγω.

**ἐν βίβλῳ.** Locative (see also 3:4).

**ψαλμῶν.** The genitive serves to specifically identify the book in view: the book known as/called “Psalms.”

**Εἶπεν.** Aor act ind 3rd sg λέγω.

**κύριος.** Nominative subject of Εἶπεν.  
**τῷ κυρίῳ.** Dative indirect object of Εἶπεν.  
**μου.** Genitive of subordination.  
**Κάθου.** Pres mid impv 2nd sg κάθημαι.  
**ἐκ δεξιῶν μου.** The preposition (probably technically denoting separation) is characteristically used with the plural form of δεξιός in a locative sense: “at the right side” (cf. 1:11; 22:69; 23:33; Acts 2:25).

**20:43 ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.**

**ἕως ἂν.** Temporal.  
**θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.** Lit. “I place your enemies as a footstool of your feet.” The idiom means “to put someone under someone’s control” (Culy and Parsons, 42).  
**θῶ.** Aor act subj 1st sg τίθημι. Subjunctive in an indefinite temporal clause with ἕως ἂν.  
**τοὺς ἐχθρούς.** Accusative direct object of θῶ.  
**σου.** Genitive of relationship.  
**ὑποπόδιον.** Complement in an object-complement double accusative construction.  
**τῶν ποδῶν.** Genitive of reference.  
**σου.** Possessive genitive.

**20:44 Δαυὶδ οὖν κύριον αὐτὸν καλεῖ, καὶ πῶς αὐτοῦ υἱός ἐστιν;**

**Δαυίδ.** Nominative subject of καλεῖ.  
**οὖν.** Inferential.  
**κύριον.** Complement in an object-complement double accusative construction.  
**αὐτὸν.** Accusative direct object of καλεῖ.  
**καλεῖ.** Pres act ind 3rd sg καλέω.  
**πῶς.** Introduces a direct question.  
**αὐτοῦ.** Genitive of relationship.  
**υἱός.** Predicate nominative.  
**ἐστιν.** Pres ind 3rd sg εἰμί. On the loss of accent, see 1:18 on εἰμι.

**Luke 20:45-47**

<sup>45</sup>Now, as all of the people were listening, he said to his disciples,

<sup>46</sup>“Beware of the scribes who like to walk around in long robes and love being greeted in the market place and (receiving) the most important seats in the synagogues and seat of honor at banquets, <sup>47</sup>who devour the homes of widows and pray on and on for show. These men will receive a more severe judgment (than others!)”

**20:45 Ἀκούοντος δὲ παντὸς τοῦ λαοῦ εἶπεν τοῖς μαθηταῖς [αὐτοῦ],**

**Ἀκούοντος.** Pres act ptc masc gen sg ἀκούω. Genitive absolute (see 2:2 on ἡγεμονεύοντος), temporal.

**παντὸς τοῦ λαοῦ.** Genitive subject of Ἀκούοντος.

**εἶπεν.** Aor act ind 3rd sg λέγω.

**τοῖς μαθηταῖς.** Dative indirect object of εἶπεν.

**[αὐτοῦ].** Genitive of relationship.

**20:46 Προσέχετε ἀπὸ τῶν γραμματέων τῶν θελόντων περιπατεῖν ἐν στολαῖς καὶ φιλοῦντων ἄσπασμους ἐν ταῖς ἀγοραῖς καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ πρωτοκλισίας ἐν τοῖς δείπνοις,**

**Προσέχετε.** Pres act impv 2nd pl προσέχω.

**ἀπὸ τῶν γραμματέων.** Separation. The preposition ἀπό is often used with verbs of fearing (see BDF §149).

**θελόντων.** Pres act ptc masc gen pl θέλω (attributive).

**περιπατεῖν.** Pres act inf περιπατέω (complementary).

**ἐν στολαῖς.** Manner. The preposition ἐν is commonly used to specify how someone is clothed (cf. BDAG, 327.2.a).

**καὶ φιλοῦντων.** Pres act ptc masc gen pl φιλέω (attributive).

**ἄσπασμους . . . καὶ πρωτοκαθεδρίας . . . καὶ πρωτοκλισίας.** Accusative direct object of φιλοῦντων.

**ἐν ταῖς ἀγοραῖς . . . ἐν ταῖς συναγωγαῖς . . . ἐν τοῖς δείπνοις.** Locative.

**20:47 οἱ κατεσθίουσιν τὰς οἰκίας τῶν χηρῶν καὶ προφάσει μακρὰ προσεύχονται· οὗτοι λήμψονται περισσότερον κρίμα.**

**οἱ.** Nominative subject of κατεσθίουσιν.

**κατεσθίουσιν.** Pres act ind 3rd pl κατεσθίω. Louw and Nida

(57.247) suggest that the verb here means, “to take over by dishonest means the property of someone else” (cf. BDAG, 532.2.c).

**τὰς οἰκίας.** Accusative direct object of κατεσθίουσιν.

**τῶν χηρῶν.** Possessive genitive.

**προφάσει.** Dative of manner. The translation builds on BDAG’s (889.2) “for appearances’ sake.”

**μακρὰ.** Accusative extent of time. Lit. “for a long time.”

**προσεύχονται.** Pres mid ind 3rd pl προσεύχομαι.

**οὔτοι.** Nominative subject of λήμψονται.

**λήμψονται.** Fut mid ind 3rd pl λαμβάνω.

**περισσότερον.** Comparative.

**κρίμα.** Accusative direct object of λήμψονται.

### Luke 21:1-4

<sup>1</sup>Now, when he looked up he saw the rich tossing their gifts into the treasury. <sup>2</sup>And he saw a poor widow tossing two leptons there <sup>3</sup>and said, “I tell you for certain, this poor widow put in more than everyone! <sup>4</sup>For all of these out of their abundance tossed (money) into the (receptacle for) gifts, but this (widow), out of her meager possessions, put in all the livelihood that she had!”

**21:1 Ἀναβλέψας δὲ εἶδεν τοὺς βάλλοντας εἰς τὸ γαζοφυλάκιον τὰ δῶρα αὐτῶν πλουσίους.**

**Ἀναβλέψας.** Aor act ptc masc nom sg ἀναβλέπω (attendant circumstance or temporal).

**εἶδεν.** Aor act ind 3rd sg ὁράω.

**τοὺς . . . πλουσίους.** Accusative direct object of εἶδεν. The construction literally reads, “the putting-their-gifts-into-the-treasury rich ones.”

**βάλλοντας.** Pres act ptc masc acc pl βάλλω (attributive).

**εἰς τὸ γαζοφυλάκιον.** Locative.

**τὰ δῶρα.** Accusative direct object of βάλλοντας.

**αὐτῶν.** Possessive genitive.

**21:2 εἶδεν δὲ τινα χήραν πενιχρὰν βάλλουσαν ἐκεῖ λεπτὰ δύο,**

**εἶδεν.** Aor act ind 3rd sg ὁράω.

**τινα χήραν πενιχρὰν.** Accusative direct object of εἶδεν. The adjective πενιχρός (“pert. to being in need of things relating to

livelihood”; BDAG, 795) occurs only here in the NT. It does not appear to differ in meaning from πτωχή (v. 3).

**βάλλουσαν.** Pres act ptc fem acc sg βάλλω. Complement in an object-complement double accusative construction.

**λεπτά δύο.** Accusative direct object of βάλλουσαν. The lepton was a small copper coin worth  $1/_{128}$  of a denarius (BDAG, 592.2).

**21:3 και εἶπεν, Ἀληθῶς λέγω ὑμῖν ὅτι ἡ χήρα αὕτη ἡ πτωχή πλεῖον πάντων ἔβαλεν.**

**εἶπεν.** Aor act ind 3rd sg λέγω.

**Ἀληθῶς λέγω ὑμῖν.** Lit. “truly I say to you” (see also 9:27 and 3:8 on λέγω ὑμῖν).

**λέγω.** Pres act ind 1st sg λέγω.

**ὑμῖν.** Dative indirect object of λέγω.

**ὅτι.** Introduces the clausal complement (direct discourse; see also 1:25 on ὅτι) of λέγω.

**ἡ χήρα αὕτη ἡ πτωχή.** Nominative subject of ἔβαλεν.

**πλεῖον.** Accusative direct object of ἔβαλεν.

**πάντων.** Genitive of comparison.

**ἔβαλεν.** Aor act ind 3rd sg βάλλω.

**21:4 πάντες γὰρ οὗτοι ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον εἰς τὰ δῶρα, αὕτη δὲ ἐκ τοῦ ὑστερήματος αὐτῆς πάντα τὸν βίον ὃν εἶχεν ἔβαλεν.**

**πάντες . . . οὗτοι.** Nominative subject of ἔβαλον. The fronted subject helps set up the contrast with αὕτη in the second clause.

**γὰρ.** Causal (see also 1:15).

**ἐκ τοῦ περισσεύοντος.** Source.

**τοῦ περισσεύοντος.** Pres act ptc gen neut sg περισσεύω (substantival).

**αὐτοῖς.** Dative of possession.

**ἔβαλον.** Aor act ind 3rd pl βάλλω.

**εἰς τὰ δῶρα.** Locative. The odd expression (lit. “into the gifts”) means something like “into the offering(s)” (Nolland, 3:979).

**αὕτη.** Nominative subject of ἔβαλον.

**ἐκ τοῦ ὑστερήματος.** Source.

**αὐτῆς.** Possessive genitive.

**πάντα τὸν βίον.** Accusative direct object of ἔβαλεν.  
**ὄν.** Accusative direct object of εἶχεν.  
**εἶχεν.** Impf act ind 3rd sg ἔχω.  
**ἔβαλεν.** Aor act ind 3rd sg βάλλω.

### Luke 21:5-19

<sup>5</sup>While some were saying about the temple that it was decorated with beautiful stones and offerings, he said, <sup>6</sup>“These things that you see—the days will come when not one stone will be left upon another, (not one) that will not be torn down.”

<sup>7</sup>So they asked him, “Teacher, when, then, will these things happen? And what will the sign be when these things are about to take place?” <sup>8</sup>He said, “Watch out that you are not deceived! For many will come in my name saying, ‘I am (the Messiah),’ and ‘The time is near.’ Do not follow them! <sup>9</sup>And when you hear of wars and rebellions, do not be alarmed. For it is necessary for these things to happen first; but the end will not immediately (follow).”

<sup>10</sup>Then he proceeded to say to them: “Nation will rise against nation; and kingdom against kingdom. <sup>11</sup>And there will be powerful earthquakes and famines and plagues all over the place. There will be fearful events and great signs from heaven. <sup>12</sup>But before all these things, they will lay their hands on you and persecute (you), so that (you) are handed over to synagogues and prisons—(yes, you) who will be brought before kings and governors on account of my name. <sup>13</sup>This will result for you in (opportunities for) testimony. <sup>14</sup>So then, determine in your hearts not to prepare in advance to defend yourself. <sup>15</sup>For I will give you words and wisdom that none of those who are against you will be able to withstand or oppose. <sup>16</sup>You will be betrayed even by parents and siblings, relatives and friends. And they will put some of you to death. <sup>17</sup>And you will be hated by all people because of my name. <sup>18</sup>But not even a hair of your head will be destroyed. <sup>19</sup>By your endurance you must gain your lives.”

**21:5 Καί τινων λεγόντων περὶ τοῦ ἱεροῦ ὅτι λίθοις καλοῖς καὶ ἀναθήμασιν κεκόσμηται εἶπεν,**

**Καί.** The καί closely links this scene to the preceding one.  
**τινων.** Genitive subject of λεγόντων.

**λεγόντων.** Pres act ptc neut gen pl λέγω. Genitive absolute (see 2:2 on ἡγεμονεῦοντος), temporal.

**περὶ τοῦ ἱεροῦ.** Reference.

**ὅτι.** Introduces the clausal complement (indirect discourse) of λεγόντων.

**λίθοις καλοῖς καὶ ἀναθήμασιν.** Dative of instrument.

**κεκόσμηται.** Prf pass ind 3rd sg κοσμέω.

**εἶπεν.** Aor act ind 3rd sg λέγω.

**21:6 Ταῦτα ἃ θεωρεῖτε ἐλεύσονται ἡμέραι ἐν αἷς οὐκ ἀφεθήσεται λίθος ἐπὶ λίθῳ ὃς οὐ καταλυθήσεται.**

**Ταῦτα.** The demonstrative and modifying relative clause serve as the topic of what follows (see 1:36 on Ἐλισάβητ).

**ἃ.** Accusative direct object of θεωρεῖτε.

**θεωρεῖτε.** Pres act ind 2nd pl θεωρέω.

**ἐλεύσονται.** Fut mid ind 3rd pl ἔρχομαι.

**ἡμέραι.** Nominative subject of ἐλεύσονται.

**ἐν αἷς.** Temporal.

**οὐκ ἀφεθήσεται λίθος ἐπὶ λίθῳ.** A hyperbolic expression pointing to utter destruction (also at 19:44).

**οὐκ ἀφεθήσεται.** Fut pass ind 3rd sg ἀφίημι.

**λίθος.** Nominative subject of ἀφεθήσεται.

**ἐπὶ λίθῳ.** Locative.

**ὃς.** Nominative subject of καταλυθήσεται.

**καταλυθήσεται.** Fut pass ind 3rd sg καταλύω.

**21:7 Ἐπρώτησαν δὲ αὐτὸν λέγοντες, Διδάσκαλε, πότε οὖν ταῦτα ἔσται καὶ τί τὸ σημεῖον ὅταν μέλλῃ ταῦτα γίνεσθαι;**

**Ἐπρώτησαν.** Aor act ind 3rd pl ἐπερωτάω.

**αὐτὸν.** Accusative direct object of Ἐπρώτησαν.

**λέγοντες.** Pres act ptc masc nom pl λέγω (means).

**Διδάσκαλε.** Vocative.

**οὖν.** Inferential.

**ταῦτα.** Nominative subject of ἔσται.

**ἔσται.** Fut ind 3rd pl εἶμι.

**τί.** Predicate nominative of a verbless equative clause.

**τὸ σημεῖον.** Nominative subject of a verbless equative clause.

**ὅταν.** Generally, ὅταν is translated “whenever” when it is followed by a present verb and “when” when followed by an aorist verb (see 6:22). The semantics of μέλλω, however, point to a particular event in the future rather than a process. Although the verb μέλλω does not occur in the aorist subjunctive in the NT, the form is well attested in the NT period.

**μέλλη.** Pres act subj 3rd sg μέλλω. Subjunctive with ὅταν. McKay (12) argues that “it is not uncommon to find a form of μέλλειν with an infinitive in place of a simple future form.” This passage appears to be the only instance in Luke where this may be the case. Even here, however, μέλλω appears to carry its full semantic force, i.e., it is a way of communicating “prospective aspect” (see Comrie, 64–65) or adding a sense of imminency to the future temporal reference (cf. Campbell 2008, 105).

**ταῦτα.** Nominative subject of μέλλη.

**γίνεσθαι.** Pres mid inf γίνομαι (complementary).

**21:8 ὁ δὲ εἶπεν, Βλέπετε μὴ πλανηθῆτε· πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες, Ἐγὼ εἰμι, καί, Ὁ καιρὸς ἤγγικεν. μὴ πορευθῆτε ὀπίσω αὐτῶν.**

**ὁ.** Nominative subject of εἶπεν (see 1:29 on ἡ).

**εἶπεν.** Aor act ind 3rd sg λέγω.

**Βλέπετε.** Pres act impv 2nd pl βλέπω.

**πλανηθῆτε.** Aor pass subj 2nd pl πλανάω. “The subjunctive with μὴ is commonly used after verbs of warning or fearing (Wallace, 477) and indicates concern regarding a potential outcome” (Culy and Parsons, 265).

**πολλοὶ.** Nominative subject of ἐλεύσονται.

**γὰρ.** Causal (see also 1:15).

**ἐλεύσονται.** Fut mid ind 3rd pl ἔρχομαι.

**ἐπὶ τῷ ὀνόματί.** The PP is a “marker in idiom of authorization” (BDAG, 366.17; cf. 24:47). On the second accent, see 1:13 on ἡ δέησις.

**μου.** Possessive genitive.

**λέγοντες.** Pres act ptc masc nom pl λέγω (manner).

**Ἐγὼ.** Nominative subject of εἰμι.

**εἰμι.** Pres ind 1st sg εἰμί.



**Ὁ καιρὸς.** Nominative subject of ἤγγικεν.

**ἤγγικεν.** Prf act ind 3rd sg ἐγγίζω.

**πορευθῆτε.** Aor mid subj 2nd pl πορεύομαι (prohibitive subjunctive). On the voice, see “Deponency” in the Series Introduction.

**ὀπίσω αὐτῶν.** Locative. As a whole, the idiom (lit. “Do not go after them”) points to association.

**21:9 ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκαταστασίας, μὴ πτοηθῆτε· δεῖ γὰρ ταῦτα γενέσθαι πρῶτον, ἀλλ’ οὐκ εὐθὺς τὸ τέλος.**

**ὅταν.** On translating “when” rather than “whenever,” see 6:22.

**ἀκούσητε.** Aor act subj 2nd pl ἀκούω. Subjunctive with ὅταν.

**πολέμους καὶ ἀκαταστασίας.** Accusative of reference.

**πτοηθῆτε.** Aor pass subj 2nd pl πτοέω (prohibitive subjunctive).

**δεῖ.** Pres act ind 3rd sg δεῖ (impersonal).

**γὰρ.** Causal (see also 1:15).

**ταῦτα.** Accusative subject of γενέσθαι.

**γενέσθαι.** Aor mid inf γίνομαι (complementary; see also 2:49 on εἶναι).

**πρῶτον.** Adverbial accusative.

**ἀλλ’.** Adversative.

**εὐθὺς.** The adverb modifies an implied verb, such as ἐλεύσεται.

**τὸ τέλος.** Nominative subject of an implied verb.

**21:10 Τότε ἔλεγεν αὐτοῖς, Ἐγερθήσεται ἔθνος ἐπ’ ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν,**

**Τότε.** Temporal.

**ἔλεγεν.** Impf act ind 3rd sg λέγω.

**αὐτοῖς.** Dative indirect object of ἔλεγεν.

**Ἐγερθήσεται.** Fut mid ind 3rd sg ἐγείρω. On the voice, see “Deponency” in the Series Introduction.

**ἔθνος.** Nominative subject of Ἐγερθήσεται.

**ἐπ’ ἔθνος.** Opposition.

**βασιλεία.** Nominative subject of an implied ἐγερθήσεται.

**ἐπὶ βασιλείαν.** Opposition.

**21:11 σεισμοὶ τε μεγάλοι καὶ κατὰ τόπους λιμοὶ καὶ λοιμοὶ ἔσονται, φόβητρά τε καὶ ἀπ’ οὐρανοῦ σημεῖα μεγάλα ἔσται.**

**σεισμοὶ τε μεγάλοι καὶ . . . λιμοὶ καὶ λοιμοὶ.** Nominative subject of ἔσονται.

**λιμοὶ καὶ λοιμοὶ.** Caragounis (460), arguing that λιμοὶ and λοιμοὶ would have been pronounced identically, cites this as one of the more elegant examples of parechesis—the creative use of homonyms—in the NT.

**κατὰ τόπους.** Distributive.

**ἔσονται.** Fut ind 3rd pl εἰμί.

**φόβητρά τε καὶ . . . σημεῖα μέγала.** Nominative subject of ἔσται. On the second accent of φόβητρά, see 1:13 on ἡ δέησις. The term φόβητρον occurs only here in the NT and refers to “someth. unusual that causes fear” (BDAG, 1062).

**ἀπ’ οὐρανοῦ.** Source.

**ἔσται.** Fut ind 3rd sg εἰμί. Neuter plural subjects characteristically take singular verbs (see Wallace, 399–400).

**21:12 πρὸ δὲ τούτων πάντων ἐπιβαλοῦσιν ἐφ’ ὑμᾶς τὰς χεῖρας αὐτῶν καὶ διώξουσιν, παραδίδόντες εἰς τὰς συναγωγὰς καὶ φυλακάς, ἀπαγομένους ἐπὶ βασιλεῖς καὶ ἡγεμόνας ἕνεκεν τοῦ ὀνόματός μου·**

**πρὸ . . . τούτων πάντων.** Temporal.

**ἐπιβαλοῦσιν.** Fut act ind 3rd pl ἐπιβάλλω.

**ἐφ’ ὑμᾶς.** Locative.

**τὰς χεῖρας.** Accusative direct object of ἐπιβαλοῦσιν.

**αὐτῶν.** Possessive genitive.

**διώξουσιν.** Fut act ind 3rd pl διώκω.

**παραδίδόντες εἰς.** The idiomatic expression means, “hand over to someone’s power” (BDAG, 1083.2.c).

**παραδίδόντες.** Pres act ptc masc nom pl παραδίδωμι (result).

**εἰς τὰς συναγωγὰς καὶ φυλακάς.** Locative.

**ἀπαγομένους.** Pres pass ptc masc acc pl ἀπάγω. Marshall (767) suggests that the accusative participle is loosely attached to the sentence and “it is hard to see why Luke should have altered Mark’s easier expression.” The fact that the only scribal alteration to the text involves shortening the verb to ἀγομένους, however, suggests that scribes, like Luke himself, did not have a problem with the use of an accusative participle here. So, why did Luke not choose a future indicative form of ἀπάγω (like ἐπιβαλοῦσιν and διώξουσιν),

use another nominative active participle (like παραδιδόντες), or even use a genitive absolute construction to shift to a different participial subject (see 2:2 on ἡγεμονεύοντος)? The use of an accusative participle indicates that the participle is adjectival rather than adverbial (see Culy, 2003), and thus provides further comment on ὑμᾶς above (cf. Nolland 3:996). Unlike using a genitive absolute construction, the choice of an adjectival participle here directs the focus to the referent (ὑμᾶς) rather than the action (Culy 2003, 449).

**ἐπὶ βασιλεῖς καὶ ἡγεμόνας.** Locative.

**ἔνεκεν τοῦ ὀνόματος.** Causal. On the second accent, see 1:13 on ἡ δέησις.

**μου.** Possessive genitive.

**21:13 ἀποβήσεται ὑμῖν εἰς μαρτύριον.**

**ἀποβήσεται . . . εἰς μαρτύριον.** The idiom (lit. “Go away into a testimony”) means, “result in a testimony” (see LN 89.41).

**ἀποβήσεται.** Fut pass ind 3rd sg ἀποβαίνω.

**ὑμῖν.** Dative of reference or advantage.

**εἰς μαρτύριον.** Goal.

**21:14 θέτε οὖν ἐν ταῖς καρδίαις ὑμῶν μὴ προμελετᾶν ἀπολογηθῆναι.**

**θέτε . . . ἐν ταῖς καρδίαις ὑμῶν.** An idiom (lit. “place in your hearts”) meaning, “decide” or “resolve.”

**θέτε.** Aor act imprv 2nd pl τίθημι.

**οὖν.** Inferential.

**ἐν ταῖς καρδίαις.** Locative in a metaphorical sense.

**ὑμῶν.** Possessive genitive.

**προμελετᾶν.** Pres act inf προμελετάω (direct object of θέτε).

**ἀπολογηθῆναι.** Aor mid inf ἀπολογέομαι (complementary).

**21:15 ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ σοφίαν ἣ οὐ δυνήσονται ἀντιστῆναι ἢ ἀντειπεῖν ἅπαντες οἱ ἀντικείμενοι ὑμῖν.**

**ἐγὼ.** Nominative subject of δώσω.

**γὰρ.** Causal (see also 1:15).

**δώσω.** Fut act ind 1st sg δίδωμι.

**ὑμῖν.** Dative indirect object of δώσω. On the word order, see 1:2 on ἡμῖν.

**στόμα καὶ σοφίαν.** Accusative direct object of δώσω. The term στόμα here is used figuratively to refer to the “ability to speak” or perhaps “eloquence” (cf. BDAG, 947.2).

**ἦ.** Dative complement of ἀντιστῆναι. The antecedent is σοφίαν.

**δυνήσονται.** Fut mid ind 3rd pl δύναμαι.

**ἀντιστῆναι.** Aor act inf ἀνθίστημι (complementary).

**ἀντειπεῖν.** Aor act inf ἀντιλέγω (complementary).

**ἅπαντες οἱ ἀντικείμενοι.** Pres mid ptc masc nom pl (substantival; see 1:66 on πάντες οἱ ἀκούσαντες). Nominative subject of δυνήσονται.

**ὑμῖν.** Dative complement of ἀντικείμενοι.

**21:16 παραδοθήσεσθε δὲ καὶ ὑπὸ γονέων καὶ ἀδελφῶν καὶ συγγενῶν καὶ φίλων, καὶ θανατώσουσιν ἐξ ὑμῶν,**

**παραδοθήσεσθε.** Fut pass ind 2nd pl παραδίδομι.

**ὑπὸ γονέων καὶ ἀδελφῶν καὶ συγγενῶν καὶ φίλων.** Ultimate agency.

**θανατώσουσιν.** Fut act ind 3rd pl θανατώω.

**ἐξ ὑμῶν.** Partitive. According to BDF (§164.2.6), this is an example of a partitive genitive phrase that serves as the subject of the verb, with τινες being implicit (cf. Acts 19:33).

**21:17 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου.**

**ἔσεσθε.** Fut ind 2nd pl εἰμί.

**μισούμενοι.** Pres pass ptc masc nom pl (future periphrastic; see 1:20 on σιωπῶν).

**ὑπὸ πάντων.** Ultimate agency.

**διὰ τὸ ὄνομά.** Causal. On the second accent, see 1:13 on ἡ δέησις.

**μου.** Possessive genitive.

**21:18 καὶ θριξ̄ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται.**

**θριξ̄ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται.** This hyperbolic idiom speaks of absolute protection, though in the context (θανα-

τώσουσιν ἐξ ὑμῶν, v. 16) it is clear that it does not necessarily refer to physical protection.

**θριξ.** Nominative subject of ἀπόληται.

**ἐκ τῆς κεφαλῆς.** Source or partitive.

**ὑμῶν.** Possessive genitive.

**ἀπόληται.** Aor mid subj 3rd sg ἀπόλλυμι. The subjunctive is used with οὐ μὴ, which expresses emphatic negation (see also 1:15 on πίη).

**21:19 ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν.**

**ἐν τῇ ὑπομονῇ.** Instrumental.

**ὑμῶν.** Subjective genitive.

**κτήσασθε.** Aor mid impv 2nd pl κτάομαι. The sense of the imperative may appropriately be rendered in English with a future expression: “you will gain your lives” (cf. Fitzmyer, 2:134; NET Bible, n. 10). In fact, some manuscripts (A B Θ <sup>f</sup>3 33) change the aorist to the future tense, κτήσεσθε (cf. Omanson, 146). By using a verb that implies “acquiring” one’s life (“to acquire possession of something”; LN 57.58), Luke’s account of Jesus’ words highlights the personal responsibility to endure even more starkly than the accounts in Matthew or Mark.

**τὰς ψυχὰς.** Accusative direct object of κτήσασθε.

**ὑμῶν.** Possessive genitive.

### **Luke 21:20-28**

<sup>20</sup>“Now, when you see Jerusalem surrounded by armies, then know that its desolation is near! <sup>21</sup>At that time, those in Judea must flee to the mountains; those inside (Jerusalem) must get out; and those out in the fields must not go (back) into the city, <sup>22</sup>because these are days of vengeance: everything that has been written will be fulfilled. <sup>23</sup>Woe to those who are pregnant or nursing in those days! For there will be great distress on the earth and wrath for this people. <sup>24</sup>They will fall by the edge of the sword and be taken captive into all the nations; and Jerusalem will (continue to be) trampled down by the Gentiles until the times of the Gentiles are complete.”

<sup>25</sup>“There will be signs in the sun and moon and stars, and on earth the nations will be distressed (as they have) great anxiety from the noise of the sea and (its) waves, <sup>26</sup>so that people will be fainting from

fear and from the thought of what is coming upon the world. For the powers of the heavens will be shaken. <sup>27</sup>And then they will see the Son of Man coming in a cloud with great power and glory. <sup>28</sup>Now, when these things begin to happen, stand up straight and lift your heads, because your redemption is approaching.”

**21:20** Ὅταν δὲ ἴδητε κυκλουμένην ὑπὸ στρατοπέδων Ἱερουσαλήμ, τότε γινώτε ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς.

**Ὅταν.** On translating “when” rather than “whenever,” see 6:22.

**ἴδητε.** Aor act subj 2nd pl ὄραω. Subjunctive with Ὅταν.

**κυκλουμένην.** Prf pass ptc fem acc sg κυκλόω. Complement in an object-complement double accusative construction. Fronted to make it more prominent.

**ὑπὸ στρατοπέδων.** Ultimate agency.

**Ἱερουσαλήμ.** Accusative direct object of ἴδητε.

**τότε.** Temporal.

**γινώτε.** Aor act impv 2nd pl γινώσκω.

**ὅτι.** Introduces the clausal complement of γινώτε (see also 1:22 on ὅτι).

**ἤγγικεν.** Prf act ind 3rd sg ἐγγίζω.

**ἡ ἐρήμωσις.** Nominative subject of ἤγγικεν.

**αὐτῆς.** Objective genitive.

**21:21** τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη καὶ οἱ ἐν μέσῳ αὐτῆς ἐκχωρείτωσαν καὶ οἱ ἐν ταῖς χώραις μὴ εἰσερχέσθωσαν εἰς αὐτήν,

**τότε.** Temporal.

**οἱ ἐν τῇ Ἰουδαίᾳ.** The article functions as a nominalizer (see 1:48 on ἀπὸ τοῦ νῦν), changing the PP into the nominative subject of φευγέτωσαν.

**ἐν τῇ Ἰουδαίᾳ.** Locative.

**φευγέτωσαν.** Pres act impv 3rd sg φεύγω.

**εἰς τὰ ὄρη.** Locative.

**οἱ ἐν μέσῳ.** The article functions as a nominalizer (see 1:48 on ἀπὸ τοῦ νῦν), changing the PP into the nominative subject of ἐκχωρείτωσαν.

**ἐν μέσῳ.** Locative.

**αὐτῆς.** Partitive genitive. The antecedent is Ἰερουσαλήμ (v. 20).  
**ἐκχωρεῖτῶσαν.** Pres act impv 3rd sg ἐκχωρέω. Only here in the NT: “to move out of or away from a place, with a possible implication of a considerable distance separating a person from the earlier location” (LN 15.41).

**οἱ ἐν ταῖς χώραις.** The article functions as a nominalizer (see 1:48 on ἀπὸ τοῦ νῦν), changing the PP into the nominative subject of εἰσερχέσθωσαν.

**ἐν ταῖς χώραις.** Locative.

**εἰσερχέσθωσαν.** Pres mid impv 3rd sg εἰσερχομαι (prohibition).

**εἰς αὐτήν.** Locative. The antecedent is Ἰερουσαλήμ (v. 20).

**21:22 ὅτι ἡμέραι ἐκδικήσεως αὐταὶ εἰσιν τοῦ πλησθῆναι πάντα τὰ γεγραμμένα.**

**ὅτι.** Introduces a causal clause.

**ἡμέραι.** Predicate nominative.

**ἐκδικήσεως.** The genitive refers to the fact that the “days” will be characterized by vengeance. As a whole, the head noun refers to the time when the event implied by the genitive will occur (cf. Beekman and Callow, 260): “days when vengeance is carried out.”

**αὐταὶ.** Nominative subject of εἰσιν. On the second accent, see 1:13 on ἡ δέησίς.

**εἰσιν.** Pres ind 3rd pl εἰμί. On the loss of accent, see 1:18 on εἰμι.

**τοῦ πλησθῆναι.** Aor pass inf πίμπλημι (epexegetical, modifying ἐκδικήσεως).

**πάντα τὰ γεγραμμένα.** Prf pass ptc neut acc pl γράφω (substantival; see 1:66 on πάντες οἱ ἀκούσαντες). Accusative subject of πλησθῆναι.

**21:23 οὐαὶ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκεῖναις ταῖς ἡμέραις· ἔσται γὰρ ἀνάγκη μεγάλη ἐπὶ τῆς γῆς καὶ ὀργὴ τῷ λαῷ τούτῳ,**

**οὐαὶ.** This interjection does not represent a curse (Bovon, 2:55), but rather introduces “an expression of pity for those who stand under divine judgment” (Marshall, 255).

**ταῖς . . . ἐχούσαις.** Pres act ptc fem dat pl ἔχω (substantival). Dative of disadvantage. The expression, ἐν γαστρὶ ἔχειν (lit. “to have in the stomach”), is an idiom meaning “to be pregnant.”

**ἐν γαστρὶ.** Locative.

**ταῖς θηλαζούσαις.** Pres act ptc fem dat pl θηλάζω (substantival). Dative of disadvantage.

**ἐν ἐκείναις ταῖς ἡμέραις.** Temporal.

**ἔσται.** Fut mid 3rd pl εἰμί.

**γάρ.** Causal (see also 1:15).

**ἀνάγκη μεγάλη.** Nominative subject of ἔσται.

**ἐπὶ τῆς γῆς.** Locative.

**ὀργή.** Nominative subject of an implied ἔσται.

**τῷ λαῷ τούτῳ.** Dative of disadvantage.

**21:24 καὶ πεσοῦνται στόματι μαχαίρης καὶ αἰχμαλωτισθήσονται εἰς τὰ ἔθνη πάντα, καὶ Ἰερουσαλήμ ἔσται πατουμένη ὑπὸ ἐθνῶν, ἄχρι οὗ πληρωθῶσιν καιροὶ ἐθνῶν.**

**πεσοῦνται.** Fut mid ind 3rd pl πίπτω.

**στόματι.** Dative of instrument. Lit. “by the mouth of the sword.”

**μαχαίρης.** Possessive genitive.

**αἰχμαλωτισθήσονται.** Fut pass ind 3rd pl αἰχμαλωτίζω.

**εἰς τὰ ἔθνη πάντα.** Locative.

**Ἰερουσαλήμ.** Nominative subject of ἔσται πατουμένη.

**ἔσται.** Fut mid 3rd sg εἰμί.

**πατουμένη.** Pres pass ptc fem nom sg πατέω (future periphrastic; see 1:20 on σιωπῶν).

**ὑπὸ ἐθνῶν.** Ultimate agency. Or, “the nations.”

**ἄχρι οὗ.** Temporal. This lexicalized phrase (a phrase that has come to function as a single lexical unit) probably derived from the phrase, ἄχρι τοῦ χρόνου ἐν ᾧ (cf. Acts 7:18; 27:33; Rom 11:25; 1 Cor 11:26; 15:25; Gal 3:19; Heb 3:13; Rev 2:25; Moule, 82). It typically carries the sense of “until.”

**πληρωθῶσιν.** Aor pass subj 3rd pl πληρόω.

**καιροὶ.** Nominative subject of πληρωθῶσιν.

**ἐθνῶν.** “The time period *when the Gentiles exercise power*” (cf. 1:5 on Ἡρώδου).



**21:25** Καὶ ἔσονται σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ ἄστροις, καὶ ἐπὶ τῆς γῆς συνοχὴ ἔθνῶν ἐν ἀπορίᾳ ἤχους θαλάσσης καὶ σάλου,

**ἔσονται.** Fut ind 3rd pl εἰμί.

**σημεῖα.** Nominative subject of ἔσονται.

**ἐν ἡλίῳ καὶ σελήνῃ καὶ ἄστροις.** Locative.

**ἐπὶ τῆς γῆς.** Locative.

**συνοχὴ.** Nominative subject of an implied ἔσται.

**ἔθνῶν.** Subjective genitive. Lit. “distress of nations.”

**ἐν ἀπορίᾳ.** Context (see 1:78 on ἐν οἴς). Although a causal reading makes good sense logically, the ἐν more likely simply introduces another context or circumstance.

**ἤχους.** Lit. “in the perplexity of the sound.” The sense here appears to be causal (cf. BDAG, 119, s.v. ἀπορία): perplexity stems from the noise of the sea and waves.

**θαλάσσης καὶ σάλου.** Genitive of source.

**21:26** ἀποψυχόντων ἀνθρώπων ἀπὸ φόβου καὶ προσδοκίας τῶν ἐπερχομένων τῇ οἰκουμένῃ, αἱ γὰρ δυνάμεις τῶν οὐρανῶν σαλευθήσονται.

**ἀποψυχόντων.** Pres act ptc masc gen pl ἀποψύχω. Genitive absolute (see 2:2 on ἡγεμονεύοντος), result. It is unclear whether the term here refers to actual physical fainting (cf. LN 23.184) or only has a psychological sense: “to become totally disheartened and thus ready to give up” (LN 25.293).

**ἀνθρώπων.** Genitive subject of ἀποψυχόντων.

**ἀπὸ φόβου καὶ προσδοκίας.** Causal. The term προσδοκία can refer to expectation of either positive or negative events (cf. LN 30.55).

**τῶν ἐπερχομένων.** Pres mid ptc neut gen pl ἐπέρχομαι (substantival). Objective genitive.

**τῇ οἰκουμένῃ.** Spatial.

**αἱ . . . δυνάμεις.** Nominative subject of σαλευθήσονται.

**γὰρ.** Causal (see also 1:15).

**τῶν οὐρανῶν.** The genitive appears to refer to the place where αἱ . . . δυνάμεις are either located (with αἱ . . . δυνάμεις referring to the sun, moon, and stars) or rule (with αἱ . . . δυνάμεις referring to spiritual powers).

