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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Gospel according to Luke, Chapter 16

ΚΑΤΑ ΛΟΥΚΑΝ ΙΣ΄

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 · 16:1–8

The parable of the dishonest manager

To the disciples: a steward about to be sacked for squandering quickly discounts his master's debtors to secure a welcome — and is commended for acting shrewdly, for the sons of this age are shrewder toward their own generation than the sons of light.

B · 16:9–13

Application: faithful with unrighteous mammon

Make friends by the 'mammon of unrighteousness' against the eternal welcome (9); faithfulness in little and in another's proves fitness for true riches and one's own (10–12); the maxim seals it — no servant can serve two masters: you cannot serve God and mammon (13).

C · 16:14–18

Rebuke of the money-loving Pharisees; the law and the kingdom

The money-loving Pharisees scoff and are answered: God knows the heart, and what is exalted among men is detestable to him (14–15); the law and prophets ran until John, since when the kingdom is preached and all press in (16); yet not a serif of the law falls (17) — exemplified in the word on divorce and remarriage as adultery (18).

D · 16:19–31

The rich man and Lazarus

A rich man feasting daily and a sore-covered beggar at his gate (19–21); both die — Lazarus carried to Abraham's bosom, the rich man buried and in torment in Hades (22–23); his plea for a drop of water is refused on the ground of the great reversal and the fixed chasm (24–26); his plea to warn his five brothers is met with 'they have Moses and the prophets' — and the verdict that those who will not hear them will not be persuaded though one rise from the dead (27–31).

1 Ἔλεγεν δὲ καὶ πρὸς τοὺς μαθητάς· Ἄνθρωπός τις ἦν πλούσιος ὃς εἶχεν οἰκονόμον, καὶ οὗτος διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ.

And he was also saying to the disciples: There was a certain rich man who had a manager, and this one was accused to him as squandering his possessions.

NARRATIVE ONSET / NEW PARABLE **δέ** The discourse pivots from the Pharisees of ch. 15 to the disciples; the parable opens with the stock 'a certain rich man' and the charge that frames the crisis.

Ἔλεγεν

he was saying

Impf Act Indic 3 Sg · λέγω

main verb

→ iterative/inceptive imperfect

λέγω: introduces the new block of teaching

δὲ

and

connective (development)

δέ: marks a new movement

καὶ

also

adverbial (additive)

καί: 'also,' linking to the prior teaching

πρὸς

to

preposition + accusative (address)

τοὺς

the

Accusative

article

μαθητάς

disciples

Accusative

object of *πρός* (addressees)

μαθητής: learner, follower — the new audience

ἄνθρωπός

a man

Nominative

subject (predicate of ἦν)

ἄνθρωπος: 'a certain man,' the parable's protagonist

τις

certain

Nominative

indefinite adj. modifying *ἄνθρωπος*

τις: 'a certain,' typical parable opening

ἦν

there was

Impf Act Indic 3 Sg · εἰμί

existential verb

→ stative imperfect

εἰμί

πλούσιος

rich

Nominative

predicate adj.

πλούσιος: wealthy

ὃς

who

Nominative

relative pronoun (subject of εἶχεν)

εἶχεν

had

Impf Act Indic 3 Sg · ἔχω

verb of rel. clause

→ stative imperfect

ἔχω

οἰκονόμον

a manager

Accusative

direct object

οἰκονόμος: household steward, estate-manager entrusted with the master's affairs

καὶ

and

connective

οὗτος

this one

Nominative

subject (resumptive)

οὗτος: 'this one,' the steward

διεβλήθη

was accused

Aor Pass Indic 3 Sg · διαβάλλω

main verb

→ constative aorist (passive)

διαβάλλω: 'bring a charge,' slander or report against — whether truly or maliciously left open

αὐτῷ

to him

Dative

dative of indirect object (to the master)

ὥς

as

comparative/causal particle

ὥς: introducing the alleged ground

διασκορπίζων

squandering

Pres Act Ptc · Nom Sg Masc · διασκορπίζω

ptc. of charge (predicate)

→ imperfective (ongoing squandering)

διασκορπίζω: 'scatter, waste' — the same verb of the prodigal's squandering (15:13)

τὰ

the

Accusative

article

ὑπάρχοντα

possessions

Pres Act Ptc · Acc Pl Neut · ὑπάρχω

substantival ptc. (object)

→ imperfective (substantivized)

τὰ ὑπάρχοντα: 'goods, property,' the participle used as a noun

αὐτοῦ

his

Genitive

genitive of possession

2 καὶ φωνήσας αὐτὸν εἶπεν αὐτῷ· Τί τοῦτο ἀκούω περὶ σοῦ; ἀπόδος τὸν λόγον τῆς οἰκονομίας σου, οὐ γὰρ δύνη ἔτι οἰκονομεῖν.

And calling him he said to him: What is this I hear about you? Render the account of your management, for you can no longer be manager.

NARRATIVE CONTINUATION **καί** The summons and the demand for an accounting precipitate the crisis; the dismissal is announced as already settled.

καὶ

and

connective

φωνήσας

having called

Aor Act Ptc · Nom Sg Masc · φωνέω

circumstantial ptc. (temporal)

→ antecedent aorist

φωνέω: summon, call to oneself

αὐτὸν

him

Accusative

object of φωνήσας

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

λέγω/εἶπον

αὐτῷ

to him

Dative

indirect object

Τί

what

Accusative

interrogative (object of ἀκούω)

τοῦτο

this

Accusative

demonstrative in apposition

ἀκούω

I hear

Pres Act Indic 1 Sg · ἀκούω

main verb (question)

→ imperfective present

ἀκούω

περὶ

about

preposition + genitive (reference)

σοῦ

you

Genitive

object of περί

ἀπόδος

render

Aor Act Impv 2 Sg · ἀποδίδωμι

imperative (command)

→ aorist imperative (do now)

ἀποδίδωμι: 'give back, render' — here hand over the books

τὸν

the

Accusative

article

λόγον

account

Accusative

direct object

λόγος: here 'reckoning, account' (cf. 'render an account')

τῆς

of the

Genitive

article

οἰκονομίας

management

Genitive

genitive (objective/reference)

οἰκονομία: stewardship, administration of the household

σου

your

Genitive

genitive of possession

οὐ

not

negative

γάρ

for

connective (causal)

γάρ: grounds the demand

δύνη

you are able

Pres Mid/Pass Indic 2 Sg · δύναμαι

main verb

→ imperfective present

δύναμαι

ἔτι

still

temporal adverb

ἔτι: 'any longer'

οἰκονομεῖν

to manage

Pres Act Infin · οἰκονομέω

complementary infinitive

→ imperfective infinitive

οἰκονομέω: to act as steward

3 εἶπεν δὲ ἐν ἑαυτῷ ὁ οἰκονόμος· τί ποιήσω, ὅτι ὁ κύριός μου ἀφαιρεῖται τὴν οἰκονομίαν ἀπ' ἐμοῦ; σκάπτειν οὐκ ἰσχύω, ἐπαιτεῖν αἰσχύνομαι.

And the manager said within himself: What shall I do, since my master is taking away the management from me? To dig I am not strong enough; to beg I am ashamed.

INTERIOR SOLILOQUY **δέ** The steward's self-deliberation — a Lukan soliloquy device (cf. 12:17; 15:17) — weighs his ruined options.

<p>εἶπεν said Aor Act Indic 3 Sg · λέγω main verb → constative aorist</p>	<p>δέ and connective</p>	<p>ἐν in preposition + dative</p>	<p>ἑαυτῷ himself Dative reflexive (within himself) ἑαυτοῦ: 'to/within himself' — interior speech</p>
<p>ὁ the Nominative article</p>	<p>οἰκονόμος manager Nominative subject οἰκονόμος</p>	<p>τί what Accusative interrogative (object)</p>	<p>ποιήσω shall I do Aor Act Subj 1 Sg · ποιέω deliberative subjunctive → deliberative aorist ποιέω: deliberative 'what am I to do?'</p>
<p>ὅτι since causal conjunction ὅτι: causal here</p>	<p>ὁ the Nominative article</p>	<p>κύριός master Nominative subject κύριος: 'master, lord' — the estate owner</p>	<p>μου my Genitive genitive of relationship</p>

<p>ἀφαιρεῖται is taking away</p> <p>Pres Mid Indic 3 Sg · ἀφαιρέω <i>main verb</i></p> <p>→ futuristic/progressive present</p> <p>ἀφαιρέω: remove, take away (the office)</p>	<p>τὴν the</p> <p>Accusative <i>article</i></p>	<p>οἰκονομίαν management</p> <p>Accusative <i>direct object</i></p> <p>οἰκονομία</p>	<p>ἀπ’ from</p> <p><i>preposition + genitive (separation)</i></p> <p>ἀπό</p>
<p>ἐμοῦ me</p> <p>Genitive <i>object of ἀπό</i></p>	<p>σκάπτειν to dig</p> <p>Pres Act Infin · σκάπτω <i>object infinitive (fronted)</i></p> <p>→ imperfective infinitive</p> <p>σκάπτω: to dig – manual day-labor</p>	<p>οὐκ not</p> <p><i>negative</i></p>	<p>ἰσχύω I am strong enough</p> <p>Pres Act Indic 1 Sg · ἰσχύω <i>main verb</i></p> <p>→ imperfective present</p> <p>ἰσχύω: 'have strength, be able'</p>
<p>ἐπαιτεῖν to beg</p> <p>Pres Act Infin · ἐπαιτέω <i>object infinitive (fronted)</i></p> <p>→ imperfective infinitive</p> <p>ἐπαιτέω: to beg for alms</p>	<p>αἰσχύνομαι I am ashamed</p> <p>Pres Mid/Pass Indic 1 Sg · αἰσχύνομαι <i>main verb</i></p> <p>→ imperfective present</p> <p>αἰσχύνομαι: to be ashamed</p>		

4 ἔγνων τί ποιήσω, ἵνα ὅταν μετασταθῶ ἐκ τῆς οἰκονομίας δέξωνταί με εἰς τοὺς οἴκους αὐτῶν.

