

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

GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

# The Gospel according to Luke, Chapter 18

KATA ΛΟΥΚΑΝ ΙΗ΄

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 · 18:1–8

### **The persistent widow and the unjust judge**

A parable on praying always and not losing heart: a widow's relentless plea wears down a godless judge (1–5); how much more will God vindicate his elect who cry day and night — yet will the Son of Man find faith on earth (6–8)?

B · 18:9–14

### **The Pharisee and the tax collector**

Against those confident in their own righteousness: the self-commending Pharisee's prayer of comparison (9–12) versus the tax collector's plea for atonement; the latter goes home justified, sealed by the reversal maxim (13–14).

C · 18:15–17

### **Letting the children come**

Against the disciples' rebuke, Jesus welcomes the infants: the kingdom belongs to such, and must be received like a child or not entered at all.

D · 18:18–30

### The rich ruler and the cost of the kingdom

A ruler keeps the commandments but cannot part with his wealth (18–23); 'how hard for the rich' — a camel through a needle's eye — yet what is impossible for men is possible for God (24–27); and those who have left all for the kingdom receive manifold now and eternal life to come (28–30).

E · 18:31–34

### The third passion prediction

Jesus takes the Twelve aside: all that the prophets wrote of the Son of Man will be fulfilled at Jerusalem — handed over, mocked, killed, and on the third day raised — but they understood none of it, the saying hidden from them.

F · 18:35–43

### The blind man at Jericho

Nearing Jericho, a blind beggar cries to the Son of David for mercy, undeterred by the crowd's rebuke; Jesus heals him — 'your faith has saved you' — and he follows, glorifying God, as all the people give praise.

## 1 Ἔλεγεν δὲ παραβολὴν αὐτοῖς πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι αὐτοὺς καὶ μὴ ἐγκακεῖν,

And he was telling them a parable to the effect that they ought always to pray and not lose heart,

PARABLE INTRODUCTION **δέ** Luke uniquely supplies the parable's point before the story: persistent prayer that does not give up — the lesson the widow will dramatize.

### Ἔλεγεν

he was telling

Impf Act Indic 3 Sg · λέγω

main verb

→ iterative/inceptive imperfect (he began/kept telling)

λέγω: say, tell; the imperfect frames an ongoing teaching.

### δὲ

and

continuative conjunction

δέ: mild connective advancing the narrative.

### παραβολὴν

a parable

Accusative

direct object of ἔλεγεν

παραβολή: comparison, illustrative story (παρα + βάλλω, 'cast alongside').

### αὐτοῖς

to them

Dative

indirect object

πρὸς

with a view to

*preposition + acc. (purpose/reference)*

πρὸς + acc.: here marking the aim or point of the parable.

τὸ

the

*Accusative*

*article nominalizing the infinitive*

δεῖν

it is necessary

*Pres Act Inf · δεῖ*

*articulating infinitive (object of πρὸς)*

→ impersonal obligation

δεῖ: 'it is necessary'; impersonal verb of binding obligation.

πάντοτε

always

*adverb of time*

πάντοτε: at all times, continually.

προσεύχεσθαι

to pray

*Pres Mid Inf · προσεύχομαι*

*complementary inf. after δεῖν*

→ durative (keep praying)

προσεύχομαι: to pray, the general word for prayer to God.

αὐτούς

they

*Accusative*

*accusative subject of the infinitives*

καὶ

and

*coordinating conjunction*

μή

not

*negative with infinitive*

μή: negative used with non-indicative forms.

ἐγκακεῖν

to lose heart

*Pres Act Inf · ἐγκακέω*

*complementary inf. (coordinate)*

→ durative (grow weary)

ἐγκακέω: to lose heart, grow weary, give up; the Pauline word for not flagging.

2 λέγων· Κριτῆς τις ἦν ἐν τινὶ πόλει τὸν θεὸν μὴ φοβούμενος καὶ ἄνθρωπον μὴ ἐντρέπόμενος.

saying: "There was in a certain city a judge who neither feared God nor regarded man."

PARABLE: SETTING ASYNDETON The antagonist is sketched in two negations — no fear of God, no shame before men — the very portrait of lawlessness.

## λέγων

saying

Pres Act Ptc · Nom Sg Masc · λέγω

*ptc. of attendant manner (introducing speech)*

→ imperfective

λέγω: introduces the direct discourse.

## Κριτής

a judge

Nominative

subject of ἦν

κριτής: judge, magistrate.

## τις

a certain

Nominative

*indefinite adjective modifying Κριτής*

τις: indefinite, 'a certain.'

## ἦν

there was

Impf Act Indic 3 Sg · εἰμί

*main verb (existence)*

→ stative imperfect

εἰμί: to be, exist.

## ἐν

in

*preposition + dat. (location)*

ἐν + dat.: in, within.

## τινι

a certain

Dative

*indefinite adj. modifying πόλει*

τις: indefinite.

## πόλει

city

Dative

*object of ἐν (location)*

πόλις: city, town.

## τόν

the

Accusative

*article with θεόν*

## θεόν

God

Accusative

*object of φοβούμενος*

θεός: God.

## μή

not

*negative with participle*

μή: negates the participles.

## φοβούμενος

fearing

Pres Mid Ptc · Nom Sg Masc · φοβέομαι

*attributive ptc. modifying Κριτής*

→ imperfective (habitual)

φοβέομαι: to fear, reverence; 'not fearing God' = irreligious.

## καί

and

*coordinating conjunction*

## ἄνθρωπον

man

Accusative

*object of ἐντρεπόμενος*

ἄνθρωπος: human being, anyone.

## μή

not

*negative with participle*

## ἐντρεπόμενος

regarding

Pres Mid Ptc · Nom Sg Masc · ἐντρέπω

*attributive ptc. modifying Κριτής*

→ imperfective (habitual)

ἐντρέπομαι: to have regard for, show deference to (lit. 'turn toward'); here 'respect no one!'

### 3 χήρα δὲ ἦν ἐν τῇ πόλει ἐκείνη καὶ ἤρχετο πρὸς αὐτὸν λέγουσα· Ἐκδίκησόν με ἀπὸ τοῦ ἀντιδίκου μου.

And there was a widow in that city, and she kept coming to him, saying, "Grant me justice against my adversary!"

PARABLE: THE PETITIONER **δέ** The widow — the OT type of the defenseless — sets her one repeated demand against the judge; the imperfect ἤρχετο marks her relentless coming.

**χήρα**

a widow

Nominative

subject of ἦν

χήρα: widow; in the OT the paradigm of the legally helpless under God's special care.

**δὲ**

and

continuative conjunction

**ἦν**

there was

Impf Act Indic 3 Sg · εἰμί

verb of existence

→ stative imperfect

εἰμί: to be.

**ἐν**

in

preposition + dat.

**τῇ**

that

Dative

article with πόλει

**πόλει**

city

Dative

object of ἐν

πόλις: city.

**ἐκείνη**

that

Dative

demonstrative modifying πόλει

ἐκεῖνος: that (remote demonstrative).

**καὶ**

and

coordinating conjunction

**ἤρχετο**

she kept coming

Impf Mid Indic 3 Sg · ἔρχομαι

main verb

→ iterative imperfect (repeated coming)

ἔρχομαι: come, go; the imperfect dramatizes her persistence.

**πρὸς**

to

preposition + acc. (toward)

**αὐτὸν**

him

Accusative

object of πρὸς

**λέγουσα**

saying

Pres Act Ptc · Nom Sg Fem · λέγω

ptc. of attendant manner (speech)

→ imperfective

λέγω: introduces her plea.

## Ἐκδίκησόν

grant justice to

Aor Act Impv 2 Sg · ἐκδικέω

*imperative (petition)*

→ ingressive aorist (act now)

ἐκδικέω: to vindicate, avenge, give legal redress; the keyword of the parable (cf. vv.5, 7, 8).

## με

me

Accusative

*direct object*

## ἀπό

against

*preposition + gen. (separation/defense from)*

ἀπό + gen.: 'from!'; here 'protect/vindicate me from!'

## τοῦ

the

Genitive

*article with ἀντιδίκου*

## ἀντιδίκου

adversary

Genitive

*object of ἀπό*

ἀντίδικος: legal opponent in a lawsuit, adversary.

## μου

my

Genitive

*possessive genitive*

4 καὶ οὐκ ἤθελεν ἐπὶ χρόνον, μετὰ δὲ ταῦτα εἶπεν ἐν ἑαυτῷ· Εἰ καὶ τὸν θεὸν οὐ φοβοῦμαι οὐδὲ ἄνθρωπον ἐντρέπομαι,

And for a while he would not, but afterward he said to himself, "Though I neither fear God nor regard man,

PARABLE: THE TURN **καί** The judge's interior soliloquy (Lukan device) concedes his own godlessness even as he resolves to act.

καὶ  
and

*coordinating conjunction*

οὐκ  
not

*negative with indicative*

οὐ: objective negation.

ἤθελεν

he was willing

Impf Act Indic 3 Sg · θέλω

*main verb*

→ durative imperfect (kept refusing)

θέλω: to will, want; here 'would not' over a stretch of time.

ἐπὶ  
for

*preposition + acc. (extent of time)*

ἐπί + acc.: 'for (a period).'

χρόνον

a time

*Accusative*

*accusative of extent of time*

χρόνος: time, span; 'for a while.'

μετὰ

after

*preposition + acc. (time)*

μετά + acc.: after.

δὲ

but

*adversative conjunction*

δέ: marking the reversal.

ταῦτα

these things

*Accusative*

*object of μετά*

οὗτος: this; 'after these things' = afterward.

εἶπεν

he said

Aor Act Indic 3 Sg · λέγω

*main verb*

→ punctiliar aorist

λέγω (aor. εἶπον): to say.

ἐν

in

*preposition + dat.*

ἑαυτῷ

himself

*Dative*

*reflexive (sphere) — 'to himself'*

ἑαυτοῦ: reflexive pronoun.

εἰ

if

*conditional/concessive particle*

εἰ καί: 'even if, although' — concessive.

καὶ

even

*adverbial (with εἰ, concessive)*

τὸν

the

*Accusative*

*article with θεόν*

θεόν

God

*Accusative*

*object of φοβοῦμαι*

θεός: God.

οὐ

not

*negative with indicative*

## φοβοῦμαι

I fear

Pres Mid Indic 1 Sg · φοβέομαι

*verb of concessive clause*

→ imperfective (habitual)

φοβέομαι: to fear; echoes the narrator's verdict of v.2.

## οὐδὲ

nor

*negative conjunction*

οὐδέ: 'and not, nor!'

## ἄνθρωπον

man

Accusative

*object of ἐντρέπομαι*

ἄνθρωπος: anyone.

## ἐντρέπομαι

I regard

Pres Mid Indic 1 Sg · ἐντρέπω

*verb of concessive clause*

→ imperfective (habitual)

ἐντρέπομαι: to respect, defer to.

## 5 διὰ γε τὸ παρέχειν μοι κόπον τὴν χήραν ταύτην ἐκδικήσω αὐτήν, ἵνα μὴ εἰς τέλος ἐρχομένη ὑπωπιάζη με.

yet because this widow keeps bothering me, I will grant her justice, so that she may not in the end wear me out by her coming."

PARABLE: THE JUDGE'S RESOLVE ASYNDETON Pure self-interest, not justice, moves him; ὑπωπιάζη ('give a black eye,' wear down) is mock-pugilistic — the widow as a relentless boxer.

## διὰ

because of

*preposition + acc. (cause)*

διὰ + acc.: 'because of, on account of.'

## γε

yet

*intensive/emphatic particle*

γε: emphatic enclitic, 'at least, yet.'

## τὸ

the

Accusative

*article nominalizing the infinitive*

## παρέχειν

to cause

Pres Act Inf · παρέχω

*articular infinitive (cause, after διὰ)*

→ durative (keeps causing)

παρέχω: to furnish, cause, bring about; with κόπον, 'cause trouble.'

## μοι

me

Dative

*indirect object (dat. of disadvantage)*

## κόπον

trouble

Accusative

*object of παρέχειν*

κόπος: trouble, toil, wearisome labor.

## τὴν

the

Accusative

*article with χήραν*

## χήραν

widow

Accusative

*accusative subject of the infinitive*

χήρα: widow.

## ταύτην

this

Accusative

*demonstrative modifying χήραν*

οὗτος; this.

## ἐκδικήσω

I will grant justice to

Fut Act Indic 1 Sg · ἐκδικέω

*main verb (resolve)*

→ predictive future

ἐκδικέω: to vindicate, give legal redress (cf. vv.3, 7, 8).

## αὐτήν

her

Accusative

*direct object*

## ἵνα

so that

*conjunction introducing purpose clause*

ἵνα: purpose/result, + subjunctive.

