

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 6

ΚΑΤΑ ΛΟΥΚΑΝ Ζ΄

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 · 6:1–5

Lord of the Sabbath: plucking grain

The disciples pluck and eat grain on the Sabbath (1); challenged by Pharisees (2), Jesus appeals to David eating the showbread (3–4) and declares the Son of Man lord of the Sabbath (5).

B · 6:6–11

The man with the withered hand

On another Sabbath, watched by scribes and Pharisees (6–7), Jesus poses the lawfulness of doing good and saving life (8–9), heals the withered hand (10), and provokes their fury (11).

C · 6:12–16

The choosing of the Twelve

After a night of prayer on the mountain (12), Jesus calls his disciples and chooses twelve, naming them apostles (13) — the full roster from Simon Peter to Judas the traitor (14–16).

D · 6:17–26

The Sermon on the Plain: Beatitudes and Woes

Coming down to a level place before a great crowd that he heals (17–19), Jesus blesses the poor, hungry, weeping, and persecuted (20–23) and pronounces matching woes on the rich, full, laughing, and well-spoken-of (24–26).

E · 6:27–36

Love your enemies; the Golden Rule

Love enemies, bless, give, and lend without return (27–31, 34–35); the love that exceeds the sinners' reciprocity (32–34) imitates the Most High, who is kind to the ungrateful — so be merciful as your Father is merciful (35–36).

F · 6:37–42

Do not judge; the speck and the log

Do not judge or condemn but forgive and give, and it will be measured back (37–38); the blind cannot lead the blind (39), the disciple is not above his teacher (40), and one must remove the log from one's own eye before the speck from a brother's (41–42).

G · 6:43–49

The tree and its fruit; the two builders

A tree is known by its fruit and the mouth speaks from the heart's abundance (43–45); calling Jesus 'Lord' without doing his words is futile (46), for the hearer-and-doer is the man who built on rock, the hearer-only the man who built on the ground without foundation (47–49).

1 Ἐγένετο δὲ ἐν σαββάτῳ διαπορεύεσθαι αὐτὸν διὰ σπορίμων, καὶ ἔτιλλον οἱ μαθηταὶ αὐτοῦ καὶ ἥσθιον τοὺς στάχους ψώχοντες ταῖς χερσίν.

Now it happened on a Sabbath that he was going through the grainfields, and his disciples were plucking and eating the heads of grain, rubbing them with their hands.

SCENE-SETTING NARRATIVE **δέ** A Lukan Ἐγένετο narrative opening: the Sabbath setting and the disciples' action that will provoke the controversy.

Ἐγένετο

it happened

Aor Mid Indic 3 Sg · γίνομαι

main verb (Septuagintal 'and it came to pass')

→ constative aorist

γίνομαι: 'become, happen'; ἐγένετο + infinitive is a Lukan/LXX narrative formula introducing an event.

δὲ

now

transitional conjunction

ἐν

on

preposition + dative (time)

σαββάτῳ

a Sabbath

Dative

dat. of time (when)

σαββάτον: the Sabbath; here the Byzantine δευτεροπρώτῳ ('second-first') is absent from the critical text.

διαπορεύεσθαι

to go through

Pres Mid Inf · διαπορεύομαι

infinitive subject of ἐγένετο

→ progressive present

διαπορεύομαι: 'go/travel through' (διά + πορεύομαι); the journeying through the fields.

αὐτὸν

he

Accusative

accusative subject of the infinitive

διὰ

through

preposition + genitive (path)

σπορίμων

grainfields

Genitive

object of διὰ (path traversed)

σπόριμος: 'sown' (fields); the standing grain through which they pass.

καὶ

and

coordinating conjunction

ἔτιλλον

were plucking

Impf Act Indic 3 Pl · τίλλω

main verb

→ customary/progressive imperfect

τίλλω: 'pluck, pick'; the imperfect depicts the ongoing action as they walked.

οἱ

the

Nominative

article

μαθηταὶ

disciples

Nominative

subject

μαθητής: 'learner, disciple'; the followers of Jesus.

αὐτοῦ

his

Genitive

genitive of relationship

καὶ

and

coordinating conjunction

ἤσθιον

were eating

Impf Act Indic 3 Pl · ἐσθίω

main verb

→ progressive imperfect

ἐσθίω: 'eat'; the eating that makes the act a
'reaping/threshing' in rabbinic reckoning.

τούς

the

Accusative

article

στάχυας

heads of grain

Accusative

direct object

στάχυς: 'ear/head of grain'; the ripe heads
plucked and rubbed.

ψώχοντες

rubbing

Pres Act Ptc · Nom Pl Masc · ψώχω

adverbial ptc. (means/manner)

→ present (concurrent)

ψώχω: 'rub' (to separate grain from chaff);
a NT hapax — the 'threshing' that
aggravates the charge.

ταῖς

the

Dative

article

χερσίν

hands

Dative

dat. of instrument

χείρ: 'hand'; the instrument of the rubbing.

2 τινὲς δὲ τῶν Φαρισαίων εἶπαν· Τί ποιεῖτε ὃ οὐκ ἔξεστιν τοῖς σάββασιν;

But some of the Pharisees said, "Why are you doing what is not lawful on the Sabbath?"

OBJECTION **δέ** The Pharisaic challenge: the disciples' plucking is construed as unlawful Sabbath labor.

τινὲς

some

Nominative

subject (indefinite pronoun)

τις: 'someone, some'; a subset of the
Pharisees.

δὲ

but

contrastive conjunction

τῶν

of the

Genitive

article

Φαρισαίων

Pharisees

Genitive

partitive genitive

Φαρισαῖος: 'Pharisee' (lit. 'separated one');
the party zealous for the Law and its oral
tradition.

<p>εἶπαν said Aor Act Indic 3 Pl · λέγω <i>main verb</i> → constative aorist λέγω: 'say'; the Hellenistic 1-aor. form εἶπαν.</p>	<p>τί why Accusative <i>interrogative (adverbial acc.)</i> τίς: here 'why?' in the accusative of respect.</p>	<p>ποιεῖτε are you doing Pres Act Indic 2 Pl · ποίω <i>main verb (question)</i> → progressive present ποιέω: 'do, make'; the challenged action.</p>	<p>ὃ what Accusative <i>relative pronoun (object of ποιεῖτε)</i></p>
<p>οὐκ not <i>negative particle</i></p>	<p>ἔξεστιν is lawful Pres Act Indic 3 Sg · ἔξεστι(ν) <i>main verb (impersonal)</i> → stative present ἔξεστι: 'it is permitted/lawful'; the impersonal verb framing the legal question.</p>	<p>τοῖς on the Dative <i>article</i></p>	<p>σάββασι Sabbath Dative <i>dat. of time (when)</i> σάββατον: the (irregular) dative plural τοῖς σάββασι, used for the single Sabbath day.</p>

3 καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπεν ὁ Ἰησοῦς· Οὐδὲ τοῦτο ἀνέγνωτε ὃ ἐποίησεν Δαυὶδ ὅτε ἐπείνασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ ὄντες;

And answering them Jesus said, "Have you not even read what David did when he was hungry, he and those who were with him?"

COUNTER-QUESTION / SCRIPTURAL PRECEDENT **καί** Jesus answers with the David precedent (1 Sam 21): a 'have you not read' that turns the Pharisees' own Scripture against their ruling.

καὶ
and

coordinating conjunction

ἀποκριθεὶς

answering

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

→ constative aorist

ἀποκρίνομαι: 'answer, respond'; the redundant ἀποκριθεὶς εἶπεν renders a Hebraic idiom.

πρὸς
to

preposition + accusative (toward)

αὐτούς

them

Accusative
object of πρὸς

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

ὁ

the

Nominative

article

Ἰησοῦς

Jesus

Nominative

subject

Ἰησοῦς; Jesus; the Greek form of Joshua, 'YHWH saves.'

οὐδέ

not even

negative adverb (introduces question)

οὐδέ: 'not even'; sharpens the rebuke — 'have you not even read?'

τοῦτο

this

Accusative

object of ἀνέγνωτε (cataphoric)

ἀνέγνωτε

have you read

Aor Act Indic 2 Pl · ἀναγινώσκω

main verb (question)

→ constative aorist

ἀναγινώσκω: 'read (aloud)'; the formula 'have you not read?' appeals to the written Scripture.

ὃ

what

Accusative

relative pronoun (object of ἐποίησεν)

ἐποίησεν

did

Aor Act Indic 3 Sg · ποιέω

main verb (rel. clause)

→ constative aorist

Δαυὶδ

David

Nominative

subject (indeclinable proper noun)

Δαυὶδ; David; the precedent-setting king, indeclinable in Greek.

ὅτε

when

temporal conjunction

ἐπείνασεν

he was hungry

Aor Act Indic 3 Sg · πεινάω

main verb (temporal clause)

→ ingressive aorist

πεινάω: 'hunger, be hungry'; the need that justified David's act — as it does the disciples'.

αὐτὸς

he

Nominative

intensive pronoun (subject)

καὶ
and

coordinating conjunction

οἱ
those

Nominative

article (substantizes ptc.)

μετ'
with

preposition + genitive (accompaniment)

αὐτοῦ
him

Genitive

object of μετά

ὄντες

being

Pres Act Ptc · Nom Pl Masc · εἰμί

substantival participle (those with him)

→ stative present

4 ὡς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ καὶ τοὺς ἄρτους τῆς προθέσεως λαβὼν ἔφαγεν καὶ ἔδωκεν τοῖς μετ' αὐτοῦ, οὓς οὐκ ἔξεστιν φαγεῖν εἰ μὴ μόνους τοὺς ἱερεῖς;

how he entered the house of God, and taking the bread of the Presence he ate it and gave it to those with him, which it is not lawful to eat except for the priests alone?"

CONTENT OF THE PRECEDENT **ὡς** The substance of David's act: eating the consecrated showbread reserved for priests — a 'greater than the law's letter' analogy for human need.

ὡς
how

conjunction (manner/that)

εἰσῆλθεν

he entered

Aor Act Indic 3 Sg · εἰσέρχομαι

main verb

→ constative aorist

εἰσέρχομαι: 'enter, go in'; David's entry into the sanctuary at Nob.

εἰς
into

preposition + accusative (direction)

τὸν
the

Accusative

article

οἶκον

house

Accusative

object of εἰς

οἶκος: 'house'; the house of God = the tabernacle/sanctuary.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

possessive genitive

καὶ

and

coordinating conjunction

τούς

the

Accusative

article

ἄρτους

loaves

Accusative

object of λαβῶν/ἔφαγεν

ἄρτος: 'bread, loaf'; the twelve loaves set before the Lord.

τῆς

of the

Genitive

article

προθέσεως

Presentation

Genitive

attributive genitive (showbread)

πρόθεσις: 'setting forth'; οἱ ἄρτοι τῆς προθέσεως = 'the bread of the Presence,' the showbread (Exod 25:30).

λαβῶν

taking

Aor Act Ptc · Nom Sg Masc · λαμβάνω

adverbial ptc. (attendant circumstance)

→ constative aorist

λαμβάνω: 'take, receive'.

ἔφαγεν

ate

Aor Act Indic 3 Sg · ἐσθίω

main verb

→ constative aorist

ἐσθίω: 'eat'; here the suppletive aorist ἔφαγεν.

καὶ

and

coordinating conjunction

ἔδωκεν

gave

Aor Act Indic 3 Sg · δίδωμι

main verb

→ constative aorist

δίδωμι: 'give'; David shared the bread with his men.

τοῖς

to those

Dative

indirect object (article subst.)

μετ'

with

preposition + genitive (accompaniment)

αὐτοῦ

him

Genitive

object of μετά

οὓς

which

Accusative

relative pronoun (object of φαγεῖν)

<p>οὐκ not negative particle</p>	<p>ἔξεστιν is lawful Pres Act Indic 3 Sg · ἔξεστι(ν) main verb (impersonal) → stative present ἔξεστι: 'it is permitted'; the same legal verb of v.2, now turned on the priests' bread.</p>	<p>φαγεῖν to eat Aor Act Inf · ἐσθίω complementary infinitive → constative aorist</p>	<p>εἰ if conjunction (in εἰ μὴ idiom)</p>
<p>μὴ not negative (εἰ μὴ = 'except')</p>	<p>μόνους alone Accusative predicate adjective μόνος: 'only, alone'; restricting the lawful eating to the priests.</p>	<p>τούς the Accusative article</p>	<p>ἱερεῖς priests Accusative subject-accusative of φαγεῖν ἱερεύς: 'priest'; those alone permitted the showbread (Lev 24:9).</p>

5 καὶ ἔλεγεν αὐτοῖς· Κύριός ἐστιν τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου.

And he said to them, "The Son of Man is lord of the Sabbath."

CLIMACTIC PRONOUNCEMENT **καί** The pronouncement-story's punch line: the Son of Man's lordship over the Sabbath — a claim of authority over the Law's institution.

<p>καὶ and coordinating conjunction</p>	<p>ἔλεγεν he said Impf Act Indic 3 Sg · λέγω main verb → iterative/inceptive imperfect λέγω: 'say'; the imperfect ἔλεγεν often introduces a weighty saying in the Gospels.</p>	<p>αὐτοῖς to them Dative indirect object</p>	<p>Κύριός lord Nominative predicate nominative (fronted, emphatic) κύριος: 'lord, master'; fronted for emphasis — the Son of Man has authority over the Sabbath.</p>
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ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

main verb (copula)

→ stative present

τοῦ

of the

Genitive

article

σαββάτου

Sabbath

Genitive

objective genitive (lord over)

σαββατον: the Sabbath; over which the Son of Man holds lordship.

ὁ

the

Nominative

article

υἱός

Son

Nominative

subject

υἱός: 'son'; ὁ υἱός τοῦ ἀνθρώπου, Jesus' self-designation echoing Dan 7:13.

τοῦ

of

Genitive

article

ἀνθρώπου

Man

Genitive

genitive (Son-of-Man title)

ἄνθρωπος: 'man, human'; the Danielic 'Son of Man' figure who receives dominion.

6 Ἐγένετο δὲ ἐν ἑτέρῳ σαββάτῳ εἰσελθεῖν αὐτὸν εἰς τὴν συναγωγὴν καὶ διδάσκειν· καὶ ἦν ἄνθρωπος ἐκεῖ καὶ ἡ χεὶρ αὐτοῦ ἡ δεξιὰ ἦν ξηρά.

Now it happened on another Sabbath that he entered the synagogue and was teaching, and a man was there whose right hand was withered.

SCENE-SETTING NARRATIVE **δέ** A second Sabbath scene, again opened with Ἐγένετο: the setting (synagogue, teaching) and the man whose plight occasions the controversy.

Ἐγένετο

it happened

Aor Mid Indic 3 Sg · γίνομαι

main verb (narrative formula)

→ constative aorist

γίνομαι: ἐγένετο + infinitive again opens the scene.

δὲ

now

transitional conjunction

ἐν

on

preposition + dative (time)

ἑτέρῳ

another

Dative

attributive adjective

ἕτερος: 'another (of a different kind)'; a distinct Sabbath occasion.

σαββάτω

Sabbath

Dative

dat. of time

σαββατον: the Sabbath.

εἰσελθεῖν

to enter

Aor Act Inf · εἰσέρχομαι

infinitive subject of ἐγένετο

→ constative aorist

εἰσέρχομαι: 'enter, go in'.

