

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 Mark, Chapter 13

KATA MAPKON II'

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 · 13:1–4

The temple's destruction foretold; the disciples' question

Leaving the temple, a disciple marvels at its great stones (1); Jesus foretells that not one stone will be left on another (2); on the Mount of Olives, opposite the temple, the inner four ask privately when this will be and what the sign of its consummation (3–4) — the question that frames the whole discourse.

B · 13:5–13

The beginning of birth pains

Jesus answers with a warning not to be deceived: many will come in his name claiming 'I am he' (5–6); wars, rumors, earthquakes and famines are only the beginning of birth pains, not yet the end (7–8); the disciples themselves face councils, synagogues, governors and kings as a testimony, the gospel first being preached to all nations (9–10); the Spirit will speak through them under trial (11); betrayed even by kin and hated by all, the one who endures to the end will be saved (12–13).

C · 13:14–23

The abomination of desolation and the great tribulation

When the desolating sacrilege stands where it ought not — 'let the reader understand' — flee to the mountains without delay (14–16); woe to those burdened then, and pray it be not in winter (17–18); for there will be tribulation unequaled from creation, cut short for the elect's sake (19–20); heed no cry of 'here is the Christ,' for false christs and prophets will work signs to deceive even the elect — but you have been forewarned (21–23).

D · 13:24–27

The coming of the Son of Man and the gathering of the elect

After that tribulation the sun and moon are darkened and the stars fall (24–25); then they will see the Son of Man coming in clouds with great power and glory (26), and he will send the angels to gather his elect from the four winds, from earth's end to heaven's end (27).

E · 13:28–31

The lesson of the fig tree and 'this generation'

Learn the parable of the fig tree: its tender branch signals summer is near (28); so when you see these things, know he is near, at the gates (29); 'this generation will not pass away until all these things take place' (30) — heaven and earth will pass, but Jesus' words will not (31).

F · 13:32–37

No one knows the day or hour — watch!

Of that day and hour no one knows — not the angels, nor the Son, only the Father (32); so beware and stay awake, for you do not know the time (33). Like a man who left his servants on charge with the doorkeeper told to watch (34), watch — for you know not when the master comes (35–36); and what I say to you I say to all: Watch! (37).

1 Καὶ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ λέγει αὐτῷ εἰς τῶν μαθητῶν αὐτοῦ· Διδάσκαλε, ἴδε ποταποὶ λίθοι καὶ ποταπαὶ οἰκοδομαί.

And as he was going out of the temple, one of his disciples says to him, "Teacher, look, what wonderful stones and what wonderful buildings!"

SCENE-SETTING / NARRATIVE **Καὶ** The discourse opens as Jesus leaves the temple; a disciple's awe at the masonry sets up the oracle of its fall.

Καὶ
and

coordinating conjunction (narrative καί)

ἐκπορευομένου

going out

Pres Mid Ptc · Gen Sg Masc · ἐκπορεύομαι

genitive absolute (temporal)

→ present (progressive, concurrent)

ἐκπορεύομαι: 'go out, proceed' (ἐκ + πορεύομαι); Jesus' final departure from the temple precincts.

αὐτοῦ

he

Genitive

subject of genitive absolute

ἐκ

out of

preposition + genitive (separation)

τοῦ

the

Genitive

article

ἱεροῦ

temple

Genitive

object of ἐκ

ἱερόν: the temple complex (whole precinct), distinct from ναός (sanctuary).

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb

→ historic present (vivid)

λέγω: 'say'; Mark's frequent historic present dramatizes the dialogue.

αὐτῷ

to him

Dative

indirect object

εἷς

one

Nominative

subject

εἷς: 'one'; an unnamed individual disciple.

τῶν

of the

Genitive

article

μαθητῶν

disciples

Genitive

partitive genitive

μαθητής: 'learner, disciple'; from μανθάνω, 'learn.'

αὐτοῦ

his

Genitive

genitive of relationship

Διδάσκαλε

Teacher

Vocative

vocative of address

διδάσκαλος: 'teacher'; the disciples' habitual address to Jesus (= Rabbi).

ἴδε

look

Aor Act Impv 2 Sg · ὀράω (εἶδον)

interjectional imperative

→ aorist imperative (attention-getter)

ἴδε: 'see! behold!'; frozen as a pointing particle.

ποταποῖ

what kind of

Nominative

exclamatory adjective (predicate)

ποταπός: 'of what sort'; here exclamatory — 'how magnificent!'

λίθοι

stones

Nominative

subject of exclamation

λίθος: 'stone'; Herod's temple stones were famously massive.

καὶ
and

coordinating conjunction

ποταπαὶ

what kind of

Nominative

exclamatory adjective (predicate)

ποταπός; exclamatory, agreeing with οἰκοδομαί.

οἰκοδομαί

buildings

Nominative

subject of exclamation

οἰκοδομή; 'building, structure'; the temple edifices.

2 καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ· Βλέπεις ταύτας τὰς μεγάλας οἰκοδομάς; οὐ μὴ ἀφεθῆ ὧδε λίθος ἐπὶ λίθον ὃς οὐ μὴ καταλυθῆ.

And Jesus said to him, "Do you see these great buildings? There will not be left here one stone upon another that will not be thrown down."

ORACLE OF JUDGMENT **καὶ** Jesus answers the awe with a stark prophecy of total demolition — a doubled emphatic negation.

καὶ
and

coordinating conjunction

ὁ

the

Nominative

article

Ἰησοῦς

Jesus

Nominative

subject

Ἰησοῦς; 'Jesus' (= Joshua, 'YHWH saves').

εἶπεν

said

Aor Act Indic 3 Sg · λέγω (εἶπον)

main verb

→ constative aorist

αὐτῷ

to him

Dative

indirect object

Βλέπεις

do you see

Pres Act Indic 2 Sg · βλέπω

main verb (rhetorical question)

→ present

βλέπω; 'see, look at'; sets up the contrast between seeing now and the coming ruin.

ταύτας

these

Accusative

demonstrative (attributive)

τὰς

the

Accusative

article

μεγάλας

great

Accusative

attributive adjective

μέγας: 'great, large'; their grandeur sharpens the prophecy's force.

οικοδομάς

buildings

Accusative

direct object of βλέπεις

οικοδομή: 'building.'

οὐ

not

negative (with μή, emphatic)

μή

not

negative (οὐ μή = emphatic denial)

οὐ μή + aorist subjunctive: the strongest Greek negation of the future.

ἄφεθῆ

will be left

Aor Pass Subj 3 Sg · ἀφίημι

subjunctive of emphatic negation

→ *emphatic future denial*

ἀφίημι: 'leave, let go'; here 'be left remaining.'

ᾧδε

here

adverb of place

λίθος

stone

Nominative

subject of ἀφεθῆ

λίθος: 'stone.'

ἐπί

upon

preposition + accusative (position)

λίθον

stone

Accusative

object of ἐπί

ὅς

which

Nominative

relative pronoun (subject of καταλυθῆ)

οὐ

not

negative (with μή)

μή

not

negative (οὐ μή, emphatic)

καταλυθῆ

will be thrown down

Aor Pass Subj 3 Sg · καταλύω

subjunctive of emphatic negation

→ *emphatic future denial*

καταλύω: 'destroy, demolish' (κατά + λύω, 'loosen down'); of dismantling masonry — fulfilled in A.D. 70.

3 Καὶ καθήμενου αὐτοῦ εἰς τὸ ὄρος τῶν Ἐλαιῶν κατέναντι τοῦ ἱεροῦ ἐπηρώτα αὐτὸν κατ' ἰδίαν Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ Ἄνδρέας·

And as he was sitting on the Mount of Olives opposite the temple, Peter and James and John and Andrew were asking him privately,

SETTING OF THE DISCOURSE **Καὶ** A new scene: the inner four, on the Mount opposite the doomed temple, seek private explanation.

Καὶ
and

coordinating conjunction

καθήμενου

sitting

Pres Mid Ptc · Gen Sg Masc · κάθημαι

genitive absolute (temporal)

→ present (durative, concurrent)

κάθημαι: 'sit'; the rabbinic posture of teaching.

αὐτοῦ

he

Genitive

subject of genitive absolute

εἰς

on

preposition + accusative (place, = ἐν)

εἰς: here with stative force ('on/at'), a Markan idiom.

τὸ

the

Accusative

article

ὄρος

Mount

Accusative

object of εἰς (place)

ὄρος: 'mountain, hill.'

τῶν

of the

Genitive

article

Ἐλαιῶν

Olives

Genitive

attributive genitive

ἐλαία: 'olive (tree)'; the Mount of Olives, facing the temple from the east (cf. Zech 14:4).

κατέναντι

opposite

improper preposition + genitive

κατέναντι: 'over against, facing'; the vantage looks straight at the temple.

τοῦ

the

Genitive

article

ἱεροῦ

temple

Genitive

object of κατέναντι

ἱερόν: the temple precinct.

ἐπηρώτα

was asking

Impf Act Indic 3 Sg · ἐπερωτάω

main verb

→ inceptive/iterative imperfect

ἐπερωτάω: 'question, ask' (ἐπί-intensive); singular verb with compound subject.

αὐτόν

him

Accusative

direct object

κατ'

according to

preposition + accusative (in idiom)

ἰδίαν

(one's) own

Accusative

object of κατά (idiom κατ' ἰδίαν)

ἴδιος: 'one's own!'; κατ' ἰδίαν = 'privately, apart!'

Πέτρος

Peter

Nominative

subject

Πέτρος: 'Rock!'; first of the inner circle.

καὶ

and

coordinating conjunction

Ἰάκωβος

James

Nominative

subject (coordinate)

Ἰάκωβος: James (= Jacob), son of Zebedee.

καὶ

and

coordinating conjunction

Ἰωάννης

John

Nominative

subject (coordinate)

Ἰωάννης: John, James' brother.

καὶ

and

coordinating conjunction

Ἀνδρέας

Andrew

Nominative

subject (coordinate)

Ἀνδρέας: Andrew, Peter's brother.

