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SENTENCE FLOW · CLAUSE STRUCTURE · GREEK

Matthew 1 — clausal layout

KATA MAΘΘΑΙΟΝ Α΄

Each line is one clause or discrete phrase of the standard critical text, colored by syntactic type; indentation marks levels of subordination. The verse numbers sit in the left gutter; the small tag on each line names the clause type and its function.

independent

participial

relative

purpose

cause

comparative

content

conditional

phrase modifier

dashed = verbless / suspended

Flush-left = a main (independent) clause. Each dependent line begins directly beneath the word it attaches to in the line above — the anchor word is dotted-underlined, and lights up when you hover its dependent clause; each tag also names the attachment. A dashed border marks verbless, elliptical, or suspended lines. Where a long sentence's staircase runs wider than the page, the diagram scrolls sideways. (In print, or without JavaScript, lines fall back to stepped indent columns.)

The genealogy — three fourteens from Abraham to the Christ 1:1–17

V. 1 — THE INCIPIT: THE BOOK OF THE GENESIS

- 1 Βίβλος γενέσεως Ἰησοῦ Χριστοῦ υἱοῦ Δαυὶδ υἱοῦ Ἀβραάμ. independent — verbless incipit — βίβλος γενέσεως echoes Gen 2:4; 5:1 LXX; son of David, son of Abraham: the two spans the column will trace

VV. 2–6A — THE FIRST FOURTEEN: ABRAHAM TO DAVID THE KING

- 2 Ἀβραάμ ἐγέννησεν τὸν Ἰσαάκ, Ἰσαὰκ δὲ ἐγέννησεν τὸν Ἰακώβ, Ἰακώβ δὲ ἐγέννησεν τὸν Ἰούδαν καὶ τοὺς ἀδελφοὺς αὐτοῦ, independent — the chain-verb ἐγέννησεν begins its run; 'and his brothers' folds the twelve tribes in
- 3 Ἰούδας δὲ ἐγέννησεν τὸν Φαρὲς καὶ τὸν Ζάρα ἐκ τῆς Θαμάρ, Φαρὲς δὲ ἐγέννησεν τὸν Ἑσρῶμ, Ἑσρῶμ δὲ ἐγέννησεν τὸν Ἀράμ, independent — ἐκ τῆς Θαμάρ — the first of the four women (Gen 38): an irregular union memorialized in the messianic line
- 4 Ἀράμ δὲ ἐγέννησεν τὸν Ἀμιναδάβ, Ἀμιναδάβ δὲ ἐγέννησεν τὸν Ναασσών, Ναασσών δὲ ἐγέννησεν τὸν Σαλμών, independent — the wilderness generation (Num 1:7; 2:3) — the column marches toward the land
- 5 Σαλμών δὲ ἐγέννησεν τὸν Βόες ἐκ τῆς Ῥαχάβ, Βόες δὲ ἐγέννησεν τὸν Ἰωβὴδ ἐκ τῆς Ῥούθ, Ἰωβὴδ δὲ ἐγέννησεν τὸν Ἰεσσαί, independent — Rahab the Canaanite (Josh 2) and Ruth the Moabitess (Ruth 1:4) — the second and third women, both Gentiles
- 6 Ἰεσσαὶ δὲ ἐγέννησεν τὸν Δαυὶδ τὸν βασιλέα. independent — τὸν βασιλέα — the only link so titled; the first fourteen closes on the throne

