

Magnificat, Benedictus
Luke 1:39–80

Infancy Narrative (1:5–2:52)

- Birth of John the Baptist Foretold (1:5–25)
- Birth of Jesus Foretold (Annunciation, 1:26–38)
- the Visitation (Mary Visits Elizabeth, 1:39–56)
 - Cantic: Magnificat (1:46–55, “My Soul Doth Magnify the Lord”)
- Birth of John the Baptist (1:57–80)
 - Cantic: Benedictus (1:68–79, “Blessed Be the Lord God of Israel”)
- Birth of Jesus (2:1–7)
- Shepherds and Angels
 - Cantic: Gloria in Excelsis (2:14, “Glory to God in the Highest”)
- the Presentation (Jesus Named and Temple Requirements Fulfilled, 2:21–40)
 - Cantic: Nunc Demittis (2:29–32, “Lord, Now Lettest Thou Thy Servant Depart in Peace”)
- the Boy Jesus Teaches in the Temple (2:41–52)

The Visitation
Mary Visits Elizabeth

Brown *BM*, 341–346

Reid, 70–77: The unity of Elizabeth and Mary stands in contrast to the rivalry of OT pairs of women such as Sarah and Hagar, Leah and Rachel, Peninnah and Hannah.

³⁹ Ἀναστᾶσα δὲ Μαριάμ ἐν ταῖς ἡμέραις ταύταις ἐπορεύθη εἰς τὴν ὄρεινὴν μετὰ σπουδῆς εἰς πόλιν Ἰούδα,

ὄρεινὴν fem sing acc obj of εἰς < ὄρεινή, ἦς f *hill country*

σπουδῆς fem sing gen obj of μετὰ for dat of manner (Wallace, 377; cf. 161–62) < σπουδή, ἦς f *earnestness, diligence, eagerness, zeal, effort*; μετὰ ζ. *with haste or eagerly* (Mk 6.25; Lk 1.39)

⁴⁰ καὶ εἰσῆλθεν εἰς τὸν οἶκον Ζαχαρίου καὶ ἠσπάσατο τὴν Ἐλισάβετ.

ἠσπάσατο 3rd sing aor dep ind main verb 2 < ἀσπάζομαι *greet (perhaps greet with politeness or respect Mt 5.47); welcome; visit briefly, pay one's respects; take leave of, say goodbye; impv. remember me to (someone)*

⁴¹ καὶ ἐγένετο ὡς ἤκουσεν τὸν ἀσπασμὸν τῆς Μαρίας ἡ Ἐλισάβετ, ἐσκίρτησεν τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς, καὶ ἐπλήσθη πνεύματος ἁγίου ἡ Ἐλισάβετ,

ὡς temporal subord conj *when*

ἔσκιρτησεν 3rd sing aor act ind main verb < **σκιρτάω** *stir, move (of an unborn child); leap for joy*

βρέφος neut sing nom subj of ἔσκιρτησεν < **βρέφος**, ους n *baby, infant; childhood*

πνεύματος neut sing gen of content (Wallace, 94; “genitive of filling”)

⁴² καὶ ἀνεφώνησεν κραυγῇ μεγάλη καὶ εἶπεν, Εὐλογημένη σὺ ἐν γυναιξίν καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου.

Judges 5:24, “Blessed above women shall Jael . . . blessed shall she be above women in the tent.”

⁴³ καὶ πόθεν μοι τοῦτο ἵνα ἔλθῃ ἡ μήτηρ τοῦ κυρίου μου πρὸς ἐμέ;

ἔλθῃ 3rd sing aor act subj subst ἵνα clause in apposition to τοῦτο (Wallace, 475–76) < **ἔρχομαι** (imperf. ἤρχομαι, fut. ἐλεύσομαι; aor. ἦλθον and ἦλθα, inf. ἐλθεῖν; pf. ἐλήλυθα) *come (εἰς τὸ χεῖρον ἐ. grow worse Mk 5.26); appear, make an appearance; go; return (Jn 4.27, 30; Ro 9.9); be brought (Mk 4.21)*

ἡ μήτηρ τοῦ κυρίου μου Reid, 72: Elizabeth is the first to call Jesus “Lord”

⁴⁴ ἰδοὺ γὰρ ὡς ἐγένετο ἡ φωνὴ τοῦ ἀσπασμοῦ σου εἰς τὰ ὠτά μου, ἔσκιρτησεν ἐν ἀγαλλιᾶσει τὸ βρέφος ἐν τῇ κοιλίᾳ μου.