**σαλευθήσονται.** Fut pass ind 3rd pl σαλεύω.

**21:27** καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλῃ μετὰ δυνάμεως καὶ δόξης πολλῆς.

**τότε.** Temporal.

**ὄψονται.** Fut mid ind 3rd pl ὄρώω.

**τὸν υἱὸν τοῦ ἀνθρώπου.** See 5:24 on ὁ υἱὸς τοῦ ἀνθρώπου.

**τὸν υἱὸν.** Accusative direct object of ὄψονται.

**τοῦ ἀνθρώπου.** Genitive of relationship.

**ἐρχόμενον.** Pres mid ptc masc acc sg ἔρχομαι. Complement in an object-complement double accusative construction.

**ἐν νεφέλῃ.** Locative.

**μετὰ δυνάμεως καὶ δόξης πολλῆς.** Manner.

**21:28** ἀρχομένων δὲ τούτων γίνεσθαι ἀνακύψατε καὶ ἐπάρατε τὰς κεφαλὰς ὑμῶν, διότι ἐγγίζει ἡ ἀπολύτρωσις ὑμῶν.

**ἀρχομένων.** Pres act ptc masc gen sg ἄρχω. Genitive absolute (see 2:2 on ἡγεμονεύοντος), temporal.

**τούτων.** Genitive subject of ἀρχομένων.

**γίνεσθαι.** Pres mid inf γίνομαι (complementary).

**ἀνακύψατε.** Aor act imprv 2nd pl ἀνακύπτω.

**ἐπάρατε.** Aor act imprv 2nd pl ἐπαίρω.

**τὰς κεφαλὰς.** Accusative direct object of ἐπάρατε.

**ὑμῶν.** Possessive genitive.

**διότι.** Causal.

**ἐγγίζει.** Pres act ind 3rd sg ἐγγίζω.

**ἡ ἀπολύτρωσις.** Nominative subject of ἐγγίζει.

**ὑμῶν.** Objective genitive.

### Luke 21:29-38

<sup>29</sup>Then he told a parable to them: “Look at the fig tree and all the (other) trees. <sup>30</sup>When they have already sprouted leaves, you see for yourselves and know that the summer is now near. <sup>31</sup>Thus, you also, when you see these things happening, know that the kingdom of God is near. <sup>32</sup>I assure you that this generation will certainly not pass away until all these things take place! <sup>33</sup>Heaven and earth will pass away, but my words will never pass away!”

<sup>34</sup>“So, guard yourselves so that your hearts will not be weighed down with carousing and drunkenness and the cares of everyday life, and (so that) that day not come upon you suddenly, <sup>35</sup>like a trap. For it will come upon everyone who lives on the face of the entire earth. <sup>36</sup>So, be alert at all times and plead that you might be able to escape all these things that are about to happen and to stand before the Son of Man.”

<sup>37</sup>Now, he was teaching in the temple during the days, but at night he was going out and spending the night on the hill called (the Mount) of Olives. <sup>38</sup>And all the people were coming to him early in the morning to listen to him at the temple.

**21:29 Καὶ εἶπεν παραβολὴν αὐτοῖς· Ἴδετε τὴν συκῆν καὶ πάντα τὰ δένδρα·**

**Καὶ.** The conjunction closely links this scene to what precedes.  
**εἶπεν.** Aor act ind 3rd sg λέγω.  
**παραβολὴν.** Accusative direct object of εἶπεν.  
**αὐτοῖς.** Dative indirect object of εἶπεν.  
**Ἴδετε.** Aor act impv 2nd pl ὁράω.  
**τὴν συκῆν καὶ πάντα τὰ δένδρα.** Accusative direct object of Ἴδετε.

**21:30 ὅταν προβάλωσιν ἤδη, βλέποντες ἀφ’ ἑαυτῶν γινώσκετε ὅτι ἤδη ἐγγὺς τὸ θέρος ἐστίν·**

**ὅταν.** On translating “when” rather than “whenever,” see 6:22.  
**προβάλωσιν.** Aor act subj 3rd pl προβάλλω. Subjunctive with ὅταν. Here, “to begin vegetative growth, with special emphasis upon the sprouting of leaves” (LN 23.195).  
**βλέποντες.** Pres act ptc masc nom pl βλέπω (attendant circumstance).

**ἀφ’ ἑαυτῶν.** Source. Lit. “from yourselves.” BDAG (107.5.e.α) categorizes this metaphorical usage as “to indicate responsible agents for someth.” See also 12:57.

**γινώσκετε.** Pres act ind 2nd pl γινώσκω.  
**ὅτι.** Introduces the clausal complement of γινώσκετε (see also 1:22 on ὅτι).

**ἐγγὺς.** The temporal adverb serves as the predicate of ἐστίν.

**τὸ θέρος.** Nominative subject of ἐστίν.  
**ἐστίν.** Pres ind 3rd sg εἰμί.

**21:31 οὕτως καὶ ὑμεῖς, ὅταν ἴδητε ταῦτα γινόμενα, γινώσκετε ὅτι ἐγγύς ἐστιν ἡ βασιλεία τοῦ θεοῦ.**

**ὑμεῖς.** Nominative subject of ἴδητε.

**ὅταν.** On translating “when” rather than “whenever,” see 6:22.

**ἴδητε.** Aor act impv 2nd pl ὄραω. Subjunctive with ὅταν.

**ταῦτα.** Accusative direct object of ἴδητε.

**γινόμενα.** Pres mid ptc neut acc pl γίνομαι. Complement in an object-complement double accusative construction.

**γινώσκετε.** Pres act ind/impv 2nd pl γινώσκω. With the exception of the NASB and NET Bible, the vast majority of translations and scholars read the verb as an indicative. As the NET Bible footnote points out, however, the context points to the imperative reading.

**ὅτι.** Introduces the clausal complement of γινώσκετε (see also 1:22 on ὅτι).

**ἐγγύς.** The temporal adverb serves as the predicate of ἐστίν.

**ἐστίν.** Pres ind 3rd sg εἰμί. On the loss of accent, see 1:18 on εἰμι.

**ἡ βασιλεία.** Nominative subject of ἐστίν.

**τοῦ θεοῦ.** Subjective genitive (see also 4:43).

**21:32 ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη ἕως ἂν πάντα γένηται.**

**ἀμὴν.** This particle is used to signal “a strong affirmation of what is stated” (BDAG, 53.1). Rhetorically, the whole expression, ἀμὴν λέγω ὑμῖν, serves to introduce a statement of high importance (cf. 4:24; 12:37; 18:17, 29; 23:43) by combining both a meta-comment (see 3:8 on λέγω ὑμῖν) and ἀμὴν. It appears to be the Semitic equivalent of ἀληθῶς λέγω ὑμῖν (9:27; 12:44; 21:3).

**λέγω ὑμῖν.** See 3:8.

**λέγω.** Pres act ind 1st sg λέγω.

**ὑμῖν.** Dative indirect object of λέγω.

**ὅτι.** Introduces the clausal complement (direct discourse; see also 1:25 on ὅτι) of λέγω.

**παρέλθῃ.** Aor act subj 3rd sg παρέρχομαι. The subjunctive is

used with οὐ μὴ, which expresses emphatic negation (see also 1:15 on πῆρ).

**ἡ γενεὰ αὕτη.** Nominative subject of παρέλθῃ.

**ἕως ἄν.** Temporal.

**πάντα.** Nominative subject of γένηται.

**γένηται.** Aor mid subj 3rd sg γίνομαι. Subjunctive in an indefinite temporal clause with ἕως ἄν.

**21:33 ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρελεύσονται.**

**ὁ οὐρανὸς καὶ ἡ γῆ.** Nominative subject of παρελεύσονται.

**παρελεύσονται.** Fut mid ind 3rd pl παρέρχομαι.

**οἱ . . . λόγοι.** Nominative subject of παρελεύσονται.

**μου.** Subjective genitive.

**παρελεύσονται.** Fut mid ind 3rd pl παρέρχομαι. Here, the future tense (⌘ B D L T W 070 33 892 *pc*) is used for the expected subjunctive (with οὐ μὴ). This was corrected by many scribes (the aorist subjunctive παρέλθωσιν is found in A C Θ Ψ <sup>f1,13</sup> ℄). The fact that the future and subjunctive were sometimes used interchangeably during the Koine period (cf. 7:4 on παρέξῃ; 11:5 on ἔξει; 14:10 on ἔρει; 19:40 on σιωπήσουσιν) suggests that Luke likely chose the future for greater rhetorical effect (παρελεύσονται . . . παρελεύσονται). The sense of οἱ . . . λόγοι μου οὐ μὴ παρελεύσονται is “What I say will without doubt come to pass.”

**21:34 Προσέχετε δὲ ἑαυτοῖς μήποτε βαρηθῶσιν ὑμῶν αἱ καρδίαι ἐν κραιπάλῃ καὶ μέθῃ καὶ μερίμναις βιωτικαῖς καὶ ἐπιστῆ ἕφ’ ὑμᾶς αἰφνίδιος ἡ ἡμέρα ἐκείνη**

**Προσέχετε.** Pres act impv 2nd pl προσέχω. Culy and Parsons (103) note that Προσέχετε ἑαυτοῖς is an idiomatic expression (lit. “take heed to yourselves”) that occurs only in Luke in the NT (also 12:1; 17:3; Acts 5:35; 20:28), but is fairly common in the LXX. At times it is used to respond to an unworthy idea (Gen 24:6) or simply to warn against a particular course of action (Exod 34:12).

**ἑαυτοῖς.** Dative complement of Προσέχετε.

**μήποτε.** Introduces a negative purpose clause.

**βαρηθῶσιν.** Aor pass subj 3rd pl βαρέω. Subjunctive with μήποτε.

ὕμῶν. Possessive genitive.

αἱ καρδιαί. Nominative subject of βαρηθῶσιν.

ἐν κραπάλῃ καὶ μέθῃ καὶ μερίμναις βιωτικάῃς. Instrumental. The term κραπάλη, which occurs only here in the NT, refers to “drunken behavior which is completely without moral restraint” (LN 88.286).

ἐπιστῆ. Aor act subj 3rd sg ἐπίστημι. Subjunctive with μήποτε.

ἐφ’ ὑμᾶς. Here, the preposition likely functions as “a marker of the experiencer, often with the implication of an action by a superior force or agency” (LN 90.57).

αἰφνίδιος. This form is sometimes used as an adverb (see BDAG, 31; cf. BDF §243).

ἡ ἡμέρα ἐκείνη. Nominative subject of ἐπιστῆ.

**21:35** ὡς παγίς· ἐπεισελεύσεται γὰρ ἐπὶ πάντας τοὺς καθημένους ἐπὶ πρόσωπον πάσης τῆς γῆς.

ὡς. Comparative.

παγίς. Nominative subject of an implied ἐφίσταται (ἐφ’ ὑμᾶς). Some manuscripts (A C W Θ Υ<sup>f,13</sup> ℳ) have the postpositive γὰρ before ἐπεισελεύσεται (instead of ἐπεισελεύσεται γὰρ), thus taking ὡς παγίς with what follows. So, e.g., the KJV following the Textus Receptus: “For as a snare shall it come on all them that dwell on the face of the whole earth” (perhaps conforming the thought to LXX Isa 24:17). Most translations, however, follow the NA<sup>27</sup>/UBS<sup>4</sup> (cf. Omanson, 146–47).

ἐπεισελεύσεται. Fut mid ind 3rd sg ἐπιεσέρχομαι.

γὰρ. Causal (see also 1:15).

ἐπὶ πάντας τοὺς καθημένους. See verse 34 on ἐφ’ ὑμᾶς.

τοὺς καθημένους. Pres mid ptc masc acc pl κάθημαι (substantival).

ἐπὶ πρόσωπον. Locative.

πάσης τῆς γῆς. Partitive genitive.

**21:36** ἀγρυπνεῖτε δὲ ἐν παντὶ καιρῷ δεόμενοι ἵνα κατισχύσητε ἐκφυγεῖν ταῦτα πάντα τὰ μέλλοντα γίνεσθαι καὶ σταθῆναι ἔμπροσθεν τοῦ υἱοῦ τοῦ ἀνθρώπου.

ἀγρυπνεῖτε. Pres act impv 2nd pl ἀγρυπνέω.

**ἐν παντί καιρῷ.** Temporal.

**δεόμενοι.** Pres mid ptc masc nom pl δέομαι (attendant circumstance; see also 1:24 on λέγουσα). Attendant circumstance participles take on the mood of the verb they modify (see also 5:14 on ἀπελθῶν).

**ἵνα.** Introduces indirect discourse (see also 8:31 on ἵνα). This could also plausibly be viewed as a purpose clause (cf. 18:39 on ἵνα; McKay, 117).

**κατισχύσητε.** Aor act subj 2nd pl κατισχύω. Subjunctive with ἵνα.

**ἐκφυγεῖν.** Aor act inf ἐκφεύγω (complementary).

**ταῦτα πάντα.** Accusative direct object of ἐκφυγεῖν.

**τὰ μέλλοντα.** Pres act ptc neut acc pl μέλλω (attributive). On the semantics of μέλλω with an infinitive, see 21:7 on μέλλη.

**γίνεσθαι.** Aor mid inf γίνομαι (complementary).

**σταθῆναι ἔμπροσθεν τοῦ υἱοῦ τοῦ ἀνθρώπου.** This expression appears to be a figurative way of referring to not being ashamed before the Son of Man or “securing a favourable verdict” before a judge (Marshall, 783).

**σταθῆναι.** Aor mid inf ἵστημι (complementary). On the voice, see “Deponency” in the Series Introduction.

**ἔμπροσθεν τοῦ υἱοῦ.** Spatial.

**τοῦ υἱοῦ τοῦ ἀνθρώπου.** See 5:24 on ὁ υἱὸς τοῦ ἀνθρώπου.

**τοῦ ἀνθρώπου.** Genitive of relationship.

**21:37 Ἦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων, τὰς δὲ νύκτας ἐξερχόμενος ἠυλίζετο εἰς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν.**

**Ἦν.** Impf ind 3rd sg εἰμί. Luke again uses imperfect verbs (Ἦν . . . διδάσκων, ἠυλίζετο; ὠρθηρίζεν, v. 38) to summarize subsequent events and draw this series of discourses to a close.

**τὰς ἡμέρας.** Accusative extent of time.

**ἐν τῷ ἱερῷ.** Locative.

**διδάσκων.** Pres act ptc masc nom sg διδάσκω (imperfect periphrastic; see also 1:10 on προσευχόμενον).

**τὰς . . . νύκτας.** Accusative extent of time. Caragounis (145) lists this as an example of NT writers not distinguishing between genitive and accusative temporal constructions. Although the accusative

extent of time may seem unusual here, however, it is likely motivated by the fact that the verbs it modifies are imperfective, pointing to what Jesus was characteristically doing over time, rather than on or during a single day.

**ἔξερχόμενος.** Pres mid ptc masc nom sg ἔρχομαι (attendant circumstance; see 1:24 on λέγουσα).

**ἠύλιζετο.** Impf mid ind 3rd sg αὐλιζομαι.

**εἰς τὸ ὄρος.** Locative.

**τὸ καλούμενον.** Pres pass ptc neut acc sg καλέω (attributive).

**Ἑλαιῶν.** Genitive of identification (see 2:4 on Ναζαρέθ), modifying an implied τὸ ὄρος, which has been omitted by ellipsis and would have functioned as the complement in a subject-complement double accusative construction (see 1:32 on υἱός).

**21:38 καὶ πᾶς ὁ λαὸς ὄρθριζεν πρὸς αὐτὸν ἐν τῷ ἱερῷ ἀκούειν αὐτοῦ.**

**πᾶς ὁ λαός.** Nominative subject of ὄρθριζεν.

**ὄρθριζεν.** Impf act ind 3rd sg ὀρθρίζω. Louw and Nida (67.190) note that this verb means, “to get up early in the morning and go about one’s affairs.” BDAG (722) suggests that when used with πρὸς αὐτόν it means, “seek someone diligently.” At the very least, the construction implies movement toward someone.

**πρὸς αὐτόν.** Spatial.

**ἐν τῷ ἱερῷ.** Locative.

**ἀκούειν.** Pres act inf ἀκούω (purpose).

**αὐτοῦ.** Genitive object of ἀκούειν.

## Luke 22:1-6

<sup>1</sup>Now, the Feast of Unleavened Bread, which is called Passover, was approaching. <sup>2</sup>And the chief priests and scribes were looking for how they might get rid of him. For they were afraid of the people.

<sup>3</sup>Then Satan entered into Judas, called Iscariot, who was one of the Twelve; <sup>4</sup>and he went off and spoke with the chief priests and temple officers about how he might hand him over to them. <sup>5</sup>They were delighted and agreed to give him money; <sup>6</sup>and he accepted the offer and began looking for a good time to hand him over to them when a crowd was not present.



**22:1 Ἦγγιζεν δὲ ἡ ἑορτὴ τῶν ἀζύμων ἢ λεγομένη πάσχα.**

**Ἦγγιζεν.** Aor act ind 3rd sg ἐγγίζω.

**ἡ ἑορτὴ.** Nominative subject of Ἦγγιζεν. The shift in temporal setting marks this as a new pericope.

**τῶν ἀζύμων.** “The feast associated with unleavened bread.”

**ἢ λεγομένη.** Pres pass ptc fem nom sg λέγω (attributive).

**πάσχα.** Complement in a subject-complement double nominative construction (see 1:32 on νόος).

**22:2 καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὸ πῶς ἀνέλωσιν αὐτόν, ἐφοβοῦντο γὰρ τὸν λαόν.**

**ἐζήτουν.** Impf act ind 3rd sg ζητέω.

**οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς.** Nominative subject of ἐζήτουν.

**τὸ.** The article functions as a nominalizer (see 1:48 on ἀπὸ τοῦ νῦν), changing the interrogative clause, πῶς ἀνέλωσιν αὐτόν, into the direct object of ἐζήτουν (see also 1:62 on τὸ).

**ἀνέλωσιν.** Aor act subj 3rd pl ἀναίρω (deliberative subjunctive). Here, “to get rid of someone by execution, often with legal or quasi-legal procedures” (LN 20.71).

**αὐτόν.** Accusative direct object of ἀνέλωσιν.

**ἐφοβοῦντο.** Impf mid ind 3rd sg φοβέομαι.

**γὰρ.** Causal (see also 1:15). The sense here is that the chief priests and scribes could not simply put Jesus to death on some trumped up charge. They had to find (ἐζήτουν) an approach that would not cause the people to riot.

**τὸν λαόν.** Accusative direct object of ἐφοβοῦντο.

**22:3 Εἰσῆλθεν δὲ Σατανᾶς εἰς Ἰούδαν τὸν καλούμενον Ἴσκαριώτην, ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα.**

**Εἰσῆλθεν.** Aor act ind 3rd sg εἰσέρχομαι.

**δὲ.** After the background information of verses 1-2, the δὲ with an aorist verb introduces the first new development in the narrative.

**Σατανᾶς.** Nominative subject of Εἰσῆλθεν.

**εἰς Ἰούδαν.** Locative.

**τὸν καλούμενον.** Pres pass ptc neut acc sg καλέω (attributive).

**Ἴσκαριώτην.** Complement in a subject-complement double

accusative construction. Since the conceptual subject of the passive verb is accusative (Ἰουδαῖν), the complement must bear the same case (see 1:32 on υἱός; Culy 2009, 91–92).

**ὄντα.** Pres act ptc masc acc sg εἰμί (attributive).

**ἐκ τοῦ ἀριθμοῦ.** Source. Lit. “from the number (of the twelve).”  
**τῶν δώδεκα.** Partitive.

**22:4 καὶ ἀπελθὼν συνελάλησεν τοῖς ἀρχιερεῦσιν καὶ στρατηγοῖς τὸ πῶς αὐτοῖς παραδῶ αὐτόν.**

**ἀπελθὼν.** Aor act ptc masc nom sg ἀπέρχομαι (attendant circumstance).

**συνελάλησεν.** Aor act ind 3rd sg συλλαλέω.

**τοῖς ἀρχιερεῦσιν καὶ στρατηγοῖς.** Dative complement of συνελάλησεν.

**τὸ.** The article functions as a nominalizer (see 1:48 on ἀπὸ τοῦ νῦν), changing the interrogative clause, πῶς αὐτοῖς παραδῶ αὐτόν, into the accusative direct object of συνελάλησεν (see also 1:62 on τὸ). Although συλλαλέω is generally used intransitively, it can be used with a direct object (see LXX Jer 18:20). Alternatively, the accusative article could introduce an accusative of respect.

**αὐτοῖς.** Dative indirect object of παραδῶ.

**παραδῶ.** Aor act subj 3rd sg παραδίδωμι (deliberative subjunctive).

**αὐτόν.** Accusative direct object of παραδῶ.

**22:5 καὶ ἐχάρησαν καὶ συνέθεντο αὐτῷ ἀργύριον δοῦναι.**

**ἐχάρησαν.** Aor mid ind 3rd pl χαίρω. “The verb χαίρω occurs in the active in the present tense, in the middle in the future tense, and in the ‘passive’ in the aorist tense. Historically, the variation may be accounted for by noting that the volitional nature of the future tense frequently led to the use of middle morphology (Cooper, 594; cited by Conrad, 8, n. 18), while -θη- forms (and the less common -η- forms) were originally aorist intransitive markers, which eventually came to be used to identify the aorist middle/passive” (Culy 2004, 143–44; see also “Deponency” in the Series Introduction).

**συνέθεντο.** Aor mid ind 3rd pl συντίθημι.

**αὐτῷ.** Dative indirect object of δοῦναι. Since the next main verb

refers to Judas' agreement (ἐξωμολόγησεν, v. 6), the συν- here must refer to agreement among the Jewish leaders rather than agreement between them and Judas. Thus αὐτῷ should not be viewed as the dative complement of συνέθεντο.

**ἀργύριον.** Accusative direct object of δοῦναι.

**δοῦναι.** Aor act inf δίδωμι (epexegetical).

**22:6 καὶ ἐξωμολόγησεν, καὶ ἐζήτει εὐκαιρίαν τοῦ παραδοῦναι αὐτὸν ἄτερ ὄχλου αὐτοῖς.**

**ἐξωμολόγησεν.** Aor act ind 3rd sg ἐξομολογέω. Lit. "he agreed."

**ἐζήτει.** Impf act ind 3rd sg ζητέω. On the ingressive translation, see 1:59 on ἐκάλουν.

**εὐκαιρίαν.** Accusative direct object of ἐζήτει.

**τοῦ παραδοῦναι.** Aor act inf παραδίδωμι (epexegetical to εὐκαιρίαν; see also 10:19 on τοῦ πατεῖν).

**αὐτὸν.** Accusative direct object of παραδοῦναι.

**ἄτερ ὄχλου.** Lit. "without a crowd." The preposition occurs only here and in verse 35 in the NT.

**αὐτοῖς.** Dative indirect object of παραδοῦναι.

### Luke 22:7-13

<sup>7</sup>Now, the Day of Unleavened Bread arrived on which it was necessary to sacrifice the Passover (lamb). <sup>8</sup>So, he sent Peter and John, saying, "Go and prepare the Passover (meal) for us, so that we can eat it." <sup>9</sup>They said to him, "Where do you want us to prepare (it)?" <sup>10</sup>Then he said to them, "After you enter the city, a man carrying a jar of water will meet you! Follow him into the house that he enters, <sup>11</sup>and say to the owner of the house, 'The teacher says to you, 'Where is the guest room where I may eat the Passover (meal) with my disciples.'" <sup>12</sup>He will show you a large upstairs room that is furnished (with what we need). Prepare (the meal) there." <sup>13</sup>So, they went and found (things) just as he had told them, and they prepared the Passover (meal).

**22:7 Ἦλθεν δὲ ἡ ἡμέρα τῶν ἀζύμων, [ἐν] ἧ ἔδει θύεσθαι τὸ πάσχα.**

**Ἦλθεν.** Aor act ind 3rd sg ἔρχομαι.

ἡ ἡμέρα. Nominative subject of ἤλθεν.  
 τῶν ἀζύμων. “The day associated with unleavened bread.”  
 [ἐν] ἡ. Temporal.  
 ἔδει. Impf act ind 3rd sg δεῖ (impersonal).  
 θύεσθαι. Pres pass inf θύω (complementary).  
 τὸ πάσχα. Accusative direct object of θύεσθαι.

**22:8 καὶ ἀπέστειλεν Πέτρον καὶ Ἰωάννην εἰπὼν, Πορευθέντες ἐτοιμάσατε ἡμῖν τὸ πάσχα ἵνα φάγωμεν.**

ἀπέστειλεν. Aor act ind 3rd sg ἀποστέλλω.  
 Πέτρον καὶ Ἰωάννην. Accusative direct object of ἀπέστειλεν.  
 εἰπὼν. Aor act ptc masc nom sg λέγω (means).  
 Πορευθέντες. Aor pass ptc masc nom pl (attendant circumstance). Attendant circumstance participles take on the mood of the verb they modify (see also 5:14 on ἀπελθῶν).  
 ἐτοιμάσατε. Aor act impv 2nd pl ἐτοιμάζω.  
 ἡμῖν. Dative of advantage.  
 τὸ πάσχα. Accusative direct object of ἐτοιμάσατε.  
 ἵνα. Introduces a purpose clause.  
 φάγωμεν. Aor act subj 1st pl ἐσθίω. Subjunctive with ἵνα.

**22:9 οἱ δὲ εἶπαν αὐτῷ, Ποῦ θέλεις ἐτοιμάσωμεν;**

οἱ. Nominative subject of εἶπαν (see 1:29 on ἡ).  
 εἶπαν. Aor act ind 3rd pl λέγω. On the form, see 1:61.  
 αὐτῷ. Dative indirect object of εἶπαν.  
 Ποῦ. Introduces a direct question.  
 θέλεις. Pres act ind 2nd sg θέλω.  
 ἐτοιμάσωμεν. Aor act subj 1st pl ἐτοιμάζω (deliberative subjunctive). The verb (with Ποῦ) serves as a clausal complement (indirect discourse) of θέλεις (cf. 9:54; 18:41).

**22:10 ὁ δὲ εἶπεν αὐτοῖς, Ἴδου εἰσελθόντων ὑμῶν εἰς τὴν πόλιν συναντήσῃ ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων· ἀκολουθήσατε αὐτῷ εἰς τὴν οἰκίαν εἰς ἣν εἰσπορεύεται**

ὁ. Nominative subject of εἶπεν (see 1:29 on ἡ).  
 εἶπεν. Aor act ind 3rd sg λέγω.

**αὐτοῖς.** Dative indirect object of εἶπεν.  
**Ἴδου.** See 1:20 on Ἴδου.  
**εἰσελθόντων.** Aor act ptc masc gen pl εἰσέρχομαι. Genitive absolute (see 2:2 on ἡγεμονεύοντος), temporal.  
**ὑμῶν.** Genitive subject of εἰσελθόντων.  
**εἰς τὴν πόλιν.** Locative.  
**συναντήσει.** Fut act ind 3rd sg συναντάω.  
**ὑμῖν.** Dative complement of συναντήσει. On the word order, see 1:2 on ἡμῖν.  
**ἄνθρωπος.** Nominative subject of συναντήσει.  
**κεράμιον.** Accusative direct object of βαστάζω.  
**ὔδατος.** Genitive of content.  
**βαστάζων.** Pres act ptc masc nom sg βαστάζω (attributive).  
**ἀκολουθήσατε.** Aor act impv 2nd pl ἀκολουθέω.  
**αὐτῷ.** Dative complement of ἀκολουθήσατε.  
**εἰς τὴν οἰκίαν.** Locative.  
**εἰς ἦν.** Locative.  
**εἰσπορεύεται.** Pres mid ind 3rd sg εἰσέρχομαι.

**22:11** καὶ ἐρεῖτε τῷ οἰκοδεσπότη τῆς οἰκίας, Λέγει σοι ὁ διδάσκαλος, Ποῦ ἔστιν τὸ κατάλυμα ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω;

**ἐρεῖτε.** Fut act ind 2nd pl λέγω.  
**τῷ οἰκοδεσπότη.** Dative indirect object of ἐρεῖτε. Lit. “the master of the household.”  
**τῆς οἰκίας.** Genitive of subordination.  
**Λέγει.** Pres act ind 3rd sg λέγω.  
**σοι.** Dative indirect object of Λέγει. On the word order, see 1:2 on ἡμῖν.  
**ὁ διδάσκαλος.** Nominative subject of Λέγει.  
**Ποῦ.** Introduces a direct question. The interrogative adverb functions as the predicate of ἔστιν.  
**ἔστιν.** Pres ind 3rd sg εἰμί. On the loss of accent, see 1:18 on εἰμι.  
**τὸ κατάλυμα.** Nominative subject of ἔστιν.  
**τὸ πάσχα.** Accusative direct object of φάγω.  
**μετὰ τῶν μαθητῶν.** Association.  
**μου.** Genitive of relationship.

**φάγω.** Aor act subj 1st sg ἐσθίω (deliberative subjunctive).

**22:12 κάκεινος ὑμῖν δείξει ἀνάγαιον μέγα ἐστρωμένον· ἐκεῖ ἐτοιμάσατε.**

**κάκεινος.** Nominative subject of δείξει. A shortened form (crasis) of καὶ ἐκεῖνος.

**ὑμῖν.** Dative indirect object of δείξει.

**δείξει.** Fut act ind 3rd sg δείκνυμι.

**ἀνάγαιον μέγα.** Accusative direct object of δείξει.

**ἐστρωμένον.** Prf pass ptc neut acc sg στρώννυμι (attributive).

**ἐτοιμάσατε.** Aor act imprv 2nd pl ἐτοιμάζω.

**22:13 ἀπελθόντες δὲ εὔρον καθὼς εἰρήκει αὐτοῖς καὶ ἠτοίμασαν τὸ πάσχα.**

**ἀπελθόντες.** Aor act ptc masc nom pl ἀπέρχομαι (attendant circumstance).

**εὔρον.** Aor act ind 3rd pl εὕρισκω.

**καθὼς.** Comparative.

**εἰρήκει.** Plprf act ind 3rd sg λέγω.

**αὐτοῖς.** Dative indirect object of εἰρήκει.

**ἠτοίμασαν.** Aor act ind 3rd pl ἐτοιμάζω.

**τὸ πάσχα.** Accusative direct object of ἠτοίμασαν.

### Luke 22:14-23

<sup>14</sup>And when it was time, he sat down to eat, and the apostles (sat down) with him. <sup>15</sup>He said to them, “I have greatly desired to eat this Passover (meal) with you before I suffer. <sup>16</sup>For I tell you, I will certainly not eat it (again) until it finds its fulfillment in the kingdom of God.”

<sup>17</sup>And when he had received the cup, he gave thanks and said, “Take this and share it among yourselves. <sup>18</sup>For I tell you, I will certainly not drink from the fruit of the vine from this time until the kingdom of God comes.” <sup>19</sup>And when he had taken the bread, he gave thanks and broke it. Then he gave it to them, saying, “This is my body, which is given for you. Do this in remembrance of me.”

<sup>20</sup>(He took) the cup, likewise, after they had eaten the meal, saying, “This cup, which is poured out for you, is the new covenant in my

blood. <sup>21</sup>Nevertheless, the hand of the one who betrays me is with me at the table! <sup>22</sup>For the Son of Man will go in accord with what has been determined, but woe to that man through whom he is betrayed!" <sup>23</sup>Then they began to discuss with each other who among them, in light of what he had said, could possibly be the one who was about to do this.

**22:14** Καὶ ὅτε ἐγένετο ἡ ὥρα, ἀνέπεσεν καὶ οἱ ἀπόστολοι σὺν αὐτῷ.

**Καὶ.** The conjunction closely connects what follows with what precedes.

**ὅτε.** Temporal.

**ἐγένετο.** Aor mid ind 3rd sg γίνομαι.

**ἡ ὥρα.** Nominative subject of ἐγένετο. Lit. "when the hour came."

**ἀνέπεσεν.** Aor act ind 3rd sg ἀναπίπτω.

**οἱ ἀπόστολοι.** Nominative subject of a verbless equative clause or an implied ἀνέπεσαν. Placing reference to the disciples at the end of the sentence without an explicit verb keeps the focus on Jesus.

**σὺν αὐτῷ.** Association.

**22:15** καὶ εἶπεν πρὸς αὐτούς, Ἐπιθυμία ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ' ὑμῶν πρὸ τοῦ με παθεῖν.

**εἶπεν.** Aor act ind 3rd sg λέγω.

**πρὸς αὐτούς.** Indirect object (see 1:13 on πρὸς αὐτὸν).

**Ἐπιθυμία.** Cognate dative (dative of manner).

**ἐπεθύμησα.** Aor act ind 1st sg ἐπιθυμέω.

**τοῦτο τὸ πάσχα.** Accusative direct object of φαγεῖν.

**φαγεῖν.** Aor act inf ἐσθίω (complementary).

**μεθ' ὑμῶν.** Association.

**παθεῖν.** Aor act inf πάσχω. Used with πρὸ τοῦ to denote subsequent time (see 2:21 on συλλημφθῆναι).

**με.** Accusative subject of παθεῖν.

**22:16** λέγω γὰρ ὑμῖν ὅτι οὐ μὴ φάγω αὐτὸ ἕως ὅτου πληρωθῆ ἔν τῇ βασιλείᾳ τοῦ θεοῦ.

**λέγω** . . . **ὑμῖν**. See 3:8.

**λέγω**. Pres act ind 1st sg λέγω.

**γάρ**. Causal (see also 1:15).

**ὑμῖν**. Dative indirect object of λέγω.

**ὅτι**. Introduces the clausal complement (direct discourse; see also 1:25 on ὅτι) of λέγω.

**φάγω**. Aor act subj 1st sg ἐσθίω. The subjunctive is used with οὐ μή, which expresses emphatic negation.

**αὐτό**. Accusative direct object of φάγω.

**ἕως ὅτου**. This PP with a genitive relative pronoun (from ὅστις) as the object of the preposition (see also 12:50; 13:8) is one of several temporal relative phrases that functions as a fixed expression to denote “the continuous extent of time up to a point” (LN 67.119; cf. BDAG, 730.6; and McKay, 156, who calls them relative adverbial conjunctions). For more on the so-called indefinite relative pronoun, see 1:20 on οὔτινες.

**πληρωθῆ**. Aor pass subj 3rd sg πληρώω. Subjunctive in an indefinite temporal clause with ἕως. The implied subject is τὸ πάσχα (v. 15). The use of πληρώω suggests that the memorial feast known as πάσχα will have some type of final “fulfillment” in the kingdom of God.

**ἐν τῇ βασιλείᾳ**. Locative.

**τοῦ θεοῦ**. Subjective genitive (see also 4:43).

**22:17 καὶ δεξάμενος ποτήριον εὐχαριστήσας εἶπεν, Λάβετε τοῦτο καὶ διαμερίσατε εἰς ἑαυτούς·**

**δεξάμενος**. Aor mid ptc masc nom sg δέχομαι (temporal). Louw and Nida (18.1) suggest that the verb could mean, “to take hold of something or someone, with or without force” in this context.

**ποτήριον**. Accusative direct object of δεξάμενος.

**εὐχαριστήσας**. Aor act ptc masc nom sg εὐχαριστεῖω (attendant circumstance).

**εἶπεν**. Aor act ind 3rd sg λέγω.

**Λάβετε**. Aor act impv 2nd pl λαμβάνω.

**τοῦτο**. Accusative direct object of Λάβετε.

**διαμερίσατε**. Aor act impv 2nd pl διαμερίζω. Here, the idea of “distribution” associated with διαμερίζω involves passing the cup to each person in turn (cf. LN 22.17).



εις ἑαυτούς. Locative.

**22:18** λέγω γὰρ ὑμῖν, [ὅτι] οὐ μὴ πῖω ἀπὸ τοῦ νῦν ἀπὸ τοῦ γενήματος τῆς ἀμπέλου ἕως οὗ ἡ βασιλεία τοῦ θεοῦ ἔλθῃ.

λέγω . . . ὑμῖν. See 3:8.

λέγω. Pres act ind 1st sg λέγω.

γὰρ. The conjunction is best viewed as broadly strengthening the preceding assertion (see also 1:15).

ὑμῖν. Dative indirect object of λέγω.

[ὅτι]. Introduces the clausal complement (direct discourse) of λέγω.

πῖω. Aor act subj 1st sg πίνω. The subjunctive is used with οὐ μὴ, which expresses emphatic negation (see also 1:15 on πῆ).)

ἀπὸ τοῦ νῦν. Temporal. See also 1:48.

ἀπὸ τοῦ γενήματος. Source.

τῆς ἀμπέλου. Genitive of producer.

ἕως οὗ. Temporal. The preposition and relative pronoun may be combined to form an idiomatic relative phrase (cf. Culy 1989b, 75–76) meaning, “at which time” or “until the time when.” It is likely a bit more emphatic than the simple ἕως.

ἡ βασιλεία. Nominative subject of ἔλθῃ.

τοῦ θεοῦ. Subjective genitive (see also 4:43).

ἔλθῃ. Aor act subj 3rd sg ἔρχομαι. Subjunctive with ἕως.

**22:19** καὶ λαβὼν ἄρτον εὐχαριστήσας ἔκλασεν καὶ ἔδωκεν αὐτοῖς λέγων, Τοῦτό ἐστιν τὸ σῶμά μου τὸ ὑπὲρ ὑμῶν διδόμενον· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν.

On the difficult textual issues associated with verses 19b–20, see, e.g., Omanson, 147–49; Nolland, 3:1041.

λαβὼν. Aor act ptc masc nom sg λαμβάνω (temporal).

ἄρτον. Accusative direct object of λαβὼν.

εὐχαριστήσας. Aor act ptc masc nom sg εὐχαριστέω (attendant circumstance).

ἔκλασεν. Aor act ind 3rd sg κλάω.

ἔδωκεν. Aor act ind 3rd sg δίδωμι.

αὐτοῖς. Dative indirect object of ἔδωκεν.

λέγων. Pres act ptc masc nom sg λέγω (manner).

**Τοῦτό.** Nominative subject of ἔστιν. On the second accent, see 1:13 on ἡ δέησις.

**ἔστιν.** Pres ind 3rd sg εἰμί. On the loss of accent, see 1:18 on εἰμί.

**τὸ σῶμά.** Predicate nominative. On the second accent, see 1:13 on ἡ δέησις.

**μου.** Genitive of relationship.

**ὑπὲρ ὑμῶν.** Representation/Advantage.

**διδόμενον.** Pres pass ptc neut nom sg δίδωμι (attributive).

**τοῦτο.** Accusative direct object of ποιεῖτε.

**ποιεῖτε.** Pres act impv 2nd pl ποίεω.

**εἰς τὴν ἐμὴν ἀνάμνησιν.** Purpose.

**22:20** καὶ τὸ ποτήριον ὡσαύτως μετὰ τὸ δειπνῆσαι, λέγων, **Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐν τῷ αἵματί μου τὸ ὑπὲρ ὑμῶν ἐκχυννόμενον.**

**τὸ ποτήριον.** Accusative direct object of an implied ἔλαβεν.

**μετὰ τὸ δειπνῆσαι.** Aor act inf δειπνέω. Used with μετὰ τό to denote antecedent time (see 12:5 on ἀποκτεῖναι). When infinitives serve as the object of a preposition, they are always articular (Burk, 81).

**λέγων.** Pres act ptc masc nom sg λέγω (manner, modifying the implied ἔλαβεν).

**Τοῦτο τὸ ποτήριον.** Nominative subject of a verbless equative clause.

**ἡ καινὴ διαθήκη.** Predicate nominative of a verbless equative clause.

**ἐν τῷ αἵματί.** Instrumental. The PP points to the means by which the covenant is initiated (cf. Nolland, 3:1054). On the second accent, see 1:13 on ἡ δέησις.