VV. 6B–11 — THE SECOND FOURTEEN: THE KINGS, DOWN TO THE EXILE

- Δαυὶδ δὲ ἐγέννησεν τὸν Σολομῶνα ἐκ τῆς τοῦ Οὐρίας, independent — ἐκ τῆς τοῦ Οὐρίας — the fourth woman, named only by her wronged husband (2 Sam 11); David's sin kept audible
- 7 Σολομῶν δὲ ἐγέννησεν τὸν Ῥοβοάμ, Ῥοβοάμ δὲ ἐγέννησεν τὸν Ἀβιά, Ἀβιά δὲ ἐγέννησεν τὸν Ἀσάφ, independent — the kings of Judah (1 Chr 3:10); Ἀσάφ — the critical text's psalmist-spelling of king Asa, retained and flagged
- 8 Ἀσάφ δὲ ἐγέννησεν τὸν Ἰωσαφάτ, Ἰωσαφάτ δὲ ἐγέννησεν τὸν Ἰωράμ, Ἰωράμ δὲ ἐγέννησεν τὸν Ὀζίαν, independent — between Joram and Uzziah three kings fall silently (Ahaziah, Joash, Amaziah) — the fourteen is made, not found
- 9 Ὀζίας δὲ ἐγέννησεν τὸν Ἰωαθάμ, Ἰωαθάμ δὲ ἐγέννησεν τὸν Ἀχάζ, Ἀχάζ δὲ ἐγέννησεν τὸν Ἐζεκίαν, independent — through Ahaz — the king to whom the Immanuel sign was first spoken (Isa 7:14, cited at v. 23)
- 10 Ἐζεκίας δὲ ἐγέννησεν τὸν Μανασσῆ, Μανασσῆς δὲ ἐγέννησεν τὸν Ἀμώς, Ἀμώς δὲ ἐγέννησεν τὸν Ἰωσίαν, independent — Ἀμώς — the prophet-spelling of king Amon (2 Kgs 21:18), the second retained assimilation

- 11 Ἰωσίας δὲ ἐγέννησεν τὸν Ἰεχονίαν καὶ τοὺς ἀδελφοὺς αὐτοῦ ἐπὶ τῆς μετοικεσίας Βαβυλῶνος. independent — the exile pivot — μετοικεσία
sounds for the first of four times; 'and his brothers' echoes v. 2 at the catastrophe; Jehoiakim telescoped

VV. 12–16 — THE THIRD FOURTEEN: FROM THE EXILE TO THE CHRIST

- 12 Μετὰ δὲ τὴν μετοικεσίαν Βαβυλῶνος Ἰεχονίας ἐγέννησεν τὸν Σαλαθιήλ, Σαλαθιήλ δὲ ἐγέννησεν τὸν Ζοροβαβέλ, independent — the line
resumes beyond the catastrophe — Zerubbabel (Hag 1:1) the last historically anchored name
- 13 Ζοροβαβέλ δὲ ἐγέννησεν τὸν Ἀβιούδ, Ἀβιούδ δὲ ἐγέννησεν τὸν Ἐλιακίμ, Ἐλιακίμ δὲ ἐγέννησεν τὸν Ἀζώρ, independent — Abiud onward:
names known only here — the obscure post-exilic descent
- 14 Ἀζώρ δὲ ἐγέννησεν τὸν Σαδώκ, Σαδώκ δὲ ἐγέννησεν τὸν Ἀχίμ, Ἀχίμ δὲ ἐγέννησεν τὸν Ἐλιούδ, independent — the unrecorded generations
continue toward Joseph
- 15 Ἐλιούδ δὲ ἐγέννησεν τὸν Ἐλεάζαρ, Ἐλεάζαρ δὲ ἐγέννησεν τὸν Ματθάν, Ματθάν δὲ ἐγέννησεν τὸν Ἰακώβ, independent — Jacob, father of
Joseph — the patriarchal pairing (Gen 30:24) returning at the end of the line
- 16 Ἰακώβ δὲ ἐγέννησεν τὸν Ἰωσήφ τὸν ἄνδρα Μαρίας, independent — the last ἐγέννησεν — and the pattern breaks: Joseph is 'the husband of Mary,'
not the begetter of Jesus
- ἐξ ἧς ἐγεννήθη Ἰησοῦς ὁ λεγόμενος Χριστός. relative — ἐξ ἧς feminine singular — the descent runs through Mary alone; the passive ἐγεννήθη
quietly guards the virginal conception

V. 17 — THE EVANGELIST'S SUMMARY: FOURTEEN, FOURTEEN, FOURTEEN

- 17 Πᾶσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραὰμ ἕως Δαυὶδ γενεαὶ δεκατέσσαρες, independent — verbless colon — the 3×14 design sealed (plausibly the
numeral of ΤΙΤ, David = 14); schema, not census
- καὶ ἀπὸ Δαυὶδ ἕως τῆς μετοικεσίας Βαβυλῶνος γενεαὶ δεκατέσσαρες, independent — the second span — throne to exile
- καὶ ἀπὸ τῆς μετοικεσίας Βαβυλῶνος ἕως τοῦ Χριστοῦ γενεαὶ δεκατέσσαρες. independent — the third span yields thirteen begettings — the
arithmetic crux left honest; the goal is τοῦ Χριστοῦ

