

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 2

KATA ΛΟΥΚΑΝ Β΄

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 · 2:1–7

The census and the birth of Jesus in Bethlehem

Caesar Augustus' empire-wide registration, dated by Quirinius' governorship of Syria (1–3), brings Joseph from Nazareth up to Bethlehem, the city of David, with his betrothed Mary who is with child (4–5); there she bears her firstborn son, wraps him in cloths, and lays him in a manger — for there was no place in the inn (6–7).

B · 2:8–20

The shepherds and the angelic announcement

To shepherds keeping night watch the glory of the Lord blazes and an angel announces good news of great joy — a Savior, Christ the Lord, born in David's city, the sign a baby in a manger (8–12); the heavenly host breaks out, 'Glory to God in the highest, and on earth peace among men of [his] good will' (13–14); the shepherds hasten, find the sign confirmed, and make the word known, all marveling, while Mary treasures these things, pondering them in her heart (15–19); and they return glorifying and praising God (20).

C · 2:21–40

Circumcision, presentation, Simeon's Nunc Dimittis, and Anna

On the eighth day he is circumcised and named Jesus (21); at the purification they bring him to Jerusalem to present him to the Lord and offer the poor's sacrifice (22–24); the righteous Simeon, promised he would see the Lord's Christ, takes him up and sings the Nunc Dimittis — salvation, a light to the Gentiles and glory to Israel — then prophesies the child's sign of contradiction and the sword for Mary (25–35); the prophetess Anna gives thanks and speaks of him to all awaiting redemption (36–38); duties fulfilled, they return to Nazareth, and the child grows, filled with wisdom and God's grace (39–40).

D · 2:41–52

The boy Jesus in the temple at twelve

At the Passover, the twelve-year-old Jesus stays behind in Jerusalem unknown to his parents (41–44); after three days they find him in the temple amid the teachers, all astonished at his understanding (45–47); to his mother's reproach he answers, 'Did you not know that I must be in the things / house of my Father?' — a word they do not grasp (48–50); he goes down with them, obedient, while Mary keeps all these words in her heart, and Jesus advances in wisdom, stature, and favor with God and men (51–52).

1 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις ἐξῆλθεν δόγμα παρὰ Καίσαρος Αὐγούστου ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην.

Now it came about in those days that a decree went out from Caesar Augustus that all the inhabited world should be registered.

NARRATIVE SETTING **δέ** The Septuagintal narrative opener Ἐγένετο δέ sets the stage on the world stage: an imperial decree of Augustus that drives the local story.

Ἐγένετο

it came about

Aor Mid Indic 3 Sg· γίνομαι

main verb (Septuagintal narrative opener)

→ ingressive/constative aorist

γίνομαι: 'become, happen'; ἐγένετο δέ is the LXX 'and it came to pass,' marking a new scene.

δὲ

now

transitional conjunction

ἐν

in

preposition + dative (time)

ταῖς

the

Dative
article

<p>ἡμέραις days Dative <i>dat. of time</i></p> <p>ἡμέρα: 'day'; the period linking back to John's birth narrative of ch. 1.</p>	<p>ἐκείναις those Dative <i>demonstrative adjective</i></p>	<p>ἐξῆλθεν went out Aor Act Indic 3 Sg · ἐξέρχομαι <i>main verb (content of ἐγένετο)</i></p> <p>→ <i>constative aorist</i></p> <p>ἐξέρχομαι: 'go/come out'; of an edict issued and promulgated.</p>	<p>δόγμα a decree Nominative <i>subject</i></p> <p>δόγμα: 'decree, edict'; an official imperial ordinance (cf. Acts 17:7).</p>
<p>παρά from <i>preposition + genitive (source)</i></p>	<p>Καίσαρος Caesar Genitive <i>genitive of source (object of παρά)</i></p> <p>Καῖσαρ: 'Caesar'; the imperial title-name; here the source of the decree.</p>	<p>Αὐγούστου Augustus Genitive <i>genitive in apposition to Καίσαρος</i></p> <p>Αὐγουστος: 'Augustus' (Gk. for the Lat. honorific 'revered'); Octavian, the first Roman emperor — set against the true σωτήρ of v.11.</p>	<p>ἀπογράφεσθαι to be registered Pres Mid/Pass Inf · ἀπογράφω <i>infinitive (content of the decree)</i></p> <p>→ <i>progressive present</i></p> <p>ἀπογράφω: 'register, enroll' (for taxation/census); the middle/passive 'have oneself registered!'</p>
<p>πᾶσαν all Accusative <i>attributive adjective</i></p>	<p>τὴν the Accusative <i>article</i></p>	<p>οἰκουμένην inhabited world Accusative <i>subject of the infinitive (acc.)</i></p> <p>οἰκουμένη: 'the inhabited (earth)'; in imperial usage the Roman world — hyperbole for the empire.</p>	

2 αὕτη ἀπογραφή πρώτη ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηνίου.

This was the first registration, when Quirinius was governing Syria.

PARENTHETICAL DATING ASYNDETON Luke dates the census by Quirinius' governorship — a famous historical crux (Quirinius' attested census fell in A.D. 6, after Herod's death in 4 B.C.).

<p>αὕτη this</p> <p>Nominative <i>demonstrative (subject)</i></p>	<p>ἀπογραφή registration</p> <p>Nominative <i>predicate nominative</i></p> <p>ἀπογραφή: 'census, enrollment'; the registration just decreed.</p>	<p>πρώτη first</p> <p>Nominative <i>attributive/predicate adjective</i></p> <p>πρώτος: 'first'; either 'the first census' (under Quirinius) or, taken adverbially with the genitive absolute, 'before Quirinius governed' — a proposed solution to the dating problem.</p>	<p>ἐγένετο took place</p> <p>Aor Mid Indic 3 Sg · γίνομαι <i>main verb</i></p> <p>→ <i>constative aorist</i></p> <p>γίνομαι: 'happen, take place.'</p>
<p>ἡγεμονεύοντος while governing</p> <p>Pres Act Ptc · Gen Sg Masc · ἡγεμονεύω <i>genitive absolute (temporal)</i></p> <p>→ <i>present (concurrent)</i></p> <p>ἡγεμονεύω: 'be governor/leader'; of a Roman provincial administrator (legate/governor).</p>	<p>τῆς of</p> <p>Genitive <i>article</i></p>	<p>Συρίας Syria</p> <p>Genitive <i>genitive (object of ἡγεμονεύοντος)</i></p> <p>Συρία: the Roman province of Syria, of which Judea was an administrative dependency.</p>	<p>Κυρηνίου Quirinius</p> <p>Genitive <i>subject of the genitive absolute</i></p> <p>Κυρήνιος: P. Sulpicius Quirinius, Roman legate of Syria; the census of his legateship (A.D. 6, Josephus) creates the chronological difficulty with Luke 1:5.</p>

3 καὶ ἐπορεύοντο πάντες ἀπογράφεσθαι, ἕκαστος εἰς τὴν ἑαυτοῦ πόλιν.

And all were going to be registered, each to his own town.

CONSEQUENCE **καί** The decree's effect: a general movement of the population to ancestral towns to register.

<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἐπορεύοντο were going Impf Mid Indic 3 Pl · πορεύομαι <i>main verb</i> → customary/iterative imperfect πορεύομαι: 'go, journey'; the imperfect pictures the ongoing, repeated travel of many.</p>	<p>πάντες all Nominative <i>subject</i></p>	<p>ἀπογράφεσθαι to be registered Pres Mid/Pass Inf · ἀπογράφω <i>infinitive of purpose</i> → progressive present ἀπογράφω: 'register'; purpose of the journeys.</p>
<p>ἕκαστος each Nominative <i>apposition to πάντες (distributive)</i> ἕκαστος: 'each one'; distributes the 'all' into individuals.</p>	<p>εἰς to <i>preposition + accusative (direction)</i></p>	<p>τὴν the Accusative <i>article</i></p>	<p>ἑαυτοῦ his own Genitive <i>reflexive (possession)</i></p>
<p>πόλιν town Accusative <i>object of εἰς</i> πόλις: 'city, town'; the ancestral place of registration.</p>			

4 Ἀνέβη δὲ καὶ Ἰωσήφ ἀπὸ τῆς Γαλιλαίας ἐκ πόλεως Ναζαρέθ εἰς τὴν Ἰουδαίαν εἰς πόλιν Δαυὶδ ἣτις καλεῖται Βηθλέεμ, διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατριᾶς Δαυίδ,

And Joseph also went up from Galilee, from the town of Nazareth, into Judea, to the city of David which is called Bethlehem, because he was of the house and lineage of David,

FOCUS ON JOSEPH **δέ** The general movement narrows to Joseph, whose Davidic descent draws him up to Bethlehem — placing the birth in David's city by providence through Caesar's decree.

Ἀνέβη

went up

Aor Act Indic 3 Sg · ἀναβαίνω

main verb

→ *constative aorist*

ἀναβαίνω: 'go up'; standard idiom of 'going up' to Judea/Jerusalem, the higher hill-country.

δὲ

and

transitional conjunction

καὶ

also

adjunctive adverb

Ἰωσήφ

Joseph

Nominative

subject

Ἰωσήφ: Joseph, Mary's betrothed, of Davidic descent (indeclinable Semitic name).

ἀπὸ

from

preposition + genitive (source/separation)

τῆς

the

Genitive

article

Γαλιλαίας

Galilee

Genitive

object of ἀπό

Γαλιλαία: Galilee, the northern region.

ἐκ

from

preposition + genitive (source)

πόλεως

the town

Genitive

object of ἐκ

πόλις: 'town.'

Ναζαρέθ

Nazareth

Genitive

genitive in apposition to πόλεως

Ναζαρέτ: Nazareth, the Galilean village, Joseph and Mary's home (indeclinable).

εἰς

into

preposition + accusative (direction)

τὴν

the

Accusative

article

Ἰουδαίαν

Judea

Accusative

object of εἰς

Ἰουδαία: Judea, the southern region.

εἰς

to

preposition + accusative (direction)

πόλιν

the city

Accusative

object of εἰς

πόλις: 'city'; 'the city of David' = Bethlehem, David's birthplace (1 Sam 16).

Δαυίδ

of David

Genitive

genitive of relationship/possession

Δαυίδ: David; the messianic ancestor (indeclinable).

<p>ἣτις which</p> <p>Nominative <i>relative pronoun (qualitative)</i></p>	<p>καλεῖται is called</p> <p>Pres Pass Indic 3 Sg · καλέω <i>main verb (rel. clause)</i></p> <p>→ stative present καλέω: 'call, name!'</p>	<p>Βηθλέεμ Bethlehem</p> <p>Nominative <i>predicate nominative (name)</i></p> <p>Βηθλέεμ: Bethlehem ('house of bread'); David's town, the prophesied birthplace of Messiah (Mic 5:2).</p>	<p>διὰ because of</p> <p><i>preposition + accusative (cause, w/ articular inf.)</i></p>
<p>τὸ the</p> <p>Accusative <i>article (substantizes inf.)</i></p>	<p>εἶναι being</p> <p>Pres Act Inf · εἶμι <i>articular infinitive of cause</i></p> <p>→ stative present εἶμι: 'be'; διὰ τὸ εἶναι = 'because he was.'</p>	<p>αὐτὸν he</p> <p>Accusative <i>accusative subject of infinitive</i></p>	<p>ἐξ of</p> <p><i>preposition + genitive (origin)</i></p>
<p>οἴκου house</p> <p>Genitive <i>object of ἐκ (descent)</i></p> <p>οἶκος: 'house, household'; here the dynastic 'house of David.'</p>	<p>καὶ and</p> <p><i>coordinating conjunction</i></p>	<p>πατριᾶς lineage</p> <p>Genitive <i>object of ἐκ (descent)</i></p> <p>πατριᾶ: 'family, lineage, clan'; the paternal line.</p>	<p>Δαβίδ of David</p> <p>Genitive <i>genitive of relationship</i></p>

5 ἀπογράψασθαι σὺν Μαριάμ τῇ ἐμνηστευμένη αὐτῷ, οὔσῃ ἐγκύῳ.

to be registered with Mary, who was betrothed to him, being with child.

PURPOSE OF THE JOURNEY ASYNDETON Joseph's purpose in going up: registration, accompanied by the betrothed and visibly pregnant Mary.

ἀπογράψασθαι

to be registered

Aor Mid Inf · ἀπογράφω

infinitive of purpose

→ constative aorist

ἀπογράφω: 'register'; purpose of the ascent.

σὺν

with

preposition + dative (accompaniment)

Μαριάμ

Mary

Dative

object of σύν

Μαριάμ: Mary (Heb. Miriam), the mother of Jesus (indeclinable form).

τῇ

the (one)

Dative

article (substantizes ptc.)

ἐμνηστευμένη

betrothed

Perf Pass Ptc · Dat Sg Fem · μνηστεύω

attributive participle

→ intensive perfect (settled status)

μνηστεύω: 'betroth, espouse'; the perfect marks her standing betrothal to Joseph (cf. 1:27).

αὐτῷ

to him

Dative

dat. of reference (w/ ptc.)

οὔσῃ

being

Pres Act Ptc · Dat Sg Fem · εἰμί

circumstantial participle (attendant)

→ stative present

εἰμί: 'be'; describing Mary's condition.

ἐγκύω

with child

Dative

predicate adj. (w/ οὔσῃ)

ἔγκυος: 'pregnant'; a NT hapax — Mary is visibly with child.

6 Ἐγένετο δὲ ἐν τῷ εἶναι αὐτοὺς ἐκεῖ ἐπλήσθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτήν,

And it came about, while they were there, that the days were fulfilled for her to give birth,

NARRATIVE ADVANCE **δέ** Another ἐγένετο δέ marks the decisive moment: in Bethlehem the term is completed and the birth arrives.

Ἐγένετο

it came about

Aor Mid Indic 3 Sg · γίνομαι

main verb (narrative opener)

→ constative aorist

γίνομαι: 'happen.'

δὲ

and

transitional conjunction

ἐν

while

preposition + dative (temporal, w/ artic. inf.)

τῷ

the

Dative

article (substantizes inf.)

εἶναι

being

Pres Act Inf · εἰμί

articular infinitive (temporal)

→ progressive present

εἰμί: 'be'; ἐν τῷ εἶναι = 'while they were.'