**μου.** Possessive genitive.

**ὑπὲρ ὑμῶν.** Representation/Advantage.

**ἐκχυννόμενον.** Pres pass ptc neut nom sg ἐκχέω (attributive, with τὸ, modifying ποτήριον). After noting the neat parallel that τὸ ὑπὲρ ὑμῶν ἐκχυννόμενον forms with τὸ ὑπὲρ ὑμῶν διδόμενον in verse 19, Nolland (3:1054) argues that “while some have tried to make grammatical sense of this situation, it is perhaps best to see here instead the ungrammatical product of the meeting of liturgical

innovation with liturgical conservatism and delight in tight formal parallelism. Despite the grammar, it must be the blood and not the cup that is poured out.” Our translation follows the grammar. It appears that what has happened is that Luke has thought of “this cup” as “this cup of my blood.”

**22:21** πλὴν ἰδοὺ ἡ χεὶρ τοῦ παραδιδόντος με μετ’ ἐμοῦ ἐπὶ τῆς τραπέζης.

**πλὴν.** Adversative.

**ἰδοὺ.** See 1:20.

**ἡ χεὶρ.** Nominative subject of a nominal clause (see 5:12 on ἀνὴρ).

**τοῦ παραδιδόντος.** Pres act ptc masc gen sg παραδίδωμι (substantival). Possessive genitive.

**με.** Accusative direct object of παραδιδόντος.

**μετ’ ἐμοῦ.** Association.

**ἐπὶ τῆς τραπέζης.** Locative.

**22:22** ὅτι ὁ υἱὸς μὲν τοῦ ἀνθρώπου κατὰ τὸ ὀρισμένον πορεύεται, πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ δι’ οὗ παραδίδοται.

**ὅτι.** Causal. The conjunction (found in ℱ<sup>75</sup> ⳨ B D L T 579 1241 *pc*) connects implied information from the preceding clause and the clause it introduces. The fact that there is a betrayer at the table is due to the fact that the Son of Man has been ordained to die (cf. Plummer, 500). Not surprisingly, many scribes smoothed out the grammar by substituting καὶ for ὅτι (A W Θ Ψ f<sup>1,13</sup> ℞).

**ὁ υἱὸς . . . τοῦ ἀνθρώπου.** See 5:24.

**ὁ υἱὸς.** Nominative subject of πορεύεται.

**μὲν.** The μὲν . . . πλὴν construction (rather than the more typical μὲν . . . δέ) makes the contrast expressed in the second clause more stark (see also 3:18 on μὲν).

**τοῦ ἀνθρώπου.** Genitive of relationship.

**κατὰ τὸ ὀρισμένον.** Standard.

**τὸ ὀρισμένον.** Prf pass ptc neut acc sg ὀρίζω (substantival).

**πορεύεται.** Pres mid ind 3rd sg πορεύομαι.

**πλὴν.** Adversative.

**οὐαὶ.** This interjection does not represent a curse (Bovon, 2:55),

but rather introduces “an expression of pity for those who stand under divine judgment” (Marshall, 255).

**τῷ ἀνθρώπῳ ἐκείνῳ.** Dative of disadvantage.

**δι’ οὗ.** Intermediate agency.

**παραδίδονται.** Pres pass ind 3rd sg παραδίδωμι.

**22:23 καὶ αὐτοὶ ἤρξαντο συζητεῖν πρὸς ἑαυτοὺς τὸ τίς ἄρα εἶη ἐξ αὐτῶν ὁ τοῦτο μέλλων πράσσειν.**

**αὐτοὶ.** Nominative subject of ἤρξαντο.

**ἤρξαντο.** Aor mid ind 3rd pl ἄρχω.

**συζητεῖν.** Pres act inf συζητέω (complementary).

**πρὸς ἑαυτοὺς.** Indirect object (see 1:13 on πρὸς αὐτόν).

**τὸ.** The article functions as a nominalizer (see 1:48 on ἀπὸ τοῦ νῦν), changing the interrogative clause, τίς ἄρα εἶη ἐξ αὐτῶν ὁ τοῦτο μέλλων πράσσειν, into the accusative direct object of συζητεῖν (see also 1:62 on τὸ).

**τίς.** Predicate nominative. The interrogative pronoun introduces an indirect question (see also 1:29; 8:9; 18:36).

**ἄρα.** Inferential, translated “in light of what he had said” above.

**εἶη.** Pres opt 3rd sg εἶμι.

**ἐξ αὐτῶν.** Partitive.

**ὁ . . . μέλλων.** Pres act ptc masc nom sg μέλλω (substantival). Nominative subject of εἶη. On the semantics of μέλλω with an infinitive, see 21:7 on μέλλη.

**τοῦτο.** Accusative direct object of πράσσειν. The unusual position of the demonstrative makes it more prominent.

**πράσσειν.** Pres act inf πράσσω (complementary).

### Luke 22:24-38

<sup>24</sup>Now there was, in fact, an argument among them regarding which of them was considered to be the greater. <sup>25</sup>So, he said to them, “The kings of the Gentiles rule over them and those who exercise authority over them are called ‘benefactors.’ <sup>26</sup>But you are not to be that way. Let the greatest among you be like the youngest, and the leader (among you) like the one who serves. <sup>27</sup>For who is greater, the one who sits at the table or the one who serves? Is it not the one who sits at the table? But I am among you as one who serves.”

<sup>28</sup>“You are the ones who have stuck with me in my trials. <sup>29</sup>So I confer a kingdom on you, just as my Father conferred on me, <sup>30</sup>so that you might eat and drink at my table in my kingdom, and you will sit on thrones judging the twelve tribes of Israel.”

<sup>31</sup>“Simon, Simon, Satan has asked to sift you (all) like wheat! <sup>32</sup>But I have pled for you, (Simon), that your faith may not fail. And you, when you have turned back, strengthen your brothers.” <sup>33</sup>But he said to him, “Lord, I am ready to go with you even to prison and to death!” <sup>34</sup>Then he said, “I tell you, Peter, a rooster will not crow today until you have denied three times that you know me!”

<sup>35</sup>Then he said to them, “When I sent you without a wallet, a travel bag, or (extra) sandals, you didn’t lack anything, did you?” They replied, “Nothing.” <sup>36</sup>He said to them, “But now, the one who has a wallet, let him take (it along). Likewise also a travel bag. And the one who does not have (one), let him sell his cloak and buy a sword. <sup>37</sup>For I tell you, it is necessary for this passage that was written to be fulfilled in me: ‘He was counted with the lawless.’ For indeed the things (written) about me are coming to an end.” <sup>38</sup>Then they said, “Lord, here are two swords!” And he said to them, “It is enough.”

**22:24 Ἐγένετο δὲ καὶ φιλονεικία ἐν αὐτοῖς, τὸ τίς αὐτῶν δοκεῖ εἶναι μείζων.**

**Ἐγένετο δὲ καί.** Although the structure of this verse is very similar to 9:46, this is the only place in the NT or LXX, except for 2 Pet 2:1 (Ἐγένοντο δὲ καὶ ψευδοπροφήται ἐν τῷ λαῷ), where this combination occurs. The unusual construction apparently highlights the content of the dispute among the disciples (so Kwong, 196, n. 40).

**Ἐγένετο.** Aor mid ind 3rd sg γίνομαι. See 1:8 on Ἐγένετο.

**φιλονεικία.** Nominative subject of Ἐγένετο. Only here in the NT: “readiness or desire to argue or quarrel” (LN 33.449).

**ἐν αὐτοῖς.** Association.

**τὸ.** The article functions as a nominalizer (see 1:48 on ἀπὸ τοῦ νῦν), changing the interrogative clause, τίς αὐτῶν δοκεῖ εἶναι μείζων, into a nominative substantive that is in apposition to φιλονεικία (see also 1:62 on τὸ).

**τίς.** Nominative subject of δοκεῖ.

**αὐτῶν.** Partitive.

**δοκεῖ.** Pres act ind 3rd sg δοκέω.

**εἶναι.** Pres inf εἶμι (indirect discourse with a verb of cognition; cf. 1:22 on ὅτι).

**μειζων.** Predicate (comparative) adjective. It is not uncommon for the predicate of an infinitive to appear in the nominative case, rather than the accusative, when there is not an explicit subject of the infinitive. This is particularly true when the infinitival clause modifies δοκέω (see also Acts 17:18; 1 Cor 14:37; Gal 2:9; Culy and Parsons, 334).

**22:25 ὁ δὲ εἶπεν αὐτοῖς, Οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν καὶ οἱ ἐξουσιάζοντες αὐτῶν εὐεργέται καλοῦνται.**

**ὁ.** Nominative subject of εἶπεν (see 1:29 on ἡ).

**εἶπεν.** Aor act ind 3rd sg λέγω.

**αὐτοῖς.** Dative indirect object of εἶπεν.

**Οἱ βασιλεῖς.** Nominative subject of κυριεύουσιν.

**τῶν ἐθνῶν.** Genitive of subordination.

**κυριεύουσιν.** Pres act ind 3rd pl κυριεύω.

**αὐτῶν.** Genitive complement of κυριεύουσιν.

**οἱ ἐξουσιάζοντες.** Pres act ptc masc nom pl ἐξουσιάζω (substantival). Nominative subject of καλοῦνται.

**αὐτῶν.** Genitive complement of ἐξουσιάζοντες.

**εὐεργέται.** Complement in a subject-complement double nominative construction (see 1:32 on υἱός).

**καλοῦνται.** Pres pass ind 3rd pl καλέω.

**22:26 ὑμεῖς δὲ οὐχ οὕτως, ἀλλ' ὁ μειζων ἐν ὑμῖν γινέσθω ὡς ὁ νεώτερος καὶ ὁ ἡγούμενος ὡς ὁ διακονῶν.**

**ὑμεῖς.** Nominative subject of an implied verb, such as ἐστέ.

**οὕτως.** Adverb of manner.

**ἀλλ'.** Adversative. Introduces a clause that runs contra conventional expectations.

**ὁ μειζων.** Nominative subject of γινέσθω. The comparative form was often used for the superlative in Koine Greek (cf. Marshall, 813).

**ἐν ὑμῖν.** Association.

**γινέσθω.** Pres mid impv 3rd sg γίνομαι.

**ὡς.** Comparative.

**ὁ νεώτερος.** Nominative subject of an implied ἐστίν. Lit. “Let the greatest . . . be like the youngest (is).”

**ὁ ἡγούμενος.** Pres mid ptc masc nom sg ἡγέομαι (substantival). Nominative subject of an implied γινέσθω.

**ὡς.** Comparative.

**ὁ διακονῶν.** Pres act ptc masc nom sg διακονέω (substantival). Nominative subject of an implied ἐστίν. Lit. “and (let) the one who leads (be) like the one who serves (is).”

**22:27 τίς γὰρ μείζων, ὁ ἀνακείμενος ἢ ὁ διακονῶν; οὐχὶ ὁ ἀνακείμενος; ἐγὼ δὲ ἐν μέσῳ ὑμῶν εἰμι ὡς ὁ διακονῶν.**

**τίς.** Nominative subject of an implied equative verb.

**γὰρ.** Explanatory (see also 1:15).

**μείζων.** Predicate adjective of an implied equative verb.

**ὁ ἀνακείμενος.** Pres mid ptc masc nom sg ἀνάκειμαι (substantival). Nominative subject of an implied equative verb with μείζων.

**ὁ διακονῶν.** Pres act ptc masc nom sg διακονέω (substantival). Nominative subject of an implied equative verb with μείζων.

**ὁ ἀνακείμενος.** Pres mid ptc masc nom sg ἀνάκειμαι (substantival). Nominative subject of an implied equative verb with μείζων.

**ἐγὼ.** Nominative subject of εἰμι.

**ἐν μέσῳ.** Locative.

**ὑμῶν.** Partitive genitive.

**εἰμι.** Pres ind 1st sg εἰμί.

**ὡς.** Comparative.

**ὁ διακονῶν.** Pres act ptc masc nom sg διακονέω (substantival). Nominative subject of an implied (ἐν μέσῳ ὑμῶν) ἐστίν.

**22:28 ὑμεῖς δὲ ἔστε οἱ διαμεμενηκότες μετ’ ἐμοῦ ἐν τοῖς πειρασμοῖς μου.**

**ὑμεῖς.** Nominative subject of ἔστε.

**ἔστε.** Pres ind 2nd pl εἰμί.

**οἱ διαμεμενηκότες.** Prf act ptc masc nom pl διαμένω (substantival). Predicate nominative.

**μετ' ἐμοῦ.** Association.

**ἐν τοῖς πειρασμοῖς.** Temporal or context (see 1:78 on ἐν οἷς).

**μου.** Subjective genitive.

**22:29** **κἀγὼ διατίθεμαι ὑμῖν καθὼς διέθετό μοι ὁ πατήρ μου βασιλείαν,**

**κἀγὼ.** Nominative subject of διατίθεμαι. A shortened form (crasis) of καὶ ἐγώ.

**διατίθεμαι.** Pres mid ind 1st sg διατίθεμαι. As Louw and Nida (37.105) point out, the expression, διατιθέναι βασιλείαν, means “to designate someone in a somewhat formal or official way for the role of ruling.” The translation follows BDAG (238.2).

**ὑμῖν.** Dative indirect object of διατίθεμαι.

**καθὼς.** Comparative.

**διέθετό.** Aor mid ind 3rd sg διατίθεμαι. On the second accent, see 1:13 on ἡ δέησις.

**μοι.** Dative indirect object of διέθετό. On the word order, see 1:2 on ἡμῖν.

**ὁ πατήρ.** Nominative subject of διέθετό.

**μου.** Genitive of relationship.

**βασιλείαν.** Accusative direct object of διατίθεμαι. Placing the direct object at the end of the clause makes it more prominent.

**22:30** **ἵνα ἔσθητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου, καὶ καθήσεσθε ἐπὶ θρόνων τὰς δώδεκα φυλὰς κρίνοντες τοῦ Ἰσραήλ.**

**ἵνα.** Introduces a purpose clause.

**ἔσθητε.** Pres act subj 3rd sg ἐσθίω. Subjunctive with ἵνα.

**πίνητε.** Pres act subj 3rd sg πίνω. Subjunctive with ἵνα.

**ἐπὶ τῆς τραπέζης.** Locative.

**μου.** Possessive genitive.

**ἐν τῇ βασιλείᾳ.** Locative.

**μου.** Subjective genitive (see also 4:43).

**καθήσεσθε.** Fut mid ind 2nd pl κάθημαι. Although the preceding καὶ could indicate that this clause is part of the ἵνα clause, with the future (⌘ A B<sup>2</sup> L N Q W Θ Ψ <sup>f3</sup> pc) being substituted for the more typical subjunctive (cf. 14:10 on ἐρεῖ), the context suggests that it



is coordinate with the clause in verse 29 (cf. McKay, 134). Some scribes (B\* T Δ pc), however, made a connection to the *ἵνα* clause explicit by using the aorist middle subjunctive καθήσθε (thus, “so that you might eat and drink . . . and sit on thrones . . .”).

**ἐπὶ θρόνων.** Locative.

**τὰς δώδεκα φυλάς.** Accusative direct object of κρίνοντες.

**κρίνοντες.** Pres act ptc masc nom pl κρίνω (manner).

**τοῦ Ἰσραήλ.** Epexegetical genitive.

**22:31 Σίμων Σίμων, ἰδοὺ ὁ Σατανᾶς ἐξητήσατο ὑμᾶς τοῦ σινιάσαι ὡς τὸν σίτον·**

**Σίμων Σίμων.** Vocative. Kwong (176) points out that only here does Luke change from a collective addressee to a specified one. More importantly, he notes that only here and in 1:76 is there an abrupt shift of addressee that only includes a vocative. Luke typically introduces new addressees with a phrase like “Jesus said to Peter,” or at least a phrase with a personal pronoun, such as “Jesus said to them” (Kwong, 176, n. 8). In 1:76, the addressee (the baby John) is already present in the context. The same is true here (contra Kwong, 178, n. 9). Furthermore, the use of δέ in 1:76 makes the shift much less abrupt than here. The use of the vocative reference to Simon merely narrows the addressee to an individual within the group that has been in focus.

**ἰδοὺ.** See 1:20.

**ὁ Σατανᾶς.** Nominative subject of ἐξητήσατο.

**ἐξητήσατο.** Aor mid ind 3rd sg ἐξαιτέω.

**ὑμᾶς.** Accusative direct object of σινιάσαι. Although the addressee is actually singular (Σίμων), Jesus’ words continue to relate more broadly to the band of disciples (and perhaps others). Thus the plural pronoun is used here, even though Jesus uses the singular pronoun four times in the next verse (cf. Kwong, 176, n. 7).

**τοῦ σινιάσαι.** Aor act inf σινιάζω (indirect discourse).

**ὡς.** Comparative.

**τὸν σίτον.** Accusative direct object of an implied (τις) σινιάζει.

**22:32 ἐγὼ δὲ ἐδεήθην περὶ σοῦ ἵνα μὴ ἐκλίπη ἡ πίστις σου· καὶ σὺ ποτε ἐπιστρέψας στήρισον τοὺς ἀδελφούς σου.**

**ἐγώ.** Nominative subject of ἐδεήθην. Kwong (181–84) notes the recurring presence of redundant subject pronouns in this passage (22:27, 28, 29, 32) and argues that these point to the “Information Focus” of the unit: Jesus’ prayer that Simon’s faith not fail under Satan’s attack (Kwong, 183). He (184) believes that the shift in topic in verse 31 from the disciples to Simon (see v. 31 on Σίμων Σίμων) also serves to foreground the message in verse 32.

**ἐδεήθην.** Aor mid ind 1st sg δέομαι. On the voice, see “Depency” in the Series Introduction.

**περὶ σοῦ.** Reference.

**ἵνα.** Introduces indirect discourse (see also 8:31 on ἵνα). This could also plausibly be viewed as a purpose clause (cf. 18:39 on ἵνα; McKay, 117).

**ἐκλίπη.** Aor act subj 3rd sg ἐκλείπω. Subjunctive with ἵνα.

**ἡ πίστις.** Nominative subject of ἐκλίπη.

**σου.** Subjective genitive.

**σύ.** Nominative subject of στήρισον.

**ἐπιστρέψας.** Aor act ptc masc nom sg ἐπιστρέφω (temporal). The use of the explicit temporal adverb ποτε (“pert. to generalization of time”; BDAG, 856.1) with the participle may give the whole construction a slightly different sense than had the participle been used alone: “when you have in due course turned back.”

**στήρισον.** Aor act impv 2nd sg στηρίζω.

**τοὺς ἀδελφούς.** Accusative direct object of στήρισον.

**σου.** Genitive of relationship.

**22:33 ὁ δὲ εἶπεν αὐτῷ, Κύριε, μετὰ σοῦ ἔτοιμός εἰμι καὶ εἰς φυλακὴν καὶ εἰς θάνατον πορεύεσθαι.**

**ὁ.** Nominative subject of εἶπεν (see 1:29 on ἡ).

**εἶπεν.** Aor act ind 3rd sg λέγω.

**αὐτῷ.** Dative indirect object of εἶπεν.

**Κύριε.** Vocative.

**μετὰ σοῦ.** Association.

**ἔτοιμός.** Predicate adjective. On the second accent, see 1:13 on ἡ δέησις.

**εἰμι.** Pres ind 1st sg εἰμί.

**εἰς φυλακὴν καὶ εἰς θάνατον.** Goal.

**πορεύεσθαι.** Pres mid inf πορεύομαι (epexegetical to ἔτοιμός).

**22:34** ὁ δὲ εἶπεν, Λέγω σοι, Πέτρε, οὐ φωνήσει σήμερον ἀλέκτωρ ἕως τρίς με ἀπαρνήσῃ εἰδέναι.

**ὁ.** Nominative subject of εἶπεν (see 1:29 on ἡ).

**εἶπεν.** Aor act ind 3rd sg λέγω.

**Λέγω σοι.** See 3:8.

**Λέγω.** Pres act ind 3rd sg λέγω.

**σοι.** Dative indirect object of Λέγω.

**Πέτρε.** Vocative.

**φωνήσει.** Fut act ind 3rd sg φωνέω.

**ἀλέκτωρ.** Nominative subject of φωνήσει.

**ἕως.** Temporal.

**με.** Accusative direct object of εἰδέναι. The fronting of the pronoun adds force to the statement.

**ἀπαρνήσῃ.** Aor mid subj 2nd sg ἀπαρνέομαι. Subjunctive with ἕως.

**εἰδέναι.** Prf act inf οἶδα (indirect discourse; cf. Sophocles, *Ant.* 442). On the use of the perfect tense with this verb, see 4:34 on οἶδά. Some manuscripts (A D W ℞) insert μή before the infinitive. As McKay (101) notes, “because the original direct statement would have contained a negative, μή is sometimes found with an infinitive representing a statement depending on a verb which contains a negative idea in itself.”

**22:35** Καὶ εἶπεν αὐτοῖς, Ὅτε ἀπέστειλα ὑμᾶς ἄτερ βαλλαντίου καὶ πήρας καὶ ὑποδημάτων, μὴ τινος ὑστερήσατε; οἱ δὲ εἶπαν, Οὐθενός.

**εἶπεν.** Aor act ind 3rd sg λέγω.

**αὐτοῖς.** Dative indirect object of εἶπεν.

**Ὅτε.** Temporal.

**ἀπέστειλα.** Aor act ind 1st sg ἀποστέλλω.

**ὑμᾶς.** Accusative direct object of ἀπέστειλα.

**ἄτερ βαλλαντίου καὶ πήρας καὶ ὑποδημάτων.** The preposition occurs only here and in verse 6 in the NT.

**μὴ.** The negatizer indicates that a negative answer is expected to this question.

**τινος.** Genitive complement of ὑστερήσατε.

**ὑστερήσατε.** Aor act ind 2nd pl ὑστερέω.

**οἱ.** Nominative subject of εἶπαν (see 1:29 on ἦ).

**εἶπαν.** Aor act ind 3rd pl λέγω. On the form, see 1:61.

**Οὐθενός.** Genitive complement of an implied ὑστερήσαμεν.

**22:36 εἶπεν δὲ αὐτοῖς, Ἀλλὰ νῦν ὁ ἔχων βαλλάντιον ἀράτω, ὁμοίως καὶ πήραν, καὶ ὁ μὴ ἔχων πωλησάτω τὸ ἱμάτιον αὐτοῦ καὶ ἀγορασάτω μάχαιραν.**

**εἶπεν.** Aor act ind 3rd sg λέγω.

**αὐτοῖς.** Dative indirect object of εἶπεν.

**Ἀλλὰ.** Adversative.

**νῦν.** Temporal.

**ὁ ἔχων.** Pres act ptc masc nom sg ἔχω (substantival). Nominative subject of ἀράτω.

**βαλλάντιον.** Accusative direct object of ἔχων.

**ἀράτω.** Aor act impv 3rd sg αἶρω.

**πήραν.** Accusative direct object of an implied ἔχων.

**ὁ . . . ἔχων.** Pres act ptc masc nom sg ἔχω (substantival). The implied object of this verb, given the use of πωλησάτω with ἀγορασάτω, is most likely μάχαιραν rather than πήραν. For a fuller discussion of the ambiguity here, see Bock, 2:1746–47; Fitzmyer, 2:1431–32.

**πωλησάτω.** Aor act impv 3rd sg πωλέω.

**τὸ ἱμάτιον.** Accusative direct object of ἔχων.

**αὐτοῦ.** Possessive genitive.

**ἀγορασάτω.** Aor act impv 3rd sg ἀγοράζω.

**μάχαιραν.** Accusative direct object of ἀγορασάτω.

**22:37 λέγω γὰρ ὑμῖν ὅτι τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοί, τὸ Καὶ μετὰ ἀνόμων ἐλογίσθη· καὶ γὰρ τὸ περὶ ἐμοῦ τέλος ἔχει.**

Kwong (184–96) presents a detailed argument linking this verse to the three earlier predictions that Jesus has made about his impending suffering and death (9:22, 44; 18:31). He draws attention to both lexical and grammatical parallels in the passages that serve to link them together, though he inadvertently states that τελεσθῆναι (22:37) and τελεσθήσεται (18:31) are both future tense.

Thus, τὸν υἱὸν τοῦ ἀνθρώπου is picked up in 9:44 with ὁ . . . υἱὸς τοῦ ἀνθρώπου, which at that point is given information (i.e., information that is recoverable from the earlier context or predictable), before the new information is introduced in a clause containing the word παραδίδοσθαι. In the next prediction (18:31-33), the same verb shows up now as given information (παραδοθήσεται; v. 32), which Luke builds on to introduce new information: τελεσθήσεται πάντα τὰ γεγραμμένα (v. 31). This expression is then used in the final chain of passion predictions: γεγραμμένον δεῖ τελεσθῆναι (22:37). Kwong (187) maintains that the point of this “information chain” is to highlight the final piece of new information, which occurs in 22:37. The information in this verse is said to be the “focus,” a view that is supported by the “topic discontinuity” introduced with the formula λέγω γὰρ ὑμῖν ὅτι (see above), which also serves to mark this verse as a foregrounded message (Kwong, 187). Kwong (189–94) supports this analysis by noting how Luke builds from less to more specific information. For example, in 9:22 the agent of πολλὰ παθεῖν is not specified, while in 9:44 we find the generic specification ἀνθρώπων, which is made more specific in 18:31 (τοῖς ἔθνεσιν). Similarly, the content of what will happen to Jesus moves from the general πολλὰ παθεῖν (9:22) to the specific ἐμπαυχθήσεται καὶ ὑβρισθήσεται καὶ ἐμπτυσθήσεται καὶ μαστιγώσαντες (18:31-32); and the general reference to πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν in 18:31 culminates in a reference to an actual OT prophecy in this verse: Καὶ μετὰ ἀνόμων ἐλογίσθη. One might object here that Kwong has conveniently overlooked the rather specific ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι in 9:22, but 18:31-32 still remains a more specific articulation of what is to come. (We might also note that Kwong does not take passages like 17:24-25 into account.) Finally, the factors above are supported by the marked grammatical construction in this verse where the demonstrative τοῦτο modifies τὸ γεγραμμένον as the subject of the infinitive, which is then picked up with the exegetical nominalized OT quotation to which the cataphoric τοῦτο points: τὸ Καὶ μετὰ ἀνόμων ἐλογίσθη (cf. Kwong, 194–96). All of this serves, according to Kwong, to help highlight the focal point of information that Luke is introducing: The identity of the

one who will suffer and die is Jesus himself (the less specific τὸν υἱὸν τοῦ ἀνθρώπου in 9:22, ὁ . . . υἱὸς τοῦ ἀνθρώπου in 9:44, and τῷ υἱῷ τοῦ ἀνθρώπου in 18:31 give way to the most specific ἐμοὶ and ἐμοῦ in 22:37).

**λέγω . . . ὑμῖν.** See 3:8.

**λέγω.** Pres act ind 1st sg λέγω.

**γάρ.** Causal (see also 1:15).

**ὑμῖν.** Dative indirect object of λέγω.

**ὅτι.** Introduces the clausal complement (direct discourse; see also 1:25 on ὅτι) of λέγω.

**τοῦτο.** Accusative subject of τελεσθῆναι. The demonstrative pronoun is cataphoric, i.e., it points forward to the Scripture quotation (see also 10:11 on τοῦτο).

**τὸ γεγραμμένον.** Prf pass ptc neut acc sg γράφω (attributive).

**δεῖ.** Pres act ind 3rd sg δεῖ (impersonal).

**τελεσθῆναι.** Aor pass inf τελέω (complementary).

**ἐν ἐμοί.** Reference. This is the first time that Jesus refers directly to himself as the object of impending persecution rather than using the phrase “the Son of Man” (Kwong, 193, n. 35; see also above).

**τὸ.** The neuter accusative article functions as a nominalizer turning the clause Καὶ μετὰ ἀνόμων ἐλογίσθη into a substantive that is expegetical to τοῦτο τὸ γεγραμμένον (contra Caragounis, 205, who calls it “a kind of introductory particle”).

**μετὰ ἀνόμων.** Association.

**ἐλογίσθη.** Aor pass ind 3rd sg λογίζομαι.

**γάρ τὸ περὶ ἐμοῦ τέλος ἔχει.** Lit. “For the things about me have an end.”

**γάρ.** Inferential (see also 1:15), used in “self-evident conclusions, esp. in exclamations, strong affirmations, etc.” (BDAG, 190.3).

**τὸ.** The neuter article functions as a nominalizer turning the PP περὶ ἐμοῦ into the nominative subject of ἔχει.

**περὶ ἐμοῦ.** Reference.

**τέλος.** Accusative direct object of ἔχει.

**ἔχει.** Pres act ind 3rd sg ἔχω.

**22:38 οἱ δὲ εἶπαν, Κύριε, ἰδοὺ μάχαιραι ὡδε δύο. ὁ δὲ εἶπεν αὐτοῖς, Ἰκανόν ἐστιν.**

**οἱ.** Nominative subject of εἶπαν (see 1:29 on ἡ).

**εἶπαν.** Aor act ind 3rd pl λέγω. On the form, see 1:61.

**Κύριε.** Vocative.

**ἰδοῦ.** See 1:20.

**μάχαιραι . . . δύο.** Nominative subject of a verbless equative clause.

**ὧδε.** Locative.

**ὁ.** Nominative subject of εἶπεν (see 1:29 on ἦ).

**εἶπεν.** Aor act ind 3rd sg λέγω.

**αὐτοῖς.** Dative indirect object of εἶπεν.

**Ἰκανόν.** Predicate adjective. Although the subject of the clause could be an implicit μάχαιραι δύο (“Two swords are enough”), Plummer (507), Marshall (827), and others have suggested that the clause here is an idiom for bringing a discussion to a close or perhaps for rebuking someone (in this case, rebuking the disciples for taking his mention of a sword literally): “Enough!”

**ἔστιν.** Pres ind 3rd sg εἰμί. On the loss of accent, see 1:18 on εἰμι.

### Luke 22:39-46

<sup>39</sup>Leaving (there), he went to the Mount of Olives in accord with his custom, and the disciples followed him. <sup>40</sup>Now, when he arrived at the place, he said to them, “Pray that you are not overcome by temptation.” <sup>41</sup>Then he withdrew from them about a stone’s throw, knelt down and began praying, <sup>42</sup>saying, “Father, if you are willing, take this cup from me. Nevertheless, may it not be my will but rather yours that is done.” [[<sup>43</sup>Then an angel from heaven appeared to him to strengthen him. <sup>44</sup>And being in agony he was praying all the more earnestly. Indeed, his sweat was like drops of blood falling on the ground.]] <sup>45</sup>When he got up from praying he went to the disciples and found them sleeping (because they were worn out) from grief. <sup>46</sup>And he said to them, “Why are you asleep? Get up and pray so that you do not enter temptation.”

**22:39** Καὶ ἐξελθὼν ἐπορεύθη κατὰ τὸ ἔθος εἰς τὸ ὄρος τῶν Ἐλαιῶν, ἠκολούθησαν δὲ αὐτῷ καὶ οἱ μαθηταί.

**ἐξελθὼν.** Aor act ptc masc nom sg ἐξέρχομαι (attendant circumstance or temporal).

**ἐπορεύθη.** Aor mid ind 3rd sg πορεύομαι. On the voice, see “Deponency” in the Series Introduction.

κατὰ τὸ ἔθος. Standard.  
 εἰς τὸ ὄρος. Locative.  
 τῶν Ἐλαιῶν. Genitive of identification (see 2:4 on Ναζαρέθ):  
 “the mountain called Olives/Olive Trees.”  
 ἠκολούθησαν. Aor act ind 3rd pl ἀκολουθέω.  
 αὐτῷ. Dative complement of ἠκολούθησαν.  
 οἱ μαθηταί. Nominative subject of ἠκολούθησαν.

**22:40 γενόμενος δὲ ἐπὶ τοῦ τόπου εἶπεν αὐτοῖς, Προσεύχεσθε μὴ εἰσελθεῖν εἰς πειρασμόν.**

γενόμενος. Aor mid ptc masc nom sg γίνομαι (temporal). Lit. “happening upon the place.”  
 ἐπὶ τοῦ τόπου. Locative.  
 εἶπεν. Aor act ind 3rd sg λέγω.  
 αὐτοῖς. Dative indirect object of εἶπεν.  
 Προσεύχεσθε. Pres mid impv 2nd pl προσεύχομαι.  
 εἰσελθεῖν. Aor act inf εἰσέρχομαι (indirect discourse). Here, the verb means, “to begin to experience an event or state” (LN 90.70).  
 εἰσελθεῖν εἰς πειρασμόν. Lit. “to enter into temptation/trial.” This expression could refer to either being “tempted” or facing a “trial.” Given the context, Jesus cannot be instructing them to pray that the imminent trial will be avoided altogether. He knows what is coming. Rather, his concern must be with temptation. The question, then, is whether the expression points to “facing” temptation or being “overcome” by temptation (NLT). Again, the context suggests that Jesus knows very well that they are about to face temptation. His concern is not with avoiding the temptation, but rather with them not succumbing to the temptation. He thus here instructs them to pray for strength so that they will not falter in the midst of temptation.  
 εἰς πειρασμόν. Locative in a metaphorical sense.

**22:41 καὶ αὐτὸς ἀπεσπάσθη ἀπ’ αὐτῶν ὡσεὶ λίθου βολῆν καὶ θεῖς τὰ γόνατα προσήχετο**

αὐτὸς. Nominative subject of ἀπεσπάσθη. The explicit subject pronoun “ensures that attention remains on Jesus, rather than on the disciples’ response to his instruction” (Levinsohn 2000, 13).



**ἀπεσπάσθη.** Aor mid ind 3rd sg ἀποσπάω. On the voice, see “Deponency” in the Series Introduction.

**ἀπ’ αὐτῶν.** Separation.

**ώσει.** Marker of approximation.

**λίθου.** Objective genitive.

**βολήν.** Accusative extent of space (Robertson, 469).

**θεῖς.** Aor act ptc masc nom sg τίθημι (temporal).

**τὰ γόνατα.** Accusative direct object of θεῖς.

**προσηύχeto.** Impf mid ind 3rd sg προσεύχομαι. On the ingressive translation, see 1:59 on ἐκάλουν.

**22:42 λέγων, Πάτερ, εἰ βούλει παρένεγκε τοῦτο τὸ ποτήριον ἀπ’ ἐμοῦ· πλην μὴ τὸ θέλημά μου ἀλλὰ τὸ σὸν γινέσθω.**

**λέγων.** Pres act ptc masc nom sg λέγω (attendant circumstance).

**Πάτερ.** Vocative.

**εἰ.** Introduces the protasis of a first class condition.

**βούλει.** Pres mid ind 2nd sg βούλωμαι.

**παρένεγκε.** Aor act impv 2nd sg παραφέρω. The apodosis begins with this verb. According to Louw and Nida (90.97), the expression παραφέρω τὸ ποτήριον ἀπό means “to cause someone to not undergo some trying experience.”

**τοῦτο τὸ ποτήριον.** Accusative direct object of παρένεγκε.

**ἀπ’ ἐμοῦ.** Separation.

**πλην.** Adversative.

**τὸ θέλημά . . . τὸ σὸν.** Nominative subject of γινέσθω. On the second accent, see 1:13 on ἡ δέησις.

**μου.** Subjective genitive.

**ἀλλὰ.** Adversative (see also 1:60).

**σὸν.** The possessive adjective modifies an implied θέλημα.

**γινέσθω.** Pres mid impv 3rd sg γίνομαι.

**22:43 [[ὥφθη δὲ αὐτῷ ἄγγελος ἀπ’ οὐρανοῦ ἐνισχύων αὐτόν.**

Modern translations are divided on whether to omit (RSV), include (NIV, REB, TEV), or bracket (NRSV) verses 43-44. On the basis of both external and internal evidence, the editors of NA<sup>27</sup>/UBS<sup>4</sup> have judged the verses to be secondary, but have placed the

passage within double brackets to indicate “its antiquity and its importance in the textual tradition” (cf. Omanson, 150).

**ῥάφθῃ**. Aor pass ind 3rd sg ῥάω. See also 1:11.

**αὐτῷ**. Dative complement of ῥάφθῃ. See also 1:11 on αὐτῷ.

**ἄγγελος**. Nominative subject of ῥάφθῃ.

**ἀπ’ οὐρανοῦ**. Source.

**ἐνισχύων**. Pres act ptc masc nom sg ἐνισχύω (purpose).

**αὐτόν**. Accusative direct object of ἐνισχύων.

**22:44** καὶ γενόμενος ἐν ἀγωνίᾳ ἐκτενέστερον προσήχετο· καὶ ἐγένετο ὁ ἰδρῶς αὐτοῦ ὡσεὶ θρόμβοι αἵματος καταβαίνοντες ἐπὶ τὴν γῆν.]]

**γενόμενος**. Aor mid ptc masc nom sg γίνομαι (temporal or perhaps causal).

**ἐν ἀγωνίᾳ**. Here, a “marker of a state or condition” (BDAG, 327.2).

**ἐκτενέστερον**. The comparative adjective functions as an adverb here.

**προσήχετο**. Impf mid ind 3rd sg προσεύχομαι.

**ἐγένετο**. Aor mid ind 3rd sg γίνομαι.

**ὁ ἰδρῶς**. Nominative subject of ἐγένετο.

**αὐτοῦ**. Possessive genitive.

**ὡσεὶ**. Comparative.

**θρόμβοι**. Nominative subject of a verbless equative clause.

**αἵματος**. Attributive genitive or “drops consisting of blood.”

**καταβαίνοντες**. Pres act ptc masc nom pl καταβαίνω (attributive).

**ἐπὶ τὴν γῆν**. Locative.

**22:45** καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς ἐλθὼν πρὸς τοὺς μαθητὰς εὗρεν κοιμωμένους αὐτοὺς ἀπὸ τῆς λύπης,

**ἀναστὰς**. Aor act ptc masc nom sg ἀνίστημι (temporal).

**ἀπὸ τῆς προσευχῆς**. Separation.

**ἐλθὼν**. Aor act ptc masc nom sg ἔρχομαι (attendant circumstance).

**πρὸς τοὺς μαθητὰς**. Spatial.

**εὗρεν**. Aor act ind 3rd sg εὕρισκω.

**κοιμωμένους.** Pres mid ptc masc acc pl κοιμάομαι. Complement in an object-complement double accusative construction.

**αὐτούς.** Accusative direct object of εὔρεν.

**ἀπὸ τῆς λύτης.** Causal.

**22:46 καὶ εἶπεν αὐτοῖς, Τί καθυδέτε; ἀναστάντες προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν.**

**εἶπεν.** Aor act ind 3rd sg λέγω.

**αὐτοῖς.** Dative indirect object of εἶπεν.

**καθυδέτε.** Pres act ind 2nd pl καθυδω.

**ἀναστάντες.** Aor act ptc masc nom pl ἀνίστημι (temporal; but see also 1:39 on Ἀναστᾶσα . . . ἐπορεύθη . . . μετὰ σπουδῆς).