## μὴ

not

*negative in purpose clause*

## εἰς

to

*preposition + acc. (idiom εἰς τέλος)*

## τέλος

the end

Accusative

*object of εἰς (εἰς τέλος = 'finally/in the end')*

τέλος: end; εἰς τέλος idiom 'in the end' or 'continually'.

## ἐρχομένη

coming

Pres Mid Ptc · Nom Sg Fem · ἔρχομαι

*ptc. of means/manner (by her coming)*

→ imperfective (continual)

ἔρχομαι: come; her ceaseless approach.

## ὑπωπιάζη

she wear out

Pres Act Subj 3 Sg · ὑπωπιάζω

*verb of purpose clause*

→ imperfective subj. (sustained)

ὑπωπιάζω: lit. 'strike under the eye, give a black eye'; figuratively 'wear out, browbeat' (boxing metaphor).

## με

me

Accusative

*direct object*

## 6 Εἶπεν δὲ ὁ κύριος Ἰησοῦς ἰδού ὁ κριτὴς τῆς ἀδικίας λέγει·

And the Lord said, "Hear what the unrighteous judge says.

APPLICATION: THE CALL TO HEAR **δέ** Jesus (called 'the Lord' by the narrator) draws the lesson; 'judge of unrighteousness' is a Semitic genitive = 'unrighteous judge'.

<p><b>Εἶπεν</b> said Aor Act Indic 3 Sg · λέγω <i>main verb</i> → punctiliar aorist   λέγω (aor. εἶπον): to say.</p>	<p><b>δὲ</b> and <i>continuative conjunction</i></p>	<p><b>ὁ</b> the Nominative <i>article with κύριος</i></p>	<p><b>κύριος</b> Lord Nominative <i>subject of Εἶπεν</i>   κύριος; Lord; Luke's narrative title for Jesus.</p>
<p><b>Ἀκούσατε</b> hear Aor Act Impv 2 Pl · ἀκούω <i>imperative</i> → ingressive aorist   ἀκούω: to hear, listen, heed.</p>	<p><b>τί</b> what Accusative <i>interrogative/relative obj. of λέγει</i>   τίς; interrogative 'what!'</p>	<p><b>ὁ</b> the Nominative <i>article with κριτής</i></p>	<p><b>κριτής</b> judge Nominative <i>subject of λέγει</i>   κριτής; judge.</p>
<p><b>τῆς</b> of Genitive <i>article with ἀδικίας</i></p>	<p><b>ἀδικίας</b> unrighteousness Genitive <i>attributive (Hebraic) genitive of quality</i>   ἀδικία: unrighteousness, injustice; 'judge of unrighteousness' = unjust judge.</p>	<p><b>λέγει</b> says Pres Act Indic 3 Sg · λέγω <i>verb of indirect question</i> → imperfective   λέγω: say.</p>	

7 ὁ δὲ θεὸς οὐ μὴ ποιήσῃ τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βοῶντων αὐτῷ ἡμέρας καὶ νυκτός, καὶ μακροθυμεῖ ἐπ' αὐτοῖς;

And will not God surely grant justice to his elect, who cry to him day and night? Will he delay long over them?

APPLICATION: A FORTIORI ARGUMENT **δέ** The how-much-more: if even a godless judge yields to persistence, God will surely vindicate his crying elect; οὐ μὴ is the strongest denial of the negative.

ὁ

the

Nominative  
article with θεός

δὲ

and

continuative/contrastive conjunction

θεός

God

Nominative  
subject of ποιήση  
θεός: God — set over against the unjust judge.

οὐ

surely not

emphatic negation (with μή)

οὐ μή: emphatic double negative + subj., the strongest denial.

μή

not

emphatic negation (with οὐ)

ποιήση

he grant

Aor Act Subj 3 Sg · ποιέω  
subjunctive of emphatic denial (rhetorical question)

→ punctiliar aorist

ποιέω: to do, make; ποιεῖν ἐκδίκησιν = render judgment, vindicate.

τήν

the

Accusative  
article with ἐκδίκησιν

ἐκδίκησιν

justice

Accusative  
direct object of ποιήση  
ἐκδίκησις: vindication, vengeance, legal redress (the parable's keyword as noun).

τῶν

of the

Genitive  
article with ἐκλεκτῶν

ἐκλεκτῶν

elect

Genitive  
objective genitive (vindication for the elect)  
ἐκλεκτός: chosen, elect; God's covenant people who pray.

αὐτοῦ

his

Genitive  
possessive genitive

τῶν

the ones

Genitive  
article substantivizing the participle

βοώντων

crying out

Pres Act Ptc · Gen Pl Masc · βοάω  
attributive ptc. modifying ἐκλεκτῶν

→ imperfective (continual)

βοάω: to cry out, shout; the elect's persistent prayer.

αὐτῷ

to him

Dative  
indirect object of βοώντων

ἡμέρας

day

Genitive  
genitive of time (within which)  
ἡμέρα: day; 'by day!'

καὶ

and

coordinating conjunction

**νυκτός**

night

Genitive

genitive of time (within which)

νύξ: night; 'by night' – ceaseless prayer.

**καὶ**

and yet

conjunction (concessive force)

**μακροθυμεῖ**

he delays

Pres Act Indic 3 Sg · μακροθυμέω

main verb (second rhetorical question)

→ imperfective

μακροθυμέω: to be long-suffering, patient, or to delay; the construal here ('will he keep them waiting?') is debated – see notes.

**ἐπ'**

over

preposition + dat. (concerning)

ἐπί + dat.: 'over, concerning'

**αὐτοῖς**

them

Dative

object of ἐπί

8 λέγω ὑμῖν ὅτι ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν τάχει. πλὴν ὁ υἱὸς τοῦ ἀνθρώπου ἐλθὼν ἄρα εὕρησει τὴν πίστιν ἐπὶ τῆς γῆς;

I tell you, he will grant them justice speedily. Nevertheless, when the Son of Man comes, will he find faith on the earth?

APPLICATION: THE VERDICT AND THE QUESTION **ASYNDETON** The assurance (vindication 'speedily') turns on a haunting question: the issue is not God's faithfulness but whether his people will keep faith until the Son of Man comes.

**λέγω**

I tell

Pres Act Indic 1 Sg · λέγω

main verb

→ performative present

λέγω: say; solemn declaration formula.

**ὑμῖν**

you

Dative

indirect object

**ὅτι**

that

conjunction introducing content clause

ὅτι: 'that!'

**ποιήσει**

he will grant

Fut Act Indic 3 Sg · ποιέω

verb of content clause

→ predictive future

ποιέω: ποιεῖν ἐκδίκησιν = to vindicate.

**τήν**

the

Accusative

article with *ἐκδίκησιν*

**ἐκδίκησιν**

justice

Accusative

direct object

ἐκδίκησις: vindication (parable keyword).

**αὐτῶν**

their

Genitive

objective genitive (for them)

**ἐν**

in

preposition + dat. (manner)

**τάχει**

speed

Dative

object of *ἐν* (*ἐν τάχει* = 'speedily')

τάχος: speed, quickness; *ἐν τάχει* = soon/suddenly.

**πλὴν**

nevertheless

adversative adverb/conjunction

πλὴν: 'however, nevertheless'; pivots from assurance to challenge.

**ὁ**

the

Nominative

article with *υἱός*

**υἱός**

Son

Nominative

subject of *εὐρήσει*

υἱός: son; 'the Son of Man' (Dan 7), Jesus' self-designation.

**τοῦ**

of

Genitive

article with *ἀνθρώπου*

**ἀνθρώπου**

Man

Genitive

genitive in the title 'Son of Man'

ἄνθρωπος: man; the Danielic title.

**ἔλθῶν**

having come

Aor Act Ptc · Nom Sg Masc · ἔρχομαι

temporal ptc. ('when he comes')

→ antecedent aorist

ἔρχομαι: come; the eschatological coming/parousia.

**ἄρα**

indeed

interrogative particle (anxious question)

ἄρα: interrogative particle expecting a doubtful/negative answer.

**εὐρήσει**

will he find

Fut Act Indic 3 Sg · εὐρίσκω

main verb (rhetorical question)

→ predictive future

εὐρίσκω: to find, discover.

**τήν**

the

Accusative

article with *πίστιν*

**πίστιν**

faith

Accusative

direct object

πίστις: faith, faithfulness; the persevering trust the parable commends. The article may point to 'the faith' as such.

**ἐπὶ**

on

preposition + gen. (location)

ἐπί + gen.: on, upon.

τῆς

the

Genitive

article with γῆς

γῆς

earth

Genitive

object of ἐπί

γῆ: earth, land.

9 Εἶπεν δὲ καὶ πρὸς τινὰς τοὺς πεποιθότας ἐφ' ἑαυτοῖς ὅτι εἰσὶν δίκαιοι καὶ ἐξουθενοῦντας τοὺς λοιποὺς τὴν παραβολὴν ταύτην·

And he also told this parable to some who trusted in themselves that they were righteous and despised the rest:

PARABLE INTRODUCTION (AUDIENCE TARGETED) **δέ** The target is named in advance: self-trusting self-righteousness that holds others in contempt – the two perfect/present participles diagnose the disease.

Εἶπεν

he told

Aor Act Indic 3 Sg · λέγω

main verb

→ punctiliar aorist

λέγω (aor. εἶπον): to say, tell.

δὲ

and

continuative conjunction

καὶ

also

adverbial (adjunctive)

καί: 'also!'

πρὸς

to

preposition + acc. (toward, addressing)

πρὸς + acc.: to, toward.

τινας

some

Accusative

object of πρὸς

τις: indefinite, 'some!'

τοὺς

the ones

Accusative

article substantivizing the participles

πεποιθότας

having trusted

Perf Act Ptc · Acc Pl Masc · πείθω

attributive ptc. modifying τινὰς

→ intensive perfect (settled confidence)

πείθω (perf. πέποιθα): to be confident, trust; here misplaced self-reliance.

ἐφ'

in

preposition + dat. (basis of trust)

ἐπί + dat.: 'on, in,' the ground of confidence.

<p><b>ἑαυτοῖς</b> themselves</p> <p>Dative object of ἐπί (reflexive)   ἑαυτοῦ: reflexive.</p>	<p><b>ὅτι</b> that</p> <p>conjunction (content of their confidence)   ὅτι: 'that!'</p>	<p><b>εἰσὶν</b> they are</p> <p>Pres Act Indic 3 Pl · εἰμί verb of content clause → stative present   εἰμί: to be.</p>	<p><b>δίκαιοι</b> righteous</p> <p>Nominative predicate nominative   δίκαιος: righteous, just; their self-assessment, contrast δεδικαιωμένος v.14.</p>
<p><b>καὶ</b> and</p> <p>coordinating conjunction</p>	<p><b>ἐξουθενοῦντας</b> despising</p> <p>Pres Act Ptc · Acc Pl Masc · ἐξουθενέω attributive ptc. (coordinate with πεποιθότας) → imperfective (habitual)   ἐξουθενέω: to despise, treat as nothing, count worthless.</p>	<p><b>τούς</b> the</p> <p>Accusative article with λοιπούς</p>	<p><b>λοιπούς</b> rest</p> <p>Accusative direct object of ἐξουθενοῦντας   λοιπός: remaining, the rest, others.</p>
<p><b>τήν</b> the</p> <p>Accusative article with παραβολήν</p>	<p><b>παραβολήν</b> parable</p> <p>Accusative direct object of εἶπεν   παραβολή: parable.</p>	<p><b>ταύτην</b> this</p> <p>Accusative demonstrative modifying παραβολήν   οὗτος: this.</p>	

## 10 Ἴνθρωποι δύο ἀνέβησαν εἰς τὸ ἱερόν προσεύξασθαι, ὁ εἷς Φαρισαῖος καὶ ὁ ἕτερος τελώνης.

"Two men went up into the temple to pray, the one a Pharisee and the other a tax collector.

PARABLE: THE TWO CHARACTERS ASYNDETON The contrast is set: a Pharisee (paragon of piety) and a tax collector (byword for sin), both 'going up' to the temple to pray.

## ἄνθρωποι

men

Nominative

subject of ἀνέβησαν

ἄνθρωπος: man, person.

## δύο

two

Nominative

numeral modifying ἄνθρωποι

δύο: two (indeclinable in oblique, here nom.).

## ἀνέβησαν

went up

Aor Act Indic 3 Pl · ἀναβαίνω

main verb

→ punctiliar aorist

ἀναβαίνω: go up, ascend; the temple-mount idiom.

## εἰς

into

preposition + acc. (goal)

## τὸ

the

Accusative

article with ἱερόν

## ἱερόν

temple

Accusative

object of εἰς

ἱερόν: temple (the whole precinct).

