

**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 11

## KATA ΛΟΥΚΑΝ ΙΑ΄

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 · 11:1–13

#### **Teaching on prayer: the Lord's Prayer, the friend at midnight, ask-see-knock**

At a disciple's request Jesus gives the prayer in its shorter Lukan form (1–4): Father — hallowed name, coming kingdom; daily bread, forgiveness matched to our forgiving, and rescue from testing. The parable of the friend at midnight grounds bold persistence: shameless importunity gains what is asked (5–8); hence the triple imperative ask-see-knock with its promise (9–10), and the lesser-to-greater argument — if evil fathers give good gifts, how much more the Father gives the Holy Spirit to those who ask (11–13).

B · 11:14–23

#### **The Beelzebul controversy and the strong man**

Jesus casts out a mute demon and is charged with exorcising by Beelzebul, others demanding a sign from heaven (14–16). He answers: a kingdom divided falls, so Satan cannot cast out Satan (17–18); the charge boomerangs on their own exorcists (19); but if by the finger of God, the kingdom has come (20). The strong man fully armed is overpowered by a stronger (21–22), and the saying that forces a decision: whoever is not with me is against me (23).

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C · 11:24–26

### **The return of the unclean spirit**

An expelled unclean spirit wanders waterless places, finds no rest, returns to its swept and ordered 'house,' and brings seven worse spirits — so the last state is worse than the first: reform without filling invites a sevenfold relapse.

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D · 11:27–28

### **True blessedness: hearing and keeping the word**

A woman's beatitude on Jesus' mother (the womb that bore, the breasts that nursed) is redirected: rather blessed are those who hear the word of God and keep it — kinship to Jesus is obedience, not biology.

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E · 11:29–32

### **The sign of Jonah**

To a sign-seeking generation only the sign of Jonah is given (29): as Jonah was a sign to Nineveh, so the Son of Man to this generation (30). The Queen of the South and the Ninevites will rise in judgment to condemn it — for one greater than Solomon and greater than Jonah is here, yet unheeded (31–32).

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F · 11:33–36

### **The lamp of the body**

No one lights a lamp to hide it but to give light (33); the eye is the body's lamp — a sound eye floods the body with light, a bad eye leaves it dark (34). So beware lest your inner light be darkness (35); if the whole body is light, with no dark part, it is wholly luminous as a lamp's blaze (36).

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G · 11:37–54

### **Woes on the Pharisees and the lawyers**

Dining with a Pharisee astonished that Jesus omitted ritual washing (37–38), Jesus exposes outer-cleansing hypocrisy and commands almsgiving from within (39–41). Three woes fall on the Pharisees — tithing herbs while neglecting justice and love (42), loving honor (43), being unmarked graves that defile (44). When a lawyer protests, three woes fall on the lawyers — loading unbearable burdens (45–46), building the prophets' tombs their fathers killed (47–48), so that this generation will be charged with all the blood from Abel to Zechariah (49–51), and taking away the key of knowledge (52). The scribes and Pharisees then press him fiercely, plotting to trap him (53–54).

1 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ προσευχόμενον, ὡς ἐπαύσατο, εἶπέν τις τῶν μαθητῶν αὐτοῦ πρὸς αὐτόν· Κύριε, δίδαξον ἡμᾶς προσεύχεσθαι, καθὼς καὶ Ἰωάννης ἐδίδαξεν τοὺς μαθητὰς αὐτοῦ.

And it happened that, while he was in a certain place praying, when he ceased, one of his disciples said to him, "Lord, teach us to pray, as John also taught his disciples."

**NARRATIVE SETTING** **Καὶ** The Lukan καὶ ἐγένετο + articular-infinitive temporal clause (a Septuagintalism) sets the scene: Jesus' own praying prompts the request. The catechetical request 'teach us' echoes the rabbinic and Baptist practice of a master giving his circle a prayer.

**Καὶ**  
and

*coordinating conjunction (narrative)*

**ἐγένετο**

it happened

Aor Mid Indic 3 Sg · γίνομαι

*main verb (impersonal, Septuagintal)*

→ constative aorist

γίνομαι: 'become, happen'; καὶ ἐγένετο renders the Hebrew wayehî, a Lukan narrative formula.

**ἐν**

in

*preposition + articular infinitive (temporal)*

**τῷ**

the

Dative

*article with infinitive εἶναι*

**εἶναι**

to be

Pres Act Inf · εἶμι

*articular infinitive (temporal: 'while')*

→ imperfective aspect

εἶμι: 'be'; ἐν τῷ + inf. = 'while.'

**αὐτόν**

he

Accusative

*accusative subject of infinitive*

**ἐν**

in

*preposition + dative (place)*

**τόπῳ**

a place

Dative

*object of ἐν (locative)*

τόπος: 'place, spot!'

**τινὶ**

certain

Dative

*indefinite adj. modifying τόπω*

τις: indefinite, 'a certain.'

**προσευχόμενον**

praying

Pres Mid Ptc · Acc Sg Masc · προσεύχομαι

*supplementary ptc. with εἶναι αὐτόν*

→ imperfective (ongoing prayer)

προσεύχομαι: 'pray'; a Lukan motif — Jesus prays at every turning point.

**ὡς**

when

*temporal conjunction*

**ἔπαύσατο**

he ceased

Aor Mid Indic 3 Sg · παύομαι

*verb of temporal clause*

→ constative aorist

παύομαι: 'cease, stop.'

**εἶπέν**

said

Aor Act Indic 3 Sg · λέγω

*main verb*

→ constative aorist

λέγω: 'say.'

**τις**

one

Nominative

*subject of εἶπεν*

τις: 'someone, one.'

**τῶν**

of the

Genitive

*article (partitive gen.)*

**μαθητῶν**

disciples

Genitive

*partitive genitive*

μαθητής: 'learner, disciple.'

**αὐτοῦ**

his

Genitive

*possessive genitive*

**πρός**

to

*preposition + accusative*

**αὐτόν**

him

Accusative

*object of πρὸς*

**Κύριε**

Lord

Vocative

*vocative of address*

κύριος: 'lord, master'; here respectful address to Jesus the teacher.

**δίδαξον**

teach

Aor Act Impv 2 Sg · διδάσκω

*imperative (request)*

→ ingressive/specific aorist imperative

διδάσκω: 'teach, instruct.'

**ἡμᾶς**

us

Accusative

*object of δίδαξον*

**προσεύχεσθαι**

to pray

Pres Mid Inf · προσεύχομαι

*complementary infinitive*

→ imperfective aspect

προσεύχομαι: 'pray.'

**καθώς**

just as

*comparative conjunction*

καὶ

also

*adverbial (ascensive/adjunctive)*

Ἰωάννης

John

Nominative

*subject of ἐδίδαξεν*

Ἰωάννης: John the Baptist, who gave his disciples a distinctive practice of prayer and fasting.

ἐδίδαξεν

taught

Aor Act Indic 3 Sg · διδάσκω

*verb of comparative clause*

→ constative aorist

τούς

the

Accusative

*article*

μαθητάς

disciples

Accusative

*object of ἐδίδαξεν*

αὐτοῦ

his

Genitive

*possessive genitive*

## 2 εἶπεν δὲ αὐτοῖς Ὅταν προσεύχησθε, λέγετε· Πάτερ, ἁγιασθήτω τὸ ὄνομά σου· ἐλθέτω ἡ βασιλεία σου·

And he said to them, "When you pray, say: 'Father, hallowed be your name; your kingdom come;

**RESPONSE / INSTRUCTION** **δὲ** The shorter Lukan prayer opens with the bare vocative Πάτερ (no 'our ... in heaven') and two third-person imperatives (the 'you'-petitions). The critical text omits the third Matthean petition ('your will be done'). Some witnesses substitute a Spirit-petition for the kingdom-petition; not read here.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

*main verb*

→ constative aorist

λέγω: 'say.'

δὲ

and

*developmental conjunction*

αὐτοῖς

to them

Dative

*indirect object*

Ὅταν

whenever

*temporal conjunction (+ subjunctive)*

<p><b>προσεύχησθε</b> you pray</p> <p>Pres Mid Subj 2 Pl · προσεύχομαι</p> <p><i>subjunctive in indefinite temporal clause</i></p> <p>→ imperfective aspect</p> <p>προσεύχομαι: 'pray'</p>	<p><b>λέγετε</b> say</p> <p>Pres Act Impv 2 Pl · λέγω</p> <p><i>imperative (main)</i></p> <p>→ imperfective (customary)</p> <p>λέγω: 'say'; pres. impv. of habitual prayer.</p>	<p><b>Πάτερ</b> Father</p> <p>Vocative</p> <p><i>vocative of address</i></p> <p>πατήρ: 'father'; the bare Πάτερ reflects the Aramaic Abba (cf. Rom 8:15).</p>	<p><b>ἀγιασθήτω</b> let be hallowed</p> <p>Aor Pass Impv 3 Sg · ἀγιάζω</p> <p><i>third-person imperative (petition)</i></p> <p>→ ingressive aorist; divine passive</p> <p>ἀγιάζω: 'make holy, sanctify, treat as holy'; the passive looks to God to hallow his own name.</p>
<p><b>τὸ</b> the</p> <p>Nominative</p> <p><i>article</i></p>	<p><b>ὄνομά</b> name</p> <p>Nominative</p> <p><i>subject of ἀγιασθήτω</i></p> <p>ὄνομα: 'name'; in Hebrew idiom the name is the person and reputation of God.</p>	<p><b>σου</b> your</p> <p>Genitive</p> <p><i>possessive genitive</i></p>	<p><b>ἔλθέτω</b> let come</p> <p>Aor Act Impv 3 Sg · ἔρχομαι</p> <p><i>third-person imperative (petition)</i></p> <p>→ ingressive aorist</p> <p>ἔρχομαι: 'come'; the kingdom-petition prays for God's reign to arrive in fullness.</p>
<p><b>ἡ</b> the</p> <p>Nominative</p> <p><i>article</i></p>	<p><b>βασιλεία</b> kingdom</p> <p>Nominative</p> <p><i>subject of ἐλθέτω</i></p> <p>βασιλεία: 'reign, kingly rule'; God's saving sovereignty, already inaugurated (v.20).</p>	<p><b>σου</b> your</p> <p>Genitive</p> <p><i>possessive genitive</i></p>	

### 3 τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν·

give us each day our daily bread;

PETITION (BREAD) ASYNDETON Asyndeton between petitions. Luke's distinctive present imperative δίδου ('keep giving') with the iterative τὸ καθ' ἡμέραν ('day by day') replaces Matthew's aorist δός ... σήμερον, picturing ongoing daily provision rather than a single grant.

**τὸν**

the

Accusative

article

**ἄρτον**

bread

Accusative

object of δίδου

ἄρτος: 'bread, loaf'; daily sustenance, perhaps with eschatological overtones.

**ἡμῶν**

our

Genitive

possessive genitive

**τὸν**

the

Accusative

article (repeated, attributive)

**ἐπιούσιον**

daily

Accusative

attributive adj.

ἐπιούσιος: a famous NT hapax (only here and Matt 6:11); 'for the coming day,' 'necessary for existence,' or 'daily' — meaning disputed since antiquity.

**δίδου**

give

Pres Act Impv 2 Sg · δίδωμι

imperative (petition)

→ imperfective/iterative (keep giving)

δίδωμι: 'give'; Luke's present impv. stresses continual provision.

**ἡμῖν**

to us

Dative

indirect object

**τὸ**

the

Accusative

article substantivizing the phrase

**καθ'**

each

preposition (distributive κατά)

**ἡμέραν**

day

Accusative

object of κατά (distributive)

ἡμέρα: 'day'; τὸ καθ' ἡμέραν = 'day by day, daily.'

4 καὶ ἄφες ἡμῖν τὰς ἁμαρτίας ἡμῶν, καὶ γὰρ αὐτοὶ ἀφίομεν παντὶ ὀφείλοντι ἡμῖν· καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν.

and forgive us our sins, for we ourselves also forgive everyone indebted to us; and do not lead us into temptation."

PETITIONS (FORGIVENESS, TESTING) καὶ Luke reads 'sins' (ἁμαρτίας) where Matthew has 'debts,' but keeps the debt-metaphor in the ground clause (παντὶ ὀφείλοντι). The καὶ γὰρ clause makes our forgiving the pattern (αὐτοὶ 'we ourselves'), the present ἀφίομεν marking a settled disposition. The critical text ends with the testing-petition, omitting Matthew's 'but deliver us from the evil one!'

καὶ  
and  
*coordinating conjunction*

ἄφες  
forgive  
Aor Act Impv 2 Sg · ἀφίημι  
*imperative (petition)*  
→ ingressive/specific aorist  
ἀφίημι: 'let go, release, forgive'; of  
cancelling a debt/sin.

ἡμῖν  
us  
Dative  
*indirect object (dat. of advantage)*

τὰς  
the  
Accusative  
*article*

ἁμαρτίας  
sins  
Accusative  
*object of ἄφες*

ἁμαρτία: 'sin'; Luke generalizes Matthew's  
'debts.'

ἡμῶν  
our  
Genitive  
*possessive genitive*

καὶ  
also  
*adjunctive adverb*

γὰρ  
for  
*explanatory conjunction (with καὶ)*

## αὐτοὶ

we ourselves

Nominative

*intensive pronoun (subject)*

αὐτός; intensive, 'we ourselves' — our forgiving as the analogue of God's.

## ἀφίομεν

forgive

Pres Act Indic 1 Pl · ἀφίημι

*main verb (ground clause)*

→ **imperfective (settled practice)**

ἀφίημι: present marks an ongoing disposition to forgive.

## παντί

everyone

Dative

*substantival adj. (indirect object)*

παῖς: 'every, all!'

## ὀφείλοντι

indebted

Pres Act Ptc · Dat Sg Masc · ὀφείλω

*substantival ptc. in apposition to παντί*

→ **imperfective**

ὀφείλω: 'owe, be indebted!'; keeps the debt-image.

## ἡμῖν

to us

Dative

*dat. of disadvantage with ὀφείλοντι*

## καὶ

and

*coordinating conjunction*

## μή

not

*negative particle (with subjunctive)*

## εἰσενέγκης

lead

Aor Act Subj 2 Sg · εἰσφέρω

*prohibitive subjunctive (petition)*

→ **ingressive aorist; prohibition**

εἰσφέρω: 'bring in, lead into'; μή + aor. subj. = 'do not bring us into.'

## ἡμᾶς

us

Accusative

*object of εἰσενέγκης*

## εἰς

into

*preposition + accusative*

## πειρασμόν

temptation

Accusative

*object of εἰς (goal)*

πειρασμός: 'testing, trial, temptation'; the eschatological trial and everyday tempting both in view.

5 Καὶ εἶπεν πρὸς αὐτούς· Τίς ἐξ ὑμῶν ἔξει φίλον καὶ πορεύσεται πρὸς αὐτὸν μεσονυκτίου καὶ εἶπη αὐτῷ·  
Φίλε, χρῆσόν μοι τρεῖς ἄρτους,

And he said to them, "Which of you will have a friend and will go to him at midnight and say to him,  
'Friend, lend me three loaves,

PARABLE (ILLUSTRATION OF PRAYER) **Καὶ** The 'who among you ...?' diatribe-question opens the parable of the friend at midnight. The future indicatives ἔξει / πορεύσεται with deliberative subjunctive εἶπη frame a hypothetical scenario inviting the hearer to supply the obvious answer.

<p><b>Καὶ</b> and <i>coordinating conjunction</i></p>	<p><b>εἶπεν</b> said Aor Act Indic 3 Sg · λέγω <i>main verb</i> → constative aorist</p>	<p><b>πρὸς</b> to <i>preposition + accusative</i></p>	<p><b>αὐτούς</b> them Accusative <i>object of πρὸς</i></p>
<p><b>Τίς</b> which Nominative <i>interrogative pronoun (subject)</i>   τίς: 'who, which?'</p>	<p><b>ἐξ</b> of <i>preposition + genitive (partitive)</i></p>	<p><b>ὑμῶν</b> you Genitive <i>partitive genitive</i></p>	<p><b>ἔξει</b> will have Fut Act Indic 3 Sg · ἔχω <i>main verb (future of hypothesis)</i> → predictive future   ἔχω: 'have, possess!'</p>
<p><b>φίλον</b> a friend Accusative <i>object of ἔξει</i>   φίλος: 'friend!'</p>	<p><b>καὶ</b> and <i>coordinating conjunction</i></p>	<p><b>πορεύσεται</b> will go Fut Mid Indic 3 Sg · πορεύομαι <i>coordinate verb</i> → predictive future   πορεύομαι: 'go, travel!'</p>	<p><b>πρὸς</b> to <i>preposition + accusative</i></p>

<p><b>αὐτόν</b> him Accusative <i>object of πρὸς</i></p>	<p><b>μεσονυκτίου</b> at midnight Genitive <i>genitive of time (within which)</i>   μεσονύκτιον: 'midnight'; gen. of time marks the unsociable hour.</p>	<p><b>καὶ</b> and <i>coordinating conjunction</i></p>	<p><b>εἶπη</b> say Aor Act Subj 3 Sg · λέγω <i>deliberative subjunctive (continuing the question)</i> → ingressive aorist   λέγω: 'say!'</p>
<p><b>αὐτῷ</b> to him Dative <i>indirect object</i></p>	<p><b>Φίλε</b> friend Vocative <i>vocative of address</i>   φίλος: vocative, the appeal of friendship.</p>	<p><b>χρησόν</b> lend Aor Act Impv 2 Sg · κίχρημι <i>imperative (request)</i> → ingressive aorist   κίχρημι (χράω): 'lend'; a NT hapax.</p>	<p><b>μοι</b> me Dative <i>indirect object</i></p>
<p><b>τρεῖς</b> three Accusative <i>numeral adj.</i>   τρεῖς: 'three'; enough for the late-arriving guest.</p>	<p><b>ἄρτους</b> loaves Accusative <i>object of χρησόν</i>   ἄρτος: 'loaf of bread.'</p>		

6 ἐπειδὴ φίλος μου παρεγένετο ἐξ ὁδοῦ πρὸς με καὶ οὐκ ἔχω ὃ παραθήσω αὐτῷ·

| since a friend of mine has come to me from a journey, and I have nothing to set before him';

GROUND OF THE REQUEST **ἐπειδὴ** The causal ἐπειδὴ supplies the reason: an unexpected traveler at night and an empty larder. Ancient hospitality made the host's plight a communal obligation, which fuels the boldness of the request.

