

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

GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Gospel according to Luke, Chapter 1

KATA ΛΟΥΚΑΝ Α΄

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

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

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

Discourse structure of the chapter

A · 1:1–4

The literary preface to Theophilus

A single periodic sentence in polished classical Greek: because many have undertaken to compile a narrative (1) handed down by eyewitnesses-turned-ministers (2), Luke too, having investigated everything carefully from the first, resolves to write an orderly account for Theophilus (3), that he may know the certainty of his catechesis (4).

B · 1:5–25

The annunciation of John to Zechariah

The style shifts to Septuagintal narrative: the righteous but childless priestly couple Zechariah and Elizabeth (5–7); as Zechariah offers incense, Gabriel appears and announces a son, John, an Elijah-like forerunner (8–17); doubting, Zechariah is struck mute as a sign (18–22); his service done, he returns home, Elizabeth conceives and secludes herself, praising God for removing her reproach (23–25).

C · 1:26–38

The annunciation to Mary

In the sixth month Gabriel is sent to the virgin Mary of Nazareth, betrothed to Joseph of David's house (26–27); his grace-laden greeting troubles her (28–29); he announces Jesus, Son of the Most High and Davidic king of an endless kingdom (30–33); to her question he answers that the Spirit will overshadow her, so the child is holy, the Son of God (34–35); citing Elizabeth's pregnancy as a sign that nothing is impossible with God (36–37), Mary consents as the Lord's servant (38).

D · 1:39–56

The Visitation and the Magnificat

Mary hurries to the hill country and greets Elizabeth (39–40); the unborn John leaps and the Spirit-filled Elizabeth blesses Mary as the mother of her Lord and as one who believed (41–45); Mary responds with the Magnificat — magnifying God her Savior for regarding her lowliness (46–49), whose mercy and great reversal scatter the proud and lift the lowly (50–53), keeping his covenant mercy to Abraham's seed (54–55); she stays three months and returns home (56).

E · 1:57–66

The birth and naming of John

Elizabeth bears a son and neighbors rejoice at the Lord's mercy (57–58); at the eighth-day circumcision the family would name him Zechariah, but Elizabeth insists on John (59–61); appealed to by signs, the mute Zechariah writes 'His name is John,' and all marvel (62–63); at once his speech returns and he blesses God (64), and awe spreads through the Judean hills as people ponder what the child will be, for the Lord's hand was with him (65–66).

F · 1:67–80

The Benedictus of Zechariah

Spirit-filled, Zechariah prophesies (67): blessed be the God of Israel who has visited and redeemed his people, raising a Davidic horn of salvation (68–69) as the prophets foretold (70–71), to fulfil the covenant-oath sworn to Abraham — that, rescued, we might serve God in holiness all our days (72–75); the infant John is hailed as prophet of the Most High, forerunner giving knowledge of salvation in the forgiveness of sins (76–77), through the tender mercy by which the dawn from on high will visit, shining on those in darkness and guiding feet into the way of peace (78–79); the child grows and waits in the wilderness until his showing to Israel (80).

1 Ἐπειδήπερ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων,

Inasmuch as many have undertaken to compile a narrative concerning the things that have been accomplished among us,

PREFACE — PROTASIS Ἐπειδήπερ The single periodic sentence of vv.1–4, the most polished classical Greek in the NT, opens with the literary causal conjunction ἐπειδήπερ (a NT hapax): the existence of many prior accounts is the occasion for Luke's own.

Ἐπειδήπερ

inasmuch as

causal conjunction (introduces protasis)

Ἐπειδήπερ: 'seeing that, inasmuch as'; a NT hapax of refined literary register, marking the periodic preface.

πολλοὶ

many

Nominative

subject (substantival adj.)

πολύς: 'many'; the prior narrators, neither named nor disparaged.

ἐπεχείρησαν

have undertaken

Aor Act Indic 3 Pl · ἐπιχειρέω

main verb (protasis)

→ constative aorist

ἐπιχειρέω: lit. 'put the hand to,' undertake an enterprise (cf. Acts 9:29; 19:13).

ἀνατάξασθαι

to compile

Aor Mid Inf · ἀνατάσσομαι

complementary infinitive

→ constative aorist

ἀνατάσσομαι: 'arrange in order, draw up'; a literary term for composing an orderly account.

διήγησιν

a narrative

Accusative

direct object of ἀνατάξασθαι

διήγησις: 'narrative, account'; a NT hapax, the technical word for a historiographical narration.

περὶ

concerning

preposition + genitive (reference)

τῶν

the

Genitive

article

πεπληροφορημένων

having been accomplished/fulfilled

Perf Pass Ptc · Gen Pl Neut · πληροφορέω

attributive participle (substantival w/ πραγμάτων)

→ intensive perfect

πληροφορέω: 'fully accomplish, bring to fullness'; the events are not bare facts but the fulfilment of God's purpose.

ἐν

among

preposition + dative (sphere)

ἡμῖν

us

Dative

dat. of sphere (the believing community)

πραγμάτων

things/events

Genitive

object of περί

πρᾶγμα: 'deed, matter, event'; the accomplished facts of the gospel story.

2 καθὼς παρέδωσαν ἡμῖν οἱ ἀπ' ἀρχῆς αὐτόπται καὶ ὑπηρέται γενόμενοι τοῦ λόγου,

just as those who from the beginning were eyewitnesses and servants of the word delivered them to us,

PREFACE — COMPARATIVE CLAUSE **καθὼς** A comparative clause anchoring the prior accounts in the tradition handed down by eyewitnesses-turned-ministers — Luke claims continuity with apostolic testimony.

καθὼς

just as

comparative conjunction

παρέδωσαν

delivered/handed down

Aor Act Indic 3 Pl · παραδίδωμι

main verb (comparative clause)

→ constative aorist

παραδίδωμι: 'hand over, transmit'; the technical term for passing on tradition (cf. 1 Cor 15:3).

ἡμῖν

to us

Dative

indirect object (recipients of tradition)

οἱ

the

Nominative

article

ἀπ'

from

preposition + genitive (temporal source)

ἀρχῆς

the beginning

Genitive

object of ἀπό (temporal)

ἀρχή: 'beginning'; from the inception of the events, i.e. of Jesus' ministry.

αὐτόπται

eyewitnesses

Nominative

predicate nom. (complement of γενόμενοι)

αὐτόπτης: 'eyewitness' (αὐτός + ὄπτομαι), a NT hapax of medical/historiographical usage; firsthand seers.

καὶ

and

coordinating conjunction

ὑπηρεταί

servants/ministers

Nominative

predicate nom. (complement of γενόμενοι)

ὑπηρέτης: 'under-rower, servant, minister'; here ministers of the word (cf. Acts 26:16).

γενόμενοι

having become

Aor Mid Ptc · Nom Pl Masc · γίνομαι

attributive ptc. (subject of παρέδωσαν)

→ constative aorist

γίνομαι: 'become'; the eyewitnesses became also ministers of the word.

τοῦ

the

Genitive

article

λόγου

of the word

Genitive

objective genitive (word they serve)

λόγος: 'word'; the gospel message, of which they are eyewitnesses and ministers.

3 ἔδοξε κάμοι παρηκολουθηκóτι ἄνωθεν πᾶσιν ἀκριβῶς καθεξῆς σοι γράψαι, κράτιστε Θεόφιλε,

it seemed good to me also, having followed all things closely from the start, to write them out for you in order, most excellent Theophilus,

PREFACE — APODOSIS ASYNDETON The apodosis at last: Luke himself, with careful investigation, resolves to write an orderly account. The honorific κράτιστε and the named dedicatee mark a formal literary dedication.

ἔδοξε

it seemed good

Aor Act Indic 3 Sg · δοκέω

main verb (impersonal)

→ constative aorist

δοκέω: impersonal ἔδοξε, 'it seemed good, was resolved'; a formula of deliberate decision.

κάμοι

to me also

Dative

dat. of reference (crasis καί + ἐμοί)

καί + ἐμοί: 'to me also'; Luke aligns himself with, yet distinguishes himself from, the πολλοί.

παρηκολουθηκóτι

having followed/investigated

Perf Act Ptc · Dat Sg Masc · παρακολουθέω

attributive ptc. (agreeing w/ κάμοι)

→ intensive perfect (settled mastery)

παρακολουθέω: 'follow alongside, trace, investigate carefully'; the perfect asserts thorough acquaintance.

ἄνωθεν

from the start

adverb (temporal/extent)

ἄνωθεν: 'from above, from the first'; here temporal — 'from the very beginning' of the events.

πᾶσιν

all things

Dative

object (neut. pl., w/ παρηκολουθηκóτι)

πᾶς: 'all'; comprehensive coverage of the matter.

ἀκριβῶς

accurately/closely

adverb (manner)

ἀκριβῶς: 'accurately, carefully'; the watchword of Luke's historiographical claim.

καθεξῆς

in order

adverb (manner)

καθεξῆς: 'in sequence, in order'; orderly (not necessarily strictly chronological) arrangement.

σοι

for you

Dative

indirect object (dedicatee)

γράψαι

to write

Aor Act Inf · γράφω

complementary infinitive (subject of ἔδοξε)

→ *constative aorist*

γράφω: 'write'; the purpose Luke resolved upon.

κράτιστε

most excellent

Vocative

vocative (honorific address)

κράτιστος: 'most excellent'; an honorific for high officials (cf. Acts 23:26; 24:3; 26:25).

Θεόφιλε

Theophilus

Vocative

vocative (named dedicatee)

Θεόφιλος: 'friend/beloved of God'; the dedicatee, likely a real patron, perhaps a recent convert or catechumen.

4 ἵνα ἐπιγνῶς περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν.

so that you may know the certainty concerning the things you have been taught.

PREFACE — PURPOSE **ἵνα** The purpose clause completes the period: the aim is ἀσφάλεια — that Theophilus may have certainty about the catechesis he has received.

ἵνα

so that

conjunction (purpose)

ἐπιγνῶς

you may know

Aor Act Subj 2 Sg · ἐπιγινώσκω

verb of purpose clause

→ *ingressive aorist*

ἐπιγινώσκω: 'come to know fully, recognize'; the ἐπι- intensive of full, certain knowledge.

περὶ

concerning

preposition + genitive (reference)

ὧν

which

Genitive

relative pronoun (attracted to λόγων; obj. of κατηχήθης)

κατηχήθης

you were taught

Aor Pass Indic 2 Sg · κατηχέω

verb (rel. clause)

→ constative aorist

κατηχέω: 'instruct orally, catechize'; the source of our word 'catechism' — Theophilus' prior instruction.

λόγων

things/words

Genitive

antecedent of ὧν (attracted into rel.)

λόγος: here 'matters, accounts'; the content of his instruction.

τήν

the

Accusative

article

ἀσφάλειαν

certainty/security

Accusative

direct object of ἐπιγνώσ

ἀσφάλεια: 'firmness, certainty' (lit. 'unfailingness'); the climactic goal of the whole work.

5 Ἐγένετο ἐν ταῖς ἡμέραις Ἡρώδου βασιλέως τῆς Ἰουδαίας ἱερεὺς τις ὀνόματι Ζαχαρίας ἐξ ἑφημερίας Ἀβιά, καὶ γυνὴ αὐτῷ ἐκ τῶν θυγατέρων Ἀαρών, καὶ τὸ ὄνομα αὐτῆς Ἐλισάβετ.

In the days of Herod king of Judea there was a certain priest named Zechariah, of the division of Abijah; and he had a wife from the daughters of Aaron, and her name was Elizabeth.

NARRATIVE ONSET — SETTING ASYNDETON The Septuagintal narrative style begins (Ἐγένετο, 'it came to pass'), with a dating formula and the introduction of the priestly couple. The register shifts abruptly from the classical preface to imitative biblical Greek.

Ἐγένετο

there was/it came to pass

Aor Mid Indic 3 Sg · γίνομαι

main verb (LXX narrative formula)

→ constative aorist

γίνομαι: 'come to be'; ἐγένετο renders the Hebrew wayehî — the hallmark of Luke's Septuagintal infancy style.

ἐν

in

preposition + dative (time)

ταῖς

the

Dative

article

ἡμέραις

days

Dative

dat. of time

ἡμέρα: 'day'; ἐν ταῖς ἡμέραις, a Semitic dating idiom.

Ἡρώδου

of Herod

Genitive

genitive (apposition w/ time)

Ἡρώδης: Herod the Great, king of Judea 37–4 BC; sets the chronological frame.

βασιλέως

king

Genitive

apposition to Ἡρώδου

βασιλεύς: 'king'; Herod's title.

τῆς

the

Genitive

article

Ἰουδαίας

of Judea

Genitive

genitive of subordination (king over Judea)

Ἰουδαία: Judea, the realm of Herod's kingship.

ιερέως

a priest

Nominative

subject

ιερέως: 'priest'; Zechariah serves in the temple cult.

τις

a certain

Nominative

indefinite pronoun (w/ ιερέως)

ὀνόματι

by name

Dative

dat. of reference ('named')

ὄνομα: 'name'; the idiom ὀνόματι, 'by name.'

Ζαχαρίας

Zechariah

Nominative

apposition (the priest's name)

Ζαχαρίας: 'Yah has remembered'; the priest's name, fittingly themed to the narrative.

ἐξ

of/from

preposition + genitive (membership)

ἐφημερίας

division/course

Genitive

object of ἐκ (priestly course)

ἐφημερία: a priestly 'division' serving in rotation (1 Chr 24); the daily course.

Ἀβιά

of Abijah

Genitive

genitive (indeclinable; the eighth course)

Ἀβιά: Abijah, head of the eighth of the twenty-four priestly courses (1 Chr 24:10).

καὶ

and

coordinating conjunction

γυνή

a wife

Nominative

subject (verb 'was' implied)

γυνή: 'woman, wife.'

αὐτῷ

to him

Dative

dat. of possession ('he had a wife')

ἐκ

from

preposition + genitive (descent)

τῶν

the

Genitive

article

θυγατέρων

daughters

Genitive

object of ἐκ (lineage)

θυγάτηρ: 'daughter'; 'of the daughters of Aaron' = of priestly descent.

Ἰααρών

of Aaron

Genitive

genitive of relationship (indeclinable)

Ἰααρών: Aaron; Elizabeth too is of priestly stock — a doubly priestly household.

καὶ

and

coordinating conjunction

τὸ

the

Nominative

article

ὄνομα

name

Nominative

subject ('her name was')

αὐτῆς

her

Genitive

genitive of possession

Ἐλισάβετ

Elizabeth

Nominative

predicate (the wife's name)

Ἐλισάβετ: 'my God is an oath/fullness'; the same name as Aaron's wife (Exod 6:23).

6 ἦσαν δὲ δίκαιοι ἀμφότεροι ἐναντίον τοῦ θεοῦ, πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαίωμασιν τοῦ κυρίου ἄμεμπτοι.

And they were both righteous before God, walking blamelessly in all the commandments and ordinances of the Lord.

CHARACTERIZATION **δὲ** The couple's piety is stressed in OT idiom: 'righteous before God,' 'walking in all the commandments' — their childlessness is thus no judgment on sin.

ἦσαν

they were

Impf Act Indic 3 Pl · εἰμί

main verb (copula)

→ stative imperfect

δὲ

and

developmental conjunction

δίκαιοι

righteous

Nominative

predicate nominative

δίκαιος: 'righteous, upright'; covenant faithfulness, not sinless perfection.

ἀμφότεροι

both

Nominative

subject (substantival)

ἀμφότεροι: 'both' (the two of them).

ἐναντίον

before

improper preposition + genitive (in the sight of)

ἐναντίον: 'in the presence of!'; a Septuagintalism — righteous as God reckons it.

τοῦ

the

Genitive

article

θεοῦ

God

Genitive

object of ἐναντίον

πορευόμενοι

walking

Pres Mid Ptc · Nom Pl Masc · πορεύομαι

adverbial ptc. (manner)

→ customary present

πορεύομαι: 'walk, go'; 'walking in the commandments' is the OT idiom for an obedient life (halakah).

ἐν

in

preposition + dative (sphere)

πάσαις

all

Dative

attributive adjective

ταῖς

the

Dative

article

ἐντολαῖς

commandments

Dative

dat. of sphere

ἐντολή: 'commandment'; the precepts of the Torah.

καὶ

and

coordinating conjunction

δικαιώμασιν

ordinances

Dative

dat. of sphere

δικαίωμα: 'righteous ordinance, statute'; the legal requirements of the Lord.

τοῦ

the

Genitive

article

κυρίου

of the Lord

Genitive

possessive genitive

κύριος; the LXX rendering of YHWH; the commandments are his.

ἄμεμπτοι

blameless

Nominative

predicate adj. (manner of walking)

ἄμεμπτος: 'blameless, without reproach'; their conduct gave no ground for blame.

7 καὶ οὐκ ἦν αὐτοῖς τέκνον, καθότι ἦν ἡ Ἐλισάβητ στεῖρα, καὶ ἀμφότεροι προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἦσαν.

But they had no child, because Elizabeth was barren, and both were advanced in their days.

COMPLICATION **καὶ** The narrative problem: barrenness and old age — the classic situation of the OT matriarchs (Sarah, Rebekah, Hannah), setting up a miracle of divine intervention.

<p>καὶ but <i>coordinating conjunction (adversative force)</i></p>	<p>οὐκ not <i>negative particle</i></p>	<p>ἦν there was Impf Act Indic 3 Sg · εἰμί <i>main verb</i> → stative imperfect</p>	<p>αὐτοῖς to them Dative <i>dat. of possession ('they had')</i></p>
<p>τέκνον child Nominative <i>subject</i> τέκνον: 'child'; the lack that drives the scene.</p>	<p>καθότι because <i>causal conjunction</i> καθότι: 'inasmuch as, because'; a Lukan favorite (cf. Acts).</p>	<p>ἦν was Impf Act Indic 3 Sg · εἰμί <i>main verb (copula)</i> → stative imperfect</p>	<p>ἡ the Nominative <i>article</i></p>
<p>Ἐλισάβητ Elizabeth Nominative <i>subject</i></p>	<p>στεῖρα barren Nominative <i>predicate adjective</i> στεῖρα: 'barren'; the word used of Sarah, Rebekah, Rachel, Hannah in the LXX.</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἀμφότεροι both Nominative <i>subject</i></p>

προβεβηκότες

advanced

Perf Act Ptc · Nom Pl Masc · προβαίνω

periphrastic ptc. (w/ ἦσαν)

→ intensive perfect (settled state)

προβαίνω: 'go forward, advance'; 'advanced in days' = elderly (LXX of Abraham, Gen 18:11).

ἐν

in

preposition + dative (sphere)

ταῖς

the

Dative

article

ἡμέραις

days

Dative

dat. of sphere/reference

ἡμέρα: 'day'; 'advanced in their days' = far on in life.

αὐτῶν

their

Genitive

genitive of possession

ἦσαν

were

Impf Act Indic 3 Pl · εἰμί

auxiliary (periphrastic w/ προβεβηκότες)

→ stative imperfect

8 Ἐγένετο δὲ ἐν τῷ ἱερατεύειν αὐτὸν ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ ἔναντι τοῦ θεοῦ,

Now it happened, while he was serving as priest before God in the order of his division,

SCENE – TEMPLE SERVICE **δὲ** Another ἐγένετο + articular-infinitive construction (ἐν τῷ ἱερατεύειν), a Lukan Septuagintalism, opens the temple scene at the hour of Zechariah's once-in-a-lifetime duty.

Ἐγένετο

it happened

Aor Mid Indic 3 Sg · γίνομαι

main verb (LXX formula)

→ constative aorist

γίνομαι: the ἐγένετο δέ formula resumes the narrative.

δὲ

now

developmental conjunction

ἐν

while/in

preposition + dative (articular inf. of time)

τῷ

the

Dative

article

ἱερατεύειν

serving as priest

Pres Act Inf · ἱερατεύω

articular infinitive (temporal, 'while')

→ progressive present

ἱερατεύω: 'serve as priest, perform priestly duty'; a NT hapax, LXX cultic term.

αὐτόν

he

Accusative

accusative subject of the infinitive

ἐν

in

preposition + dative (sphere)

τῇ

the

Dative

article

τάξει

order

Dative

dat. of sphere (appointed order)

τάξις: 'order, arrangement'; the fixed rotation of the priestly courses.