ὠτά neut pl acc obj of εἰς < **οὖς**, ὠτός n *ear (πρὸς τὸ οὖς λαλέω whisper Lk 12.3); hearing*

ἀγαλλιᾶσει fem sing dat obj of ἐν, for dat of manner < **ἀγαλλίασις**, εως f *extreme joy or gladness*

ἔσκιρτησεν 3rd sing aor act ind main verb < **σκιρτάω** *stir, move (of an unborn child); leap for joy*

βρέφος neut sing nom subj of ἔσκιρτησεν < **βρέφος**, ους n *baby, infant; childhood*

⁴⁵ καὶ μακαρία ἡ πιστεύουσα ὅτι ἔσται τελείωσις τοῖς λελαλημένοις αὐτῇ παρὰ κυρίου.

λελαλημένοις neut pl dat pf pass subst attr ptc, dat of possession < **λαλέω** *speak, talk, say; preach, proclaim; tell; be able to speak; address, converse (with); promise (of God); sound (of thunder)*

κυρίου masc sing gen obj of παρὰ (BDF §237[1]: (1) Also correct τοῖς λελαλημένοις παρὰ κυρίου Lk 1: 45, since it is not God himself who had spoken, but an angel by his command.)

The Magnificat
Mary’s Song of Praise

*et ait Maria magnificat anima mea Dominum et exultavit spiritus meus in Deo salutari meo
quia respexit humilitatem ancillae suae ecce enim ex hoc beatam me dicent omnes generationes*

On Lucan canticles in general: Brown *BM*, 346–55

- *Magnificat, Benedictus, Gloria in Excelsis, Nunc Demittis*
- Were they composed by those who spoke them, by Luke, already existing Jewish-Christian songs?

On the Magnificat and its structure: Tannehill, 53–57 (note his identification of this as a *theological* statement, whereas the Benedictus is largely a *Christological* statement, although T.’s analysis would be better with a text—Greek or English—laid out); Brown *BM*, 355–365.

Reid, 75–77: Note parallels with “Song of Miriam” (Ex. 15:1–18)

⁴⁶ Καὶ εἶπεν Μαριάμ,

INTRODUCTORY PRAISE

Μεγαλύνει ἡ ψυχὴ μου τὸν κύριον,

Μεγαλύνει 3rd sing pr act ind main verb in dir disc < **μεγαλύνω** *enlarge, extend* (μ. ἔλεος *show great kindness* Lk 1.58); *praise; hold in high honor*

ψυχὴ fem sing nom subj of Μεγαλύνει < **ψυχή, ἡς, ἡ** *soul, life*; it is often impossible to draw hard and fast lines between the meanings of this many-sided word.—**1.** lit.—**a.** of life in its physical aspects—**a.** (*breath of*) *life, life-principle*,—**β.** *earthly life*—**b.** *the soul* as seat and center of the inner life of a person in its many and varied aspects, desires, feelings,—**c.** *the soul* as seat and center of life that transcends the earthly —**d.** *ψυχή* sometimes expresses a reflexive relationship and may be translated—**2.** by metonymy *that which possesses life or a soul, creature, person*

From **ψυχῶ** “to cool, to blow,” the last breath before death and hence the part of the soul that escapes at death! the animating principle in man and animals, as opposed to **σῶμα**

⁴⁷ καὶ ἠγαλλίασεν τὸ πνεῦμά μου ἐπὶ τῷ θεῷ τῷ σωτήρῳ μου,

ἠγαλλίασεν 3rd sing aor act ind main verb < **ἀγαλλιάω** *be extremely joyful or glad*