αὐτὸν

he

Accusative

accusative subject of infinitive

εἰς

into

preposition + accusative (direction)

τὴν

the

Accusative

article

συναγωγὴν

synagogue

Accusative

object of εἰς

συναγωγή: 'gathering, synagogue'; the local assembly-place for Sabbath worship and teaching.

καὶ

and

coordinating conjunction

διδάσκειν

to teach

Pres Act Inf · διδάσκω

infinitive (coordinate subject of ἐγένετο)

→ progressive present

διδάσκω: 'teach'; Jesus' synagogue teaching.

καὶ

and

coordinating conjunction

ἦν

was

Impf Act Indic 3 Sg · εἶμι

main verb (existential)

→ stative imperfect

ἄνθρωπος

a man

Nominative

subject

ἄνθρωπος: 'man, person'; the afflicted man present in the assembly.

ἐκεῖ

there

adverb of place

καὶ

and

coordinating conjunction

ἡ

the

Nominative

article

χεῖρ

hand

Nominative

subject

χεῖρ: 'hand'; the member afflicted.

αὐτοῦ

his

Genitive

genitive of possession

ἡ

the

Nominative

article (attributive)

δεξιά

right

Nominative

attributive adjective

δεξιός: 'right (hand)'; Luke alone specifies the right, the working hand — heightening the loss.

ἦν

was

Impf Act Indic 3 Sg · εἰμί

main verb (copula)

→ stative imperfect

ξηρά

withered

Nominative

predicate adjective

ξηρός: 'dry, withered'; the hand shrunken and useless.

7 παρατηροῦντο δὲ αὐτὸν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι εἰ ἐν τῷ σαββάτῳ θεραπεύει, ἵνα εὕρωσιν κατηγορεῖν αὐτοῦ.

And the scribes and the Pharisees were watching him, to see whether he would heal on the Sabbath, so that they might find a reason to accuse him.

HOSTILE OBSERVATION **δέ** The opponents lie in wait: their watching is forensic, gathering grounds for an accusation.

παρατηροῦντο

were watching

Impf Mid Indic 3 Pl · παρατηρέω

main verb

→ progressive imperfect

παρατηρέω: 'watch closely, lie in wait'; the middle implies watching with hostile intent.

δὲ

and

transitional conjunction

αὐτὸν

him

Accusative

direct object

οἱ

the

Nominative

article

γραμματεῖς

scribes

Nominative

subject

γραμματεῖς: 'scribe'; expert in the written Law.

καὶ

and

coordinating conjunction

οἱ

the

Nominative

article

Φαρισαῖοι

Pharisees

Nominative

subject (coordinate)

Φαρισαῖος: 'Pharisee'.

εἰ

whether

conjunction (indirect question)

ἐν

on

preposition + dative (time)

τῷ

the

Dative

article

σαββάτῳ

Sabbath

Dative

dat. of time

σάββατον: the Sabbath.

θεραπεύει

he heals

Pres Act Indic 3 Sg · θεραπεύω

main verb (indirect question)

→ progressive present

θεραπεύω: 'heal, treat'; whether he would dare to heal on the day.

ἵνα

so that

conjunction (purpose)

εὕρωσιν

they might find

Aor Act Subj 3 Pl · εὕρισκω

subjunctive (purpose clause)

→ constative aorist

εὕρισκω: 'find'; to find a charge.

κατηγορεῖν

to accuse

Pres Act Inf · κατηγορέω

complementary infinitive (object of εὕρωσιν)

→ progressive present

κατηγορέω: 'accuse, bring charge against' (a legal term).

αὐτοῦ

him

Genitive

genitive object of κατηγορεῖν

8 αὐτὸς δὲ ᾔδει τοὺς διαλογισμοὺς αὐτῶν, εἶπεν δὲ τῷ ἀνδρὶ τῷ ξηρὰν ἔχοντι τὴν χειρὰ· Ἐγειρε καὶ στήθι εἰς τὸ μέσον· καὶ ἀναστὰς ἕστη.

But he knew their thoughts, and he said to the man with the withered hand, "Rise and stand in the midst." And he rose and stood.

JESUS' COUNTER-INITIATIVE **δέ** Jesus, reading their hearts, takes the initiative openly — staging the act in full view rather than avoiding the confrontation.

<p>αὐτὸς he Nominative subject (<i>emphatic pronoun</i>)</p>	<p>δὲ but <i>contrastive conjunction</i></p>	<p>ᾔδει knew Plpf Act Indic 3 Sg · οἶδα <i>main verb</i> → stative (pluperfect with present sense) οἶδα: 'know'; the pluperfect ᾔδει functions as a simple past 'he knew' — discerning their inner reasoning.</p>	<p>τοὺς the Accusative <i>article</i></p>
<p>διαλογισμοὺς thoughts Accusative <i>direct object</i> διαλογισμός: 'reasoning, deliberation'; often of inward, suspicious thoughts (cf. 2:35).</p>	<p>αὐτῶν their Genitive <i>genitive of possession</i></p>	<p>εἶπεν said Aor Act Indic 3 Sg · λέγω <i>main verb</i> → constative aorist</p>	<p>δὲ and <i>continuative conjunction</i></p>
<p>τῷ to the Dative <i>article</i></p>	<p>ἀνδρὶ man Dative <i>indirect object</i> ἀνήρ: 'man (male)'; the afflicted man addressed.</p>	<p>τῷ the (one) Dative <i>article (substantizes ptc.)</i></p>	<p>ξηρὰν withered Accusative <i>predicate adjective (proleptic w/ χειρὰ)</i> ξηρός: 'withered, dry'.</p>

<p>ἔχοντι having Pres Act Ptc · Dat Sg Masc · ἔχω <i>attributive participle</i> → stative present ἔχω: 'have'; 'the man having the withered hand.'</p>	<p>τήν the Accusative <i>article</i> → stative present</p>	<p>χεῖρα hand Accusative <i>object of ἔχοντι</i> χείρ: 'hand'.</p>	<p>Ἔγειρε rise Pres Act Impv 2 Sg · ἐγείρω <i>imperative (command)</i> → ingressive present imperative ἐγείρω: 'raise, rouse'; the intransitive 'get up'.</p>
<p>καὶ and <i>coordinating conjunction</i></p>	<p>στήθι stand Aor Act Impv 2 Sg · ἵστημι <i>imperative (command)</i> → constative aorist imperative ἵστημι: 'stand'; take a standing position.</p>	<p>εἰς in <i>preposition + accusative (into the midst)</i></p>	<p>τὸ the Accusative <i>article</i></p>
<p>μέσον midst Accusative <i>object of εἰς (place)</i> μέσος: 'middle'; τὸ μέσον = 'the center,' where all can see.</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἀναστὰς rising Aor Act Ptc · Nom Sg Masc · ἀνίστημι <i>adverbial ptc. (attendant circumstance)</i> → constative aorist ἀνίστημι: 'rise up, stand up'; the man's obedient response.</p>	<p>ἔστη stood Aor Act Indic 3 Sg · ἵστημι <i>main verb</i> → constative aorist ἵστημι: 'stand'; he took his stand in the midst.</p>

9 εἶπεν δὲ ὁ Ἰησοῦς πρὸς αὐτούς· Ἐπερωτῶ ὑμᾶς εἰ ἔξεστιν τῷ σαββάτῳ ἀγαθοποιῆσαι ἢ κακοποιῆσαι, ψυχὴν σῶσαι ἢ ἀπολέσαι;

And Jesus said to them, "I ask you, is it lawful on the Sabbath to do good or to do harm, to save life or to destroy it?"

COUNTER-QUESTION **δέ** Jesus reframes the law: the Sabbath's true alternative is not work vs. rest but doing good vs. doing harm, saving vs. destroying life.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

δὲ

and

continuative conjunction

ὁ

the

Nominative

article

Ἰησοῦς

Jesus

Nominative

subject

πρὸς

to

preposition + accusative

αὐτούς

them

Accusative

object of πρὸς

Ἐπερωτῶ

I ask

Pres Act Indic 1 Sg · ἐπερωτάω

main verb

→ progressive present

ἐπερωτάω: 'ask, question'; a formal posing of the question.

ὕμᾱς

you

Accusative

direct object

εἰ

whether

conjunction (introducing question)

ἔξεστιν

it is lawful

Pres Act Indic 3 Sg · ἔξεστι(ν)

main verb (impersonal)

→ stative present

ἔξεστι: 'it is permitted'.

τῷ

on the

Dative

article

σαββάτῳ

Sabbath

Dative

dat. of time

σαββατον: the Sabbath.

ἀγαθοποιῆσαι

to do good

Aor Act Inf · ἀγαθοποιέω

complementary infinitive

→ constative aorist

ἀγαθοποιέω: 'do good, do well'; the positive horn of the alternative.

ἢ

or

disjunctive conjunction

κακοποιῆσαι

to do harm

Aor Act Inf · κακοποιέω

complementary infinitive

→ constative aorist

κακοποιέω: 'do evil/harm'; the negative horn.

ψυχὴν

a life

Accusative

direct object

ψυχή: 'soul, life'; a human life.

σῶσαι

to save

Aor Act Inf · σῶζω

infinitive (exegetical of the alternative)

→ constative aorist

σῶζω: 'save, rescue, preserve'.

ἢ

or

disjunctive conjunction

ἀπολέσαι

to destroy

Aor Act Inf · ἀπόλλυμι

infinitive

→ constative aorist

ἀπόλλυμι: 'destroy, ruin'; the deadly opposite of saving — by refusing to heal, they would 'destroy'.

10 καὶ περιβλεψάμενος πάντας αὐτοὺς εἶπεν αὐτῷ· Ἔκτεινον τὴν χεῖρά σου. ὁ δὲ ἐποίησεν, καὶ ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ.

And looking around at them all, he said to him, "Stretch out your hand." And he did so, and his hand was restored.

THE HEALING **καὶ** The act itself — a word, an obedient gesture, an instant restoration — performed in deliberate view of the watching opponents.

καὶ

and

coordinating conjunction

περιβλεψάμενος

looking around at

Aor Mid Ptc · Nom Sg Masc · περιβλέπω

adverbial ptc. (attendant circumstance)

→ constative aorist

περιβλέπω: 'look around (at)'; the sweeping gaze that confronts every onlooker.

πάντας

all

Accusative

attributive (with αὐτούς)

πᾶς: 'all, every'.

αὐτούς

them

Accusative

object of περιβλεψάμενος

εἶπεν

he said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

αὐτῷ

to him

Dative

indirect object

Ἔκτεινον

stretch out

Aor Act Impv 2 Sg · ἐκτείνω

imperative (command)

→ constative aorist imperative

ἐκτείνω: 'stretch out, extend'; the command that occasions the cure.

τήν

the

Accusative

article

χεῖρά

hand

Accusative

direct object

χεῖρ: 'hand'.

σου

your

Genitive

genitive of possession

ὁ

he

Nominative

subject (article as pronoun)

ὁ δέ: 'and he,' the article used pronominally for a change of subject.

δὲ

and

continuative conjunction

ἐποίησεν

did so

Aor Act Indic 3 Sg · ποιέω

main verb

→ constative aorist

ποιέω: 'do'; he obeyed and stretched it out.

καὶ

and

coordinating conjunction

ἀπεκατεστάθη

was restored

Aor Pass Indic 3 Sg · ἀποκαθίστημι

main verb

→ constative aorist (divine passive)

ἀποκαθίστημι: 'restore to its former state'; the double-augmented form marks the complete cure.

ἡ

the

Nominative

article

χεῖρ

hand

Nominative

subject

χεῖρ: 'hand'.

αὐτοῦ

his

Genitive

genitive of possession

11 αὐτοὶ δὲ ἐπλήσθησαν ἀνοίας, καὶ διελάλουν πρὸς ἀλλήλους τί ἂν ποιήσαιεν τῷ Ἰησοῦ.

But they were filled with fury, and discussed with one another what they might do to Jesus.

HOSTILE REACTION **δέ** The scene's grim outcome: instead of joy at the cure, the opponents fall into senseless rage and conspiracy.

αὐτοὶ

they

Nominative

subject (emphatic pronoun)

δὲ

but

contrastive conjunction

ἐπλήσθησαν

were filled

Aor Pass Indic 3 Pl · πίμπλημι

main verb

→ ingressive aorist

πίμπλημι: 'fill'; passive 'were filled (with)'; governing a genitive of content.

ἀνοίας

with fury

Genitive

genitive of content

ἄνοια: 'folly, senselessness'; here a mindless rage — irrational fury at the good done.

καὶ

and

coordinating conjunction

διελάλουν

were discussing

Impf Act Indic 3 Pl · διαλαλέω

main verb

→ progressive imperfect

διαλαλέω: 'discuss, talk over'; the back-and-forth plotting.

πρὸς

with

preposition + accusative (reciprocal)

ἀλλήλους

one another

Accusative

reciprocal pronoun (object of πρὸς)

ἀλλήλων: 'one another'.

τί

what

Accusative

interrogative (object of ποιήσαιεν)

ἂν

—

modal particle (potential)

ἂν: the modal particle marking the potential optative.

ποιήσαιεν

they might do

Aor Act Opt 3 Pl · ποιέω

potential optative (deliberative)

→ constative aorist

ποιέω: 'do'; the optative with ἂν = 'what they might do' — a literary, deliberative nuance Luke favors.

τῷ

to

Dative

article

Ἰησοῦ

Jesus

Dative

dat. of disadvantage

Ἰησοῦς; Jesus; the object of their hostile plotting.

12 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις ἐξελθεῖν αὐτὸν εἰς τὸ ὄρος προσεύξασθαι, καὶ ἦν διανυκτερεύων ἐν τῇ προσευχῇ τοῦ θεοῦ.

Now in those days it happened that he went out to the mountain to pray, and he spent the whole night in prayer to God.

SCENE-SETTING NARRATIVE **δέ** A night of solitary prayer prefaces the momentous choice — a Lukan pattern: prayer precedes decisive acts.

Ἐγένετο

it happened

Aor Mid Indic 3 Sg · γίνομαι
main verb (narrative formula)

→ *constative aorist*

γίνομαι: ἐγένετο + infinitive opens the episode.

δέ

now

transitional conjunction

ἐν

in

preposition + dative (time)

ταῖς

the

Dative
article

ἡμέραις

days

Dative

dat. of time

ἡμέρα: 'day'; 'in those days,' a loose temporal link.

ταύταις

those

Dative

demonstrative (attributive)

οὗτος: 'this/that'.

ἐξελθεῖν

to go out

Aor Act Inf · ἐξέρχομαι

infinitive subject of ἐγένετο

→ *constative aorist*

ἐξέρχομαι: 'go out, depart'.