**προσεύχεσθε.** Pres mid impv 2nd pl προσεύχομαι.

**ἵνα.** As the text is punctuated in NA<sup>27</sup>/UBS<sup>4</sup> with a break after προσεύχεσθε, the ἵνα introduces a purpose clause (cf. NIV). If there is no break after the imperative, then the ἵνα may introduce a content clause (cf. Wallace, 475): “Get up and pray that you do not enter temptation” (cf. NJB; Omanson, 150).

**εἰσέλθητε εἰς πειρασμόν.** See verse 40 on εἰσελεθῆν εἰς πειρασμόν.

**εἰσέλθητε.** Aor act subj 2nd pl εἰσέρχομαι. Subjunctive with ἵνα.

**εἰς πειρασμόν.** Locative in a metaphorical sense.

### **Luke 22:47-53**

<sup>47</sup>While he was still speaking a crowd (arrived)! The one called Judas, one of the Twelve, was in front of them, and he came up to Jesus to kiss him. <sup>48</sup>Jesus said to him, “Judas, are you betraying the Son of Man with a kiss?”

<sup>49</sup>When those around him saw what was going to happen, they said, “Lord, should we actually strike with (our) sword(s)?” <sup>50</sup>And a certain one of them struck the slave of the high priest and cut off his right ear. <sup>51</sup>Jesus responded and said, “Stop this!” And he touched (his) ear and healed him.

<sup>52</sup>Then Jesus said to the chief priests, officers from the temple, and elders who had come to him, “Have you come with swords and clubs like (you would come) after a criminal? <sup>53</sup>Day after day while I was with you in the temple you did not lay hands on me; but this is your hour and the authority of darkness (is at work).”

22:47 Ἔτι αὐτοῦ λαλοῦντος ἰδοὺ ὄχλος, καὶ ὁ λεγόμενος Ἰούδας εἰς τῶν δώδεκα προήρχετο αὐτοὺς καὶ ἤγγισεν τῷ Ἰησοῦ φιλήσαι αὐτόν.

**Ἔτι.** Temporal.

**αὐτοῦ.** Genitive subject of λαλοῦντος.

**λαλοῦντος.** Pres act ptc masc gen sg λαλέω. Genitive absolute (see 2:2 on ἡγεμονεύοντος), temporal.

**ἰδοὺ.** See 1:20.

**ὄχλος.** Nominative subject of a nominal clause (see 5:12 on ἀνήρ).

**ὁ λεγόμενος Ἰούδας.** The use of this expression to introduce Judas here, after he had already been referred to in the immediate context (v. 3), may rhetorically serve to portray him as ultimately unimportant even though he is one of the Twelve.

**ὁ λεγόμενος.** Pres pass ptc masc nom sg λέγω (substantival). Nominative subject of προήρχετο.

**Ἰούδας.** Complement in a subject-complement double nominative construction (see 1:32 on υἱός).

**εἰς.** Nominative in apposition to Ἰούδας.

**τῶν δώδεκα.** Partitive genitive.

**προήρχετο.** Impf mid ind 3rd sg προέρχομαι.

**αὐτοὺς.** Accusative direct object of προήρχετο.

**ἤγγισεν.** Aor act ind 3rd sg ἐγγίζω.

**τῷ Ἰησοῦ.** Dative complement of ἤγγισεν.

**φιλήσαι.** Aor act inf φιλέω (purpose).

**αὐτόν.** Accusative direct object of φιλήσαι.

22:48 Ἰησοῦς δὲ εἶπεν αὐτῷ, Ἰούδα, φιλήματι τὸν υἱὸν τοῦ ἀνθρώπου παραδίδω;

**Ἰησοῦς.** Nominative subject of εἶπεν.

**εἶπεν.** Aor act ind 3rd sg λέγω.

**αὐτῷ.** Dative indirect object of εἶπεν.

**Ἰούδα.** Vocative.

**φιλήματι.** Dative of instrument. The fronted elements lend force to the question.

**τὸν υἱὸν τοῦ ἀνθρώπου.** See 5:24 on ὁ υἱὸς τοῦ ἀνθρώπου.

**τὸν υἱόν.** Accusative direct object of παραδίδω.

**τοῦ ἀνθρώπου.** Genitive of relationship.  
**παραδίδως.** Pres act ind 2nd sg παραδίδωμι.

**22:49 ἰδόντες δὲ οἱ περὶ αὐτὸν τὸ ἐσόμενον εἶπαν, Κύριε, εἰ πατάξομεν ἐν μαχαίρῃ;**

**ἰδόντες.** Aor act ptc masc nom pl ὀράω (temporal).

**οἱ.** The article functions as a nominalizer (see 1:48 on ἀπὸ τοῦ νῦν), changing the prepositional phrase, περὶ αὐτὸν, into the nominative subject of εἶπαν (cf. 1:62).

**περὶ αὐτὸν.** Spatial.

**τὸ ἐσόμενον.** Fut ptc neut acc sg εἰμί (substantival). Accusative direct object of ἰδόντες. This is one of only thirteen future participles in the NT, with five of the others occurring in Acts (8:27; 20:22; 22:5; 24:11, 17).

**εἶπαν.** Aor act ind 3rd pl λέγω. On the form, see 1:61.

**Κύριε.** Vocative.

**εἰ.** The vocative Κύριε makes it clear that the clause introduced by εἰ is direct discourse. Contra popular thinking, however, this does not mean that εἰ itself is being used to introduce a direct question. It is more likely that εἰ has been written in place of its homonym, the confirmatory adverb ἦ (thus the translation; see the full discussion at 6:9; cf. 13:23).

**πατάξομεν.** Fut act ind 1st pl πατάσσω. “The future is sometimes found in deliberative questions in place of the subjunctive” (McKay, 95; see also 11:5 on ἔξει).

**ἐν μαχαίρῃ.** Instrumental. Citing this passage as an example, Caragounis (145, n. 25) notes that the instrumental use of ἐν was particularly common in biblical Greek, Christian authors, and authors of Semitic origin.

**22:50 καὶ ἐπάταξεν εἷς τις ἐξ αὐτῶν τοῦ ἀρχιερέως τὸν δοῦλον καὶ ἀφείλεν τὸ οὖς αὐτοῦ τὸ δεξιόν.**

**ἐπάταξεν.** Aor act ind 3rd sg πατάσσω.

**εἷς τις.** Nominative subject of ἐπάταξεν. Caragounis (113) argues that “in the NT the cardinal numerals, εἷς, μία, ἕν, are losing their numerical value and are being reduced to an indefinite pronoun. . . . Occasionally the indefinite significance of εἷς is strengthened by

the addition of τις.” This does not seem to be the case here, however, where εἷς τις refers to a single representative of a group (ἐξ αὐτῶν). The same appears to be true in the examples that Caragounis cites (Mark 14:47; John 11:49). See also 15:15 on ἐνί.

**ἐξ αὐτῶν.** Partitive.

**τοῦ ἀρχιερέως.** Possessive genitive.

**τὸν δοῦλον.** Accusative direct object of ἐπάταξεν.

**ἀφείλεν.** Aor act ind 3rd sg ἀφαιρέω.

**τὸ οὖς . . . τὸ δεξιόν.** Accusative direct object of ἀφείλεν.

**αὐτοῦ.** Possessive genitive.

**22:51 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Ἐἄτε ἕως τούτου· καὶ ἀψάμενος τοῦ ὠτίου ἰάσατο αὐτόν.**

**ἀποκριθεὶς.** Aor mid ptc masc nom sg ἀποκρίνομαι (attendant circumstance; see also 1:19 on ἀποκριθεὶς). On the voice, see “Deponency” in the Series Introduction.

**ὁ Ἰησοῦς.** Nominative subject of εἶπεν.

**εἶπεν.** Aor act ind 3rd sg λέγω.

**Ἐἄτε ἕως.** This idiom (lit. “leave off until”) means, “to cease from what one is doing, with the implication of strong admonition” (see LN 68.35).

**Ἐἄτε.** Pres act impv 2nd pl ἐάω.

**ἀψάμενος.** Aor mid ptc masc nom sg ἄπτω (attendant circumstance).

**τοῦ ὠτίου.** Genitive object of ἀψάμενος.

**ἰάσατο.** Aor mid ind 3rd sg ἰάομαι.

**αὐτόν.** Accusative direct object of ἰάσατο.

**22:52 εἶπεν δὲ Ἰησοῦς πρὸς τοὺς παραγενομένους ἐπ’ αὐτόν ἀρχιερεῖς καὶ στρατηγούς τοῦ ἱεροῦ καὶ πρεσβυτέρους, Ὡς ἐπὶ ληστήν ἐξήλθατε μετὰ μαχαιρῶν καὶ ξύλων;**

**εἶπεν.** Aor act ind 3rd sg λέγω.

**Ἰησοῦς.** Nominative subject of εἶπεν.

**πρὸς τοὺς . . . ἀρχιερεῖς καὶ στρατηγούς . . . καὶ πρεσβυτέρους.** Indirect object (see 1:13 on πρὸς αὐτόν).

**παραγενομένους.** Aor mid ptc masc acc pl παραγίνομαι (attributive).

**ἐπ’ αὐτόν.** Locative.

**Ὡς.** Comparative.

**ἐπὶ ληστήν.** Spatial. The term ληστής could refer to either a “robber” or a “revolutionary” in this context (cf. BDAG, 594; LN 57.240; 39.37).

**ἐξήλθατε.** Aor act ind 2nd pl ἐξέρχομαι.

**μετὰ μαχαιρῶν καὶ ξύλων.** Accompaniment. Here, the subject is accompanied by “concrete objects, which serve as equipment” (BDAG, 637.A.3.c).

**22:53 καθ’ ἡμέραν ὄντος μου μεθ’ ὑμῶν ἐν τῷ ἱερῷ οὐκ ἐξετείνετε τὰς χεῖρας ἐπ’ ἐμέ, ἀλλ’ αὕτη ἐστὶν ὑμῶν ἡ ὥρα καὶ ἡ ἐξουσία τοῦ σκότους.**

**καθ’ ἡμέραν.** Distributive.

**ὄντος.** Pres ptc masc gen sg εἰμί. Genitive absolute (see 2:2 on ἠγεμονεύοντος), temporal.

**μου.** Genitive subject of ὄντος.

**μεθ’ ὑμῶν.** Association.

**ἐν τῷ ἱερῷ.** Locative.

**ἐξετείνετε.** Aor act ind 2nd pl ἐκτείνω.

**τὰς χεῖρας.** Accusative direct object of ἐξετείνετε.

**ἐπ’ ἐμέ.** Spatial.

**ἀλλ’.** The adversative conjunction introduces a clause that runs counter expectation.

**αὕτη.** Nominative subject of ἐστὶν.

**ἐστὶν.** Pres ind 3rd sg εἰμί. On the retention of the accent, see 1:36 on ἐστὶν.

**ὑμῶν.** Here, the genitive points to the agent of an unexpressed event: “This is the time *when you are in control*” (cf. 1:5 on Ἠρώδου).

**ἡ ὥρα.** Predicate nominative.

**ἡ ἐξουσία.** Nominative subject of an implied verb. The idea seems to be something like: “The power of darkness has come” or “Darkness is exercising authority.”

**τοῦ σκότους.** Subjective genitive.

**Luke 22:54-65**

<sup>54</sup>Then they arrested him, led him (away), and brought him into the house of the high priest. And Peter was following at a distance. <sup>55</sup>Now, they had lit a fire in the middle of the courtyard and sat down together, and Peter was sitting among them. <sup>56</sup>When a servant girl saw him sitting toward the light (of the fire) and looked closely at him, she said, “This man was also with him!” <sup>57</sup>But he denied it, saying, “I don’t know him, Woman!” <sup>58</sup>Then, after a short time, another person who saw him said, “You are one of them too!” But Peter said, “Man, I am not!” <sup>59</sup>After about an hour had passed, another person starting insisting (it was so), saying, “This man was surely also with him! For he too is a Galilean.” <sup>60</sup>But Peter said, “Man, I don’t know what you are talking about!” And immediately, while he was still speaking, a rooster crowed, <sup>61</sup>and the Lord turned around and looked straight at Peter, and Peter remembered the statement of the Lord, when he said to him, “Before a rooster crows today you will deny me three times.” <sup>62</sup>And he went outside and wept bitterly.

<sup>63</sup>Meanwhile, the men who were holding (Jesus) in custody were ridiculing him and beating (him). <sup>64</sup>After they had blindfolded him, they began asking (him), saying, “Prophecy! Who is the one who hit you?” <sup>65</sup>And they were saying many other things against him, slandering (him).

**22:54 Συλλαβόντες δὲ αὐτὸν ἤγαγον καὶ εἰσήγαγον εἰς τὴν οἰκίαν τοῦ ἀρχιερέως· ὁ δὲ Πέτρος ἠκολούθει μακρόθεν.**

**Συλλαβόντες.** Aor act ptc masc nom pl συλλαμβάνω (attendant circumstance).

**αὐτὸν.** Accusative direct object of Συλλαβόντες.

**ἤγαγον.** Aor act ind 3rd sg ἄγω.

**εἰσήγαγον.** Aor act ind 3rd sg εἰσάγω.

**εἰς τὴν οἰκίαν.** Locative.

**τοῦ ἀρχιερέως.** Possessive genitive.

**ὁ . . . Πέτρος.** Nominative subject of ἠκολούθει.

**ἠκολούθει.** Impf act ind 3rd sg ἀκολουθέω.

**μακρόθεν.** Spatial adverb.



**22:55** περιψάντων δὲ πῦρ ἐν μέσῳ τῆς αὐλῆς καὶ συγκαθισάντων ἐκάθητο ὁ Πέτρος μέσος αὐτῶν.

**περιψάντων.** Aor act ptc masc gen pl περιάπτω. (1) This could be a fairly rare case where no subject is specified for the genitive absolute (temporal) participle. (2) Alternatively, the entire participial clause could have been fronted for focus, and actually be an attributive modifier of αὐτῶν (“Peter was sitting among those who had kindled a fire in the middle of the courtyard and were sitting together”); or less likely (3) this could be viewed as a topic construction with the participles being substantival and αὐτῶν being resumptive (“Those who had kindled a fire in the middle of the courtyard and had sat down together . . . Peter was sitting among them”). The awkward construction and the semantics of the two participles led to several scribal attempts to smooth out the language (see Fitzmyer, 2:1464).

**πῦρ.** Accusative direct object of περιψάντων.

**ἐν μέσῳ.** Locative.

**τῆς αὐλῆς.** Partitive genitive.

**συγκαθισάντων.** Aor act ptc masc gen pl συγκαθίζω. Genitive absolute (see 2:2 on ἡγεμονεύοντος), temporal (but see above on περιψάντων).

**ἐκάθητο.** Impf mid ind 3rd sg κάθημαι.

**ὁ Πέτρος.** Nominative subject of ἐκάθητο.

**μέσος.** The nominative adjective appears to be in the predicate position modifying ὁ Πέτρος (“the middle of Peter”; cf. Smyth §1172). This, however, is ruled out by the semantics and by the fact that μέσος itself is modified by αὐτῶν. Instead, μέσος αὐτῶν functions as a locative adverbial expression (cf. John 1:26).

**αὐτῶν.** Partitive genitive.

**22:56** ἰδοῦσα δὲ αὐτὸν παιδίσκη τις καθήμενον πρὸς τὸ φῶς καὶ ἀτενίσασα αὐτῷ εἶπεν, Καὶ οὗτος σὺν αὐτῷ ἦν.

**ἰδοῦσα.** Aor act ptc fem nom sg ὀράω (temporal or attendant circumstance).

**αὐτὸν.** Accusative direct object of ἰδοῦσα.

**παιδίσκη τις.** Nominative subject of εἶπεν.

**καθήμενον.** Pres mid ptc masc acc sg κάθημαι. Complement in an object-complement double accusative construction.

**πρὸς τὸ φῶς.** Spatial. The PP likely indicates Peter's orientation with respect to the fire, i.e., he was facing the fire, rather than simply being "near" or "by" the fire.

**ἀτενίσασα.** Aor act ptc fem nom sg ἀτενίζω (temporal or attendant circumstance).

**αὐτῷ.** Dative complement of ἀτενίζοντες (see also 4:20).

**εἶπεν.** Aor act ind 3rd sg λέγω.

**οὗτος.** Nominative subject of ἦν.

**σὺν αὐτῷ.** Association.

**ἦν.** Impf ind 3rd sg εἰμί.

### 22:57 ὁ δὲ ἠρνήσατο λέγων, Οὐκ οἶδα αὐτόν, γύναι.

**ὁ.** Nominative subject of ἠρνήσατο (see 1:29 on ἡ).

**ἠρνήσατο.** Aor mid ind 3rd sg ἀρνεόμαι.

**λέγων.** Pres act ptc masc nom sg λέγω (means).

**οἶδα.** Prf act ind 1st sg οἶδα. On the use of the perfect tense with this verb, see 4:34 on οἶδά.

**αὐτόν.** Accusative direct object of οἶδα.

**γύναι.** Vocative. Here, the placement of the vocative likely helps convey a sense of rebuke to an inferior (see 4:34 on Ἰησοῦ).

### 22:58 καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτὸν ἔφη, Καὶ σὺ ἐξ αὐτῶν εἶ. ὁ δὲ Πέτρος ἔφη, Ἄνθρωπε, οὐκ εἰμί.

**μετὰ βραχὺ.** Temporal.

**ἕτερος.** Nominative subject of ἔφη.

**ἰδὼν.** Aor act ptc masc nom sg ὁράω (attendant circumstance).

**αὐτόν.** Accusative direct object of ἰδὼν.

**ἔφη.** Aor/Impf act ind 3rd sg φημί. On the tense, see 7:44.

**σὺ.** Nominative subject of εἶ.

**ἐξ αὐτῶν.** Partitive. This PP is sometimes used in place of an NP: τις ἐκ τινῶν (cf. 11:49). Here, the partitive expression serves as the predicate of εἶ.

**εἶ.** Pres act ind 2nd sg εἰμί.

**ὁ . . . Πέτρος.** Nominative subject of ἔφη.

**ἔφη.** Aor/Impf act ind 3rd sg φημί. On the tense, see 7:44.

**Ἄνθρωπε.** Vocative.

**οὐκ εἰμί.** Pres ind 1st sg εἰμί.

**22:59** καὶ διαστάσης ὥσει ὥρας μιᾶς ἄλλος τις διίσχυρίζετο λέγων, Ἐπ’ ἀληθείας καὶ οὗτος μετ’ αὐτοῦ ἦν, καὶ γὰρ Γαλιλαῖός ἐστιν.

**διαστάσης.** Aor act ptc fem gen sg διίστημι. Genitive absolute (see 2:2 on ἡγεμονεύοντος), temporal. Only in Luke/Acts in the NT, and with this meaning only here: “to mark the passage of time” (LN 67.84).

**ὥσει.** Marker of approximation.

**ὥρας μιᾶς.** Genitive subject of διαστάσης.

**ἄλλος τις.** Nominative subject of διίσχυρίζετο.

**διίσχυρίζετο.** Impf mid ind 3rd sg διίσχυρίζομαι.

**λέγων.** Pres act ptc masc nom sg λέγω (manner).

**Ἐπ’ ἀληθείας.** The PP (lit. “on the basis of truth”) appears to be roughly synonymous with the adverb ἀληθῶς (cf. 4:25; 20:21). The use of this phrase strengthens the force of the accusation (Runge §5.4.2).

**οὗτος.** Nominative subject of ἦν.

**μετ’ αὐτοῦ.** Association.

**ἦν.** Impf ind 3rd sg εἰμί.

**γὰρ.** Causal (see also 1:15).

**Γαλιλαῖός.** Predicate nominative. On the second accent, see 1:13 on ἡ δέησις.

**ἐστιν.** Pres ind 3rd sg εἰμί. On the loss of accent, see 1:18 on εἰμι.

**22:60** εἶπεν δὲ ὁ Πέτρος, Ἄνθρωπε, οὐκ οἶδα ὃ λέγεις, καὶ παραχρῆμα ἔτι λαλοῦντος αὐτοῦ ἐφώνησεν ἀλέκτωρ.

**εἶπεν.** Aor act ind 3rd sg λέγω.

**ὁ Πέτρος.** Nominative subject of εἶπεν.

**Ἄνθρωπε.** Vocative.

**οἶδα.** Prf act ind 1st sg οἶδα. On the use of the perfect tense with this verb, see 4:34 on οἶδά.

**ὃ.** Accusative direct object of λέγεις. The relative pronoun introduces a headless relative clause (see 6:2 on ὃ), which as a whole (ὃ λέγεις) serves as the direct object of οἶδα.

**λέγεις.** Pres act ind 2nd sg λέγω.

**παραχρήμα.** See 5:25 and 1:64 on παραχρήμα.

**ἔτι.** Temporal.

**λαλοῦντος.** Pres act ptc masc gen sg λαλέω. Genitive absolute (see 2:2 on ἡγεμονεύοντος), temporal.

**αὐτοῦ.** Genitive subject of λαλοῦντος.

**ἐφώνησεν.** Aor act ind 3rd sg φωνέω.

**ἀλέκτωρ.** Nominative subject of ἐφώνησεν.

**22:61 καὶ στραφεῖς ὁ κύριος ἐνέβλεψεν τῷ Πέτρῳ, καὶ ὑπεμνήσθη ὁ Πέτρος τοῦ ῥήματος τοῦ κυρίου ὡς εἶπεν αὐτῷ ὅτι Πρὶν ἀλέκτορα φωνῆσαι σήμερον ἀπαρνήση με τρίς.**

**στραφεῖς.** Aor mid ptc masc nom sg στρέφω (attendant circumstance). The participle should likely be viewed as middle rather than passive (see “Deponency” in the Series Introduction).

**ὁ κύριος.** Nominative subject of ἐνέβλεψεν.

**ἐνέβλεψεν.** Aor act ind 3rd sg ἐμβλέπω.

**τῷ Πέτρῳ.** Dative complement of ἐνέβλεψεν.

**ὑπεμνήσθη.** Aor mid ind 3rd sg ὑπομνήσκω. On the voice, see “Deponency” in the Series Introduction.

**ὁ Πέτρος.** Nominative subject of ὑπεμνήσθη.

**τοῦ ῥήματος.** Genitive complement of ὑπεμνήσθη.

**τοῦ κυρίου.** Subjective genitive.

**ὡς.** Temporal.

**εἶπεν.** Aor act ind 3rd sg λέγω.

**αὐτῷ.** Dative indirect object of εἶπεν.

**ὅτι.** Introduces the clausal complement (direct discourse; see also 1:25 on ὅτι) of εἶπεν.

**ἀλέκτορα.** Accusative subject of φωνῆσαι.

**φωνῆσαι.** Aor act inf φωνέω. Used with πρὶν to denote subsequent time (see 2:21 on συλλημφθῆναι).

**σήμερον.** Temporal adverb.

**ἀπαρνήση.** Fut mid ind 3rd sg ἀπαρνέομαι.

**με.** Accusative direct object of ἀπαρνήση.

**22:62 καὶ ἐξελθὼν ἔξω ἔκλαυσεν πικρῶς.**

**ἐξελθὼν.** Aor act ptc masc nom sg ἐξέρχομαι (attendant circumstance).

**ἔκλαυσεν.** Aor act ind 3rd sg κλαίω.

**22:63 Καὶ οἱ ἄνδρες οἱ συνέχοντες αὐτὸν ἐνέπαιζον αὐτῷ δέροντες,**

**οἱ ἄνδρες.** Nominative subject of ἐνέπαιζον.

**συνέχοντες.** Pres act ptc masc nom pl συνέχω (attributive).

**αὐτὸν.** Accusative direct object of συνέχοντες.

**ἐνέπαιζον.** Impf act ind 3rd pl ἐμπαίζω.

**αὐτῷ.** Dative object of ἐνέπαιζον.

**δέροντες.** Pres act ptc masc nom pl δέρω (attendant circumstance; see 1:24 on λέγουσα).

**22:64 καὶ περικαλύψαντες αὐτὸν ἐπηρώτων λέγοντες, Προφήτευσον, τίς ἐστὶν ὁ παῖσας σε;**

**περικαλύψαντες.** Aor act ptc masc nom pl περικαλύπτω (temporal).

**αὐτὸν.** Accusative direct object of περικαλύψαντες.

**ἐπηρώτων.** Impf act ind 3rd pl ἐπερωτάω. On the ingressive translation, see 1:59 on ἐκάλουν.

**λέγοντες.** Pres act ptc masc nom pl λέγω (attendant circumstance).

**Προφήτευσον.** Aor act imprv 2nd sg προφετεύω.

**τίς.** Predicate nominative.

**ἐστὶν.** Pres ind 3rd sg εἰμί. On the loss of accent, see 1:18 on εἰμι.

**ὁ παῖσας.** Aor act ptc masc nom sg παίω (substantival). Nominative subject of ἐστὶν.

**σε.** Accusative direct object of παῖσας.

**22:65 καὶ ἕτερα πολλά βλασφημοῦντες ἔλεγον εἰς αὐτόν.**

**ἕτερα πολλά.** Accusative direct object of ἔλεγον.

**βλασφημοῦντες.** Pres act ptc masc nom pl βλασφημέω (manner).

**ἔλεγον.** Impf act ind 3rd pl λέγω. The imperfect is used to summarize subsequent events and bring this scene to a close.

**εἰς αὐτόν.** Disadvantage.

**Luke 22:66-71**

<sup>66</sup>When it was day, the ruling body of elders of the people gathered, both the chief priests and the scribes, and they brought him into their council, <sup>67</sup>saying, “If you are the Christ, tell us!” Then he said to them, “If I should tell you, you would certainly not believe (me). <sup>68</sup>And if I should ask you, you would certainly not answer. <sup>69</sup>From now on the Son of Man will be seated at the right hand of the power of God.” <sup>70</sup>Then all of them said, “Are you, then, the Son of God?” And he said to them, “You are saying that I am.” <sup>71</sup>They replied, “Why do we still need witnesses? For we ourselves have heard (it) from his own mouth.”

**22:66 Καὶ ὡς ἐγένετο ἡμέρα, συνήχθη τὸ πρεσβυτέριον τοῦ λαοῦ, ἀρχιερεῖς τε καὶ γραμματεῖς, καὶ ἀπήγαγον αὐτὸν εἰς τὸ συνέδριον αὐτῶν**

**ὡς.** Temporal.  
**ἐγένετο.** Aor mid ind 3rd sg γίνομαι.  
**ἡμέρα.** Nominative subject of ἐγένετο.  
**συνήχθη.** Aor pass ind 3rd sg συνάγω.  
**τὸ πρεσβυτέριον.** Nominative subject of συνήχθη.  
**τοῦ λαοῦ.** Genitive of subordination.  
**ἀρχιερεῖς τε καὶ γραμματεῖς.** Nominative in apposition to τὸ πρεσβυτέριον.  
**ἀπήγαγον.** Aor act ind 3rd pl ἀπάγω.  
**αὐτὸν.** Accusative direct object of ἀπήγαγον.  
**εἰς τὸ συνέδριον.** Locative.  
**αὐτῶν.** Possessive genitive.

**22:67 λέγοντες, Εἰ σὺ εἶ ὁ Χριστός, εἶπὸν ἡμῖν. εἶπεν δὲ αὐτοῖς, Ἐὰν ὑμῖν εἴπω, οὐ μὴ πιστεύσητε·**

**λέγοντες.** Pres act ptc masc nom pl λέγω (manner).  
**Εἰ.** Introduces the protasis of a first class condition.  
**σὺ.** Nominative subject of εἶ.  
**εἶ.** Pres act ind 2nd sg εἶμι.  
**ὁ Χριστός.** Predicate nominative.  
**εἶπὸν.** Aor act impv 2nd sg λέγω.  
**ἡμῖν.** Dative indirect object of εἶπὸν.

**εἶπεν.** Aor act ind 3rd sg λέγω.

**αὐτοῖς.** Dative indirect object of εἶπεν.

**Ἴάν.** Introduces the protasis of a third class condition.

**ὑμῖν.** Dative indirect object of εἶπω.

**εἶπω.** Aor act subj 1st sg λέγω. Subjunctive with ἴάν.

**πιστεύσητε.** Aor act subj 2nd pl πιστεύω. The subjunctive is used with οὐ μή, which expresses emphatic negation (see also 1:15 on πίη).

**22:68 ἴάν δὲ ἐρωτήσω, οὐ μὴ ἀποκριθῆτε.**

**ἴάν.** Introduces the protasis of a third class condition.

**ἐρωτήσω.** Aor act subj 1st sg ἐρωτάω. Subjunctive with ἴάν. The implied question is presumably related to Jesus' role as Christ or his authority (so Bock, 2:1796).

**ἀποκριθῆτε.** Aor mid subj 2nd pl ἀποκρίνομαι. The subjunctive is used with οὐ μή, which expresses emphatic negation (see also 1:15 on πίη). On the voice, see “Deponency” in the Series Introduction.

**22:69 ἀπὸ τοῦ νῦν δὲ ἔσται ὁ υἱὸς τοῦ ἀνθρώπου καθήμενος ἐκ δεξιῶν τῆς δυνάμεως τοῦ θεοῦ.**

**ἀπὸ τοῦ νῦν.** Temporal. See also 1:48.

**ἔσται.** Fut ind 3rd sg εἶμι.

**ὁ υἱὸς τοῦ ἀνθρώπου.** See 5:24.

**ὁ υἱὸς.** Nominative subject of ἔσται.

**τοῦ ἀνθρώπου.** Genitive of relationship.

**καθήμενος.** Pres mid ptc masc nom sg κάθημαι (future periphrastic; see 1:20 on σιωπῶν).

**ἐκ δεξιῶν.** The preposition (probably technically denoting separation) is characteristically used with the plural form of δεξιός in a locative sense: “at the right side” (see also 1:11; 20:42; 22:69; 23:33; Acts 2:25).

**τῆς δυνάμεως τοῦ θεοῦ.** In this phrase, τῆς δυνάμεως is likely an attributed genitive with the entire expression perhaps serving as a circumlocution for “God”: “the right side in relation to the powerful God.”

**22:70** εἶπαν δὲ πάντες, Σὺ οὖν εἶ ὁ υἱὸς τοῦ θεοῦ; ὁ δὲ πρὸς αὐτοὺς ἔφη, Ἵμεῖς λέγετε ὅτι ἐγὼ εἰμι.

**εἶπαν.** Aor act ind 3rd pl λέγω. Indirect object (see 1:13 on πρὸς αὐτὸν).

**πάντες.** Nominative subject of εἶπαν.

**Σὺ.** Nominative subject of εἶ.

**οὖν.** Inferential.

**εἶ.** Pres act ind 2nd sg εἰμί.

**ὁ υἱὸς τοῦ θεοῦ.** The fact that this question follows up on the question in verse 67 (Εἰ σὺ εἶ ὁ Χριστός) and is found on the lips of staunch monotheists strongly suggests that it is a messianic title rather than an ontological claim.

**ὁ υἱὸς.** Predicate nominative.

**τοῦ θεοῦ.** Genitive of relationship.

**ὁ.** Nominative subject of ἔφη (see 1:29 on ἡ).

**πρὸς αὐτοὺς.** Indirect object (see 1:13 on πρὸς αὐτὸν).

**ἔφη.** Aor/Impf act ind 3rd sg φημί. On the tense, see 7:44.

**Ἵμεῖς λέγετε ὅτι ἐγὼ εἰμι.** There is some question regarding the rhetorical force of Jesus' words here. Bock (2:1802) suggests that since the Jewish leaders are not asking a sincere question but are rather trying "to elicit a condemning confession . . . Jesus is intentionally ambivalent" in his answer: lit. "You say that I am." He agrees with Marshall (851) who maintains that "the form of expression is not a direct affirmation; but it is certainly not a denial, and is best regarded as a grudging admission with the suggestion that the speaker would put it otherwise or that the questioners fail to understand exactly what they are saying" (cf. Fitzmyer, 2:1468). Nolland (3:1111), on the other hand, argues that "the drift of vv 67-68 suggests that it might be better to punctuate Jesus' answer here as a question: 'Do you say/are you saying that I am?' Jesus' antagonists are not prepared to face and answer this question" (see also 23:3 on Σὺ λέγεις). Nolland's view, however, seems to be ruled out by the fact that his inquisitors treat Jesus' words as a blasphemous claim (see v. 71).

**Ἵμεῖς.** Nominative subject of λέγετε.

**λέγετε.** Pres act ind 2nd pl λέγω.

**ὅτι.** Introduces the clausal complement (direct discourse; see also 1:25 on ὅτι) of λέγετε.



**ἐγώ.** Nominative subject of εἰμι.  
**εἰμι.** Pres ind 1st sg εἰμί.

**22:71 οἱ δὲ εἶπαν, Τί ἔτι ἔχομεν μαρτυρίας χρείαν; αὐτοὶ γὰρ ἠκούσαμεν ἀπὸ τοῦ στόματος αὐτοῦ.**

**οἱ.** Nominative subject of εἶπαν (see 1:29 on ἡ).  
**εἶπαν.** Aor act ind 3rd pl λέγω. On the form, see 1:61.  
**ἔτι.** Temporal.  
**ἔχομεν.** Pres act ind 1st pl ἔχω. Lit. “Why do we still have need of witnesses?”  
**μαρτυρίας.** Objective genitive.  
**χρείαν.** Accusative direct object.  
**αὐτοὶ.** Nominative subject of ἠκούσαμεν.  
**γὰρ.** Causal (see also 1:15).  
**ἠκούσαμεν.** Aor act ind 1st pl ἀκούω.  
**ἀπὸ τοῦ στόματος.** Source.  
**αὐτοῦ.** Possessive genitive.

### Luke 23:1-5

<sup>1</sup>The whole group of them got up and brought him to Pilate.  
<sup>2</sup>And they began to accuse him, saying, “We found this man misleading our people, forbidding (them) to pay tribute to Caesar, and claiming himself to be the Messiah, a king!”  
<sup>3</sup>So Pilate asked him, saying, “Are you the king of the Jews?” He responded and said to him, “You are saying so.”  
<sup>4</sup>Then Pilate said to the chief priests and the crowds, “I find no cause (for legal action) relating to this man.”  
<sup>5</sup>But they persisted, saying, “He is stirring up the people by teaching throughout all of Judea, starting from Galilee all the way to here!”

**23:1 Καὶ ἀναστὰν ἄπαν τὸ πλῆθος αὐτῶν ἤγαγον αὐτὸν ἐπὶ τὸν Πιλάτον.**

**Καὶ.** Although there is a shift in location from the preceding passage, Luke’s use of καὶ shows that he is presenting what follows as part of the same episode.

**ἀναστὰν.** Aor act ptc neut nom sg ἀνίστημι (attendant circumstance). The use of a participial form of ἀνίστημι may point to haste (see 1:39 on Ἀναστάσα . . . ἐπορεύθη . . . μετὰ σπουδῆς).

**ἅπαν τὸ πλήθος.** Nominative subject of ἤγαγον.  
**αὐτῶν.** Partitive genitive.  
**ἤγαγον.** Aor act ind 3rd pl ἄγω.  
**αὐτὸν.** Accusative direct object of ἤγαγον.  
**ἐπὶ τὸν Πιλάτον.** Locative.

**23:2 ἤρξαντο δὲ κατηγορεῖν αὐτοῦ λέγοντες, Τοῦτον εὐραμεν διαστρέφοντα τὸ ἔθνος ἡμῶν καὶ κωλύοντα φόρους Καίσαρι διδόναι καὶ λέγοντα ἑαυτὸν Χριστὸν βασιλέα εἶναι.**

**ἤρξαντο.** Aor mid ind 3rd pl ἄρχω.  
**κατηγορεῖν.** Pres act inf κατηγορέω (complementary).  
**αὐτοῦ.** Genitive object of κατηγορεῖν.  
**λέγοντες.** Pres act ptc masc nom pl λέγω (manner).  
**Τοῦτον.** Accusative direct object of εὐραμεν.  
**εὐραμεν.** Aor act ind 1st pl εὐρίσκω.  
**διαστρέφοντα.** Pres act ptc masc acc sg διαστρέφω. The conjoined participial clauses (διαστρέφοντα . . . καὶ κωλύοντα . . . καὶ λέγοντα . . .) serve as a complement in an object-complement double accusative construction.  
**τὸ ἔθνος.** Accusative direct object of διαστρέφοντα.  
**ἡμῶν.** Genitive of relationship.  
**κωλύοντα.** Pres act ptc masc acc sg κωλύω. Complement in an object-complement double accusative construction.  
**φόρους.** Accusative direct object of διδόναι.  
**Καίσαρι.** Dative indirect object of διδόναι.  
**διδόναι.** Pres act inf δίδωμι (indirect discourse, with κωλύοντα).  
**λέγοντα.** Pres act ptc masc acc sg λέγω. Complement in an object-complement double accusative construction.  
**ἑαυτὸν.** Accusative subject of εἶναι.  
**Χριστὸν.** Predicate accusative.  
**βασιλέα.** Accusative in apposition to Χριστὸν.  
**εἶναι.** Pres act inf εἶμι (indirect discourse).

