

**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 5

## KATA ΛΟΥΚΑΝ Ε΄

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 · 5:1–11

#### **The miraculous catch and the call of Simon**

Pressed by the crowd, Jesus teaches from Simon's boat (1–3), then bids him launch out and let down the nets (4); Simon obeys 'at your word' (5), and the overwhelming catch fills two boats to sinking (6–7). Peter falls before the holy and confesses his sin (8–9); Jesus turns the sign into a call — 'from now on you will be catching men alive' (10) — and they leave everything to follow (11).

B · 5:12–16

#### **The cleansing of a leper**

A man full of leprosy pleads, deferring to Jesus' will (12); Jesus touches the untouchable and cleanses him at a word (13), then charges silence and the Mosaic offering 'for a testimony' (14). The report spreads and crowds gather (15), while Jesus withdraws to pray (16).

C · 5:17–26

### The healing of the paralytic and the authority to forgive

With Pharisees and law-teachers assembled and the Lord's power present (17), friends lower a paralytic through the tiles (18–19); Jesus forgives his sins (20), provoking the charge of blasphemy (21). Reading their hearts (22), he poses the dilemma (23) and heals the man 'that you may know the Son of Man has authority on earth to forgive' (24–25), leaving the crowd in awe (26).

D · 5:27–32

### The call of Levi and eating with sinners

Jesus calls Levi the tax collector, who leaves all and follows (27–28) and hosts a great feast of tax collectors and sinners (29). When the Pharisees grumble at the table-fellowship (30), Jesus answers with the physician proverb (31) and states his mission: to call sinners to repentance (32).

E · 5:33–39

### The question about fasting; new wine and new wineskins

Challenged that his disciples do not fast (33), Jesus replies that wedding guests cannot fast while the bridegroom is present (34) — but days will come when he is taken away (35). Two parables drive home the incompatibility of old and new — the patch (36) and the wineskins (37–38) — closing with the aphorism that those used to old wine resist the new (39).

1 Ἐγένετο δὲ ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐτῷ καὶ ἀκούειν τὸν λόγον τοῦ θεοῦ καὶ αὐτὸς ἦν ἐστὼς παρὰ τὴν λίμνην Γεννησαρέτ,

Now it happened, while the crowd was pressing upon him and hearing the word of God, that he himself was standing beside the lake of Gennesaret,

**SCENE-SETTING** **δέ** A Septuagintal narrative opening (ἐγένετο δέ + articular-infinitive temporal clause) sets the stage: the crowd's eagerness for God's word presses Jesus to the water's edge.

**Ἐγένετο**

it happened

Aor Mid Indic 3 Sg · γίνομαι

main verb (narrative formula)

→ constative aorist

γίνομαι: 'come to pass'; the LXX-style ἐγένετο δέ launches a new episode.

**δὲ**

now

transitional conjunction

**ἐν**

while

preposition + dat. (articular inf., temporal)

**τῷ**

the

Dative

article (with infinitive)

**τὸν**

the

Accusative

article

**ὄχλον**

crowd

Accusative

accusative subject of infinitive ἐπικεῖσθαι

ὄχλος: 'crowd, throng'; the multitude drawn by Jesus' teaching.

**ἐπικεῖσθαι**

to press upon

Pres Mid Inf · ἐπίκειμαι

articular infinitive (temporal)

→ progressive present

ἐπίκειμαι: 'lie/press upon, crowd in on'; the throng bears down on him.

**αὐτῷ**

him

Dative

dat. of (dis)advantage / object of ἐπίκειμαι

**καὶ**

and

coordinating conjunction

**ἀκούειν**

to hear

Pres Act Inf · ἀκούω

articular infinitive (temporal, coordinate)

→ progressive present

ἀκούω: 'hear, listen to'; their aim is the word of God.

**τὸν**

the

Accusative

article

**λόγον**

word

Accusative

direct object of ἀκούειν

λόγος: here the message/word of God that Jesus proclaims.

**τοῦ**

of

Genitive

article

**θεοῦ**

of God

Genitive

genitive of source/author

θεός: God; the word's divine origin.

**καὶ**

that

conjunction (apodosis after ἐγένετο)

**αὐτὸς**

he himself

Nominative

intensive pronoun (subject)

αὐτός: emphatic, marking the shift of focus to Jesus.

**ἦν**

was

Impf Act Indic 3 Sg · εἰμί

imperfect of εἰμί (periphrastic w/ ptc.)

→ stative imperfect

**ἑστώς**

standing

Perf Act Ptc · Nom Sg Masc · ἵστημι

periphrastic participle (w/ ἦν)

→ intensive perfect (a settled stance)

ἵστημι: perfect 'stand'; ἦν ἑστώς = 'was standing.'

**παρὰ**

beside

preposition + acc. (place)

**τὴν**

the

Accusative

article

## λίμνην

lake

Accusative

object of παρά

λίμνη: 'lake'; Luke's precise term for the Sea of Galilee (a freshwater lake).

## Γεννησαρέτ

of Gennesaret

Genitive

genitive of identification (indeclinable proper name)

Γεννησαρέτ: the plain/lake on the NW shore; Luke's name for the Sea of Galilee.

2 καὶ εἶδεν δύο πλοῖα ἐστῶτα παρὰ τὴν λίμνην· οἱ δὲ ἀλιεῖς ἀπ' αὐτῶν ἀποβάντες ἔπλυνον τὰ δίκτυα.

and he saw two boats standing by the lake; but the fishermen, having gotten out of them, were washing their nets.

SETTING (THE BOATS) καὶ Two idle boats and fishermen washing nets after a fruitless night — the props for the sign that follows.

καὶ

and

coordinating conjunction

εἶδεν

he saw

Aor Act Indic 3 Sg · ὁράω

main verb

→ constative aorist

ὁράω: 'see, perceive!'

δύο

two

Accusative

numeral (attributive)

δύο: 'two'; indeclinable numeral.

πλοῖα

boats

Accusative

direct object of εἶδεν

πλοῖον: 'boat, ship'; the fishing vessels of the lake.

ἐστῶτα

standing

Perf Act Ptc · Acc Pl Neut · ἵστημι

attributive/predicate participle

→ intensive perfect

ἵστημι: 'stand'; the moored boats lie at rest.

παρὰ

by

preposition + acc. (place)

τὴν

the

Accusative

article

λίμνην

lake

Accusative

object of παρά

<p><b>οἱ</b> the Nominative article</p>	<p><b>δὲ</b> but transitional conjunction</p>	<p><b>ἄλιεῖς</b> fishermen Nominative subject ἄλιεύς: 'fisherman'; from ἅλς ('sea/salt'). Sets up the call of 1:10 (catching men).</p>	<p><b>ἄπ'</b> out of preposition + gen. (separation)</p>
<p><b>αὐτῶν</b> them Genitive object of ἀπό (the boats)</p>	<p><b>ἀποβάντες</b> having gotten out Aor Act Ptc · Nom Pl Masc · ἀποβαίνω antecedent adverbial participle → antecedent aorist ἀποβαίνω: 'step off, disembark.'</p>	<p><b>ἔπλυνον</b> were washing Impf Act Indic 3 Pl · πλύνω main verb → descriptive imperfect πλύνω: 'wash' (of nets/cloth); the imperfect paints the ongoing chore.</p>	<p><b>τὰ</b> the Accusative article</p>
<p><b>δίκτυα</b> nets Accusative direct object of ἔπλυνον δίκτυον: 'net'; the fishing nets, cleaned after the night's labor.</p>			

### 3 ἐμβὰς δὲ εἰς ἓν τῶν πλοίων, ὃ ἦν Σίμωνος, ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς ἐπαναγαγεῖν ὀλίγον· καθίσας δὲ ἐκ τοῦ πλοίου ἐδίδασκεν τοὺς ὄχλους.

And getting into one of the boats, which was Simon's, he asked him to put out a little from the land; and sitting down, he taught the crowds from the boat.

JESUS TEACHES FROM THE BOAT **δὲ** Jesus commandeers Simon's boat as a floating pulpit — the first link between the Teacher and the fisherman.

## ἐμβὰς

getting in

Aor Act Ptc · Nom Sg Masc · ἐμβαίνω

*antecedent adverbial participle*

→ antecedent aorist

ἐμβαίνω: 'embark, step into!'

## δὲ

and

*transitional conjunction*

## εἰς

into

*preposition + acc. (goal)*

## ἓν

one

Accusative

*numeral (object of εἰς)*

εἷς: 'one!'

## τῶν

of the

Genitive

*article*

## πλοίων

boats

Genitive

*partitive genitive*

## ὃ

which

Nominative

*relative pronoun (subject)*

## ἦν

was

Impf Act Indic 3 Sg · εἶμι

*main verb (rel. clause, copula)*

→ stative imperfect

## Σίμωνος

Simon's

Genitive

*predicate genitive of possession (proper name)*

Σίμων: Simon (Peter); named here first as boat-owner, then disciple.

## ἠρώτησεν

he asked

Aor Act Indic 3 Sg · ἐρωτάω

*main verb*

→ constative aorist

ἐρωτάω: 'ask, request!'

## αὐτόν

him

Accusative

*accusative subject of infinitive / object*

## ἀπὸ

from

*preposition + gen. (separation)*

## τῆς

the

Genitive

*article*

## γῆς

land

Genitive

*object of ἀπό*

γῆ: 'land, shore!'

## ἐπαναγαγεῖν

to put out

Aor Act Inf · ἐπανάγω

*complementary infinitive (after ἠρώτησεν)*

→ constative aorist

ἐπανάγω: 'put out (to sea), push off!'

## ὀλίγον

a little

*adverbial accusative (extent)*

ὀλίγος: 'a little (way)!'

<p><b>καθίσας</b> sitting down</p> <p>Aor Act Ptc · Nom Sg Masc · καθίζω <i>antecedent adverbial participle</i></p> <p>→ antecedent aorist</p> <p>καθίζω: 'sit down'; the seated posture of a teacher (cf. Matt 5:1).</p>	<p><b>δὲ</b> and</p> <p><i>transitional conjunction</i></p>	<p><b>ἐκ</b> from</p> <p><i>preposition + gen. (source/place)</i></p>	<p><b>τοῦ</b> the</p> <p>Genitive <i>article</i></p>
<p><b>πλοίου</b> boat</p> <p>Genitive <i>object of ἐκ</i></p>	<p><b>ἐδίδασκεν</b> he taught</p> <p>Impf Act Indic 3 Sg · διδάσκω <i>main verb</i></p> <p>→ descriptive imperfect</p> <p>διδάσκω: 'teach'; the imperfect frames the extended instruction.</p>	<p><b>τούς</b> the</p> <p>Accusative <i>article</i></p>	<p><b>ὄχλους</b> crowds</p> <p>Accusative <i>direct object of ἐδίδασκεν</i></p> <p>ὄχλος: 'crowd!'</p>

4 ὡς δὲ ἐπαύσατο λαλῶν, εἶπεν πρὸς τὸν Σίμωνα· Ἐπανάγαγε εἰς τὸ βάθος καὶ χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄγραν.

And when he had finished speaking, he said to Simon, "Put out into the deep and let down your nets for a catch."

THE COMMAND TO LAUNCH OUT **δὲ** Teaching done, Jesus issues a startling command — to a professional fisherman, after a fruitless night, in broad daylight.

ὡς

when

temporal conjunction

δὲ

and

transitional conjunction

ἔπαύσατο

he had finished

Aor Mid Indic 3 Sg · παύω

main verb (temporal clause)

→ constative aorist

παύομαι (mid.): 'cease, stop!'

λαλῶν

speaking

Pres Act Ptc · Nom Sg Masc · λαλέω

supplementary participle (w/ ἔπαύσατο)

→ progressive present

λαλέω: 'speak!'; complements 'ceased!'

εἶπεν

he said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

πρὸς

to

preposition + acc. (toward)

τὸν

the

Accusative

article

Σίμωνα

Simon

Accusative

object of πρὸς (proper name)

Σίμων: addressed singly — the command's launch is to him.

Ἐπανάγαγε

put out

Aor Act Impv 2 Sg · ἐπανάγω

imperative (singular, to Simon)

→ ingressive aorist imperative

ἐπανάγω: 'put out to sea'; singular — directed to the helmsman.

εἰς

into

preposition + acc. (goal)

τὸ

the

Accusative

article

βάθος

deep

Accusative

object of εἰς

βάθος: 'depth, deep water!'

καὶ

and

coordinating conjunction

χαλάσατε

let down

Aor Act Impv 2 Pl · χαλάω

imperative (plural, to the crew)

→ ingressive aorist imperative

χαλάω: 'lower, let down'; plural — the whole crew lets down the nets.

τὰ

the

Accusative

article

δίκτυα

nets

Accusative

direct object of χαλάσατε

ὑμῶν

your

Genitive

genitive of possession

εἰς

for

preposition + acc. (purpose)

ἄγραν

a catch

Accusative

object of εἰς (purpose)

ἄγρα: 'a catching, haul'; the intended take of fish.

5 καὶ ἀποκριθεὶς Σίμων εἶπεν· Ἐπιστάτα, δι' ὅλης νυκτὸς κοπιάσαντες οὐδὲν ἐλάβομεν· ἐπὶ δὲ τῷ ῥήματί σου χαλάσω τὰ δίκτυα.