αὐτούς

they

Accusative

accusative subject of infinitive

ἐκεῖ

there

adverb of place

ἐπλήσθησαν

were fulfilled

Aor Pass Indic 3 Pl · πίμπλημι

main verb (content of ἐγένετο)

→ constative aorist

πίμπλημι: 'fill, complete'; of a period of time reaching its term (cf. 1:57).

αἱ

the

Nominative

article

ἡμέραι

days

Nominative

subject

ἡμέρα: 'day'; here the days of gestation.

τοῦ

for

Genitive

article (substantizes inf.)

τεκεῖν

to give birth

Aor Act Inf · τίκτω

epeexegetical/genitive articular infinitive

→ constative aorist

τίκτω: 'bear, give birth to'; τοῦ τεκεῖν = 'for the bearing.'

αὐτήν

her

Accusative

accusative subject of infinitive

7 καὶ ἔτεκεν τὸν υἱὸν αὐτῆς τὸν πρωτότοκον, καὶ ἐσπαργάνωσεν αὐτὸν καὶ ἀνέκλινεν αὐτὸν ἐν φάτνῃ, διότι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι.

And she gave birth to her firstborn son, and wrapped him in cloths, and laid him in a manger, because there was no place for them in the inn.

THE BIRTH **καὶ** The nativity itself, told in stark, humble strokes: firstborn, swaddled, laid in a feeding-trough for lack of room.

καὶ
and

coordinating conjunction

ἔτεκεν

she gave birth to

Aor Act Indic 3 Sg · τίκτω

main verb

→ constative aorist

τίκτω: 'bear, give birth.'

τὸν

the

Accusative

article

υἰὸν

son

Accusative

direct object

υἰός: 'son.'

αὐτῆς

her

Genitive

genitive of relationship

τὸν

the

Accusative

article

πρωτότοκον

firstborn

Accusative

attributive adjective

πρωτότοκος: 'firstborn'; legally significant (the consecration of v.23; Exod 13:2), and implying he is the first.

καὶ

and

coordinating conjunction

ἔσπαργάνωσεν

she wrapped in cloths

Aor Act Indic 3 Sg · σπαργάνω

main verb

→ constative aorist

σπαργάνω: 'wrap in swaddling-bands'; ordinary care for a newborn (cf. Wis 7:4).

αὐτὸν

him

Accusative

direct object

καὶ

and

coordinating conjunction

ἀνέκλινεν

laid

Aor Act Indic 3 Sg · ἀνακλίνω

main verb

→ constative aorist

ἀνακλίνω: 'lay down, recline.'

αὐτὸν

him

Accusative

direct object

ἐν

in

preposition + dative (place)

φάτνη

a manger

Dative

dat. of place

φάτνη: 'manger, feeding-trough' (possibly a stall); the sign of v.12, 16 – emblem of the lowly nativity.

διότι

because

causal conjunction

<p>οὐκ not <i>negative particle</i></p>	<p>ἦν there was Impf Act Indic 3 Sg · εἰμί <i>main verb (existential)</i> → <i>stative imperfect</i> εἰμί: 'be'; οὐκ ἦν τόπος = 'there was no room.'</p>	<p>αὐτοῖς for them Dative <i>dat. of possession/advantage</i></p>	<p>τόπος place Nominative <i>subject</i> τόπος: 'place, room.'</p>
<p>ἐν in <i>preposition + dative (place)</i></p>	<p>τῷ the Dative <i>article</i></p>	<p>καταλύματι inn / guest-room Dative <i>dat. of place</i> κατάλυμα: 'lodging-place, guest-room' (cf. 22:11, the upper room); whether a public inn or a household's guest-space is debated.</p>	

8 Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ ἀγραλοῦντες καὶ φυλάσσοντες φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποίμνην αὐτῶν.

And there were shepherds in the same region, living out in the fields and keeping watch over their flock by night.

NEW SCENE **καί** The scene shifts to shepherds — the lowly first recipients of the gospel, fittingly near David's town where he had kept sheep.

καὶ
and

coordinating conjunction

ποιμένες
shepherds

Nominative

subject

ποιμήν: 'shepherd'; humble laborers — the first evangelized, recalling David the shepherd-king.

ἦσαν
there were

Impf Act Indic 3 Pl · εἰμί

main verb (w/ periphrastic ptcs.)

→ stative imperfect

εἰμί: 'be'; periphrastic with the following participles.

ἐν
in

preposition + dative (place)

τῆ
the

Dative

article

χώρα
region

Dative

dat. of place

χώρα: 'region, country(side)'

τῆ
the

Dative

article

αὐτῆ
same

Dative

intensive/identifying adjective

αὐτός: 'same'; the same district as Bethlehem.

ἀγρουλοῦντες
living out in the fields

living out in the fields

Pres Act Ptc · Nom Pl Masc · ἀγρουλέω

periphrastic participle (w/ ἦσαν)

→ progressive present

ἀγρουλέω: 'live in the open field' (ἀγρός + αὐλή); a NT hapax — they were out overnight with the flock.

καὶ
and

coordinating conjunction

φυλάσσοντες
keeping

keeping

Pres Act Ptc · Nom Pl Masc · φυλάσσω

periphrastic participle (w/ ἦσαν)

→ progressive present

φυλάσσω: 'guard, keep watch!'

φυλακάς
watches

watches

Accusative

cognate accusative (w/ φυλάσσοντες)

φυλακή: 'watch'; the cognate phrase 'keeping watches' = standing the night-watches.

τῆς
of the

Genitive

article

νυκτός
night

Genitive

genitive of time (within which)

νύξ: 'night!'

ἐπὶ
over

over

preposition + accusative (oversight)

τὴν
the

Accusative

article

ποιμήνην

flock

Accusative

object of *ἐπί*

ποιμήνη: 'flock!'

αὐτῶν

their

Genitive

genitive of possession

9 καὶ ἄγγελος κυρίου ἐπέστη αὐτοῖς καὶ δόξα κυρίου περιέλαμψεν αὐτούς, καὶ ἐφοβήθησαν φόβον μέγαν.

And an angel of the Lord stood before them, and the glory of the Lord shone around them, and they were greatly afraid.

ANGELIC EPIPHANY **καὶ** The heavenly intrusion: angel, the Shekinah-glory blazing, and the awe-stricken fear that regularly attends a theophany.

καὶ

and

coordinating conjunction

ἄγγελος

an angel

Nominative

subject

ἄγγελος: 'messenger, angel!'

κυρίου

of the Lord

Genitive

genitive of source/relationship

κύριος: 'Lord' (= YHWH); 'angel of the Lord,' the OT messenger formula.

ἐπέστη

stood before

Aor Act Indic 3 Sg · ἐφίστημι

main verb

→ constative aorist

ἐφίστημι: 'come upon, stand by'; of a sudden appearance (cf. 24:4; Acts 12:7).

αὐτοῖς

before them

Dative

dat. of reference (w/ ἐπέστη)

καὶ

and

coordinating conjunction

δόξα

the glory

Nominative

subject

δόξα: 'glory'; the radiant Shekinah-presence of God (cf. Exod 24:16).

κυρίου

of the Lord

Genitive

genitive of source/possession

περιέλαμψεν

shone around

Aor Act Indic 3 Sg · περιλάμπω

main verb

→ constative aorist

περιλάμπω: 'shine around, envelop in light'
(περί + λάμπω).

αυτούς

them

Accusative

direct object

καὶ

and

coordinating conjunction

έφοβήθησαν

they were afraid

Aor Pass Indic 3 Pl · φοβέομαι

main verb (w/ cognate acc.)

→ ingressive aorist

φοβέομαι: 'fear, be afraid'; έφοβήθησαν
φόβον μέγαν = 'they feared a great fear,'
numinous awe.

φόβον

fear

Accusative

cognate accusative

φόβος: 'fear'; the Septuagintal cognate-
accusative intensifies.

μέγαν

great

Accusative

attributive adjective

μέγας: 'great.'

10 καὶ εἶπεν αὐτοῖς ὁ ἄγγελος· Μὴ φοβεῖσθε, ἰδοὺ γὰρ εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην ἣτις ἔσται παντὶ τῷ λαῷ,

And the angel said to them: Do not be afraid, for behold, I bring you good news of great joy which will be for all the people,

ANGELIC ANNOUNCEMENT **καὶ** The reassuring 'fear not' opens the gospel proclamation proper — joy not for a few but for all the people.

καὶ

and

coordinating conjunction

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

λέγω: 'say.'

αὐτοῖς

to them

Dative

indirect object

ὁ

the

Nominative

article

ἄγγελος

angel

Nominative

subject

ἄγγελος: 'angel!'

Μὴ

not

negative (w/ prohibitive subjunctive sense)

φοβεῖσθε

be afraid

Pres Mid/Pass Impv 2 Pl · φοβέομαι

prohibition (present imperative)

→ present (cease/refrain)

φοβέομαι: 'fear'; μὴ φοβεῖσθε, the recurring angelic reassurance.

ἰδοὺ

behold

demonstrative particle (attention)

ἰδοὺ: 'behold!'; the LXX call to attention.

γὰρ

for

explanatory conjunction

εὐαγγελίζομαι

I bring good news

Pres Mid Indic 1 Sg · εὐαγγελίζω

main verb

→ performative present

εὐαγγελίζω: 'announce good news'; the verb of the gospel — the angel evangelizes.

ὕμῖν

to you

Dative

indirect object

χαρὰν

joy

Accusative

direct object (content)

χαρά: 'joy'; the keynote of Luke's infancy narrative.

μεγάλην

great

Accusative

attributive adjective

μέγας: 'great!'

ἣτις

which

Nominative

relative pronoun (qualitative)

ἔσται

will be

Fut Mid Indic 3 Sg · εἶμι

main verb (rel. clause)

→ predictive future

εἶμι: 'be.'

παντί

all

Dative

attributive adjective

τῷ

the

Dative

article

λαῶ

people

Dative

dat. of advantage (recipient of the joy)

λαός: 'people'; primarily Israel, yet opening (vv.31–32) to all nations.

11 ὅτι ἐτέχθη ὑμῖν σήμερον σωτὴρ ὃς ἔστιν χριστὸς κύριος ἐν πόλει Δαβίδ.

for to you is born this day a Savior, who is Christ the Lord, in the city of David.

CONTENT OF THE GOOD NEWS **ὅτι** The heart of the announcement, piling up titles — Savior, Christ, Lord — over against Caesar's claims; 'today' marks the dawn of salvation.

ὅτι

for

causal/content conjunction

ἐτέχθη

is born

Aor Pass Indic 3 Sg · τίκτω

main verb

→ *constative aorist*

τίκτω: 'bear'; the passive 'was born.'

ὑμῖν

to you / for you

Dative

dat. of advantage

σήμερον

this day

adverb of time

σήμερον: 'today'; the Lukan 'today' of fulfilled salvation (cf. 4:21; 19:9).

σωτήρ

a Savior

Nominative

subject

σωτήρ: 'savior, deliverer'; a title claimed by emperors, here the true Savior.

ὃς

who

Nominative

relative pronoun (subject)

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

main verb (copula)

→ *stative present*

χριστὸς

Christ

Nominative

predicate nominative

χριστός: 'Anointed,' Messiah; the long-awaited deliverer.

κύριος

the Lord

Nominative

predicate nominative (apposition)

κύριος: 'Lord'; the divine title — χριστὸς κύριος, 'Messiah-Lord' (cf. Ps Sol; some read 'the Lord's Christ').

ἐν

in

preposition + dative (place)

πόλει

the city

Dative

dat. of place

πόλις: 'city'; 'the city of David,' Bethlehem (cf. v.4).

Δαβίδ

of David

Genitive

genitive of relationship

12 καὶ τοῦτο ὑμῖν τὸ σημεῖον, εὕρήσετε βρέφος ἔσπαργανωμένον καὶ κείμενον ἐν φάτνῃ.

And this will be the sign for you: you will find a baby wrapped in cloths and lying in a manger.

THE SIGN **καὶ** The confirming sign is paradoxical: not splendor but a swaddled infant in a feeding-trough — the lowliness is itself the token.

<p>καὶ and coordinating conjunction</p>	<p>τοῦτο this Nominative demonstrative (subject)</p>	<p>ὑμῖν for you Dative dat. of advantage</p>	<p>τὸ the Nominative article</p>
<p>σημεῖον sign Nominative predicate nominative σημεῖον: 'sign'; the confirming token by which they will recognize him.</p>	<p>εὕρήσετε you will find Fut Act Indic 2 Pl · εὕρισκω main verb → predictive future εὕρισκω: 'find.'</p>	<p>βρέφος a baby Accusative direct object βρέφος: 'infant, baby' (even unborn, 1:41); the newborn.</p>	<p>ἔσπαργανωμένον wrapped in cloths Perf Pass Ptc · Acc Sg Neut · σπαργανώω attributive participle → resultative perfect σπαργανώω: 'swaddle'; the perfect = 'having-been-and-remaining wrapped.'</p>
<p>καὶ and coordinating conjunction</p>	<p>κείμενον lying Pres Mid/Pass Ptc · Acc Sg Neut · κείμαι attributive participle → stative present κείμαι: 'lie, be laid.'</p>	<p>ἐν in preposition + dative (place)</p>	<p>φάτνῃ a manger Dative dat. of place φάτνῃ: 'manger'; the distinguishing mark (cf. v.7).</p>

13 καὶ ἔξαίφνης ἐγένετο σὺν τῷ ἀγγέλῳ πλῆθος στρατιᾶς οὐρανόυ αἰνούντων τὸν θεὸν καὶ λεγόντων·

And suddenly there was with the angel a multitude of the heavenly host, praising God and saying:

HEAVENLY CHORUS **καὶ** The single herald is joined by an army of heaven — the liturgy of the Gloria breaks out over Bethlehem.