τῆς

the

Genitive

article

ἐφημερίας

division

Genitive

possessive genitive

ἐφημερία: the priestly course (cf. v.5).

αὐτοῦ

his

Genitive

genitive of possession

ἔναντι

before

improper preposition + genitive

ἔναντι: 'in the presence of'; a Septuagintalism, the cultic 'before God!'

τοῦ

the

Genitive

article

θεοῦ

God

Genitive

object of ἔναντι

9 κατὰ τὸ ἔθος τῆς ἱερατείας ἔλαχε τοῦ θυμιᾶσαι εἰσελθὼν εἰς τὸν ναὸν τοῦ κυρίου,

according to the custom of the priesthood, the lot fell to him to enter the temple of the Lord and burn incense.

SCENE — THE LOT **ASYNDETON** The casting of lots, by which the once-in-a-lifetime privilege of the incense offering fell to Zechariah, places him alone in the holy place at the decisive moment.

κατὰ

according to

preposition + accusative (standard)

τὸ

the

Accusative

article

ἔθος

custom

Accusative

object of κατὰ (standard)

ἔθος: 'custom, usage'; the established priestly practice.

τῆς

the

Genitive

article

ἱερατείας

priesthood

Genitive

possessive/descriptive genitive

ἱερατεία: 'priestly office, priesthood' (cf. Heb 7:5).

ἔλαχε

the lot fell / he obtained by lot

Aor Act Indic 3 Sg · λαγχάνω

main verb

→ *constative aorist*

λαγχάνω: 'obtain by lot, be allotted'; the incense duty was assigned by casting lots.

τοῦ

the

Genitive

article

θυμιάσαι

to burn incense

Aor Act Inf · θυμιάω

articular infinitive (epexegetic/purpose, τοῦ + inf.)

→ *constative aorist*

θυμιάω: 'burn incense'; a NT hapax — the cultic act on the golden altar (Exod 30).

εἰσελθὼν

having entered

Aor Act Ptc · Nom Sg Masc · εἰσέρχομαι

adverbial ptc. (attendant circumstance)

→ *antecedent aorist*

εἰσέρχομαι: 'go in'; entry into the holy place to offer incense.

εἰς

into

preposition + accusative (direction)

τὸν

the

Accusative

article

ναὸν

temple/sanctuary

Accusative

object of εἰς

ναός: the inner sanctuary (holy place), distinct from the whole temple complex (ιερόν).

τοῦ

the

Genitive

article

κυρίου

of the Lord

Genitive

possessive genitive

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

And the whole multitude of the people was praying outside at the hour of incense.

SCENE — THE PRAYING CROWD **καὶ** While Zechariah is within, the assembled people pray outside — the prayers of Israel rising with the incense, the very setting in which the answer to Zechariah's own prayer will come.

καὶ

and

coordinating conjunction

πᾶν

whole

Nominative

attributive adjective

τὸ

the

Nominative

article

πλῆθος

multitude

Nominative

subject

πλῆθος: 'multitude, throng'; the assembled worshippers.

ἦν

was

Impf Act Indic 3 Sg · εἰμί

auxiliary (periphrastic w/ προσευχόμενον)

→ stative imperfect

τοῦ

the

Genitive

article

λαοῦ

of the people

Genitive

partitive/descriptive genitive

λαός: 'people'; in Luke often the covenant people Israel.

προσευχόμενον

praying

Pres Mid Ptc · Nom Sg Neut · προσεύχομαι

periphrastic ptc. (w/ ἦν)

→ progressive present

προσεύχομαι: 'pray'; the incense symbolized the prayers of the people (Ps 141:2; Rev 8:3–4).

ἔξω

outside

adverb (place)

ἔξω: 'outside'; the people in the courts, the priest within the sanctuary.

τῆ

the

Dative

article

ὥρα

hour

Dative

dat. of time

ὥρα: 'hour'; the appointed time of the incense offering (morning or evening).

τοῦ

the

Genitive

article

θυμιάματος

of incense

Genitive

descriptive genitive

θυμίαμα: 'incense'; the offering whose smoke ascended with the prayers.

11 ὤφθη δὲ αὐτῷ ἄγγελος κυρίου ἐστὼς ἐκ δεξιῶν τοῦ θυσιαστηρίου τοῦ θυμιάματος.

And an angel of the Lord appeared to him, standing at the right side of the altar of incense.

ANGELIC APPEARANCE **δὲ** The decisive moment: ὤφθη ('appeared'), the LXX verb of theophany, brings an angel of the Lord to Zechariah's right at the altar — the place of mediated favor.

ὤφθη

appeared

Aor Pass Indic 3 Sg · ὀράω

main verb

→ *constative aorist*

ὀράω (pass.): ὤφθη, 'was seen, appeared'; the standard LXX verb for divine/angelic manifestation.

δὲ

and

developmental conjunction

αὐτῷ

to him

Dative

dat. of reference (to whom it appeared)

ἄγγελος

an angel

Nominative

subject

ἄγγελος: 'messenger, angel'; identified as Gabriel in v.19.

κυρίου

of the Lord

Genitive

possessive/source genitive

κύριος: the angel belongs to and comes from YHWH.

ἐστὼς

standing

Perf Act Ptc · Nom Sg Masc · ἵστημι

adverbial/attributive ptc.

→ *intensive perfect (settled posture)*

ἵστημι: perf. ptc. ἐστὼς, 'standing'; the angel's poised stance.

ἐκ

at/on

preposition + genitive (position)

δεξιῶν

right side

Genitive

object of ἐκ (position)

δεξιός: 'right (hand/side)'; the auspicious side — a place of favor.

τοῦ

the

Genitive

article

θυσιαστηρίου

altar

Genitive

possessive/descriptive genitive

θυσιαστήριον: 'altar'; here the golden altar of incense before the veil.

τοῦ

the

Genitive

article

θυμιάματος

of incense

Genitive

descriptive genitive

θυμίαμα: 'incense'; identifies which altar.

12 καὶ ἐταράχθη Ζαχαρίας ἰδών, καὶ φόβος ἐπέπεσεν ἐπ' αὐτόν.

And Zechariah was troubled when he saw him, and fear fell upon him.

HUMAN REACTION – FEAR καὶ The conventional terror at an angelophany (cf. vv.29, 65; 2:9), preparing for the angel's reassuring 'do not fear!'

καὶ

and

coordinating conjunction

ἐταράχθη

was troubled

Aor Pass Indic 3 Sg · ταρασσω

main verb

→ ingressive aorist

ταράσσω: 'agitate, trouble, stir up'; inward turmoil at the vision.

Ζαχαρίας

Zechariah

Nominative

subject

ἰδών

having seen / when he saw

Aor Act Ptc · Nom Sg Masc · ὀράω

adverbial ptc. (temporal/causal)

→ antecedent aorist

ὀράω: 'see'; the sight of the angel is the cause of his alarm.

καὶ

and

coordinating conjunction

φόβος

fear

Nominative

subject

φόβος: 'fear, dread'; the awe that grips mortals before the heavenly.

ἐπέπεσεν

fell

Aor Act Indic 3 Sg · ἐπιπίπτω

main verb

→ constative aorist

ἐπιπίπτω: 'fall upon'; fear 'falls upon' him – a vivid LXX idiom (Gen 15:12).

ἐπ'

upon

preposition + accusative (direction onto)

αὐτόν

him

Accusative

object of *ἐπί*

13 εἶπεν δὲ πρὸς αὐτόν ὁ ἄγγελος· Μὴ φοβοῦ, Ζαχαρία, διότι εἰσηκούσθη ἡ δέησίς σου, καὶ ἡ γυνή σου Ἐλισάβετ γεννήσει υἱόν σοι, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην.

But the angel said to him, 'Do not fear, Zechariah, for your prayer has been heard, and your wife Elizabeth will bear you a son, and you shall call his name John.'

ANGELIC ORACLE – BIRTH ANNOUNCED **δὲ** The annunciation proper: the reassurance, the granting of the prayer, the promised son, and the divinely given name John (Ἰωάννης, 'Yah is gracious').

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

δὲ

but

developmental conjunction

πρὸς

to

preposition + accusative (toward, of speech)

αὐτόν

him

Accusative

object of *πρὸς*

ὁ

the

Nominative

article

ἄγγελος

angel

Nominative

subject

Μὴ

do not

negative (w/ prohibitive imperative)

φοβοῦ

fear

Pres Mid Impv 2 Sg · φοβέομαι

prohibitive imperative

→ present (cease/do not continue)

φοβέομαι: 'fear'; μὴ φοβοῦ, the standard angelic reassurance formula.

Ζαχαρία

Zechariah

Vocative

vocative (direct address)

διότι

for/because

causal conjunction

εἰσηκούσθη

has been heard

Aor Pass Indic 3 Sg · εισακούω

main verb (causal clause)

→ constative aorist

εἰσακούω: 'hear and heed, answer'; the prayer has been favorably answered.

ἡ

the

Nominative

article

δέησις

prayer/petition

Nominative

subject

δέησις: 'entreaty, petition'; whether for a son or for Israel's redemption is left open.

σου

your

Genitive

genitive of possession

καὶ

and

coordinating conjunction

ἡ

the

Nominative

article

γυνή

wife

Nominative

subject

γυνή: 'wife.'

σου

your

Genitive

genitive of possession

Ἐλισάβετ

Elizabeth

Nominative

apposition to ἡ γυνή σου

γεννήσει

will bear

Fut Act Indic 3 Sg · γεννάω

main verb

→ predictive future

γεννάω: 'beget, bear'; of the mother, 'bring forth.'

υἰόν

a son

Accusative

direct object

υἰός: 'son'; the promised child.

σοι

for you

Dative

dat. of advantage

καὶ

and

coordinating conjunction

καλέσεις

you shall call

Fut Act Indic 2 Sg · καλέω

main verb (imperative future)

→ predictive/imperative future

καλέω: 'call, name'; the future has imperative force — the naming is commanded.

τὸ

the

Accusative

article

ὄνομα

name

Accusative

direct object

ὄνομα: 'name.'

αὐτοῦ

his

Genitive

genitive of possession

Ἰωάννην

John

Accusative

object complement (the name)

Ἰωάννης: 'Yah is gracious'; the God-given name, anticipating the grace of his role.

14 καὶ ἔσται χαρά σοι καὶ ἀγαλλίασις, καὶ πολλοὶ ἐπὶ τῇ γενέσει αὐτοῦ χαρήσονται.

And you will have joy and gladness, and many will rejoice at his birth.

ORACLE — JOY καὶ The first of the promised effects: personal joy and widespread rejoicing — the keynote of joy that runs through Luke's infancy narrative.

καὶ

and

coordinating conjunction

ἔσται

there will be

Fut Mid Indic 3 Sg · εἰμί

main verb

→ predictive future

χαρά

joy

Nominative

subject

χαρά: 'joy!'; the Lukan keynote (cf. 2:10).

σοι

to you

Dative

dat. of possession/advantage

καὶ

and

coordinating conjunction

ἀγαλλίασις

gladness/exultation

Nominative

subject (coordinate)

ἀγαλλίασις: 'exultation, glad rejoicing'; an intense, often liturgical joy (cf. v.44).

καὶ

and

coordinating conjunction

πολλοὶ

many

Nominative

subject (substantival)

πολύς: 'many'; the joy extends beyond the family.

ἐπὶ

at

preposition + dative (cause/occasion)

τῇ

the

Dative

article

γενέσει

birth

Dative

dat. of cause (occasion of joy)

γένεσις: 'birth, origin'; the occasion of rejoicing.

αὐτοῦ

his

Genitive

genitive of relationship

χαρήσονται

will rejoice

Fut Pass(Dep) Indic 3 Pl · χαίρω

main verb

→ predictive future

χαίρω: 'rejoice'; the public gladness over John's birth (fulfilled v.58).

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

for he will be great before the Lord, and he shall drink no wine or strong drink, and he will be filled with the Holy Spirit even from his mother's womb,

ORACLE — JOHN'S GREATNESS γὰρ The grounds of the joy: John's greatness before the Lord, his Nazirite-like abstinence, and his prenatal filling with the Spirit — a prophet from the womb.

ἔσται

he will be

Fut Mid Indic 3 Sg · εἶμι

main verb

→ predictive future

γὰρ

for

explanatory conjunction

μέγας

great

Nominative

predicate adjective

μέγας: 'great'; great before God (contrast 7:28).

ἐνώπιον

before

improper preposition + genitive (in the sight of)

ἐνώπιον: 'in the presence of'; a Lukan Septuagintalism.

τοῦ

the

Genitive

article

κυρίου

the Lord

Genitive

object of ἐνώπιον

καὶ

and

coordinating conjunction

οἶνον

wine

Accusative

direct object

οἶνος: 'wine.'

καὶ

and

coordinating conjunction

σίκερα

strong drink

Accusative

direct object

σίκερα: 'strong/fermented drink' (a Semitic loanword, šēkār); Nazirite/priestly abstinence (Num 6; Lev 10:9).

οὐ

not

negative (w/ μή, emphatic)

μή

by no means

negative (οὐ μή, emphatic denial)

πίη

he shall drink

Aor Act Subj 3 Sg · πίνω

verb (οὐ μή + subj., emphatic future denial)

→ constative aorist (emphatic negation)

πίνω: 'drink'; οὐ μή + aor. subj. is the strongest form of negation.

καὶ

and

coordinating conjunction

πνεύματος

with the Spirit

Genitive

genitive of content (after πλησθήσεται)

πνεῦμα: the Holy Spirit; the prophet's empowering presence.

ἁγίου

Holy

Genitive

attributive adjective

ἅγιος: 'holy.'

πλησθήσεται

he will be filled

Fut Pass Indic 3 Sg · πίμπλημι

main verb

→ predictive future

πίμπλημι: 'fill'; πλησθήσεται πνεύματος, the Lukan idiom for Spirit-empowerment.

ἔτι

even/already

adverb (intensive)

ἔτι: 'still, even'; emphasizing the astonishing 'already from the womb.'

ἐκ

from

preposition + genitive (source/time)

κοιλίας

womb

Genitive

object of ἐκ

κοιλία: 'belly, womb'; from the very womb (cf. v.41).

μητρός

of mother

Genitive

genitive of relationship

μήτηρ: 'mother'

αὐτοῦ

his

Genitive

genitive of possession

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

And he will turn many of the sons of Israel to the Lord their God.

ORACLE — JOHN'S MISSION **καὶ** John's prophetic vocation defined: a ministry of conversion, turning Israel back to the Lord — the Elijah-task of v.17.

καὶ

and

coordinating conjunction

πολλοὺς

many

Accusative

direct object (substantival)

πολύς: 'many'; the scope of John's repentance-ministry.

τῶν

the

Genitive

article

υἱῶν

of the sons

Genitive

partitive genitive

υἱός: 'son'; 'sons of Israel' = the Israelites.

Ἰσραὴλ

of Israel

Genitive

genitive of relationship (indeclinable)

Ἰσραήλ: Israel, the covenant people.

ἐπιστρέψει

he will turn

Fut Act Indic 3 Sg · ἐπιστρέφω

main verb

→ *predictive future*

ἐπιστρέφω: 'turn back, convert'; the prophetic call to repentance/return.

ἐπὶ

to

preposition + accusative (direction/goal)

κύριον

the Lord

Accusative

object of ἐπί

κύριος: YHWH; the one to whom they return.

τὸν

the

Accusative

article

θεὸν

God

Accusative

apposition to κύριον

αὐτῶν

their

Genitive

genitive of relationship

17 καὶ αὐτὸς προελεύσεται ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ δυνάμει Ἡλίου, ἐπιστρέψει καρδίας πατέρων ἐπὶ τέκνα καὶ ἀπειθεῖς ἐν φρονήσει δικαίων, ἑτοιμάσαι κυρίῳ λαὸν κατεσκευασμένον.

And he will go before him in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready for the Lord a prepared people.

ORACLE — THE ELIJAH FORERUNNER καὶ John as the returning Elijah of Malachi 4:5–6, the forerunner who readies a prepared people — the climax of the angelic oracle.

καὶ

and

coordinating conjunction

αὐτὸς

he himself

Nominative

subject (emphatic pronoun)

προελεύσεται

will go before

Fut Mid Indic 3 Sg · προέρχομαι

main verb

→ predictive future

προέρχομαι: 'go before, precede'; the forerunner's task.

ἐνώπιον

before

improper preposition + genitive

αὐτοῦ

him

Genitive

object of ἐνώπιον (the Lord, or the coming Messiah)

ἐν

in

preposition + dative (manner/equipment)

πνεύματι

spirit

Dative

dat. of manner/sphere

πνεῦμα: here the prophetic 'spirit' of Elijah (cf. 2 Kgs 2:9, 15).

καὶ

and

coordinating conjunction

δυνάμει

power

Dative

dat. of manner

δύναμις: 'power'; the Elijah-like prophetic might.

Ἡλίου

of Elijah

Genitive

possessive genitive

Ἡλίας: Elijah, whose return Malachi 4:5 foretold.

ἐπιστρέψαι

to turn

Aor Act Inf · ἐπιστρέφω

infinitive of purpose

→ *constative aorist*

ἐπιστρέφω: 'turn back'; citing Mal 4:6 LXX.

καρδίας

hearts

Accusative

direct object

καρδία: 'heart'; the inner reconciliation of generations.

πατέρων

of fathers

Genitive

possessive genitive

ἐπὶ

to

preposition + accusative (direction)

τέκνα

children

Accusative

object of ἐπί

καὶ

and

coordinating conjunction

ἀπειθεῖς

the disobedient

Accusative

direct object (substantival, w/ ἐπιστρέψαι)

ἀπειθής: 'disobedient, unpersuaded'; the rebellious turned to wisdom.

ἐν

to/by

preposition + dative (sphere/instrument)

φρονήσει

the wisdom

Dative

dat. of sphere

φρόνησις: 'practical wisdom, prudence'; the mindset of the righteous.

δικαίων

of the just

Genitive

possessive/descriptive genitive

δίκαιος: 'righteous'; the way of thinking proper to the upright.

ἐτοιμάσαι

to make ready

Aor Act Inf · ἐτοιμάζω

infinitive of purpose (climactic)

→ *constative aorist*

ἐτοιμάζω: 'prepare'; echoes Isa 40:3 / Mal 3:1 — the forerunner readies the people.

κυρίῳ

for the Lord

Dative

dat. of advantage

κύριος: the Lord for whom the people are prepared.

λαόν

a people

Accusative

direct object

λαός: 'people'; the prepared, equipped community.

κατεσκευασμένον

prepared/made ready

Perf Pass Ptc · Acc Sg Masc · κατασκευάζω

attributive participle

→ *intensive perfect (completed equipping)*

κατασκευάζω: 'prepare, equip, furnish'; a people fully readied for the Lord's coming.

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

And Zechariah said to the angel, 'How shall I know this? For I am an old man, and my wife is advanced in her days.'

ZACHARIAH'S DOUBT καὶ Zechariah asks for a sign (contrast Mary's question in v.34), grounding his doubt in old age — the very obstacle the promise overcomes, and the occasion of his silencing.