And Simon answered and said, "Master, having toiled through the whole night we took nothing; but at your word I will let down the nets."

SIMON'S OBEDIENT REPLY καὶ Veteran skepticism (a fruitless night) yields to obedience grounded on Jesus' word alone — 'at your word.'

καὶ

and

coordinating conjunction

ἀποκριθεὶς

answered

Aor Pass Ptc · Nom Sg Masc · ἀποκρίνομαι  
pleonastic ptc. (Semitic 'answered and said')

→ antecedent aorist

ἀποκρίνομαι: 'answer'; the redundant participle is Septuagintal idiom.

Σίμων

Simon

Nominative

subject (proper name)

Σίμων: Simon Peter.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

Ἐπιστάτα

Master

Vocative

vocative of address

ἐπιστάτης: 'master, overseer'; Luke's distinctive title for Jesus (in place of 'Rabbi'), of one set over.

δι'

through

preposition + gen. (duration)

ὅλης

whole

Genitive

attributive adjective

νυκτὸς

night

Genitive

genitive of time (duration)

νύξ: 'night'; the prime fishing hours, now wasted.

<p><b>κοπιάσαντες</b> having toiled</p> <p>Aor Act Ptc · Nom Pl Masc · κοπιάω <i>concessive adverbial participle</i></p> <p>→ constative aorist</p> <p>κοπιάω: 'labor to weariness, toil'; the hard, fruitless night's work.</p>	<p><b>οὐδὲν</b> nothing</p> <p>Accusative <i>direct object of ἐλάβομεν</i></p> <p>οὐδεῖς: 'nothing'; the empty result.</p>	<p><b>ἐλάβομεν</b> we took</p> <p>Aor Act Indic 1 Pl · λαμβάνω <i>main verb</i></p> <p>→ constative aorist</p> <p>λαμβάνω: 'take, catch.'</p>	<p><b>ἐπὶ</b> at</p> <p><i>preposition + dat. (basis/ground)</i></p>
<p><b>δὲ</b> but</p> <p><i>adversative conjunction</i></p>	<p><b>τῷ</b> the</p> <p>Dative <i>article</i></p>	<p><b>ῥήματί</b> word</p> <p>Dative <i>dat. of basis (object of ἐπί)</i></p> <p>ῥῆμα: 'word, utterance'; obedience rests on Jesus' bare word, against experience.</p>	<p><b>σου</b> your</p> <p>Genitive <i>genitive of source</i></p>
<p><b>χαλάσω</b> I will let down</p> <p>Fut Act Indic 1 Sg · χαλάω <i>main verb</i></p> <p>→ volitive/predictive future</p> <p>χαλάω: 'lower'; the resolve to obey.</p>	<p><b>τὰ</b> the</p> <p>Accusative <i>article</i></p>	<p><b>δίκτυα</b> nets</p> <p>Accusative <i>direct object of χαλάσω</i></p>	

## 6 καὶ τοῦτο ποιήσαντες συνέκλεισαν πλῆθος ἰχθύων πολὺ· διερρήσσετο δὲ τὰ δίκτυα αὐτῶν.

And when they had done this, they enclosed a great multitude of fish; and their nets were beginning to tear.

THE MIRACULOUS CATCH **καὶ** The obedience is vindicated at once: a catch so vast the nets begin to give way.

<p>καὶ and coordinating conjunction</p>	<p><b>τοῦτο</b> this Accusative direct object of ποιήσαντες οὔτος: 'this'; i.e. letting down the nets.</p>	<p><b>ποιήσαντες</b> having done Aor Act Ptc · Nom Pl Masc · ποιέω antecedent adverbial participle → antecedent aorist ποιέω: 'do!'</p>	<p><b>συνέκλεισαν</b> they enclosed Aor Act Indic 3 Pl · συγκλείω main verb → constative aorist συγκλείω: 'shut together, enclose'; the net hauls in a trapped mass.</p>
<p><b>πλῆθος</b> multitude Accusative direct object of συνέκλεισαν πλῆθος: 'large number, multitude.'</p>	<p><b>ἰχθύων</b> of fish Genitive genitive (partitive/content) ἰχθύς: 'fish.'</p>	<p><b>πολύ</b> great Accusative attributive adjective</p>	<p><b>διερρήσσετο</b> were tearing Impf Pass Indic 3 Sg · διαρρήσω main verb (neut. pl. subj. w/ sg. verb) → inceptive imperfect διαρρήσω: 'tear apart, burst'; the imperfect marks the nets beginning to rip.</p>
<p>δὲ and transitional conjunction</p>	<p><b>τὰ</b> the Nominative article</p>	<p><b>δίκτυα</b> nets Nominative subject δίκτυον: 'net.'</p>	<p><b>αὐτῶν</b> their Genitive genitive of possession</p>

7 καὶ κατένευσαν τοῖς μετόχοις ἐν τῷ ἑτέρῳ πλοίῳ τοῦ ἐλθόντας συλλαβέσθαι αὐτοῖς· καὶ ἦλθον, καὶ ἔπλησαν ἀμφοτέρα τὰ πλοῖα ὥστε βυθίζεσθαι αὐτά.

And they signaled to their partners in the other boat to come and help them; and they came, and filled both the boats, so that they were beginning to sink.

BOTH BOATS OVERWHELMED **καὶ** The haul exceeds one crew; both boats are filled to the point of sinking — the superabundance underscores the wonder.

καὶ  
and

*coordinating conjunction*

**κατένευσαν**

they signaled

Aor Act Indic 3 Pl · κατανεύω

*main verb*

→ *constative aorist*

κατανεύω: 'beckon, signal' (by nodding);  
they were too busy/awed to call out.

**τοῖς**

the

Dative

*article*

**μετόχοις**

partners

Dative

*indirect object*

μέτοχος: 'partner, sharer'; the business  
associates (cf. κοινωνοί v.10).

ἐν

in

*preposition + dat. (place)*

**τῷ**

the

Dative

*article*

**ἑτέρῳ**

other

Dative

*attributive adjective*

ἕτερος: 'other (of two).'

**πλοίῳ**

boat

Dative

*object of ἐν*

**τοῦ**

to

Genitive

*article (genitive articular infinitive, purpose)*

**ἔλθόντας**

having come

Aor Act Ptc · Acc Pl Masc · ἔρχομαι

*adverbial participle (agreeing w/ implied subj. of inf.)*

→ *antecedent aorist*

ἔρχομαι: 'come.'

**συλλαβέσθαι**

to help

Aor Mid Inf · συλλαμβάνω

*articular infinitive of purpose*

→ *constative aorist*

συλλαμβάνω (mid.): 'take hold with, lend a  
hand, help.'

**αὐτοῖς**

them

Dative

*dat. of (dis)advantage / association*

καὶ  
and

*coordinating conjunction*

**ἦλθον**

they came

Aor Act Indic 3 Pl · ἔρχομαι

*main verb*

→ *constative aorist*

καὶ  
and

*coordinating conjunction*

**ἔπλησαν**

they filled

Aor Act Indic 3 Pl · πίμπλημι

*main verb*

→ *constative aorist*

πίμπλημι: 'fill.'

## ἀμφότερα

both

Accusative

*attributive adjective*

ἀμφότεροι: 'both.'

## τὰ

the

Accusative

*article*

## πλοῖα

boats

Accusative

*direct object of ἐπλησαν*

## ὥστε

so that

*conjunction + inf. (result)*

## βυθίζεσθαι

to be sinking

Pres Pass Inf · βυθίζω

*infinitive of result*

→ inceptive present

βυθίζω: 'sink, plunge into the deep (βυθός)'; the present marks the onset.

## αὐτά

them

Accusative

*accusative subject of infinitive*

## 8 ἰδὼν δὲ Σίμων Πέτρος προσέπεσεν τοῖς γόνασιν Ἰησοῦ λέγων· Ἔξελθε ἀπ' ἐμοῦ, ὅτι ἀνὴρ ἁμαρτωλός εἰμι, κύριε.

But when Simon Peter saw it, he fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, O Lord."

PETER'S CONFESSION OF SIN **δέ** The sign exposes the seer: Peter, named here in full for the first time, recoils before holiness with a sinner's plea — a theophanic reflex.

## ἰδὼν

seeing

Aor Act Ptc · Nom Sg Masc · ὁράω

*antecedent adverbial participle (causal)*

→ antecedent aorist

ὁράω: 'see, perceive.'

## δὲ

but

*transitional conjunction*

## Σίμων

Simon

Nominative

*subject (proper name)*

Σίμων: now joined to Πέτρος — the fuller name marks the turning point.

## Πέτρος

Peter

Nominative

*apposition (proper name)*

Πέτρος: 'Rock'; Luke gives the apostolic name here, before the formal naming of 6:14.

## προσέπεσεν

he fell down

Aor Act Indic 3 Sg · προσπίπτω

*main verb*

→ constative aorist

προσπίπτω: 'fall down before'; a gesture of awe/supplication.

## τοῖς

the

Dative

*article*

## γόνασιν

knees

Dative

*dat. of place (at the knees)*

γόνυ: 'knee.'

## Ἰησοῦ

of Jesus

Genitive

*genitive of possession (proper name)*

## λέγων

saying

Pres Act Ptc · Nom Sg Masc · λέγω

*ptc. of attendant manner*

→ progressive present

λέγω: 'say.'

## Ἔξελθε

depart

Aor Act Impv 2 Sg · ἐξέρχομαι

*imperative*

→ ingressive aorist imperative

ἐξέρχομαι: 'go out, depart'; Peter begs distance from the holy.

## ἀπ'

from

*preposition + gen. (separation)*

## ἐμοῦ

me

Genitive

*object of ἀπό*

## ὅτι

for

*causal conjunction*

## άνήρ

a man

Nominative

*predicate nominative*

άνήρ: 'man'; here 'a man who is a sinner.'

## άμαρτωλός

sinful

Nominative

*predicate adjective*

άμαρτωλός: 'sinful, a sinner'; the keyword of the chapter (vv.30, 32).

## είμι

I am

Pres Act Indic 1 Sg · ειμί

*main verb (copula)*

→ stative present

## κύριε

Lord

Vocative

*vocative of address*

κύριος: here more than 'sir' — the awe of v.8 lifts it toward 'Lord.'

9 θάμβος γὰρ περιέσχεν αὐτὸν καὶ πάντας τοὺς σὺν αὐτῷ ἐπὶ τῇ ἄγρᾳ τῶν ἰχθύων ὧν συνέλαβον,

For amazement had seized him and all who were with him, at the catch of fish which they had taken,

GROUND: THE AMAZEMENT **γὰρ** The narrator explains Peter's plea: a wave of astonishment had gripped the whole crew at the haul.

**θάμβος**

amazement

Nominative

subject

θάμβος: 'astonishment, awe'; the numinous dread before divine power.

**γὰρ**

for

explanatory conjunction

**περιέσχεν**

had seized

Aor Act Indic 3 Sg · περιέχω

main verb

→ constative aorist

περιέχω: 'surround, seize, grip!'

**αὐτὸν**

him

Accusative

direct object

**καὶ**

and

coordinating conjunction

**πάντας**

all

Accusative

attributive adjective (object)

**τοὺς**

those

Accusative

article (substantival)

**σὺν**

with

preposition + dat. (association)

**αὐτῷ**

him

Dative

object of σὺν

**ἐπὶ**

at

preposition + dat. (cause/occasion)

**τῇ**

the

Dative

article

**ἄγρᾳ**

catch

Dative

dat. of cause (object of ἐπὶ)

ἄγρᾳ: 'catch, haul' (cf. v.4).

**τῶν**  
of the  
Genitive  
article

**ἰχθύων**  
fish  
Genitive  
objective/partitive genitive

**ᾧ**  
which  
Genitive  
relative pronoun (attracted to gen.)  
attraction of the relative to its antecedent's case.

**συνέλαβον**  
they had taken  
Aor Act Indic 3 Pl · συλλαμβάνω  
main verb (rel. clause)  
→ constative aorist  
συλλαμβάνω: 'catch, take!'

10 ὁμοίως δὲ καὶ Ἰάκωβον καὶ Ἰωάννην, υἱοὺς Ζεβεδαίου, οἱ ἦσαν κοινωνοὶ τῷ Σίμωνι. καὶ εἶπεν πρὸς τὸν Σίμωνα ὁ Ἰησοῦς· Μὴ φοβοῦ· ἀπὸ τοῦ νῦν ἀνθρώπους ἔσῃ ζωγρῶν.

and so also James and John, sons of Zebedee, who were partners with Simon. And Jesus said to Simon, "Do not be afraid; from now on you will be catching men alive."

THE CALL: CATCHING MEN **δέ** The amazement embraces the sons of Zebedee too; then Jesus reframes the sign as vocation — fear gives way to a new trade: taking people alive.

