

**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 4

ΚΑΤΑ ΛΟΥΚΑΝ Δ'

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 · 4:1–13

### **The temptation in the wilderness**

Full of the Spirit, Jesus is led in the wilderness forty days and tempted by the devil, fasting and hungry (1–2). The first temptation — turn stone to bread — is answered from Deut 8:3, 'man shall not live by bread alone' (3–4). The second — all the kingdoms in a moment of time, offered for worship — is answered from Deut 6:13, 'you shall worship the Lord your God and serve him only' (5–8). The third, climactic in Luke — cast yourself from the temple pinnacle, the devil now citing Ps 91:11–12 — is answered from Deut 6:16, 'you shall not put the Lord your God to the test' (9–12); the devil departs until an opportune time (13).

B · 4:14–30

### Return to Galilee and the rejection at Nazareth

Jesus returns in the Spirit's power to Galilee, teaching with spreading fame (14–15). At Nazareth, his custom, he reads Isaiah 61:1–2 in the synagogue — the Spirit-anointed proclamation of good news, release, sight, liberty, and the Lord's favorable year (16–19) — and declares, 'Today this Scripture is fulfilled in your hearing' (20–21). The crowd marvels yet stumbles at 'Joseph's son' (22); Jesus foretells their demand for Capernaum's signs and the proverb 'no prophet is acceptable in his hometown' (23–24), citing Elijah's sending to the widow of Zarephath in Sidon and Elisha's cleansing of Naaman the Syrian rather than Israel's many (25–27). Enraged, they drive him to the brow of the hill to throw him down, but he passes through their midst and goes away (28–30).

C · 4:31–37

### The Capernaum synagogue exorcism

Going down to Capernaum, Jesus teaches on the Sabbath, and they are astonished at his authoritative word (31–32). A man with an unclean demon's spirit cries out, 'the Holy One of God,' and Jesus rebukes and silences it, the demon thrown down without harm (33–35); amazement seizes all, and report of his authority over unclean spirits spreads everywhere (36–37).

D · 4:38–41

### Peter's mother-in-law and the evening healings

Leaving the synagogue, Jesus enters Simon's house and rebukes the fever gripping his mother-in-law, who rises at once and serves them (38–39). At sunset all bring their sick, and laying hands on each he heals them (40); demons come out shouting, 'You are the Son of God,' but he rebukes them and forbids their speaking, for they knew he was the Christ (41).

E · 4:42–44

### The preaching tour of Judea

At daybreak he withdraws to a desolate place; the crowds seek and would detain him (42), but he declares he must proclaim the good news of God's kingdom to the other towns as well, for to this he was sent (43) — and he keeps preaching in the synagogues of Judea (44).

## 1 Ἰησοῦς δὲ πλήρης πνεύματος ἁγίου ὑπέστρεψεν ἀπὸ τοῦ Ἰορδάνου καὶ ἦγετο ἐν τῷ πνεύματι ἐν τῇ ἐρήμῳ

And Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the wilderness

**SCENE-SETTING** **δέ** The temptation narrative opens by tying Jesus' Spirit-fullness (from the baptism) to his being led in the wilderness — the Spirit, not Satan, has the initiative.

## Ἰησοῦς

Jesus

Nominative

*subject*

Ἰησοῦς: the name; Luke keeps him the grammatical and theological subject throughout the testing.

## δὲ

and/now

*continuative conjunction*

## πλήρης

full

Nominative

*predicate adjective (of Ἰησοῦς)*

πλήρης: 'full'; Lukan keyword for Spirit-endowment (cf. Acts 6:3) — Jesus enters the contest already filled.

## πνεύματος

of Spirit

Genitive

*genitive of content*

πνεῦμα: 'Spirit'; the Holy Spirit who descended at the baptism (3:22).

## ἁγίου

Holy

Genitive

*attributive adjective*

ἅγιος: 'holy'; qualifies the Spirit.

## ὑπέστρεψεν

returned

Aor Act Indic 3 Sg · ὑποστρέφω

*main verb*

→ *constative aorist*

ὑποστρέφω: 'turn back, return'; a favorite Lukan verb (some 30×).

## ἀπὸ

from

*preposition + genitive (source)*

## τοῦ

the

Genitive

*article*

## Ἰορδάνου

Jordan

Genitive

*object of ἀπό (place of departure)*

Ἰορδάνης: the Jordan river, site of the baptism.

## καὶ

and

*coordinating conjunction*

## ἤγετο

was led

Impf Pass Indic 3 Sg · ἄγω

*main verb*

→ *imperfect (durative)*

ἄγω: 'lead'; the imperfect depicts the continuous leading over the forty days — Luke's 'led' is gentler than Mark's 'driven' (ἐκβάλλει).

## ἐν

by

*preposition + dative (agency/means)*

## τῷ

the

Dative

*article*

## πνεύματι

Spirit

Dative

*dat. of agency (the leading Spirit)*

πνεῦμα: the Holy Spirit as the agent of the leading.

## ἐν

in

*preposition + dative (place)*

## τῇ

the

Dative

*article*

## ἐρήμῳ

wilderness

Dative

*dat. of place (sphere)*

ἐρημος: 'desert, wilderness'; the place of testing recalls Israel's forty years (Deut 8).

2 ἡμέρας τεσσεράκοντα πειραζόμενος ὑπὸ τοῦ διαβόλου. καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις, καὶ συντελεσθεισῶν αὐτῶν ἐπείνασεν.

forty days, being tempted by the devil. And he ate nothing in those days, and when they were ended he was hungry.

CIRCUMSTANCE ASYNDETON The forty-day fast and tempting frame the episode; the closing 'he was hungry' sets up the first temptation.

## ἡμέρας

days

Accusative

*accusative of extent of time*

ἡμέρα: 'day'; the accusative measures the duration.

## τεσσεράκοντα

forty

Accusative

*cardinal numeral (indeclinable, agreeing acc.)*

τεσσεράκοντα: 'forty'; the number of Israel's wilderness years and Moses'/Elijah's fasts.

## πειραζόμενος

being tempted

Pres Pass Ptc · Nom Sg Masc · πειράζω

*adverbial participle (attendant circumstance)*

→ present (durative)

πειράζω: 'test, tempt'; the present marks a testing that runs throughout the forty days, not only at their end.

## ὑπὸ

by

*preposition + genitive (agency)*

**τοῦ**

the

Genitive

article

**διαβόλου**

devil

Genitive

genitive of agency

διάβολος: 'slanderer, accuser'; the LXX rendering of Hebrew śāṭān — the personal tempter.

**καὶ**

and

coordinating conjunction

**οὐκ**

not

negative particle

**ἔφαγεν**

he ate

Aor Act Indic 3 Sg · ἐσθίω

main verb

→ constative aorist

ἐσθίω: 'eat'; the total fast (οὐκ ... οὐδέν, double negative).

**οὐδέν**

nothing

Accusative

direct object (emphatic double negative)

οὐδείς: 'no one, nothing'; reinforces οὐκ — 'absolutely nothing.'

**ἐν**

in

preposition + dative (time)

**ταῖς**

the

Dative

article

**ἡμέραις**

days

Dative

dat. of time (within which)

**ἐκείναις**

those

Dative

demonstrative adjective

**καὶ**

and

coordinating conjunction

**συντελεσθεισῶν**

having been ended

Aor Pass Ptc · Gen Pl Fem · συντελέω

genitive absolute (temporal)

→ constative aorist

συντελέω: 'complete, finish'; genitive absolute with αὐτῶν — 'when [the days] were completed.'

**αὐτῶν**

they

Genitive

subject of gen. absolute

**ἐπείνασεν**

he was hungry

Aor Act Indic 3 Sg · πεινάω

main verb

→ ingressive aorist

πεινάω: 'hunger'; the ingressive aorist — 'he became hungry; the hook for the first temptation.

### 3 εἶπεν δὲ αὐτῷ ὁ διάβολος· εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπέ τῷ λίθῳ τούτῳ ἵνα γένηται ἄρτος.

And the devil said to him, "If you are the Son of God, tell this stone to become bread."

**FIRST TEMPTATION** **δέ** The first test: a first-class condition ('since/if you are the Son') probing the baptismal voice — exploit divine sonship to satisfy hunger.

**εἶπεν**

said

Aor Act Indic 3 Sg · λέγω

*main verb*

→ constative aorist

λέγω/εἶπον: 'say'; introduces the devil's speech.

**δὲ**

and

*continuative conjunction*

**αὐτῷ**

to him

Dative

*indirect object*

**ὁ**

the

Nominative

*article*

**διάβολος**

devil

Nominative

*subject*

διάβολος: 'the devil'; the speaker.

**εἰ**

if

*conjunction (first-class condition)*

εἰ: 'if'; with the indicative εἶ it assumes the premise for argument's sake — 'if, as is so.'

**υἱὸς**

Son

Nominative

*predicate nominative*

υἱός: 'Son!'; the devil echoes the heavenly voice of 3:22.

**εἶ**

you are

Pres Act Indic 2 Sg · εἰμί

*main verb (copula, protasis)*

→ stative present

**τοῦ**

of

Genitive

*article*

**θεοῦ**

of God

Genitive

*genitive of relationship*

θεός: God; 'Son of God' is the contested title throughout.

**εἰπέ**

tell

Aor Act Impv 2 Sg · λέγω

*main verb (apodosis, imperative)*

→ aorist imperative (specific command)

λέγω: here a command to the stone — a creative word.

**τῷ**

the

Dative

*article*

**λίθω**

stone

Dative

*dat. (addressee of εἰπέ)*

λίθος: 'stone'; Luke's singular (Matthew has 'stones').

**τούτῳ**

this

Dative

*demonstrative adjective*

**ἵνα**

that

*conjunction (content/result clause)*

**γένηται**

it become

Aor Mid Subj 3 Sg · γίνομαι

*subjunctive (ἵνα clause)*

→ aorist subjunctive

γίνομαι: 'become'; the transformation demanded.

**ἄρτος**

bread

Nominative

*predicate nominative (of γένηται)*

ἄρτος: 'bread, loaf'.

4 καὶ ἀπεκρίθη πρὸς αὐτὸν ὁ Ἰησοῦς· Γέγραπται ὅτι Οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος.

And Jesus answered him, "It is written, 'Man shall not live by bread alone.'"

ANSWER (SCRIPTURE) **καί** Jesus answers from Deut 8:3, where Israel's wilderness hunger taught dependence on God's word — the perfect 'it is written' wields the abiding authority of Scripture.

**καὶ**

and

*coordinating conjunction*

**ἀπεκρίθη**

answered

Aor Pass(Dep) Indic 3 Sg · ἀποκρίνομαι

*main verb*

→ constative aorist

ἀποκρίνομαι: 'answer, reply'; deponent.

**πρὸς**

to

*preposition + accusative (toward)*

**αὐτὸν**

him

Accusative

*object of πρὸς*

<p><b>ὁ</b> the Nominative <i>article</i></p>	<p><b>Ἰησοῦς</b> Jesus Nominative <i>subject</i></p>	<p><b>Γέγραπται</b> it is written Perf Pass Indic 3 Sg · γράφω <i>main verb (citation formula)</i> → intensive perfect (standing authority) γράφω: 'write'; the perfect 'it stands written' — Scripture's permanent, binding force.</p>	<p><b>ὅτι</b> that <i>conjunction (recitative ὅτι)</i> ὅτι: introduces the quotation (untranslated, like quotation marks).</p>
<p><b>Οὐκ</b> not <i>negative particle</i></p>	<p><b>ἐπ'</b> on/by <i>preposition + dative (basis)</i> ἐπί: here 'on the basis of' — what life rests upon.</p>	<p><b>ἄρτω</b> bread Dative <i>object of ἐπί</i> ἄρτος: 'bread'; from Deut 8:3 LXX.</p>	<p><b>μόνῳ</b> alone Dative <i>attributive adjective</i> μόνος: 'only, alone'.</p>
<p><b>ζήσεται</b> shall live Fut Mid Indic 3 Sg · ζάω <i>main verb (citation)</i> → gnomic/predictive future ζάω: 'live'; the future of the LXX text, here a general truth.</p>	<p><b>ὁ</b> the Nominative <i>article</i></p>	<p><b>ἄνθρωπος</b> man Nominative <i>subject</i> ἄνθρωπος: 'human being'; generic — humankind lives by more than bread.</p>	

## 5 Καὶ ἀναγαγὼν αὐτὸν ἔδειξεν αὐτῷ πάσας τὰς βασιλείας τῆς οἰκουμένης ἐν στιγμῇ χρόνου·

And leading him up, he showed him all the kingdoms of the world in a moment of time;

SECOND TEMPTATION **καί** The second test (Matthew's third): a visionary sweep of world-empire 'in a moment of time' — the offer of universal rule apart from the cross.

Καὶ  
and

*coordinating conjunction*

**ἀναγαγὼν**

leading up

Aor Act Ptc · Nom Sg Masc · ἀνάγω  
*adverbial participle (temporal/means)*

→ constative aorist

ἀνάγω: 'lead up'; Luke omits Matthew's 'high mountain,' leaving the elevation vague.

**αὐτόν**

him

Accusative  
*object of ἀναγαγὼν*

**ἔδειξεν**

showed

Aor Act Indic 3 Sg · δείκνυμι  
*main verb*

→ constative aorist

δείκνυμι: 'show, display'.

**αὐτῷ**

to him

Dative  
*indirect object*

**πάσας**

all

Accusative  
*attributive adjective*

πᾶς: 'all'.

**τάς**

the

Accusative  
*article*

**βασιλείας**

kingdoms

Accusative  
*direct object*  
βασιλεία: 'kingdom, reign'; here the world's political dominions.

**τῆς**

of the

Genitive  
*article*

**οἰκουμένης**

inhabited world

Genitive  
*partitive/possessive genitive*

οἰκουμένη: 'the inhabited earth' (Roman imperial term); a Lukan word (cf. 2:1).