ἐπειδὴ

since

causal conjunction

φίλος

a friend

Nominative

subject of παρεγένετο

φίλος: 'friend.'

μου

of mine

Genitive

possessive genitive

παρεγένετο

has come

Aor Mid Indic 3 Sg · παραγίνομαι

main verb

→ constative aorist

παραγίνομαι: 'arrive, come.'

ἐξ

from

preposition + genitive (source)

ὁδοῦ

a journey

Genitive

object of ἐξ

ὁδός: 'way, road, journey.'

πρός

to

preposition + accusative

με

me

Accusative

object of πρὸς

καὶ

and

coordinating conjunction

οὐκ

not

negative particle

ἔχω

I have

Pres Act Indic 1 Sg · ἔχω

main verb

→ imperfective

ἔχω: 'have.'

ὅ

what

Accusative

relative pronoun (object of παραθήσω)

παραθήσω

I will set before

Fut Act Indic 1 Sg · παρατίθημι

verb of relative clause (deliberative-future)

→ predictive future

παρατίθημι: 'set before, place beside'; of serving food.

αὐτῷ

him

Dative

indirect object

7 κάκεινος ἔσωθεν ἀποκριθεὶς εἶπη· Μὴ μοι κόπους πάρεχε· ἤδη ἡ θύρα κέκλεισται, καὶ τὰ παιδιά μου μετ' ἐμοῦ εἰς τὴν κοίτην εἰσὶν· οὐ δύναμαι ἀναστὰς δοῦναί σοι.

and the one inside answering will say, 'Do not cause me trouble; the door is already shut, and my children are with me in bed; I cannot get up to give you anything!'

THE FRIEND'S REFUSAL **κάκεινος** The neighbor's three excuses — bolted door, children abed, the inconvenience of rising — set up the parable's twist. The perfect κέκλεισται ('stands shut') stresses the settled state of the locked house.

**κάκεινος**

and that one

Nominative

crasis (καὶ ἐκεῖνος); subject

ἐκεῖνος: 'that one'; the neighbor inside.

**ἔσωθεν**

from inside

adverb of place

ἔσωθεν: 'from within, inside.'

**ἀποκριθεὶς**

answering

Aor Pass Ptc · Nom Sg Masc · ἀποκρίνομαι

circumstantial ptc. (manner; Semitic 'answered and said')

→ aoristic

ἀποκρίνομαι: 'answer, reply!'

**εἶπη**

will say

Aor Act Subj 3 Sg · λέγω

deliberative subjunctive (continuing the question)

→ ingressive aorist

**Μὴ**

not

negative (with present imperative)

**μοι**

me

Dative

dat. of disadvantage

**κόπους**

trouble

Accusative

object of πάρεχε

κόπος: 'trouble, labor, bother!'; παρέχειν

κόπους = 'to bother!'

**πάρεχε**

cause

Pres Act Impv 2 Sg · παρέχω

prohibitive imperative

→ imperfective (cease/do not keep)

παρέχω: 'cause, provide, offer!'

ἤδη

already

temporal adverb

ἡ

the

Nominative

article

θύρα

door

Nominative

subject of κέκλεισται

θύρα: 'door.'

κέκλεισται

is shut

Perf Pass Indic 3 Sg · κλείω

main verb

→ intensive perfect (settled state)

κλείω: 'shut, lock'; perfect = 'stands locked.'

καὶ

and

coordinating conjunction

τὰ

the

Nominative

article

παιδιά

children

Nominative

subject of εἰσίν

παιδίον: 'little child.'

μου

my

Genitive

possessive genitive

μετ'

with

preposition + genitive (accompaniment)

ἐμοῦ

me

Genitive

object of μετά

εἰς

in

preposition + accusative (= ἐν, place)

τήν

the

Accusative

article

κοίτην

bed

Accusative

object of εἶς

κοίτη: 'bed, couch.'

εἰσίν

are

Pres Act Indic 3 Pl · εἰμί

main verb (copula)

→ imperfective

οὐ

not

negative particle

δύναμαι

I am able

Pres Mid Indic 1 Sg · δύναμαι

main verb

→ imperfective

δύναμαι: 'be able.'

## ἀναστὰς

getting up

Aor Act Ptc · Nom Sg Masc · ἀνίστημι

*circumstantial ptc. (attendant action)*

→ aoristic

ἀνίστημι: 'rise, get up.'

## δοῦναί

to give

Aor Act Inf · δίδωμι

*complementary infinitive with δύναμαι*

→ aoristic

δίδωμι: 'give.'

## σοι

you

Dative

*indirect object*

## 8 λέγω ὑμῖν, εἰ καὶ οὐ δώσει αὐτῷ ἀναστὰς διὰ τὸ εἶναι φίλον αὐτοῦ, διὰ γε τὴν ἀναίδειαν αὐτοῦ ἐγερθεὶς δώσει αὐτῷ ὅσων χρήζει.

I tell you, even if he will not get up and give to him because he is his friend, yet because of his shameless persistence he will rise and give him whatever he needs.

APPLICATION OF THE PARABLE **ASYNDETON** The punchline: even apart from friendship, the sleeper yields because of the petitioner's ἀναίδεια — 'shamelessness, brazen persistence' (the crux word). The lesson is bold, persistent prayer; God surely answers what even a reluctant neighbor concedes.

## λέγω

I tell

Pres Act Indic 1 Sg · λέγω

*main verb (solemn assertion)*

→ imperfective

λέγω: 'say'; λέγω ὑμῖν introduces an authoritative pronouncement.

## ὑμῖν

you

Dative

*indirect object*

## εἰ

if

*conditional conjunction (with καί)*

## καὶ

even

*ascensive (εἰ καὶ 'even if')*

οὐ

not

*negative particle*

δώσει

he will give

Fut Act Indic 3 Sg · δίδωμι

*verb of protasis*

→ predictive future

δίδωμι: 'give.'

αὐτῷ

to him

Dative

*indirect object*

ἀναστὰς

getting up

Aor Act Ptc · Nom Sg Masc · ἀνίστημι

*circumstantial ptc. (attendant)*

→ aoristic

ἀνίστημι: 'rise.'

διὰ

because of

*preposition + accusative (cause)*

τὸ

the

Accusative

*article with infinitive*

εἶναι

being

Pres Act Inf · εἰμί

*articular infinitive (causal: 'because he is')*

→ imperfective

εἰμί: 'be.'

φίλον

friend

Accusative

*predicate accusative with εἶναι*

φίλος: 'friend.'

αὐτοῦ

his

Genitive

*possessive genitive*

διὰ

because of

*preposition + accusative (cause)*

γε

indeed

*emphatic particle*

τὴν

the

Accusative

*article*

ἀναίδειαν

shameless persistence

Accusative

*object of διὰ (cause)*

ἀναίδεια: a NT hapax — 'shamelessness, brazenness, importunity'; the crux of the parable, taken of the petitioner's bold persistence (some refer it to the host's avoidance of shame).

αὐτοῦ

his

Genitive

*possessive genitive*

ἐγερθεὶς

rising

Aor Pass Ptc · Nom Sg Masc · ἐγείρω

*circumstantial ptc. (attendant action)*

→ aoristic

ἐγείρω: 'raise'; passive 'rise, get up.'

δώσει

he will give

Fut Act Indic 3 Sg · δίδωμι

*main verb of apodosis*

→ predictive future

δίδωμι: 'give.'

αὐτῷ

him

Dative

indirect object

ὅσων

whatever

Genitive

relative pronoun (gen. with χρήζει)

ὅσος: 'as much/many as, whatever!'

χρήζει

he needs

Pres Act Indic 3 Sg · χρήζω

verb of relative clause

→ imperfective

χρήζω: 'have need of' (+ gen.).

## 9 κἀγὼ ὑμῖν λέγω, αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὐρήσετε· κρούετε, καὶ ἀνοιγήσεται ὑμῖν.

And I tell you, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you.

EXHORTATION (TRIPLE IMPERATIVE) **κἀγὼ** Three present imperatives of continuous prayer (ask, seek, knock), each paired with a future-passive promise (divine passives: God gives, opens). The emphatic κἀγὼ ('and I') sets Jesus' word alongside the parable's lesson.

κἀγὼ

and I

Nominative

crasis (καὶ ἐγώ); emphatic subject

ἐγώ: 'I'; κἀγὼ links Jesus' command to the parable.

ὑμῖν

you

Dative

indirect object

λέγω

tell

Pres Act Indic 1 Sg · λέγω

main verb

→ imperfective

αἰτεῖτε

ask

Pres Act Impv 2 Pl · αἰτέω

imperative

→ imperfective (keep asking)

αἰτέω: 'ask, request!'

καὶ

and

coordinating (consecutive)

δοθήσεται

it will be given

Fut Pass Indic 3 Sg · δίδωμι

main verb (promise)

→ predictive future; divine passive

δίδωμι: divine passive — God gives.

ὑμῖν

to you

Dative

indirect object

ζητεῖτε

seek

Pres Act Impv 2 Pl · ζητέω

imperative

→ imperfective (keep seeking)

ζητέω: 'seek, look for!'

καὶ  
and  
*coordinating (consecutive)*

εὐρήσετε  
you will find  
Fut Act Indic 2 Pl · εὐρίσκω  
*main verb (promise)*  
→ predictive future  
| εὐρίσκω: 'find.'

κρούετε  
knock  
Pres Act Impv 2 Pl · κρούω  
*imperative*  
→ imperfective (keep knocking)  
| κρούω: 'knock' (at a door).

καὶ  
and  
*coordinating (consecutive)*

ἀνοιγήσεται  
it will be opened  
Fut Pass Indic 3 Sg · ἀνοίγω  
*main verb (promise)*  
→ predictive future; divine passive  
| ἀνοίγω: 'open'; divine passive.

ὑμῖν  
to you  
Dative  
*indirect object (dat. of advantage)*

## 10 πᾶς γὰρ ὁ αἰτῶν λαμβάνει, καὶ ὁ ζητῶν εὐρίσκει, καὶ τῷ κρούοντι ἀνοιγήσεται.

For everyone who asks receives, and the one who seeks finds, and to the one who knocks it will be opened.

GROUND (UNIVERSAL PRINCIPLE) γὰρ The γὰρ gives the warrant for v.9: the promise is a standing rule — πᾶς ('everyone') with substantival participles makes prayer's answer universal and certain.

πᾶς  
everyone  
Nominative  
*subject (with substantival ptc.)*  
| πᾶς: 'every, all'; universalizes the promise.

γὰρ  
for  
*explanatory conjunction*

ὁ  
the one  
Nominative  
*article substantivizing ptc.*

αἰτῶν  
who asks  
Pres Act Ptc · Nom Sg Masc · αἰτέω  
*substantival ptc.*  
→ imperfective (habitual)  
| αἰτέω: 'ask.'

## λαμβάνει

receives

Pres Act Indic 3 Sg · λαμβάνω

*main verb*

→ imperfective (gnomic)

λαμβάνω: 'receive, take.'

## καὶ

and

*coordinating conjunction*

## ὁ

the one

Nominative

*article*

## ζητῶν

who seeks

Pres Act Ptc · Nom Sg Masc · ζητέω

*substantival ptc.*

→ imperfective

ζητέω: 'seek.'

## εὕρισκει

finds

Pres Act Indic 3 Sg · εὕρισκω

*main verb*

→ imperfective (gnomic)

εὕρισκω: 'find.'

## καὶ

and

*coordinating conjunction*

## τῷ

to the one

Dative

*article*

## κρούοντι

who knocks

Pres Act Ptc · Dat Sg Masc · κρούω

*substantival ptc. (dat. of advantage)*

→ imperfective

κρούω: 'knock.'

## ἀνοιγήσεται

it will be opened

Fut Pass Indic 3 Sg · ἀνοίγω

*main verb*

→ predictive future; divine passive

ἀνοίγω: divine passive.

## 11 τίνα δὲ ἐξ ὑμῶν τὸν πατέρα αἰτήσῃ ὁ υἱὸς ἰχθύν, καὶ ἀντὶ ἰχθύος ὄφιν αὐτῷ ἐπιδώσει;

And which father among you, if his son asks for a fish, will instead of a fish give him a serpent?

**LESSER-TO-GREATER ARGUMENT** **δὲ** An a fortiori from human fatherhood. The critical text reads the single fish/serpent pair; the bread/stone pair of some witnesses is a harmonization to Matt 7:9. The anacoluthic construction (τίνα ... τὸν πατέρα as 'casus pendens') is a Lukan colloquialism.

**τίνα**

which

Accusative

*interrogative pronoun (proleptic accusative)*

τίς: 'who, which?'

**δέ**

and

*developmental conjunction*

**ἐξ**

of

*preposition + genitive (partitive)*

**ὑμῶν**

you

Genitive

*partitive genitive*

**τὸν**

the

Accusative

*article*

**πατέρα**

father

Accusative

*accusative in apposition (casus pendens)*

πατήρ: 'father.'

**αἰτήσει**

will ask

Fut Act Indic 3 Sg · αἰτέω

*verb of conditional question*

→ predictive future

αἰτέω: 'ask (for).'

**ὁ**

the

Nominative

*article*

**υἱός**

son

Nominative

*subject of αἰτήσει*

υἱός: 'son.'

**ἰχθύν**

a fish

Accusative

*object of αἰτήσει*

ἰχθύς: 'fish.'

**καὶ**

and

*coordinating conjunction*

**ἀντί**

instead of

*preposition + genitive (substitution)*

**ἰχθύος**

a fish

Genitive

*object of ἀντί*

**ὄφιν**

a serpent

Accusative

*object of ἐπιδώσει*

ὄφις: 'snake, serpent.'

**αὐτῷ**

to him

Dative

*indirect object*

**ἐπιδώσει**

will give

Fut Act Indic 3 Sg · ἐπιδίδωμι

*main verb of the rhetorical question*

→ predictive future

ἐπιδίδωμι: 'hand over, give.'

## 12 ἢ καὶ αἰτήσῃ ᾠόν, ἐπιδώσει αὐτῷ σκορπίον;

Or if he asks for an egg, will he give him a scorpion?

**SECOND ILLUSTRATION** ἢ A second pair (egg/scorpion), unique to Luke, reinforcing the absurdity: no father answers a child's good request with something harmful.

<b>ἢ</b> or <i>disjunctive conjunction</i>	<b>καὶ</b> also <i>adjunctive adverb</i>	<b>αἰτήσῃ</b> he asks Fut Act Indic 3 Sg · αἰτέω <i>verb of conditional question</i> → predictive future   αἰτέω: 'ask!'	<b>ᾠόν</b> an egg Accusative <i>object of αἰτήσῃ</i>   ᾠόν: 'egg' (NT hapax).
<b>ἐπιδώσει</b> will he give Fut Act Indic 3 Sg · ἐπιδίδωμι <i>main verb of the rhetorical question</i> → predictive future   ἐπιδίδωμι: 'give, hand over!'	<b>αὐτῷ</b> to him Dative <i>indirect object</i>	<b>σκορπίον</b> a scorpion Accusative <i>object of ἐπιδώσει</i>   σκορπίος: 'scorpion'; a curled scorpion grimly resembles an egg.	

## 13 εἰ οὖν ὑμεῖς πονηροὶ ὑπάρχοντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσω μᾶλλον ὁ πατήρ ὁ ἐξ οὐρανοῦ δώσει πνεῦμα ἅγιον τοῖς αἰτοῦσιν αὐτόν.

If you then, being evil, know how to give good gifts to your children, how much more will the Father from heaven give the Holy Spirit to those who ask him!

**CONCLUSION (A FORTIORI)** οὖν The inference (οὖν): the πόσω μᾶλλον argument. Luke's climactic gift is 'the Holy Spirit' where Matthew has 'good things' (Matt 7:11) — fitting Luke's Spirit-emphasis. πονηροὶ ὑπάρχοντες ('being evil') concedes human sinfulness even in good fathers.

εἰ

if

*conditional conjunction*

οὖν

then

*inferential conjunction*

ὕμεῖς

you

Nominative

*emphatic subject*

| σύ: emphatic 'you.'

