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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

# The Gospel according to Luke, Chapter 17

ΚΑΤΑ ΛΟΥΚΑΝ ΙΖ΄

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 · 17:1–4

### Stumbling-blocks and forgiveness

To the disciples: occasions of stumbling must come, but woe to the one through whom they come — better a millstone and the sea than to trip one of these little ones (1–2); so watch yourselves — rebuke a sinning brother, and forgive the repentant, even seven times a day (3–4).

B · 17:5–6

### The apostles' request and the mustard-seed faith

The apostles ask the Lord to increase their faith (5); he answers that faith the size of a mustard seed could command this mulberry-tree to be uprooted and planted in the sea, and it would obey (6) — the issue is the presence of faith, not its quantity.

C · 17:7–10

### The unworthy servants

A parable against merit: no one thanks a slave for merely doing his assigned plowing and serving (7–9); so the disciples, having done all that was commanded, are to say, 'We are unworthy slaves; we have done only our duty' (10).

D · 17:11–19

### The ten lepers and the thankful Samaritan

On the way to Jerusalem, ten lepers cry for mercy; sent to the priests, they are cleansed as they go (11–14). Only one — a Samaritan — turns back, glorifying God and falling at Jesus' feet in thanks (15–16); Jesus marvels that only this foreigner returned to give glory to God (17–18) and tells him, 'your faith has saved you' (19).

E · 17:20–21

### The kingdom of God within/among you

Asked by Pharisees when the kingdom comes, Jesus answers that it does not come with observable signs to be tracked (20); for 'behold, the kingdom of God is within / among you' (21) — already present, not a spectacle to be charted.

F · 17:22–37

### The days of the Son of Man

To the disciples: you will long to see one of the days of the Son of Man and not see it (22); do not chase 'look here / look there,' for his coming will be sudden and universal as lightning, after his rejection (23–25). As in the days of Noah and of Lot — eating, marrying, buying, building, until destruction fell — so will the day of the Son of Man be revealed (26–30); on that day let no one turn back for possessions — remember Lot's wife (31–32). Whoever seeks to save his life will lose it (33); on that night two will be in one bed, two grinding, one taken and one left (34–35, 37b); and to the disciples' 'Where, Lord?' he answers, 'Where the body is, there the vultures will gather' (37).

1 Εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ· Ἀνένδεκτόν ἐστιν τοῦ τὰ σκάνδαλα μὴ ἐλθεῖν, πλὴν οὐαὶ δι' οὗ ἔρχεται·

And he said to his disciples, "It is impossible that occasions of stumbling should not come, but woe to the one through whom they come!"

DISCOURSE OPENING TO DISCIPLES **δέ** A new teaching block addressed to the disciples; δέ loosely transitions from chapter 16. The first word names the inevitability of stumbling-blocks and pronounces a woe on their agents.

## Εἶπεν

he said

Aor Act Indic 3 Sg · λέγω

*main verb*

→ aorist of the speech-event introducing the discourse

λέγω: say, speak.

## δὲ

and

*continuative conjunction*

## πρὸς

to

*preposition (+ acc., of address)*

## τοὺς

the

Accusative

*article*

## μαθητὰς

disciples

Accusative

*object of πρὸς*

μαθητής: disciple, learner, follower.

## αὐτοῦ

his

Genitive

*possessive genitive*

## Ἄνένδεκτόν

impossible

Nominative

*predicate adj. (impersonal ἔστιν)*

ἀνένδεκτος: inadmissible, impossible (NT hapax).

## ἐστίν

it is

Pres Act Indic 3 Sg · εἰμί

*impersonal verb*

→ present, stating a settled fact

εἰμί: be.

## τοῦ

that

Genitive

*article with articular infinitive (epexegetical)*

## τὰ

the

Accusative

*article*

## σκάνδαλα

occasions of stumbling

Accusative

*subject (acc.) of the infinitive*

σκάνδαλον: trap-stick, snare; figuratively an occasion of stumbling or sin, an enticement to apostasy.

## μὴ

not

*negative with infinitive*

## ἔλθειν

to come

Aor Act Inf · ἔρχομαι

*articular infinitive (subject of ἀνένδεκτον)*

→ aorist infinitive

ἔρχομαι: come, go.

## πλὴν

but

*adversative particle*

πλὴν: nevertheless, however, only.

## οὐαὶ

woe

*interjection of warning*

οὐαὶ: woe! (an exclamation of grief or denunciation).

## δι'

through

*preposition (+ gen., agency)*

διὰ (+ gen.): through, by means of.

οὗ

whom

Genitive

relative pron. (object of *διά*)

ἔρχεται

they come

Pres Mid Indic 3 Sg · ἔρχομαι

verb of relative clause

→ present, gnomic — the standing peril

ἔρχομαι: come.

## 2 λυσιτελεῖ αὐτῷ εἰ λίθος μυλικὸς περίκειται περὶ τὸν τράχηλον αὐτοῦ καὶ ἔρριπται εἰς τὴν θάλασσαν ἢ ἵνα σκανδαλίση τῶν μικρῶν τούτων ἓνα.

It would be better for him if a millstone were hung around his neck and he were cast into the sea than that he should cause one of these little ones to stumble.

INTENSIFICATION (A FORTIORI) ASYNDETON Asyndeton drives the warning home: drowning is preferable to leading a 'little one' astray. The impersonal λυσιτελεῖ frames a stark comparison.

λυσιτελεῖ

it is better

Pres Act Indic 3 Sg · λυσιτελέω

impersonal main verb

→ present, gnomic — states the abiding advantage

λυσιτελέω: it is advantageous, profitable, better (NT hapax).

αὐτῷ

for him

Dative

dative of advantage

εἰ

if

conjunction introducing the preferred case

εἰ: if.

λίθος

a stone

Nominative

subject

λίθος: stone.

## μυλικός

millstone

Nominative

attributive adj. with λίθος

μυλικός: belonging to a mill; λίθος μυλικός  
= a millstone (turned by a donkey).

## περίκειται

were hung

Pres Mid Indic 3 Sg · περίκειμαι

verb of *εἶ*-clause

→ present passive-sense, depicting the state

περίκειμαι: lie around, be placed around, be hung around.

## περὶ

around

preposition (+ acc.)

περὶ (+ acc.): around, about.

## τὸν

the

Accusative

article

## τράχηλον

neck

Accusative

object of *περὶ*

τράχηλος: neck, throat.

## αὐτοῦ

his

Genitive

possessive genitive

## καὶ

and

connective

## ἔρριπται

he were cast

Perf Pass Indic 3 Sg · ῥίπτω

verb of *εἶ*-clause (coordinate)

→ perfect passive; the settled result of being thrown

ῥίπτω: throw, cast, hurl.

## εἰς

into

preposition (+ acc.)

## τὴν

the

Accusative

article

## θάλασσαν

sea

Accusative

object of *εἰς*

θάλασσα: sea.

## ἢ

than

comparative particle (after *λυσιτελεῖ*)

ἢ: or, than.

## ἵνα

that

conjunction (epexegetic/result with *σκανδαλίση*)

ἵνα: that, in order that.

## σκανδαλίση

he should cause to stumble

Aor Act Subj 3 Sg · σκανδαλίζω

verb of *ἵνα*-clause

→ aorist subjunctive; the act to be avoided

σκανδαλίζω: cause to stumble, lead into sin or apostasy.

## τῶν

of the

Genitive

article (partitive)

## μικρῶν

little ones

Genitive

partitive genitive with *ἕνα*

μικρός: small, little; here the vulnerable, lowly disciple.

## τούτων

these

Genitive

demonstrative with μικρῶν

οὗτος; this.

## ἓνα

one

Accusative

direct object of σκανδαλίση

εἷς; one.

### 3 προσέχετε ἑαυτοῖς. ἔὰν ἀμάρτη ὁ ἀδελφός σου ἐπιτίμησον αὐτῷ, καὶ ἔὰν μετανοήσῃ ἄφες αὐτῷ.

Watch yourselves! If your brother sins, rebuke him; and if he repents, forgive him.

COMMAND AND CONDITIONAL PAIR ASYNDETON Asyndeton with an imperatival jolt ('watch yourselves'); two conditional clauses set rebuke and forgiveness in sequence.

## προσέχετε

watch

Pres Act Impvn 2 Pl · προσέχω

imperative

→ present imperative; ongoing vigilance

προσέχω: take heed, give attention;  
προσέχετε ἑαυτοῖς = 'watch yourselves!'

## ἑαυτοῖς

yourselves

Dative

reflexive (dat. with προσέχω)

ἑαυτοῦ: reflexive pronoun, 'oneself!'

## ἔὰν

if

conjunction (3rd-class condition)

ἔὰν: if (+ subj.).

## ἀμάρτη

sins

Aor Act Subj 3 Sg · ἀμαρτάνω

verb of protasis

→ aorist subjunctive; a particular offense

ἀμαρτάνω: sin, do wrong, miss the mark.

## ὁ

the

Nominative

article

## ἀδελφός

brother

Nominative

subject

ἀδελφός: brother; here a fellow disciple.

## σου

your

Genitive

possessive genitive

## ἐπιτίμησον

rebuke

Aor Act Impvn 2 Sg · ἐπιτιμάω

imperative (apodosis)

→ aorist imperative; decisive admonition

ἐπιτιμάω: rebuke, warn, censure.

**αὐτῷ**

him

Dative

dative object of ἐπιτίμησον

**καὶ**

and

connective

**ἐάν**

if

conjunction (3rd-class condition)

ἐάν: if (+ subj.).

**μετανοήση**

he repents

Aor Act Subj 3 Sg · μετανοέω

verb of protasis

→ aorist subjunctive; a decisive turn

μετανοέω: repent, change one's mind/heart.

**ἄφες**

forgive

Aor Act Impv 2 Sg · ἀφίημι

imperative (apodosis)

→ aorist imperative; grant release

ἀφίημι: let go, release, forgive.

**αὐτῷ**

him

Dative

dative object of ἄφες

#### 4 καὶ ἐάν ἐπτάκις τῆς ἡμέρας ἀμαρτήσῃ εἰς σέ καὶ ἐπτάκις ἐπιστρέψῃ πρὸς σέ λέγων· Μετανοῶ, ἀφήσεις αὐτῷ.

And if he sins against you seven times in the day, and turns to you seven times saying, 'I repent,' you shall forgive him.

EXTENSION OF THE FORGIVENESS COMMAND **καὶ** The forgiveness command is stretched to its limit — seven times a day — to exclude any ceiling on mercy toward the repentant.

**καὶ**

and

connective

**ἐάν**

if

conjunction (3rd-class condition)

ἐάν: if (+ subj.).

**ἐπτάκις**

seven times

adverb of frequency

ἐπτάκις: seven times.

**τῆς**

the

Genitive

article

## ἡμέρας

in the day

Genitive

*genitive of time (within which)*

ἡμέρα: day.

## ἁμαρτήση

he sins

Aor Act Subj 3 Sg · ἁμαρτάνω

*verb of protasis*

→ aorist subjunctive

ἁμαρτάνω: sin.