I know what I will do, so that when I am removed from the management they may receive me into their houses.

RESOLUTION (ASYNDETON) ASYNDETON The soliloquy resolves: the aorist 'I know' marks the flash of decision; the plan aims at future welcome into the debtors' homes.

ἔγνων

I know

Aor Act Indic 1 Sg · γινώσκω

main verb

→ ingressive aorist ('I have realized')

γινώσκω: the aorist marks the moment of insight

τί

what

Accusative

interrogative (object of ποιήσω)

ποιήσω

I will do

Fut Act Indic 1 Sg · ποιέω

verb of indirect question

→ future

ποιέω

ἵνα

so that

purpose conjunction

ἵνα: purpose

ὅταν

when

temporal conjunction (indefinite)

ὅταν: 'whenever, when'

μετασταθῶ

I am removed

Aor Pass Subj 1 Sg · μεθίστημι

subjunctive (temporal clause)

→ aorist subjunctive

μεθίστημι: 'remove, depose' — here ousted from office

ἐκ

from

preposition + genitive (separation)

οἰκονομίας

management

Genitive

object of ἐκ

οἰκονομία

δέξωνται

they may receive

Aor Mid Subj 3 Pl · δέχομαι

subjunctive (purpose)

→ aorist subjunctive

δέχομαι: 'welcome, receive as a guest'

με

me

Accusative

direct object

εἰς

into

preposition + accusative

τούς

the

Accusative

article

οἴκους

houses

Accusative

object of εἰς (goal)

οἶκος: house, household

αὐτῶν

their

Genitive

genitive of possession

5 καὶ προσκαλεσάμενος ἕνα ἕκαστον τῶν χρεοφειλετῶν τοῦ κυρίου ἑαυτοῦ ἔλεγεν τῷ πρώτῳ· Πόσον ὀφείλεις τῷ κυρίῳ μου;

And summoning each one of his master's debtors, he said to the first: How much do you owe my master?

NARRATIVE CONTINUATION **καί** The plan goes into action: the debtors are called in one by one, and the interrogation of the first begins.

<p>καὶ and connective</p>	<p>προσκαλεσάμενος having summoned Aor Mid Ptc · Nom Sg Masc · προσκαλέομαι circumstantial ptc. (temporal) → antecedent aorist προσκαλέομαι: 'call to oneself, summon'</p>	<p>ἕνα one Accusative object of ptc. (distributive) εἷς</p>	<p>ἕκαστον each Accusative distributive adj. ἕκαστος: 'each one' — one by one</p>
<p>τῶν of the Genitive article</p>	<p>χρεοφειλετῶν debtors Genitive partitive genitive χρεοφειλέτης: 'debtor' (rare; also 7:41)</p>	<p>τοῦ of the Genitive article</p>	<p>κυρίου master Genitive genitive (relationship) κύριος</p>
<p>ἑαυτοῦ his own Genitive reflexive possessive ἑαυτοῦ</p>	<p>ἔλεγεν he said Impf Act Indic 3 Sg · λέγω main verb → iterative imperfect (to each) λέγω</p>	<p>τῷ to the Dative article</p>	<p>πρώτῳ first Dative indirect object (substantival adj.) πρώτος: 'the first' debtor</p>

Πόσον

how much

Accusative

interrogative (object of ὀφείλεις)

πόσος

ὀφείλεις

do you owe

Pres Act Indic 2 Sg · ὀφείλω

main verb (question)

→ imperfective present

ὀφείλω: to owe, be indebted

τῷ

to the

Dative

article

κυρίῳ

master

Dative

dative (to whom owed)

κύριος

μου

my

Genitive

genitive of relationship

6 ὁ δὲ εἶπεν· Ἑκατὸν βάτους ἐλαίου. ὁ δὲ εἶπεν αὐτῷ· Δέξαι σου τὰ γράμματα καὶ καθίσας ταχέως γράψον πεντήκοντα.

And he said: A hundred measures of oil. And he said to him: Take your bill, and sit down quickly and write fifty.

DIALOGUE EXCHANGE **δέ** The first debtor's debt is steeply halved; the urgency ('quickly') betrays the steward's haste before the books are demanded.

ὁ

he

Nominative

subject (article as pronoun)

δὲ

and

connective

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

Ἑκατὸν

a hundred

Accusative

numeral modifying βάτους

ἑκατόν (indecl. numeral, here qualifying acc.)

βάτους

measures

Accusative

accusative of quantity

βάτος: a 'bath,' liquid measure (~22–40 liters)

ἐλαίου

of oil

Genitive

genitive of content

ἐλαίον: olive oil

ὁ

he

Nominative

subject

δὲ

and

connective

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

αὐτῷ

to him

Dative

indirect object

Δέξαι

take

Aor Mid Impv 2 Sg · δέχομαι

imperative

→ aorist imperative

δέχομαι: 'take, receive' the document

σου

your

Genitive

genitive of possession

τὰ

the

Accusative

article

γράμματα

bill

Accusative

direct object

γράμμα: 'document, promissory note' (here the debt-bond)

καὶ

and

connective

καθίσας

sitting down

Aor Act Ptc · Nom Sg Masc · καθίζω

circumstantial ptc. (attendant)

→ antecedent/coincident aorist

καθίζω: sit down

ταχέως

quickly

adverb of manner

ταχέως: 'quickly' — the urgency of the scheme

γράψον

write

Aor Act Impv 2 Sg · γράφω

imperative

→ aorist imperative

γράφω

Πεντήκοντα

fifty

numeral (object)

πεντήκοντα (indecl. numeral): the halved figure

7 ἔπειτα ἑτέρω εἶπεν· Σὺ δὲ πόσον ὀφείλεις; ὁ δὲ εἶπεν· Ἑκατὸν κόρους σίτου. λέγει αὐτῷ· Δέξαι σου τὰ γράμματα καὶ γράψον ὀγδοήκοντα.

Then to another he said: And you, how much do you owe? And he said: A hundred measures of wheat. He says to him: Take your bill and write eighty.

DIALOGUE EXCHANGE (SEQUENTIAL) ASYNDETON A second debtor, a smaller discount (a fifth off); the varied reductions perhaps reflect the steward's own concealed commission written into each bond.

<p>ἔπειτα then <i>temporal adverb (sequence)</i> ἔπειτα: 'next, thereupon'</p>	<p>ἑτέρω to another Dative <i>indirect object</i> ἕτερος: 'another' (a different one)</p>	<p>εἶπεν he said Aor Act Indic 3 Sg · λέγω <i>main verb</i> → constative aorist</p>	<p>Σὺ you Nominative <i>subject (emphatic)</i> σύ: emphatic 'and you'</p>
<p>δὲ and <i>connective</i></p>	<p>πόσον how much Accusative <i>interrogative (object)</i> πόσος</p>	<p>ὀφείλεις do you owe Pres Act Indic 2 Sg · ὀφείλω <i>main verb (question)</i> → imperfective present ὀφείλω</p>	<p>ὁ he Nominative <i>subject</i></p>
<p>δὲ and <i>connective</i></p>	<p>εἶπεν said Aor Act Indic 3 Sg · λέγω <i>main verb</i> → constative aorist</p>	<p>Ἑκατὸν a hundred Accusative <i>numeral modifying κόρους</i> ἑκατόν (indecl. numeral)</p>	<p>κόρους measures Accusative <i>accusative of quantity</i> κόρος: a 'kor,' dry measure (~350–525 liters)</p>

<p>σίτου of wheat Genitive <i>genitive of content</i> σίτος: wheat, grain</p>	<p>λέγει he says Pres Act Indic 3 Sg · λέγω <i>main verb</i> → historic present (vivid) λέγω: historic present heightens the scene</p>	<p>αὐτῷ to him Dative <i>indirect object</i></p>	<p>Δέξαι take Aor Mid Impv 2 Sg · δέχομαι <i>imperative</i> → aorist imperative δέχομαι</p>
<p>σου your Genitive <i>genitive of possession</i></p>	<p>τὰ the Accusative <i>article</i></p>	<p>γράμματα bill Accusative <i>direct object</i> γράμμα: the debt-document</p>	<p>καὶ and <i>connective</i></p>
<p>γράψον write Aor Act Impv 2 Sg · γράφω <i>imperative</i> → aorist imperative γράφω</p>	<p>ὀγδοήκοντα eighty <i>numeral (object)</i> ὀγδοήκοντα (indecl. numeral)</p>		

8 καὶ ἐπήνεσεν ὁ κύριος τὸν οἰκονόμον τῆς ἀδικίας ὅτι φρονίμως ἐποίησεν· ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτὸς εἰς τὴν γενεὰν τὴν ἑαυτῶν εἰσιν.