<p>καὶ and coordinating conjunction</p>	<p>εἶπεν said Aor Act Indic 3 Sg · λέγω main verb → constative aorist</p>	<p>Ζαχαρίας Zechariah Nominative subject</p>	<p>πρὸς to preposition + accusative (of speech)</p>
<p>τὸν the Accusative article</p>	<p>ἄγγελον angel Accusative object of πρὸς</p>	<p>Κατὰ by/according to preposition + accusative (criterion)</p>	<p>τί what Accusative interrogative (object of κατά) τίς: 'what?'; κατά τί = 'by what (sign) shall I know?'</p>
<p>γνώσομαι shall I know Fut Mid Indic 1 Sg · γινώσκω main verb (deliberative future) → predictive future γινώσκω: 'know'; he asks for assurance — a demand for proof.</p>	<p>τοῦτο this Accusative direct object (demonstrative)</p>	<p>ἐγὼ I Nominative subject (emphatic pronoun)</p>	<p>γάρ for explanatory conjunction</p>

<p>εἰμι am Pres Act Indic 1 Sg · εἰμί <i>main verb (copula)</i> → stative present</p>	<p>πρεσβύτης an old man Nominative <i>predicate nominative</i> πρεσβύτης: 'old man, aged one'; his ground for doubt.</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἡ the Nominative <i>article</i></p>
<p>γυνή wife Nominative <i>subject</i> γυνή: 'wife.'</p>	<p>μου my Genitive <i>genitive of possession</i></p>	<p>προβεβηκυῖα advanced Perf Act Ptc · Nom Sg Fem · προβαίνω <i>predicate ptc. (periphrastic, 'is advanced')</i> → intensive perfect (settled state) προβαίνω: 'advanced (in years)'; cf. v.7.</p>	<p>ἐν in <i>preposition + dative (sphere)</i></p>
<p>ταῖς the Dative <i>article</i></p>	<p>ἡμέραις days Dative <i>dat. of sphere</i></p>	<p>αὐτῆς her Genitive <i>genitive of possession</i></p>	

19 καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῷ· Ἐγὼ εἰμι Γαβριήλ ὁ παρεστηκὼς ἐνώπιον τοῦ θεοῦ, καὶ ἀπεστάλην λαλῆσαι πρὸς σὲ καὶ εὐαγγελίσασθαί σοι ταῦτα·

And the angel answered him, 'I am Gabriel, who stands in the presence of God, and I was sent to speak to you and to bring you this good news!'

GABRIEL'S SELF-IDENTIFICATION καὶ The angel names himself Gabriel (cf. Dan 8:16; 9:21), one who stands before God, sent as the bearer of glad tidings — his authority answers Zechariah's doubt.

καὶ
and

coordinating conjunction

ἀποκριθεὶς

answering

Aor Pass(Dep) Ptc · Nom Sg Masc · ἀποκρίνομαι
adverbial ptc. (pleonastic, Semitic)

→ antecedent aorist

ἀποκρίνομαι: 'answer'; ἀποκριθεὶς εἶπεν, a Septuagintal redundancy ('answered and said').

ὁ

the

Nominative

article

ἄγγελος

angel

Nominative

subject

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

αὐτῷ

to him

Dative

indirect object

Ἐγώ

I

Nominative

subject (emphatic pronoun)

εἰμι

am

Pres Act Indic 1 Sg · εἰμί

main verb (copula)

→ stative present

Γαβριήλ

Gabriel

Nominative

predicate nominative (the name)

Γαβριήλ: 'man/strength of God'; the angel of Daniel's visions (Dan 8:16; 9:21).

ὁ

the

Nominative

article

παρεστηκώς

who stands

Perf Act Ptc · Nom Sg Masc · παρίστημι

attributive (substantival) participle

→ intensive perfect (settled standing)

παρίστημι: 'stand beside, attend'; one of the angels of the Presence (cf. Tobit 12:15).

ἐνώπιον

before

improper preposition + genitive

τοῦ

the

Genitive

article

θεοῦ

God

Genitive

object of ἐνώπιον

καὶ

and

coordinating conjunction

ἀπεστάλην

I was sent

Aor Pass Indic 1 Sg · ἀποστέλλω

main verb

→ constative aorist

ἀποστέλλω: 'send with a commission'; the angel comes on God's errand.

λαλήσαι

to speak

Aor Act Inf · λαλέω

infinitive of purpose

→ constative aorist

λαλέω: 'speak!'

πρός

to

preposition + accusative

σέ

you

Accusative

object of πρὸς

καὶ

and

coordinating conjunction

εὐαγγελίσασθαι

to bring good news

Aor Mid Inf · εὐαγγελίζω

infinitive of purpose

→ constative aorist

εὐαγγελίζομαι: 'announce good news'; the message is gospel, not threat.

σοι

to you

Dative

indirect object

ταῦτα

these things

Accusative

direct object (demonstrative)

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.

And behold, you will be silent and unable to speak until the day these things take place, because you did not believe my words, which will be fulfilled in their time.

THE SIGN OF SILENCE **καὶ** The sign Zechariah demanded is given as discipline: muteness until fulfillment, because he disbelieved — yet the word stands, certain to be fulfilled at its appointed time.

καὶ

and

coordinating conjunction

ἰδοὺ

behold

demonstrative particle (attention-marker)

ἰδοὺ: 'behold!'; a Septuagintal pointer arresting attention.

ἔση

you will be

Fut Mid Indic 2 Sg · εἰμί

auxiliary (periphrastic future w/ σιωπῶν)

→ predictive future

σιωπῶν

silent

Pres Act Ptc · Nom Sg Masc · σιωπάω

periphrastic ptc. (w/ ἔση)

→ progressive present

σιωπάω: 'be silent'; the imposed muteness.

καὶ
and

coordinating conjunction

μὴ
not

negative (w/ participle)

δυνάμενος
able

Pres Mid Ptc · Nom Sg Masc · δύναμαι
periphrastic ptc. (w/ ἔση)

→ progressive present

δύναμαι: 'be able'; 'unable to speak' —
deafness too is implied (v.62).

λαλήσαι
to speak

Aor Act Inf · λαλέω

complementary infinitive (of δυνάμενος)

→ constative aorist

ἄχρι
until

improper preposition + genitive (temporal)

ἧς
which

Genitive

relative pronoun (w/ ἡμέρας)

ἡμέρας
day

Genitive

genitive of time (until the day)

ἡμέρα: 'day'; the term of his silence.

γένηται
take place

Aor Mid Subj 3 Sg · γίνομαι

verb (indefinite temporal clause)

→ constative aorist

γίνομαι: 'come to pass'; the events of the
oracle.

ταῦτα
these things

Nominative

subject (demonstrative)

ἀνθ'
because

preposition + genitive (cause, ἀνθ' ὧν)

ἀντί + ὧν: 'in return for which, because'; a
causal idiom.

ᾧν
which

Genitive

relative pronoun (in causal idiom)

οὐκ
not

negative particle

ἐπίστευσας
you believed

Aor Act Indic 2 Sg · πιστεύω

main verb (causal clause)

→ constative aorist

πιστεύω: 'believe'; the failure that
occasions the sign.

τοῖς
the

Dative

article

λόγοις
words

Dative

dat. object of ἐπίστευσας

λόγος: 'word'; the angel's announcement.

μου
my

Genitive

genitive of possession

οἵτινες

which

Nominative

relative pronoun (qualitative, subject)

πληρωθήσονται

will be fulfilled

Fut Pass Indic 3 Pl · πληρώω

main verb (rel. clause)

→ predictive future

πληρώω: 'fulfil, accomplish'; the certainty of the word despite his doubt.

εἰς

in/at

preposition + accusative (temporal goal)

τὸν

the

Accusative

article

καιρὸν

time/season

Accusative

object of εἰς

καιρός: 'appointed time'; the divinely-set moment of fulfilment.

αὐτῶν

their

Genitive

genitive of reference

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

And the people were waiting for Zechariah, and they marveled at his delay in the temple.

SCENE SHIFT — THE WAITING PEOPLE **Καὶ** Outside, the people wonder at the priest's unusual delay in the sanctuary — narrative focus returns to the crowd, building suspense.

Καὶ

and

coordinating conjunction

ἦν

was

Impf Act Indic 3 Sg · εἶμι

auxiliary (periphrastic w/ προσδοκῶν)

→ stative imperfect

ὁ

the

Nominative

article

λαὸς

people

Nominative

subject

λαός: 'people'; the worshippers in the court.

προσδοκῶν

waiting for

Pres Act Ptc · Nom Sg Masc · προσδοκάω

periphrastic ptc. (w/ ἦν)

→ progressive present

προσδοκάω: 'wait for, expect'; awaiting the priest's emergence and blessing.

τὸν

the

Accusative

article

Ζαχαρίαν

Zechariah

Accusative

direct object of προσδοκῶν

καὶ

and

coordinating conjunction

ἐθαύμαζον

they marveled

Impf Act Indic 3 Pl · θαυμάζω

main verb

→ progressive/iterative imperfect

θαυμάζω: 'wonder, marvel'; the ongoing puzzlement of the crowd.

ἐν

at/while

preposition + dative (articular inf.,
temporal/causal)

τῷ

the

Dative

article

χρονίζειν

delaying

Pres Act Inf · χρονίζω

articular infinitive (temporal/causal)

→ progressive present

χρονίζω: 'linger, tarry'; the protracted delay that arouses wonder.

ἐν

in

preposition + dative (place)

τῷ

the

Dative

article

ναῶ

temple/sanctuary

Dative

dat. of place

ναός: the holy place.

αὐτόν

he

Accusative

accusative subject of the articular infinitive

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

But when he came out, he could not speak to them, and they realized that he had seen a vision in the temple; and he kept making signs to them and remained mute.

THE SIGN MANIFESTED **δὲ** Zechariah's muteness is now public; his gestures betray that he has seen a vision. The sign of v.20 is enacted before the people.

ἔξελθῶν

having come out

Aor Act Ptc · Nom Sg Masc · ἐξέρχομαι

adverbial ptc. (temporal)

→ antecedent aorist

ἐξέρχομαι: 'come out'; emerging from the sanctuary.

δὲ

but

developmental conjunction

οὐκ

not

negative particle

ἐδύνατο

he could

Impf Mid Indic 3 Sg · δύναμαι

main verb

→ progressive imperfect

δύναμαι: 'be able'; his incapacity made plain.

λαλήσαι

to speak

Aor Act Inf · λαλέω

complementary infinitive

→ constative aorist

αὐτοῖς

to them

Dative

indirect object

καὶ

and

coordinating conjunction

ἐπέγνωσαν

they realized

Aor Act Indic 3 Pl · ἐπιγινώσκω

main verb

→ ingressive aorist

ἐπιγινώσκω: 'recognize, perceive'; they infer the vision from his state.

ὅτι

that

conjunction (content of perception)

ὄπτασίαν

a vision

Accusative

direct object

ὄπτασία: 'vision, appearance'; an apparition (cf. 24:23; Acts 26:19).

ἑώρακεν

he had seen

Perf Act Indic 3 Sg · ὁράω

main verb (ὅτι clause)

→ intensive perfect (abiding result)

ὁράω: 'see'; the perfect marks the vision's lasting effect upon him.

ἐν

in

preposition + dative (place)

τῷ

the

Dative

article

ναῶ

temple

Dative

dat. of place

καὶ

and

coordinating conjunction

αὐτός

he

Nominative

subject (emphatic pronoun)

ἦν
was
Impf Act Indic 3 Sg · εἰμί
auxiliary (periphrastic w/ διανεύων)
→ stative imperfect

διανεύων
making signs
Pres Act Ptc · Nom Sg Masc · διανεύω
periphrastic ptc. (w/ ἦν)
→ progressive present
| διανεύω: 'nod/gesture repeatedly'; a NT hapax — he communicates by signs.

αὐτοῖς
to them
Dative
indirect object

καὶ
and
coordinating conjunction

διέμεεν
remained
Impf Act Indic 3 Sg · διαμένω
main verb
→ progressive imperfect
| διαμένω: 'continue, remain'; the muteness persisted.

κωφός
mute
Nominative
predicate adjective
| κωφός: 'mute, deaf'; the term embracing both speechlessness and (cf. v.62) deafness.

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

And it happened, when the days of his priestly service were completed, that he went away to his home.

RETURN HOME **καὶ** Another ἐγένετο-formula closes the temple scene: Zechariah completes his week of service and returns home, where the promise begins to be fulfilled.

καὶ
and
coordinating conjunction

ἐγένετο
it happened
Aor Mid Indic 3 Sg · γίνομαι
main verb (LXX formula)
→ constative aorist
| γίνομαι: the ἐγένετο narrative formula.

ὡς
when
temporal conjunction

ἐπλήσθησαν
were completed
Aor Pass Indic 3 Pl · πίμπλημι
verb (temporal clause)
→ constative aorist
| πίμπλημι: 'fill, complete'; the days of duty fulfilled.

<p>αί the Nominative <i>article</i></p>	<p>ἡμέραι days Nominative <i>subject</i> ἡμέρα: 'day'; the period of his rotation.</p>	<p>τῆς the Genitive <i>article</i></p>	<p>λειτουργίας of service Genitive <i>descriptive genitive</i> λειτουργία: 'public/cultic service, liturgy'; priestly ministry.</p>
<p>αὐτοῦ his Genitive <i>genitive of possession</i></p>	<p>ἀπῆλθεν he went away Aor Act Indic 3 Sg · ἀπέρχομαι <i>main verb</i> → constative aorist ἀπέρχομαι: 'go away, depart!'</p>	<p>εἰς to <i>preposition + accusative (direction)</i></p>	<p>τὸν the Accusative <i>article</i></p>
<p>οἶκον home/house Accusative <i>object of εἰς</i> οἶκος: 'house, home.'</p>	<p>αὐτοῦ his Genitive <i>genitive of possession</i></p>		

24 Μετὰ δὲ ταύτας τὰς ἡμέρας συνέλαβεν Ἐλισάβητ ἡ γυνὴ αὐτοῦ· καὶ περιέκρυβεν ἑαυτὴν μῆνας πέντε, λέγουσα

| After these days his wife Elizabeth conceived, and she kept herself hidden five months, saying,

| FULFILMENT — CONCEPTION **δὲ** The promise is fulfilled: Elizabeth conceives and secludes herself for five months — the divine work, hidden until its public confirmation.

Μετὰ

after

preposition + accusative (time)

δὲ

now

developmental conjunction

ταύτας

these

Accusative

demonstrative adjective

τὰς

the

Accusative

article

ἡμέρας

days

Accusative

object of μετὰ (time)

συνέλαβεν

conceived

Aor Act Indic 3 Sg · συλλαμβάνω

main verb

→ *constative aorist*

συλλαμβάνω: 'conceive' (lit. 'take together'); the granting of the promised pregnancy.

Ἑλισάβετ

Elizabeth

Nominative

subject

ἡ

the

Nominative

article

γυνή

wife

Nominative

apposition to Ἑλισάβετ

αὐτοῦ

his

Genitive

genitive of possession

καὶ

and

coordinating conjunction

περιέκρυβεν

she hid

Impf Act Indic 3 Sg · περικρύβω

main verb

→ *progressive/durative imperfect*

περικρύβω: 'hide oneself completely'; a rare verb — her self-seclusion.

ἑαυτὴν

herself

Accusative

reflexive direct object

μῆνας

months

Accusative

accusative of extent of time

μῆν: 'month'; the five months of concealment.

πέντε

five

Accusative

numeral (w/ μῆνας)

λέγουσα

saying

Pres Act Ptc · Nom Sg Fem · λέγω

adverbial ptc. (manner, introduces speech)

→ *progressive present*

λέγω: 'say'; introduces her reflection.

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

'Thus the Lord has done for me in the days when he looked on me, to take away my reproach among people.'

ELIZABETH'S THANKSGIVING **ὅτι** Elizabeth's words echo the OT mothers (Rachel, Gen 30:23): the Lord has removed the reproach of childlessness — the first of the chapter's notes of praise.

<p>ὅτι that</p> <p>conjunction (recitative ὅτι, introduces direct speech)</p>	<p>Οὕτως thus</p> <p>adverb (manner)</p> <p>οὕτως: 'in this way'; pointing to the great thing done.</p>	<p>μοι for me</p> <p>Dative</p> <p>dat. of advantage</p>	<p>πεποίηκεν has done</p> <p>Perf Act Indic 3 Sg · ποιέω</p> <p>main verb</p> <p>→ intensive perfect (abiding result)</p> <p>ποιέω: 'do, make'; the perfect savors the standing blessing.</p>
<p>κύριος the Lord</p> <p>Nominative</p> <p>subject</p> <p>κύριος: YHWH, the giver of the child.</p>	<p>ἐν in</p> <p>preposition + dative (time)</p>	<p>ἡμέραις days</p> <p>Dative</p> <p>dat. of time</p>	<p>αἷς which/when</p> <p>Dative</p> <p>relative pronoun (dat. of time)</p>
<p>ἐπέιδεν he looked on</p> <p>Aor Act Indic 3 Sg · ἐφοράω</p> <p>main verb (rel. clause)</p> <p>→ constative aorist</p> <p>ἐφοράω: 'look upon (with favor)'; God's gracious regard (cf. Gen 30:23 LXX).</p>	<p>ἀφελεῖν to take away</p> <p>Aor Act Inf · ἀφαιρέω</p> <p>infinitive of purpose/result</p> <p>→ constative aorist</p> <p>ἀφαιρέω: 'take away, remove'; the lifting of her shame.</p>	<p>ὄνειδος reproach</p> <p>Accusative</p> <p>direct object</p> <p>ὄνειδος: 'reproach, disgrace'; childlessness was a social and covenantal stigma.</p>	<p>μου my</p> <p>Genitive</p> <p>genitive of possession</p>

ἐν

among

preposition + dative (sphere)

ἄνθρωποις

people

Dative

dat. of sphere

ἄνθρωπος: 'human being'; 'among people' =
in the eyes of others.

26 Ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη ὁ ἄγγελος Γαβριὴλ ἀπὸ τοῦ θεοῦ εἰς πόλιν τῆς Γαλιλαίας ἧ ὄνομα Ναζαρέθ

Now in the sixth month the angel Gabriel was sent from God to a city of Galilee named Nazareth,

ANNUNCIATION — SETTING **δὲ** The parallel annunciation opens: the same Gabriel, in Elizabeth's sixth month, is sent not to the temple but to obscure Nazareth in Galilee — the contrast of settings is deliberate.

Ἐν

in

preposition + dative (time)

δὲ

now

developmental conjunction

τῷ

the

Dative

article

μηνὶ

month

Dative

dat. of time

μῆν: 'month'; the sixth of Elizabeth's pregnancy (cf. v.36).

τῷ

the

Dative

article

ἕκτῳ

sixth

Dative

attributive ordinal

ἀπεστάλη

was sent

Aor Pass Indic 3 Sg · ἀποστέλλω

main verb

→ constative aorist

ἀποστέλλω: 'send with commission';
Gabriel on a second errand.

ὁ

the

Nominative

article

<p>ἄγγελος angel Nominative subject</p>	<p>Γαβριήλ Gabriel Nominative apposition to ὁ ἄγγελος</p>	<p>ἀπὸ from preposition + genitive (source)</p>	<p>τοῦ the Genitive article</p>
<p>θεοῦ God Genitive object of ἀπό (source)</p>	<p>εἰς to preposition + accusative (direction)</p>	<p>πόλιν a city Accusative object of εἰς πόλις: 'city, town'; Nazareth, a small Galilean village.</p>	<p>τῆς the Genitive article</p>
<p>Γαλιλαίας of Galilee Genitive partitive/descriptive genitive Γαλιλαία: Galilee, the northern, partly Gentile region.</p>	<p>ἧ which/whose Dative relative pronoun (dat. of possession, 'named')</p>	<p>ὄνομα name Nominative nominative ('whose name was') ὄνομα: 'name'; ἡ ὄνομα = 'named.'</p>	<p>Ναζαρέθ Nazareth Nominative predicate (the city's name; indeclinable) Ναζαρέθ: Nazareth, an unmentioned-in-OT village (cf. John 1:46).</p>

27 πρὸς παρθένον ἐμνηστευμένην ἀνδρὶ ᾧ ὄνομα Ἰωσήφ ἐξ οἴκου Δαβίδ, καὶ τὸ ὄνομα τῆς παρθένου Μαριάμ.

to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

ANNUNCIATION — MARY INTRODUCED ASYNDETON The recipient: a virgin betrothed to Joseph of David's house — the Davidic link essential to the messianic promise, and the παρθένος (twice) underscoring the virginal conception.

πρὸς

to

preposition + accusative (direction)

παρθένον

a virgin

Accusative

object of πρὸς

παρθένος: 'virgin'; emphatic by repetition, foundational to vv.34–35 (cf. Isa 7:14 LXX).

ἐμνηστευμένην

betrothed

Perf Pass Ptc · Acc Sg Fem · μνηστεύω

attributive participle

→ *intensive perfect (settled state)*

μνηστεύω: 'betroth'; betrothal was legally binding, though cohabitation had not begun.

ἀνδρὶ

to a man

Dative

dat. of reference/association (betrothed to)

ἀνὴρ: 'man, husband.'