<p>καὶ and coordinating conjunction</p>	<p>ἔξαίφνης suddenly adverb of manner/time ἔξαίφνης: 'suddenly!'</p>	<p>ἐγένετο there was Aor Mid Indic 3 Sg · γίνομαι main verb → ingressive aorist γίνομαι: 'come to be, appear!'</p>	<p>σὺν with preposition + dative (accompaniment)</p>
<p>τῷ the Dative article</p>	<p>ἀγγέλῳ angel Dative object of σὺν ἄγγελος: 'angel!'</p>	<p>πλῆθος a multitude Nominative subject πλῆθος: 'multitude, throng!'</p>	<p>στρατιᾶς of host Genitive partitive/attributive genitive στρατιά: 'army, host'; 'the host of heaven,' the angelic armies (Ps 103:21 LXX).</p>
<p>οὐρανόυ heavenly Genitive attributive adjective οὐράνιος: 'heavenly!'</p>	<p>αἰνούντων praising Pres Act Ptc · Gen Pl Masc · αἰνέω attributive participle (constructio ad sensum, plural) → progressive present αἰνέω: 'praise'; the participle agrees with the sense (the many of the host).</p>	<p>τὸν the Accusative article</p>	<p>θεὸν God Accusative direct object θεός: 'God!'</p>

καὶ
and

coordinating conjunction

λεγόντων

saying

Pres Act Ptc · Gen Pl Masc · λέγω

attributive participle (constructio ad sensum)

→ progressive present

λέγω: 'say!'

14 Δόξα ἐν ὑψίστοις θεῷ καὶ ἐπὶ γῆς εἰρήνη ἐν ἀνθρώποις εὐδοκίας.

Glory to God in the highest, and on earth peace among men of [his] good will.

THE GLORIA (CANTICLE) ASYNDETON The angelic hymn: a two-membered antithesis — glory above to God, peace below among the people of his favor; the genitive εὐδοκίας is the textual crux.

Δόξα

glory

Nominative

subject (in an acclamation)

δόξα: 'glory'; the ascription due to God (cf. 19:38).

ἐν

in

preposition + dative (place)

ὑψίστοις

the highest

Dative

substantival adjective (dat. of place)

ὑψιστος: 'highest'; 'in the highest (heavens)'; the heavenly heights.

θεῷ

to God

Dative

dat. of advantage (recipient of glory)

θεός: 'God.'

καὶ

and

coordinating conjunction

ἐπὶ

on

preposition + genitive (place)

γῆς

earth

Genitive

object of ἐπὶ

γῆ: 'earth'; the antithesis to ὑψίστοις — heaven and earth.

εἰρήνη

peace

Nominative

subject (acclamation)

εἰρήνη: 'peace' (Heb. šālôm); the messianic well-being now dawning.

ἐν

among

preposition + dative (sphere)

ἄνθρωποις

men

Dative

dat. of sphere

ἄνθρωπος: 'human being!'

εὐδοκίας

of [his] good will

Genitive

genitive of quality (Semitic 'sons of favor')

εὐδοκία: 'good pleasure, favor'; the genitive (read here) yields 'men of [God's] good pleasure' — those on whom his favor rests, not men of good intention; the nominative εὐδοκία ('good will toward men,' KJV) is the later Byzantine reading.

15 Καὶ ἐγένετο ὡς ἀπῆλθον ἀπ' αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι, οἱ ποιμένες ἐλάλουν πρὸς ἀλλήλους· Διέλθωμεν δὴ ἕως Βηθλέεμ καὶ ἴδωμεν τὸ ῥῆμα τοῦτο τὸ γεγονός· ὃ ὁ κύριος ἐγνώρισεν ἡμῖν.

And it came about, when the angels had gone away from them into heaven, that the shepherds began saying to one another: Let us go over now to Bethlehem and see this thing that has happened, which the Lord has made known to us.

SHEPHERDS RESPOND **καὶ** With the angels withdrawn, the shepherds resolve to go and verify the word — faith acting on the announcement.

Καὶ

and

coordinating conjunction

ἐγένετο

it came about

Aor Mid Indic 3 Sg · γίνομαι

main verb (narrative opener)

→ constative aorist

γίνομαι: 'happen!'

ὡς

when

temporal conjunction

ἀπῆλθον

had gone away

Aor Act Indic 3 Pl · ἀπέρχομαι

verb (temporal clause)

→ constative aorist

ἀπέρχομαι: 'go away, depart!'

ἀπ'

from

preposition + genitive (separation)

αὐτῶν

them

Genitive

object of ἀπό

εἰς

into

preposition + accusative (direction)

τὸν

the

Accusative

article

οὐρανὸν

heaven

Accusative

object of εἰς

οὐρανός: 'heaven, sky.'

οἱ

the

Nominative

article

ἄγγελοι

angels

Nominative

subject (of temporal clause)

ἄγγελος: 'angel.'

οἱ

the

Nominative

article

ποιμένες

shepherds

Nominative

subject

ποιμήν: 'shepherd.'

ἐλάλουν

began saying

Impf Act Indic 3 Pl · λαλέω

main verb

→ inceptive imperfect

λαλέω: 'speak.'

πρὸς

to

preposition + accusative (toward)

ἀλλήλους

one another

Accusative

reciprocal pronoun (object of πρὸς)

ἀλλήλων: 'one another.'

Διέλθωμεν

let us go over

Aor Act Subj 1 Pl · διέρχομαι

hortatory subjunctive

→ ingressive aorist

διέρχομαι: 'go through, cross over.'

δὴ

now

particle (urgency/emphasis)

δὴ: 'indeed, now'; lends urgency to the exhortation.

ἕως

as far as

improper preposition + genitive (extent)

Βηθλέεμ

Bethlehem

Genitive

object of ἕως

Βηθλέεμ: Bethlehem (indeclinable).

<p>καὶ and coordinating conjunction</p>	<p>ἴδωμεν let us see Aor Act Subj 1 Pl · ὁράω hortatory subjunctive → ingressive aorist ὁράω: 'see.'</p>	<p>τὸ the Accusative article</p>	<p>ῥῆμα thing / word Accusative direct object ῥῆμα: 'word'; with Semitic coloring, 'thing, matter' — the event spoken of.</p>
<p>τοῦτο this Accusative demonstrative adjective</p>	<p>τὸ the (one) Accusative article (substantizes ptc.)</p>	<p>γεγονός that has happened Perf Act Ptc · Acc Sg Neut · γίνομαι attributive participle → resultative perfect γίνομαι: 'happen'; the perfect = 'that has come to pass and stands!'</p>	<p>ὃ which Accusative relative pronoun (object of ἐγνώρισεν)</p>
<p>ὁ the Nominative article</p>	<p>κύριος Lord Nominative subject (rel. clause) κύριος: 'Lord'; the announcement is traced behind the angel to the Lord himself.</p>	<p>ἐγνώρισεν has made known Aor Act Indic 3 Sg · γνωρίζω main verb (rel. clause) → constative aorist γνωρίζω: 'make known, reveal!'</p>	<p>ἡμῖν to us Dative indirect object</p>

16 καὶ ἦλθαν σπεύσαντες καὶ ἀνεῦραν τὴν τε Μαριάμ καὶ τὸν Ἰωσήφ καὶ τὸ βρέφος κείμενον ἐν τῇ φάτνῃ·

And they came in haste and found both Mary and Joseph, and the baby lying in the manger;

THE VISIT **καί** Their obedience: they hurry and discover everything just as told — the sign confirmed.

καὶ
and

coordinating conjunction

ἦλθαν
they came

Aor Act Indic 3 Pl · ἔρχομαι

main verb

→ constative aorist

ἔρχομαι: 'come, go!'

σπεύσαντες

in haste

Aor Act Ptc · Nom Pl Masc · σπεύδω

circumstantial participle (manner)

→ constative aorist

σπεύδω: 'hasten, hurry'; their eager urgency.

καὶ
and

coordinating conjunction

ἀνεῦραν

found

Aor Act Indic 3 Pl · ἀνευρίσκω

main verb

→ constative aorist

ἀνευρίσκω: 'find by searching, discover' (ἀνά-intensive).

τήν

the

Accusative

article

τε

both

correlative particle (τε ... καί)

Μαριάμ

Mary

Accusative

direct object

Μαριάμ: Mary (indeclinable, here accusative by context).

καὶ
and

coordinating conjunction

τόν

the

Accusative

article

Ἰωσήφ

Joseph

Accusative

direct object

Ἰωσήφ: Joseph (indeclinable, accusative by article).

καὶ
and

coordinating conjunction

τὸ

the

Accusative

article

βρέφος

baby

Accusative

direct object

βρέφος: 'infant!'

κείμενον

lying

Pres Mid/Pass Ptc · Acc Sg Neut · κεῖμαι

circumstantial/predicate participle

→ stative present

κεῖμαι: 'lie'; the sign of v.12 confirmed.

ἐν

in

preposition + dative (place)

τῆ

the

Dative

article

φάτνη

manger

Dative

dat. of place

φάτνη: 'manger.'

17 ἰδόντες δὲ ἐγνώρισαν περὶ τοῦ ῥήματος τοῦ λαληθέντος αὐτοῖς περὶ τοῦ παιδίου τούτου.

And when they had seen it, they made known the saying that had been told them about this child.

SHEPHERDS TESTIFY δέ Having seen, they become the first heralds — spreading the angelic word about the child.

ἰδόντες

when they had seen

Aor Act Ptc · Nom Pl Masc · ὁράω

circumstantial participle (temporal)

→ antecedent aorist

ὁράω: 'see!'

δὲ

and

transitional conjunction

ἐγνώρισαν

they made known

Aor Act Indic 3 Pl · γνωρίζω

main verb

→ constative aorist

γνωρίζω: 'make known, report.'

περὶ

about

preposition + genitive (reference)

τοῦ

the

Genitive

article

ῥήματος

saying

Genitive

object of περί

ῥῆμα: 'word, saying'; the angelic message.

τοῦ

the (one)

Genitive

article (substantizes ptc.)

λαληθέντος

that had been told

Aor Pass Ptc · Gen Sg Neut · λαλέω

attributive participle

→ antecedent aorist

λαλέω: 'speak, tell!'

αὐτοῖς

them

Dative

dat. of indirect object (w/ ptc.)

περὶ

about

preposition + genitive (reference)

τοῦ

the

Genitive

article

παιδίου

child

Genitive

object of περί

παίδιον: 'young child, little one!'

τούτου

this

Genitive

demonstrative adjective

18 καὶ πάντες οἱ ἀκούσαντες ἐθαύμασαν περὶ τῶν λαληθέντων ὑπὸ τῶν ποιμένων πρὸς αὐτούς:

And all who heard wondered at the things told them by the shepherds;

REACTION: AMAZEMENT **καί** The hearers' wonder — the typical Lukan response — distinguished from Mary's deeper treasuring (v.19).

καὶ

and

coordinating conjunction

πάντες

all

Nominative

subject

οἱ

the (ones)

Nominative

article (substantizes ptc.)

ἀκούσαντες

who heard

Aor Act Ptc · Nom Pl Masc · ἀκούω

substantival participle

→ antecedent aorist

ἀκούω: 'hear!'

ἐθαύμασαν

wondered

Aor Act Indic 3 Pl · θαυμάζω

main verb

→ constative aorist

θαυμάζω: 'marvel, be amazed'; a stock Lukan reaction.

περὶ

at

preposition + genitive (reference)

τῶν

the things

Genitive

article (substantizes ptc.)

λαληθέντων

told

Aor Pass Ptc · Gen Pl Neut · λαλέω

substantival participle (object of περὶ)

→ antecedent aorist

λαλέω: 'speak, tell!'

ὑπὸ

by

preposition + genitive (agency)

τῶν

the

Genitive

article

ποιμένων

shepherds

Genitive

genitive of agency

ποιμήν: 'shepherd!'

πρὸς

to

preposition + accusative (toward)

αὐτούς

them

Accusative

object of πρὸς

19 ἡ δὲ Μαριάμ πάντα συνετήρει τὰ ῥήματα ταῦτα συμβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς.

But Mary kept all these things, pondering them in her heart.

CONTRAST: MARY PONDERS **δέ** Over against the crowd's passing wonder, Mary's reflective faith — she stores and weighs the events (cf. v.51).

ἡ

the

Nominative

article

δὲ

but

adversative conjunction

Μαριάμ

Mary

Nominative

subject

Μαριάμ: Mary.

πάντα

all

Accusative

attributive adjective

συνετήρει

kept

Impf Act Indic 3 Sg · συντηρέω

main verb

→ durative imperfect

συντηρέω: 'keep safe, treasure up' (syn-intensive); the imperfect of sustained keeping.

τὰ

the

Accusative

article

ῥήματα

things / words

Accusative

direct object

ῥῆμα: 'word, matter'; the events and their meaning.

ταῦτα

these

Accusative

demonstrative adjective

συμβάλλουσα

pondering

Pres Act Ptc · Nom Sg Fem · συμβάλλω

circumstantial participle (manner)

→ progressive present

συμβάλλω: lit. 'throw together,' here 'ponder, weigh, interpret' — turning the events over in her mind.

ἐν

in

preposition + dative (sphere)

τῇ

the

Dative

article

καρδία

heart

Dative

dat. of sphere

καρδία: 'heart!'; the inner seat of thought and reflection.

αὐτῆς

her

Genitive

genitive of possession

20 καὶ ὑπέστρεψαν οἱ ποιμένες δοξάζοντες καὶ αἰνοῦντες τὸν θεὸν ἐπὶ πᾶσιν οἷς ἤκουσαν καὶ εἶδον καθὼς ἐλαλήθη πρὸς αὐτούς.

And the shepherds returned, glorifying and praising God for all that they had heard and seen, just as it had been told them.

DOXOLOGICAL CLOSE **καὶ** The scene ends as it should — in praise; the shepherds' worship answers the angels' Gloria, the word proven true.

<p>καὶ and coordinating conjunction</p>	<p>ὑπέστρεψαν returned Aor Act Indic 3 Pl · ὑποστρέφω main verb → constative aorist ὑποστρέφω: 'return, turn back'; a Lukan favorite.</p>	<p>οἱ the Nominative article</p>	<p>ποιμένες shepherds Nominative subject ποιμήν: 'shepherd!'</p>
<p>δοξάζοντες glorifying Pres Act Ptc · Nom Pl Masc · δοξάζω circumstantial participle (manner) → progressive present δοξάζω: 'glorify, honor!'</p>	<p>καὶ and coordinating conjunction</p>	<p>αἰνοῦντες praising Pres Act Ptc · Nom Pl Masc · αἰνέω circumstantial participle (manner) → progressive present αἰνέω: 'praise!'; echoing the host's praise of v.13.</p>	<p>τὸν the Accusative article</p>
<p>θεὸν God Accusative direct object θεός: 'God!'</p>	<p>ἐπὶ for preposition + dative (cause/ground)</p>	<p>πᾶσιν all Dative substantival adjective (object of ἐπὶ)</p>	<p>οἷς that Dative relative pronoun (attracted to dat.)</p>

ἤκουσαν

they had heard

Aor Act Indic 3 Pl · ἀκούω

verb (rel. clause)

→ constative aorist

ἀκούω: 'hear'

καὶ

and

coordinating conjunction

εἶδον

seen

Aor Act Indic 3 Pl · ὁράω

verb (rel. clause)

→ constative aorist

ὁράω: 'see!'