## εἰς

against

*preposition (+ acc., of offense)*

εἰς (+ acc.): into, against.

## σέ

you

Accusative

*object of εἰς*

σύ: you.

## καὶ

and

connective

## ἑπτάκις

seven times

*adverb of frequency*

ἑπτάκις: seven times.

## ἐπιστρέψη

he turns

Aor Act Subj 3 Sg · ἐπιστρέφω

*verb of protasis (coordinate)*

→ aorist subjunctive; turning back in repentance

ἐπιστρέφω: turn, turn back, return.

## πρὸς

to

*preposition (+ acc.)*

## σέ

you

Accusative

*object of πρὸς*

## λέγων

saying

Pres Act Ptc · Nom Sg Masc · λέγω

*circumstantial ptc. (manner)*

→ present; accompanying speech

λέγω: say.

## Μετανοῶ

I repent

Pres Act Indic 1 Sg · μετανοέω

*direct discourse*

→ present; the declared change of mind

μετανοέω: repent.

## ἀφήσεις

you shall forgive

Fut Act Indic 2 Sg · ἀφίημι

*main verb (apodosis)*

→ future with imperatival force — obligation, not mere prediction

ἀφίημι: forgive, release.

## αὐτῷ

him

Dative

*dative object of ἀφήσεις*

## 5 Καὶ εἶπαν οἱ ἀπόστολοι τῷ κυρίῳ· Πρόσθεσ ἡμῖν πίστιν.

And the apostles said to the Lord, "Increase our faith!"

THE APOSTLES' REQUEST **καί** The apostles respond to the demanding ethic of vv.1-4 with a plea about faith; their address τῷ κυρίῳ is Luke's reverent designation.

**Καὶ**  
and  
connective

**εἶπαν**  
said  
Aor Act Indic 3 Pl · λέγω  
main verb  
→ aorist of the request  
λέγω: say.

**οἱ**  
the  
Nominative  
article

**ἀπόστολοι**  
apostles  
Nominative  
subject  
ἀπόστολος: apostle, one sent.

**τῷ**  
the  
Dative  
article

**κυρίῳ**  
Lord  
Dative  
indirect object (dat. of address)  
κύριος: Lord, master — Luke's reverent title for Jesus.

**Πρόσθεσ**  
increase  
Aor Act Imprv 2 Sg · προστίθημι  
imperative (request)  
→ aorist imperative; 'add to' our faith  
προστίθημι: add, add to, increase.

**ἡμῖν**  
to us / our  
Dative  
dative of advantage  
ἐγώ: I/we.

**πίστιν**  
faith  
Accusative  
direct object of Πρόσθεσ

πίστις: faith, trust, faithfulness.

6 εἶπεν δὲ ὁ κύριος· Εἰ ἔχετε πίστιν ὡς κόκκον σινάπεως, ἐλέγετε ἂν τῇ συκαμίνῳ ταύτῃ· Ἐκριζώθητι καὶ φυτεύθητι ἐν τῇ θαλάσῃ· καὶ ὑπήκουσεν ἂν ὑμῖν.

And the Lord said, "If you had faith like a grain of mustard seed, you would say to this mulberry tree, 'Be uprooted and planted in the sea,' and it would obey you.

THE LORD'S ANSWER **δέ** Jesus redirects from quantity to reality: even mustard-seed faith would accomplish the impossible. The conditional is mixed (present 'if you have' with imperfect apodosis).

<p><b>εἶπεν</b> said Aor Act Indic 3 Sg · λέγω <i>main verb</i> → aorist of the reply   λέγω: say.</p>	<p><b>δέ</b> and <i>continuative conjunction</i></p>	<p><b>ὁ</b> the Nominative <i>article</i></p>	<p><b>κύριος</b> Lord Nominative <i>subject</i>   κύριος: Lord.</p>
<p><b>Εἰ</b> if <i>conjunction (2nd-class/contrary-to-fact-leaning condition)</i>   εἰ: if.</p>	<p><b>ἔχετε</b> you had Pres Act Indic 2 Pl · ἔχω <i>verb of protasis</i> → present indicative in a condition implying they lack it   ἔχω: have, hold.</p>	<p><b>πίστιν</b> faith Accusative <i>direct object</i>   πίστις: faith.</p>	<p><b>ὡς</b> like <i>comparative particle</i>   ὡς: as, like.</p>
<p><b>κόκκον</b> a grain Accusative <i>object of comparison (acc.)</i>   κόκκος: seed, grain, kernel.</p>	<p><b>σινάπεως</b> of mustard Genitive <i>genitive of source/material</i>   σίναπι: mustard (plant), proverbial for the smallest seed.</p>	<p><b>ἐλέγετε</b> you would say Impf Act Indic 2 Pl · λέγω <i>apodosis with ἂν</i> → imperfect + ἂν; potential/contrary-to-present   λέγω: say.</p>	<p><b>ἂν</b> would <i>modal particle (with ἐλέγετε)</i>   ἂν: marks contingency/potentiality.</p>

τῆ

the

Dative

article

συκαμίνω

mulberry tree

Dative

dative object of ἐλέγετε (address)

συκάμινος: mulberry tree (black mulberry), deep-rooted (NT hapax).

ταύτη

this

Dative

demonstrative with συκαμίνω

οὗτος: this.

Ἐκριζώθητι

be uprooted

Aor Pass Impv 2 Sg · ἐκριζώω

imperative (direct discourse)

→ aorist passive imperative; commanded uprooting

ἐκριζώω: uproot, pull up by the roots.

καὶ

and

connective

φυτεύθητι

be planted

Aor Pass Impv 2 Sg · φυτεύω

imperative (direct discourse)

→ aorist passive imperative

φυτεύω: plant.

ἐν

in

preposition (+ dat.)

τῆ

the

Dative

article

θαλάσση

sea

Dative

object of ἐν

θάλασσα: sea.

καὶ

and

connective

ὑπήκουσεν

it would obey

Aor Act Indic 3 Sg · ὑπακούω

apodosis with ἄν

→ aorist + ἄν; potential result

ὑπακούω: obey, listen to, heed.

ἄν

would

modal particle (with ὑπήκουσεν)

ἄν: marks potentiality.

ὑμῖν

you

Dative

dative object of ὑπήκουσεν

σύ: you.

7 Τίς δὲ ἐξ ὑμῶν δοῦλον ἔχων ἀροτριῶντα ἢ ποιμαίνοντα, ὃς εἰσελθόντι ἐκ τοῦ ἀγροῦ ἐρεῖ αὐτῷ· Εὐθέως παρελθὼν ἀνάπεσε,

Now which of you, having a slave plowing or keeping sheep, will say to him when he has come in from the field, 'Come at once and recline at table'?

PARABLE OF THE UNWORTHY SERVANTS — OPENING QUESTION **δέ** A rhetorical 'which of you?' introduces the parable; the expected answer is 'no one.' The master does not wait on his returning slave.

**Τίς**

which

Nominative

interrogative pron. (subject)

τίς: who? which?

**δὲ**

now

continuative conjunction

**ἐξ**

of

preposition (+ gen., partitive)

ἐκ: out of, from.

**ὑμῶν**

you

Genitive

partitive genitive

σύ: you.

**δοῦλον**

a slave

Accusative

object of ἔχων

δοῦλος: slave, bondservant.

**ἔχων**

having

Pres Act Ptc · Nom Sg Masc · ἔχω

circumstantial ptc. modifying τίς

→ present; ongoing ownership

ἔχω: have.

**ἀροτριῶντα**

plowing

Pres Act Ptc · Acc Sg Masc · ἀροτριάω

ptc. modifying δοῦλον (complement)

→ present; the slave's field-work

ἀροτριάω: plow.

**ἢ**

or

disjunctive particle

ἢ: or.

**ποιμαίνοντα**

keeping sheep

Pres Act Ptc · Acc Sg Masc · ποιμαίνω

ptc. modifying δοῦλον (complement)

→ present; tending the flock

ποιμαίνω: shepherd, tend, herd.

**ὃς**

who

Nominative

relative pron. (subject of ἐρεῖ)

ὃς: who, which.

**εἰσελθόντι**

when he has come in

Aor Act Ptc · Dat Sg Masc · εἰσέρχομαι

circumstantial ptc. (temporal), agreeing with αὐτῷ

→ aorist; on his coming in

εἰσέρχομαι: come in, enter.

**ἐκ**

from

preposition (+ gen.)

ἐκ: out of, from.

<p><b>τοῦ</b> the Genitive article</p>	<p><b>ἀγροῦ</b> field Genitive <i>object of ἐκ</i>   ἀγρός: field, countryside.</p>	<p><b>ἔρεῖ</b> will say Fut Act Indic 3 Sg · λέγω <i>verb of relative clause</i> → future; the hypothetical response   λέγω/ἔρω: say, will say.</p>	<p><b>αὐτῷ</b> to him Dative <i>indirect object</i></p>
<p><b>Εὐθέως</b> at once <i>adverb of time</i>   εὐθέως: immediately, at once.</p>	<p><b>παρελθὼν</b> come Aor Act Ptc · Nom Sg Masc · παρέρχομαι <i>attendant-circumstance ptc.</i> → aorist; 'come along' and recline   παρέρχομαι: pass by, come up/along.</p>	<p><b>ἀνάπεσε</b> recline at table Aor Act Impr 2 Sg · ἀναπίπτω <i>imperative (direct discourse)</i> → aorist imperative; the unlikely invitation   ἀναπίπτω: recline (to eat), lie back at table.</p>	

8 ἄλλ' οὐχὶ ἔρεῖ αὐτῷ· Ἐτοίμασον τί δειπνήσω, καὶ περιζωσάμενος διακόνει μοι ἕως φάγω καὶ πίω, καὶ μετὰ ταῦτα φάγεσαι καὶ πίεσαι σύ;

Will he not rather say to him, 'Prepare something for me to eat, and gird yourself and serve me while I eat and drink, and afterward you shall eat and drink'?

THE EXPECTED MASTER'S RESPONSE **ἀλλά** ἄλλ' οὐχὶ presses the obvious answer: the master is served first; the slave eats afterward. The order of priority makes the point of vv.9-10.

<p><b>ἄλλ'</b> rather <i>adversative conjunction</i>   ἀλλά: but, rather.</p>	<p><b>οὐχὶ</b> not <i>negative expecting affirmative answer</i>   οὐχί: not (emphatic); in questions expects 'yes!'</p>	<p><b>ἔρεῖ</b> will he say Fut Act Indic 3 Sg · λέγω <i>main verb (question)</i> → future; the expected response   λέγω/ἔρω: say.</p>	<p><b>αὐτῷ</b> to him Dative <i>indirect object</i></p>
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## Ἐτοίμασον

prepare

Aor Act Impv 2 Sg · ἐτοιμάζω

*imperative (direct discourse)*

→ aorist imperative; the command on returning

ἐτοιμάζω: prepare, make ready.