## προσεύξασθαι

to pray

Aor Mid Inf · προσεύχομαι

infinitive of purpose

→ punctiliar aorist

προσεύχομαι: to pray.

## ὁ

the

Nominative

article with εἷς

## εἷς

one

Nominative

appositional subject ('the one')

εἷς: one.

## Φαρισαῖος

a Pharisee

Nominative

predicate nominative (in apposition)

Φαρισαῖος: Pharisee, member of the strict separatist party.

## καὶ

and

coordinating conjunction

## ὁ

the

Nominative

article with ἕτερος

## ἕτερος

other

Nominative

appositional subject ('the other')

ἕτερος: the other (of two).

## τελώνης

a tax collector

Nominative

predicate nominative (in apposition)

τελώνης: tax-farmer, collector; despised as a collaborator and extortioner.

11 ὁ Φαρισαῖος σταθεὶς πρὸς ἑαυτὸν ταῦτα προσήχετο· Ὁ θεός, εὐχαριστῶ σοι ὅτι οὐκ εἰμι ὡσπερ οἱ λοιποὶ τῶν ἀνθρώπων, ἄρπαγες, ἄδικοι, μοιχοί, ἢ καὶ ὡς οὗτος ὁ τελώνης

The Pharisee, standing by himself, prayed thus: 'God, I thank you that I am not like the rest of men — robbers, unrighteous, adulterers — or even like this tax collector.

PARABLE: THE PHARISEE'S PRAYER ASYNDETON A prayer of comparison, not petition: thanksgiving that he is unlike others, the tax collector singled out for contempt. πρὸς ἑαυτὸν may mean 'by himself' or 'to himself' (see notes).

<p><b>ὁ</b> the Nominative article with Φαρισαῖος</p>	<p><b>Φαρισαῖος</b> Pharisee Nominative subject of προσήχετο Φαρισαῖος; Pharisee.</p>	<p><b>σταθεὶς</b> standing Aor Pass Ptc · Nom Sg Masc · ἵστημι circumstantial ptc. (attendant) → antecedent aorist (took his stand) ἵστημι (pass. 'stand'): the customary upright posture of prayer; here a self-conscious stance.</p>	<p><b>πρὸς</b> by preposition + acc. (with ἑαυτὸν) πρὸς ἑαυτὸν: 'by/to himself'; construal disputed (see notes).</p>
<p><b>ἑαυτὸν</b> himself Accusative object of πρὸς (reflexive) ἑαυτοῦ: reflexive.</p>	<p><b>ταῦτα</b> these things Accusative direct object (cognate) of προσήχετο οὗτος: this.</p>	<p><b>προσήχετο</b> he was praying Impf Mid Indic 3 Sg · προσεύχομαι main verb → descriptive imperfect προσεύχομαι: to pray.</p>	<p><b>Ὁ</b> O Nominative article with θεός (nom. for voc.)</p>

## θεός

God

Nominative

*nominative of address (vocative)*

θεός: God; ὁ θεός as address.

## εὐχαριστῶ

I give thanks

Pres Act Indic 1 Sg · εὐχαριστέω

*main verb*

→ performative present

εὐχαριστέω: to give thanks — but here thanks for self, not grace.

## σοι

to you

Dative

*indirect object*

## ὅτι

that

*conjunction (content/cause)*

ὅτι: 'that, because.'

## οὐκ

not

*negative with indicative*

## εἰμί

I am

Pres Act Indic 1 Sg · εἰμί

*main verb of content clause*

→ stative present

εἰμί: to be.

## ὥσπερ

like

*comparative particle*

ὥσπερ: just as, like.

## οἱ

the

Nominative

*article with λοιποί*

## λοιποί

rest

Nominative

*predicate (object of comparison)*

λοιπός: the rest, others.

## τῶν

of

Genitive

*article with ἀνθρώπων*

## ἀνθρώπων

men

Genitive

*partitive genitive*

ἄνθρωπος: man.

## ἄρπαγες

robbers

Nominative

*apposition to λοιποί*

ἄρπαξ: rapacious, swindler, robber.

## ἄδικοι

unrighteous

Nominative

*apposition to λοιποί*

ἄδικος: unjust, unrighteous.

## μοιχοί

adulterers

Nominative

*apposition to λοιποί*

μοιχός: adulterer.

## ἢ

or

*disjunctive conjunction*

ἢ: or.

## καὶ

even

*adverbial (ascensive)*

καί: 'even.'

ὡς

as

comparative particle

ὡς: as, like.

οὗτος

this

Nominative

demonstrative (object of comparison)

οὗτος: this (one) – contemptuous deixis.

ὁ

the

Nominative

article with τελώνης

τελώνης

tax collector

Nominative

apposition to οὗτος

τελώνης: tax collector.

## 12 νηστεύω δις τοῦ σαββάτου, ἀποδεκατῶ πάντα ὅσα κτῶμαι.

I fast twice a week; I give a tenth of all that I get!

PARABLE: THE PHARISEE'S MERITS ASYNDETON Supererogatory works – fasting beyond the law's one annual fast, tithing even on what he buys – paraded as the basis of standing.

νηστεύω

I fast

Pres Act Indic 1 Sg · νηστεύω

main verb

→ customary present

νηστεύω: to fast; the Law required only the Day of Atonement fast.

δις

twice

adverb of frequency

δις: twice.

τοῦ

the

Genitive

article with σαββάτου

σαββάτου

week

Genitive

genitive of time (within which)

σάββατον: Sabbath; here 'week' (twice per week).

ἀποδεκατῶ

I tithe

Pres Act Indic 1 Sg · ἀποδεκατῶ

main verb

→ customary present

ἀποδεκατῶ: to give/pay a tenth, tithe.

πάντα

all

Accusative

direct object

πᾶς: all, everything.

ὅσα

as much as

Accusative

relative pronoun (object of κτῶμαι)

ὅσος: as much/many as.

κτῶμαι

I acquire

Pres Mid Indic 1 Sg · κτῶμαι

verb of relative clause

→ customary present

κτῶμαι: to acquire, get, gain – tithing even on purchases, beyond what was required.

13 ὁ δὲ τελώνης μακρόθεν ἑστὼς οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς ἐπάραι εἰς τὸν οὐρανόν, ἀλλ' ἔτυπτεν τὸ στῆθος αὐτοῦ λέγων· Ὁ θεός, ἰλάσθητί μοι τῷ ἁμαρτωλῷ.

But the tax collector, standing far off, would not even lift up his eyes to heaven, but was beating his breast, saying, 'God, be merciful to me, the sinner!'

PARABLE: THE TAX COLLECTOR'S PRAYER **δέ** Posture and plea reverse the Pharisee: distance, downcast eyes, beaten breast, and the cry ἰλάσθητι — 'let atonement be made for me,' the article τῷ ἁμαρτωλῷ owning the title 'the sinner.'

<p><b>ὁ</b> the Nominative article with τελώνης</p>	<p><b>δέ</b> but adversative conjunction   δέ: marking the contrast.</p>	<p><b>τελώνης</b> tax collector Nominative subject of ἤθελεν   τελώνης: tax collector.</p>	<p><b>μακρόθεν</b> far off adverb of place   μακρόθεν: from afar, at a distance.</p>
<p><b>ἑστὼς</b> standing Perf Act Ptc · Nom Sg Masc · ἵστημι circumstantial ptc. (attendant) → intensive perfect (standing posture)   ἵστημι (perf. = present sense 'stand'): standing, but at a distance.</p>	<p><b>οὐκ</b> not negative with indicative</p>	<p><b>ἤθελεν</b> he was willing Impf Act Indic 3 Sg · θέλω main verb → descriptive imperfect   θέλω: to wish, dare; 'would not even.'</p>	<p><b>οὐδὲ</b> not even negative adverb (ascensive)   οὐδέ: not even.</p>
<p><b>τοὺς</b> the Accusative article with ὀφθαλμούς</p>	<p><b>ὀφθαλμούς</b> eyes Accusative direct object of ἐπάραι   ὀφθαλμός: eye.</p>	<p><b>ἐπάραι</b> to lift up Aor Act Inf · ἐπαίρω complementary infinitive after ἤθελεν → punctiliar aorist   ἐπαίρω: to raise, lift up.</p>	<p><b>εἰς</b> to preposition + acc. (direction)</p>

**τὸν**

the

Accusative

article with οὐρανόν

**οὐρανόν**

heaven

Accusative

object of εἰς

οὐρανός; heaven, sky.

**ἀλλ'**

but

strong adversative conjunction

ἀλλά: but, rather.

**ἔτυπεν**

he was beating

Impf Act Indic 3 Sg · τύπτω

main verb

→ iterative imperfect (kept beating)

τύπτω: to strike, beat; a gesture of grief and contrition.

**τὸ**

the

Accusative

article with στήθος

**στήθος**

breast

Accusative

direct object

στήθος: chest, breast.

**αὐτοῦ**

his

Genitive

possessive genitive

**λέγων**

saying

Pres Act Ptc · Nom Sg Masc · λέγω

ptc. of attendant manner (speech)

→ imperfective

λέγω: introduces the prayer.

**ὁ**

O

Nominative

article with θεός (nom. for voc.)

**θεός**

God

Nominative

nominative of address

θεός: God.

**ἰλάσθητί**

be propitious

Aor Pass Impv 2 Sg · ἰλάσκομαι

imperative (petition)

→ ingressive aorist (act of atonement)

ἰλάσκομαι: 'be propitiated/make atonement'; not mere 'be kind' but 'let atonement cover me' — cultic, evoking the temple sacrifice he stands near.

**μοι**

to me

Dative

dative of advantage/reference

**τῷ**

the

Dative

article with ἁμαρτωλῷ

**ἁμαρτωλῷ**

sinner

Dative

apposition to μοι (the article = 'the sinner')

ἁμαρτωλός: sinner; the article owns it — 'me, the sinner [par excellence], the very opposite of the Pharisee's self-acquittal.

14 λέγω ὑμῖν, κατέβη οὗτος δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ παρ' ἐκεῖνον· ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, ὁ δὲ ταπεινῶν ἑαυτὸν ὑψωθήσεται.

I tell you, this man went down to his house justified rather than the other. For everyone who exalts himself will be humbled, but the one who humbles himself will be exalted."

APPLICATION: VERDICT AND REVERSAL MAXIM ASYNDETON The shocking verdict — the tax collector, not the Pharisee, is δεδικαιωμένος ('justified,' declared right with God) — is grounded in the Lukan reversal maxim of the exalted and the humbled (cf. 14:11).

**λέγω**

I tell

Pres Act Indic 1 Sg · λέγω

main verb

→ performative present

λέγω: solemn declaration.

**ὑμῖν**

you

Dative

indirect object

**κατέβη**

went down

Aor Act Indic 3 Sg · καταβαίνω

main verb

→ punctiliar aorist

καταβαίνω: go down, descend (from the temple-mount).

**οὗτος**

this man

Nominative

subject of κατέβη

οὗτος: this (one) — the tax collector.

**δεδικαιωμένος**

justified

Perf Pass Ptc · Nom Sg Masc · δικαιώω

predicate ptc. (resultant state)

→ intensive/resultative perfect (in a settled state of acquittal)

δικαιώω: to declare/treat as righteous, acquit; the divine-passive perfect — God has pronounced him righteous, the Pauline forensic sense anticipated in narrative.

**εἰς**

to

preposition + acc. (goal)

**τὸν**

the

Accusative

article with οἶκον

**οἶκον**

house

Accusative

object of εἰς

οἶκος: house, home.

## αὐτοῦ

his

Genitive

possessive genitive

## παρ'

rather than

preposition + acc. (comparative)

παρά + acc.: here comparative, 'rather than, more than.'

## ἐκεῖνον

that one

Accusative

object of παρά (the Pharisee)

ἐκεῖνος; that one — the Pharisee.

## ὅτι

for

causal conjunction

ὅτι: 'because, for.'

## πᾶς

everyone

Nominative

subject (with substantival ptc.)

πᾶς; every, all.

## ὁ

the one

Nominative

article substantivizing ὑψῶν

## ὑψῶν

exalting

Pres Act Ptc · Nom Sg Masc · ὑψόω

substantival ptc. (subject)

→ imperfective (habitual)

ὑψόω: to lift up, exalt.

## ἑαυτὸν

himself

Accusative

direct object (reflexive)

ἑαυτοῦ: reflexive.

## ταπεινωθήσεται

will be humbled

Fut Pass Indic 3 Sg · ταπεινόω

main verb (apodosis)

→ predictive future (divine passive)

ταπεινόω: to humble, abase; the passive points to God as agent.