αὐτὸν

he

Accusative

accusative subject of infinitive

<p>εἰς to <i>preposition + accusative (direction)</i></p>	<p>τὸ the Accusative <i>article</i></p>	<p>ὄρος mountain Accusative <i>object of εἰς</i> ὄρος: 'mountain, hill'; the place of withdrawal and prayer.</p>	<p>προσεύξασθαι to pray Aor Mid Inf · προσεύχομαι <i>infinitive of purpose</i> → constative aorist προσεύχομαι: 'pray'; the purpose of the withdrawal.</p>
<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἦν he was Impf Act Indic 3 Sg · εἰμί <i>auxiliary (periphrastic w/ ptc.)</i> → progressive imperfect</p>	<p>διανυκτερεύων spending the night Pres Act Ptc · Nom Sg Masc · διανυκτερεύω <i>periphrastic participle (with ἦν)</i> → progressive present διανυκτερεύω: 'spend the whole night'; a NT hapax — the all-night vigil of prayer.</p>	<p>ἐν in <i>preposition + dative (sphere)</i></p>
<p>τῇ the Dative <i>article</i></p>	<p>προσευχῇ prayer Dative <i>dat. of sphere</i> προσευχή: 'prayer'; 'the prayer of God' = prayer addressed to God.</p>	<p>τοῦ of Genitive <i>article</i></p>	<p>θεοῦ God Genitive <i>objective genitive (prayer to God)</i> θεός: God; the one to whom the prayer is directed.</p>

13 καὶ ὅτε ἐγένετο ἡμέρα, προσεφώνησεν τοὺς μαθητὰς αὐτοῦ, καὶ ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα, οὓς καὶ ἀποστόλους ὠνόμασεν·

And when day came, he called his disciples and chose from them twelve, whom he also named apostles:

THE CHOOSING **καί** The decisive act: from the wider body of disciples he selects twelve and gives them the title 'apostles' — sent ones.

καὶ
and

coordinating conjunction

ὅτε
when

temporal conjunction

ἔγένετο

came

Aor Mid Indic 3 Sg · γίνομαι

main verb (temporal clause)

→ *ingressive aorist*

γίνομαι: 'become, come'; 'day
came/dawned.'

ἡμέρα

day

Nominative

subject

ἡμέρα: 'day'; daybreak after the night of
prayer.

προσεφώνησεν

he called

Aor Act Indic 3 Sg · προσφωνέω

main verb

→ *constative aorist*

προσφωνέω: 'call to, summon, address'.

τούς

the

Accusative

article

μαθητὰς

disciples

Accusative

direct object

μαθητής: 'disciple'; the broader company of
followers.

αὐτοῦ

his

Genitive

genitive of relationship

καὶ
and

coordinating conjunction

ἐκλεξάμενος

choosing

Aor Mid Ptc · Nom Sg Masc · ἐκλέγομαι

adverbial ptc. (attendant circumstance)

→ *constative aorist*

ἐκλέγομαι: 'pick out, choose'; the middle
voice — chosen for himself.

ἀπ'

from

preposition + genitive (source)

αὐτῶν

them

Genitive

object of ἀπό (partitive source)

δώδεκα

twelve

Accusative

object of ἐκλεξάμενος

δώδεκα: 'twelve' (indeclinable numeral);
the number evokes the twelve tribes of
restored Israel.

οὓς

whom

Accusative

relative pronoun (object of ὠνόμασεν)

καὶ

also

adverbial/ascensive

ἀποστόλους

apostles

Accusative

object complement (double accusative)

ἀπόστολος: 'one sent, envoy'; the title Jesus
confers on the Twelve.

ὠνόμασεν

he named

Aor Act Indic 3 Sg · ὀνομάζω

main verb (rel. clause)

→ constative aorist

ὀνομάζω: 'name, call'; the formal designation.

14 Σίμωνα, ὃν καὶ ὠνόμασεν Πέτρον, καὶ Ἄνδρέαν τὸν ἀδελφὸν αὐτοῦ, καὶ Ἰάκωβον καὶ Ἰωάννην καὶ Φίλιππον καὶ Βαρθολομαῖον,

Simon, whom he also named Peter, and Andrew his brother, and James and John and Philip and Bartholomew,

APOSTOLIC ROSTER (1) ASYNDETON The list of the Twelve begins — Peter heading it, the inner circle of Peter, James, and John near the front.

Σίμωνα

Simon

Accusative

apposition to δώδεκα (acc.)

Σίμων: Simon; the first-named apostle, Peter's original name.

ὃν

whom

Accusative

relative pronoun (object of ὠνόμασεν)

καὶ

also

adverbial/ascensive

ὠνόμασεν

he named

Aor Act Indic 3 Sg · ὀνομάζω

main verb (rel. clause)

→ constative aorist

ὀνομάζω: 'name'; the giving of the name Peter.

Πέτρον

Peter

Accusative

object complement (double acc.)

Πέτρος: 'Rock'; the Greek name (= Aramaic Cephas) given to Simon.

καὶ

and

coordinating conjunction

Ἄνδρέαν

Andrew

Accusative

apposition (coordinate)

Ἄνδρέας: Andrew; Simon's brother, a Greek name ('manly').

τὸν

the

Accusative

article

<p>ἀδελφὸν brother Accusative <i>apposition to 'Ἀνδρέαν</i> ἀδελφός: 'brother'.</p>	<p>αὐτοῦ his Genitive <i>genitive of relationship</i></p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>Ἰάκωβον James Accusative <i>apposition (coordinate)</i> Ἰάκωβος: James (= Jacob); son of Zebedee, of the inner three.</p>
<p>καὶ and <i>coordinating conjunction</i></p>	<p>Ἰωάννην John Accusative <i>apposition (coordinate)</i> Ἰωάννης: John; James's brother, also of the inner three.</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>Φίλιππον Philip Accusative <i>apposition (coordinate)</i> Φίλιππος: Philip; a Greek name ('lover of horses').</p>
<p>καὶ and <i>coordinating conjunction</i></p>	<p>Βαρθολομαῖον Bartholomew Accusative <i>apposition (coordinate)</i> Βαρθολομαῖος: Bartholomew ('son of Tolmai'), often identified with Nathanael.</p>		

15 καὶ Ματθαῖον καὶ Θωμᾶν καὶ Ἰάκωβον Ἄλφαίου καὶ Σίμωνα τὸν καλούμενον Ζηλωτὴν

| and Matthew and Thomas, and James the son of Alphaeus, and Simon who was called the Zealot,

| APOSTOLIC ROSTER (2) **καί** The list continues through the second group, with distinguishing tags (son of Alphaeus, the Zealot) to separate the namesakes.

καὶ and <i>coordinating conjunction</i>	Μαθθαῖον Matthew Accusative <i>apposition (coordinate)</i> Μαθθαῖος; Matthew ('gift of YHWH'); the tax-collector.	καὶ and <i>coordinating conjunction</i>	Θωμᾶν Thomas Accusative <i>apposition (coordinate)</i> Θωμᾶς; Thomas (Aramaic 'twin,' = Didymus).
καὶ and <i>coordinating conjunction</i>	Ἰάκωβον James Accusative <i>apposition (coordinate)</i> Ἰάκωβος; James (the second of the name), son of Alphaeus.	Ἄλφαίου of Alphaeus Genitive <i>genitive of relationship (son of)</i> Ἄλφαῖος; Alphaeus; the patronymic distinguishing this James.	καὶ and <i>coordinating conjunction</i>
Σίμωνα Simon Accusative <i>apposition (coordinate)</i> Σίμων; Simon (the second of the name), the Zealot.	τὸν the (one) Accusative <i>article (substantizes ptc.)</i>	καλούμενον called Pres Pass Ptc · Acc Sg Masc · καλέω <i>attributive participle</i> → <i>stative present</i> καλέω: 'call, name'; identifying epithet.	Ζηλωτὴν Zealot Accusative <i>object complement (of καλούμενον)</i> ζηλωτής; 'zealot'; either of the nationalist party or 'zealous one' — distinguishing this Simon.

16 καὶ Ἰούδαν Ἰακώβου καὶ Ἰούδαν Ἰσκαριῶθ, ὃς ἐγένετο προδότης,

and Judas the son of James, and Judas Iscariot, who became a traitor.

APOSTOLIC ROSTER (3) **καί** The roster closes with the two Judases — the second marked, ominously, as the one who 'became a traitor.'

<p>καὶ and <i>coordinating conjunction</i></p>	<p>Ἰούδαν Judas Accusative <i>apposition (coordinate)</i> Ἰούδας: Judas (= Judah); son of James, distinct from the betrayer.</p>	<p>Ἰακώβου of James Genitive <i>genitive of relationship (son of)</i> Ἰάκωβος: James; the patronymic of this Judas.</p>	<p>καὶ and <i>coordinating conjunction</i></p>
<p>Ἰούδαν Judas Accusative <i>apposition (coordinate)</i> Ἰούδας: Judas; the betrayer, last in every list.</p>	<p>Ἰσκαριώθ Iscariot Accusative <i>apposition (indeclinable epithet)</i> Ἰσκαριώθ: Iscariot, prob. 'man of Kerioth'; indeclinable, here in apposition to the accusative Ἰούδαν.</p>	<p>ὃς who Nominative <i>relative pronoun (subject)</i></p>	<p>ἐγένετο became Aor Mid Indic 3 Sg · γίνομαι <i>main verb (rel. clause)</i> → <i>ingressive aorist</i> γίνομαι: 'become'; he 'turned' traitor.</p>
<p>προδότης a traitor Nominative <i>predicate nominative</i> προδότης: 'betrayer, traitor'; the dark note closing the roll.</p>			

17 Καὶ καταβάς μετ' αὐτῶν ἔστη ἐπὶ τόπου πεδινοῦ, καὶ ὄχλος πολὺς μαθητῶν αὐτοῦ, καὶ πλῆθος πολὺ τοῦ λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας καὶ Ἱερουσαλήμ καὶ τῆς παραλίου Τύρου καὶ Σιδῶνος,

And coming down with them he stood on a level place, with a great crowd of his disciples and a great multitude of the people from all Judea and Jerusalem and the seacoast of Tyre and Sidon,

SCENE-SETTING NARRATIVE **καί** The setting for the Sermon on the Plain: Jesus descends to a 'level place' before disciples and a vast crowd drawn from Judea, Jerusalem, and the Gentile coast.

καὶ
and

coordinating conjunction

καταβάς

coming down

Aor Act Ptc · Nom Sg Masc · καταβαίνω
adverbial ptc. (temporal/attendant)

→ constative aorist

καταβαίνω: 'go down, descend'; from the mountain to the plain.

μετ'
with

preposition + genitive (accompaniment)

αὐτῶν

them

Genitive

object of μετά

ἔστη

he stood

Aor Act Indic 3 Sg · ἵστημι

main verb

→ constative aorist

ἵστημι: 'stand'; he took his stand on level ground.

ἐπί

on

preposition + genitive (place)

τόπου

place

Genitive

object of ἐπί

τόπος: 'place, spot'.

πεδινού

level

Genitive

attributive adjective

πεδινός: 'level, flat'; the 'plain' that names the sermon — a NT hapax.

καὶ
and

coordinating conjunction

ὄχλος

crowd

Nominative

subject (nom. of attendant circumstance)

ὄχλος: 'crowd'; the gathered company of disciples.

πολύς

great

Nominative

attributive adjective

πολύς: 'much, many, great'.

μαθητῶν

of disciples

Genitive

partitive/descriptive genitive

μαθητής: 'disciple'.

αὐτοῦ

his

Genitive

genitive of relationship

καὶ

and

coordinating conjunction

πλήθος

multitude

Nominative

subject (coordinate)

πλήθος: 'multitude, large number'.

πολύ

great

Nominative

attributive adjective

πολύς: 'great'.

τοῦ

of the

Genitive

article

λαοῦ

people

Genitive

partitive genitive

λαός; 'people'; often of the covenant people in Luke.

ἀπὸ

from

preposition + genitive (source)

πάσης

all

Genitive

attributive adjective

πᾶς; 'all'.

τῆς

of

Genitive

article

Ἰουδαίας

Judea

Genitive

object of ἀπό

Ἰουδαία; Judea; the southern Jewish heartland.

καὶ

and

coordinating conjunction

Ἱερουσαλήμ

Jerusalem

Genitive

object of ἀπό (indeclinable)

Ἱερουσαλήμ; Jerusalem; the Semitic indeclinable form Luke favors.

καὶ

and

coordinating conjunction

τῆς

of the

Genitive

article

παραλίου

coast

Genitive

object of ἀπό (substantival adj.)

παράλιος; 'by the sea, coastal'; the seaboard region.

Τύρου

of Tyre

Genitive

attributive genitive

Τύρος; Tyre; Phoenician coastal city, Gentile territory.

καὶ

and

coordinating conjunction

Σιδῶνος

Sidon

Genitive

attributive genitive (coordinate)

Σιδών; Sidon; Tyre's neighbor — the crowd's reach into Gentile lands.

18 οἱ ἦλθον ἀκοῦσαι αὐτοῦ καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν· καὶ οἱ ἐνοχλούμενοι ἀπὸ πνευμάτων ἀκαθάρτων ἐθεραπεύοντο.

who came to hear him and to be healed of their diseases; and those troubled by unclean spirits were cured.

PURPOSE OF THE CROWD / HEALINGS ASYNDETON Why they came — to hear and to be healed; and the demonized are delivered, framing the teaching with manifest power.

οἱ

who

Nominative

relative pronoun (subject)

ἦλθον

came

Aor Act Indic 3 Pl · ἔρχομαι

main verb (rel. clause)

→ constative aorist

ἔρχομαι: 'come'.

ἀκοῦσαι

to hear

Aor Act Inf · ἀκούω

infinitive of purpose

→ constative aorist

ἀκούω: 'hear, listen'; one purpose of their coming.

αὐτοῦ

him

Genitive

genitive object of ἀκοῦσαι

καὶ

and

coordinating conjunction

ἰαθῆναι

to be healed

Aor Pass Inf · ἰάομαι

infinitive of purpose

→ constative aorist

ἰάομαι: 'heal, cure'; the second purpose.

ἀπὸ

of

preposition + genitive (separation)

τῶν

the

Genitive

article

νόσων

diseases

Genitive

object of ἀπό (separation)

νόσος: 'disease, sickness'.

αὐτῶν

their

Genitive

genitive of possession

καὶ

and

coordinating conjunction

οἱ

those

Nominative

article (substantizes ptc.)

ἐνοχλούμενοι

troubled

Pres Pass Ptc · Nom Pl Masc · ἐνοχλέω

substantival participle (subject)

→ progressive present

ἐνοχλέω: 'trouble, harass'; those afflicted by evil spirits.

ἀπὸ

by

preposition + genitive (agency/cause)

πνευμάτων

spirits

Genitive

object of ἀπό (cause/agent)

πνεῦμα: 'spirit'; here unclean spirits, demons.

ἀκαθάρτων

unclean

Genitive

attributive adjective

ἀκάθαρτος: 'unclean, impure'.

ἐθεραπεύοντο

were cured

Impf Pass Indic 3 Pl · θεραπεύω

main verb

→ iterative imperfect

θεραπεύω: 'heal, cure'; the imperfect depicts the cures going on one after another.

19 καὶ πᾶς ὁ ὄχλος ἐζήτουν ἅπτεσθαι αὐτοῦ, ὅτι δύναμις παρ' αὐτοῦ ἐξήρχετο καὶ ἰᾶτο πάντας.

And all the crowd sought to touch him, because power was going out from him and healing them all.

POWER FROM JESUS **καί** The healing power radiating from Jesus draws the whole crowd — a summary of unbounded saving efficacy before the words begin.

καὶ

and

coordinating conjunction

πᾶς

all

Nominative

attributive adjective

πᾶς: 'all, the whole'.

ὁ

the

Nominative

article

ὄχλος

crowd

Nominative

subject (constructio ad sensum w/ pl. verb)

ὄχλος: 'crowd'; the collective with a plural verb.

ἐζήτουν

sought

Impf Act Indic 3 Pl · ζητέω

main verb

→ progressive imperfect

ζητέω: 'seek, try'; the crowd kept trying to touch him.

ἄπτεσθαι

to touch

Pres Mid Inf · ἄπτω

complementary infinitive

→ progressive present

ἄπτομαι: 'touch, take hold of' (mid. + gen.); contact as the channel of healing.