4 Εἰπὸν ἡμῖν πότε ταῦτα ἔσται, καὶ τί τὸ σημεῖον ὅταν μέλλῃ ταῦτα συντελεῖσθαι πάντα.

"Tell us, when will these things be, and what will be the sign when all these things are about to be accomplished?"

THE DISCIPLES' TWOFOLD QUESTION **ASYNDETON** Their question — 'when?' and 'what sign?' — drives the whole discourse and is deliberately open as to its object.

Εἰπὸν

tell

Aor Act Impv 2 Sg · λέγω (εἶπον)

imperative (request)

→ aorist imperative (urgency)

εἰπὸν: 'tell!'; the second-aorist imperative of λέγω.

ἡμῖν

us

Dative

indirect object

Πότε

when

interrogative adverb (time)

Πότε: 'when?'; the first half of the question.

ταῦτα

these things

Nominative

subject of ἔσται

ἔσται

will be

Fut Mid Indic 3 Sg · εἰμί

main verb (indirect question)

→ predictive future

εἰμί: future 'will be.'

καὶ

and

coordinating conjunction

τί

what

Nominative

interrogative pronoun (predicate)

τίς: 'what?'; the second half — the 'sign.'

τὸ

the

Nominative

article

σημεῖον

sign

Nominative

subject (of implied ἔσται)

σημεῖον: 'sign'; an indicative token marking the time.

ὅταν

when

temporal conjunction (+ subjunctive)

ὅταν: 'whenever, when' (ὅτε + ἄν).

μέλλῃ

is about

Pres Act Subj 3 Sg · μέλλω

subjunctive (indefinite temporal)

→ present (imminence)

μέλλω: 'be about to, be on the point of'; expresses imminence.

ταῦτα

these things

Nominative

subject of συντελεῖσθαι

συντελεῖσθαι

to be accomplished

Pres Pass Inf · συντελέω

complementary infinitive (of μέλλη)

→ present infinitive (process)

συντελέω: 'bring to completion, consummate' (σύν + τελέω); eschatological 'consummation' overtones.

πάντα

all

Nominative

attributive adjective (with ταῦτα)

πᾶς: 'all'; the whole sweep of 'these things.'

5 ὁ δὲ Ἰησοῦς ἤρξατο λέγειν αὐτοῖς: Βλέπετε μή τις ὑμᾶς πλανήσῃ.

And Jesus began to say to them, "See that no one leads you astray."

OPENING CHARGE δὲ The discourse proper opens with the keynote imperative: do not be deceived.

ὁ

the

Nominative

article

δὲ

and/but

transitional conjunction

Ἰησοῦς

Jesus

Nominative

subject

Ἰησοῦς: Jesus.

ἤρξατο

began

Aor Mid Indic 3 Sg · ἄρχομαι

main verb

→ ingressive aorist

ἄρχομαι: 'begin'; Markan periphrasis for inception.

λέγειν

to say

Pres Act Inf · λέγω

complementary infinitive

→ present infinitive

λέγω: 'say.'

αὐτοῖς

to them

Dative

indirect object

Βλέπετε

watch out

Pres Act Impv 2 Pl · βλέπω

imperative (charge)

→ present imperative (ongoing vigilance)

βλέπω: 'look (out), beware'; the discourse's refrain (vv.5,9,23,33).

μή

lest

negative conjunction (caution)

τις

anyone

Nominative

subject of *πλανήση*

ὑμᾶς

you

Accusative

direct object

πλανήση

leads astray

Aor Act Subj 3 Sg · *πλανάω*

subjunctive (after *μή*)

→ aorist subjunctive (apprehension)

πλανάω: 'lead astray, deceive'; cf. 'planet,' a wanderer — the danger of being made to wander.

6 πολλοὶ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες ὅτι Ἐγώ εἰμι, καὶ πολλοὺς πλανήσουσιν.

Many will come in my name, saying, 'I am he!' and they will lead many astray.

GROUND (THE DECEIVERS) ASYNDETON The reason for vigilance: impostors will arrogate Jesus' name and the divine self-designation.

πολλοὶ

many

Nominative

subject

πολύς: 'many.'

ἐλεύσονται

will come

Fut Mid Indic 3 Pl · *ἔρχομαι*

main verb

→ predictive future

ἔρχομαι: 'come.'

ἐπὶ

in/on

preposition + dative (basis)

τῷ

the

Dative

article

ὀνόματί

name

Dative

object of *ἐπὶ* (basis/authority)

ὄνομα: 'name'; claiming Jesus' authority or identity.

μου

my

Genitive

genitive of possession

λέγοντες

saying

Pres Act Ptc · Nom Pl Masc · *λέγω*

adverbial participle (manner)

→ present (concurrent)

λέγω: 'say.'

ὅτι

that

conjunction (introducing direct speech)

Ἐγώ

I

Nominative

subject (emphatic)

ἔγώ: emphatic 'I'; Ἐγώ εἰμι echoes the divine self-naming (Exod 3:14; Isa).

εἰμι

am

Pres Act Indic 1 Sg · εἰμί

copula (predicate suppressed)

→ stative present

εἰμί: 'I am (he)'; a messianic/divine claim.

καὶ

and

coordinating conjunction

πολλούς

many

Accusative

direct object

πολύς: 'many'; many deceivers, many deceived.

πλανήσουσιν

will lead astray

Fut Act Indic 3 Pl · πλανάω

main verb

→ predictive future

πλανάω: 'deceive, lead astray!'

7 ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκοὰς πολέμων, μὴ θροεῖσθε· δεῖ γενέσθαι, ἀλλ' οὐπω τὸ τέλος.

And when you hear of wars and rumors of wars, do not be alarmed; this must take place, but the end is not yet.

WARNING AGAINST PREMATURE ALARM δὲ Wars are necessary preliminaries, not the end-signal; calm is commanded.

ὅταν

when

temporal conjunction (+ subjunctive)

ὅταν: 'whenever!'

δὲ

and

transitional conjunction

ἀκούσητε

you hear

Aor Act Subj 2 Pl · ἀκούω

subjunctive (indefinite temporal)

→ aorist subjunctive

ἀκούω: 'hear (of)!'

πολέμους

wars

Accusative

direct object

πόλεμος: 'war, battle!'

<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἀκοάς rumors Accusative <i>direct object</i> ἀκοή: 'report, rumor'; ἀκοάς πολέμων = 'reports of wars.'</p>	<p>πολέμων of wars Genitive <i>objective/descriptive genitive</i></p>	<p>μὴ not <i>negative (with imperative)</i></p>
<p>Θροεῖσθε be alarmed Pres Pass Impv 2 Pl · θροέω <i>imperative (prohibition)</i> → present imperative (do not be in a state of alarm) θροέω: 'disturb, terrify'; passive 'be alarmed, frightened.'</p>	<p>δεῖ it must Pres Act Indic 3 Sg · δεῖ <i>impersonal verb</i> → present (divine necessity) δεῖ: 'it is necessary'; the must of God's plan.</p>	<p>γενέσθαι to happen Aor Mid Inf · γίνομαι <i>complementary infinitive</i> → aorist infinitive γίνομαι: 'happen, come to pass.'</p>	<p>ἀλλ' but <i>adversative conjunction</i></p>
<p>οὐπω not yet <i>adverb of time</i> οὐπω: 'not yet!'; the crucial qualifier delaying the end.</p>	<p>τὸ the Nominative <i>article</i></p>	<p>τέλος end Nominative <i>predicate nominative (of implied ἐστίν)</i> τέλος: 'end, consummation'; the eschatological goal, not yet arrived.</p>	

8 ἐγερθήσεται γὰρ ἔθνος ἐπ' ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν, ἔσονται σεισμοὶ κατὰ τόπους, ἔσονται λιμοί· ἀρχὴ ὠδίνων ταῦτα.

For nation will rise against nation, and kingdom against kingdom; there will be earthquakes in various places; there will be famines. These are the beginning of the birth pains.

GROUND / THE BIRTH-PANGS **γὰρ** Cosmic and political upheavals are labelled 'the beginning of birth pains' — onset, not climax.

ἐγερθήσεται

will rise

Fut Pass Indic 3 Sg · ἐγείρω

main verb

→ predictive future

ἐγείρω: 'raise'; passive 'rise up (in arms).'

γάρ

for

explanatory conjunction

ἔθνος

nation

Nominative

subject

ἔθνος: 'nation, people'; echoes Isa 19:2; 2 Chr 15:6.

ἐπ'

against

preposition + accusative (hostility)

ἔθνος

nation

Accusative

object of ἐπί

καί

and

coordinating conjunction

βασιλεία

kingdom

Nominative

subject

βασιλεία: 'kingdom, realm.'

ἐπὶ

against

preposition + accusative (hostility)

βασιλείαν

kingdom

Accusative

object of ἐπί

ἔσονται

there will be

Fut Mid Indic 3 Pl · εἰμί

main verb

→ predictive future

εἰμί: future 'will be.'

σεισμοί

earthquakes

Nominative

subject

σεισμός: 'shaking, earthquake' (cf. 'seismic').

κατὰ

in (various)

preposition + accusative (distributive)

τόπους

places

Accusative

object of κατά (distributive: 'place by place')

τόπος: 'place'; κατὰ τόπους = 'in place after place.'

ἔσονται

there will be

Fut Mid Indic 3 Pl · εἰμί

main verb

→ predictive future

εἰμί: 'will be.'

λιμοί

famines

Nominative

subject

λιμός: 'famine, hunger.'

ἀρχή

beginning

Nominative

predicate nominative

ἀρχή: 'beginning'; only the first contractions.

ᾠδίνων

of birth pains

Genitive

attributive genitive

ᾠδίν: 'birth-pang'; a fixed Jewish image (the 'birth-pangs of the Messiah') for the woes preceding the new age.