καθὼς

just as

comparative conjunction

ἐλαλήθη

it had been told

Aor Pass Indic 3 Sg · λαλέω

verb (comparative clause)

→ constative aorist

λαλέω: 'speak, tell!'

πρὸς

to

preposition + accusative (toward)

αὐτούς

them

Accusative

object of πρὸς

21 Καὶ ὅτε ἐπλήσθησαν ἡμέραι ὀκτῶ τοῦ περιτεμεῖν αὐτόν, καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς, τὸ κληθὲν ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ συλλημφθῆναι αὐτὸν ἐν τῇ κοιλίᾳ.

And when eight days were fulfilled for his circumcision, he was named Jesus, the name given by the angel before he was conceived in the womb.

CIRCUMCISION AND NAMING **καὶ** Obedient to the Law (Lev 12:3), the child is circumcised on the eighth day and given the heaven-appointed name Jesus (1:31).

Καὶ

and

coordinating conjunction

ὅτε

when

temporal conjunction

ἐπλήσθησαν

were fulfilled

Aor Pass Indic 3 Pl · πίμπλημι

verb (temporal clause)

→ constative aorist

πίμπλημι: 'complete, fulfill' (of time).

ἡμέραι

days

Nominative

subject

ἡμέρα: 'day!'

ὀκτώ

eight

Nominative

numeral adjective

ὀκτώ: 'eight'; the legal day for circumcision (Gen 17:12; Lev 12:3).

τοῦ

for

Genitive

article (substantizes inf.)

περιτεμεῖν

to circumcise

Aor Act Inf · περιτέμνω

genitive articular infinitive (purpose/epexegetical)

→ constative aorist

περιτέμνω: 'circumcise'; the covenant rite.

αὐτόν

him

Accusative

object of the infinitive

καὶ

then

coordinating conjunction (apodotic καί)

ἐκλήθη

was named

Aor Pass Indic 3 Sg · καλέω

main verb

→ constative aorist

καλέω: 'call, name.'

τὸ

the

Nominative

article

ὄνομα

name

Nominative

subject

ὄνομα: 'name.'

αὐτοῦ

his

Genitive

genitive of possession

Ἰησοῦς

Jesus

Nominative

predicate nominative (the name)

Ἰησοῦς: Jesus (Heb. Yēšūa', 'YHWH saves'); fitting the σωτήρ of v.11.

τὸ

the (one)

Nominative

article (substantizes ptc.)

κληθὲν

given

Aor Pass Ptc · Nom Sg Neut · καλέω

attributive participle

→ antecedent aorist

καλέω: 'call, name.'

ὑπὸ

by

preposition + genitive (agency)

τοῦ

the

Genitive

article

ἀγγέλου

angel

Genitive

genitive of agency

ἄγγελος: 'angel'; Gabriel at the annunciation (1:31).

πρὸ

before

preposition + genitive (time, w/ artic. inf.)

<p>τοῦ the Genitive <i>article (substantizes inf.)</i></p>	<p>συλλημφθῆναι he was conceived Aor Pass Inf · συλλαμβάνω <i>articular infinitive (temporal)</i> → constative aorist συλλαμβάνω: 'conceive' (in the womb).</p>	<p>αὐτόν he Accusative <i>accusative subject of infinitive</i></p>	<p>ἐν in <i>preposition + dative (place)</i></p>
<p>τῇ the Dative <i>article</i></p>	<p>κοιλία womb Dative <i>dat. of place</i> κοιλία: 'belly, womb.'</p>		

22 Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῶν κατὰ τὸν νόμον Μωϋσέως, ἀνήγαγον αὐτὸν εἰς Ἱεροσόλυμα παραστῆσαι τῷ κυρίῳ,

And when the days of their purification were fulfilled according to the law of Moses, they brought him up to Jerusalem to present him to the Lord,

PRESENTATION IN THE TEMPLE **καί** After the forty days of purification (Lev 12), the parents bring Jesus to Jerusalem to present the firstborn to the Lord — Law-keeping piety again to the fore.

<p>Καὶ and <i>coordinating conjunction</i></p>	<p>ὅτε when <i>temporal conjunction</i></p>	<p>ἐπλήσθησαν were fulfilled Aor Pass Indic 3 Pl · πίμπλημι <i>verb (temporal clause)</i> → constative aorist πίμπλημι: 'complete' (of time).</p>	<p>αἱ the Nominative <i>article</i></p>
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ἡμέραι

days

Nominative

subject

ἡμέρα: 'day'; the forty days of Lev 12:4.

τοῦ

of the

Genitive

article

καθαρισμοῦ

purification

Genitive

attributive genitive

καθαρισμός: 'purification'; the ritual cleansing after childbirth (Lev 12).

αὐτῶν

their

Genitive

genitive of reference

κατὰ

according to

preposition + accusative (standard)

τὸν

the

Accusative

article

νόμον

law

Accusative

object of κατά

νόμος: 'law'; the Torah — Luke stresses fivefold conformity to it (vv.22–24, 27, 39).

Μωϋσέως

of Moses

Genitive

genitive of source

Μωϋσῆς: Moses, the lawgiver.

ἀνήγαγον

they brought up

Aor Act Indic 3 Pl · ἀνάγω

main verb

→ constative aorist

ἀνάγω: 'lead/bring up'; up to Jerusalem.

αὐτὸν

him

Accusative

direct object

εἰς

to

preposition + accusative (direction)

Ἱεροσόλυμα

Jerusalem

Accusative

object of εἰς

Ἱεροσόλυμα: Jerusalem (the Greek form).

παραστήσαι

to present

Aor Act Inf · παρίστημι

infinitive of purpose

→ constative aorist

παρίστημι: 'present, set before'; the firstborn consecrated/presented to the Lord (Exod 13:2, 12).

τῷ

to the

Dative

article

κυρίῳ

Lord

Dative

indirect object (recipient)

κύριος: 'Lord' (= YHWH).

23 καθὼς γέγραπται ἐν νόμῳ κυρίου ὅτι Πᾶν ἄρσεν διανοῖγον μήτραν ἅγιον τῷ κυρίῳ κληθήσεται,

as it is written in the law of the Lord, that every male that opens the womb shall be called holy to the Lord,

SCRIPTURAL GROUND (CITATION) **καθὼς** A composite citation of Exod 13:2, 12 grounding the presentation: the firstborn male belongs to the Lord.

<p>καθὼς as <i>comparative conjunction (citation formula)</i></p>	<p>γέγραπται it is written Perf Pass Indic 3 Sg · γράφω <i>main verb (citation formula)</i> → <i>resultative perfect (abiding authority)</i> γράφω: 'write'; γέγραπται, 'it stands written' — Scripture's standing authority.</p>	<p>ἐν in <i>preposition + dative (sphere)</i></p>	<p>νόμῳ the law Dative <i>dat. of sphere</i> νόμος: 'law!'</p>
<p>κυρίου of the Lord Genitive <i>genitive of source/possession</i> κύριος: 'Lord.'</p>	<p>ὅτι that <i>conjunction (introduces citation)</i></p>	<p>Πᾶν every Nominative <i>attributive adjective</i></p>	<p>ἄρσεν male Nominative <i>subject (substantival adj.)</i> ἄρσεν: 'male!'</p>
<p>διανοῖγον that opens Pres Act Ptc · Nom Sg Neut · διανοίγω <i>attributive participle</i> → <i>progressive present</i> διανοίγω: 'open up'; 'opening the womb' = the firstborn idiom.</p>	<p>μήτραν womb Accusative <i>object of the participle</i> μήτρα: 'womb.'</p>	<p>ἅγιον holy Nominative <i>predicate adjective</i> ἅγιος: 'holy, consecrated'; set apart to the Lord.</p>	<p>τῷ to the Dative <i>article</i></p>

κυρίῳ

Lord

Dative

dat. of advantage

κύριος: 'Lord.'

κληθήσεται

shall be called

Fut Pass Indic 3 Sg · καλέω

main verb (citation)

→ *gnomic/imperative future*

καλέω: 'call, designate.'

24 καὶ τοῦ δοῦναι θυσίαν κατὰ τὸ εἰρημένον ἐν τῷ νόμῳ κυρίου, ζευγὸς τρυγόνων ἢ δύο νοσσοῦς περιστερῶν.

and to offer a sacrifice according to what is said in the law of the Lord, a pair of turtledoves or two young pigeons.

THE SACRIFICE **καί** The offering prescribed for the poor (Lev 12:8) — quietly marking the holy family's humble means.

καὶ

and

coordinating conjunction

τοῦ

to

Genitive

article (substantizes inf.)

δοῦναι

offer

Aor Act Inf · δίδωμι

genitive articular infinitive (purpose, parallel to v.22)

→ *constative aorist*

δίδωμι: 'give'; here of presenting an offering.

θυσίαν

a sacrifice

Accusative

object of the infinitive

θυσία: 'sacrifice, offering.'

κατὰ

according to

preposition + accusative (standard)

τὸ

what

Accusative

article (substantizes ptc.)

εἰρημένον

is said

Perf Pass Ptc · Acc Sg Neut · λέγω

substantival participle (object of κατὰ)

→ resultative perfect

λέγω/εἶρω: 'say'; 'the thing said,' the standing prescription.

ἐν

in

preposition + dative (sphere)

τῷ

the

Dative

article

νόμῳ

law

Dative

dat. of sphere

νόμος: 'law.'

κυρίου

of the Lord

Genitive

genitive of possession

ζεύγος

a pair

Accusative

apposition to θυσίαν

ζεύγος: 'pair, yoke.'

τρογόνων

of turtledoves

Genitive

partitive genitive

τρογών: 'turtledove.'

ἢ

or

disjunctive conjunction

δύο

two

Accusative

numeral adjective

δύο: 'two.'

νοσσοῦς

young

Accusative

apposition (alternative offering)

νοσσοῦς: 'nestling, young (bird).'

περιστερῶν

of pigeons

Genitive

partitive genitive

περιστερὰ: 'pigeon, dove.'

25 Καὶ ἰδοὺ ἄνθρωπος ἦν ἐν Ἱερουσαλήμ ᾧ ὄνομα Συμεών, καὶ ὁ ἄνθρωπος οὗτος δίκαιος καὶ εὐλαβής, προσδεχόμενος παράκλησιν τοῦ Ἰσραήλ, καὶ πνεῦμα ἦν ἅγιον ἐπ' αὐτόν·

And behold, there was a man in Jerusalem whose name was Simeon, and this man was righteous and devout, awaiting the consolation of Israel, and the Holy Spirit was upon him.

INTRODUCTION OF SIMEON **καί** A new figure: the righteous, Spirit-bearing Simeon, one of the faithful remnant longing for Israel's messianic comfort (Isa 40:1).

<p>Καὶ and coordinating conjunction</p>	<p>ἰδοὺ behold demonstrative particle (attention) ἰδοῦ: 'behold!'</p>	<p>ἄνθρωπος a man Nominative subject ἄνθρωπος: 'man, person!'</p>	<p>ἦν there was Impf Act Indic 3 Sg · εἰμί main verb (existential) → stative imperfect εἰμί: 'be!'</p>
<p>ἐν in preposition + dative (place)</p>	<p>Ἱερουσαλήμ Jerusalem Dative dat. of place Ἱερουσαλήμ: Jerusalem (the Semitic form; indeclinable, here dative by context).</p>	<p>ᾧ whose Dative relative pronoun (dat. of possession)</p>	<p>ὄνομα name Nominative subject (nominal clause) ὄνομα: 'name!'</p>
<p>Συμεών Simeon Nominative predicate nominative (the name) Συμεών: Simeon (Heb. šim'ôn, 'hearing'); the devout old man.</p>	<p>καὶ and coordinating conjunction</p>	<p>ὁ the Nominative article</p>	<p>ἄνθρωπος man Nominative subject ἄνθρωπος: 'man!'</p>

οὗτος

this

Nominative

demonstrative adjective

δίκαιος

righteous

Nominative

predicate adjective

δίκαιος: 'righteous, just'; upright before God and Law.

καὶ

and

coordinating conjunction

εὐλαβής

devout

Nominative

predicate adjective

εὐλαβής: 'devout, reverent, God-fearing!'

προσδεχόμενος

awaiting

Pres Mid/Pass Ptc · Nom Sg Masc ·

προσδέχομαι

circumstantial/attributive participle

→ progressive present

προσδέχομαι: 'wait for, expect'; the posture of the faithful remnant (cf. v.38).

παράκλησιν

consolation

Accusative

object of the participle

παράκλησις: 'consolation, comfort'; the messianic comforting of Israel (Isa 40:1; 49:13).

τοῦ

of

Genitive

article

Ἰσραήλ

Israel

Genitive

objective genitive

Ἰσραήλ: Israel, the covenant people (indeclinable).

καὶ

and

coordinating conjunction

πνεῦμα

Spirit

Nominative

subject

πνεῦμα: 'spirit'; the Holy Spirit resting on him (cf. the prophets).

ἦν

was

Impf Act Indic 3 Sg · εἰμί

main verb

→ stative imperfect

εἰμί: 'be.'

ἅγιον

Holy

Nominative

attributive adjective

ἅγιος: 'holy.'

ἐπ'

upon

preposition + accusative (rest/position)

αὐτόν

him

Accusative

object of ἐπί

26 καὶ ἦν αὐτῷ κεχρηματισμένον ὑπὸ τοῦ πνεύματος τοῦ ἁγίου μὴ ἰδεῖν θάνατον πρὶν ἢ ἂν ἴδῃ τὸν χριστὸν κυρίου.