αὐτοῦ

him

Genitive

genitive object of ἄπτεσθαι

ὅτι

because

causal conjunction

δύναμις

power

Nominative

subject

δύναμις: 'power'; healing potency proceeding from Jesus (cf. 8:46).

παρ'

from

preposition + genitive (source)

αὐτοῦ

him

Genitive

object of παρά

ἐξήρχετο

was going out

Impf Mid Indic 3 Sg · ἐξέρχομαι

main verb

→ progressive imperfect

ἐξέρχομαι: 'go out'; the power continuously issued from him.

καὶ

and

coordinating conjunction

ἰᾶτο

was healing

Impf Mid Indic 3 Sg · ἰάομαι

main verb

→ progressive imperfect

ἰάομαι: 'heal'; kept healing all who came.

πάντας

all

Accusative

direct object

πᾶς: 'all'; the comprehensive scope of the cures.

20 Καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ ἔλεγεν· Μακάριοι οἱ πτωχοί, ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ θεοῦ.

And he, lifting up his eyes to his disciples, said: "Blessed are you who are poor, for yours is the kingdom of God.

BEATITUDE 1 **καί** The Sermon opens with the first beatitude. Luke's 'blessed are the poor' (not Matthew's 'poor in spirit') addresses the literally poor disciples directly in the 2nd person — the kingdom is already theirs.

Καὶ

and

coordinating conjunction

αὐτὸς

he

Nominative

subject (emphatic pronoun)

ἐπάρας

lifting up

Aor Act Ptc · Nom Sg Masc · ἐπαίρω

adverbial ptc. (attendant circumstance)

→ constative aorist

ἐπαίρω: 'lift up, raise'; raising his eyes to address the disciples.

τοὺς

the

Accusative

article

ὀφθαλμοὺς

eyes

Accusative

direct object

ὀφθαλμός: 'eye'.

αὐτοῦ

his

Genitive

genitive of possession

εἰς

to

preposition + accusative (direction)

τοὺς

the

Accusative

article

μαθητὰς

disciples

Accusative

object of εἰς

μαθητής: 'disciple'; the beatitudes address the disciples directly.

αὐτοῦ

his

Genitive

genitive of relationship

ἔλεγεν

said

Impf Act Indic 3 Sg · λέγω

main verb

→ inceptive imperfect

λέγω: 'say'; the imperfect 'began to say' introduces the discourse.

Μακάριοι

blessed

Nominative

predicate adjective (beatitude formula)

μακάριος: 'blessed, happy'; the divine favor pronounced — fronted, verbless beatitude.

<p>οἱ the</p> <p>Nominative <i>article (substantizes adj.)</i></p>	<p>πτωχοί poor</p> <p>Nominative <i>subject (substantival adj.)</i></p> <p>πτωχός: 'poor, destitute' (the begging-poor); Luke's stark 'the poor,' not 'poor in spirit.'</p>	<p>ὅτι for</p> <p><i>causal conjunction (ground of blessing)</i></p>	<p>ὑμετέρα yours</p> <p>Nominative <i>predicate (possessive adj.)</i></p> <p>ὑμέτερος: 'your(s)'; the 2nd-person shift makes the blessing direct address.</p>
<p>ἐστὶν is</p> <p>Pres Act Indic 3 Sg · εἰμί <i>main verb (copula)</i></p> <p>→ stative present (already possessed)</p>	<p>ἡ the</p> <p>Nominative <i>article</i></p>	<p>βασιλεία kingdom</p> <p>Nominative <i>subject</i></p> <p>βασιλεία: 'kingdom, reign'; the present possession of the poor disciples.</p>	<p>τοῦ of</p> <p>Genitive <i>article</i></p>
<p>θεοῦ God</p> <p>Genitive <i>possessive/subjective genitive</i></p>			

21 μακάριοι οἱ πεινῶντες νῦν, ὅτι χορτασθήσεσθε. μακάριοι οἱ κλαίοντες νῦν, ὅτι γελάσετε.

Blessed are you who hunger now, for you shall be satisfied. Blessed are you who weep now, for you shall laugh.

BEATITUDES 2-3 **ASYNDETON** The hunger and weeping beatitudes, each with a 'now/then' reversal: the present lack and grief give way to future fullness and joy.

<p>μακάριοι blessed</p> <p>Nominative <i>predicate adjective (beatitude)</i></p> <p>μακάριος; 'blessed'.</p>	<p>οί the</p> <p>Nominative <i>article (substantizes ptc.)</i></p>	<p>ΠΕΙΝΩΝΤΕΣ who hunger</p> <p>Pres Act Ptc · Nom Pl Masc · πεινάω <i>substantival participle (subject)</i></p> <p>→ progressive present</p> <p>πεινάω: 'hunger'; the literally hungry, now.</p>	<p>νῦν now</p> <p><i>adverb of time</i></p> <p>νῦν: 'now'; marks the present age of need against the coming reversal.</p>
<p>ὅτι for</p> <p><i>causal conjunction</i></p>	<p>χορτασθήσεσθε you shall be satisfied</p> <p>Fut Pass Indic 2 Pl · χορτάζω <i>main verb (2nd-person promise)</i></p> <p>→ predictive future (eschatological)</p> <p>χορτάζω: 'fill, satisfy (with food)'; the messianic banquet's plenty.</p>	<p>μακάριοι blessed</p> <p>Nominative <i>predicate adjective (beatitude)</i></p> <p>μακάριος; 'blessed'.</p>	<p>οί the</p> <p>Nominative <i>article (substantizes ptc.)</i></p>
<p>κλαίοντες who weep</p> <p>Pres Act Ptc · Nom Pl Masc · κλαίω <i>substantival participle (subject)</i></p> <p>→ progressive present</p> <p>κλαίω: 'weep, cry'; mourning now.</p>	<p>νῦν now</p> <p><i>adverb of time</i></p> <p>νῦν: 'now'.</p>	<p>ὅτι for</p> <p><i>causal conjunction</i></p>	<p>γελάσετε you shall laugh</p> <p>Fut Act Indic 2 Pl · γελάω <i>main verb (2nd-person promise)</i></p> <p>→ predictive future (eschatological)</p> <p>γελάω: 'laugh'; the joy of the coming age replacing present tears.</p>

22 μακάριοί ἐστε ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι, καὶ ὅταν ἀφορίσωσιν ὑμᾶς καὶ ὄνειδίσωσιν καὶ ἐκβάλωσιν τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου·

Blessed are you when men hate you, and when they exclude you and revile you and cast out your name as evil, on account of the Son of Man.

BEATITUDE 4 (PERSECUTION) **ASYNDETON** The climactic beatitude expands to four verbs of rejection — hated, excluded, reviled, slandered — all 'for the Son of Man's sake.'

μακάριοι

blessed

Nominative

predicate adjective

μακάριος; 'blessed'; now with the copula
ἐστε.

ἐστε

are you

Pres Act Indic 2 Pl · εἰμί

main verb (copula)

→ stative present

ὅταν

when

temporal conjunction (+ subj.)

ὅταν: 'whenever'; introduces the indefinite
occasions of persecution.

μισήσωσιν

they hate

Aor Act Subj 3 Pl · μισέω

subjunctive (temporal clause)

→ constative aorist

μισέω: 'hate, detest'.

ὑμᾶς

you

Accusative

direct object

οἱ

the

Nominative

article

ἄνθρωποι

men

Nominative

subject

ἄνθρωπος: 'people, men'; the hostile world.

καὶ

and

coordinating conjunction

ὅταν

when

temporal conjunction (+ subj.)

ἀφορίσωσιν

they exclude

Aor Act Subj 3 Pl · ἀφορίζω

subjunctive (temporal clause)

→ constative aorist

ἀφορίζω: 'separate, exclude'; perhaps
synagogue expulsion (excommunication).

ὑμᾶς

you

Accusative

direct object

καὶ

and

coordinating conjunction

ὀνειδίσωσιν

they revile

Aor Act Subj 3 Pl · ὀνειδίζω

subjunctive (temporal clause)

→ constative aorist

ὀνειδίζω: 'reproach, revile, insult'.

καὶ

and

coordinating conjunction

ἐκβάλωσιν

they cast out

Aor Act Subj 3 Pl · ἐκβάλλω

subjunctive (temporal clause)

→ constative aorist

ἐκβάλλω: 'throw out, reject'; here of
denouncing the name as evil.

τὸ

the

Accusative

article

ὄνομα

name

Accusative

direct object

ὄνομα: 'name'; reputation, slandered as evil.

ὑμῶν

your

Genitive

genitive of possession

ὡς

as

comparative particle

πονηρὸν

evil

Accusative

predicate adjective

πονηρός: 'evil, wicked'.

ἕνεκα

on account of

preposition + genitive (cause)

ἕνεκα: 'because of, for the sake of'.

τοῦ

the

Genitive

article

υἱοῦ

Son

Genitive

object of ἕνεκα

υἱός: 'son'; persecution 'for the sake of the Son of Man.'

τοῦ

of

Genitive

article

ἀνθρώπου

Man

Genitive

genitive (Son-of-Man title)

ἄνθρωπος: 'man'; the Son-of-Man title — allegiance to Jesus is the cause.

23 χάριτε ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ σκιρτήσατε, ἰδοὺ γὰρ ὁ μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ· κατὰ τὰ αὐτὰ γὰρ ἐποίησαν τοῖς προφήταις οἱ πατέρες αὐτῶν.

Rejoice in that day and leap for joy, for behold, your reward is great in heaven; for so their fathers did to the prophets.

EXHORTATION GROUNDING THE BEATITUDE **ASYNDETON** The persecuted are to rejoice: their heavenly reward is great, and their suffering aligns them with the persecuted prophets of old.

χάρητε

rejoice

Aor Pass Impv 2 Pl · χαίρω

imperative (command)

→ *ingressive aorist imperative*

χαίρω: 'rejoice, be glad'.

ἐν

in

preposition + dative (time)

ἐκείνη

that

Dative

demonstrative (attributive)

ἐκεῖνος: 'that'.

τῇ

the

Dative

article

ἡμέρα

day

Dative

dat. of time

ἡμέρα: 'day'; the day of persecution.

καὶ

and

coordinating conjunction

σκιρτήσατε

leap for joy

Aor Act Impv 2 Pl · σκιρτάω

imperative (command)

→ *ingressive aorist imperative*

σκιρτάω: 'leap, skip'; an exuberant, bodily joy (cf. John the Baptist, 1:41).

ἰδοῦ

behold

interjection (attention-marker)

ἰδοῦ: 'behold!'; the frozen imperative draws attention to the reward.

γάρ

for

explanatory conjunction

ὁ

the

Nominative

article

μισθός

reward

Nominative

subject

μισθός: 'wage, reward'; the heavenly recompense.

ὑμῶν

your

Genitive

genitive of possession

πολύς

great

Nominative

predicate adjective

πολύς: 'great, much'.

ἐν

in

preposition + dative (place)

τῷ

the

Dative

article

οὐρανῷ

heaven

Dative

dat. of place

οὐρανός: 'heaven'; where the reward is stored.

<p>κατὰ according to <i>preposition + accusative (manner)</i></p>	<p>τὰ the Accusative <i>article</i></p>	<p>αὐτὰ same Accusative <i>object of κατὰ (identical adj.)</i> αὐτός: 'same'; κατὰ τὰ αὐτά = 'in the same way.'</p>	<p>γάρ for <i>explanatory conjunction</i></p>
<p>ἐποίουν did Impf Act Indic 3 Pl · ποιέω <i>main verb</i> → customary imperfect ποιέω: 'do'; the fathers habitually treated the prophets so.</p>	<p>τοῖς to the Dative <i>article</i></p>	<p>προφήταις prophets Dative <i>indirect object</i> προφήτης: 'prophet'; the persecuted forebears with whom the disciples are joined.</p>	<p>οἱ the Nominative <i>article</i></p>
<p>πατέρες fathers Nominative <i>subject</i> πατήρ: 'father'; the ancestors of the persecutors.</p>	<p>αὐτῶν their Genitive <i>genitive of relationship</i></p>		

24 Πλὴν οὐαὶ ὑμῖν τοῖς πλουσίοις, ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν.

| But woe to you who are rich, for you have received your consolation.

| **WOE 1** **πλήν** The first woe inverts the first beatitude: the rich, unlike the poor, have already 'received in full' their comfort — nothing remains.

<p>Πλήν but <i>adversative conjunction (turning to the woes)</i></p> <p>πλήν: 'but, however'; the pivot from blessings to woes.</p>	<p>οὐαὶ woe <i>interjection (lament/threat)</i></p> <p>οὐαὶ: 'woe!'; a prophetic cry of impending judgment.</p>	<p>ὑμῖν to you Dative <i>dat. (of the one threatened)</i></p>	<p>τοῖς the Dative <i>article</i></p>
<p>πλουσίοις rich Dative <i>apposition (substantival adj.)</i></p> <p>πλούσιος: 'rich, wealthy'; the counterpart to the blessed poor.</p>	<p>ὅτι for <i>causal conjunction</i></p>	<p>ἀπέχετε you have received in full Pres Act Indic 2 Pl · ἀπέχω <i>main verb</i></p> <p>→ stative present (commercial sense)</p> <p>ἀπέχω: 'have in full, receive payment in full'; a receipt-term — their comfort is paid out and done.</p>	<p>τὴν the Accusative <i>article</i></p>
<p>παράκλησιν consolation Accusative <i>direct object</i></p> <p>παράκλησις: 'comfort, consolation'; their only consolation, already spent.</p>	<p>ὑμῶν your Genitive <i>genitive of possession</i></p>		

25 οὐαὶ ὑμῖν, οἱ ἔμπεπλησμένοι νῦν, ὅτι πεινάσετε. οὐαὶ, οἱ γελῶντες νῦν, ὅτι πενθήσετε καὶ κλαύσετε.

Woe to you who are full now, for you shall hunger. Woe to you who laugh now, for you shall mourn and weep.

WOES 2-3 **ASYNDETON** The full and the laughing — inversions of the hungry and weeping beatitudes — face a coming reversal into hunger and mourning.

οὐαὶ

woe

interjection (lament/threat)

οὐαὶ: 'woe!'

ὕμῖν

to you

Dative

dat. (of the one threatened)

οἱ

the

Nominative

article (nom. of address)

ἐμπεπλησμένοι

having been filled

Perf Pass Ptc · Nom Pl Masc · ἐμπίμπλημι

substantival participle (nom. for voc.)

→ intensive perfect (settled fullness)

ἐμπίμπλημι: 'fill up, satisfy'; the well-fed, sated now.

νῦν

now

adverb of time

νῦν: 'now!'

ὅτι

for

causal conjunction

πεινάσετε

you shall hunger

Fut Act Indic 2 Pl · πεινάω

main verb (threat)

→ predictive future

πεινάω: 'hunger'; the reversal of present fullness.

οὐαὶ

woe

interjection

οὐαὶ: 'woe!'

οἱ

the

Nominative

article (nom. of address)

γελῶντες

who laugh

Pres Act Ptc · Nom Pl Masc · γελάω

substantival participle (nom. for voc.)

→ progressive present

γελάω: 'laugh!'; the carefree mirth now.

νῦν

now

adverb of time

νῦν: 'now!'

ὅτι

for

causal conjunction

πενθήσετε

you shall mourn

Fut Act Indic 2 Pl · πενθέω

main verb (threat)

→ predictive future

πενθέω: 'mourn, grieve!'; deep, ceremonial sorrow.