πονηροί

evil

Nominative

*predicate adj. with ὑπάρχοντες*

πονηρός: 'evil, wicked'; a concessive admission of sinfulness.

ὑπάρχοντες

being

Pres Act Ptc · Nom Pl Masc · ὑπάρχω

*concessive ptc. ('though you are')*

→ imperfective

| ὑπάρχω: 'be, exist'; a Lukan favorite for εἰμί.

οἶδατε

know how

Perf Act Indic 2 Pl · οἶδα

*main verb of protasis*

→ stative perfect (present sense)

| οἶδα: 'know'; οἶδα + inf. = 'know how to.'

δώρα

gifts

Accusative

*object of δίδοναι*

| δώρα: 'gift.'

ἀγαθὰ

good

Accusative

*attributive adj.*

| ἀγαθός: 'good.'

δίδοναι

to give

Pres Act Inf · δίδωμι

*complementary infinitive with οἶδατε*

→ imperfective

| δίδωμι: 'give.'

τοῖς

to the

Dative

*article*

τέκνοις

children

Dative

*indirect object*

| τέκνον: 'child.'

ὑμῶν

your

Genitive

*possessive genitive*

πόσῳ

by how much

Dative

*dat. of measure/degree (interrogative)*

| πόσος: 'how much/many?'

μᾶλλον

more

*comparative adverb*

| μᾶλλον: 'more, rather.'

ὁ

the

Nominative

*article*

πατήρ

Father

Nominative

*subject of δώσει*

| πατήρ: 'father'; here the heavenly Father.

<p><b>ὁ</b> the one Nominative article (attributive)</p>	<p><b>ἐξ</b> from preposition + genitive (source)</p>	<p><b>οὐρανοῦ</b> heaven Genitive object of ἐξ οὐρανός: 'heaven, sky!'</p>	<p><b>δώσει</b> will give Fut Act Indic 3 Sg · δίδωμι main verb of apodosis → predictive future δίδωμι: 'give!'</p>
<p><b>πνεῦμα</b> Spirit Accusative object of δώσει πνεῦμα: 'spirit!'; Luke's climactic gift, the Holy Spirit.</p>	<p><b>ἅγιον</b> Holy Accusative attributive adj. ἅγιος: 'holy!'</p>	<p><b>τοῖς</b> to those Dative article</p>	<p><b>αἰτοῦσιν</b> who ask Pres Act Ptc · Dat Pl Masc · αἰτέω substantival ptc. (indirect object) → imperfective αἰτέω: 'ask!'</p>
<p><b>αὐτόν</b> him Accusative object of αἰτοῦσιν</p>			

14 Καὶ ἦν ἐκβάλλων δαιμόνιον, καὶ αὐτὸ ἦν κωφόν· ἐγένετο δὲ τοῦ δαιμονίου ἐξελθόντος ἐλάλησεν ὁ κωφός. καὶ ἐθαύμασαν οἱ ὄχλοι·

And he was casting out a demon that was mute; and it happened that, when the demon had gone out, the mute man spoke. And the crowds marveled.

NARRATIVE SETTING (THE EXORCISM) **Καὶ** The periphrastic ἦν ἐκβάλλων sets the scene of the controversy: a mute-causing demon is expelled, the man speaks, the crowd marvels — provoking the twofold reaction of vv.15–16.

Καὶ  
and

*coordinating conjunction*

ἦν

he was

Impf Act Indic 3 Sg · εἰμί

*auxiliary (periphrastic)*

→ imperfective

εἰμί: 'be'; periphrastic with ἐκβάλλων.

ἐκβάλλων

casting out

Pres Act Ptc · Nom Sg Masc · ἐκβάλλω

*periphrastic ptc. (with ἦν)*

→ imperfective (ongoing)

ἐκβάλλω: 'cast out, drive out.'

δαιμόνιον

a demon

Accusative

*object of ἐκβάλλων*

δαίμονιον: 'demon, evil spirit.'

καὶ  
and

*coordinating conjunction*

αὐτό

it

Nominative

*subject (the demon)*

ἦν

was

Impf Act Indic 3 Sg · εἰμί

*copula*

→ imperfective

κωφόν

mute

Nominative

*predicate adj.*

κωφός: 'mute, deaf'; here causing muteness.

ἐγένετο

it happened

Aor Mid Indic 3 Sg · γίνομαι

*main verb (Septuagintal narrative)*

→ constative aorist

γίνομαι: 'happen.'

δὲ

and

*developmental conjunction*

τοῦ

the

Genitive

*article (genitive absolute)*

δαιμονίου

demon

Genitive

*subject of genitive absolute*

δαίμονιον: 'demon.'

ἐξεληθόντος

having gone out

Aor Act Ptc · Gen Sg Neut · ἐξέρχομαι

*genitive absolute (temporal)*

→ aoristic

ἐξέρχομαι: 'go out, come out.'

ἐλάλησεν

spoke

Aor Act Indic 3 Sg · λαλέω

*main verb*

→ ingressive aorist

λαλέω: 'speak.'

ὁ

the

Nominative

*article*

κωφός

mute man

Nominative

*subject of ἐλάλησεν*

κωφός: 'the mute one.'

καὶ  
and

*coordinating conjunction*

ἐθαύμασαν

marveled

Aor Act Indic 3 Pl · θαυμάζω

*main verb*

→ *ingressive aorist*

θαυμάζω: 'marvel, be amazed!'

οἱ

the

Nominative

*article*

ὄχλοι

crowds

Nominative

*subject of ἐθαύμασαν*

ὄχλος: 'crowd, multitude!'

## 15 τινὲς δὲ ἐξ αὐτῶν εἶπον· Ἐν Βεελζεβούλ τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια·

But some of them said, "By Beelzebul, the ruler of the demons, he casts out the demons."

ACCUSATION (FIRST REACTION) **δὲ** The slanderous charge: Jesus exorcises by collusion with 'Beelzebul, ruler of demons!' Βεελζεβούλ, here a proper name with a clear syntactic role under ἐν, is treated as a nominal.

τινὲς

some

Nominative

*subject of εἶπον*

τις: 'some!'

δὲ

but

*contrastive conjunction*

ἐξ

of

*preposition + genitive (partitive)*

αὐτῶν

them

Genitive

*partitive genitive*

εἶπον

said

Aor Act Indic 3 Pl · λέγω

*main verb*

→ *constative aorist*

Ἐν

by

*preposition + dative (instrument/agency)*

Βεελζεβούλ

Beelzebul

Dative

*object of ἐν (instrument)*

Βεελζεβούλ: a name for the prince of demons (perhaps 'lord of the height/dwelling' or 'lord of dung/flies,' from Baal-zebul of 2 Kgs 1); here Satan.

τῷ

the

Dative

*article*

**ἄρχοντι**

ruler

Dative

apposition to Βεελζεβούλ

ἄρχων: 'ruler, prince!'

**τῶν**

of the

Genitive

article

**δαιμονίων**

demons

Genitive

objective/possessive genitive

δαμόνιον: 'demon!'

**ἐκβάλλει**

he casts out

Pres Act Indic 3 Sg · ἐκβάλλω

main verb (charge)

→ imperfective

ἐκβάλλω: 'cast out!'

**τὰ**

the

Accusative

article

**δαιμόνια**

demons

Accusative

object of ἐκβάλλει

δαμόνιον: 'demon!'

## 16 ἕτεροι δὲ πειράζοντες σημεῖον ἐξ οὐρανοῦ ἐζήτουν παρ' αὐτοῦ.

And others, testing him, kept seeking from him a sign from heaven.

SECOND REACTION (THE SIGN-SEEKERS) **δὲ** The second hostile response, parenthetically noted, sets up the sign-of-Jonah discourse (vv.29–32). The imperfect ἐζήτουν marks persistent demanding; πειράζοντες exposes the malice.

**ἕτεροι**

others

Nominative

subject of ἐζήτουν

ἕτερος: 'other, another (of a different kind)!'

**δὲ**

and

developmental conjunction

**πειράζοντες**

testing

Pres Act Ptc · Nom Pl Masc · πειράζω

circumstantial ptc. (purpose/manner)

→ imperfective

πειράζω: 'test, tempt, try!'

**σημεῖον**

a sign

Accusative

object of ἐζήτουν

σημεῖον: 'sign, miracle as proof!'

ἐξ

from

*preposition + genitive (source)*

οὐρανοῦ

heaven

Genitive

*object of ἐξ*

οὐρανός; 'heaven'; a heavenly portent to validate him.

ἐζήτουν

kept seeking

Impf Act Indic 3 Pl · ζητέω

*main verb*

→ iterative/conative imperfect

ζητέω: 'seek, demand!'

παρ'

from

*preposition + genitive (source)*

αὐτοῦ

him

Genitive

*object of παρά*

17 αὐτὸς δὲ εἰδὼς αὐτῶν τὰ διανοήματα εἶπεν αὐτοῖς· Πᾶσα βασιλεία ἐφ' ἑαυτὴν διαμερισθεῖσα ἐρημοῦται, καὶ οἶκος ἐπὶ οἶκον πίπτει.

But he, knowing their thoughts, said to them, "Every kingdom divided against itself is laid waste, and a house falls against a house."

REPLY: THE DIVIDED-KINGDOM MAXIM **δὲ** Jesus answers the first charge with a self-evident principle: internal division destroys any realm or household. His supernatural insight (εἰδὼς ... διανοήματα) is stressed, a Lukan note on Jesus' knowledge of the heart.

αὐτὸς

he

Nominative

*emphatic subject*

αὐτός; intensive, 'he himself!'

δὲ

but

*contrastive conjunction*

εἰδὼς

knowing

Perf Act Ptc · Nom Sg Masc · οἶδα

*causal/circumstantial ptc.*

→ stative (present sense)

οἶδα: 'know!'; perception of their inner reasonings.

αὐτῶν

their

Genitive

*possessive genitive*

**τὰ**

the

Accusative

article

**διανοήματα**

thoughts

Accusative

object of *εἰδώς*

διανόημα: 'thought, reasoning' (NT hapax).

**εἶπεν**

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

**αὐτοῖς**

to them

Dative

indirect object

**Πᾶσα**

every

Nominative

attributive adj.

πᾶς: 'every, all.'

**βασιλεία**

kingdom

Nominative

subject of *ἐρημοῦται*

βασιλεία: 'kingdom, realm.'

**ἐφ'**

against

preposition + accusative (hostile)

**ἑαυτήν**

itself

Accusative

reflexive pronoun (object of *ἐπί*)

ἑαυτοῦ: reflexive, 'itself!'

**διαμερισθεῖσα**

divided

Aor Pass Ptc · Nom Sg Fem · διαμερίζω

attributive ptc. modifying *βασιλεία*

→ aoristic

διαμερίζω: 'divide, split.'

**ἐρημοῦται**

is laid waste

Pres Pass Indic 3 Sg · ἐρημόω

main verb

→ imperfective (gnomic)

ἐρημόω: 'lay waste, make desolate.'

**καὶ**

and

coordinating conjunction

**οἶκος**

a house

Nominative

subject of *πίπτει*

οἶκος: 'house, household.'

**ἐπὶ**

against

preposition + accusative (hostile)

**οἶκον**

a house

Accusative

object of *ἐπί*

**πίπτει**

falls

Pres Act Indic 3 Sg · πίπτω

main verb

→ imperfective (gnomic)

πίπτω: 'fall'; here 'falls' or 'falls upon (and so collapses).'

18 εἰ δὲ καὶ ὁ Σατανᾶς ἐφ' ἑαυτὸν διεμερίσθη, πῶς σταθήσεται ἡ βασιλεία αὐτοῦ; ὅτι λέγετε ἐν Βεελζεβούλ ἐκβάλλειν με τὰ δαιμόνια.

But if Satan also is divided against himself, how will his kingdom stand? — because you say that I cast out the demons by Beelzebul.

APPLICATION TO SATAN **δὲ** The maxim applied: were Satan expelling Satan, his kingdom would self-destruct. ὁ Σατανᾶς, a proper name with the article and a syntactic case, is a nominal. The ὅτι clause quotes back their own charge.

<p>εἰ if <i>conditional conjunction</i></p>	<p>δὲ but <i>developmental conjunction</i></p>	<p>καὶ also <i>adjunctive adverb</i></p>	<p>ὁ the Nominative <i>article</i></p>
<p><b>Σατανᾶς</b> Satan Nominative <i>subject of διεμερίσθη</i>   Σατανᾶς: 'the Adversary,' Satan; from Heb. śātān.</p>	<p>ἐφ' against <i>preposition + accusative (hostile)</i></p>	<p><b>ἑαυτὸν</b> himself Accusative <i>reflexive pronoun</i>   ἑαυτοῦ: 'himself.'</p>	<p><b>διεμερίσθη</b> is divided Aor Pass Indic 3 Sg · διαμερίζω <i>verb of protasis</i> → constative aorist   διαμερίζω: 'divide.'</p>
<p>πῶς how <i>interrogative adverb</i></p>	<p><b>σταθήσεται</b> will stand Fut Pass Indic 3 Sg · ἵστημι <i>main verb of apodosis</i> → predictive future   ἵστημι: passive 'stand, be established.'</p>	<p>ἡ the Nominative <i>article</i></p>	<p><b>βασιλεία</b> kingdom Nominative <i>subject of σταθήσεται</i>   βασιλεία: 'kingdom.'</p>

**αὐτοῦ**

his

Genitive

possessive genitive

**ὅτι**

because

causal conjunction

**λέγετε**

you say

Pres Act Indic 2 Pl · λέγω

main verb

→ imperfective

**ἐν**

by

preposition + dative (instrument)

**Βεελζεβούλ**

Beelzebul

Dative

object of ἐν (instrument)

Βεελζεβούλ: see v.15.

**ἐκβάλλειν**

cast out

Pres Act Inf · ἐκβάλλω

infinitive of indirect discourse

→ imperfective

ἐκβάλλω: 'cast out!'

**με**

I

Accusative

accusative subject of infinitive

**τὰ**

the

Accusative

article

**δαιμόνια**

demons

Accusative

object of ἐκβάλλειν

δαιμόνιον: 'demon!'

19 εἰ δὲ ἐγὼ ἐν Βεελζεβούλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν; διὰ τοῦτο αὐτοὶ ὑμῶν κριταὶ ἔσονται.

And if I cast out the demons by Beelzebul, by whom do your sons cast them out? Therefore they will be your judges.

COUNTER-QUESTION (AD HOMINEM) **δὲ** The charge boomerangs: their own exorcists ('your sons') would stand equally accused. Hence those very practitioners will judge the accusers — a turning of the tables.

εἰ

if

conditional conjunction

δὲ

and

developmental conjunction

ἐγώ

I

Nominative

emphatic subject

ἐγώ: emphatic 'I'!

ἐν

by

preposition + dative (instrument)

**Βεελζεβούλ**

Beelzebul

Dative

object of ἐν

Βεελζεβούλ: see v.15.

**ἐκβάλλω**

I cast out

Pres Act Indic 1 Sg · ἐκβάλλω

verb of protasis

→ imperfective

ἐκβάλλω: 'cast out!'

**τὰ**

the

Accusative

article

**δαιμόνια**

demons

Accusative

object of ἐκβάλλω

δαιμόνιον: 'demon.'

**οἱ**

the

Nominative

article

**υἱοὶ**

sons

Nominative

subject of ἐκβάλλουσιν

υἱός: 'son'; here Jewish exorcists, 'your own people.'

**ὑμῶν**

your

Genitive

possessive genitive

ἐν

by

preposition + dative (instrument)

**τίνι**

whom

Dative

interrogative pronoun (object of ἐν)

τίς: 'who?'

**ἐκβάλλουσιν**

do they cast out

Pres Act Indic 3 Pl · ἐκβάλλω

main verb (question)

→ imperfective

ἐκβάλλω: 'cast out!'

**διὰ**

because of

preposition + accusative (cause)

**τοῦτο**

this

Accusative

object of διὰ (διὰ τοῦτο = 'therefore')

**αὐτοὶ**

they

Nominative

*intensive pronoun (subject)*

αὐτός: 'they themselves.'

**ὑμῶν**

your

Genitive

*objective/possessive genitive*

**κριταὶ**

judges

Nominative

*predicate nominative*

κριτής: 'judge.'

**ἔσονται**

will be

Fut Mid Indic 3 Pl · εἰμί

*copula (future)*

→ predictive future

εἰμί: 'be.'

20 εἰ δὲ ἐν δακτύλῳ θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.

But if by the finger of God I cast out the demons, then the kingdom of God has come upon you.

THE TRUE CONCLUSION **δὲ** The alternative and true premise: the exorcisms are 'the finger of God'

(ἐν δακτύλῳ θεοῦ — Luke's firm reading against Matthew's 'Spirit of God,' evoking Exod 8:19, the magicians' confession before Pharaoh). The aorist ἔφθασεν announces the kingdom's arrival — already present in Jesus' victory over demons.

**εἰ**

if

*conditional conjunction*

**δὲ**

but

*contrastive conjunction*

**ἐν**

by

*preposition + dative (instrument)*

**δακτύλῳ**

finger

Dative

*object of ἐν (instrument)*

δάκτυλος: 'finger'; 'finger of God' = his direct power (Exod 8:19; cf. 31:18).

**θεοῦ**

of God

Genitive

*possessive/subjective genitive*

θεός: 'God.'