**ὁμοίως**  
likewise  
adverb (manner)  
ὁμοίως: 'in the same way!'

**δὲ**  
and  
transitional conjunction

**καὶ**  
also  
adjunctive/ascensive

**Ἰάκωβον**  
James  
Accusative  
object (extends 'all with him', proper name)  
Ἰάκωβος: James, son of Zebedee.

**καὶ**  
and  
coordinating conjunction

**Ἰωάννην**  
John  
Accusative  
object (coordinate, proper name)  
Ἰωάννης: John, James' brother.

**υἱοὺς**  
sons  
Accusative  
apposition  
υἱός: 'son!'

**Ζεβεδαίου**  
of Zebedee  
Genitive  
genitive of relationship (proper name)  
Ζεβεδαῖος: Zebedee, their father.

**οἱ**

who

Nominative

*relative pronoun (subject)*

**ἦσαν**

were

Impf Act Indic 3 Pl · εἰμί

*main verb (rel. clause, copula)*

→ stative imperfect

**κοινωνοὶ**

partners

Nominative

*predicate nominative*

κοινωνός: 'partner, associate'; business sharers with Simon.

**τῷ**

with

Dative

*article*

**Σίμωνι**

Simon

Dative

*dat. of association (proper name)*

**καὶ**

and

*coordinating conjunction*

**εἶπεν**

said

Aor Act Indic 3 Sg · λέγω

*main verb*

→ constative aorist

**πρὸς**

to

*preposition + acc.*

**τὸν**

the

Accusative

*article*

**Σίμωνα**

Simon

Accusative

*object of πρὸς (proper name)*

**ὁ**

the

Nominative

*article*

**Ἰησοῦς**

Jesus

Nominative

*subject (proper name)*

**Μὴ**

not

*negative (w/ pres. impv., 'stop')*

**φοβοῦ**

be afraid

Pres Mid Impv 2 Sg · φοβέομαι

*prohibition (μὴ + pres. impv.)*

→ ingressive/durative — 'stop fearing'

φοβέομαι: 'fear, be afraid'; μὴ φοβοῦ, the reassurance answering Peter's dread.

**ἀπὸ**

from

*preposition + gen. (temporal)*

**τοῦ**

the

Genitive

*article*

νῦν

now

adverb substantized ('the now')

ἀπὸ τοῦ νῦν: 'from now on'; a Lukan idiom marking a decisive turn.

ἄνθρώπους

men

Accusative

direct object of ζωγρῶν

ἄνθρωπος: 'human being, person'; the new 'catch.'

ἔση

you will be

Fut Mid Indic 2 Sg · εἰμί

main verb (periphrastic future w/ ptc.)

→ predictive future

εἰμί: 'be'; ἔση ... ζωγρῶν = a periphrastic future, 'you will be catching.'

ζωγρῶν

catching alive

Pres Act Ptc · Nom Sg Masc · ζωγρέω

periphrastic participle (w/ ἔση)

→ progressive present

ζωγρέω: 'take alive' (ζωός + ἀγρέω); fishing kills, but Peter's catch is rescued alive — a deliberate, hope-laden term (vs. Mark/Matt's ἀλιεῖς ἀνθρώπων).

## 11 καὶ καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν, ἀφέντες πάντα ἠκολούθησαν αὐτῷ.

And when they had brought the boats to land, they left everything and followed him.

TOTAL RENUNCIATION **καὶ** The response to the call: the largest catch of their lives is the very thing they abandon. Discipleship is total — 'they left everything.'

καὶ

and

coordinating conjunction

καταγαγόντες

having brought

Aor Act Ptc · Nom Pl Masc · κατάγω

antecedent adverbial participle

→ antecedent aorist

κατάγω: 'bring down/to land' (of a boat to shore).

τὰ

the

Accusative

article

πλοῖα

boats

Accusative

direct object of καταγαγόντες

ἐπὶ

to

preposition + acc. (goal)

τὴν

the

Accusative

article

γῆν

land

Accusative

object of ἐπί

ἀφέντες

leaving

Aor Act Ptc · Nom Pl Masc · ἀφήμι

antecedent adverbial participle

→ antecedent aorist

ἀφήμι: 'leave, abandon, let go!'

**πάντα**

everything

Accusative

direct object of ἀφέντες

πᾶς: 'all, everything'; including the record catch.

**ἠκολούθησαν**

they followed

Aor Act Indic 3 Pl · ἀκολουθέω

main verb

→ constative aorist

ἀκολουθέω: 'follow' (+ dat.); the discipleship term.

**αὐτῷ**

him

Dative

dat. complement of ἀκολουθέω

12 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων καὶ ἰδοὺ ἀνὴρ πλήρης λέπρας· ἰδὼν δὲ τὸν Ἰησοῦν, πεσὼν ἐπὶ πρόσωπον ἐδεήθη αὐτοῦ λέγων· Κύριε, ἐὰν θέλῃς δύνασαί με καθαρίσαι.

And it happened, while he was in one of the towns, that behold, a man full of leprosy; and seeing Jesus, he fell on his face and begged him, saying, "Lord, if you are willing, you can make me clean."

THE LEPER'S PLEA **καὶ** A new scene (ἐγένετο ... ἰδοῦ): a man wholly diseased throws himself down with a model prayer — sure of Jesus' power, deferring to his will.

**Καὶ**

and

coordinating conjunction

**ἐγένετο**

it happened

Aor Mid Indic 3 Sg · γίνομαι

main verb (narrative formula)

→ constative aorist

γίνομαι: the LXX-style scene opener.

**ἐν**

while

preposition + dat. (articular inf., temporal)

**τῷ**

the

Dative

article (with infinitive)

**εἶναι**

to be

Pres Act Inf · εἶμι

articular infinitive (temporal)

→ stative present

**αὐτὸν**

he

Accusative

accusative subject of infinitive

**ἐν**

in

preposition + dat. (place)

**μιᾷ**

one

Dative

numeral (object of ἐν)

εἷς: 'one!'

**τῶν**

of the

Genitive

article

**πόλεων**

towns

Genitive

partitive genitive

πόλις: 'city, town.'

**καὶ**

and

conjunction (apodosis)

**ἰδοῦ**

behold

demonstrative particle

ἰδοῦ: 'look!'; heightens the scene's vividness.

**ἄνῆρ**

a man

Nominative

nominative (suspended subject / exclamatory)

ἄνῆρ: 'man.'

**πλήρης**

full

Nominative

predicate/attributive adjective

πλήρης: 'full of'; the leprosy is advanced — a physician's note (Luke).

**λέπρας**

of leprosy

Genitive

genitive of content (after πλήρης)

λέπρα: 'leprosy'; a defiling skin disease (Lev 13–14), excluding from society.

**ἰδὼν**

seeing

Aor Act Ptc · Nom Sg Masc · ὁράω

antecedent adverbial participle

→ antecedent aorist

ὁράω: 'see.'

**δὲ**

and

transitional conjunction

**τὸν**

the

Accusative

article

**Ἰησοῦν**

Jesus

Accusative

direct object (proper name)

**πεσῶν**

falling

Aor Act Ptc · Nom Sg Masc · πίπτω

antecedent adverbial participle

→ antecedent aorist

πίπτω: 'fall'; prostration in petition.

**ἐπὶ**

on

preposition + acc. (place)

**πρόσωπον**

face

Accusative

object of ἐπί

πρόσωπον: 'face'; 'on his face' — full prostration.

**ἐδεήθη**

he begged

Aor Pass Indic 3 Sg · δέομαι

main verb

→ constative aorist

δέομαι: 'beg, entreat' (+ gen.).

**αὐτοῦ**

him

Genitive

genitive object of ἐδεήθη

## λέγων

saying

Pres Act Ptc · Nom Sg Masc · λέγω

*ptc. of attendant manner*

→ progressive present

## Κύριε

Lord

Vocative

*vocative of address*

κύριος: 'Lord, sir'; here reverent address.

## ἐὰν

if

*conditional conjunction (3rd class)*

## θέλης

you are willing

Pres Act Subj 2 Sg · θέλω

*verb of protasis (3rd class condition)*

→ progressive present

θέλω: 'will, wish'; the leper rests the cure on Jesus' will, not his power.

## δύνασαί

you can

Pres Mid Indic 2 Sg · δύναμαι

*main verb (apodosis)*

→ stative present

δύναμαι: 'be able'; confident of the power.

## με

me

Accusative

*accusative subject of infinitive*

## καθαρίσαι

to make clean

Aor Act Inf · καθαρίζω

*complementary infinitive (after δύνασαι)*

→ constative aorist

καθαρίζω: 'cleanse'; of cultic purification from leprosy.

### 13 καὶ ἐκτείνας τὴν χεῖρα ἤψατο αὐτοῦ λέγων· θέλω, καθάρισθητι· καὶ εὐθέως ἡ λέπρα ἀπῆλθεν ἀπ' αὐτοῦ.

And stretching out his hand, he touched him, saying, "I am willing; be clean." And immediately the leprosy left him.

THE CLEANSING TOUCH καὶ Jesus answers will with will, word with word: he touches the untouchable, and the disease departs at once.

## καὶ

and

*coordinating conjunction*

## ἐκτείνας

stretching out

Aor Act Ptc · Nom Sg Masc · ἐκτείνω

*antecedent adverbial participle*

→ antecedent aorist

ἐκτείνω: 'stretch out, extend.'

## τὴν

the

Accusative

*article*

## χεῖρα

hand

Accusative

*direct object of ἐκτείνας*

χεῖρ: 'hand.'

<p><b>ἤψατο</b> he touched</p> <p>Aor Mid Indic 3 Sg · ἄπτω</p> <p><i>main verb</i></p> <p>→ constative aorist</p> <p>ἄπτομαι (mid.): 'touch' (+ gen.); the touch that would defile, here heals.</p>	<p><b>αὐτοῦ</b> him</p> <p>Genitive</p> <p><i>genitive object of ἤψατο</i></p>	<p><b>λέγων</b> saying</p> <p>Pres Act Ptc · Nom Sg Masc · λέγω</p> <p><i>ptc. of attendant manner</i></p> <p>→ progressive present</p>	<p><b>θέλω</b> I am willing</p> <p>Pres Act Indic 1 Sg · θέλω</p> <p><i>main verb (direct echo of the plea)</i></p> <p>→ progressive present</p> <p>θέλω: 'I will!'; the exact answer to εἰάν θέλης (v.12).</p>
<p><b>καθαρίσθητι</b> be clean</p> <p>Aor Pass Impv 2 Sg · καθαρίζω</p> <p><i>imperative</i></p> <p>→ ingressive aorist imperative</p> <p>καθαρίζω: 'be cleansed!'; the effective word of healing.</p>	<p><b>καὶ</b> and</p> <p><i>coordinating conjunction</i></p>	<p><b>εὐθέως</b> immediately</p> <p><i>adverb (time)</i></p> <p>εὐθέως: 'at once!'; the instant cure.</p>	<p><b>ἡ</b> the</p> <p>Nominative</p> <p><i>article</i></p>
<p><b>λέπρα</b> leprosy</p> <p>Nominative</p> <p><i>subject</i></p> <p>λέπρα: 'leprosy!'</p>	<p><b>ἀπῆλθεν</b> left</p> <p>Aor Act Indic 3 Sg · ἀπέρχομαι</p> <p><i>main verb</i></p> <p>→ constative aorist</p> <p>ἀπέρχομαι: 'go away, depart!'</p>	<p><b>ἀπ'</b> from</p> <p><i>preposition + gen. (separation)</i></p>	<p><b>αὐτοῦ</b> him</p> <p>Genitive</p> <p><i>object of ἀπό</i></p>

14 καὶ αὐτὸς παρήγγειλεν αὐτῷ μηδενὶ εἰπεῖν, ἀλλὰ ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεῖ καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου καθὼς προσέταξεν Μωϋσῆς εἰς μαρτύριον αὐτοῖς.

And he charged him to tell no one, but "Go, show yourself to the priest and make an offering for your cleansing, as Moses commanded, for a testimony to them."

CHARGE TO THE PRIEST **καὶ** Silence, then obedience to the Law: the cleansed man is sent to the priest, the Mosaic ritual standing 'as a testimony' to the cure and to Jesus.

καὶ  
and

*coordinating conjunction*

αὐτός  
he

Nominative

*intensive pronoun (subject)*

παρήγγειλεν  
charged

Aor Act Indic 3 Sg · παραγγέλλω

*main verb*

→ constative aorist

παραγγέλλω: 'command, charge, give orders!'

αὐτῷ  
him

Dative

*indirect object*

μηδενὶ

to no one

Dative

*indirect object of εἰπεῖν*

μηδαίς: 'no one'; the messianic-secret motif.

εἰπεῖν

to tell

Aor Act Inf · λέγω

*indirect-command infinitive*

→ constative aorist

ἀλλὰ

but

*adversative conjunction*

ἀπελθὼν

going

Aor Act Ptc · Nom Sg Masc · ἀπέρχομαι

*ptc. of attendant circumstance (w/ impv.)*

→ antecedent aorist

ἀπέρχομαι: 'go away!'

δείξον

show

Aor Act Impv 2 Sg · δείκνυμι

*imperative (direct discourse shift)*

→ ingressive aorist imperative

δείκνυμι: 'show, display!'

σεαυτὸν

yourself

Accusative

*direct object (reflexive)*

τῷ

the

Dative

*article*

ἱερεῖ

priest

Dative

*indirect object*

ἱερεύς: 'priest'; the one who certifies cleansing (Lev 14).