καὶ

and

coordinating conjunction

κλαύσετε

you shall weep

Fut Act Indic 2 Pl · κλαίω

main verb (threat)

→ predictive future

κλαίω: 'weep!'; the reversal of present laughter.

26 οὐαὶ ὅταν ὑμᾶς καλῶς εἴπωσιν πάντες οἱ ἄνθρωποι, κατὰ τὰ αὐτὰ γὰρ ἐποίουν τοῖς ψευδοπροφήταις οἱ πατέρες αὐτῶν.

Woe to you when all men speak well of you, for so their fathers did to the false prophets.

WOE 4 ASYNDETON The fourth woe inverts the persecution beatitude: universal praise marks one not with the prophets but with the false prophets the fathers applauded.

<p>οὐαὶ woe <i>interjection (lament/threat)</i> οὐαὶ: 'woe!'</p>	<p>ὅταν when <i>temporal conjunction (+ subj.)</i> ὅταν: 'whenever!'</p>	<p>ὑμᾶς you Accusative <i>object of εἴπωσιν</i></p>	<p>καλῶς well <i>adverb of manner</i> καλῶς: 'well, rightly'; καλῶς εἰπεῖν = 'to speak well of!'</p>
<p>εἴπωσιν they speak Aor Act Subj 3 Pl · λέγω <i>subjunctive (temporal clause)</i> → <i>constative aorist</i> λέγω: 'say, speak!'</p>	<p>πάντες all Nominative <i>attributive adjective</i> πᾶς: 'all'; universal acclaim is the danger sign.</p>	<p>οἱ the Nominative <i>article</i></p>	<p>ἄνθρωποι men Nominative <i>subject</i> ἄνθρωπος: 'people, men!'</p>
<p>κατὰ according to <i>preposition + accusative (manner)</i></p>	<p>τὰ the Accusative <i>article</i></p>	<p>αὐτὰ same Accusative <i>object of κατὰ</i> αὐτός: 'same'; 'in the same way!'</p>	<p>γὰρ for <i>explanatory conjunction</i></p>

ἐποίουν

did

Impf Act Indic 3 Pl · ποιέω

main verb

→ customary imperfect

ποιέω: 'do'; the fathers praised the false prophets.

τοῖς

to the

Dative

article

ψευδοπροφήταις

false prophets

Dative

indirect object

ψευδοπροφήτης: 'false prophet'; the flattered counterfeits whose lot the applauded share.

οἱ

the

Nominative

article

πατέρες

fathers

Nominative

subject

πατήρ: 'father'.

αὐτῶν

their

Genitive

genitive of relationship

27 Ἄλλὰ ὑμῖν λέγω τοῖς ἀκούουσιν· Ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς,

But I say to you who hear: Love your enemies, do good to those who hate you,

CENTRAL COMMAND (LOVE OF ENEMIES) **ἀλλά** The heart of the sermon's ethic, turning from woes to the disciples 'who hear': enemy-love expressed in deeds of good.

Ἄλλὰ

but

adversative conjunction (strong pivot)

ἀλλά: 'but'; the strong turn to direct command.

ὑμῖν

to you

Dative

indirect object (fronted, emphatic)

λέγω

I say

Pres Act Indic 1 Sg · λέγω

main verb

→ progressive present

λέγω: 'say'; Jesus' own authoritative pronouncement.

τοῖς

those

Dative

article (substantizes ptc.)

<p>ἀκούουσιν who hear</p> <p>Pres Act Ptc · Dat Pl Masc · ἀκούω <i>substantival participle (apposition to ὑμῖν)</i></p> <p>→ progressive present</p> <p>ἀκούω: 'hear, listen'; those genuinely listening.</p>	<p>Ἀγαπάτε love</p> <p>Pres Act Impv 2 Pl · ἀγαπάω <i>imperative (command)</i></p> <p>→ customary present imperative</p> <p>ἀγαπάω: 'love'; the willed, self-giving love commanded toward enemies.</p>	<p>τοὺς the</p> <p>Accusative <i>article</i></p>	<p>ἐχθρούς enemies</p> <p>Accusative <i>direct object</i></p> <p>ἐχθρός: 'enemy, hostile'; the radical object of love.</p>
<p>ὑμῶν your</p> <p>Genitive <i>genitive of possession</i></p>	<p>καλῶς well</p> <p><i>adverb of manner</i></p> <p>καλῶς: 'well'; καλῶς ποιεῖν = 'to do good to.'</p>	<p>ποιεῖτε do</p> <p>Pres Act Impv 2 Pl · ποιέω <i>imperative (command)</i></p> <p>→ customary present imperative</p> <p>ποιέω: 'do'; love made concrete in beneficence.</p>	<p>τοῖς to those</p> <p>Dative <i>indirect object (article subst.)</i></p>
<p>μισοῦσιν who hate</p> <p>Pres Act Ptc · Dat Pl Masc · μισέω <i>substantival participle (indirect object)</i></p> <p>→ progressive present</p> <p>μισέω: 'hate'.</p>	<p>ὑμᾶς you</p> <p>Accusative <i>object of μισοῦσιν</i></p>		

28 εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, προσεύχεσθε περὶ τῶν ἐπηρεαζόντων ὑμᾶς.

bless those who curse you, pray for those who mistreat you.

COMMAND (CONTINUED) ASYNDETON Two further commands complete the fourfold enemy-love: blessing met for cursing, prayer for abuse.

εὐλογεῖτε

bless

Pres Act Impv 2 Pl · εὐλογέω

imperative (command)

→ customary present imperative

εὐλογέω: 'bless, speak well of' (εὖ + λόγος);
the opposite of cursing.

τούς

those

Accusative

article (substantizes ptc.)

καταρωμένους

who curse

Pres Mid Ptc · Acc Pl Masc · καταράομαι

substantival participle (object)

→ progressive present

καταράομαι: 'curse, call down evil on!'

ὑμᾶς

you

Accusative

object of καταρωμένους

προσεύχεσθε

pray

Pres Mid Impv 2 Pl · προσεύχομαι

imperative (command)

→ customary present imperative

προσεύχομαι: 'pray!'

περὶ

for

preposition + genitive (concern)

τῶν

those

Genitive

article (substantizes ptc.)

ἐπηρεάζοντων

who mistreat

Pres Act Ptc · Gen Pl Masc · ἐπηρέαζω

substantival participle (object of περὶ)

→ progressive present

ἐπηρέαζω: 'mistreat, abuse, threaten';
spiteful injury.

ὑμᾶς

you

Accusative

object of ἐπηρεάζοντων

29 τῷ τύπτοντί σε ἐπὶ τὴν σιαγόνα πάρεχε καὶ τὴν ἄλλην, καὶ ἀπὸ τοῦ αἵροντός σου τὸ ἱμάτιον καὶ τὸν χιτῶνα μὴ κωλύσης.

To the one who strikes you on the cheek, offer the other also; and from the one who takes away your cloak, do not withhold your tunic either.

ILLUSTRATION (NON-RETALIATION) ASYNDETON Two vivid pictures of non-resistance — the offered second cheek, the unwithheld tunic — embody enemy-love against insult and loss.

τῷ

to the (one)

Dative

article (substantizes ptc.)

τύπτοντί

who strikes

Pres Act Ptc · Dat Sg Masc · τύπτω

substantival participle (indirect object)

→ progressive present

τύπτω: 'strike, beat'.

σε

you

Accusative

object of τύπτοντι

ἐπὶ

on

preposition + accusative (place)

τήν

the

Accusative

article

σιαγόνα

cheek

Accusative

object of ἐπί

σιαγών: 'cheek, jaw'; the place of the insulting blow.

πάρεχε

offer

Pres Act Impv 2 Sg · παρέχω

imperative (command)

→ customary present imperative

παρέχω: 'offer, present, provide'.

καὶ

also

adverbial (ascensive)

τήν

the

Accusative

article

ἄλλην

other

Accusative

direct object (substantival adj.)

ἄλλος: 'other'; the other cheek.

καὶ

and

coordinating conjunction

ἀπὸ

from

preposition + genitive (separation)

τοῦ

the (one)

Genitive

article (substantizes ptc.)

αἶροντός

who takes away

Pres Act Ptc · Gen Sg Masc · αἶρω

substantival participle (object of ἀπό)

→ progressive present

αἶρω: 'take away, lift'.

σου

your

Genitive

genitive of possession

τὸ

the

Accusative

article

ἱμάτιον

cloak

Accusative

object of αἶροντος

ἱμάτιον: 'outer garment, cloak'; the costlier outer robe taken first here (Luke reverses Matthew's order).

καί

also

adverbial (ascensive)

τὸν

the

Accusative

article

χιτῶνα

tunic

Accusative

direct object

χιτῶν: 'tunic, undergarment'; even this inner garment not to be withheld.

μή

not

negative (with subjunctive)

κωλύσης

withhold

Aor Act Subj 2 Sg · κωλύω

prohibitive subjunctive (μή + aor.)

→ constative aorist

κωλύω: 'hinder, prevent, withhold'; do not refuse it.

30 παντὶ αἰτοῦντί σε δίδου, καὶ ἀπὸ τοῦ αἶροντος τὰ σὰ μὴ ἀπαίτει.

Give to everyone who asks you, and from the one who takes away your goods do not demand them back.

COMMAND (OPEN-HANDED GIVING) ASYNDETON Generosity without limit or reclaim — giving to all who ask, not demanding return from those who take.

παντὶ

to everyone

Dative

indirect object (substantival adj.)

πᾶς: 'all, every'; the unrestricted scope of giving.

αἰτοῦντί

who asks

Pres Act Ptc · Dat Sg Masc · αἰτέω

attributive participle

→ progressive present

αἰτέω: 'ask, request'.

σε

you

Accusative

object of αἰτοῦντι

δίδου

give

Pres Act Impv 2 Sg · δίδωμι

imperative (command)

→ customary present imperative

δίδωμι: 'give'; habitual open-handedness.

<p>καὶ and coordinating conjunction</p>	<p>ἀπὸ from preposition + genitive (separation)</p>	<p>τοῦ the (one) Genitive article (substantizes ptc.)</p>	<p>αἴροντος who takes away Pres Act Ptc · Gen Sg Masc · αἴρω substantival participle (object of ἀπό) → progressive present αἴρω: 'take away'.</p>
<p>τὰ the Accusative article</p>	<p>σὰ your goods Accusative object of αἴροντος (possessive adj.) σός: 'your(s)'; τὰ σὰ = 'your possessions.'</p>	<p>μὴ not negative (with imperative)</p>	<p>ἀπαίτει demand back Pres Act Impv 2 Sg · ἀπαιτέω prohibition (μὴ + pres. impv.) → customary present imperative ἀπαιτέω: 'demand back, ask in return'; do not reclaim.</p>

31 καὶ καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, ποιεῖτε αὐτοῖς ὁμοίως.

And as you wish that men would do to you, do so to them likewise.

THE GOLDEN RULE **καί** The positive Golden Rule, summing the ethic: treat others as you would be treated — the active norm beneath all the commands.

<p>καὶ and coordinating conjunction</p>	<p>καθὼς as comparative conjunction καθώς: 'just as, according as'.</p>	<p>θέλετε you wish Pres Act Indic 2 Pl · θέλω main verb → progressive present θέλω: 'wish, want'.</p>	<p>ἵνα that conjunction (content of wish)</p>
---	---	---	---

ποιῶσιν

they would do

Pres Act Subj 3 Pl · ποιέω

subjunctive (object clause)

→ progressive present

ποιέω: 'do'.

ὑμῖν

to you

Dative

indirect object

οἱ

the

Nominative

article

ἄνθρωποι

men

Nominative

subject

ἄνθρωπος: 'people, men'.

ποιεῖτε

do

Pres Act Impv 2 Pl · ποιέω

imperative (apodosis)

→ customary present imperative

ποιέω: 'do'; the imperative answering the wish.

αὐτοῖς

to them

Dative

indirect object

ὁμοίως

likewise

adverb of manner

ὁμοίως: 'likewise, in the same way'.

32 καὶ εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς, ποία ὑμῖν χάρις ἐστίν; καὶ γὰρ οἱ ἁμαρτωλοὶ τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσιν.

And if you love those who love you, what credit is that to you? For even sinners love those who love them.

ARGUMENT FROM RECIPROCITY (1) **καὶ** First of three parallel 'what credit?' questions: reciprocal love is no distinctive virtue — even sinners practice it.

καὶ

and

coordinating conjunction

εἰ

if

conjunction (first-class condition)

ἀγαπᾶτε

you love

Pres Act Indic 2 Pl · ἀγαπάω

main verb (protasis)

→ progressive present

ἀγαπάω: 'love'.

τοὺς

those

Accusative

article (substantizes ptc.)

ἀγαπῶντας

who love

Pres Act Ptc · Acc Pl Masc · ἀγαπάω

substantival participle (object)

→ progressive present

ἀγαπάω: 'love!'

ὕμᾱς

you

Accusative

object of ἀγαπῶντας

ποία

what

Nominative

interrogative adjective

ποῖος: 'what kind of!'

ὕμῖν

to you

Dative

dat. of advantage/possession

χάρις

credit

Nominative

subject

χάρις: here 'credit, thanks, favor earned';
what merit accrues?

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

main verb (copula)

→ stative present

καὶ

even

adverbial (ascensive, with γάρ)

γάρ

for

explanatory conjunction

καὶ γάρ: 'for even!'

οἱ

the

Nominative

article

ἁμαρτωλοὶ

sinners

Nominative

subject

ἁμαρτωλός: 'sinner'; the foil — they too
love their lovers.

τούς

those

Accusative

article (substantizes ptc.)

ἀγαπῶντας

who love

Pres Act Ptc · Acc Pl Masc · ἀγαπάω

substantival participle (object)

→ progressive present

ἀγαπάω: 'love!'

αὐτούς

them

Accusative

object of ἀγαπῶντας

ἀγαπῶσιν

love

Pres Act Indic 3 Pl · ἀγαπάω

main verb

→ customary present

ἀγαπάω: 'love!'

33 καὶ γὰρ ἔὰν ἀγαθοποιῆτε τοὺς ἀγαθοποιῶντας ὑμᾶς, ποία ὑμῖν χάρις ἐστίν; καὶ οἱ ἁμαρτωλοὶ τὸ αὐτὸ ποιοῦσιν.

And if you do good to those who do good to you, what credit is that to you? Even sinners do the same.

ARGUMENT FROM RECIPROCITY (2) **καὶ** The second parallel: doing good only to benefactors earns no credit; sinners do as much.

<p>καὶ and coordinating conjunction</p>	<p>γὰρ for explanatory conjunction</p>	<p>ἔὰν if conjunction (third-class condition) ἔάν: 'if' (+ subj.).</p>	<p>ἀγαθοποιῆτε you do good to Pres Act Subj 2 Pl · ἀγαθοποιέω subjunctive (protasis) → progressive present ἀγαθοποιέω: 'do good (to)'.</p>
<p>τοὺς those Accusative article (substantizes ptc.)</p>	<p>ἀγαθοποιῶντας who do good to Pres Act Ptc · Acc Pl Masc · ἀγαθοποιέω substantival participle (object) → progressive present ἀγαθοποιέω: 'do good'.</p>	<p>ὑμᾶς you Accusative object of ἀγαθοποιῶντας</p>	<p>ποία what Nominative interrogative adjective ποῖος: 'what kind of'.</p>
<p>ὑμῖν to you Dative dat. of advantage</p>	<p>χάρις credit Nominative subject χάρις: 'credit, thanks'.</p>	<p>ἐστίν is Pres Act Indic 3 Sg · εἰμί main verb (copula) → stative present</p>	<p>καὶ even adverbial (ascensive)</p>

οἱ

the

Nominative

article

ἁμαρτωλοὶ

sinners

Nominative

subject

ἁμαρτωλός: 'sinner'.