ἧς

whose

Dative

relative pronoun (dat. of possession)

ὄνομα

name

Nominative

nominative ('whose name')

ὄνομα: 'name.'

Ἰωσήφ

Joseph

Nominative

predicate (the man's name; indeclinable)

Ἰωσήφ: Joseph, of Davidic descent (cf. 2:4).

ἐξ

of

preposition + genitive (descent)

οἴκου

house

Genitive

object of ἐξ (lineage)

οἶκος; here 'house' = lineage, dynasty.

Δαβὶδ

of David

Genitive

genitive of relationship (indeclinable)

Δαβὶδ: David; Joseph's (and so Jesus' legal) Davidic descent.

καὶ

and

coordinating conjunction

τὸ

the

Nominative

article

ὄνομα

name

Nominative

subject ('the name ... was')

τῆς

the

Genitive

article

παρθένου

of the virgin

Genitive

possessive genitive

παρθένος: 'virgin'; repeated, framing Mary's condition.

Μαριάμ

Mary

Nominative

predicate (the virgin's name; indeclinable)

Μαριάμ: Mary (Heb. Miriam); the mother of Jesus.

28 καὶ εἰσελθὼν πρὸς αὐτὴν εἶπεν· Χαῖρε, κεχαριτωμένη, ὁ κύριος μετὰ σοῦ.

And coming to her he said, 'Greetings, favored one! The Lord is with you.'

ANGELIC GREETING **καὶ** Gabriel's greeting plays on χαῖρε/κεχαριτωμένη (the language of grace): Mary is the recipient of divine favor, and the Lord is with her — the assurance given to those God commissions.

καὶ

and

coordinating conjunction

εἰσελθὼν

having come in

Aor Act Ptc · Nom Sg Masc · εἰσέρχομαι
adverbial ptc. (attendant circumstance)

→ antecedent aorist

εἰσέρχομαι: 'enter, come in'; Gabriel comes to her.

πρὸς

to

preposition + accusative

αὐτὴν

her

Accusative
object of πρὸς

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

Χαῖρε

greetings/rejoice

Pres Act Impv 2 Sg · χαίρω

imperative (greeting formula)

→ present (do/keep on)

χαίρω: the common greeting 'hail!'; but here resonant with the χαρά and χάρις of the scene — perhaps 'rejoice!'

κεχαριτωμένη

favored one

Perf Pass Ptc · Voc Sg Fem · χαριτόω

vocative (substantival ptc. of address)

→ intensive perfect (settled state of grace)

χαριτόω: 'bestow grace upon!'; the perfect = 'one who has been and stands graced' — recipient, not dispenser, of favor.

ὁ

the

Nominative

article

κύριος

the Lord

Nominative

subject (verbless clause)

κύριος: YHWH.

μετὰ

with

preposition + genitive (accompaniment)

σοῦ

you

Genitive

object of μετὰ

29 ἡ δὲ ἐπὶ τῷ λόγῳ διεταράχθη καὶ διελογίζετο ποταπὸς εἶη ὁ ἀσπασμὸς οὗτος.

But she was greatly troubled at the saying, and tried to discern what sort of greeting this might be.

MARY'S REACTION **δὲ** Mary's perplexity — not at the angel (as Zechariah) but at the words — and her thoughtful pondering, a trait Luke repeatedly notes (cf. 2:19, 51).

<p>ἡ the Nominative article</p>	<p>δὲ but developmental conjunction (w/ article as pronoun, 'but she')</p>	<p>ἐπὶ at preposition + dative (cause/occasion)</p>	<p>τῷ the Dative article</p>
<p>λόγῳ saying/word Dative dat. of cause λόγος: here 'saying'; the greeting, not the angel, disturbs her.</p>	<p>διεταράχθη was greatly troubled Aor Pass Indic 3 Sg · διαταράσσω main verb → ingressive aorist διαταράσσω: 'thoroughly trouble'; a NT hapax, the διά- intensifying τaráσσω (v.12).</p>	<p>καὶ and coordinating conjunction</p>	<p>διελογίζετο she pondered Impf Mid Indic 3 Sg · διαλογίζομαι main verb → progressive imperfect διαλογίζομαι: 'reason, ponder, debate inwardly'; her reflective deliberation.</p>
<p>ποταπὸς what sort of Nominative interrogative adjective (predicate) ποταπός: 'of what kind?'; she weighs the import of the salutation.</p>	<p>εἶη might be Pres Act Opt 3 Sg · εἶμι verb (indirect question, optative) → stative present εἶμι (opt.): the optative in indirect discourse, a mark of Luke's polished Greek.</p>	<p>ὁ the Nominative article</p>	<p>ἀσπασμὸς greeting Nominative subject (of indirect question) ἀσπασμός: 'greeting, salutation.'</p>

οὗτος

this

Nominative

demonstrative adjective

30 καὶ εἶπεν ὁ ἄγγελος αὐτῇ· Μὴ φοβοῦ, Μαριάμ, εὗρες γὰρ χάριν παρὰ τῷ θεῷ·

And the angel said to her, 'Do not fear, Mary, for you have found favor with God.'

REASSURANCE καὶ The angelic 'do not fear' again, with the ground: Mary has found χάρις with God — the favor that the perfect κεχαριτωμένη had already announced.

καὶ

and

coordinating conjunction

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

ὁ

the

Nominative

article

ἄγγελος

angel

Nominative

subject

αὐτῇ

to her

Dative

indirect object

Μὴ

do not

negative (w/ prohibitive imperative)

φοβοῦ

fear

Pres Mid Impv 2 Sg · φοβέομαι

prohibitive imperative

→ present (cease/do not continue)

φοβέομαι: μὴ φοβοῦ, the reassurance formula (cf. v.13).

Μαριάμ

Mary

Vocative

vocative (direct address)

εὑρες

you have found

Aor Act Indic 2 Sg · εὕρισκω

main verb (causal clause)

→ constative aorist

εὕρισκω: 'find'; 'find favor' is a Hebraism (māšā' hēn) for receiving grace (Gen 6:8).

γάρ

for

explanatory conjunction

χάριν

favor/grace

Accusative

direct object

χάρις: 'favor, grace'; God's gracious choice of Mary.

παρά

with/before

preposition + dative (in the sight of)

τῷ

the

Dative

article

θεῷ

God

Dative

object of παρά

31 καὶ ἰδοὺ συλλήμψη ἐν γαστρὶ καὶ τέξῃ υἰόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν.

And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus.

THE PROMISE — JESUS **καὶ** The annunciation core, echoing Isaiah 7:14 LXX (συλλήμψη ... τέξῃ υἰόν): the virginal conception and the divinely-given name Jesus ('YHWH saves').

καὶ

and

coordinating conjunction

ἰδοὺ

behold

demonstrative particle (attention-marker)

ἰδοὺ: 'behold!'; Septuagintal pointer.

συλλήμψη

you will conceive

Fut Mid Indic 2 Sg · συλλαμβάνω

main verb

→ predictive future

συλλαμβάνω: 'conceive'; the wording mirrors Isa 7:14 LXX.

ἐν

in

preposition + dative (place)

<p>γαστρι womb</p> <p>Dative</p> <p><i>dat. of place (idiom ἐν γαστρὶ, 'pregnant')</i></p> <p>γαστήρ: 'belly, womb'; ἐν γαστρὶ ἔχειν/λαμβάνειν = to be/become pregnant.</p>	<p>καὶ and</p> <p><i>coordinating conjunction</i></p>	<p>τέξῃ you will bear</p> <p>Fut Mid Indic 2 Sg · τίκτω</p> <p><i>main verb</i></p> <p>→ predictive future</p> <p>τίκτω: 'give birth to, bear'</p>	<p>υἰόν a son</p> <p>Accusative</p> <p><i>direct object</i></p> <p>υἰός: 'son'</p>
<p>καὶ and</p> <p><i>coordinating conjunction</i></p>	<p>καλέσεις you shall call</p> <p>Fut Act Indic 2 Sg · καλέω</p> <p><i>main verb (imperative future)</i></p> <p>→ predictive/imperative future</p> <p>καλέω: 'name'; the naming is commanded (cf. Matt 1:21).</p>	<p>τὸ the</p> <p>Accusative</p> <p><i>article</i></p>	<p>ὄνομα name</p> <p>Accusative</p> <p><i>direct object</i></p>
<p>αὐτοῦ his</p> <p>Genitive</p> <p><i>genitive of possession</i></p>	<p>Ἰησοῦν Jesus</p> <p>Accusative</p> <p><i>object complement (the name)</i></p> <p>Ἰησοῦς: 'YHWH saves' (Heb. יְהוֹשֻׁעַ); the saving name.</p>		

32 οὗτος ἔσται μέγας καὶ υἰὸς ὑψίστου κληθήσεται, καὶ δώσει αὐτῷ κύριος ὁ θεὸς τὸν θρόνον Δαυὶδ τοῦ πατρὸς αὐτοῦ,

He will be great and will be called the Son of the Most High, and the Lord God will give him the throne of his father David,

THE PROMISE — DAVIDIC KINGSHIP **ASYNDETON** The child's identity unfolded in Davidic-messianic terms (2 Sam 7:12–16): great, Son of the Most High, heir of David's throne — a royal, this-worldly hope.

οὗτος

he/this one

Nominative

subject (demonstrative)

ἔσται

will be

Fut Mid Indic 3 Sg · εἰμί

main verb

→ predictive future

μέγας

great

Nominative

predicate adjective

μέγας: 'great'; absolutely (contrast John 'great before the Lord', v.15).

καὶ

and

coordinating conjunction

υἱός

Son

Nominative

predicate nominative (w/ κληθήσεται)

υἱός: 'son'; 'Son of the Most High' — a divine sonship/royal title.

ὑψίστου

of the Most High

Genitive

genitive of relationship

ὑψιστος: 'Most High' (LXX 'elyōn); a reverent name for God.

κληθήσεται

will be called

Fut Pass Indic 3 Sg · καλέω

main verb

→ predictive future

καλέω: 'be called' = 'be (and be acknowledged as)'; a Semitic idiom.

καὶ

and

coordinating conjunction

δώσει

will give

Fut Act Indic 3 Sg · δίδωμι

main verb

→ predictive future

δίδωμι: 'give'; the gift of the throne.

αὐτῷ

to him

Dative

indirect object

κύριος

the Lord

Nominative

subject

κύριος: YHWH.

ὁ

the

Nominative

article

θεός

God

Nominative

apposition to κύριος

τὸν

the

Accusative

article

θρόνον

throne

Accusative

direct object

θρόνος: 'throne'; the Davidic kingship (2 Sam 7).

Δαυίδ

of David

Genitive

possessive genitive (indeclinable)

Δαυίδ: David; Jesus' royal forefather.

τοῦ

the

Genitive

article

πατρός

father

Genitive

apposition to Δαβίδ

πατήρ: 'father'; David as ancestor.

αὐτοῦ

his

Genitive

genitive of relationship

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

and he will reign over the house of Jacob forever, and of his kingdom there will be no end.

THE PROMISE — ETERNAL REIGN καὶ The reign's scope and duration: an everlasting kingdom over Jacob's house — fulfilling the promise of a Davidic throne 'established forever' (2 Sam 7:13, 16; Dan 7:14).

καὶ

and

coordinating conjunction

βασιλεύσει

will reign

Fut Act Indic 3 Sg - βασιλεύω

main verb

→ predictive future

βασιλεύω: 'be king, reign'; the messianic rule.

ἐπὶ

over

preposition + accusative (rule over)

τὸν

the

Accusative

article

οἶκον

house

Accusative

object of ἐπί

οἶκος: 'house' = the people/dynasty of Jacob, i.e. Israel.

Ἰακώβ

of Jacob

Genitive

possessive genitive (indeclinable)

Ἰακώβ: Jacob/Israel; the covenant nation.

εἰς

for

preposition + accusative (extent of time)

τοὺς

the

Accusative

article

αἰῶνας

ages/ever

Accusative

object of εἰς (idiom 'forever')

αἰών: 'age'; εἰς τοὺς αἰῶνας = 'forever, for all ages.'

καὶ

and

coordinating conjunction

τῆς

the

Genitive

article

βασιλείας

kingdom

Genitive

genitive (possession; fronted for emphasis)

βασιλεία: 'kingdom, reign'; its endlessness echoes Dan 7:14.

αὐτοῦ

his

Genitive

genitive of possession

οὐκ

not

negative particle

ἔσται

there will be

Fut Mid Indic 3 Sg · εἰμί

main verb

→ predictive future

τέλος

end

Nominative

subject

τέλος: 'end, termination'; the kingdom is unending.

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

And Mary said to the angel, 'How will this be, since I do not know a man?'

MARY'S QUESTION **δὲ** Mary's question, unlike Zechariah's demand for a sign, asks not 'how shall I know?' but 'how will this be?' — a request to understand, given her virginity (γινώσκω, a Semitic euphemism).

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

δὲ

and

developmental conjunction

Μαριάμ

Mary

Nominative

subject

πρὸς

to

preposition + accusative (of speech)

<p>τὸν the Accusative <i>article</i></p>	<p>ἄγγελον angel Accusative <i>object of πρὸς</i></p>	<p>Πῶς how <i>interrogative adverb</i></p>	<p>ἔσται will be Fut Mid Indic 3 Sg · εἰμί <i>main verb</i> → predictive future</p>
<p>τοῦτο this Nominative <i>subject (demonstrative)</i></p>	<p>ἐπεὶ since <i>causal conjunction</i></p>	<p>ἄνδρα a man Accusative <i>direct object</i> ἀνὴρ: 'man, husband'; the object of marital knowledge.</p>	<p>οὐ not <i>negative particle</i></p>
<p>γινώσκω I know Pres Act Indic 1 Sg · γινώσκω <i>main verb</i> → customary/durative present γινώσκω: 'know'; a Semitic euphemism for sexual relations (cf. Gen 4:1) — she is a virgin.</p>			

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

And the angel answered her, 'The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be called holy, the Son of God.'

THE HOW — THE SPIRIT'S OVERSHADOWING καὶ The answer: not by a man but by the Spirit's coming and the Most High's overshadowing (ἐπισκιάσει, evoking the Shekinah glory of Exod 40:35) — hence the child is holy, Son of God.

καὶ
and

coordinating conjunction

ἀποκριθεὶς

answering

Aor Pass(Dep) Ptc · Nom Sg Masc · ἀποκρίνομαι
adverbial ptc. (pleonastic, Semitic)

→ antecedent aorist

ἀποκρίνομαι: ἀποκριθεὶς εἶπεν,
Septuagintal redundancy.

ὁ
the

Nominative

article

ἄγγελος

angel

Nominative

subject

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

αὐτῇ

to her

Dative

indirect object

Πνεῦμα

the Spirit

Nominative

subject

πνεῦμα: the Holy Spirit, agent of the
conception.

ἅγιον

Holy

Nominative

attributive adjective

ἐπελεύσεται

will come upon

Fut Mid Indic 3 Sg · ἐπέρχομαι

main verb

→ predictive future

ἐπέρχομαι: 'come upon'; the Spirit's
creative descent.

ἐπὶ

upon

preposition + accusative (direction onto)

σέ

you

Accusative

object of ἐπί

καὶ

and

coordinating conjunction

δύναμις

power

Nominative

subject

δύναμις: 'power'; 'power of the Most High,'
a reverent circumlocution for God's own
action.

ὑψίστου

of the Most High

Genitive

genitive of source

ὑψίστος: 'Most High' (cf. v.32).

ἐπισκιάσει

will overshadow

Fut Act Indic 3 Sg · ἐπισκιάζω

main verb

→ predictive future

ἐπισκιάζω: 'overshadow'; the Shekinah-
cloud verb (Exod 40:35 LXX; cf. 9:34) —
divine presence, not sexual imagery.

σοι

you

Dative

dat. object of ἐπισκιάσει

<p>διὸ therefore <i>inferential conjunction</i></p>	<p>καὶ also/indeed <i>adjunctive/ascensive</i></p>	<p>τὸ the Nominative <i>article</i></p>	<p>γεννώμενον the one being born Pres Pass Ptc · Nom Sg Neut · γεννάω <i>substantival participle (subject)</i> → progressive present γεννάω: 'beget, bear'; 'the holy thing being begotten' — the child.</p>
<p>ἅγιον holy Nominative <i>predicate adj. / attributive (debated)</i> ἅγιος: 'holy'; either 'the holy one to be born' or predicate 'will be called holy!'</p>	<p>κληθήσεται will be called Fut Pass Indic 3 Sg · καλέω <i>main verb</i> → predictive future καλέω: 'be called' = 'be acknowledged as' (Semitic).</p>	<p>υἱός Son Nominative <i>predicate nominative</i> υἱός: 'Son'; here 'Son of God,' grounded in the divine conception.</p>	<p>θεοῦ of God Genitive <i>genitive of relationship</i> θεός: God; the unique divine sonship.</p>

36 καὶ ἰδοὺ Ἐλισάβητ ἡ συγγενίς σου καὶ αὐτὴ συνείληφεν υἱὸν ἐν γήρει αὐτῆς, καὶ οὗτος μὴν ἕκτος ἐστὶν αὐτῇ τῇ καλουμένῃ στείρα·

And behold, your relative Elizabeth has also conceived a son in her old age, and this is the sixth month for her who was called barren.

THE CORROBORATING SIGN **καὶ** Gabriel offers, unasked, a confirming sign: the kinswoman Elizabeth, called barren, is six months pregnant — God's power already at work nearby.

<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἰδοὺ behold <i>demonstrative particle (attention-marker)</i> ἰδοὺ: 'behold!'</p>	<p>Ἐλισάβητ Elizabeth Nominative <i>subject</i></p>	<p>ἡ the Nominative <i>article</i></p>
---------------------------------------------------------------	--------------------------------------------------------------------------------------------------------	------------------------------------------------------------------------	-----------------------------------------------------------

συγγενίς

relative

Nominative

apposition to Ἐλισάβετ

συγγενίς: 'kinswoman, relative'; the exact relation is unstated.

σου

your

Genitive

genitive of relationship

καὶ

also

adjunctive (καὶ αὐτή, 'she too')

αὐτή

she

Nominative

intensive pronoun (she herself)

συνείληφεν

has conceived

Perf Act Indic 3 Sg · συλλαμβάνω

main verb

→ intensive perfect (standing result)

συλλαμβάνω: 'conceive'; the perfect — she is now (visibly) with child.

υἰὸν

a son

Accusative

direct object

υἰός: 'son'; John.

ἐν

in

preposition + dative (time/circumstance)

γῆραι

old age

Dative

dat. of time/circumstance

γῆρας: 'old age'; the marvel of a child late in life.

αὐτῆς

her

Genitive

genitive of possession

καὶ

and

coordinating conjunction

οὗτος

this

Nominative

subject (demonstrative)

μῆν

month

Nominative

predicate nominative

μῆν: 'month'; the sixth (cf. v.26).

ἕκτος

sixth

Nominative

attributive ordinal

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

main verb (copula)

→ stative present

αὐτῇ

for her

Dative

dat. of reference

τῇ

the

Dative

article

καλουμένη

who was called

Pres Pass Ptc · Dat Sg Fem · καλέω

attributive participle

→ progressive present

καλέω: 'call, name'; 'the (one) called barren' — the reproach now reversed.

στεῖρα

barren

Dative

predicate of the participle (complement)

στεῖρα: 'barren'; cf. v.7.

37 ὅτι οὐκ ἀδυνατήσῃ παρὰ τοῦ θεοῦ πᾶν ῥῆμα.

For nothing will be impossible with God.

THE GROUND — GOD'S POWER **ὅτι** The theological warrant, echoing Genesis 18:14 LXX (Sarah): no word/thing from God shall be void of power — the bedrock of both annunciations.

ὅτι

for

causal conjunction

οὐκ

not

negative particle

ἀδυνατήσῃ

will be impossible

Fut Act Indic 3 Sg · ἀδυνατέω

main verb

→ predictive future

ἀδυνατέω: 'be impossible, lack power'; echoing Gen 18:14 LXX (οὐκ ἀδυνατήσῃ παρὰ τῷ θεῷ ῥῆμα).