**23:3 ὁ δὲ Πιλάτος ἠρώτησεν αὐτὸν λέγων, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ ἀποκριθεὶς αὐτῷ ἔφη, Σὺ λέγεις.**

**ὁ . . . Πιλάτος.** Nominative subject of ἠρώτησεν.  
**ἠρώτησεν.** Aor act ind 3rd sg ἐρωτάω.

- αὐτόν.** Accusative direct object of ἠρώτησεν.  
**λέγων.** Pres act ptc masc nom sg λέγω (manner).  
**Σὺ.** Nominative subject of εἶ.  
**εἶ.** Pres act ind 2nd sg εἰμί.  
**ὁ βασιλεὺς.** Predicate nominative.  
**τῶν Ἰουδαίων.** Genitive of subordination.  
**ὁ.** Nominative subject of ἔφη (see 1:29 on ἡ).  
**ἀποκριθεὶς.** Aor mid ptc masc nom sg ἀποκρίνομαι (attendant circumstance; see also 1:19 on ἀποκριθεὶς). On the voice, see “Deponency” in the Series Introduction.  
**αὐτῷ.** Dative indirect object of ἔφη.  
**ἔφη.** Aor/Impf act ind 3rd sg φημί. On the tense, see 7:44.  
**Σὺ λέγεις.** On the rhetorical function of this expression, see 22:70 on Ὑμεῖς λέγετε ὅτι ἐγώ εἰμι. While NA<sup>27</sup>/UBS<sup>4</sup> and most modern translations punctuate this sentence as an affirmative statement, Codex W renders it as a question, “Are you saying (it)?” (Omanson, 151; cf. also comments in Omanson, 48, 49, on the parallel statements in Matt 26:64, 27:11).  
**Σὺ.** Nominative subject of λέγεις.  
**λέγεις.** Pres act ind 2nd sg λέγω.

**23:4 ὁ δὲ Πιλάτος εἶπεν πρὸς τοὺς ἀρχιερεῖς καὶ τοὺς ὄχλους, Οὐδὲν εὐρίσκω αἴτιον ἐν τῷ ἀνθρώπῳ τούτῳ.**

- ὁ . . . Πιλάτος.** Nominative subject of εἶπεν.  
**εἶπεν.** Aor act ind 3rd sg λέγω.  
**πρὸς τοὺς ἀρχιερεῖς καὶ τοὺς ὄχλους.** Indirect object (see 1:13 on πρὸς αὐτόν).  
**Οὐδὲν . . . αἴτιον.** Accusative direct object of εἶπεν. The fronting of Οὐδὲν emphasizes Pilate’s negative finding (cf. v. 14). Here, the substantival form of αἴτιος refers to a “ground for legal action” (BDAG, 31.2).  
**εὐρίσκω.** Pres act ind 1st sg εὐρίσκω.  
**ἐν τῷ ἀνθρώπῳ τούτῳ.** Reference.

**23:5 οἱ δὲ ἐπίσχον λέγοντες ὅτι Ἀνασεῖι τὸν λαὸν διδάσκον καθ’ ὅλης τῆς Ἰουδαίας, καὶ ἀρξάμενος ἀπὸ τῆς Γαλιλαίας ἔως ὧδε.**

**οί.** Nominative subject of ἐπίσχυον. See 1:29 on ἡ.

**ἐπίσχυον.** Impf act ind 3rd pl ἐπισχύω. Only here in the NT: “to do something with persistence, implying both continuity and strong effort” (LN 68.71).

**λέγοντες.** Pres act ptc masc nom pl λέγω (attendant circumstance or means).

**ὅτι.** Introduces the clausal complement (direct discourse; see also 1:25 on ὅτι) of λέγοντες.

**Ἀνασείει.** Pres act ind 3rd sg ἀνασείω.

**τὸν λαόν.** Accusative direct object of Ἀνασείει.

**διδάσκων.** Pres act ptc masc nom sg διδάσκω (means).

**καθ’ ὅλης τῆς Ἰουδαίας.** Distributive. Given the following participial clause, where Γαλιλαία is most likely read as a part of Ἰουδαία, the term Ἰουδαία here refers to the Roman province of Judea, i.e., the entire land the Jews.

**καί.** Exegetical.

**ἀρξάμενος.** Aor mid ptc masc nom sg ἄρχομαι (manner). In the exegetical clause, the participle modifies an implicit idea, something like πεποίηκεν (τούτον): “and he has done this beginning . . .”

**ἀπὸ τῆς Γαλιλαίας.** Here, ἀπὸ marks a starting point (cf. BDAG, 105.2.a).

**ἔως ὧδε.** Spatial. The PP marks an end point.

### Luke 23:6-12

<sup>6</sup>Now when Pilate heard (this), he asked if the man was a Galilean; <sup>7</sup>and when he found out that he was from Herod’s jurisdiction, he sent him to Herod, who himself was also in Jerusalem at that time.

<sup>8</sup>When Herod saw Jesus, he was very glad, for he had been wanting to see him for some time because he had heard about him and was hoping to see some sign performed by him. <sup>9</sup>So he questioned him at length, but he did not answer him at all.

<sup>10</sup>Now the chief priests and scribes had been standing (there) vehemently accusing him. <sup>11</sup>Then, after Herod had [also] treated him with contempt, along with his soldiers, and made fun of him, he put elegant clothes on him and sent him back to Pilate. <sup>12</sup>And so Herod and Pilate became friends with one another on that day. For previously they had been in a state of enmity with each other.

**23:6** Πιλάτος δὲ ἀκούσας ἐπηρώτησεν εἰ ὁ ἄνθρωπος Γαλιλαῖός ἐστιν,

**Πιλάτος.** Nominative subject of ἐπηρώτησεν.

**ἀκούσας.** Aor act ptc masc nom sg ἀκούω (temporal).

**ἐπηρώτησεν.** Aor act ind 3rd sg ἐπερωτάω.

**εἰ.** Introduces the protasis of a first class condition.

**ὁ ἄνθρωπος.** Nominative subject of ἐστιν.

**Γαλιλαῖός.** Predicate adjective. On the second accent, see 1:13 on ἡ δέησις.

**ἐστιν.** Pres ind 3rd sg εἰμί. On the loss of accent, see 1:18 on εἰμι.

**23:7** καὶ ἐπιγνούς ὅτι ἐκ τῆς ἐξουσίας Ἡρώδου ἐστὶν ἀπέπεμψεν αὐτὸν πρὸς Ἡρώδη, ὄντα καὶ αὐτὸν ἐν Ἱεροσολύμοις ἐν ταύταις ταῖς ἡμέραις.

**ἐπιγνούς.** Aor act ptc masc nom sg ἐπιγινώσκω (temporal).

**ὅτι.** Introduces the clausal complement of ἐπιγνούς.

**ἐκ τῆς ἐξουσίας.** Source. The PP indicates that Jesus was from a region under the authority of Herod.

**Ἡρώδου.** Subjective genitive.

**ἐστὶν.** Pres ind 3rd sg εἰμί. On the retention of the accent, see 1:36 on ἐστὶν.

**ἀπέπεμψεν.** Aor act ind 3rd sg ἀναπέμπω. As Marshall (855) notes, although ἀναπέμπω can be used to refer to sending someone “up” to a higher authority, the fact that Herod was not a higher authority than Pilate and the same verb is used of Herod sending Jesus back to Pilate in verse 11 rules out the technical sense.

**αὐτὸν.** Accusative direct object of ἀπέπεμψεν.

**πρὸς Ἡρώδη.** Spatial.

**ὄντα.** Pres act ptc masc acc sg εἰμί (attributive).

**καὶ.** Ascensive.

**αὐτὸν.** Intensive.

**ἐν Ἱεροσολύμοις.** Locative.

**ἐν ταύταις ταῖς ἡμέραις.** Temporal. Lit. “in those days.”

**23:8** ὁ δὲ Ἡρώδης ἰδὼν τὸν Ἰησοῦν ἐχάρη λίαν, ἦν γὰρ ἐξ ἰκανῶν χρόνων θέλων ἰδεῖν αὐτὸν διὰ τὸ ἀκούειν περὶ αὐτοῦ καὶ ἠλιζέεν τι σημεῖον ἰδεῖν ὑπ’ αὐτοῦ γινόμενον.

**ὁ . . . Ἡρώδης.** Nominative subject of ἐχάρη.  
**ιδῶν.** Aor act ptc masc nom sg ὀράω (temporal).  
**τὸν Ἰησοῦν.** Accusative direct object of ιδῶν.  
**ἐχάρη.** Aor mid ind 3rd sg χαίρω. On the voice, see 22:5 on ἐχάρησαν.

**ἦν.** Impf ind 3rd sg εἰμί.

**γάρ.** Causal (see also 1:15).

**ἐξ ἱκανῶν χρόνων.** Temporal.

**θέλων.** Pres act ptc masc nom sg θέλω (imperfect periphrastic).

**ιδεῖν.** Aor act inf ὀράω (complementary).

**αὐτόν.** Accusative direct object of ιδεῖν.

**ἀκούειν.** Pres act inf ἀκούω. Used with διὰ τό to denote cause. When infinitives serve as the object of a preposition, they are always articular (Burk, 81).

**περι αὐτοῦ.** Reference.

**ἤλπιζεν.** Impf act ind 3rd sg ἐλπίζω. On the second accent, see 1:13 on ἡ δέησις.

**τι σημεῖον.** Accusative direct object of ιδεῖν.

**ιδεῖν.** Aor act inf ὀράω (complementary).

**ὑπ' αὐτοῦ.** Agency.

**γινόμενον.** Pres mid ptc neut acc sg γίνομαι. The participle functions as a complement in an object-complement double accusative construction (cf. 2:12 on ἐσπαργανωμένον): lit. “he was hoping to see some sign happening by him.”

**23:9 ἐπηρώτα δὲ αὐτόν ἐν λόγοις ἱκανοῖς, αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ.**

**ἐπηρώτα . . . αὐτόν ἐν λόγοις ἱκανοῖς.** Lit. “he was asking him with many words.”

**ἐπηρώτα.** Impf act ind 3rd sg ἐπερωτάω. The imperfect is naturally used given the fact that ἐν λόγοις ἱκανοῖς refers to an extended process.

**αὐτόν.** Accusative direct object of ἐπηρώτα.

**ἐν λόγοις ἱκανοῖς.** Instrumental.

**αὐτὸς . . . οὐδὲν ἀπεκρίνατο αὐτῷ.** Lit. “He answered nothing to him.”

**αὐτὸς.** Nominative subject of ἀπεκρίνατο.

**οὐδὲν.** Accusative direct object of ἀπεκρίνατο. Caragounis (231) notes that during NT times it was becoming increasingly common to use the more emphatic construction verb plus οὐδὲν rather than οὐ plus verb.

**ἀπεκρίνατο.** Aor mid ind 3rd sg ἀποκρίνομαι.

**αὐτῷ.** Dative indirect object of ἀπεκρίνατο.

**23:10 εἰστήκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς εὐτόνως κατηγοροῦντες αὐτοῦ.**

**εἰστήκεισαν.** Plprf act ind 3rd pl ἵστημι.

**οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς.** Nominative subject of εἰστήκεισαν.

**εὐτόνως.** Adverb of manner. Only here and in Acts 18:28 in the NT: “a relatively high point on a scale of extent and implying tension and opposition” (LN 78.18).

**κατηγοροῦντες.** Pres act ptc masc nom pl κατηγορέω (manner).

**αὐτοῦ.** Genitive object of κατηγοροῦντες.

**23:11 ἐξουθενήσας δὲ αὐτὸν [καὶ] ὁ Ἡρώδης σὺν τοῖς στρατεύμασιν αὐτοῦ καὶ ἐμπαίξας περιβαλὼν ἐσθήτα λαμπρὰν ἀνέπεμψεν αὐτὸν τῷ Πιλάτῳ.**

**ἐξουθενήσας.** Aor act ptc masc nom sg ἐξουθενέω (temporal).

**αὐτὸν.** Accusative direct object of ἐξουθενήσας.

[καὶ]. The force of the conjunction is unclear. It could be intensive or emphatic (cf. NRSV: “Even Herod with his soldiers treated him with contempt”). Although included by  $\mathfrak{P}^{75}$   $\mathfrak{N}$  L N T X  $\Psi$ , it is omitted by a variety of witnesses (A B D G  $\Delta$   $\Theta$   $\Lambda$  P  $\mathfrak{M}$ ).

**ὁ Ἡρώδης.** Nominative subject of ἀνέπεμψεν.

**σὺν τοῖς στρατεύμασιν.** Association.

**αὐτοῦ.** Possessive genitive.

**ἐμπαίξας.** Aor act ptc masc nom sg ἐμπαίζω (temporal).

**περιβαλὼν.** Aor act ptc masc nom sg περιβάλλω (attendant circumstance of ἀνέπεμψεν; so Fitzmyer, 2:1478; Bock, 2:1818; CEV, GW, NCV, NET Bible, NLT, NRSV, TEV). The participle could conceivably express the means of ἐξουθενήσας . . . καὶ ἐμπαίξας, (“after Herod had [also] treated him with contempt . . . and made fun of him by putting elegant clothes on him”; cf. Marshall, 857,

who calls it “expegetic of the preceding participles”), or less likely refer to an event that temporally precedes the events of the other two participles (cf. Nolland, 3:1124, who suggests that “the mock investiture was the beginning point for the treatment with contempt and the ridicule”): “Then, after putting elegant clothes on him, when Herod had [also] treated him with contempt, along with his soldiers, and made fun of him, he sent him back . . .”

**ἔσθητα λαμπράν.** Accusative direct object of περιβαλῶν.

**ἀνέπεμψεν.** Aor act ind 3rd sg ἀναπέμπω. On the meaning, see verse 7.

**αὐτόν.** Accusative direct object of ἀνέπεμψεν.

**τῷ Πιλάτῳ.** Dative indirect object of ἀνέπεμψεν.

**23:12 ἐγένοντο δὲ φίλοι ὃ τε Ἡρώδης καὶ ὁ Πιλάτος ἐν αὐτῇ τῇ ἡμέρᾳ μετ’ ἀλλήλων· προϋπήρχον γὰρ ἐν ἔχθρᾳ ὄντες πρὸς αὐτούς.**

**ἐγένοντο.** Aor mid ind 3rd pl γίνομαι.

**φίλοι.** Predicate nominative.

**ὃ τε Ἡρώδης καὶ ὁ Πιλάτος.** Nominative subject of ἐγένοντο.

**ἐν αὐτῇ τῇ ἡμέρᾳ.** Temporal. On the demonstrative use of αὐτός, see 10:21 on Ἐν αὐτῇ τῇ ὥρᾳ.

**μετ’ ἀλλήλων.** Association.

**προϋπήρχον γὰρ ἐν ἔχθρᾳ ὄντες πρὸς αὐτούς.** Lit. “for they previously were being in enmity with themselves.”

**προϋπήρχον.** Impf act ind 3rd pl προϋπάρχω.

**γὰρ.** Explanatory (see also 1:15).

**ἐν ἔχθρᾳ.** Manner.

**ὄντες.** Pres act ptc masc nom pl εἶμι. This appears to be an example of εἶμι being used as the participial part of an imperfect periphrastic construction with προϋπήρχον (cf. Robertson, 1121; BDF §414; McKay, 65; see also Culy and Parsons, 153, on Acts 8:9).

**πρὸς αὐτούς.** Association. BDAG (874.3.d) notes that the preposition can be used of a relationship (either hostile or friendly), as here.

### Luke 23:13-25

<sup>13</sup>Then Pilate summoned the chief priests, the (other) officials,



and the people <sup>14</sup>and said to them, “You brought this man to me as one who was leading the people astray. I have examined (him) before you and found no cause (for legal action) relating to this man with respect to the things you are accusing him (of doing)! <sup>15</sup>Then again, neither did Herod, for he sent him back to us! Obviously, nothing worthy of death has been done by him! <sup>16</sup>So then, I will have him punished and then release him.” <sup>18</sup>But they shouted all together, saying, “Take this man away! Release Barabbas to us!” <sup>19</sup>(He was the one who on account of a revolt that occurred in the city and murder had been thrown in prison.) <sup>20</sup>Once again Pilate called out to them wanting to release Jesus. <sup>21</sup>But they kept shouting (back), saying, “Crucify! Crucify him!” <sup>22</sup>So, he said to them a third time, “What has this man done wrong? I have found no grounds for (the) death (sentence) relating to him! Therefore, I will have him punished and then release him.” <sup>23</sup>But they kept up the pressure, with loud voices asking for him to be crucified; and their voices prevailed. <sup>24</sup>So Pilate decided that their request should be granted. <sup>25</sup>He released the one who had been thrown in prison for the revolt and murder, whom they had been asking for, and he handed Jesus over to their will.

**23:13 Πιλάτος δὲ συγκαλεσάμενος τοὺς ἀρχιερεῖς καὶ τοὺς ἄρχοντας καὶ τὸν λαὸν**

**Πιλάτος.** Nominative subject of εἶπεν (v. 14).

**συγκαλεσάμενος.** Aor mid ptc masc nom sg συγκαλέω (attendant circumstance or temporal).

**τοὺς ἀρχιερεῖς καὶ τοὺς ἄρχοντας καὶ τὸν λαὸν.** Accusative direct object of συγκαλεσάμενος.

**23:14 εἶπεν πρὸς αὐτούς, Προσηνέγκατέ μοι τὸν ἄνθρωπον τοῦτον ὡς ἀποστρέφοντα τὸν λαόν, καὶ ἰδοὺ ἐγὼ ἐνώπιον ὑμῶν ἀνακρίνας οὐθὲν εὔρον ἐν τῷ ἀνθρώπῳ τούτῳ αἴτιον ὧν κατηγορεῖτε κατ’ αὐτοῦ.**

**εἶπεν.** Aor act ind 3rd sg λέγω.

**πρὸς αὐτούς.** Indirect object (see 1:13 on πρὸς αὐτὸν).

**Προσηνέγκατέ.** Aor act ind 2nd pl προσφέρω. On the second accent, see 1:13 on ἡ δέησις.

**μοι.** Dative indirect object of Προσηνέγκατέ. On the word order, see 1:2 on ἡμῖν.

**τὸν ἄνθρωπον τοῦτον.** Accusative direct object of Προσηνέγκατέ.

**ώς.** Comparative.

**ἀποστρέφοντα.** Pres act ptc masc acc sg ἀποστρέφω (substantival). Accusative direct object of an implied (τις) προσήνεγκεν.

**τὸν λαόν.** Accusative direct object of ἀποστρέφοντα.

**ιδού.** See 1:20. As in verse 15, the use of και ιδού lends significant force to the statement it introduces.

**ἐγώ.** Nominative subject of εὔρον.

**ἐνώπιον ὑμῶν ἀνακρίνας.** Here, this expression refers to an open or public judicial examination.

**ἐνώπιον ὑμῶν.** Locative. See also 1:15.

**ἀνακρίνας.** Aor act ptc masc nom sg ἀνοκρῖνομαι (attendant circumstance or temporal).

**οὐθὲν . . . αἴτιον.** Accusative direct object of εὔρον. The dramatic fronting of οὐθὲν emphasizes Pilate's negative finding (cf. v. 4). The substantival form of αἴτιος refers to a "ground for legal action" (BDAG, 31.2).

**εὔρον.** Aor act ind 1st sg εὐρίσκω.

**ἐν τῷ ἀνθρώπῳ τούτῳ.** Reference.

**ὧν.** Genitive of reference. The relative pronoun introduces a headless relative clause (see 6:2 on ὅ), which as a whole (ὧν κατηγορεῖτε κατ' αὐτοῦ) serves as a genitive of reference or perhaps a genitive complement of an implied ἄξιον (cf. v. 22).

**κατηγορεῖτε.** Pres act ind 2nd pl κατηγορέω.

**κατ' αὐτοῦ.** Opposition.

**23:15 ἀλλ' οὐδὲ Ἡρώδης, ἀνέπεμψεν γὰρ αὐτὸν πρὸς ἡμᾶς, και ιδού οὐδὲν ἄξιον θανάτου ἐστὶν πεπραγμένον αὐτῷ.**

**ἀλλ'.** Adversative. Here rendered "then again."

**Ἡρώδης.** Nominative subject of an implied εὔρεν ἐν τῷ ἀνθρώπῳ τούτῳ αἴτιον.

**ἀνέπεμψεν.** Aor act ind 3rd sg ἀναπέμπω.

**γὰρ.** Explanatory (see also 1:15).

**αὐτὸν.** Accusative direct object of ἀνέπεμψεν.

**πρὸς ἡμᾶς.** Spatial.

**καί.** The conjunction, used with *ἰδοῦ*, forcefully introduces the final summation of Pilate's position, nicely captured by "obviously" (following Fitzmyer, 2:1485).

**ἰδοῦ.** See 1:20.

**οὐδὲν ἄξιον.** Nominative subject of *ἐστὶν πεπραγμένον*.

**θανάτου.** Genitive complement of *ἄξιον*.

**ἐστὶν.** Pres ind 3rd sg *εἰμί*. On the retention of the accent, see 1:36 on *ἐστὶν*.

**πεπραγμένον.** Prf pass ptc neut nom sg *πράσσω* (perfect periphrastic).

**αὐτῷ.** Dative of agency. Although "With the perfect middle-passive the agent is commonly expressed [in Greek literature] by means of a dative case" (McKay, 25), this usage is very rare in the NT. BDF (§100) views this passage as the only valid example, while Wallace (165) considers James 3:7 to be a second clear example.

### 23:16 παιδεύσας οὖν αὐτὸν ἀπολύσω.

**παιδεύσας.** Aor act ptc masc nom sg *παιδεύω* (temporal). Pilate is not the actual agent of this action. Rather, he means, "I will (order someone to) punish him and then release him" (cf. 9:9).

**οὖν.** Inferential.

**αὐτὸν.** Accusative direct object of *ἀπολύσω*.

**ἀπολύσω.** Fut act ind 1st sg *ἀπολύω*.

### 23:17 ἀνάγκην δὲ εἶχεν ἀπολύειν αὐτοῖς κατὰ ἑορτὴν ἕνα.

This verse (lit. "Now, he had the necessity to release one [prisoner] to them each feast") is omitted in a number of early manuscripts (ℱ<sup>75</sup> A B *al*). For a brief rationale for its omission, see Omanson (152).

**ἀνάγκην.** Accusative direct object of *εἶχεν*.

**εἶχεν.** Impf act ind 3rd sg *ἔχω*.

**ἀπολύειν.** Pres act inf *ἀπολύω* (epexegetical).

**αὐτοῖς.** Dative indirect object of *ἀπολύειν* or dative of advantage.

**κατὰ ἑορτὴν.** Distributive.

**ἕνα.** Accusative direct object of *ἀπολύειν*.

**23:18 ἀνέκραγον δὲ παμπληθεὶ λέγοντες, Αἶρε τοῦτον, ἀπόλυσον δὲ ἡμῖν τὸν Βαραββᾶν·**

**ἀνέκραγον.** Aor act ind 3rd pl ἀνακράζω.  
**παμπληθεὶ.** This adverb occurs only here in the NT: “the totality of a relatively large group” (LN 59.28).  
**λέγοντες.** Pres act ptc masc nom pl λέγω (manner).  
**Αἶρε.** Pres act impv 2nd sg αἶρω.  
**τοῦτον.** Accusative direct object of Αἶρε.  
**ἀπόλυσον.** Aor act impv 2nd sg ἀπολύω.  
**ἡμῖν.** Dative indirect object of ἀπόλυσον or dative of advantage.  
**τὸν Βαραββᾶν.** Accusative direct object of ἀπόλυσον.

**23:19 ὅστις ἦν διὰ στάσιν τινὰ γενομένην ἐν τῇ πόλει καὶ φόνον βληθεὶς ἐν τῇ φυλακῇ.**

**ὅστις.** Nominative subject of ἦν. For more on the so-called indefinite relative pronoun, see 1:20 on οἷτινες.  
**ἦν.** Impf ind 3rd sg εἰμί.  
**διὰ στάσιν τινὰ . . . καὶ φόνον.** Causal.  
**γενομένην.** Aor mid ptc fem acc sg γίνομαι (attributive).  
**ἐν τῇ πόλει.** Locative.  
**βληθεὶς.** Aor pass ptc masc nom sg βάλλω (periphrastic). Although Boyer (1984, 172, n. 17) argues that it is doubtful that aorist participles can be used in periphrastic constructions with ἦν, they are not unattested (see Rijsbaron, 128). The textual history, in fact, suggests that although one scribe (ℵ\*) apparently deleted the participle because of the strangeness of the construction, a great many (1<sup>a</sup> NA D W Θ Ψ <sup>f1,13</sup> 31) appear to have read it as equivalent to a pluperfect periphrastic construction and thus substituted the expected perfect participle βεβλημένος (cf. v. 25). If the construction here is not periphrastic, we would likely have to take the anarthrous participle as substantival: “who was . . . one who had been thrown in prison.”  
**ἐν τῇ φυλακῇ.** Locative.

**23:20** πάλιν δὲ ὁ Πιλάτος προσεφώνησεν αὐτοῖς θέλων ἀπολύσαι τὸν Ἰησοῦν.

**ὁ Πιλάτος.** Nominative subject of προσεφώνησεν.  
**προσεφώνησεν.** Aor act ind 3rd sg προσφωνέω.  
**αὐτοῖς.** Dative complement of προσεφώνησεν.  
**θέλων.** Pres act ptc masc nom sg θέλω (causal).  
**ἀπολύσαι.** Aor act inf ἀπολύω (complementary).  
**τὸν Ἰησοῦν.** Accusative direct object of ἀπολύσαι.

**23:21** οἱ δὲ ἐπεφώνουν λέγοντες, Σταύρου σταύρου αὐτόν.

**οἱ.** Nominative subject of ἐπεφώνουν (see 1:29 on ἡ).  
**ἐπεφώνουν.** Impf act ind 3rd pl ἐπιφωνέω.  
**λέγοντες.** Pres act ptc masc nom pl λέγω (attendant circumstance or manner).  
**Σταύρου.** Pres act impv 2nd sg σταυρόω.  
**αὐτόν.** Accusative direct object of Σταύρου.

**23:22** ὁ δὲ τρίτον εἶπεν πρὸς αὐτούς, Τί γὰρ κακὸν ἐποίησεν οὗτος; οὐδὲν αἴτιον θανάτου εὔρον ἐν αὐτῷ· παιδεύσας οὖν αὐτὸν ἀπολύσω.

**ὁ.** Nominative subject of εἶπεν (see 1:29 on ἡ).  
**εἶπεν.** Aor act ind 3rd sg λέγω.  
**πρὸς αὐτούς.** Indirect object (see 1:13 on πρὸς αὐτόν).  
**Τί . . . κακὸν.** Accusative direct object of ἐποίησεν.  
**γὰρ.** Inferential (see also 1:15), used in “self-evident conclusions, esp. in exclamations, strong affirmations, etc.” (BDAG, 190.3).  
**ἐποίησεν.** Aor act ind 3rd sg ποιέω.  
**οὗτος.** Nominative subject of ἐποίησεν.  
**οὐδὲν αἴτιον.** Accusative direct object of εὔρον.  
**θανάτου.** Genitive of reference or perhaps genitive complement of an implied ἄξιον.  
**εὔρον.** Aor act ind 1st sg εὐρίσκω.  
**ἐν αὐτῷ.** Reference.  
**παιδεύσας.** Aor act ptc masc nom sg παιδεύω (temporal). See also verse 16.  
**οὖν.** Inferential.

**αὐτὸν.** Accusative direct object of ἀπολύσω.  
**ἀπολύσω.** Fut act ind 1st sg ἀπολύω.

**23:23 οἱ δὲ ἐπέκειντο φωναῖς μεγάλας αἰτούμενοι αὐτὸν σταυρωθῆναι, καὶ κατίσχυον αἱ φωναὶ αὐτῶν.**

**οἱ.** Nominative subject of ἐπέκειντο (see 1:29 on ἡ).

**ἐπέκειντο.** Impf mid ind 3rd pl ἐπίκειμαι. Louw and Nida (68.16) argue that the verb here means, “to keep on doing something with presumed insistence” (cf. BDAG, 373.4). Our translation attempts to capture more of the force of this figurative use of the verb.

**φωναῖς μεγάλας.** Dative of instrument (see also 1:42 on κραυγῆ μεγάλη).

**αἰτούμενοι.** Pres mid ptc masc nom pl αἰτέω (means).

**αὐτὸν.** Accusative subject of σταυρωθῆναι.

**σταυρωθῆναι.** Aor pass inf σταυρώω (indirect discourse).

**κατίσχυον.** Impf act ind 3rd pl κατισχύω.

**αἱ φωναὶ.** Nominative subject of κατίσχυον.

**αὐτῶν.** Possessive genitive.

**23:24 καὶ Πιλάτος ἐπέκρινεν γενέσθαι τὸ αἴτημα αὐτῶν·**

**Πιλάτος.** Nominative subject of ἐπέκρινεν.

**ἐπέκρινεν.** Aor act ind 3rd sg ἐπικρίνω.

**γενέσθαι τὸ αἴτημα αὐτῶν.** Lit. “for their request to happen.”

**γενέσθαι.** Aor mid inf γίνομαι (indirect discourse with a verb of cognition; cf. 1:22 on ὅτι).

**τὸ αἴτημα.** Accusative subject of γενέσθαι.

**αὐτῶν.** Subjective genitive.

**23:25 ἀπέλυσεν δὲ τὸν διὰ στάσιν καὶ φόνον βεβλημένον εἰς φυλακὴν ὃν ἤτοῦντο, τὸν δὲ Ἰησοῦν παρέδωκεν τῷ θελήματι αὐτῶν.**

**ἀπέλυσεν.** Aor act ind 3rd sg ἀπολύω.

**τὸν διὰ στάσιν καὶ φόνον βεβλημένον εἰς φυλακὴν ὃν ἤτοῦντο.**

The repetition of so much information that has already been introduced into the discourse is striking (see v. 19: ὅστις ἦν διὰ στάσιν τινὰ γενομένην ἐν τῇ πόλει καὶ φόνον βληθεὶς ἐν τῇ φυλακῇ). Luke

could have simply written ἀπέλυσεν δὲ τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν παρέδωκεν τῷ θελήματι αὐτῶν, but the extended description of Barabbas effectively draws a sharp contrast between the criminal being released and the innocent person being condemned (cf. Runge §17.3).

**τὸν . . . βεβλημένον.** Prf pass ptc masc nom sg βάλλω (substantival). Accusative direct object of ἀπέλυσεν.

**διὰ στάσιν καὶ φόνον.** Causal.

**εἰς φυλακὴν.** Locative.

**ὄν.** Accusative direct object of ἤτοῦντο.

**ἤτοῦντο.** Impf mid ind 3rd pl αἰτέω.

**τὸν . . . Ἰησοῦν.** Accusative direct object of παρέδωκεν.

**παρέδωκεν.** Aor act ind 3rd sg παραδίδωμι.

**τῷ θελήματι.** Dative indirect object of παρέδωκεν.

**αὐτῶν.** Subjective genitive.

### Luke 23:26-43

<sup>26</sup>And when they had led him away, they seized Simon, a Cyrenian who was coming in from (working in) the field, and put the cross on him to carry behind Jesus. <sup>27</sup>Now, a large crowd of people was following him, including women who were beating their breasts and wailing for him. <sup>28</sup>Jesus turned toward them and said, “Daughters of Jerusalem! Do not cry for me. Instead, cry for yourselves and for your children, <sup>29</sup>because days are coming in which (people) will say, ‘Blessed are the barren, and the wombs that have not given birth, and the breasts that have not nursed!’ <sup>30</sup>At that time, (people) will start saying to the mountains, ‘Fall on us!’ and to the hills, ‘Cover us!’ <sup>31</sup>since ‘if they are doing these things to green wood, what will happen to the dry (wood)?”

<sup>32</sup>Now, two other criminals were also being brought to be executed with him. <sup>33</sup>When they came to the place called “The Skull,” they crucified him and the two criminals there, one on (his) right and one on (his) left. <sup>34</sup>[[Then Jesus proceeded to say, “Father, forgive them, for they do not know what they are doing.”]] Then, as they separated his garments they cast lots (for them); <sup>35</sup>and the people stood (there) watching.

The (Jewish) officials were also sneering at (him) and saying, “He saved others! Let him save himself, if this man (really) is God’s

Messiah, the Chosen One!”<sup>36</sup>Even the soldiers ridiculed him by coming up (to him), offering sour wine to him,<sup>37</sup>and saying, “If you are the king of the Jews, save yourself!”<sup>38</sup>There was, in fact, an inscription above him: “This is the king of the Jews.”

<sup>39</sup>One of the criminals who had been hung (there) was berating him and saying, “You’re the Messiah, are you? Save yourself and us (too)!”<sup>40</sup>But the other one responded and said to him in rebuke, “Don’t you fear God, since you are under the same sentence?”<sup>41</sup>We, in fact, (have been) rightly (condemned), for we are receiving the consequences that are appropriate for what we did; but this man has done nothing wrong.”<sup>42</sup>Then he proceeded to say, “Jesus, remember me when you come into your kingdom.”<sup>43</sup>(Jesus) said to him, “I assure you, today you will be with me in paradise!”

**23:26 Καὶ ὡς ἀπήγαγον αὐτόν, ἐπιλαβόμενοι Σίμωνά τινα Κυρηναῖον ἐρχόμενον ἀπ’ ἀγροῦ ἐπέθηκαν αὐτῷ τὸν σταυρὸν φέρειν ὀπισθεν τοῦ Ἰησοῦ.**

**ὡς.** Temporal. Although most commentators and translators render the first clause, “as they led Jesus away,” implying that it was while they were leading Jesus away that they spotted Simon, the use of ὡς with the aorist verb and the fact that Simon is coming in from the field both suggest that ὡς ἀπήγαγον αὐτόν is describing an event that is distinct from the one that follows. In other words, the syntax and semantics point to a shift in scene as the narrative fastforwards from Jesus being led away from Pilate (the Καὶ closely links this clause with what precedes) to a point well along the Via Dolorosa where they encounter Simon.

**ἀπήγαγον.** Aor act ind 3rd pl ἀπάγω.

**αὐτόν.** Accusative direct object of ἀπήγαγον.

**ἐπιλαβόμενοι.** Aor mid ptc masc nom pl ἐπιλαμβάνομαι (attendant circumstance, modifying ἐπέθηκαν).

**Σίμωνά.** Accusative direct object of ἐπιλαβόμενοι. On the second accent, see 1:13 on ἡ δέησις.

**τινα Κυρηναῖον.** Accusative in apposition to Σίμωνά.

**ἐρχόμενον.** Pres mid ptc masc nom sg ἔρχομαι (attributive).

**ἀπ’ ἀγροῦ.** Source. It is unclear whether the reference is to a piece of land or more generally “the countryside.”

**ἐπέθηκαν.** Aor act ind 3rd pl ἐπιτίθημι.



**αὐτῷ.** Dative of location. On the word order, see 1:2 on ἡμῖν.  
**τὸν σταυρὸν.** Accusative direct object of ἐπέθηκαν.  
**φέρειν.** Pres act inf φέρω (purpose).  
**ὀπισθεν τοῦ Ἰησοῦ.** Spatial.

**23:27 Ἦκολούθει δὲ αὐτῷ πολὺ πλῆθος τοῦ λαοῦ καὶ γυναικῶν αἱ ἐκόπτοντο καὶ ἐθρήνουν αὐτόν.**

**Ἦκολούθει.** Impf act ind 3rd sg ἀκολουθέω.  
**αὐτῷ.** Dative complement of Ἦκολούθει.  
**πολὺ πλῆθος.** Nominative subject of Ἦκολούθει.  
**τοῦ λαοῦ καὶ γυναικῶν.** Partitive genitive. Lit. “a large crowd of people and women.”  
**αἱ.** Nominative subject of ἐκόπτοντο καὶ ἐθρήνουν.  
**ἐκόπτοντο.** Impf act ind 3rd pl κόπτω. Here, to “beat one’s breast as an act of mourning” (BDAG, 559.2).  
**ἐθρήνουν.** Impf act ind 3rd pl θρηνέω.  
**αὐτόν.** Accusative direct object of ἐθρήνουν.

**23:28 στραφεῖς δὲ πρὸς αὐτάς [ὁ] Ἰησοῦς εἶπεν, Θυγατέρες Ἰερουσαλήμ, μὴ κλαίετε ἐπ’ ἐμέ· πλὴν ἐφ’ ἑαυτάς κλαίετε καὶ ἐπὶ τὰ τέκνα ὑμῶν,**

**στραφεῖς.** Aor mid ptc masc nom sg στρέφω (attendant circumstance). The participle should likely be viewed as middle rather than passive (see “Deponency” in the Series Introduction).

**πρὸς αὐτάς.** Spatial.  
**[ὁ] Ἰησοῦς.** Nominative subject of εἶπεν.  
**εἶπεν.** Aor act ind 3rd sg λέγω.  
**Θυγατέρες.** Vocative.  
**Ἰερουσαλήμ.** This is a locative use of the genitive: “Daughters/Women who live in Jerusalem” (cf. Beekman and Callow, 255).  
**κλαίετε.** Pres act impv 2nd pl κλαίω (prohibition).  
**ἐπ’ ἐμέ.** The PP functions as a “marker of feelings directed toward someone” (BDAG, 366.15).  
**πλὴν.** Adversative.  
**ἐφ’ ἑαυτάς.** See ἐπ’ ἐμέ above.  
**κλαίετε.** Pres act impv 2nd pl κλαίω.  
**ἐπὶ τὰ τέκνα.** See ἐπ’ ἐμέ above.

ὕμῶν. Genitive of relationship.

**23:29 ὅτι ἰδοὺ ἔρχονται ἡμέραι ἐν αἷς ἐροῦσιν, Μακάριαι αἱ στείραι καὶ αἱ κοιλίαι αἱ οὐκ ἐγέννησαν καὶ μαστοὶ οἱ οὐκ ἔθρεψαν.**

**ὅτι.** Introduces a causal clause.

**ἰδοὺ.** See 1:20.

**ἔρχονται.** Pres mid ind 3rd pl ἔρχομαι.

**ἡμέραι.** Nominative subject of ἔρχονται.

**ἐν αἷς.** Temporal.

**ἐροῦσιν.** Fut act ind 3rd pl λέγω.

**Μακάριαι.** Predicate adjective of a verbless equative clause.

**αἱ στείραι καὶ αἱ κοιλίαι . . . καὶ μαστοὶ.** Nominative subject of a verbless equative clause.

**αἱ.** Nominative subject of ἐγέννησαν.

**οὐκ ἐγέννησαν.** Aor act ind 3rd pl γεννάω.

**οἱ.** Nominative subject of ἔθρεψαν.

**ἔθρεψαν.** Aor act ind 3rd pl τρέφω.

**23:30 τότε ἄρξονται λέγειν τοῖς ὄρεσιν, Πέσετε ἐφ' ἡμᾶς, καὶ τοῖς βουνοῖς, Καλύψατε ἡμᾶς·**

**τότε.** Temporal.

**ἄρξονται.** Fut mid ind 3rd pl ἄρχω.

**λέγειν.** Pres act inf λέγω (complementary).

**τοῖς ὄρεσιν.** Dative indirect object of λέγειν.

**Πέσετε.** Aor act impv 2nd pl πίπτω.

**ἐφ' ἡμᾶς.** Locative.

**τοῖς βουνοῖς.** Dative indirect object of an implied (ἄρξονται) λέγειν. Only here and in 3:5 in the NT: “a relatively low elevated land formation, in contrast with ὄρος” (LN 1.48).