## τί

something

Accusative

*indefinite/interrogative obj. ('what I may dine on')*

τις/τί: something, what.

## δειπνήσω

I may eat

Aor Act Subj 1 Sg · δειπνέω

*deliberative subj. in indirect question*

→ aorist subjunctive; 'what I am to dine on'

δειπνέω: dine, eat (the main meal).

## καὶ

and

*connective*

## περιζωσάμενος

having girded yourself

Aor Mid Ptc · Nom Sg Masc · περιζώννυμι

*attendant-circumstance ptc.*

→ aorist middle; gird up for service

περιζώννυμι: gird oneself, tuck up one's robe for work/service.

## διακόνει

serve

Pres Act Impv 2 Sg · διακονέω

*imperative*

→ present imperative; ongoing waiting at table

διακονέω: serve, wait on, minister.

## μοι

me

Dative

*dative object of διακόνει*

ἐγώ: I, me.

## ἕως

while

*conjunction (temporal)*

ἕως: until, while.

## φάγω

I eat

Aor Act Subj 1 Sg · ἐσθίω

*verb of ἕως-clause*

→ aorist subjunctive

ἐσθίω: eat.

## καὶ

and

*connective*

## πίω

drink

Aor Act Subj 1 Sg · πίνω

*verb of ἕως-clause*

→ aorist subjunctive

πίνω: drink.

## καὶ

and

*connective*

## μετά

after

*preposition (+ acc.)*

μετά (+ acc.): after.

## ταῦτα

these things

Accusative

*object of μετά*

οὗτος: this.

## φάγεσαι

you shall eat

Fut Mid Indic 2 Sg · ἐσθίω

*verb (direct discourse)*

→ future; the slave's deferred meal

ἐσθίω: eat.

## καὶ

and

*connective*

**πίεσαι**

drink

Fut Mid Indic 2 Sg · πίνω

verb (direct discourse)

→ future

πίνω: drink.

**σύ**

you

Nominative

emphatic subject pron.

σύ: you (emphatic, contrasting slave with master).

## 9 μὴ ἔχει χάριν τῷ δούλῳ ὅτι ἐποίησεν τὰ διαταχθέντα;

Does he thank the slave because he did what was commanded?

RHETORICAL QUESTION (NO THANKS OWED) ASYNDETON μὴ expects a negative answer: no thanks are owed for the mere performance of duty. The best text omits the following οὐ δοκῶ ('I think not!').

**μὴ**

not

interrogative negative (expects 'no')

μὴ: not; in questions expecting a negative answer.

**ἔχει**

does he have

Pres Act Indic 3 Sg · ἔχω

main verb (question)

→ present; ἔχει χάριν = 'has gratitude toward / thanks'

ἔχω: have; ἔχειν χάριν τινί = to be grateful to, to thank.

**χάριν**

thanks

Accusative

direct object of ἔχει

χάρις: grace, favor, thanks; ἔχειν χάριν = feel/express gratitude.

**τῷ**

the

Dative

article

**δούλῳ**

slave

Dative

dative (recipient of thanks)

δοῦλος: slave.

**ὅτι**

because

causal conjunction

ὅτι: that, because.

**ἐποίησεν**

he did

Aor Act Indic 3 Sg · ποιέω

verb of causal clause

→ aorist; the completed obedience

ποιέω: do, make.

**τὰ**

the things

Accusative

article (substantizing the ptc.)

## διαταχθέντα

commanded

Aor Pass Ptc · Acc Pl Neut · διατάσσω

*substantival ptc. (object of ἐποίησεν)*

→ aorist passive; 'the things that were ordered'

διατάσσω: command, order, arrange.

## 10 οὕτως καὶ ὑμεῖς, ὅταν ποιήσητε πάντα τὰ διαταχθέντα ὑμῖν, λέγετε ὅτι Δοῦλοι ἀχρεῖοί ἐσμεν, ὃ ὠφείλομεν ποιῆσαι πεποιθήκαμεν.

So you also, when you have done all that was commanded you, say, 'We are unworthy slaves; we have done only what was our duty.'

APPLICATION OF THE PARABLE **ASYNDETON** οὕτως καὶ ὑμεῖς applies the parable: even full obedience earns no claim on God; the disciple's posture is that of the 'unworthy slave.'

### οὕτως

so

*adverb (comparison)*

οὕτως: thus, in this way.

### καὶ

also

*adjunctive adverb*

καί: also, even.

### ὑμεῖς

you

*Nominative*

*emphatic subject pron.*

σύ: you (pl.).

### ὅταν

when

*temporal conjunction (+ subj.)*

ὅταν: whenever, when.

### ποιήσητε

you have done

Aor Act Subj 2 Pl · ποιέω

*verb of ὅταν-clause*

→ aorist subjunctive; completed performance

ποιέω: do.

### πάντα

all

*Accusative*

*adjective with τὰ διαταχθέντα*

πᾶς: all, every.

### τὰ

the things

*Accusative*

*article*

### διαταχθέντα

commanded

Aor Pass Ptc · Acc Pl Neut · διατάσσω

*substantival ptc. (object of ποιήσητε)*

→ aorist passive

διατάσσω: command, order.

<p><b>ὕμῖν</b> you Dative <i>dative of indirect obj. (with διαταχθέντα)</i>   σύ: you.</p>	<p><b>λέγετε</b> say Pres Act Impv 2 Pl · λέγω <i>imperative (apodosis)</i> → present imperative; the habitual confession   λέγω: say.</p>	<p><b>ὅτι</b> that <i>recitative ὅτι (introducing direct speech)</i>   ὅτι: that (here marks quotation).</p>	<p><b>Δοῦλοι</b> slaves Nominative <i>predicate nominative</i>   δοῦλος: slave.</p>
<p><b>ἀχρεῖοί</b> unworthy Nominative <i>predicate adj. with Δοῦλοι</i>   ἀχρεῖος: useless, unworthy, undeserving of reward (here: 'with no claim').</p>	<p><b>ἐσμεν</b> we are Pres Act Indic 1 Pl · εἰμί <i>copula</i> → present; the abiding self-assessment   εἰμί: be.</p>	<p><b>ὃ</b> what Accusative <i>relative pron. (object of πεποιήκαμεν)</i>   ὅς: who, which, what.</p>	<p><b>ὠφείλομεν</b> we were obligated Impf Act Indic 1 Pl · ὀφείλω <i>verb of relative clause</i> → imperfect; the standing obligation   ὀφείλω: owe, be obligated, ought.</p>
<p><b>ποιῆσαι</b> to do Aor Act Inf · ποιέω <i>complementary infinitive (with ὠφείλομεν)</i> → aorist infinitive   ποιέω: do.</p>	<p><b>πεποιήκαμεν</b> we have done Perf Act Indic 1 Pl · ποιέω <i>main verb of the confession</i> → perfect; the duty accomplished and standing   ποιέω: do.</p>		

## 11 Καὶ ἐγένετο ἐν τῷ πορεύεσθαι εἰς Ἱερουσαλήμ καὶ αὐτὸς διήρχετο διὰ μέσον Σαμαρείας καὶ Γαλιλαίας.

And it happened, as he was journeying to Jerusalem, that he was passing along between Samaria and Galilee.

SCENE-SETTING FOR THE HEALING OF THE LEPERS **καί** A Lukan travel-notice (καὶ ἐγένετο + ἐν τῷ + infinitive) anchors the leper episode on the journey toward Jerusalem, in the borderland that prepares for a Samaritan's role.

Καὶ  
and  
connective

**ἐγένετο**  
it happened  
Aor Mid Indic 3 Sg · γίνομαι  
main verb (Septuagintal narrative formula)  
→ aorist; 'it came to pass'  
| γίνομαι: become, happen, come to be.

ἐν  
as  
preposition (+ articular inf., temporal)  
| ἐν: in; ἐν τῷ + inf. = 'while, as.'

**τῷ**  
the  
Dative  
article with infinitive

**πορεύεσθαι**  
journeying  
Pres Mid Inf · πορεύομαι  
articular infinitive (temporal)  
→ present infinitive; the ongoing journey  
| πορεύομαι: go, travel, journey.

εἰς  
to  
preposition (+ acc.)

**Ἱερουσαλήμ**  
Jerusalem  
Accusative  
object of εἰς (indeclinable place-name with case by context)  
| Ἱερουσαλήμ: Jerusalem (the journey's goal in Luke's travel narrative).

καὶ  
that  
connective (Septuagintal καί after ἐγένετο)

**αὐτός**  
he  
Nominative  
subject pron. (intensive)  
| αὐτός; he (himself).

**διήρχετο**  
was passing through  
Impf Mid Indic 3 Sg · διέρχομαι  
main narrative verb  
→ imperfect; the ongoing passage  
| διέρχομαι: pass through, go through.

διὰ  
between  
preposition (+ gen./acc., here with μέσον)  
| διὰ: through; διὰ μέσον = 'through the midst of, between.'

**μέσον**  
the midst  
Accusative  
substantival adj. ('between')  
| μέσος: middle, midst.

**Σαμαρείας**  
Samaria  
Genitive  
genitive with μέσον  
| Σαμάρεια: Samaria (the region).

καὶ  
and  
connective

**Γαλιλαίας**  
Galilee  
Genitive  
genitive with μέσον  
| Γαλιλαία: Galilee (the region).

## 12 καὶ εἰσερχομένου αὐτοῦ εἰς τινὰ κώμην ἀπήντησαν δέκα λεπροὶ ἄνδρες, οἱ ἕστησαν πόρρωθεν,

And as he entered a certain village, ten leprous men met him, who stood at a distance.

THE MEETING WITH THE LEPERS **καί** A genitive-absolute sets the encounter; the lepers' standing 'at a distance' reflects the Levitical separation required of the unclean.

<p><b>καὶ</b> and connective</p>	<p><b>εἰσερχομένου</b> as he entered Pres Mid Ptc · Gen Sg Masc · εἰσέρχομαι ptc. of genitive absolute (temporal) → present; during his entering   εἰσέρχομαι: enter, go in.</p>	<p><b>αὐτοῦ</b> he Genitive subject of genitive absolute</p>	<p><b>εἰς</b> into preposition (+ acc.)</p>
<p><b>τινὰ</b> a certain Accusative indefinite adj. with κώμην   τις: a certain, some.</p>	<p><b>κώμην</b> village Accusative object of εἰς   κώμη: village.</p>	<p><b>ἀπήντησαν</b> met Aor Act Indic 3 Pl · ἀπαντάω main verb → aorist; the encounter   ἀπαντάω: meet, encounter.</p>	<p><b>δέκα</b> ten indeclinable numeral with ἄνδρες   δέκα: ten.</p>
<p><b>λεπροὶ</b> leprous Nominative attributive adj. with ἄνδρες   λεπρός: leprous, a leper (afflicted with a defiling skin disease).</p>	<p><b>ἄνδρες</b> men Nominative subject   ἀνὴρ: man.</p>	<p><b>οἱ</b> who Nominative relative pron. (subject of ἕστησαν)   ὅς: who.</p>	<p><b>ἕστησαν</b> stood Aor Act Indic 3 Pl · ἵστημι verb of relative clause → aorist (intransitive); they took their stand   ἵστημι: stand, set.</p>

πόρρωθεν

at a distance

*adverb of place*

πόρρωθεν: from afar, at a distance (as the law required of lepers, Lev 13:45–46).