And the master commended the dishonest manager because he had acted shrewdly; for the sons of this age are more shrewd toward their own generation than the sons of light.

PARABLE'S VERDICT + INTERPRETIVE MAXIM **καὶ** The 'master' (ὁ κύριος, the parable's lord) commends the shrewdness, not the dishonesty; the second ὅτι-clause shifts to Jesus' application contrasting the two 'sons!'

καὶ
and
connective

ἐπήνεσεν
commended
Aor Act Indic 3 Sg · ἐπαινέω
main verb
→ constative aorist
ἐπαινέω: to praise, commend

ὁ
the
Nominative
article

κύριος
master
Nominative
subject
κύριος: the master of the parable (not the Lord Jesus, though the term invites the bridge)

τὸν
the
Accusative
article

οἰκονόμον
manager
Accusative
direct object
οἰκονόμος

τῆς
of the
Genitive
article

ἀδικίας
of unrighteousness
Genitive
attributive (Semitic) genitive of quality
ἀδικία: 'unrighteousness'; 'manager of unrighteousness' = the dishonest manager

ὅτι
because
causal conjunction
ὅτι: causal

φρονίμως
shrewdly
adverb of manner
φρονίμως: 'prudently, shrewdly'

ἐποίησεν
he acted
Aor Act Indic 3 Sg · ποιέω
verb of causal clause
→ constative aorist
ποιέω

ὅτι
for
causal/explanatory conjunction (Jesus' comment)
ὅτι: introduces the application

οἱ
the
Nominative
article

υἱοὶ
sons
Nominative
subject
υἱός: Semitic 'sons of...' = those characterized by

τοῦ
of the
Genitive
article

αἰῶνος
age
Genitive
genitive (characterizing)
αἰών: the present 'age' (this world)

τούτου

this

Genitive

demonstrative

φρονιμώτεροι

more shrewd

Nominative

predicate adj. (comparative)

φρόνιμος: 'prudent, shrewd'; comparative

ὑπέρ

than

preposition + accusative (comparison)

ὑπέρ: 'beyond, than' (comparative use)

τούς

the

Accusative

article

υἱούς

sons

Accusative

object of ὑπέρ

υἱός

τοῦ

of the

Genitive

article

φωτός

light

Genitive

genitive (characterizing)

φῶς: 'light'; 'sons of light' = those belonging to God's realm

εἰς

toward

preposition + accusative (reference)

εἰς: 'with reference to, toward'

τήν

the

Accusative

article

γενεάν

generation

Accusative

object of εἰς

γενεά: 'generation, kind'

τήν

the

Accusative

article (attributive)

ἑαυτῶν

their own

Genitive

reflexive possessive

ἑαυτῶν

εἰσιν

are

Pres Act Indic 3 Pl · εἰμί

linking verb

→ stative present (gnomic)

εἰμί

9 Καὶ ἐγὼ ὑμῖν λέγω, ἑαυτοῖς ποιήσατε φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, ἵνα ὅταν ἐκλίπη δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς.

And I say to you, make for yourselves friends by means of the mammon of unrighteousness, so that when it fails they may receive you into the eternal dwellings.

APPLICATION (DOMINICAL 'I SAY TO YOU') **καί** Jesus' direct application: worldly wealth ('mammon of unrighteousness') is to be spent to make eternal friends, so that when it fails the disciple is welcomed into the eternal dwellings.

<p>Καὶ and <i>connective</i></p>	<p>ἐγὼ I Nominative <i>subject (emphatic)</i> ἐγὼ: emphatic — Jesus' own authority</p>	<p>ὑμῖν to you Dative <i>indirect object</i></p>	<p>λέγω say Pres Act Indic 1 Sg · λέγω <i>main verb</i> → imperfective present λέγω</p>
<p>ἑαυτοῖς for yourselves Dative <i>dative of advantage (reflexive)</i> ἑαυτῶν</p>	<p>ποιήσατε make Aor Act Impv 2 Pl · ποιέω <i>imperative (command)</i> → aorist imperative ποιέω</p>	<p>φίλους friends Accusative <i>direct object</i> φίλος: friend</p>	<p>ἐκ by means of <i>preposition + genitive (means)</i> ἐκ: instrumental 'out of, by means of'</p>
<p>τοῦ the Genitive <i>article</i></p>	<p>μαμωνᾶ mammon Genitive <i>object of ἐκ</i> μαμωνᾶς: Aramaic loanword for wealth/money; a declinable nominal here in the genitive</p>	<p>τῆς of the Genitive <i>article</i></p>	<p>ἀδικίας of unrighteousness Genitive <i>attributive (Semitic) genitive of quality</i> ἀδικία: 'mammon of unrighteousness' = the wealth of this unrighteous world</p>

<p>ἵνα so that purpose conjunction ἵνα</p>	<p>ὅταν when temporal conjunction ὅταν</p>	<p>ἐκλίπη it fails Aor Act Subj 3 Sg · ἐκλείπω subjunctive (temporal) → aorist subjunctive ἐκλείπω: 'fail, give out' — i.e. when the money runs out / at death (variant ἐκλίπητε, 'when you fail')</p>	<p>δέξωνται they may receive Aor Mid Subj 3 Pl · δέχομαι subjunctive (purpose) → aorist subjunctive δέχομαι: 'welcome' — echoing v.4's δέξωνται, now eternal</p>
<p>ὕμᾱς you Accusative direct object</p>	<p>εἰς into preposition + accusative (goal)</p>	<p>τὰς the Accusative article</p>	<p>αἰωνίους eternal Accusative attributive adj. αἰώνιος: 'eternal' — pointedly contrasting the failing mammon</p>
<p>σκηνάς dwellings Accusative object of εἰς (goal) σκηνή: 'tent, dwelling' — the eternal habitations</p>			

10 ὁ πιστὸς ἐν ἐλαχίστῳ καὶ ἐν πολλῷ πιστὸς ἐστίν, καὶ ὁ ἐν ἐλαχίστῳ ἄδικος καὶ ἐν πολλῷ ἄδικός ἐστιν.

The one faithful in very little is faithful also in much, and the one dishonest in very little is dishonest also in much.

MAXIM (ASYNDETON) ASYNDETON A general principle of proportionate fidelity, framed as a balanced antithesis (faithful/dishonest, little/much).

ὁ

the one

Nominative

substantival article (subject)

πιστός

faithful

Nominative

predicate/substantival adj.

πιστός: 'faithful, trustworthy'

ἐν

in

preposition + dative (sphere)

ἐλαχίστω

very little

Dative

object of ἐν (sphere)

ἐλάχιστος: superlative of μικρός, 'least, very little'

καὶ

also

adverbial (additive)

καί

ἐν

in

preposition + dative

πολλῶ

much

Dative

object of ἐν

πολύς: 'much'

πιστός

faithful

Nominative

predicate adj.

πιστός

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

linking verb

→ gnomic present

εἰμί

καὶ

and

connective

ὁ

the one

Nominative

substantival article (subject)

ἐν

in

preposition + dative

ἐλαχίστω

very little

Dative

object of ἐν

ἐλάχιστος

ἄδικος

dishonest

Nominative

predicate adj.

ἄδικος: 'unjust, dishonest'

καὶ

also

adverbial (additive)

καί

ἐν

in

preposition + dative

πολλῶ

much

Dative

object of ἐν

| πολὺς

ἄδικός

dishonest

Nominative

predicate adj.

| ἄδικος

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

linking verb

→ gnomic present

| εἰμί

11 εἰ οὖν ἐν τῷ ἀδίκῳ μαμωνᾷ πιστοὶ οὐκ ἐγένεσθε, τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει;

If therefore you have not been faithful in the unrighteous mammon, who will entrust to you the true riches?

INFERENCE (CONDITIONAL) οὖν First a fortiori application of the maxim: unfaithfulness with worldly wealth disqualifies one from being trusted with 'the true!'

εἰ

if

conditional conjunction (1st class)

| εἰ

οὖν

therefore

inferential connective

| οὖν

ἐν

in

preposition + dative (sphere)

τῷ

the

Dative

article

ἀδίκῳ

unrighteous

Dative

attributive adj.

| ἄδικος

μαμωνᾷ

mammon

Dative

object of ἐν (sphere)

| μαμωνᾶς: wealth — a declinable nominal in the dative

πιστοὶ

faithful

Nominative

predicate adj.

| πιστός

οὐκ

not

negative

ἐγένεσθε

you have been

Aor Mid Indic 2 Pl · γίνομαι

verb of protasis

→ constative aorist

γίνομαι: 'become, prove to be'

τὸ

the

Accusative

article

ἀληθινόν

true riches

Accusative

substantival adj. (object, fronted)

ἀληθινός: 'the genuine, true' – the
real/eternal wealth

τίς

who

Nominative

interrogative subject

τίς

ὑμῖν

to you

Dative

indirect object

πιστεύσει

will entrust

Fut Act Indic 3 Sg · πιστεύω

main verb (question)

→ predictive future

πιστεύω: here 'entrust, commit to one's
charge'

12 καὶ εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ ὑμέτερον τίς ὑμῖν δώσει;

And if you have not been faithful in what belongs to another, who will give you what is your own?