πνεῦμά neut sing nom subj of ἠγαλλίασεν < **πνεῦμα, ατος, τό**—**1.** *blowing, breathing*—**a.**—**2.** *breath, (life-)spirit, soul*, that which gives life to the—**3.** *spirit* as part of the human personality—**a.** the immaterial—**b.** the representative part of the inner. One's *very self*—**c.** *spiritual state, state of mind*,—**4.** *a spirit* as an independent being that cannot be perceived by the physical senses—**a.** as a description of God—**b.** lesser good *spirits* or *spirit-beings*.—**c.** evil.—**5.** *the Spirit* as that which differentiates God from everything that is not God—**a.** the Spirit of God or.—**b.** (*the Holy*).—Clearly with independent—**c.** of a *spirit* that is not from God

literally “breath” and what gives life during life

Psalms 35:9, “And my soul shall be joyful in the LORD: it shall rejoice in his salvation.”

1 Samuel 2:1, “And Hannah prayed, and said, My heart rejoiceth in the LORD, mine horn is exalted in the LORD: my mouth is enlarged over mine enemies; because I rejoice in thy salvation.”

Habakkuk 3:18, “Yet I will rejoice in the LORD, I will joy in the God of my salvation. The LORD God [is] my strength”

FIRST STROPHE

- 48 ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπείνωσιν τῆς δούλης αὐτοῦ.
 ἰδοὺ γὰρ ἀπὸ τοῦ νῦν μακαριοῦσίν με πᾶσαι αἱ γενεαί,

ταπείνωσιν fem sing acc obj of ἐπὶ < ταπείνωσις, εως f *humble state; humiliation*

μακαριοῦσίν 3rd pl fut act ind main verb < μακαρίζω consider fortunate or happy

Genesis 29:32, “And Leah conceived, and bare a son, and she called his name Reuben: for she said, Surely the LORD hath looked upon my affliction . . .”

1 Samuel 1:11, “And she vowed a vow, and said, O LORD of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child . . .”

- 49 ὅτι ἐποίησέν μοι μεγάλα ὁ δυνατός.
 καὶ ἅγιον τὸ ὄνομα αὐτοῦ,
 50 καὶ τὸ ἔλεος αὐτοῦ εἰς γενεὰς καὶ γενεὰς
 τοῖς φοβουμένοις αὐτόν.

εἰς γενεὰς καὶ γενεὰς figure involving repetition: distributive doubling (BDF §493[2], not rhetorical but vulgar: “Lk 1:50 more nearly means ‘on many generations to come.’”)

SECOND STROPHE

- 51 Ἐποίησεν κράτος ἐν βραχίονι αὐτοῦ,
 διεσκόρπισεν ὑπερηφάνους διανοία καρδίας αὐτῶν·

κράτος neut sing acc obj of Ἐποίησεν < κράτος, ους n *might, strength, power, dominion; mighty deed*

βραχίονι masc sing dat obj of ἐν for dat of means < βραχίων, ονος m *arm*

διεσκόρπισεν 3rd sing aor act ind main verb < διασκορπίζω *scatter; squander, waste*

ὑπερηφάνους masc pl acc subst obj of διεσκόρπισεν < ὑπερήφανος, ον *arrogant, proud*

διανοία fem sing dat of the sphere of ὑπερηφάνους (Wallace, 153–55: “it is safe to say that the dative of *reference* views the word to which the dative stands related as detached or *separated* somehow from the dative, while the dative of *sphere* views the word to which the dative stands related as *incorporated* within the realm of the dative . . . In Eph. 2:1 we see the dative of sphere: “Though you were dead in [the sphere of] your sins.”) < διάνοια, ας f *mind, understanding; intention, purpose; thought, attitude*

- 52 καθείλεν δυνάστας ἀπὸ θρόνων
 καὶ ὕψωσεν ταπεινοὺς,

καθείλεν 3rd sing aor act ind main verb 1 < καθαιρέω (fut. καθελῶ; aor. καθείλον, ptc. καθελών) *take down; pull*

down, destroy, overthrow; pass. be brought down from, suffer the loss of (Ac 19.27)

ὑψωσεν 3rd sing aor act ind main verb 2 < ὑψόω exalt (someone); lift up, raise

53 πεινῶντας ἐνέπλησεν ἀγαθῶν
καὶ πλουτοῦντας ἐξαπέστειλεν κενούς.