τὸ

the

Accusative

article

αὐτὸ

same

Accusative

direct object (identical adj.)

αὐτός: 'same'; τὸ αὐτό = 'the same thing!'

ποιοῦσιν

do

Pres Act Indic 3 Pl · ποιέω

main verb

→ customary present

ποιέω: 'do'.

34 καὶ ἔὰν δανίσητε παρ' ὧν ἐλπίζετε λαβεῖν, ποία ὑμῖν χάρις ἐστίν; καὶ ἁμαρτωλοὶ ἁμαρτωλοῖς δανίζουσιν ἵνα ἀπολάβωσιν τὰ ἴσα.

And if you lend to those from whom you hope to receive, what credit is that to you? Even sinners lend to sinners, to receive back the same amount.

ARGUMENT FROM RECIPROCITY (3) **καί** The third parallel: lending in expectation of repayment is mere sinners' calculus, not the gracious love demanded.

καὶ

and

coordinating conjunction

ἔὰν

if

conjunction (third-class condition)

δανίσητε

you lend

Aor Act Subj 2 Pl · δανίζω

subjunctive (protasis)

→ constative aorist

δανίζω: 'lend (money)'.

παρ'

from

preposition + genitive (source)

ὧν

whom

Genitive

relative pronoun (object of παρά)

ἐλπίζετε

you hope

Pres Act Indic 2 Pl · ἐλπίζω

main verb (rel. clause)

→ progressive present

ἐλπίζω: 'hope, expect'.

λαβεῖν

to receive

Aor Act Inf · λαμβάνω

complementary infinitive

→ constative aorist

λαμβάνω: 'receive, take'.

ποία

what

Nominative

interrogative adjective

ποῖος: 'what kind of'.

ὕμιν

to you

Dative

dat. of advantage

χάρις

credit

Nominative

subject

χάρις: 'credit'.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

main verb (copula)

→ stative present

καὶ

even

adverbial (ascensive)

ἁμαρτωλοὶ

sinners

Nominative

subject

ἁμαρτωλός: 'sinner'.

ἁμαρτωλοῖς

to sinners

Dative

indirect object

ἁμαρτωλός: 'sinner'.

δανίζουσιν

lend

Pres Act Indic 3 Pl · δανίζω

main verb

→ customary present

δανίζω: 'lend'.

ἵνα

so that

conjunction (purpose)

ἀπολάβωσιν

they may receive back

Aor Act Subj 3 Pl · ἀπολαμβάνω

subjunctive (purpose clause)

→ constative aorist

ἀπολαμβάνω: 'receive back, get in return'.

τὰ

the

Accusative

article

ἴσα

equal amount

Accusative

direct object (substantival adj.)

ἴσος: 'equal!'; τὰ ἴσα = 'the same amount,'
the full repayment expected.

35 πλὴν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν καὶ ἀγαθοποιεῖτε καὶ δανίζετε μηδὲν ἀπελπίζοντες· καὶ ἔσται ὁ μισθὸς ὑμῶν πολὺς, καὶ ἔσεσθε υἱοὶ ὑψίστου, ὅτι αὐτὸς χρηστός ἐστὶν ἐπὶ τοὺς ἀχαρίστους καὶ πονηροὺς.

But love your enemies, and do good, and lend, expecting nothing in return; and your reward will be great, and you will be sons of the Most High, for he is kind to the ungrateful and the evil.

RESOLUTION: GRACIOUS LOVE AND ITS REWARD **πλὴν** The positive resolution gathering the commands: enemy-love that gives expecting nothing back makes the disciples sons of the Most High, imitating his kindness to the undeserving. μηδὲν ἀπελπίζοντες is the verse's crux — 'expecting nothing in return' (or 'despairing of no one').

πλὴν

but

adversative conjunction (resumptive)

πλὴν: 'but, nevertheless'; the strong return to the command.

ἀγαπᾶτε

love

Pres Act Impv 2 Pl · ἀγαπάω

imperative (command)

→ customary present imperative

ἀγαπάω: 'love'; the command resumed from v.27.

τοὺς

the

Accusative

article

ἐχθροὺς

enemies

Accusative

direct object

ἐχθρός: 'enemy'.

ὑμῶν

your

Genitive

genitive of possession

καὶ

and

coordinating conjunction

ἀγαθοποιεῖτε

do good

Pres Act Impv 2 Pl · ἀγαθοποιέω

imperative (command)

→ customary present imperative

ἀγαθοποιέω: 'do good'.

καὶ

and

coordinating conjunction

δανίζετε

lend

Pres Act Impv 2 Pl · δανίζω

imperative (command)

→ customary present imperative

δανίζω: 'lend'.

μηδέν

nothing

Accusative

direct object of the participle

μηδείς: 'no one, nothing'; here 'nothing'
(or, taken as masc., 'no one' = despairing of none).

ἀπελπίζοντες

expecting in return

Pres Act Ptc · Nom Pl Masc · ἀπελπίζω

adverbial ptc. (manner)

→ progressive present

ἀπελπίζω: NT hapax; classically 'despair'
but here likely 'expect (something) back' –
μηδέν ἀπελπίζοντες = 'expecting nothing in
return' (the crux of the verse).

καὶ

and

coordinating conjunction

ἔσται

will be

Fut Mid Indic 3 Sg · εἰμί

main verb (future promise)

→ predictive future

εἰμί: 'be'.

ὁ

the

Nominative

article

μισθός

reward

Nominative

subject

μισθός: 'reward, wage'.

ὑμῶν

your

Genitive

genitive of possession

πολύς

great

Nominative

predicate adjective

πολύς: 'great'.

καὶ

and

coordinating conjunction

ἔσεσθε

you will be

Fut Mid Indic 2 Pl · εἰμί

main verb (future promise)

→ predictive future

εἰμί: 'be'.

υἱοὶ

sons

Nominative

predicate nominative

υἱός: 'son'; family likeness to God shown in
indiscriminate kindness.

ὑψίστου

of the Most High

Genitive

genitive of relationship

ὑψιστος: 'Most High'; a divine title (Hebrew
Elyon), frequent in Luke.

ὅτι

for

causal conjunction

αὐτός

he

Nominative

subject (intensive pronoun)

χρηστός

kind

Nominative

predicate adjective

χρηστός: 'kind, good, gracious'; the divine
kindness imitated.

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

main verb (copula)

→ stative present

ἐπὶ

to

preposition + accusative (toward)

τοὺς

the

Accusative

article

ἀχαρίστους

ungrateful

Accusative

object of ἐπί (substantival adj.)

ἀχάριστος: 'ungrateful, thankless!'

καὶ

and

coordinating conjunction

πονηροὺς

evil

Accusative

object of ἐπί (substantival adj.)

πονηρός: 'evil, wicked'; the recipients of God's undeserved kindness.

36 Γίνεσθε οἰκτίρμονες καθὼς καὶ ὁ πατὴρ ὑμῶν οἰκτίρμων ἐστίν.

Be merciful, even as your Father is merciful.

SUMMARY IMPERATIVE **ASYNDETON** The capstone of the section (Luke's parallel to Matthew's 'be perfect'): the disciple's mercy is to mirror the Father's — the ground of all the preceding commands.

Γίνεσθε

be

Pres Mid Impv 2 Pl · γίνομαι

imperative (command)

→ customary present imperative

γίνομαι: 'become, be'; 'keep on becoming merciful!'

οἰκτίρμονες

merciful

Nominative

predicate adjective

οἰκτίρμων: 'compassionate, merciful'; deep, gut-level pity (cf. Exod 34:6 LXX of God).

καθὼς

even as

comparative conjunction

καθώς: 'just as!'

καὶ

also

adverbial (ascensive)

ὁ
the
Nominative
article

πατήρ
Father
Nominative
subject
πατήρ: 'Father'; the model of the disciple's mercy.

ὑμῶν
your
Genitive
genitive of relationship

οἰκτίρμων
merciful
Nominative
predicate adjective
οἰκτίρμων: 'merciful, compassionate'.

ἐστίν
is
Pres Act Indic 3 Sg · εἰμί
main verb (copula)
→ stative present

37 Καὶ μὴ κρίνετε, καὶ οὐ μὴ κριθῆτε· καὶ μὴ καταδικάζετε, καὶ οὐ μὴ καταδικασθῆτε. ἀπολύετε, καὶ ἀπολυθήσεσθε·

And do not judge, and you will not be judged; do not condemn, and you will not be condemned.
Forgive, and you will be forgiven.

COMMAND (NON-JUDGMENT) **καὶ** Three paired imperative-and-promise lines: refraining from judging, condemning, and unforgiveness draws the corresponding divine response.

Καὶ
and
coordinating conjunction

μὴ
not
negative (with imperative)

κρίνετε
judge
Pres Act Impv 2 Pl · κρίνω
prohibition (μὴ + pres. impv.)
→ customary present imperative
κρίνω: 'judge, condemn'; stop passing censorious judgment.

καὶ
and
coordinating conjunction (result)

οὐ

not

negative (emphatic οὐ μή)

μή

—

negative (οὐ μή = strong denial)

οὐ μή: emphatic negation with the subjunctive — 'you certainly will not.'

κριθῆτε

you be judged

Aor Pass Subj 2 Pl · κρίνω

subjunctive (οὐ μή promise)

→ constative aorist (divine passive)

κρίνω: 'judge'; the passive implies God as judge.

καὶ

and

coordinating conjunction

μή

not

negative (with imperative)

καταδικάζετε

condemn

Pres Act Impv 2 Pl · καταδικάζω

prohibition (μή + pres. impv.)

→ customary present imperative

καταδικάζω: 'condemn, pronounce guilty'; stronger than κρίνω — a judicial verdict.

καὶ

and

coordinating conjunction (result)

οὐ

not

negative (emphatic οὐ μή)

μή

—

negative (οὐ μή)

καταδικασθῆτε

you be condemned

Aor Pass Subj 2 Pl · καταδικάζω

subjunctive (οὐ μή promise)

→ constative aorist (divine passive)

καταδικάζω: 'condemn!'

ἀπολύετε

forgive

Pres Act Impv 2 Pl · ἀπολύω

imperative (command)

→ customary present imperative

ἀπολύω: 'release, set free, forgive'; here 'pardon, let go!'

καὶ

and

coordinating conjunction (result)

ἀπολυθήσεσθε

you will be forgiven

Fut Pass Indic 2 Pl · ἀπολύω

main verb (promise)

→ predictive future (divine passive)

ἀπολύω: 'release, forgive!'

38 δίδετε, καὶ δοθήσεται ὑμῖν· μέτρον καλὸν πεπιεσμένον σεσαλευμένον ὑπερεκχυννόμενον δώσουσιν εἰς τὸν κόλπον ὑμῶν· ᾧ γὰρ μέτρῳ μετρεῖτε ἀντιμετρηθήσεται ὑμῖν.

Give, and it will be given to you; good measure, pressed down, shaken together, running over, will be put into your lap. For with the measure you use it will be measured back to you.

COMMAND (GENEROUS GIVING) AND MEASURE-PRINCIPLE ASYNDETON The positive counterpart to the prohibitions: lavish giving is met with overflowing return, by the principle that one's own measure is the measure used back.

δίδετε

give

Pres Act Impv 2 Pl · δίδωμι

imperative (command)

→ customary present imperative

δίδωμι: 'give!'

καὶ

and

coordinating conjunction (result)

δοθήσεται

it will be given

Fut Pass Indic 3 Sg · δίδωμι

main verb (promise)

→ predictive future (divine passive)

δίδωμι: 'give!'

ὑμῖν

to you

Dative

indirect object

μέτρον

measure

Accusative

direct object (of δώσουσιν)

μέτρον: 'measure'; the grain-measure, heaped to overflowing.

καλὸν

good

Accusative

attributive adjective

καλός: 'good, fine!'

πεπιεσμένον

pressed down

Perf Pass Ptc · Acc Sg Neut · πιέζω

attributive participle

→ intensive perfect

πιέζω: 'press, compress'; NT hapax — the grain packed tight.

σεσαλευμένον

shaken together

Perf Pass Ptc · Acc Sg Neut · σαλεύω

attributive participle

→ intensive perfect

σαλεύω: 'shake'; settled by shaking to fit more in.

<p>ὑπερεκχυννόμενον running over Pres Pass Ptc · Acc Sg Neut · ὑπερεκχύννω <i>attributive participle</i></p> <p>→ progressive present</p> <p>ὑπερεκχύννω: 'overflow, pour over the top'; the measure spilling over.</p>	<p>δώσουσιν they will put Fut Act Indic 3 Pl · δίδωμι <i>main verb (impersonal/divine 'they')</i></p> <p>→ predictive future</p> <p>δίδωμι: 'give, put'; the 3rd-pl. is an idiom for the divine giver.</p>	<p>εἰς into <i>preposition + accusative (direction)</i></p>	<p>τὸν the Accusative <i>article</i></p>
<p>κόλπον lap Accusative <i>object of εἰς</i></p> <p>κόλπος: 'bosom, lap'; the fold of the garment used as a pouch.</p>	<p>ὑμῶν your Genitive <i>genitive of possession</i></p>	<p>ἧ which Dative <i>relative pronoun (dat. of means)</i></p>	<p>γάρ for <i>explanatory conjunction</i></p>
<p>μέτρῳ measure Dative <i>dat. of means (instrument)</i></p> <p>μέτρον: 'measure'; the standard one applies to others.</p>	<p>μετρεῖτε you measure Pres Act Indic 2 Pl · μετρέω <i>main verb (rel. clause)</i></p> <p>→ customary present</p> <p>μετρέω: 'measure'.</p>	<p>ἀντιμετρηθήσεται it will be measured back Fut Pass Indic 3 Sg · ἀντιμετρέω <i>main verb (promise)</i></p> <p>→ predictive future (divine passive)</p> <p>ἀντιμετρέω: 'measure in return'; the requital matches the measure given.</p>	<p>ὑμῖν to you Dative <i>indirect object</i></p>

39 Εἶπεν δὲ καὶ παραβολὴν αὐτοῖς· Μήτι δύναται τυφλὸς τυφλὸν ὀδηγεῖν; οὐχὶ ἀμφοτέρωτεροι εἰς βόθυνον ἐμπεσοῦνται;

He also told them a parable: "Can a blind man lead a blind man? Will they not both fall into a pit?"

PARABLE (THE BLIND GUIDE) **δέ** A first parabolic illustration: an unreformed teacher (still judging, still with a log in his eye) is a blind guide leading others to ruin.

Εἶπεν

he told

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

λέγω: 'say, tell'.

δὲ

now

transitional conjunction

καὶ

also

adverbial (ascensive)

παραβολήν

a parable

Accusative

direct object

παραβολή: 'parable, comparison'; a pictorial saying.

αὐτοῖς

to them

Dative

indirect object

Μήτι

can it be that

interrogative particle (expecting 'no')

μήτι: introduces a question anticipating a negative answer.

δύναται

is able

Pres Mid Indic 3 Sg · δύναμαι

main verb

→ stative present

δύναμαι: 'be able, can'.

τυφλός

a blind man

Nominative

subject (substantival adj.)

