

**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 Matthew, Chapter 10

KATA MAΘΘΑΙΟΝ Ι΄

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 · 10:1–4

### **The naming and sending of the Twelve**

Jesus summons his twelve disciples and gives them authority over unclean spirits and disease (1); then the roll of the Twelve is recited in pairs, ending with Judas the betrayer (2–4) — the apostolic band constituted for mission.

B · 10:5–15

### **The mission charge: to the lost sheep of Israel**

The Twelve are sent not to Gentiles or Samaritans but to Israel's lost sheep (5–6), to proclaim the nearness of the kingdom and to heal freely (7–8); they take no provision but depend on the worthy host (9–11), greeting houses with peace and shaking off the dust where they are refused — a refusal answerable at the judgment (12–15).

C · 10:16–23

### **Coming persecutions: sheep among wolves**

Sent as sheep among wolves, the disciples must be shrewd yet innocent (16); they will be handed over to courts and synagogues and dragged before governors and kings (17–18), but the Spirit of the Father will speak in them (19–20); families will betray and all will hate them, yet the one enduring to the end is saved (21–22), and they will not finish Israel's towns before the Son of Man comes (23).

D · 10:24–33

### **The disciple and the master; fear God, not men**

A disciple is not above his teacher; if the master is called Beelzebul, so will the household be (24–25). Therefore fear not — what is hidden will be revealed; proclaim openly (26–27); fear not those who kill the body but the One who can destroy body and soul in Gehenna (28); not a sparrow falls apart from the Father, and your hairs are numbered (29–31); whoever confesses or denies Jesus before men, he will confess or deny before the Father (32–33).

E · 10:34–39

### **Not peace but a sword: the cost of discipleship**

Jesus came not to bring peace but a sword (34), setting family members against one another (35–36); whoever loves father or mother above him is not worthy of him, nor the one who will not take up his cross and follow (37–38); the one who finds his life will lose it, and the one who loses it for Jesus' sake will find it (39).

F · 10:40–42

### **Rewards for receiving the messengers**

Receiving the disciples is receiving Jesus and the One who sent him (40); whoever receives a prophet or a righteous man in that name shares the prophet's or righteous man's reward (41); and even a cup of cold water given to a 'little one' will by no means lose its reward (42).

1 Καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων ὥστε ἐκβάλλειν αὐτὰ καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν.

And summoning his twelve disciples he gave them authority over unclean spirits, so as to cast them out and to heal every disease and every sickness.

COMMISSIONING **Καὶ** The mission discourse opens: Jesus calls the Twelve and delegates his own healing-and-exorcism authority to them — the bestowal that grounds all that follows.

Καὶ  
and

*coordinating conjunction (narrative)*

**προσκαλεσάμενος**

having summoned

Aor Mid Ptc · Nom Sg Masc · προσκαλέομαι  
*temporal/attendant-circumstance ptc.*

→ constative aorist

προσκαλέομαι: 'call to oneself, summon'  
(πρός + καλέω); the middle stresses Jesus'  
own initiative in calling the Twelve.

**τούς**

the

Accusative

*article*

**δώδεκα**

twelve

Accusative

*attributive numeral (indeclinable)*

δώδεκα: 'twelve'; the number evokes the  
twelve tribes — a reconstituted Israel (cf.  
19:28).

**μαθητάς**

disciples

Accusative

*object of προσκαλεσάμενος*

μαθητής: 'learner, disciple'; from μανθάνω  
— a follower attached to a teacher's  
instruction and way.

**αὐτοῦ**

his

Genitive

*genitive of relationship*

**ἔδωκεν**

he gave

Aor Act Indic 3 Sg · δίδωμι

*main verb*

→ constative aorist

δίδωμι: 'give'; the authority is a delegated  
gift, not the disciples' own possession.

**αὐτοῖς**

to them

Dative

*indirect object*

**ἐξουσίαν**

authority

Accusative

*direct object*

ἐξουσία: 'authority, right'; delegated power  
to act — here over the spirit-world and  
disease.

**πνευμάτων**

over spirits

Genitive

*objective genitive (authority over)*

πνεῦμα: here malevolent 'spirit'; the  
genitive marks the sphere the authority  
commands.

**ἀκαθάρτων**

unclean

Genitive

*attributive adjective*

ἀκάθαρτος: 'unclean, impure'; the standard  
Synoptic epithet for demonic spirits.