πεινῶντας masc pl aor act subst ptc obj of ἐνέπλησεν < πεινάω be hungry, hunger

ἐνέπλησεν 3rd sing aor act ind main verb 1 < ἐμπίπλημι and ἐμπιπλάω (aor. ἐνέπλησα; pf. pass. ἐμπέπλησμαι; aor. pass. ἐνεπλήσθην) fill, satisfy; enjoy

ἀγαθῶν neut pl gen subst adj, gen of content or filling (BDF §172)

ἐξαπέστειλεν 3rd sing aor act ind main verb 2 < ἐξαποστέλλω (fut. ἐξαποστελώ; aor. ἐξαπέστειλα; aor. pass. ἐξαπεστάλην) send off or away; send out or forth

1 Samuel 2:7–8, “The LORD maketh poor, and maketh rich: he bringeth low, and lifteth up. He raiseth up the poor out of the dust, [and] lifteth up the beggar from the dunghill, to set [them] among princes, and to make them inherit the throne of glory: for the pillars of the earth [are] the LORD’S, and he hath set the world upon them.”

Ezekiel 21:26, “. . . exalt [him that is] low, and abase [him that is] high.”

Psalms 107:9, “For he satisfieth the longing soul, and filleth the hungry soul with goodness.”

CONCLUSION

54 ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ,
μνησθῆναι ἐλέους,

ἀντελάβετο 3rd sing aor dep ind main verb < ἀντιλαμβάνομαι c. gen (aor. ἀντελαβόμεν) help, come to the help of; benefit from or devote oneself to (1 Tm 6.2)

Ἰσραὴλ masc sing gen with a special verb (Wallace, 131–33); also gen sans def article in a “translation-Semiticism” (BDF §259[3]: “in Hebrew the *nomen regens* would appear in a construct or with a suffix and hence would be anarthrous”) < Ἰσραήλ m *Israel*

μνησθῆναι aor pass inf perhaps of result (BDF §391[4], “(4) The infinitive without ὥστε (also with any expressed subject in the acc.) is used in a comparable free way to express result;” Wallace, 592–94), better subst inf in apposition to ἀντελάβετο Ἰσραὴλ < μιμνήσκομαι (aor. ἐμνήσθην, impv. μνήσθητι; fut. μνησθήσομαι; pf. μέμνημαι) remember, keep in mind, call to mind; be concerned about; be remembered (Ac 10.31; Re 16.19)

ἐλέους neut sing gen with verb of remembering < ἔλεος, ους, τό mercy, clemency, compassion, pity

55 καθὼς ἐλάλησεν πρὸς τοὺς πατέρας ἡμῶν,
τῷ Ἀβραάμ καὶ τῷ σπέρματι αὐτοῦ εἰς τὸν αἰῶνα.

56 Ἐμεινεὶν δὲ Μαριάμ σὺν αὐτῇ ὡς μηνᾶς τρεῖς, καὶ ὑπέστρεψεν εἰς τὸν οἶκον αὐτῆς.

ὑπέστρεψεν 3rd sing aor act ind main verb 2 < ὑποστρέφω *turn back;*; *turn away*

The Birth of John the Baptist

⁵⁷ Τῇ δὲ Ἐλισάβετ ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτήν καὶ ἐγέννησεν υἱόν.

τοῦ τεκεῖν neut sing gen epexegetical articular inf with χρόνος (Wallace, 607: “The epexegetical infinitive clarifies, explains, or qualifies a noun or adjective.”)

⁵⁸ καὶ ἤκουσαν οἱ περίοικοι καὶ οἱ συγγενεῖς αὐτῆς ὅτι ἐμεγάλυνεν κύριος τὸ ἔλεος αὐτοῦ μετ’ αὐτῆς καὶ συνέχαιρον αὐτῇ.