καὶ  
and

*coordinating conjunction*

προσένεγκε

make an offering

Aor Act Impv 2 Sg · προσφέρω

*imperative*

→ ingressive aorist imperative

προσφέρω: 'offer, present'; the cleansing sacrifice.

περὶ  
for

*preposition + gen. (reference)*

τοῦ

the

Genitive

*article*

## καθαρισμοῦ

cleansing

Genitive

object of περί

καθαρισμός: 'purification'; the rite of Lev 14.

## σου

your

Genitive

genitive of possession

## καθώς

as

comparative conjunction

## προσέταξεν

commanded

Aor Act Indic 3 Sg · προστάσσω

main verb (comparative clause)

→ constative aorist

προστάσσω: 'order, prescribe.'

## Μωϋσῆς

Moses

Nominative

subject (proper name)

Μωϋσῆς: Moses, the Law's giver.

## εἰς

for

preposition + acc. (purpose)

## μαρτύριον

a testimony

Accusative

object of εἰς (purpose)

μαρτύριον: 'witness, testimony'; the certified cure attests to priests/people.

## αὐτοῖς

to them

Dative

dat. of (dis)advantage

15 διήρχετο δὲ μᾶλλον ὁ λόγος περὶ αὐτοῦ, καὶ συνήρχοντο ὄχλοι πολλοὶ ἀκούειν καὶ θεραπεύεσθαι ἀπὸ τῶν ἀσθενειῶν αὐτῶν·

But the report about him spread all the more, and great crowds were gathering to hear and to be healed of their infirmities;

SPREADING FAME **δέ** Despite the charge to silence, the news only spreads further, drawing crowds to hear and to be healed.

## διήρχετο

spread

Impf Mid Indic 3 Sg · διέρχομαι

main verb

→ descriptive imperfect

διέρχομαι: 'go through, spread abroad'; the report travels.

## δὲ

but

transitional conjunction

## μᾶλλον

all the more

adverb (degree)

μᾶλλον: 'rather, more'; the secret backfires.

## ὁ

the

Nominative

article

## λόγος

report

Nominative

subject

λόγος: here 'report, news.'

## περὶ

about

preposition + gen. (reference)

## αὐτοῦ

him

Genitive

object of περί

## καὶ

and

coordinating conjunction

## συνήρχοντο

were gathering

Impf Mid Indic 3 Pl · συνέρχομαι

main verb

→ descriptive imperfect

συνέρχομαι: 'come together, assemble.'

## ὄχλοι

crowds

Nominative

subject

ὄχλος: 'crowd.'

## πολλοὶ

great

Nominative

attributive adjective

## ἀκούειν

to hear

Pres Act Inf · ἀκούω

infinitive of purpose

→ progressive present

## καὶ

and

coordinating conjunction

## θεραπεύεσθαι

to be healed

Pres Pass Inf · θεραπεύω

infinitive of purpose

→ progressive present

θεραπεύω: 'heal, cure, treat.'

## ἀπὸ

of

preposition + gen. (separation)

## τῶν

the

Genitive

article

## ἀσθενειῶν

infirmities

Genitive

object of ἀπό

ἀσθένεια: 'weakness, sickness.'

## αὐτῶν

their

Genitive

genitive of possession

## 16 αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις καὶ προσευχόμενος.

But he himself would withdraw to the deserted places and pray.

WITHDRAWAL TO PRAYER

δέ

Against the swelling crowds, Jesus' habitual retreat to solitary prayer

— a recurrent Lukan note.

**αὐτὸς**

he himself

Nominative

*intensive pronoun (subject)*

**δὲ**

but

*adversative conjunction*

**ἦν**

was

Impf Act Indic 3 Sg · εἰμί

*imperfect (periphrastic w/ ptc.)*

→ stative imperfect

**ὑποχωρῶν**

withdrawing

Pres Act Ptc · Nom Sg Masc · ὑποχωρέω

*periphrastic participle (w/ ἦν)*

→ customary present

ὑποχωρέω: 'withdraw, retire'; the periphrastic marks habit.

**ἐν**

to

*preposition + dat. (place)*

**ταῖς**

the

Dative

*article*

**ἐρήμοις**

deserted places

Dative

*object of ἐν (substantival adj.)*

ἐρημος: 'desolate, deserted'; the wilderness solitude for prayer.

**καὶ**

and

*coordinating conjunction*

**προσευχόμενος**

praying

Pres Mid Ptc · Nom Sg Masc · προσεύχομαι

*periphrastic participle (coordinate)*

→ customary present

προσεύχομαι: 'pray'; Luke's portrait of the praying Jesus.

17 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἦν διδάσκων, καὶ ἦσαν καθήμενοι Φαρισαῖοι καὶ νομοδιδάσκαλοι οἳ ἦσαν ἐληλυθότες ἐκ πάσης κώμης τῆς Γαλιλαίας καὶ Ἰουδαίας καὶ Ἱερουσαλήμ· καὶ δύναμις κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτόν.

And it happened on one of the days, as he was teaching, that Pharisees and teachers of the law were sitting by, who had come from every village of Galilee and Judea and from Jerusalem; and the power of the Lord was present for him to heal.

THE GATHERING OPPOSITION **καὶ** A new scene assembles the watchers — Pharisees and law-teachers from the whole land — while the Lord's healing power is present.

<p>Καὶ and <i>coordinating conjunction</i></p>	<p>ἐγένετο it happened Aor Mid Indic 3 Sg · γίνομαι <i>main verb (narrative formula)</i> → constative aorist</p>	<p>ἐν on <i>preposition + dat. (time)</i></p>	<p>μιᾷ one Dative <i>numeral (object of ἐν)</i></p>
<p>τῶν of the Genitive <i>article</i></p>	<p>ἡμερῶν days Genitive <i>partitive genitive</i>   ἡμέρα: 'day.'</p>	<p>καὶ that <i>conjunction (apodosis)</i></p>	<p>αὐτὸς he Nominative <i>intensive pronoun (subject)</i></p>
<p>ἦν was Impf Act Indic 3 Sg · εἰμί <i>imperfect (periphrastic)</i> → stative imperfect</p>	<p>διδάσκων teaching Pres Act Ptc · Nom Sg Masc · διδάσκω <i>periphrastic participle (w/ ἦν)</i> → progressive present   διδάσκω: 'teach.'</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἦσαν were Impf Act Indic 3 Pl · εἰμί <i>imperfect (periphrastic)</i> → stative imperfect</p>

## καθήμενοι

sitting

Pres Mid Ptc · Nom Pl Masc · κάθημαι

*periphrastic participle (w/ ἦσαν)*

→ progressive present

κάθημαι: 'sit'; the seated examiners.

## Φαρισαῖοι

Pharisees

Nominative

*subject (proper name/group)*

Φαρισαῖος: 'Pharisee'; the separatist law-zealots, here as critics.

καὶ

and

*coordinating conjunction*

## νομοδιδάσκαλοι

teachers of the law

Nominative

*subject (coordinate)*

νομοδιδάσκαλος: 'law-teacher'; a rare term (Luke's), = the scribes.

οἱ

who

Nominative

*relative pronoun (subject)*

ἦσαν

had

Impf Act Indic 3 Pl · εἶμι

*imperfect (pluperfect periphrastic)*

→ stative imperfect

ἔληλυθότες

come

Perf Act Ptc · Nom Pl Masc · ἔρχομαι

*periphrastic participle (pluperfect w/ ἦσαν)*

→ intensive perfect

ἔρχομαι: 'come'; they had gathered from afar.

ἐκ

from

*preposition + gen. (source)*

πάσης

every

Genitive

*attributive adjective*

κώμης

village

Genitive

*object of ἐκ*

κώμη: 'village.'

τῆς

of

Genitive

*article*

Γαλιλαίας

Galilee

Genitive

*genitive of place (proper name)*

Γαλιλαία: Galilee.

καὶ

and

*coordinating conjunction*

Ἰουδαίας

Judea

Genitive

*genitive of place (proper name)*

Ἰουδαία: Judea.

καὶ

and

*coordinating conjunction*

Ἱερουσαλήμ

Jerusalem

Genitive

*genitive of place (indeclinable proper name)*

Ἱερουσαλήμ: Jerusalem; the religious center.

<p>καὶ and <i>coordinating conjunction</i></p>	<p><b>δύναμις</b> power Nominative <i>subject</i>   δύναμις: 'power'; the healing energy of God present in Jesus.</p>	<p><b>κυρίου</b> of the Lord Genitive <i>genitive of source/possession</i>   κύριος: 'the Lord' (God); the source of the healing power.</p>	<p><b>ἦν</b> was present Impf Act Indic 3 Sg · εἰμί <i>main verb (existential)</i> → stative imperfect</p>
<p>εἰς for <i>preposition + acc. (articular inf., purpose)</i></p>	<p><b>τὸ</b> the Accusative <i>article (with infinitive)</i></p>	<p><b>ἰᾶσθαι</b> to heal Pres Mid Inf · ἰάομαι <i>articular infinitive of purpose</i> → progressive present   ἰάομαι: 'heal, cure!'</p>	<p><b>αὐτόν</b> him Accusative <i>accusative subject of infinitive (or object: 'to heal them')</i></p>

18 καὶ ἰδοὺ ἄνδρες φέροντες ἐπὶ κλίνης ἄνθρωπον ὃς ἦν παραλελυμένος, καὶ ἐζήτουν αὐτὸν εἰσενεγκεῖν καὶ θεῖναι αὐτὸν ἐνώπιον αὐτοῦ.

And behold, men carrying on a bed a man who was paralyzed, and they were seeking to bring him in and to set him before him.

THE PARALYTIC BROUGHT **καὶ** The need arrives: a paralyzed man borne by friends whose determination drives the scene.

<p>καὶ and <i>coordinating conjunction</i></p>	<p><b>ἰδοὺ</b> behold <i>demonstrative particle</i>   ἰδοὺ: 'look!'</p>	<p><b>ἄνδρες</b> men Nominative <i>nominative (suspended subject)</i>   ἄνῆρ: 'man!'</p>	<p><b>φέροντες</b> carrying Pres Act Ptc · Nom Pl Masc · φέρω <i>attributive/predicate participle</i> → progressive present   φέρω: 'carry, bear!'</p>
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ἐπὶ

on

*preposition + gen. (place)*

κλίνης

a bed

Genitive

*object of ἐπί*

κλίνη: 'bed, pallet, stretcher.'

ἄνθρωπον

a man

Accusative

*direct object of φέροντες*

ἄνθρωπος: 'man, person.'

ὅς

who

Nominative

*relative pronoun (subject)*

ἦν

was

Impf Act Indic 3 Sg · εἰμί

*imperfect (periphrastic)*

→ stative imperfect

παραλελυμένος

paralyzed

Perf Pass Ptc · Nom Sg Masc · παραλύω

*periphrastic participle (w/ ἦν)*

→ intensive perfect (a settled condition)

παραλύω: 'loosen at the side, paralyze';  
Luke's clinical perfect for the lasting  
condition.

καὶ

and

*coordinating conjunction*

ἐζήτουν

they were seeking

Impf Act Indic 3 Pl · ζητέω

*main verb*

→ conative/descriptive imperfect

ζητέω: 'seek, try'; the imperfect of  
attempted action.

αὐτόν

him

Accusative

*accusative subject of infinitive*

εἰσενεγκεῖν

to bring in

Aor Act Inf · εἰσφέρω

*complementary infinitive*

→ constative aorist

εἰσφέρω: 'carry in.'

καὶ

and

*coordinating conjunction*

θεῖναι

to set

Aor Act Inf · τίθημι

*complementary infinitive*

→ constative aorist

τίθημι: 'place, lay.'

αὐτόν

him

Accusative

*direct object of θεῖναι*

ἐνώπιον

before

*improper preposition + gen.*

ἐνώπιον: 'in the presence of'; a Lukan/LXX  
favorite.

αὐτοῦ

him

Genitive

*object of ἐνώπιον*

19 καὶ μὴ εὐρόντες ποίας εἰσενέγκωσιν αὐτὸν διὰ τὸν ὄχλον, ἀναβάντες ἐπὶ τὸ δῶμα διὰ τῶν κεράμων  
καθῆκαν αὐτὸν σὺν τῷ κλινιδίῳ εἰς τὸ μέσον ἔμπροσθεν τοῦ Ἰησοῦ.

And not finding by what way they might bring him in because of the crowd, they went up on the roof and let him down through the tiles, with the little bed, into the midst before Jesus.

LOWERED THROUGH THE TILES καὶ Ingenuity born of faith: barred by the crowd, they breach the roof and lower the man straight to Jesus' feet.