## 13 καὶ αὐτοὶ ἤραν φωνὴν λέγοντες· Ἰησοῦ ἐπιστάτα, ἐλέησον ἡμᾶς.

And they lifted up their voices, saying, "Jesus, Master, have mercy on us!"

THE LEPERS' CRY FOR MERCY **καὶ** From their distance they shout for mercy; ἐπιστάτα ('Master') is a title Luke reserves for those who approach Jesus' authority.

καὶ

and

*connective*

αὐτοὶ

they

Nominative

*subject pron. (emphatic)*

αὐτός: they (themselves).

ἤραν

lifted up

Aor Act Indic 3 Pl · αἶρω

*main verb*

→ aorist; the raised cry

αἶρω: take up, raise, lift.

φωνήν

their voice

Accusative

*direct object*

φωνή: voice, sound.

λέγοντες

saying

Pres Act Ptc · Nom Pl Masc · λέγω

*circumstantial ptc. (manner)*

→ present; the words of the cry

λέγω: say.

Ἰησοῦ

Jesus

Vocative

*vocative of address*

Ἰησοῦς: Jesus.

ἐπιστάτα

Master

Vocative

*vocative of address*

ἐπιστάτης; master, overseer (a Lukan title for Jesus).

ἐλέησον

have mercy

Aor Act Impv 2 Sg · ἐλεέω

*imperative (petition)*

→ aorist imperative; urgent appeal

ἐλεέω: have mercy, show compassion.

ἡμᾶς

us

Accusative

direct object of ἐλέησον

ἐγώ: I/we.

14 καὶ ἰδὼν εἶπεν αὐτοῖς· Πορευθέντες ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεῦσιν. καὶ ἐγένετο ἐν τῷ ὑπάγειν αὐτοὺς ἐκαθαρίσθησαν.

And when he saw them he said to them, "Go and show yourselves to the priests." And as they went, they were cleansed.

COMMAND AND CLEANSING **καί** Jesus sends them to the priests (Lev 14) before any visible cure; the cleansing comes 'as they went' — obedience precedes healing.

καὶ

and

connective

ἰδὼν

when he saw

Aor Act Ptc · Nom Sg Masc · ὁράω

circumstantial ptc. (temporal)

→ aorist; upon seeing them

ὁράω: see.

εἶπεν

he said

Aor Act Indic 3 Sg · λέγω

main verb

→ aorist of speech

λέγω: say.

αὐτοῖς

to them

Dative

indirect object

Πορευθέντες

go

Aor Pass Ptc · Nom Pl Masc · πορεύομαι

attendant-circumstance ptc. (imperative force)

→ aorist; 'having gone' = go

πορεύομαι: go, proceed.

ἐπιδείξατε

show

Aor Act Impv 2 Pl · ἐπιδείκνυμι

imperative

→ aorist imperative; the command to present themselves

ἐπιδείκνυμι: show, display, present.

ἑαυτοὺς

yourselves

Accusative

reflexive direct object

ἑαυτοῦ: oneself.

τοῖς

the

Dative

article

**ἱερεῦσιν**

priests

Dative

indirect object

ἱερεύς: priest (who certified cleansing, Lev 14:2-3).

**καὶ**

and

connective

**ἐγένετο**

it happened

Aor Mid Indic 3 Sg · γίνομαι

narrative formula

→ aorist; 'it came to pass'

γίνομαι: become, happen.

**ἐν**

as

preposition (+ articular inf., temporal)

ἐν: in; ἐν τῷ + inf. = 'as, while!'

**τῷ**

the

Dative

article with infinitive

**ὑπάγειν**

went

Pres Act Inf · ὑπάγω

articular infinitive (temporal)

→ present infinitive; while departing

ὑπάγω: go, depart, withdraw.

**αὐτούς**

they

Accusative

subject (acc.) of the infinitive

**ἐκαθαρίσθησαν**

they were cleansed

Aor Pass Indic 3 Pl · καθαρίζω

main verb

→ aorist passive; the divine cleansing

καθαρίζω: cleanse, make clean (the proper word for leprosy).

15 εἷς δὲ ἐξ αὐτῶν, ἰδὼν ὅτι ἰάθη, ὑπέστρεψεν μετὰ φωνῆς μεγάλης δοξάζων τὸν θεόν,

Then one of them, when he saw that he was healed, turned back, glorifying God with a loud voice,

THE ONE WHO RETURNS δέ δέ singles out 'one of them' against the nine; the shift from καθαρίζω (cleansed, v.14) to ἰάομαι (healed) hints at a deeper restoration in the grateful one.

**εἷς**

one

Nominative

subject

εἷς: one.

**δὲ**

then

continuative/contrastive conjunction

**ἐξ**

of

preposition (+ gen., partitive)

ἐκ: out of, from.

**αὐτῶν**

them

Genitive

partitive genitive

**ἰδὼν**

when he saw

Aor Act Ptc · Nom Sg Masc · ὁράω  
*circumstantial ptc. (temporal/causal)*

→ aorist; perceiving his cure

ὁράω: see, perceive.

**ὅτι**

that

*conjunction (content clause)*

ὅτι: that.

**ἰάθη**

he was healed

Aor Pass Indic 3 Sg · ἰάομαι

*verb of ὅτι-clause*

→ aorist passive; the accomplished healing

ἰάομαι: heal, cure (often of a deeper restoration).

**ὑπέστρεψεν**

turned back

Aor Act Indic 3 Sg · ὑποστρέφω

*main verb*

→ aorist; the decisive return

ὑποστρέφω: turn back, return.

**μετά**

with

*preposition (+ gen., manner)*

μετά (+ gen.): with.

**φωνῆς**

voice

Genitive

*object of μετά*

φωνή: voice.

**μεγάλης**

loud

Genitive

*attributive adj. with φωνῆς*

μέγας: great, loud.

**δοξάζων**

glorifying

Pres Act Ptc · Nom Sg Masc · δοξάζω

*circumstantial ptc. (manner)*

→ present; the act of praise

δοξάζω: glorify, praise, honor.

**τὸν**

the

Accusative

*article*

**θεόν**

God

Accusative

*direct object of δοξάζων*

θεός: God.

16 καὶ ἔπεσεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας αὐτοῦ εὐχαριστῶν αὐτῷ· καὶ αὐτὸς ἦν Σαμαρίτης.

and he fell on his face at his feet, giving him thanks. And he was a Samaritan.

WORSHIP AND THE SURPRISING DISCLOSURE **καί** The man worships at Jesus' feet; the closing note 'and he was a Samaritan' is the sting — the one who returns is the despised outsider.

καὶ  
and  
connective

**ἔπεσεν**  
he fell  
Aor Act Indic 3 Sg · πίπτω  
*main verb*  
→ aorist; the act of prostration  
| πίπτω: fall, fall down.

ἐπὶ  
on  
preposition (+ acc.)  
| ἐπί (+ acc.): on, upon.

**πρόσωπον**  
his face  
Accusative  
object of ἐπί  
| πρόσωπον: face.

παρά  
at  
preposition (+ acc., of place)  
| παρά (+ acc.): beside, at.

**τοὺς**  
the  
Accusative  
article

**πόδας**  
feet  
Accusative  
object of παρά  
| πούς: foot.

**αὐτοῦ**  
his  
Genitive  
possessive genitive

**εὐχαριστῶν**  
giving thanks  
Pres Act Ptc · Nom Sg Masc · εὐχαριστέω  
*circumstantial ptc. (manner/purpose)*  
→ present; the ongoing thanksgiving  
| εὐχαριστέω: give thanks, be grateful.

**αὐτῷ**  
him  
Dative  
dative object of εὐχαριστῶν

καὶ  
and  
connective

**αὐτός**  
he  
Nominative  
subject pron. (emphatic)  
| αὐτός: he.

**ἦν**  
was  
Impf Act Indic 3 Sg · εἶμί  
*copula*  
→ imperfect; the background disclosure  
| εἶμί: be.

**Σαμαρίτης**  
a Samaritan  
Nominative  
predicate nominative  
| Σαμαρίτης: a Samaritan — to Jews a despised half-foreigner; the surprising note of the story.

## 17 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· Οὐχὶ οἱ δέκα ἐκαθαρίσθησαν; οἱ δὲ ἑννέα ποῦ;

Then Jesus answered, "Were not ten cleansed? But where are the nine?"

JESUS' DOUBLE QUESTION **δέ** Two pointed questions expose the missing nine; οὐχὶ expects 'yes' (ten were cleansed), throwing the absence into relief.

### ἀποκριθεὶς

answering

Aor Pass Ptc · Nom Sg Masc · ἀποκρίνομαι

*circumstantial ptc. (pleonastic, Semitic)*

→ aorist; 'in response'

ἀποκρίνομαι: answer, reply.

### δὲ

then

*continuative conjunction*

### ὁ

the

Nominative

*article*

### Ἰησοῦς

Jesus

Nominative

*subject*

Ἰησοῦς: Jesus.

### εἶπεν

said

Aor Act Indic 3 Sg · λέγω

*main verb*

→ aorist of speech

λέγω: say.

### Οὐχὶ

not

*interrogative negative (expects 'yes')*

οὐχὶ: not (emphatic).

### οἱ

the

Nominative

*article*

### δέκα

ten

*indeclinable numeral (substantival, subject)*

δέκα: ten.

### ἐκαθαρίσθησαν

were cleansed

Aor Pass Indic 3 Pl · καθαρίζω

*main verb (question)*

→ aorist passive; the cleansing of all ten

καθαρίζω: cleanse.

### οἱ

the

Nominative

*article*

### δὲ

but

*adversative conjunction*

### ἑννέα

nine

*indeclinable numeral (substantival, subject)*

ἑννέα: nine.

ποῦ

where

interrogative adverb (elliptical: 'where [are they]?')

ποῦ: where?

## 18 οὐχ εὐρέθησαν ὑποστρέψαντες δοῦναι δόξαν τῷ θεῷ εἰ μὴ ὁ ἀλλογενῆς οὗτος;

Was no one found to return and give glory to God except this foreigner?

THE VERDICT ON THE NINE **ASYNDETON** Asyndeton sharpens the rebuke: only 'this foreigner' (ἀλλογενῆς, a word found on the temple's exclusion-warning) returned to glorify God.

οὐχ

not

interrogative negative

οὐ: not.

εὐρέθησαν

were found

Aor Pass Indic 3 Pl · εὐρίσκω

main verb (question)

→ aorist passive; 'were any found?'

εὐρίσκω: find.