## ὁ

the one

Nominative

article substantivizing ταπεινῶν

## δὲ

but

adversative conjunction

## ταπεινῶν

humbling

Pres Act Ptc · Nom Sg Masc · ταπεινόω

substantival ptc. (subject)

→ imperfective (habitual)

ταπεινόω: to humble.

## ἑαυτὸν

himself

Accusative

direct object (reflexive)

ἑαυτοῦ: reflexive.

## ὑψωθήσεται

will be exalted

Fut Pass Indic 3 Sg · ὑψόω

main verb

→ predictive future (divine passive)

ὑψόω: to exalt; God exalts the self-humbling.

## 15 Προσέφερον δὲ αὐτῷ καὶ τὰ βρέφη ἵνα αὐτῶν ἅπτηται· ἰδόντες δὲ οἱ μαθηταὶ ἐπετίμων αὐτοῖς.

And they were bringing even their infants to him, that he might touch them; but when the disciples saw it, they rebuked them.

NARRATIVE EPISODE **δέ** βρέφη ('infants,' Luke's word) heightens the scene; the disciples' rebuke sets up Jesus' correction.

<p><b>Προσέφερον</b> they were bringing</p> <p>Impf Act Indic 3 Pl · προσφέρω <i>main verb</i></p> <p>→ iterative imperfect (kept bringing)</p> <p>προσφέρω: to bring to, offer.</p>	<p><b>δέ</b> and</p> <p><i>continuative conjunction</i></p>	<p><b>αὐτῷ</b> to him</p> <p>Dative <i>indirect object</i></p>	<p><b>καὶ</b> even</p> <p><i>adverbial (ascensive)</i></p> <p>καί: 'even.'</p>
<p><b>τὰ</b> the</p> <p>Accusative <i>article with βρέφη</i></p>	<p><b>βρέφη</b> infants</p> <p>Accusative <i>direct object of Προσέφερον</i></p> <p>βρέφος: baby, infant; even nursing children.</p>	<p><b>ἵνα</b> that</p> <p><i>conjunction (purpose)</i></p> <p>ἵνα: + subjunctive, purpose.</p>	<p><b>αὐτῶν</b> them</p> <p>Genitive <i>genitive object of ἅπτηται</i></p>
<p><b>ἅπτηται</b> he might touch</p> <p>Pres Mid Subj 3 Sg · ἅπτω <i>verb of purpose clause</i></p> <p>→ imperfective subj.</p> <p>ἅπτομαι: to touch, take hold of (+ gen.); a blessing-touch.</p>	<p><b>ἰδόντες</b> having seen</p> <p>Aor Act Ptc · Nom Pl Masc · ὁράω <i>temporal ptc. ('when they saw')</i></p> <p>→ antecedent aorist</p> <p>ὁράω: to see, perceive.</p>	<p><b>δὲ</b> but</p> <p><i>adversative conjunction</i></p>	<p><b>οἱ</b> the</p> <p>Nominative <i>article with μαθηταί</i></p>

**μαθηταὶ**

disciples

Nominative

subject of ἐπετίμων

μαθητής: disciple, learner.

**ἐπετίμων**

they were rebuking

Impf Act Indic 3 Pl · ἐπιτιμάω

main verb

→ iterative/inceptive imperfect

ἐπιτιμάω: to rebuke, censure (+ dat.).

**αὐτοῖς**

them

Dative

object of ἐπετίμων

16 ὁ δὲ Ἰησοῦς προσεκαλέσατο αὐτὰ λέγων· Ἄφετε τὰ παιδιά ἔρχεσθαι πρός με καὶ μὴ κωλύετε αὐτά, τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ.

But Jesus called them to him, saying, "Let the children come to me, and do not hinder them, for to such belongs the kingdom of God.

**DOMINICAL CORRECTION** **δέ** Jesus reverses the rebuke: the kingdom belongs τῶν τοιούτων — to those characterized by childlike dependence.

**ὁ**

the

Nominative

article with Ἰησοῦς

**δὲ**

but

adversative conjunction

**Ἰησοῦς**

Jesus

Nominative

subject of προσεκαλέσατο

Ἰησοῦς; Jesus.

**προσεκαλέσατο**

called to himself

Aor Mid Indic 3 Sg · προσκαλέω

main verb

→ punctiliar aorist

προσκαλέομαι: to summon, call to oneself.

**αὐτὰ**

them

Accusative

direct object (the infants)

**λέγων**

saying

Pres Act Ptc · Nom Sg Masc · λέγω

ptc. of attendant manner (speech)

→ imperfective

λέγω: introduces speech.

**Ἄφετε**

permit

Aor Act Impv 2 Pl · ἀφίημι

imperative

→ ingressive aorist

ἀφίημι: to let, permit, allow.

**τὰ**

the

Accusative

article with παιδιά

**παιδιά**

children

Accusative

accusative subject of ἔρχεσθαι

παῖδιον: little child, infant.

**ἔρχεσθαι**

to come

Pres Mid Inf · ἔρχομαι

complementary infinitive after Ἄφετε

→ imperfective

ἔρχομαι: to come.

**πρός**

to

preposition + acc.

**με**

me

Accusative

object of πρὸς

**καὶ**

and

coordinating conjunction

**μὴ**

not

negative with imperative

**κωλύετε**

hinder

Pres Act Impv 2 Pl · κωλύω

prohibition

→ imperfective (stop/do not keep hindering)

κωλύω: to hinder, prevent, forbid.

**αὐτά**

them

Accusative

direct object

**τῶν**

the

Genitive

article with τοιούτων

**γάρ**

for

causal conjunction

γάρ: for, because.

**τοιούτων**

such

Genitive

genitive of possession (predicate)

τοιούτος: such, of this kind.

**ἐστίν**

is

Pres Act Indic 3 Sg · εἰμί

linking verb

→ stative present

εἰμί: to be.

**ἡ**

the

Nominative

article with βασιλεία

**βασιλεία**

kingdom

Nominative

subject of ἐστίν

βασιλεία: kingdom, reign, rule.

**τοῦ**

of

Genitive

article with θεοῦ

**θεοῦ**

God

Genitive

possessive/subjective genitive

θεός: God.

# 17 ἀμὴν λέγω ὑμῖν, ὃς ἂν μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν.

Truly, I say to you, whoever does not receive the kingdom of God like a child shall not enter it at all."

DOMINICAL MAXIM ASYNDETON The kingdom is received, not achieved; a child's empty-handed dependence is the only mode of entry — οὐ μὴ the strongest denial.

<p><b>ἀμὴν</b> truly <i>asseverative particle</i></p> <p>ἀμὴν: 'truly'; transliterated Hebrew, Jesus' solemn affirmation.</p>	<p><b>λέγω</b> I say Pres Act Indic 1 Sg · λέγω <i>main verb</i></p> <p>→ performative present</p> <p>λέγω: say.</p>	<p><b>ὑμῖν</b> to you Dative <i>indirect object</i></p>	<p><b>ὃς</b> whoever Nominative <i>relative pronoun (subject, indefinite)</i></p> <p>ὃς ἄν: 'whoever!'</p>
<p><b>ἂν</b> ever <i>modal particle (indefinite relative)</i></p> <p>ἂν: contingency particle.</p>	<p><b>μὴ</b> not <i>negative with subjunctive</i></p>	<p><b>δέξηται</b> receives Aor Mid Subj 3 Sg · δέχομαι <i>verb of relative clause</i></p> <p>→ punctiliar aorist subj.</p> <p>δέχομαι: to receive, welcome, accept.</p>	<p><b>τὴν</b> the Accusative <i>article with βασιλείαν</i></p>
<p><b>βασιλείαν</b> kingdom Accusative <i>direct object of δέξηται</i></p> <p>βασιλεία: kingdom.</p>	<p><b>τοῦ</b> of Genitive <i>article with θεοῦ</i></p>	<p><b>θεοῦ</b> God Genitive <i>possessive genitive</i></p> <p>θεός: God.</p>	<p><b>ὡς</b> like <i>comparative particle</i></p> <p>ὡς: as, like.</p>

## παιδίον

a child

Nominative

*nominative of comparison (subject of implied verb)*

παῖδιον: little child; the model of receptive trust (or, as obj., 'as [one receives] a child').

## οὐ

surely not

*emphatic negation (with μή)*

οὐ μή: emphatic denial + subj.

## μή

not

*emphatic negation (with οὐ)*

## εἰσέλθῃ

shall enter

Aor Act Subj 3 Sg · εἰσέρχομαι

*subjunctive of emphatic denial*

→ punctiliar aorist

εἰσέρχομαι: to enter, go in.

## εἰς

into

*preposition + acc.*

## αὐτήν

it

Accusative

*object of εἰς (the kingdom)*

## 18 Καὶ ἐπηρώτησέν τις αὐτὸν ἄρχων λέγων· Διδάσκαλε ἀγαθέ, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω;

And a certain ruler asked him, saying, "Good Teacher, what shall I do to inherit eternal life?"

NARRATIVE EPISODE (THE INQUIRY) **καί** The ruler's question assumes life is earned 'by doing'; 'Good Teacher' becomes the hinge of Jesus' reply.

## Καὶ

and

*coordinating conjunction*

## ἐπηρώτησέν

asked

Aor Act Indic 3 Sg · ἐπερωτάω

*main verb*

→ punctiliar aorist

ἐπερωτάω: to ask, question, interrogate.

## τις

a certain

Nominative

*indefinite adj. with ἄρχων*

τις: a certain.

## αὐτὸν

him

Accusative

*direct object*

## ἄρχων

ruler

Nominative

*subject of ἐπιρώτησεν*

ἄρχων: ruler, official; perhaps a synagogue or council leader.

## λέγων

saying

Pres Act Ptc · Nom Sg Masc · λέγω

*ptc. of attendant manner (speech)*

→ imperfective

λέγω: introduces speech.

## Διδάσκαλε

Teacher

Vocative

*vocative of address*

διδάσκαλος: teacher; the rabbinic form of address.

## ἀγαθέ

good

Vocative

*attributive adj. (vocative)*

ἀγαθός: good; the adjective Jesus will probe.

## τί

what

Accusative

*interrogative (object of ποιήσας)*

τίς: interrogative 'what!'

## ποιήσας

having done

Aor Act Ptc · Nom Sg Masc · ποιέω

*circumstantial ptc. of means*

→ antecedent aorist

ποιέω: to do, make; 'by doing what!'

## ζωήν

life

Accusative

*direct object of κληρονομήσω*

ζωή: life.

## αἰώνιον

eternal

Accusative

*attributive adj. modifying ζωήν*

αἰώνιος: eternal, age-long; the life of the coming age.

## κληρονομήσω

shall I inherit

Fut Act Indic 1 Sg · κληρονομέω

*main verb of question*

→ deliberative future

κληρονομέω: to inherit, obtain as a portion.

## 19 εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς· τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἶς ὁ θεός.

And Jesus said to him, "Why do you call me good? No one is good except God alone.

DOMINICAL COUNTER-QUESTION **δέ** Jesus presses the casual epithet: 'good' belongs properly to God — not denying his own goodness but forcing the ruler to weigh what he has just said.

**εἶπεν**

said

Aor Act Indic 3 Sg · λέγω

main verb

→ punctiliar aorist

λέγω (aor. εἶπον): to say.

**δὲ**

and

continuative conjunction

**αὐτῷ**

to him

Dative

indirect object

**ὁ**

the

Nominative

article with Ἰησοῦς

**Ἰησοῦς**

Jesus

Nominative

subject of εἶπεν

Ἰησοῦς: Jesus.

**τί**

why

Accusative

interrogative (adverbial acc.)

τίς: 'why' (accusative of respect).

**με**

me

Accusative

direct object of λέγεις

**λέγεις**

do you call

Pres Act Indic 2 Sg · λέγω

verb of question

→ imperfective

λέγω: to say, call.

**ἀγαθόν**

good

Accusative

object complement (predicate acc.)

ἀγαθός: good.

**οὐδείς**

no one

Nominative

subject (with implied ἐστίν)

οὐδείς: no one, none.

**ἀγαθός**

good

Nominative

predicate nominative

ἀγαθός: good.

**εἰ**

except

exceptive (εἰ μή)

εἰ μή: 'except, if not!'

**μή**

not

exceptive (with εἰ)

**εἷς**

one

Nominative

predicate / apposition (alone)

εἷς: one; 'one alone!'

**ὁ**

the

Nominative

article with θεός

**θεός**

God

Nominative

apposition to εἷς

θεός: God; cf. the Shema, 'God is one.'

20 τὰς ἐντολάς οἶδας· Μὴ μοιχεύσης, Μὴ φονεύσης, Μὴ κλέψης, Μὴ ψευδομαρτυρήσης, Τίμα τὸν πατέρα σου καὶ τὴν μητέρα.