**ἐγὼ**

I

Nominative

*emphatic subject*

ἐγώ: emphatic 'I.'

**ἐκβάλλω**

cast out

Pres Act Indic 1 Sg · ἐκβάλλω

*verb of protasis*

→ imperfective

ἐκβάλλω: 'cast out.'

**τὰ**

the

Accusative

*article*

<p><b>δαιμόνια</b> demons</p> <p>Accusative object of ἐκβάλλω</p> <p>δαίμονιον: 'demon.'</p>	<p><b>ἄρα</b> then</p> <p>inferential particle</p> <p>ἄρα: 'then, consequently.'</p>	<p><b>ἔφθασεν</b> has come</p> <p>Aor Act Indic 3 Sg · φθάνω</p> <p>main verb of apodosis</p> <p>→ constative/perfective aorist</p> <p>φθάνω: 'arrive, come upon, reach'; here the kingdom has actually arrived.</p>	<p><b>ἐφ'</b> upon</p> <p>preposition + accusative</p>
<p><b>ὕμᾱς</b> you</p> <p>Accusative object of ἐπί</p>	<p><b>ἡ</b> the</p> <p>Nominative article</p>	<p><b>βασιλεία</b> kingdom</p> <p>Nominative subject of ἔφθασεν</p> <p>βασιλεία: 'reign, kingdom.'</p>	<p><b>τοῦ</b> of the</p> <p>Genitive article</p>
<p><b>θεοῦ</b> God</p> <p>Genitive possessive genitive</p> <p>θεός: 'God.'</p>			

21 ὅταν ὁ ἰσχυρὸς καθωπλισμένος φυλάσῃ τὴν ἑαυτοῦ αὐλήν, ἐν εἰρήνῃ ἐστὶν τὰ ὑπάρχοντα αὐτοῦ·

When the strong man, fully armed, guards his own courtyard, his possessions are in peace;

PARABLE OF THE STRONG MAN (SETUP) ASYNDETON The strong-man parable interprets the exorcisms: Satan ('the strong one') holds his domain in apparent security until a stronger comes. The perfect καθωπλισμένος ('having armed himself, fully equipped') stresses his settled defenses.

ὅταν

when

temporal conjunction (+ subjunctive)

ὁ

the

Nominative

article

ἰσχυρὸς

strong man

Nominative

substantival adj. (subject)

ἰσχυρός: 'strong, mighty one'; allegorically Satan.

καθωπλισμένος

fully armed

Perf Pass Ptc · Nom Sg Masc · καθοπλίζω

circumstantial ptc. (state)

→ intensive perfect (settled state)

καθοπλίζω: 'arm fully, equip' (NT hapax).

φυλάσση

guards

Pres Act Subj 3 Sg · φυλάσσω

subjunctive in indefinite temporal clause

→ imperfective

φυλάσσω: 'guard, watch over!'

τήν

the

Accusative

article

ἑαυτοῦ

his own

Genitive

reflexive (possessive)

ἑαυτοῦ: 'his own.'

αὐλήν

courtyard

Accusative

object of φυλάσση

αὐλή: 'courtyard, palace, dwelling!'

ἐν

in

preposition + dative

εἰρήνη

peace

Dative

object of ἐν (state)

εἰρήνη: 'peace, security!'

ἐστὶν

are

Pres Act Indic 3 Sg · εἰμί

copula

→ imperfective

τὰ

the

Nominative

article (substantival ptc.)

ὑπάρχοντα

possessions

Pres Act Ptc · Nom Pl Neut · ὑπάρχω

substantival ptc. (subject)

→ imperfective

ὑπάρχω: τὰ ὑπάρχοντα = 'goods, possessions!'

αὐτοῦ

his

Genitive

possessive genitive

22 ἐπὶν δὲ ἰσχυρότερος αὐτοῦ ἐπελθὼν νικήσῃ αὐτόν, τὴν πανοπλίαν αὐτοῦ αἴρει ἐφ’ ἧ̃ ἐπεποίθει, καὶ τὰ σκῦλα αὐτοῦ διαδίδωσιν.

but when one stronger than he comes upon him and conquers him, he takes away his armor in which he trusted, and distributes his spoils.

PARABLE OF THE STRONG MAN (RESOLUTION) **δὲ** The 'stronger one' (ἰσχυρότερος — Jesus, cf. 3:16) overpowers the strong man, strips the armor he trusted (pluperfect ἐπεποίθει), and parcels out the plunder: the kingdom's arrival as Satan's defeat and his captives' release.

ἐπὶν

when

temporal conjunction (+ subjunctive)

ἐπὶν: 'when, as soon as!'

δὲ

but

contrastive conjunction

ἰσχυρότερος

one stronger

Nominative

comparative adj. (subject)

ἰσχυρός: comparative 'stronger'; Jesus, the Stronger One.

αὐτοῦ

than he

Genitive

genitive of comparison

ἐπελθὼν

coming upon

Aor Act Ptc · Nom Sg Masc · ἐπέρχομαι

circumstantial ptc. (temporal/attendant)

→ aoristic

ἐπέρχομαι: 'come upon, attack!'

νικήσῃ

conquers

Aor Act Subj 3 Sg · νικάω

subjunctive in temporal clause

→ perfective aorist

νικάω: 'conquer, overcome!'

αὐτόν

him

Accusative

object of νικήσῃ

τὴν

the

Accusative

article

πανοπλίαν

armor

Accusative

object of αἴρει

πανοπλία: 'full armor, panoply!'

αὐτοῦ

his

Genitive

possessive genitive

αἴρει

takes away

Pres Act Indic 3 Sg · αἴρω

main verb

→ imperfective (vivid present)

αἴρω: 'take up, remove!'

ἐφ’

in

preposition + dative (with πέποιθα)

**ἣ**  
which  
Dative  
relative pronoun (object of ἐπι)

**ἐπεποίθει**  
he had trusted  
Plpf Act Indic 3 Sg · πείθω  
verb of relative clause  
→ stative pluperfect  
| πείθω: perf./plpf. πέποιθα 'trust, rely on.'

**καὶ**  
and  
coordinating conjunction

**τὰ**  
the  
Accusative  
article

**σκῦλα**  
spoils  
Accusative  
object of διαδίδωσιν  
| σκῦλον: 'spoils, plunder'

**αὐτοῦ**  
his  
Genitive  
possessive genitive

**διαδίδωσιν**  
distributes  
Pres Act Indic 3 Sg · διαδίδωμι  
main verb  
→ imperfective (vivid present)  
| διαδίδωμι: 'distribute, divide up'

## 23 ὁ μὴ ὦν μετ' ἐμοῦ κατ' ἐμοῦ ἔστιν, καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει.

Whoever is not with me is against me, and whoever does not gather with me scatters.

THE DECISIVE SAYING ASYNDETON The controversy closes with a demand for decision: in the cosmic conflict there is no neutrality. The gathering/scattering metaphor (shepherd or harvest) makes alliance with Jesus the only alternative to opposition.

**ὁ**  
the one  
Nominative  
article (substantival ptc.)

**μὴ**  
not  
negative particle (with ptc.)

**ὦν**  
being  
Pres Act Ptc · Nom Sg Masc · εἰμί  
substantival ptc. (subject)  
→ imperfective  
| εἰμί: 'be.'

**μετ'**  
with  
preposition + genitive (association)

<p><b>ἐμοῦ</b> me Genitive object of <i>μετά</i></p>	<p><b>κατ'</b> against <i>preposition + genitive (opposition)</i></p>	<p><b>ἐμοῦ</b> me Genitive object of <i>κατά</i></p>	<p><b>ἐστίν</b> is Pres Act Indic 3 Sg · εἰμί <i>main verb (copula)</i> → imperfective</p>
<p><b>καὶ</b> and <i>coordinating conjunction</i></p>	<p><b>ὁ</b> the one Nominative <i>article (substantival ptc.)</i></p>	<p><b>μή</b> not <i>negative particle</i></p>	<p><b>συνάγων</b> gathering Pres Act Ptc · Nom Sg Masc · συνάγω <i>substantival ptc. (subject)</i> → imperfective συνάγω: 'gather together'; harvest/flock imagery.</p>
<p><b>μετ'</b> with <i>preposition + genitive (association)</i></p>	<p><b>ἐμοῦ</b> me Genitive object of <i>μετά</i></p>	<p><b>σκορπίζει</b> scatters Pres Act Indic 3 Sg · σκορπίζω <i>main verb</i> → imperfective (gnomic) σκορπίζω: 'scatter, disperse.'</p>	

24 Ὅταν τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρων τόπων ζητοῦν ἀνάπαυσιν, καὶ μὴ εὐρίσκον λέγει· Ὑποστρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον·

When the unclean spirit has gone out of a person, it passes through waterless places seeking rest, and finding none it says, 'I will return to my house from which I came out';

PARABLE: THE RETURNING SPIRIT (SETUP) Ὅταν A warning illustration appended to the exorcism debate: a mere expulsion that leaves the 'house' empty invites a worse re-occupation. Reform without the kingdom's positive filling is unstable.

Ὅταν

when

temporal conjunction (+ subjunctive)

τὸ

the

Nominative

article

ἀκάθαρτον

unclean

Nominative

attributive adj.

ἀκάθαρτος: 'unclean, impure!'

πνεῦμα

spirit

Nominative

subject of ἐξέληθι

πνεῦμα: 'spirit!'; here an evil spirit.

ἐξέληθι

has gone out

Aor Act Subj 3 Sg · ἐξέρχομαι

subjunctive in temporal clause

→ perfective aorist

ἐξέρχομαι: 'go out!'

ἀπό

out of

preposition + genitive (separation)

τοῦ

the

Genitive

article

ἀνθρώπου

person

Genitive

object of ἀπό

ἄνθρωπος: 'person, human!'

διέρχεται

passes through

Pres Mid Indic 3 Sg · διέρχομαι

main verb

→ imperfective

διέρχομαι: 'go through, traverse!'

δι'

through

preposition + genitive (place)

ἀνύδρων

waterless

Genitive

attributive adj.

ἄνυδρος: 'waterless, dry!'; deserts as demonic haunts.

τόπων

places

Genitive

object of διὰ

τόπος: 'place!'

ζητοῦν

seeking

Pres Act Ptc · Nom Sg Neut · ζητέω

circumstantial ptc. (purpose)

→ imperfective

ζητέω: 'seek!'

ἀνάπαυσιν

rest

Accusative

object of ζητοῦν

ἀνάπαυσις: 'rest, repose!'

καὶ

and

coordinating conjunction

μὴ

not

negative particle (with ptc.)

## εὕρισκον

finding

Pres Act Ptc · Nom Sg Neut · εὕρισκω  
*circumstantial ptc. (concessive/temporal)*

→ imperfective

εὕρισκω: 'find.'

## λέγει

says

Pres Act Indic 3 Sg · λέγω  
*main verb*

→ imperfective (vivid present)

## Ἵποστρέψω

I will return

Fut Act Indic 1 Sg · ὑποστρέφω  
*main verb (direct speech)*

→ predictive future

ὑποστρέφω: 'return, turn back'; a Lukan favorite.

## εἰς

to

*preposition + accusative (goal)*

## τὸν

the

Accusative  
*article*

## οἶκόν

house

Accusative  
*object of εἰς*

οἶκος: 'house'; the formerly-possessed person.

## μου

my

Genitive  
*possessive genitive*

## ὅθεν

from which

*relative adverb of place*

ὅθεν: 'whence, from where!'

## ἐξήλθον

I came out

Aor Act Indic 1 Sg · ἐξέρχομαι  
*verb of relative clause*

→ constative aorist

ἐξέρχομαι: 'go out.'

## 25 καὶ ἔλθὼν εὕρισκει σεσαρωμένον καὶ κεκοσμημένον.

and when it comes, it finds it swept and put in order.

THE EMPTY HOUSE καὶ The two perfect passives (σεσαρωμένον, κεκοσμημένον) depict a house clean and tidy — but empty and undefended. The very neatness, with no new occupant, is the danger.

καὶ  
and  
coordinating conjunction

**ἔλθὼν**  
coming  
Aor Act Ptc · Nom Sg Neut · ἔρχομαι  
circumstantial ptc. (temporal)  
→ aoristic  
| ἔρχομαι: 'come!'

**εὕρισκει**  
finds  
Pres Act Indic 3 Sg · εὕρισκω  
main verb  
→ imperfective (vivid present)  
| εὕρισκω: 'find!'

**σεσαρωμένον**  
swept  
Perf Pass Ptc · Acc Sg Masc · σαρώω  
object complement (the house)  
→ intensive perfect (state)  
| σαρώω: 'sweep!'

καὶ  
and  
coordinating conjunction

**κεκοσμημένον**  
put in order  
Perf Pass Ptc · Acc Sg Masc · κοσμέω  
object complement  
→ intensive perfect (state)  
| κοσμέω: 'arrange, adorn, put in order!'

26 τότε πορεύεται καὶ παραλαμβάνει ἕτερα πνεύματα πονηρότερα ἑαυτοῦ ἑπτὰ, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ, καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χεῖρονα τῶν πρώτων.

Then it goes and takes along seven other spirits more evil than itself, and they enter and dwell there; and the last state of that person becomes worse than the first.

THE SEVENFOLD RELAPSE **τότε** The grim outcome: seven worse spirits make permanent residence (κατοικεῖ), so the last state outstrips the first. Applied to the sign-seeking generation, neutrality toward Jesus ends in deeper bondage.

τότε  
then  
temporal adverb

**πορεύεται**  
it goes  
Pres Mid Indic 3 Sg · πορεύομαι  
main verb  
→ imperfective  
| πορεύομαι: 'go!'

καὶ  
and  
coordinating conjunction

**παραλαμβάνει**  
takes along  
Pres Act Indic 3 Sg · παραλαμβάνω  
main verb  
→ imperfective  
| παραλαμβάνω: 'take along, take with!'

## ἕτερα

other

Accusative

*attributive adj.*

ἕτερος: 'other.'

## πνεύματα

spirits

Accusative

*object of παραλαμβάνει*

πνεῦμα: 'spirit.'

## πονηρότερα

more evil

Accusative

*comparative adj.*

πονηρός: comparative 'more evil.'

## ἑαυτοῦ

than itself

Genitive

*genitive of comparison*

ἑαυτοῦ: 'itself.'

## ἑπτά

seven

Accusative

*numeral (indeclinable adj.)*

ἑπτά: 'seven'; totality of evil.

## καὶ

and

*coordinating conjunction*

## εἰσελθόντα

entering

Aor Act Ptc · Nom Pl Neut · εἰσέρχομαι

*circumstantial ptc. (temporal)*

→ aoristic

εἰσέρχομαι: 'enter, go in.'

## κατοικεῖ

dwells

Pres Act Indic 3 Sg · κατοικέω

*main verb*

→ imperfective (settled)

κατοικέω: 'settle, dwell permanently.'

## ἐκεῖ

there

*adverb of place*

## καὶ

and

*coordinating conjunction*

## γίνεται

becomes

Pres Mid Indic 3 Sg · γίνομαι

*main verb*

→ imperfective

γίνομαι: 'become.'

## τὰ

the

Nominative

*article*

## ἔσχατα

last state

Nominative

*substantival adj. (subject)*

ἔσχατος: 'last'; τὰ ἔσχατα = 'the last things, final state.'

## τοῦ

of the

Genitive

*article*

## ἀνθρώπου

person

Genitive

*possessive genitive*

ἄνθρωπος: 'person.'

## ἐκείνου

that

Genitive

*demonstrative adj.*

ἐκεῖνος: 'that.'

## χείρονα

worse

Nominative

*predicate adj. (comparative)*

κακός: comparative χείρων 'worse.'

## τῶν

than the

Genitive

*article*

## πρώτων

first

Genitive

*genitive of comparison (substantival)*

πρώτος: 'first.'

27 Ἐγένετο δὲ ἐν τῷ λέγειν αὐτὸν ταῦτα ἐπάρασά τις φωνὴν γυνὴ ἐκ τοῦ ὄχλου εἶπεν αὐτῷ· Μακαρία ἡ κοιλία ἢ βαστάσασά σε καὶ μαστοὶ οὓς ἐθήλασας.

And it happened that, as he was saying these things, a woman in the crowd raised her voice and said to him, "Blessed is the womb that bore you, and the breasts at which you nursed!"

A WOMAN'S BEATITUDE **δὲ** Another Lukan καὶ ἐγένετο scene. The woman's spontaneous makarism praises Jesus' mother in earthy maternal terms (womb, breasts) — a beatitude Jesus will redirect in v.28.

## Ἐγένετο

it happened

Aor Mid Indic 3 Sg · γίνομαι  
*main verb (narrative formula)*

→ constative aorist

γίνομαι: 'happen.'

## δὲ

and

*developmental conjunction*

## ἐν

while

*preposition + articular infinitive (temporal)*

## τῷ

the

Dative

*article with infinitive*

## λέγειν

saying

Pres Act Inf · λέγω

*articular infinitive (temporal 'while')*

→ imperfective

## αὐτὸν

he

Accusative

*accusative subject of infinitive*

## ταῦτα

these things

Accusative

*object of λέγειν*

## ἐπάρασά

raising

Aor Act Ptc · Nom Sg Fem · ἐπαίρω

*circumstantial ptc. (attendant)*

→ aoristic

ἐπαίρω: 'lift up, raise'; ἐπαίρειν φωνήν = 'raise the voice, cry out.'