**Καλύψατε.** Aor act impv 2nd pl καλύπτω.

**ἡμᾶς.** Accusative direct object of Καλύψατε.

**23:31 ὅτι εἰ ἐν τῷ ὑγρῷ ξύλῳ ταῦτα ποιοῦσιν, ἐν τῷ ξηρῷ τί γένηται;**

**ὅτι.** Introduces a causal clause. The proverbial clause that follows utilizes a lesser to greater argument (“If X is true, how much

more true is Y”) that emphasizes the severity of the fate awaiting Jerusalem, a fate that will lead to exclamations like those found in verse 30. If God allows Jesus (“wet wood”) to suffer such a fate, what chance is there for Jerusalem (“dry wood”; cf. Fitzmyer, 2:1498).

**εἰ.** Introduces a first class condition.

**ἐν τῷ ὑγρῷ ξύλῳ.** Context (see 1:78 on ἐν οἴς). Lit. “in wet wood.”

**ταῦτα.** Accusative direct object of ποιοῦσιν.

**ποιοῦσιν.** Pres act ind 3rd pl ποιέω.

**ἐν τῷ ξηρῷ.** Context (see 1:78 on ἐν οἴς).

**τί.** Nominative subject of γένηται. Introduces a rhetorical question.

**γένηται.** Aor mid subj 3rd sg γίνομαι. Deliberative subjunctive.

**23:32 Ἦγοντο δὲ καὶ ἕτεροι κακοῦργοι δύο σὺν αὐτῷ ἀναιρεθῆναι.**

**Ἦγοντο.** Impf pass ind 3rd pl ἄγω.

**ἕτεροι κακοῦργοι δύο.** Nominative subject of Ἦγοντο.

**σὺν αὐτῷ.** Association.

**ἀναιρεθῆναι.** Aor pass inf ἀναιρέω (purpose).

**23:33 καὶ ὅτε ἦλθον ἐπὶ τὸν τόπον τὸν καλούμενον Κρανίον, ἐκεῖ ἐσταύρωσαν αὐτὸν καὶ τοὺς κακοῦργους, ὃν μὲν ἐκ δεξιῶν ὃν δὲ ἐξ ἀριστερῶν.**

**ὅτε.** Temporal.

**ἦλθον.** Aor act ind 3rd pl ἔρχομαι.

**ἐπὶ τὸν τόπον.** Locative.

**τὸν καλούμενον.** Pres pass ptc masc acc sg καλέω (attributive).

**Κρανίον.** Complement in a subject-complement double accusative construction. Since the conceptual subject of the passive verb is accusative (τὸν τόπον), the complement must bear the same case (see 1:32 on υἱός; Culy 2009, 87–91).

**ἐσταύρωσαν.** Aor act ind 3rd pl σταυρόω.

**αὐτὸν καὶ τοὺς κακοῦργους.** Accusative direct object of ἐσταύρωσαν.

**ὃν . . . ὃν.** Accusative direct objects of an implied ἐσταύρωσαν. The relative pronouns both introduce “headless relative clauses”

(see 6:2 on ὄ) that stand in apposition to τοὺς κακούργους: “there they crucified . . . the two criminals, one (they crucified) on the right and one (they crucified) on the left.” Robertson (695–96) calls the use of the relative pronoun with μέν and δέ a demonstrative use.

ἐκ δεξιῶν . . . ἐξ ἀριστερῶν. The preposition (probably technically denoting separation) is characteristically used with the plural form of δεξιός, and here also the plural form of ἀριστερός, in a locative sense: “at the right side” (cf. 1:11; 20:42; 22:69; Acts 2:25).

**23:34** [[ὁ δὲ Ἰησοῦς ἔλεγεν, Πάτερ, ἄφες αὐτοῖς, οὐ γὰρ οἶδασιν τί ποιοῦσιν.]] διαμεριζόμενοι δὲ τὰ ἱμάτια αὐτοῦ ἔβαλον κλήρους.

Omanson (152) argues that the first portion of the verse “is placed within double brackets in its traditional place, where it had been added by unknown copyists relatively early in the transmission of the Third Gospel” (cf. Willker, 306; Whitlark and Parsons). It is found in <sup>2</sup>⋈ \*⋈ A C D<sup>2</sup> Ψ <sup>f</sup>1.13 ℣ *pm*, but omitted by ℣<sup>75</sup> <sup>1</sup>⋈ B D\* W Θ *pc*.

ὁ . . . Ἰησοῦς. Nominative subject of ἔλεγεν.

ἔλεγεν. Impf act ind 3rd sg λέγω.

Πάτερ. Vocative.

ἄφες. Aor act impv 2nd sg ἀφίημι.

αὐτοῖς. Dative complement of ἄφες or dative of advantage (“forgive (sins) for them”).

οἶδασιν. Prf act ind 3rd pl οἶδα. On the use of the perfect tense with this verb, see 4:34 on οἶδά.

γὰρ. Causal (see also 1:15).

τί. Accusative direct object of ποιοῦσιν. The pronoun introduces an interrogative clause that functions as the direct object of οἶδασιν.

ποιοῦσιν. Pres act ind 3rd pl ποιέω.

διαμεριζόμενοι. Pres mid ptc masc nom pl διαμερίζω (temporal; cf. Nolland, 3:1141). Although Kwong (73, n. 31) lists this passage as the only example of a purpose participle preceding the main verb in Luke (cf. Bock, 2:1841), the word order suggests that as the soldiers were separating Jesus’ clothing into piles they cast lots to see who would get each item. The word order may reflect an effort to make the allusion to Ps 22:18 (LXX 21:19) more obvious.

**τὰ ἰμάτια.** Accusative direct object of διαμεριζόμενοι.  
**αὐτοῦ.** Possessive genitive.  
**ἔβαλον.** Aor act ind 3rd pl βάλλω.  
**κλήρους.** Accusative direct object of ἔβαλον.

**23:35 καὶ εἰστήκει ὁ λαὸς θεωρῶν. ἔξεμυκτήριζον δὲ καὶ οἱ ἄρχοντες λέγοντες, Ἄλλους ἔσωσεν, σωσάτω ἑαυτόν, εἰ οὐτός ἐστιν ὁ Χριστὸς τοῦ θεοῦ ὁ ἐκλεκτός.**

**εἰστήκει.** Plprf act ind 3rd sg ἵστημι.  
**ὁ λαὸς.** Nominative subject of εἰστήκει.  
**θεωρῶν.** Pres act ptc masc nom sg θεωρέω (manner).  
**ἔξεμυκτήριζον.** Impf act ind 3rd pl ἐκμυκτηρίζω. Lit. “were turning their noses up.”  
**δὲ καὶ.** See 2:4.  
**οἱ ἄρχοντες.** Nominative subject of ἔξεμυκτήριζον.  
**λέγοντες.** Pres act ptc masc nom pl λέγω (attendant circumstance or manner).  
**Ἄλλους.** Accusative direct object of ἔσωσεν.  
**ἔσωσεν.** Aor act ind 3rd sg σῴζω.  
**σωσάτω.** Aor act impv 3rd sg σῴζω.  
**ἑαυτόν.** Accusative direct object of σωσάτω.  
**εἰ.** Introduces the protasis of a first class condition.  
**οὐτός.** Nominative subject of ἐστιν. On the second accent, see 1:13 on ἡ δέησις.  
**ἐστιν.** Pres act ind 3rd sg εἰμι. On the loss of accent, see 1:18 on εἰμι.  
**ὁ Χριστὸς.** Predicate nominative.  
**τοῦ θεοῦ.** Genitive of source.  
**ὁ ἐκλεκτός.** Nominative in apposition to ὁ Χριστός.

**23:36 ἐνέπαιξαν δὲ αὐτῷ καὶ οἱ στρατιῶται προσερχόμενοι, ὄξος προσφέροντες αὐτῷ**

**ἐνέπαιξαν.** Aor act ind 3rd pl ἐμπαίζω.  
**αὐτῷ.** Dative object of ἐνέπαιξαν.  
**οἱ στρατιῶται.** Nominative subject of ἐνέπαιξαν.  
**προσερχόμενοι.** Pres mid ptc masc nom pl προσέρχομαι (means).  
**ὄξος.** Accusative direct object of προσφέροντες.

**προσφέροντες.** Pres act ptc masc nom pl προσφέρω (means).  
**αὐτῷ.** Dative indirect object of προσφέροντες.

**23:37 καὶ λέγοντες, Εἰ σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων, σῶσον σεαυτόν.**

**λέγοντες.** Pres act ptc masc nom pl λέγω (means).  
**Εἰ.** Introduces the protasis of a first class condition.  
**σὺ.** Nominative subject of εἶ.  
**εἶ.** Pres act ind 2nd sg εἰμί.  
**ὁ βασιλεὺς.** Predicate nominative.  
**τῶν Ἰουδαίων.** Genitive of subordination.  
**σῶσον.** Aor act impv 2nd sg σῶζω.  
**σεαυτόν.** Accusative direct object of σῶσον.

**23:38 ἦν δὲ καὶ ἐπιγραφή ἐπ' αὐτῷ, Ὁ βασιλεὺς τῶν Ἰουδαίων οὗτος.**

**ἦν.** Impf ind 3rd sg εἰμί.  
**δὲ καὶ.** See 2:4.  
**ἐπιγραφή.** Nominative subject of ἦν.  
**ἐπ' αὐτῷ.** Locative.  
**Ὁ βασιλεὺς.** Predicate nominative of a verbless equative clause.  
**τῶν Ἰουδαίων.** Genitive of subordination.  
**οὗτος.** Nominative subject of a verbless equative clause.

**23:39 Εἷς δὲ τῶν κρεμασθέντων κακούργων ἐβλασφήμει αὐτόν λέγων, Οὐχὶ σὺ εἶ ὁ Χριστός; σῶσον σεαυτόν καὶ ἡμᾶς.**

**Εἷς.** Nominative subject of ἐβλασφήμει.  
**τῶν . . . κακούργων.** Partitive genitive.  
**κρεμασθέντων.** Aor pass ptc masc nom pl κρεμάννυμι (attributive).  
**ἐβλασφήμει.** Impf act ind 3rd sg βλασφημέω.  
**αὐτόν.** Accusative direct object of ἐβλασφήμει.  
**λέγων.** Pres act ptc masc nom sg λέγω (attendant circumstance or means).  
**Οὐχί.** The negativizer introduces a question that expects a positive response.

**σύ.** Nominative subject of εἶ.

**εἶ.** Pres act ind 2nd sg εἰμί.

**ὁ Χριστός.** Predicate nominative.

**σῶσον.** Aor act impv 2nd sg σῶζω.

**σεαυτὸν καὶ ἡμᾶς.** Accusative direct object of σῶσον.

**23:40 ἀποκριθεὶς δὲ ὁ ἕτερος ἐπιτιμῶν αὐτῷ ἔφη, Οὐδὲ φοβῆ σύ τὸν θεόν, ὅτι ἐν τῷ αὐτῷ κρίματι εἶ;**

**ἀποκριθεὶς.** Aor mid ptc masc nom sg ἀποκρίνομαι (attendant circumstance; see also 1:19 on ἀποκριθεὶς; or temporal: “When the other one responded, he said to him in rebuke . . .”). On the voice, see “Deponency” in the Series Introduction.

**ὁ ἕτερος.** Nominative subject of ἔφη.

**ἐπιτιμῶν.** Pres act ptc masc nom sg ἐπιτιμάω (manner).

**αὐτῷ.** Dative indirect object of ἔφη.

**ἔφη.** Aor/Impf act ind 3rd sg φημί. On the tense, see 7:44.

**φοβῆ.** Pres mid ind 2nd sg φοβέομαι.

**σύ.** Nominative subject of φοβῆ.

**τὸν θεόν.** Accusative direct object of φοβῆ.

**ὅτι.** Introduces a causal clause.

**ἐν τῷ αὐτῷ κρίματι.** Context (see 1:78 on ἐν οἴς).

**εἶ.** Pres act ind 2nd sg εἰμί.

**23:41 καὶ ἡμεῖς μὲν δικάως, ἄξια γὰρ ὧν ἐπράξαμεν ἀπολαμβάνομεν· οὗτος δὲ οὐδὲν ἄτοπον ἔπραξεν.**

**ἡμεῖς.** Nominative subject of an implied verb that is semantically related to κρίματι (v. 40).

**μὲν.** See 3:18.

**δικαίως.** Manner.

**ἄξια.** Accusative direct object of ἀπολαμβάνομεν. Here, “pertaining to being fitting or proper in corresponding to what should be expected” (LN 23.41). The direct object is fronted to emphasize the appropriateness of their punishment in contrast to what Jesus has received.

**γὰρ.** The conjunction is best viewed as broadly strengthening the preceding assertion (see also 1:15).

**ὧν.** The relative pronoun introduces a headless relative clause

(see 6:2 on ὅ), which as a whole (ὧν ἐπράξαμεν) modifies ἄξια. Although the relative pronoun is the syntactic direct object of ἐπράξαμεν, it has taken its case from its unexpressed antecedent, which would have been the genitive complement of ἄξια.

**ἐπράξαμεν.** Aor act ind 1st pl πράσσω.

**ἀπολαμβάνομεν.** Pres act ind 1st pl ἀπολαμβάνω.

**οὗτος.** Nominative subject of ἔπραξεν.

**οὐδὲν ἄτοπον.** Accusative direct object of ἔπραξεν.

**ἔπραξεν.** Aor act ind 3rd sg πράσσω.

**23:42 καὶ ἔλεγεν, Ἰησοῦ, μνήσθητί μου ὅταν ἔλθῃς εἰς τὴν βασιλείαν σου.**

**ἔλεγεν.** Impf act ind 3rd sg λέγω.

**Ἰησοῦ.** Vocative.

**μνήσθητί.** Aor mid impv 2nd sg μμνήσκομαι. On the voice, see “Deponency” in the Series Introduction. On the second accent, see 1:13 on ἡ δέησις.

**μου.** Genitive object of μνήσθητί.

**ὅταν.** On translating “when” rather than “whenever,” see 6:22.

**ἔλθῃς.** Aor act subj 2nd sg ἔρχομαι. Subjunctive with ὅταν.

**εἰς τὴν βασιλείαν.** Locative.

**σου.** Subjective genitive (see also 4:43).

**23:43 καὶ εἶπεν αὐτῷ, Ἀμὴν σοι λέγω, σήμερον μετ’ ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ.**

**εἶπεν.** Aor act ind 3rd sg λέγω.

**αὐτῷ.** Dative indirect object of εἶπεν.

**Ἀμὴν.** This particle is used to signal “a strong affirmation of what is stated” (BDAG, 53.1). Rhetorically, the whole expression, Ἀμὴν σοι λέγω, serves to introduce a statement of high importance (cf. 4:24; 12:37; 18:17, 29; 21:32) by combining both a meta-comment (see 3:8 on λέγω ὑμῖν) and ἀμὴν. It appears to be the Semitic equivalent of ἀληθῶς λέγω σοι (cf. 9:27; 12:44; 21:3).

**σοι.** Dative indirect object of λέγω.

**λέγω.** Pres act ind 1st sg λέγω.

**σήμερον.** Temporal. A dot was placed by a secondary hand between σήμερον and μετ’ in Codex B. If intentional, it may



represent an attempt to solve through punctuation a difficult theological issue that emerged in the early church: How could Jesus descend to Hades (e.g., the Apostles' Creed) and also go to Paradise? The resulting text would read, "I say to you today, you will be with me in Paradise," thus shifting the temporal marker to when Jesus spoke and away from his ascent to Paradise. That change, of course, creates its own problem, since it results in a tautology (when else would Jesus speak?). Still, a similar solution was known among early Christian sources. Hesychius of Jerusalem observed, "Some indeed read this way: 'Truly I tell you today,' and put a comma; then they add: 'You will be with me in Paradise'" (PG 93.1432–33; cited by Willker, 312; cf. also Theophylact PG 123.1104). Some scribes (L 892) resisted this solution and inserted ὅτι after λέγω to clarify that σήμερον goes with what follows. In any case, the punctuation in the critical Greek editions is "NEVER based on a punctuation in a MS. It is ALWAYS a decision based on grammar, syntax, linguistics and exegesis" (Willker, 312).

**μετ' ἐμοῦ.** Association.

**ἔση.** Fut ind 2nd sg εἰμί.

**ἐν τῷ παραδείσῳ.** Locative.

### Luke 23:44-49

<sup>44</sup>Now, it was already the sixth hour and darkness covered the whole land until the ninth (hour), <sup>45</sup>because the sun gave out. And the curtain of the sanctuary was torn down the middle. <sup>46</sup>Then Jesus cried out with a loud voice and said, "Father, into your hands I commit my spirit." And when he had said this, he breathed his last.

<sup>47</sup>Now, when the centurion saw what had happened, he began glorifying God, saying, "Surely this man was upright!" <sup>48</sup>And all the crowds that had come together for this spectacle, when they saw the things that had happened, returned (home) beating their chests (in grief). <sup>49</sup>All those who knew him had been standing at a distance, and the women who had followed him from Galilee (were also standing there) watching these things.

**23:44 Καὶ ἦν ἡδὴ ὥσπερ ἕκτη καὶ σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν ἕως ὥρας ἐνάτης**

**ἦν.** Impf ind 3rd sg εἰμί.

**ἤδη.** Temporal.

**ᾧσει.** A marker of approximation (BDAG, 1106.2).

**ᾠρα ἕκτη.** Predicate nominative. The sixth hour would be noon.

**σκότος.** Nominative subject of ἐγένετο.

**ἐγένετο.** Aor mid ind 3rd sg γίνομαι.

**ἐφ' ὅλην τὴν γῆν.** According to BDAG (364.4.b.β), ἐπί is used here with ἐγένετο (lit. “happened/came upon”) to refer to motion that takes place in or across a particular area.

**ἕως ὥρας ἐνάτης.** Temporal.

**23:45 τοῦ ἡλίου ἐκλιπόντος, ἐσχίσθη δὲ τὸ καταπέτασμα τοῦ ναοῦ μέσον.**

**τοῦ ἡλίου.** Genitive subject of ἐκλιπόντος.

**ἐκλιπόντος.** Aor act ptc masc gen sg ἐκλείπω. Genitive absolute (see 2:2 on ἡγεμονεύοντος), causal.

**ἐσχίσθη.** Aor pass ind 3rd sg σκίζω.

**τὸ καταπέτασμα.** Nominative subject of ἐσχίσθη.

**τοῦ ναοῦ.** Partitive genitive or perhaps “curtain *located in the sanctuary.*” See also 1:9 on εἰς τὸν ναὸν.

**μέσον.** Adverbial accusative (“in the middle”; cf. εἰς δύο in Matt 27:51 and Mark 15:38).

**23:46 καὶ φωνήσας φωνῇ μεγάλῃ ὁ Ἰησοῦς εἶπεν, Πάτερ, εἰς χεῖράς σου παρατίθεμαι τὸ πνεῦμά μου. τοῦτο δὲ εἰπὼν ἐξέπνευσεν.**

**φωνήσας.** Aor act ptc masc nom sg φωνέω (attendant circumstance).

**φωνῇ μεγάλῃ.** In terms of syntax, dative of instrument. In terms of semantics, the manner in which he shouted (cf. 4:33; 8:28; 19:37; Acts 7:57, 60; 8:7).

**ὁ Ἰησοῦς.** Nominative subject of εἶπεν.

**εἶπεν.** Aor act ind 3rd sg λέγω.

**Πάτερ.** Vocative.

**εἰς χεῖράς.** Locative. The phrase, εἰς χεῖράς σου, is a synecdoche (see 1:46 on ἡ ψυχὴ μου) for “to you.” On the second accent, see 1:13 on ἡ δέησις.

**σου.** Possessive genitive.

**παρατίθεμαι.** Pres mid ind 1st sg παρατίθημι. Here, to “entrust someone to the care or protection of someone” (BDAG, 772.3.b).

**τὸ πνεῦμά.** Accusative direct object of παρατίθεμαι. On the second accent, see 1:13 on ἡ δέησις.

**μου.** Possessive genitive.

**τοῦτο.** Accusative direct object of εἰπών.

**εἰπών.** Aor act ptc masc nom sg λέγω (temporal).

**ἐξέπνευσεν.** Aor act ind 3rd sg ἐκπνέω. One of many euphemisms for dying in Greek.

**23:47 Ἰδὼν δὲ ὁ ἑκατοντάρχης τὸ γινόμενον ἐδόξαζεν τὸν θεὸν λέγων, Ὅντως ὁ ἄνθρωπος οὗτος δίκαιος ἦν.**

**Ἰδὼν.** Aor act ptc masc nom sg ὁράω (temporal).

**ὁ ἑκατοντάρχης.** Nominative subject of ἐδόξαζεν.

**τὸ γινόμενον.** Aor mid ptc masc acc sg (substantival). Accusative direct object of Ἰδὼν.

**ἐδόξαζεν.** Impf act ind 3rd sg δοξάζω. On the ingressive translation, see 1:59 on ἐκάλουν.

**τὸν θεόν.** Accusative direct object of ἐδόξαζεν.

**λέγων.** Pres act ptc masc nom sg λέγω (manner or attendant circumstance; see 1:24 on λέγουσα).

**ὁ ἄνθρωπος οὗτος.** Nominative subject of ἦν.

**δίκαιος.** Predicate adjective. The use of δίκαιος in this context may well suggest that the centurion viewed Jesus as “innocent” (so NET Bible). The term itself, though, seems to refer to living in accord with accepted standards. So, “righteous” or “upright” may be more appropriate.

**ἦν.** Impf ind 3rd sg εἰμί.

**23:48 καὶ πάντες οἱ συμπαραγενόμενοι ὄχλοι ἐπὶ τὴν θεωρίαν ταύτην, θεωρήσαντες τὰ γινόμενα, τύπτοντες τὰ στήθη ὑπέστρεφον.**

**πάντες οἱ συμπαραγενόμενοι ὄχλοι.** Nominative subject of ὑπέστρεφον.

**συμπαραγενόμενοι.** Aor mid ptc masc nom pl συμπαραγίνομαι (attributive).

**ἐπὶ τὴν θεωρίαν ταύτην.** Purpose.

**θεωρήσαντες.** Aor act ptc masc nom pl θεωρέω (temporal).  
**τὰ γενόμενα.** Aor mid ptc neut acc pl γίνομαι (substantival).  
 Accusative direct object of θεωρήσαντες.  
**τύπτοντες.** Pres act ptc masc nom pl τύπτω (manner).  
**τὰ στήθη.** Accusative direct object of τύπτοντες.  
**ὑπέστρεφον.** Impf act ind 3rd pl ὑποστρέφω.

**23:49 εἰστήκεισαν δὲ πάντες οἱ γνωστοὶ αὐτῷ ἀπὸ μακρόθεν καὶ γυναῖκες αἱ συνακολουθοῦσαι αὐτῷ ἀπὸ τῆς Γαλιλαίας ὁρῶσαι ταῦτα.**

**εἰστήκεισαν.** Plprf act ind 3rd pl ἵστημι.  
**πάντες οἱ γνωστοὶ . . . καὶ γυναῖκες.** Nominative subject of εἰστήκεισαν.

**αὐτῷ.** When used of a relationship, γνωστός can take a genitive (John 18:16) or dative complement, as here (cf. John 18:15): lit. “all those who were known to him.”

**ἀπὸ μακρόθεν.** Source.

**αἱ συνακολουθοῦσαι.** Pres act ptc fem nom pl συνακολουθέω (attributive).

**αὐτῷ.** Dative complement of συνακολουθοῦσαι.

**ἀπὸ τῆς Γαλιλαίας.** Source.

**ὁρῶσαι.** Pres act ptc fem nom pl ὁράω. Given the absence of an article, it is unlikely that the participle is attributive. More likely, it is an adverbial modifier (manner) of an implied εἰστήκεισαν, which has been left out by ellipsis. It is worth noting that in the syntax it is the women who are specified as watching the things that happened, not the others who were standing with them at a distance. The women are part of this larger group, but for some reason Luke wants to highlight the fact that they were observing what was taking place. It is likely that the literary function of using the feminine participle ὁρῶσαι—rather than a masculine form, which would have also encompassed οἱ γνωστοὶ—is to set up the account of what follows. In 24:1, we find at least some of these very same women going to the tomb, where they find an empty tomb and two angels reporting that Jesus had been raised. The women had seen him die (ὁρῶσαι); now they see that he is alive. The shift from θεωρέω in verse 48 to ὁράω may simply be motivated by Luke’s desire to avoid the implication

that the women had come to see the spectacle (τὴν θεωρίαν); they had come because they loved Jesus.

**ταῦτα.** Accusative direct object of ὀρώσασαι.

### Luke 23:50-56

<sup>50</sup>There was a man by the name of Joseph, who was a council member, a good and just man <sup>51</sup>(this man had not consented to their plan or actions) from Arimathea, a city of the Jews, who was anticipating the kingdom of God. <sup>52</sup>This man went to Pilate and requested the body of Jesus. <sup>53</sup>Then he took down (the body from the cross), wrapped it in linen, and placed him in a rock-hewn tomb where no one had ever been laid. <sup>54</sup>It was the Day of Preparation and the Sabbath was approaching. <sup>55</sup>The women who had come with him from Galilee followed along behind and observed the tomb and how his body was placed (in it). <sup>56</sup>Then they returned (home) and prepared aromatic oils and scented ointments. But they rested during the Sabbath in accord with the command.

**23:50** Καὶ ἰδοὺ ἀνὴρ ὀνόματι Ἰωσήφ βουλευτῆς ὑπάρχων [καὶ] ἀνὴρ ἀγαθὸς καὶ δίκαιος

**ἰδοὺ.** See 1:20.

**ἀνὴρ.** The nominative noun could be viewed as either the topic of what follows (see 1:36 on Ἐλισάβετ), being picked up by the resumptive pronoun οὗτος in verse 52 (not v. 51), or as the nominative subject of a nominal clause (see 5:12 on ἀνὴρ).

**ὀνόματι.** Dative of reference.

**Ἰωσήφ.** Nominative in apposition to ἀνὴρ.

**βουλευτῆς.** Predicate nominative, modifying Ἰωσήφ.

**ὑπάρχων.** Pres act ptc masc nom sg ὑπάρχω (attributive, modifying ἀνὴρ).

**ἀνὴρ ἀγαθὸς καὶ δίκαιος.** Nominative in apposition to ἀνὴρ or part of a predicate nominative NP if καὶ is included (βουλευτῆς . . . καὶ ἀνὴρ ἀγαθὸς καὶ δίκαιος).

**23:51** —οὗτος οὐκ ἦν συγκατατεθειμένος τῇ βουλῇ καὶ τῇ πράξει αὐτῶν—ἀπὸ Ἀριμαθαίας πόλεως τῶν Ἰουδαίων, ὃς προσεδέχετο τὴν βασιλείαν τοῦ θεοῦ,

**οὗτος**. Nominative subject of ἦν συγκατατεθειμένος.  
**ἦν**. Impf ind 3rd sg εἰμί.  
**συγκατατεθειμένος**. Prf mid ptc masc nom sg συγκατατίθημι (pluperfect periphrastic). Only here in the NT: “to work out a joint arrangement” (LN 31.18).  
**τῇ βουλῇ καὶ τῇ πράξει**. Dative complement of συγκατατεθειμένος.  
**αὐτῶν**. Subjective genitive.  
**ἀπὸ Ἀριμαθαίας**. Source. The PP modifies the material in verse 50.  
**πόλεως**. Genitive in apposition to Ἀριμαθαίας.  
**τῶν Ἰουδαίων**. “A city in *located in Jewish territory*.”  
**ὁς**. Nominative subject of προσεδέχετο.  
**προσεδέχετο**. Impf mid ind 3rd sg προσδέχομαι.  
**τὴν βασιλείαν**. Accusative direct object of προσεδέχετο.  
**τοῦ θεοῦ**. Subjective genitive (see also 4:43).

**23:52 οὗτος προσελθὼν τῷ Πιλάτῳ ἠτήσατο τὸ σῶμα τοῦ Ἰησοῦ**

**οὗτος**. Nominative subject of ἠτήσατο. See also verse 50 on ἀνὴρ.  
**προσελθὼν**. Aor act ptc masc nom sg προσέρχομαι (attendant circumstance).  
**τῷ Πιλάτῳ**. Dative complement of προσελθὼν.  
**ἠτήσατο**. Aor mid ind 3rd sg αἰτέω.  
**τὸ σῶμα**. Accusative direct object of ἠτήσατο.  
**τοῦ Ἰησοῦ**. Possessive genitive.

**23:53 καὶ καθελὼν ἐνετύλιξεν αὐτὸ σινδόνι καὶ ἔθηκεν αὐτὸν ἐν μνήματι λαξευτῷ οὗ οὐκ ἦν οὐδεὶς οὕτω κείμενος.**

**καθελὼν**. Aor act ptc masc nom sg καθαιρέω (attendant circumstance or temporal).  
**ἐνετύλιξεν**. Aor act ind 3rd sg ἐντυλίσσω.  
**αὐτὸ**. Accusative direct object of ἐνετύλιξεν.  
**σινδόνι**. Dative of instrument.  
**ἔθηκεν**. Aor act ind 3rd sg τίθημι.  
**αὐτὸν**. Accusative direct object of ἔθηκεν. The shift from neuter (αὐτὸ) to masculine reflects a subtle shift from a focus on the corpse to a focus on Jesus.

**ἐν μνήματι λαξευτῷ.** Locative. The adjective λαξευτός appears only here in the NT: “pertaining to having been hewn out of rock” (LN 19.26).

**οὗ.** The genitive relative pronoun without an antecedent functions as a locative adverb: “where” (cf. 4:16, 17; 10:1; 24:28).

**ἦν.** Impf ind 3rd sg εἰμί.

**οὐδεῖς.** Nominative subject of ἦν κείμενος.

**οὕπω.** Temporal.

**κείμενος.** Pres pass ptc masc nom sg κείμαι (imperfect periphrastic).

**23:54 καὶ ἡμέρα ἦν παρασκευῆς καὶ σάββατον ἐπέφωσκεν.**

**ἡμέρα.** Predicate nominative.

**ἦν.** Impf ind 3rd sg εἰμί.

**παρασκευῆς.** “The day associated with preparation for a Sabbath or feast.”

**σάββατον.** Nominative subject of ἐπέφωσκεν.

**ἐπέφωσκεν.** Impf act ind 3rd sg ἐπιφώσκω. Lit. “was dawning.”

**23:55 Κατακολουθήσασαι δὲ αἱ γυναῖκες, αἵτινες ἦσαν συνεληλυθυῖαι ἐκ τῆς Γαλιλαίας αὐτῷ, ἐθεάσαντο τὸ μνημεῖον καὶ ὡς ἐτέθη τὸ σῶμα αὐτοῦ,**

**Κατακολουθήσασαι.** Aor act ptc fem nom pl κατακολουθέω (attendant circumstance).

**αἱ γυναῖκες.** Nominative subject of ἐθεάσαντο.

**αἵτινες.** Nominative subject of ἦσαν συνεληλυθυῖαι. For more on the so-called indefinite relative pronoun, see 1:20 on οἵτινες.

**ἦσαν.** Impf ind 3rd pl εἰμί.

**συνεληλυθυῖαι.** Prf act ptc fem nom pl συνέρχομαι (pluperfect periphrastic).

**ἐκ τῆς Γαλιλαίας.** Source.

**αὐτῷ.** Dative complement of συνεληλυθυῖαι.

**ἐθεάσαντο.** Aor act ind 3rd pl θεάομαι.

**τὸ μνημεῖον.** Accusative direct object of ἐθεάσαντο.

**καὶ ὡς ἐτέθη τὸ σῶμα αὐτοῦ.** The conjunction links the ὡς clause to τὸ μνημεῖον as part of the direct object of ἐθεάσαντο.

**ὡς.** Like ὅτι, ὡς may be used to introduce a complement clause

(part of the direct object here). It likely, however, places more focus on manner than ὅτι would convey (Culy and Parsons, 212; cf. BDAG, 1105.5; see also 6:4; 8:47; 24:5).

**ἐτέθη.** Aor pass ind 3rd sg τίθημι.

**τὸ σῶμα.** Nominative subject of ἐτέθη.

**αὐτοῦ.** Possessive genitive.

**23:56 ὑποστρέψασαι δὲ ἡτοιμάσαν ἀρώματα καὶ μύρα. Καὶ τὸ μὲν σάββατον ἡσύχασαν κατὰ τὴν ἐντολήν.**

**ὑποστρέψασαι.** Aor act ptc fem nom pl ὑποστρέφω (attendant circumstance).

**ἡτοιμάσαν.** Aor act ind 3rd pl ἐτοιμάζω.

**ἀρώματα καὶ μύρα.** Accusative direct object of ἡτοιμάσαν.

**τὸ . . . σάββατον.** Accusative extent of time.

**μὲν.** Levinsohn (2000, 170) argues that “the presence of μὲν anticipates the material introduced with δέ in 24:1 and implies that, in comparison, the information of verse 56b is of secondary importance” (see also 3:16 on μὲν . . . δέ).

**ἡσύχασαν.** Aor act ind 3rd pl ἡσυχάζω.

**κατὰ τὴν ἐντολήν.** Standard.

### Luke 24:1-12

<sup>1</sup>On the first (day) of the week, very early in the morning, they came to the tomb carrying the same aromatic oils that they had prepared. <sup>2</sup>They found the stone rolled away from the tomb, <sup>3</sup>but when they entered (it), they did not find the body of the Lord Jesus. <sup>4</sup>And it happened that while they were perplexed about this two men in bright shining clothing (suddenly) stood by them! <sup>5</sup>And as they were very frightened and were falling down to the ground (in fear), (the two men) said to them, “Why are you looking for the living among the dead? <sup>6</sup>He is not here, but has been raised. Remember how he told you while he was still in Galilee, <sup>7</sup>saying that the Son of Man must be handed over into the hands of sinful men, be crucified, and on the third day rise again.” <sup>8</sup>Then they remembered what he had said, <sup>9</sup>and when they returned from the tomb they reported all these things to the Eleven and all the rest. <sup>10</sup>Now, Mary Magdalene, Joanna, Mary the (mother) of James, and the rest (of the women) with them were (the ones involved). They



were telling these things to the apostles, <sup>11</sup>but these words seemed like complete nonsense to them; and they would not believe them. <sup>12</sup>Then Peter got up and ran to the tomb. When he bent over (to look inside), he saw the pieces of linen cloth (laying there) alone. Then he went home, amazed at what had happened.

**24:1** τῇ δὲ μιᾷ τῶν σαββάτων ὄρθρου βαθέως ἐπὶ τὸ μνήμα ἦλθον φέρουσαι ἃ ἠτοίμασαν ἄρώματα.

**τῇ . . . μιᾷ.** Dative of time. The feminine gender comes from an implied ἡμέρα.

**δὲ.** The μέν . . . δέ construction links this verse closely to the preceding verse: <sup>23:56</sup>“They rested during the Sabbath in accord with the command; <sup>24:1</sup>but on the first (day) of the week, very early in the morning, they came to the tomb.”

**τῶν σαββάτων.** Partitive genitive. There does not appear to be any difference in meaning between the plural (see also 4:16; Acts 13:14; 16:13) and the singular forms of σάββατον (13:14, 16; 14:5) in this type of construction (cf. BDAG, 910.2).

**ὄρθρου βαθέως.** Genitive of time. Lit. “during deep dawn.” The translation follows BDAG (722).

**ἐπὶ τὸ μνήμα.** Locative.

**ἦλθον.** Aor act ind 3rd pl ἔρχομαι.

**φέρουσαι.** Pres act ptc fem nom pl φέρω (manner).

**ἃ.** Accusative direct object of ἠτοίμασαν. The relative pronoun introduces an internally headed relative clause (see 1:4 on *περὶ ὧν* *κατηχήθης λόγων* and 3:19 on *περὶ πάντων ὧν ἐποίησεν πονηρῶν*), which likely produces an intensive statement: “the very spices.”

**ἠτοίμασαν.** Aor act ind 3rd pl ἑτοιμάζω.

**ἄρώματα.** Accusative direct object of φέρουσαι.

**24:2** εὔρον δὲ τὸν λίθον ἀποκεκλισμένον ἀπὸ τοῦ μνημείου,

**εὔρον.** Aor act ind 3rd pl εὑρίσκω.

**τὸν λίθον.** Accusative direct object of εὔρον.

**ἀποκεκλισμένον.** Prf pass ptc neut acc sg κύκλω. Complement in an object-complement double accusative construction (see 2:12 on *ἐσπαργανωμένον*).

**ἀπὸ τοῦ μνημείου.** Separation. There does not appear to be any

distinction between the use of *μνημεῖον* here and *μνήμα* in the previous verse.

**24:3 εἰσελθοῦσαι δὲ οὐχ εὔρον τὸ σῶμα τοῦ κυρίου Ἰησοῦ.**

**εἰσελθοῦσαι.** Aor act ptc fem nom pl εἰσερχομαι (temporal).

**εὔρον.** Aor act ind 3rd pl εὐρίσκω.

**τὸ σῶμα.** Accusative direct object of εὔρον.

**τοῦ κυρίου.** Possessive genitive.

**Ἰησοῦ.** Genitive in apposition to τοῦ κυρίου.

**24:4 καὶ ἐγένετο ἐν τῷ ἀπορεῖσθαι αὐτὰς περὶ τούτου καὶ ἰδοὺ ἄνδρες δύο ἐπέστησαν αὐταῖς ἐν ἐσθῆτι ἀστραπτούσῃ.**

**ἐγένετο.** Aor mid ind 3rd sg γίνομαι. When used within a pericope, καὶ ἐγένετο tends to mark an immediate sequence of events (Decker, 85; cf. 1:23; see also 1:8 on Ἐγένετο).

**ἀπορεῖσθαι.** Pres mid inf ἀπορέω. Used with ἐν τῷ to denote contemporaneous time (see also 1:8 on ἱερατεῦειν). When infinitives serve as the object of a preposition, they are always articular (Burk, 81).

**αὐτὰς.** Accusative subject of ἀπορεῖσθαι.

**περὶ τούτου.** Reference.

**ἰδοὺ.** See 1:20.

**ἄνδρες δύο.** Nominative subject of ἐπέστησαν.

**ἐπέστησαν.** Aor act ind 3rd pl ἐφίστημι.

**αὐταῖς.** Dative complement of ἐπέστησαν.

**ἐν ἐσθῆτι.** Manner. As a marker of “state or condition,” the PP indicates what the two men were wearing (see BDAG, 327.2.a).