INFERENCE (PARALLEL CONDITIONAL) **καί** The companion conditional: present wealth is 'another's' (God's, held in trust); fidelity with it is the condition of receiving 'your own' eternal inheritance.

καὶ

and

connective

εἰ

if

conditional conjunction

εἰ

ἐν

in

preposition + dative

τῷ

the

Dative

article

ἄλλοτρίῳ

what belongs to another

Dative

substantival adj. (sphere)

ἄλλοτριος: 'belonging to another' — wealth held in trust, not truly ours

πιστοὶ

faithful

Nominative

predicate adj.

πιστός

οὐκ

not

negative

ἐγένεσθε

you have been

Aor Mid Indic 2 Pl · γίνομαι

verb of protasis

→ constative aorist

γίνομαι

τὸ

the

Accusative

article

ὑμέτερον

what is your own

Accusative

substantival possessive (object, fronted)

ὑμέτερος: 'your own' — the true inheritance (some witnesses ἡμέτερον)

τίς

who

Nominative

interrogative subject

τίς

ὑμῖν

to you

Dative

indirect object

δώσει

will give

Fut Act Indic 3 Sg · δίδωμι

main verb (question)

→ predictive future

δίδωμι

13 οὐδεὶς οἰκέτης δύναται δυοῖς κυρίοις δουλεύειν· ἢ γὰρ τὸν ἓνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει, ἢ ἐνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει. οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾶ.

No servant can serve two masters; for either he will hate the one and love the other, or he will be devoted to one and despise the other. You cannot serve God and mammon.

SUMMARIZING MAXIM (ASYNDETON) ASYNDETON The climactic either/or: divided slavery is impossible; the unit closes by naming the two rival masters — God and mammon.

οὐδείς

no

Nominative

negative adj. modifying οἰκέτης

οὐδείς: 'no one, none'

οἰκέτης

servant

Nominative

subject

οἰκέτης: household slave/servant

δύναται

is able

Pres Mid/Pass Indic 3 Sg · δύναμαι

main verb

→ *gnomic present*

δύναμαι

δυσὶ

two

Dative

numeral modifying κυρίοις

δύο (dat. δυσὶ)

κυρίοις

masters

Dative

dative object of δουλεύειν

κύριοις: master, lord

δουλεύειν

to serve

Pres Act Infin · δουλεύω

complementary infinitive

→ *imperfective infinitive*

δουλεύω: 'serve as a slave' (with dative)

ἢ

either

disjunctive particle

ἢ ... ἢ: 'either ... or'

γάρ

for

causal connective

γάρ

τὸν

the

Accusative

article

ἓνα

one

Accusative

direct object

εἷς

μισήσει

he will hate

Fut Act Indic 3 Sg · μισέω

main verb

→ *gnomic future*

μισέω: 'hate' (comparative, 'love less')

καὶ

and

connective

τὸν

the

Accusative

article

ἕτερον

other

Accusative

direct object

ἕτερος: 'the other'

ἀγαπήσει

he will love

Fut Act Indic 3 Sg · ἀγαπάω

main verb

→ *gnomic future*

ἀγαπάω

ἢ

or

disjunctive particle

ἢ

<p>ἐνός to one Genitive <i>genitive object of ἀνθέξεται</i> εἷς</p>	<p>ἀνθέξεται he will be devoted Fut Mid Indic 3 Sg · ἀντέχομαι <i>main verb</i> → <i>gnomic future</i> ἀντέχομαι: 'hold fast to, be devoted to' (with genitive)</p>	<p>καὶ and <i>connective</i></p>	<p>τοῦ the Genitive <i>article</i></p>
<p>ἑτέρου other Genitive <i>genitive object of καταφρονήσει</i> ἕτερος</p>	<p>καταφρονήσει he will despise Fut Act Indic 3 Sg · καταφρονέω <i>main verb</i> → <i>gnomic future</i> καταφρονέω: 'despise, look down on' (with genitive)</p>	<p>οὐ not <i>negative</i></p>	<p>δύνασθε you are able Pres Mid/Pass Indic 2 Pl · δύναμαι <i>main verb</i> → <i>gnomic present</i> δύναμαι</p>
<p>θεῷ God Dative <i>dative object of δουλεύειν</i> θεός</p>	<p>δουλεύειν to serve Pres Act Infin · δουλεύω <i>complementary infinitive</i> → <i>imperfective infinitive</i> δουλεύω</p>	<p>καὶ and <i>connective</i></p>	<p>μαμωνᾶ mammon Dative <i>dative object of δουλεύειν</i> μαμωνᾶς: wealth personified as a rival master — the declinable nominal in the dative</p>

14 Ἦκουον δὲ ταῦτα πάντα οἱ Φαρισαῖοι φιλάργυροι ὑπάρχοντες, καὶ ἐξεμυκτήριζον αὐτόν.

And the Pharisees, who were lovers of money, were hearing all these things, and they were sneering at him.

NARRATIVE TRANSITION (AUDIENCE REACTION) **δέ** The scene shifts: the money-loving Pharisees overhear the teaching and scoff, setting up the rebuke of vv.15–18.

<p>ἤκουον were hearing</p> <p>Impf Act Indic 3 Pl · ἀκούω</p> <p><i>main verb</i></p> <p>→ progressive imperfect</p> <p>ἀκούω</p>	<p>δὲ and</p> <p><i>connective (transition)</i></p>	<p>ταῦτα these things</p> <p>Accusative</p> <p><i>direct object</i></p>	<p>πάντα all</p> <p>Accusative</p> <p><i>adjective (totality)</i></p> <p>πᾶς</p>
<p>οἱ the</p> <p>Nominative</p> <p><i>article</i></p>	<p>Φαρισαῖοι Pharisees</p> <p>Nominative</p> <p><i>subject</i></p> <p>Φαρισαῖος; the Pharisees</p>	<p>φιλάργυροι lovers of money</p> <p>Nominative</p> <p><i>predicate adj. (with ὑπάρχοντες)</i></p> <p>φιλάργυρος: 'money-loving, avaricious'</p>	<p>ὑπάρχοντες being</p> <p>Pres Act Ptc · Nom Pl Masc · ὑπάρχω</p> <p><i>ptc. (causal/concessive)</i></p> <p>→ imperfective (characterizing state)</p> <p>ὑπάρχω: 'be, exist (as)'</p>
<p>καὶ and</p> <p><i>connective</i></p>	<p>ἐξεμυκτήριζον were sneering at</p> <p>Impf Act Indic 3 Pl · ἐκμυκτηρίζω</p> <p><i>main verb</i></p> <p>→ progressive imperfect</p> <p>ἐκμυκτηρίζω: 'turn up the nose, sneer, ridicule' (lit. 'nose out at')</p>	<p>αὐτόν him</p> <p>Accusative</p> <p><i>direct object</i></p>	

15 καὶ εἶπεν αὐτοῖς· Ὑμεῖς ἐστε οἱ δικαιοῦντες ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων, ὁ δὲ θεὸς γινώσκει τὰς καρδίας ὑμῶν· ὅτι τὸ ἐν ἀνθρώποις ὑψηλὸν βδέλυγμα ἐνώπιον τοῦ θεοῦ.

And he said to them: You are the ones who justify yourselves before men, but God knows your hearts; for what is exalted among men is an abomination before God.

REBUKE + GROUNDING MAXIM **καὶ** Jesus answers the scoffers: self-justification before men is exposed by the God who reads hearts; what men exalt God abhors.

καὶ
and
connective

εἶπεν
said
Aor Act Indic 3 Sg · λέγω
main verb
→ constative aorist

αὐτοῖς
to them
Dative
indirect object

ὑμεῖς
you
Nominative
subject (emphatic)
| ὑμεῖς: emphatic 'you'

ἐστε
are
Pres Act Indic 2 Pl · εἰμί
linking verb
→ stative present

οἱ
the ones
Nominative
article (substantizing ptc.)