You know the commandments: 'Do not commit adultery, Do not murder, Do not steal, Do not bear false witness, Honor your father and mother!'

DOMINICAL CITATION (THE DECALOGUE) ASYNDETON Jesus cites the second-table commandments (interpersonal duties), the public arena the ruler can claim to have kept.

**τὰς**

the

Accusative

article with ἐντολάς

**ἐντολάς**

commandments

Accusative

direct object of οἶδας

ἐντολή: commandment, precept.

**οἶδας**

you know

Perf Act Indic 2 Sg · οἶδα

main verb

→ perfect with present sense (settled knowledge)

οἶδα: to know (perfect form, present meaning).

**Μὴ**

not

negative with subjunctive (prohibition)

μή: prohibition.

**μοιχεύσης**

you shall commit adultery

Aor Act Subj 2 Sg · μοιχεύω

prohibitive subjunctive

→ aorist prohibition (do not even begin)

μοιχεύω: to commit adultery (Exod 20:14).

**Μὴ**

not

negative with subjunctive

**φονεύσης**

you shall murder

Aor Act Subj 2 Sg · φονεύω

prohibitive subjunctive

→ aorist prohibition

φονεύω: to murder, kill (Exod 20:13).

**Μὴ**

not

negative with subjunctive

**κλέψης**

you shall steal

Aor Act Subj 2 Sg · κλέπτω

*prohibitive subjunctive*

→ aorist prohibition

κλέπτω: to steal (Exod 20:15).

**Μὴ**

not

*negative with subjunctive*

**ψευδομαρτυρήσης**

you shall bear false witness

Aor Act Subj 2 Sg · ψευδομαρτυρέω

*prohibitive subjunctive*

→ aorist prohibition

ψευδομαρτυρέω: to give false testimony (Exod 20:16).

**Τίμα**

honor

Pres Act Impv 2 Sg · τιμάω

*imperative (positive command)*

→ imperfective (ongoing duty)

τιμάω: to honor, value (Exod 20:12).

**τὸν**

the

Accusative

*article with πατέρα*

**πατέρα**

father

Accusative

*direct object of Τίμα*

πατήρ: father.

**σου**

your

Genitive

*possessive genitive*

**καὶ**

and

*coordinating conjunction*

**τήν**

the

Accusative

*article with μητέρα*

**μητέρα**

mother

Accusative

*direct object of Τίμα*

μήτηρ: mother.

## 21 ὁ δὲ εἶπεν· Ταῦτα πάντα ἐφύλαξα ἐκ νεότητος.

And he said, "All these I have kept from my youth."

THE RULER'S REPLY **δέ** The claim is sincere but superficial — he measures himself by the outward letter and finds himself complete.

<p><b>ὁ</b> he Nominative subject (article as pronoun)</p>	<p><b>δὲ</b> and continuative conjunction</p>	<p><b>εἶπεν</b> said Aor Act Indic 3 Sg · λέγω main verb → punctiliar aorist   λέγω (aor. εἶπον): to say.</p>	<p><b>Ταῦτα</b> these things Accusative direct object of ἐφύλαξα   οὗτος: this.</p>
<p><b>πάντα</b> all Accusative adjective modifying Ταῦτα   πᾶς: all.</p>	<p><b>ἐφύλαξα</b> I kept Aor Act Indic 1 Sg · φυλάσσω main verb → constative aorist (summing up a life)   φυλάσσω: to guard, keep, observe.</p>	<p><b>ἐκ</b> from preposition + gen. (time-source)   ἐκ + gen.: from, since.</p>	<p><b>νεότητος</b> youth Genitive object of ἐκ   νεότης: youth, early life.</p>

22 ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ· Ἔτι ἔν σοι λείπει· πάντα ὅσα ἔχεις πώλησον καὶ διάδος πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν τοῖς οὐρανοῖς, καὶ δεῦρο ἀκολούθει μοι.

When Jesus heard this, he said to him, "One thing you still lack. Sell all that you have and distribute to the poor, and you will have treasure in the heavens; and come, follow me."

**DOMINICAL DEMAND** **δέ** The 'one thing lacking' exposes the first commandment behind the second table: undivided allegiance — wealth surrendered, treasure relocated, Jesus followed.

<p><b>ἀκούσας</b> having heard Aor Act Ptc · Nom Sg Masc · ἀκούω temporal ptc. ('when he heard') → antecedent aorist   ἀκούω: to hear.</p>	<p><b>δὲ</b> and continuative conjunction</p>	<p><b>ὁ</b> the Nominative article with Ἰησοῦς</p>	<p><b>Ἰησοῦς</b> Jesus Nominative subject of εἶπεν   Ἰησοῦς: Jesus.</p>
--	---	--	---

**εἶπεν**

said

Aor Act Indic 3 Sg · λέγω

*main verb*

→ punctiliar aorist

| λέγω (aor. εἶπον): to say.

**αὐτῷ**

to him

Dative

*indirect object*

**ἔτι**

still

*adverb of time*

| ἔτι: still, yet.

**ἓν**

one thing

Nominative

*subject of λείπει*

| εἷς: one.

**σοι**

to you

Dative

*dative of reference/disadvantage*

**λείπει**

is lacking

Pres Act Indic 3 Sg · λείπω

*main verb*

→ stative present

| λείπω: to lack, fall short, leave.

**πάντα**

all

Accusative

*direct object of πώλησον (fronted)*

| πᾶς: all.

**ὅσα**

as much as

Accusative

*relative pronoun (object of ἔχεις)*

| ὅσος: as much as.

**ἔχεις**

you have

Pres Act Indic 2 Sg · ἔχω

*verb of relative clause*

→ stative present

| ἔχω: to have, hold.

**πώλησον**

sell

Aor Act Impv 2 Sg · πωλέω

*imperative*

→ ingressive aorist (decisive act)

| πωλέω: to sell.

**καὶ**

and

*coordinating conjunction*

**διάδος**

distribute

Aor Act Impv 2 Sg · διαδίδωμι

*imperative*

→ ingressive aorist

| διαδίδωμι: to distribute, give out.

**πτωχοῖς**

to the poor

Dative

*indirect object*

| πτωχός: poor, destitute.

**καὶ**

and

*coordinating conjunction (result)*

**ἔξεις**

you will have

Fut Act Indic 2 Sg · ἔχω

*main verb (promise)*

→ predictive future

| ἔχω: to have.

**θησαυρόν**

treasure

Accusative

*direct object*

| θησαυρός: treasure, store.

ἐν  
in  
*preposition + dat. (location)*

τοῖς  
the  
Dative  
*article with οὐρανοῖς*

οὐρανοῖς  
heavens  
Dative  
*object of ἐν*  
| οὐρανός: heaven.

καὶ  
and  
*coordinating conjunction*

δεῦρο  
come  
*adverb used as imperative ('come!')*  
| δεῦρο: 'come here!'; hortatory adverb.

ἀκολουθεῖ  
follow  
Pres Act Impv 2 Sg · ἀκολουθέω  
*imperative*  
→ imperfective (ongoing discipleship)  
| ἀκολουθέω: to follow (+ dat.); discipleship.

μοι  
me  
Dative  
*object of ἀκολουθεῖ*

## 23 ὁ δὲ ἀκούσας ταῦτα περίλυπος ἐγενήθη, ἦν γὰρ πλούσιος σφόδρα.

| But when he heard these things, he became very sad, for he was extremely rich.

| THE RULER'S GRIEF **δέ** His wealth, not his morality, is the obstacle; περίλυπος ('deeply grieved') and the γὰρ-clause name the idol he cannot leave.

ὁ  
he  
Nominative  
*subject (article as pronoun)*

δὲ  
but  
*adversative conjunction*

ἀκούσας  
having heard  
Aor Act Ptc · Nom Sg Masc · ἀκούω  
*temporal ptc. ('when he heard')*  
→ antecedent aorist  
| ἀκούω: to hear.

ταῦτα  
these things  
Accusative  
*direct object of ἀκούσας*  
| οὗτος: this.

## περίλυπος

very sad

Nominative

*predicate nominative*

περίλυπος: deeply grieved, sorrowful all around.

## ἐγενήθη

he became

Aor Pass Indic 3 Sg · γίνομαι

*main verb*

→ ingressive aorist

γίνομαι: to become, come to be.

## ἦν

he was

Impf Act Indic 3 Sg · εἰμί

*verb of causal clause*

→ stative imperfect

εἰμί: to be.

## γάρ

for

*causal conjunction*

γάρ: for.

## πλούσιος

rich

Nominative

*predicate nominative*

πλούσιος: rich, wealthy.

## σφόδρα

exceedingly

*adverb of degree*

σφόδρα: very, exceedingly.

## 24 Ἴδὼν δὲ αὐτὸν ὁ Ἰησοῦς περίλυπον γενόμενον εἶπεν· Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσπορεύονται·

Jesus, seeing that he had become very sad, said, "How difficult it is for those who have wealth to enter the kingdom of God!"

**DOMINICAL COMMENT** **δέ** The ruler's case becomes a general principle: riches make kingdom-entry hard, an exclamation (Πῶς δυσκόλως) of difficulty.

## Ἴδὼν

having seen

Aor Act Ptc · Nom Sg Masc · ὀράω

*temporal ptc. ('when he saw')*

→ antecedent aorist

ὀράω: to see, perceive.

## δὲ

and

*continuative conjunction*

## αὐτὸν

him

Accusative

*accusative subject of γενόμενον*

## ὁ

the

Nominative

*article with Ἰησοῦς*

## Ἰησοῦς

Jesus

Nominative

subject of εἶπεν

Ἰησοῦς: Jesus.

## περίλυπον

very sad

Accusative

predicate accusative (object complement)

περίλυπος: deeply grieved.

## γενόμενον

having become

Aor Mid Ptc · Acc Sg Masc · γίνομαι

ptc. in indirect discourse (after Ἰδών)

→ antecedent aorist

γίνομαι: to become.

## εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ punctiliar aorist

λέγω (aor. εἶπον): to say.

## Πῶς

how

interrogative/exclamatory adverb

πῶς: how; here exclamatory.

## δυσκόλως

with difficulty

adverb of manner

δυσκόλως: with difficulty, hardly.

## οἱ

the ones

Nominative

article substantivizing ἔχοντες

## τὰ

the

Accusative

article with χρήματα

## χρήματα

wealth

Accusative

direct object of ἔχοντες

χρήμα: money, property, wealth (usually plural).

## ἔχοντες

having

Pres Act Ptc · Nom Pl Masc · ἔχω

substantival ptc. (subject)

→ imperfective

ἔχω: to have, possess.

## εἰς

into

preposition + acc. (goal)

## τὴν

the

Accusative

article with βασιλείαν

## βασιλείαν

kingdom

Accusative

object of εἰς

βασιλεία: kingdom.

## τοῦ

of

Genitive

article with θεοῦ

## θεοῦ

God

Genitive

possessive genitive

θεός: God.

## εἰσπορεύονται

enter

Pres Mid Indic 3 Pl · εἰσπορεύομαι

main verb

→ imperfective (gnomic)

εἰσπορεύομαι: to enter, go in.

25 εὐκοπώτερον γάρ ἐστὶν κάμηλον διὰ τρήματος βελόνης εἰσελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν.

For it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God."

GROUNDING HYPERBOLE **γάρ** The proverbial impossibility — the largest beast through the smallest aperture — drives home the point: by human means, the rich cannot enter at all.

**εὐκοπώτερον**

easier

Nominative

predicate adjective (comparative)

εὐκόπος; easy; comparative 'easier'

**γάρ**

for

causal conjunction

γάρ: for.

**ἐστὶν**

it is

Pres Act Indic 3 Sg · εἰμί

linking verb (impersonal)

→ stative present

εἰμί: to be.

**κάμηλον**

a camel

Accusative

accusative subject of εἰσελθεῖν

κάμηλος; camel; the largest animal in Palestine.

**διὰ**

through

preposition + gen. (passage through)

διὰ + gen.: through.

**τρήματος**

eye

Genitive

object of διὰ

τρήμα: hole, perforation, the 'eye' of a needle.

**βελόνης**

of a needle

Genitive

genitive of (the eye belonging to)

βελόνη: needle (a surgical/sewing needle; Luke's precise word).

**εἰσελθεῖν**

to enter

Aor Act Inf · εἰσέρχομαι

infinitive subject of ἐστίν

→ punctiliar aorist

εἰσέρχομαι: to enter, go in/through.

**ἢ**

than

comparative conjunction (after εὐκοπώτερον)

ἢ: than (in comparison).

**πλούσιον**

a rich man

Accusative

accusative subject of second εἰσελθεῖν

πλούσιος: rich (man).