παρὰ

with/from

preposition + genitive (source/standpoint)

τοῦ

the

Genitive
article

θεοῦ

God

Genitive
object of παρὰ

πᾶν

every/any

Nominative
attributive adjective

ῥῆμα

word/thing

Nominative
subject

ῥῆμα: 'word, matter, thing'; the Hebraism *dābār* covers both 'word' and 'thing' — 'no word/thing!'

38 εἶπεν δὲ Μαριάμ· Ἴδου ἡ δούλη κυρίου· γένοιτό μοι κατὰ τὸ ῥῆμά σου. καὶ ἀπῆλθεν ἀπ' αὐτῆς ὁ ἄγγελος.

And Mary said, 'Behold, the servant of the Lord; let it be to me according to your word.' And the angel departed from her.

MARY'S CONSENT **δὲ** Mary's model response of faith: self-designation as the Lord's δούλη and the optative of glad submission (γένοιτο) — the antithesis of Zechariah's doubt. The angel departs.

<p>εἶπεν said Aor Act Indic 3 Sg · λέγω <i>main verb</i> → constative aorist</p>	<p>δὲ and <i>developmental conjunction</i></p>	<p>Μαριάμ Mary Nominative <i>subject</i></p>	<p>Ἴδου behold <i>demonstrative particle (attention-marker)</i> ἰδού: 'behold'; she presents herself.</p>
<p>ἡ the Nominative <i>article</i></p>	<p>δούλη servant/slave-woman Nominative <i>predicate nom. (self-designation)</i> δούλη: 'female slave, handmaid'; total availability to the Lord's will.</p>	<p>κυρίου of the Lord Genitive <i>genitive of possession/subordination</i> κύριος: YHWH; whose servant she is.</p>	<p>γένοιτό let it be / may it happen Aor Mid Opt 3 Sg · γίνομαι <i>main verb (optative of wish)</i> → constative aorist (volitive) γίνομαι: optative of consent — not resignation but glad acceptance.</p>
<p>μοι to me Dative <i>dat. of reference</i></p>	<p>κατὰ according to <i>preposition + accusative (standard)</i></p>	<p>τὸ the Accusative <i>article</i></p>	<p>ῥῆμά word Accusative <i>object of κατὰ</i> ῥῆμα: 'word'; the angelic announcement she embraces.</p>

<p>σου your Genitive <i>genitive of possession</i></p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἀπῆλθεν departed Aor Act Indic 3 Sg · ἀπέρχομαι <i>main verb</i> → constative aorist ἀπέρχομαι: 'go away!'; the angel withdraws, the scene closes.</p>	<p>ἀπ' from <i>preposition + genitive (separation)</i></p>
<p>αὐτῆς her Genitive <i>object of ἀπό</i></p>	<p>ὁ the Nominative <i>article</i></p>	<p>ἄγγελος angel Nominative <i>subject</i></p>	

39 Ἄναστᾶσα δὲ Μαριάμ ἐν ταῖς ἡμέραις ταύταις ἐπορεύθη εἰς τὴν ὄρεινὴν μετὰ σπουδῆς εἰς πόλιν Ἰούδα,

And Mary arose in those days and went with haste into the hill country, to a city of Judah,

VISITATION – JOURNEY **δὲ** Mary's prompt journey to the Judean hill country – the two mothers and their unborn sons are brought together, the lesser to honor the greater.

<p>Ἄναστᾶσα having arisen Aor Act Ptc · Nom Sg Fem · ἀνίστημι <i>adverbial ptc. (attendant circumstance)</i> → antecedent aorist ἀνίστημι: 'rise up, set out!'; a Semitic idiom of beginning a journey/action.</p>	<p>δὲ and <i>developmental conjunction</i></p>	<p>Μαριάμ Mary Nominative <i>subject</i></p>	<p>ἐν in <i>preposition + dative (time)</i></p>
---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	---------------------------------------------------------------	-----------------------------------------------------------------	----------------------------------------------------------------

<p>ταῖς the Dative article</p>	<p>ἡμέραις days Dative dat. of time</p>	<p>ταύταις those Dative demonstrative adjective</p>	<p>ἔπορεύθη went Aor Pass(Dep) Indic 3 Sg · πορεύομαι main verb → constative aorist πορεύομαι: 'travel, go.'</p>
<p>εἰς into preposition + accusative (direction)</p>	<p>τὴν the Accusative article</p>	<p>ὄρεινὴν hill country Accusative object of εἰς (substantival adj.) ὄρεινός: 'mountainous'; ἡ ὄρεινή = the Judean highlands.</p>	<p>μετὰ with preposition + genitive (manner)</p>
<p>σπουδῆς haste Genitive object of μετὰ (manner) σπουδή: 'haste, eagerness'; her eager promptness.</p>	<p>εἰς to preposition + accusative (direction)</p>	<p>πόλιν a city Accusative object of εἰς πόλις: 'city, town'; unnamed (traditionally Ein Karem).</p>	<p>Ἰούδα of Judah Genitive genitive (place; indeclinable) Ἰούδα: Judah/Judea; the tribal/territorial designation.</p>

40 καὶ εἰσῆλθεν εἰς τὸν οἶκον Ζαχαρίου καὶ ἠσπάσατο τὴν Ἐλισάβετ.

and she entered the house of Zechariah and greeted Elizabeth.

VISITATION — ARRIVAL **καὶ** Mary's arrival and greeting set in motion the prophetic recognition that follows.

<p>καὶ and coordinating conjunction</p>	<p>εἰσῆλθεν she entered Aor Act Indic 3 Sg · εἰσέρχομαι main verb → constative aorist εἰσέρχομαι: 'enter, go in.'</p>	<p>εἰς into preposition + accusative (direction)</p>	<p>τὸν the Accusative article</p>
<p>οἶκον house Accusative object of εἰς οἶκος: 'house, home.'</p>	<p>Ζαχαρίου of Zechariah Genitive possessive genitive Ζαχαρίας: Zechariah; the household named for the husband.</p>	<p>καὶ and coordinating conjunction</p>	<p>ἠσπάσατο greeted Aor Mid Indic 3 Sg · ἀσπάζομαι main verb → constative aorist ἀσπάζομαι: 'greet, salute'; the greeting that triggers the child's leap (v.41).</p>
<p>τὴν the Accusative article</p>	<p>Ἑλισάβετ Elizabeth Accusative direct object</p>		

41 καὶ ἐγένετο ὡς ἤκουσεν τὸν ἀσπασμὸν τῆς Μαρίας ἢ Ἑλισάβετ, ἐσκίρτησεν τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς, καὶ ἐπλήσθη πνεύματος ἁγίου ἢ Ἑλισάβετ,

And it happened, when Elizabeth heard Mary's greeting, that the baby leaped in her womb, and Elizabeth was filled with the Holy Spirit,

PROPHETIC RECOGNITION **καὶ** The unborn John leaps (fulfilling v.15's prenatal Spirit) and Elizabeth is filled with the Spirit — the forerunner already heralds the Lord from the womb.

καὶ
and

coordinating conjunction

ἐγένετο

it happened

Aor Mid Indic 3 Sg · γίνομαι

main verb (LXX formula)

→ constative aorist

γίνομαι: the ἐγένετο narrative formula.

ὡς

when

temporal conjunction

ἤκουσεν

heard

Aor Act Indic 3 Sg · ἀκούω

verb (temporal clause)

→ constative aorist

ἀκούω: 'hear!'

τὸν

the

Accusative

article

ἀσπασμόν

greeting

Accusative

direct object

ἀσπασμός: 'greeting'; Mary's salutation.

τῆς

the

Genitive

article

Μαρίας

of Mary

Genitive

possessive genitive

ἡ

the

Nominative

article

Ἐλισάβετ

Elizabeth

Nominative

subject (of ἤκουσεν)

ἔσκιρτησεν

leaped

Aor Act Indic 3 Sg · σκιρτάω

main verb

→ constative aorist

σκιρτάω: 'leap, skip (for joy)'; the joyful prenatal recognition (cf. v.44; Gen 25:22 LXX).

τὸ

the

Nominative

article

βρέφος

baby

Nominative

subject

βρέφος: 'unborn child, infant'; here the fetus John.

ἐν

in

preposition + dative (place)

τῆ

the

Dative

article

κοιλία

womb

Dative

dat. of place

κοιλία: 'womb!'

<p>αὐτῆς her Genitive <i>genitive of possession</i></p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἐπλήσθη was filled Aor Pass Indic 3 Sg · πίμπλημι <i>main verb</i> → <i>constative aorist</i> πίμπλημι: πλησθῆναι πνεύματος, the Lukan idiom for prophetic Spirit-inspiration (cf. v.67).</p>	<p>πνεύματος with the Spirit Genitive <i>genitive of content</i> πνεῦμα: the Holy Spirit, source of her prophecy.</p>
<p>ἁγίου Holy Genitive <i>attributive adjective</i></p>	<p>ἡ the Nominative <i>article</i></p>	<p>Ἐλισάβητ Elizabeth Nominative <i>subject (of ἐπλήσθη)</i></p>	

42 καὶ ἀνεφώνησεν κραυγῇ μεγάλη καὶ εἶπεν· Εὐλογημένη σὺ ἐν γυναιξίν, καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου.

and she exclaimed with a loud cry and said, 'Blessed are you among women, and blessed is the fruit of your womb!'

ELIZABETH'S BEATITUDE καὶ Spirit-filled, Elizabeth blesses Mary and her child in language echoing Judith and Jael (Judg 5:24; Jdt 13:18) — the first to call Mary blessed.

<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἀνεφώνησεν exclaimed Aor Act Indic 3 Sg · ἀναφωνέω <i>main verb</i> → <i>constative aorist</i> ἀναφωνέω: 'cry out, exclaim'; a NT hapax, used in the LXX of liturgical/musical shout.</p>	<p>κραυγῇ with a cry Dative <i>dat. of manner</i> κραυγή: 'shout, outcry'; the intensity of her inspired utterance.</p>	<p>μεγάλη loud/great Dative <i>attributive adjective</i></p>
---------------------------------------------------------------	-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	------------------------------------------------------------------------------------------------------------------------------------------------	---------------------------------------------------------------------------------

καὶ
and

coordinating conjunction

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

Εὐλογημένη

blessed

Perf Pass Ptc · Nom Sg Fem · εὐλογέω

predicate ptc. (verbless, 'blessed are you')

→ intensive perfect (settled state)

εὐλογέω: 'bless, speak well of'; the perfect
— Mary stands blessed by God.

σύ

you

Nominative

subject (emphatic pronoun)

ἐν

among

preposition + dative (sphere)

γυναιξίν

women

Dative

dat. of sphere (Hebraic superlative, 'most blessed')

γυνή: 'woman'; ἐν γυναιξίν = a Semitic superlative, 'most blessed of women.'

καὶ
and

coordinating conjunction

εὐλογημένος

blessed

Perf Pass Ptc · Nom Sg Masc · εὐλογέω

predicate ptc. (verbless)

→ intensive perfect (settled state)

εὐλογέω: 'bless'; the child too is blessed.

ὁ

the

Nominative

article

καρπός

fruit

Nominative

subject

καρπός: 'fruit'; 'fruit of the womb,' a Hebraism for offspring (Deut 28:4).

τῆς

the

Genitive

article

κοιλίας

of the womb

Genitive

genitive of source

κοιλία: 'womb.'

σου

your

Genitive

genitive of possession

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

And why is this granted to me, that the mother of my Lord should come to me?

ELIZABETH'S WONDER **καὶ** Elizabeth's humility: she calls Mary 'the mother of my Lord' (κύριος) — a remarkable confession of the unborn Jesus' lordship, and wonder at being so visited.

καὶ

and

coordinating conjunction

πόθεν

whence/why

interrogative adverb

πόθεν: 'from where?'; here 'how does it come to me?' — wonder at undeserved honor.

μοι

to me

Dative

dat. of advantage

τοῦτο

this

Nominative

subject (demonstrative)

ἵνα

that

conjunction (epexegetic/appositional)

ἔλθῃ

should come

Aor Act Subj 3 Sg · ἔρχομαι

verb (ἵνα clause, content of τοῦτο)

→ constative aorist

ἔρχομαι: 'come'; the visit she marvels at.

ἡ

the

Nominative

article

μήτηρ

mother

Nominative

subject

μήτηρ: 'mother'; of Mary.

τοῦ

the

Genitive

article

κυρίου

of the Lord

Genitive

genitive of relationship

κύριος: 'Lord'; an astonishing pre-natal confession of Jesus' lordship.

μου

my

Genitive

genitive of relationship

πρὸς

to

preposition + accusative (direction)

ἐμέ

me

Accusative

object of *πρός* (emphatic)

44 ἰδὸν γὰρ ὡς ἐγένετο ἡ φωνὴ τοῦ ἀσπασμοῦ σου εἰς τὰ ὦτά μου, ἐσκίρτησεν ἐν ἀγαλλιάσει τὸ βρέφος ἐν τῇ κοιλίᾳ μου.

For behold, when the sound of your greeting came to my ears, the baby leaped for joy in my womb.

THE SIGN CONFIRMED **γὰρ** Elizabeth grounds her blessing: the leap of her child at Mary's voice was a leap of exultation (ἀγαλλίασις) — the unborn forerunner's joy at the unborn Lord.

ἰδὸν

behold

demonstrative particle (attention-marker)

ἰδοῦ: 'behold!'

γὰρ

for

explanatory conjunction

ὡς

when

temporal conjunction

ἐγένετο

came

Aor Mid Indic 3 Sg · γίνομαι

verb (temporal clause)

→ constative aorist

γίνομαι: 'come to be'; the sound 'came' to her ears.

ἡ

the

Nominative

article

φωνή

sound/voice

Nominative

subject

φωνή: 'voice, sound!'

τοῦ

the

Genitive

article

ἀσπασμοῦ

of the greeting

Genitive

descriptive genitive

ἀσπασμός: 'greeting'; Mary's salutation.

σου

your

Genitive

genitive of possession

εἰς

to

preposition + accusative (direction)

τὰ

the

Accusative

article

ὠτά

ears

Accusative

object of εἰς

οὔς: 'ear!'

μου

my

Genitive

genitive of possession

ἔσκιρτησεν

leaped

Aor Act Indic 3 Sg · σκιρτάω

main verb

→ *constative aorist*

σκιρτάω: 'leap (for joy)'; cf. v.41.

ἐν

for/in

preposition + dative (manner/cause)

ἀγαλλιάσει

joy/exultation

Dative

dat. of manner/cause

ἀγαλλίασις: 'exultation'; the eschatological joy-word (cf. v.14).

τὸ

the

Nominative

article

βρέφος

baby

Nominative

subject

βρέφος: 'unborn child.'

ἐν

in

preposition + dative (place)

τῇ

the

Dative

article

κοιλία

womb

Dative

dat. of place

μου

my

Genitive

genitive of possession

45 καὶ μακαρία ἡ πιστεύουσα ὅτι ἔσται τελείωσις τοῖς λελαλημένοις αὐτῇ παρὰ κυρίου.

And blessed is she who believed that there would be a fulfillment of what was spoken to her from the Lord.

BEATITUDE ON FAITH **καὶ** Elizabeth's closing beatitude commends Mary's faith (contrast Zechariah's unbelief, v.20) — the first macarism of the Gospel, praising belief in God's word.

<p>καὶ and <i>coordinating conjunction</i></p>	<p>μακαρία blessed Nominative <i>predicate adjective (verbless beatitude)</i> μακάριος: 'blessed, happy'; the beatitude-form (cf. the Beatitudes, 6:20ff).</p>	<p>ἡ the Nominative <i>article</i></p>	<p>πιστεύουσα she who believed Aor Act Ptc · Nom Sg Fem · πιστεύω <i>substantival participle (subject)</i> → constative aorist πιστεύω: 'believe, trust'; Mary's faith, set against Zechariah's doubt.</p>
<p>ὅτι that <i>conjunction (content of belief; or 'for/because')</i></p>	<p>ἔσται there would be Fut Mid Indic 3 Sg · εἰμί <i>main verb (content clause)</i> → predictive future</p>	<p>τελείωσις fulfillment Nominative <i>subject</i> τελείωσις: 'completion, fulfilment'; the bringing-to-pass of God's word.</p>	<p>τοῖς the Dative <i>article</i></p>
<p>λελαλημένοις the things spoken Perf Pass Ptc · Dat Pl Neut · λαλέω <i>substantival participle (dat. w/ τελείωσις)</i> → intensive perfect (abiding word) λαλέω: 'speak'; the perfect — the spoken word stands and will be fulfilled.</p>	<p>αὐτῇ to her Dative <i>dat. of indirect object (within ptc. phrase)</i></p>	<p>παρὰ from <i>preposition + genitive (source)</i></p>	<p>κυρίου the Lord Genitive <i>object of παρά (source)</i> κύριος; YHWH; the source of the announcement.</p>

46 καὶ εἶπεν Μαριάμ· Μεγαλύνει ἡ ψυχὴ μου τὸν κύριον,

And Mary said, 'My soul magnifies the Lord,

THE MAGNIFICAT — OPENING **καὶ** Mary's Magnificat begins (vv.46–55), a Septuagintal canticle modeled on Hannah's song (1 Sam 2:1–10). A few Latin (and one Greek) witnesses ascribe it to Elizabeth, but the overwhelming text reads Μαριάμ.

καὶ
and

coordinating conjunction

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

Μαριάμ

Mary

Nominative

subject

Μαριάμ: Mary; a few Old Latin MSS and one Greek witness read 'Elizabeth,' but Μαριάμ is overwhelmingly attested and printed.

Μεγαλύνει

magnifies

Pres Act Indic 3 Sg · μεγαλύνω

main verb (of the canticle)

→ customary/gnomic present

μεγαλύνω: 'magnify, declare great'; the song's keynote, echoing Ps 34:4 LXX.

ἡ

the

Nominative

article

ψυχὴ

soul

Nominative

subject

ψυχὴ: 'soul, self'; the whole inner person (parallel to πνεῦμα, v.47).

μου

my

Genitive

genitive of possession

τὸν

the

Accusative

article

κύριον

the Lord

Accusative

direct object

κύριος: YHWH; the object of her praise.

47 καὶ ἠγαλλίασεν τὸ πνεῦμά μου ἐπὶ τῷ θεῷ τῷ σωτῆρί μου,

and my spirit has rejoiced in God my Savior,

MAGNIFICAT — EXULTATION **καὶ** Synonymous parallelism (soul // spirit; magnifies // rejoices):
Mary exults in God her Savior, the language of Hannah and Habakkuk (1 Sam 2:1; Hab 3:18).

καὶ
and

coordinating conjunction

ἠγαλλίασεν

has rejoiced

Aor Act Indic 3 Sg · ἀγαλλιάω

main verb

→ constative/gnomic aorist (Semitic stative)

ἀγαλλιάω: 'exult, rejoice greatly'; the aorist may render a Hebrew perfect of settled joy.

τὸ

the

Nominative

article

πνεῦμά

spirit

Nominative

subject

πνεῦμα: 'spirit'; parallel to ψυχή (v.46).

μου

my

Genitive

genitive of possession

ἐπὶ

in

preposition + dative (object of emotion)

τῷ

the

Dative

article

θεῷ

God

Dative

object of ἐπί (ground of joy)

τῷ

the

Dative

article

σωτῆρί

Savior

Dative

apposition to θεῷ

σωτήρ: 'savior, deliverer'; God as the rescuer of his people (and of Mary).

μου

my

Genitive

genitive of relationship

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

for he has looked upon the lowliness of his servant. For behold, from now on all generations will call me blessed,

MAGNIFICAT — THE REASON **ὅτι** The first ground of praise: God's regard for Mary's lowliness (echoing Hannah, 1 Sam 1:11) — and so all generations will call her blessed, the personal note of the canticle.