**ἐν**

in

*preposition + dative (time)*

**στιγμῆ**

moment

Dative  
*dat. of time*

στιγμή: 'instant, point' (lit. a prick/dot); NT hapax — an instantaneous vision.

**χρόνου**

of time

Genitive  
*epexegetic/partitive genitive*

χρόνος: 'time'; 'a moment of time' = in a flash.

6 καὶ εἶπεν αὐτῷ ὁ διάβολος· σοὶ δώσω τὴν ἐξουσίαν ταύτην ἅπασαν καὶ τὴν δόξαν αὐτῶν, ὅτι ἐμοὶ παραδέδοται καὶ ὧ ἂν θέλω δίδωμι αὐτήν·

and the devil said to him, "To you I will give all this authority and their glory, for it has been delivered to me, and I give it to whomever I wish."

**THE OFFER** **καὶ** The devil's boast: he claims the world's authority as 'delivered' to him to dispense — a claim true only in the limited, fallen sense the NT grants 'the ruler of this world!'

<p>καὶ and coordinating conjunction</p>	<p><b>εἶπεν</b> said Aor Act Indic 3 Sg · λέγω main verb → constative aorist</p>	<p><b>αὐτῷ</b> to him Dative indirect object</p>	<p><b>ὁ</b> the Nominative article</p>
<p><b>διάβολος</b> devil Nominative subject</p>	<p><b>σοὶ</b> to you Dative indirect object (emphatic, fronted) σύ: emphatic 'to you' — the bribe placed first.</p>	<p><b>δώσω</b> I will give Fut Act Indic 1 Sg · δίδωμι main verb → predictive future δίδωμι: 'give!'</p>	<p><b>τὴν</b> the Accusative article</p>
<p><b>ἐξουσίαν</b> authority Accusative direct object ἐξουσία: 'authority, power'; political dominion over the kingdoms.</p>	<p><b>ταύτην</b> this Accusative demonstrative adjective</p>	<p><b>ἅπασαν</b> all Accusative attributive adjective (intensive of πᾶς) ἅπας: 'all, the whole!'</p>	<p>καὶ and coordinating conjunction</p>

<p><b>τήν</b> the Accusative article</p>	<p><b>δόξαν</b> glory Accusative direct object (coordinate) δόξα: 'glory, splendor'; the magnificence of the kingdoms.</p>	<p><b>αὐτῶν</b> of them Genitive possessive genitive</p>	<p><b>ὅτι</b> because causal conjunction</p>
<p><b>ἐμοὶ</b> to me Dative dat. of indirect object (emphatic) ἐγώ: emphatic 'to me' — the devil's proud claim.</p>	<p><b>παραδέδοται</b> it has been delivered Perf Pass Indic 3 Sg · παραδίδωμι main verb (causal clause) → perfect (settled state) παραδίδωμι: 'hand over, deliver'; the unnamed agent ('delivered' by God's permission?) leaves the boast ambiguous.</p>	<p><b>καὶ</b> and coordinating conjunction</p>	<p><b>ᾧ</b> to whom Dative relative pronoun (indirect object of δίδωμι)</p>
<p><b>ἐάν</b> -ever particle (generalizes the relative) ἐάν: with the relative = 'whomever'.</p>	<p><b>θέλω</b> I wish Pres Act Subj 1 Sg · θέλω subjunctive (indefinite rel. clause) → present subjunctive θέλω: 'will, wish'.</p>	<p><b>δίδωμι</b> I give Pres Act Indic 1 Sg · δίδωμι main verb → customary present δίδωμι: 'give'; the habitual disposal he claims.</p>	<p><b>αὐτήν</b> it Accusative direct object</p>

## 7 σὺ οὖν ἐάν προσκυνήσης ἐνώπιον ἐμοῦ, ἔσται σοῦ πᾶσα.

If you, then, will worship before me, it will all be yours.

CONDITION OF THE OFFER **οὖν** The price named: a single act of worship. The whole transaction inverts the first commandment — the devil seeking the homage owed God alone.

<p><b>σύ</b> you Nominative <i>subject (emphatic pronoun)</i>   σύ: emphatic — 'you, for your part.'</p>	<p><b>οὖν</b> therefore <i>inferential conjunction</i></p>	<p><b>ἐάν</b> if <i>conjunction (third-class condition)</i>   ἐάν: 'if'; with subjunctive, a hypothetical condition.</p>	<p><b>προσκυνήσης</b> you worship Aor Act Subj 2 Sg · προσκυνέω <i>subjunctive (protasis)</i> → <i>ingressive aorist subjunctive</i>   προσκυνέω: 'bow down, worship, do homage'; the act of prostrate reverence.</p>
<p><b>ἐνώπιον</b> before <i>improper preposition + genitive</i>   ἐνώπιον: 'in the presence of'; a Lukan favorite.</p>	<p><b>ἐμοῦ</b> me Genitive <i>object of ἐνώπιον</i></p>	<p><b>ἔσται</b> it will be Fut Mid Indic 3 Sg · εἶμι <i>main verb (apodosis)</i> → <i>predictive future</i>   εἶμι: 'be'.</p>	<p><b>σοῦ</b> yours Genitive <i>predicate genitive (possession)</i></p>
<p><b>πᾶσα</b> all Nominative <i>predicate adjective (the whole of it)</i>   πᾶς: 'all'; 'it shall all be yours.'</p>			

8 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῷ· Γέγραπται· Κύριον τὸν θεόν σου προσκυνήσεις καὶ αὐτῷ μόνῳ λατρεύσεις.

And Jesus answered him, "It is written, 'You shall worship the Lord your God, and him only shall you serve.'"

ANSWER (SCRIPTURE) **καί** Again Deuteronomy (6:13): exclusive worship of YHWH alone — the very claim the devil sought to usurp.

καὶ  
and

*coordinating conjunction*

**ἀποκριθεὶς**

answering

Aor Pass(Dep) Ptc · Nom Sg Masc · ἀποκρίνομαι  
*adverbial participle (pleonastic, Semitic)*

→ coincident aorist

ἀποκρίνομαι: 'answer'; the 'answering ...  
said' idiom translates a Hebrew narrative  
pattern.

**ὁ**

the

Nominative

*article*

**Ἰησοῦς**

Jesus

Nominative

*subject*

**εἶπεν**

said

Aor Act Indic 3 Sg · λέγω

*main verb*

→ constative aorist

**αὐτῷ**

to him

Dative

*indirect object*

**Γέγραπται**

it is written

Perf Pass Indic 3 Sg · γράφω

*main verb (citation formula)*

→ intensive perfect (standing authority)

γράφω: 'it stands written.'

**Κύριον**

the Lord

Accusative

*direct object (fronted, emphatic)*

κύριος: 'Lord'; the LXX rendering of YHWH  
in Deut 6:13.

**τὸν**

the

Accusative

*article*

**θεόν**

God

Accusative

*apposition to Κύριον*

θεός: God.

**σου**

your

Genitive

*genitive of relationship*

**προσκυνήσεις**

you shall worship

Fut Act Indic 2 Sg · προσκυνέω

*main verb (imperative future)*

→ imperative future

προσκυνέω: 'worship'; the future has the  
force of a command (LXX idiom).

καὶ  
and

*coordinating conjunction*

**αὐτῷ**

him

Dative

*dat. object of λατρεύσεις (fronted)*

**μόνῳ**

only

Dative

*attributive adjective (emphatic)*

μόνος: 'only, alone'; the exclusivity is the  
point against the devil's bid.

**λατρεύσεις**

you shall serve

Fut Act Indic 2 Sg · λατρεύω

*main verb (imperative future)*

→ imperative future

λατρεύω: 'serve, render cultic worship'.

9 Ἦγαγεν δὲ αὐτὸν εἰς Ἱερουσαλήμ καὶ ἔστησεν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, καὶ εἶπεν αὐτῷ· Εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν ἔντεῦθεν κάτω·

And he led him to Jerusalem and set him on the pinnacle of the temple, and said to him, "If you are the Son of God, throw yourself down from here;

THIRD TEMPTATION **δέ** The climactic Lukan temptation, set at the Jerusalem temple where the Gospel will end: a dare to test God's protective promise by a self-endangering spectacle.

<p><b>Ἦγαγεν</b> he led Aor Act Indic 3 Sg · ἄγω main verb → constative aorist   ἄγω: 'lead, bring'.</p>	<p><b>δέ</b> and continuative conjunction</p>	<p><b>αὐτὸν</b> him Accusative direct object</p>	<p><b>εἰς</b> to preposition + accusative (goal)</p>
<p><b>Ἱερουσαλήμ</b> Jerusalem Accusative object of εἰς (indeclinable, acc. sense)   Ἱερουσαλήμ: Jerusalem; Luke's preferred Semitic form — the city of destiny in this Gospel.</p>	<p><b>καὶ</b> and coordinating conjunction</p>	<p><b>ἔστησεν</b> set Aor Act Indic 3 Sg · ἵστημι main verb → constative aorist   ἵστημι: 'cause to stand, place'.</p>	<p><b>ἐπὶ</b> on preposition + accusative (place)</p>
<p><b>τὸ</b> the Accusative article</p>	<p><b>πτερύγιον</b> pinnacle Accusative object of ἐπί   πτερύγιον: 'little wing,' a parapet or highest point; the exact spot is uncertain.</p>	<p><b>τοῦ</b> of the Genitive article</p>	<p><b>ἱεροῦ</b> temple Genitive possessive genitive   ἱερόν: 'temple' (the whole precinct).</p>

καὶ and <i>coordinating conjunction</i>	εἶπεν said Aor Act Indic 3 Sg · λέγω <i>main verb</i> → constative aorist	αὐτῷ to him Dative <i>indirect object</i>	εἰ if <i>conjunction (first-class condition)</i>   εἰ: 'if!'; resuming the taunt of v.3.
υἱός Son Nominative <i>predicate nominative</i>	εἶ you are Pres Act Indic 2 Sg · εἰμί <i>copula (protasis)</i> → stative present	τοῦ of Genitive <i>article</i>	θεοῦ of God Genitive <i>genitive of relationship</i>
βάλε throw Aor Act Impv 2 Sg · βάλλω <i>main verb (apodosis)</i> → aorist imperative (specific command)   βάλλω: 'throw, cast'!	σεαυτὸν yourself Accusative <i>reflexive direct object</i>   σεαυτοῦ: 'yourself'!	ἐντεῦθεν from here <i>adverb of place (source)</i>   ἐντεῦθεν: 'from here, hence'!	κάτω down <i>adverb of direction</i>   κάτω: 'down, below'!

10 γέγραπται γὰρ ὅτι Τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ τοῦ διαφυλάξαι σε,

| for it is written, 'He will command his angels concerning you, to guard you,'

| DEVIL'S SCRIPTURE γάρ The devil now weaponizes Scripture (Ps 91:11–12), quoting the promise of angelic protection — but omitting 'in all your ways,' wrenching it from its trust-context.

<p><b>γέγραπται</b> it is written</p> <p>Perf Pass Indic 3 Sg · γράφω <i>main verb (citation formula)</i></p> <hr/> <p>→ intensive perfect</p> <p>γράφω: the devil mimics Jesus' own 'it stands written.'</p>	<p><b>γάρ</b> for</p> <p><i>explanatory conjunction</i></p>	<p><b>ὅτι</b> that</p> <p><i>recitative ὅτι</i></p>	<p><b>Τοῖς</b> the</p> <p>Dative <i>article</i></p>
<p><b>ἄγγέλοις</b> angels</p> <p>Dative <i>dat. object of ἐντελεῖται (fronted)</i></p> <p>ἄγγελος: 'messenger, angel'; the protective hosts of Ps 91.</p>	<p><b>αὐτοῦ</b> his</p> <p>Genitive <i>possessive genitive</i></p>	<p><b>ἐντελεῖται</b> he will command</p> <p>Fut Mid Indic 3 Sg · ἐντέλλομαι <i>main verb (citation)</i></p> <hr/> <p>→ predictive future</p> <p>ἐντέλλομαι: 'command, charge'.</p>	<p><b>περὶ</b> concerning</p> <p><i>preposition + genitive (reference)</i></p>
<p><b>σοῦ</b> you</p> <p>Genitive <i>object of περὶ</i></p>	<p><b>τοῦ</b> to</p> <p>Genitive <i>article (governs articular infinitive)</i></p>	<p><b>διαφυλάξαι</b> to guard</p> <p>Aor Act Inf · διαφυλάσσω <i>genitive articular infinitive (purpose)</i></p> <hr/> <p>→ constative aorist</p> <p>διαφυλάσσω: 'guard thoroughly, protect'; the τοῦ + infinitive expresses purpose.</p>	<p><b>σε</b> you</p> <p>Accusative <i>object of διαφυλάξαι</i></p>

11 καὶ ὅτι Ἐπὶ χειρῶν ἀροῦσίν σε μήποτε προσκόψης πρὸς λίθον τὸν πόδα σου.

and, 'On their hands they will bear you up, lest you strike your foot against a stone.'

DEVIL'S SCRIPTURE (CONT.) **καί** The second line of Ps 91:12 — the very mention of 'stone' and 'foot' invites the leap, the promise distorted into a demand for a sign.

<p>καὶ and coordinating conjunction</p>	<p>ὅτι that recitative ὅτι</p>	<p>Ἐπὶ on preposition + genitive (place)</p>	<p>χειρῶν hands Genitive object of ἐπί χείρ: 'hand'; the angels' upholding hands.</p>
<p>ἀροῦσίν they will bear up Fut Act Indic 3 Pl · ἀῖρω main verb (citation) → predictive future ἀῖρω: 'lift, raise, bear'.</p>	<p>σε you Accusative direct object</p>	<p>μήποτε lest conjunction (negative purpose) μήποτε: 'lest, so that ... not'.</p>	<p>προσκόψης you strike Aor Act Subj 2 Sg · προσκόπτω subjunctive (negative purpose) → aorist subjunctive προσκόπτω: 'strike against, stumble'.</p>
<p>πρὸς against preposition + accusative (against)</p>	<p>λίθον a stone Accusative object of πρὸς λίθος: 'stone'.</p>	<p>τὸν the Accusative article</p>	<p>πόδα foot Accusative direct object of προσκόψης πούς: 'foot'.</p>
<p>σου your Genitive possessive genitive</p>			

## 12 καὶ ἀποκριθεὶς εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι Εἴρηται· Οὐκ ἐκπειράσεις κύριον τὸν θεόν σου.