<p><b>καὶ</b> and coordinating conjunction</p>	<p><b>μὴ</b> not negative (w/ ptc.)</p>	<p><b>εὐρόντες</b> finding Aor Act Ptc · Nom Pl Masc · εὐρίσκω causal/concessive adverbial participle → antecedent aorist εὐρίσκω: 'find.'</p>	<p><b>ποίας</b> by what way Genitive interrog. adj. (gen. of way; 'by what [road]') ποῖος: 'what sort'; with implied ὁδοῦ, 'by what route.'</p>
<p><b>εἰσενέγκωσιν</b> they might bring in Aor Act Subj 3 Pl · εισφέρω deliberative subjunctive (indirect question) → constative aorist εισφέρω: 'carry in.'</p>	<p><b>αὐτὸν</b> him Accusative direct object</p>	<p><b>διὰ</b> because of preposition + acc. (cause)</p>	<p><b>τὸν</b> the Accusative article</p>
<p><b>ὄχλον</b> crowd Accusative object of διὰ ὄχλος: 'crowd'; the obstacle.</p>	<p><b>ἀναβάντες</b> going up Aor Act Ptc · Nom Pl Masc · ἀναβαίνω antecedent adverbial participle → antecedent aorist ἀναβαίνω: 'go up, ascend.'</p>	<p><b>ἐπὶ</b> on preposition + acc. (place)</p>	<p><b>τὸ</b> the Accusative article</p>

## δῶμα

roof

Accusative

object of ἐπί

δῶμα: 'housetop, flat roof'; accessible by outside stairs.

## διὰ

through

preposition + gen. (means/place)

## τῶν

the

Genitive

article

## κεράμων

tiles

Genitive

object of διὰ

κέραμος: 'tile, roof-tile'; Luke's Hellenistic detail (vs. Mark's dug roof).

## καθῆκαν

let down

Aor Act Indic 3 Pl · καθίημι

main verb

→ constative aorist

καθίημι: 'lower, let down.'

## αὐτόν

him

Accusative

direct object

## σὺν

with

preposition + dat. (accompaniment)

## τῷ

the

Dative

article

## κλινιδίῳ

little bed

Dative

object of σὺν

κλινίδιον: 'small bed, cot' (diminutive of κλίνη).

## εἰς

into

preposition + acc. (goal)

## τὸ

the

Accusative

article

## μέσον

midst

Accusative

object of εἰς (substantival adj.)

μέσος: 'middle'; right into the center.

## ἔμπροσθεν

before

improper preposition + gen.

ἔμπροσθεν: 'in front of.'

## τοῦ

the

Genitive

article

## Ἰησοῦ

Jesus

Genitive

object of ἔμπροσθεν (proper name)

## 20 καὶ ἰδὼν τὴν πίστιν αὐτῶν εἶπεν· Ἴθροπε, ἀφέωνταί σοι αἱ ἁμαρτία σου.

And seeing their faith, he said, "Man, your sins are forgiven you."

**SINS FORGIVEN** καὶ Jesus reads the friends' faith and grants the deeper need first — forgiveness — provoking the controversy to come.

<p><b>καὶ</b> and coordinating conjunction</p>	<p><b>ἰδὼν</b> seeing Aor Act Ptc · Nom Sg Masc · ὁράω antecedent adverbial participle → antecedent aorist ὁράω: 'see, perceive!'</p>	<p><b>τὴν</b> the Accusative article</p>	<p><b>πίστιν</b> faith Accusative direct object of ἰδὼν πίστις: 'faith!'; the visible trust of the bearers (and the man).</p>
<p><b>αὐτῶν</b> their Genitive genitive of possession</p>	<p><b>εἶπεν</b> he said Aor Act Indic 3 Sg · λέγω main verb → constative aorist</p>	<p><b>Ἴθροπε</b> Man Vocative vocative of address ἄθροπος: 'man!'; the gentle direct address.</p>	<p><b>ἀφέωνταί</b> are forgiven Perf Pass Indic 3 Pl · ἀφίημι main verb (divine/declarative passive) → intensive perfect (an accomplished state) ἀφίημι: 'forgive, remit!'; the perfect declares a settled remission — a divine passive.</p>
<p><b>σοι</b> you Dative dat. of advantage</p>	<p><b>αἱ</b> the Nominative article</p>	<p><b>ἁμαρτία</b> sins Nominative subject ἁμαρτία: 'sin!'; the underlying need addressed first.</p>	<p><b>σου</b> your Genitive genitive of possession</p>

21 καὶ ἤρξαντο διαλογίζεσθαι οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι λέγοντες· Τίς ἐστὶν οὗτος ὃς λαλεῖ βλασφημίας; τίς δύναται ἀμαρτίας ἀφεῖναι εἰ μὴ ὁ μόνος ὁ θεός;

And the scribes and the Pharisees began to reason, saying, "Who is this who speaks blasphemies? Who can forgive sins but God alone?"

THE CHARGE OF BLASPHEMY καὶ The opponents draw the right premise (only God forgives) to a wrong conclusion (blasphemy) — setting up the demonstration.

<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἤρξαντο began Aor Mid Indic 3 Pl · ἄρχω <i>main verb (ingressive)</i> → ingressive aorist   ἄρχομαι (mid.): 'begin' (+ inf.).</p>	<p>διαλογίζεσθαι to reason Pres Mid Inf · διαλογίζομαι <i>complementary infinitive</i> → progressive present   διαλογίζομαι: 'reason, deliberate, dispute (inwardly)!'.</p>	<p>οἱ the Nominative <i>article</i></p>
<p>γραμματεῖς scribes Nominative <i>subject</i>   γραμματεύς: 'scribe'; the legal experts.</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>οἱ the Nominative <i>article</i></p>	<p>Φαρισαῖοι Pharisees Nominative <i>subject (coordinate)</i>   Φαρισαῖος: 'Pharisee!'.</p>
<p>λέγοντες saying Pres Act Ptc · Nom Pl Masc · λέγω <i>ptc. of attendant manner</i> → progressive present</p>	<p>τίς who Nominative <i>interrogative pronoun (subject)</i></p>	<p>ἐστίν is Pres Act Indic 3 Sg · εἰμί <i>main verb (copula)</i> → stative present</p>	<p>οὗτος this Nominative <i>predicate/subject demonstrative (contemptuous)</i>   οὗτος: 'this (fellow)'; a dismissive tone.</p>

<p><b>ὅς</b> who Nominative <i>relative pronoun (subject)</i></p>	<p><b>λαλεῖ</b> speaks Pres Act Indic 3 Sg · λαλέω <i>main verb (rel. clause)</i> → progressive present   λαλέω: 'speak.'</p>	<p><b>βλασφημίας</b> blasphemies Accusative <i>direct object of λαλεῖ</i>   βλασφημία: 'slander, blasphemy'; usurping a divine prerogative.</p>	<p><b>τίς</b> who Nominative <i>interrogative pronoun (subject)</i></p>
<p><b>δύναται</b> can Pres Mid Indic 3 Sg · δύναμαι <i>main verb</i> → stative present   δύναμαι: 'be able.'</p>	<p><b>ἁμαρτίας</b> sins Accusative <i>direct object of ἀφεῖναι</i></p>	<p><b>ἀφεῖναι</b> forgive Aor Act Inf · ἀφίημι <i>complementary infinitive</i> → constative aorist   ἀφίημι: 'forgive.'</p>	<p><b>εἰ</b> if <i>conjunction (w/ μή = 'except')</i></p>
<p><b>μή</b> not <i>negative (εἰ μή = 'except')</i></p>	<p><b>μόνος</b> alone Nominative <i>predicate adjective (attributive to θεός)</i>   μόνος: 'only, alone'; the premise — forgiveness is God's alone.</p>	<p><b>ὁ</b> the Nominative <i>article</i></p>	<p><b>θεός</b> God Nominative <i>subject</i>   θεός: God.</p>

22 ἐπιγνοὺς δὲ ὁ Ἰησοῦς τοὺς διαλογισμοὺς αὐτῶν ἀποκριθεὶς εἶπεν πρὸς αὐτούς· Τί διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν;

But Jesus, perceiving their reasonings, answered and said to them, "Why are you reasoning in your hearts?"

JESUS READS THEIR HEARTS **δέ** Jesus' supernatural insight into their unspoken thoughts is itself a sign before the visible one.

## ἐπιγνούς

perceiving

Aor Act Ptc · Nom Sg Masc · ἐπιγινώσκω

*antecedent adverbial participle*

→ antecedent aorist

ἐπιγινώσκω: 'recognize, perceive fully'; he reads their thoughts.

## δὲ

but

*transitional conjunction*

## ὁ

the

Nominative

*article*

## Ἰησοῦς

Jesus

Nominative

*subject (proper name)*

## τούς

the

Accusative

*article*

## διαλογισμούς

reasonings

Accusative

*direct object of ἐπιγνούς*

διαλογισμός: 'reasoning, deliberation, thought.'

## αὐτῶν

their

Genitive

*genitive of possession*

## ἀποκριθεὶς

answered

Aor Pass Ptc · Nom Sg Masc · ἀποκρίνομαι

*pleonastic ptc. (Semitic idiom)*

→ antecedent aorist

ἀποκρίνομαι: 'answer.'

## εἶπεν

said

Aor Act Indic 3 Sg · λέγω

*main verb*

→ constative aorist

## πρὸς

to

*preposition + acc.*

## αὐτούς

them

Accusative

*object of πρὸς*

## τί

why

Accusative

*interrogative (adverbial accusative)*

τίς: 'why?'

## διαλογίζεσθε

are you reasoning

Pres Mid Indic 2 Pl · διαλογίζομαι

*main verb*

→ progressive present

διαλογίζομαι: 'reason, debate (inwardly).'

## ἐν

in

*preposition + dat. (place/sphere)*

## ταῖς

the

Dative

*article*

## καρδίαις

hearts

Dative

*object of ἐν*

καρδία: 'heart'; the seat of thought and will.

**ὕμῶν**

your

Genitive

*genitive of possession*

23 τί ἐστιν εὐκοπώτερον, εἰπεῖν Ἀφένωνταί σοι αἱ ἁμαρτίαι σου, ἢ εἰπεῖν Ἐγειρε καὶ περιπάτει;

| Which is easier, to say, 'Your sins are forgiven you,' or to say, 'Rise and walk'?

THE DILEMMA POSED ASYNDETON The rhetorical question exposes the logic: the unverifiable word (forgiveness) will be proved by the verifiable one (healing).

**τί**

which

Nominative

*interrogative pronoun (subject)*

| τίς: 'what, which!'

**ἐστιν**

is

Pres Act Indic 3 Sg · εἰμί

*main verb (copula)*

→ stative present

**εὐκοπώτερον**

easier

Nominative

*predicate adjective (comparative)*

| εὐκοπώτερος; 'easier' (comparative of εὐκοπος); easier to say, since unverifiable.

**εἰπεῖν**

to say

Aor Act Inf · λέγω

*epexegetical/subject infinitive*

→ constative aorist

**Ἀφένωνταί**

are forgiven

Perf Pass Indic 3 Pl · ἀφίημι

*main verb (quoted)*

→ intensive perfect

| ἀφίημι: 'forgive'; repeats v.20.

**σοι**

you

Dative

*dat. of advantage*

**αἱ**

the

Nominative

*article*

**ἁμαρτίαι**

sins

Nominative

*subject*

<p><b>σου</b> your Genitive <i>genitive of possession</i></p>	<p><b>ἢ</b> or <i>disjunctive conjunction</i></p>	<p><b>εἶπεῖν</b> to say Aor Act Inf · λέγω <i>exegetical infinitive</i> → constative aorist</p>	<p><b>Ἔγειρε</b> rise Pres Act Impv 2 Sg · ἐγείρω <i>imperative (quoted)</i> → durative present imperative ἐγείρω: 'rise, get up!'</p>
<p><b>καὶ</b> and <i>coordinating conjunction</i></p>	<p><b>περιπάτει</b> walk Pres Act Impv 2 Sg · περιπατέω <i>imperative (quoted)</i> → durative present imperative περιπατέω: 'walk about'; the test of the cure.</p>		

24 ἵνα δὲ εἰδῆτε ὅτι ὁ υἱὸς τοῦ ἀνθρώπου ἐξουσίαν ἔχει ἐπὶ τῆς γῆς ἀφίεναι ἁμαρτίας — εἶπεν τῷ παραλελυμένῳ· σοὶ λέγω, ἔγειρε καὶ ἄρας τὸ κλινίδιον σου πορεύου εἰς τὸν οἶκόν σου.

"But that you may know that the Son of Man has authority on earth to forgive sins" — he said to the paralyzed man, "I say to you, rise, and taking up your bed, go to your house."

THE SON OF MAN'S AUTHORITY **δέ** The hinge of the controversy: the visible healing is granted precisely so that they may know the Son of Man's authority to forgive — the messianic self-disclosure.

ἵνα  
that

conjunction (purpose, + subj.)

δὲ  
but

transitional conjunction

εἶδῃτε

you may know

Perf Act Subj 2 Pl · οἶδα

verb of purpose clause

→ stative perfect

οἶδα: 'know'; the purpose of the sign —  
knowledge of his authority.

ὅτι  
that

conjunction (content)

ὁ  
the

Nominative  
article

υἱός

Son

Nominative  
subject

υἱός: 'son'; in 'the Son of Man,' Jesus'  
favored self-designation (Dan 7:13).

τοῦ  
of

Genitive  
article

ἀνθρώπου

Man

Genitive  
genitive of relationship (title)

ἄνθρωπος: 'man'; ὁ υἱὸς τοῦ ἀνθρώπου =  
the apocalyptic Son of Man.

ἐξουσίαν

authority

Accusative  
direct object of ἔχει

ἐξουσία: 'authority, right'; the claim at  
issue.