**ἀστραπτούσῃ.** Pres act ptc fem dat pl ἀστράπτω (attributive).

**24:5 ἐμφόβων δὲ γενομένων αὐτῶν καὶ κλινουσῶν τὰ πρόσωπα εἰς τὴν γῆν εἶπαν πρὸς αὐτάς, Τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν·**

**ἐμφόβων.** Predicate genitive.

**γενομένων.** Aor mid ptc fem gen pl γίνομαι. Genitive absolute (see 2:2 on ἡγεμονεύοντος), temporal or causal.

**αὐτῶν.** Genitive subject of γενομένων.

**κλινουσῶν.** Pres act ptc fem gen pl κλίνω. Genitive absolute (see 2:2 on ἡγεμονεύοντος), temporal or causal. The expression, κλινουσῶν τὰ πρόσωπα εἰς τὴν γῆν (lit. “they were bowing their faces to the ground”) refers to prostrating oneself before someone as an act of reverence, fear, or supplication (LN 17.21).

**τὰ πρόσωπα.** Accusative direct object of κλινουσῶν.

**εἰς τὴν γῆν.** Locative.

**εἶπαν.** Aor act ind 3rd pl λέγω. On the form, see 1:61. The implied subject of the verb is ἄνδρες δύο (v. 4).

**πρὸς αὐτάς.** Indirect object (see 1:13 on πρὸς αὐτὸν).

**ζητεῖτε.** Pres act ind 2nd pl ζητέω.

**τὸν ζῶντα.** Pres act ptc masc acc sg ζῶω (substantival). Accusative direct object of ζητεῖτε.

**μετὰ τῶν νεκρῶν.** Association.

**24:6 οὐκ ἔστιν ὧδε, ἀλλὰ ἠγέρθη. μνήσθητε ὡς ἐλάλησεν ὑμῖν ἔτι ὧν ἐν τῇ Γαλιλαίᾳ**

**ἔστιν.** Pres ind 2nd sg εἰμί. On the accent, see 6:40 on ἔστιν.

**ἀλλὰ.** Adversative (see also 1:60).

**ἠγέρθη.** Aor mid/pass ind 3rd sg ἐγείρω. The verb form could mean either “has risen” or “has been raised” (see “Deponency” in the Series Introduction).

**μνήσθητε.** Aor mid impv 2nd pl μιμνήσκομαι. On the voice, see “Deponency” in the Series Introduction.

**ὡς.** Introduces a clausal complement of μνήσθητε (see also 6:4; 8:47; cf. Acts 10:38). It likely places more focus on manner than ὅτι would convey (cf. Culy and Parsons, 212).

**ἐλάλησεν.** Aor act ind 3rd sg λαλέω.

**ὑμῖν.** Dative indirect object of ἐλάλησεν.

**ἔτι.** Temporal.

**ὧν.** Pres act ptc masc nom sg εἰμί (temporal).

**ἐν τῇ Γαλιλαίᾳ.** Locative.

**24:7 λέγων τὸν υἱὸν τοῦ ἀνθρώπου ὅτι δεῖ παραδοθῆναι εἰς χεῖρας ἀνθρώπων ἁμαρτωλῶν καὶ σταυρωθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι.**

**λέγων.** Pres act ptc masc nom sg λέγω (manner).

**τὸν υἱὸν τοῦ ἀνθρώπου.** See 5:24 on ὁ υἱὸς τοῦ ἀνθρώπου.

**τὸν υἱὸν.** Accusative of respect. Although τὸν υἱὸν could be viewed as the accusative subject of παραδοθῆναι . . . καὶ σταυρωθῆναι καὶ . . . ἀναστῆναι, this is unlikely given the fact that there are *two* intervening clause boundaries (marked by ὅτι and the infinitive). McKay (103) notes that the conceptual subject of the verb in an indirect statement is at times “given prominence by being expressed as the object of the leading verb or brought in some other way into close association with it.” Such a construction involves “anticipatory emphasis” or “prolepsis” (see also 4:34; 13:25, 27; Matt 25:24; John 9:8; 1 John 4:3).

**τοῦ ἀνθρώπου.** Genitive of relationship.

**ὅτι.** Introduces the clausal complement (direct discourse; see also 1:25 on ὅτι) of λέγων.

**δεῖ.** Pres act ind 3rd sg δεῖ (impersonal). Lit. “it is necessary (for him/the Son of Man) to be handed over . . .”

**παραδοθῆναι.** Aor pass inf παραδίδωμι (complementary; see also 2:49 on εἶναι).

**εἰς χεῖρας.** Locative. The idiomatic expression denotes being under the power of another (cf. 9:44; 23:46).

**ἀνθρώπων ἀμαρτωλῶν.** Possessive genitive.

**σταυρωθῆναι.** Aor pass inf σταυρόω (complementary; see also 2:49 on εἶναι).

**τῇ τρίτῃ ἡμέρᾳ.** Dative of time.

**ἀναστῆναι.** Aor act inf ἀνίστημι (complementary; see also 2:49 on εἶναι).

**24:8 καὶ ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ.**

**ἐμνήσθησαν.** Aor mid ind 3rd pl μιμνήσκομαι. On the voice, see “Deponency” in the Series Introduction.

**τῶν ῥημάτων αὐτοῦ.** Lit. “his words.”

**τῶν ῥημάτων.** Genitive object of ἐμνήσθησαν.

**αὐτοῦ.** Subjective genitive.

**24:9 καὶ ὑποστρέψασαι ἀπὸ τοῦ μνημείου ἀπήγγειλαν ταῦτα πάντα τοῖς ἔνδεκα καὶ πᾶσιν τοῖς λοιποῖς.**

**ὑποστρέψασαι.** Aor act ptc fem nom pl ὑποστρέφω (temporal).

ἀπὸ τοῦ μνημείου. Source.

ἀπήγγειλαν. Aor act ind 3rd pl ἀπαγγέλλω.

ταῦτα πάντα. Accusative direct object of ἀπήγγειλαν.

τοῖς ἔνδεκα καὶ πᾶσιν τοῖς λοιποῖς. Dative indirect object of ἀπήγγειλαν.

**24:10** ἦσαν δὲ ἡ Μαγδαληνὴ Μαρία καὶ Ἰωάννα καὶ Μαρία ἡ Ἰακώβου καὶ αἱ λοιπαὶ σὺν αὐταῖς. ἔλεγον πρὸς τοὺς ἀποστόλους ταῦτα,

ἦσαν. Impf ind 3rd pl εἰμί. The fact that this equative verb lacks a predicate and is followed by a list of conjoined nominatives, some of which could be the subject of the following verb (ἔλεγον), led to various scribal attempts to simplify the grammar. Some manuscripts (A D W Γ) omit ἦσαν δὲ; others (K U Π\* Ψ ρc) read ἦν δὲ, thus “singling out Mary Magdalene for special mention” (Omanson, 154). Still others add the relative pronoun αἶ before ἔλεγον (Ⲭ<sup>c</sup> K Θ Ψ Ω 33 565 *al*): “It was Mary Magdalene, Joanna . . . who were telling. . .” For a fuller discussion of the issues here, see Marshall, 887; Nolland, 3:1191.

ἡ Μαγδαληνὴ Μαρία καὶ Ἰωάννα καὶ Μαρία . . . καὶ αἱ λοιπαὶ. Nominative subject of ἦσαν. The three-fold use of καὶ suggests that this is one large NP, rather than the final element (αἱ λοιπαὶ) serving as the subject of ἔλεγον (cf. Bock, 2:1897). This reading is supported by the scribal tradition that includes the relative pronoun αἶ before ἔλεγον (see above) and the tradition that omits ἦσαν δὲ.

ἡ. The article should be read with an implied μήτηρ, and stands in apposition to the second Μαρία. On the referent, see Mark 6:3; 15:40.

Ἰακώβου. Genitive of relationship.

σὺν αὐταῖς. Association.

ἔλεγον. Impf act ind 3rd pl λέγω.

πρὸς τοὺς ἀποστόλους. Indirect object (see 1:13 on πρὸς αὐτὸν).

ταῦτα. Accusative direct object of ἔλεγον.

**24:11** καὶ ἐφάνησαν ἐνώπιον αὐτῶν ὡσεὶ λῆρος τὰ ῥήματα ταῦτα, καὶ ἠπίσταν αὐταῖς.

ἐφάνησαν. Aor mid ind 3rd pl φαίνω. On the voice, see “Deponency” in the Series Introduction.

**ἐνώπιον αὐτῶν.** Here, the preposition is likely not locative, but rather introduces “a participant whose viewpoint is relevant to an event—‘in the sight of, in the opinion of, in the judgment of’” (LN 90.20; cf. 1:15).

**ώσεϊ.** Comparative.

**λήρος.** Nominative subject of an implied φαίνει. Only here in the NT: “speech which is complete and utter nonsense” (LN 33.380).

**τὰ ῥήματα ταῦτα.** Nominative subject of ἐφάνησαν.

**ἠπίστουν.** Impf act ind 3rd pl ἀπιστέω.

**αὐταῖς.** Dative complement of ἠπίστουν.

**24:12 Ὁ δὲ Πέτρος ἀναστάς ἔδραμεν ἐπὶ τὸ μνημεῖον καὶ παρακύψας βλέπει τὰ ὀθόνια μόνα, καὶ ἀπῆλθεν πρὸς ἑαυτὸν θαυμάζων τὸ γεγονός.**

**Ὁ . . . Πέτρος.** Nominative subject of ἔδραμεν.

**ἀναστάς.** Aor act ptc masc nom sg ἀνίστημι (attendant circumstance). It is quite possible that ἀνίστημι is being used as a helping verb to indicate haste here (see 1:39 on Ἀναστάσα . . . ἐπορεύθη . . . μετὰ σπουδῆς): “Then Peter quickly ran to the tomb . . .”

**ἔδραμεν.** Aor act ind 3rd sg τρέχω.

**ἐπὶ τὸ μνημεῖον.** Locative.

**παρακύψας.** Aor act ptc masc nom sg παρακύπτω (temporal).

**βλέπει.** Pres act ind 3rd sg βλέπω. This is one of only three instances of historical presents in Luke’s gospel that are not associated with a speech (see also 8:49; 16:23; cf. Acts 10:11, 27). In each case, they mark the information associated with the historical present as significant and give prominence to what follows (Levinsohn 2000, 208; see also 7:40 on φησίν).

**τὰ ὀθόνια.** Accusative direct object of βλέπει.

**μόνα.** Complement in an object-complement double accusative construction.

**ἀπῆλθεν.** Aor act ind 3rd sg ἀπέρχομαι.

**πρὸς ἑαυτὸν.** Spatial. Although this PP could modify θαυμάζων (“wondering to himself”), given the use of the same language in John 20:10 (ἀπῆλθον οὖν πάλιν πρὸς αὐτοὺς οἱ μαθηταί) and elsewhere, where the PP clearly goes with ἀπῆλθον, it appears that when this PP is used with ἀπέρχομαι it carries the sense of “to his home”

(so Fitzmyer, 2:1548; Köstenberger, 565; Carson 1991, 639; contra Barrett, 564).

**θαυμάζων.** Pres act ptc masc nom sg θαυμάζω (manner).

**τὸ γεγονός.** Prf act ptc neut acc sg (substantival). Accusative direct object of θαυμάζων.

### Luke 24:13-35

<sup>13</sup>Now, two of them on that same day were going to a village about seven miles away from Jerusalem named Emmaus, <sup>14</sup>and they were talking with each other about all these things that had happened. <sup>15</sup>And it happened that while they were talking and debating Jesus himself came up and began accompanying them; <sup>16</sup>but their eyes were obstructed, that is, they did not recognize him.

<sup>17</sup>Then he said to them, “What are these matters that you are discussing with each other as you walk?” And they stopped (walking), (being) gloomy. <sup>18</sup>The one named Cleopas responded and said to him, “Are you the only one staying in Jerusalem and (yet) not knowing what has happened there in these (past few) days?” <sup>19</sup>He said to them, “What sort of things?” They said to him, “The things related to Jesus the Nazarene, who was a man—(actually) a prophet!—powerful in word and deed before God and all the people, <sup>20</sup>and how our chief priests and officials handed him over for the death sentence, and they crucified him. <sup>21</sup>We had been hoping that he was the one who was going to liberate Israel. But instead, along with all these things, it is now the third day since these things happened! <sup>22</sup>More than that, some women from our group astounded us. After being at the tomb early in the morning <sup>23</sup>and not finding his body, they came saying, in fact, that they had seen a vision of angels, who said that he is alive! <sup>24</sup>Some of the men with us went off to the tomb and found (it) that way, just as, in fact, the women had said! But they did not see him.” <sup>25</sup>Then he said to them, “How foolish and slow in heart (you people are) to believe all that the prophets have said! <sup>26</sup>Wasn’t it necessary for the Christ to suffer these (very) things and (then) enter into his glory?” <sup>27</sup>And beginning with Moses and all the prophets, he explained to them the things (written) about himself in all the Scriptures.

<sup>28</sup>They came near to the village where they were going, and he pretended like he was going farther. <sup>29</sup>But they urged him, saying, “Stay

with us, since it is almost evening and the day is already ending.” So, he went in to stay with them.<sup>30</sup> And it happened that as he was seated with them he took bread and blessed it. Then, after breaking (it), he began giving it to them.<sup>31</sup> After that, their eyes were opened and they recognized him. But he disappeared from their sight.<sup>32</sup> Then they said to one another, “Weren’t our hearts burning [in us] as he was speaking to us on the road, as he opened the Scriptures for us?”<sup>33</sup> And they got up at that hour and returned to Jerusalem. They found the Eleven gathered together and those with them<sup>34</sup> saying that the Lord had truly been raised and appeared to Simon.<sup>35</sup> And they proceeded to explain the things (that had happened) on the road and how he was made known to them in the breaking of bread.

**24:13** Καὶ ἰδοὺ δύο ἐξ αὐτῶν ἐν αὐτῇ τῇ ἡμέρᾳ ἦσαν πορευόμενοι εἰς κώμην ἀπέχουσαν σταδίους ἐξήκοντα ἀπὸ Ἱερουσαλήμ, ἣ ὄνομα Ἐμμαοῦς,

**ἰδοὺ.** See 1:20.

**δύο.** Nominative subject of ἦσαν πορευόμενοι.

**ἐξ αὐτῶν.** Partitive genitive.

**ἐν αὐτῇ τῇ ἡμέρᾳ.** Temporal. On the demonstrative use of αὐτός, see 10:21 on Ἐν αὐτῇ τῇ ὥρᾳ.

**ἦσαν.** Impf ind 3rd pl εἰμί.

**πορευόμενοι.** Pres mid ptc masc nom pl προσέρχομαι (imperfect periphrastic).

**εἰς κώμην.** Locative.

**ἀπέχουσαν.** Pres act ptc fem acc sg ἀπέχω (attributive). Here, “to be at some distance away from” (LN 85.16; cf. 15:20).

**σταδίους ἐξήκοντα.** Accusative extent of space. Lit. “sixty stades.”

**ἀπὸ Ἱερουσαλήμ.** Separation.

**ἣ.** Dative of possession. Lit. “to which the name was Emmaus” (cf. 1:26, 27; 2:25; 8:41).

**ὄνομα.** Nominative subject of a verbless equative clause.

**Ἐμμαοῦς.** Predicate nominative of a verbless equative clause.

**24:14** καὶ αὐτοὶ ὠμίλουν πρὸς ἀλλήλους περὶ πάντων τῶν συμβεβηκότων τούτων.

**αὐτοὶ.** Nominative subject of ὠμίλουν.



**ὠμίλουν.** Impf act ind 3rd pl ὀμιλέω.

**πρὸς ἀλλήλους.** Indirect object (see 1:13 on πρὸς αὐτὸν).

**περὶ πάντων τῶν συμβεβηκότων τούτων.** Reference.

**τῶν συμβεβηκότων.** Prf act ptc neut gen pl συμβαίνω (attributive).

**24:15** **καὶ ἐγένετο ἐν τῷ ὀμιλεῖν αὐτοὺς καὶ συζητεῖν καὶ αὐτὸς Ἰησοῦς ἐγγίσας συνεπορεύετο αὐτοῖς,**

**ἐγένετο.** Aor mid ind 3rd sg γίνομαι. When used within a pericope, καὶ ἐγένετο tends to mark an immediate sequence of events (Decker, 85; cf. 1:23; see also 1:8 on Ἐγένετο).

**ὀμιλεῖν.** Pres act inf ὀμιλέω. Used with ἐν τῷ to denote contemporaneous time (see also 1:8 on ἱερατεῦεν). When infinitives serve as the object of a preposition, they are always articular (Burk, 81). Luke uses a tail-head construction here, i.e., he repeats material from the preceding clause (αὐτοὶ ὀμιλουν//ὀμιλεῖν αὐτοὺς). The rhetorical effect of this device is “to slow the story and highlight a significant event that follows, viz., Jesus’ joining the disciples and his subsequent interaction with them” (Levinsohn 2000, 290).

**αὐτοὺς.** Accusative subject of ὀμιλεῖν.

**συζητεῖν.** Pres act inf συζητέω. Used with ἐν τῷ to denote contemporaneous time (see also 1:8 on ἱερατεῦεν).

**αὐτὸς Ἰησοῦς.** Nominative subject of συνεπορεύετο. The pronoun is intensive.

**ἐγγίσας.** Aor act ptc masc nom sg ἐγγίζω (temporal).

**συνεπορεύετο.** Impf mid ind 3rd sg συμπορεύομαι. On the ingressive translation, see 1:59 on ἐκάλουν.

**αὐτοῖς.** Dative complement of συνεπορεύετο.

**24:16** **οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγνῶναι αὐτόν.**

**οἱ . . . ὀφθαλμοὶ.** Nominative subject of ἐκρατοῦντο.

**δὲ.** Here, the conjunction with the imperfect verb introduces background material that is particularly important for advancing Luke’s purpose (see also 1:6).

**αὐτῶν.** Possessive genitive.

**ἐκρατοῦντο.** Impf pass ind 3rd pl κρατέω. Here, “to control in such a way that something does not happen” (BDAG, 564–65.5).

**τοῦ . . . ἐπιγνώναι.** Aor act inf ἐπιγινώσκω. The infinitive could be viewed as exegetical (see the translation) or result (lit. “their eyes were seized so that they did not recognize him”).

**αὐτόν.** Accusative direct object of ἐπιγνώναι.

**24:17 εἶπεν δὲ πρὸς αὐτούς, Τίνας οἱ λόγοι οὗτοι οὓς ἀντιβάλλετε πρὸς ἀλλήλους περιπατοῦντες; καὶ ἐστάθησαν σκυθρωποί.**

**εἶπεν.** Aor act ind 3rd sg λέγω.

**δὲ.** The conjunction introduces the first new development in this episode after the scene has been set (see also Levinsohn 2000, 286).

**πρὸς αὐτούς.** Indirect object (see 1:13 on πρὸς αὐτόν).

**Τίνας.** Predicate nominative of a verbless equative clause.

**οἱ λόγοι οὗτοι.** Nominative subject of a verbless equative clause.

**οὓς.** Accusative direct object of ἀντιβάλλετε.

**ἀντιβάλλετε.** Pres act ind 2nd pl ἀντιβάλλω. Only here in the NT: “to discuss, implying conflicting opinions” (LN 33.160).

**πρὸς ἀλλήλους.** Association.

**περιπατοῦντες.** Pres act ptc masc nom pl περιπατέω (temporal).

**ἐστάθησαν.** Aor pass ind 3rd pl ἵστημι. On the voice, see “Deponency” in the Series Introduction.

**σκυθρωποί.** Manner. Marshall (894), citing Wilcox, suggests that ἐστάθησαν σκυθρωποί could be viewed as a verb phrase and rendered, “they were downcast.” Structurally, however, the adjective here is comparable to an adverbial participle that introduces the manner in which the action of the main verb was carried out (see also 20:29; cf. Acts 1:11—τί ἐστήκατε βλέποντες εἰς τὸν οὐρανόν, “Why are you standing there looking into the sky?”).

**24:18 ἀποκριθεὶς δὲ εἰς ὄνοματι Κλεοπᾶς εἶπεν πρὸς αὐτόν, Σὺ μόνος παροικεῖς Ἱερουσαλὴμ καὶ οὐκ ἔγνωσ τὰ γενόμενα ἐν αὐτῇ ἐν ταῖς ἡμέραις ταύταις;**

**ἀποκριθεὶς.** Aor mid ptc masc nom sg ἀποκρίνομαι (attendant circumstance; see also 1:19 on ἀποκριθεὶς). On the voice, see “Deponency” in the Series Introduction.

**εἰς.** Nominative subject of εἶπεν.

**ὀνόματι.** Dative of reference.

**Κλεοπᾶς.** Nominative in apposition to εἷς.

**εἶπεν.** Aor act ind 3rd sg λέγω.

**πρὸς αὐτόν.** Indirect object (see 1:13 on πρὸς αὐτόν).

**Σὺ μόνος.** Nominative subject of παροικεῖς.

**παροικεῖς.** Pres act ind 2nd sg παροικέω.

**Ἰερουσαλήμ.** The verb παροικέω is generally modified by a PP with ἐν or the adverb ἐκεῖ. Some scribes add ἐν (Λ 69 124 579), while others add εἰς (G 28 788 1346) in an attempt to clarify the syntax. As the text stands, we could take the indeclinable Ἰερουσαλήμ as either dative of location (see BDAG, 779.1) or as an accusative complement of παροικεῖς (lit. “Are you the only one inhabiting Jerusalem [as a temporary resident]”; cf. LXX Gen 17:8).

**ἔγνως.** Aor act ind 2nd sg γινώσκω. Lit. “you did not know.”

**τὰ γενόμενα.** Aor mid ptc masc acc pl γίνομαι (substantival).  
Accusative direct object of ἔγνως.

**ἐν αὐτῇ.** Locative. Lit. “in it.” The antecedent is Ἰερουσαλήμ.

**ἐν ταῖς ἡμέραις ταύταις.** Temporal.

**24:19** καὶ εἶπεν αὐτοῖς, Ποῖα; οἱ δὲ εἶπαν αὐτῷ, Τὰ περὶ Ἰησοῦ τοῦ Ναζαρηνοῦ, ὃς ἐγένετο ἀνὴρ προφήτης δυνατὸς ἐν ἔργῳ καὶ λόγῳ ἐναντίον τοῦ θεοῦ καὶ παντὸς τοῦ λαοῦ,

**εἶπεν.** Aor act ind 3rd sg λέγω.

**αὐτοῖς.** Dative indirect object of εἶπεν.

**Ποῖα.** The syntax of the interrogative adjective depends on what is thought to be implicit in this elliptical clause. The neuter adjective could be the accusative direct object of an implied ἔγνων (“I do not know what things?”) or the nominative subject of an implied ἐγένοντο ἐν αὐτῇ ἐν ταῖς ἡμέραις ταύταις (“What sort of things happened there in these days?”). The use of ὅπως in verse 20 points to the direct object view. As a unit, the interrogative clause serves as the structural direct object of εἶπεν.

**οἱ.** Nominative subject of εἶπαν (see 1:29 on ἡ).

**εἶπαν.** Aor act ind 3rd pl λέγω. On the form, see 1:61.

**αὐτῷ.** Dative indirect object of εἶπαν.

**Τὰ.** The article functions as a nominalizer, changing the PP περὶ Ἰησοῦ into either the nominative subject of an elliptical clause (“The things about Jesus the Nazarene that happened there”) or accusative

direct object of an elliptical clause (“You do not know the things about Jesus the Nazarene”), which as a whole serves as the direct object of εἶπαν. The use of ὅπως in verse 20 points to the direct object view.

**περὶ Ἰησοῦ.** Reference.

**τοῦ Ναζαρηνοῦ.** Genitive in apposition to Ἰησοῦ.

**ὁς.** Nominative subject of ἐγένετο.

**ἐγένετο.** Aor mid ind 3rd sg γίνομαι.

**άνηρ.** Predicate nominative.

**προφήτης.** Nominative in apposition to άνηρ.

**δυνατός ἐν ἔργῳ καὶ λόγῳ.** Marshall (895) notes the parallel with the description of Moses in Acts 7:22 (δυνατός ἐν λόγοις καὶ ἔργοις αὐτοῦ).

**δυνατός.** Attributive modifier of προφήτης or perhaps substantive in apposition to προφήτης (“who was a man, a prophet, one who was powerful in deed and word”).

**ἐν ἔργῳ καὶ λόγῳ.** Reference.

**ἐναντίον τοῦ θεοῦ καὶ παντός τοῦ λαοῦ.** Here, the preposition is likely not locative, but rather introduces “a participant whose viewpoint is relevant to an event—‘in the sight of, in the opinion of, in the judgment of’” (LN 90.20).

**24:20 ὅπως τε παρέδωκαν αὐτὸν οἱ ἄρχιερεῖς καὶ οἱ ἄρχοντες ἡμῶν εἰς κρίμα θανάτου καὶ ἐσταύρωσαν αὐτόν.**

**ὅπως.** This should likely be viewed as introducing an indirect question (cf. McKay, 109; Marshall, 895), “indicating how something took place” (LN 89.86), that is conjoined to Τὰ περὶ Ἰησοῦ τοῦ Ναζαρηνοῦ (v. 19; cf. v. 35). Its use with the indicative is rare (see BDAG, 718.1).

**τε.** This is the only use of τέ *solitarium* (τέ without a subsequent corresponding καὶ or τέ) in Luke. Levinsohn (2000, 109) argues that this verse “provides a non-narrative instance of τέ used to add a proposition that is of particular significance for what follows. The speech of vv. 19-24 refers in general to the things that their addressee must surely be aware of (v. 19b); τέ adds the specific event that is leading them to reexamine their expectations about Jesus (v. 21a).”

**παρέδωκαν.** Aor act ind 3rd pl παραδίωμι.

**αὐτόν.** Accusative direct object of παρέδωκαν.

- οἱ ἀρχιερεῖς καὶ οἱ ἄρχοντες.** Nominative subject of παρέδωκαν.  
**ἡμῶν.** Genitive of subordination.  
**εἰς κρίμα.** The PP functions as a marker of “entry into a state of being” (BDAG, 290.4.a).  
**θανάτου.** Epexegetical or attributive genitive. Lit. “a judgment of death.”  
**ἐσταύρωσαν.** Aor act ind 3rd pl σταυρώω.  
**αὐτόν.** Accusative direct object of ἐσταύρωσαν.

**24:21** ἡμεῖς δὲ ἠλπίζομεν ὅτι αὐτός ἐστιν ὁ μέλλων λυτροῦσθαι τὸν Ἰσραήλ· ἀλλὰ γε καὶ σὺν πᾶσιν τούτοις τρίτην ταύτην ἡμέραν ἄγει ἄφ’ οὐ ταῦτα ἐγένετο.

- ἡμεῖς.** Nominative subject of ἠλπίζομεν.  
**ἠλπίζομεν.** Impf act ind 3rd pl ἐλπίζω.  
**ὅτι.** Introduces the clausal complement of ἠλπίζομεν. This construction could also be viewed as indirect discourse with a verb of cognition (cf. 6:31 on ἴνα; 8:31 on ἴνα; McKay, 113).  
**αὐτός.** Nominative subject of ἐστιν.  
**ἐστιν.** Pres act ind 3rd sg εἶμι. On the loss of accent, see 1:18 on εἶμι.  
**ὁ μέλλων.** Pres act ptc masc nom sg μέλλω (substantival). Predicate nominative. On the semantics of μέλλω with an infinitive, see 21:7 on μέλλη.  
**λυτροῦσθαι.** Pres mid inf λυτρόομαι (complementary).  
**τὸν Ἰσραήλ.** Accusative direct object of λυτροῦσθαι.  
**ἀλλὰ γε καὶ.** This expression appears to introduce an emphatic statement that runs counter the speaker’s expectations.  
**σὺν πᾶσιν τούτοις.** Here, the preposition is a “marker of linkage” that is used “when a new factor is introduced” (BDAG, 962.3.b).  
**τρίτην ταύτην ἡμέραν.** Accusative direct object of ἄγει.  
**ἄγει.** Pres act ind 3rd sg ἄγω. The sense of the expression (lit. “he/it brings/leads this third day”) is difficult to decipher. Many take it as impersonal (“it is the third day”), but there is no evidence to support this analysis (BDAG, 16.4). Others view Jesus as the subject, and take the verb to mean, “to make use of time for a specific purpose, spend, observe” (BDAG, 16.4; cf. BDF §129; Klein, 731, n. 49): “He is spending the third day.” The evidence for this view, however, is very sparse. It may be best to supply a different subject,

“The sun(rise) brings this third day,” and view the expression as an idiom meaning, “This is now the third day.”

**ἀφ’ οὗ.** On the form and function of this temporal relative phrase, see 7:45. The gender of the relative pronoun rules out taking ἡμέραν as its antecedent.

**ταῦτα.** Nominative subject of ἐγένετο.

**ἐγένετο.** Aor mid ind 3rd sg γίνομαι.

**24:22 ἀλλὰ καὶ γυναῖκές τινες ἐξ ἡμῶν ἐξέστησαν ἡμᾶς, γενόμεναι ὀρθριναὶ ἐπὶ τὸ μνημεῖον,**

**ἀλλὰ.** The adversative conjunction introduces a clause that runs counter expectation (see also 1:60).

**γυναῖκές τινες.** Nominative subject of ἐξέστησαν.

**ἐξ ἡμῶν.** Partitive genitive. Lit. “from us.”

**ἐξέστησαν.** Aor act ind 3rd pl ἐξίστημι.

**ἡμᾶς.** Accusative direct object of ἐξέστησαν.

**γενόμεναι.** Aor mid ptc fem nom pl γίνομαι (temporal).

**ὀρθριναὶ.** Although this looks like a predicate adjective, this term is adverbial in its semantics (see BDF §243; see also v. 17 on σκυθρωποὶ and 20:29 on ἄτεκνος) and the PP should probably be viewed as the predicate of γενόμεναι.

**ἐπὶ τὸ μνημεῖον.** Locative.

**24:23 καὶ μὴ εὐροῦσαι τὸ σῶμα αὐτοῦ ἦλθον λέγουσαι καὶ ὀπτασίαν ἀγγέλων ἑωρακέναι, οἱ λέγουσιν αὐτὸν ζῆν.**

**εὐροῦσαι.** Aor act ptc fem nom pl εὐρίσκω (temporal).

**τὸ σῶμα.** Accusative direct object of εὐροῦσαι.

**αὐτοῦ.** Possessive genitive.

**ἦλθον.** Aor act ind 3rd pl ἔρχομαι.

**λέγουσαι.** Pres act ptc fem nom pl εὐρίσκω (manner).

**καὶ.** Ascensive.

**ὀπτασίαν.** Accusative direct object of ἑωρακέναι.

**ἀγγέλων.** Objective genitive.

**ἑωρακέναι.** Prf act inf ὁράω (indirect discourse).

**οἱ.** Nominative subject of λέγουσιν.

**λέγουσιν.** Pres act ind 3rd pl λέγω.

**αὐτὸν.** Accusative subject of ζῆν.

**ζῆν.** Pres act inf ζάω (indirect discourse).

**24:24** **καὶ ἀπῆλθόν** **τινες τῶν σὺν ἡμῖν ἐπὶ τὸ μνημεῖον καὶ εὔρον**  
**οὕτως καθὼς καὶ αἱ γυναῖκες εἶπον, αὐτὸν δὲ οὐκ εἶδον.**

**ἀπῆλθόν.** Aor act ind 3rd pl ἀπέρχομαι. On the second accent, see 1:13 on ἡ δέησίς.

**τινες.** Nominative subject of ἀπῆλθόν.

**τῶν.** The article functions as a nominalizer (see 1:48 on ἀπὸ τοῦ νῦν), changing the PP σὺν ἡμῖν into a partitive genitive modifier of **τινες**.

**ἐπὶ τὸ μνημεῖον.** Locative.

**εὔρον.** Aor act ind 3rd pl εὕρισκω.

**οὕτως.** Manner.

**καθὼς.** Comparative.

**αἱ γυναῖκες.** Nominative subject of εἶπον.

**εἶπον.** Aor act ind 3rd pl λέγω.

**αὐτὸν.** Accusative direct object of εἶδον. The fronting of the pronoun makes it more prominent.

**εἶδον.** Aor act ind 3rd pl ὁράω.

**24:25** **καὶ αὐτὸς εἶπεν πρὸς αὐτούς, Ὡ ἀνόητοι καὶ βραδεῖς τῇ**  
**καρδίᾳ τοῦ πιστεύειν ἐπὶ πᾶσιν οἷς ἐλάλησαν οἱ προφῆται.**

**αὐτὸς.** Nominative subject of εἶπεν. The overt subject pronoun helps mark a shift in speaker after an extended discourse by the other participant(s).

**εἶπεν.** Aor act ind 3rd sg λέγω.

**πρὸς αὐτούς.** Indirect object (see 1:13 on πρὸς αὐτὸν).

**Ὡ ἀνόητοι καὶ βραδεῖς.** Vocative. The particle ὦ is often used with the vocative to convey deep emotion (Wallace, 68–69). Lit. “O, foolish and slow . . .”

**τῇ καρδίᾳ.** Dative of reference.

**τοῦ πιστεύειν.** Pres act inf πιστεύω (exegetical).

**ἐπὶ πᾶσιν.** Typically, Luke uses the complementary dative to denote the object of belief (see 1:20; 20:5; Acts 5:14; 8:12; 16:34; 18:8a; 24:14; 27:25). The prepositions εἰς (Acts 10:43; 14:23) and ἐπὶ (here; Acts 9:42; 11:17; 16:31; 22:19), however, sometimes serve as a substitute for this construction (cf. BDAG, 364.6.b).

**οἷς.** Dative by attraction to *πᾶσιν* (see 5:9 on *ὧν*). Without attraction we would have expected *οὓς*, since the relative pronoun is the syntactic direct object of *ἐλάλησαν*.

**ἐλάλησαν.** Aor act ind 3rd pl *λαλέω*.

**οἱ προφῆται.** Nominative subject of *ἐλάλησαν*.

**24:26 οὐχὶ ταῦτα ἔδει παθεῖν τὸν Χριστὸν καὶ εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ;**

**οὐχὶ.** The negativizer indicates that a positive answer is expected to this question.

**ταῦτα.** Accusative direct object of *παθεῖν*. Fronted to make it more prominent.

**ἔδει.** Impf act ind 3rd sg *δεῖ* (impersonal).

**παθεῖν.** Aor act inf *πάσχω* and *εἰσέρχομαι* (complementary; see also 2:49 on *εἶναι*).

**τὸν Χριστὸν.** Accusative subject of *παθεῖν*.

**εἰσελθεῖν.** Aor act inf *εἰσέρχομαι* (complementary; see also 2:49 on *εἶναι*).

**εἰς τὴν δόξαν.** Locative. Used with *εἰσέρχομαι*, the PP likely refers to Jesus beginning to experience (see LN 90.70) his glory.

**αὐτοῦ.** Subjective genitive.

**24:27 καὶ ἀρξάμενος ἀπὸ Μωϋσέως καὶ ἀπὸ πάντων τῶν προφητῶν διερμήνευσεν αὐτοῖς ἐν πάσαις ταῖς γραφαῖς τὰ περὶ ἑαυτοῦ.**

**ἀρξάμενος.** Aor mid ptc masc nom sg *ἄρχω* (manner).

**ἀπὸ Μωϋσέως καὶ ἀπὸ πάντων τῶν προφητῶν.** Used with *ἄρχομαι*, *ἀπὸ* marks a starting point (cf. BDAG, 105.2.c).

**διερμήνευσεν.** Aor act ind 3rd sg *διερμηνεύω*. Here, “to explain on a more extensive and formal level the meaning of something which is particularly obscure or difficult to comprehend” (LN 33.148).

**αὐτοῖς.** Dative indirect object of *διερμήνευσεν*.

**ἐν πάσαις ταῖς γραφαῖς.** Locative.

**τὰ.** The neuter article functions as a nominalizer (see 1:48 on *ἀπὸ τοῦ νῦν*), changing the PP *περὶ ἑαυτοῦ* into the accusative direct object of *διερμήνευσεν*.



περὶ ἑαυτοῦ. Reference.

**24:28** Καὶ ἤγγισαν εἰς τὴν κώμην οὗ ἐπορεύοντο, καὶ αὐτὸς προσεποιήσατο πορρώτερον πορεύεσθαι.

**ἤγγισαν.** Aor act ind 3rd pl ἐγγίζω.

**εἰς τὴν κώμην.** Locative.

**οὗ.** The genitive relative pronoun without an antecedent functions as a locative adverb: “where” (cf. 4:16, 17; 10:1; 23:53).

**ἐπορεύοντο.** Impf mid ind 3rd pl πορεύομαι.

**αὐτὸς προσεποιήσατο πορρώτερον πορεύεσθαι.** Lit. “he pretended to go farther.”

**αὐτὸς.** Nominative subject of προσεποιήσατο.

**προσεποιήσατο.** Aor mid ind 3rd sg προσποιέω. Only here in the NT: “to engage in an action or gesture that gives the appearance of conveying specific intent” (BDAG, 884.1).

**πορρώτερον.** Comparative.

**πορεύεσθαι.** Pres mid inf πορεύομαι (complementary).

**24:29** καὶ παρεβιάσαντο αὐτὸν λέγοντες, Μείνον μεθ’ ἡμῶν, ὅτι πρὸς ἑσπέραν ἔστιν καὶ κέκλικεν ἡδὴ ἡ ἡμέρα. καὶ εἰσήλθεν τοῦ μείναι σὺν αὐτοῖς.

**παρεβιάσαντο.** Aor mid ind 3rd pl παραβιάζομαι. Only here and in Acts 16:15 in the NT: “to speak in such a way as to encourage a particular type of behavior or action” (LN 33.299).

**αὐτὸν.** Accusative direct object of παρεβιάσαντο.

**λέγοντες.** Pres act ptc masc nom pl λέγω (manner).

**Μείνον.** Aor act impv 2nd sg μένω.

**μεθ’ ἡμῶν.** Association.

**ὅτι.** Introduces a causal clause.

**πρὸς ἑσπέραν.** Temporal. Lit. “toward evening.”

**ἔστιν.** Pres ind 3rd sg εἰμί. On the retention of the accent, see 1:36 on ἔστιν.

**κέκλικεν.** Prf act ind 3rd sg κλίνω. Here, likely, “to begin to come to an end, with particular reference to the period of a day (a figurative meaning dependent upon the position of the sun)” (LN 68.51; cf. 9:12).