And Jesus answered him, "It is said, 'You shall not put the Lord your God to the test.'"

ANSWER (SCRIPTURE) **καί** The third answer, again Deuteronomy (6:16, the Massah incident): testing God is itself the sin the leap would commit — faith does not coerce the Father's care.

καὶ  
and

*coordinating conjunction*

**ἀποκριθεὶς**

answering

Aor Pass(Dep) Ptc · Nom Sg Masc · ἀποκρίνομαι  
*adverbial participle (pleonastic)*

→ coincident aorist

ἀποκρίνομαι: 'answer'.

**εἶπεν**

said

Aor Act Indic 3 Sg · λέγω

*main verb*

→ constative aorist

**αὐτῷ**

to him

Dative

*indirect object*

**ὁ**

the

Nominative

*article*

**Ἰησοῦς**

Jesus

Nominative

*subject*

**ὅτι**

that

*recitative ὅτι*

**εἴρηται**

it is said

Perf Pass Indic 3 Sg · λέγω/εἶπον

*main verb (citation formula)*

→ intensive perfect (standing pronouncement)

λέγω (perf. εἴρηται): 'it has been said,' a variation on γέγραπται.

**οὐκ**

not

*negative particle*

**ἐκπειράσεις**

you shall test

Fut Act Indic 2 Sg · ἐκπειράζω

*main verb (imperative future)*

→ imperitive future (prohibition)

ἐκπειράζω: 'test thoroughly, put to the test' (intensive of πειράζω) — the same root as the devil's 'tempting' (v.2).

**κύριον**

the Lord

Accusative

*direct object*

κύριος: 'Lord' = YHWH (Deut 6:16 LXX).

**τὸν**

the

Accusative

*article*

**θεόν**

God

Accusative

*apposition to κύριον*

θεός: God.

**σου**

your

Genitive

*genitive of relationship*

### 13 Καὶ συντελέσας πάντα πειρασμὸν ὁ διάβολος ἀπέστη ἀπ’ αὐτοῦ ἄχρι καιροῦ.

And when the devil had finished every temptation, he departed from him until an opportune time.

**CONCLUSION** **καί** The devil withdraws 'until a καιρός' — an ominous Lukan note: the contest resumes when Satan enters Judas (22:3) at the Passion.

<p><b>Καὶ</b> and <i>coordinating conjunction</i></p>	<p><b>συντελέσας</b> having finished Aor Act Ptc · Nom Sg Masc · συντελέω <i>adverbial participle (temporal)</i> → antecedent aorist   συντελέω: 'complete, finish'; echoes v.2's 'when [the days] were completed.'</p>	<p><b>πάντα</b> every Accusative <i>attributive adjective</i>   πᾶς: 'all, every'.</p>	<p><b>πειρασμὸν</b> temptation Accusative <i>direct object of participle</i>   πειρασμός: 'testing, temptation'; the noun summing up the whole episode.</p>
<p><b>ὁ</b> the Nominative <i>article</i></p>	<p><b>διάβολος</b> devil Nominative <i>subject</i></p>	<p><b>ἀπέστη</b> departed Aor Act Indic 3 Sg · ἀφίστημι <i>main verb</i> → constative aorist   ἀφίστημι: 'withdraw, stand off from'.</p>	<p><b>ἀπ’</b> from <i>preposition + genitive (separation)</i></p>
<p><b>αὐτοῦ</b> him Genitive <i>object of ἀπό</i></p>	<p><b>ἄχρι</b> until <i>improper preposition + genitive (time)</i>   ἄχρι: 'until, up to'.</p>	<p><b>καιροῦ</b> an opportune time Genitive <i>object of ἄχρι</i>   καιρός: 'appointed/opportune time'; ominously open-ended — the testing is suspended, not ended (cf. 22:3, 53).</p>	

14 Καὶ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ πνεύματος εἰς τὴν Γαλιλαίαν. καὶ φήμη ἐξῆλθεν καθ' ὅλης τῆς περιχώρου περὶ αὐτοῦ.

And Jesus returned in the power of the Spirit to Galilee, and a report about him went out through all the surrounding country.

TRANSITION / NEW SCENE **καὶ** The Galilean ministry opens: the Spirit-tested one now ministers 'in the power of the Spirit,' his fame spreading — Luke's summary frame for what follows.

<p>Καὶ and <i>coordinating conjunction</i></p>	<p><b>ὑπέστρεψεν</b> returned Aor Act Indic 3 Sg · ὑποστρέφω <i>main verb</i> → constative aorist   ὑποστρέφω: 'return!'</p>	<p><b>ὁ</b> the Nominative <i>article</i></p>	<p><b>Ἰησοῦς</b> Jesus Nominative <i>subject</i></p>
<p>ἐν in <i>preposition + dative (manner/sphere)</i></p>	<p><b>τῇ</b> the Dative <i>article</i></p>	<p><b>δυνάμει</b> power Dative <i>dat. of manner</i>   δύναμις: 'power'; the Spirit's power now energizes the ministry (cf. v.1 'full of the Spirit').</p>	<p><b>τοῦ</b> of the Genitive <i>article</i></p>
<p><b>πνεύματος</b> Spirit Genitive <i>genitive of source</i>   πνεῦμα: the Holy Spirit.</p>	<p>εἰς to <i>preposition + accusative (goal)</i></p>	<p><b>τὴν</b> the Accusative <i>article</i></p>	<p><b>Γαλιλαίαν</b> Galilee Accusative <i>object of εἰς</i>   Γαλιλαία: Galilee; the northern region of Jesus' early ministry.</p>

<p>καὶ and <i>coordinating conjunction</i></p>	<p>φήμη report Nominative <i>subject</i>   φήμη: 'report, fame, rumor'.</p>	<p>ἐξῆλθεν went out Aor Act Indic 3 Sg · ἐξέρχομαι <i>main verb</i> → constative aorist   ἐξέρχομαι: 'go out'.</p>	<p>καθ' throughout <i>preposition + genitive (distribution)</i>   κατά: 'throughout, over'.</p>
<p>ἅλης all Genitive <i>attributive adjective</i>   ὅλος: 'whole, all'.</p>	<p>τῆς the Genitive <i>article</i></p>	<p>περιχώρου surrounding region Genitive <i>object of κατά</i>   περίχωρος: 'surrounding country' (substantival adjective).</p>	<p>περὶ about <i>preposition + genitive (reference)</i></p>
<p>αὐτοῦ him Genitive <i>object of περί</i></p>			

15 καὶ αὐτὸς ἐδίδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν, δοξαζόμενος ὑπὸ πάντων.

| And he taught in their synagogues, being glorified by all.

SUMMARY **καί** A summary of the early, well-received synagogue teaching — the foil for the rejection that immediately follows at Nazareth.

<p>καὶ and coordinating conjunction</p>	<p>αὐτός he Nominative subject (intensive/resumptive pronoun)   αὐτός: emphatic 'he himself'; a Lukan stylistic marker.</p>	<p>ἐδίδασκεν was teaching Impf Act Indic 3 Sg · διδάσκω main verb → imperfect (customary)   διδάσκω: 'teach'; the imperfect = his habitual teaching.</p>	<p>ἐν in preposition + dative (place)</p>
<p>ταῖς the Dative article</p>	<p>συναγωγαῖς synagogues Dative dat. of place   συναγωγή: 'synagogue, assembly'; the typical venue of Jesus' teaching.</p>	<p>αὐτῶν their Genitive possessive genitive</p>	<p>δοξαζόμενος being glorified Pres Pass Ptc · Nom Sg Masc · δοξάζω adverbial participle (attendant circumstance) → present (ongoing)   δοξάζω: 'glorify, praise'; the present marks the ongoing acclaim.</p>
<p>ὑπὸ by preposition + genitive (agency)</p>	<p>πάντων all Genitive genitive of agency (substantival)   πᾶς: 'all'.</p>		

16 Καὶ ἦλθεν εἰς Ναζαρά, οὗ ἦν τεθραμμένος, καὶ εἰσῆλθεν κατὰ τὸ εἰωθὸς αὐτῷ ἐν τῇ ἡμέρᾳ τῶν σαββάτων εἰς τὴν συναγωγὴν, καὶ ἀνέστη ἀναγνῶναι.

And he came to Nazareth, where he had been brought up, and went, as was his custom, into the synagogue on the Sabbath day, and stood up to read.

NAZARETH SCENE OPENS **καί** The programmatic Nazareth episode begins: home-town, Sabbath, synagogue, and Jesus rising to read — the setting for his manifesto.

Καὶ  
and

*coordinating conjunction*

ἦλθεν

he came

Aor Act Indic 3 Sg · ἔρχομαι

*main verb*

→ constative aorist

ἔρχομαι: 'come, go'.

εἰς  
to

*preposition + accusative (goal)*

Ναζαρά

Nazareth

Accusative

*object of εἰς (indeclinable proper name)*

Ναζαρά: Nazareth (this older form); Jesus' hometown.

οὓ

where

*relative adverb of place*

οὓ: 'where'.

ἦν

he was

Impf Act Indic 3 Sg · εἰμί

*auxiliary (periphrastic with ptc.)*

→ imperfect

τεθραμμένος

brought up

Perf Pass Ptc · Nom Sg Masc · τρέφω

*periphrastic pluperfect (with ἦν)*

→ perfect (settled state)

τρέφω: 'nourish, rear'; ἦν τεθραμμένος = 'he had been raised.'

καὶ

and

*coordinating conjunction*

εἰσῆλθεν

he went in

Aor Act Indic 3 Sg · εἰσέρχομαι

*main verb*

→ constative aorist

εἰσέρχομαι: 'enter'.

κατὰ

according to

*preposition + accusative (standard)*

τὸ

the

Accusative

*article (substantizes ptc.)*

εἰωθός

custom

Perf Act Ptc · Acc Sg Neut · ἔθω

*substantival participle (object of κατὰ)*

→ perfect (habitual state)

ἔθω: 'be accustomed'; τὸ εἰωθός = 'his custom,' marking Jesus' Sabbath observance.

αὐτῷ

to him

Dative

*dat. of reference (his custom)*

ἐν

on

*preposition + dative (time)*

τῇ

the

Dative

*article*

ἡμέρα

day

Dative

*dat. of time*

ἡμέρα: 'day'.

<p><b>τῶν</b> of the Genitive article</p>	<p><b>σαββάτων</b> Sabbath Genitive <i>genitive (the Sabbath day)</i>   σάββατον: 'Sabbath'; the plural form often denotes the single day.</p>	<p><b>εἰς</b> into <i>preposition + accusative (goal)</i></p>	<p><b>τὴν</b> the Accusative article</p>
<p><b>συναγωγὴν</b> synagogue Accusative <i>object of εἰς</i>   συναγωγή: 'synagogue'.</p>	<p><b>καὶ</b> and <i>coordinating conjunction</i></p>	<p><b>ἀνέστη</b> he stood up Aor Act Indic 3 Sg · ἀνίστημι <i>main verb</i> → constative aorist   ἀνίστημι: 'stand up, rise'; one stood to read Scripture.</p>	<p><b>ἀναγνῶναι</b> to read Aor Act Inf · ἀναγινώσκω <i>infinitive of purpose</i> → constative aorist   ἀναγινώσκω: 'read (aloud)'; the purpose infinitive.</p>

17 καὶ ἐπεδόθη αὐτῷ βιβλίον τοῦ προφήτου Ἰσαΐου, καὶ ἀναπτύξας τὸ βιβλίον εὔρεν τὸν τόπον οὗ ἦν γεγραμμένον·

And the scroll of the prophet Isaiah was given to him, and unrolling the scroll he found the place where it was written:

SETTING UP THE CITATION **καὶ** The Isaiah scroll is handed over; Jesus 'finds' the passage — Luke presents it as deliberately chosen as his programmatic text.

<p><b>καὶ</b> and <i>coordinating conjunction</i></p>	<p><b>ἐπεδόθη</b> was given Aor Pass Indic 3 Sg · ἐπιδίδωμι <i>main verb</i> → constative aorist   ἐπιδίδωμι: 'hand over, give'.</p>	<p><b>αὐτῷ</b> to him Dative <i>indirect object</i></p>	<p><b>βιβλίον</b> scroll Nominative subject   βιβλίον: 'book, scroll'.</p>
---	--	---	--

**τοῦ**

of the

Genitive

article

**προφήτου**

prophet

Genitive

genitive (the prophet's scroll)

προφήτης: 'prophet'.

**Ἡσαΐου**

Isaiah

Genitive

genitive in apposition

Ἡσαΐας: Isaiah.

**καὶ**

and

coordinating conjunction

**ἀναπτύξας**

unrolling

Aor Act Ptc · Nom Sg Masc · ἀναπτύσσω

adverbial participle (temporal)

→ antecedent aorist

ἀναπτύσσω: 'unroll, open' (a scroll).

**τὸ**

the

Accusative

article

**βιβλίον**

scroll

Accusative

object of ἀναπτύξας

**εὔρεν**

he found

Aor Act Indic 3 Sg · εὕρισκω

main verb

→ constative aorist

εὕρισκω: 'find'.

**τὸν**

the

Accusative

article

**τόπον**

place

Accusative

direct object

τόπος: 'place, passage'.

**οὗ**

where

relative adverb of place

**ἦν**

it was

Impf Act Indic 3 Sg · εἰμί

auxiliary (periphrastic)

→ imperfect

**γεγραμμένον**

written

Perf Pass Ptc · Nom Sg Neut · γράφω

periphrastic pluperfect (with ἦν)

→ perfect (standing record)

γράφω: 'write'; ἦν γεγραμμένον = 'it stood written.'