ταῦτα

these things

Nominative

subject (of implied ἐστίν)

9 βλέπετε δὲ ὑμεῖς ἑαυτοὺς· παραδώσουσιν ὑμᾶς εἰς συνέδρια καὶ εἰς συναγωγὰς δαρήσεσθε καὶ ἐπὶ ἡγεμόνων καὶ βασιλέων σταθήσεσθε ἕνεκεν ἐμοῦ εἰς μαρτύριον αὐτοῖς.

But be on your guard. They will deliver you over to councils, and you will be beaten in synagogues, and you will stand before governors and kings for my sake, as a testimony to them.

TURN TO THE DISCIPLES' OWN TRIAL **δὲ** From world events to the disciples themselves: persecution becomes the arena of witness.

βλέπετε

watch

Pres Act Impv 2 Pl · βλέπω

imperative (charge)

→ present imperative (ongoing)

βλέπω: 'look to, beware'; refrain repeated.

δὲ

but

adversative conjunction

ὑμεῖς

you

Nominative

subject (emphatic)

ἑαυτοὺς

yourselves

Accusative

reflexive direct object

ἑαυτοῦ: 'yourselves'; 'look to yourselves!'

παραδώσουσιν

they will deliver

Fut Act Indic 3 Pl · παραδίδομι

main verb

→ predictive future

παραδίδομι: 'hand over, betray' (cf. Jesus' own παράδοσις).

ὑμᾶς

you

Accusative

direct object

εἰς

to

preposition + accusative (goal)

συνέδρια

councils

Accusative

object of εἰς

συνέδριον: 'council, Sanhedrin'; local Jewish courts.

καὶ
and

coordinating conjunction

εἰς
in

preposition + accusative (place)

συναγωγὰς
synagogues

Accusative

object of εἰς (place of beating)

συναγωγή: 'synagogue, assembly'; site of disciplinary flogging.

δαρήσεσθε
you will be beaten

Fut Pass Indic 2 Pl · δέρω

main verb

→ predictive future

δέρω: 'flay, beat'; synagogue scourging (cf. 2 Cor 11:24).

καὶ
and

coordinating conjunction

ἐπὶ
before

preposition + genitive (in the presence of)

ἡγεμόνων
governors

Genitive

object of ἐπὶ

ἡγεμών: 'governor, ruler'; Roman procurators/legates.

καὶ
and

coordinating conjunction

βασιλέων
kings

Genitive

object of ἐπὶ

βασιλεύς: 'king'; client-kings (e.g. Herod, Agrippa).

σταθήσεσθε
you will stand

Fut Pass Indic 2 Pl · ἵστημι

main verb

→ predictive future

ἵστημι: passive 'be made to stand,' i.e. be arraigned.

ἕνεκεν
for the sake of

improper preposition + genitive (cause)

ἐμοῦ
me

Genitive

object of ἕνεκεν

ἐγώ: 'me'; the cause of their suffering is Christ.

εἰς
for

preposition + accusative (purpose)

μαρτύριον
a testimony

Accusative

object of εἰς (purpose)

μαρτύριον: 'testimony, witness'; the trial becomes proclamation.

αὐτοῖς
to them

Dative

dative of reference/disadvantage

10 καὶ εἰς πάντα τὰ ἔθνη πρῶτον δεῖ κηρυχθῆναι τὸ εὐαγγέλιον.

And the gospel must first be proclaimed to all nations.

PARENTHETICAL NECESSITY
must.

καὶ

Before the end, the gospel's universal proclamation is a divine

καὶ
and
coordinating conjunction

εἰς
to
preposition + accusative (goal)

πάντα
all
Accusative
attributive adjective

τὰ
the
Accusative
article

ἔθνη
nations
Accusative
object of εἰς
ἔθνος; 'nation'; plural = the Gentile nations, the whole world.

πρῶτον
first
adverb (sequence)
πρῶτον: 'first'; before the end may come.

δεῖ
it must
Pres Act Indic 3 Sg · δεῖ
impersonal verb
→ present (divine necessity)
δεῖ: 'it is necessary.'

κηρυχθῆναι
be proclaimed
Aor Pass Inf · κηρύσσω
complementary infinitive
→ aorist infinitive
κηρύσσω: 'herald, proclaim'; the public announcement of the gospel.

τὸ
the
Nominative
article

εὐαγγέλιον
gospel
Nominative
subject of κηρυχθῆναι (acc. → nom. in pass.)
εὐαγγέλιον: 'good news, gospel.'

11 καὶ ὅταν ἄγωσιν ὑμᾶς παραδιδόντες, μὴ προμεριμνᾶτε τί λαλήσητε, ἀλλ' ὃ ἐὰν δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τοῦτο λαλεῖτε· οὐ γάρ ἐστε ὑμεῖς οἱ λαλοῦντες ἀλλὰ τὸ πνεῦμα τὸ ἅγιον.

And when they bring you to trial and deliver you over, do not be anxious beforehand what you are to say, but say whatever is given you in that hour, for it is not you who speak, but the Holy Spirit.

PROMISE UNDER TRIAL καὶ In the dock the disciples need not rehearse: the Spirit will supply the word.

<p>καὶ and coordinating conjunction</p>	<p>ὅταν when temporal conjunction (+ subjunctive)</p>	<p>ἄγωσιν they bring/lead Pres Act Subj 3 Pl · ἄγω subjunctive (indefinite temporal) → present subjunctive ἄγω: 'lead, bring!'; of leading to trial.</p>	<p>ὑμᾶς you Accusative direct object</p>
<p>παραδιδόντες delivering you up Pres Act Ptc · Nom Pl Masc · παραδίδωμι adverbial participle (attendant) → present (concurrent) παραδίδωμι: 'hand over!'</p>	<p>μὴ not negative (with imperative)</p>	<p>προμεριμνᾶτε be anxious beforehand Pres Act Impv 2 Pl · προμεριμνάω imperative (prohibition) → present imperative (do not keep worrying ahead) προμεριμνάω: 'be anxious in advance' (προ + μεριμνάω); a Markan hapax.</p>	<p>τί what Accusative interrogative (object of λαλήσητε)</p>
<p>λαλήσητε you should say Aor Act Subj 2 Pl · λαλέω deliberative subjunctive → aorist subjunctive λαλέω: 'speak!'</p>	<p>ἀλλ' but adversative conjunction</p>	<p>ὃ whatever Accusative relative pronoun (object of λαλεῖτε)</p>	<p>ἐὰν ever particle (generalizing, with relative)</p>

δοθῆ

is given

Aor Pass Subj 3 Sg · δίδωμι

subjunctive (indefinite relative)

→ aorist subjunctive

δοθῆμι: 'give'; the word is a divine gift.

ὕμῖν

to you

Dative

indirect object

ἐν

in

preposition + dative (time)

ἐκείνη

that

Dative

demonstrative (attributive)

τῇ

the

Dative

article

ὥρᾳ

hour

Dative

dative of time

ὥρα: 'hour, moment'; the very moment of testimony.

τούτο

this

Accusative

direct object (resumptive)

λαλεῖτε

say

Pres Act Impv 2 Pl · λαλέω

imperative (command)

→ present imperative

λαλέω: 'speak.'

οὐ

not

negative

γάρ

for

explanatory conjunction

ἐστε

are

Pres Act Indic 2 Pl · εἰμί

copula

→ stative present

εἰμί: 'are.'

ὕμεις

you

Nominative

subject (emphatic)

οἱ

the (ones)

Nominative

article (substantizes ptc.)

λαλοῦντες

speaking

Pres Act Ptc · Nom Pl Masc · λαλέω

substantival participle (predicate)

→ present (durative)

λαλέω: 'speak.'

ἀλλὰ

but

adversative conjunction

τὸ

the

Nominative

article

πνεῦμα

Spirit

Nominative

subject (real speaker)

πνεῦμα: 'spirit'; the Holy Spirit as the true speaker.

τὸ

the

Nominative

article (second attributive)

ἅγιον

Holy

Nominative

attributive adjective

ἅγιος: 'holy.'

12 καὶ παραδώσει ἀδελφὸς ἀδελφὸν εἰς θάνατον καὶ πατὴρ τέκνον, καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτούς·

And brother will deliver brother over to death, and the father his child, and children will rise up against parents and have them put to death.

FAMILY BETRAYAL

καὶ

Persecution invades the family itself — kin betraying kin to death (Micah 7:6).

καὶ

and

coordinating conjunction

παραδώσει

will deliver

Fut Act Indic 3 Sg · παραδίδωμι

main verb

→ predictive future

παραδίδωμι: 'hand over, betray.'

ἀδελφὸς

brother

Nominative

subject

ἀδελφός: 'brother.'

ἀδελφὸν

brother

Accusative

direct object

εἰς

to

preposition + accusative (goal/result)

θάνατον

death

Accusative

object of εἰς

θάνατος: 'death.'

καὶ

and

coordinating conjunction

πατὴρ

father

Nominative

subject (verb gapped)

πατήρ: 'father.'

<p>τέκνον child Accusative direct object τέκνον: 'child' (from τίκτω, 'bear').</p>	<p>καὶ and coordinating conjunction</p>	<p>ἐπαναστήσονται will rise up against Fut Mid Indic 3 Pl · ἐπανίστημι main verb → predictive future ἐπανίστημι: 'rise up against' (ἐπί + ἀνά + ἴστημι); rebellion against parents.</p>	<p>τέκνα children Nominative subject</p>
<p>ἐπί against preposition + accusative (hostility)</p>	<p>γονεῖς parents Accusative object of ἐπί γονεῖς: 'parent' (from γίνομαι/γεννάω).</p>	<p>καὶ and coordinating conjunction</p>	<p>θανατώσουσιν will put to death Fut Act Indic 3 Pl · θανατόω main verb → predictive future θανατόω: 'put to death' (denominative of θάνατος).</p>
<p>αὐτούς them Accusative direct object</p>			

13 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου. ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται.

And you will be hated by all for my name's sake. But the one who endures to the end will be saved.