τυφλός: 'blind'.

τυφλὸν

a blind man

Accusative

direct object (substantival adj.)

τυφλός: 'blind'.

ὀδηγεῖν

to lead

Pres Act Inf · ὀδηγέω

complementary infinitive

→ progressive present

ὀδηγέω: 'lead, guide on the way' (ὁδός + ἡγέομαι).

οὐχὶ

not

interrogative negative (expecting 'yes')

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

ἀμφότεροι

both

Nominative

subject

ἀμφότεροι: 'both'.

εἰς

into

preposition + accusative (direction)

βόθυνον

a pit

Accusative

object of εἰς

βόθυνος: 'pit, ditch'; the ruin both fall into.

ἐμπεσοῦνται

they will fall

Fut Mid Indic 3 Pl · ἐμπίπτω

main verb (question)

→ predictive future

ἐμπίπτω: 'fall into'.

40 οὐκ ἔστιν μαθητῆς ὑπὲρ τὸν διδάσκαλον· κατηρτισμένος δὲ πᾶς ἔσται ὡς ὁ διδάσκαλος αὐτοῦ.

A disciple is not above his teacher, but everyone when fully trained will be like his teacher.

PARABLE COROLLARY (TEACHER AND DISCIPLE) **ASYNDETON** A maxim drawn from the blind-guide image: the disciple cannot rise above his teacher, so the teacher's blindness or clear sight is reproduced in the pupil.

<p>οὐκ not <i>negative particle</i></p>	<p>ἔστιν is Pres Act Indic 3 Sg · εἰμί <i>main verb (copula)</i> → stative present</p>	<p>μαθητῆς a disciple Nominative <i>subject</i> μαθητής: 'disciple, learner'.</p>	<p>ὑπὲρ above <i>preposition + accusative (comparison)</i> ὑπὲρ: 'above, beyond' (+ acc.).</p>
<p>τὸν the Accusative <i>article</i></p>	<p>διδάσκαλον teacher Accusative <i>object of ὑπὲρ</i> διδάσκαλος: 'teacher'.</p>	<p>κατηρτισμένος having been trained Perf Pass Ptc · Nom Sg Masc · καταρτίζω <i>attributive participle (with πᾶς)</i> → intensive perfect καταρτίζω: 'complete, fully train, equip'; the perfected/finished pupil.</p>	<p>δὲ but <i>contrastive conjunction</i></p>
<p>πᾶς everyone Nominative <i>subject (substantival adj.)</i> πᾶς: 'everyone, all'.</p>	<p>ἔσται will be Fut Mid Indic 3 Sg · εἰμί <i>main verb</i> → predictive future εἰμί: 'be'.</p>	<p>ὡς like <i>comparative particle</i> ὡς: 'as, like'.</p>	<p>ὁ the Nominative <i>article</i></p>

διδάσκαλος

teacher

Nominative

predicate (after ὡς)

διδάσκαλος: 'teacher'; whom the trained disciple resembles.

αὐτοῦ

his

Genitive

genitive of relationship

41 Τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ δοκὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ οὐ κατανοεῖς;

Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye?

THE SPECK AND THE LOG (1) **δέ** The hyperbolic image of judging: scrutinizing a brother's tiny speck while oblivious to the beam in one's own eye.

τί

why

Accusative

interrogative (adverbial acc.)

τίς: 'why?'

δέ

but

transitional conjunction

βλέπεις

do you see

Pres Act Indic 2 Sg · βλέπω

main verb (question)

→ progressive present

βλέπω: 'see, look at'; the censorious noticing.

τὸ

the

Accusative

article

κάρφος

speck

Accusative

direct object

κάρφος: 'speck, splinter, bit of straw'; the tiny fault.

τὸ

the (one)

Accusative

article (attributive, w/ prep. phrase)

ἐν

in

preposition + dative (place)

τῷ

the

Dative

article

ὄφθαλμῷ

eye

Dative

object of ἐν

ὄφθαλμός: 'eye'.

τοῦ

of the

Genitive

article

ἀδελφοῦ

brother

Genitive

possessive genitive

ἀδελφός: 'brother'; the fellow disciple.

σου

your

Genitive

genitive of relationship

τήν

the

Accusative

article

δὲ

but

contrastive conjunction

δοκόν

log

Accusative

direct object

δοκός: 'beam, log'; the absurd, huge counterpart to the speck.

τήν

the (one)

Accusative

article (attributive)

ἐν

in

preposition + dative (place)

τῷ

the

Dative

article

ἰδίῳ

own

Dative

attributive adjective

ἴδιος: 'one's own'; emphatic 'your own eye.'

ὄφθαλμῷ

eye

Dative

object of ἐν

ὄφθαλμός: 'eye'.

οὐ

not

negative particle

κατανοεῖς

you notice

Pres Act Indic 2 Sg · κατανοέω

main verb (question)

→ progressive present

κατανοέω: 'consider, perceive, take note of'; deeper than mere βλέπω — yet the log goes unnoticed.

42 πῶς δύνασαι λέγειν τῷ ἀδελφῷ σου Ἄδελφέ, ἄφες ἐκβάλω τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ σου, αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σοῦ δοκὸν οὐ βλέπων; ὑποκριτά, ἔκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σοῦ, καὶ τότε διαβλέψεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου ἐκβαλεῖν.

How can you say to your brother, 'Brother, let me take out the speck that is in your eye,' while you yourself do not see the log that is in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take out the speck that is in your brother's eye.

THE SPECK AND THE LOG (2) **ASYNDETON** The application: presuming to correct another while self-blind is hypocrisy; only the self-examined and self-corrected can truly help a brother.

<p>πῶς how <i>interrogative adverb</i> πῶς: 'how?'</p>	<p>δύνασαι can you Pres Mid Indic 2 Sg · δύναμαι <i>main verb (question)</i> → stative present δύναμαι: 'be able, can'.</p>	<p>λέγειν to say Pres Act Inf · λέγω <i>complementary infinitive</i> → progressive present λέγω: 'say'.</p>	<p>τῷ to the Dative <i>article</i></p>
<p>ἀδελφῷ brother Dative <i>indirect object</i> ἀδελφός: 'brother'.</p>	<p>σου your Genitive <i>genitive of relationship</i></p>	<p>Ἄδελφέ brother Vocative <i>vocative of address</i> ἀδελφός: 'brother'; the (ironically) affectionate address.</p>	<p>ἄφες let me Aor Act Impv 2 Sg · ἀφίημι <i>imperative (permissive, w/ hortatory subj.)</i> → constative aorist imperative ἀφίημι: 'let, permit, allow'; 'allow (that) I may'.</p>

ἐκβάλω

I take out

Aor Act Subj 1 Sg · ἐκβάλλω

hortatory/permissive subjunctive

→ *constative aorist*

ἐκβάλλω: 'cast out, remove'.

τὸ

the

Accusative

article

κάρφος

speck

Accusative

direct object

κάρφος: 'speck, splinter'.

τὸ

the (one)

Accusative

article (attributive)

ἐν

in

preposition + dative (place)

τῷ

the

Dative

article

ὀφθαλμῷ

eye

Dative

object of ἐν

ὀφθαλμός: 'eye'.

σου

your

Genitive

genitive of possession

αὐτός

yourself

Nominative

intensive pronoun (subject of ptc.)

αὐτός: 'self'; 'you yourself'.

τήν

the (one)

Accusative

article (attributive, fronted object)

ἐν

in

preposition + dative (place)

τῷ

the

Dative

article

ὀφθαλμῷ

eye

Dative

object of ἐν

ὀφθαλμός: 'eye'.

σοῦ

your

Genitive

genitive of possession

δοκὸν

log

Accusative

object of βλέπων

δοκός: 'beam, log'.

οὐ

not

negative particle

βλέπων

seeing

Pres Act Ptc · Nom Sg Masc · βλέπω

adverbial ptc. (concessive)

→ progressive present

βλέπω: 'see'; 'though not seeing!'

ὑποκριτά

hypocrite

Vocative

vocative of address (rebuke)

ὑποκριτής: 'hypocrite, play-actor'; one who feigns a concern he is unfit to act on.

ἔκβαλε

take out

Aor Act Impv 2 Sg · ἐκβάλλω

imperative (command)

→ constative aorist imperative

ἐκβάλλω: 'cast out, remove!'

πρῶτον

first

adverb of order

πρῶτον: 'first'; the order of priority — self before brother.

τήν

the

Accusative

article

δοκόν

log

Accusative

direct object

δοκός: 'beam, log!'

ἐκ

out of

preposition + genitive (separation)

τοῦ

the

Genitive

article

ὀφθαλμοῦ

eye

Genitive

object of ἐκ

ὀφθαλμός: 'eye!'

σοῦ

your

Genitive

genitive of possession

καὶ

and

coordinating conjunction

τότε

then

adverb of time

τότε: 'then'; only after self-correction.

διαβλέψεις

you will see clearly

Fut Act Indic 2 Sg · διαβλέπω

main verb

→ predictive future

διαβλέπω: 'see clearly, see through' (διά-intensive); restored sight to help.

τὸ

the

Accusative

article

κάρφος

speck

Accusative

object of ἐκβαλεῖν

κάρφος: 'speck!'

τὸ

the (one)

Accusative

article (attributive)

<p>ἐν in <i>preposition + dative (place)</i></p>	<p>τῷ the Dative <i>article</i></p>	<p>ὀφθαλμῷ eye Dative <i>object of ἐν</i> ὀφθαλμός: 'eye'.</p>	<p>τοῦ of the Genitive <i>article</i></p>
<p>ἀδελφοῦ brother Genitive <i>possessive genitive</i> ἀδελφός: 'brother'.</p>	<p>σου your Genitive <i>genitive of relationship</i></p>	<p>ἐκβαλεῖν to take out Aor Act Inf · ἐκβάλλω <i>infinitive (of purpose/result)</i> → constative aorist ἐκβάλλω: 'cast out, remove'; the now-possible genuine help.</p>	

43 Οὐ γάρ ἐστιν δένδρον καλὸν ποιοῦν καρπὸν σαπρὸν, οὐδὲ πάλιν δένδρον σαπρὸν ποιοῦν καρπὸν καλόν.

| For there is no good tree that bears bad fruit, nor again a bad tree that bears good fruit.

PARABLE (TREE AND FRUIT) γάρ The tree-and-fruit maxim: character (the tree) determines conduct (the fruit); a person's deeds reveal what he truly is.

<p>οὐ not <i>negative particle</i></p>	<p>γάρ for <i>explanatory conjunction</i></p>	<p>ἐστιν is Pres Act Indic 3 Sg · εἰμί <i>main verb (existential)</i> → gnomic present</p>	<p>δένδρον tree Nominative <i>subject</i> δένδρον: 'tree'; figure for the person/heart.</p>
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<p>καλόν good Nominative <i>attributive adjective</i> καλός: 'good, sound'.</p>	<p>ποιούν bearing Pres Act Ptc · Nom Sg Neut · ποιέω <i>attributive participle</i> → gnomic present ποιέω: 'make, produce, bear (fruit)'.</p>	<p>καρπὸν fruit Accusative <i>direct object</i> καρπός: 'fruit'; figure for deeds/words.</p>	<p>σαπρόν bad Accusative <i>attributive adjective</i> σαπρός: 'rotten, bad, worthless'.</p>
<p>οὐδὲ nor <i>negative conjunction</i> οὐδέ: 'nor, and not'.</p>	<p>πάλιν again <i>adverb (resumptive)</i> πάλιν: 'again, conversely'.</p>	<p>δένδρον tree Nominative <i>subject</i> δένδρον: 'tree'.</p>	<p>σαπρόν bad Nominative <i>attributive adjective</i> σαπρός: 'rotten, bad'.</p>
<p>ποιούν bearing Pres Act Ptc · Nom Sg Neut · ποιέω <i>attributive participle</i> → gnomic present ποιέω: 'bear, produce'.</p>	<p>καρπὸν fruit Accusative <i>direct object</i> καρπός: 'fruit'.</p>	<p>καλόν good Accusative <i>attributive adjective</i> καλός: 'good, fine'.</p>	

44 ἕκαστον γὰρ δένδρον ἐκ τοῦ ἰδίου καρποῦ γινώσκεται· οὐ γὰρ ἐξ ἀκανθῶν συλλέγουσιν σῦκα, οὐδὲ ἐκ βάτου σταφυλὴν τρυγῶσιν.

For each tree is known by its own fruit. For figs are not gathered from thorns, nor are grapes picked from a bramble bush.

PARABLE COROLLARY (KNOWN BY FRUIT) **γάρ** The principle stated and proven by examples: the kind of tree is recognized by its fruit, as no one harvests figs from thorns or grapes from brambles.

ἕκαστον

each

Nominative

attributive adjective

ἕκαστος: 'each, every'.

γάρ

for

explanatory conjunction

δένδρον

tree

Nominative

subject

δένδρον: 'tree'.

ἐκ

by

preposition + genitive (means/source)

τοῦ

the

Genitive

article

ἰδίου

own

Genitive

attributive adjective

ἴδιος: 'one's own'.

καρποῦ

fruit

Genitive

object of ἐκ (means)

καρπός: 'fruit'; the diagnostic of the tree.

γινώσκεται

is known

Pres Pass Indic 3 Sg · γινώσκω

main verb

→ *gnomic present*

γινώσκω: 'know, recognize'.

οὐ

not

negative particle

γάρ

for

explanatory conjunction

ἐξ

from

preposition + genitive (source)

ἄκανθῶν

thorns

Genitive

object of ἐκ

ἄκανθα: 'thorn, thornbush'.

συλλέγουσιν

they gather

Pres Act Indic 3 Pl · συλλέγω

main verb (impersonal 'they')

→ *gnomic present*

συλλέγω: 'gather, collect'.

σῦκα

figs

Accusative

direct object

σῦκον: 'fig'.

οὐδὲ

nor

negative conjunction

οὐδέ: 'nor'.

ἐκ

from

preposition + genitive (source)

βάτου

a bramble

Genitive

object of *ἐκ*

βάτος: 'bramble, thornbush'.

σταφυλήν

a grape cluster

Accusative

direct object

σταφυλή: 'bunch of grapes'.

τρυγῶσιν

they pick

Pres Act Indic 3 Pl · τρυγάω

main verb (impersonal 'they')

→ gnomic present

τρυγάω: 'gather (ripe fruit), harvest (grapes)'.

45 ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας προφέρει τὸ ἀγαθόν, καὶ ὁ πονηρὸς ἐκ τοῦ πονηροῦ προφέρει τὸ πονηρόν· ἐκ γὰρ περισσεύματος καρδίας λαλεῖ τὸ στόμα αὐτοῦ.

The good person out of the good treasure of his heart brings forth good, and the evil person out of his evil treasure brings forth evil; for out of the abundance of the heart his mouth speaks.

APPLICATION (HEART AND SPEECH) ASYNDETON The fruit-image applied to character and speech: the heart is the treasury, and the mouth's overflow betrays whether that store is good or evil.

ὁ

the

Nominative

article

ἀγαθός

good

Nominative

attributive adjective

ἀγαθός: 'good'.

ἄνθρωπος

person

Nominative

subject

ἄνθρωπος: 'person, man'.

ἐκ

out of

preposition + genitive (source)

τοῦ

the

Genitive

article

ἀγαθοῦ

good

Genitive

attributive adjective

ἀγαθός: 'good'.