δικαιοῦντες
who justify
Pres Act Ptc · Nom Pl Masc · δικαιοῶ
substantival ptc. (predicate)
→ imperfective (habitual)
| δικαιοῶ: 'justify, declare/make righteous'
– here self-vindication

ἑαυτοὺς
yourselves
Accusative
reflexive object
| ἑαυτῶν

ἐνώπιον
before
improper preposition + genitive
| ἐνώπιον: 'in the sight of'

τῶν
the
Genitive
article

ἀνθρώπων
men
Genitive
object of ἐνώπιον
| ἄνθρωπος

ὁ
the
Nominative
article

δὲ
but
adversative connective
| δέ: contrast

θεός
God
Nominative
subject
| θεός

γινώσκει
knows
Pres Act Indic 3 Sg · γινώσκω
main verb
→ imperfective present
| γινώσκω

τάς
the
Accusative
article

<p>καρδίας hearts Accusative <i>direct object</i> καρδία: heart — the inner self</p>	<p>ὑμῶν your Genitive <i>genitive of possession</i></p>	<p>ὅτι for <i>causal conjunction</i> ὅτι: grounds the rebuke</p>	<p>τὸ the thing Nominative <i>substantival article (subject)</i></p>
<p>ἐν among <i>preposition + dative</i></p>	<p>ἀνθρώποις men Dative <i>object of ἐν</i> ἄνθρωπος</p>	<p>ὑψηλὸν exalted Nominative <i>predicate/attributive adj.</i> ὑψηλός: 'high, exalted, lofty'</p>	<p>βδέλυγμα an abomination Nominative <i>predicate nominative</i> βδέλυγμα: 'detestable thing, abomination' (LXX cultic term)</p>
<p>ἐνώπιον before <i>improper preposition + genitive</i> ἐνώπιον</p>	<p>τοῦ the Genitive <i>article</i></p>	<p>θεοῦ God Genitive <i>object of ἐνώπιον</i> θεός</p>	

16 Ὁ νόμος καὶ οἱ προφῆται μέχρι Ἰωάννου· ἀπὸ τότε ἡ βασιλεία τοῦ θεοῦ εὐαγγελίζεται καὶ πᾶς εἰς αὐτὴν βιάζεται.

The Law and the Prophets were until John; from then the kingdom of God is preached as good news, and everyone forces his way into it.

SALVATION-HISTORICAL STATEMENT (ASYNDETON) ASYNDETON A turning-point saying: the era of law-and-prophets reaches its terminus in John; the kingdom-proclamation opens a new era into which all are pressing.

ὁ

the

Nominative

article

νόμος

Law

Nominative

subject

νόμος: the Torah/Law

καὶ

and

connective

οἱ

the

Nominative

article

προφήται

Prophets

Nominative

subject (compound)

προφήτης: 'the Law and the Prophets' = the OT Scriptures

μέχρι

until

improper preposition + genitive (temporal)

μέχρι: 'as far as, until'

Ἰωάννου

John

Genitive

object of μέχρι

Ἰωάννης: John the Baptist – the hinge figure

ἀπὸ

from

preposition + genitive (temporal)

ἀπό

τότε

then

temporal adverb

τότε: 'that time'

ἡ

the

Nominative

article

βασιλεία

kingdom

Nominative

subject

βασιλεία: reign, kingdom

τοῦ

of the

Genitive

article

θεοῦ

of God

Genitive

genitive (possessive/source)

θεός

εὐαγγελίζεται

is preached

Pres Mid/Pass Indic 3 Sg · εὐαγγελίζω

main verb

→ imperfective present (passive)

εὐαγγελίζομαι: 'proclaim good news'

καὶ

and

connective

πᾶς

everyone

Nominative

subject (substantival)

πᾶς: 'everyone'

εἰς

into

preposition + accusative

αὐτήν

it

Accusative

object of εἰς

βιάζεται

forces his way

Pres Mid/Pass Indic 3 Sg · βιάζομαι

main verb

→ *imperfective present*

βιάζομαι: 'use force, press in' — middle ('forces his way in') or passive ('is urged/pressed'); the crux of the verse

17 Εὐκοπώτερον δέ ἐστιν τὸν οὐρανὸν καὶ τὴν γῆν παρελθεῖν ἢ τοῦ νόμου μίαν κεραίαν πεσεῖν.

But it is easier for heaven and earth to pass away than for one serif of the Law to fall.

COUNTERBALANCE δέ Lest v.16 imply the Law's abrogation, Jesus affirms its abiding validity to the last stroke — its demands are not relaxed but fulfilled (v.18 follows as example).

Εὐκοπώτερον

easier

Nominative

predicate adj. (comparative)

εὐκοπος: 'easy'; comparative 'easier'

δέ

but

adversative connective

δέ

ἐστιν

is

Pres Act Indic 3 Sg · εἰμί

linking verb

→ *gnomic present*

εἰμί

τὸν

the

Accusative

article

οὐρανὸν

heaven

Accusative

accusative subject of infinitive

οὐρανός

καὶ

and

connective

τὴν

the

Accusative

article

γῆν

earth

Accusative

accusative subject of infinitive

γῆ

παρελθεῖν

to pass away

Aor Act Infin · παρέρχομαι

exegetical infinitive (subject of ἔστιν)

→ aorist infinitive

παρέρχομαι: 'pass away, perish'

ἢ

than

comparative particle

ἢ: 'than' after comparative

τοῦ

of the

Genitive

article

νόμου

Law

Genitive

partitive/possessive genitive

νόμος

μίαν

one

Accusative

numeral modifying κεραίαν

εἷς (fem. μία)

κεραίαν

serif

Accusative

accusative subject of πεσεῖν

κεραία: 'little horn,' the tiny stroke/serif distinguishing letters

πεσεῖν

to fall

Aor Act Infin · πίπτω

exegetical infinitive

→ aorist infinitive

πίπτω: 'fall' — i.e. become void

18 Πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ καὶ γαμῶν ἑτέραν μοιχεύει, καὶ ὁ ἀπολελυμένην ἀπὸ ἀνδρὸς γαμῶν μοιχεύει.

Everyone who divorces his wife and marries another commits adultery, and the one who marries a woman divorced from her husband commits adultery.

EXAMPLE OF THE LAW'S ABIDING FORCE (ASYNDETON) **ASYNDETON** A concrete instance of the Law's enduring demand: divorce-and-remarriage is named adultery — the Pharisaic laxity that 'justifies itself before men' falls under God's standard.

Πᾶς

everyone

Nominative

subject (with ptc.)

πᾶς

ὁ

the one

Nominative

article (substantizing ptc.)

ἀπολύων

who divorces

Pres Act Ptc · Nom Sg Masc · ἀπολύω

substantival ptc. (subject)

→ imperfective (gnomic)

ἀπολύω: 'release, send away, divorce'

τὴν

the

Accusative

article

γυναῖκα

wife

Accusative

direct object

| γυνή: woman, wife

αὐτοῦ

his

Genitive

genitive of possession

καὶ

and

connective

γαμῶν

marries

Pres Act Ptc · Nom Sg Masc · γαμέω

substantival ptc. (coordinate)

→ imperfective (gnomic)

| γαμέω: 'marry'

ἑτέραν

another

Accusative

direct object

| ἕτερος: 'another (woman)'

μοιχεύει

commits adultery

Pres Act Indic 3 Sg · μοιχεύω

main verb

→ gnomic present

| μοιχεύω: 'commit adultery'

καὶ

and

connective

ὁ

the one

Nominative

article (substantizing ptc.)

ἀπολελυμένην

a divorced woman

Perf Pass Ptc · Acc Sg Fem · ἀπολύω

substantival ptc. (object of γαμῶν)

→ resultative perfect (settled state)

| ἀπολύω: the perfect denotes her abiding divorced status

ἀπὸ

from

preposition + genitive (separation)

| ἀπό

ἀνδρὸς

a husband

Genitive

object of ἀπό

| ἀνὴρ: man, husband

γαμῶν

who marries

Pres Act Ptc · Nom Sg Masc · γαμέω

substantival ptc. (subject)

→ imperfective (gnomic)

| γαμέω

μοιχεύει

commits adultery

Pres Act Indic 3 Sg · μοιχεύω

main verb

→ gnomic present

| μοιχεύω

19 Ἄνθρωπος δέ τις ἦν πλούσιος, καὶ ἐνεδιδύσκετο πορφύραν καὶ βύσσον εὐφραίνόμενος καθ' ἡμέραν λαμπρῶς.

Now there was a certain rich man, and he was clothed in purple and fine linen, feasting sumptuously every day.

NEW PARABLE / NARRATIVE ONSET **δέ** The second 'certain rich man' opens the parable of the great reversal; his luxury (purple, linen, daily feasting) is sketched in three strokes.

<p>Ἄνθρωπος a man Nominative subject ἄνθρωπος</p>	<p>δέ now connective (new scene) δέ</p>	<p>τις certain Nominative indefinite adj. τις</p>	<p>ἦν there was Impf Act Indic 3 Sg · εἶμι existential verb → stative imperfect εἶμι</p>
<p>πλούσιος rich Nominative predicate adj. πλούσιος</p>	<p>καὶ and connective</p>	<p>ἐνεδιδύσκετο was clothed in Impf Mid Indic 3 Sg · ἐνδιδύσκω main verb → customary imperfect ἐνδιδύσκω: 'clothe oneself in' (middle)</p>	<p>πορφύραν purple Accusative direct object πορφύρα: purple cloth — the dye of royalty and wealth</p>
<p>καὶ and connective</p>	<p>βύσσον fine linen Accusative direct object βύσσοσ: fine linen (luxury undergarment)</p>	<p>εὐφραίνόμενος feasting Pres Mid/Pass Ptc · Nom Sg Masc · εὐφραίνω circumstantial ptc. (manner) → imperfective (ongoing merriment) εὐφραίνω: 'make merry, enjoy oneself, feast'</p>	<p>καθ' every preposition + accusative (distributive) κατά: distributive 'each'</p>

ἡμέραν

day

Accusative

object of κατά (καθ' ἡμέραν = daily)

ἡμέρα

λαμπρῶς

sumptuously

adverb of manner

λαμπρῶς: 'splendidly, sumptuously'

20 πτωχὸς δέ τις ὀνόματι Λάζαρος ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ εἰλκωμένος

And a certain poor man named Lazarus had been laid at his gate, covered with sores,

CONTRASTING FIGURE INTRODUCED **δέ** The antithesis: a named beggar (the only named character in any parable) cast at the rich man's gate, his body a mass of sores.