ὑποστρέψαντες

to return

Aor Act Ptc · Nom Pl Masc · ὑποστρέφω

supplementary/result ptc. with εὐρέθησαν

→ aorist; 'turning back'

ὑποστρέφω: return, turn back.

δοῦναι

to give

Aor Act Inf · δίδωμι

infinitive of purpose

→ aorist infinitive; purpose of returning

δίδωμι: give.

δόξαν

glory

Accusative

direct object of δοῦναι

δόξα: glory, honor.

τῷ

the

Dative

article

θεῷ

to God

Dative

indirect object

θεός: God.

εἰ

except

part of εἰ μὴ ('except')

εἰ: if; εἰ μὴ = except.

μή

not

part of εἰ μή ('except')

μή: not.

ὁ

the

Nominative

article

ἄλλογενής

foreigner

Nominative

subject (substantival adj.)

ἄλλογενής: of another race, foreigner (the word on the temple's Gentile-exclusion inscription).

οὗτος

this

Nominative

demonstrative with ἄλλογενής

οὗτος: this.

## 19 καὶ εἶπεν αὐτῷ· Ἄναστὰς πορεύου· ἡ πίστις σου σέσωκέν σε.

And he said to him, "Rise and go; your faith has saved you."

PRONOUNCEMENT OF SALVATION **καί** To the Samaritan alone Jesus says 'your faith has saved you' (σέσωκεν) — beyond the bodily cleansing the nine received, this is wholeness/salvation.

καὶ

and

connective

εἶπεν

he said

Aor Act Indic 3 Sg · λέγω

main verb

→ aorist of speech

λέγω: say.

αὐτῷ

to him

Dative

indirect object

Ἄναστὰς

rise

Aor Act Ptc · Nom Sg Masc · ἀνίστημι

attendant-circumstance ptc. (imperative)

→ aorist; 'having risen' = get up

ἀνίστημι: rise, stand up.

πορεύου

go

Pres Mid Impv 2 Sg · πορεύομαι

imperative

→ present imperative; be on your way

πορεύομαι: go.

ἡ

the

Nominative

article

πίστις

faith

Nominative

subject

πίστις: faith, trust.

σου

your

Genitive

possessive genitive

## σέσωκέν

has saved

Perf Act Indic 3 Sg · σῶζω

*main verb*

→ perfect; an accomplished and abiding salvation

σῶζω: save, heal, make whole, deliver.

## σε

you

Accusative

*direct object of σέσωκεν*

σύ: you.

20 Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων πότε ἔρχεται ἡ βασιλεία τοῦ θεοῦ ἀπεκρίθη αὐτοῖς καὶ εἶπεν· Οὐκ ἔρχεται ἡ βασιλεία τοῦ θεοῦ μετὰ παρατηρήσεως,

Being asked by the Pharisees when the kingdom of God would come, he answered them and said, "The kingdom of God is not coming with observation,

THE PHARISEES' QUESTION ON THE KINGDOM **δέ** A new dialogue: the Pharisees ask 'when'; Jesus denies that the kingdom comes μετὰ παρατηρήσεως, with the kind of watching that charts signs.

## Ἐπερωτηθεὶς

being asked

Aor Pass Ptc · Nom Sg Masc · ἐπερωτάω

*circumstantial ptc. (temporal)*

→ aorist passive; upon being questioned

ἐπερωτάω: ask, question, inquire.

## δὲ

and

*continuative conjunction*

## ὑπὸ

by

*preposition (+ gen., agency)*

ὑπό (+ gen.): by (agent).

## τῶν

the

Genitive

*article*

## Φαρισαίων

Pharisees

Genitive

*genitive of agent*

Φαρισαῖος: Pharisee.

## πότε

when

*interrogative adverb (indirect question)*

πότε: when?

## ἔρχεται

comes

Pres Mid Indic 3 Sg · ἔρχομαι

*verb of indirect question*

→ present; the awaited coming

ἔρχομαι: come.

## ἡ

the

Nominative

*article*

## βασιλεία

kingdom

Nominative

*subject*

βασιλεία: kingdom, reign, rule.

## τοῦ

of

Genitive

*article*

## θεοῦ

God

Genitive

*genitive (possessive/subjective)*

θεός: God.

## ἀπεκρίθη

he answered

Aor Pass Indic 3 Sg · ἀποκρίνομαι

*main verb*

→ aorist; the reply

ἀποκρίνομαι: answer.

## αὐτοῖς

them

Dative

*dative object of ἀπεκρίθη*

## καὶ

and

*connective*

## εἶπεν

said

Aor Act Indic 3 Sg · λέγω

*main verb (coordinate)*

→ aorist of speech

λέγω: say.

## οὐκ

not

*negative*

οὐ: not.

## ἔρχεται

is coming

Pres Mid Indic 3 Sg · ἔρχομαι

*main verb of the saying*

→ present; the manner of the kingdom's coming

ἔρχομαι: come.

## ἡ

the

Nominative

*article*

## βασιλεία

kingdom

Nominative

*subject*

βασιλεία: kingdom.

## τοῦ

of

Genitive

*article*

## θεοῦ

God

Genitive

*genitive*

θεός: God.

## μετὰ

with

*preposition (+ gen., manner)*

μετά (+ gen.): with.

## παρατηρήσεως

observation

Genitive

*object of μετά*

παρατήρησις: observation, watching (for signs); NT hapax.

## 21 οὐδὲ ἐροῦσιν· Ἴδου ὧδε ἢ· Ἐκεῖ· ἰδοὺ γὰρ ἡ βασιλεία τοῦ θεοῦ ἐντὸς ὑμῶν ἐστίν.

nor will they say, 'Look, here!' or, 'There!' For behold, the kingdom of God is within / among you."

THE KINGDOM NOT LOCALIZED – IT IS ALREADY PRESENT **ASYNDETON** No one can point it out spatially; γὰρ grounds the denial – the kingdom is ἐντὸς ὑμῶν, 'within' or (more probably here) 'among/in the midst of' you, already present in Jesus.

οὐδὲ

nor

*negative conjunction*

οὐδέ: nor, not even.

ἐροῦσιν

will they say

Fut Act Indic 3 Pl · λέγω

*main verb*

→ future; the impossibility of pointing it out

λέγω/ἐρώ: say.

Ἴδου

look

*interjection*

ἰδοῦ: behold! look!

ὧδε

here

*adverb of place*

ὧδε: here.

ἢ

or

*disjunctive particle*

ἢ: or.

Ἐκεῖ

there

*adverb of place*

ἐκεῖ: there.

ἰδοὺ

behold

*interjection*

ἰδοῦ: behold!

γὰρ

for

*causal conjunction*

γὰρ: for, because.

ἡ

the

*Nominative*

*article*

βασιλεία

kingdom

*Nominative*

*subject*

βασιλεία: kingdom.

τοῦ

of

*Genitive*

*article*

θεοῦ

God

*Genitive*

*genitive*

θεός: God.

ἐντός

within / among

*improper preposition (+ gen.)*

ἐντός: within, inside; with the gen. 'within you' or 'among/in the midst of you' – the chapter's chief crux.

ὑμῶν

you

Genitive

*genitive with ἐντός*

σύ: you (pl.).

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

*copula*

→ present; the kingdom's present reality

εἰμί: be.

## 22 Εἶπεν δὲ πρὸς τοὺς μαθητάς· Ἐλεύσονται ἡμέραι ὅτε ἐπιθυμήσετε μίαν τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου ἰδεῖν καὶ οὐκ ὄψεσθε.

And he said to the disciples, "Days will come when you will long to see one of the days of the Son of Man, and you will not see it.

TURN TO THE DISCIPLES – THE DAYS OF THE SON OF MAN **δέ** Jesus turns from the Pharisees to the disciples to speak of the future; he warns of a longing that goes unsatisfied amid delay and persecution.

Εἶπεν

he said

Aor Act Indic 3 Sg · λέγω

*main verb*

→ aorist of speech

λέγω: say.

δὲ

and

*continuative conjunction*

πρὸς

to

*preposition (+ acc.)*

τοὺς

the

Accusative

*article*

μαθητάς

disciples

Accusative

*object of πρὸς*

μαθητής: disciple.

Ἐλεύσονται

will come

Fut Mid Indic 3 Pl · ἔρχομαι

*main verb of the saying*

→ future; days yet to come

ἔρχομαι: come.

ἡμέραι

days

Nominative

*subject*

ἡμέρα: day.

ὅτε

when

*temporal conjunction*

ὅτε: when.

<p><b>ἐπιθυμήσετε</b> you will long</p> <p>Fut Act Indic 2 Pl · ἐπιθυμέω <i>verb of temporal clause</i></p> <p>→ future; the unfulfilled longing</p> <p>ἐπιθυμέω: long for, desire, crave.</p>	<p><b>μίαν</b> one</p> <p>Accusative <i>direct object (of ἰδεῖν)</i></p> <p>εἷς: one.</p>	<p><b>τῶν</b> of the</p> <p>Genitive <i>article (partitive)</i></p>	<p><b>ἡμερῶν</b> days</p> <p>Genitive <i>partitive genitive</i></p> <p>ἡμέρα: day.</p>
<p><b>τοῦ</b> of the</p> <p>Genitive <i>article</i></p>	<p><b>υἱοῦ</b> Son</p> <p>Genitive <i>genitive (possessive)</i></p> <p>υἱός: son.</p>	<p><b>τοῦ</b> of</p> <p>Genitive <i>article</i></p>	<p><b>ἀνθρώπου</b> of Man</p> <p>Genitive <i>genitive (the title 'Son of Man')</i></p> <p>ἄνθρωπος: man, human; ὁ υἱὸς τοῦ ἀνθρώπου = the Son of Man (Dan 7:13).</p>
<p><b>ἰδεῖν</b> to see</p> <p>Aor Act Inf · ὁράω <i>complementary infinitive (with ἐπιθυμήσετε)</i></p> <p>→ aorist infinitive</p> <p>ὁράω: see.</p>	<p><b>καὶ</b> and</p> <p><i>connective</i></p>	<p><b>οὐκ</b> not</p> <p><i>negative</i></p> <p>οὐ: not.</p>	<p><b>ὄψεσθε</b> you will see</p> <p>Fut Mid Indic 2 Pl · ὁράω <i>main verb</i></p> <p>→ future; the unmet longing</p> <p>ὁράω: see.</p>

## 23 καὶ ἐροῦσιν ὑμῖν· Ἴδου ἐκεῖ· Ἴδου ὧδε· μὴ ἀπέλθητε μηδὲ διώξητε.

And they will say to you, 'Look, there!' or 'Look, here!' Do not go off, do not run after them.

WARNING AGAINST FALSE REPORTS **καὶ** Echoing v.21, false announcements of the Son of Man's location must not be chased; the coming will need no such pointing out.