θησαυροῦ

treasure

Genitive

object of *ἐκ* (source)

θησαυρός: 'treasure, storehouse'; the heart's accumulated store.

τῆς

of the

Genitive

article

καρδίας

heart

Genitive

attributive/possessive genitive

καρδία: 'heart'; the inner self, source of words and deeds.

προφέρει

brings forth

Pres Act Indic 3 Sg · προφέρω

main verb

→ *gnomic present*

προφέρω: 'bring forth, produce'.

τὸ

the

Accusative

article

ἀγαθόν

good

Accusative

direct object (substantival adj.)

ἀγαθός: 'good'; 'what is good!'

καὶ

and

coordinating conjunction

ὁ

the

Nominative

article

πονηρός

evil

Nominative

subject (substantival adj.)

πονηρός: 'evil, wicked'.

ἐκ

out of

preposition + genitive (source)

τοῦ

the

Genitive

article

πονηροῦ

evil

Genitive

object of ἐκ (substantival adj.)

πονηρός: 'evil'; 'evil treasure' understood.

προφέρει

brings forth

Pres Act Indic 3 Sg · προφέρω

main verb

→ *gnomic present*

προφέρω: 'bring forth!'

τὸ

the

Accusative

article

πονηρόν

evil

Accusative

direct object (substantival adj.)

πονηρός: 'evil'; 'what is evil!'

ἐκ

out of

preposition + genitive (source)

γάρ

for

explanatory conjunction

περισσεύματος

abundance

Genitive

object of ἐκ (source)

περίσσειμα: 'overflow, abundance, surplus'; what fills and brims over.

καρδίας

of the heart

Genitive

attributive genitive

καρδία: 'heart'.

λαλεῖ

speaks

Pres Act Indic 3 Sg · λαλέω

main verb

→ *gnomic present*

λαλέω: 'speak, talk'.

τὸ

the

Nominative

article

στόμα

mouth

Nominative

subject

στόμα: 'mouth'; the channel that reveals the heart.

αὐτοῦ

his

Genitive

genitive of possession

46 Τί δέ με καλεῖτε· Κύριε κύριε, καὶ οὐ ποιεῖτε ἃ λέγω;

Why do you call me 'Lord, Lord,' and not do what I say?

CHALLENGE (CONFESSION VS. OBEDIENCE) **δέ** The hinge to the closing parable: lip-confession of Jesus as Lord is empty without obedience – the test the two builders will dramatize.

τί

why

Accusative

interrogative (adverbial acc.)

τίς: 'why?'

δέ

but

transitional conjunction

με

me

Accusative

direct object

καλεῖτε

do you call

Pres Act Indic 2 Pl · καλέω

main verb (question)

→ *progressive present*

καλέω: 'call, name, address'.

Κύριε

Lord

Vocative
vocative of address

κύριος: 'Lord, master'; the doubled address of reverence/profession.

κύριε

Lord

Vocative
vocative (repeated for emphasis)

κύριος: 'Lord'.

καὶ
and

coordinating conjunction (adversative)

οὐ
not

negative particle

ποιεῖτε

do

Pres Act Indic 2 Pl · ποιέω

main verb (question)

→ progressive present

ποιέω: 'do'; obedience, lacking.

ἃ

what

Accusative
relative pronoun (object of ποιεῖτε)

λέγω

I say

Pres Act Indic 1 Sg · λέγω

main verb (rel. clause)

→ progressive present

λέγω: 'say'; Jesus' words, which demand doing.

47 πᾶς ὁ ἐρχόμενος πρὸς με καὶ ἀκούων μου τῶν λόγων καὶ ποιῶν αὐτούς, ὑποδείξω ὑμῖν τίνι ἔστιν ὅμοιος:

Everyone who comes to me and hears my words and does them, I will show you what he is like:

PARABLE SETUP (THE DOER) ASYNDETON The threefold profile of the true disciple — coming, hearing, doing — introduces the parable of the two builders.

πᾶς

everyone

Nominative
subject (substantival adj.)

πᾶς: 'everyone, all'.

ὁ

who

Nominative
article (substantizes ptc.)

ἐρχόμενος

comes

Pres Mid Ptc · Nom Sg Masc · ἔρχομαι
substantival participle

→ progressive present

ἔρχομαι: 'come!'; the first mark — coming to Jesus.

πρὸς

to

preposition + accusative

με

me

Accusative

object of *πρός*

καὶ

and

coordinating conjunction

ἀκούων

hears

Pres Act Ptc · Nom Sg Masc · ἀκούω

substantival participle (coordinate)

→ progressive present

ἀκούω: 'hear'; the second mark.

μου

my

Genitive

genitive of possession

τῶν

the

Genitive

article

λόγων

words

Genitive

genitive object of *ἀκούων*

λόγος: 'word, saying'.

καὶ

and

coordinating conjunction

ποιῶν

does

Pres Act Ptc · Nom Sg Masc · ποιέω

substantival participle (coordinate)

→ progressive present

ποιέω: 'do'; the decisive third mark — obedience.

αὐτούς

them

Accusative

object of *ποιῶν*

ὑποδείξω

I will show

Fut Act Indic 1 Sg · ὑποδείκνυμι

main verb

→ predictive future

ὑποδείκνυμι: 'show, point out, indicate'.

ὑμῖν

you

Dative

indirect object

τίνι

what

Dative

interrogative (dat. w/ ὅμοιος)

τίς: 'whom/what?'; the comparison's term.

ἐστίν

he is

Pres Act Indic 3 Sg · εἰμί

main verb (indirect question)

→ stative present

ὅμοιος

like

Nominative

predicate adjective (+ dat.)

ὅμοιος: 'like, similar' (governs the dative).

48 ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδομοῦντι οἰκίαν ὃς ἔσκαψεν καὶ ἐβάθυνεν καὶ ἔθηκεν θεμέλιον ἐπὶ τὴν πέτραν· πλημμύρης δὲ γενομένης προσέρηξεν ὁ ποταμὸς τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἴσχυσεν σαλεῦσαι αὐτὴν διὰ τὸ καλῶς οἰκοδομῆσθαι αὐτήν.

He is like a man building a house, who dug deep and laid a foundation on the rock; and when a flood arose, the river burst against that house and could not shake it, because it had been well built.

PARABLE (THE WISE BUILDER) ASYNDETON The hearer-and-doer: a builder who dug to the rock; the flood proves the deep foundation, and the house stands because it was well built.

ὅμοιός

like

Nominative

predicate adjective (+ dat.)

ὅμοιος: 'like'.

ἐστιν

he is

Pres Act Indic 3 Sg · εἰμί

main verb (copula)

→ stative present

ἀνθρώπῳ

a man

Dative

dat. (complement of ὅμοιος)

ἄνθρωπος: 'man, person'.

οἰκοδομοῦντι

building

Pres Act Ptc · Dat Sg Masc · οἰκοδομέω

attributive participle

→ progressive present

οἰκοδομέω: 'build (a house)'.

οἰκίαν

a house

Accusative

object of οἰκοδομοῦντι

οἰκία: 'house'.

ὃς

who

Nominative

relative pronoun (subject)

ἔσκαψεν

dug

Aor Act Indic 3 Sg · σκάπτω

main verb (rel. clause)

→ constative aorist

σκάπτω: 'dig'.

καὶ

and

coordinating conjunction

ἐβάθυνεν

went deep

Aor Act Indic 3 Sg · βαθύνω

main verb

→ constative aorist

βαθύνω: 'make deep, deepen'; NT hapax — he dug down to bedrock.

καὶ

and

coordinating conjunction

ἔθηκεν

laid

Aor Act Indic 3 Sg · τίθημι

main verb

→ constative aorist

τίθημι: 'put, lay, place'.

θεμέλιον

a foundation

Accusative

direct object

θεμέλιος: 'foundation'.

ἐπὶ

on

preposition + accusative (place)

τὴν

the

Accusative

article

πέτραν

rock

Accusative

object of ἐπί

πέτρα: 'rock, bedrock'; the solid base reached by digging.

πλημμύρης

a flood

Genitive

genitive absolute (subject)

πλήμμυρα: 'flood, high water'; NT hapax.

δὲ

and

transitional conjunction

γενομένης

arising

Aor Mid Ptc · Gen Sg Fem · γίνομαι

genitive absolute (temporal)

→ constative aorist

γίνομαι: 'come, arise'; 'when a flood came.'

προσέρηξεν

burst against

Aor Act Indic 3 Sg · προσρήγνυμι

main verb

→ constative aorist

προσρήγνυμι: 'break/dash against'; the torrent's assault.

ὁ

the

Nominative

article

ποταμός

river

Nominative

subject

ποταμός: 'river, torrent'; the swollen wadi in flood.

τῇ

the

Dative

article

οἰκία

house

Dative

dat. (object of προσέρηξεν)

οἰκία: 'house'.

ἐκείνη

that

Dative

demonstrative (attributive)

ἐκεῖνος: 'that'.

<p>καὶ and coordinating conjunction</p>	<p>οὐκ not negative particle</p>	<p>ἴσχυσεν was able Aor Act Indic 3 Sg · ἰσχύω main verb → constative aorist ἰσχύω: 'be strong, be able, prevail!'</p>	<p>σαλεῦσαι to shake Aor Act Inf · σαλεύω complementary infinitive → constative aorist σαλεύω: 'shake, cause to totter!'</p>
<p>αὐτήν it Accusative object of σαλεῦσαι</p>	<p>διὰ because preposition + accusative (cause, w/ artic. inf.) διὰ τό + inf.: 'because!'</p>	<p>τὸ the Accusative article (with infinitive)</p>	<p>καλῶς well adverb of manner καλῶς: 'well!'</p>
<p>οἰκοδομησθαι having been built Perf Pass Inf · οἰκοδομέω articular infinitive (cause) → intensive perfect οἰκοδομέω: 'build!'; the critical text's reason ('because it had been well built'), where the Byzantine reads 'for it was founded on the rock!'</p>	<p>αὐτήν it Accusative accusative subject of the infinitive</p>		

49 ὁ δὲ ἀκούσας καὶ μὴ ποιήσας ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδομήσαντι οἰκίαν ἐπὶ τὴν γῆν χωρὶς θεμελίου, ἧ προσέρηξεν ὁ ποταμός, καὶ εὐθὺς συνέπεσεν, καὶ ἐγένετο τὸ ρῆγμα τῆς οἰκίας ἐκείνης μέγα.

But the one who hears and does not do them is like a man who built a house on the ground without a foundation; against it the river burst, and immediately it collapsed, and the ruin of that house was great.

PARABLE (THE FOOLISH BUILDER) / CONCLUSION **δέ** The hearer-only: a house on bare ground without foundation; the same flood brings instant, total collapse — the sermon's sobering close.

ὁ

the (one)

Nominative

article (substantizes ptc.)

δὲ

but

contrastive conjunction

ἀκούσας

having heard

Aor Act Ptc · Nom Sg Masc · ἀκούω

substantival participle (subject)

→ constative aorist

ἀκούω: 'hear!'; the hearing without the doing.

καὶ

and

coordinating conjunction

μὴ

not

negative (with participle)

ποιήσας

having done

Aor Act Ptc · Nom Sg Masc · ποιέω

substantival participle (coordinate)

→ constative aorist

ποιέω: 'do!'; the fatal omission.

ὅμοιός

like

Nominative

predicate adjective (+ dat.)

ὅμοιος: 'like!'

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

main verb (copula)

→ stative present

ἀνθρώπῳ

a man

Dative

dat. (complement of ὅμοιος)

ἄνθρωπος: 'man!'

οἰκοδομήσαντι

who built

Aor Act Ptc · Dat Sg Masc · οἰκοδομέω

attributive participle

→ constative aorist

οἰκοδομέω: 'build!'

οἰκίαν

a house

Accusative

object of οἰκοδομήσαντι

οἰκία: 'house!'

ἐπὶ

on

preposition + accusative (place)

τὴν

the

Accusative

article

γῆν

ground

Accusative

object of ἐπί

γῆ: 'earth, ground!'; the bare surface, no digging to rock.

χωρίς

without

preposition + genitive (absence)

χωρίς: 'without, apart from!'

θεμελίου

a foundation

Genitive

object of χωρίς

θεμέλιος: 'foundation!'; the very thing lacking.

ἣ

which

Dative

relative pronoun (*dat., object of προσέρηξεν*)

προσέρηξεν

burst against

Aor Act Indic 3 Sg · προσήγγυμι

main verb (*rel. clause*)

→ constative aorist

προσρήγγυμι: 'break against'; the same flood, opposite result.

ὁ

the

Nominative

article

ποταμός

river

Nominative

subject

ποταμός: 'river, torrent'.

καὶ

and

coordinating conjunction

εὐθύς

immediately

adverb of time

εὐθύς: 'immediately, at once'; the suddenness of the collapse.

συνέπεσεν

it collapsed

Aor Act Indic 3 Sg · συμπίπτω

main verb

→ constative aorist

συμπίπτω: 'fall together, collapse'; NT hapax — the house caves in.

καὶ

and

coordinating conjunction

ἐγένετο

was

Aor Mid Indic 3 Sg · γίνομαι

main verb

→ constative aorist

γίνομαι: 'become, be'.

τὸ

the

Nominative

article

ῥήγμα

ruin

Nominative

subject

ῥήγμα: 'ruin, wreck, crash'; NT hapax — the total destruction.

τῆς

of the

Genitive

article

οἰκίας

house

Genitive

possessive genitive

οἰκία: 'house'.

ἐκείνης

that

Genitive

demonstrative (*attributive*)

ἐκεῖνος: 'that'.

μέγα

great

Nominative

predicate adjective

μέγας: 'great'; the catastrophe is total — the sermon's final word.

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.1 the Byzantine text reads ἐν σαββάτῳ δευτεροπρώτῳ ('on the second-first Sabbath'), a famously obscure adjective; the critical text reads simply ἐν σαββάτῳ, and δευτεροπρώτῳ is treated here as a secondary expansion. At v.4 some witnesses add a clause; the printed text is the shorter. At v.10 the editions divide over the participle/aorist forms of the healing command and over περιβλεψάμενος αὐτούς / πάντας. At v.26 the addition of πάντες ('all men') before οἱ ἄνθρωποι is read by the majority and printed. At v.35 the disputed μηδένα ἀπελπίζοντες ('despairing of no one' / 'expecting nothing in return') is read; the participle ἀπελπίζω is a NT hapax whose sense is the chapter's lexical crux. At v.48 the best text reads διὰ τὸ καλῶς οἰκοδομηθεῖσθαι αὐτήν ('because it had been well built'), where the Byzantine text reads τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν ('for it was founded on the rock,' assimilated to Matt 7:25). Orthographic variants (movable-ν, ι-subscript, εἶπεν/εἶπαν) are not noted.

On the labels. Parsing gives Tense·Voice·Mood·Person·Number (+ Case·Number·Gender for participles) and lemma. The *syntactic-function* and **semantic-force** tiers follow standard intermediate-grammar categories (e.g. Wallace, *Greek Grammar Beyond the Basics*); both involve interpretive judgment, and the majority reading has been chosen where opinions differ. Lexical notes condense commonly cited data (etymology, sense range, synonym contrasts, NT frequency, OT/LXX echoes) and are no substitute for a lexicon.

On the discourse tier. Discourse structure operates above the word, so it is shown at the clause/verse level (the connective, the relation it signals, and the role of the clause) and summarized in the chapter outline. Relation labels, any proposed chiasm, and the paragraph divisions reflect a common reading of the argument; other discourse analyses segment and label some relations differently.