The birth of Jesus — the dream, the prophecy, the naming 1:18–25

VV. 18–19 — THE CONCEPTION DISCOVERED; JOSEPH'S RESOLVE

- 18 **Τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γένεσις οὕτως ἦν.** independent — the head of the second panel — γένεσις resumes the βίβλος γενέσεως of v. 1; οὕτως points forward
- μνηστευθείσης τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ,** participial — genitive absolute — forward-leaning on εὑρέθη; betrothal was legally binding, hence 'her husband' (v. 19)
- πρὶν ἢ συνελθεῖν αὐτούς** phrase modifier — πρὶν ἢ + infinitive — the second forward-leaning time-marker; the union not yet consummated
- εὑρέθη ἐν γαστρὶ ἔχουσα ἐκ πνεύματος ἁγίου.** independent — divine passive εὑρέθη — the narrator names the cause (ἐκ πνεύματος ἁγίου) before Joseph learns it
- 19 **Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν καὶ μὴ θέλων αὐτὴν δειγματίσαι,** participial — two preposed causal participles — his righteousness and his mercy held together; leans on ἐβουλήθη
- ἐβουλήθη λάθρα ἀπολῦσαι αὐτήν.** independent — λάθρα — the merciful course: a quiet release, no public δειγματίσαι

VV. 20–21 — THE ANGEL IN A DREAM: FEAR FORBIDDEN, THE NAME GIVEN

- 20 **ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος** participial — genitive absolute — forward-leaning; the angel interrupts the deliberation itself; leans on ἐφάνη
- ἰδοὺ ἄγγελος κυρίου κατ' ὄναρ ἐφάνη αὐτῷ λέγων·** independent — ἰδοὺ + κατ' ὄναρ — the first of Matthew's five dream-revelations (1:20; 2:12, 13, 19, 22); the speech-frame
- Ἰωσήφ υἱὸς Δαβὶδ,** content — verbless vocative address — the genealogy's title now personally applied: Joseph is the Davidic channel
- μὴ φοβηθῆς παραλαβεῖν Μαρίαν τὴν γυναῖκά σου·** content — prohibitive subjunctive — the classic angelic reassurance, reversing the resolve of v. 19
- τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ πνεύματος ἁγίου ἐστὶν ἁγίου.** cause — the γὰρ ground — γεννηθὲν, the genealogy's own verb in the divine passive; v. 18 confirmed to Joseph
- 21 **τέξεται δὲ υἱόν** content — the prediction — the promised son
- καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν·** content — imperatival future — by naming him, Joseph legally claims the child for David's line

αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν.

emphatic αὐτός; from sins, not from Rome

cause — the name unfolded — Ἰησοῦς ('YHWH saves') explained by σώσει;

VV. 22–23 — THE FIRST FORMULA QUOTATION: ISAIAH 7:14

22 Τοῦτο δὲ ὅλον γέγονεν independent — the narrator steps forward — consummative perfect γέγονεν: the events stand accomplished as fulfillment

ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου λέγοντος

προφήτου the channel

purpose — the fulfillment formula, first of ten — ὑπὸ κυρίου the author, διὰ τοῦ

23 Ἴδου ἡ παρθένος ἐν γαστρὶ ἔξει καὶ τέξεται υἱόν, content — Isa 7:14 LXX — παρθένος rendering Hebrew 'almâ ('young woman'), the famous crux; τέξεται echoes v. 21

καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ Ἐμμανουήλ,

content — impersonal plural καλέσουσιν — the community will confess what the name means

ὃ ἔστιν μεθερμηνευόμενον Μεθ' ἡμῶν ὁ θεός.

with 28:20 ('I am with you')

phrase modifier — Matthew's own gloss on the name — 'God with us' frames the Gospel