And it had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord's Christ.

SIMEON'S PROMISE **καί** The divine oracle that frames his expectancy: he would not die until he had seen the Messiah.

<p>καὶ and coordinating conjunction</p>	<p>ἦν it had been Impf Act Indic 3 Sg · εἰμί main verb (periphrastic w/ ptc.) → stative imperfect εἰμί: 'be'; periphrastic pluperfect with κεχρηματισμένον.</p>	<p>αὐτῷ to him Dative dat. of indirect object</p>	<p>κεχρηματισμένον revealed Perf Pass Ptc · Nom Sg Neut · χρηματίζω periphrastic participle (w/ ἦν = pluperfect) → resultative perfect χρηματίζω: 'give a divine oracle, warn/instruct (by revelation).'</p>
<p>ὑπὸ by preposition + genitive (agency)</p>	<p>τοῦ the Genitive article</p>	<p>πνεύματος Spirit Genitive genitive of agency πνεῦμα: 'Spirit.'</p>	<p>τοῦ the Genitive article</p>
<p>ἁγίου Holy Genitive attributive adjective ἅγιος: 'holy.'</p>	<p>μὴ not negative (w/ infinitive)</p>	<p>ἰδεῖν to see Aor Act Inf · ὀράω infinitive (content of the oracle) → constative aorist ὀράω: 'see'; 'see death' = die (Semitic idiom).</p>	<p>θάνατον death Accusative object of the infinitive θάνατος: 'death.'</p>

<p>πρὶν before <i>temporal conjunction</i></p>	<p>ἢ than <i>particle (w/ πρὶν)</i></p>	<p>ἄν — <i>modal particle (contingency)</i> ἄν: marks the contingency of the subjunctive clause.</p>	<p>ἶδῃ he had seen Aor Act Subj 3 Sg · ὁράω <i>subjunctive (πρὶν ἢ clause)</i> → constative aorist ὁράω: 'see!'</p>
<p>τὸν the Accusative <i>article</i></p>	<p>χριστὸν Christ Accusative <i>direct object</i> χριστός: 'Anointed,' Messiah; 'the Lord's Christ' (τὸν χριστὸν κυρίου), the Messiah of YHWH.</p>	<p>κυρίου of the Lord Genitive <i>possessive genitive</i> κύριος: 'Lord' (= YHWH).</p>	

27 καὶ ἦλθεν ἐν τῷ πνεύματι εἰς τὸ ἱερόν· καὶ ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον Ἰησοῦν τοῦ ποιῆσαι αὐτοὺς κατὰ τὸ εἰθισμένον τοῦ νόμου περὶ αὐτοῦ,

And he came in the Spirit into the temple; and when the parents brought in the child Jesus, to do for him according to the custom of the law,

SIMEON MEETS THE CHILD **καὶ** Spirit-led, Simeon enters the temple at the very moment of the presentation — the promised meeting arrives.

<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἦλθεν he came Aor Act Indic 3 Sg · ἔρχομαι <i>main verb</i> → constative aorist ἔρχομαι: 'come!'</p>	<p>ἐν in <i>preposition + dative (means/sphere)</i></p>	<p>τῷ the Dative <i>article</i></p>
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πνεύματι

Spirit

Dative

dat. of means/agency (Spirit-led)

πνεῦμα: 'Spirit'; under the Spirit's prompting.

εἰς

into

preposition + accusative (direction)

τὸ

the

Accusative

article

ἱερόν

temple

Accusative

object of εἰς

ἱερόν: 'temple' (the precincts as a whole).

καὶ

and

coordinating conjunction

ἐν

when

preposition + dative (temporal, w/ artic. inf.)

τῷ

the

Dative

article (substantizes inf.)

εἰσαγαγεῖν

brought in

Aor Act Inf · εἰσάγω

articular infinitive (temporal)

→ constative aorist

εἰσάγω: 'bring in.'

τούς

the

Accusative

article

γονεῖς

parents

Accusative

accusative subject of infinitive

γονεύς: 'parent.'

τὸ

the

Accusative

article

παιδίον

child

Accusative

object of the infinitive

παιδίον: 'young child.'

Ἰησοῦν

Jesus

Accusative

apposition to παιδίον

Ἰησοῦς: Jesus.

τοῦ

to

Genitive

article (substantizes inf.)

ποιῆσαι

do

Aor Act Inf · ποιέω

genitive articular infinitive (purpose)

→ constative aorist

ποιέω: 'do, perform.'

αὐτούς

they

Accusative

accusative subject of infinitive

<p>κατὰ according to <i>preposition + accusative (standard)</i></p>	<p>τὸ the Accusative <i>article (substantizes ptc.)</i></p>	<p>εἰθισμένον custom Perf Pass Ptc · Acc Sg Neut · ἐθίζω <i>substantival participle (object of κατὰ)</i> → resultative perfect ἐθίζω: 'accustom'; τὸ εἰθισμένον = 'the customary practice!'</p>	<p>τοῦ of the Genitive <i>article</i></p>
<p>νόμου law Genitive <i>genitive of source</i> νόμος: 'law.'</p>	<p>περὶ concerning <i>preposition + genitive (reference)</i></p>	<p>αὐτοῦ him Genitive <i>object of περὶ</i></p>	

28 καὶ αὐτὸς ἐδέξατο αὐτὸ εἰς τὰς ἀγκάλας καὶ εὐλόγησεν τὸν θεὸν καὶ εἶπεν·

he himself took him into his arms and blessed God and said:

SIMEON'S ACT AND SONG **καί** The apodosis to v.27: Simeon receives the child and breaks into the Nunc Dimittis, blessing God.

<p>καὶ and <i>coordinating conjunction (apodotic)</i></p>	<p>αὐτὸς he himself Nominative <i>intensive pronoun (subject)</i> αὐτός: 'he himself'; emphatic — Simeon in person.</p>	<p>ἐδέξατο took Aor Mid Indic 3 Sg · δέχομαι <i>main verb</i> → constative aorist δέχομαι: 'receive, take.'</p>	<p>αὐτὸ him Accusative <i>direct object</i></p>
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εἰς
into
preposition + accusative (direction)

τὰς
the
Accusative
article

ἀγκάλας
arms
Accusative
object of εἰς
| ἀγκάλη: 'bent arm'; the crook of the arms
for cradling.

καὶ
and
coordinating conjunction

εὐλόγησεν
blessed
Aor Act Indic 3 Sg · εὐλογέω
main verb
→ *constative aorist*
| εὐλογέω: 'bless, praise.'

τὸν
the
Accusative
article

θεὸν
God
Accusative
direct object
| θεός: 'God.'

καὶ
and
coordinating conjunction

εἶπεν
said
Aor Act Indic 3 Sg · λέγω
main verb
→ *constative aorist*
| λέγω: 'say.'

29 Νῦν ἀπολύεις τὸν δοῦλόν σου, δέσποτα, κατὰ τὸ ῥῆμά σου ἐν εἰρήνῃ·

| Now, Master, you are releasing your servant in peace, according to your word;

| NUNC DIMITTIS (CANTICLE) ASYNDETON The first line of Simeon's canticle: the watchman dismissed in peace, his vigil ended, the promise kept.

<p>Νῦν now <i>adverb of time (emphatic, fronted)</i> νῦν: 'now'; the fulfilled moment.</p>	<p>ἀπολύεις you are releasing Pres Act Indic 2 Sg · ἀπολύω <i>main verb</i> → progressive present ἀπολύω: 'release, dismiss'; of releasing a servant from duty — a gentle euphemism for death.</p>	<p>τὸν the Accusative <i>article</i></p>	<p>δοῦλόν servant Accusative <i>direct object</i> δοῦλος: 'slave, servant!'</p>
<p>σου your Genitive <i>genitive of relationship</i></p>	<p>δέσποτα Master Vocative <i>vocative of address</i> δεσπότης: 'master, sovereign lord'; the slave-owner — Simeon as God's bondservant.</p>	<p>κατὰ according to <i>preposition + accusative (standard)</i></p>	<p>τὸ the Accusative <i>article</i></p>
<p>ῥῆμά word Accusative <i>object of κατά</i> ῥῆμα: 'word'; God's promise to Simeon (v.26).</p>	<p>σου your Genitive <i>genitive of source</i></p>	<p>ἐν in <i>preposition + dative (manner)</i></p>	<p>εἰρήνη peace Dative <i>dat. of manner</i> εἰρήνη: 'peace'; he departs satisfied, at rest.</p>

30 ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου,

| for my eyes have seen your salvation,

GROUND OF THE DISMISSAL

ὅτι

Why he can die content: his own eyes have beheld God's saving act embodied in the child.

<p>ὅτι for <i>causal conjunction</i></p>	<p>εἶδον have seen Aor Act Indic 3 Pl · ὁράω <i>main verb</i> → <i>constative aorist</i> ὁράω: 'see'; the long-promised sight granted.</p>	<p>οἱ the Nominative <i>article</i></p>	<p>ὀφθαλμοί eyes Nominative <i>subject</i> ὀφθαλμός: 'eye!'</p>
<p>μου my Genitive <i>genitive of possession</i></p>	<p>τὸ the Accusative <i>article</i></p>	<p>σωτήριον salvation Accusative <i>direct object</i> σωτήριον: 'salvation, saving act' (neuter substantive); echoing Isa 40:5; 52:10 LXX.</p>	<p>σου your Genitive <i>genitive of source</i></p>

31 ὃ ἠτοιμάσας κατὰ πρόσωπον πάντων τῶν λαῶν,

which you have prepared in the presence of all the peoples,

RELATIVE EXPANSION OF ΣΩΤΗΡΙΟΝ **ὃ** The salvation is publicly prepared before all peoples — already universal in scope (anticipating v.32).

<p>ὃ which Accusative <i>relative pronoun (object)</i></p>	<p>ἠτοιμάσας you have prepared Aor Act Indic 2 Sg · ἐτοιμάζω <i>main verb (rel. clause)</i> → <i>constative aorist</i> ἐτοιμάζω: 'prepare, make ready!'</p>	<p>κατὰ in the presence of <i>preposition + accusative (before)</i></p>	<p>πρόσωπον face Accusative <i>object of κατὰ (idiom 'before the face of')</i> πρόσωπον: 'face'; κατὰ πρόσωπον = 'in the sight of, before!'</p>
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πάντων

all

Genitive

attributive adjective

τῶν

the

Genitive

article

λαῶν

peoples

Genitive

objective/possessive genitive

λαός: 'people'; the plural 'peoples' widens beyond Israel to all nations.

32 φῶς εἰς ἀποκάλυψιν ἐθνῶν καὶ δόξαν λαοῦ σου Ἰσραήλ.

a light for revelation to the Gentiles, and the glory of your people Israel.

TWOFOLD SCOPE OF SALVATION **ASYNDETON** The canticle's climax (Isa 42:6; 49:6): the salvation is light to the nations and glory to Israel — the two halves of Luke's gospel horizon.

φῶς

a light

Accusative

apposition to σωτήριον/ὄ

φῶς: 'light'; the servant as 'a light to the nations' (Isa 42:6; 49:6).

εἰς

for

preposition + accusative (purpose)

ἀποκάλυψιν

revelation

Accusative

object of εἰς (purpose)

ἀποκάλυψις: 'revelation, unveiling!'

ἐθνῶν

to the Gentiles

Genitive

objective genitive

ἔθνος: 'nation'; plural = the Gentiles.

καὶ

and

coordinating conjunction

δόξαν

glory

Accusative

apposition (coordinate w/ φῶς)

δόξα: 'glory'; the honor Messiah brings to Israel.

λαοῦ

of people

Genitive

genitive of reference/possession

λαός: 'people'; Israel as God's covenant people.

σου

your

Genitive

genitive of relationship

Ἰσραήλ

Israel

Genitive

genitive in apposition to λαοῦ

Ἰσραήλ: Israel (indeclinable).

33 καὶ ἦν ὁ πατὴρ αὐτοῦ καὶ ἡ μήτηρ θαυμάζοντες ἐπὶ τοῖς λαλουμένοις περὶ αὐτοῦ.

And his father and mother were marveling at the things being said about him.

PARENTS' WONDER **καί** Joseph and Mary marvel at Simeon's words — the disclosure of the universal scope still astonishes those closest to the child.

καὶ
and

coordinating conjunction

ἦν

were

Impf Act Indic 3 Sg · εἰμί

main verb (periphrastic w/ ptc.)

→ stative imperfect

εἰμί: 'be'; periphrastic with θαυμάζοντες (sg. verb, compound subject).

ὁ

the

Nominative

article

πατὴρ

father

Nominative

subject

πατὴρ: 'father'; 'his father' (read here) — later witnesses substitute 'Joseph' to guard the virginal conception.

αὐτοῦ

his

Genitive

genitive of relationship

καὶ

and

coordinating conjunction

ἡ

the

Nominative

article

μήτηρ

mother

Nominative

subject (coordinate)

μήτηρ: 'mother.'

θαυμάζοντες

marveling

Pres Act Ptc · Nom Pl Masc · θαυμάζω

periphrastic participle (w/ ἦν)

→ progressive present

θαυμάζω: 'marvel, wonder!'

ἐπὶ

at

preposition + dative (cause/ground)

τοῖς

the things

Dative

article (substantizes ptc.)

λαλουμένοις

being said

Pres Pass Ptc · Dat Pl Neut · λαλέω

substantival participle (object of ἐπὶ)

→ progressive present

λαλέω: 'speak, say!'

περὶ

about

preposition + genitive (reference)

αὐτοῦ

him

Genitive

object of περὶ

34 καὶ εὐλόγησεν αὐτοὺς Συμεὼν καὶ εἶπεν πρὸς Μαριάμ τὴν μητέρα αὐτοῦ· Ἴδου οὗτος κεῖται εἰς πτώσιν καὶ ἀνάστασιν πολλῶν ἐν τῷ Ἰσραὴλ καὶ εἰς σημεῖον ἀντιλεγόμενον,

And Simeon blessed them and said to Mary his mother: Behold, this child is appointed for the fall and rising of many in Israel, and for a sign that is opposed —

SIMEON'S SECOND ORACLE **καὶ** The dark counterpoint to the canticle: the child will divide Israel — fall and rising — a sign drawing opposition.