HATRED AND THE PROMISE OF ENDURANCE καὶ Universal hatred 'for the name'; the section closes with the promise to the one who endures.

καὶ
and

coordinating conjunction

ἔσεσθε
you will be

Fut Mid Indic 2 Pl · εἰμί

periphrastic auxiliary

→ predictive future

εἰμί: future, forming a periphrastic with μισούμενοι.

μισούμενοι
hated

Pres Pass Ptc · Nom Pl Masc · μισέω

periphrastic participle (with ἔσεσθε)

→ present (durative state)

μισέω: 'hate'; continual hatred.

ὑπὸ
by

preposition + genitive (agent)

πάντων
all

Genitive

genitive of agent

παῖς: 'all'; universal hostility.

διὰ
because of

preposition + accusative (cause)

τὸ
the

Accusative

article

ὄνομα

name

Accusative

object of διὰ (cause)

ὄνομα: 'name'; loyalty to Jesus' name is the offense.

μου
my

Genitive

genitive of possession

ὁ
the (one)

Nominative

article (substantizes ptc.)

δὲ
but

adversative conjunction

ὑπομείνας

who endures

Aor Act Ptc · Nom Sg Masc · ὑπομένω

substantival participle (subject)

→ constative aorist (the whole course)

ὑπομένω: 'remain under, endure' (ὑπό + μένω); steadfastness through trial.

εἰς
to

preposition + accusative (extent)

τέλος
the end

Accusative

object of εἰς (terminus)

τέλος: 'end'; whether life's end or the eschaton.

οὗτος
this one

Nominative

resumptive subject (emphatic)

σωθήσεται

will be saved

Fut Pass Indic 3 Sg · σώζω

main verb

→ predictive future

σώζω: 'save, rescue'; eschatological deliverance.

14 Ὅταν δὲ ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως ἐστηκότα ὅπου οὐ δεῖ, ὁ ἀναγινώσκων νοεῖτω, τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη,

But when you see the abomination of desolation standing where it ought not to be (let the reader understand), then let those who are in Judea flee to the mountains.

THE DESOLATING SACRILEGE — FLEE! **δὲ** The Danielic 'abomination of desolation' (Dan 9:27; 11:31; 12:11) triggers the flight; the masculine participle and the aside 'let the reader understand' point to a personal, cryptic referent.

Ὅταν

when

temporal conjunction (+ subjunctive)

δὲ

but

transitional conjunction

ἴδητε

you see

Aor Act Subj 2 Pl · ὄρώω

subjunctive (indefinite temporal)

→ aorist subjunctive

ὄρώω: 'see.'

τὸ

the

Accusative

article

βδέλυγμα

abomination

Accusative

direct object

βδέλυγμα: 'detestable thing, abomination';
LXX term for idolatrous defilement (Dan).

τῆς

of the

Genitive

article

ἐρημώσεως

desolation

Genitive

attributive genitive

ἐρήμωσις: 'desolation, laying waste'; the
sacrilege that makes desolate.

ἐστηκότα

standing

Perf Act Ptc · Acc Sg Masc · ἵστημι

participle (constructio ad sensum, masc.)

→ intensive perfect (standing state)

ἵστημι: perfect 'stand'; the masculine,
against neuter βδέλυγμα, hints at a person.

ὅπου

where

relative adverb of place

οὐ

not

negative

δεῖ

it ought

Pres Act Indic 3 Sg · δεῖ

impersonal verb

→ present (propriety)

δεῖ: 'it ought'; 'where it ought not' — the holy place.

ὁ

the (one)

Nominative

article (substantizes ptc.)

ἀναγινώσκων

reader

Pres Act Ptc · Nom Sg Masc · ἀναγινώσκω

substantival participle (subject of νοεῖτω)

→ present (durative)

ἀναγινώσκω: 'read'; the Evangelist's parenthetical address to the reader.

νοεῖτω

let him understand

Pres Act Impv 3 Sg · νοέω

imperative (3rd person)

→ present imperative

νοέω: 'perceive, understand'; a coded summons to discernment.

τότε

then

adverb of time (apodosis marker)

οἱ

those

Nominative

article (substantizes prep. phrase)

ἐν

in

preposition + dative (place)

τῇ

the

Dative

article

Ἰουδαία

Judea

Dative

dative of place (object of ἐν)

Ἰουδαία: Judea; the region whose inhabitants must flee.

φευγέτωσαν

let them flee

Pres Act Impv 3 Pl · φεύγω

imperative (3rd person)

→ present imperative (urgent flight)

φεύγω: 'flee.'

εἰς

to

preposition + accusative (direction)

τὰ

the

Accusative

article

ὄρη

mountains

Accusative

object of εἰς

ὄρος: 'mountain'; refuge from the catastrophe.

15 ὁ δὲ ἐπὶ τοῦ δώματος μὴ καταβάτω μηδὲ εἰσελθάτω ἄραί τι ἐκ τῆς οἰκίας αὐτοῦ,

Let the one who is on the housetop not go down, nor enter his house, to take anything out of it,

URGENCY OF FLIGHT (1) **δὲ** Flight must be instant: no time even to fetch belongings from the house.

<p>ὁ the (one) Nominative substantival article (subject)</p>	<p>δὲ and transitional conjunction</p>	<p>ἐπὶ on preposition + genitive (place)</p>	<p>τοῦ the Genitive article</p>
<p>δώματος housetop Genitive object of ἐπί δῶμα: 'roof, housetop!'; flat roofs were living-space, reached by an outside stair.</p>	<p>μὴ not negative (with imperative)</p>	<p>καταβάτω let him go down Aor Act Impv 3 Sg · καταβαίνω imperative (3rd person, prohibition) → aorist imperative καταβαίνω: 'go down, descend!'</p>	<p>μηδὲ nor negative conjunction</p>
<p>εἰσελθάτω let him enter Aor Act Impv 3 Sg · εἰσέρχομαι imperative (3rd person, prohibition) → aorist imperative εἰσέρχομαι: 'go in, enter!'</p>	<p>ἄραί to take Aor Act Inf · αἴρω infinitive of purpose → aorist infinitive (purpose) αἴρω: 'take up, carry away!'</p>	<p>τι anything Accusative direct object of ἄραι</p>	<p>ἐκ out of preposition + genitive (separation)</p>

τῆς

the

Genitive

article

οἰκίας

house

Genitive

object of ἐκ

οἰκία: 'house, home!'

αὐτοῦ

his

Genitive

genitive of possession

16 καὶ ὁ εἰς τὸν ἀγρὸν μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω ἄραι τὸ ἱμάτιον αὐτοῦ.

and let the one who is in the field not turn back to take his cloak.

URGENCY OF FLIGHT (2) καὶ The field-worker must not even retrace his steps for an outer garment.

καὶ

and

coordinating conjunction

ὁ

the (one)

Nominative

substantival article (subject)

εἰς

in

preposition + accusative (place, = ἐν)

τὸν

the

Accusative

article

ἀγρὸν

field

Accusative

object of εἰς (place)

ἀγρός: 'field, countryside!'

μὴ

not

negative (with imperative)

ἐπιστρεψάτω

let him return

Aor Act Impv 3 Sg · ἐπιστρέφω

imperative (3rd person, prohibition)

→ aorist imperative

ἐπιστρέφω: 'turn back, return!'

εἰς

to

preposition + accusative (idiom)

τὰ

the

Accusative

article

ὀπίσω

things behind

adverb (idiom εἰς τὰ ὀπίσω = 'back')

ὀπίσω: 'behind, back'; cf. Lot's wife — no looking back.

ἄραι

to take

Aor Act Inf · αἴρω

infinitive of purpose

→ aorist infinitive (purpose)

αἴρω: 'take up!'

τὸ

the

Accusative

article

ἱμάτιον

cloak

Accusative

direct object

ἱμάτιον: 'outer garment, cloak'; laid aside for field-work.

αὐτοῦ

his

Genitive

genitive of possession

17 οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις.

And alas for women who are pregnant and for those who are nursing infants in those days!

WOE OVER THE HELPLESS

δὲ

The slow and burdened — expectant and nursing mothers — will suffer most in the flight.

οὐαὶ

woe

interjection of lament

οὐαὶ: 'woe! alas!'; a cry of compassionate dismay here, not curse.

δὲ

and

transitional conjunction

ταῖς

to those

Dative

article (substantizes ptc.)

ἐν

in

preposition + dative (idiom)

γαστήρι

womb

Dative

object of ἐν (idiom ἐν γαστήρι ἔχειν)

γαστήρ: 'belly, womb'; ἐν γαστήρι ἔχειν = 'be pregnant.'

ἔχούσας

having

Pres Act Ptc · Dat Pl Fem · ἔχω

substantival participle (idiom: pregnant)

→ present (state)

ἔχω: 'have'; with ἐν γαστήρι, 'be with child.'

καὶ

and

coordinating conjunction

ταῖς

to those

Dative

article (substantizes ptc.)

θηλαζούσας

nursing

Pres Act Ptc · Dat Pl Fem · θηλάζω

substantival participle

→ present (durative)

θηλάζω: 'suckle, nurse' (from θηλή, 'breast').

ἐν

in

preposition + dative (time)

ἐκείναις

those

Dative

demonstrative (attributive)

ταῖς

the

Dative

article

ἡμέραις

days

Dative

dative of time

ἡμέρα: 'day'; 'in those days' — the crisis period.

18 προσεύχεσθε δὲ ἵνα μὴ γένηται χειμῶνος·

Pray that it may not happen in winter.

PETITION

δὲ

A prayer that the flight not fall in the rainy season, which would impede escape.

προσεύχεσθε

pray

Pres Mid Impv 2 Pl · προσεύχομαι

imperative (command)

→ present imperative (continual prayer)

προσεύχομαι: 'pray!'

δὲ

and

transitional conjunction

ἵνα

that

conjunction (content of prayer)

μὴ

not

negative (with subjunctive)

γένηται

it happen

Aor Mid Subj 3 Sg · γίνομαι

subjunctive (ἵνα clause)

→ aorist subjunctive

γίνομαι: 'happen, come to be.'