18 Πνεῦμα κυρίου ἐπ' ἐμέ, οὗ εἵνεκεν ἔχρισέν με εὐαγγελίσασθαι πτωχοῖς, ἀπέσταλκέν με κηρύξαι αἰχμαλώτοις ἄφεισιν καὶ τυφλοῖς ἀνάβλεψιν, ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει,

"The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor; he has sent me to proclaim release to the captives and recovery of sight to the blind, to set at liberty those who are oppressed,

PROGRAMMATIC CITATION (ISA 61:1) ASYNDETON The Isaiah 61:1 manifesto (with a clause of Isa 58:6): the Spirit-anointed Servant's mission of jubilee — good news, release, sight, liberty. The Messianic agenda of Luke's Gospel.

### Πνεῦμα

Spirit

Nominative

subject (verbless clause)

πνεῦμα: 'Spirit'; the same Spirit on Jesus since the baptism, now declared from Scripture.

### κυρίου

of the Lord

Genitive

possessive/source genitive

κύριος: 'Lord' = YHWH.

### ἐπ'

upon

preposition + accusative (upon)

ἐπί: 'upon, on!'

### ἐμέ

me

Accusative

object of ἐπί

### οὗ

which

Genitive

relative pronoun (with εἵνεκεν)

### εἵνεκεν

because

improper preposition + gen. (cause)

ἔνεκεν: 'because of, on account of'; οὗ εἵνεκεν = 'because!'

### ἔχρισέν

he anointed

Aor Act Indic 3 Sg · χρίω

main verb

→ constative aorist

χρίω: 'anoint'; the verb behind Χριστός — Jesus is the anointed (Messiah) by the Spirit.

### με

me

Accusative

direct object

## εὐαγγελίσασθαι

to proclaim good news

Aor Mid Inf · εὐαγγελίζω

*infinitive of purpose*

→ **constative aorist**

εὐαγγελίζομαι: 'announce good news'; the purpose of the anointing.

## πτωχοῖς

to the poor

Dative

*dat. of indirect object*

πτωχός: 'poor, destitute'; in Luke both materially poor and the lowly to whom the kingdom comes.

## ἀπέσταλκέν

he has sent

Perf Act Indic 3 Sg · ἀποστέλλω

*main verb*

→ **perfect (abiding commission)**

ἀποστέλλω: 'send with commission'; the perfect marks an enduring mandate.

## με

me

Accusative

*direct object*

## κηρύξαι

to proclaim

Aor Act Inf · κηρύσσω

*infinitive of purpose*

→ **constative aorist**

κηρύσσω: 'herald, proclaim'.

## αἰχμαλώτοις

to captives

Dative

*dat. of indirect object*

αἰχμάλωτος: 'prisoner of war, captive'.

## ἄφεσιν

release

Accusative

*direct object of κηρύξαι*

ἄφεσις: 'release, forgiveness'; the jubilee word — liberation and, in Luke, forgiveness of sins.

## καί

and

*coordinating conjunction*

## τυφλοῖς

to the blind

Dative

*dat. of indirect object*

τυφλός: 'blind'.

## ἀνάβλεψιν

recovery of sight

Accusative

*direct object (coordinate)*

ἀνάβλεψις: 'recovery of sight'; NT hapax, from Isa 61:1 LXX.

## ἀποστεῖλαι

to set

Aor Act Inf · ἀποστέλλω

*infinitive of purpose*

→ **constative aorist**

ἀποστέλλω: 'send forth'; here 'send away in liberty' — the clause is drawn from Isa 58:6 LXX.

## τεθραυσμένους

the oppressed

Perf Pass Ptc · Acc Pl Masc · θραύω

*substantival participle (object)*

→ **perfect (settled condition)**

θραύω: 'break, crush, shatter'; 'the broken/oppressed ones' (Isa 58:6).

## ἐν

in

*preposition + dative (state)*

## ἀφέσει

liberty

Dative

*dat. of state/manner*

ἄφεσις: 'release, liberty'; the repeated jubilee keyword frames the citation.

## 19 κηρύξαι ἐνιαυτὸν κυρίου δεκτόν.

to proclaim the year of the Lord's favor!"

PROGRAMMATIC CITATION (CONT.) **ASYNDETON** The citation climaxes in the 'acceptable year' — the jubilee of Lev 25, now inaugurated. Jesus stops before Isaiah's 'day of vengeance,' withholding judgment from his opening proclamation.

### κηρύξαι

to proclaim

Aor Act Inf · κηρύσσω

*infinitive of purpose*

→ *constative aorist*

κηρύσσω: 'proclaim, herald'.

### ἐνιαυτὸν

year

Accusative

*direct object*

ἐνιαυτός: 'year'; the jubilee year of release (Lev 25).

### κυρίου

of the Lord

Genitive

*possessive genitive*

κύριος: 'Lord' = YHWH.

### δεκτόν

favorable

Accusative

*attributive adjective*

δεκτός: 'acceptable, favorable'; the 'acceptable year' — and note the wordplay with δεκτός in v.24 ('no prophet is acceptable').

## 20 καὶ πτύξας τὸ βιβλίον ἀποδοὺς τῷ ὑπηρέτῃ ἐκάθισεν· καὶ πάντων οἱ ὀφθαλμοὶ ἐν τῇ συναγωγῇ ἦσαν ἀτενίζοντες αὐτῷ.

And rolling up the scroll, he gave it back to the attendant and sat down; and the eyes of all in the synagogue were fixed on him.

DRAMATIC PAUSE **καί** A vivid tableau: Jesus sits (the teaching posture) and every eye fastens on him — the hush before the verdict 'today!'

καὶ  
and

*coordinating conjunction*

πτύξας

rolling up

Aor Act Ptc · Nom Sg Masc · πτύσσω

*adverbial participle (temporal)*

→ antecedent aorist

πτύσσω: 'fold, roll up' (a scroll).

τὸ

the

Accusative

*article*

βιβλίον

scroll

Accusative

*object of πτύξας*

ἀποδοῦς

giving back

Aor Act Ptc · Nom Sg Masc · ἀποδίδωμι

*adverbial participle (temporal)*

→ antecedent aorist

ἀποδίδωμι: 'give back, return'.

τῷ

to the

Dative

*article*

ὑπηρέτη

attendant

Dative

*indirect object*

ὑπηρέτης: 'attendant, servant'; the  
synagogue minister (ḥazzān).

ἐκάθισεν

he sat down

Aor Act Indic 3 Sg · καθίζω

*main verb*

→ constative aorist

καθίζω: 'sit'; the seated posture of  
authoritative teaching.

καὶ  
and

*coordinating conjunction*

πάντων

of all

Genitive

*possessive genitive (of all)*

πᾶς: 'all'.

οἱ

the

Nominative

*article*

ὀφθαλμοὶ

eyes

Nominative

*subject*

ὀφθαλμός: 'eye'.

ἐν

in

*preposition + dative (place)*

τῇ

the

Dative

*article*

συναγωγῇ

synagogue

Dative

*dat. of place*

συναγωγή: 'synagogue'.

ἦσαν

were

Impf Act Indic 3 Pl · εἰμί

*auxiliary (periphrastic)*

→ imperfect

## ἀτενίζοντες

fixed/gazing

Pres Act Ptc · Nom Pl Masc · ἀτενίζω

*periphrastic imperfect (with ἦσαν)*

→ present (durative)

ἀτενίζω: 'gaze intently, fix the eyes'; a Lukan word (Acts 13×).

## αὐτῷ

on him

Dative

*dat. (object of gazing)*

## 21 ἤρξατο δὲ λέγειν πρὸς αὐτοὺς ὅτι Σήμερον πεπλήρωται ἡ γραφή αὕτη ἐν τοῖς ὠσὶν ὑμῶν.

And he began to say to them, "Today this Scripture has been fulfilled in your hearing."

THE PROCLAMATION **δέ** The thunderbolt: 'Today' the Isaiah text is fulfilled — the perfect πεπλήρωται announces an accomplished, standing fulfillment in Jesus' own person and ministry.

## ἤρξατο

he began

Aor Mid Indic 3 Sg · ἄρχω

*main verb (ingressive idiom)*

→ ingressive aorist

ἄρχομαι: 'begin'; a Lukan favorite, often near-auxiliary.

## δὲ

and

*continuative conjunction*

## λέγειν

to say

Pres Act Inf · λέγω

*complementary infinitive*

→ present infinitive

λέγω: 'say'.

## πρὸς

to

*preposition + accusative (toward)*

## αὐτοὺς

them

Accusative

*object of πρὸς*

## ὅτι

that

*recitative ὅτι*

## Σήμερον

today

*adverb of time (emphatic, fronted)*

σήμερον: 'today'; the great Lukan 'today' of fulfilled salvation (cf. 2:11; 19:9; 23:43).

## πεπλήρωται

has been fulfilled

Perf Pass Indic 3 Sg · πληρόω

*main verb*

→ intensive perfect (accomplished state)

πληρόω: 'fill, fulfill'; the perfect declares an achieved and abiding fulfillment.

**ἡ**  
the  
Nominative  
article

**γραφῆ**  
Scripture  
Nominative  
subject  
| γραφή: 'Scripture, writing!'

**αὕτη**  
this  
Nominative  
demonstrative adjective

**ἐν**  
in  
preposition + dative (sphere)

**τοῖς**  
the  
Dative  
article

**ὠσίν**  
ears  
Dative  
dat. of sphere ('in your hearing')  
| οὖς: 'ear'; 'in your ears' = as you hear it now.

**ὑμῶν**  
your  
Genitive  
possessive genitive

22 Καὶ πάντες ἐμαρτύρουν αὐτῷ καὶ ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ, καὶ ἔλεγον· Οὐχὶ υἱὸς ἐστὶν Ἰωσήφ οὗτος;

And all spoke well of him and marveled at the gracious words that came from his mouth, and they said, "Is this not Joseph's son?"

THE CROWD'S REACTION **καί** Admiration shades into skepticism: the 'gracious words' impress, yet 'Joseph's son' betrays the familiarity that breeds the coming offense.

**Καὶ**  
and  
coordinating conjunction

**πάντες**  
all  
Nominative  
subject  
| πᾶς: 'all!'

**ἐμαρτύρουν**  
spoke well/bore witness  
Impf Act Indic 3 Pl · μαρτυρέω  
main verb  
→ imperfect (durative)  
| μαρτυρέω: 'bear witness'; here favorably, 'spoke well of him.'

**αὐτῷ**  
him  
Dative  
dat. of object (of witnessing)

καὶ  
and

*coordinating conjunction*

ἐθαύμαζον

marveled

Impf Act Indic 3 Pl · θαυμάζω

*main verb*

→ imperfect (durative)

θαυμάζω: 'wonder, marvel'.

ἐπὶ  
at

*preposition + dative (cause/ground)*

τοῖς  
the

*Dative  
article*

λόγοις

words

*Dative*

*object of ἐπί*

λόγος: 'word, saying'.

τῆς

of the

*Genitive*

*article*

χάριτος

grace

*Genitive*

*attributive genitive (quality)*

χάρις: 'grace, charm'; 'words of grace' =  
gracious/winsome speech.

τοῖς

the

*Dative*

*article (substantizes ptc.)*

ἐκπορευομένοις

coming out

Pres Mid Ptc · Dat Pl Masc · ἐκπορεύομαι

*attributive participle*

→ present (concurrent)

ἐκπορεύομαι: 'go out, proceed'.

ἐκ

from

*preposition + genitive (source)*

τοῦ

the

*Genitive*

*article*

στόματος

mouth

*Genitive*

*object of ἐκ*

στόμα: 'mouth'.

αὐτοῦ

his

*Genitive*

*possessive genitive*

καὶ

and

*coordinating conjunction*

ἔλεγον

they said

Impf Act Indic 3 Pl · λέγω

*main verb*

→ imperfect (durative)

λέγω: 'say'.

οὐχὶ

not

*interrogative negative (expects 'yes')*

οὐχί: emphatic 'not'; introduces a question  
expecting affirmation.

**υἱός**

son

Nominative

*predicate nominative*

| υἱός: 'son!'

**ἐστίν**

is

Pres Act Indic 3 Sg · εἰμί

*copula*

→ stative present

**Ἰωσήφ**

of Joseph

Genitive

*genitive of relationship (indeclinable)*

| Ἰωσήφ: Joseph; the reputed father — the townsfolk's basis for unbelief.

**οὗτος**

this one

Nominative

*subject (demonstrative)*

23 καὶ εἶπεν πρὸς αὐτούς· Πάντως ἐρεῖτέ μοι τὴν παραβολὴν ταύτην· Ἰατρέ, θεράπευσον σεαυτόν· ὅσα ἠκούσαμεν γενόμενα εἰς τὴν Καφαρναοὺμ ποίησον καὶ ὧδε ἐν τῇ πατρίδι σου.

And he said to them, "Doubtless you will quote to me this proverb, 'Physician, heal yourself!' What we have heard done at Capernaum, do here also in your hometown."

JESUS ANTICIPATES THEM **καὶ** Jesus pre-empts their demand for home-town miracles with the proverb 'Physician, heal yourself' — exposing the unbelief that asks for signs on its own terms.

**καὶ**

and

*coordinating conjunction*

**εἶπεν**

he said

Aor Act Indic 3 Sg · λέγω

*main verb*

→ constative aorist

**πρὸς**

to

*preposition + accusative (toward)*

**αὐτούς**

them

Accusative

*object of πρὸς*

**Πάντως**

doubtless

*adverb (certainty)*

| πάντως: 'by all means, surely, doubtless!'

**ἐρεῖτέ**

you will say

Fut Act Indic 2 Pl · λέγω

*main verb*

→ predictive future

| λέγω (fut. ἐρῶ): 'say!'

**μοι**

to me

Dative

*indirect object*

**τὴν**

the

Accusative

*article*

## παραβολήν

proverb

Accusative

*direct object*

παραβολή: 'parable, proverb, comparison!'