καὶ

and

coordinating conjunction

εὐλόγησεν

blessed

Aor Act Indic 3 Sg · εὐλογέω

main verb

→ constative aorist

εὐλογέω: 'bless!'

αὐτοὺς

them

Accusative

direct object

Συμεὼν

Simeon

Nominative

subject

Συμεὼν: Simeon.

καὶ
and

coordinating conjunction

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ *constative aorist*

λέγω: 'say!'

πρὸς
to

preposition + accusative (toward)

Μαριάμ

Mary

Accusative

object of πρὸς

Μαριάμ: Mary.

τὴν

the

Accusative

article

μητέρα

mother

Accusative

apposition to Μαριάμ

μήτηρ: 'mother!'

αὐτοῦ

his

Genitive

genitive of relationship

Ἴδου

behold

demonstrative particle (attention)

ἰδού: 'behold!'

οὗτος

this one

Nominative

demonstrative (subject)

κεῖται

is appointed

Pres Mid/Pass Indic 3 Sg · κεῖμαι

main verb

→ *stative present*

κεῖμαι: 'lie, be set/destined'; here 'is appointed/destined.'

εἰς

for

preposition + accusative (purpose/result)

πτῶσιν

the fall

Accusative

object of εἰς

πτῶσις: 'falling, downfall'; the stumbling of unbelief (cf. Isa 8:14–15).

καὶ
and

coordinating conjunction

ἀνάστασιν

rising

Accusative

object of εἰς

ἀνάστασις: 'rising up'; the raising of those who believe.

πολλῶν

of many

Genitive

objective/partitive genitive

πολύς: 'many.'

ἐν

in

preposition + dative (sphere)

τῷ

—

Dative

article

Ἰσραήλ

Israel

Dative

dat. of sphere

Ἰσραήλ: Israel (indeclinable, here dative by article).

καὶ

and

coordinating conjunction

εἰς

for

preposition + accusative (purpose)

σημεῖον

a sign

Accusative

object of εἰς

σημεῖον: 'sign'; a sign that provokes decision.

ἀντιλεγόμενον

opposed

Pres Pass Ptc · Acc Sg Neut · ἀντιλέγω

attributive participle

→ *progressive present*

ἀντιλέγω: 'speak against, oppose'; a 'sign spoken against' — provoking contradiction.

35 καὶ σοῦ δὲ αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία, ὅπως ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν καρδιῶν διαλογισμοί.

and a sword will pierce through your own soul too — so that the thoughts of many hearts may be revealed.

THE SWORD FOR MARY **καὶ** The personal word to Mary: she will share the anguish; the child's division of Israel will lay bare every heart.

καὶ

and

coordinating conjunction

σοῦ

your

Genitive

genitive of possession (fronted, emphatic)

δὲ

too

connective particle (καὶ ... δέ, 'and ... also')

αὐτῆς

own

Genitive

intensive pronoun (w/ σοῦ)

αὐτός: 'self'; σοῦ ... αὐτῆς = 'your own!'

τήν

the

Accusative

article

ψυχὴν

soul

Accusative

object of *διελεύσεται*

ψυχή: 'soul, life'; the seat of Mary's coming sorrow.

διελεύσεται

will pierce through

Fut Mid Indic 3 Sg · *διέρχομαι*

main verb

→ predictive future

διέρχομαι: 'pass/go through'; here of a sword running through.

ῥομφαία

a sword

Nominative

subject

ῥομφαία: 'large sword, broadsword'; metaphor of piercing grief (cf. Ezek 14:17).

ὅπως

so that

conjunction (purpose)

ἄν

—

modal particle (contingency)

ἀποκαλυφθῶσιν

may be revealed

Aor Pass Subj 3 Pl · *ἀποκαλύπτω*

subjunctive (purpose clause)

→ constative aorist

ἀποκαλύπτω: 'reveal, uncover'; the child exposes the heart's hidden response.

ἐκ

from

preposition + genitive (source)

πολλῶν

many

Genitive

attributive adjective

πολύς: 'many.'

καρδιῶν

hearts

Genitive

genitive of source

καρδία: 'heart'; the inner self where allegiance is decided.

διαλογισμοί

thoughts

Nominative

subject

διαλογισμός: 'reasoning, thought'; often with a negative cast — the hidden reckonings now exposed.

36 Καὶ ἦν Ἄννα προφήτις, θυγάτηρ Φανουήλ, ἐκ φυλῆς Ἀσήρ· αὕτη προβεβηκυῖα ἐν ἡμέραις πολλαῖς, ζήσασα μετὰ ἀνδρὸς ἔτη ἑπτὰ ἀπὸ τῆς παρθενίας αὐτῆς,

And there was a prophetess, Anna, the daughter of Phanuel, of the tribe of Asher. She was well advanced in years, having lived with a husband seven years from her virginity,

INTRODUCTION OF ANNA **καί** A second temple-witness, the aged prophetess Anna — paired with Simeon (male/female witnesses), her long widowhood marking lifelong devotion.

<p>Καὶ and <i>coordinating conjunction</i></p>	<p>ἦν there was Impf Act Indic 3 Sg · εἰμί <i>main verb (existential)</i> → stative imperfect εἰμί: 'be.'</p>	<p>Ἄννα Anna Nominative <i>subject</i> Ἄννα: Anna (Heb. Ἥannah, 'grace, favor').</p>	<p>προφήτις a prophetess Nominative <i>apposition to Ἄννα</i> προφήτις: 'prophetess'; among the few named (Miriam, Deborah, Huldah).</p>
<p>Θυγάτηρ daughter Nominative <i>apposition</i> Θυγάτηρ: 'daughter.'</p>	<p>Φανουήλ of Phanuel Genitive <i>genitive of relationship</i> Φανουήλ: Phanuel (Heb. Penû'el, 'face of God'); Anna's father (indeclinable).</p>	<p>ἐκ of <i>preposition + genitive (origin)</i></p>	<p>φυλῆς the tribe Genitive <i>object of ἐκ</i> φυλή: 'tribe.'</p>
<p>Ἀσήρ of Asher Genitive <i>genitive in apposition to φυλῆς</i> Ἀσήρ: Asher, a northern tribe (indeclinable) — a remnant of the 'lost' tribes still in view.</p>	<p>αὕτη she Nominative <i>demonstrative (subject)</i></p>	<p>προβεβηκυῖα well advanced Perf Act Ptc · Nom Sg Fem · προβαίνω <i>predicate/circumstantial participle</i> → resultative perfect προβαίνω: 'go forward'; 'advanced in days' = aged (cf. 1:7).</p>	<p>ἐν in <i>preposition + dative (reference)</i></p>

<p>ἡμέραις days Dative <i>dat. of reference</i> ἡμέρα: 'day'; 'in many days' = of great age.</p>	<p>πολλαῖς many Dative <i>attributive adjective</i> πολλός: 'many!'</p>	<p>ζήσασα having lived Aor Act Ptc · Nom Sg Fem · ζάω <i>circumstantial participle (attendant)</i> → constative aorist ζάω: 'live!'</p>	<p>μετά with <i>preposition + genitive (accompaniment)</i></p>
<p>ἀνδρός a husband Genitive <i>object of μετά</i> ἀνήρ: 'man, husband!'</p>	<p>ἔτη years Accusative <i>accusative of duration</i> ἔτος: 'year!'</p>	<p>ἑπτὰ seven Accusative <i>numeral adjective</i> ἑπτὰ: 'seven!'</p>	<p>ἀπὸ from <i>preposition + genitive (time-from)</i></p>
<p>τῆς the Genitive <i>article</i></p>	<p>παρθενίας virginity Genitive <i>object of ἀπό</i> παρθενία: 'virginity'; i.e. from her marriage as a maiden.</p>	<p>αὐτῆς her Genitive <i>genitive of possession</i></p>	

37 καὶ αὐτὴ χήρα ἕως ἑτῶν ὀγδοήκοντα τεσσάρων, ἣ οὐκ ἀφίστατο τοῦ ἱεροῦ νηστεῖαις καὶ δεήσεσιν λατρεύουσα νύκτα καὶ ἡμέραν.

and then as a widow until eighty-four years, who did not depart from the temple, worshipping with fastings and prayers night and day.

ANNA'S DEVOTION **καί** Her ceaseless temple-worship of fasting and prayer marks her as the very image of the watchful, expectant remnant.

καὶ
and

coordinating conjunction

αὐτή
she

Nominative

intensive pronoun (subject)

χήρα
a widow

Nominative

predicate nominative

χίρα: 'widow.'

ἕως
until

improper preposition + genitive (extent)

ἔτων

years

Genitive

object of ἕως

ἔτος: 'year'; either her age (84) or 84 years of widowhood.

ὀγδοήκοντα

eighty

Genitive

numeral adjective

ὀγδοήκοντα: 'eighty.'

τεσσάρων

four

Genitive

numeral adjective

τέσσαρες: 'four.'

ἣ

who

Nominative

relative pronoun (subject)

οὐκ
not

negative particle

ἀφίστατο

departed

Impf Mid Indic 3 Sg · ἀφίστημι

main verb (rel. clause)

→ customary imperfect

ἀφίστημι: 'depart, leave'; she never left the temple — hyperbole for constant attendance.

τοῦ
the

Genitive

article

ἱεροῦ

temple

Genitive

genitive of separation (w/ ἀφίστατο)

ἱερόν: 'temple.'

νηστείας

with fastings

Dative

dat. of means

νηστεία: 'fasting.'

καὶ
and

coordinating conjunction

δεήσεων

prayers

Dative

dat. of means

δέσεις: 'supplication, prayer.'

λατρεύουσα

worshiping

Pres Act Ptc · Nom Sg Fem · λατρεύω

circumstantial participle (manner)

→ progressive present

λατρεύω: 'serve, worship'; cultic service rendered to God.

νύκτα

night

Accusative

accusative of time (extent)

| νύξ: 'night!'

καὶ

and

coordinating conjunction

ἡμέραν

day

Accusative

accusative of time (extent)

| ἡμέρα: 'day!'; 'night and day' = continually.

38 καὶ αὐτῇ τῇ ὥρᾳ ἐπιστᾶσα ἀνθωμολογεῖτο τῷ θεῷ καὶ ἐλάλει περὶ αὐτοῦ πᾶσιν τοῖς προσδεχομένοις λύτρωσιν Ἰερουσαλήμ.

And coming up at that very hour, she gave thanks to God and spoke about him to all who were waiting for the redemption of Jerusalem.

ANNA'S TESTIMONY **καὶ** Like Simeon, she responds with praise and proclamation — bearing witness to the expectant remnant longing for Jerusalem's redemption.

καὶ

and

coordinating conjunction

αὐτῇ

that very

Dative

intensive/identifying adjective

| αὐτός: 'same, very!'

τῇ

the

Dative

article

ὥρᾳ

hour

Dative

dat. of time

| ὥρα: 'hour, time!'

ἐπιστᾶσα

coming up

Aor Act Ptc · Nom Sg Fem · ἐφίστημι

circumstantial participle (temporal)

→ antecedent aorist

| ἐφίστημι: 'come up, approach, stand by!'

ἀνθωμολογεῖτο

gave thanks

Impf Mid Indic 3 Sg · ἀνθομολογέομαι

main verb

→ inceptive/durative imperfect

| ἀνθομολογέομαι: 'give thanks, openly confess/praise' (a NT hapax; cf. LXX).

τῷ

to

Dative

article

θεῷ

God

Dative

indirect object

| θεός: 'God!'

<p>καὶ and coordinating conjunction</p>	<p>ἐλάλει spoke Impf Act Indic 3 Sg · λαλέω main verb → iterative imperfect λαλέω: 'speak'; the imperfect suggests repeated proclamation.</p>	<p>περὶ about preposition + genitive (reference)</p>	<p>αὐτοῦ him Genitive object of περί</p>
<p>πᾶσιν all Dative attributive adjective</p>	<p>τοῖς those Dative article (substantizes ptc.)</p>	<p>προσδεχομένοις waiting for Pres Mid/Pass Ptc · Dat Pl Masc · προσδέχομαι substantival participle (indirect object) → progressive present προσδέχομαι: 'await, look for'; the same remnant-posture as Simeon (v.25).</p>	<p>λύτρωσιν the redemption Accusative object of the participle λύτρωσις: 'redemption, ransoming'; the hoped-for liberation (cf. 1:68; 24:21).</p>
<p>Ἱερουσαλήμ of Jerusalem Genitive objective genitive Ἱερουσαλήμ: Jerusalem (indeclinable) — standing for Israel's restoration.</p>			

39 Καὶ ὡς ἐτέλεσαν πάντα τὰ κατὰ τὸν νόμον κυρίου, ἐπέστρεψαν εἰς τὴν Γαλιλαίαν εἰς πόλιν ἑαυτῶν Ναζαρέθ.

And when they had completed everything according to the law of the Lord, they returned to Galilee, to their own town of Nazareth.

RETURN TO NAZARETH **καί** The Jerusalem scene closes with another note of full Law-keeping; the family returns home to Nazareth.

Καὶ
and

coordinating conjunction

ὡς
when

temporal conjunction

ἔτελεσαν
they had completed

Aor Act Indic 3 Pl · τελέω

verb (temporal clause)

→ constative aorist

τελέω: 'finish, complete, fulfill!'

πάντα
everything

Accusative

direct object (substantival adj.)

τὰ
the things

Accusative

article (substantival, w/ prep. phrase)

κατὰ
according to

preposition + accusative (standard)

τὸν
the

Accusative

article

νόμον
law

Accusative

object of κατά

νόμος: 'law!'

κυρίου
of the Lord

Genitive

genitive of possession

ἐπέστρεψαν
they returned

Aor Act Indic 3 Pl · ἐπιστρέφω

main verb

→ constative aorist

ἐπιστρέφω: 'turn back, return!'

εἰς
to

preposition + accusative (direction)

τὴν
—

Accusative

article

Γαλιλαίαν
Galilee

Accusative

object of εἰς

Γαλιλαία: Galilee.

εἰς
to

preposition + accusative (direction)

πόλιν
town

Accusative

object of εἰς

πόλις: 'town!'

ἑαυτῶν
their own

Genitive

reflexive (possession)

Ναζαρέθ

Nazareth

Accusative

apposition to πόλιν

Ναζαρέτ: Nazareth (indeclinable).