⁵⁹ Καὶ ἐγένετο ἐν τῇ ἡμέρᾳ τῇ ὀγδόῃ ἦλθον περιτεμεῖν τὸ παιδίον καὶ ἐκάλουν αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ Ζαχαρίαν.

περιτεμεῖν aorist active inf purpose (Wallace, 590–91) < περιτέμνω (aor. περιέτεμον, inf. περιτεμεῖν; pf. pass. περιτέμμαι; aor. pass. περιεμήθη, inf. περιτεμήθη) *circumcise*

⁶⁰ καὶ ἀποκριθεῖσα ἡ μήτηρ αὐτοῦ εἶπεν, Οὐχί, ἀλλὰ κληθήσεται Ἰωάννης.

⁶¹ καὶ εἶπαν πρὸς αὐτήν ὅτι Οὐδεὶς ἐστὶν ἐκ τῆς συγγενείας σου ὃς καλεῖται τῷ ὀνόματι τούτῳ.

⁶² ἐνένευον δὲ τῷ πατρὶ αὐτοῦ τὸ τί ἂν θέλοι καλεῖσθαι αὐτό.

ἐνένευον 3rd pl impf act ind main verb < ἐννεύω *inquire by making signs*

τὸ article with the subst ind quest τί ἂν θέλοι καλεῖσθαι αὐτό.: “made signs to his father [asking] WHAT he would that the child be called.” See BDF §267: “The article with quotations and indirect questions. (1) The article to, is used as in classical before quoted words, sentences and sentence fragments: τὸ Ἀνάβη E 4: 9, ἐν τῷ Ἀγαπήσεις (smoothed in 46 to ἀγαπήσαι) etc. G 5: 14. (2) Even indirect questions are occasionally substantivized by to, (already in classical), but seldom outside the Lukan corpus”

θέλοι 3rd sing pr act pot opt (Wallace, 483–84; perhaps oblique [ind question], but note the ἂν — BDF §386[1] notes that this *is* an oblique opt but that τί ἂν θέλοι is retaining the potential opt of the dir question) < θέλω (impf. ἤθελον) *wish, desire, want; will; like; τί θέλει τοῦτο εἶναι what does this mean? (Ac 2.12; cf. 17.20)*

⁶³ καὶ αἰτήσας πινακίδιον ἔγραψεν λέγων, Ἰωάννης ἐστὶν ὄνομα αὐτοῦ. καὶ ἐθαύμασαν πάντες.

πινακίδιον neut sing acc obj of αἰτήσας < πινακίδιον, ου n *writing tablet*

Ἰωάννης ἐστὶν ὄνομα αὐτοῦ. *Yohanan* means “Yahweh has given grace” (Reid, 79)

⁶⁴ ἀνεώχθη δὲ τὸ στόμα αὐτοῦ παραχρῆμα καὶ ἡ γλῶσσα αὐτοῦ, καὶ ἐλάλει εὐλογῶν τὸν θεόν.

ἀνεώχθη 3rd sing aor pass ind main verb < ἀνοίγω (aor. ἀνέωξα [ἠνέωξα and ἠνοιξα]; pf. ἀνέωγα; pf. pass.

ἀνέωγμα and ἠνέωγμα; aor. pass. ἀνεώχθη [ἠνεώχθη, ἠνοιχθη and ἠνοιγη] trans. *open* (ἄ. τὸ στόμα speak, teach); *restore, heal (of sight or hearing)*; intrans. (only in pf. ἀνέωγα) *open* (τὸ στόμα ἡμῶν ἄ. πρὸς ὑμᾶς *we have spoken frankly to you* 2 Cor 6.11)

παραχρημα adv. with ἀνεώχθη < *immediately, at once*

⁶⁵ καὶ ἐγένετο ἐπὶ πάντας φόβος τοὺς περιοικοῦντας αὐτούς, καὶ ἐν ὅλῃ τῇ ὄρεινῃ τῆς Ἰουδαίας διελαλείτο πάντα τὰ ῥήματα ταῦτα,

ἐπὶ πάντας φόβος τοὺς περιοικοῦντας αὐτούς iconic word order (“all those who live around” surround φόβος)

ὄρεινῃ fem sing dat obj of ἐν < ὄρεινή, ἡς f *hill country*

⁶⁶ καὶ ἔθεντο πάντες οἱ ἀκούσαντες ἐν τῇ καρδίᾳ αὐτῶν λέγοντες, Τί ἄρα τὸ παιδίον τοῦτο ἔσται; καὶ γὰρ χεὶρ κυρίου ἦν μετ’ αὐτοῦ.