<p>ὅτι for <i>causal conjunction</i></p>	<p>ἐπέβλεψεν he has looked Aor Act Indic 3 Sg · ἐπιβλέπω <i>main verb</i> → constative aorist ἐπιβλέπω: 'look upon (with regard/favor)'; God's gracious notice (1 Sam 1:11 LXX).</p>	<p>ἐπὶ upon <i>preposition + accusative (direction of regard)</i></p>	<p>τὴν the Accusative <i>article</i></p>
<p>ταπείνωσιν lowliness/humble state Accusative <i>object of ἐπί</i> ταπείνωσις: 'humiliation, lowly estate'; her humble, unregarded condition.</p>	<p>τῆς the Genitive <i>article</i></p>	<p>δούλης of servant Genitive <i>possessive genitive</i> δούλη: 'handmaid, female slave'; cf. v.38.</p>	<p>αὐτοῦ his Genitive <i>genitive of possession</i></p>
<p>ἰδοὺ behold <i>demonstrative particle (attention-marker)</i> ἰδοὺ: 'behold!'</p>	<p>γὰρ for <i>explanatory conjunction</i></p>	<p>ἀπὸ from <i>preposition + genitive (temporal)</i></p>	<p>τοῦ the Genitive <i>article</i></p>

νῦν

now

adverb (substantival w/ article, 'the now')

νῦν: 'now'; ἀπὸ τοῦ νῦν = 'from now on,' a Lukan phrase.

μακαριοῦσίν

will call blessed

Fut Act Indic 3 Pl · μακαρίζω

main verb

→ predictive future

μακαρίζω: 'count/call blessed'; echoing Leah (Gen 30:13 LXX).

με

me

Accusative

direct object

πᾶσαι

all

Nominative

attributive adjective

αἱ

the

Nominative

article

γενεαί

generations

Nominative

subject

γενεά: 'generation'; successive generations will bless her.

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

for the Mighty One has done great things for me, and holy is his name,

MAGNIFICAT — GOD'S MIGHTY DEED **ὅτι** The praise turns from Mary to God: the Mighty One has done great things, and his name is holy — moving from personal favor to God's character.

ὅτι

for

causal conjunction

ἐποίησέν

has done

Aor Act Indic 3 Sg · ποιέω

main verb

→ constative aorist

ποιέω: 'do, make'; the 'great things' of God's action.

μοι

for me

Dative

dat. of advantage

μεγάλα

great things

Accusative

direct object (substantival adj.)

μέγας: 'great'; neuter plural, 'great things' (cf. Deut 10:21 LXX).

<p>ὁ the Nominative <i>article</i></p>	<p>δυνατός the Mighty One Nominative <i>subject (substantival adj.)</i> δυνατός: 'mighty, powerful'; a divine title, 'the Mighty One.'</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἅγιον holy Nominative <i>predicate adjective (verbless)</i> ἅγιος: 'holy'; God's name set apart in awe (Ps 111:9).</p>
<p>τὸ the Nominative <i>article</i></p>	<p>ὄνομα name Nominative <i>subject</i> ὄνομα: 'name'; God's revealed self/reputation.</p>	<p>αὐτοῦ his Genitive <i>genitive of possession</i></p>	

50 καὶ τὸ ἔλεος αὐτοῦ εἰς γενεὰς καὶ γενεὰς τοῖς φοβουμένοις αὐτόν.

| and his mercy is for generations and generations to those who fear him.

MAGNIFICAT – ENDURING MERCY **καὶ** The transition from Mary's case to the general principle: God's covenant mercy (ἔλεος, ἡσεδ) endures to all generations of those who fear him (Ps 103:17).

<p>καὶ and <i>coordinating conjunction</i></p>	<p>τὸ the Nominative <i>article</i></p>	<p>ἔλεος mercy Nominative <i>subject</i> ἔλεος: 'mercy, lovingkindness'; the LXX ἡσεδ, covenant faithfulness.</p>	<p>αὐτοῦ his Genitive <i>genitive of possession</i></p>
--------------------------------------------------------	------------------------------------------------------------	--------------------------------------------------------------------------------------------------------------------------------------------	----------------------------------------------------------------------------

εἰς
for/to

preposition + accusative (extent)

γενεάς
generations

Accusative

object of εἰς

γενεά: 'generation'; εἰς γενεάς καὶ γενεάς, a
Hebraism for perpetuity.

καὶ
and

coordinating conjunction

γενεάς
generations

Accusative

object of εἰς (coordinate)

τοῖς
the

Dative

article

φοβούμενοις
those who fear

those who fear

Pres Mid Ptc · Dat Pl Masc · φοβέομαι

substantival participle (dat. of advantage)

→ customary present

φοβέομαι: 'fear, revere'; 'those who fear
him' = the devout (Ps 103:17 LXX).

αὐτόν
him

him

Accusative

direct object of the participle

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

He has shown strength with his arm; he has scattered the proud in the thoughts of their hearts;

MAGNIFICAT — THE GREAT REVERSAL ASYNDETON The 'reversal' strophe (vv.51–53): in Septuagintal aorists, God shows might, scatters the proud — the eschatological overturning Hannah sang (1 Sam 2:4–8).

Ἐποίησεν

he has shown/done

Aor Act Indic 3 Sg · ποιέω

main verb

→ gnomic/constative aorist (Semitic perfect)

ποιέω: 'do, perform'; ἐποίησεν κράτος, a
Hebraism, 'has done mightily'

κράτος

strength/might

Accusative

direct object

κράτος: 'might, dominion'; God's powerful
deed.

ἐν

with

preposition + dative (instrument)

βραχίονι

arm

Dative

dat. of instrument

βραχίων: 'arm'; the 'arm of the Lord,' an OT
figure for saving power (Exod 6:6; Isa 53:1).

αὐτοῦ

his

Genitive

genitive of possession

διεσκόρπισεν

has scattered

Aor Act Indic 3 Sg · διασκορπίζω

main verb (asyndeton)

→ *gnomic/constative aorist*

διασκορπίζω: 'scatter, disperse'; the dispersal of the arrogant.

ὑπερήφανους

the proud

Accusative

direct object (substantival adj.)

ὑπερήφανος: 'arrogant, haughty'; the self-exalting (cf. Prov 3:34).

διανοία

in the thoughts/imagination

Dative

dat. of sphere/reference

διάνοια: 'thought, mind, imagination'; their inward proud designs.

καρδίας

of heart

Genitive

genitive of source/possession

καρδία: 'heart'; the seat of their pride.

αὐτῶν

their

Genitive

genitive of possession

52 καθεῖλεν δυνάστας ἀπὸ θρόνων καὶ ὕψωσεν ταπεινούς,

he has brought down rulers from their thrones and exalted the lowly;

MAGNIFICAT — THRONES OVERTURNED ASYNDETON The social reversal: the mighty toppled, the humble raised — antithetical parallelism in the prophetic mode (1 Sam 2:7–8; Ps 147:6).

καθεῖλεν

has brought down

Aor Act Indic 3 Sg · καθαιρέω

main verb (asyndeton)

→ *gnomic/constative aorist*

καθαιρέω: 'take down, depose'; the casting down of the powerful.

δυνάστας

rulers/potentates

Accusative

direct object

δυνάστης: 'ruler, potentate'; the mighty in office.

ἀπὸ

from

preposition + genitive (separation)

θρόνων

thrones

Genitive

object of ἀπό

θρόνος: 'throne'; seats of power.

καὶ
and

coordinating conjunction

ὑψωσεν

has exalted

Aor Act Indic 3 Sg · ὑψόω

main verb

→ *gnomic/constative aorist*

ὑψόω: 'lift up, exalt'; the raising of the lowly — the counter-movement.

ταπεινούς

the lowly

Accusative

direct object (substantival adj.)

ταπεινός: 'lowly, humble'; the oppressed and humble (cf. ταπείνωσις, v.48).

53 πεινῶντας ἐνέπλησεν ἀγαθῶν καὶ πλουτοῦντας ἐξαπέστειλεν κενούς.

he has filled the hungry with good things, and sent the rich away empty.

MAGNIFICAT — THE HUNGRY FILLED ASYNDETON The economic reversal completing the strophe: the hungry filled, the rich emptied (Ps 107:9; 1 Sam 2:5) — God's preferential mercy to the poor.

πεινῶντας

the hungry

Pres Act Ptc · Acc Pl Masc · πεινάω

substantival participle (direct object)

→ *customary present*

πεινάω: 'hunger, be hungry'; the needy.

ἐνέπλησεν

has filled

Aor Act Indic 3 Sg · ἐμπίμπλημι

main verb (asyndeton)

→ *gnomic/constative aorist*

ἐμπίμπλημι: 'fill up, satisfy'; the satisfying of the hungry (Ps 107:9 LXX).

ἀγαθῶν

with good things

Genitive

genitive of content (after ἐνέπλησεν)

ἀγαθός: 'good'; 'good things' = abundance.

καὶ
and

coordinating conjunction

πλουτοῦντας

the rich

Pres Act Ptc · Acc Pl Masc · πλουτέω

substantival participle (direct object)

→ *customary present*

πλουτέω: 'be rich'; the self-sufficient wealthy.

ἐξαπέστειλεν

has sent away

Aor Act Indic 3 Sg · ἐξαποστέλλω

main verb

→ *gnomic/constative aorist*

ἐξαποστέλλω: 'send away, dismiss'; the rich dismissed without.

κενούς

empty

Accusative

predicate adjective (object complement)

κενός: 'empty, without'; sent off empty-handed.

54 ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ, μνησθῆναι ἐλέους,

He has helped his servant Israel, in remembrance of his mercy,

MAGNIFICAT — COVENANT HELP **ASYNDETON** The canticle's climax turns to salvation history: God has helped Israel his servant, remembering his mercy — the covenant frame of the whole song.

ἀντελάβετο

has helped/taken hold of

Aor Mid Indic 3 Sg · ἀντιλαμβάνω
main verb (asyndeton)

→ **gnomic/constative aorist**

ἀντιλαμβάνομαι: 'help, come to the aid of, take hold of for support' (Isa 41:8–9 LXX).

Ἰσραὴλ

Israel

Genitive

genitive object of ἀντελάβετο (indeclinable)

Ἰσραήλ: Israel, God's servant-people.

παιδὸς

servant

Genitive

apposition to Ἰσραήλ

παῖς: 'servant, child'; 'Israel his servant' (Isa 41:8).

αὐτοῦ

his

Genitive

genitive of possession

μνησθῆναι

to remember

Aor Pass(Dep) Inf · μμνήσκομαι
infinitive of purpose/result

→ **constative aorist**

μμνήσκομαι: 'remember'; God's remembering of his covenant mercy (cf. v.72).

ἐλέους

mercy

Genitive

genitive object of μνησθῆναι

ἔλεος: 'mercy'; the covenant ἔσεδ remembered (cf. v.50).

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

as he spoke to our fathers, to Abraham and to his offspring forever.

MAGNIFICAT — THE PROMISE TO ABRAHAM **καθὼς** The song closes anchoring God's mercy in the Abrahamic promise (Gen 17:7; Mic 7:20): the deliverance is the keeping of an everlasting covenant word.

καθώς

as

comparative conjunction

ἔλάλησεν

he spoke

Aor Act Indic 3 Sg · λαλέω

main verb

→ constative aorist

λαλέω: 'speak'; God's promissory word to the patriarchs.

πρὸς

to

preposition + accusative (of speech)

τοὺς

the

Accusative

article

πατέρας

fathers

Accusative

object of πρὸς

πατήρ: 'father'; the patriarchs/ancestors.

ἡμῶν

our

Genitive

genitive of relationship

τῷ

the

Dative

article

Ἀβραάμ

to Abraham

Dative

dat. in apposition (indeclinable)

Ἀβραάμ: Abraham, recipient of the foundational promise (Gen 12; 17).

καὶ

and

coordinating conjunction

τῷ

the

Dative

article

σπέρματι

offspring/seed

Dative

dat. (coordinate w/ Ἀβραάμ)

σπέρμα: 'seed, descendants'; Abraham's posterity, heirs of the promise.

αὐτοῦ

his

Genitive

genitive of possession

εἰς

for

preposition + accusative (extent of time)

τὸν

the

Accusative

article

αἰῶνα

ever/age

Accusative

object of εἰς (idiom 'forever')

αἰών: 'age'; εἰς τὸν αἰῶνα = 'forever!'

56 Ἔμεινεν δὲ Μαριάμ σὺν αὐτῇ ὡς μῆνας τρεῖς, καὶ ὑπέστρεψεν εἰς τὸν οἶκον αὐτῆς.

And Mary stayed with her about three months, and returned to her home.

VISITATION – CLOSE **δὲ** The visitation scene closes: Mary's three-month stay (until near John's birth) and return home — a narrative bridge back to the Baptist's nativity.

Ἔμεινεν

stayed

Aor Act Indic 3 Sg · μένω

main verb

→ constative aorist

μένω: 'remain, stay!'

δὲ

and

developmental conjunction

Μαριάμ

Mary

Nominative

subject

σὺν

with

preposition + dative (accompaniment)

αὐτῇ

her

Dative

object of σὺν

ὡς

about

adverb (approximation)

ὡς: here 'about, approximately' (w/ a number).

μῆνας

months

Accusative

accusative of extent of time

μῆν: 'month!'

τρεῖς

three

Accusative

numeral (w/ μῆνας)

καὶ

and

coordinating conjunction

ὑπέστρεψεν

returned

Aor Act Indic 3 Sg · ὑποστρέφω

main verb

→ constative aorist

ὑποστρέφω: 'return, turn back'; a characteristically Lukan verb.

εἰς

to

preposition + accusative (direction)

τὸν

the

Accusative

article

οἶκον

home

Accusative

object of εἰς

αὐτῆς

her

Genitive

genitive of possession

57 Τῇ δὲ Ἐλισάβητ ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτήν, καὶ ἐγέννησεν υἱόν.

Now the time came for Elizabeth to give birth, and she bore a son.

BIRTH OF JOHN **δὲ** The promised birth: the angel's word to Zechariah (v.13) is fulfilled as Elizabeth bears a son.

Τῇ

the

Dative

article

δὲ

now

developmental conjunction

Ἐλισάβητ

for Elizabeth

Dative

dat. of reference/advantage

ἐπλήσθη

was fulfilled/came

Aor Pass Indic 3 Sg · πίμπλημι

main verb

→ constative aorist

πίμπλημι: 'fill, complete'; the term of pregnancy was completed.

ὁ

the

Nominative

article

χρόνος

time

Nominative

subject

χρόνος: 'time, period'; the appointed time of delivery.

τοῦ

the

Genitive

article

τεκεῖν

to give birth

Aor Act Inf · τίκτω

articular infinitive (epexegetic, τοῦ + inf.)

→ constative aorist

τίκτω: 'bear, give birth!'

αὐτήν

she/her

Accusative

accusative subject of the infinitive

καὶ

and

coordinating conjunction

ἐγέννησεν

she bore

Aor Act Indic 3 Sg · γεννάω

main verb

→ constative aorist

γεννάω: 'bear, bring forth.'

υἰόν

a son

Accusative

direct object

υἰός: 'son'; John.

58 καὶ ἤκουσαν οἱ περίοικοι καὶ οἱ συγγενεῖς αὐτῆς ὅτι ἐμεγάλυνεν κύριος τὸ ἔλεος αὐτοῦ μετ' αὐτῆς, καὶ συνέχαιρον αὐτῇ.

And her neighbors and relatives heard that the Lord had shown great mercy to her, and they rejoiced with her.

COMMUNAL JOY **καὶ** The promised public rejoicing (v.14) is realized: neighbors and kin share Elizabeth's joy at the Lord's great mercy.

καὶ

and

coordinating conjunction

ἤκουσαν

heard

Aor Act Indic 3 Pl · ἀκούω

main verb

→ constative aorist

ἀκούω: 'hear.'

οἱ

the

Nominative

article

περίοικοι

neighbors

Nominative

subject

περίοικος: 'neighbor' (lit. 'dwelling around'); a NT hapax.

καὶ

and

coordinating conjunction

οἱ

the

Nominative

article

συγγενεῖς

relatives

Nominative

subject (coordinate)

συγγενής: 'kinsman, relative.'

αὐτῆς

her

Genitive

genitive of relationship

<p>ὅτι that <i>conjunction (content of hearing)</i></p>	<p>ἐμεγάλυνεν had shown great Impf Act Indic 3 Sg · μεγαλύνω <i>main verb (ὅτι clause)</i> → constative/aoristic imperfect μεγαλύνω: 'magnify, make great'; here 'showed his mercy great' (echoing v.46).</p>	<p>κύριος the Lord Nominative <i>subject</i> κύριος: YHWH.</p>	<p>τὸ the Accusative <i>article</i></p>
<p>ἔλεος mercy Accusative <i>direct object</i> ἔλεος: 'mercy'; cf. vv.50, 54, 72.</p>	<p>αὐτοῦ his Genitive <i>genitive of possession</i></p>	<p>μετ' to/with <i>preposition + genitive (in dealing with)</i></p>	<p>αὐτῆς her Genitive <i>object of μετά</i></p>
<p>καὶ and <i>coordinating conjunction</i></p>	<p>συνέχαιρον rejoiced with Impf Act Indic 3 Pl · συγχαίρω <i>main verb</i> → progressive imperfect συγχαίρω: 'rejoice together with'; the shared communal gladness.</p>	<p>αὐτῇ with her Dative <i>dat. of association</i></p>	

59 Καὶ ἐγένετο ἐν τῇ ἡμέρᾳ τῇ ὀγδῷ ἦλθον περιτεμεῖν τὸ παιδίον, καὶ ἐκάλουν αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ Ζαχαρίαν.

And it happened, on the eighth day, that they came to circumcise the child, and they were going to call him Zechariah, after the name of his father.

CIRCUMCISION AND NAMING DISPUTE **Καὶ** The eighth-day circumcision (Gen 17:12; Lev 12:3); the assumption that the child would bear his father's name sets up the controversy over the divinely-given name.

Καὶ
and

coordinating conjunction

ἐγένετο

it happened

Aor Mid Indic 3 Sg · γίνομαι

main verb (LXX formula)

→ *constative aorist*

γίνομαι: the ἐγένετο formula.

ἐν

on

preposition + dative (time)

τῇ

the

Dative

article

ἡμέρα

day

Dative

dat. of time

τῇ

the

Dative

article

ὀγδόη

eighth

Dative

attributive ordinal

ὀγδοος: 'eighth'; the day appointed for
circumcision (Lev 12:3).

ἦλθον

they came

Aor Act Indic 3 Pl · ἔρχομαι

main verb

→ *constative aorist*

ἔρχομαι: 'come'; the relatives/neighbors
gather.

περιτεμεῖν

to circumcise

Aor Act Inf · περιτέμνω

infinitive of purpose

→ *constative aorist*

περιτέμνω: 'circumcise'; the covenant sign
(Gen 17).

τὸ

the

Accusative

article

παιδίον

child

Accusative

direct object

παιδίον: 'little child, infant!'

καὶ

and

coordinating conjunction

ἐκάλουν

they were calling/going to call

Impf Act Indic 3 Pl · καλέω

main verb

→ *conative/inceptive imperfect*

καλέω: 'name'; the conative imperfect —
they 'were about to' name him so.

αὐτό

him/it

Accusative

direct object (neut., agreeing w/ παιδίον)

ἐπὶ

after/by

preposition + dative (basis)

τῷ

the

Dative

article

ὄνόματι

name

Dative

dat. of basis

ὄνομα: 'name'; naming after the father was customary.

τοῦ

the

Genitive

article

πατρὸς

of father

Genitive

possessive genitive

αὐτοῦ

his

Genitive

genitive of relationship

Ζαχαρίαν

Zechariah

Accusative

object complement (the proposed name)

Ζαχαρίας; the father's name, expected for the son.

60 καὶ ἀποκριθεῖσα ἡ μήτηρ αὐτοῦ εἶπεν· Οὐχί, ἀλλὰ κληθήσεται Ἰωάννης.

But his mother answered, 'No; he shall be called John.'

ELIZABETH INSISTS ON 'JOHN' καὶ Elizabeth, with prophetic knowledge of the name the angel gave (whether by revelation or Zechariah's writing), insists on 'John' against custom.

καὶ

but

coordinating conjunction (adversative force)

ἀποκριθεῖσα

answering

Aor Pass(Dep) Ptc · Nom Sg Fem · ἀποκρίνομαι

adverbial ptc. (pleonastic, Semitic)

→ antecedent aorist

ἀποκρίνομαι: ἀποκριθεῖσα εἶπεν,
Septuagintal redundancy.