40 Τὸ δὲ παιδίον ἠΰξανεν καὶ ἐκραταιοῦτο πληρούμενον σοφία, καὶ χάρις θεοῦ ἦν ἐπ' αὐτό.

And the child grew and became strong, filled with wisdom, and the grace of God was upon him.

GROWTH SUMMARY **δέ** The first of the chapter's twin growth-notices (cf. v.52), rounding off the infancy: normal childhood development crowned with wisdom and divine favor.

Τὸ

the

Nominative

article

δὲ

and

transitional conjunction

παιδίον

child

Nominative

subject

παιδίον: 'young child.'

ἠΰξανεν

grew

Impf Act Indic 3 Sg · αὐξάνω

main verb

→ durative imperfect

αὐξάνω: 'grow, increase'; of physical growth (cf. 1:80 of John).

καὶ

and

coordinating conjunction

ἐκραταιοῦτο

became strong

Impf Pass Indic 3 Sg · κραταιόω

main verb

→ durative imperfect

κραταιόω: 'strengthen, make strong.'

πληρούμενον

filled

Pres Pass Ptc · Nom Sg Neut · πληρόω

circumstantial participle (manner/attendant)

→ progressive present

πληρόω: 'fill'; being filled (more and more) with wisdom.

σοφία

with wisdom

Dative

dat. of content/means

σοφία: 'wisdom.'

καὶ
and

coordinating conjunction

χάρις

grace

Nominative

subject

χάρις: 'grace, favor'; God's favor resting on him.

θεοῦ

of God

Genitive

genitive of source

θεός: 'God!'

ἦν

was

Impf Act Indic 3 Sg · εἶμι

main verb

→ stative imperfect

εἶμι: 'be!'

ἐπ'

upon

preposition + accusative (rest/position)

αὐτό

him

Accusative

object of ἐπί

41 Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ' ἔτος εἰς Ἱερουσαλήμ τῇ ἑορτῇ τοῦ πάσχα.

And his parents went every year to Jerusalem for the Feast of the Passover.

SETTING: THE ANNUAL PASSOVER **καί** The boyhood scene opens with the family's habitual Passover pilgrimage — devout Israelites keeping the feast.

Καὶ

and

coordinating conjunction

ἐπορεύοντο

went

Impf Mid Indic 3 Pl · πορεύομαι

main verb

→ customary imperfect

πορεύομαι: 'go, journey'; the imperfect of yearly custom.

οἱ

the

Nominative

article

γονεῖς

parents

Nominative

subject

γονεύς: 'parent!'

αὐτοῦ

his

Genitive

genitive of relationship

κατ'

every

preposition + accusative (distributive)

κατά: distributive 'each, every' with ἔτος.

ἔτος

year

Accusative

object of κατά (distributive)

ἔτος: 'year'; κατ' ἔτος = 'yearly!'

εἰς

to

preposition + accusative (direction)

Ἱερουσαλήμ

Jerusalem

Accusative

object of εἰς

Ἱερουσαλήμ: Jerusalem (indeclinable).

τῇ

for the

Dative

article

ἑορτῇ

feast

Dative

dat. of time (occasion)

ἑορτή: 'feast, festival!'

τοῦ

of the

Genitive

article

πάσχα

Passover

Genitive

genitive of apposition

πάσχα: Passover (Heb. pesah; indeclinable), one of the pilgrim feasts (Deut 16:16).

42 καὶ ὅτε ἐγένετο ἐτῶν δώδεκα, ἀναβαινόντων αὐτῶν κατὰ τὸ ἔθος τῆς ἑορτῆς

And when he was twelve years old, as they went up according to the custom of the feast,

THE PIVOTAL YEAR **καί** At twelve — on the threshold of religious adulthood — Jesus goes up with them; the age is significant for the scene that follows.

<p>καὶ and coordinating conjunction</p>	<p>ὅτε when temporal conjunction</p>	<p>ἐγένετο he was Aor Mid Indic 3 Sg · γίνομαι verb (temporal clause) → constative aorist γίνομαι: 'become, be'; 'became of twelve years' = reached twelve.</p>	<p>ἔτων years Genitive genitive of measure (age) ἔτος: 'year.'</p>
<p>δώδεκα twelve Genitive numeral adjective δώδεκα: 'twelve'; the age nearing the bar mitzvah threshold of Law-responsibility.</p>	<p>ἀναβαίνοντων as they went up Pres Act Ptc · Gen Pl Masc · ἀναβαίνω genitive absolute (temporal) → progressive present ἀναβαίνω: 'go up'; up to Jerusalem.</p>	<p>αὐτῶν they Genitive subject of the genitive absolute</p>	<p>κατὰ according to preposition + accusative (standard)</p>
<p>τὸ the Accusative article</p>	<p>ἔθος custom Accusative object of κατὰ ἔθος: 'custom, usage.'</p>	<p>τῆς of the Genitive article</p>	<p>ἑορτῆς feast Genitive genitive of reference ἑορτή: 'feast.'</p>

43 καὶ τελειωσάντων τὰς ἡμέρας, ἐν τῷ ὑποστρέφειν αὐτοὺς ὑπέμεινεν Ἰησοῦς ὁ παῖς ἐν Ἱερουσαλήμ, καὶ οὐκ ἔγνωσαν οἱ γονεῖς αὐτοῦ.

and when they had completed the days, as they were returning, the boy Jesus stayed behind in Jerusalem, and his parents did not know it.

JESUS STAYS BEHIND **καί** The complication: unbeknown to his parents, Jesus remains in Jerusalem as the caravan departs.

καὶ
and

coordinating conjunction

τελειωσάντων

when they had completed

Aor Act Ptc · Gen Pl Masc · τελειόω

genitive absolute (temporal)

→ antecedent aorist

τελειόω: 'complete, finish'; the festival days fulfilled.

τάς
the

Accusative

article

ἡμέρας

days

Accusative

object of the participle

ἡμέρα: 'day'; the seven days of Unleavened Bread.

ἐν
as

preposition + dative (temporal, w/ artic. inf.)

τῷ

the

Dative

article (substantizes inf.)

ὑποστρέφειν

returning

Pres Act Inf · ὑποστρέφω

articular infinitive (temporal)

→ progressive present

ὑποστρέφω: 'return.'

αὐτούς

they

Accusative

accusative subject of infinitive

ὑπέμεινεν

stayed behind

Aor Act Indic 3 Sg · ὑπομένω

main verb

→ constative aorist

ὑπομένω: 'remain, stay behind.'

Ἰησοῦς

Jesus

Nominative

subject

Ἰησοῦς: Jesus.

ὁ

the

Nominative

article

παῖς

boy

Nominative

apposition to Ἰησοῦς

παῖς: 'child, boy, servant.'

ἐν
in

preposition + dative (place)

Ἱερουσαλήμ

Jerusalem

Dative

dat. of place

Ἱερουσαλήμ: Jerusalem (indeclinable).

καὶ
and

coordinating conjunction

οὐκ
not

negative particle

ἔγνωσαν

knew

Aor Act Indic 3 Pl · γνώσκω

main verb

→ constative aorist

γνώσκω: 'know, realize.'

οἱ

the

Nominative

article

γονεῖς

parents

Nominative

subject

γονεῖς: 'parent'; 'his parents' (read here)
over the harmonizing 'Joseph and his
mother!'

αὐτοῦ

his

Genitive

genitive of relationship

44 νομίσαντες δὲ αὐτὸν εἶναι ἐν τῇ συνοδίᾳ ἦλθον ἡμέρας ὁδὸν καὶ ἀνεζήτουν αὐτὸν ἐν τοῖς συγγενεῦσιν καὶ τοῖς γνωστοῖς,

but supposing him to be in the caravan, they went a day's journey, and began searching for him among their relatives and acquaintances,

THE DISCOVERY OF ABSENCE **δέ** Their natural assumption — he is somewhere in the large travelling party — gives way to anxious searching when he is missed.

νομίσαντες

supposing

Aor Act Ptc · Nom Pl Masc · νομίζω

circumstantial participle (causal)

→ antecedent aorist

νομίζω: 'think, suppose.'

δὲ

but

transitional conjunction

αὐτὸν

him

Accusative

accusative subject of infinitive

εἶναι

to be

Pres Act Inf · εἰμί

infinitive (indirect discourse)

→ stative present

εἰμί: 'be.'

ἐν

in

preposition + dative (place)

τῇ

the

Dative

article

συνοδίᾳ

caravan

Dative

dat. of place

συνοδία: 'travelling company, caravan'; the
band of pilgrims journeying together.

ἦλθον

they went

Aor Act Indic 3 Pl · ἔρχομαι

main verb

→ constative aorist

ἔρχομαι: 'come, go.'

<p>ἡμέρας a day's Genitive <i>genitive of measure/quality</i> ἡμέρα: 'day'; 'a day's journey!'</p>	<p>ὁδόν journey Accusative <i>accusative of extent (cognate)</i> ὁδός: 'way, journey!'</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἀνεζήτου began searching for Impf Act Indic 3 Pl · ἀναζητέω <i>main verb</i> → inceptive/durative imperfect ἀναζητέω: 'search out, look for' (ἀνά- intensive).</p>
<p>αὐτόν him Accusative <i>direct object</i></p>	<p>ἐν among <i>preposition + dative (sphere)</i></p>	<p>τοῖς the Dative <i>article</i></p>	<p>συγγενεῦσιν relatives Dative <i>dat. of sphere</i> συγγενής: 'relative, kinsman.'</p>
<p>καὶ and <i>coordinating conjunction</i></p>	<p>τοῖς the Dative <i>article</i></p>	<p>γνωστοῖς acquaintances Dative <i>dat. of sphere (substantival adj.)</i> γνωστός: 'known, acquaintance.'</p>	

45 καὶ μὴ εὐρόντες ὑπέστρεψαν εἰς Ἱερουσαλήμ ἀναζητοῦντες αὐτόν.

| and not finding him, they returned to Jerusalem, searching for him.

| RETURN TO SEARCH **καὶ** Failing to find him, they retrace their steps to Jerusalem, the search now urgent.

<p>καὶ and coordinating conjunction</p>	<p>μὴ not negative (w/ participle)</p>	<p>εὐρόντες finding Aor Act Ptc · Nom Pl Masc · εὐρίσκω circumstantial participle (temporal/causal) → antecedent aorist εὐρίσκω: 'find.'</p>	<p>ὑπέστρεψαν they returned Aor Act Indic 3 Pl · ὑποστρέφω main verb → constative aorist ὑποστρέφω: 'return.'</p>
<p>εἰς to preposition + accusative (direction)</p>	<p>Ἱερουσαλήμ Jerusalem Accusative object of εἰς Ἱερουσαλήμ: Jerusalem (indeclinable).</p>	<p>ἀναζητοῦντες searching for Pres Act Ptc · Nom Pl Masc · ἀναζητέω circumstantial participle (manner/purpose) → progressive present ἀναζητέω: 'search out.'</p>	<p>αὐτόν him Accusative direct object of the participle</p>

46 καὶ ἐγένετο μετὰ ἡμέρας τρεῖς εὔρον αὐτόν ἐν τῷ ἱερῷ καθεζόμενον ἐν μέσῳ τῶν διδασκάλων καὶ ἀκούοντα αὐτῶν καὶ ἐπερωτῶντα αὐτούς·

And it came about that after three days they found him in the temple, sitting in the midst of the teachers, both listening to them and questioning them;

FOUND IN THE TEMPLE **καί** After three days the boy is found in the temple, seated among the rabbis as one engaged in learned exchange — the resolution of the search.

<p>καὶ and coordinating conjunction</p>	<p>ἐγένετο it came about Aor Mid Indic 3 Sg · γίνομαι main verb (narrative opener) → constative aorist γίνομαι: 'happen.'</p>	<p>μετὰ after preposition + accusative (time)</p>	<p>ἡμέρας days Accusative object of μετά ἡμέρα: 'day.'</p>
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τρῆϊς

three

Accusative

numeral adjective

τρῆϊς: 'three'; 'after three days' (reckoning the outbound day, the day back, and the finding).

εὔρον

they found

Aor Act Indic 3 Pl · εὕρισκω

main verb (content of ἐγένετο)

→ constative aorist

εὕρισκω: 'find.'

αὐτόν

him

Accusative

direct object

ἐν

in

preposition + dative (place)

τῷ

the

Dative

article

ἱερῷ

temple

Dative

dat. of place

ἱερόν: 'temple'; in the temple courts where the teachers gathered.

καθεζόμενον

sitting

Pres Mid/Pass Ptc · Acc Sg Masc · καθέζομαι

circumstantial/predicate participle

→ progressive present

καθέζομαι: 'sit'; the posture of a learner/disputant.

ἐν

in

preposition + dative (place)

μέσῳ

the midst

Dative

dat. of place (substantival adj.)

μέσος: 'middle, midst.'

τῶν

of the

Genitive

article

διδασκάλων

teachers

Genitive

partitive genitive

διδάσκαλος: 'teacher'; the temple rabbis.

καὶ

both

correlative conjunction

ἀκούοντα

listening to

Pres Act Ptc · Acc Sg Masc · ἀκούω

circumstantial participle (manner)

→ progressive present

ἀκούω: 'hear, listen.'

αὐτῶν

them

Genitive

genitive object of ἀκούοντα

καὶ

and

coordinating conjunction

ἐπερωτῶντα

questioning

Pres Act Ptc · Acc Sg Masc · ἐπερωτάω

circumstantial participle (manner)

→ progressive present

ἐπερωτάω: 'ask, question'; the give-and-take of rabbinic discussion.

αὐτούς

them

Accusative

direct object of ἐπερωτῶντα

47 ἐξίσταντο δὲ πάντες οἱ ἀκούοντες αὐτοῦ ἐπὶ τῇ συνέσει καὶ ταῖς ἀποκρίσεσιν αὐτοῦ.

and all who heard him were amazed at his understanding and his answers.

ASTONISHMENT AT HIS UNDERSTANDING **δέ** The bystanders' astonishment points beyond a clever boy to the wisdom of v.40 already at work — a foretaste of his authoritative teaching.

ἐξίσταντο

were amazed

Impf Mid Indic 3 Pl · ἐξίστημι

main verb

→ durative imperfect

ἐξίστημι: 'be astonished, beside oneself';
deep amazement.