## ταύτην

this

Accusative

*demonstrative adjective*

## Ἰατρέ

Physician

Vocative

*vocative of address*

ιατρός: 'physician, healer!'

## θεράπευσον

heal

Aor Act Impv 2 Sg · θεραπεύω

*main verb (imperative)*

→ aorist imperative

θεραπεύω: 'heal, cure!'

## σεαυτόν

yourself

Accusative

*reflexive direct object*

## ὅσα

whatever things

Accusative

*relative pronoun (object, fronted)*

ὅσος: 'as much/many as, whatever!'

## ἠκούσαμεν

we heard

Aor Act Indic 1 Pl · ἀκούω

*main verb (rel. clause)*

→ constative aorist

ἀκούω: 'hear!'

## γενόμενα

happening/done

Aor Mid Ptc · Acc Pl Neut · γίνομαι

*supplementary participle (with ἠκούσαμεν)*

→ antecedent aorist

γίνομαι: 'happen, be done!'

## εἰς

at

*preposition + accusative (place, = ἐν)*

εἰς: here for ἐν, 'in/at' (Koine overlap).

## τὴν

the

Accusative

*article*

## Καφαρναούμ

Capernaum

Accusative

*object of εἰς (indeclinable place)*

Καφαρναούμ: Capernaum, Jesus' Galilean base of ministry.

## ποίησον

do

Aor Act Impv 2 Sg · ποιέω

*main verb (imperative)*

→ aorist imperative

ποιέω: 'do, make!'

## καὶ

also

*adverbial (ascensive)*

## ἔδωκε

here

*adverb of place*

ἔδωκε: 'here!'

## ἐν

in

*preposition + dative (place)*

## τῇ

the

Dative

*article*

**πατρίδι**

hometown

Dative

*dat. of place*

| πατρίς: 'homeland, hometown'.

**σου**

your

Genitive

*possessive genitive*

24 εἶπεν δέ· Ἀμὴν λέγω ὑμῖν ὅτι οὐδεὶς προφήτης δεκτός ἐστιν ἐν τῇ πατρίδι αὐτοῦ.

| And he said, "Truly, I say to you, no prophet is acceptable in his hometown.

| THE PROPHET PROVERB **δέ** The solemn 'amen' saying: δεκτός ('acceptable') deliberately echoes the 'acceptable year' of v.19 — the very town that should receive the favorable year rejects its herald.

**εἶπεν**

he said

Aor Act Indic 3 Sg · λέγω

*main verb*

→ constative aorist

**δέ**

and

*continuative conjunction*

**Ἀμὴν**

truly

*particle (solemn affirmation)*

| ἀμὴν: Hebrew 'truly'; Jesus' characteristic prefatory formula of authority.

**λέγω**

I say

Pres Act Indic 1 Sg · λέγω

*main verb*

→ customary present

| λέγω: 'say'.

**ὑμῖν**

to you

Dative

*indirect object*

**ὅτι**

that

*recitative/content ὅτι*

**οὐδεὶς**

no

Nominative

*attributive adjective (negative)*

| οὐδεὶς: 'no one, no'.

**προφήτης**

prophet

Nominative

*subject*

| προφήτης: 'prophet'; Jesus claims prophetic identity.

**δεκτός**

acceptable

Nominative

*predicate adjective*

δεκτός: 'acceptable, welcome'; the catchword link to v.19's 'acceptable year!'

**ἐστίν**

is

Pres Act Indic 3 Sg · εἰμί

*copula*

→ *gnomic present*

**ἐν**

in

*preposition + dative (place)*

**τῇ**

the

Dative

*article*

**πατρίδι**

hometown

Dative

*dat. of place*

πατρίς: 'hometown, homeland!'

**αὐτοῦ**

his

Genitive

*possessive genitive*

25 ἐπ' ἀληθείας δὲ λέγω ὑμῖν, πολλαὶ χῆραι ἦσαν ἐν ταῖς ἡμέραις Ἡλίου ἐν τῷ Ἰσραήλ, ὅτε ἐκλείσθη ὁ οὐρανὸς ἐπὶ ἔτη τρία καὶ μῆνας ἕξ, ὡς ἐγένετο λιμὸς μέγας ἐπὶ πᾶσαν τὴν γῆν,

But in truth I tell you, there were many widows in Israel in the days of Elijah, when the heaven was shut up three years and six months, when a great famine came over all the land,

**ELIJAH PRECEDENT** **δέ** First OT precedent: in Elijah's famine, many Israelite widows went unhelped — the prophet's blessing went outside Israel. The principle of grace beyond the covenant boundary.

**ἐπ'**

in

*preposition + genitive (basis)*

ἐπί: 'on the basis of'; ἐπ' ἀληθείας = 'truly, in truth!'

**ἀληθείας**

truth

Genitive

*object of ἐπί*

ἀλήθεια: 'truth!'

**δὲ**

but

*continuative/adversative conjunction*

**λέγω**

I say

Pres Act Indic 1 Sg · λέγω

*main verb*

→ *customary present*

λέγω: 'say!'

ὕμῖν

to you

Dative

*indirect object*

πολλὰ

many

Nominative

*attributive adjective*

πολύς: 'many'.

χῆραι

widows

Nominative

*subject*

χῆρα: 'widow'; the archetypal poor and vulnerable, a Lukan concern.

ἦσαν

were

Impf Act Indic 3 Pl · εἰμί

*main verb*

→ imperfect

ἐν

in

*preposition + dative (time)*

ταῖς

the

Dative

*article*

ἡμέραις

days

Dative

*dat. of time*

ἡμέρα: 'day'.

Ἡλίου

of Elijah

Genitive

*possessive genitive*

Ἡλίας: Elijah; the prophet of 1 Kgs 17.

ἐν

in

*preposition + dative (place)*

τῷ

the

Dative

*article*

Ἰσραὴλ

Israel

Dative

*dat. of place (indeclinable)*

Ἰσραήλ: Israel; the covenant nation – the point being that grace went beyond it.

ὅτε

when

*temporal conjunction*

ὅτε: 'when'.

ἐκλείσθη

was shut

Aor Pass Indic 3 Sg · κλείω

*main verb (temporal clause)*

→ constative aorist

κλείω: 'shut, close'; the heaven 'shut up' = drought (divine passive).

ὁ

the

Nominative

*article*

οὐρανός

heaven/sky

Nominative

*subject*

οὐρανός: 'heaven, sky'; the source of rain, shut for the drought.

ἐπὶ

for

*preposition + accusative (extent of time)*

**ἔτη**

years

Accusative

*accusative of extent of time*

| ἔτος: 'year'.

**τρία**

three

Accusative

*cardinal numeral*

| τρεῖς: 'three'; the schematic 3½ years (cf. Jas 5:17; Rev 11).

**καὶ**

and

*coordinating conjunction*

**μῆνας**

months

Accusative

*accusative of extent of time*

| μῆν: 'month'.

**ἕξ**

six

Accusative

*cardinal numeral (indeclinable)*

| ἕξ: 'six'.

**ὡς**

when/as

*temporal conjunction*

| ὡς: 'as, when'.

**ἔγένετο**

came

Aor Mid Indic 3 Sg · γίνομαι

*main verb (temporal clause)*

→ *ingressive aorist*

| γίνομαι: 'become, come about'.

**λιμός**

famine

Nominative

*subject*

| λιμός: 'famine, hunger'.

**μέγας**

great

Nominative

*attributive adjective*

| μέγας: 'great'.

**ἐπί**

over

*preposition + accusative (extent)*

**πᾶσαν**

all

Accusative

*attributive adjective*

| πᾶς: 'all'.

**τήν**

the

Accusative

*article*

**γῆν**

land

Accusative

*object of ἐπί*

| γῆ: 'earth, land'.

26 καὶ πρὸς οὐδεμίαν αὐτῶν ἐπέμφθη Ἠλίας εἰ μὴ εἰς Σάρεπτα τῆς Σιδωνίας πρὸς γυναῖκα χήραν.

and to none of them was Elijah sent, but only to Zarephath, in the region of Sidon, to a woman who was a widow.

ELIJAH PRECEDENT (POINT) **καί** The pointed conclusion: Elijah was sent not to an Israelite widow but to a Gentile of Sidon — grace crossing the boundary, an affront to Nazareth's claim.

<p>καὶ and coordinating conjunction</p>	<p>πρὸς to preposition + accusative (toward)</p>	<p><b>οὐδεμίαν</b> none Accusative object of πρὸς (fem. of οὐδεῖς) οὐδεῖς: 'no one!'; feminine 'no [widow]!'</p>	<p><b>αὐτῶν</b> of them Genitive partitive genitive</p>
<p><b>ἐπέμφθη</b> was sent Aor Pass Indic 3 Sg · πέμπω main verb → constative aorist πέμπω: 'send!'; divine passive — God sent him.</p>	<p><b>Ἠλίας</b> Elijah Nominative subject Ἠλίας: Elijah.</p>	<p>εἰ if conjunction (with μὴ = 'except')</p>	<p>μὴ not negative (εἰ μὴ = 'except') εἰ μὴ: 'except, but only!'</p>
<p>εἰς to preposition + accusative (goal)</p>	<p><b>Σάρεπτα</b> Zarephath Accusative object of εἰς (place) Σάρεπτα: Zarephath; a Phoenician town — Gentile territory (1 Kgs 17:9).</p>	<p><b>τῆς</b> of the Genitive article</p>	<p><b>Σιδωνίας</b> Sidon Genitive genitive of place (region of Sidon) Σιδωνία: 'Sidonian (region)'; emphasizing the Gentile, Phoenician locale.</p>

πρὸς

to

*preposition + accusative (toward)*

γυναῖκα

a woman

Accusative

*object of πρὸς*

γυνή: 'woman, wife'.

χήραν

widow

Accusative

*apposition (a widow woman)*

χήρα: 'widow'.

27 καὶ πολλοὶ λεπροὶ ἦσαν ἐν τῷ Ἰσραὴλ ἐπὶ Ἐλισαίου τοῦ προφήτου, καὶ οὐδεὶς αὐτῶν ἑκαθαρίσθη εἰ μὴ Ναϊμὰν ὁ Σύρος.

And there were many lepers in Israel in the time of Elisha the prophet, and none of them was cleansed, but only Naaman the Syrian.

ELISHA PRECEDENT **καὶ** The parallel Elisha precedent: among Israel's many lepers, only Naaman the Syrian was cleansed — a second Gentile recipient of prophetic grace, sealing the indictment of unbelieving Nazareth.

καὶ

and

*coordinating conjunction*

πολλοὶ

many

Nominative

*attributive adjective*

πολύς: 'many'.

λεπροὶ

lepers

Nominative

*subject*

λεπρός: 'leprous, a leper'.

ἦσαν

were

Impf Act Indic 3 Pl · εἰμί

*main verb*

→ imperfect

ἐν

in

*preposition + dative (place)*

τῷ

the

Dative

*article*

Ἰσραὴλ

Israel

Dative

*dat. of place (indeclinable)*

Ἰσραήλ: Israel.

ἐπὶ

in the time of

*preposition + genitive (time)*

ἐπί: 'in the time of' (with gen. of person).

<p><b>Ἐλισαίου</b> Elisha Genitive <i>object of ἐπί (time)</i>   Ἐλισαῖος; Elisha; the prophet of 2 Kgs 5.</p>	<p><b>τοῦ</b> the Genitive <i>article</i></p>	<p><b>προφήτου</b> prophet Genitive <i>apposition to Ἐλισαίου</i>   προφήτης; 'prophet'.</p>	<p><b>καὶ</b> and <i>coordinating conjunction</i></p>
<p><b>οὐδείς</b> none Nominative <i>subject (negative)</i>   οὐδείς; 'no one'.</p>	<p><b>αὐτῶν</b> of them Genitive <i>partitive genitive</i></p>	<p><b>ἐκαθαρίσθη</b> was cleansed Aor Pass Indic 3 Sg · καθαρίζω <i>main verb</i> → constative aorist   καθαρίζω; 'cleanse, make clean!'; of leprosy.</p>	<p><b>εἰ</b> if <i>conjunction (with μή = 'except')</i></p>
<p><b>μή</b> not <i>negative (εἰ μή = 'except')</i></p>	<p><b>Ναιμάν</b> Naaman Nominative <i>subject (exception, indeclinable)</i>   Ναιμάν; Naaman; the Syrian commander cleansed in 2 Kgs 5.</p>	<p><b>ὁ</b> the Nominative <i>article</i></p>	<p><b>Σύρος</b> Syrian Nominative <i>apposition (the Syrian)</i>   Σύρος; 'a Syrian!'; again a Gentile — the foreigner, not the insiders, receives grace.</p>

## 28 καὶ ἐπλήσθησαν πάντες θυμοῦ ἐν τῇ συναγωγῇ ἀκούοντες ταῦτα,

| And all in the synagogue were filled with wrath when they heard these things.

| REACTION: FURY **καί** The acclaim of v.22 turns to murderous rage at the suggestion that Gentiles might be preferred — the offense of grace beyond Israel.

<p>καὶ and coordinating conjunction</p>	<p>ἐπλήσθησαν were filled Aor Pass Indic 3 Pl · πίμπλημι main verb → ingressive aorist πίμπλημι: 'fill'; a Lukan word, here filled with rage.</p>	<p>πάντες all Nominative subject παῖς: 'all'.</p>	<p>θυμοῦ with wrath Genitive genitive of content (with verb of filling) θυμός: 'rage, fury, passion'; the seething anger of the crowd.</p>
<p>ἐν in preposition + dative (place)</p>	<p>τῇ the Dative article</p>	<p>συναγωγῇ synagogue Dative dat. of place συναγωγή: 'synagogue'.</p>	<p>ἀκούοντες hearing Pres Act Ptc · Nom Pl Masc · ἀκούω adverbial participle (temporal/causal) → present (concurrent) ἀκούω: 'hear'.</p>
<p>ταῦτα these things Accusative direct object of ἀκούοντες</p>			

29 καὶ ἀναστάντες ἐξέβαλον αὐτὸν ἔξω τῆς πόλεως, καὶ ἤγαγον αὐτὸν ἕως ὀφρύος τοῦ ὄρους ἐφ' οὗ ἡ πόλις ὠκοδόμητο αὐτῶν, ὥστε κατακρημνίσαι αὐτόν·

And they rose up and drove him out of the town and led him to the brow of the hill on which their town was built, so as to throw him down headlong.