χειμῶνος

in winter

Genitive

genitive of time (within which)

χειμῶν: 'winter, stormy season'; swollen wadis and cold would hinder flight.

19 ἔσονται γὰρ αἱ ἡμέραι ἐκεῖναι θλίψις οἷα οὐ γέγονεν τοιαύτη ἀπ' ἀρχῆς κτίσεως ἣν ἔκτισεν ὁ θεὸς ἕως τοῦ νῦν καὶ οὐ μὴ γένηται.

For in those days there will be such tribulation as has not been from the beginning of the creation that God created until now, and never will be.

GROUND (UNEQUALED TRIBULATION) γὰρ The reason for flight and prayer: an unprecedented, unrepeatable affliction (Dan 12:1).

ἔσονται

will be

Fut Mid Indic 3 Pl · εἶμι

main verb

→ predictive future

εἶμι: 'will be.'

γὰρ

for

explanatory conjunction

αἱ

the

Nominative

article

ἡμέραι

days

Nominative

subject

ἐκεῖναι

those

Nominative

demonstrative (attributive)

θλίψις

tribulation

Nominative

predicate nominative

θλίψις: 'pressure, affliction, tribulation'
(from θλίβω, 'press').

οἷα

such as

Nominative

relative pronoun (correlative)

οἷος: 'of what kind!'; οἷα ... τοιαύτη correlate
the unequalled distress.

οὐ

not

negative

γέγονεν

has been

Perf Act Indic 3 Sg · γίνομαι

main verb (rel. clause)

→ *consummative perfect*

γίνομαι: perfect 'has come to be!'

τοιαύτη

such

Nominative

correlative demonstrative

τοιοῦτος: 'such, of this kind!'

ἀπ'

from

preposition + genitive (temporal source)

ἀρχῆς

beginning

Genitive

object of ἀπό

ἀρχή: 'beginning!'

κτίσεως

of creation

Genitive

objective/descriptive genitive

κτίσις: 'creation' (from κτίζω, 'create').

ἣν

which

Accusative

relative pronoun (object of ἔκτισεν)

ἔκτισεν

created

Aor Act Indic 3 Sg · κτίζω

main verb (rel. clause)

→ *constative aorist*

κτίζω: 'create, found!'

ὁ

the

Nominative

article

θεός

God

Nominative

subject

θεός: 'God'; the Creator, whose creation
sets the scale.

ἕως

until

preposition + genitive (temporal limit)

τοῦ

the

Genitive

article

νῦν

now

adverb (substantized by article)

νῦν: 'now!'; τοῦ νῦν = 'the present!'

καὶ
and

coordinating conjunction

οὐ
not

negative (with μή)

μή
not

negative (οὐ μή, emphatic)

γένηται
will be

Aor Mid Subj 3 Sg · γίνομαι

subjunctive of emphatic negation

→ emphatic future denial

γίνομαι: 'come to be'; never again — the affliction is singular.

20 καὶ εἰ μὴ ἐκολόβωσεν κύριος τὰς ἡμέρας, οὐκ ἂν ἐσώθη πᾶσα σὰρξ· ἀλλὰ διὰ τοὺς ἐκλεκτοὺς οὗς ἐξελέξατο ἐκολόβωσεν τὰς ἡμέρας.

And if the Lord had not cut short the days, no human being would be saved. But for the sake of the elect, whom he chose, he shortened the days.

MERCY FOR THE ELECT καὶ A contrary-to-fact mercy: God shortens the days for the elect's sake, else none would survive.

καὶ
and

coordinating conjunction

εἰ
if

conjunction (contrary-to-fact protasis)

μή
not

negative

ἐκολόβωσεν
had cut short

Aor Act Indic 3 Sg · κολοβώω

main verb (protasis)

→ constative aorist (contrary-to-fact)

κολοβώω: 'cut short, curtail' (from κολοβός, 'docked, maimed').

κύριος

the Lord

Nominative

subject

κύριος: 'Lord'; God as sovereign over the days.

τὰς

the

Accusative

article

ἡμέρας

days

Accusative

direct object

ἡμέρα: 'day'; the period of tribulation.

οὐκ

not

negative

ἄν

would

particle (apodosis of contrary-to-fact)

ἔσώθη

would be saved

Aor Pass Indic 3 Sg · σῶζω

main verb (apodosis)

→ contrary-to-fact aorist

σῶζω: 'save'; here 'survive.'

πᾶσα

all

Nominative

attributive adjective

σὰρξ

flesh

Nominative

subject

σὰρξ: 'flesh'; πᾶσα σὰρξ = 'every human being' (Semitism).

ἀλλὰ

but

adversative conjunction

διὰ

for the sake of

preposition + accusative (cause/benefit)

τούς

the

Accusative

article

ἐκλεκτούς

elect

Accusative

object of διὰ

ἐκλεκτός: 'chosen, elect' (from ἐκλέγομαι); the focus of God's saving purpose.

οὓς

whom

Accusative

relative pronoun (object of ἐξελέξατο)

ἐξελέξατο

he chose

Aor Mid Indic 3 Sg · ἐκλέγομαι

main verb (rel. clause)

→ constative aorist

ἐκλέγομαι: 'choose out, select'; the divine election.

ἐκολόβωσεν

he shortened

Aor Act Indic 3 Sg · κολοβόω

main verb

→ constative aorist

κολοβόω: 'cut short'; repeated for emphasis.

τάς

the

Accusative

article

ἡμέρας

days

Accusative

direct object

21 Καὶ τότε ἐάν τις ὑμῖν εἴπῃ· ἴδε ὧδε ὁ χριστός, ἴδε ἐκεῖ, μὴ πιστεύετε·

And then if anyone says to you, 'Look, here is the Christ!' or 'Look, there he is!' do not believe it.

RENEWED WARNING AGAINST DECEIVERS

Καὶ In the tribulation, claims to locate the Christ are to be

disbelieved outright.

<p>Καὶ and <i>coordinating conjunction</i></p>	<p>τότε then <i>adverb of time</i></p>	<p>ἐάν if <i>conjunction (3rd-class condition)</i></p>	<p>τις anyone Nominative <i>subject of εἴπῃ</i></p>
<p>ὑμῖν to you Dative <i>indirect object</i></p>	<p>εἴπῃ says Aor Act Subj 3 Sg · λέγω <i>subjunctive (protasis)</i> → aorist subjunctive λέγω: 'say!'</p>	<p>ἴδε look Aor Act Impv 2 Sg · ὁράω <i>interjectional imperative</i> → aorist (pointing) ἴδε: 'see! behold!'</p>	<p>ὧδε here <i>adverb of place</i></p>
<p>ὁ the Nominative <i>article</i></p>	<p>χριστός Christ Nominative <i>predicate/subject nominative</i> χριστός: 'Anointed, Christ, Messiah!'</p>	<p>ἴδε look Aor Act Impv 2 Sg · ὁράω <i>interjectional imperative</i> → aorist (pointing) ἴδε: 'behold!'</p>	<p>ἐκεῖ there <i>adverb of place</i></p>

μή

not

negative (with imperative)

πιστεύετε

believe

Pres Act Impv 2 Pl · πιστεύω

imperative (prohibition)

→ present imperative (do not keep believing)

πιστεύω: 'believe, trust.'

22 ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδοπροφῆται καὶ δώσουσιν σημεῖα καὶ τέρατα πρὸς τὸ ἀποπλανᾶν εἰ δυνατόν τοὺς ἐκλεκτούς.

For false christs and false prophets will arise and perform signs and wonders, to lead astray, if possible, the elect.

GROUND (FALSE CHRISTS AND PROPHETS) **γὰρ** The reason for disbelief: deceivers will work wonders aimed even at the elect — though they cannot finally prevail.

ἐγερθήσονται

will arise

Fut Pass Indic 3 Pl · ἐγείρω

main verb

→ predictive future

ἐγείρω: passive 'rise up, appear.'

γὰρ

for

explanatory conjunction

ψευδόχριστοι

false christs

Nominative

subject

ψευδόχριστος: 'false christ' (ψευδής + χριστός); messianic pretenders.

καὶ

and

coordinating conjunction

ψευδοπροφῆται

false prophets

Nominative

subject

ψευδοπροφήτης: 'false prophet.'

καὶ

and

coordinating conjunction

δώσουσιν

will give/perform

Fut Act Indic 3 Pl · δίδωμι

main verb

→ predictive future

δίδωμι: 'give'; here 'produce, perform' signs.

σημεῖα

signs

Accusative

direct object

σημεῖον: 'sign'; counterfeit attestation.

<p>καὶ and <i>coordinating conjunction</i></p>	<p>τέρατα wonders Accusative <i>direct object</i> τέρας: 'portent, wonder'; the pair 'signs and wonders' (LXX).</p>	<p>πρὸς in order to <i>preposition + articular infinitive (purpose)</i></p>	<p>τὸ the Accusative <i>article (with infinitive)</i></p>
<p>ἀποπλανᾶν lead astray Pres Act Inf · ἀποπλανᾶω <i>articular infinitive (purpose)</i> → present infinitive (purpose) ἀποπλανᾶω: 'lead wholly astray' (ἀπό- intensive of πλανᾶω).</p>	<p>εἰ if <i>conjunction (concessive: 'if possible')</i></p>	<p>δυνατόν possible Nominative <i>predicate adjective (impersonal)</i> δυνατός: 'able, possible'; εἰ δυνατόν implies it is not finally possible.</p>	<p>τούς the Accusative <i>article</i></p>
<p>ἐκλεκτούς elect Accusative <i>direct object of ἀποπλανᾶν</i> ἐκλεκτός: 'elect'; even they are targeted, yet kept.</p>			

23 ὑμεῖς δὲ βλέπετε· προεῖρηκα ὑμῖν πάντα.

But be on guard; I have told you all things beforehand.