**εἰς**

into

preposition + acc.

**τὴν**

the

Accusative

article with βασιλείαν

## βασιλείαν

kingdom

Accusative

object of εἰς

βασιλεία: kingdom.

## τοῦ

of

Genitive

article with θεοῦ

## θεοῦ

God

Genitive

possessive genitive

θεός: God.

## εἰσελθεῖν

to enter

Aor Act Inf · εἰσέρχομαι

infinitive (second member of comparison)

→ punctiliar aorist

εἰσέρχομαι: to enter.

## 26 εἶπαν δὲ οἱ ἀκούσαντες· Καὶ τίς δύναται σωθῆναι;

Those who heard it said, "Then who can be saved?"

THE HEARERS' OBJECTION **δέ** If the rich (commonly thought blessed by God) cannot be saved, salvation seems closed to all — the question exposes the universal human impossibility.

## εἶπαν

said

Aor Act Indic 3 Pl · λέγω

main verb

→ punctiliar aorist

λέγω (aor. εἶπαν): to say.

## δὲ

and

continuative conjunction

## οἱ

the ones

Nominative

article substantivizing ἀκούσαντες

## ἀκούσαντες

having heard

Aor Act Ptc · Nom Pl Masc · ἀκούω

substantival ptc. (subject)

→ antecedent aorist

ἀκούω: to hear.

## Καὶ

then

conjunction (inferential in question)

καί: 'and then'; introduces a surprised question.

## τίς

who

Nominative

interrogative subject

τίς: who?

## δύναται

is able

Pres Mid Indic 3 Sg · δύναμαι

main verb of question

→ stative present

δύναμαι: to be able, can.

## σωθῆναι

to be saved

Aor Pass Inf · σῶζω

complementary infinitive

→ punctiliar aorist

σῶζω: to save, rescue, deliver.

## 27 ὁ δὲ εἶπεν· Τὰ ἀδύνατα παρὰ ἀνθρώποις δυνατὰ παρὰ τῷ θεῷ ἐστίν.

But he said, "What is impossible with men is possible with God."

**DOMINICAL RESOLUTION** **δέ** Salvation is reframed from human achievement to divine gift: what is closed to human power is open to God (echoing Gen 18:14).

<b>ὁ</b> he Nominative subject (article as pronoun)	<b>δὲ</b> but adversative conjunction	<b>εἶπεν</b> said Aor Act Indic 3 Sg · λέγω main verb → punctiliar aorist   λέγω (aor. εἶπον): to say.	<b>Τὰ</b> the things Nominative article substantivizing ἀδύνατα
<b>ἀδύνατα</b> impossible Nominative subject (substantival adj.)   ἀδύνατος: impossible, powerless.	<b>παρὰ</b> with preposition + dat. (in the sphere/judgment of)   παρὰ + dat.: 'with, in the presence/estimation of!'	<b>ἀνθρώποις</b> men Dative object of παρὰ   ἄνθρωπος: man, human.	<b>δυνατὰ</b> possible Nominative predicate adjective   δυνατός: possible, able, powerful.
<b>παρὰ</b> with preposition + dat.	<b>τῷ</b> the Dative article with θεῷ	<b>θεῷ</b> God Dative object of παρὰ   θεός: God.	<b>ἐστίν</b> is Pres Act Indic 3 Sg · εἰμί linking verb → stative present   εἰμί: to be.

## 28 Εἶπεν δὲ ὁ Πέτρος· ἴδου ἡμεῖς ἀφέντες τὰ ἴδια ἠκολουθήσαμεν σοι.

And Peter said, "See, we have left our own things and followed you."

**PETER'S CLAIM** **δέ** Peter contrasts the disciples with the ruler: they did what he would not — 'left our own!' This opens Jesus' promise of reward.

**Εἶπεν**

said

Aor Act Indic 3 Sg · λέγω

*main verb*

→ punctional aorist

λέγω (aor. εἶπον): to say.

**δέ**

and

*continuative conjunction*

**ὁ**

the

Nominative

*article with Πέτρος*

**Πέτρος**

Peter

Nominative

*subject of Εἶπεν*

Πέτρος; Peter, spokesman of the Twelve.

**ἴδου**

behold

*demonstrative particle*

ἴδου: 'look! behold!'; attention-marker.

**ἡμεῖς**

we

Nominative

*subject (emphatic pronoun)*

ἡμεῖς: we (emphatic).

**ἀφέντες**

having left

Aor Act Ptc · Nom Pl Masc · ἀφίημι

*circumstantial ptc. (attendant)*

→ antecedent aorist

ἀφίημι: to leave, let go, forsake.

**τὰ**

the

Accusative

*article with ἴδια*

**ἴδια**

own things

Accusative

*direct object of ἀφέντες*

ἴδιος: one's own; τὰ ἴδια = our own possessions/homes.

**ἠκολουθήσαμεν**

we followed

Aor Act Indic 1 Pl · ἀκολουθέω

*main verb*

→ constative aorist

ἀκολουθέω: to follow (+ dat.).

**σοι**

you

Dative

*object of ἠκολουθήσαμεν*

29 ὁ δὲ εἶπεν αὐτοῖς· Ἀμὴν λέγω ὑμῖν ὅτι οὐδεὶς ἐστὶν ὃς ἀφῆκεν οἰκίαν ἢ γυναῖκα ἢ ἀδελφοὺς ἢ γονεῖς ἢ τέκνα ἕνεκεν τῆς βασιλείας τοῦ θεοῦ,

And he said to them, "Truly, I say to you, there is no one who has left house or wife or brothers or parents or children for the sake of the kingdom of God,

DOMINICAL PROMISE (PROTASIS) **δέ** The renunciation list is comprehensive — home and every kin- tie — but qualified: 'for the sake of the kingdom of God,' not for asceticism's own sake.

<b>ὁ</b> he Nominative subject (article as pronoun)	<b>δέ</b> and continuative conjunction	<b>εἶπεν</b> said Aor Act Indic 3 Sg · λέγω main verb → punctiliar aorist   λέγω (aor. εἶπον): to say.	<b>αὐτοῖς</b> to them Dative indirect object
<b>Ἀμὴν</b> truly asseverative particle   ἀμὴν: truly.	<b>λέγω</b> I say Pres Act Indic 1 Sg · λέγω main verb → performative present   λέγω: say.	<b>ὑμῖν</b> to you Dative indirect object	<b>ὅτι</b> that conjunction (content)   ὅτι: 'that.'
<b>οὐδεὶς</b> no one Nominative subject of ἐστὶν   οὐδεὶς: no one.	<b>ἐστὶν</b> there is Pres Act Indic 3 Sg · εἰμί verb of existence → stative present   εἰμί: to be.	<b>ὃς</b> who Nominative relative pronoun (subject of ἀφῆκεν)   ὃς: who, which.	<b>ἀφῆκεν</b> left Aor Act Indic 3 Sg · ἀφίημι verb of relative clause → constative aorist   ἀφίημι: to leave, forsake.

## οἰκίαν

house

Accusative

direct object of ἀφήκεν

οἰκία: house, household.

## ἢ

or

disjunctive conjunction

ἢ: or.

## γυναῖκα

wife

Accusative

direct object

γυνή: wife, woman.

## ἢ

or

disjunctive conjunction

## ἀδελφούς

brothers

Accusative

direct object

ἀδελφός: brother, sibling.

## ἢ

or

disjunctive conjunction

## γονεῖς

parents

Accusative

direct object

γονεύς: parent.

## ἢ

or

disjunctive conjunction

## τέκνα

children

Accusative

direct object

τέκνον: child.

## ἕνεκεν

for the sake of

improper preposition + gen. (cause/purpose)

ἕνεκεν: on account of, for the sake of.

## τῆς

the

Genitive

article with βασιλείας

## βασιλείας

kingdom

Genitive

object of ἕνεκεν

βασιλεία: kingdom.

## τοῦ

of

Genitive

article with θεοῦ

## θεοῦ

God

Genitive

possessive genitive

θεός: God.

30 ὅς οὐχὶ μὴ ἀπολάβῃ πολλαπλασίονα ἐν τῷ καιρῷ τούτῳ καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον.

who will not receive many times more in this time, and in the age to come eternal life."

DOMINICAL PROMISE (APODOSIS) ASYNDETON The reward is two-fold and certain (οὐχὶ μὴ, strongest denial of the negative): manifold recompense now and eternal life in the coming age.

**ὅς**

who

Nominative

relative pronoun (subject)

ὅς: who.

**οὐχί**

surely not

emphatic negation (with μή)

οὐχί μή: emphatic double negative – strongest denial.

**μή**

not

emphatic negation (with οὐχί)

**ἀπολάβη**

will receive

Aor Act Subj 3 Sg · ἀπολαμβάνω

subjunctive of emphatic denial

→ punctiliar aorist

ἀπολαμβάνω: to receive (back), receive in full.

**πολλαπλασίονα**

many times more

Accusative

direct object of ἀπολάβη

πολλαπλασίονα: manifold, many times as much.

**ἐν**

in

preposition + dat. (time)

**τῷ**

the

Dative

article with καιρῷ

**καιρῷ**

time

Dative

object of ἐν

καιρός: time, season, opportune moment.

**τούτῳ**

this

Dative

demonstrative modifying καιρῷ

οὗτος: this.

**καί**

and

coordinating conjunction

**ἐν**

in

preposition + dat.

**τῷ**

the

Dative

article with αἰῶνι

**αἰῶνι**

age

Dative

object of ἐν

αἰών: age, epoch.

**τῷ**

the

Dative

article with ἐρχομένῳ

**ἐρχομένῳ**

coming

Pres Mid Ptc · Dat Sg Masc · ἔρχομαι

attributive ptc. modifying αἰῶνι

→ imperfective (the age that is coming)

ἔρχομαι: to come; 'the coming age!'

**ζωήν**

life

Accusative

direct object (second obj. of ἀπολάβη)

ζωή: life.

## αἰώνιον

eternal

Accusative

*attributive adj. modifying ζωήν*

αἰώνιος: eternal — answering the ruler's opening question (v.18).

### 31 Παραλαβὼν δὲ τοὺς δώδεκα εἶπεν πρὸς αὐτούς: Ἴδου ἀναβαίνομεν εἰς Ἱερουσαλήμ, καὶ τελεσθήσεται πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν τῷ υἱῷ τοῦ ἀνθρώπου

And taking the Twelve aside, he said to them, "See, we are going up to Jerusalem, and everything that is written through the prophets about the Son of Man will be accomplished.

PASSION PREDICTION (THE PROGRAM) **δέ** The third and fullest prediction: the journey to Jerusalem is the fulfilment of all prophetic Scripture concerning the Son of Man.

#### Παραλαβὼν

having taken

Aor Act Ptc · Nom Sg Masc · παραλαμβάνω  
*circumstantial ptc. (attendant)*

→ antecedent aorist

παραλαμβάνω: to take along, take aside.

#### δὲ

and

*continuative conjunction*

#### τοὺς

the

Accusative  
*article with δώδεκα*

#### δώδεκα

twelve

Accusative  
*direct object of Παραλαβὼν*

δώδεκα: twelve (indeclinable numeral; here with article, = the Twelve).

#### εἶπεν

said

Aor Act Indic 3 Sg · λέγω  
*main verb*

→ punctiliar aorist

λέγω (aor. εἶπον): to say.

#### πρὸς

to

*preposition + acc.*

#### αὐτούς

them

Accusative  
*object of πρὸς*

#### Ἴδου

behold

*demonstrative particle*

ἰδού: 'look! behold!'

## ἀναβαίνομεν

we are going up

Pres Act Indic 1 Pl · ἀναβαίνω

main verb

→ futuristic/progressive present

ἀναβαίνω: to go up, ascend (to Jerusalem).

## εἰς

to

preposition + acc. (goal)

## Ἱερουσαλήμ

Jerusalem

Accusative

object of εἰς (indeclinable place name with case force)

Ἱερουσαλήμ: Jerusalem (indeclinable Semitic form; here accusative of goal).

## καὶ

and

coordinating conjunction

## τελεσθήσεται

will be accomplished

Fut Pass Indic 3 Sg · τελέω

main verb

→ predictive future (divine passive)

τελέω: to complete, fulfil, accomplish.

## πάντα

all

Nominative

adjective modifying τὰ γεγραμμένα

πᾶς: all.

## τὰ

the things

Nominative

article substantivizing γεγραμμένα

## γεγραμμένα

having been written

Perf Pass Ptc · Nom Pl Neut · γράφω

substantival ptc. (subject of τελεσθήσεται)

→ intensive perfect (the standing written record)

γράφω: to write; τὰ γεγραμμένα = 'what stands written', the Scriptures.