<p>καὶ and <i>connective</i></p>	<p>ἔροῦσιν they will say Fut Act Indic 3 Pl · λέγω <i>main verb</i> → future; the coming false reports   λέγω/ἔρω: say.</p>	<p>ὑμῖν to you Dative <i>indirect object</i>   σύ: you.</p>	<p>Ἴδού look <i>interjection</i>   ἰδού: behold! look!</p>
<p>ἐκεῖ there <i>adverb of place</i>   ἐκεῖ: there.</p>	<p>Ἴδού look <i>interjection</i>   ἰδού: behold!</p>	<p>ἔωδε here <i>adverb of place</i>   ἔωδε: here.</p>	<p>μή do not <i>negative with prohibitive subj.</i>   μή: not.</p>
<p>ἀπέλθητε go off Aor Act Subj 2 Pl · ἀπέρχομαι <i>prohibitive subjunctive</i> → aorist subjunctive; do not set off   ἀπέρχομαι: go away, depart.</p>	<p>μηδὲ nor <i>negative conjunction</i>   μηδὲ: nor, and not.</p>	<p>διώξητε run after Aor Act Subj 2 Pl · διώκω <i>prohibitive subjunctive</i> → aorist subjunctive; do not pursue   διώκω: pursue, run after, chase.</p>	

24 ὥσπερ γὰρ ἡ ἀστραπή ἀστράπτουσα ἐκ τῆς ὑπὸ τὸν οὐρανὸν εἰς τὴν ὑπ' οὐρανὸν λάμπει, οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ ἡμέρᾳ αὐτοῦ.

For as the lightning, flashing from one part under heaven, shines to the other part under heaven, so will the Son of Man be in his day.

THE LIGHTNING SIMILE **γάρ** γάρ grounds the prohibition of v.23: the coming will be instantaneous and sky-wide, like lightning — unmistakable, not needing a guide. The words 'in his day' are bracketed/omitted by some editions.

ὥσπερ

as

*comparative conjunction*

ὥσπερ: just as, even as.

γάρ

for

*causal conjunction*

γάρ: for.

ἡ

the

*Nominative*

*article*

ἀστραπή

lightning

*Nominative*

*subject*

ἀστραπή: lightning, flash.

ἀστράπτουσα

flashing

*Pres Act Ptc · Nom Sg Fem · ἀστράπτω*

*attributive ptc. modifying ἀστραπή*

→ present; the flashing motion

ἀστράπτω: flash, gleam (like lightning).

ἐκ

from

*preposition (+ gen.)*

ἐκ: out of, from.

τῆς

the [part]

*Genitive*

*article (substantival; 'the region')*

ὑπὸ

under

*preposition (+ acc.)*

ὑπὸ (+ acc.): under.

τὸν

the

*Accusative*

*article*

οὐρανὸν

heaven

*Accusative*

*object of ὑπὸ*

οὐρανός: heaven, sky.

εἰς

to

*preposition (+ acc.)*

τὴν

the [part]

*Accusative*

*article (substantival)*

ὑπ'

under

*preposition (+ acc.)*

ὑπὸ (+ acc.): under.

οὐρανὸν

heaven

*Accusative*

*object of ὑπὸ*

οὐρανός: heaven, sky.

λάμπει

shines

*Pres Act Indic 3 Sg · λάμπω*

*verb of the comparison-clause*

→ present; the instantaneous shining

λάμπω: shine, give light.

οὕτως

so

*adverb of comparison (apodosis)*

οὕτως: thus, so.

**ἔσται**

will be

Fut Mid Indic 3 Sg · εἰμί

*main verb*

→ future; the manner of the coming

εἰμί: be.

**ὁ**

the

Nominative

*article*

**υἱός**

Son

Nominative

*subject*

υἱός: son.

**τοῦ**

of

Genitive

*article*

**ἀνθρώπου**

of Man

Genitive

*genitive (the title)*

ἄνθρωπος: man; the Son of Man.

**ἐν**

in

*preposition (+ dat.)*

**τῆ**

the

Dative

*article*

**ἡμέρα**

day

Dative

*dative of time*

ἡμέρα: day.

**αὐτοῦ**

his

Genitive

*possessive genitive (some editions omit/bracket)*

25 πρῶτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῆς γενεᾶς ταύτης.

But first he must suffer many things and be rejected by this generation.

THE NECESSITY OF THE PASSION FIRST **δέ** Before the glorious 'day,' the divine δεῖ requires suffering and rejection — the cross precedes the parousia; this anchors the eschatology in the passion.

<p><b>πρῶτον</b> first <i>adverb of sequence</i>   πρῶτον: first, firstly.</p>	<p><b>δὲ</b> but <i>adversative conjunction</i></p>	<p><b>δεῖ</b> must Pres Act Indic 3 Sg · δεῖ <i>impersonal verb of necessity</i> → present; the divine 'must'   δεῖ: it is necessary, must (of divine necessity).</p>	<p><b>αὐτόν</b> he Accusative <i>subject (acc.) of the infinitives</i>   αὐτός: he.</p>
<p><b>πολλά</b> many things Accusative <i>direct object of παθεῖν</i>   πολὺς: much, many.</p>	<p><b>παθεῖν</b> to suffer Aor Act Inf · πάσχω <i>complementary infinitive (with δεῖ)</i> → aorist infinitive; the passion   πάσχω: suffer, experience.</p>	<p><b>καὶ</b> and <i>connective</i></p>	<p><b>ἀποδοκιμασθῆναι</b> be rejected Aor Pass Inf · ἀποδοκιμάζω <i>complementary infinitive (with δεῖ)</i> → aorist passive infinitive; the rejection   ἀποδοκιμάζω: reject (after examination), repudiate.</p>
<p><b>ἀπὸ</b> by <i>preposition (+ gen., agency)</i>   ἀπό (+ gen.): from, by.</p>	<p><b>τῆς</b> the Genitive <i>article</i></p>	<p><b>γενεᾶς</b> generation Genitive <i>genitive of agent</i>   γενεά: generation, age.</p>	<p><b>ταύτης</b> this Genitive <i>demonstrative with γενεᾶς</i>   οὗτος: this.</p>

## 26 καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις Νῶε, οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ ἀνθρώπου·

| And just as it was in the days of Noah, so will it also be in the days of the Son of Man.

| THE NOAH TYPOLOGY **καὶ** The first of two typologies (Noah, then Lot): ordinary life proceeds heedlessly until sudden judgment — the pattern of the Son of Man's day.

καὶ  
and  
connective

καθὼς  
just as  
comparative conjunction  
| καθὼς: just as, even as.

ἔγένετο  
it was  
Aor Mid Indic 3 Sg · γίνομαι  
verb of comparison-clause  
→ aorist; 'it came to pass'  
| γίνομαι: become, happen, be.

ἐν  
in  
preposition (+ dat.)

ταῖς  
the  
Dative  
article

ἡμέραις  
days  
Dative  
object of ἐν  
| ἡμέρα: day.

Νῶε  
of Noah  
Genitive  
genitive (possessive, indeclinable proper name)  
| Νῶε: Noah (indeclinable; here genitive by syntax).

οὕτως  
so  
adverb of comparison (apodosis)  
| οὕτως: thus, so.

ἔσται  
will be  
Fut Mid Indic 3 Sg · εἶμι  
main verb  
→ future; the coming pattern  
| εἶμι: be.

καὶ  
also  
adjunctive adverb  
| καί: also, even.

ἐν  
in  
preposition (+ dat.)

ταῖς  
the  
Dative  
article

ἡμέραις  
days  
Dative  
object of ἐν  
| ἡμέρα: day.

τοῦ  
of the  
Genitive  
article

υἱοῦ  
Son  
Genitive  
genitive (possessive)  
| υἱός: son.

τοῦ  
of  
Genitive  
article

## ἀνθρώπου

of Man

Genitive

*genitive (the title)*

ἄνθρωπος: man; the Son of Man.

27 ἤσθιον, ἔπινον, ἐγάμουν, ἐγαμίζοντο, ἄχρι ἧς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτόν, καὶ ἦλθεν ὁ κατακλυσμὸς καὶ ἀπόλεσεν πάντα.

They were eating and drinking, marrying and being given in marriage, until the day Noah entered the ark, and the flood came and destroyed them all.

LIFE-AS-USUAL UNTIL THE FLOOD ASYNDETON Four imperfects pile up the ordinary rhythms of life, abruptly cut off by two aorists (the flood came and destroyed) — heedlessness met by sudden, total judgment.

### ἤσθιον

they were eating

Impf Act Indic 3 Pl · ἐσθίω

*main verb*

→ imperfect; the ongoing routine

ἐσθίω: eat.

### ἔπινον

drinking

Impf Act Indic 3 Pl · πίνω

*main verb (asyndeton)*

→ imperfect; the ongoing routine

πίνω: drink.

### ἐγάμουν

marrying

Impf Act Indic 3 Pl · γαμέω

*main verb (asyndeton)*

→ imperfect; the ongoing routine

γαμέω: marry (of the man taking a wife).

### ἐγαμίζοντο

being given in marriage

Impf Pass Indic 3 Pl · γαμίζω

*main verb (asyndeton)*

→ imperfect passive; the ongoing routine

γαμίζω: give in marriage.

### ἄχρι

until

*preposition/conjunction (temporal, + gen.)*

ἄχρι: until, as far as.

### ἧς

which

Genitive

*relative pron. with ἡμέρας*

ὅς: who, which.

### ἡμέρας

day

Genitive

*genitive with ἄχρι (ἄχρι ἧς ἡμέρας = 'until the day')*

ἡμέρα: day.

### εἰσῆλθεν

entered

Aor Act Indic 3 Sg · εἰσέρχομαι

*verb of relative/temporal clause*

→ aorist; the decisive entry

εἰσέρχομαι: enter, go in.

<p><b>Νῶε</b> Noah Nominative <i>subject (indeclinable proper name, nom. by syntax)</i>   Νῶε: Noah.</p>	<p><b>εἰς</b> into <i>preposition (+ acc.)</i></p>	<p><b>τὴν</b> the Accusative <i>article</i></p>	<p><b>κιβωτόν</b> ark Accusative <i>object of εἰς</i>   κιβωτός: ark, chest, box.</p>
<p><b>καὶ</b> and <i>connective</i></p>	<p><b>ἦλθεν</b> came Aor Act Indic 3 Sg · ἔρχομαι <i>main verb</i> → aorist; the sudden onset   ἔρχομαι: come.</p>	<p><b>ὁ</b> the Nominative <i>article</i></p>	<p><b>κατακλυσμός</b> flood Nominative <i>subject</i>   κατακλυσμός: flood, deluge.</p>
<p><b>καὶ</b> and <i>connective</i></p>	<p><b>ἄπώλεσεν</b> destroyed Aor Act Indic 3 Sg · ἀπόλλυμι <i>main verb</i> → aorist; the total destruction   ἀπόλλυμι: destroy, ruin, lose.</p>	<p><b>πάντας</b> them all Accusative <i>direct object</i>   πᾶς: all, every.</p>	

## 28 ὁμοίως καθὼς ἐγένετο ἐν ταῖς ἡμέραις Λῶτ· ἤσθιον, ἔπινον, ἡγόραζον, ἐπώλουν, ἐφύτευον, ὠκοδόμουν·

Likewise, just as it was in the days of Lot — they were eating, drinking, buying, selling, planting, building —

THE LOT TYPOLOGY — LIFE-AS-USUAL **ASYNDETON** The second typology doubles the first: six imperfects of ordinary commerce and life in Sodom, again about to be cut off by sudden judgment.