ἡ

the

Nominative

article

μήτηρ

mother

Nominative

subject

μήτηρ: 'mother'; Elizabeth.

αὐτοῦ

his

Genitive

genitive of relationship

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

Οὐχί

no

emphatic negative

οὐχί: 'no, by no means'; the strengthened οὐ.

ἀλλά

but

adversative conjunction

κληθήσεται

he shall be called

Fut Pass Indic 3 Sg · καλέω

main verb

→ predictive future

καλέω: 'be called, named.'

Ἰωάννης

John

Nominative

predicate nominative (the name)

Ἰωάννης: 'Yah is gracious'; the God-given name (v.13).

61 καὶ εἶπαν πρὸς αὐτὴν ὅτι Οὐδεὶς ἔστιν ἐκ τῆς συγγενείας σου ὃς καλεῖται τῷ ὀνόματι τούτῳ.

And they said to her, 'None of your relatives is called by this name.'

THE OBJECTION **καὶ** The relatives object on the ground of family custom — heightening the suspense before Zechariah's decisive confirmation.

καὶ

and

coordinating conjunction

εἶπαν

they said

Aor Act Indic 3 Pl · λέγω

main verb

→ constative aorist

λέγω: 'say'; the Hellenistic aorist εἶπαν (for εἶπον).

πρὸς

to

preposition + accusative (of speech)

αὐτὴν

her

Accusative

object of πρὸς

<p>ὅτι that <i>recitative ὅτι (introduces direct speech)</i></p>	<p>Οὐδείς no one Nominative <i>subject (substantival)</i> οὐδείς: 'no one!'</p>	<p>ἔστιν is Pres Act Indic 3 Sg · εἰμί <i>main verb (copula)</i> → stative present</p>	<p>ἐκ of/from <i>preposition + genitive (membership)</i></p>
<p>τῆς the Genitive <i>article</i></p>	<p>συγγενείας kindred/relatives Genitive <i>object of ἐκ</i> συγγένεια: 'kinship, relatives'; the extended family.</p>	<p>σου your Genitive <i>genitive of relationship</i></p>	<p>ὃς who Nominative <i>relative pronoun (subject)</i></p>
<p>καλεῖται is called Pres Pass Indic 3 Sg · καλέω <i>main verb (rel. clause)</i> → customary present καλέω: 'be called, named.'</p>	<p>τῷ the Dative <i>article</i></p>	<p>ὀνόματι name Dative <i>dat. of means/reference</i> ὄνομα: 'name.'</p>	<p>τούτῳ this Dative <i>demonstrative adjective</i></p>

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

And they made signs to his father, to find out what he wanted him to be called.

APPEAL TO ZECHARIAH **δὲ** That they sign to Zechariah implies he was deaf as well as mute (cf. v.22); they defer the decision to the father.

ἐνένευον

they made signs

Impf Act Indic 3 Pl · ἐννεύω

main verb

→ progressive imperfect

ἐννεύω: 'nod/gesture to'; a NT hapax — sign-language to the deaf-mute father.

δὲ

and

developmental conjunction

τῷ

the

Dative

article

πατρί

father

Dative

indirect object

πατήρ: 'father'; Zechariah.

αὐτοῦ

his

Genitive

genitive of relationship

τὸ

the

Accusative

article

τί

what

Accusative

interrogative (in articular indirect question)

τίς: 'what?'; the substantivized indirect question.

ἄν

(potential)

modal particle (w/ optative)

ἄν: marks the potential/contingent optative.

θέλοι

he might wish

Pres Act Opt 3 Sg · θέλω

verb (indirect question, optative)

→ stative present

θέλω: 'wish, will'; the optative of indirect deliberation, polished Greek.

καλεῖσθαι

to be called

Pres Pass Inf · καλέω

complementary infinitive

→ progressive present

καλέω: 'be named.'

αὐτό

him/it

Accusative

accusative subject of the infinitive (neut.)

63 καὶ αἰτήσας πινακίδιον ἔγραψεν λέγων· Ἰωάννης ἐστὶν ὄνομα αὐτοῦ. καὶ ἐθαύμασαν πάντες.

And he asked for a writing tablet and wrote, 'His name is John.' And they all marveled.

ZACHARIAH CONFIRMS THE NAME καὶ Zechariah writes the angel-given name, confirming Elizabeth — his obedience now, where before he doubted, prompting universal amazement.

<p>καὶ and</p> <p><i>coordinating conjunction</i></p>	<p>αἰτήσας having asked for</p> <p>Aor Act Ptc · Nom Sg Masc · αἰτέω <i>adverbial ptc. (attendant circumstance)</i></p> <p>→ antecedent aorist</p> <p>αἰτέω: 'ask, request'; he requests a tablet by gesture.</p>	<p>πινακίδιον a writing tablet</p> <p>Accusative <i>direct object</i></p> <p>πινακίδιον: 'small (wax) tablet'; a NT hapax — the writing surface.</p>	<p>ἔγραψεν wrote</p> <p>Aor Act Indic 3 Sg · γράφω <i>main verb</i></p> <p>→ constative aorist</p> <p>γράφω: 'write.'</p>
<p>λέγων saying</p> <p>Pres Act Ptc · Nom Sg Masc · λέγω <i>adverbial ptc. (introduces content, Semitic)</i></p> <p>→ progressive present</p> <p>λέγω: λέγων introduces the written words (a Hebraism, lē'mōr).</p>	<p>Ἰωάννης John</p> <p>Nominative <i>predicate nominative (the name)</i></p> <p>Ἰωάννης: 'Yah is gracious'; the confirmed name.</p>	<p>ἐστίν is</p> <p>Pres Act Indic 3 Sg · εἶμί <i>main verb (copula)</i></p> <p>→ stative present</p>	<p>ὄνομα name</p> <p>Nominative <i>subject</i></p> <p>ὄνομα: 'name.'</p>
<p>αὐτοῦ his</p> <p>Genitive <i>genitive of possession</i></p>	<p>καὶ and</p> <p><i>coordinating conjunction</i></p>	<p>ἐθαύμασαν marveled</p> <p>Aor Act Indic 3 Pl · θαυμάζω <i>main verb</i></p> <p>→ constative aorist</p> <p>θαυμάζω: 'wonder, marvel'; at the agreement of both parents on the unexpected name.</p>	<p>πάντες all</p> <p>Nominative <i>subject (substantival)</i></p> <p>πᾶς: 'all'; the whole company.</p>

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

And immediately his mouth was opened and his tongue loosed, and he spoke, blessing God.

ZECHARIAH'S SPEECH RESTORED **δὲ** The sign of v.20 is lifted at the very moment of obedience: Zechariah's speech returns, and his first words bless God — preparing for the Benedictus.

ἀνεώχθη

was opened

Aor Pass Indic 3 Sg · ἀνοίγω

main verb

→ constative aorist

ἀνοίγω: 'open'; the muteness lifted at the naming.

δὲ

and

developmental conjunction

τὸ

the

Nominative

article

στόμα

mouth

Nominative

subject

στόμα: 'mouth!'

αὐτοῦ

his

Genitive

genitive of possession

παραχρῆμα

immediately

adverb (time)

παραχρῆμα: 'at once, instantly'; a Lukan favorite marking immediate effect.

καὶ

and

coordinating conjunction

ἡ

the

Nominative

article

γλῶσσα

tongue

Nominative

subject (verb 'opened/loosed' shared by zeugma)

γλῶσσα: 'tongue'; loosed for speech.

αὐτοῦ

his

Genitive

genitive of possession

καὶ

and

coordinating conjunction

ἔλάλει

he spoke

Impf Act Indic 3 Sg · λαλέω

main verb

→ ingressive/progressive imperfect

λαλέω: 'speak'; he begins to speak.

εὐλογῶν

blessing

Pres Act Ptc · Nom Sg Masc · εὐλογέω

adverbial ptc. (manner)

→ progressive present

εὐλογέω: 'bless, praise'; his restored speech is praise — anticipating the Benedictus (v.68).

τὸν

the

Accusative

article

θεόν

God

Accusative

direct object of εὐλογῶν

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

And fear came upon all who lived around them, and all these things were talked about throughout the whole hill country of Judea.

AWE AND REPORT **καὶ** The wondrous events provoke awe (φόβος) and spread through the Judean hills — a refrain that prepares for the public significance of John (v.66).

<p>καὶ and coordinating conjunction</p>	<p>ἐγένετο came Aor Mid Indic 3 Sg · γίνομαι main verb → constative aorist γίνομαι: 'come upon'; fear arises.</p>	<p>ἐπὶ upon preposition + accusative (direction onto)</p>	<p>πάντας all Accusative object of ἐπί (substantival)</p>
<p>φόβος fear/awe Nominative subject φόβος: 'fear, awe'; reverent dread at divine working (cf. v.12).</p>	<p>τοὺς the Accusative article</p>	<p>περιοικοῦντας who lived around Pres Act Ptc · Acc Pl Masc · περιοικέω attributive participle (w/ πάντας) → customary present περιοικέω: 'dwell around, be a neighbor'; a NT hapax.</p>	<p>αὐτούς them Accusative direct object of the participle</p>
<p>καὶ and coordinating conjunction</p>	<p>ἐν in preposition + dative (place)</p>	<p>ὅλη whole Dative attributive adjective</p>	<p>τῇ the Dative article</p>

<p>ὄρεινῃ hill country</p> <p>Dative <i>dat. of place (substantival adj.)</i></p> <p>ὄρεινός; 'hill country'; cf. v.39.</p>	<p>τῆς the</p> <p>Genitive <i>article</i></p>	<p>Ἰουδαίας of Judea</p> <p>Genitive <i>partitive/descriptive genitive</i></p> <p>Ἰουδαία; Judea.</p>	<p>διελαλεῖτο were talked about</p> <p>Impf Pass Indic 3 Sg · διαλαλέω <i>main verb</i></p> <p>→ progressive/iterative imperfect</p> <p>διαλαλέω: 'discuss, talk over'; the rumor spread continually.</p>
<p>πάντα all</p> <p>Nominative <i>attributive adjective (neut. pl. subject)</i></p>	<p>τὰ the</p> <p>Nominative <i>article</i></p>	<p>ῥήματα things/sayings</p> <p>Nominative <i>subject</i></p> <p>ῥῆμα: 'word, thing, matter'; the events as 'things talked of.'</p>	<p>ταῦτα these</p> <p>Nominative <i>demonstrative adjective</i></p>

66 καὶ ἔθεντο πάντες οἱ ἀκούσαντες ἐν τῇ καρδίᾳ αὐτῶν, λέγοντες· Τί ἄρα τὸ παιδίον τοῦτο ἔσται; καὶ γὰρ χεὶρ κυρίου ἦν μετ' αὐτοῦ.

And all who heard laid them up in their hearts, saying, 'What then will this child be?' For indeed the hand of the Lord was with him.

WONDER OVER THE CHILD **καὶ** The people ponder the child's destiny; the narrator confirms that the Lord's hand was with him — closing the nativity section and pointing to John's future role.

<p>καὶ and</p> <p><i>coordinating conjunction</i></p>	<p>ἔθεντο laid up/pondered</p> <p>Aor Mid Indic 3 Pl · τίθημι <i>main verb</i></p> <p>→ constative aorist</p> <p>τίθημι (mid.): 'lay up, store (in the heart)'; a Semitic idiom for pondering (cf. 2:19).</p>	<p>πάντες all</p> <p>Nominative <i>subject (substantival)</i></p>	<p>οἱ the</p> <p>Nominative <i>article</i></p>
------------------------------------------------------------------	------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	----------------------------------------------------------------------------------	---------------------------------------------------------------

ἀκούσαντες

who heard

Aor Act Ptc · Nom Pl Masc · ἀκούω

substantival participle (subject)

→ antecedent aorist

ἀκούω: 'hear'; the hearers of the report.

ἐν

in

preposition + dative (place)

τῇ

the

Dative

article

καρδία

heart

Dative

dat. of place

καρδία: 'heart'; the seat of reflection.

αὐτῶν

their

Genitive

genitive of possession

λέγοντες

saying

Pres Act Ptc · Nom Pl Masc · λέγω

adverbial ptc. (manner, introduces speech)

→ progressive present

λέγω: 'say!'

τί

what

interrogative pronoun (predicate)

ἄρα

then

inferential particle

ἄρα: 'then, indeed'; draws an inference — 'what then?'

τὸ

the

Nominative

article

παιδίον

child

Nominative

subject

παιδίον: 'child'; John.

τοῦτο

this

Nominative

demonstrative adjective

ἔσται

will be

Fut Mid Indic 3 Sg · εἶμι

main verb

→ predictive future

καὶ

indeed/for

conjunction (καὶ γάρ, 'for indeed')

γάρ

for

explanatory conjunction (καὶ γάρ)

χείρ

hand

Nominative

subject

χείρ: 'hand'; 'the hand of the Lord,' an OT figure for God's empowering presence (cf. Acts 11:21).

κυρίου

of the Lord

Genitive

possessive genitive

κύριος; YHWH.

ἦν

was

Impf Act Indic 3 Sg · εἰμί

main verb

→ stative imperfect

μετ'

with

preposition + genitive (accompaniment)

αὐτοῦ

him

Genitive

object of μετά

67 Καὶ Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλήσθη πνεύματος ἁγίου καὶ ἐπροφήτευσεν λέγων·

And his father Zechariah was filled with the Holy Spirit and prophesied, saying,

BENEDICTUS — INTRODUCTION **Καὶ** Spirit-filled (as Elizabeth, v.41), Zechariah prophesies the Benedictus (vv.68–79), a second Septuagintal canticle of covenant redemption and the forerunner's role.

Καὶ

and

coordinating conjunction

Ζαχαρίας

Zechariah

Nominative

subject

ὁ

the

Nominative

article

πατὴρ

father

Nominative

apposition to Ζαχαρίας

πατήρ: 'father!'

αὐτοῦ

his

Genitive

genitive of relationship

ἐπλήσθη

was filled

Aor Pass Indic 3 Sg · πίμπλημι

main verb

→ constative aorist

πίμπλημι: πλησθῆναι πνεύματος, the Lukan inspiration-idiom (cf. v.41).

πνεύματος

with the Spirit

Genitive

genitive of content

πνεῦμα: the Holy Spirit, source of prophecy.

ἁγίου

Holy

Genitive

attributive adjective

καὶ
and

coordinating conjunction

ἐπροφήτευσεν

prophesied

Aor Act Indic 3 Sg · προφητεύω

main verb

→ constative aorist

προφητεύω: 'prophesy, speak by inspiration'; introduces the canticle.

λέγων

saying

Pres Act Ptc · Nom Sg Masc · λέγω

adverbial ptc. (introduces speech, Semitic)

→ progressive present

λέγω: λέγων, the Hebraism introducing the words.

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

'Blessed be the Lord, the God of Israel, for he has visited and accomplished redemption for his people,

BENEDICTUS — THE BERAKAH **ASYNDETON** The canticle opens with the OT benediction-form (Εὐλογητός, bārûk): praise to the God of Israel who has 'visited' (ἐπεσκέψατο) and redeemed his people — the dawn of the messianic deliverance.

Εὐλογητὸς

blessed

Nominative

predicate adjective (berakah formula)

εὐλογητός: 'blessed, praised'; the LXX bārûk, used only of God in the NT — the benediction-opening.

κύριος

the Lord

Nominative

subject

κύριος: YHWH.

ὁ

the

Nominative

article

θεὸς

God

Nominative

apposition to κύριος

θεός: God.

<p>τοῦ the Genitive article</p>	<p>Ἰσραήλ of Israel Genitive <i>genitive of relationship (indeclinable)</i> Ἰσραήλ: Israel; 'the God of Israel,' the covenant title (1 Kgs 1:48; Ps 41:13).</p>	<p>ὅτι for <i>causal conjunction</i></p>	<p>ἔπεσκέψατο he has visited Aor Mid Indic 3 Sg · ἐπισκέπτομαι <i>main verb</i> → <i>constative aorist</i> ἐπισκέπτομαι: 'visit (graciously), look after'; the OT word for God's saving intervention (Exod 4:31; cf. vv.78).</p>
<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἐποίησεν accomplished Aor Act Indic 3 Sg · ποιέω <i>main verb</i> → <i>constative aorist</i> ποιέω: 'do, effect'; 'made redemption.'</p>	<p>λύτρωσιν redemption Accusative <i>direct object</i> λύτρωσις: 'redemption, ransoming'; deliverance, with overtones of the exodus (cf. 2:38; Ps 111:9).</p>	<p>τῷ the Dative article</p>
<p>λαῶ people Dative <i>dat. of advantage</i> λαός: 'people'; Israel, God's covenant people.</p>	<p>αὐτοῦ his Genitive <i>genitive of possession</i></p>		

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

and has raised up a horn of salvation for us in the house of his servant David,

BENEDICTUS — THE HORN OF SALVATION **καὶ** The Davidic-messianic note: a 'horn of salvation' (a figure of saving strength, Ps 18:2; 132:17) raised in David's house — the deliverance is royal and messianic.

<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἤγειρεν has raised up Aor Act Indic 3 Sg · ἐγείρω <i>main verb</i> → <i>constative aorist</i> ἐγείρω: 'raise up'; God raises a deliverer (cf. Judg 3:9, 15 LXX).</p>	<p>κέρας horn Accusative <i>direct object</i> κέρας: 'horn'; an OT figure of strength/power (Ps 132:17, the Davidic 'horn').</p>	<p>σωτηρίας of salvation Genitive <i>genitive of description/result</i> σωτηρία: 'salvation, deliverance'; the saving strength.</p>
<p>ἡμῖν for us Dative <i>dat. of advantage</i></p>	<p>ἐν in <i>preposition + dative (sphere)</i></p>	<p>οἴκῳ house Dative <i>dat. of sphere</i> οἶκος: 'house' = lineage/dynasty of David.</p>	<p>Δαβὶδ of David Genitive <i>possessive genitive (indeclinable)</i> Δαβίδ: David; the messianic line.</p>
<p>παιδός servant Genitive <i>apposition to Δαβίδ</i> παῖς: 'servant, child'; 'David his servant' (cf. v.54; Ps 89:3).</p>	<p>αὐτοῦ his Genitive <i>genitive of possession</i></p>		

70 καθὼς ἐλάλησεν διὰ στόματος τῶν ἁγίων ἀπ' αἰῶνος προφητῶν αὐτοῦ,

as he spoke by the mouth of his holy prophets from of old,

BENEDICTUS — PROMISED OF OLD καθὼς The redemption fulfills the prophetic word spoken 'from of old' — the deliverance is the keeping of ancient promise (cf. v.55; Rom 1:2).

<p>καθώς as <i>comparative conjunction</i></p>	<p>ἐλάλησεν he spoke Aor Act Indic 3 Sg · λαλέω <i>main verb</i> → <i>constative aorist</i> λαλέω: 'speak'; God's prophetic speech.</p>	<p>διὰ by/through <i>preposition + genitive (agency/means)</i></p>	<p>στόματος mouth Genitive <i>object of διὰ (means)</i> στόμα: 'mouth'; 'by the mouth of' = through the speech of.</p>
<p>τῶν the Genitive <i>article</i></p>	<p>ἁγίων holy Genitive <i>attributive adjective</i> ἅγιος: 'holy'; the consecrated prophets.</p>	<p>ἀπ' from <i>preposition + genitive (temporal)</i></p>	<p>αἰῶνος of old/the age Genitive <i>object of ἀπό (temporal idiom)</i> αἰών: 'age'; ἀπ' αἰῶνος = 'from of old, from ancient times.'</p>
<p>προφητῶν prophets Genitive <i>possessive/descriptive genitive</i> προφήτης: 'prophet'; the OT spokesmen of the promise.</p>	<p>αὐτοῦ his Genitive <i>genitive of possession</i></p>		

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

| salvation from our enemies and from the hand of all who hate us,

BENEDICTUS — SALVATION DEFINED ASYNDETON The content of the promised word: salvation from enemies — in OT terms a national-political deliverance, here re-read as the messianic rescue (in apposition to 'horn of salvation,' v.69).