**ἡ ἡμέρα.** Nominative subject of κέκλικεν.

**εἰσήλθεν.** Aor act ind 3rd sg εἰσέρχομαι.  
**τοῦ μείναι.** Aor act inf μένω (purpose).  
**σὺν αὐτοῖς.** Association.

**24:30** καὶ ἐγένετο ἐν τῷ κατακλιθῆναι αὐτὸν μετ’ αὐτῶν λαβῶν τὸν ἄρτον εὐλόγησεν καὶ κλάσας ἐπέδιδου αὐτοῖς,

**ἐγένετο.** Aor mid ind 3rd sg γίνομαι. When used within a pericope, καὶ ἐγένετο tends to mark an immediate sequence of events (Decker, 85; cf. 1:23; see also 1:8 on Ἐγένετο). Here, the phrase is combined with a temporal phrase that indicates a change of scene.

**κατακλιθῆναι.** Aor mid/pass inf κατακλίνω. The verb means “to cause someone to assume a reclining (or possibly sitting) position as part of the process of eating” (LN 17.24). Used with ἐν τῷ to denote contemporaneous time (see also 1:8 on ἱερατεύειν). It is unclear whether this form should be viewed as middle (“as he took his seat”) or passive (see the translation), though the semantics of the verb make the passive reading more likely. The verb occurs only in Luke in the NT (also 7:36; 9:14, 15; 14:8). When infinitives serve as the object of a preposition, they are always articular (Burk, 81). On the use of the aorist infinitive, see 3:21 on βαπτισθῆναι.

**αὐτὸν.** Accusative subject of κατακλιθῆναι.

**μετ’ αὐτῶν.** Association.

**λαβῶν.** Aor act ptc masc nom sg λαμβάνω (attendant circumstance of εὐλόγησεν).

**τὸν ἄρτον.** Accusative direct object of λαβῶν.

**εὐλόγησεν.** Aor act ind 3rd sg εὐλογέω.

**κλάσας.** Aor act ptc masc nom sg κλάω (temporal, modifying ἐπέδιδου).

**ἐπέδιδου.** Impf act ind 3rd sg ἐπιδίδωμι. On the ingressive translation, see 1:59 on ἐκάλουν.

**αὐτοῖς.** Dative indirect object of ἐπέδιδου.

**24:31** αὐτῶν δὲ διηνοίχθησαν οἱ ὀφθαλμοὶ καὶ ἐπέγνωσαν αὐτόν· καὶ αὐτὸς ἄφαντος ἐγένετο ἀπ’ αὐτῶν.

**αὐτῶν.** Possessive genitive.

**δὲ.** The conjunction introduces the next significant development in the episode. Levinsohn (2000, 286) argues that “the absence of δέ

in vv. 25-30 suggests that Luke's purpose in relating the episode is only advanced as the two disciples recognize the fact of Jesus' resurrection for themselves." The pause in development, then, effectively sets up the return to the theme that was introduced in the episode's setting (v. 16): οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγινῶναι αὐτόν.

**διηνοίχθησαν.** Aor pass ind 3rd pl διανοίγω.  
**οἱ ὀφθαλμοὶ.** Nominative subject of διηνοίχθησαν.  
**ἐπέγνωσαν.** Aor act ind 3rd pl ἐπιγινώσκω.  
**αὐτόν.** Accusative direct object of ἐπέγνωσαν.  
**καὶ αὐτὸς ἄφαντος ἐγένετο ἀπ' αὐτῶν.** Lit. "and he became invisible from them."  
**αὐτὸς.** Nominative subject of ἐγένετο.  
**ἄφαντος.** Predicate adjective.  
**ἐγένετο.** Aor mid ind 3rd sg γίνομαι.  
**ἀπ' αὐτῶν.** Separation.

24:32 καὶ εἶπαν πρὸς ἀλλήλους, Οὐχὶ ἡ καρδία ἡμῶν καιομένη ἦν [ἐν ἡμῖν] ὡς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ, ὡς διηνοιγεν ἡμῖν τὰς γραφάς;

**εἶπαν.** Aor act ind 3rd pl λέγω. On the form, see 1:61.  
**πρὸς ἀλλήλους.** Indirect object (see 1:13 on πρὸς αὐτόν).  
**Οὐχὶ.** The negativizer indicates that a positive answer is expected to this question.  
**ἡ καρδία.** Nominative subject of καιομένη ἦν.  
**ἡμῶν.** Possessive genitive.  
**καιομένη.** Pres pass ptc fem nom sg καιώ (imperfect periphrastic). The position of the participle before the main verb likely strengthens the force of the verb phrase.  
**ἦν.** Impf ind 3rd sg εἰμί.  
**[ἐν ἡμῖν].** Locative.  
**ὡς.** Temporal.  
**ἐλάλει.** Impf act ind 3rd sg λαλέω.  
**ἡμῖν.** Dative indirect object of ἐλάλει.  
**ἐν τῇ ὁδῷ.** Locative.  
**ὡς.** Temporal. This ὡς clause stands in apposition to the preceding one.

**διήνοιγεν.** Impf act ind 3rd sg διανοιγω. Here, “to explain something which has been previously hidden or obscure” (LN 33.142).

**ἡμῖν.** Dative indirect object of διήνοιγεν. On the word order, see 1:2 on ἡμῖν.

**τάς γραφάς.** Accusative direct object of διήνοιγεν.

**24:33 και ἀναστάντες αὐτῇ τῇ ὥρᾳ ὑπέστρεψαν εἰς Ἱερουσαλήμ και εὔρον ἠθροισμένους τοὺς ἕνδεκα και τοὺς σὺν αὐτοῖς,**

**ἀναστάντες.** Aor act ptc masc nom pl ἀνίστημι (attendant circumstance). Although the participle likely indicates that they got up from their seated position, the expression could possibly indicate haste (see 1:39 on Ἀναστᾶσα . . . ἐπορεύθη . . . μετὰ σπουδῆς).

**αὐτῇ τῇ ὥρᾳ.** Dative of time. On the demonstrative use of αὐτός, see 10:21 on Ἐν αὐτῇ τῇ ὥρᾳ.

**ὑπέστρεψαν.** Aor act ind 3rd pl ὑποστρέφω.

**εἰς Ἱερουσαλήμ.** Locative.

**εὔρον.** Aor act ind 3rd pl εὕρισκω.

**ἠθροισμένους.** Prf pass ptc masc acc pl ἀθροίζω. Complement in an object-complement double accusative construction. The position of the participle helps connect it to τοὺς ἕνδεκα alone rather than to τοὺς ἕνδεκα και τοὺς σὺν αὐτοῖς (see also v. 34 on λέγοντας).

**τοὺς ἕνδεκα.** Accusative direct object of εὔρον.

**και.** The conjunction links the two participial phrases (ἠθροισμένους τοὺς ἕνδεκα and τοὺς σὺν αὐτοῖς) rather than the two NPs (τοὺς ἕνδεκα and τοὺς σὺν αὐτοῖς λέγοντας). See also verse 34 on λέγοντας.

**τοὺς σὺν αὐτοῖς.** The article functions as a nominalizer (see 1:48 on ἀπὸ τοῦ νῦν), changing the PP into the second half of the accusative direct object of εὔρον.

**σὺν αὐτοῖς.** Association.

**24:34 λέγοντας ὅτι ὄντως ἠγέρθη ὁ κύριος και ᾤφθη Σίμωνι.**

**λέγοντας.** Pres act ptc masc acc pl λέγω. Complement in an object-complement double accusative construction. Given the lack of a conjunction preceding this participle, it likely modifies only τοὺς σὺν αὐτοῖς. Thus, the comma before the participle in NA<sup>27</sup>/UBS<sup>4</sup> should be removed.

**ὅτι.** Introduces the clausal complement (direct discourse; see also 1:25 on ὅτι) of λέγοντας.

**ἠγέρθη.** Aor mid/pass ind 3rd sg ἐγείρω. The verb form could mean either “has risen” or “has been raised” (see “Deponency” in the Series Introduction).

**ὁ κύριος.** Nominative subject of ἠγέρθη.

**ᾤφθη.** Aor pass ind 3rd sg ὀράω. See also 1:11.

**Σίμωνι.** Dative complement of ᾤφθη. See also 1:11 on αὐτῶ.

**24:35 καὶ αὐτοὶ ἐξηγοῦντο τὰ ἐν τῇ ὁδῷ καὶ ὡς ἐγνώσθη αὐτοῖς ἐν τῇ κλάσει τοῦ ἄρτου.**

**αὐτοὶ.** Nominative subject of ἐξηγοῦντο.

**ἐξηγοῦντο.** Impf mid ind 3rd pl ἐξηγέομαι.

**τὰ.** The article functions as a nominalizer (see 1:48 on ἀπὸ τοῦ νῦν), changing the prepositional phrase ἐν τῇ ὁδῷ into the accusative direct object of ἐξηγοῦντο.

**ἐν τῇ ὁδῷ.** Locative.

**ὡς.** Introduces a clausal complement of ἐξηγοῦντο (see also 6:4; 8:47; cf. Acts 10:38) that is conjoined with the direct object τὰ ἐν τῇ ὁδῷ. The use of ὡς likely places more focus on manner than ὅτι would convey (cf. Culy and Parsons, 212).

**ἐγνώσθη.** Aor pass ind 3rd sg γινώσκω.

**αὐτοῖς.** Dative indirect object of ἐγνώσθη.

**ἐν τῇ κλάσει.** Rather than attempting to locate a specific adverbial nuance like temporal (“he was made known to them when the bread was broken”) or instrumental (“he was made known to them by the breaking of the bread”), it may be better to maintain that the PP simply points to the context (see 1:78 on ἐν οἴκ) for the action of the verb.

**τοῦ ἄρτου.** Objective genitive.

### Luke 24:36-49

<sup>36</sup>Now, while they were saying these things, he (suddenly) stood among them and said to them, “Peace be with you!” <sup>37</sup>But being startled and terrified, they began to think they were seeing a ghost. <sup>38</sup>Then he said to them, “Why are you troubled? And why do doubts arise in your hearts? <sup>39</sup>Look at my hands and my feet; (see)

that it is me. Touch me and see (that it is true), because a ghost does not have flesh and bones, as you (can) see I have.”<sup>40</sup>When he had said this, he showed them (his) hands and feet.<sup>41</sup>And while they were still unable to believe (what was happening) because of (their) joy, and were amazed, he said to them, “Do you have anything to eat here?”<sup>42</sup>So, they gave him a piece of broiled fish,<sup>43</sup>and he took it and ate it in front of them.

<sup>44</sup>Then he said to them, “These were my words that I spoke to you while I was still with you, that it is necessary for everything that was written about me in the Law of Moses and the Prophets and the Psalms to be fulfilled.”<sup>45</sup>Then he opened their minds to understand the Scriptures<sup>46</sup>and said to them, “Thus it was written, that the Christ would suffer, rise from the dead on the third day,<sup>47</sup>and repentance for the forgiveness of sins would be preached in his name in all nations, beginning at Jerusalem.<sup>48</sup>You are witnesses of these things.<sup>49</sup>I am sending you what my Father promised. So, stay in the city until you are clothed with power from on high.”

**24:36 Ταῦτα δὲ αὐτῶν λαλούντων αὐτὸς ἔστη ἐν μέσῳ αὐτῶν καὶ λέγει αὐτοῖς, Εἰρήνη ὑμῖν.**

**Ταῦτα.** Accusative direct object of λαλούντων.

**αὐτῶν.** Genitive subject of λαλούντων.

**λαλούντων.** Pres act ptc masc gen pl λαλέω. Genitive absolute (see 2:2 on ἡγεμονεύοντος), temporal.

**αὐτὸς.** Nominative subject of ἔστη.

**ἔστη.** Aor act ind 3rd sg ἵστημι.

**ἐν μέσῳ.** Locative.

**αὐτῶν.** Partitive genitive.

**λέγει.** Pres act ind 3rd sg λέγω. On the significance of the historical present, see 7:40 on φησίν.

**αὐτοῖς.** Dative indirect object.

**Εἰρήνη ὑμῖν.** This verbless clause functions as the clausal direct object of λέγει.

**Εἰρήνη.** Nominative subject of a verbless clause.

**ὑμῖν.** Dative of advantage.

**24:37** πτοηθέντες δὲ καὶ ἔμφοβοι γενόμενοι ἐδόκουν πνεῦμα θεωρεῖν.

**πτοηθέντες.** Aor pass ptc masc nom pl πτοέομαι (causal; see further below on γενόμενοι). If the καὶ joins the participle and adjective rather than the two participles, then πτοηθέντες . . . καὶ ἔμφοβοι would function as the compound predicate of γενόμενοι.

**δὲ καί.** Here, δέ introduces a new development in the narrative while καὶ joins the two participles (cf. 2:4).

**ἔμφοβοι.** Predicate adjective.

**γενόμενοι.** Aor mid ptc masc nom pl γίνομαι (causal). Kwong lists this participle (along with πτοηθέντες) as the only example in Luke where a result construction precedes the main verb. Although thinking one is seeing a ghost would lead to fear, the text should probably be read as indicating an initial alarm and fear that settles into the belief that they must be seeing a ghost.

**ἐδόκουν.** Impf act ind 3rd pl δοκέω. On the ingressive translation, see 1:59 on ἐκάλουν.

**πνεῦμα.** Accusative direct object of θεωρεῖν.

**θεωρεῖν.** Pres act inf θεωρέω (indirect discourse with a verb of cognition; cf. 1:22 on ὅτι).

**24:38** καὶ εἶπεν αὐτοῖς, Τί τεταραγμένοι ἐστέ καὶ διὰ τί διαλογισμοὶ ἀναβαίνουσιν ἐν τῇ καρδίᾳ ὑμῶν;

**εἶπεν.** Aor act ind 3rd sg λέγω.

**αὐτοῖς.** Dative indirect object of εἶπεν.

**τεταραγμένοι.** Prf pass ptc masc nom pl ταρασσω (perfect periphrastic).

**ἐστέ.** Pres ind 2nd pl εἰμί.

**διὰ τί.** Causal. Lit. “because of what?”

**διαλογισμοὶ.** Nominative subject of ἀναβαίνουσιν.

**ἀναβαίνουσιν.** Pres act ind 3rd pl ἀναβαίνω.

**ἐν τῇ καρδίᾳ.** Locative. See also 1:66 on ἐν τῇ καρδίᾳ.

**ὑμῶν.** Possessive genitive.

**24:39** ἴδετε τὰς χεῖράς μου καὶ τοὺς πόδας μου ὅτι ἐγὼ εἰμι αὐτός· ψηλαφήσατέ με καὶ ἴδετε, ὅτι πνεῦμα σάρκα καὶ ὀστέα οὐκ ἔχει καθὼς ἐμὲ θεωρεῖτε ἔχοντα.

- ἴδετε.** Aor act impv 2nd pl ὀράω.  
**τὰς χεῖράς . . . καὶ τοὺς πόδας.** Accusative direct object of ἴδετε.  
 On the second accent on χεῖράς, see 1:13 on ἡ δέησις.  
**μου . . . μου.** Possessive genitives.  
**ὅτι ἐγὼ εἰμι αὐτός.** Lit. “that I am he” or “I am myself.”  
**ὅτι.** Introduces the clausal complement of ἴδετε that stands in apposition to the direct object τὰς χεῖράς . . . καὶ τοὺς πόδας.  
 Alternatively, the ὅτι could be viewed as epexegetical.  
**ἐγὼ.** Nominative subject of εἰμι.  
**εἰμι.** Pres ind 1st sg εἰμί.  
**αὐτός.** Predicate nominative.  
**ψηλαφήσατέ.** Aor act impv 2nd pl ψηλαφάω.  
**με.** Accusative direct object of ψηλαφήσατέ. On the second accent, see 1:13 on ἡ δέησις.  
**ἴδετε.** Aor act impv 2nd pl ὀράω.  
**ὅτι.** Introduces a causal clause.  
**πνεῦμα.** Nominative subject of ἔχει.  
**σάρκα καὶ ὀστέα.** Accusative direct object of ἔχει.  
**ἔχει.** Pres act ind 3rd sg ἔχω.  
**καθώς.** Comparative.  
**ἐμὲ.** Accusative direct object of θεωρεῖτε.  
**θεωρεῖτε.** Pres act ind 2nd pl θεωρέω.  
**ἔχοντα.** Pres act ptc masc acc sg ἔχω. Complement in an object-complement double accusative construction.

**24:40 καὶ τοῦτο εἰπὼν ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας.**

- τοῦτο.** Accusative direct object of εἰπὼν.  
**εἰπὼν.** Aor act ptc masc nom sg λέγω (temporal).  
**ἔδειξεν.** Aor act ind 3rd sg δείκνυμι.  
**αὐτοῖς.** Dative indirect object of ἔδειξεν. On the word order, see 1:2 on ἡμῖν.  
**τὰς χεῖρας καὶ τοὺς πόδας.** Accusative direct object of ἔδειξεν.

**24:41 ἔτι δὲ ἀπιστούντων αὐτῶν ἀπὸ τῆς χαρᾶς καὶ θαυμαζόντων εἶπεν αὐτοῖς, Ἔχετε τι βρώσιμον ἐνθάδε;**

- ἔτι.** Temporal.  
**ἀπιστούντων.** Pres act ptc masc gen pl ἀπιστέω. Genitive abso-



lute (see 2:2 on ἡγεμονεύοντος), temporal. Lit. “while they were still not believing.”

**αὐτῶν.** Accusative subject of ἀπιστούντων.

**ἀπὸ τῆς χαρᾶς.** Causal.

**θαυμαζόντων.** Pres act ptc masc gen pl θαυμάζω. Genitive absolute (see 2:2 on ἡγεμονεύοντος), temporal.

**εἶπεν.** Aor act ind 3rd sg λέγω.

**αὐτοῖς.** Dative indirect object of εἶπεν.

**Ἔχετε.** Pres act ind 2nd pl ἔχω. On the second accent, see 1:13 on ἡ δέησις.

**τι βρώσιμον.** Accusative direct object of Ἔχετε. The adjective βρώσιμος occurs only here in the NT: “pertaining to what can be eaten” (LN 23.4).

#### 24:42 οἱ δὲ ἐπέδωκαν αὐτῷ ἰχθύος ὀπτοῦ μέρος·

**οἱ.** The nominative article functions as the subject of ἐπέδωκαν (see also 1:29 on ἡ).

**ἐπέδωκαν.** Aor act ind 3rd pl ἐπιδίδωμι.

**αὐτῷ.** Dative indirect object of ἐπέδωκαν. On the word order, see 1:2 on ἡμῖν.

**ἰχθύος ὀπτοῦ.** Partitive genitive.

**μέρος.** Accusative direct object of ἐπέδωκαν.

#### 24:43 καὶ λαβὼν ἐνώπιον αὐτῶν ἔφαγεν.

**λαβὼν.** Aor act ptc masc nom sg λαμβάνω (attendant circumstance or temporal).

**ἐνώπιον αὐτῶν.** Locative.

**ἔφαγεν.** Aor act ind 3rd sg ἐσθίω.

24:44 Εἶπεν δὲ πρὸς αὐτούς, Οὗτοι οἱ λόγοι μου οὓς ἐλάλησα πρὸς ὑμᾶς ἔτι ὧν σὺν ὑμῖν, ὅτι δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωϋσέως καὶ τοῖς προφήταις καὶ ψαλμοῖς περὶ ἐμοῦ.

**Εἶπεν.** Aor act ind 3rd sg λέγω.

**πρὸς αὐτούς.** Indirect object (see 1:13 on πρὸς αὐτὸν).

**Οὗτοι.** Predicate nominative of a verbless equative clause. The demonstrative is cataphoric, pointing forward to the ὅτι clause (see also 10:11 on τοῦτο). Lit. “My words that I spoke . . . were these.”

οἱ λόγοι. Nominative subject of a verbless equative clause.  
 μου. Subjective genitive.  
 οὓς. Accusative direct object of ἐλάλησα.  
 ἐλάλησα. Aor act ind 1st sg λαλέω.  
 πρὸς ὑμᾶς. Indirect object (see 1:13 on πρὸς αὐτόν).  
 ἔτι. Temporal.  
 ὧν. Pres ptc masc nom sg εἰμί (temporal).  
 σὺν ὑμῖν. Association.  
 ὅτι. Introduces a clause that is exegetical to Οὗτοι.  
 δεῖ. Pres act ind 3rd sg δεῖ (impersonal).  
 πληρωθῆναι. Aor pass inf πληρῶ (complementary; see also 2:49 on εἶναι).  
 πάντα τὰ γεγραμμένα. Prf pass ptc neut acc pl γράφω (substantival). Accusative subject of πληρωθῆναι.  
 ἐν τῷ νόμῳ Μωϋσέως καὶ τοῖς προφήταις καὶ ψαλμοῖς. Locative.  
 περὶ ἐμοῦ. Reference.

**24:45 τότε διήνοιξεν αὐτῶν τὸν νοῦν τοῦ συνιέναι τὰς γραφάς·**

τότε. Temporal.  
 διήνοιξεν. Aor act ind 3rd sg διανοίγω.  
 αὐτῶν. Possessive genitive.  
 τὸν νοῦν. Accusative direct object of διήνοιξεν.  
 τοῦ συνιέναι. Pres act inf συνίημι (purpose). Given the fact that the opening of their minds is followed by an explanation from the Scriptures, it is less likely that the infinitive introduces result.  
 τὰς γραφάς. Accusative direct object of συνιέναι.

**24:46 καὶ εἶπεν αὐτοῖς ὅτι Οὕτως γέγραπται παθεῖν τὸν Χριστὸν καὶ ἀναστῆναι ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ,**

εἶπεν. Aor act ind 3rd sg λέγω.  
 αὐτοῖς. Dative indirect object of εἶπεν.  
 ὅτι. Introduces the clausal complement (direct discourse; see also 1:25 on ὅτι) of εἶπεν.  
 Οὕτως. The demonstrative adverb of manner is cataphoric, pointing forward to the exegetical infinitives (see also 10:11 on τοῦτο).

**γέγραπται.** Prf pass ind 3rd sg γράφω. On the force of the perfect, see 2:23.

**παθεῖν.** Aor act inf πάσχω (exegetical to Οὕτως).

**τὸν Χριστόν.** Accusative subject of παθεῖν.

**ἀναστήναι.** Aor act inf ἀνίστημι (exegetical to Οὕτως).

**ἐκ νεκρῶν.** Source.

**τῇ τρίτῃ ἡμέρᾳ.** Temporal.

**24:47 καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ μετάνοιαν εἰς ἄφεσιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη. ἀρξάμενοι ἀπὸ Ἱερουσαλήμ**

**κηρυχθῆναι.** Aor pass inf κηρύσσω (exegetical to Οὕτως).

**ἐπὶ τῷ ὀνόματι.** The PP is a “marker in idiom of authorization” (BDAG, 366.17; cf. 21:8).

**αὐτοῦ.** Possessive genitive.

**μετάνοιαν.** Accusative subject of κηρυχθῆναι.

**εἰς ἄφεσιν.** Purpose.

**ἁμαρτιῶν.** Objective genitive.

**εἰς πάντα τὰ ἔθνη.** Locative: “of direction toward something without ref. to bodily motion” (BDAG, 289.1.b.β).

**ἀρξάμενοι.** Aor mid ptc masc nom pl ἄρχω (manner, modifying κηρυχθῆναι). If one accepts the punctuation of NA<sup>27</sup>/UBS<sup>4</sup>, then the participle would go with the following clause (e.g., “<sup>47</sup>and that repentance and forgiveness of sins is to be proclaimed in his name to all nations. Beginning from Jerusalem <sup>48</sup>you are witnesses of these things”; NRSV footnote). On the whole, however, it is unlikely that the participle would go with a verbless clause. Furthermore, the semantics of εἰς πάντα τὰ ἔθνη makes the specification of a starting point quite natural. It is preferable, then, to place the period after Ἱερουσαλήμ (see the translation; cf. NRSV; Omanson, 157).

**ἀπὸ Ἱερουσαλήμ.** Used with ἀρχομαι, ἀπό marks a starting point (cf. BDAG, 105.2.c).

**24:48 ὑμεῖς μάρτυρες τούτων.**

**ὑμεῖς.** Nominative subject of a verbless equative clause.

**μάρτυρες.** Predicate nominative of a verbless equative clause.

**τούτων.** Objective genitive or genitive of reference.

**24:49** καὶ [ιδού] ἐγὼ ἀποστέλλω τὴν ἐπαγγελίαν τοῦ πατρὸς μου ἐφ’ ὑμᾶς· ὑμεῖς δὲ καθίσατε ἐν τῇ πόλει ἕως οὗ ἐνδύσησθε ἐξ ὕψους δύναμιν.

[ιδού]. See 1:20.

**ἐγὼ.** Nominative subject of ἀποστέλλω.

**ἀποστέλλω.** Pres act ind 1st sg ἀποστέλλω.

**τὴν ἐπαγγελίαν τοῦ πατρὸς μου.** Lit. “the promise of my father.”

**τὴν ἐπαγγελίαν.** Accusative direct object of ἀποστέλλω.

**τοῦ πατρὸς.** Subjective genitive.

**μου.** Genitive of relationship.

**ἐφ’ ὑμᾶς.** Locative (see 1:12 on ἐπ’ αὐτόν). Lit. “upon you.”

**ὑμεῖς.** Nominative subject of καθίσατε. The explicit subject pronoun adds force to the command.

**καθίσατε.** Aor act impv 2nd pl καθίζω. Here, “to remain for some time in a place, often with the implication of a settled situation” (LN 85.63).

**ἐν τῇ πόλει.** Locative.

**ἕως οὗ.** The preposition and relative pronoun may be combined to form an idiomatic relative phrase (cf. Culy 1989b, 75–76) meaning, “at which time” or “until the time when.” It is likely slightly more emphatic than the simple ἕως.

**ἐνδύσησθε.** Aor mid subj 2nd pl ἐνδύω. Subjunctive with ἕως. Lit. “you put on power.”

**ἐξ ὕψους.** Source. Here, ὕψος is likely a euphemism for “God” (cf. LN 1.13).

**δύναμιν.** Accusative direct object of ἐνδύσησθε.

### Luke 24:50-53

<sup>50</sup>Then he brought them out as far as Bethany, and, raising his hands, he blessed them. <sup>51</sup>And it happened that while he was blessing them, he departed from them and was brought up into heaven. <sup>52</sup>And they, after they had worshiped him, returned to Jerusalem with great joy; <sup>53</sup>and they were continually in the temple praising God.

**24:50** Ἐξήγαγεν δὲ αὐτοὺς [ἔξω] ἕως πρὸς Βηθανίαν, καὶ ἐπάρας τὰς χεῖρας αὐτοῦ εὐλόγησεν αὐτούς.

**Ἐξήγαγεν.** Aor act ind 3rd sg ἐξάγω.

**αὐτούς.** Accusative direct object of Ἐξήγαγεν.

[ἔξω]. Locative.

**ἕως.** Here, used with πρὸς, the preposition is a “marker of limit reached” (see BDAG, 423.3.c).

**πρὸς Βηθανίαν.** Spatial.

**ἐπάρας.** Aor act ptc masc nom sg ἐπαίρω (attendant circumstance).

**τὰς χεῖρας.** Accusative direct object of ἐπάρας.

**αὐτοῦ.** Possessive genitive.

**εὐλόγησεν.** Aor act ind 3rd sg εὐλογέω.

**αὐτούς.** Accusative direct object of εὐλόγησεν.

**24:51** καὶ ἐγένετο ἐν τῷ εὐλογεῖν αὐτὸν αὐτοὺς διέστη ἀπ’ αὐτῶν καὶ ἀνεφέρετο εἰς τὸν οὐρανόν.

**ἐγένετο.** Aor mid ind 3rd sg γίνομαι. See 1:8 on Ἐγένετο.

**εὐλογεῖν.** Pres act inf εὐλογέω. Used with ἐν τῷ to denote contemporaneous time (see also 1:8 on ἱερατεύειν). When infinitives serve as the object of a preposition, they are always articular (Burk, 81).

**αὐτὸν.** Accusative subject of εὐλογεῖν.

**αὐτούς.** Accusative direct object of εὐλογεῖν.

**διέστη.** Aor act ind 3rd sg δίστημι. Used in this manner, Louw and Nida (15.50) argue that the verb carries the nuance, “to move away from, with the possible implication of definitiveness of separation.”

**ἀπ’ αὐτῶν.** Separation.

**ἀνεφέρετο.** Impf pass ind 3rd sg ἀναφέρω.

**εἰς τὸν οὐρανόν.** Locative.

**24:52** καὶ αὐτοὶ προσκυνήσαντες αὐτὸν ὑπέστρεψαν εἰς Ἱερουσαλήμ μετὰ χαρᾶς μεγάλης

**αὐτοὶ.** Nominative subject of ὑπέστρεψαν.

**προσκυνήσαντες.** Aor act ptc masc nom pl προσκύνεω (temporal).

**αὐτόν.** Accusative direct object of προσκυνήσαντες.

**ὑπέστρεψαν.** Aor act ind 3rd pl ὑποστρέφω.

**εἰς Ἱερουσαλήμ.** Locative.

**μετὰ χαρᾶς μεγάλης.** Manner.

**24:53 καὶ ἦσαν διὰ παντός ἐν τῷ ἱερῷ εὐλογοῦντες τὸν θεόν.**

**ἦσαν.** Impf ind 3rd pl εἰμί.

**διὰ παντός.** Temporal. A fairly common idiomatic expression (see, e.g., Matt 18:10; Acts 2:25; 10:2; 24:16), meaning “always,” that may have come from διὰ παντός νυκτός καὶ ἡμέρας (Culy and Parsons, 38).

**ἐν τῷ ἱερῷ.** Locative.

**εὐλογοῦντες.** Pres act ptc masc nom pl εὐλογέω. Although the participle could be part of an imperfect periphrastic construction with ἦσαν (see also 1:10 on προσευχόμενον), given the fact that ἐν τῷ ἱερῷ is a natural predicate for ἦσαν, it is better to view εὐλογοῦντες as either an attendant circumstance (see 1:24 on λέγουσα) or introducing how they spent their time in the temple (manner).

**τὸν θεόν.** Accusative direct object of εὐλογοῦντες.



## GLOSSARY

**Adjectivizer**—In Greek syntax, this term refers to an article that is used to change a non-adjective into an adjectival modifier. Thus, in the phrase, ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τὸν οὐρανόν, the article τῶν changes the prepositional phrase, ὑπὸ τὸν οὐρανόν, into an attributive modifier of παντὸς ἔθνους.

**Anaphoric**—Referring back to, i.e., coreferential with, a preceding word or group of words. Thus, pronouns are anaphoric references to participants that have already been introduced into the discourse.

**Anarthrous**—Lacking an article.

**Antecedent**—An element that is referred to by another expression that follows it. Thus, the antecedent of a relative pronoun is that element in the preceding context to which the relative clause provides additional information.

**Apodosis**—The second part (“then” clause) in a conditional construction.

**Arthrous/Articular**—Including an article.

**Ascensive**—In Greek, this term is most often used in relation to conjunctions, especially καί. It refers to a usage that is intensive or expresses a final addition or point of focus. In such instances, the conjunction is typically translated, “even.”

**Aspect**—This term is used in relation to verb tense and refers to the writer’s/speaker’s subjective choice of how to portray the verbal action, e.g., perfective or imperfective.

**Asyndeton**—Linking clauses without the use of a conjunction.

**Attraction**—Relative pronouns at times take on or “attract” to the case of their antecedent. For example, in the text, Πάντων δὲ θαυμαζόντων ἐπὶ πᾶσιν οἷς ἐποίει εἶπεν πρὸς τοὺς μαθητὰς αὐτοῦ (“While everyone was marveling at all that he was doing, he said



to his disciples”), the expected case for the relative pronoun would be accusative (οὓς), since it functions as the direct object of ἐποίησεν. Instead, it has been attracted to the case of its antecedent (παῖσιν).

**Background**—This term is used to refer to information that is off the event line, or storyline, i.e., those events or material that do not move the narrative forward. Instead, background information comments on, amplifies, or otherwise supports the narration.

**Cataphoric**—Referring forward to, i.e., coreferential with, a following word or group of words. The demonstrative οὗτος is frequently used in this manner.

**Causative**—Causative verbs or constructions denote that a new state of affairs is brought about or “caused” by the action of the verb or construction. Both δίδωμι and ποιέω are examples of verbs that can be used to form a causative construction. For example, in the text, δὸς τοῖς δούλοις σου μετὰ παρηρησίας πάσης λαλεῖν τὸν λόγον σου (lit. “Give to your servants to speak your word with all boldness”) the imperative and infinitive verbs (δὸς and λαλεῖν) form a causative verb phrase (“cause to speak”).

**Clausal complement**—This type of complement is structurally a direct object, but since it is a clause rather than a noun phrase scholars often use the language of “complement” rather than “direct object.” For example, ὅτι is often used to introduce complement clauses with verbs of speech that represent what was said: λέγω γὰρ ὑμῖν ὅτι δύναται ὁ θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ (“For I tell you that God is able to raise up children for Abraham from these stones.”)

**Cognition**—A verb of cognition is a verb that refers to some sort of mental process.

**Complement**—In the handbook, this term is used in two ways in addition to its use in the phrase, “clausal complement”: (1) A constituent, other than an accusative direct object, that is required to complete a verb phrase. Verbs that include a prepositional prefix often take a complement whose case is determined by the prefix. For example, verbs with the prefix συν- characteristically take a dative complement. (2) The second element in a double accusative construction, which completes the verbal idea. In the sentence, “I call my son Superman,” Superman would be the complement.

**Constructio ad sensum**—Lit. “construction according to sense.” A construction that follows the sense of the expression rather than strict grammatical rules, e.g., the use of a plural verb with a subject that is syntactically singular but refers to a group of people.

**Crisis**—The merging of two words through the use of contraction, e.g., *καῖμοι* for *καὶ ἔμοι*.

**Doublet**—Two near synonyms that are joined by a *καὶ* and used to express a single idea (often also referred to as hendiadys). Doublets in Greek, such as *τέρατα καὶ σημεῖα* tend to serve as a way of intensifying the semantics of the conjoined terms.

**Enclitic**—A clitic is a word that appears as a discreet word in the syntax but is pronounced as if it were part of another word. *Enclitics* “give” their accent to the *preceding* word.

**Equative verb/clause**—An equative verb, like *εἶμί*, *γίνομαι*, or *ὑπάρχω*, is a verb that joins a subject and predicate to form an equative clause (“something is something”), e.g., *Ἡ γενεὰ αὕτη γενεὰ πονηρὰ ἐστίν* (“This generation is a wicked generation”).

**Foreground**—This term is used to refer to information that is on the event line, or storyline, i.e., those events that move the narrative forward.

**Fronting**—Placing a constituent earlier in the sentence than its default order, most commonly in a pre-verbal position.

**Genitive of relationship**—Wallace (83) prefers to limit this label to *familial* relationships, but we have followed Young (25–26) in applying it to a variety of *social* relationships as well, including slaves, friends, and enemies.

**Headless relative clause**—A relative clause with no expressed antecedent, e.g., “He is doing *that which is not lawful*.”

**Inclusio**—An “envelope” or “bookend” structure in which the same or similar language is used to begin and end a unit of discourse.

**Internally headed relative clause**—A relative clause in which the antecedent (head noun) is located inside the relative clause that modifies it.

**Litotes**—A figure of speech in which a statement is made by negating the opposite idea. For example, “she is *not a bad* tennis player” means “she is a *good* tennis player.”

**Marked**—Departing from the normal or neutral pattern, or having no additive features. At various levels of grammar, speakers/writers have a choice between various options. One option will typically be viewed as the “default” or “unmarked” member of the set. The other members are “marked.” Something that is “marked” may be more prominent, in focus, emphatic, etc.

**Metonymy/Metonym**—Metonymy is a figure of speech in which one term is used in place of another with which it is associated. In the expression, “he was reading the prophet Isaiah,” the writer (“the prophet Isaiah”) is used as a metonym for his writings (“the book that the prophet Isaiah wrote”).

**Nominal (clause)**—A nominal is a noun or something that functions like a noun. In a nominal clause, a nominative noun stands alone in the clause without a verb, and sometimes without any other elements.

**Nominalizer**—In Greek syntax, this term refers to an article that is used to change a word, phrase, or clause into a substantive. Most commonly, nominalizers are used to make an adjective or participle substantival.

**Periodic sentence**—One extended sentence or “period,” which BDF (§464) defines as “the organization of a considerable number of clauses and phrases into a well-rounded unit.”

**Point of departure**—This expression refers to constituents that occur at the beginning of a clause or sentence and provide a starting place for a communication (Levinsohn 2000, 42).

**Prominence**—The “semantic and grammatical elements of discourse that serve to set aside certain subjects, ideas or motifs of the author as more or less semantically or pragmatically significant than others” (Reed, 75–76).

**Protasis**—The first part (“if” clause) in a conditional construction.

**Redundant quotative frame**—“The use of extra verbs of speaking to ‘frame’ or introduce a speech, which are meant to draw attention to a surprising or important speech that follows” (Runge §7).

**Solitarium**—The phrase, *τε solitarium*, refers to the use of *τε* without an accompanying conjunction, such as *καί*.

**Synecdoche**—A figure of speech in which one term is used in place of another with which it is associated, specifically involving a part-whole relationship. In the sentence, “Do you have your own wheels?” the word “wheels” stands for the entire “vehicle” of which it is a part.

**Tail-head construction**—This literary device uses the same content at the end of one discourse segment and at the beginning of the next to tie the two together. It is typically used to slow down the narrative before something surprising or important (Runge §8.2).

**Tautology**—An unnecessary repetition of material that is readily available in the immediate context.

**Tendential**—Used of verb tense to refer to something that is intended or about to occur.

**Topic construction**—In the handbook, this term is used in relation to the phenomenon that linguists refer to as left-dislocation. This literary device introduces “the next primary topic of the discourse” (Runge §14.2) by placing it at the beginning of the sentence and then picking it up with a resumptive pronoun in the actual sentence. For example, “The struggling student in my Greek class, he passed his mid-term exam with flying colors.”

**Unmarked**—The unmarked or default choice between two or more options refers to a writer choosing not to signal the presence of some feature (Runge §9.2).

**Zeugma**—A construction in which two constituents modify a single verb even though only one of them literally makes sense as a modifier of that verb.



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