**ὥστε**

so as

*conjunction (result, + infinitive)*

ὥστε: 'so that, so as to'; introduces the  
result/purpose realized by the authority.

**ἐκβάλλειν**

to cast out

Pres Act Inf · ἐκβάλλω

*infinitive of result (after ὥστε)*

→ present (general)

ἐκβάλλω: 'throw out, expel' (ἐκ + βάλλω);  
the standard verb of exorcism.

**αὐτά**

them

Accusative

*object of ἐκβάλλειν*

καὶ

and

*coordinating conjunction*

**θεραπεύειν**

to heal

Pres Act Inf · θεραπεύω

*infinitive of result (coordinate)*

→ present (general)

θεραπεύω: 'serve, care for, heal';  
medical/restorative healing of the whole  
person.

**πᾶσαν**

every

Accusative

*attributive adjective*

**νόσον**

disease

Accusative

*object of θεραπεύειν*

νόσος: 'disease, illness'; chronic or serious ailment (cf. 4:23).

**καὶ**

and

*coordinating conjunction*

**πᾶσαν**

every

Accusative

*attributive adjective*

**μαλακίαν**

sickness

Accusative

*object (coordinate)*

μαλακία: 'weakness, infirmity, sickness'; the pairing νόσος/μαλακία (cf. 4:23; 9:35) covers the whole range of bodily ailment.

2 Τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνόματά ἐστιν ταῦτα· πρῶτος Σίμων ὁ λεγόμενος Πέτρος καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ, καὶ Ἰάκωβος ὁ τοῦ Ζεβεδαίου καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ,

Now the names of the twelve apostles are these: first, Simon who is called Peter, and Andrew his brother; and James the son of Zebedee, and John his brother;

**ROSTER OF THE TWELVE** **δὲ** The list of apostles begins, in pairs of brothers: Peter heads it ('first'), with Andrew, then the sons of Zebedee — the first call-narrative quartet (4:18–22).

**Τῶν**

of the

Genitive

*article*

**δὲ**

now

*developmental conjunction*

**δώδεκα**

twelve

Genitive

*attributive numeral (indeclinable)*

**ἀποστόλων**

apostles

Genitive

*possessive/partitive genitive*

ἀπόστολος: 'one sent, envoy'; Matthew's sole use of the title — those now commissioned with delegated authority.

τὰ

the

Nominative

article

ὀνόματά

names

Nominative

subject

ὄνομα: 'name'; the roster heading.

ἔστιν

are

Pres Act Indic 3 Sg · εἰμί

main verb (copula; sg. with neut. pl. subject)

→ stative present

ταῦτα

these

Nominative

predicate (demonstrative)

πρῶτος

first

Nominative

predicate adj./apposition (rank)

πρῶτος: 'first'; marks Peter's primacy in the list (and arguably among the Twelve), not merely sequence.

Σίμων

Simon

Nominative

apposition to ταῦτα (nom. of name)

Σίμων: 'Simon' (Heb. Shim'on); the apostle's given name, paired with the conferred Πέτρος.

ὁ

the (one)

Nominative

article (substantizes ptc.)

λεγόμενος

called

Pres Pass Ptc · Nom Sg Masc · λέγω

attributive participle

→ present (customary)

λέγω (pass.): 'be called, named'; the surname by which Simon is known.

Πέτρος

Peter

Nominative

predicate nom. (name conferred)

Πέτρος: 'Rock' (Gk. for Aram. Kēphā); the name Jesus gave Simon (cf. 16:18).

καὶ

and

coordinating conjunction

Ἄνδρέας

Andrew

Nominative

apposition (coordinate name)

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

ὁ

the

Nominative

article

ἀδελφός

brother

Nominative

apposition to Ἄνδρέας

ἀδελφός: 'brother'; the kinship binding the first pair.

αὐτοῦ

his

Genitive

genitive of relationship

καὶ

and

coordinating conjunction

Ἰάκωβος

James

Nominative

apposition (coordinate name)

Ἰάκωβος: 'James' (Heb. Ya'aqob, Jacob); the elder son of Zebedee.