**τις**

a certain

Nominative

*indefinite adj. modifying γυνή*

τις: 'a certain.'

**φωνήν**

voice

Accusative

*object of ἐπάρασα*

φωνή: 'voice.'

**γυνή**

woman

Nominative

*subject of εἶπεν*

γυνή: 'woman.'

**ἐκ**

from

*preposition + genitive (source)*

**τοῦ**

the

Genitive

*article*

**ὄχλου**

crowd

Genitive

*object of ἐκ*

ὄχλος: 'crowd.'

**εἶπεν**

said

Aor Act Indic 3 Sg · λέγω

*main verb*

→ constative aorist

**αὐτῷ**

to him

Dative

*indirect object*

**Μακαρία**

blessed

Nominative

*predicate adj. (beatitude)*

μακάριος: 'blessed, happy.'

**ἡ**

the

Nominative

*article*

**κοιλία**

womb

Nominative

*subject (predicate-first makarism)*

κοιλία: 'belly, womb.'

**ἡ**

the

Nominative

*article (attributive)*

**βαστάσασά**

that bore

Aor Act Ptc · Nom Sg Fem · βαστάζω

*attributive ptc. modifying κοιλία*

→ aoristic

βαστάζω: 'bear, carry.'

**σε**

you

Accusative

*object of βαστάσασα*

**καὶ**

and

*coordinating conjunction*

**μαστοὶ**

breasts

Nominative

*second subject of the makarism*

μαστός: 'breast.'

**οὓς**

which

Accusative

relative pronoun (object of ἐθήλασας)

**ἐθήλασας**

you nursed at

Aor Act Indic 2 Sg · θηλάζω

verb of relative clause

→ constative aorist

θηλάζω: 'nurse, suckle'; here 'you sucked!'

## 28 αὐτὸς δὲ εἶπεν· Μενοῦν μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ θεοῦ καὶ φυλάσσοντες.

But he said, "Rather, blessed are those who hear the word of God and keep it!"

JESUS' CORRECTIVE BEATITUDE **δὲ** The corrective particle μενοῦν ('rather, on the contrary') redirects the blessing from biological kinship to obedient discipleship — the Lukan theme of hearing and doing the word (cf. 8:21).

**αὐτὸς**

he

Nominative

emphatic subject

αὐτός: 'he himself.'

**δὲ**

but

contrastive conjunction

**εἶπεν**

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

**Μενοῦν**

rather

corrective particle

μενοῦν(γε): 'rather, on the contrary, indeed.'

**μακάριοι**

blessed

Nominative

predicate adj. (beatitude)

μακάριος: 'blessed.'

**οἱ**

those

Nominative

article (substantival ptc.)

**ἀκούοντες**

who hear

Pres Act Ptc · Nom Pl Masc · ἀκούω

substantival ptc. (subject)

→ imperfective

ἀκούω: 'hear, listen.'

**τὸν**

the

Accusative

article

**λόγον**

word

Accusative

object of ἀκούοντες

λόγος: 'word, message!'

**τοῦ**

of the

Genitive

article

**θεοῦ**

God

Genitive

possessive/subjective genitive

θεός: 'God!'

**καὶ**

and

coordinating conjunction

**φυλάσσοντες**

keep

Pres Act Ptc · Nom Pl Masc · φυλάσσω

substantival ptc. (coordinate subject)

→ imperfective

φυλάσσω: 'guard, keep, observe!'

29 Τῶν δὲ ὄχλων ἐπαθροισμένων ἤρξατο λέγειν· Ἡ γενεὰ αὕτη γενεὰ πονηρά ἐστιν· σημεῖον ζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ.

As the crowds were thronging together, he began to say, "This generation is an evil generation; it seeks a sign, and no sign will be given to it except the sign of Jonah."

DISCOURSE ON THE SIGN OF JONAH (INTRO) **δὲ** Returning to the sign-seekers of v.16, Jesus denies any sign but 'the sign of Jonah.' The genitive absolute (ὄχλων ἐπαθροισμένων) and inceptive ἤρξατο λέγειν frame a public pronouncement on 'this evil generation.'

**Τῶν**

the

Genitive

article (genitive absolute)

**δὲ**

and

developmental conjunction

**ὄχλων**

crowds

Genitive

subject of genitive absolute

ὄχλος: 'crowd!'

**ἐπαθροισμένων**

thronging together

Pres Pass Ptc · Gen Pl Masc · ἐπαθροίζω

genitive absolute (temporal)

→ imperfective

ἐπαθροίζω: 'gather/crowd together' (NT hapax).

**ἤρξατο**

he began

Aor Mid Indic 3 Sg · ἄρχω

*main verb*

→ ingressive aorist

ἄρχομαι: 'begin' (+ inf.).

**λέγειν**

to say

Pres Act Inf · λέγω

*complementary infinitive*

→ imperfective

**Ἦ**

the

Nominative

*article*

**γενεά**

generation

Nominative

*subject of ἔστιν*

γενεά: 'generation!'

**αὕτη**

this

Nominative

*demonstrative adj.*

οὗτος: 'this.'

**γενεά**

generation

Nominative

*predicate nominative*

γενεά: 'generation!'

**πονηρά**

evil

Nominative

*attributive adj. (predicate)*

πονηρός: 'evil!'

**ἔστιν**

is

Pres Act Indic 3 Sg · εἰμί

*copula*

→ imperfective

**σημεῖον**

a sign

Accusative

*object of ζητεῖ*

σημεῖον: 'sign!'

**ζητεῖ**

it seeks

Pres Act Indic 3 Sg · ζητέω

*main verb*

→ imperfective

ζητέω: 'seek, demand!'

**καὶ**

and

*coordinating conjunction*

**σημεῖον**

a sign

Nominative

*subject of δοθήσεται*

σημεῖον: 'sign!'

**οὐ**

not

*negative particle*

**δοθήσεται**

will be given

Fut Pass Indic 3 Sg · δίδωμι

*main verb*

→ predictive future; divine passive

δίδωμι: 'give!'

**αὐτῇ**

to it

Dative

*indirect object*

**εἰ**

except

*conjunction (εἰ μή 'except')*

μή

not

*negative (with ει)*

τὸ

the

Nominative

*article*

σημεῖον

sign

Nominative

*subject (exception)*

σημεῖον: 'sign.'

Ἰωνᾶ

of Jonah

Genitive

*genitive (of the sign concerning Jonah)*

Ἰωνᾶς: Jonah the prophet.

30 καθὼς γὰρ ἐγένετο Ἰωνᾶς τοῖς Νινευίταις σημεῖον, οὕτως ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου τῇ γενεᾷ ταύτῃ.

For just as Jonah became a sign to the Ninevites, so also the Son of Man will be to this generation.

EXPLANATION OF THE SIGN γὰρ Luke explains the sign not by the three-days-in-the-fish detail (as Matt 12:40) but by Jonah himself as a preaching sign to Nineveh — so the Son of Man, in his proclamation, is the sign to this generation.

καθὼς

just as

*comparative conjunction*

γὰρ

for

*explanatory conjunction*

ἐγένετο

became

Aor Mid Indic 3 Sg · γίνομαι

*verb of comparative clause*

→ constative aorist

γίνομαι: 'become!'

Ἰωνᾶς

Jonah

Nominative

*subject of ἐγένετο*

Ἰωνᾶς: Jonah.

τοῖς

to the

Dative

*article*

Νινευίταις

Ninevites

Dative

*indirect object (dat. of advantage)*

Νινευίτης: 'Ninevite,' inhabitant of Nineveh.

σημεῖον

a sign

Nominative

*predicate nominative*

σημεῖον: 'sign.'

οὕτως

so

*adverb of manner (correlative)*

<p><b>ἔσται</b> will be Fut Mid Indic 3 Sg · εἰμί <i>copula (future)</i> → predictive future   εἰμί: 'be.'</p>	<p><b>καὶ</b> also <i>adjunctive adverb</i></p>	<p><b>ὁ</b> the Nominative <i>article</i></p>	<p><b>υἱός</b> Son Nominative <i>subject of ἔσται</i>   υἱός: 'son'; ὁ υἱός τοῦ ἀνθρώπου, Jesus' self-designation.</p>
<p><b>τοῦ</b> of the Genitive <i>article</i></p>	<p><b>ἀνθρώπου</b> Man Genitive <i>genitive (titular)</i>   ἄνθρωπος: 'man'; the 'Son of Man' title (cf. Dan 7:13).</p>	<p><b>τῇ</b> to the Dative <i>article</i></p>	<p><b>γενεᾶ</b> generation Dative <i>indirect object</i>   γενεά: 'generation.'</p>
<p><b>ταύτη</b> this Dative <i>demonstrative adj.</i>   οὗτος: 'this.'</p>			

31 βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῶν ἀνδρῶν τῆς γενεᾶς ταύτης καὶ κατακρινεῖ αὐτούς· ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶνος, καὶ ἰδοὺ πλεῖον Σολομῶνος ᾧδε.

The Queen of the South will rise up at the judgment with the men of this generation and will condemn them, because she came from the ends of the earth to hear the wisdom of Solomon; and behold, something greater than Solomon is here.

WITNESS AGAINST THE GENERATION (1) **ASYNDETON** The Queen of Sheba's eagerness for Solomon's wisdom condemns a generation indifferent to one greater. The neuter πλεῖον ('something greater') points to the reality present in Jesus — kingdom, wisdom, the Son of Man himself.

## βασίλισσα

queen

Nominative

*subject of ἐγερθήσεται*

βασίλισσα: 'queen'; the Queen of Sheba (1 Kgs 10).

## νότου

of the South

Genitive

*genitive of place/source*

νότος: 'south, south wind'; here the southern region.

## ἐγερθήσεται

will rise up

Fut Pass Indic 3 Sg · ἐγείρω

*main verb*

→ predictive future

ἐγείρω: passive 'rise, be raised'; here to stand as witness.

## ἐν

at

*preposition + dative (time)*

## τῇ

the

Dative

*article*

## κρίσει

judgment

Dative

*object of ἐν (temporal)*

κρίσις: 'judgment.'

## μετὰ

with

*preposition + genitive (association)*

## τῶν

the

Genitive

*article*

## ἀνδρῶν

men

Genitive

*object of μετὰ*

ἄνθρωπος: 'man.'

## τῆς

of the

Genitive

*article*

## γενεᾶς

generation

Genitive

*possessive genitive*

γενεά: 'generation.'

## ταύτης

this

Genitive

*demonstrative adj.*

οὗτος: 'this.'

## καὶ

and

*coordinating conjunction*

## κατακρινεῖ

will condemn

Fut Act Indic 3 Sg · κατακρίνω

*main verb*

→ predictive future

κατακρίνω: 'condemn'; by her example, not as judge.

## αὐτούς

them

Accusative

*object of κατακρινεῖ*

## ὅτι

because

*causal conjunction*

**ἦλθεν**

she came

Aor Act Indic 3 Sg · ἔρχομαι

*main verb of causal clause*

→ constative aorist

ἔρχομαι: 'come.'

**ἐκ**

from

*preposition + genitive (source)*

**τῶν**

the

Genitive

*article*

**περάτων**

ends

Genitive

*object of ἐκ*

πέρας: 'end, limit'; τὰ πέρατα τῆς γῆς = 'the ends of the earth.'

**τῆς**

of the

Genitive

*article*

**γῆς**

earth

Genitive

*possessive genitive*

γῆ: 'earth, land.'

**ἀκοῦσαι**

to hear

Aor Act Inf · ἀκούω

*infinitive of purpose*

→ aoristic

ἀκούω: 'hear.'

**τὴν**

the

Accusative

*article*

**σοφίαν**

wisdom

Accusative

*object of ἀκοῦσαι*

σοφία: 'wisdom.'

**Σολομῶνος**

of Solomon

Genitive

*possessive genitive*

Σολομών: Solomon, the wise king.

**καὶ**

and

*coordinating conjunction*

**ἰδοῦ**

behold

*interjection / attention-marker*

ἰδοῦ: 'behold, look!'

**πλεῖον**

something greater

Nominative

*substantival comparative adj. (predicate)*

πολύς: comparative neut. πλεῖον 'more, greater'; the neuter points to a greater reality than Solomon.

**Σολομῶνος**

than Solomon

Genitive

*genitive of comparison*

Σολομών: Solomon.

**ᾧδε**

here

*adverb of place*

ᾧδε: 'here.'

32 ἄνδρες Νινευῖται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινοῦσιν αὐτήν· ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ, καὶ ἰδοὺ πλεῖον Ἰωνᾶ ὧδε.

The men of Nineveh will rise up at the judgment with this generation and will condemn it, because they repented at the preaching of Jonah; and behold, something greater than Jonah is here.

WITNESS AGAINST THE GENERATION (2) **ASYNDETON** The parallel example: pagan Nineveh repented at Jonah's preaching; this generation refuses 'something greater than Jonah.' The two examples (Gentile queen, Gentile city) heighten Israel's culpability.

<p><b>ἄνδρες</b> men Nominative subject of ἀναστήσονται   ἀνήρ: 'man.'</p>	<p><b>Νινευῖται</b> Ninevites Nominative apposition to ἄνδρες   Νινευίτης: 'Ninevite.'</p>	<p><b>ἀναστήσονται</b> will rise up Fut Mid Indic 3 Pl · ἀνίστημι main verb → predictive future   ἀνίστημι: 'rise, stand up!'</p>	<p><b>ἐν</b> at preposition + dative (time)</p>
<p><b>τῇ</b> the Dative article</p>	<p><b>κρίσει</b> judgment Dative object of ἐν   κρίσις: 'judgment.'</p>	<p><b>μετὰ</b> with preposition + genitive (association)</p>	<p><b>τῆς</b> the Genitive article</p>
<p><b>γενεᾶς</b> generation Genitive object of μετὰ   γενεά: 'generation.'</p>	<p><b>ταύτης</b> this Genitive demonstrative adj.   οὗτος: 'this.'</p>	<p><b>καὶ</b> and coordinating conjunction</p>	<p><b>κατακρινοῦσιν</b> will condemn Fut Act Indic 3 Pl · κατακρίνω main verb → predictive future   κατακρίνω: 'condemn.'</p>

<p><b>αὐτήν</b> it Accusative <i>object of κατακρινούσιν</i></p>	<p><b>ὅτι</b> because <i>causal conjunction</i></p>	<p><b>μετενόησαν</b> they repented Aor Act Indic 3 Pl · μετανοέω <i>main verb of causal clause</i> → constative aorist   μετανοέω: 'repent, change one's mind.'</p>	<p><b>εἰς</b> at <i>preposition + accusative (response to)</i></p>
<p><b>τὸ</b> the Accusative <i>article</i></p>	<p><b>κήρυγμα</b> preaching Accusative <i>object of εἰς</i>   κήρυγμα: 'proclamation, preaching.'</p>	<p><b>Ἰωνᾶ</b> of Jonah Genitive <i>subjective genitive</i>   Ἰωνᾶς: Jonah.</p>	<p><b>καὶ</b> and <i>coordinating conjunction</i></p>
<p><b>ἰδοὺ</b> behold <i>interjection</i>   ἰδοὺ: 'behold.'</p>	<p><b>πλεῖον</b> something greater Nominative <i>substantival comparative (predicate)</i>   πλεῖον: neut. πλεῖον 'greater.'</p>	<p><b>Ἰωνᾶ</b> than Jonah Genitive <i>genitive of comparison</i>   Ἰωνᾶς: Jonah.</p>	<p><b>ᾧδε</b> here <i>adverb of place</i>   ᾧδε: 'here.'</p>

### 33 Οὐδεὶς λύχνον ἄψας εἰς κρύπτην τίθησιν οὐδὲ ὑπὸ τὸν μῶδιον, ἀλλ' ἐπὶ τὴν λυχνίαν, ἵνα οἱ εἰσπορευόμενοι τὸ φῶς βλέπωσιν.

No one, after lighting a lamp, puts it in a cellar or under the basket, but on the lampstand, so that those who come in may see the light.

LAMP SAYING (THE LIGHT DISPLAYED) ASYNDETON The lamp imagery bridges to the eye-saying: light is meant to be seen. A lamp lit is set on the stand, not hidden — the truth Jesus brings is for illumination, not concealment. Some witnesses omit οὐδὲ ὑπὸ τὸν μῶδιον.

## οὐδείς

no one

Nominative

subject of τίθησιν

οὐδείς: 'no one.'

## λύχνον

a lamp

Accusative

object of ἄψας/τίθησιν

λύχνος: 'lamp.'

## ἄψας

lighting

Aor Act Ptc · Nom Sg Masc · ἄπτω

circumstantial ptc. (temporal/attendant)

→ aoristic

ἄπτω: 'kindle, light' (mid. 'touch').

## εἰς

in

preposition + accusative (= place into)

## κρύπτην

a cellar

Accusative

object of εἰς

κρύπτη: 'cellar, hidden place' (NT hapax).

## τίθησιν

puts

Pres Act Indic 3 Sg · τίθημι

main verb

→ imperfective (gnomic)

τίθημι: 'put, place.'

## οὐδὲ

nor

negative conjunction

## ὑπὸ

under

preposition + accusative (place)

## τὸν

the

Accusative

article

## μόδιον

basket

Accusative

object of ὑπό

μόδιος: a measuring-bowl/peck-measure, here covering a lamp.