CLOSING CHARGE OF THE TRIBULATION SECTION **δὲ** The refrain 'watch' recurs; forewarned is forearmed — Jesus has disclosed it all in advance.

ὕμεις

you

Nominative

subject (emphatic)

δὲ

but

adversative conjunction

βλέπετε

watch

Pres Act Impv 2 Pl · βλέπω

imperative (charge)

→ present imperative (ongoing)

βλέπω: 'beware, watch'; refrain (cf. vv.5,9,33).

προείρηκα

I have foretold

Perf Act Indic 1 Sg · προλέγω

main verb

→ consummative perfect (abiding result)

προλέγω: 'tell beforehand' (προ + λέγω); the warning stands on record.

ὕμιν

to you

Dative

indirect object

πάντα

all things

Accusative

direct object

πᾶς: 'all'; the whole forewarning.

24 Ἄλλὰ ἐν ἐκείναις ταῖς ἡμέραις μετὰ τὴν θλίψιν ἐκείνην ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς,

But in those days, after that tribulation, the sun will be darkened, and the moon will not give its light,

COSMIC UPHEAVAL Ἄλλὰ After the tribulation, the heavens are convulsed — prophetic theophany imagery (Isa 13:10; 34:4; Joel 2).

Ἄλλὰ

but

adversative conjunction (strong transition)

ἐν

in

preposition + dative (time)

ἐκείναις

those

Dative

demonstrative (attributive)

ταῖς

the

Dative

article

ἡμέραις

days

Dative
dative of time

ἡμέρα: 'day.'

μετὰ

after

preposition + accusative (time)

τὴν

the

Accusative
article

θλίψιν

tribulation

Accusative
object of μετά

θλίψις: 'tribulation.'

ἐκείνην

that

Accusative
demonstrative (attributive)

ὁ

the

Nominative
article

ἥλιος

sun

Nominative
subject

ἥλιος: 'sun.'

σκοτισθήσεται

will be darkened

Fut Pass Indic 3 Sg · σκοτίζω
main verb

→ predictive future

σκοτίζω: 'darken' (from σκότος, 'darkness');
Isa 13:10.

καὶ

and

coordinating conjunction

ἡ

the

Nominative
article

σελήνη

moon

Nominative
subject

σελήνη: 'moon.'

οὐ

not

negative

δώσει

will give

Fut Act Indic 3 Sg · δίδωμι
main verb

→ predictive future

δίδωμι: 'give.'

τὸ

the

Accusative
article

φέγγος

light

Accusative
direct object

φέγγος: 'radiance, light'; the moon's
borrowed brightness.

αὐτῆς

its

Genitive
genitive of possession

25 καὶ οἱ ἀστέρες ἔσονται ἐκ τοῦ οὐρανοῦ πίπτοντες, καὶ αἱ δυνάμεις αἱ ἐν τοῖς οὐρανοῖς σαλευθήσονται.

and the stars will be falling from heaven, and the powers in the heavens will be shaken.

COSMIC UPHEAVAL (CONTINUED) καὶ Stars fall and the heavenly powers are shaken (Isa 34:4) — the old order dissolving before the Son of Man.

<p>καὶ and coordinating conjunction</p>	<p>οἱ the Nominative article</p>	<p>ἀστέρες stars Nominative subject ἀστήρ: 'star'</p>	<p>ἔσονται will be Fut Mid Indic 3 Pl · εἶμι periphrastic auxiliary → predictive future εἶμι: future, with πίπτοντες forms a periphrastic.</p>
<p>ἐκ from preposition + genitive (separation)</p>	<p>τοῦ the Genitive article</p>	<p>οὐρανοῦ heaven Genitive object of ἐκ οὐρανός: 'heaven, sky'</p>	<p>πίπτοντες falling Pres Act Ptc · Nom Pl Masc · πίπτω periphrastic participle (with ἔσονται) → present (durative process) πίπτω: 'fall'; ongoing collapse.</p>
<p>καὶ and coordinating conjunction</p>	<p>αἱ the Nominative article</p>	<p>δυνάμεις powers Nominative subject δύναμις: 'power'; here the heavenly host/forces (or celestial bodies).</p>	<p>αἱ the (ones) Nominative article (attributive, with prep. phrase)</p>

ἐν

in

preposition + dative (place)

τοῖς

the

Dative

article

οὐρανοῖς

heavens

Dative

object of ἐν

οὐρανός: 'heaven!'

σαλευθήσονται

will be shaken

Fut Pass Indic 3 Pl · σαλεύω

main verb

→ predictive future

σαλεύω: 'shake, agitate'; the cosmos quakes.

26 καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλαις μετὰ δυνάμεως πολλῆς καὶ δόξης.

And then they will see the Son of Man coming in clouds with great power and glory.

THE COMING OF THE SON OF MAN καὶ The climax: the Danielic Son of Man (Dan 7:13–14) comes visibly in clouds, in power and glory.

καὶ

and

coordinating conjunction

τότε

then

adverb of time

ὄψονται

they will see

Fut Mid Indic 3 Pl · ὄράω

main verb

→ predictive future

ὄράω: 'see'; the universal, visible witnessing.

τὸν

the

Accusative

article

υἱὸν

Son

Accusative

direct object

υἱός: 'Son'; ὁ υἱὸς τοῦ ἀνθρώπου, the Danielic title.

τοῦ

of the

Genitive

article

ἀνθρώπου

Man

Genitive

attributive/possessive genitive

ἄνθρωπος: 'man, human'; 'Son of Man' (Dan 7:13).

ἐρχόμενον

coming

Pres Mid Ptc · Acc Sg Masc · ἔρχομαι

participle (complement of ὄψονται)

→ present (in-progress arrival)

ἔρχομαι: 'come'; the advent in process.

<p>ἐν in <i>preposition + dative (manner/accompaniment)</i></p>	<p>νεφέλαις clouds Dative <i>object of ἐν</i> νεφέλη: 'cloud'; the vehicle of theophany (Dan 7; Exod).</p>	<p>μετά with <i>preposition + genitive (accompaniment)</i></p>	<p>δυνάμεως power Genitive <i>object of μετά</i> δύναμις: 'power, might.'</p>
<p>πολλῆς great Genitive <i>attributive adjective</i></p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>δόξης glory Genitive <i>object of μετά (coordinate)</i> δόξα: 'glory, splendor'; the divine radiance of the King.</p>	

27 καὶ τότε ἀποστελεῖ τοὺς ἀγγέλους καὶ ἐπισυναγάξει τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων ἀπ' ἄκρου γῆς ἕως ἄκρου οὐρανοῦ.

And then he will send out the angels and gather his elect from the four winds, from the ends of the earth to the ends of heaven.

GATHERING OF THE ELECT **καὶ** The advent's saving purpose: a cosmic ingathering of the elect from the whole creation (Deut 30:4; Zech 2:6).

<p>καὶ and <i>coordinating conjunction</i></p>	<p>τότε then <i>adverb of time</i></p>	<p>ἀποστελεῖ he will send Fut Act Indic 3 Sg · ἀποστέλλω <i>main verb</i> → <i>predictive future</i> ἀποστέλλω: 'send out (with commission)'; the Son commands the angels.</p>	<p>τοὺς the Accusative <i>article</i></p>
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ἄγγέλους

angels

Accusative

direct object

ἄγγελος: 'messenger, angel'; the harvesters of the elect.

καὶ

and

coordinating conjunction

ἐπισυνάξει

will gather

Fut Act Indic 3 Sg · ἐπισυνάγω

main verb

→ *predictive future*

ἐπισυνάγω: 'gather together' (ἐπί + σύν + ἄγω); the eschatological in-gathering.

τούς

the

Accusative

article

ἐκλεκτούς

elect

Accusative

direct object

ἐκλεκτός: 'elect, chosen.'

αὐτοῦ

his

Genitive

genitive of possession

ἐκ

from

preposition + genitive (source)

τῶν

the

Genitive

article

τεσσάρων

four

Genitive

attributive numeral

ἀνέμων

winds

Genitive

object of ἐκ

ἄνεμος: 'wind'; 'the four winds' = the four quarters, every direction.

ἀπ'

from

preposition + genitive (extent, start)

ἄκρου

end

Genitive

object of ἀπό

ἄκρον: 'extremity, end.'

γῆς

of earth

Genitive

attributive/partitive genitive

γῆ: 'earth, land.'

ἕως

to

preposition + genitive (extent, limit)

ἄκρου

end

Genitive

object of ἕως

οὐρανοῦ

of heaven

Genitive

attributive/partitive genitive

οὐρανός: 'heaven'; 'earth's end to heaven's end' = the whole created span.

28 Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν· ὅταν ἤδη ὁ κλάδος αὐτῆς ἀπαλὸς γένηται καὶ ἐκφύη τὰ φύλλα, γινώσκετε ὅτι ἐγγὺς τὸ θέρος ἐστίν·

From the fig tree learn its lesson: as soon as its branch becomes tender and puts out its leaves, you know that summer is near.

PARABLE OF THE FIG TREE **δὲ** A nature-parable: budding signals nearness; so the foregoing signs signal the Son of Man's approach.