## διὰ

through

preposition + gen. (agency/intermediary)

διά + gen.: through, by means of.

## τῶν

the

Genitive

article with προφητῶν

## προφητῶν

prophets

Genitive

object of διὰ

προφήτης: prophet.

## τῷ

for the

Dative

article with υἱῷ

## υἱῷ

Son

Dative

dative of reference/advantage ('concerning the Son')

υἱός: son; 'the Son of Man.'

## τοῦ

of

Genitive

article with ἀνθρώπου

## ἀνθρώπου

Man

Genitive

genitive in the title 'Son of Man'

ἄνθρωπος: man; the Danielic title.

## 32 παραδοθήσεται γὰρ τοῖς ἔθνεσιν καὶ ἐμπαυχθήσεται καὶ ὑβρισθήσεται καὶ ἐμπυσθήσεται,

For he will be handed over to the Gentiles and will be mocked and shamefully treated and spit upon,

**PASSION PREDICTION (THE SUFFERING)** **γάρ** A chain of divine passives detailing the passion: handed over to Gentiles, then mocked, insulted, spat upon — Luke alone naming the Gentile role in this prediction.

### παραδοθήσεται

he will be handed over

Fut Pass Indic 3 Sg · παραδίδωμι

*main verb*

→ predictive future (divine passive)

παραδίδωμι: to hand over, deliver, betray.

### γάρ

for

*causal/explanatory conjunction*

γάρ: for.

### τοῖς

the

Dative

article with ἔθνεσιν

### ἔθνεσιν

Gentiles

Dative

*indirect object (recipients)*

ἔθνος: nation, Gentile; here the Romans.

### καὶ

and

*coordinating conjunction*

### ἐμπαυχθήσεται

he will be mocked

Fut Pass Indic 3 Sg · ἐμπαίζω

*main verb*

→ predictive future (divine passive)

ἐμπαίζω: to mock, ridicule.

### καὶ

and

*coordinating conjunction*

### ὑβρισθήσεται

he will be insulted

Fut Pass Indic 3 Sg · ὑβρίζω

*main verb*

→ predictive future (divine passive)

ὑβρίζω: to treat insolently, mistreat, outrage.

### καὶ

and

*coordinating conjunction*

### ἐμπυσθήσεται

he will be spit upon

Fut Pass Indic 3 Sg · ἐμπύω

*main verb*

→ predictive future (divine passive)

ἐμπύω: to spit on/at (a sign of utmost contempt; cf. Isa 50:6).

### 33 καὶ μαστιγώσαντες ἀποκτενοῦσιν αὐτόν, καὶ τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστήσεται.

and after flogging him they will kill him, and on the third day he will rise."

PASSION PREDICTION (DEATH AND RESURRECTION) **καὶ** The climax: flogging, death, and on the third day resurrection — the passion sequence sealed with the vindication the disciples cannot yet grasp.

καὶ  
and

coordinating conjunction

**μαστιγώσαντες**

having flogged

Aor Act Ptc · Nom Pl Masc · μαστιγῶω  
circumstantial ptc. (antecedent/means)

→ antecedent aorist

μαστιγῶω: to flog, scourge, whip.

**ἀποκτενοῦσιν**

they will kill

Fut Act Indic 3 Pl · ἀποκτείνω  
main verb

→ predictive future

ἀποκτείνω: to kill, put to death.

**αὐτόν**

him

Accusative  
direct object

καὶ  
and

coordinating conjunction

**τῇ**

the

Dative  
article with ἡμέρᾳ

**ἡμέρᾳ**

day

Dative  
dative of time (when)

ἡμέρα: day.

**τῇ**

the

Dative  
article with τρίτῃ

**τρίτῃ**

third

Dative  
ordinal adj. modifying ἡμέρᾳ

τρίτος: third.

**ἀναστήσεται**

he will rise

Fut Mid Indic 3 Sg · ἀνίστημι  
main verb

→ predictive future (intransitive mid.)

ἀνίστημι: (mid./intr.) to rise, stand up; of resurrection.

34 καὶ αὐτοὶ οὐδὲν τούτων συνῆκαν, καὶ ἦν τὸ ῥῆμα τοῦτο κεκρυμμένον ἀπ' αὐτῶν, καὶ οὐκ ἐγίνωσκον τὰ λεγόμενα.

But they understood none of these things; this saying was hidden from them, and they did not grasp what was said.

NARRATIVE COMMENT (INCOMPREHENSION) **καί** A threefold emphasis on the disciples' blindness — understood nothing, the saying hidden, did not grasp — framing the irony of the very next scene, where a blind man 'sees.'

καὶ

and

*coordinating conjunction*

αὐτοὶ

they

Nominative

*subject (emphatic pronoun)*

αὐτός: he/they (emphatic).

οὐδὲν

nothing

Accusative

*direct object of συνῆκαν*

οὐδεὶς: nothing, none.

τούτων

of these things

Genitive

*partitive genitive*

οὗτος: this.

συνῆκαν

they understood

Aor Act Indic 3 Pl · συνίημι

*main verb*

→ constative aorist

συνίημι: to understand, comprehend, 'put together.'

καὶ

and

*coordinating conjunction*

ἦν

was

Impf Act Indic 3 Sg · εἰμί

*linking verb (periphrastic with κεκρυμμένον)*

→ stative imperfect

εἰμί: to be.

τὸ

the

Nominative

*article with ῥῆμα*

<p><b>ῥῆμα</b> saying</p> <p>Nominative subject of ἦν ... κεκρυμμένον</p> <p>ῥῆμα: word, saying, matter.</p>	<p><b>τοῦτο</b> this</p> <p>Nominative demonstrative modifying ῥῆμα</p> <p>οὗτος: this.</p>	<p><b>κεκρυμμένον</b> hidden</p> <p>Perf Pass Ptc · Nom Sg Neut · κρύπτω periphrastic ptc. (with ἦν)</p> <p>→ intensive perfect (in a hidden state, divine passive)</p> <p>κρύπτω: to hide, conceal; the saying was kept veiled from them.</p>	<p><b>ἀπ'</b> from</p> <p>preposition + gen. (separation)</p> <p>ἀπό + gen.: from.</p>
<p><b>αὐτῶν</b> them</p> <p>Genitive object of ἀπό</p>	<p><b>καὶ</b> and</p> <p>coordinating conjunction</p>	<p><b>οὐκ</b> not</p> <p>negative with indicative</p>	<p><b>ἐγίνωσκον</b> they grasped</p> <p>Impf Act Indic 3 Pl · γινώσκω main verb</p> <p>→ durative imperfect (kept failing to grasp)</p> <p>γινώσκω: to know, perceive, understand.</p>
<p><b>τὰ</b> the things</p> <p>Accusative article substantivizing λεγόμενα</p>	<p><b>λεγόμενα</b> being said</p> <p>Pres Pass Ptc · Acc Pl Neut · λέγω substantival ptc. (object of ἐγίνωσκον)</p> <p>→ imperfective</p> <p>λέγω: to say; τὰ λεγόμενα = 'the things being said.'</p>		

35 Ἐγένετο δὲ ἐν τῷ ἐγγίξειν αὐτὸν εἰς Ἱεριχὼ τυφλὸς τις ἐκάθητο παρὰ τὴν ὁδὸν ἐπαιτῶν.

And it happened, as he drew near to Jericho, that a certain blind man was sitting by the road, begging.

NARRATIVE ONSET (NEW SCENE) **δέ** A Septuagintal ἐγένετο-construction opens the Jericho episode; the blind beggar by the road sets up the contrast with the disciples who could not see (v.34).

## Ἐγένετο

it happened

Aor Mid Indic 3 Sg · γίνομαι

main verb (impersonal narrative)

→ punctiliar aorist

γίνομαι: to become, happen; the Lukan ἐγένετο-formula.

## δὲ

and

continuative conjunction

## ἐν

as

preposition + dat. (articular inf., temporal)

ἐν τῷ + inf.: 'while, as!'

## τῷ

the

Dative

article with ἐγγίζειν

## ἐγγίζειν

drawing near

Pres Act Inf · ἐγγίζω

articular infinitive (temporal)

→ imperfective (in the act of)

ἐγγίζω: to draw near, approach.

## αὐτόν

he

Accusative

accusative subject of the infinitive

## εἰς

to

preposition + acc. (direction)

## Ἰεριχῷ

Jericho

Accusative

object of εἰς (indeclinable place name, accusative force)

Ἰεριχώ: Jericho (indeclinable; here accusative of goal). The last city before the ascent to Jerusalem.

## τυφλός

blind man

Nominative

subject of ἐκάθητο

τυφλός: blind (person).

## τις

a certain

Nominative

indefinite adj. modifying τυφλός

τις: a certain.

## ἐκάθητο

was sitting

Impf Mid Indic 3 Sg · κάθημαι

main verb

→ descriptive imperfect

κάθημαι: to sit, be seated.

## παρά

by

preposition + acc. (alongside)

παρά + acc.: beside, alongside.

## τὴν

the

Accusative

article with ὁδόν

## ὁδόν

road

Accusative

object of παρά

ὁδός: road, way.

## ἐπαιτῶν

begging

Pres Act Ptc · Nom Sg Masc · ἐπαιτέω

circumstantial ptc. of manner

→ imperfective (continual)

ἐπαιτέω: to beg, ask for alms.

### 36 ἀκούσας δὲ ὄχλου διαπορευομένου ἐπυνθάνετο τί εἶη τοῦτο.

And hearing a crowd going by, he inquired what this meant.

**NARRATIVE DEVELOPMENT** **δέ** Deprived of sight, the beggar perceives by hearing and asks — the first step of the faith that 'sees' Jesus.

#### ἀκούσας

having heard

Aor Act Ptc · Nom Sg Masc · ἀκούω

*temporal ptc. ('when he heard')*

→ antecedent aorist

ἀκούω: to hear (+ gen. of thing heard).

#### δέ

and

*continuative conjunction*

#### ὄχλου

a crowd

Genitive

*genitive object of ἀκούσας*

ὄχλος: crowd, throng.

#### διαπορευομένου

passing through

Pres Mid Ptc · Gen Sg Masc · διαπορεύομαι

*attributive ptc. modifying ὄχλου*

→ imperfective

διαπορεύομαι: to pass through, go by.

#### ἐπυνθάνετο

he inquired

Impf Mid Indic 3 Sg · πυνθάνομαι

*main verb*

→ inceptive/iterative imperfect

πυνθάνομαι: to inquire, ask, learn by asking.

#### τί

what

Nominative

*interrogative (predicate of εἶη)*

τίς: what?

#### εἶη

might be

Pres Act Opt 3 Sg · εἶμί

*optative in indirect question*

→ potential optative (Lukan literary touch)

εἶμί: to be; the optative in indirect discourse is a mark of Luke's classical style.

#### τοῦτο

this

Nominative

*subject of εἶη*

οὗτος: this.

### 37 ἀπήγγειλαν δὲ αὐτῷ ὅτι Ἰησοῦς ὁ Ναζωραῖος παρέρχεται.

And they told him, "Jesus of Nazareth is passing by."

**NARRATIVE RESPONSE** **δέ** The crowd's identification ('the Nazarene') is the human label; the beggar will answer with a far higher title.

**ἀπήγγειλαν**

they told

Aor Act Indic 3 Pl · ἀπαγγέλλω

*main verb*

→ punctiliar aorist

ἀπαγγέλλω: to report, announce, tell.

**δὲ**

and

*continuative conjunction*

**αὐτῷ**

him

Dative

*indirect object*

**ὅτι**

that

*conjunction (recitative/content)*

ὅτι: 'that'; here introducing quoted speech.

**Ἰησοῦς**

Jesus

Nominative

*subject of παρέρχεται*

Ἰησοῦς: Jesus.

**ὁ**

the

Nominative

*article with Ναζωραῖος*

**Ναζωραῖος**

Nazarene

Nominative

*apposition to Ἰησοῦς*

Ναζωραῖος: Nazarene, of Nazareth.

**παρέρχεται**

is passing by

Pres Mid Indic 3 Sg · παρέρχομαι

*verb of content clause*

→ progressive present

παρέρχομαι: to pass by, go past.

## 38 καὶ ἐβόησεν λέγων· Ἰησοῦ υἱὲ Δαυίδ, ἐλέησόν με.

And he cried out, saying, "Jesus, Son of David, have mercy on me!"

THE BEGGAR'S APPEAL **καί** The cry confesses the messianic title 'Son of David' — true sight in the blind man, set against the disciples' incomprehension.

**καὶ**

and

*coordinating conjunction*

**ἐβόησεν**

he cried out

Aor Act Indic 3 Sg · βοάω

*main verb*

→ ingressive aorist

βοάω: to cry out, shout (cf. the elect 'crying out,' v.7).