## ἀλλ'

but

adversative conjunction

## ἐπὶ

on

preposition + accusative (place)

## τὴν

the

Accusative

article

## λυχνίαν

lampstand

Accusative

object of ἐπί

λυχνία: 'lampstand.'

## ἵνα

so that

conjunction (purpose, + subjunctive)

## οἱ

those

Nominative

article (substantival ptc.)

## εἰσπορευόμενοι

who come in

Pres Mid Ptc · Nom Pl Masc · εἰσπορεύομαι

*substantival ptc. (subject)*

→ imperfective

εἰσπορεύομαι: 'enter, come in!'

## τὸ

the

Accusative

*article*

## φῶς

light

Accusative

*object of βλέπωσιν*

φῶς: 'light!'

## βλέπωσιν

may see

Pres Act Subj 3 Pl · βλέπω

*subjunctive in purpose clause*

→ imperfective

βλέπω: 'see, look!'

34 ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός σου. ὅταν ὁ ὀφθαλμός σου ἀπλοῦς ᾦ, καὶ ὅλον τὸ σῶμά σου φωτεινόν ἐστιν· ἐπὰν δὲ πονηρὸς ᾦ, καὶ τὸ σῶμά σου σκοτεινόν.

Your eye is the lamp of the body. When your eye is sound, your whole body also is full of light; but when it is bad, your body also is dark.

**THE EYE AS LAMP** **ASYNDETON** The eye is the body's lamp; a 'single/sound' eye (ἀπλοῦς — also 'generous') fills the body with light, a 'bad' eye (πονηρὸς — also 'stingy') leaves it dark. The moral-vision sense governs: how one 'sees' determines one's whole inner state.

## ὁ

the

Nominative

*article*

## λύχνος

lamp

Nominative

*predicate nominative*

λύχνος: 'lamp!'

## τοῦ

of the

Genitive

*article*

## σώματός

body

Genitive

*possessive genitive*

σῶμα: 'body!'

## ἐστιν

is

Pres Act Indic 3 Sg · εἰμί

*copula*

→ imperfective

## ὁ

the

Nominative

*article*

## ὀφθαλμός

eye

Nominative

*subject*

ὀφθαλμός: 'eye!'

## σου

your

Genitive

*possessive genitive*

ὅταν

when

temporal conjunction (+ subjunctive)

ὁ

the

Nominative

article

ὄφθαλμός

eye

Nominative

subject of ἦ

ὄφθαλμός: 'eye.'

σου

your

Genitive

possessive genitive

ἄπλοῦς

sound

Nominative

predicate adj.

ἄπλοῦς: 'single, sound, healthy'; also 'generous' (cf. ἀπλότης).

ἦ

is

Pres Act Subj 3 Sg · εἰμί

subjunctive in temporal clause

→ imperfective

καὶ

also

adjunctive adverb

ὅλον

whole

Nominative

attributive adj.

ὅλος: 'whole, entire.'

τὸ

the

Nominative

article

σῶμά

body

Nominative

subject of ἔστιν

σῶμα: 'body.'

σου

your

Genitive

possessive genitive

φωτεινόν

full of light

Nominative

predicate adj.

φωτεινός: 'bright, full of light.'

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

copula

→ imperfective

ἐπὶ

when

temporal conjunction (+ subjunctive)

ἐπὶ: 'when.'

δὲ

but

contrastive conjunction

πονηρός

bad

Nominative

predicate adj.

πονηρός: 'evil, bad'; of an eye, 'unhealthy' or 'stingy/grudging.'

ἦ

is

Pres Act Subj 3 Sg · εἰμί

subjunctive in temporal clause

→ imperfective

καὶ

also

adjunctive adverb

τὸ

the

Nominative

article

σῶμά

body

Nominative

subject (copula understood)

σῶμα: 'body.'

**σου**

your

Genitive

*possessive genitive*

**σκοτεινόν**

dark

Nominative

*predicate adj.*

σκοτεινός: 'dark, full of darkness!'

### 35 σκόπει οὖν μὴ τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν.

Watch out, then, lest the light in you be darkness.

**WARNING INFERENCE** οὖν The application: examine whether one's supposed 'light' is in fact darkness — a paradox warning the sign-seekers that their perceived insight may be blindness.

**σκόπει**

watch out

Pres Act Impv 2 Sg · σκοπέω

*imperative*

→ imperfective (keep watching)

σκοπέω: 'look at, watch, consider!'

**οὖν**

then

*inferential conjunction*

**μὴ**

lest

*negative conjunction (introducing caution)*

**τὸ**

the

Nominative

*article*

**φῶς**

light

Nominative

*subject of ἐστίν*

φῶς: 'light!'

**τὸ**

the

Nominative

*article (attributive)*

**ἐν**

in

*preposition + dative (place)*

**σοὶ**

you

Dative

*object of ἐν*

**σκότος**

darkness

Nominative

*predicate nominative*

| σκότος: 'darkness!'

**ἐστίν**

is

Pres Act Indic 3 Sg · εἰμί

*copula (indic. after μή, expecting/fearing)*

→ imperfective

36 εἰ οὖν τὸ σῶμά σου ὅλον φωτεινόν, μὴ ἔχον μέρος τι σκοτεινόν, ἔσται φωτεινὸν ὅλον ὡς ὅταν ὁ λύχνος τῆ ἀστραπῆ φωτίζη σε.

If then your whole body is full of light, having no part dark, it will be wholly bright, as when the lamp with its beam gives you light.

CONCLUSION OF THE LIGHT-SAYING **οὖν** The positive promise: a body wholly light, with no dark corner, blazes like a lamp's bright beam (ἀστραπή). Total inner illumination, undivided, is the goal of receiving Jesus' light.

**εἰ**

if

*conditional conjunction*

**οὖν**

then

*inferential conjunction*

**τὸ**

the

Nominative

*article*

**σῶμά**

body

Nominative

*subject*

| σῶμα: 'body!'

**σου**

your

Genitive

*possessive genitive*

**ὅλον**

whole

Nominative

*attributive adj.*

| ὅλος: 'whole!'

**φωτεινόν**

full of light

Nominative

*predicate adj.*

| φωτεινός: 'bright!'

**μὴ**

not

*negative particle (with ptc.)*

## ἔχον

having

Pres Act Ptc · Nom Sg Neut · ἔχω

*circumstantial ptc. (condition/manner)*

→ imperfective

ἔχω: 'have!'

## μέρος

part

Accusative

*object of ἔχον*

μέρος: 'part, portion!'

## τι

any

Accusative

*indefinite adj.*

τις: 'any, some!'

## σκοτεινόν

dark

Accusative

*attributive adj.*

σκοτεινός: 'dark!'

## ἔσται

it will be

Fut Mid Indic 3 Sg · εἰμί

*main verb (copula)*

→ predictive future

εἰμί: 'be!'

## φωτεινόν

bright

Nominative

*predicate adj.*

φωτεινός: 'bright!'

## ὅλον

wholly

Nominative

*attributive adj. (predicate)*

ὅλος: 'whole!'

## ὡς

as

*comparative conjunction*

## ὅταν

when

*temporal conjunction (+ subjunctive)*

## ὁ

the

Nominative

*article*

## λύχνος

lamp

Nominative

*subject of φωτίζει*

λύχνος: 'lamp!'

## τῇ

with the

Dative

*article*

## ἀστραπή

beam

Dative

*dat. of means/manner*

ἀστραπή: 'flash, ray, brightness' (usually 'lightning'); here the lamp's bright beam.

## φωτίζει

gives light to

Pres Act Subj 3 Sg · φωτίζω

*subjunctive in temporal clause*

→ imperfective

φωτίζω: 'give light, illumine!'

## σε

you

Accusative

*object of φωτίζει*

37 Ἐν δὲ τῷ λαλῆσαι ἐρωτᾷ αὐτὸν Φαρισαῖος ὅπως ἀριστήσῃ παρ' αὐτῷ· εἰσελθὼν δὲ ἀνέπεσεν.

Now as he was speaking, a Pharisee asked him to dine with him; and he went in and reclined at table.

SETTING: DINNER WITH A PHARISEE **δὲ** A new scene introduced by the temporal ἐν τῷ λαλῆσαι. The invitation to a meal sets up the table-talk woes. The historic present ἐρωτᾷ adds vividness; ἀνέπεσεν ('reclined') marks a formal meal.

<p><b>Ἐν</b> as <i>preposition + articular infinitive (temporal)</i></p>	<p><b>δὲ</b> now <i>developmental conjunction</i></p>	<p><b>τῷ</b> the Dative <i>article with infinitive</i></p>	<p><b>λαλῆσαι</b> speaking Aor Act Inf · λαλέω <i>articular infinitive (temporal)</i> → aoristic   λαλέω: 'speak.'</p>
<p><b>ἐρωτᾷ</b> asks Pres Act Indic 3 Sg · ἐρωτάω <i>main verb (historic present)</i> → imperfective (vivid)   ἐρωτάω: 'ask, request.'</p>	<p><b>αὐτὸν</b> him Accusative <i>object of ἐρωτᾷ</i></p>	<p><b>Φαρισαῖος</b> a Pharisee Nominative <i>subject of ἐρωτᾷ</i>   Φαρισαῖος: 'Pharisee.'</p>	<p><b>ὅπως</b> that <i>conjunction (content/purpose, + subjunctive)</i></p>
<p><b>ἀριστήσῃ</b> he would dine Aor Act Subj 3 Sg · ἀριστάω <i>subjunctive in ὅπως clause</i> → ingressive aorist   ἀριστάω: 'eat a meal, dine' (the midday or principal meal).</p>	<p><b>παρ'</b> with <i>preposition + dative (alongside)</i></p>	<p><b>αὐτῷ</b> him Dative <i>object of παρὰ</i></p>	<p><b>εἰσελθὼν</b> going in Aor Act Ptc · Nom Sg Masc · εἰσέρχομαι <i>circumstantial ptc. (temporal/attendant)</i> → aoristic   εἰσέρχομαι: 'enter.'</p>

δὲ

and

*developmental conjunction*

ἀνέπεσεν

reclined

Aor Act Indic 3 Sg · ἀναπίπτω

*main verb*

→ constative aorist

ἀναπίπτω: 'recline (at table)'

### 38 ὁ δὲ Φαρισαῖος ἰδὼν ἐθαύμασεν ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου.

But the Pharisee, seeing it, was astonished that he did not first wash before the meal.

THE POINT OF OFFENSE δὲ The host's silent astonishment at Jesus' omission of the ceremonial hand-washing (ἐβαπτίσθη here = ritual ablution, not baptism proper) triggers the discourse on inner versus outer cleansing.

ὁ

the

Nominative

*article*

δὲ

but

*contrastive conjunction*

Φαρισαῖος

Pharisee

Nominative

*subject of ἐθαύμασεν*

Φαρισαῖος: 'Pharisee.'

ἰδὼν

seeing

Aor Act Ptc · Nom Sg Masc · ὁράω

*circumstantial ptc. (temporal/causal)*

→ aoristic

ὁράω: 'see.'

ἐθαύμασεν

was astonished

Aor Act Indic 3 Sg · θαυμάζω

*main verb*

→ ingressive aorist

θαυμάζω: 'marvel, be astonished.'

ὅτι

that

*causal/content conjunction*

οὐ

not

*negative particle*

πρῶτον

first

*adverb*

πρῶτος: adverbial 'first.'

**ἐβαπτίσθη**

he washed

Aor Pass Indic 3 Sg · βαπτίζω

verb of ὅτι clause

→ constative aorist

βαπτίζω: here 'wash, perform ablution'  
(ritual hand-washing before eating).

**πρὸ**

before

preposition + genitive (time)

**τοῦ**

the

Genitive

article

**ἄριστου**

meal

Genitive

object of πρὸ

ἄριστον: 'meal, breakfast/luncheon.'

39 εἶπεν δὲ ὁ κύριος πρὸς αὐτόν· Νῦν ὑμεῖς οἱ Φαρισαῖοι τὸ ἔξωθεν τοῦ ποτηρίου καὶ τοῦ πίνακος καθαρίζετε, τὸ δὲ ἔσωθεν ὑμῶν γέμει ἀρπαγῆς καὶ πονηρίας.

But the Lord said to him, "Now you Pharisees cleanse the outside of the cup and the dish, but your inside is full of greed and wickedness.

**INDICTMENT: OUTER/INNER INCONSISTENCY** **δὲ** Jesus (called 'the Lord' by Luke) exposes the hypocrisy: scrupulous about the vessel's exterior while the interior — the heart — is full of plunder and evil. The image of cup and dish stands for the whole person.

**εἶπεν**

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

**δὲ**

but

developmental conjunction

**ὁ**

the

Nominative

article

**κύριος**

Lord

Nominative

subject of εἶπεν

κύριος: 'Lord'; Luke's narratorial title for Jesus.

**πρὸς**

to

preposition + accusative

**αὐτόν**

him

Accusative

object of πρὸς

**Νῦν**

now

temporal adverb

**ὕμεῖς**

you

Nominative

emphatic subject

σύ: emphatic 'you.'

**οἱ**

the

Nominative

article (apposition)

**Φαρισαῖοι**

Pharisees

Nominative

apposition to ὑμεῖς

Φαρισαῖος: 'Pharisee!'

**τὸ**

the

Accusative

article (substantival)

**ἔξωθεν**

outside

adverb (substantivized by article)

ἔξωθεν: 'from outside, the exterior!'

**τοῦ**

of the

Genitive

article

**ποτηρίου**

cup

Genitive

possessive genitive

ποτήριον: 'cup!'

**καὶ**

and

coordinating conjunction

**τοῦ**

of the

Genitive

article

**πίνακος**

dish

Genitive

possessive genitive

πίναξ: 'dish, platter!'

**καθαρίζετε**

you cleanse

Pres Act Indic 2 Pl · καθαρίζω

main verb

→ imperfective (customary)

καθαρίζω: 'cleanse, purify!'

**τὸ**

the

Nominative

article (substantival)

**δὲ**

but

contrastive conjunction

**ἔσωθεν**

inside

adverb (substantivized)

ἔσωθεν: 'from within, the interior!'

**ὑμῶν**

of you

Genitive

possessive genitive

**γέμει**

is full

Pres Act Indic 3 Sg · γέμω

main verb

→ imperfective

γέμω: 'be full (of), + gen.'

**ἄρπαγῆς**

of greed

Genitive

genitive of content

ἄρπαγή: 'plunder, robbery, greed!'

καὶ  
and

*coordinating conjunction*

πονηρίας

wickedness

Genitive

*genitive of content*

πονηρία: 'wickedness, evil!'

## 40 ἄφρονες, οὐχ ὁ ποιήσας τὸ ἔξωθεν καὶ τὸ ἔσωθεν ἐποίησεν;

Fools! Did not the one who made the outside make the inside also?

REBUKE: THE MAKER OF BOTH ASYNDETON A sharp rebuke (ἄφρονες, 'fools'). The God who made the outer made the inner too; concern for ceremonial exteriors while ignoring the heart is folly, for both belong to the one Creator.

ἄφρονες

fools

Vocative

*vocative of address (rebuke)*

ἄφρων: 'foolish, senseless!'

οὐχ

not

*negative (interrogative, expecting 'yes')*

ὁ

the one

Nominative

*article (substantival ptc.)*

ποιήσας

who made

Aor Act Ptc · Nom Sg Masc · ποιέω

*substantival ptc. (subject)*

→ aoristic

ποιέω: 'make, do!'

τὸ

the

Accusative

*article (substantival)*

ἔξωθεν

outside

*adverb (substantivized)*

ἔξωθεν: 'the exterior!'

καὶ

also

*adjunctive adverb*

τὸ

the

Accusative

*article (substantival)*

ἔσωθεν

inside

*adverb (substantivized)*

ἔσωθεν: 'the interior.'

ἐποίησεν

made

Aor Act Indic 3 Sg · ποιέω

*main verb of question*

→ constative aorist

ποιέω: 'make.'

## 41 πλὴν τὰ ἐνόντα δότε ἐλεημοσύνην, καὶ ἰδοὺ πάντα καθαρὰ ὑμῖν ἐστίν.

But give as alms the things that are within, and behold, everything is clean for you.

THE REMEDY: INNER GENEROSITY **πλὴν** The remedy turns the cleansing inward: 'the things within' (τὰ ἐνόντα) given as alms make all clean. True purity is mercy from the heart, not ritual rinsing — almsgiving as the counter to the greed of v.39.

πλὴν

but

*adversative conjunction*

πλὴν: 'nevertheless, but!'

τὰ

the things

Accusative

*article (substantival ptc.)*

ἐνόντα

that are within

Pres Act Ptc · Acc Pl Neut · ἔνειμι

*substantival ptc. (object of δότε)*

→ imperfective

ἔνειμι: 'be in, be within'; τὰ ἐνόντα = 'the contents, what is inside.'

δότε

give

Aor Act Impv 2 Pl · δίδωμι

*imperative*

→ ingressive aorist

δίδωμι: 'give!'

ἐλεημοσύνην

as alms

Accusative

*accusative of manner/predicate*

ἐλεημοσύνη: 'alms, act of mercy!'

καὶ

and

*coordinating (consecutive)*

ἰδοὺ

behold

*interjection*

ἰδοὺ: 'behold!'