<p>Ἀπὸ from <i>preposition + genitive (source)</i></p>	<p>δὲ and <i>transitional conjunction</i></p>	<p>τῆς the Genitive <i>article</i></p>	<p>συκῆς fig tree Genitive <i>object of ἀπό</i> συκῆ: 'fig tree'; its late leafing made it a natural calendar.</p>
<p>μάθετε learn Aor Act Impv 2 Pl · μανθάνω <i>imperative (command)</i> → aorist imperative μανθάνω: 'learn'; cf. μαθητής, 'disciple.'</p>	<p>τὴν the Accusative <i>article</i></p>	<p>παραβολήν parable Accusative <i>direct object</i> παραβολή: 'comparison, parable' (παρά + βάλλω, 'cast alongside').</p>	<p>ὅταν when <i>temporal conjunction (+ subjunctive)</i></p>
<p>ἤδη already <i>adverb of time</i></p>	<p>ὁ the Nominative <i>article</i></p>	<p>κλάδος branch Nominative <i>subject</i> κλάδος: 'branch, twig' (from κλάω, 'break off').</p>	<p>αὐτῆς its Genitive <i>genitive of possession</i></p>

<p>ἀπαλός tender</p> <p>Nominative <i>predicate adjective</i></p> <p>ἀπαλός: 'tender, soft'; of new growth swelling with sap.</p>	<p>γένηται becomes</p> <p>Aor Mid Subj 3 Sg · γίνομαι <i>subjunctive (indefinite temporal)</i></p> <p>→ aorist subjunctive</p> <p>γίνομαι: 'become!'</p>	<p>καὶ and</p> <p><i>coordinating conjunction</i></p>	<p>ἐκφύη puts out</p> <p>Pres Act Subj 3 Sg · ἐκφύω <i>subjunctive (indefinite temporal)</i></p> <p>→ present subjunctive</p> <p>ἐκφύω: 'sprout, put forth' (ἐκ + φύω, 'grow').</p>
<p>τὰ the</p> <p>Accusative <i>article</i></p>	<p>φύλλα leaves</p> <p>Accusative <i>direct object</i></p> <p>φύλλον: 'leaf!'</p>	<p>γινώσκετε you know</p> <p>Pres Act Indic 2 Pl · γινώσκω <i>main verb (or imperative)</i></p> <p>→ present (gnomic)</p> <p>γινώσκω: 'know, recognize!'</p>	<p>ὅτι that</p> <p><i>conjunction (content of knowing)</i></p>
<p>ἐγγύς near</p> <p><i>adverb (predicate)</i></p> <p>ἐγγύς: 'near, at hand!'</p>	<p>τὸ the</p> <p>Nominative <i>article</i></p>	<p>θέρος summer</p> <p>Nominative <i>subject</i></p> <p>θέρος: 'summer, harvest-time' (from θέρω, 'be warm').</p>	<p>ἐστίν is</p> <p>Pres Act Indic 3 Sg · εἰμί <i>copula</i></p> <p>→ stative present</p> <p>εἰμί: 'is.'</p>

29 οὕτως καὶ ὑμεῖς, ὅταν ἴδητε ταῦτα γινόμενα, γινώσκετε ὅτι ἐγγύς ἐστιν ἐπὶ θύραις.

So also, when you see these things taking place, you know that he is near, at the very gates.

APPLICATION OF THE PARABLE **ASYNDETON** The parable applied: the signs mean the Son of Man (or the end) is imminent — 'at the doors!'

οὕτως

so

adverb (comparison)

οὕτως: 'thus, in this way!'

καὶ

also

adverbial/ascensive conjunction

ὕμεῖς

you

Nominative

subject (emphatic)

ὅταν

when

temporal conjunction (+ subjunctive)

ἴδητε

you see

Aor Act Subj 2 Pl · ὁράω

subjunctive (indefinite temporal)

→ aorist subjunctive

ὁράω: 'see!'

ταῦτα

these things

Accusative

direct object

γινόμενα

happening

Pres Mid Ptc · Acc Pl Neut · γίνομαι

participle (complement of ἴδητε)

→ present (in-progress)

γίνομαι: 'happen, take place!'

γινώσκετε

you know

Pres Act Indic 2 Pl · γινώσκω

main verb (or imperative)

→ present (gnomic)

γινώσκω: 'know, recognize!'

ὅτι

that

conjunction (content of knowing)

ἐγγύς

near

adverb (predicate)

ἐγγύς: 'near'; subject 'he/it' is left implied
— the Son of Man, or the end.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula

→ stative present

εἰμί: 'is!'

ἐπὶ

at

preposition + dative (location)

θύραις

the gates/doors

Dative

object of ἐπί

θύρα: 'door, gate'; 'at the doors' = on the
very threshold.

30 ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη μέχρις οὗ ταῦτα πάντα γένηται.

Truly, I say to you, this generation will not pass away until all these things take place.

SOLEMN ASSURANCE OF NEARNESS ASYNDETON An ἀμὴν-saying guaranteeing the timing: 'this generation' (ἡ γενεὰ αὕτη) will not pass before 'all these things' occur — a notorious crux of reference.

<p>ἀμὴν truly <i>particle of solemn affirmation</i></p> <p>ἀμὴν: Hebrew 'truly, verily'; Jesus' authoritative asseveration.</p>	<p>λέγω I say Pres Act Indic 1 Sg · λέγω <i>main verb</i></p> <p>→ present (performative)</p> <p>λέγω: 'say!'</p>	<p>ὑμῖν to you Dative <i>indirect object</i></p>	<p>ὅτι that <i>conjunction (content)</i></p>
<p>οὐ not <i>negative (with μή)</i></p>	<p>μή not <i>negative (οὐ μή, emphatic)</i></p>	<p>παρέλθῃ will pass away Aor Act Subj 3 Sg · παρέρχομαι <i>subjunctive of emphatic negation</i></p> <p>→ emphatic future denial</p> <p>παρέρχομαι: 'pass by, pass away' (παρά + ἔρχομαι).</p>	<p>ἡ the Nominative <i>article</i></p>
<p>γενεὰ generation Nominative <i>subject</i></p> <p>γενεά: 'generation' (also 'race, kind'); the disputed referent — contemporaries, the Jewish people, or the final generation.</p>	<p>αὕτη this Nominative <i>demonstrative (attributive)</i></p> <p>οὗτος: 'this'; ἡ γενεὰ αὕτη, 'this generation!'</p>	<p>μέχρις until <i>conjunction (temporal limit)</i></p>	<p>οὗ which Genitive <i>relative pronoun (μέχρις οὗ = 'until')</i></p>

ταῦτα

these

Nominative

attributive (with πάντα)

πάντα

all

Nominative

subject of γένηται

πᾶς: 'all'; 'all these things' – the foregoing signs.

γένηται

take place

Aor Mid Subj 3 Sg · γίνομαι

subjunctive (indefinite temporal)

→ aorist subjunctive

γίνομαι: 'happen, come to pass.'

31 ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρελεύσονται.

Heaven and earth will pass away, but my words will not pass away.

PERMANENCE OF JESUS' WORD ASYNDETON A climactic antithesis: the cosmos itself is transient, Jesus' words alone enduring — a divine claim.

ὁ

the

Nominative

article

οὐρανὸς

heaven

Nominative

subject

οὐρανός: 'heaven, sky'

καὶ

and

coordinating conjunction

ἡ

the

Nominative

article

γῆ

earth

Nominative

subject

γῆ: 'earth'; 'heaven and earth' = the whole created order.

παρελεύσονται

will pass away

Fut Mid Indic 3 Pl · παρέρχομαι

main verb

→ predictive future

παρέρχομαι: 'pass away.'

οἱ

the

Nominative

article

δὲ

but

adversative conjunction

λόγοι

words

Nominative

subject

λόγος: 'word, saying'; Jesus' teaching outlasts creation.

μου

my

Genitive

genitive of possession

οὐ

not

negative (with μή)

μή

not

negative (οὐ μή, emphatic)

παρελεύσονται

will pass away

Fut Mid Indic 3 Pl · παρέρχομαι

main verb (emphatic future negation)

→ *emphatic future denial*

παρέρχομαι: 'pass away'; οὐ μή here with the future indicative for absolute denial.

32 Περὶ δὲ τῆς ἡμέρας ἐκείνης ἢ τῆς ὥρας οὐδείς οἶδεν, οὐδὲ οἱ ἄγγελοι ἐν οὐρανῷ οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατήρ.

But concerning that day or that hour, no one knows, not even the angels in heaven, nor the Son, but only the Father.

THE UNKNOWN DAY — A GREAT CRUX **δὲ** The chapter's sharpest saying; the timing is hidden from all — angels and even the Son — known to the Father alone (οὐδὲ ὁ υἱός), the harder reading kept by the critical text.

Περὶ

concerning

preposition + genitive (reference)

δὲ

but

transitional conjunction

τῆς

the

Genitive

article

ἡμέρας

day

Genitive

object of περί

ἡμέρα: 'day'; 'that day' — the eschatological Day.

ἐκείνης

that

Genitive

demonstrative (attributive)

ἢ

or

disjunctive conjunction

τῆς

the

Genitive

article

ώρας

hour

Genitive

object of περί (coordinate)

ώρα: 'hour'; the precise moment.

οὐδείς

no one

Nominative

subject

οὐδείς: 'no one'; absolute exclusion.

οἶδεν

knows

Perf Act Indic 3 Sg · οἶδα

main verb

→ perfect-with-present-force (knowledge)

οἶδα: 'know' (perfect with present sense).

οὐδὲ

not even

negative conjunction (ascensive)

οἱ

the

Nominative

article

ἄγγελοι

angels

Nominative

subject (in apposition to 'no one')

ἄγγελος: 'angel'; not even heaven's highest creatures.

ἐν

in

preposition + dative (place)

οὐρανῶ

heaven

Dative

object of ἐν

οὐρανός: 'heaven.'

οὐδὲ

nor

negative conjunction (ascensive)

ὁ

the

Nominative

article

υἱός

Son

Nominative

subject (in apposition)

υἱός: 'Son'; οὐδὲ ὁ υἱός — the Son in his incarnate mission does not know the day (the celebrated crux).

εἰ

if

conjunction (exceptive, εἰ μὴ)

μὴ

not

negative (εἰ μὴ = 'except')

ὁ

the

Nominative

article

πατήρ

Father

Nominative

subject (exception)

πατήρ: 'Father'; the Father alone holds the day in his authority (cf. Acts 1:7).

33 βλέπετε ἀγρυπνεῖτε· οὐκ οἴδατε γὰρ πότε ὁ καιρός ἐστίν.

Be on guard, keep awake. For you do not know when the time will come.

CHARGE TO WATCH (1) ASYNDETON The hortatory climax begins: paired imperatives 'watch, stay awake,' grounded in ignorance of the time.