**λέγων**

saying

Pres Act Ptc · Nom Sg Masc · λέγω

*ptc. of attendant manner (speech)*

→ imperfective

λέγω: introduces speech.

**Ἰησοῦ**

Jesus

Vocative

*vocative of address*

Ἰησοῦς: Jesus (voc. Ἰησοῦ).

**υιέ**

Son

Vocative

vocative (in apposition)

υιός: son; the messianic 'Son of David.'

**Δαυίδ**

of David

Genitive

genitive of relationship (modifying υιέ)

Δαυίδ: David (indeclinable, here genitive in sense). The messianic title.

**ἐλέησον**

have mercy on

Aor Act Impv 2 Sg · ἐλεέω

imperative (petition)

→ ingressive aorist

ἐλεέω: to have mercy, show compassion.

**με**

me

Accusative

direct object

39 καὶ οἱ προάγοντες ἐπετίμων αὐτῷ ἵνα σιγήσῃ· αὐτὸς δὲ πολλῶ μᾶλλον ἔκραζεν· Υἱὲ Δαυίδ, ἐλέησον με.

And those who were in front rebuked him, that he should be silent; but he cried out all the more,  
"Son of David, have mercy on me!"

OBSTACLE AND PERSISTENCE **καί** Like the widow, the beggar will not be silenced; the crowd's rebuke only intensifies his cry — persevering faith in action.

**καὶ**

and

coordinating conjunction

**οἱ**

the ones

Nominative

article substantivizing προάγοντες

**προάγοντες**

going ahead

Pres Act Ptc · Nom Pl Masc · προάγω

substantival ptc. (subject)

→ imperfective

προάγω: to go before, lead the way; those at the front of the procession.

**ἐπετίμων**

rebuked

Impf Act Indic 3 Pl · ἐπιτιμάω

main verb

→ iterative imperfect (kept rebuking)

ἐπιτιμάω: to rebuke, sternly warn (+ dat.).

**αὐτῷ**

him

Dative

object of ἐπετίμων

**ἵνα**

that

conjunction (purpose/content)

ἵνα: + subjunctive.

**σιγήσῃ**

he be silent

Aor Act Subj 3 Sg · σιγάω

verb of purpose/content clause

→ ingressive aorist subj.

σιγάω: to be silent, keep quiet.

**αὐτὸς**

he

Nominative

subject (emphatic)

αὐτός: he (emphatic, contrastive).

<p><b>δὲ</b> but <i>adversative conjunction</i></p>	<p><b>πολλῶ</b> much Dative <i>dative of degree of difference</i>   πολὺς: much; πολλῶ μᾶλλον = 'much more.'</p>	<p><b>μᾶλλον</b> more <i>comparative adverb</i>   μᾶλλον: more, rather.</p>	<p><b>ἔκραζεν</b> he was crying out Impf Act Indic 3 Sg · κράζω <i>main verb</i> → iterative/intensive imperfect   κράζω: to cry out, scream, call loudly.</p>
<p><b>Υἱέ</b> Son Vocative <i>vocative of address</i>   υἱός: son.</p>	<p><b>Δαυίδ</b> of David Genitive <i>genitive of relationship (modifying Υἱέ)</i>   Δαυίδ: David (indeclinable, genitive in sense).</p>	<p><b>ἐλέησον</b> have mercy on Aor Act Impv 2 Sg · ἐλεέω <i>imperative (petition)</i> → ingressive aorist   ἐλεέω: to have mercy.</p>	<p><b>με</b> me Accusative <i>direct object</i></p>

40 σταθεὶς δὲ ὁ Ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθῆναι πρὸς αὐτόν. ἐγγίσαντος δὲ αὐτοῦ ἐπηρώτησεν αὐτόν·

| And Jesus stopped and ordered him to be brought to him. And when he came near, he asked him,

| JESUS RESPONDS **δέ** Jesus halts the whole procession for one blind beggar; the genitive absolute marks the approach, and the question invites the man to voice his faith.

<p><b>σταθεὶς</b> having stopped Aor Pass Ptc · Nom Sg Masc · ἵστημι <i>circumstantial ptc. (attendant)</i> → antecedent aorist (came to a stand)   ἵστημι (pass. 'stand still'): to halt, stop.</p>	<p><b>δὲ</b> and <i>continuative conjunction</i></p>	<p><b>ὁ</b> the Nominative <i>article with Ἰησοῦς</i></p>	<p><b>Ἰησοῦς</b> Jesus Nominative <i>subject of ἐκέλευσεν</i>   Ἰησοῦς: Jesus.</p>
--	--	---	--

<p><b>ἐκέλευσεν</b> ordered Aor Act Indic 3 Sg · κελεύω <i>main verb</i> → punctiliar aorist κελεύω: to command, order.</p>	<p><b>αὐτόν</b> him Accusative <i>accusative subject of ἀχθῆναι</i></p>	<p><b>ἀχθῆναι</b> to be brought Aor Pass Inf · ἄγω <i>infinitive of indirect command</i> → punctiliar aorist ἄγω: to lead, bring.</p>	<p><b>πρὸς</b> to <i>preposition + acc.</i></p>
<p><b>αὐτόν</b> him Accusative <i>object of πρὸς</i></p>	<p><b>ἐγγίσαντος</b> having come near Aor Act Ptc · Gen Sg Masc · ἐγγίζω <i>genitive absolute (temporal)</i> → antecedent aorist ἐγγίζω: to draw near, approach.</p>	<p><b>δὲ</b> and <i>continuative conjunction</i></p>	<p><b>αὐτοῦ</b> he Genitive <i>subject of the genitive absolute</i></p>
<p><b>ἐπηρώτησεν</b> he asked Aor Act Indic 3 Sg · ἐπερωτάω <i>main verb</i> → punctiliar aorist ἐπερωτάω: to ask, question.</p>	<p><b>αὐτόν</b> him Accusative <i>direct object</i></p>		

## 41 Τί σοι θέλεις ποιήσω; ὁ δὲ εἶπεν· Κύριε, ἵνα ἀναβλέψω.

"What do you want me to do for you?" He said, "Lord, let me recover my sight."

REQUEST NAMED **ASYNDETON** Jesus draws out the explicit petition; the man names Jesus 'Lord' and asks not for alms but for sight — ἀναβλέψω, 'to see again.'

<p><b>Τί</b> what Accusative <i>interrogative (object of ποιήσω)</i>   τίς: what?</p>	<p><b>σοι</b> for you Dative <i>dative of advantage</i></p>	<p><b>θέλεις</b> do you want Pres Act Indic 2 Sg · θέλω <i>main verb of question</i> → imperfective   θέλω: to will, want, wish.</p>	<p><b>ποιήσω</b> I should do Aor Act Subj 1 Sg · ποιέω <i>deliberative subjunctive (object clause)</i> → punctiliar aorist subj.   ποιέω: to do, make.</p>
<p><b>ὁ</b> he Nominative <i>subject (article as pronoun)</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> → punctiliar aorist   λέγω (aor. εἶπον): to say.</p>	<p><b>Κύριε</b> Lord Vocative <i>vocative of address</i>   κύριος: Lord, sir; here more than courtesy — confession.</p>
<p><b>ἵνα</b> that <i>conjunction introducing the request (elliptical)</i>   ἵνα: + subjunctive; here the petition: 'that I might..!'</p>	<p><b>ἀναβλέψω</b> I may see again Aor Act Subj 1 Sg · ἀναβλέπω <i>verb of the request clause</i> → ingressive aorist subj.   ἀναβλέπω: to look up, recover sight, see again.</p>		

## 42 καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ· Ἀνάβλεψον· ἡ πίστις σου σέσωκέν σε.

| And Jesus said to him, "Recover your sight; your faith has saved you."

| **WORD OF HEALING** **καί** A bare word effects the cure; σέσωκεν ('has saved') reaches beyond eyesight to whole-person salvation — the faith the Son of Man does find (v.8).

<p><b>καὶ</b> and coordinating conjunction</p>	<p><b>ὁ</b> the Nominative article with Ἰησοῦς</p>	<p><b>Ἰησοῦς</b> Jesus Nominative subject of εἶπεν   Ἰησοῦς: Jesus.</p>	<p><b>εἶπεν</b> said Aor Act Indic 3 Sg · λέγω main verb → punctiliar aorist   λέγω (aor. εἶπον): to say.</p>
<p><b>αὐτῷ</b> to him Dative indirect object</p>	<p><b>Ἰανάβλεπον</b> see again Aor Act Impv 2 Sg · ἀναβλέπω imperative (word of healing) → ingressive aorist (receive sight now)   ἀναβλέπω: to recover sight.</p>	<p><b>ἡ</b> the Nominative article with πίστις</p>	<p><b>πίστις</b> faith Nominative subject of σέσωκεν   πίστις: faith, trust — the very thing in question at v.8.</p>
<p><b>σου</b> your Genitive possessive genitive</p>	<p><b>σέσωκέν</b> has saved Perf Act Indic 3 Sg · σῶζω main verb → resultative perfect (a saving with abiding effect)   σῶζω: to save, heal, make whole; the perfect stresses the lasting result.</p>	<p><b>σε</b> you Accusative direct object</p>	

43 καὶ παραχρῆμα ἀνέβλεπεν, καὶ ἠκολούθει αὐτῷ δοξάζων τὸν θεόν. καὶ πᾶς ὁ λαὸς ἰδὼν ἔδωκεν αἶνον τῷ θεῷ.

And immediately he recovered his sight and followed him, glorifying God. And all the people, when they saw it, gave praise to God.

OUTCOME AND ACCLAMATION **καί** The healed man does what the rich ruler would not — follows Jesus — and his praise spreads to all the people, the chapter closing in doxology.

καὶ  
and

*coordinating conjunction*

παραχρῆμα  
immediately

*adverb of time*

παραχρῆμα: at once, instantly (a Lukan favorite).

ἀνέβλεψεν  
he recovered sight

Aor Act Indic 3 Sg · ἀναβλέπω

*main verb*

→ punctiliar aorist

ἀναβλέπω: to recover sight, see again.

καὶ  
and

*coordinating conjunction*

ἠκολούθει  
he followed

Impf Act Indic 3 Sg · ἀκολουθέω

*main verb*

→ inceptive imperfect (began following)

ἀκολουθέω: to follow (+ dat.); discipleship  
— the response the ruler refused.

αὐτῷ  
him

Dative

*object of ἠκολούθει*

δοξάζων  
glorifying

Pres Act Ptc · Nom Sg Masc · δοξάζω

*circumstantial ptc. of manner*

→ imperfective

δοξάζω: to glorify, praise, honor.

τὸν  
the

Accusative

*article with θεόν*

θεόν  
God

Accusative

*direct object of δοξάζων*

θεός: God.

καὶ  
and

*coordinating conjunction*

πᾶς  
all

Nominative

*adjective modifying λαός*

πᾶς: all.

ὁ  
the

Nominative

*article with λαός*

λαός  
people

Nominative

*subject of ἔδωκεν*

λαός: people (often of God's people in Luke).

ιδὼν  
having seen

Aor Act Ptc · Nom Sg Masc · ὀράω

*temporal ptc. ('when they saw')*

→ antecedent aorist

ὀράω: to see, perceive.

ἔδωκεν  
gave

Aor Act Indic 3 Sg · δίδωμι

*main verb*

→ punctiliar aorist

δίδωμι: to give.

αἶνον  
praise

Accusative

*direct object of ἔδωκεν*

αἶνος: praise; ἔδωκεν αἶνον = 'gave praise.'

τῷ

to

Dative

article with θεῷ

θεῷ

God

Dative

indirect object

θεός: God.

**On the text.** A few points of variation are passed over without a marginal note: at v.7 the editions divide over whether μακροθυμεῖ ('he delays/is patient') is indicative or a present concessive, and over the punctuation of the rhetorical question; at v.11 the better text reads σταθεῖς πρὸς ἑαυτὸν ταῦτα προσηύχετο ('standing, he prayed thus to/about himself'), where the words πρὸς ἑαυτόν may attach to 'standing' or to 'praying' (some witnesses read καθ' ἑαυτόν); at v.24 the participle ἰδὼν αὐτόν is read by the best text and omitted by some; at v.28 ἀφήκαμεν τὰ ἴδια ('we left our own things,' read here) varies with ἀφήκαμεν πάντα ('we left all'); at v.30 πολλαπλασίονα ('manifold') varies with the parallels' ἑκατονταπλασίονα ('a hundredfold'). Verse punctuation, paragraphing, and capitalization are editorial and conventional; orthographic variants (movable-ν, ι-subscript) are not noted.

**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.