<p>σωτηρίαν salvation</p> <p>Accusative</p> <p>apposition (to κέρασ σωτηρίας / object of the promise)</p> <p>σωτηρία: 'salvation, deliverance'; the substance of the promise.</p>	<p>ἐξ from</p> <p>preposition + genitive (separation)</p>	<p>ἐχθρῶν enemies</p> <p>Genitive</p> <p>object of ἐκ</p> <p>ἐχθρός: 'enemy'; the hostile foes.</p>	<p>ἡμῶν our</p> <p>Genitive</p> <p>genitive of relationship</p>
<p>καὶ and</p> <p>coordinating conjunction</p>	<p>ἐκ from</p> <p>preposition + genitive (separation)</p>	<p>χειρὸς hand</p> <p>Genitive</p> <p>object of ἐκ</p> <p>χείρ: 'hand' = power/grip; deliverance from their power.</p>	<p>πάντων all</p> <p>Genitive</p> <p>attributive adjective</p>
<p>τῶν the</p> <p>Genitive</p> <p>article</p>	<p>μισούντων who hate</p> <p>Pres Act Ptc · Gen Pl Masc · μισέω</p> <p>substantival participle (gen.)</p> <p>→ customary present</p> <p>μισέω: 'hate'; the hostile haters of God's people.</p>	<p>ἡμᾶς us</p> <p>Accusative</p> <p>direct object of the participle</p>	

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

to show mercy to our fathers and to remember his holy covenant,

BENEDICTUS — COVENANT MERCY ASYNDETON The purpose of the deliverance: to enact the covenant mercy promised to the fathers and to remember the holy covenant — the redemption is covenant-faithfulness.

<p>ποιῆσαι to show/do</p> <p>Aor Act Inf · ποιέω <i>infinitive of purpose</i></p> <p>→ constative aorist</p> <p>ποιέω: 'do, show'; ποιῆσαι ἔλεος, a Hebraism, 'to deal mercifully'</p>	<p>ἔλεος mercy</p> <p>Accusative <i>direct object</i></p> <p>ἔλεος: 'mercy'; the covenant ἔλεος (cf. vv.50, 54, 58).</p>	<p>μετά with/to</p> <p><i>preposition + genitive (in dealing with)</i></p>	<p>τῶν the</p> <p>Genitive <i>article</i></p>
<p>πατέρων fathers</p> <p>Genitive <i>object of μετά</i></p> <p>πατήρ: 'father'; the patriarchs/ancestors.</p>	<p>ἡμῶν our</p> <p>Genitive <i>genitive of relationship</i></p>	<p>καὶ and</p> <p><i>coordinating conjunction</i></p>	<p>μνησθῆναι to remember</p> <p>Aor Pass(Dep) Inf · μινῆσκομαι <i>infinitive of purpose</i></p> <p>→ constative aorist</p> <p>μινῆσκομαι: 'remember'; God's remembering of the covenant (cf. v.54; Ps 105:8).</p>
<p>διαθήκης covenant</p> <p>Genitive <i>genitive object of μνησθῆναι</i></p> <p>διαθήκη: 'covenant'; the binding promise to Abraham (v.73).</p>	<p>ἁγίας holy</p> <p>Genitive <i>attributive adjective</i></p> <p>ἅγιος: 'holy'; the sacred covenant.</p>	<p>αὐτοῦ his</p> <p>Genitive <i>genitive of possession</i></p>	

73 ὄρκον ὃν ὤμοσεν πρὸς Ἀβραάμ τὸν πατέρα ἡμῶν, τοῦ δοῦναι ἡμῖν

the oath that he swore to Abraham our father, to grant us

BENEDICTUS – THE OATH TO ABRAHAM **ASYNDETON** The covenant specified: the oath sworn to Abraham (Gen 22:16–18) – the deliverance roots in the foundational promise, as the Magnificat ended (v.55).

<p>ὄρκον oath Accusative <i>apposition to διαθήκης (v.72)</i></p> <p>ὄρκος: 'oath, sworn promise'; the oath confirming the covenant (Gen 22:16).</p>	<p>ὃν which Accusative <i>relative pronoun (object of ὤμοσεν)</i></p>	<p>ὤμοσεν he swore Aor Act Indic 3 Sg · ὤμνημι <i>main verb (rel. clause)</i></p> <p>→ constative aorist</p> <p>ὤμνημι: 'swear'; God's self-sworn oath to Abraham.</p>	<p>πρὸς to <i>preposition + accusative (toward)</i></p>
<p>Ἀβραάμ Abraham Accusative <i>object of πρὸς (indeclinable)</i></p> <p>Ἀβραάμ: Abraham, recipient of the oath.</p>	<p>τὸν the Accusative <i>article</i></p>	<p>πατέρα father Accusative <i>apposition to Ἀβραάμ</i></p> <p>πατήρ: 'father'; the patriarch as 'our father!'</p>	<p>ἡμῶν our Genitive <i>genitive of relationship</i></p>
<p>τοῦ the Genitive <i>article</i></p>	<p>δοῦναι to grant Aor Act Inf · δίδωμι <i>articular infinitive (epexegetic/purpose, τοῦ + inf.)</i></p> <p>→ constative aorist</p> <p>δίδωμι: 'give, grant'; the content of the oath — the gift of v.74.</p>	<p>ἡμῖν us Dative <i>indirect object</i></p>	

74 ἀφόβως ἐκ χειρὸς ἐχθρῶν ῥυσθέντας λατρεύειν αὐτῷ

that we, being delivered from the hand of our enemies, might serve him without fear,

BENEDICTUS — FEARLESS WORSHIP ASYNDETON The purpose of the oath's gift: rescued from enemies, to serve (λατρεύειν, cultic worship) God fearlessly — the deliverance issues in worship, not merely safety.

ἀφόβως

without fear

adverb (manner)

ἀφόβως: 'fearlessly'; the freed worship of the redeemed.

ἐκ

from

preposition + genitive (separation)

χειρὸς

hand

Genitive

object of ἐκ

χείρ: 'hand' = power/grip (cf. v.71).

ἐχθρῶν

of enemies

Genitive

possessive genitive

ἐχθρός: 'enemy'

ῥυσθέντας

having been delivered

Aor Pass Ptc · Acc Pl Masc · ῥύομαι

adverbial ptc. (attendant circ.; acc. subject of inf.)

→ antecedent aorist

ῥύομαι: 'rescue, deliver'; the prior rescue enabling worship.

λατρεύειν

to serve/worship

Pres Act Inf · λατρεύω

infinitive of purpose (epexegetic of δοῦναι)

→ progressive present

λατρεύω: 'serve, worship (cultically)'; the goal of redemption is God's service.

αὐτῷ

him

Dative

dat. object of λατρεύειν

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

in holiness and righteousness before him all our days.

BENEDICTUS — HOLY LIFELONG SERVICE ASYNDETON The manner and duration of that worship: in holiness and righteousness, before God, all our days — the redeemed life as lifelong consecrated service.

ἐν

in

preposition + dative (manner)

ὁσιότητι

holiness

Dative

dat. of manner

ὁσιότης: 'holiness, piety'; devotion toward God.

καὶ

and

coordinating conjunction

δικαιοσύνη

righteousness

Dative

dat. of manner (coordinate)

δικαιοσύνη: 'righteousness'; uprightness toward others — the pair covers the whole law.

ἔνώπιον

before

improper preposition + genitive

αὐτοῦ

him

Genitive

object of ἐνώπιον

πάσαις

all

Dative

attributive adjective

ταῖς

the

Dative

article

ἡμέραις

days

Dative

dat. of time (duration)

ἡμέρα: 'day'; 'all our days' = our whole life long.

ἡμῶν

our

Genitive

genitive of possession

76 Καὶ σὺ δέ, παιδίον, προφήτης ὑψίστου κληθήσῃ, προπορεύσῃ γὰρ ἐνώπιον κυρίου ἐτοιμάσαι ὁδοὺς αὐτοῦ,

And you, child, will be called the prophet of the Most High; for you will go before the Lord to prepare his ways,

BENEDICTUS — ADDRESS TO JOHN **δέ** The canticle turns to address the infant John directly: prophet of the Most High, the forerunner who prepares the Lord's ways (Isa 40:3; Mal 3:1) — his vocation restated as prophecy.

Καὶ

and

coordinating conjunction

σὺ

you

Nominative

subject (emphatic pronoun)

δέ

and/but

developmental conjunction (καὶ ... δέ, 'and you, for your part')

παιδίον

child

Vocative

vocative (direct address)

παιδίον: 'child'; the infant John addressed.

προφήτης

prophet

Nominative

predicate nominative (w/ κληθήση)

προφήτης: 'prophet'; John's calling (cf. 7:26, 'more than a prophet').

ὑψίστου

of the Most High

Genitive

genitive of relationship

ὑψίστος: 'Most High'; cf. vv.32, 35 — Jesus is Son of the Most High, John his prophet.

κληθήση

you will be called

Fut Pass Indic 2 Sg · καλέω

main verb

→ predictive future

καλέω: 'be called' = 'be (acknowledged as)' (Semitic).

προπορεύση

you will go before

Fut Mid Indic 2 Sg · προπορεύομαι

main verb

→ predictive future

προπορεύομαι: 'go before, precede'; the forerunner's task (cf. v.17; Mal 3:1).

γάρ

for

explanatory conjunction

ἐνώπιον

before

improper preposition + genitive

κυρίου

the Lord

Genitive

object of ἐνώπιον

κύριος: the Lord, whose way John prepares — YHWH, and in the event, Jesus.

ἐτοιμάσαι

to prepare

Aor Act Inf · ἐτοιμάζω

infinitive of purpose

→ constative aorist

ἐτοιμάζω: 'prepare, make ready'; echoing Isa 40:3 (ἐτοιμάσατε τὴν ὁδόν).

ὁδούς

ways

Accusative

direct object

ὁδός: 'way, road'; the paths to be made ready for the Lord.

αὐτοῦ

his

Genitive

genitive of possession

77 τοῦ δοῦναι γινῶσιν σωτηρίας τῷ λαῷ αὐτοῦ ἐν ἀφέσει ἁμαρτιῶν αὐτῶν,

to give knowledge of salvation to his people in the forgiveness of their sins,

BENEDICTUS — KNOWLEDGE OF SALVATION ASYNDETON John's mission's aim: to give God's people the knowledge of salvation — a salvation that consists in the forgiveness of sins, the spiritual heart of the deliverance.

<p>τοῦ the Genitive article</p>	<p>δοῦναι to give Aor Act Inf · δίδωμι articular infinitive (purpose, τοῦ + inf.) → constative aorist δίδωμι: 'give'; the purpose of John's preparing.</p>	<p>γνώσιν knowledge Accusative direct object γνώσις: 'knowledge'; experiential awareness of salvation.</p>	<p>σωτηρίας of salvation Genitive objective genitive σωτηρία: 'salvation'; here redefined as forgiveness, not military rescue.</p>
<p>τῷ the Dative article</p>	<p>λαῶ people Dative indirect object λαός: 'people'; Israel.</p>	<p>αὐτοῦ his Genitive genitive of possession</p>	<p>ἐν in/by preposition + dative (means/sphere)</p>
<p>ἀφέσει forgiveness Dative dat. of means/sphere ἀφεςις: 'release, forgiveness'; the content of the salvation John heralds (cf. 3:3).</p>	<p>ἀμαρτιῶν of sins Genitive objective genitive ἀμαρτία: 'sin'; the sins forgiven.</p>	<p>αὐτῶν their Genitive genitive of possession</p>	

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

| because of the tender mercy of our God, by which the dawn from on high will visit us,

BENEDICTUS — THE DAWNING MERCY **διὰ** The ground of it all: the 'bowels of mercy' (σπλάγχνα ἐλέους) of God, through which the messianic 'dawn from on high' (ἀνατολή — both 'dawn' and the Davidic 'Branch') will visit his people.

διὰ

because of

preposition + accusative (cause)

σπλάγχνα

tender mercy/heart

Accusative

object of διὰ

σπλάγχνα: 'inward parts, bowels'; the Semitic seat of compassion — 'heartfelt mercy!'

ἐλέους

of mercy

Genitive

attributive/descriptive genitive

ἔλεος: 'mercy'; σπλάγχνα ἐλέους = 'the tender mercy!'

θεοῦ

of God

Genitive

possessive genitive

θεός: God.

ἡμῶν

our

Genitive

genitive of relationship

ἐν

by/in

preposition + dative (means/cause)

οἷς

which

Dative

relative pronoun (antecedent σπλάγχνα)

ἐπισκέπεται

will visit

Fut Mid Indic 3 Sg · ἐπισκέπτομαι

main verb (rel. clause)

→ predictive future

ἐπισκέπτομαι: 'visit (graciously)'; cf. v.68 — God's saving visitation. (Some read aorist ἐπεσκέψατο.)

ἡμᾶς

us

Accusative

direct object

ἀνατολή

dawn/rising

Nominative

subject

ἀνατολή: 'rising (of a star/sun), dawn'; also the LXX rendering of the messianic 'Branch' (Jer 23:5; Zech 3:8; 6:12) — a deliberate double sense.

ἐξ

from

preposition + genitive (source)

ὑψους

on high

Genitive

object of ἐξ

ὑψος: 'height'; 'from on high' = from heaven, of divine origin.

79 ἐπιφᾶναι τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθημένοις, τοῦ κατευθῦναι τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης.

to shine on those who sit in darkness and the shadow of death, to guide our feet into the way of peace.

BENEDICTUS — LIGHT AND PEACE **ASYNDETON** The dawn's purpose, in Isaianic imagery (Isa 9:2; 42:7): to shine on those in darkness and death's shadow and to guide feet into the way of peace — the canticle ends on šālôm.

ἐπιφᾶναι

to shine upon

Aor Act Inf · ἐπιφαίνω

infinitive of purpose

→ constative aorist

ἐπιφαίνω: 'shine upon, give light'; the dawn's illumination (cf. Isa 9:2 LXX).

τοῖς

the

Dative

article

ἐν

in

preposition + dative (place/state)

σκότει

darkness

Dative

dat. of place/state

σκότος: 'darkness'; the realm of sin and death.

καὶ

and

coordinating conjunction

σκιᾷ

shadow

Dative

dat. of place/state

σκιᾷ: 'shadow'; 'shadow of death,' a Hebraism (šalmāwet, Ps 23:4; Isa 9:2).

θανάτου

of death

Genitive

attributive genitive

θάνατος: 'death.'

καθημένοις

those who sit/dwell

Pres Mid Ptc · Dat Pl Masc · κάθημαι

substantival participle (dat., object of ἐπιφᾶναι)

→ customary present

κάθημαι: 'sit, dwell'; those settled in darkness (Isa 42:7).

<p>τοῦ the Genitive article</p>	<p>κατευθῆναι to guide/direct Aor Act Inf · κατευθύνω <i>articular infinitive (purpose, τοῦ + inf.)</i> → constative aorist κατευθύνω: 'make straight, guide'; to set our feet aright (Ps 119:133 LXX).</p>	<p>τούς the Accusative article</p>	<p>πόδας feet Accusative <i>direct object</i> πούς: 'foot'; the figure of one's walk/conduct.</p>
<p>ἡμῶν our Genitive <i>genitive of possession</i></p>	<p>εἰς into <i>preposition + accusative (direction/goal)</i></p>	<p>ὁδὸν way Accusative <i>object of εἰς</i> ὁδός: 'way, road'; the path of life.</p>	<p>εἰρήνης of peace Genitive <i>genitive of description</i> εἰρήνη: 'peace'; the Hebrew šālôm — the canticle's climactic word, wholeness with God.</p>

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

And the child grew and became strong in spirit, and he was in the wilderness until the day of his public appearance to Israel.

CONCLUSION — JOHN'S GROWTH **δὲ** A growth-formula closing the chapter (and paralleled for Jesus in 2:40, 52): John grows, strengthens in spirit, and waits in the wilderness until his public manifestation to Israel.

Τὸ

the

Nominative

article

δὲ

and

developmental conjunction

παιδίον

child

Nominative

subject

παῖδίον: 'child'; John.

ἤϊξανεν

grew

Impf Act Indic 3 Sg · αὐξάνω

main verb

→ progressive/durative imperfect

αὐξάνω: 'grow, increase'; physical and spiritual maturation (cf. 2:40).

καὶ

and

coordinating conjunction

ἐκραταιούτο

became strong

Impf Pass Indic 3 Sg · κραταιόω

main verb

→ progressive/durative imperfect

κραταιόω: 'strengthen, grow strong'; cf. 2:40.

πνεύματι

in spirit

Dative

dat. of reference/sphere

πνεῦμα: here John's own spirit — his inner strengthening.

καὶ

and

coordinating conjunction

ἦν

he was

Impf Act Indic 3 Sg · εἰμί

main verb

→ stative imperfect

ἐν

in

preposition + dative (place)

ταῖς

the

Dative

article

ἐρήμοις

wilderness/deserts

Dative

dat. of place (substantival adj.)

ἐρημος: 'desert, wilderness'; the place of his preparation (cf. 3:2).

ἕως

until

improper preposition + genitive (temporal)

ἡμέρας

day

Genitive

genitive of time (until)

ἡμέρα: 'day'; the day of his public emergence.

ἀναδείξεως

public appearance/showing

Genitive

descriptive genitive

ἀνάδειξις: 'public presentation, manifestation'; a NT hapax — his official showing forth (cf. 3:1–2).

αὐτοῦ

his

Genitive

genitive of possession

πρὸς

to

preposition + accusative (direction)

τὸν

the

Accusative

article

Ἰσραήλ

Israel

Accusative

object of πρὸς (indeclinable)

Ἰσραήλ: Israel, the people to whom John would be shown.

On the text. Verse punctuation, paragraphing, and capitalization are editorial and conventional. The chapter juxtaposes two registers, both deliberately imitated in the annotation: the single, elaborately periodic classical sentence of the preface (vv.1–4), the most polished literary Greek in the NT (note ἐπειδήπερ, the historiographical διήγησις/αὐτόπται/παρακολουθέω, and the optative εἴη/θέλοι of indirect discourse, vv.29, 62); and the abruptly Septuagintal narrative and hymnody that follows — the wayehî-rendering ἐγένετο (vv.5, 8, 23, 41, 59), the articular infinitive of time (ἐν τῷ ἱερατεύειν, v.8), the redundant ἀποκριθεὶς εἶπεν (vv.19, 35, 60), and the canticles (Magnificat 46–55; Benedictus 68–79) woven from the Psalms, Hannah's song (1 Sam 2), and the prophets, with their characteristic gnomic/Semitic aorists. A few points of variation are flagged rather than silently resolved. At v.28 the later Byzantine tradition adds εὐλογημένη σὺ ἐν γυναιξίν ('blessed are you among women,' assimilated from v.42); it is omitted here with the earliest text. At v.37 the editions divide between παρὰ τοῦ θεοῦ (read here) and παρὰ τῷ θεῷ. At v.46 the canticle is ascribed to Mary (Μαριάμ) by virtually all witnesses; a few Old Latin manuscripts (and, by patristic report, possibly one lost Greek witness) read 'Elizabeth,' a minority reading noted but not adopted. At v.66 χεὶρ κυρίου is read without the article, as a fixed OT phrase. At v.78 the editions divide between the future ἐπισκέψεται ('will visit,' printed) and the aorist ἐπεσκέψατο ('has visited'); ἀνατολή carries the deliberate double sense of 'dawn/rising' and the messianic 'Branch' (LXX of Jer 23:5; Zech 6:12). Orthographic variants (movable-v, i-subscript, the spellings Ναζαρέτ/Ναζαρέθ and Ἐλισάβετ/Ἐλειςάβετ, and ἠῶξανεν/εὔξανεν at v.80) are not noted. The chapter has 80 verses, the longest in the New Testament; none is legitimately omitted by the critical text.

On the labels. Parsing gives Tense·Voice·Mood·Person·Number (+ Case·Number·Gender for participles) and lemma. The *syntactic-function* and **semantic-force** tiers follow standard intermediate-grammar categories (e.g. Wallace, *Greek Grammar Beyond the*

Basics); both involve interpretive judgment, and the majority reading has been chosen where opinions differ. Lexical notes condense commonly cited data (etymology, sense range, synonym contrasts, NT frequency, OT/LXX echoes) and are no substitute for a lexicon.

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