πάντα

everything

Nominative

*subject of ἐστίν*

πᾶς: 'all, everything!'

**καθαρά**

clean

Nominative

*predicate adj.*

καθαρός: 'clean, pure!'

**ὑμῖν**

for you

Dative

*dat. of advantage/reference*

**ἔστιν**

is

Pres Act Indic 3 Sg · εἰμί

*copula*

→ imperfective

42 ἀλλὰ οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ πήγανον καὶ πᾶν λάχανον, καὶ παρέρχεσθε τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ θεοῦ· ταῦτα δὲ ἔδει ποιῆσαι κάκεῖνα μὴ παρεῖναι.

But woe to you Pharisees! For you tithe the mint and rue and every herb, and you pass over justice and the love of God; but these you ought to have done, without neglecting the others.

FIRST WOE ON THE PHARISEES (TITHING) **ἀλλὰ** The first of three Pharisee-woes: meticulous tithing of garden herbs while bypassing 'justice and the love of God.' Jesus does not abolish the tithe but reorders priorities — the weightier matters must not crowd out, nor be crowded out by, the lesser.

**ἀλλὰ**

but

*adversative conjunction*

**οὐαὶ**

woe

*interjection of denunciation*

οὐαὶ: 'woe!' — a prophetic lament/threat.

**ὑμῖν**

to you

Dative

*dat. of (dis)advantage with οὐαὶ*

**τοῖς**

the

Dative

*article (apposition)*

**Φαρισαίοις**

Pharisees

Dative

*apposition to ὑμῖν*

Φαρισαῖος: 'Pharisee.'

**ὅτι**

because

*causal conjunction*

**ἀποδεκατοῦτε**

you tithe

Pres Act Indic 2 Pl · ἀποδεκατόω

*main verb*

→ imperfective (customary)

ἀποδεκατόω: 'tithe, pay a tenth of!'

**τὸ**

the

Accusative

*article*

## ἡδύοσμον

mint

Accusative

object of ἀποδεκατοῦτε

ἡδύοσμον: 'mint.'

## καὶ

and

coordinating conjunction

## τὸ

the

Accusative

article

## πήγανον

rue

Accusative

object of ἀποδεκατοῦτε

πήγανον: 'rue' (a garden herb).

## καὶ

and

coordinating conjunction

## πᾶν

every

Accusative

attributive adj.

πᾶς: 'every.'

## λάχανον

herb

Accusative

object of ἀποδεκατοῦτε

λάχανον: 'garden herb, vegetable.'

## καὶ

and

coordinating conjunction

## παρέρχεσθε

you pass over

Pres Mid Indic 2 Pl · παρέρχομαι

main verb

→ imperfective (customary)

παρέρχομαι: 'pass by, neglect, disregard.'

## τὴν

the

Accusative

article

## κρίσιν

justice

Accusative

object of παρέρχεσθε

κρίσις: 'justice, judgment, right judging.'

## καὶ

and

coordinating conjunction

## τὴν

the

Accusative

article

## ἀγάπην

love

Accusative

object of παρέρχεσθε

ἀγάπη: 'love.'

## τοῦ

of the

Genitive

article

## θεοῦ

God

Genitive

objective genitive (love for God)

θεός: 'God.'

<p><b>ταῦτα</b> these Accusative object of ποιῆσαι (the weightier)   οὗτος; 'these.'</p>	<p><b>δὲ</b> but developmental conjunction</p>	<p><b>ἔδει</b> one ought Impf Act Indic 3 Sg · δεῖ impersonal verb of obligation → imperfective (unrealized obligation)   δεῖ: 'it is necessary, one ought'; impf. of duty owed.</p>	<p><b>ποιῆσαι</b> to have done Aor Act Inf · ποιέω complementary infinitive with ἔδει → aoristic   ποιέω: 'do.'</p>
<p><b>κἀκεῖνα</b> and those Accusative crasis (καὶ ἐκεῖνα); object of παρεῖναι   ἐκεῖνος; 'those' (the lesser herbs/tithes).</p>	<p><b>μὴ</b> not negative particle (with inf.)</p>	<p><b>παρεῖναι</b> to neglect Pres Act Inf · παρήμι complementary infinitive → imperfective   παρήμι: 'let go, neglect, leave undone.'</p>	

43 οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀγαπᾶτε τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς.

Woe to you Pharisees! For you love the best seat in the synagogues and the greetings in the marketplaces.

SECOND WOE ON THE PHARISEES (HONOR) **ASYNDETON** The second woe: love of public honor — front seats and deferential greetings. The vice is the craving for status, the opposite of the lowliness the kingdom requires.

<p><b>οὐαὶ</b> woe interjection of denunciation   οὐαί: 'woe!'</p>	<p><b>ὑμῖν</b> to you Dative dat. with οὐαί</p>	<p><b>τοῖς</b> the Dative article (apposition)</p>	<p><b>Φαρισαίοις</b> Pharisees Dative apposition to ὑμῖν   Φαρισαῖος; 'Pharisee.'</p>
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ὅτι

because

*causal conjunction*

ἀγαπᾶτε

you love

Pres Act Indic 2 Pl · ἀγαπάω

*main verb*

→ imperfective (customary)

ἀγαπάω: 'love, cherish.'

τὴν

the

Accusative

*article*

πρωτοκαθεδρίαν

best seat

Accusative

*object of ἀγαπᾶτε*

πρωτοκαθεδρία: 'chief/front seat' (NT hapax in this form).

ἐν

in

*preposition + dative (place)*

ταῖς

the

Dative

*article*

συναγωγαῖς

synagogues

Dative

*object of ἐν*

συναγωγή: 'synagogue, assembly.'

καὶ

and

*coordinating conjunction*

τούς

the

Accusative

*article*

ἀσπασμούς

greetings

Accusative

*object of ἀγαπᾶτε*

ἀσπασμός: 'greeting, salutation.'

ἐν

in

*preposition + dative (place)*

ταῖς

the

Dative

*article*

ἀγοραῖς

marketplaces

Dative

*object of ἐν*

ἀγορά: 'marketplace, public square.'

## 44 οὐαὶ ὑμῖν, ὅτι ἐστὲ ὡς τὰ μνημεῖα τὰ ἄδηλα, καὶ οἱ ἄνθρωποι οἱ περιπατοῦντες ἐπάνω οὐκ οἶδασιν.

Woe to you! For you are like unmarked graves, and the people who walk over them do not know it.

THIRD WOE ON THE PHARISEES (HIDDEN DEFILEMENT) **ASYNDETON** The third woe: they are 'unmarked graves' (ἄδηλα), spreading hidden corpse-defilement to the unsuspecting (contact with a grave made one unclean, Num 19:16). Their concealed corruption contaminates others unawares — the sharpest reversal of their purity claims.

<p><b>οὐαὶ</b> woe <i>interjection of denunciation</i> οὐαὶ: 'woe!'</p>	<p><b>ὑμῖν</b> to you Dative dat. with οὐαὶ</p>	<p><b>ὅτι</b> because <i>causal conjunction</i></p>	<p><b>ἐστὲ</b> you are Pres Act Indic 2 Pl · εἰμί <i>copula</i> → imperfective</p>
<p><b>ὡς</b> like <i>comparative conjunction</i></p>	<p><b>τὰ</b> the Nominative <i>article</i></p>	<p><b>μνημεῖα</b> graves Nominative <i>predicate (object of comparison)</i> μνημεῖον: 'tomb, grave.'</p>	<p><b>τὰ</b> the Nominative <i>article (attributive)</i></p>
<p><b>ἄδηλα</b> unmarked Nominative <i>attributive adj.</i> ἄδηλος: 'unseen, unmarked, indistinct' (NT hapax).</p>	<p><b>καὶ</b> and <i>coordinating conjunction</i></p>	<p><b>οἱ</b> the Nominative <i>article</i></p>	<p><b>ἄνθρωποι</b> people Nominative <i>subject of οἶδασιν</i> ἄνθρωπος: 'person.'</p>

**οἱ**

the

Nominative

article (attributive)

**περιπατοῦντες**

who walk

Pres Act Ptc · Nom Pl Masc · περιπατέω

attributive ptc.

→ imperfective

περιπατέω: 'walk about!'

**ἐπάνω**

over

adverb/improper preposition (over them)

ἐπάνω: 'above, over!'

**οὐκ**

not

negative particle

**οἶδασιν**

know

Perf Act Indic 3 Pl · οἶδα

main verb

→ stative perfect (present sense)

οἶδα: 'know!'

## 45 Ἀποκριθεὶς δέ τις τῶν νομικῶν λέγει αὐτῷ· Διδάσκαλε, ταῦτα λέγων καὶ ἡμᾶς ὑβρίζεις.

And one of the lawyers answered him, "Teacher, in saying these things you insult us too!"

THE LAWYER'S PROTEST **δέ** A νομικός ('lawyer, expert in the Torah') objects that the woes implicate his guild as well — opening the second triad, the woes on the lawyers (vv.46–52).

**Ἀποκριθεὶς**

answering

Aor Pass Ptc · Nom Sg Masc · ἀποκρίνομαι

circumstantial ptc. (Semitic 'answered and said')

→ aoristic

ἀποκρίνομαι: 'answer!'

**δέ**

and

developmental conjunction

**τις**

a certain one

Nominative

subject of λέγει

τις: 'one, a certain!'

**τῶν**

of the

Genitive

article (partitive)

<p><b>νομικῶν</b> lawyers</p> <p>Genitive <i>partitive genitive</i></p> <p>νομικός: 'lawyer, expert in the (Mosaic) law!'</p>	<p><b>λέγει</b> says</p> <p>Pres Act Indic 3 Sg · λέγω <i>main verb (historic present)</i></p> <p>→ imperfective (vivid)</p>	<p><b>αὐτῷ</b> to him</p> <p>Dative <i>indirect object</i></p>	<p><b>Διδάσκαλε</b> Teacher</p> <p>Vocative <i>vocative of address</i></p> <p>διδάσκαλος: 'teacher!'</p>
<p><b>ταῦτα</b> these things</p> <p>Accusative <i>object of λέγων</i></p> <p>οὗτος: 'these!'</p>	<p><b>λέγων</b> saying</p> <p>Pres Act Ptc · Nom Sg Masc · λέγω <i>circumstantial ptc. (means/temporal)</i></p> <p>→ imperfective</p> <p>λέγω: 'say!'</p>	<p><b>καὶ</b> also</p> <p><i>adjunctive adverb</i></p>	<p><b>ἡμᾶς</b> us</p> <p>Accusative <i>object of ὑβρίζεις</i></p>
<p><b>ὑβρίζεις</b> you insult</p> <p>Pres Act Indic 2 Sg · ὑβρίζω <i>main verb</i></p> <p>→ imperfective</p> <p>ὑβρίζω: 'insult, treat insolently!'</p>			

46 ὁ δὲ εἶπεν· Καὶ ὑμῖν τοῖς νομικοῖς οὐαί, ὅτι φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα, καὶ αὐτοὶ ἐνὶ τῶν δακτύλων ὑμῶν οὐ προσψαύετε τοῖς φορτίοις.

And he said, "Woe to you lawyers also! For you load people with burdens hard to bear, and you yourselves do not touch the burdens with one of your fingers.

FIRST WOE ON THE LAWYERS (BURDENS) **δὲ** The first lawyer-woe: they pile up oppressive legal burdens (φορτία δυσβάστακτα) on others while lifting not a finger to ease them — a regulating expertise without compassion.

ὁ

he

Nominative

article as pronoun (subject)

δὲ

and

developmental conjunction

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

καὶ

also

adjunctive adverb

ὕμῃν

to you

Dative

dat. with οὐαί

τοῖς

the

Dative

article (apposition)

νομικοῖς

lawyers

Dative

apposition to ὕμῃν

νομικός: 'lawyer.'

οὐαί

woe

interjection of denunciation

οὐαί: 'woe!'

ὅτι

because

causal conjunction

φορτίζετε

you load

Pres Act Indic 2 Pl · φορτίζω

main verb

→ imperfective (customary)

φορτίζω: 'load, burden.'

τούς

the

Accusative

article

ἀνθρώπους

people

Accusative

object of φορτίζετε

ἄνθρωπος: 'person.'

φορτία

with burdens

Accusative

accusative of content (double acc.)

φορτίον: 'burden, load.'

δυσβάστακτα

hard to bear

Accusative

attributive adj.

δυσβάστακτος: 'hard to carry, oppressive.'

καὶ

and

coordinating conjunction

αὐτοὶ

you yourselves

Nominative

intensive pronoun (subject)

αὐτός: 'yourselves.'

ἐνὶ

with one

Dative

numeral (dat. of means)

εἷς: 'one.'

τῶν

of the

Genitive

article (partitive)

δακτύλων

fingers

Genitive

partitive genitive

δάκτυλος: 'finger.'

ὑμῶν

your

Genitive

possessive genitive

οὐ

not

*negative particle*

προσψάυετε

you touch

Pres Act Indic 2 Pl · προσψάω

*main verb*

→ imperfective

προσψάω: 'touch' (NT hapax).

τοῖς

the

Dative

*article*

φορτίους

burdens

Dative

*object of προσψάυετε (dat. with verb of touching)*

φορτίον: 'burden.'

## 47 οὐαὶ ὑμῖν, ὅτι οἰκοδομεῖτε τὰ μνημεῖα τῶν προφητῶν, οἱ δὲ πατέρες ὑμῶν ἀπέκτειναν αὐτούς.

Woe to you! For you build the tombs of the prophets, and your fathers killed them.

SECOND WOE ON THE LAWYERS (THE PROPHETS' TOMBS) **ASYNDETON** The second lawyer-woe: building the prophets' tombs while sharing the murderous spirit of the fathers who slew them — a monument-building that, far from honoring, ratifies the deed (v.48).

οὐαὶ

woe

*interjection of denunciation*

οὐαὶ: 'woe!'

ὑμῖν

to you

Dative

*dat. with οὐαὶ*

ὅτι

because

*causal conjunction*

οἰκοδομεῖτε

you build

Pres Act Indic 2 Pl · οἰκοδομέω

*main verb*

→ imperfective (customary)

οἰκοδομέω: 'build.'

τὰ

the

Accusative

*article*

μνημεῖα

tombs

Accusative

*object of οἰκοδομεῖτε*

μνημεῖον: 'tomb, monument.'

τῶν

of the

Genitive

*article*

προφητῶν

prophets

Genitive

*possessive genitive*

προφήτης: 'prophet.'

**οἱ**  
the  
Nominative  
*article*

**δὲ**  
and  
*contrastive/developmental conjunction*

**πατέρες**  
fathers  
Nominative  
*subject of ἀπέκτειναν*  
πατήρ: 'father, ancestor!'

**ὑμῶν**  
your  
Genitive  
*possessive genitive*

**ἀπέκτειναν**  
killed  
Aor Act Indic 3 Pl · ἀποκτείνω  
*main verb*  
→ constative aorist  
ἀποκτείνω: 'kill, put to death.'

**αὐτούς**  
them  
Accusative  
*object of ἀπέκτειναν*

48 ἄρα μάρτυρές ἐστε καὶ συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων ὑμῶν, ὅτι αὐτοὶ μὲν ἀπέκτειναν αὐτούς ὑμεῖς δὲ οἰκοδομεῖτε.

So you are witnesses and you consent to the deeds of your fathers, because they killed them, and you build their tombs.

INDICTMENT FROM THE TOMB-BUILDING ἄρα The inference (ἄρα): tomb-building is testimony and consent (συνευδοκεῖτε) to the fathers' deeds — the fathers did the killing, the sons complete it by memorializing. The μὲν ... δέ sets the two generations in damning continuity.

**ἄρα**  
so  
*inferential particle*  
ἄρα: 'so, then, consequently!'

**μάρτυρές**  
witnesses  
Nominative  
*predicate nominative*  
μάρτυς: 'witness!'

**ἐστε**  
you are  
Pres Act Indic 2 Pl · εἰμί  
*copula*  
→ imperfective

**καὶ**  
and  
*coordinating conjunction*

## συνευδοκεῖτε

you consent

Pres Act Indic 2 Pl · συνευδοκέω

*main verb*

→ imperfective

συνευδοκέω: 'consent, approve, agree with.'

## τοῖς

the

Dative

*article*

## ἔργοις

deeds

Dative

*object of συνευδοκεῖτε (dat. with verb)*

ἔργον: 'work, deed.'

## τῶν

of the

Genitive

*article*

## πατέρων

fathers

Genitive

*possessive genitive*

πατήρ: 'father.'

## ὑμῶν

your

Genitive

*possessive genitive*

## ὅτι

because

*causal conjunction*

## αὐτοῖ

they

Nominative

*intensive pronoun (subject)*

αὐτός: 'they themselves.'

## μὲν

on the one hand

*correlative particle (μὲν ... δέ)*

## ἀπέκτειναν

killed

Aor Act Indic 3 Pl · ἀποκτείνω

*main verb*

→ constative aorist

ἀποκτείνω: 'kill.'

## αὐτούς

them

Accusative

*object of ἀπέκτειναν*

## ὑμεῖς

you

Nominative

*emphatic subject*

σύ: emphatic 'you.'