ὁμοίως

likewise

*adverb of comparison*

ὁμοίως: likewise, similarly.

καθώς

just as

*comparative conjunction*

καθώς: just as.

ἐγένετο

it was

Aor Mid Indic 3 Sg · γίνομαι

*verb of comparison-clause*

→ aorist; 'it came to pass'

γίνομαι: become, happen, be.

ἐν

in

*preposition (+ dat.)*

ταῖς

the

Dative

*article*

ἡμέραις

days

Dative

*object of ἐν*

ἡμέρα: day.

Λώτ

of Lot

Genitive

*genitive (possessive, indeclinable proper name)*

Λώτ: Lot (indeclinable; here genitive by syntax).

ἔσθιον

they were eating

Impf Act Indic 3 Pl · ἐσθίω

*main verb*

→ imperfect; ongoing routine

ἐσθίω: eat.

ἔπινον

drinking

Impf Act Indic 3 Pl · πίνω

*main verb (asyndeton)*

→ imperfect

πίνω: drink.

ἠγόραζον

buying

Impf Act Indic 3 Pl · ἀγοράζω

*main verb (asyndeton)*

→ imperfect

ἀγοράζω: buy, purchase.

ἔπώλουν

selling

Impf Act Indic 3 Pl · πωλέω

*main verb (asyndeton)*

→ imperfect

πωλέω: sell.

ἐφύτευον

planting

Impf Act Indic 3 Pl · φυτεύω

*main verb (asyndeton)*

→ imperfect

φυτεύω: plant.

ὠκοδόμουν

building

Impf Act Indic 3 Pl · οἰκοδομέω

*main verb (asyndeton)*

→ imperfect

οἰκοδομέω: build, build up.

## 29 ἡ δὲ ἡμέρα ἐξῆλθεν Λώτ ἀπὸ Σοδόμων, ἔβρεξεν πῦρ καὶ θεῖον ἀπ' οὐρανοῦ καὶ ἀπόλεσεν πάντας.

but on the day Lot went out from Sodom, fire and sulfur rained from heaven and destroyed them all

—

THE DAY OF JUDGMENT ON SODOM **δέ** δέ pivots from routine to ruin: the very day Lot left Sodom, fire and sulfur fell and destroyed all — the same 'and destroyed them all' as the flood (v.27).

<p><b>ἡ</b> on which</p> <p>Dative relative pron. with ἡμέρα (dat. of time)</p> <p>ὅς; who, which.</p>	<p><b>δὲ</b> but</p> <p>adversative conjunction</p>	<p><b>ἡμέρα</b> day</p> <p>Dative dative of time</p> <p>ἡμέρα: day.</p>	<p><b>ἐξῆλθεν</b> went out</p> <p>Aor Act Indic 3 Sg · ἐξέρχομαι verb of relative/temporal clause</p> <p>→ aorist; the departure</p> <p>ἐξέρχομαι: go out, come out.</p>
<p><b>Λώτ</b> Lot</p> <p>Nominative subject (indeclinable proper name, nom. by syntax)</p> <p>Λώτ: Lot.</p>	<p><b>ἀπὸ</b> from</p> <p>preposition (+ gen.)</p> <p>ἀπό: from.</p>	<p><b>Σοδόμων</b> Sodom</p> <p>Genitive object of ἀπό</p> <p>Σόδομα: Sodom (neut. pl. place-name).</p>	<p><b>ἔβρεξεν</b> it rained</p> <p>Aor Act Indic 3 Sg · βρέχω main verb (impersonal/God as subj.)</p> <p>→ aorist; the sudden judgment</p> <p>βρέχω: rain, send rain, wet.</p>
<p><b>πῦρ</b> fire</p> <p>Accusative direct object of ἔβρεξεν</p> <p>πῦρ: fire.</p>	<p><b>καὶ</b> and</p> <p>connective</p>	<p><b>θεῖον</b> sulfur</p> <p>Accusative direct object of ἔβρεξεν</p> <p>θεῖον: sulfur, brimstone.</p>	<p><b>ἀπ'</b> from</p> <p>preposition (+ gen.)</p> <p>ἀπό: from.</p>

## οὐρανοῦ

heaven

Genitive

object of ἀπό

οὐρανός: heaven, sky.

## καί

and

connective

## ἀπόλεσεν

destroyed

Aor Act Indic 3 Sg · ἀπόλλυμι

main verb

→ aorist; the total destruction

ἀπόλλυμι: destroy, ruin.

## πάντας

them all

Accusative

direct object

πᾶς: all.

## 30 κατὰ τὰ αὐτὰ ἔσται ἡ ἡμέρα ὃ υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτεται.

so will it be on the day when the Son of Man is revealed.

APPLICATION OF THE TWO TYPOLOGIES **ASYNDETON** The double typology lands: 'on the day the Son of Man is revealed' (ἀποκαλύπτεται) the same suddenness will fall – the present tense vividly portrays the certain future unveiling.

## κατὰ

according to

preposition (+ acc.; κατὰ τὰ αὐτὰ = 'in the same way')

κατά (+ acc.): according to, in keeping with.

## τὰ

the

Accusative

article

## αὐτὰ

same things

Accusative

object of κατὰ (κατὰ τὰ αὐτὰ = 'likewise')

αὐτός: same.

## ἔσται

it will be

Fut Mid Indic 3 Sg · εἶμι

main verb

→ future; the coming day

εἶμι: be.

## ἣ

on which

Dative

relative pron. with ἡμέρα (dat. of time)

ὅς: who, which.

## ἡμέρα

day

Dative

dative of time

ἡμέρα: day.

## ὃ

the

Nominative

article

## υἱὸς

Son

Nominative

subject

υἱός: son.

τοῦ

of

Genitive

article

ἀνθρώπου

of Man

Genitive

genitive (the title)

ἀνθρωπος; man; the Son of Man.

ἀποκαλύπτεται

is revealed

Pres Pass Indic 3 Sg · ἀποκαλύπτω

verb of temporal clause

→ present (futuristic); the unveiling

ἀποκαλύπτω: reveal, unveil, disclose.

31 ἐν ἐκείνῃ τῇ ἡμέρᾳ ὃς ἔσται ἐπὶ τοῦ δώματος καὶ τὰ σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ καταβάτω ἄραι αὐτά, καὶ ὁ ἐν ἀγρῷ ὁμοίως μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω.

On that day, let the one who is on the housetop, with his goods in the house, not come down to take them away; and likewise let the one in the field not turn back to what is behind.

COMMAND FOR THAT DAY — DO NOT TURN BACK **ASYNDETON** The suddenness demands instant detachment: no descent for possessions, no turning back — flight without regard to property, picking up the warning that climaxes in v.32.

ἐν

on

preposition (+ dat.)

ἐκείνη

that

Dative

demonstrative with ἡμέρᾳ

ἐκεῖνος; that.

τῇ

the

Dative

article

ἡμέρᾳ

day

Dative

dative of time

ἡμέρα: day.

ὃς

the one who

Nominative

relative pron. (subject)

ὃς; who.

ἔσται

will be

Fut Mid Indic 3 Sg · εἰμί

verb of relative clause

→ future; the supposed situation

εἰμί: be.

ἐπὶ

on

preposition (+ gen.)

ἐπί (+ gen.): on, upon.

τοῦ

the

Genitive

article

## δώματος

housetop

Genitive

object of *ἐπί*

δῶμα: roof, housetop (flat, accessible).

## καὶ

and

connective

## τὰ

the

Nominative

article

## σκεύη

goods

Nominative

subject (of implied 'are')

σκεῦος: vessel, thing, goods, belongings.

## αὐτοῦ

his

Genitive

possessive genitive

## ἐν

in

preposition (+ dat.)

## τῇ

the

Dative

article

## οἰκία

house

Dative

object of *ἐν*

οἰκία: house, home.

## μὴ

not

negative with 3rd-pers. imperative

μὴ: not.

## καταβάτω

let him come down

Aor Act Impv 3 Sg · καταβαίνω

third-person imperative

→ aorist imperative; the forbidden descent

καταβαίνω: go down, come down, descend.

## ἄραι

to take

Aor Act Inf · αἴρω

infinitive of purpose

→ aorist infinitive; purpose of descending

αἴρω: take up, take away, carry.

## αὐτά

them

Accusative

direct object of *ἄραι*

αὐτός: it/them.

## καὶ

and

connective

## ὁ

the one

Nominative

article (substantival with *ἐν ἀγρῷ*)

## ἐν

in

preposition (+ dat.)

## ἀγρῷ

the field

Dative

object of *ἐν*

ἀγρός: field.

ὁμοίως

likewise

adverb

ὁμοίως; likewise.

μὴ

not

negative with 3rd-pers. imperative

μὴ; not.

ἐπιστρεψάτω

let him turn back

Aor Act Impv 3 Sg · ἐπιστρέφω

third-person imperative

→ aorist imperative; the forbidden return

ἐπιστρέφω: turn back, return.

εἰς

to

preposition (+ acc.)

τὰ

the things

Accusative

article (substantival)

ὀπίσω

behind

adverb (εἰς τὰ ὀπίσω = 'to what is behind')

ὀπίσω: behind, back.

## 32 μνημονεύετε τῆς γυναικὸς Λώτ.

Remember Lot's wife.

THE TERSE WARNING ASYNDETON A single arresting imperative: Lot's wife looked back and became a pillar of salt (Gen 19:26) — the embodiment of the divided heart that v.31 forbids and v.33 explains.

μνημονεύετε

remember

Pres Act Impv 2 Pl · μνημονεύω

imperative

→ present imperative; keep on remembering

μνημονεύω: remember, keep in mind, mention.

τῆς

the

Genitive

article

γυναικὸς

wife

Genitive

genitive object of μνημονεύετε

γυνή; woman, wife.

Λώτ

of Lot

Genitive

genitive (possessive, indeclinable proper name)

Λώτ: Lot (indeclinable; here genitive by syntax). Cf. Gen 19:26.

### 33 ὅς ἐάν ζητήσῃ τὴν ψυχὴν αὐτοῦ περιποιήσασθαι ἀπολέσει αὐτήν, ὅς δ' ἂν ἀπολέσῃ ζωογονήσῃ αὐτήν.

Whoever seeks to preserve his life will lose it, but whoever loses it will keep it alive.

THE PARADOX OF SAVING AND LOSING LIFE **ASYNDETON** The grounding paradox: grasping at one's life forfeits it; letting it go preserves it (ζωογονέω, 'keep alive') – Lot's wife as the negative illustration.