πτωχὸς

a poor man

Nominative

subject

πτωχός: destitute, beggar

δέ

and

connective (contrast)

δέ

τις

certain

Nominative

indefinite adj.

τις

ὀνόματι

by name

Dative

dative of reference

ὄνομα: 'by name'

Λάζαρος

Lazarus

Nominative

apposition to πτωχός (named subject)

Λάζαρος: from Hebrew Eleazar, 'God has helped' — the only personally named figure in Jesus' parables

ἐβέβλητο

had been laid

Pluperf Pass Indic 3 Sg · βάλλω

main verb

→ pluperfect (settled prior state)

βάλλω: 'throw, lay'; the pluperfect passive 'had been laid/dumped' suggests helplessness

πρὸς

at

preposition + accusative (location)

πρὸς

τὸν

the

Accusative

article

πυλῶνα

gate

Accusative

object of *πρός*

πυλῶν: the gateway/porch of a great house

αὐτοῦ

his

Genitive

genitive of possession

εἰλκωμένος

covered with sores

Perf Pass Ptc · Nom Sg Masc · ἐλκώω

circumstantial ptc. (condition)

→ resultative perfect (ulcerated state)

ἐλκώω: 'cause sores, ulcerate' — perfect
'having been ulcerated, full of sores'

21 καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν ψιχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου· ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἐπέλειχον τὰ ἔλκη αὐτοῦ.

and longing to be fed from the crumbs that fell from the rich man's table; but even the dogs would come and lick his sores.

CONTINUATION (THE BEGGAR'S PLIGHT) **καὶ** His craving for table-scraps and the dogs licking his sores deepen the pathos — and the rich man's neglect, since the food was at hand.

καὶ

and

connective

ἐπιθυμῶν

longing

Pres Act Ptc · Nom Sg Masc · ἐπιθυμέω

circumstantial ptc. (continuing description)

→ imperfective (ongoing craving)

ἐπιθυμέω: 'desire, long for'

χορτασθῆναι

to be fed

Aor Pass Infin · χορτάζω

complementary infinitive

→ aorist infinitive

χορτάζω: 'feed, fill, satisfy with food'

ἀπὸ

from

preposition + genitive (source)

ἀπό

τῶν

the

Genitive

article

ψιχίων

crumbs

Genitive

object of *ἀπό*

ψιχίον: 'little morsel, crumb' (diminutive)

τῶν

the

Genitive

article (with ptc.)

πιπτόντων

that fell

Pres Act Ptc · Gen Pl Neut · πίπτω

attributive ptc.

→ imperfective (habitual)

πίπτω: 'fall'

ἀπὸ

from

preposition + genitive

ἀπό

τῆς

the

Genitive

article

τραπέζης

table

Genitive

object of ἀπό

τράπεζα: table

τοῦ

of the

Genitive

article

πλουσίου

rich man

Genitive

genitive of possession (substantival adj.)

πλούσιος

ἀλλὰ

but

adversative connective

ἀλλά

καὶ

even

adverbial (ascensive)

καί: 'even'

οἱ

the

Nominative

article

κύνες

dogs

Nominative

subject

κύων: dog — unclean scavengers

ἐρχόμενοι

coming

Pres Mid/Pass Ptc · Nom Pl Masc · ἔρχομαι

circumstantial ptc. (attendant)

→ imperfective

ἔρχομαι

ἐπέλειχον

would lick

Impf Act Indic 3 Pl · ἐπιλείχω

main verb

→ customary/iterative imperfect

ἐπιλείχω: 'lick over' (NT hapax)

τὰ

the

Accusative

article

ἔλκη

sores

Accusative

direct object

ἔλκος: sore, ulcer

αὐτοῦ

his

Genitive

genitive of possession

22 ἐγένετο δὲ ἀποθανεῖν τὸν πτωχὸν καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον Ἀβραάμ· ἀπέθανεν δὲ καὶ ὁ πλούσιος καὶ ἐτάφη.

And it happened that the poor man died and was carried by the angels to Abraham's bosom; and the rich man also died and was buried.

TURNING POINT (BOTH DIE) **δέ** Death reverses the scene: the beggar is escorted by angels to Abraham's bosom (the place of honor at the eschatological banquet), the rich man merely 'buried.'

<p>ἐγένετο it happened Aor Mid Indic 3 Sg · γίνομαι main verb (impersonal) → constative aorist γίνομαι: Septuagintal ἐγένετο framing</p>	<p>δὲ and connective</p>	<p>ἀποθανεῖν died Aor Act Infin · ἀποθνήσκω infinitive (subject of ἐγένετο) → aorist infinitive ἀποθνήσκω: 'die'</p>	<p>τὸν the Accusative article</p>
<p>πτωχὸν poor man Accusative accusative subject of infinitive πτωχός</p>	<p>καὶ and connective</p>	<p>ἀπενεχθῆναι was carried Aor Pass Infin · ἀποφέρω infinitive (subject of ἐγένετο) → aorist infinitive (passive) ἀποφέρω: 'carry away, bear off'</p>	<p>αὐτὸν him Accusative accusative subject of infinitive</p>
<p>ὑπὸ by preposition + genitive (agency) ὑπό</p>	<p>τῶν the Genitive article</p>	<p>ἀγγέλων angels Genitive genitive of agency ἄγγελος: angel, messenger</p>	<p>εἰς to preposition + accusative (goal) εἰς</p>

<p>τὸν the Accusative article</p>	<p>κόλπον bosom Accusative object of εἰς κόλπος: 'bosom, lap' — the place of honor reclining beside Abraham at the feast</p>	<p>Ἀβραάμ of Abraham Genitive genitive of relationship (proper name, indeclinable form) Ἀβραάμ: the patriarch; the indeclinable Hebrew name here functions as a genitive</p>	<p>ἀπέθανεν died Aor Act Indic 3 Sg · ἀποθνήσκω main verb → constative aorist ἀποθνήσκω</p>
<p>δὲ and connective</p>	<p>καὶ also adverbial (additive) καί</p>	<p>ὁ the Nominative article</p>	<p>πλούσιος rich man Nominative subject πλούσιος</p>
<p>καὶ and connective</p>	<p>ἐτάφη was buried Aor Pass Indic 3 Sg · θάπτω main verb → constative aorist (passive) θάπτω: 'bury' — the rich man gets a burial but no angelic escort</p>		

23 καὶ ἐν τῷ ᾅδῃ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν βασάνοις, ὄρᾳ Ἀβραάμ ἀπὸ μακρόθεν καὶ Λάζαρον ἐν τοῖς κόλποις αὐτοῦ.

And in Hades, lifting up his eyes, being in torment, he sees Abraham far off and Lazarus in his bosom.

REVERSAL SCENE IN THE AFTERLIFE **καί** The reversal is now fully drawn: the rich man in Hades torments, the beggar at rest in Abraham's bosom — and the rich man can see across the gulf.

καὶ
and
connective

ἐν
in
preposition + dative (location)
| ἐν

τῷ
the
Dative
article

ἄδη
Hades
Dative
object of ἐν (location)
| ἄδης: Hades, the realm of the dead; here the place of the wicked's torment (cf. Heb. Sheol)

ἐπάρας
having lifted up
Aor Act Ptc · Nom Sg Masc · ἐπαίρω
circumstantial ptc. (temporal)
→ antecedent aorist
| ἐπαίρω: 'lift up' (the eyes)

τούς
the
Accusative
article

ὀφθαλμούς
eyes
Accusative
object of ptc.
| ὀφθαλμός: eye

αὐτοῦ
his
Genitive
genitive of possession

ὑπάρχων
being
Pres Act Ptc · Nom Sg Masc · ὑπάρχω
circumstantial ptc. (concessive/circumstantial)
→ imperfective (ongoing state)
| ὑπάρχω: 'be, exist (in a state)'

ἐν
in
preposition + dative

βασάνοις
torment
Dative
object of ἐν (state)
| βάσανος: 'torture, torment' (orig. the touchstone for testing metals)

ὁρᾷ
he sees
Pres Act Indic 3 Sg · ὁράω
main verb
→ historic/vivid present
| ὁράω

Ἀβραάμ
Abraham
Accusative
direct object (proper name, indeclinable form)
| Ἀβραάμ: the patriarch as object of ὁρᾷ

ἀπὸ
from
preposition + genitive
| ἀπὸ

μακρόθεν
afar
adverb (ἀπὸ μακρόθεν = far off)
| μακρόθεν: 'from afar'

καὶ
and
connective

Λάζαρον

Lazarus

Accusative

direct object

Λάζαρος

ἐν

in

preposition + dative

τοῖς

the

Dative

article

κόλποις

bosom

Dative

object of ἐν

κόλπος: the place of honor at the patriarch's side

αὐτοῦ

his

Genitive

genitive of possession (Abraham's)

24 καὶ αὐτὸς φωνήσας εἶπεν· Πάτερ Ἀβραάμ, ἐλέησόν με καὶ πέμψον Λάζαρον ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος καὶ καταψύξῃ τὴν γλῶσσάν μου, ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ.