βλέπετε

watch out

Pres Act Impv 2 Pl · βλέπω

imperative (command)

→ present imperative (ongoing)

βλέπω: 'beware, take heed'; the refrain (vv.5,9,23).

ἀγρυπνεῖτε

stay awake

Pres Act Impv 2 Pl · ἀγρυπνέω

imperative (command)

→ present imperative (continual vigilance)

ἀγρυπνέω: 'be sleepless, keep watch' (ἀ- + ὕπνος, 'sleep').

οὐκ

not

negative

οἴδατε

you know

Perf Act Indic 2 Pl · οἶδα

main verb

→ perfect-with-present-force

οἶδα: 'know.'

γὰρ

for

explanatory conjunction

πότε

when

interrogative adverb (indirect question)

ὁ

the

Nominative

article

καιρός

time

Nominative

subject

καιρός: 'appointed time, opportune moment'; the decisive moment, hidden.

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

copula

→ stative present

εἰμί: 'is!'

34 ὡς ἄνθρωπος ἀπόδημος ἀφείς τὴν οἰκίαν αὐτοῦ καὶ δοὺς τοῖς δούλοις αὐτοῦ τὴν ἐξουσίαν, ἐκάστῳ τὸ ἔργον αὐτοῦ, καὶ τῷ θυρωρῷ ἐνετείλατο ἵνα γρηγορῇ.

It is like a man going on a journey, when he leaves home and puts his servants in charge, each with his work, and commands the doorkeeper to stay awake.

PARABLE OF THE ABSENT MASTER **ASYNDETON** A brief parable: the departed master, work assigned, and the doorkeeper charged to watch — the church's posture in the interim.

ὡς

like

comparative conjunction

ἄνθρωπος

a man

Nominative

subject (of an implied 'it is')

ἄνθρωπος: 'man, person!'

ἀπόδημος

going abroad

Nominative

attributive adjective

ἀπόδημος: 'away from home, abroad' (ἀπό + δῆμος).

ἀφείς

leaving

Aor Act Ptc · Nom Sg Masc · ἀφίημι

adverbial participle (temporal/attendant)

→ aorist (antecedent)

ἀφίημι: 'leave, let go!'

τὴν

the

Accusative

article

οἰκίαν

house

Accusative

direct object of ἀφείς

οἰκία: 'house, household!'

αὐτοῦ

his

Genitive

genitive of possession

καὶ

and

coordinating conjunction

δούς

giving

Aor Act Ptc · Nom Sg Masc · δίδωμι

adverbial participle (attendant)

→ aorist (antecedent)

δίδωμι: 'give, grant.'

τοῖς

to the

Dative

article

δούλοις

servants

Dative

indirect object

δοῦλος: 'slave, servant.'

αὐτοῦ

his

Genitive

genitive of possession

τήν

the

Accusative

article

ἐξουσίαν

authority

Accusative

direct object of δούς

ἐξουσία: 'authority, right'; delegated charge of the household.

ἐκάστῳ

to each

Dative

indirect object (distributive)

ἕκαστος: 'each one.'

τὸ

the

Accusative

article

ἔργον

work

Accusative

direct object (gapped verb)

ἔργον: 'work, task'; each servant's assignment.

αὐτοῦ

his

Genitive

genitive of possession

καὶ

and

coordinating conjunction

τῷ

the

Dative

article

θυρωρῷ

doorkeeper

Dative

indirect object

θυρωρός: 'doorkeeper, porter' (θύρα + ὄραω); charged with vigilance.

ἐνετείλατο

he commanded

Aor Mid Indic 3 Sg · ἐντέλλομαι

main verb

→ constative aorist

ἐντέλλομαι: 'command, order, enjoin.'

ἵνα

that

conjunction (content of command)

γρηγορή

he should watch

Pres Act Subj 3 Sg · γρηγορέω

subjunctive (ἵνα clause)

→ present subjunctive (continual watching)

γρηγορέω: 'be awake, watch' (from ἐγείρω); the parable's key verb.

35 γρηγορεῖτε οὖν, οὐκ οἴδατε γὰρ πότε ὁ κύριος τῆς οἰκίας ἔρχεται, ἢ ὀψὲ ἢ μεσονύκτιον ἢ ἀλεκτοροφωνίας ἢ πρωΐ,

Therefore stay awake — for you do not know when the master of the house will come, in the evening, or at midnight, or when the rooster crows, or in the morning —

APPLICATION: WATCH οὖν The parable applied: watch, since the master's hour is unknown, named by the four Roman night-watches.

<p>γρηγορεῖτε stay awake Pres Act Impv 2 Pl · γρηγορέω <i>imperative (command)</i> → present imperative (continual) γρηγορέω: 'watch, be alert!'</p>	<p>οὖν therefore <i>inferential conjunction</i></p>	<p>οὐκ not <i>negative</i></p>	<p>οἴδατε you know Perf Act Indic 2 Pl · οἶδα <i>main verb</i> → perfect-with-present-force οἶδα: 'know!'</p>
<p>γὰρ for <i>explanatory conjunction</i></p>	<p>πότε when <i>interrogative adverb (indirect question)</i></p>	<p>ὁ the Nominative <i>article</i></p>	<p>κύριος master Nominative <i>subject</i> κύριος: 'lord, master'; the householder = Christ.</p>
<p>τῆς of the Genitive <i>article</i></p>	<p>οἰκίας house Genitive <i>genitive of possession/relationship</i> οἰκία: 'house, household.'</p>	<p>ἔρχεται comes Pres Mid Indic 3 Sg · ἔρχομαι <i>main verb</i> → futuristic present ἔρχομαι: 'come!'; present for certain future arrival.</p>	<p>ἢ or <i>disjunctive conjunction</i></p>

ὄψε

in the evening

adverb of time

ὄψε: 'late, evening'; the first watch.

ἢ

or

disjunctive conjunction

μεσονύκτιον

at midnight

Accusative

accusative of time (when)

μεσονύκτιον: 'midnight' (μέσος + νύξ); the second watch.

ἢ

or

disjunctive conjunction

ἀλεκτοροφωνίας

at cockcrow

Genitive

genitive of time (within which)

ἀλεκτοροφωνία: 'cock-crowing' (ἀλέκτωρ + φωνή); the third watch.

ἢ

or

disjunctive conjunction

πρωί

in the morning

adverb of time

πρωί: 'early, dawn'; the fourth watch.

36 μὴ ἐλθὼν ἐξαίφνης εὔρη ὑμᾶς καθεύδοντας.

lest he come suddenly and find you asleep.

NEGATIVE PURPOSE OF WATCHING ASYNDETON The danger to be avoided: a sudden return finding the servants asleep at their post.

μὴ

lest

negative conjunction (negative purpose/apprehension)

ἐλθὼν

coming

Aor Act Ptc · Nom Sg Masc · ἔρχομαι

adverbial participle (temporal/attendant)

→ aorist (antecedent)

ἔρχομαι: 'come!'

ἐξαίφνης

suddenly

adverb of manner

ἐξαίφνης: 'suddenly, unexpectedly!'

εὔρη

he find

Aor Act Subj 3 Sg · εὕρισκω

subjunctive (negative purpose)

→ aorist subjunctive

εὕρισκω: 'find, discover!'

ὕμᾱς

you

Accusative

direct object

καθεύδοντας

sleeping

Pres Act Ptc · Acc Pl Masc · καθεύδω

participle (complement of εὔρη)

→ present (state)

καθεύδω: 'sleep'; figurative for spiritual unreadiness.

37 ὃ δὲ ὑμῖν λέγω, πᾶσιν λέγω, γρηγορεῖτε.

And what I say to you I say to all: Stay awake!

UNIVERSAL FINAL CHARGE

δὲ

The discourse closes by widening its single imperative to everyone:

'Watch!'

ὃ

what

Accusative

relative pronoun (object of λέγω)

δὲ

and

transitional conjunction

ὕμῖν

to you

Dative

indirect object

λέγω

I say

Pres Act Indic 1 Sg · λέγω

main verb (rel. clause)

→ present (performative)

λέγω: 'say!'

πᾶσιν

to all

Dative

indirect object

πᾶς: 'all'; the charge is universal, beyond the four disciples.

λέγω

I say

Pres Act Indic 1 Sg · λέγω

main verb

→ present (performative)

λέγω: 'say!'

γρηγορεῖτε

stay awake

Pres Act Impv 2 Pl · γρηγορέω

imperative (final command)

→ present imperative (the discourse's last word)

γρηγορέω: 'watch, be alert!'; the closing summons of the Olivet discourse.

On the text. Verse punctuation, paragraphing, and capitalization are editorial and conventional. A few points of variation are passed over without a marginal note: at v.2 some witnesses omit or invert the doubled οὐ μή ... οὐ μή of the temple oracle; at v.8 the words καὶ παραχαί ('and tumults') after σεισμοί are read by the Byzantine tradition but absent from the earliest text and not printed, and ἀρχή/ἀρχαί ('beginning') wording varies; at v.11 the clause μηδὲ μελετᾶτε ('nor premeditate') stands in many witnesses; at v.14 the masculine participle ἐστηκότα ('standing,' agreeing with a person rather than the neuter βδέλυγμα) is read here, the constructio ad sensum pointing past the 'desolating sacrilege' of Daniel to a personal figure, and the parenthetical ὁ ἀναγινώσκων νοεῖτω ('let the reader understand') is the Evangelist's aside; at v.18 some witnesses add ἡ φυγή ὑμῶν ('your flight') and others read χειμῶνος without the article; at v.33 the words καὶ προσεύχεσθε ('and pray') after ἀγρυπνεῖτε are read by many witnesses but bracketed/omitted in the earliest text. The great crux of the chapter is v.32, οὐδὲ ὁ υἱός ('nor the Son'), firmly attested in Mark and the harder reading; it is printed without emendation. Orthographic variants (movable-v, ι-subscript, Ἐλωῖ-type spellings) are not noted. The chapter has 37 verses; none is legitimately omitted by the critical text.

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.