ἔχει

has

Pres Act Indic 3 Sg · ἔχω  
main verb

→ stative present

ἔχω: 'have, hold.'

ἐπὶ

on

preposition + gen. (place)

τῆς

the

Genitive  
article

γῆς

earth

Genitive  
object of ἐπὶ

γῆ: 'earth'; the authority is exercised now,  
on earth.

ἀφιέναι

to forgive

Pres Act Inf · ἀφίημι  
exegetical infinitive (defines ἐξουσίαν)

→ progressive present

ἀφίημι: 'forgive.'

ἁμαρτίας

sins

Accusative  
direct object of ἀφιέναι

εἶπεν

he said

Aor Act Indic 3 Sg · λέγω  
main verb (resumes after the aside)

→ constative aorist

**τῷ**

to the

Dative

article

**παραλελυμένῳ**

paralyzed man

Perf Pass Ptc · Dat Sg Masc · παραλύω

*substantival participle (indir. obj.)*

→ intensive perfect

παραλύω: 'paralyze'; the man's settled condition.

**σοῖ**

to you

Dative

*dat. of indirect object (emphatic)*

**λέγω**

I say

Pres Act Indic 1 Sg · λέγω

*main verb (performative)*

→ instantaneous present

**ἔγειρε**

rise

Pres Act Impv 2 Sg · ἐγείρω

*imperative*

→ durative present imperative

ἐγείρω: 'rise!'

**καὶ**

and

*coordinating conjunction*

**ἄρας**

taking up

Aor Act Ptc · Nom Sg Masc · αἴρω

*ptc. of attendant circumstance*

→ antecedent aorist

αἴρω: 'take up, lift!'

**τὸ**

the

Accusative

article

**κλινίδιον**

bed

Accusative

*direct object of ἄρας*

κλινίδιον: 'little bed' (cf. v.19).

**σου**

your

Genitive

*genitive of possession*

**πορεύου**

go

Pres Mid Impv 2 Sg · πορεύομαι

*imperative*

→ durative present imperative

πορεύομαι: 'go, proceed!'

**εἰς**

to

*preposition + acc. (goal)*

**τὸν**

the

Accusative

article

**οἶκόν**

house

Accusative

*object of εἰς*

οἶκος: 'house, home!'

**σου**

your

Genitive

*genitive of possession*

25 καὶ παραχρῆμα ἀναστὰς ἐνώπιον αὐτῶν, ἄρας ἐφ’ ὃ κατέκειτο, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ δοξάζων τὸν θεόν.

And immediately he rose up before them, took up what he had been lying on, and went off to his house, glorifying God.

THE INSTANT HEALING **καὶ** The proof is instantaneous and public: the man rises, carries his bed, and goes home praising God — the verdict on the unseen word.

<p><b>καὶ</b> and coordinating conjunction</p>	<p><b>παραχρῆμα</b> immediately adverb (time)   παραχρῆμα: 'at once, instantly'; a Lukan favorite for miracle-speed.</p>	<p><b>ἀναστὰς</b> rising up Aor Act Ptc · Nom Sg Masc · ἀνίστημι antecedent adverbial participle → antecedent aorist   ἀνίστημι: 'stand up, rise.'</p>	<p><b>ἐνώπιον</b> before improper preposition + gen.</p>
<p><b>αὐτῶν</b> them Genitive object of ἐνώπιον</p>	<p><b>ἄρας</b> taking up Aor Act Ptc · Nom Sg Masc · αἴρω antecedent adverbial participle → antecedent aorist   αἴρω: 'take up.'</p>	<p><b>ἐφ’</b> on which preposition + acc. (place)</p>	<p><b>ὃ</b> which Accusative relative pronoun (object of ἐπί)</p>
<p><b>κατέκειτο</b> he had been lying Impf Mid Indic 3 Sg · κατάκειμαι main verb (rel. clause) → descriptive imperfect   κατάκειμαι: 'lie down, recline'; on the very bed of his helplessness.</p>	<p><b>ἀπῆλθεν</b> went off Aor Act Indic 3 Sg · ἀπέρχομαι main verb → constative aorist   ἀπέρχομαι: 'go away.'</p>	<p><b>εἰς</b> to preposition + acc. (goal)</p>	<p><b>τὸν</b> the Accusative article</p>

**οἶκον**

house

Accusative

object of εἰς

**αὐτοῦ**

his

Genitive

genitive of possession

**δοξάζων**

glorifying

Pres Act Ptc · Nom Sg Masc · δοξάζω

ptc. of attendant manner

→ progressive present

δοξάζω: 'glorify, praise'; the right response  
— to God, not the healer only.

**τὸν**

the

Accusative

article

**θεόν**

God

Accusative

direct object of δοξάζων

26 καὶ ἔκστασις ἔλαβεν ἅπαντας καὶ ἐδόξαζον τὸν θεόν, καὶ ἐπλήσθησαν φόβου λέγοντες ὅτι εἶδομεν παράδοξα σήμερον.

And amazement seized them all, and they were glorifying God, and they were filled with fear, saying, "We have seen incredible things today!"

THE CROWD'S AWE καὶ The episode closes with the chorus of wonder, fear, and praise — 'we have seen incredible things today!'

καὶ

and

coordinating conjunction

**ἔκστασις**

amazement

Nominative

subject

ἔκστασις: 'amazement, ecstasy' (lit. 'a standing outside oneself').

**ἔλαβεν**

seized

Aor Act Indic 3 Sg · λαμβάνω

main verb

→ constative aorist

λαμβάνω: here 'seize, grip.'

**ἅπαντας**

them all

Accusative

direct object

ἅπας: 'all, every one' (strengthened πᾶς).

καὶ and coordinating conjunction	ἐδόξαζον were glorifying Impf Act Indic 3 Pl · δοξάζω main verb → descriptive imperfect δοξάζω: 'glorify, praise.'	τὸν the Accusative article	θεόν God Accusative direct object
καὶ and coordinating conjunction	ἐπλήσθησαν were filled Aor Pass Indic 3 Pl · πίμπλημι main verb → constative aorist πίμπλημι: 'fill' (+ gen.).	φόβου fear Genitive genitive of content (after ἐπλήσθησαν) φόβος: 'fear, awe'; the numinous reverence.	λέγοντες saying Pres Act Ptc · Nom Pl Masc · λέγω ptc. of attendant manner → progressive present
ὅτι that conjunction (recitative, = quote marks)	Εἶδομεν we have seen Aor Act Indic 1 Pl · ὁράω main verb (quoted) → constative/dramatic aorist ὁράω: 'see.'	παράδοξα incredible things Accusative direct object (substantival adj.) παράδοξος: 'contrary to expectation, incredible' (whence 'paradox'); NT hapax.	σήμερον today adverb (time) σήμερον: 'today!'

27 Καὶ μετὰ ταῦτα ἐξῆλθεν καὶ ἐθεάσατο τελώνην ὀνόματι Λευὶν καθήμενον ἐπὶ τὸ τελώνιον, καὶ εἶπεν αὐτῷ· Ἀκολούθει μοι.

And after these things he went out and saw a tax collector named Levi sitting at the tax booth, and he said to him, "Follow me."

THE CALL OF LEVI καὶ A second call, to the most despised of trades: Jesus summons a tax collector with the same word he gave the fishermen — 'follow me.'

Καὶ  
and

*coordinating conjunction*

μετὰ  
after

*preposition + acc. (time)*

ταῦτα  
these things

*Accusative*

*object of μετά*

οὗτος: 'these!'; transitional formula.

ἐξῆλθεν  
he went out

*Aor Act Indic 3 Sg · ἐξέρχομαι*

*main verb*

→ *constative aorist*

ἐξέρχομαι: 'go out!'

καὶ  
and

*coordinating conjunction*

εἶδε  
saw

*Aor Mid Indic 3 Sg · θεάομαι*

*main verb*

→ *constative aorist*

θεάομαι: 'behold, look at attentively!'

τελώνην  
a tax collector

*Accusative*

*direct object*

τελώνης: 'tax-farmer, toll-collector'; a collaborator-class, ritually and socially despised.

ὀνόματι  
named

*Dative*

*dat. of reference ('by name')*

ὄνομα: 'name!'; ὀνόματι = 'by name!'

Λευὶν  
Levi

*Accusative*

*apposition (proper name)*

Λευί: Levi (= Matthew, cf. 6:15); the tax collector called.

καθήμενον  
sitting

*Pres Mid Ptc · Acc Sg Masc · κάθημαι*

*attributive/predicate participle*

→ *progressive present*

κάθημαι: 'sit!'; at his post of trade.

ἐπὶ  
at

*preposition + acc. (place)*

τὸ  
the

*Accusative*

*article*

τελώνιον  
tax booth

*Accusative*

*object of ἐπί*

τελώνιον: 'tax/toll office, customs booth!'

καὶ  
and

*coordinating conjunction*

εἶπεν  
said

*Aor Act Indic 3 Sg · λέγω*

*main verb*

→ *constative aorist*

αὐτῷ  
to him

*Dative*

*indirect object*

## Ἄκολουθει

follow

Pres Act Impv 2 Sg · ἀκολουθέω

*imperative*

→ durative present imperative

ἀκολουθέω: 'follow' (+ dat.); the discipleship summons.

## μοι

me

Dative

*dat. complement of ἀκολουθει*

## 28 καὶ καταλιπὼν πάντα ἀναστὰς ἠκολούθει αὐτῷ.

And leaving everything, he rose and followed him.

LEVI'S TOTAL RESPONSE **καὶ** Levi matches the fishermen: he leaves 'everything' — here a lucrative post — and follows.

## καὶ

and

*coordinating conjunction*

## καταλιπὼν

leaving

Aor Act Ptc · Nom Sg Masc · καταλείπω

*antecedent adverbial participle*

→ antecedent aorist

καταλείπω: 'leave behind, forsake.'

## πάντα

everything

Accusative

*direct object of καταλιπὼν*

πᾶς: 'all'; echoes ἀφέντες πάντα (v.11).

## ἀναστὰς

rising

Aor Act Ptc · Nom Sg Masc · ἀνίστημι

*antecedent adverbial participle*

→ antecedent aorist

ἀνίστημι: 'rise, get up!'

## ἠκολούθει

followed

Impf Act Indic 3 Sg · ἀκολουθέω

*main verb*

→ inceptive/customary imperfect

ἀκολουθέω: 'follow'; the imperfect marks the new, ongoing discipleship.

## αὐτῷ

him

Dative

*dat. complement of ἠκολούθει*

29 καὶ ἐποίησεν δοχὴν μεγάλην Λεὺις αὐτῷ ἐν τῇ οἰκίᾳ αὐτοῦ· καὶ ἦν ὄχλος πολὺς τελωνῶν καὶ ἄλλων οἱ ἦσαν μετ' αὐτῶν κατακείμενοι.

And Levi made him a great feast in his house; and there was a large crowd of tax collectors and others reclining with them.

LEVI'S BANQUET καὶ The new disciple's first act is hospitality: a great feast that gathers the very 'sinners' Jesus came to call.

<p>καὶ and coordinating conjunction</p>	<p>ἐποίησεν made Aor Act Indic 3 Sg · ποιέω main verb → constative aorist ποιέω: here 'hold, give (a feast).'</p>	<p>δοχὴν a feast Accusative direct object δοχή: 'banquet, reception' (a Lukan word, 5:29; 14:13).</p>	<p>μεγάλην great Accusative attributive adjective μέγας: 'great, large.'</p>
<p>Λεὺις Levi Nominative subject (proper name) Λεὺί: Levi, now the host.</p>	<p>αὐτῷ him Dative dat. of advantage (for Jesus)</p>	<p>ἐν in preposition + dat. (place)</p>	<p>τῇ the Dative article</p>
<p>οἰκίᾳ house Dative object of ἐν οἰκία: 'house, home.'</p>	<p>αὐτοῦ his Genitive genitive of possession</p>	<p>καὶ and coordinating conjunction</p>	<p>ἦν there was Impf Act Indic 3 Sg · εἶμι main verb (existential, periphrastic) → stative imperfect</p>

<p><b>ὄχλος</b> crowd</p> <p>Nominative subject</p> <p>ὄχλος: 'crowd.'</p>	<p><b>πολὺς</b> large</p> <p>Nominative attributive adjective</p>	<p><b>τελωνῶν</b> of tax collectors</p> <p>Genitive genitive of content/apposition</p> <p>τελώνης: 'tax collector'; Levi's former colleagues.</p>	<p><b>καὶ</b> and</p> <p>coordinating conjunction</p>
<p><b>ἄλλων</b> others</p> <p>Genitive genitive (coordinate)</p> <p>ἄλλος: 'other(s)'; i.e. the disreputable in general.</p>	<p><b>οἱ</b> who</p> <p>Nominative relative pronoun (subject)</p>	<p><b>ἦσαν</b> were</p> <p>Impf Act Indic 3 Pl · εἰμί imperfect (periphrastic)</p> <p>→ stative imperfect</p>	<p><b>μετ'</b> with</p> <p>preposition + gen. (accompaniment)</p>
<p><b>αὐτῶν</b> them</p> <p>Genitive object of μετά</p>	<p><b>κατακείμενοι</b> reclining</p> <p>Pres Mid Ptc · Nom Pl Masc · κατάκειμαι periphrastic participle (w/ ἦσαν)</p> <p>→ progressive present</p> <p>κατάκειμαι: 'recline (at table)'; table-fellowship — the offense.</p>		

30 καὶ ἐγόγγυζον οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς αὐτῶν πρὸς τοὺς μαθητὰς αὐτοῦ λέγοντες· Διὰ τί μετὰ τῶν τελωνῶν καὶ ἀμαρτωλῶν ἐσθίετε καὶ πίνετε;

And the Pharisees and their scribes grumbled at his disciples, saying, "Why do you eat and drink with the tax collectors and sinners?"