δὲ

and

transitional conjunction

πάντες

all

Nominative

subject

οἱ

those

Nominative

article (substantizes ptc.)

ἀκούοντες

who heard

Pres Act Ptc · Nom Pl Masc · ἀκούω

substantival participle

→ progressive present

ἀκούω: 'hear'

αὐτοῦ

him

Genitive

genitive object of ἀκούοντες

ἐπὶ

at

preposition + dative (cause/ground)

τῇ

the

Dative

article

συνέσει

understanding

Dative

dat. of cause

σύνεσις: 'understanding, insight, comprehension.'

καὶ

and

coordinating conjunction

ταῖς

the

Dative

article

ἀποκρίσεις

answers

Dative

dat. of cause

ἀπόκρισις: 'answer, reply.'

αὐτοῦ

his

Genitive

genitive of possession

48 καὶ ἰδόντες αὐτὸν ἐξεπλάγησαν, καὶ εἶπεν πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ· Τέκνον, τί ἐποίησας ἡμῖν οὕτως; ἰδοὺ ὁ πατήρ σου καὶ γὰρ ὀδυνώμενοι ἐζητοῦμέν σε.

And when they saw him, they were astounded, and his mother said to him: Child, why have you treated us so? Behold, your father and I have been searching for you in anguish.

MARY'S REPROACH **καί** The parents' amazement turns to Mary's anxious reproach — 'your father and I' setting up the contrast with Jesus' 'my Father' in v.49.

καὶ

and

coordinating conjunction

ἰδόντες

when they saw

Aor Act Ptc · Nom Pl Masc · ὁράω

circumstantial participle (temporal)

→ antecedent aorist

ὁράω: 'see.'

αὐτὸν

him

Accusative

object of the participle

ἐξεπλάγησαν

they were astounded

Aor Pass Indic 3 Pl · ἐκπλήσσω

main verb

→ ingressive aorist

ἐκπλήσσω: 'strike out, astound!';
overwhelmed astonishment.

καὶ
and

coordinating conjunction

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

λέγω: 'say!'

πρὸς

to

preposition + accusative (toward)

αὐτὸν

him

Accusative

object of πρὸς

ἡ

the

Nominative

article

μήτηρ

mother

Nominative

subject

μήτηρ: 'mother!'

αὐτοῦ

his

Genitive

genitive of relationship

Τέκνον

child

Vocative

vocative of address

τέκνον: 'child!'; tender form of address.

τί

why

Accusative

interrogative (adverbial accusative)

τίς: 'why?'

ἐποίησας

have you treated / done

Aor Act Indic 2 Sg · ποιέω

main verb (question)

→ constative aorist

ποιέω: 'do'; ἐποίησας ἡμῖν, 'have you done to us.'

ἡμῖν

us

Dative

dat. of disadvantage

οὕτως

so

adverb of manner

ἰδοὺ

behold

demonstrative particle (attention)

ἰδοὺ: 'behold!'

ὁ

the

Nominative

article

πατήρ

father

Nominative

subject

πατήρ: 'father'; Mary's 'your father' (Joseph), pointedly recast by Jesus in v.49.

σου

your

Genitive

genitive of relationship

κἀγώ

and I

Nominative

crasis (καὶ ἐγώ) — coordinate subject

κἀγώ: 'and I' (καί + ἐγώ).

ὀδυνώμενοι

in anguish

Pres Mid/Pass Ptc · Nom Pl Masc · ὀδυνάω

circumstantial participle (manner)

→ progressive present

ὀδυνάω: 'cause/feel pain, be in anguish';
their distress in searching.

ἐζητοῦμέν

have been searching for

Impf Act Indic 1 Pl · ζητέω

main verb

→ durative imperfect

ζητέω: 'seek, search for!'

σε

you

Accusative

direct object

49 καὶ εἶπεν πρὸς αὐτούς· τί ὅτι ἐζητεῖτέ με; οὐκ ᾔδειτε ὅτι ἐν τοῖς τοῦ πατρὸς μου δεῖ εἶναί με;

And he said to them: Why is it that you were searching for me? Did you not know that I must be in the things / house of my Father?

JESUS' FIRST RECORDED WORDS **καί** Jesus' first words in the Gospel: a gentle correction disclosing his unique filial consciousness and the divine δεῖ that governs his life.

καὶ

and

coordinating conjunction

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

λέγω: 'say!'

πρὸς

to

preposition + accusative (toward)

αὐτούς

them

Accusative

object of πρὸς

τί

why

Nominative

interrogative pronoun

τίς: 'what?'; τί ὅτι = 'why is it that?'

ὅτι

is it that

conjunction (w/ τί, idiom)

ἐζητεῖτέ

were you searching for

Impf Act Indic 2 Pl · ζητέω

main verb (question)

→ durative imperfect

ζητέω: 'seek!'

με

me

Accusative

direct object

<p>οὐκ not <i>negative (expects 'yes' answer)</i></p>	<p>ἤδeite did you know Plpf Act Indic 2 Pl · οἶδα <i>main verb (question)</i> → stative (οἶδα as present sense) οἶδα: 'know'; the pluperfect functions as a simple past, 'did you not know!'</p>	<p>ὅτι that <i>conjunction (content)</i></p>	<p>ἐν in <i>preposition + dative (sphere)</i></p>
<p>τοῖς the things / house Dative <i>substantival article (ellipsis)</i> τὰ τοῦ πατρός: the elliptical phrase — 'in my Father's (house)' (so most) or 'about my Father's affairs/business'; the ambiguity is deliberate.</p>	<p>τοῦ of the Genitive <i>article</i></p>	<p>πατρός Father Genitive <i>genitive of relationship/possession</i> πατήρ: 'Father'; Jesus' 'my Father' — God — answering Mary's 'your father' (Joseph) in v.48: the first hint of his divine sonship.</p>	<p>μου my Genitive <i>genitive of relationship</i></p>
<p>δεῖ must Pres Act Indic 3 Sg · δεῖ <i>impersonal verb (necessity)</i> → stative present δεῖ: 'it is necessary'; the Lukan divine 'must' governing Jesus' whole mission (cf. 4:43; 9:22; 24:7).</p>	<p>εἶναι be Pres Act Inf · εἶμι <i>complementary infinitive (w/ δεῖ)</i> → stative present εἶμι: 'be!'</p>	<p>με I Accusative <i>accusative subject of infinitive</i></p>	

50 καὶ αὐτοὶ οὐ συνῆκαν τὸ ῥῆμα ὃ ἐλάλησεν αὐτοῖς.

And they did not understand the word which he spoke to them.

INCOMPREHENSION **καί** Even the parents fail to grasp the saying — a Lukan note of the mystery still veiled, anticipating the disciples' later incomprehension.

<p>καὶ and coordinating conjunction</p>	<p>αὐτοὶ they Nominative intensive pronoun (subject)</p>	<p>οὐ not negative particle</p>	<p>συνῆκαν understand Aor Act Indic 3 Pl · συνίημι main verb → constative aorist συνίημι: 'comprehend, understand!'</p>
<p>τὸ the Accusative article</p>	<p>ῥῆμα word Accusative direct object ῥῆμα: 'word, saying!'</p>	<p>ὃ which Accusative relative pronoun (object)</p>	<p>ἐλάλησεν he spoke Aor Act Indic 3 Sg · λαλέω main verb (rel. clause) → constative aorist λαλέω: 'speak!'</p>
<p>αὐτοῖς to them Dative indirect object</p>			

51 καὶ κατέβη μετ' αὐτῶν καὶ ἦλθεν εἰς Ναζαρέθ καὶ ἦν ὑποτασσόμενος αὐτοῖς. καὶ ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ ῥήματα ἐν τῇ καρδίᾳ αὐτῆς.

And he went down with them and came to Nazareth, and was subject to them. And his mother kept all these things in her heart.

OBEDIENT RETURN; MARY TREASURES **καί** The scene closes in quiet obedience — the Son who must be about his Father's things is also the son subject to his parents; and Mary again treasures all (cf. v.19).

καὶ
and

coordinating conjunction

κατέβη
went down

Aor Act Indic 3 Sg · καταβαίνω

main verb

→ constative aorist

καταβαίνω: 'go down'; down from Jerusalem to Galilee.

μετ'
with

preposition + genitive (accompaniment)

αὐτῶν
them

Genitive

object of μετά

καὶ
and

coordinating conjunction

ἦλθεν
came

Aor Act Indic 3 Sg · ἔρχομαι

main verb

→ constative aorist

ἔρχομαι: 'come!'

εἰς
to

preposition + accusative (direction)

Ναζαρέθ

Nazareth

Accusative

object of εἰς

Ναζαρέτ: Nazareth (indeclinable).

καὶ
and

coordinating conjunction

ἦν
was

Impf Act Indic 3 Sg · εἰμί

main verb (periphrastic w/ ptc.)

→ durative imperfect

εἰμί: 'be'; periphrastic 'was continually subject!'

ὑποτασσόμενος
subject

Pres Mid/Pass Ptc · Nom Sg Masc · ὑποτάσσω

periphrastic participle (w/ ἦν)

→ progressive present (ongoing)

ὑποτάσσω: 'subject, subordinate'; willing filial obedience honoring the fifth commandment.

αὐτοῖς

to them

Dative

dat. of reference (w/ ptc.)

καὶ
and

coordinating conjunction

ἡ
the

Nominative

article

μήτηρ
mother

Nominative

subject

μήτηρ: 'mother!'

αὐτοῦ

his

Genitive

genitive of relationship

<p>διετήρει kept Impf Act Indic 3 Sg · διατηρέω <i>main verb</i> → durative imperfect διατηρέω: 'keep carefully, treasure up' (διά-intensive); echoing συνετήρει of v.19.</p>	<p>πάντα all Accusative <i>attributive adjective</i></p>	<p>τὰ the Accusative <i>article</i></p>	<p>ῥήματα things / words Accusative <i>direct object</i> ῥήμα: 'word, matter'</p>
<p>ἐν in <i>preposition + dative (sphere)</i></p>	<p>τῇ the Dative <i>article</i></p>	<p>καρδία heart Dative <i>dat. of sphere</i> καρδία: 'heart!'</p>	<p>αὐτῆς her Genitive <i>genitive of possession</i></p>

52 Καὶ Ἰησοῦς προέκοπτεν τῇ σοφίᾳ καὶ ἡλικίᾳ καὶ χάριτι παρὰ θεῶ καὶ ἀνθρώποις.

| And Jesus advanced in wisdom and stature, and in favor with God and men.

| CLOSING GROWTH SUMMARY **καί** The chapter's second growth-notice (cf. v.40; 1 Sam 2:26) seals the boyhood: balanced advance in wisdom, stature, and favor before God and men.

<p>Καὶ and <i>coordinating conjunction</i></p>	<p>Ἰησοῦς Jesus Nominative <i>subject</i> Ἰησοῦς: Jesus.</p>	<p>προέκοπτεν advanced Impf Act Indic 3 Sg · προκόπτω <i>main verb</i> → durative imperfect προκόπτω: 'advance, make progress' (lit. 'cut forward'); steady growth.</p>	<p>τῇ in Dative <i>article</i></p>
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σοφία

wisdom

Dative

dat. of respect

σοφία: 'wisdom.'

καὶ

and

coordinating conjunction

ἡλικία

stature

Dative

dat. of respect

ἡλικία: 'age, stature'; either bodily growth or maturity in years.

καὶ

and

coordinating conjunction

χάριτι

favor

Dative

dat. of respect

χάρις: 'grace, favor'; standing well with God and people (cf. 1 Sam 2:26; Prov 3:4).

παρὰ

with

preposition + dative (before/in the sight of)

θεῶ

God

Dative

object of παρὰ

θεός: 'God.'

καὶ

and

coordinating conjunction

ἄνθρωποις

men

Dative

object of παρὰ

ἄνθρωπος: 'human being, people.'

On the text. Verse punctuation, paragraphing, and capitalization are editorial and conventional. A few points of variation are passed over without a marginal note: at v.2 the much-discussed phrase αὕτη ἀπογραφὴ πρώτη ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηνίου ('this was the first registration, when Quirinius was governing Syria') is read as printed — the historical problem of squaring it with Quirinius' attested governorship (the census of A.D. 6, Josephus) and Herod's death (4 B.C., Luke 1:5) is real and unresolved; renderings of πρώτη as 'first' versus 'before' (πρώτη ... ἡγεμονεύοντος, 'before Quirinius governed') are noted in the lexical tier. At v.5 some witnesses read γυναίκι ('wife') for the better-attested participle-only μεμνηστευμένη αὐτῷ ('betrothed to him'), and a few add γυναίκι after it; the shorter text is printed. At v.9 the introductory ἰδοὺ ('behold') before ἄγγελος is read by the majority and printed, though omitted by some. At v.14 the genitive εὐδοκίας ('among men of good will / of [God's] favor,' read here with the earliest text, $\mathcal{N}^* \text{ A B}^* \text{ D W}$) yields 'on earth

peace among men with whom he is pleased,' against the later nominative εὐδοκία ('good will toward men,' the Byzantine text and KJV); the genitive is a Semitic 'sons of [God's] favor' idiom and is printed. At v.33 the editions read ὁ πατήρ αὐτοῦ καὶ ἡ μήτηρ ('his father and mother,' printed) where later witnesses substitute Ἰωσήφ to avoid calling Joseph Jesus' 'father'; similarly at v.43 οἱ γονεῖς αὐτοῦ ('his parents') is read over the harmonizing Ἰωσήφ καὶ ἡ μήτηρ αὐτοῦ. At v.38 the editions divide over τῷ θεῷ ('to God,' printed) versus τῷ κυρίῳ. At v.40 some witnesses add πνεύματι ('in spirit') after ἐκραταιοῦτο; the shorter reading is printed. Orthographic variants (movable-v, i-subscript, Ναζαρέτ / Ναζαρέθ, Βηθλέεμ spelling) are not noted. The chapter's two canticles — Simeon's Nunc Dimittis (vv.29–32) and the angelic Gloria (v.14) — are set as poetry in most editions; the threefold refrain of Mary 'treasuring' and 'pondering' (vv.19, 51) and the twin growth-summaries (vv.40, 52) frame the infancy and boyhood scenes.

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.