And he called out and said: Father Abraham, have mercy on me and send Lazarus to dip the tip of his finger in water and cool my tongue, for I am in anguish in this flame.

FIRST PLEA (DIALOGUE) **καὶ** The rich man, still presuming on patronage, addresses Abraham as 'father' and asks that Lazarus — whom he ignored — be sent to relieve him.

καὶ

and

connective

αὐτὸς

he

Nominative

subject (emphatic)

αὐτός

φωνήσας

calling out

Aor Act Ptc · Nom Sg Masc · φωνέω

circumstantial ptc. (attendant)

→ coincident aorist

φωνέω: 'call out, cry'

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

Πάτερ

Father

Vocative

vocative of address

πατήρ: 'father' — claiming descent from Abraham

Ἀβραάμ

Abraham

Vocative

vocative (apposition; proper name, indeclinable form)

Ἀβραάμ: addressed in the vocative

ἐλέησον

have mercy on

Aor Act Impv 2 Sg · ἐλεέω

imperative (entreaty)

→ aorist imperative

ἐλεέω: 'show mercy, pity'

με

me

Accusative

direct object

καὶ

and

connective

πέμψον

send

Aor Act Impv 2 Sg · πέμπω

imperative (entreaty)

→ aorist imperative

πέμπω: 'send'

Λάζαρον

Lazarus

Accusative

direct object

Λάζαρος

ἵνα

to

purpose conjunction

ἵνα

βάψη

he may dip

Aor Act Subj 3 Sg · βάπτω

subjunctive (purpose)

→ aorist subjunctive

βάπτω: 'dip'

τὸ

the

Accusative

article

ἄκρον

tip

Accusative

direct object

ἄκρον: 'tip, end'

τοῦ

of the

Genitive

article

δακτύλου

finger

Genitive

partitive/possessive genitive

δάκτυλος: finger

αὐτοῦ

his

Genitive

genitive of possession

ὕδατος

in water

Genitive

genitive (of material/content with βάψη)

ὕδωρ: water — a single drop is all he begs

καὶ

and

connective

<p>καταψύξη may cool Aor Act Subj 3 Sg · καταψύχω <i>subjunctive (purpose)</i> → aorist subjunctive καταψύχω: 'cool, refresh' (NT hapax)</p>	<p>τήν the Accusative <i>article</i></p>	<p>γλῶσσάν tongue Accusative <i>direct object</i> γλῶσσα: tongue</p>	<p>μου my Genitive <i>genitive of possession</i></p>
<p>ὅτι for <i>causal conjunction</i> ὅτι</p>	<p>ὀδυνῶμαι I am in anguish Pres Mid/Pass Indic 1 Sg · ὀδυνάομαι <i>main verb</i> → imperfective present ὀδυνάομαι: 'suffer pain, be in anguish'</p>	<p>ἐν in <i>preposition + dative</i></p>	<p>τῇ the Dative <i>article</i></p>
<p>φλογί flame Dative <i>object of ἐν</i> φλόξ: flame</p>	<p>ταύτη this Dative <i>demonstrative</i></p>		

25 εἶπεν δὲ Ἀβραάμ· Τέκνον, μνήσθητι ὅτι ἀπέλαβες τὰ ἀγαθὰ σου ἐν τῇ ζωῇ σου, καὶ Λάζαρος ὁμοίως τὰ κακά· νῦν δὲ ὧδε παρακαλεῖται σὺ δὲ ὀδυνᾶσαι.

But Abraham said: Child, remember that you received your good things in your lifetime, and Lazarus likewise the bad things; but now here he is comforted, and you are in anguish.

ABRAHAM'S FIRST ANSWER **δέ** The ground of the refusal: the great reversal. Each received his portion in life; now the comfort and the anguish are exchanged.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

δὲ

but

connective

Ἀβραάμ

Abraham

Nominative

subject (proper name, indeclinable form)

| Ἀβραάμ: the patriarch as speaker

Τέκνον

Child

Vocative

vocative of address

| τέκνον: 'child' — Abraham grants the kinship claim, yet it cannot help

μνήσθητι

remember

Aor Pass Impv 2 Sg · μιμνήσκομαι

imperative

→ aorist imperative

| μιμνήσκομαι: 'remember, call to mind'

ὅτι

that

content conjunction

| ὅτι

ἀπέλαβες

you received in full

Aor Act Indic 2 Sg · ἀπολαμβάνω

verb of ὅτι-clause

→ constative aorist

| ἀπολαμβάνω: 'receive back, receive in full'
— the ἀπό- suggests payment received as one's due

τὰ

the

Accusative

article

ἀγαθά

good things

Accusative

direct object (substantival adj.)

| ἀγαθός: 'good things' — earthly goods

σου

your

Genitive

genitive of possession

ἐν

in

preposition + dative

τῇ

the

Dative

article

ζωῆ

lifetime

Dative

object of ἐν (temporal)

| ζωή: life

σου

your

Genitive

genitive of possession

καὶ

and

connective

Λάζαρος

Lazarus

Nominative

subject (with verbal ellipsis 'received')

| Λάζαρος

<p>ὁμοίως likewise adverb ὁμοίως: 'likewise'</p>	<p>τὰ the Accusative article</p>	<p>κακά bad things Accusative direct object (substantival adj.) κακός: 'bad things, evils'</p>	<p>νῦν now temporal adverb νῦν</p>
<p>δὲ but adversative connective δέ</p>	<p>ἔδωκε here adverb of place ἔδωκε: 'here'</p>	<p>παρακαλεῖται he is comforted Pres Mid/Pass Indic 3 Sg · παρακαλέω main verb → imperfective present (passive) παρακαλέω: 'comfort, console'</p>	<p>σύ you Nominative subject (emphatic) σύ</p>
<p>δὲ but adversative connective δέ</p>	<p>ὀδυνᾶσαι are in anguish Pres Mid/Pass Indic 2 Sg · ὀδυνάομαι main verb → imperfective present ὀδυνάομαι</p>		

26 καὶ ἐν πᾶσι τούτοις μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστήρικται, ὅπως οἱ θέλοντες διαβῆναι ἔνθεν πρὸς ὑμᾶς μὴ δύνωνται, μηδὲ ἐκεῖθεν πρὸς ἡμᾶς διαπερῶσιν.

And besides all this, between us and you a great chasm has been fixed, so that those who wish to cross over from here to you cannot, nor may they cross from there to us.

ABRAHAM'S SECOND GROUND (THE FIXED CHASM) **καί** Beyond the reversal lies irreversibility: a fixed, uncrossable chasm makes the relief impossible — the destinies are sealed.

καὶ
and
connective

ἐν
in
preposition + dative (ἐν πᾶσι τούτοις = besides all this)
| ἐν

πᾶσι
all
Dative
adjective
| πᾶς

τούτοις
these things
Dative
demonstrative (object of ἐν)
| οὗτος

μεταξὺ
between
improper preposition + genitive
| μεταξύ: 'between'

ἡμῶν
us
Genitive
object of μεταξύ

καὶ
and
connective

ὕμῶν
you
Genitive
object of μεταξύ

χάσμα
chasm
Nominative
subject
| χάσμα: 'chasm, gulf' (NT hapax)

μέγα
great
Nominative
attributive adj.
| μέγας: 'great, large'

ἑστήρικται
has been fixed
Perf Pass Indic 3 Sg · στηρίζω
main verb
→ resultative perfect (settled state)
| στηρίζω: 'fix firmly, establish' — the perfect stresses the permanent, fixed condition

ὥτως
so that
purpose/result conjunction
| ὥτως

οἱ
the ones
Nominative
article (substantizing ptc.)