<p><b>ὅς</b> whoever</p> <p>Nominative relative pron. (subject; ὅς ἐάν = 'whoever')</p> <p>ὅς: who; ὅς ἐάν = whoever.</p>	<p><b>ἐάν</b> ever</p> <p>particle (with ὅς, indefinite)</p> <p>ἐάν: if, ever (generalizing).</p>	<p><b>ζητήσῃ</b> seeks</p> <p>Aor Act Subj 3 Sg · ζητέω verb of relative clause</p> <p>→ aorist subjunctive; the attempt</p> <p>ζητέω: seek, try, strive.</p>	<p><b>τὴν</b> the</p> <p>Accusative article</p>
<p><b>ψυχὴν</b> life</p> <p>Accusative object of περιποιήσασθαι</p> <p>ψυχή: soul, life, self.</p>	<p><b>αὐτοῦ</b> his</p> <p>Genitive possessive genitive</p>	<p><b>περιποιήσασθαι</b> to preserve</p> <p>Aor Mid Inf · περιποιέω complementary infinitive (with ζητήσῃ)</p> <p>→ aorist middle infinitive; to keep/gain for oneself</p> <p>περιποιέω: (mid.) preserve, acquire, gain for oneself.</p>	<p><b>ἀπολέσει</b> will lose</p> <p>Fut Act Indic 3 Sg · ἀπόλλυμι main verb (apodosis)</p> <p>→ future; the forfeiture</p> <p>ἀπόλλυμι: lose, destroy.</p>
<p><b>αὐτήν</b> it</p> <p>Accusative direct object</p> <p>αὐτός: it/her.</p>	<p><b>ὅς</b> whoever</p> <p>Nominative relative pron. (subject)</p> <p>ὅς: who.</p>	<p><b>δ'</b> but</p> <p>adversative conjunction (δέ)</p> <p>δέ: but.</p>	<p><b>ἂν</b> ever</p> <p>modal particle (with ἀπολέσῃ, indefinite)</p> <p>ἂν: marks indefiniteness/contingency.</p>

## ἀπολέση

loses

Aor Act Subj 3 Sg · ἀπόλλυμι

*verb of relative clause*

→ aorist subjunctive; the letting-go

ἀπόλλυμι: lose.

## ζωογονήσει

will keep alive

Fut Act Indic 3 Sg · ζωογονέω

*main verb (apodosis)*

→ future; preservation of life

ζωογονέω: keep alive, preserve alive, give life.

## αὐτήν

it

Accusative

*direct object*

αὐτός: it/her.

### 34 λέγω ὑμῖν, ταύτη τῇ νυκτί ἔσονται δύο ἐπὶ κλίνης μιᾶς, ὁ εἷς παραλημφθήσεται καὶ ὁ ἕτερος ἀφεθήσεται·

I tell you, on that night there will be two in one bed; one will be taken and the other left.

THE SEPARATION — TWO IN A BED **ASYNDETON** A solemn 'I tell you' introduces the night-time separation: of two side by side, one is taken and the other left — judgment cuts through the closest companionship.

## λέγω

I tell

Pres Act Indic 1 Sg · λέγω

*main verb (solemn assertion)*

→ present; the emphatic declaration

λέγω: say, tell.

## ὑμῖν

you

Dative

*indirect object*

σύ: you.

## ταύτη

that

Dative

*demonstrative with νυκτί*

οὗτος: this/that.

## τῇ

the

Dative

*article*

## νυκτί

night

Dative

*dative of time*

νύξ: night.

## ἔσονται

there will be

Fut Mid Indic 3 Pl · εἰμί

*main verb*

→ future; the scene

εἰμί: be.

## δύο

two

*indeclinable numeral (subject)*

δύο: two.

## ἐπὶ

in / on

*preposition (+ gen.)*

ἐπί (+ gen.): on, upon.

**κλίνης**

bed

Genitive

*object of ἐπί*

| κλίνη: bed, couch.

**μιάς**

one

Genitive

*attributive numeral with κλίνης*

| εἷς: one.

**ὁ**

the

Nominative

*article*

**εἷς**

one

Nominative

*subject*

| εἷς: one.

**παραλημφθήσεται**

will be taken

Fut Pass Indic 3 Sg · παραλαμβάνω

*main verb*

→ future passive; the one taken

| παραλαμβάνω: take, take along, receive.

**καὶ**

and

*connective*

**ὁ**

the

Nominative

*article*

**ἕτερος**

other

Nominative

*subject*

| ἕτερος: other, another.

**ἀφεθήσεται**

will be left

Fut Pass Indic 3 Sg · ἀφίημι

*main verb*

→ future passive; the one left

| ἀφίημι: leave, let go, forgive.

35 ἔσονται δύο ἀλήθουσαι ἐπὶ τὸ αὐτό, ἢ μία παραλημφθήσεται ἢ δὲ ἕτερα ἀφεθήσεται.

| There will be two women grinding together; one will be taken and the other left."

THE SEPARATION — TWO GRINDING ASYNDETON A parallel scene by day: two women at the same mill, one taken and one left — the same division running through daily labor. (Verse 36 is omitted by the critical text.)

## ἔσονται

there will be

Fut Mid Indic 3 Pl · εἰμί

*main verb*

→ future; the scene

εἰμί: be.

## δύο

two

*indeclinable numeral (subject)*

δύο: two.

## ἀλήθουσαι

grinding

Pres Act Ptc · Nom Pl Fem · ἀλήθω

*predicate ptc. (with ἔσονται, periphrastic-like)*

→ present; the ongoing grinding

ἀλήθω: grind (grain at a mill).

## ἐπὶ

at

*preposition (+ acc.; ἐπὶ τὸ αὐτό = 'together')*

ἐπί: on, at; ἐπὶ τὸ αὐτό = at the same place, together.

## τὸ

the

Accusative

*article*

## αὐτό

same

Accusative

*object of ἐπί (ἐπὶ τὸ αὐτό = 'together')*

αὐτός: same.

## ἡ

the

Nominative

*article*

## μία

one

Nominative

*subject*

εἷς: one (fem.).

## παραλημφθήσεται

will be taken

Fut Pass Indic 3 Sg · παραλαμβάνω

*main verb*

→ future passive; the one taken

παραλαμβάνω: take, take along.

## ἡ

the

Nominative

*article*

## δὲ

but

*adversative conjunction*

δέ: but.

## ἕτερα

other

Nominative

*subject*

ἕτερος: other.

## ἀφεθήσεται

will be left

Fut Pass Indic 3 Sg · ἀφίημι

*main verb*

→ future passive; the one left

ἀφίημι: leave, let go.

37 καὶ ἀποκριθέντες λέγουσιν αὐτῷ· Ποῦ, κύριε; ὁ δὲ εἶπεν αὐτοῖς· Ὃπου τὸ σῶμα, ἐκεῖ καὶ οἱ ἀετοὶ ἐπισυναχθήσονται.

And answering they said to him, "Where, Lord?" And he said to them, "Where the body is, there also the vultures will be gathered."

THE DISCIPLES' QUESTION AND THE PROVERB OF THE VULTURES **καὶ** To the 'where?' Jesus answers not with a place but a proverb: as vultures unerringly converge on a corpse, so the judgment of that day will find its object — inescapable and unmistakable. (The intervening v.36 is omitted by the critical text.)

<p>καὶ and <i>connective</i></p>	<p><b>ἀποκριθέντες</b> answering Aor Pass Ptc · Nom Pl Masc · ἀποκρίνομαι <i>circumstantial ptc. (pleonastic, Semitic)</i> → aorist; 'in response'   ἀποκρίνομαι: answer.</p>	<p><b>λέγουσιν</b> they said Pres Act Indic 3 Pl · λέγω <i>main verb (historic present)</i> → historic present; vivid narration   λέγω: say.</p>	<p><b>αὐτῷ</b> to him Dative <i>indirect object</i></p>
<p>Ποῦ where <i>interrogative adverb</i>   ποῦ: where?</p>	<p><b>κύριε</b> Lord Vocative <i>vocative of address</i>   κύριος: Lord, master.</p>	<p><b>ὁ</b> he Nominative <i>article as pron. (ὁ δέ = 'and he')</i></p>	<p><b>δὲ</b> and <i>continuative conjunction</i></p>
<p><b>εἶπεν</b> said Aor Act Indic 3 Sg · λέγω <i>main verb</i> → aorist of speech   λέγω: say.</p>	<p><b>αὐτοῖς</b> to them Dative <i>indirect object</i></p>	<p><b>Ὃπου</b> where <i>relative adverb of place</i>   ὅπου: where, wherever.</p>	<p><b>τὸ</b> the Nominative <i>article</i></p>

## σῶμα

body

Nominative

*subject (of implied 'is')*

σῶμα: body; here a carcass/corpse.

## ἐκεῖ

there

*adverb of place*

ἐκεῖ: there.

## καὶ

also

*adjunctive adverb*

καί: also, even.

## οἱ

the

Nominative

*article*

## ἄετοἰ

vultures

Nominative

*subject*

ἄετός: eagle, vulture (a carrion-bird here).

## ἐπισυναχθήσονται

will be gathered

Fut Pass Indic 3 Pl · ἐπισυνάγω

*main verb*

→ future passive; the certain converging

ἐπισυνάγω: gather together, assemble.

**On the text.** Verse punctuation, paragraphing, and capitalization are editorial and conventional. The most significant versification matter: NA28, SBLGNT, and THGNT OMIT verse 36 ('two will be in the field; one will be taken and the other left'), a harmonizing interpolation drawn from Matthew 24:40 that entered part of the Western and Byzantine tradition but is absent from the earliest and best witnesses (P75, B, A, L, W, and others). The verse numbering therefore runs 1–35 and 37, with a gap at 36; this chapter contains 36 present verses. A few further points of variation are passed over without a marginal note: at v.3 some witnesses add εἰς σέ ('against you') after ἀμάρτη; at v.9 the clause οὐ δοκῶ ('I think not') is omitted by the best text and not printed; at v.23 the order ἰδοὺ ἐκεῖ / ἰδοὺ ᾧδε varies; at v.24 the words ἐν τῇ ἡμέρᾳ αὐτοῦ ('in his day') are bracketed/omitted in some editions; at v.33 the editions divide over ζητήση περιποιήσασθαι ('seeks to gain/preserve') and over the verb σῶσαι / ζωογονήσει. Orthographic variants (movable-v, i-subscript, the spellings Σαμαρίτης / Σαμαρείτης, Νῶε, Σόδομα, the Aramaic-flavored proper names) are not noted. Note the chapter's verbal threads: the σκάνδαλον / σκανδαλίζω stumbling-block language opening the discourse; the fourfold 'forgive' (ἀφήσεις, vv.3–4); the πίστις 'faith' that uproots the mulberry-tree (vv.5–6); the καθαρίζω / ἰάομαι / σώζω cluster around the ten lepers (vv.14–19), where only the Samaritan's 'faith has saved' him; and the eschatological ἀποκαλύπτεται 'is revealed' of the Son of Man (v.30), framed by the Noah and Lot typologies and the terse 'remember Lot's wife' (v.32).

**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.