ATTEMPTED MURDER **καί** The fury becomes action: an attempted lynching, casting him from the cliff — a foreshadowing of the rejection that runs to the cross.

καὶ  
and

*coordinating conjunction*

**ἀναστάντες**

rising up

Aor Act Ptc · Nom Pl Masc · ἀνίστημι

*adverbial participle (temporal)*

→ antecedent aorist

ἀνίστημι: 'rise, stand up'.

**ἐξέβαλον**

drove out

Aor Act Indic 3 Pl · ἐκβάλλω

*main verb*

→ constative aorist

ἐκβάλλω: 'cast/drive out'.

**αὐτὸν**

him

Accusative

*direct object*

**ἔξω**

outside

*improper preposition + genitive*

ἔξω: 'outside, out of'.

**τῆς**

the

Genitive

*article*

**πόλεως**

town

Genitive

*object of ἔξω*

πόλις: 'city, town'.

καὶ

and

*coordinating conjunction*

**ἤγαγον**

led

Aor Act Indic 3 Pl · ἄγω

*main verb*

→ constative aorist

ἄγω: 'lead'.

**αὐτὸν**

him

Accusative

*direct object*

**ἕως**

to

*improper preposition + genitive*

ἕως: 'up to, as far as'.

**ὄφρυός**

brow

Genitive

*object of ἕως*

ὄφρυς: 'brow' (lit. eyebrow); the edge/crest of a hill — NT hapax.

**τοῦ**

of the

Genitive

*article*

**ὄρους**

hill

Genitive

*possessive genitive*

ὄρος: 'mountain, hill'.

**ἐφ'**

on

*preposition + genitive (place)*

**οὗ**

which

Genitive

*relative pronoun (object of ἐπί)*

**ἡ**  
the  
Nominative  
article

**πόλις**  
town  
Nominative  
subject (rel. clause)  
πόλις: 'town!'

**ᾠκοδόμητο**  
had been built  
Pluperf Pass Indic 3 Sg · οἰκοδομέω  
main verb (rel. clause)  
→ pluperfect (prior state)  
οἰκοδομέω: 'build'; the pluperfect of the town's prior construction.

**αὐτῶν**  
their  
Genitive  
possessive genitive

**ὥστε**  
so as  
conjunction (result/purpose + inf.)  
ὥστε: 'so as to, in order to!'

**κατακρημνίσαι**  
to throw down headlong  
Aor Act Inf · κατακρημνίζω  
infinitive (result/purpose with ὥστε)  
→ constative aorist  
κατακρημνίζω: 'cast down a cliff' (κρημνός); NT hapax — their murderous intent.

**αὐτόν**  
him  
Accusative  
object of infinitive

### 30 αὐτὸς δὲ διελθὼν διὰ μέσου αὐτῶν ἐπορεύετο.

But passing through their midst, he went away.

DELIVERANCE / DEPARTURE **δέ** An unexplained, sovereign escape: Jesus simply passes through the murderous crowd and goes on — his 'hour' is not yet, and no mob can preempt it.

**αὐτός**  
he  
Nominative  
subject (emphatic pronoun)  
αὐτός: emphatic 'he' — set against 'they!'

**δὲ**  
but  
adversative conjunction

**διελθὼν**  
passing through  
Aor Act Ptc · Nom Sg Masc · διέρχομαι  
adverbial participle (means/manner)  
→ coincident aorist  
διέρχομαι: 'pass through, go through!'

**διὰ**  
through  
preposition + genitive (through)

**μέσου**

midst

Genitive

object of *διά* (substantival adj.)

μέσος; 'middle, midst'.

**αὐτῶν**

of them

Genitive

partitive/possessive genitive

**ἔπορεύετο**

he went away

Impf Mid Indic 3 Sg · πορεύομαι

main verb

→ imperfect (ingressive/durative)

πορεύομαι: 'go, journey'; the imperfect lets him simply walk on his way.

### 31 Καὶ κατῆλθεν εἰς Καφαρναοὺμ πόλιν τῆς Γαλιλαίας. καὶ ἦν διδάσκων αὐτοὺς ἐν τοῖς σάββασι·

And he went down to Capernaum, a town of Galilee, and was teaching them on the Sabbath.

NEW SCENE: CAPERNAUM **καί** The scene shifts to Capernaum (the very place whose signs Nazareth envied): Sabbath teaching that displays the authority Nazareth refused.

**Καὶ**

and

coordinating conjunction

**κατῆλθεν**

went down

Aor Act Indic 3 Sg · κατέρχομαι

main verb

→ constative aorist

κατέρχομαι: 'come/go down';  
geographically apt — Capernaum lies below  
the Nazareth hills, on the lake.

**εἰς**

to

preposition + accusative (goal)

**Καφαρναοὺμ**

Capernaum

Accusative

object of *εἰς* (place)

Καφαρναοὺμ: Capernaum.

**πόλιν**

a town

Accusative

apposition to Καφαρναοὺμ

πόλις; 'city, town'.

**τῆς**

of

Genitive

article

**Γαλιλαίας**

Galilee

Genitive

genitive (a town of Galilee)

Γαλιλαία: Galilee.

**καὶ**

and

coordinating conjunction

**ἦν**  
was  
Impf Act Indic 3 Sg · εἰμί  
*auxiliary (periphrastic)*  
→ imperfect

**διδάσκων**  
teaching  
Pres Act Ptc · Nom Sg Masc · διδάσκω  
*periphrastic imperfect (with ἦν)*  
→ present (durative)  
| διδάσκω: 'teach'; ἦν διδάσκων = 'he was teaching' (customary).

**αὐτούς**  
them  
Accusative  
*direct object of διδάσκων*

**ἐν**  
on  
*preposition + dative (time)*

**τοῖς**  
the  
Dative  
*article*

**σάββασι**  
Sabbath(s)  
Dative  
*dat. of time*  
| σάββατον: 'Sabbath'; the plural form for the single day.

32 καὶ ἐξεπλήσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ, ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ.

And they were astonished at his teaching, for his word was with authority.

REACTION: ASTONISHMENT **καὶ** The crowd's astonishment at the authoritative word sets up the exorcism, where that authority is demonstrated over an unclean spirit.

**καὶ**  
and  
*coordinating conjunction*

**ἐξεπλήσοντο**  
were astonished  
Impf Pass Indic 3 Pl · ἐκπλήσσω  
*main verb*  
→ imperfect (durative)  
| ἐκπλήσσω: 'strike out (of one's senses), amaze'; the imperfect = continuing astonishment.

**ἐπὶ**  
at  
*preposition + dative (cause)*

**τῇ**  
the  
Dative  
*article*

**διδασχῆ**

teaching

Dative

*object of ἐπί (cause)*

| διδασχῆ: 'teaching, instruction'.

**αὐτοῦ**

his

Genitive

*possessive genitive*

**ὅτι**

because

*causal conjunction*

**ἐν**

with

*preposition + dative (manner)*

**ἐξουσία**

authority

Dative

*dat. of manner*

| ἐξουσία: 'authority'; his word carried inherent, not derivative, authority.

**ἦν**

was

Impf Act Indic 3 Sg · εἰμί

*copula*

→ imperfect

**ὁ**

the

Nominative

*article*

**λόγος**

word

Nominative

*subject*

| λόγος: 'word, message'.

**αὐτοῦ**

his

Genitive

*possessive genitive*

33 καὶ ἐν τῇ συναγωγῇ ἦν ἄνθρωπος ἔχων πνεῦμα δαιμονίου ἀκαθάρτου, καὶ ἀνέκραξεν φωνῇ μεγάλῃ·

| And in the synagogue there was a man having the spirit of an unclean demon, and he cried out with a loud voice,

| EXORCISM SCENE OPENS **καὶ** The first Lukan exorcism: a man possessed by an unclean spirit confronts Jesus in the synagogue, the demon shrieking before the Holy One.

καὶ  
and

*coordinating conjunction*

ἐν  
in

*preposition + dative (place)*

τῇ  
the

Dative  
*article*

συναγωγῇ  
synagogue

Dative  
*dat. of place*  
| συναγωγή: 'synagogue'!

ἦν  
was

Impf Act Indic 3 Sg · εἶμι  
*main verb (existential)*

→ imperfect

ἄνθρωπος  
a man

Nominative  
*subject*

| ἄνθρωπος: 'man, person'!

ἔχων  
having

Pres Act Ptc · Nom Sg Masc · ἔχω  
*attributive participle*

→ present (durative)

| ἔχω: 'have, hold'!

πνεῦμα  
spirit

Accusative  
*direct object of ἔχων*

| πνεῦμα: here a demonic 'spirit'!

δαιμονίου  
of a demon

Genitive  
*attributive genitive*

| δαιμόνιον: 'demon, evil spirit'!

ἀκαθάρτου  
unclean

Genitive  
*attributive adjective*

| ἀκάθαρτος: 'unclean, impure'; ritually and morally defiling — set against the 'Holy One' of v.34.

καὶ  
and

*coordinating conjunction*

ἀνέκραξεν  
cried out

Aor Act Indic 3 Sg · ἀνακράζω  
*main verb*

→ constative aorist

| ἀνακράζω: 'cry out, shriek'!

φωνῇ  
with a voice

Dative  
*dat. of manner/instrument*

| φωνή: 'voice, sound'!

μεγάλῃ  
loud

Dative  
*attributive adjective*

| μέγας: 'great, loud'!

34 Ἦα, τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ; ἦλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ.

"Ha! What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are—the Holy One of God!"

THE DEMON'S CRY **ASYNDETON** The demon, recognizing Jesus' identity before the crowd does, names him 'the Holy One of God' — a confession wrung from the unclean spirit it cannot endure.

<p><b>Ἦα</b> Ha! <i>interjection (alarm)</i> ἦα: an exclamation of alarm/protest — 'Ah! Let be!'</p>	<p><b>τί</b> what Nominative <i>interrogative (idiom)</i> τίς ἡμῖν καὶ σοί: a Semitic idiom, 'what to us and to you?' = 'what have we in common?'</p>	<p><b>ἡμῖν</b> to us Dative <i>dat. of reference (idiom)</i></p>	<p><b>καὶ</b> and <i>coordinating conjunction</i></p>
<p><b>σοί</b> to you Dative <i>dat. of reference (idiom)</i></p>	<p><b>Ἰησοῦ</b> Jesus Vocative <i>vocative of address</i> Ἰησοῦς: vocative.</p>	<p><b>Ναζαρηνέ</b> of Nazareth Vocative <i>vocative (apposition)</i> Ναζαρηνός: 'Nazarene, of Nazareth!'</p>	<p><b>ἦλθες</b> did you come Aor Act Indic 2 Sg - ἔρχομαι <i>main verb (question)</i> → constative aorist ἔρχομαι: 'come!'</p>
<p><b>ἀπολέσαι</b> to destroy Aor Act Inf · ἀπόλλυμι <i>infinitive of purpose</i> → constative aorist ἀπόλλυμι: 'destroy, ruin!'; the demon fears its undoing.</p>	<p><b>ἡμᾶς</b> us Accusative <i>object of infinitive</i></p>	<p><b>οἶδά</b> I know Perf Act Indic 1 Sg · οἶδα <i>main verb</i> → perfect-as-present (stative) οἶδα: 'know!'; the demon's supernatural recognition.</p>	<p><b>σε</b> you Accusative <i>object (prolepsis of σε ... τίς εἶ)</i></p>

τίς

who

Nominative

*interrogative (indirect question)*

εἶ

you are

Pres Act Indic 2 Sg · εἰμί

*copula (indirect question)*

→ stative present

ὁ

the

Nominative

*article*

ἅγιος

Holy One

Nominative

*predicate (apposition, substantival adj.)*

ἅγιος: 'holy one'; 'the Holy One of God' — a messianic title, the antithesis of the 'unclean' spirit.

τοῦ

of

Genitive

*article*

θεοῦ

of God

Genitive

*genitive of relationship/source*

θεός: God.

35 καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων· Φιμώθητι καὶ ἔξελθε ἀπ' αὐτοῦ. καὶ ῥῖψαν αὐτὸν τὸ δαιμόνιον εἰς τὸ μέσον ἐξῆλθεν ἀπ' αὐτοῦ μηδὲν βλάψαν αὐτόν.

But Jesus rebuked him, saying, "Be silent, and come out of him!" And when the demon had thrown him down in their midst, it came out of him, having done him no harm.

**THE EXORCISM** **καί** Jesus' bare word commands silence and exit; the demon obeys, harming no one — a display of unconditional authority over the unclean realm.

καὶ

and

*coordinating conjunction*

ἐπετίμησεν

rebuked

Aor Act Indic 3 Sg · ἐπιτιμάω

*main verb*

→ constative aorist

ἐπιτιμάω: 'rebuke, command sternly'; the authoritative word over demonic and natural powers.

αὐτῷ

it

Dative

*dat. object of ἐπετίμησεν*

ὁ

the

Nominative

*article*

## Ἰησοῦς

Jesus

Nominative

subject

## λέγων

saying

Pres Act Ptc · Nom Sg Masc · λέγω

*adverbial participle (manner, pleonastic)*

→ present (concurrent)

λέγω: 'say'.

## Φιμώθητι

be silent

Aor Pass Impv 2 Sg · φιμώω

*main verb (command)*

→ aorist imperative

φιμώω: 'muzzle, silence'; Jesus forbids the demon's testimony.

καὶ

and

*coordinating conjunction*

## ἔξελθε

come out

Aor Act Impv 2 Sg · ἐξέρχομαι

*main verb (command)*

→ aorist imperative

ἐξέρχομαι: 'come out, depart'.