VV. 24–25 — THE WAKING OBEDIENCE AND THE NAMING

24 ἐγερθεὶς δὲ ὁ Ἰωσήφ ἀπὸ τοῦ ὕπνου participial — preposed aorist participle — from dream to deed without a word spoken; leans on εἵποισεν

ἐποίησεν

independent — one bare verb of obedience

ὥς προσέταξεν αὐτῷ ὁ ἄγγελος κυρίου

comparative — the measure of the deed — exact conformity to the command of v. 20

καὶ παρέλαβεν τὴν γυναῖκα αὐτοῦ,

independent — παρέλαβεν answers παραλαβεῖν (v. 20) — the marriage completed, Mary taken home

25 καὶ οὐκ ἐγίνωσκεν αὐτήν independent — durative imperfect — the Semitic euphemism; continued abstinence guards the conception's origin

ἕως οὗ ἔτεκεν υἱόν·

conditional — temporal ἕως οὗ (typed cnd; no temporal key) — asserts abstinence up to the birth and settles nothing beyond it

καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Ἰησοῦν.

saving name

independent — v. 21 obeyed verbatim — the naming claims the child as Davidic son; the chapter closes on the

Analysis. Matthew 1 is two panels bound by one word: the βίβλος γενέσεως of v. 1 returns as the γένεσις of v. 18, genealogy and birth narrated as a single 'origin.' The first panel is the

flattest page in the Gospel: after the verbless purple incipit, the ἐγέννησεν chain runs as a flush-left column of coordinate main clauses, three generations to a line, δέ after δέ — real coordination, never falsely nested, the rhythm of a register. Against the male drumbeat the tags mark what the column quietly admits: four women (Tamar, Rahab, Ruth, and 'the wife of Uriah' — Bathsheba unnamed so that David's sin stays audible), the exile sounding at the hinge of vv. 11–12, and the one break in the machine — at v. 16 the active gives way to the passive ἐγεννήθη in a relative clause hanging on Μαρίας alone (ἐξ ἧς, feminine singular): Joseph is 'the husband of Mary,' not the begetter of Jesus. The evangelist's summary (v. 17) stands as three verbless cola, fourteen–fourteen–fourteen — a design (plausibly the numeral of ΤΙΤ, David = 14) bought at a price the tags concede: three kings are dropped between Joram and Uzziah, Jehoiakim at the exile, and the third set yields thirteen begettings unless Jechoniah or the Christ is counted twice; the arithmetic is theology, not census. The second panel indents like narrative: genitive absolutes and preposed participles lean forward, anchor-less, on their verbs (μνηστευθείσης and πρὶν ἢ συνελθεῖν on εὐρέθη, ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος on ἐφάνη, ἐγερθεὶς on ἐποίησεν), and all speech hangs blue (cnt) beneath its λέγων — the angel's address with its two γάρ grounds, the second unfolding the name itself (Ἰησοῦς because σώσει: salvation from sins, not from Rome). Between command and obedience stands Matthew's first fulfillment formula, its shape settled here for the nine to come: γέγονεν flush left at 0, ἵνα πληρωθῇ as purpose one step in, the citation (Isa 7:14) as content beneath λέγοντος, and Matthew's μεθερμηνεύμενον gloss hanging on Ἐμμανουήλ itself. Cruxes the layout inherits rather than resolves: παρθένος is the LXX's rendering of Hebrew 'almâ ('young woman') — Matthew reads virginity fulfilled, and the tag says so without erasing the Hebrew; the passive ἐγεννήθη of v. 16 guards the virginal conception grammatically, not argumentatively; the ἕως οὗ of v. 25 asserts abstinence until the birth and, in Greek as in the tag, settles nothing about what followed; and the odd spellings Ἀσάφ (v. 7) and Ἀμώς (v. 10) — the critical text's assimilation of kings Asa and Amon to psalmist and prophet — are kept and flagged.

The clause segmentation, the type assigned to each line, and the indentation are interpretive — one defensible reading of the syntax, chosen to match the analysis in the

chapter's interlinear (word-level syntax tier and discourse notes); other analyses divide or attach some lines differently. The Greek text is identical to the chapter data behind the interlinear and follows the standard critical text.