<p><b>ὁ</b> the (son) Nominative <i>article (with gen. = 'son of')</i></p>	<p><b>τοῦ</b> of Genitive <i>article</i></p>	<p><b>Ζεβεδαίου</b> Zebedee Genitive <i>genitive of relationship (filiation)</i>   Ζεβεδαῖος: 'Zebedee'; the father of James and John, the fishermen of 4:21.</p>	<p><b>καὶ</b> and <i>coordinating conjunction</i></p>
<p><b>Ἰωάννης</b> John Nominative <i>apposition (coordinate name)</i>   Ἰωάννης: 'John' (Heb. Yōhanan); James's brother, the younger son of Zebedee.</p>	<p><b>ὁ</b> the Nominative <i>article</i></p>	<p><b>ἀδελφός</b> brother Nominative <i>apposition to Ἰωάννης</i></p>	<p><b>αὐτοῦ</b> his Genitive <i>genitive of relationship</i></p>

### 3 Φίλιππος καὶ Βαρθολομαῖος, Θωμᾶς καὶ Ματθαῖος ὁ τελώνης, Ἰάκωβος ὁ τοῦ Ἀλφαίου καὶ Θαδδαῖος,

Philip and Bartholomew; Thomas and Matthew the tax collector; James the son of Alphaeus, and Thaddaeus;

ROSTER OF THE TWELVE (CONTINUED) **ASYNDETON** The middle quartet of the list; Matthew alone among the Gospels labels himself 'the tax collector' (cf. 9:9) — a self-effacing badge of grace.

<p><b>Φίλιππος</b> Philip Nominative <i>apposition (coordinate name)</i>   Φίλιππος: 'Philip' ('lover of horses'); a Greek name, fifth in the list.</p>	<p><b>καὶ</b> and <i>coordinating conjunction</i></p>	<p><b>Βαρθολομαῖος</b> Bartholomew Nominative <i>apposition (coordinate name)</i>   Βαρθολομαῖος: 'Bartholomew' (Aram. bar-Talmai, 'son of Talmai'); often identified with Nathanael.</p>	<p><b>Θωμᾶς</b> Thomas Nominative <i>apposition (coordinate name)</i>   Θωμᾶς: 'Thomas' (Aram. tʿōmâ, 'twin'); the seventh apostle.</p>
---	---	---	---

καὶ and <i>coordinating conjunction</i>	<b>Μαθθαῖος</b> Matthew Nominative <i>apposition (coordinate name)</i> Μαθθαῖος; 'Matthew' (Heb. Mattityahu, 'gift of YHWH'); the evangelist himself (9:9).	ὁ the Nominative <i>article</i>	<b>τελώνης</b> tax collector Nominative <i>apposition to Μαθθαῖος</i> τελώνης; 'tax-farmer, toll collector'; a despised collaborator-class — Matthew's frank self-designation.
<b>Ἰάκωβος</b> James Nominative <i>apposition (coordinate name)</i> Ἰάκωβος; 'James'; here the son of Alphaeus, distinct from the son of Zebedee — 'James the Less.'	ὁ the (son) Nominative <i>article (with gen. = 'son of')</i>	<b>τοῦ</b> of Genitive <i>article</i>	<b>Ἀλφαίου</b> Alphaeus Genitive <i>genitive of relationship (filiation)</i> Ἀλφαῖος; 'Alphaeus'; the father of the second James.
καὶ and <i>coordinating conjunction</i>	<b>Θαδδαῖος</b> Thaddaeus Nominative <i>apposition (coordinate name)</i> Θαδδαῖος; 'Thaddaeus'; tenth in the list (the Byzantine text adds 'Lebbaeus'); likely the 'Judas of James' of Luke/Acts.		

#### 4 Σίμων ὁ Καναναῖος καὶ Ἰούδας ὁ Ἰσκαριώτης ὁ καὶ παραδούς αὐτόν.

Simon the Cananaean, and Judas Iscariot, the one who also betrayed him.

ROSTER OF THE TWELVE (CLOSE) ASYNDETON The final pair; the list ends ominously with Judas, marked already by the participle 'who betrayed him' — the shadow over the band.

## Σίμων

Simon

Nominative

*apposition (coordinate name)*

Σίμων: 'Simon'; the second Simon, distinguished as 'the Cananaean.'