ἀπ'

from

*preposition + genitive (separation)*

## αὐτοῦ

him

Genitive

*object of ἀπό*

καὶ

and

*coordinating conjunction*

## ρῖψαν

throwing down

Aor Act Ptc · Nom Sg Neut · ρίπτω

*adverbial participle (temporal)*

→ antecedent aorist

ρίπτω: 'throw, hurl'; the demon's last violent convulsion.

## αὐτὸν

him

Accusative

*object of ρῖψαν*

## τὸ

the

Nominative

*article*

## δαιμόνιον

demon

Nominative

subject

δαιμόνιον: 'demon'.

εἰς

into

*preposition + accusative (place)*

## τὸ

the

Accusative

*article*

## μέσον

midst

Accusative

*object of εἰς (substantival adj.)*

μέσος: 'middle, midst'; 'into their midst'.

## ἐξήλθεν

came out

Aor Act Indic 3 Sg · ἐξέρχομαι

*main verb*

→ constative aorist

ἐξέρχομαι: 'come out'.

ἀπ'

from

preposition + genitive (separation)

αὐτοῦ

him

Genitive

object of ἀπό

μηδέν

in nothing

Accusative

adverbial accusative (negative)

μηδεῖς: 'nothing!'; 'in no way harming him!'

βλάψαν

having harmed

Aor Act Ptc · Nom Sg Neut · βλάπτω

adverbial participle (result/concession)

→ constative aorist

βλάπτω: 'harm, injure'; Luke (a physician) notes the man was unhurt.

αὐτόν

him

Accusative

object of βλάψαν

36 καὶ ἐγένετο θάμβος ἐπὶ πάντας, καὶ συνελάλουν πρὸς ἀλλήλους λέγοντες· Τίς ὁ λόγος οὗτος, ὅτι ἐν ἐξουσίᾳ καὶ δυνάμει ἐπιτάσσει τοῖς ἀκαθάρτοις πνεύμασιν, καὶ ἐξέρχονται;

And amazement came upon all, and they spoke to one another, saying, "What is this word? For with authority and power he commands the unclean spirits, and they come out!"

REACTION: AMAZEMENT **καὶ** The crowd's wondering question fixes on the 'word' — the authoritative λόγος that even unclean spirits obey, the theme of v.32 now confirmed by deed.

καὶ

and

coordinating conjunction

ἐγένετο

came

Aor Mid Indic 3 Sg · γίνομαι

main verb

→ ingressive aorist

γίνομαι: 'come about, happen'; the Lukan καὶ ἐγένετο narrative idiom.

θάμβος

amazement

Nominative

subject

θάμβος: 'astonishment, awe'.

ἐπὶ

upon

preposition + accusative (upon)

## πάντας

all

Accusative

object of *ἐπί*

παῖς: 'all!'

## καὶ

and

coordinating conjunction

## συνελάλουν

spoke together

Impf Act Indic 3 Pl · συλλαλέω

main verb

→ imperfect (durative)

συλλαλέω: 'talk with, discuss together!'

## πρὸς

to

preposition + accusative (toward)

## ἀλλήλους

one another

Accusative

reciprocal pronoun (object of *πρὸς*)

ἀλλήλων: 'one another!'

## λέγοντες

saying

Pres Act Ptc · Nom Pl Masc · λέγω

adverbial participle (manner, pleonastic)

→ present (concurrent)

λέγω: 'say!'

## τίς

what

Nominative

interrogative (predicate)

τίς: 'who, what!'

## ὁ

the

Nominative

article

## λόγος

word

Nominative

subject

λόγος: 'word!'; here 'what kind of utterance is this?'

## οὗτος

this

Nominative

demonstrative adjective

## ὅτι

for/that

causal/explanatory conjunction

## ἐν

with

preposition + dative (manner)

## ἐξουσία

authority

Dative

dat. of manner

ἐξουσία: 'authority!'

## καὶ

and

coordinating conjunction

## δυνάμει

power

Dative

dat. of manner

δύναμις: 'power!'; authority joined to effective power.

## ἐπιτάσσει

he commands

Pres Act Indic 3 Sg · ἐπιτάσσω

main verb

→ gnomic/customary present

ἐπιτάσσω: 'order, command!'

τοῖς

the

Dative

article

ἀκαθάρτοις

unclean

Dative

attributive adjective

ἀκάθαρτος: 'unclean'.

πνεύμασιν

spirits

Dative

dat. object of ἐπιτάσσει

πνεῦμα: 'spirit'; the demonic spirits.

καὶ

and

coordinating conjunction

ἐξέρχονται

they come out

Pres Mid Indic 3 Pl · ἐξέρχομαι

main verb

→ gnomic present

ἐξέρχομαι: 'come out'.

### 37 καὶ ἐξεπορεύετο ἦχος περὶ αὐτοῦ εἰς πάντα τόπον τῆς περιχώρου.

And report of him went out into every place in the surrounding region.

SUMMARY: SPREADING FAME **καί** A summary closing the Capernaum exorcism: the news of his authority spreads everywhere, echoing the fame-motif of v.14.

καὶ

and

coordinating conjunction

ἐξεπορεύετο

went out

Impf Mid Indic 3 Sg · ἐκπορεύομαι

main verb

→ imperfect (durative)

ἐκπορεύομαι: 'go out, spread'; the imperfect of the spreading report.

ἦχος

report/sound

Nominative

subject

ἦχος: 'sound, report, rumor'.

περὶ

about

preposition + genitive (reference)

**αὐτοῦ**

him

Genitive  
object of *περί*

**εἰς**

into

preposition + accusative (goal)

**πάντα**

every

Accusative  
attributive adjective

παῖς: 'every, all'.

**τόπον**

place

Accusative  
object of *εἰς*  
τόπος: 'place'.

**τῆς**

of the

Genitive  
article

**περιχώρου**

surrounding region

Genitive  
partitive genitive  
περίχωρος: 'surrounding country'.

38 Ἄναστας δὲ ἀπὸ τῆς συναγωγῆς εἰσῆλθεν εἰς τὴν οἰκίαν Σίμωνος. πενθερὰ δὲ τοῦ Σίμωνος ἦν συνεχομένη πυρετῷ μεγάλῳ, καὶ ἠρώτησαν αὐτὸν περὶ αὐτῆς.

And rising from the synagogue, he entered Simon's house. Now Simon's mother-in-law was suffering from a high fever, and they appealed to him on her behalf.

NEW SCENE: SIMON'S HOUSE **δέ** The private healing of Simon's mother-in-law; Luke (the physician) specifies a 'high fever,' and the household appeals on her behalf.

**Ἄναστας**

rising

Aor Act Ptc · Nom Sg Masc · ἀνίστημι  
adverbial participle (temporal)

→ antecedent aorist

ἀνίστημι: 'rise, get up'.

**δὲ**

and

continuative conjunction

**ἀπὸ**

from

preposition + genitive (source)

**τῆς**

the

Genitive  
article

## συναγωγής

synagogue

Genitive

object of *ἀπό*

συναγωγή: 'synagogue'.

## εἰσῆλθεν

he entered

Aor Act Indic 3 Sg · εἰσέρχομαι

main verb

→ constative aorist

εἰσέρχομαι: 'enter'.

## εἰς

into

preposition + accusative (goal)

## τὴν

the

Accusative

article

## οἰκίαν

house

Accusative

object of *εἰς*

οἰκία: 'house'.

## Σίμωνος

of Simon

Genitive

possessive genitive

Σίμων: Simon (Peter); his first appearance is here, before his formal call (5:1–11).

## πενθερά

mother-in-law

Nominative

subject

πενθερά: 'mother-in-law'; implying Simon was married (cf. 1 Cor 9:5).

## δὲ

now

continuative conjunction

## τοῦ

of

Genitive

article

## Σίμωνος

Simon

Genitive

possessive genitive

## ἦν

was

Impf Act Indic 3 Sg · εἰμί

auxiliary (periphrastic)

→ imperfect

## συνεχομένη

gripped

Pres Pass Ptc · Nom Sg Fem · συνέχω

periphrastic imperfect (with ἦν)

→ present (durative)

συνέχω: 'hold fast, grip, afflict'; a clinical term — 'seized/gripped by fever.'

## πυρετῶ

fever

Dative

dat. of means/cause

πυρετός: 'fever' (lit. 'burning').

## μεγάλῳ

high

Dative

attributive adjective

μέγας: 'great, high'; Luke's medical precision ('high fever,' a recognized category).

## καὶ

and

coordinating conjunction

## ἠρώτησαν

they asked

Aor Act Indic 3 Pl · ἐρωτάω

main verb

→ constative aorist

ἐρωτάω: 'ask, request'.

**αὐτὸν**

him

Accusative

direct object

**περὶ**

concerning

preposition + genitive (reference)

**αὐτῆς**

her

Genitive

object of *περὶ*

39 καὶ ἐπιστὰς ἐπάνω αὐτῆς ἐπετίμησεν τῷ πυρετῷ, καὶ ἀφῆκεν αὐτήν· παραχρῆμα δὲ ἀναστᾶσα διηκόνει αὐτοῖς.

And standing over her, he rebuked the fever, and it left her, and immediately she rose and began to serve them.

THE HEALING **καί** The same 'rebuke' (ἐπιτιμάω) used on the demon now masters the fever; her instant rising and serving demonstrate a complete, restorative cure.

**καὶ**

and

coordinating conjunction

**ἐπιστὰς**

standing over

Aor Act Ptc · Nom Sg Masc · ἐφίστημι

adverbial participle (temporal)

→ antecedent aorist

ἐφίστημι: 'stand over, come upon'.

**ἐπάνω**

over

improper preposition + genitive

ἐπάνω: 'over, above'.

**αὐτῆς**

her

Genitive

object of *ἐπάνω*

**ἐπετίμησεν**

rebuked

Aor Act Indic 3 Sg · ἐπιτιμάω

main verb

→ constative aorist

ἐπιτιμάω: 'rebuke'; the disease treated like a hostile power, as with the demon (v.35).

**τῷ**

the

Dative

article

**πυρετῷ**

fever

Dative

dat. object of *ἐπετίμησεν*

πυρετός: 'fever'.

**καὶ**

and

coordinating conjunction

**ἀφῆκεν**

it left

Aor Act Indic 3 Sg · ἀφίημι

*main verb*

→ constative aorist

ἀφίημι: 'leave, release'; the fever 'let her go.'

**αὐτήν**

her

Accusative

*direct object*

**παραχρῆμα**

immediately

*adverb of time*

παραχρῆμα: 'instantly, at once'; a Lukan favorite marking the completeness of the cure.

**δὲ**

and

*continuative conjunction*

**ἀναστᾶσα**

rising

Aor Act Ptc · Nom Sg Fem · ἀνίστημι

*adverbial participle (temporal)*

→ antecedent aorist

ἀνίστημι: 'rise, get up!'

**διηκόνει**

served

Impf Act Indic 3 Sg · διακονέω

*main verb*

→ imperfect (ingressive)

διακονέω: 'serve, wait on'; the inceptive imperfect — 'she began to serve,' proving full restoration.

**αὐτοῖς**

them

Dative

*indirect object*

40 Δύνοντας δὲ τοῦ ἡλίου ἅπαντες ὅσοι εἶχον ἀσθενοῦντας νόσοις ποικίλαις ἤγαγον αὐτοὺς πρὸς αὐτόν· ὁ δὲ ἐνὶ ἐκάστῳ αὐτῶν τὰς χεῖρας ἐπιτιθεὶς ἐθεράπευεν αὐτούς.

Now as the sun was setting, all those who had any who were sick with various diseases brought them to him, and laying his hands on each one of them he healed them.

EVENING HEALINGS **δέ** After sunset (the Sabbath ended), a mass of the sick is brought; Luke notes the personal touch — hands laid on 'each one' — and the comprehensive healing.

## Δύνοντος

setting

Pres Act Ptc · Gen Sg Masc · δύνω

*genitive absolute (temporal)*

→ present (concurrent)

δύνω: 'go down, set'; of the sun — the Sabbath's end freed people to carry the sick.

## δὲ

now

*continuative conjunction*

## τοῦ

the

Genitive

*article*

## ἡλίου

sun

Genitive

*subject of gen. absolute*

ἥλιος: 'sun'.

## ἅπαντες

all

Nominative

*subject*

ἅπας: 'all, every one'.

## ὅσοι

as many as

Nominative

*relative pronoun (subject of rel. clause)*

ὅσος: 'as many as, whoever'.

## εἶχον

had

Impf Act Indic 3 Pl · ἔχω

*main verb (rel. clause)*

→ imperfect (durative)

ἔχω: 'have'.

## ἀσθενούντας

those sick

Pres Act Ptc · Acc Pl Masc · ἀσθενέω

*substantival participle (object of εἶχον)*

→ present (durative)

ἀσθενέω: 'be weak, be sick'.

## νόσοις

with diseases

Dative

*dat. of cause/means*

νόσος: 'disease, sickness'.

## ποικίλαις

various

Dative

*attributive adjective*

ποικίλος: 'various, of many kinds'.

## ἤγαγον

brought

Aor Act Indic 3 Pl · ἄγω

*main verb*

→ constative aorist

ἄγω: 'bring, lead'.

## αὐτούς

them

Accusative

*direct object*

## πρὸς

to

*preposition + accusative (toward)*

## αὐτόν

him

Accusative

*object of πρὸς*

## ὁ

he

Nominative

*subject (article as pronoun)*

ὁ δέ: 'and he' — the article used pronominally.

## δὲ

and

*continuative conjunction*

ἐνὶ

one

Dative

*dat. (with ἐκάστω, distributive)*

ἐῖς: 'one'; ἐνὶ ἐκάστω = 'each single one!'

ἐκάστω

each

Dative

*dat. of indirect object (distributive)*

ἕκαστος: 'each'; the individual, personal attention.

αὐτῶν

of them

Genitive

*partitive genitive*

τάς

the

Accusative

*article*

χεῖρας

hands

Accusative

*direct object of ἐπιτιθεῖς*

χείρ: 'hand!'