The Benedictus The Prophecy of Zechariah

benedictus Deus Israhel quia visitavit et fecit redemptionem plebi suae et erexit cornu salutis nobis in domo David pueri sui sicut locutus est per os sanctorum qui a saeculo sunt prophetarum eius salutem ex inimicis nostris et de manu omnium qui oderunt nos ad faciendam misericordiam cum patribus nostris et memorari testamenti sui sancti iusiurandum quod iuravit ad Abraham patrem nostrum

Brown *BM*, 377–92; Tannehill, 58–63

⁶⁷ Καὶ Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλήσθη πνεύματος ἁγίου καὶ ἐπροφήτευσεν λέγων,

INTRODUCTORY PRAISE

⁶⁸ Εὐλογητὸς κύριος ὁ θεὸς τοῦ Ἰσραήλ,

FIRST STROPHE

ὅτι ἐπεσκέψατο καὶ ἐποίησεν λύτρωσιν τῷ λαῷ αὐτοῦ,

ἐπεσκέψατο 3rd sing aor dep ind in a causal ὅτι clause < ἐπισκέπτομαι *visit, care for, be concerned about; pick out, look for (Ac 6.3); perhaps rise upon (Lk 1.78)*

λύτρωσιν fem sing acc obj of ἐποίησεν < λύτρωσις, εως f *redemption, liberation, setting free*

69 καὶ ἤγειρεν κέρασ σωτηρίας ἡμῖν
ἐν οἴκῳ Δαυὶδ παιδὸς αὐτοῦ,

κέρας neut sing acc obj of ἤγειρεν < **κέρας**, ατος n *horn* (perhaps corner Re 9.13); *might, power* (κ. σωτηρίας a *mighty Savior* Lk 1.69)

Fem sing desc gen with κέρασ?

Δαυὶδ masc sing poss gen with οἴκῳ sans def article in a “translation-Semiticism” (BDF §259[3]: “in Hebrew the *nomen regens* would appear in a construct or with a suffix and hence would be anarthrous”) < **Δαυίδ** m David

Δαυὶδ παιδὸς αὐτοῦ almost all English translations render this “his servant, David,” but literally it is “his son!”

70 καθὼς ἐλάλησεν διὰ στόματος τῶν ἁγίων ἀπ’ αἰῶνος προφητῶν αὐτοῦ,
71 σωτηρίαν ἐξ ἐχθρῶν ἡμῶν καὶ ἐκ χειρὸς πάντων τῶν μισούντων ἡμᾶς,

SECOND STROPHE

72 ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν
καὶ μνησθῆναι διαθήκης ἁγίας αὐτοῦ,
73 ὄρκον ὃν ὤμοσεν πρὸς Ἀβραάμ τὸν πατέρα ἡμῶν, τοῦ δοῦναι ἡμῖν ⁷⁴ ἀφόβως ἐκ χειρὸς
ἐχθρῶν ῥυσθέντας
λατρεῦειν αὐτῷ ⁷⁵ ἐν ὁσιότητι καὶ δικαιοσύνῃ
ἐνώπιον αὐτοῦ πάσαις ταῖς ἡμέραις ἡμῶν.