## δὲ

on the other hand

*correlative particle (μὲν ... δέ)*

## οἰκοδομεῖτε

build

Pres Act Indic 2 Pl · οἰκοδομέω

*main verb*

→ imperfective

οἰκοδομέω: 'build' (the tombs).

49 διὰ τοῦτο καὶ ἡ σοφία τοῦ θεοῦ εἶπεν· Ἀποστελῶ εἰς αὐτοὺς προφήτας καὶ ἀποστόλους, καὶ ἐξ αὐτῶν ἀποκτενοῦσιν καὶ διώξουσιν,

Therefore also the Wisdom of God said, 'I will send to them prophets and apostles, and some of them they will kill and persecute,'

**THE WISDOM ORACLE** διὰ τοῦτο An oracle ascribed to 'the Wisdom of God' (a personified-Wisdom citation, not extant verbatim in the OT) announcing the sending and slaying of prophets and apostles — grounding the blood-charge of vv.50–51 on this generation.

<p><b>διὰ</b> because of <i>preposition + accusative (cause)</i></p>	<p><b>τοῦτο</b> this Accusative <i>object of διὰ (διὰ τοῦτο = 'therefore')</i></p>	<p><b>καὶ</b> also <i>adjunctive adverb</i></p>	<p><b>ἡ</b> the Nominative <i>article</i></p>
<p><b>σοφία</b> Wisdom Nominative <i>subject of εἶπεν</i> σοφία: 'wisdom'; here personified, 'the Wisdom of God!'</p>	<p><b>τοῦ</b> of the Genitive <i>article</i></p>	<p><b>θεοῦ</b> God Genitive <i>possessive genitive</i> θεός: 'God!'</p>	<p><b>εἶπεν</b> said Aor Act Indic 3 Sg · λέγω <i>main verb</i> → constative aorist</p>
<p><b>Ἀποστελῶ</b> I will send Fut Act Indic 1 Sg · ἀποστέλλω <i>main verb (oracle)</i> → predictive future ἀποστέλλω: 'send (with commission)!'</p>	<p><b>εἰς</b> to <i>preposition + accusative (goal)</i></p>	<p><b>αὐτοὺς</b> them Accusative <i>object of εἰς</i></p>	<p><b>προφήτας</b> prophets Accusative <i>object of ἀποστελῶ</i> προφήτης: 'prophet!'</p>

καὶ and <i>coordinating conjunction</i>	<b>ἀποστόλους</b> apostles Accusative <i>object of ἀποστελῶ</i>   ἀπόστολος: 'apostle, sent one!'	καὶ and <i>coordinating conjunction</i>	ἐξ of <i>preposition + genitive (partitive)</i>
<b>αὐτῶν</b> them Genitive <i>partitive genitive</i>	<b>ἀποκτενοῦσιν</b> they will kill Fut Act Indic 3 Pl · ἀποκτείνω <i>main verb</i> → predictive future   ἀποκτείνω: 'kill!'	καὶ and <i>coordinating conjunction</i>	<b>διώξουσιν</b> persecute Fut Act Indic 3 Pl · διώκω <i>main verb</i> → predictive future   διώκω: 'pursue, persecute!'

50 ἵνα ἐκζητηθῇ τὸ αἷμα πάντων τῶν προφητῶν τὸ ἐκκεχυμένον ἀπὸ καταβολῆς κόσμου ἀπὸ τῆς γενεᾶς ταύτης,

so that the blood of all the prophets, shed from the foundation of the world, may be charged against this generation,

PURPOSE/RESULT: THE BLOOD CHARGED **ἵνα** The purpose-result: the accumulated prophetic blood 'from the foundation of the world' will be required of this generation. The perfect ἐκκεχυμένον ('having been poured out') views the whole history of martyrdom as a standing reality now reckoned.

ἵνα so that <i>conjunction (purpose/result, + subjunctive)</i>	<b>ἐκζητηθῇ</b> may be charged Aor Pass Subj 3 Sg · ἐκζητέω <i>subjunctive in ἵνα clause</i> → aoristic; divine passive   ἐκζητέω: 'seek out, require, demand (an account of)'	τὸ the Nominative <i>article</i>	<b>αἷμα</b> blood Nominative <i>subject of ἐκζητηθῇ</i>   αἷμα: 'blood'; here shed blood, guilt of murder.
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<p><b>πάντων</b> of all Genitive <i>attributive adj.</i>   πᾶς: 'all.'</p>	<p><b>τῶν</b> the Genitive <i>article</i></p>	<p><b>προφητῶν</b> prophets Genitive <i>possessive/objective genitive</i>   προφήτης: 'prophet.'</p>	<p><b>τὸ</b> the Nominative <i>article (attributive)</i></p>
<p><b>ἐκκεχυμένον</b> shed Perf Pass Ptc · Nom Sg Neut · ἐκχέω <i>attributive ptc. modifying αἷμα</i> → intensive perfect (standing result)   ἐκχέω: 'pour out, shed.'</p>	<p><b>ἀπὸ</b> from <i>preposition + genitive (time)</i></p>	<p><b>καταβολῆς</b> foundation Genitive <i>object of ἀπό</i>   καταβολή: 'foundation, founding.'</p>	<p><b>κόσμου</b> of the world Genitive <i>possessive genitive</i>   κόσμος: 'world.'</p>
<p><b>ἀπὸ</b> from <i>preposition + genitive (source: 'required of')</i></p>	<p><b>τῆς</b> the Genitive <i>article</i></p>	<p><b>γενεᾶς</b> generation Genitive <i>object of ἀπό (source of the requital)</i>   γενεά: 'generation.'</p>	<p><b>ταύτης</b> this Genitive <i>demonstrative adj.</i>   οὗτος: 'this.'</p>

51 ἀπὸ αἵματος Ἄβελ ἕως αἵματος Ζαχαρίου τοῦ ἀπολομένου μεταξὺ τοῦ θυσιαστηρίου καὶ τοῦ οἴκου· ναί, λέγω ὑμῖν, ἐκζητηθήσεται ἀπὸ τῆς γενεᾶς ταύτης.

from the blood of Abel to the blood of Zechariah, who perished between the altar and the sanctuary.  
Yes, I tell you, it will be charged against this generation.

THE SPAN OF GUILT (ABEL TO ZECHARIAH) **ASYNDETON** The blood-guilt spans the canon from Abel (Gen 4) to Zechariah (2 Chr 24:20–22, the last murder in the Hebrew ordering) — the whole sweep of martyred righteousness. The solemn ναί ... ἐκζητηθήσεται drives the verdict home.

ἀπὸ

from

*preposition + genitive*

αἵματος

the blood

Genitive

*object of ἀπό*

αἷμα: 'blood.'

Ἄβελ

of Abel

Genitive

*genitive (apposition/possession)*

Ἄβελ: Abel, first martyr (Gen 4:8);  
indeclinable form, here functioning as  
genitive.

ἕως

to

*preposition + genitive (extent)*

αἵματος

the blood

Genitive

*object of ἕως*

αἷμα: 'blood.'

Ζαχαρίου

of Zechariah

Genitive

*possessive genitive*

Ζαχαρίας: Zechariah son of Jehoiada (2 Chr  
24:20–22).

τοῦ

the one

Genitive

*article (substantival ptc.)*

ἀπολομένου

who perished

Aor Mid Ptc · Gen Sg Masc · ἀπόλλυμι

*attributive ptc. modifying Ζαχαρίου*

→ aoristic

ἀπόλλυμι: mid. 'perish, die.'

μεταξύ

between

*improper preposition + genitive*

μεταξύ: 'between.'

τοῦ

the

Genitive

*article*

θυσιαστηρίου

altar

Genitive

*object of μεταξύ*

θυσιαστήριον: 'altar.'

καί

and

*coordinating conjunction*

τοῦ

the

Genitive

*article*

οἴκου

sanctuary

Genitive

*object of μεταξύ*

οἶκος: 'house'; here the temple  
sanctuary/shrine.

ναί

yes

*affirmative particle*

ναί: 'yes, indeed.'

λέγω

I tell

Pres Act Indic 1 Sg · λέγω

*main verb (solemn assertion)*

→ imperfective

ὕμῖν

you

Dative

*indirect object*

ἐκζητηθήσεται

it will be charged

Fut Pass Indic 3 Sg · ἐκζητέω

*main verb*

→ predictive future; divine passive

ἐκζητέω: 'require, demand an account of.'

ἀπὸ

from

*preposition + genitive (source)*

τῆς

the

Genitive

*article*

γενεᾶς

generation

Genitive

*object of ἀπό*

γενεά: 'generation.'

ταύτης

this

Genitive

*demonstrative adj.*

οὗτος: 'this.'

## 52 οὐαὶ ὑμῖν τοῖς νομικοῖς, ὅτι ἤρατε τὴν κλεῖδα τῆς γνώσεως· αὐτοὶ οὐκ εἰσῆλθατε καὶ τοὺς εἰσερχομένους ἐκωλύσατε.

Woe to you lawyers! For you have taken away the key of knowledge; you yourselves did not enter, and you hindered those who were entering.

THIRD WOE ON THE LAWYERS (THE KEY OF KNOWLEDGE) **ASYNDETON** The climactic lawyer-woe: by their interpretation they have removed 'the key of knowledge' — access to God through Scripture rightly understood — neither entering themselves nor letting others in. The teachers of Israel have become the gatekeepers who lock the door.

οὐαὶ

woe

*interjection of denunciation*

οὐαὶ: 'woe!'

ὕμῖν

to you

Dative

*dat. with οὐαὶ*

τοῖς

the

Dative

*article (apposition)*

νομικοῖς

lawyers

Dative

*apposition to ὑμῖν*

νομικός: 'lawyer.'

ὅτι

because

*causal conjunction*

ἤρατε

you have taken away

Aor Act Indic 2 Pl · αἴρω

*main verb*

→ constative aorist

αἴρω: 'take up, remove, take away!'

τὴν

the

Accusative

*article*

κλεῖδα

key

Accusative

*object of ἤρατε*

κλείς: 'key!'; access-granting authority.

τῆς

of

Genitive

*article*

γνώσεως

knowledge

Genitive

*exegetical/objective genitive*

γνώσις: 'knowledge!'; the key that is knowledge (of God/Scripture).

αὐτοὶ

you yourselves

Nominative

*intensive pronoun (subject)*

αὐτός: 'yourselves!'

οὐκ

not

*negative particle*

εἰσήλθατε

entered

Aor Act Indic 2 Pl · εἰσέρχομαι

*main verb*

→ constative aorist

εἰσέρχομαι: 'enter!'

καὶ

and

*coordinating conjunction*

τούς

those

Accusative

*article (substantival ptc.)*

εἰσερχομένους

who were entering

Pres Mid Ptc · Acc Pl Masc · εἰσέρχομαι

*substantival ptc. (object of ἐκωλύσατε)*

→ imperfective (conative: trying to enter)

εἰσέρχομαι: 'enter!'

ἐκωλύσατε

you hindered

Aor Act Indic 2 Pl · κωλύω

*main verb*

→ constative aorist

κωλύω: 'hinder, prevent, forbid!'

53 Κάκειθεν ἐξελθόντος αὐτοῦ ἤρξαντο οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι δεινῶς ἐνέχειν καὶ ἀποστοματίζειν αὐτὸν περὶ πλειόνων,

And when he had gone out from there, the scribes and the Pharisees began to press him hard and to provoke him to speak about many things,

**AFTERMATH: THE HOSTILITY** **ASYNDETON** The discourse provokes fierce opposition. The genitive absolute (ἐξελθόντος αὐτοῦ) and inceptive ἤρξαντο introduce the scribes' and Pharisees' relentless interrogation — δεινῶς ἐνέχειν ('to be terribly hostile, bear a grudge') and ἀποστοματίζειν ('to catechize, draw out by questioning').

<p><b>Κάκειθεν</b> and from there <i>crasis (καὶ ἐκεῖθεν); adverb of place</i>   ἐκεῖθεν: 'from there.'</p>	<p><b>ἐξελθόντος</b> having gone out Aor Act Ptc · Gen Sg Masc · ἐξέρχομαι <i>genitive absolute (temporal)</i> → aoristic   ἐξέρχομαι: 'go out!'</p>	<p><b>αὐτοῦ</b> he Genitive <i>subject of genitive absolute</i></p>	<p><b>ἤρξαντο</b> began Aor Mid Indic 3 Pl · ἄρχω <i>main verb</i> → ingressive aorist   ἄρχομαι: 'begin' (+ inf.).</p>
<p><b>οἱ</b> the Nominative <i>article</i></p>	<p><b>γραμματεῖς</b> scribes Nominative <i>subject of ἤρξαντο</i>   γραμματεῦς: 'scribe!'</p>	<p><b>καὶ</b> and <i>coordinating conjunction</i></p>	<p><b>οἱ</b> the Nominative <i>article</i></p>
<p><b>Φαρισαῖοι</b> Pharisees Nominative <i>subject of ἤρξαντο</i>   Φαρισαῖος: 'Pharisee!'</p>	<p><b>δεινῶς</b> hard <i>adverb</i>   δεινῶς: 'terribly, vehemently' (NT hapax).</p>	<p><b>ἐνέχειν</b> to press Pres Act Inf · ἐνέχω <i>complementary infinitive</i> → imperfective   ἐνέχω: 'have a grudge against, be hostile, press upon.'</p>	<p><b>καὶ</b> and <i>coordinating conjunction</i></p>

## ἀποστοματίζειν

to provoke to speak

Pres Act Inf · ἀποστοματίζω

*complementary infinitive*

→ imperfective

ἀποστοματίζω: 'question closely, draw out by questioning' (NT hapax).

## αὐτόν

him

Accusative

*object of the infinitives*

## περὶ

about

*preposition + genitive (reference)*

## πλειόνων

many things

Genitive

*substantival comparative (object of περι)*

πολύς: comparative πλείων 'more, many!'

## 54 ἐνεδρεύοντες αὐτόν θηρεῦσαί τι ἐκ τοῦ στόματος αὐτοῦ.

lying in wait for him, to catch something from his mouth.

THE PLOT TO TRAP HIM **ASYNDETON** The closing note: the opponents lie in ambush (ἐνεδρεύοντες) to 'hunt' a damning word (θηρεῦσαί τι) from his speech — the hostility that will ripen into the passion. The hunting metaphor casts Jesus as the quarry.

## ἐνεδρεύοντες

lying in wait for

Pres Act Ptc · Nom Pl Masc · ἐνεδρεύω

*circumstantial ptc. (manner/purpose)*

→ imperfective

ἐνεδρεύω: 'lie in wait, ambush!'

## αὐτόν

him

Accusative

*object of ἐνεδρεύοντες*

## θηρεῦσαί

to catch

Aor Act Inf · θηρεύω

*infinitive of purpose*

→ aoristic

θηρεύω: 'hunt, catch (as prey)' (NT hapax).

## τι

something

Accusative

*object of θηρεῦσαι*

τις: 'something!'

## ἐκ

from

*preposition + genitive (source)*

## τοῦ

the

Genitive

*article*

## στόματος

mouth

Genitive

*object of ἐκ*

στόμα: 'mouth'; i.e. his speech.

## αὐτοῦ

his

Genitive

*possessive genitive*

**On the text.** Verse punctuation, paragraphing, and capitalization are editorial and conventional. Several points of variation are flagged in the annotation rather than

silently resolved. The chief one is the Lukan Lord's Prayer (vv.2–4): the critical text prints a markedly shorter form than the familiar Matthean prayer (Matt 6:9–13), and shorter than the Byzantine text of Luke itself, which assimilated Luke to Matthew. Read here are: the simple vocative Πάτερ (without 'our ... in the heavens'); ἁγιασθήτω τὸ ὄνομά σου· ἐλθέτω ἡ βασιλεία σου (omitting the third petition 'your will be done'); the present imperative δίδου ('keep giving') with the distinctive τὸ καθ' ἡμέραν ('day by day') in place of Matthew's aorist δός ... σήμερον; ἄφες ἡμῖν τὰς ἁμαρτίας ἡμῶν ('forgive us our sins,' not 'debts'), with the grounding καὶ γὰρ αὐτοὶ ἀφίομεν παντὶ ὀφείλοντι ἡμῖν; and the closing καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, the critical text omitting 'but deliver us from the evil one' as a harmonization to Matthew. At v.2 some witnesses read the variant petition 'may your Holy Spirit come upon us and cleanse us' in place of (or beside) the kingdom-petition; it is not printed. At v.11 the critical text reads the shorter 'which of you, the father, will his son ask for a fish, and instead of a fish give him a serpent?' — omitting the bread/stone pair (a harmonization to Matt 7:9). At v.20 the phrase ἐν δακτύλῳ θεοῦ ('by the finger of God') is the firm Lukan reading (Matthew has 'by the Spirit of God'), evoking Exod 8:19. At v.33 some witnesses omit οὐδὲ ὑπὸ τὸν μύδιον. At v.48 the editions divide over whether μαρτυρεῖτε stands alone or with an added object. Orthographic variants (movable-ν, ι-subscript, Βεελζεβούλ/Βεεζεβούλ) are not noted. Note the chapter's catchwords: the σημεῖον ('sign') sought and refused (vv.16, 29–30); the light/lamp/eye cluster (φῶς, λύχνος, ὀφθαλμός, vv.33–36); and the prophetic-blood motif binding the woes (αἶμα, vv.50–51).

**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.