THE OBJECTION TO TABLE-FELLOWSHIP **καὶ** The opponents seize on the table-fellowship: eating with 'sinners' is a defiling scandal in their eyes.

καὶ  
and

*coordinating conjunction*

ἐγόγγυζον  
grumbled

Impf Act Indic 3 Pl · γογγύζω

*main verb*

→ descriptive imperfect

γογγύζω: 'murmur, grumble'; an onomatopoeic LXX word (Israel in the wilderness).

οἱ  
the

Nominative

*article*

Φαρισαῖοι

Pharisees

Nominative

*subject*

Φαρισαῖος; 'Pharisee!'

καὶ  
and

*coordinating conjunction*

οἱ  
the

Nominative

*article*

γραμματεῖς

scribes

Nominative

*subject (coordinate)*

γραμματεὺς; 'scribe!'

αὐτῶν

their

Genitive

*genitive of possession*

πρὸς  
at

*preposition + acc. (toward/against)*

τοὺς  
the

Accusative

*article*

μαθητὰς

disciples

Accusative

*object of πρὸς*

μαθητῆς; 'disciple, learner!'

αὐτοῦ

his

Genitive

*genitive of possession*

λέγοντες

saying

Pres Act Ptc · Nom Pl Masc · λέγω

*ptc. of attendant manner*

→ progressive present

Διὰ  
why

*preposition + acc. (in διὰ τί, 'why')*

τί  
what

Accusative

*interrogative (διὰ τί = 'why?')*

τίς; 'what!'; διὰ τί = 'on account of what, why!'

μετὰ  
with

*preposition + gen. (accompaniment)*

<p><b>τῶν</b> the Genitive article</p>	<p><b>τελωνῶν</b> tax collectors Genitive object of μετά   τελώνης: 'tax collector.'</p>	<p><b>καὶ</b> and coordinating conjunction</p>	<p><b>ἁμαρτωλῶν</b> sinners Genitive object of μετά (coordinate)   ἁμαρτωλός: 'sinner'; the chapter's keyword (vv.8, 32).</p>
<p><b>ἐσθίετε</b> do you eat Pres Act Indic 2 Pl · ἐσθίω main verb → customary present   ἐσθίω: 'eat.'</p>	<p><b>καὶ</b> and coordinating conjunction</p>	<p><b>πίνετε</b> drink Pres Act Indic 2 Pl · πίνω main verb (coordinate) → customary present   πίνω: 'drink!'</p>	

31 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς αὐτούς· Οὐ χρεῖαν ἔχουσιν οἱ ὑγιαίνοντες ἰατροῦ ἀλλὰ οἱ κακῶς ἔχοντες·

And Jesus answered and said to them, "Those who are well have no need of a physician, but those who are sick;"

THE PHYSICIAN PROVERB καὶ Jesus answers with a proverb that reframes the scandal: the company of sinners is not contamination but the physician's proper sphere.

<p><b>καὶ</b> and coordinating conjunction</p>	<p><b>ἀποκριθεὶς</b> answered Aor Pass Ptc · Nom Sg Masc · ἀποκρίνομαι pleonastic ptc. (Semitic idiom) → antecedent aorist   ἀποκρίνομαι: 'answer!'</p>	<p><b>ὁ</b> the Nominative article</p>	<p><b>Ἰησοῦς</b> Jesus Nominative subject (proper name)</p>
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**εἶπεν**

said

Aor Act Indic 3 Sg · λέγω

*main verb*

→ constative aorist

**πρὸς**

to

*preposition + acc.*

**αὐτούς**

them

Accusative

*object of πρὸς*

**οὐ**

not

*negative*

**χρείαν**

need

Accusative

*direct object of ἔχουσιν*

χρεία: 'need.'

**ἔχουσιν**

have

Pres Act Indic 3 Pl · ἔχω

*main verb*

→ stative present

ἔχω: 'have.'

**οἱ**

the

Nominative

*article (substantizes ptc.)*

**ὕγιαινοντες**

well

Pres Act Ptc · Nom Pl Masc · ὑγιαίνω

*substantival participle (subject)*

→ stative present

ὕγιαίνω: 'be healthy, sound'; a medical term (Luke the physician).

**ἰατροῦ**

of a physician

Genitive

*genitive after χρείαν (object of need)*

ἰατρός: 'physician, doctor.'

**ἀλλὰ**

but

*adversative conjunction*

**οἱ**

those

Nominative

*article (substantizes ptc.)*

**κακῶς**

badly

*adverb (w/ ἔχοντες = 'are ill')*

κακῶς: 'badly'; κακῶς ἔχειν = 'to be ill'

**ἔχοντες**

being

Pres Act Ptc · Nom Pl Masc · ἔχω

*substantival participle (the sick)*

→ stative present

ἔχω: in κακῶς ἔχοντες, 'those who are sick.'

## 32 οὐκ ἐλήλυθα καλέσαι δικαίους ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν.

I have not come to call the righteous, but sinners to repentance.

THE MISSION STATED ASYNDETON The proverb's point applied: Jesus' very mission is to call sinners — and (a Lukan addition) 'to repentance!'

<p>οὐκ not <i>negative</i></p>	<p><b>ἐλήλυθα</b> I have come Perf Act Indic 1 Sg · ἔρχομαι <i>main verb</i> → intensive perfect (a mission with abiding effect) ἔρχομαι: 'come'; the perfect frames the whole earthly mission.</p>	<p><b>καλέσαι</b> to call Aor Act Inf · καλέω <i>infinitive of purpose</i> → constative aorist καλέω: 'call, invite'; both 'summon' and 'invite (to the feast)'</p>	<p><b>δικαίους</b> the righteous Accusative <i>direct object (substantival adj.)</i> δίκαιος: 'righteous'; ironically, the self-styled righteous critics.</p>
<p>ἀλλὰ but <i>adversative conjunction</i></p>	<p><b>ἁμαρτωλοὺς</b> sinners Accusative <i>direct object (substantival adj.)</i> ἁμαρτωλός: 'sinner'; the chapter keyword — the objects of the call.</p>	<p>εἰς to <i>preposition + acc. (goal)</i></p>	<p><b>μετάνοιαν</b> repentance Accusative <i>object of εἰς (goal)</i> μετάνοια: 'repentance, change of mind'; Luke's distinctive addition (vs. Mark/Matt).</p>

## 33 Οἱ δὲ εἶπαν πρὸς αὐτόν· Οἱ μαθηταὶ Ἰωάννου νηστεύουσιν πυκνὰ καὶ δεήσεις ποιοῦνται, ὁμοίως καὶ οἱ τῶν Φαρισαίων, οἱ δὲ σοὶ ἐσθίουσιν καὶ πίνουσιν.

And they said to him, "The disciples of John fast often and make prayers, likewise also those of the Pharisees, but yours eat and drink."

THE QUESTION ABOUT FASTING **δέ** A new charge: while John's and the Pharisees' disciples fast and pray, Jesus' eat and drink — the feasting motif reasserts itself.

**οἱ**

they

Nominative

article (substantival, subject)

**δὲ**

and

transitional conjunction

**εἶπαν**

said

Aor Act Indic 3 Pl · λέγω

main verb

→ constative aorist

**πρὸς**

to

preposition + acc.

**αὐτόν**

him

Accusative

object of πρὸς

**οἱ**

the

Nominative

article

**μαθηταὶ**

disciples

Nominative

subject

μαθητής: 'disciple'

**Ἰωάννου**

of John

Genitive

genitive of relationship (proper name)

Ἰωάννης: John the Baptist.

**νηστεύουσιν**

fast

Pres Act Indic 3 Pl · νηστεύω

main verb

→ customary present

νηστεύω: 'fast'; an act of mourning/piety.

**πυκνὰ**

often

adverbial accusative (frequency)

πυκνός: 'frequent'; neut. pl. as adverb.

**καὶ**

and

coordinating conjunction

**δεήσεις**

prayers

Accusative

direct object of ποιοῦνται

δέησις: 'petition, prayer.'

**ποιοῦνται**

make

Pres Mid Indic 3 Pl · ποιέω

main verb (idiom: 'make prayers')

→ customary present

ποιέω (mid.): in δεήσεις ποιοῦνται, 'offer prayers.'

**ὁμοίως**

likewise

adverb (manner)

ὁμοίως: 'in like manner.'

**καὶ**

also

adjunctive

**οἱ**

those

Nominative

article (substantival)

<p><b>τῶν</b> of the Genitive <i>article</i></p>	<p><b>Φαρισαίων</b> Pharisees Genitive <i>genitive of relationship</i>   Φαρισαῖος: 'Pharisee!'</p>	<p><b>οἱ</b> the Nominative <i>article</i></p>	<p><b>δὲ</b> but <i>adversative conjunction</i></p>
<p><b>σοὶ</b> yours Nominative <i>possessive adjective (substantival, subject)</i>   σός: 'your'; 'your (disciples)!'</p>	<p><b>ἐσθίουσιν</b> eat Pres Act Indic 3 Pl · ἐσθίω <i>main verb</i> → customary present   ἐσθίω: 'eat!'</p>	<p><b>καὶ</b> and <i>coordinating conjunction</i></p>	<p><b>πίνουσιν</b> drink Pres Act Indic 3 Pl · πίνω <i>main verb (coordinate)</i> → customary present   πίνω: 'drink!'</p>

34 ὁ δὲ Ἰησοῦς εἶπεν πρὸς αὐτούς· Μὴ δύνασθε τοὺς υἱοὺς τοῦ νυμφῶνος ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστιν ποιῆσαι νηστεῦσαι;

And Jesus said to them, "Can you make the wedding guests fast while the bridegroom is with them?"

THE BRIDEGROOM'S PRESENCE **δέ** Jesus answers with the bridegroom image: fasting is out of place at a wedding — his presence is a time of joy.

<p><b>ὁ</b> the Nominative <i>article</i></p>	<p><b>δὲ</b> and <i>transitional conjunction</i></p>	<p><b>Ἰησοῦς</b> Jesus Nominative <i>subject (proper name)</i></p>	<p><b>εἶπεν</b> said Aor Act Indic 3 Sg · λέγω <i>main verb</i> → constative aorist</p>
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πρὸς

to

*preposition + acc.*

αὐτούς

them

Accusative

*object of πρὸς*

Μὴ

not

*negative (expecting 'no' in a question)*

μή: introduces a question anticipating a negative answer.

δύνασθε

can you

Pres Mid Indic 2 Pl · δύναμαι

*main verb*

→ stative present

δύναμαι: 'be able!'

τούς

the

Accusative

*article*

υἱούς

guests

Accusative

*accusative subject of inf. νηστεῦσαι (object of ποιῆσαι)*

υἱός: in 'sons of the bridechamber,' a Semitism = the wedding guests/groomsmen.

τοῦ

of the

Genitive

*article*

νυμφῶνος

wedding hall

Genitive

*genitive of relationship*

νυμφών: 'bridal chamber, wedding hall.'

ἐν

in

*preposition + dat. (temporal, 'while')*

ᾧ

which

Dative

*relative pronoun (ἐν ᾧ = 'while')*

ὁ

the

Nominative

*article*

νυμφίος

bridegroom

Nominative

*subject*

νυμφίος: 'bridegroom'; Jesus himself, the image of messianic joy (cf. Isa 62:5).

μετ'

with

*preposition + gen. (accompaniment)*

αὐτῶν

them

Genitive

*object of μετ'*

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

*main verb (rel. clause, copula)*

→ stative present

ποιῆσαι

to make

Aor Act Inf · ποιέω

*complementary infinitive (after δύνασθε)*

→ constative aorist

ποιέω: 'cause, make (someone do)'

## νηστεῦσαι

fast

Aor Act Inf · νηστεύω

*object infinitive (after ποιῆσαι)*

→ ingressive aorist

νηστεύω: 'fast!'

### 35 ἐλεύσονται δὲ ἡμέραι, καὶ ὅταν ἀπαρθῆ ἀπ' αὐτῶν ὁ νυμφίος, τότε νηστεύσουσιν ἐν ἐκείναις ταῖς ἡμέραις.

But days will come; and when the bridegroom is taken away from them, then they will fast in those days.

DAYS OF FASTING FORETOLD **δέ** A shadow falls across the wedding: the bridegroom will be 'taken away' — a veiled passion-hint — and then fasting will have its place.

## ἐλεύσονται

will come

Fut Mid Indic 3 Pl · ἔρχομαι

*main verb*

→ predictive future

ἔρχομαι: 'come!'

## δὲ

but

*adversative conjunction*

## ἡμέραι

days

Nominative

*subject*

ἡμέρα: 'day!'