ἐπιτιθεῖς

laying on

Pres Act Ptc · Nom Sg Masc · ἐπιτίθημι

*adverbial participle (means)*

→ present (concurrent)

ἐπιτίθημι: 'lay/put upon'; the healing touch on each.

ἔθεράπευεν

he healed

Impf Act Indic 3 Sg · θεραπεύω

*main verb*

→ imperfect (iterative)

θεραπεύω: 'heal, cure'; the iterative imperfect — one after another.

αὐτούς

them

Accusative

*direct object*

41 ἐξήρχετο δὲ καὶ δαιμόνια ἀπὸ πολλῶν, κραυγάζοντα καὶ λέγοντα ὅτι Σὺ εἶ ὁ υἱὸς τοῦ θεοῦ. καὶ ἐπιτιμῶν οὐκ εἶα αὐτὰ λαλεῖν, ὅτι ᾔδεισαν τὸν χριστὸν αὐτὸν εἶναι.

And demons also came out of many, crying out and saying, "You are the Son of God!" But he rebuked them and would not allow them to speak, because they knew that he was the Christ.

EXORCISMS / MESSIANIC SECRET **δὲ** The demons confess his identity ('Son of God,' 'the Christ'), but Jesus silences them — the Lukan reticence about premature, demonic proclamation of his messiahship.

ἐξήρχετο

came out

Impf Mid Indic 3 Sg · ἐξέρχομαι

*main verb*

→ imperfect (iterative)

ἐξέρχομαι: 'come out!'; the neuter plural subject takes a singular verb.

δὲ

and

*continuative conjunction*

καὶ

also

*adverbial (ascensive)*

δαιμόνια

demons

Nominative

*subject*

δαιμόνιον: 'demon!'

ἀπὸ

from

*preposition + genitive (separation)*

πολλῶν

many

Genitive

*object of ἀπό (substantival)*

πολύς: 'many'.

κραυγάζοντα

crying out

Pres Act Ptc · Nom Pl Neut · κραυγάζω

*adverbial participle (manner)*

→ present (concurrent)

κραυγάζω: 'cry out, scream'.

καὶ

and

*coordinating conjunction*

λέγοντα

saying

Pres Act Ptc · Nom Pl Neut · λέγω

*adverbial participle (manner)*

→ present (concurrent)

λέγω: 'say'.

ὅτι

that

*recitative ὅτι*

Σὺ

you

Nominative

*subject (emphatic pronoun)*

σύ: emphatic 'you'.

εἶ

are

Pres Act Indic 2 Sg · εἰμί

*copula*

→ stative present

ὁ

the

Nominative

*article*

υἱός

Son

Nominative

*predicate nominative*

υἱός: 'Son'; the demons echo the baptismal and temptation title.

τοῦ

of

Genitive

*article*

θεοῦ

of God

Genitive

*genitive of relationship*

θεός: God.

καὶ

and

*coordinating conjunction*

ἐπιτιμῶν

rebuking

Pres Act Ptc · Nom Sg Masc · ἐπιτιμάω

*adverbial participle (means/manner)*

→ present (concurrent)

ἐπιτιμάω: 'rebuke'; he silences their testimony.

οὐκ

not

*negative particle*

εἴα

would allow

Impf Act Indic 3 Sg · ἐάω

*main verb*

→ imperfect (customary)

ἐάω: 'allow, permit'; the imperfect = he kept not permitting.

<p><b>αὐτὰ</b> them Accusative <i>accusative subject of infinitive</i></p>	<p><b>λαλεῖν</b> to speak Pres Act Inf · λαλέω <i>complementary infinitive</i> → present infinitive   λαλέω: 'speak'.</p>	<p><b>ὅτι</b> because <i>causal conjunction</i></p>	<p><b>ἤδεισαν</b> they knew Pluperf Act Indic 3 Pl · οἶδα <i>main verb (causal clause)</i> → pluperfect-as-imperfect (stative)   οἶδα: 'know'; the pluperfect of οἶδα functions as a past stative — 'they knew'.</p>
<p><b>τὸν</b> the Accusative <i>article</i></p>	<p><b>χριστὸν</b> Christ Accusative <i>accusative predicate (of εἶναι)</i>   χριστός: 'Anointed, Messiah'; the demons knew his messianic identity.</p>	<p><b>αὐτὸν</b> him Accusative <i>accusative subject of infinitive</i></p>	<p><b>εἶναι</b> to be Pres Act Inf · εἰμί <i>infinitive (indirect discourse)</i> → present infinitive   εἰμί: 'be'.</p>

42 Γενομένης δὲ ἡμέρας ἐξελθὼν ἐπορεύθη εἰς ἔρημον τόπον· καὶ οἱ ὄχλοι ἐπεζήτουν αὐτόν, καὶ ἦλθον ἕως αὐτοῦ, καὶ κατεῖχον αὐτὸν τοῦ μὴ πορεύεσθαι ἀπ' αὐτῶν.

And when day came, he departed and went to a desolate place, and the crowds sought him and came to him, and would have kept him from leaving them.

WITHDRAWAL / MISSION **δέ** At daybreak Jesus withdraws to solitude; the crowds, having found him, try to detain him — setting up his declaration of a wider mission.

<p><b>Γενομένης</b> having come Aor Mid Ptc · Gen Sg Fem · γίνομαι <i>genitive absolute (temporal)</i> → antecedent aorist   γίνομαι: 'come, happen'; 'when day came.'</p>	<p><b>δὲ</b> and <i>continuative conjunction</i></p>	<p><b>ἡμέρας</b> day Genitive <i>subject of gen. absolute</i>   ἡμέρα: 'day, daylight'.</p>	<p><b>ἐξελθὼν</b> going out Aor Act Ptc · Nom Sg Masc · ἐξέρχομαι <i>adverbial participle (temporal)</i> → antecedent aorist   ἐξέρχομαι: 'go out, depart'.</p>
--	--	---	---

## ἐπορεύθη

he went

Aor Pass(Dep) Indic 3 Sg · πορεύομαι

*main verb*

→ constative aorist

πορεύομαι: 'go, travel'.

## εἰς

to

*preposition + accusative (goal)*

## ἔρημον

desolate

Accusative

*attributive adjective*

ἔρημος: 'deserted, desolate'.

## τόπον

place

Accusative

*object of εἰς*

τόπος: 'place'; the solitary place of prayer/withdrawal.

## καὶ

and

*coordinating conjunction*

## οἱ

the

Nominative

*article*

## ὄχλοι

crowds

Nominative

*subject*

ὄχλος: 'crowd, multitude'.

## ἐπεζήτηουν

sought

Impf Act Indic 3 Pl · ἐπιζητέω

*main verb*

→ imperfect (durative)

ἐπιζητέω: 'seek after, search for'; the intensive ἐπι- of earnest pursuit.

## αὐτόν

him

Accusative

*direct object*

## καὶ

and

*coordinating conjunction*

## ἦλθον

came

Aor Act Indic 3 Pl · ἔρχομαι

*main verb*

→ constative aorist

ἔρχομαι: 'come'.

## ἕως

up to

*improper preposition + genitive*

ἕως: 'as far as, up to'.

## αὐτοῦ

him

Genitive

*object of ἕως*

## καὶ

and

*coordinating conjunction*

## κατεῖχον

tried to keep

Impf Act Indic 3 Pl · κατέχω

*main verb*

→ conative imperfect

κατέχω: 'hold back, restrain'; the conative imperfect — 'they tried to detain him.'

## αὐτόν

him

Accusative

*direct object*

**τοῦ**

from

Genitive

article (governs articular infinitive)

**μή**

not

negative (with infinitive)

**πορεύεσθαι**

to go

Pres Mid Inf · πορεύομαι

genitive articular infinitive (hindrance)

→ present infinitive

πορεύομαι: 'go'; τοῦ μή πορεύεσθαι =  
'[from] his going away.'

**ἀπ'**

from

preposition + genitive (separation)

**αὐτῶν**

them

Genitive

object of ἀπό

43 ὁ δὲ εἶπεν πρὸς αὐτοὺς ὅτι Καὶ ταῖς ἑτέραις πόλεσιν εὐαγγελίσασθαι με δεῖ τὴν βασιλείαν τοῦ θεοῦ, ὅτι ἐπὶ τοῦτο ἀπεστάλην.

But he said to them, "I must proclaim the good news of the kingdom of God to the other towns as well; for I was sent for this purpose."

MISSION STATEMENT **δέ** Jesus' programmatic 'must' (δεῖ): his divine commission is to proclaim the kingdom of God widely – the gospel's content (the βασιλεία) and his sentness define his mission.

**ὁ**

he

Nominative

subject (article as pronoun)

ὁ δέ: 'but he!'

**δὲ**

but

adversative conjunction

**εἶπεν**

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

**πρὸς**

to

preposition + accusative (toward)

**αὐτούς**

them

Accusative

object of *πρός*

**ὅτι**

that

recitative *ὅτι*

**Καί**

also

adverbial (*ascensive*)

**ταῖς**

the

Dative

article

**ἑτέροις**

other

Dative

attributive adjective

ἕτερος: 'other, another'.

**πόλεσιν**

towns

Dative

dat. of indirect object

πόλις: 'city, town'.

**εὐαγγελίσασθαί**

to proclaim good news

Aor Mid Inf · εὐαγγελίζω

infinitive (subject of *δεῖ*)

→ constative aorist

εὐαγγελίζομαι: 'announce good news'; the same verb as the Isaiah mission (v.18).

**με**

me/I

Accusative

accusative subject of infinitive

**δεῖ**

it is necessary

Pres Act Indic 3 Sg · δεῖ

main verb (*impersonal*)

→ present (*necessity*)

δεῖ: 'it is necessary'; the Lukan 'divine must' of Jesus' ordained mission (cf. 2:49; 9:22).

**τήν**

the

Accusative

article

**βασιλείαν**

kingdom

Accusative

direct object of *εὐαγγελίσασθαι*

βασιλεία: 'kingdom, reign'; the content of the good news — God's kingly rule.

**τοῦ**

of

Genitive

article

**θεοῦ**

of God

Genitive

possessive/subjective genitive

θεός: God; 'the kingdom of God' — Luke's central proclamation.

**ὅτι**

because

causal conjunction

**ἐπὶ**

for

preposition + accusative (*purpose*)

ἐπί: 'for'; ἐπὶ τοῦτο = 'for this purpose'!

**τοῦτο**

this

Accusative

object of *ἐπί* (*purpose*)

## ἀπεστάλην

I was sent

Aor Pass Indic 1 Sg · ἀποστέλλω

*main verb (causal clause)*

→ constative aorist (divine passive)

ἀποστέλλω: 'send with commission'; the divine passive — sent by the Father (cf. v.18).

## 44 καὶ ἦν κηρύσσων εἰς τὰς συναγωγὰς τῆς Ἰουδαίας.

And he was preaching in the synagogues of Judea.

**SUMMARY CLOSE** **καὶ** A summary of the continuing preaching tour. The harder, better-attested 'Judea' (rather than 'Galilee') is read; Luke uses 'Judea' broadly for the Jewish homeland — the kingdom-proclamation widens.

καὶ

and

*coordinating conjunction*

ἦν

was

Impf Act Indic 3 Sg · εἶμι

*auxiliary (periphrastic)*

→ imperfect

κηρύσσων

preaching

Pres Act Ptc · Nom Sg Masc · κηρύσσω

*periphrastic imperfect (with ἦν)*

→ present (durative)

κηρύσσω: 'herald, preach'; ἦν κηρύσσων = 'he kept preaching' (customary).

εἰς

in

*preposition + accusative (= ἐν, place)*

εἰς; here for ἐν, 'in' (Koine overlap).

τὰς

the

Accusative

article

συναγωγὰς

synagogues

Accusative

object of εἰς

συναγωγή: 'synagogue'.

τῆς

of

Genitive

article

Ἰουδαίας

Judea

Genitive

possessive genitive

Ἰουδαία: Judea; in Luke often the whole land of the Jews — the harder reading, not 'Galilee'.

**On the text.** Verse punctuation, paragraphing, and capitalization are editorial and conventional. A few points of variation are flagged rather than silently resolved. At v.1 the editions divide over ἐν τῇ ἐρήμῳ ('in the wilderness,' read here) versus εἰς τὴν ἔρημον ('into the wilderness'). At v.2 the participle is read συντελεσθεισῶν. At v.4 the best text ends 'man shall not live by bread alone' without the Matthean continuation 'but by every word of God' (added in later witnesses by harmonization to Matt 4:4 / Deut 8:3); the shorter reading is printed. At v.5 the words εἰς ὄρος ὑψηλόν ('to a high mountain') are a Byzantine harmonization to Matthew and are not part of the critical text. At v.8 the Byzantine addition ὕπαγε ὀπίσω μου, σατανᾶ ('get behind me, Satan!') is a harmonization to Matt 4:10 and is omitted. The order of the second and third temptations differs from Matthew (Luke climaxes at the temple in Jerusalem). At v.18 the clause ἰάσασθαι τοὺς συντετριμμένους τῇ καρδίᾳ ('to heal the brokenhearted') is read by the Byzantine text from Isa 61:1 LXX but absent from the earliest witnesses and is not printed. At v.44 the editions read τῆς Ἰουδαίας ('of Judea,' the harder and better-attested reading, printed here) where the Byzantine tradition smooths to τῆς Γαλιλαίας ('of Galilee'). Orthographic variants (movable-v, ι-subscript, the spellings Ναζαρά / Ναζαρέτ and Καφαρναούμ / Καπερναούμ) are not noted. The chapter's Old Testament substratum is dense: the three temptations are answered entirely from Deuteronomy (8:3; 6:13; 6:16), the devil citing Psalm 91:11–12; and the Nazareth sermon turns on the programmatic citation of Isaiah 61:1–2 (with a phrase of Isa 58:6), capped by the Elijah (1 Kgs 17) and Elisha (2 Kgs 5) precedents.

**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.