ὄρκον masc sing acc inverse attraction (Wallace, 338–339: the antecedent is attracted into the case of the relative pronoun!) < **ὄρκος**, ου m *oath, vow*

ὤμοσεν 3rd sing aor act ind in a rel clause < **ὀμνύω** and ὀμνυμι (inf. ὀμνύναι; aor. ὤμοσα, inf. ὀμόσαι) *swear, vow, make an oath*

τοῦ δοῦναι neut sing gen art inf in apposition to ὄρκον (Wallace, 606–607: “This category is easy to confuse with the exegetical infinitive. The difference is that the exegetical infinitive *explains* the noun or adjective to which it is related, while apposition *defines* it.”) < **δίδωμι**

ῥυσθέντας masc pl acc aor pass ptc, subj acc of λατρεύειν < **ῥύομαι** (aor. ἐρρυσάμην, imprv. ῥύσαι, 3 sg. ῥυσάσθω; aor. pass. ἐρρύσθην, subj. ῥυσθῶ) *save, rescue, deliver* (ὁ ῥύομενος the Deliverer, the Savior Ro 11.26)

λατρεῦειν pre act subst inf serving as the object of δοῦναι < **λατρεύω** *serve* by carrying out religious duties, w. dat.

76 Καὶ σὺ δέ, παιδίον, προφήτης ὑψίστου κληθήσῃ·

προπορεύση γὰρ ἐνώπιον κυρίου ἐτοιμάσαι ὁδοὺς αὐτοῦ,

προπορεύση 2nd sing fut dep ind main verb 2 < προπορεύομαι *go on before w. gen.*

ἐτοιμάσαι aor act inf purp < ἐτοιμάζω *prepare, make ready; get everything ready* (Lk 9.52)

⁷⁷ τοῦ δοῦναι γινῶσιν σωτηρίας τῷ λαῷ αὐτοῦ
ἐν ἀφέσει ἁμαρτιῶν αὐτῶν,

τοῦ δοῦναι neut sing gen aor act art inf, anarthrous or “naked” inf of purpose (Wallace, 591) < δίδωμι *give*

ἄφεις fem sing dat obj of ἐν < ἄφεις, εως *f forgiveness, cancellation (of sins); release (of prisoners)*

CONCLUSION

⁷⁸ διὰ σπλάγχνα ἐλέους θεοῦ ἡμῶν,
ἐν οἷς ἐπισκέπεται ἡμᾶς ἀνατολή ἐξ ὕψους,

σπλάγχνα neut acc pl obj of διὰ < σπλάγγνον, ου *n one's inmost self or feelings, heart; affection, love* (διὰ ς, ἐλέους θεοῦ *because of God's tender mercy* Lk 1.78); τὰ ς, *entrails* (Ac 1.18)

οἷς neut sing dat rel pro, antecedent σπλάγχνα, obj of ἐν

ἐπισκέπεται 3rd sing fut dep ind in a rel clause < ἐπισκέπτομαι—**1.** *look for, select* Ac 6:3.—**2.** *go to see, visit* Mt 25:36; Ac 7:23; 15:36; *look after* Js 1:27.—**3.** *visit for the purpose of bringing salvation* Lk 1:68; 7:16; *be concerned about* Ac 15:14. [pg 75]

⁷⁹ ἐπιφᾶναι τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθημένοις,
τοῦ κατευθῆναι τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης.

ἐπιφᾶναι aor act inf of purpose with ἐπισκέπεται < act. and pass. *appear, make an appearance, show oneself*

τοῦ κατευθῆναι neut sing gen aor act art inf purp with ἐπισκέπεται < κατευθύνω (aor. opt. 3 sg. κατευθῆναι, inf. κατευθῆναι) *direct, guide*

⁸⁰ Τὸ δὲ παιδίον ἤξανε καὶ ἐκραταιοῦτο πνεύματι, καὶ ἦν ἐν ταῖς ἐρήμοις ἕως ἡμέρας ἀναδείξεως αὐτοῦ πρὸς τὸν Ἰσραήλ.

ἤξανε 3rd sing impf act ind main verb < ἀξάνω and αὔξω—**1.** *trans. grow, cause to grow or.*—**2.** *intrans., act. and pass. grow, increase*

ἐκραταιοῦτο 3rd sing impf pass ind main verb < κραταιόομαι *become strong*

ἀναδείξεως fem sing gen of desc with ἡμέρας (Wallace, 81 n. 26) < ἀνάδειξις, εως, ἡ *commissioning, installation*