## καὶ

and

*coordinating conjunction*

ὅταν

when

temporal conjunction (+ subj.)

ἀπαρθῆ

is taken away

Aor Pass Subj 3 Sg · ἀπαίρω

verb of temporal clause

→ constative aorist

ἀπαίρω: 'take away, remove'; the passive hints darkly at the violent removal (cf. Isa 53:8 LXX).

ἀπ'

from

preposition + gen. (separation)

αὐτῶν

them

Genitive

object of ἀπό

ὁ

the

Nominative

article

νυμφίος

bridegroom

Nominative

subject

νυμφίος: 'bridegroom'; Jesus, to be taken in death.

τότε

then

adverb (time)

τότε: 'at that time!'

νηστεύουσιν

they will fast

Fut Act Indic 3 Pl · νηστεύω

main verb

→ predictive future

νηστεύω: 'fast'; fasting finds its time after the cross.

ἐν

in

preposition + dat. (time)

ἐκείναις

those

Dative

demonstrative adjective

ἐκεῖνος: 'that!'

ταῖς

the

Dative

article

ἡμέραις

days

Dative

object of ἐν

ἡμέρα: 'day!'

36 Ἔλεγεν δὲ καὶ παραβολὴν πρὸς αὐτοὺς ὅτι Οὐδεὶς ἐπίβλημα ἀπὸ ἱματίου καινοῦ σχίσας ἐπιβάλλει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μήγε, καὶ τὸ καινὸν σχίσει καὶ τῷ παλαιῷ οὐ συμφωνήσει τὸ ἐπίβλημα τὸ ἀπὸ τοῦ καινοῦ.

And he also told them a parable: "No one tears a patch from a new garment and puts it on an old garment; otherwise, he will both tear the new, and the patch from the new will not match the old."

PARABLE OF THE PATCH **δέ** The first illustration of incompatibility: a patch torn from new cloth ruins the new and clashes with the old – the new order cannot be a mere mend of the old.

<p><b>Ἔλεγεν</b> he told Impf Act Indic 3 Sg · λέγω main verb → inceptive/customary imperfect λέγω: 'say, tell'; the imperfect introduces continued teaching.</p>	<p><b>δέ</b> and transitional conjunction</p>	<p><b>καὶ</b> also adjunctive</p>	<p><b>παραβολὴν</b> a parable Accusative direct object παραβολή: 'parable, comparison.'</p>
<p><b>πρὸς</b> to preposition + acc.</p>	<p><b>αὐτοὺς</b> them Accusative object of πρὸς</p>	<p><b>ὅτι</b> that conjunction (recitative)</p>	<p><b>Οὐδεὶς</b> no one Nominative subject οὐδεὶς: 'no one.'</p>
<p><b>ἐπίβλημα</b> a patch Accusative direct object of ἐπιβάλλει ἐπίβλημα: 'a patch, piece put on' (from ἐπιβάλλω).</p>	<p><b>ἀπὸ</b> from preposition + gen. (separation)</p>	<p><b>ἱματίου</b> a garment Genitive object of ἀπό ἱμάτιον: 'garment, cloak.'</p>	<p><b>καινοῦ</b> new Genitive attributive adjective καινός: 'new (in kind/quality)'; the new order Jesus brings.</p>

## σχίσας

tearing

Aor Act Ptc · Nom Sg Masc · σχίζω

*antecedent adverbial participle*

→ antecedent aorist

σχίζω: 'tear, split'; Luke's vivid detail — the patch is torn from a new garment.

## ἐπιβάλλει

puts

Pres Act Indic 3 Sg · ἐπιβάλλω

*main verb (gnomic)*

→ gnomic present

ἐπιβάλλω: 'put on, sew on.'

## ἐπὶ

on

*preposition + acc. (place)*

## ἱμάτιον

garment

Accusative

*object of ἐπί*

## παλαιόν

old

Accusative

*attributive adjective*

παλαιός: 'old, worn'; the old order/Judaism's forms.

## εἰ

if

*conjunction (εἰ δὲ μήγε = 'otherwise')*

## δὲ

but

*conjunction (in εἰ δὲ μήγε)*

## μήγε

not

*particle (εἰ δὲ μήγε = 'otherwise')*

μήγε: 'otherwise, if not.'

## καὶ

both

*correlative (καὶ ... καί)*

## τὸ

the

Accusative

*article*

## καινόν

new

Accusative

*direct object (substantival adj.)*

καινός: 'new'; the new garment ruined by the tearing.

## σχίσει

he will tear

Fut Act Indic 3 Sg · σχίζω

*main verb*

→ predictive future

σχίζω: 'tear.'

## καὶ

and

*correlative (καὶ ... καί)*

## τῷ

the

Dative

*article*

## παλαιῷ

old

Dative

*dat. complement of συμφωνήσει (substantival adj.)*

παλαιός: 'old.'

## οὐ

not

*negative*

**συμφωνήσει**

will match

Fut Act Indic 3 Sg · συμφωνέω

*main verb*

→ predictive future

συμφωνέω: 'agree, harmonize, match'  
(whence 'symphony').

**τὸ**

the

Nominative

*article*

**ἐπίβλημα**

patch

Nominative

*subject*

ἐπίβλημα: 'patch.'

**τὸ**

the

Nominative

*article (attributive)*

**ἀπὸ**

from

*preposition + gen. (source)*

**τοῦ**

the

Genitive

*article*

**καινοῦ**

new

Genitive

*object of ἀπό (substantival adj.)*

καινός: 'new.'

37 καὶ οὐδείς βάλλει οἶνον νέον εἰς ἀσκούς παλαιούς· εἰ δὲ μήγε, ῥήξει ὁ οἶνος ὁ νέος τοὺς ἀσκούς, καὶ αὐτὸς ἐκχυθήσεται καὶ οἱ ἀσκοὶ ἀπολοῦνται·

And no one puts new wine into old wineskins; otherwise the new wine will burst the wineskins, and it will be spilled, and the wineskins will be destroyed;

NEW WINE, OLD SKINS καὶ The companion parable: fermenting new wine bursts brittle old skins — destroying both. The new movement needs new forms.

**καὶ**

and

*coordinating conjunction*

**οὐδείς**

no one

Nominative

*subject*

οὐδείς: 'no one.'

**βάλλει**

puts

Pres Act Indic 3 Sg · βάλλω

*main verb (gnomic)*

→ gnomic present

βάλλω: 'throw, put, pour.'

**οἶνον**

wine

Accusative

*direct object*

οἶνος: 'wine.'

## νέον

new

Accusative

attributive adjective

νέος: 'new (in time), fresh, young'; the still-fermenting new wine.

## εἰς

into

preposition + acc. (goal)

## ἄσκους

wineskins

Accusative

object of εἰς

ἄσκός: 'leather bag, wineskin.'

## παλαιούς

old

Accusative

attributive adjective

παλαιός: 'old'; brittle, already stretched skins.

## εἰ

if

conjunction (εἰ δὲ μήγε = 'otherwise')

## δὲ

but

conjunction (in εἰ δὲ μήγε)

## μήγε

not

particle (εἰ δὲ μήγε = 'otherwise')

## ρήξει

will burst

Fut Act Indic 3 Sg · ῥήγνυμι

main verb

→ predictive future

ῥήγνυμι: 'break, burst.'

## ὁ

the

Nominative

article

## οἶνος

wine

Nominative

subject

οἶνος: 'wine.'

## ὁ

the

Nominative

article (attributive)

## νέος

new

Nominative

attributive adjective

νέος: 'new.'

## τούς

the

Accusative

article

## ἄσκους

wineskins

Accusative

direct object of ῥήξει

## καὶ

and

coordinating conjunction

## αὐτὸς

it

Nominative

intensive pronoun (subject, = the wine)

## ἐκχυθήσεται

will be spilled

Fut Pass Indic 3 Sg · ἐκχέω

main verb

→ predictive future

ἐκχέω: 'pour out, spill.'

## καὶ

and

coordinating conjunction

## οἱ

the

Nominative

article

## ἄσκοι

wineskins

Nominative

subject

ἄσκός: 'wineskin.'

## ἀπολοῦνται

will be destroyed

Fut Mid Indic 3 Pl · ἀπόλλυμι

*main verb*

→ predictive future

ἀπόλλυμι: 'destroy, ruin'; both wine and skins are lost.

## 38 ἀλλὰ οἶνον νέον εἰς ἀσκούς καινοὺς βλητέον.

But new wine must be put into new wineskins.

NEW WINE, NEW SKINS **ἀλλὰ** The positive resolution: new wine demands fresh skins — the gospel calls for new vessels, not a patched-up old order.

### ἀλλὰ

but

*adversative conjunction*

### οἶνον

wine

Accusative

*accusative object (of the verbal adj.)*

οἶνος: 'wine.'

### νέον

new

Accusative

*attributive adjective*

νέος: 'new, fresh.'

### εἰς

into

*preposition + acc. (goal)*

### ἀσκούς

wineskins

Accusative

*object of εἰς*

ἀσκός: 'wineskin.'

### καινοὺς

new

Accusative

*attributive adjective*

καινός: 'new (fresh, unused)'; the matching new vessels.

### βλητέον

must be put

Verbal Adj (neut.) · βάλλω

*verbal adjective of necessity (impersonal)*

→ *necessitative*

βλητέον: '(it) must be put'; a rare verbal adjective of obligation (from βάλλω), NT hapax.

### 39 καὶ οὐδεὶς πιὼν παλαιὸν θέλει νέον· λέγει γάρ· Ὁ παλαιὸς χρηστός ἐστίν.

And no one after drinking old wine wants new, for he says, 'The old is good.'

THE TASTE FOR THE OLD **καὶ** A closing, ironic aphorism (Lukan, omitted by some witnesses):  
habituation to the old breeds reluctance toward the new — the human resistance the parables  
diagnose.

καὶ

and

*coordinating conjunction*

οὐδεὶς

no one

Nominative

*subject*

οὐδεὶς: 'no one.'

πιὼν

after drinking

Aor Act Ptc · Nom Sg Masc · πίνω

*antecedent adverbial participle (temporal)*

→ antecedent aorist

πίνω: 'drink.'

παλαιὸν

old

Accusative

*direct object of πιὼν (substantival adj., = old wine)*

παλαιός: 'old'; the matured, mellow wine.

θέλει

wants

Pres Act Indic 3 Sg · θέλω

*main verb*

→ gnomic present

θέλω: 'wish, want.'

νέον

new

Accusative

*direct object (substantival adj., = new wine)*

νέος: 'new, young.'

λέγει

he says

Pres Act Indic 3 Sg · λέγω

*main verb*

→ gnomic present

γάρ

for

*explanatory conjunction*

Ὁ

the

Nominative

*article*

παλαιός

old

Nominative

*subject (substantival adj.)*

παλαιός: 'old (wine)'; complacent  
preference for the familiar.

χρηστός

good

Nominative

*predicate adjective*

χρηστός: 'good, pleasant, mellow' (of wine);  
some witnesses read the comparative  
χρηστότερος, 'better.'

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

*main verb (copula)*

→ stative present

**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.5 the editions divide over ἐπιστάτα (read here) and the order of the night-toil phrase, and over χαλάσω (sg., 'I will let down,' read) versus χαλάσομεν; at v.17 the best text reads αὐτόν ('to heal him' / 'for him to heal') where many witnesses read αὐτούς ('to heal them'), and δύναμις κυρίου is sometimes given without the article; at v.19 the route-word ποίας (with implied ὁδοῦ) is read; at v.20 and v.23 the Alexandrian perfect ἀφέωνται ('are forgiven,' a Doric/Koine perfect-passive form) is printed against the variant ἀφίενται; at v.30 some witnesses read οἱ γραμματεῖς αὐτῶν καὶ οἱ Φαρισαῖοι in another order, and a few add 'and drink' or 'why do your disciples eat'; at v.33 a few witnesses lack διὰ τί and read 'why do the disciples of John fast,' and 'make prayers' (δεήσεις ποιοῦνται) is uniform; at v.38 the clause βλητέον is followed in the best text without the added 'and both are preserved' (καὶ ἀμφοτέροι συντηροῦνται) of the Byzantine and Matthean/Markan parallels; and the whole of v.39 is omitted by Codex Bezae (D) and parts of the Old Latin, but is read by the great majority (P<sup>a</sup> B etc.) and printed here. At v.39 the editions further divide over the predicate χρηστός ('good,' read) versus the comparative χρηστότερος ('better') — the comparative the harder and well-attested reading, the point flagged in the lexical tier. Orthographic variants (movable-v, i-subscript, Λεví/Λεvíς, the spelling Ἱερουσαλήμ) are not noted. The chapter is distinctively Lukan in vocabulary and detail: the physician's terms (ὕγιαίνω v.31, κακῶς ἔχοντες v.31, πλήρης λέπρας v.12, παραλελυμένος vv.18, 24), the precise λίμνη Γεννησαρέτ (v.1), the roof of κέραμοι (v.19, vs. Mark's dug roof), and the hope-laden ζωγρῶν 'catching alive' (v.10); note too the keyword ἀμαρτωλός binding the chapter (vv.8, 30, 32), the recurring εἰς μετάνοιαν added at v.32, and the καινός/νέος pairing that structures the closing parables (vv.36–39).

**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.