θέλοντες
who wish
Pres Act Ptc · Nom Pl Masc · θέλω
substantival ptc. (subject)
→ imperfective
| θέλω: 'wish, want'

διαβῆναι
to cross over
Aor Act Infin · διαβαίνω
complementary infinitive
→ aorist infinitive
| διαβαίνω: 'cross over'

ἔνθεν
from here
adverb of place
| ἔνθεν: 'hence, from here'

πρὸς

to

preposition + accusative

| πρὸς

ὑμᾶς

you

Accusative

object of πρὸς

μὴ

not

negative (with subjunctive)

| μὴ

δύνωνται

are able

Pres Mid/Pass Subj 3 Pl · δύναμαι

subjunctive (purpose clause)

→ imperfective subjunctive

| δύναμαι

μηδὲ

nor

negative connective

| μηδέ: 'and not, nor'

ἐκεῖθεν

from there

adverb of place

| ἐκεῖθεν: 'thence, from there'

πρὸς

to

preposition + accusative

| πρὸς

ἡμᾶς

us

Accusative

object of πρὸς

διαπερῶσιν

may cross

Pres Act Subj 3 Pl · διαπεράω

subjunctive (purpose clause)

→ imperfective subjunctive

| διαπεράω: 'cross over, pass through'

27 εἶπεν δέ· Ἐρωτῶ σε οὖν, πάτερ, ἵνα πέμψῃς αὐτὸν εἰς τὸν οἶκον τοῦ πατρὸς μου,

| And he said: Then I beg you, father, to send him to my father's house,

| SECOND PLEA (DIALOGUE) **δέ** Failing relief for himself, the rich man turns to a second request: a warning mission to his living family.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

δέ

and

connective

Ἔρωτῶ

I beg

Pres Act Indic 1 Sg · ἐρωτάω

main verb

→ imperfective present

ἐρωτάω: 'ask, request, beg'

σε

you

Accusative

direct object

οὖν

then

inferential connective

οὖν

πάτερ

father

Vocative

vocative of address

πατήρ

ἵνα

to

content/object conjunction (after ἐρωτῶ)

ἵνα

πέμψης

you would send

Aor Act Subj 2 Sg · πέμπω

subjunctive (object clause)

→ aorist subjunctive

πέμπω

αὐτόν

him

Accusative

direct object (Lazarus)

εἰς

to

preposition + accusative (goal)

εἰς

τόν

the

Accusative

article

οἶκον

house

Accusative

object of εἰς

οἶκος

τοῦ

of the

Genitive

article

πατρός

father

Genitive

genitive of relationship

πατήρ

μου

my

Genitive

genitive of possession

28 ἔχω γὰρ πέντε ἀδελφούς, ὅπως διαμαρτύρηται αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τὸν τόπον τοῦτον τῆς βασάνου.

for I have five brothers, so that he may warn them, lest they too come into this place of torment.

GROUND OF THE SECOND PLEA γάρ The motive: five surviving brothers who, unwarned, will share his fate; he wants a returning witness to make them repent.

<p>ἔχω I have Pres Act Indic 1 Sg · ἔχω <i>main verb</i> → stative present ἔχω</p>	<p>γάρ for <i>causal connective</i> γάρ</p>	<p>Πέντε five <i>numeral modifying ἀδελφούς</i> πέντε (indecl. numeral)</p>	<p>ἀδελφούς brothers Accusative <i>direct object</i> ἀδελφός; brother</p>
<p>ὅπως so that <i>purpose conjunction</i> ὅπως</p>	<p>διαμαρτύρηται he may warn Pres Mid/Pass Subj 3 Sg · διαμαρτύρομαι <i>subjunctive (purpose)</i> → imperfective subjunctive διαμαρτύρομαι: 'testify solemnly, warn, charge'</p>	<p>αὐτοῖς them Dative <i>indirect object</i></p>	<p>ἵνα lest <i>negative purpose conjunction (ἵνα μὴ)</i> ἵνα</p>
<p>μὴ not <i>negative</i> μὴ</p>	<p>καὶ also <i>adverbial (additive)</i> καί: 'too'</p>	<p>αὐτοὶ they Nominative <i>subject (emphatic)</i> αὐτός</p>	<p>ἔλθωσιν should come Aor Act Subj 3 Pl · ἔρχομαι <i>subjunctive (purpose)</i> → aorist subjunctive ἔρχομαι</p>

εἰς

into

preposition + accusative

| εἰς

τὸν

the

Accusative

article

τόπον

place

Accusative

object of εἰς

| τόπος; place

τοῦτον

this

Accusative

demonstrative

| οὗτος

τῆς

of the

Genitive

article

βασάνου

torment

Genitive

genitive of description

| βάσανος; torment

29 λέγει δὲ Ἀβραάμ· Ἔχουσι Μωϋσέα καὶ τοὺς προφήτας· ἀκουσάτωσαν αὐτῶν.

| But Abraham says: They have Moses and the Prophets; let them hear them.

ABRAHAM'S REPLY (SUFFICIENCY OF SCRIPTURE) **δέ** The decisive answer: the brothers already possess the sufficient revelation — Moses and the Prophets — and need only heed it.

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb

→ historic present

| λέγω

δὲ

but

connective

Ἀβραάμ

Abraham

Nominative

subject (proper name, indeclinable form)

| Ἀβραάμ

Ἔχουσι

they have

Pres Act Indic 3 Pl · ἔχω

main verb

→ stative present

| ἔχω

Μωϋσέα

Moses

Accusative

direct object (proper name)

Μωϋσῆς: Moses, by metonymy the Law

καὶ

and

connective

τούς

the

Accusative

article

προφήτας

Prophets

Accusative

direct object

προφήτης: 'Moses and the Prophets' = the Scriptures

ἀκουσάτωσαν

let them hear

Aor Act Impv 3 Pl · ἀκούω

third-person imperative

→ aorist imperative

ἀκούω: 'hear, heed' (with genitive of person)

αὐτῶν

them

Genitive

genitive object of ἀκουσάτωσαν

30 ὁ δὲ εἶπεν· Οὐχί, πάτερ Ἀβραάμ, ἀλλ' ἐάν τις ἀπὸ νεκρῶν πορευθῆ πρὸς αὐτοὺς μετανοήσουσιν.

And he said: No, father Abraham, but if someone from the dead goes to them, they will repent.

REJOINER (THIRD PLEA) **δέ** The rich man objects: Scripture is not enough; a resurrection-messenger would surely produce repentance.

ὁ

he

Nominative

subject (article as pronoun)

δὲ

and

connective

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

Οὐχί

No

emphatic negative

οὐχί: emphatic 'no!'

πάτερ

father

Vocative
vocative of address

πατήρ

Ἀβραάμ

Abraham

Vocative
vocative (apposition; proper name)

Ἀβραάμ

ἀλλ'

but

adversative connective

ἀλλά

ἐάν

if

conditional conjunction (3rd class)

ἐάν

τις

someone

Nominative
subject (indefinite)

τις

ἀπὸ

from

preposition + genitive (source)

ἀπό

νεκρῶν

the dead

Genitive
object of ἀπό (substantival adj.)

νεκρός: dead

πορευθῆ

should go

Aor Pass Subj 3 Sg · πορεύομαι

subjunctive (protasis)

→ aorist subjunctive

πορεύομαι: 'go, journey'

πρὸς

to

preposition + accusative

πρός

αὐτούς

them

Accusative
object of πρὸς

μετανοήσουσιν

they will repent

Fut Act Indic 3 Pl · μετανοέω

main verb (apodosis)

→ predictive future

μετανοέω: 'repent, change one's mind'

31 εἶπεν δὲ αὐτῷ· Εἰ Μωϋσέως καὶ τῶν προφητῶν οὐκ ἀκούουσιν, οὐδ' ἐάν τις ἐκ νεκρῶν ἀναστῆ πεισθήσονται.

But he said to him: If they do not hear Moses and the Prophets, neither will they be persuaded if someone rises from the dead.

CLOSING VERDICT **δέ** The parable's punch line: the obstinacy that ignores Scripture will not yield even to a resurrection — a pointed foreshadowing of the unbelief that will meet Jesus' own rising.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

δὲ

but

connective

αὐτῷ

to him

Dative

indirect object

εἰ

if

conditional conjunction (1st class)

εἰ

Μωϋσέως

Moses

Genitive

genitive object of ἀκούουσιν (proper name)

Μωϋσῆς: by metonymy the Law

καὶ

and

connective

τῶν

the

Genitive

article

προφητῶν

Prophets

Genitive

genitive object of ἀκούουσιν

προφήτης

οὐκ

not

negative

ἀκούουσιν

they hear

Pres Act Indic 3 Pl · ἀκούω

verb of protasis

→ imperfective present

ἀκούω: 'hear, heed'

οὐδ'

neither

negative connective

οὐδέ: 'not even, neither'

ἐάν

if

conditional conjunction (3rd class)

ἐάν

τις

someone

Nominative

subject (indefinite)

τις

ἐκ

from

preposition + genitive (source)

ἐκ

νεκρῶν

the dead

Genitive

object of ἐκ

νεκρός

ἀναστῆ

should rise

Aor Act Subj 3 Sg · ἀνίστημι

subjunctive (protasis)

→ aorist subjunctive

ἀνίστημι: 'rise, stand up' (intransitive aorist) — resurrection language

πειθήσονται

will they be persuaded

Fut Pass Indic 3 Pl · πείθω

main verb (apodosis)

→ predictive future (passive)

πείθω: 'persuade'; passive 'be persuaded, be convinced'

On the text. A few points of variation are passed over without a marginal note: at v.9 the editions divide between ἐκλίπη ('when it fails,' read here) and the second-person ἐκλίπητε ('when you fail'); at v.21 the phrase τῶν ψιγίων ('the crumbs') is read with the best text, some witnesses adding τῶν πιπτόντων / ἀπὸ τῆς τραπέζης from the Lukan parallel idiom; at v.25 ἀπέλαβες ('you received in full') is uniform; at v.26 the best text reads ἐν πᾶσι τούτοις ('in all these things'), some witnesses ἐπὶ πᾶσι. The loanword μαμωνᾶς (Aramaic māmōnā, 'wealth, money'; vv.9, 11, 13) is treated as a declinable nominal. Verse punctuation, paragraphing, and capitalization are editorial and conventional.

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.