## ὁ

the

Nominative

*article*

## Καναναῖος

Cananaean

Nominative

*apposition to Σίμων*

Καναναῖος: 'Cananaean' (Aram. qan'ān, 'zealot'); not 'of Cana/Canaan' but a partisan epithet — Luke's ὁ ζηλωτής.

## καὶ

and

*coordinating conjunction*

## Ἰούδας

Judas

Nominative

*apposition (coordinate name)*

Ἰούδας: 'Judas' (Heb. Yēhūdā); the twelfth and the betrayer.

## ὁ

the

Nominative

*article*

## Ἰσκαριώτης

Iscaiot

Nominative

*apposition to Ἰούδας*

Ἰσκαριώτης: 'Iscaiot' (prob. Heb. יִשְׁ-Qēriyōt, 'man of Kerioth'); the surname distinguishing this Judas.

## ὁ

the (one)

Nominative

*article (substantizes ptc.)*

## καὶ

also

*adverbial (ascensive)*

## παραδούς

who betrayed

Aor Act Ptc · Nom Sg Masc · παραδίδωμι

*substantival participle (proleptic)*

→ constative aorist

παραδίδωμι: 'hand over, deliver up, betray' (παρά + δίδωμι); the technical term for Judas's act, here a fixed epithet.

## αὐτόν

him

Accusative

*object of παραδούς*

5 Τούτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς παραγγείλας αὐτοῖς λέγων· εἰς ὁδὸν ἐθνῶν μὴ ἀπέλθητε καὶ εἰς πόλιν Σαμαριτῶν μὴ εἰσέλθητε·

These twelve Jesus sent out, charging them, saying: Do not go off into the way of the Gentiles, and do not enter a town of the Samaritans;

MISSION CHARGE: SCOPE **ASYNDETON** The sending proper begins. The first directive restricts the mission's scope: not yet to Gentiles or Samaritans — the gospel goes first to Israel (cf. 15:24; the universal mission waits till 28:19).

**Τούτους**

these

Accusative

direct object (demonstrative)

**τοὺς**

the

Accusative

article

**δώδεκα**

twelve

Accusative

apposition (indeclinable numeral)

**ἀπέστειλεν**

sent out

Aor Act Indic 3 Sg · ἀποστέλλω

main verb

→ constative aorist

ἀποστέλλω: 'send forth with a commission' (ἀπό + στέλλω); the verb behind ἀπόστολος — sending with authority.

**ὁ**

the

Nominative

article

**Ἰησοῦς**

Jesus

Nominative

subject

Ἰησοῦς: 'Jesus' (Heb. *Yēšūaʿ*, 'YHWH saves').

**παραγγείλας**

charging

Aor Act Ptc · Nom Sg Masc · παραγγέλλω

attendant-circumstance/temporal ptc.

→ constative aorist

παραγγέλλω: 'instruct, command, give orders'; a quasi-military term for passing down orders.

**αὐτοῖς**

them

Dative

indirect object

<p><b>λέγων</b> saying</p> <p>Pres Act Ptc · Nom Sg Masc · λέγω <i>ptc. of speech (introduces direct discourse)</i></p> <p>→ present (concurrent)</p> <p>λέγω: 'say'; the Semitic 'saying' that opens quoted speech.</p>	<p><b>Εἰς</b> into</p> <p><i>preposition + accusative (direction)</i></p>	<p><b>ὁδὸν</b> way</p> <p>Accusative <i>object of εἰς (direction)</i></p> <p>ὁδός: 'road, way'; 'the way of the Gentiles' = the direction/route leading to Gentile territory.</p>	<p><b>ἐθνῶν</b> of Gentiles</p> <p>Genitive <i>genitive (of destination/quality)</i></p> <p>ἔθνος: 'nation'; pl. = the Gentiles/non-Jews.</p>
<p><b>μὴ</b> not</p> <p><i>negative (with subjunctive)</i></p>	<p><b>ἀπέλθete</b> go off</p> <p>Aor Act Subj 2 Pl · ἀπέρχομαι <i>prohibitive subjunctive</i></p> <p>→ ingressive aorist</p> <p>ἀπέρχομαι: 'go away, depart' (ἀπό + ἔρχομαι); the μὴ + aor. subj. forbids the action outright.</p>	<p><b>καὶ</b> and</p> <p><i>coordinating conjunction</i></p>	<p><b>εἰς</b> into</p> <p><i>preposition + accusative (direction)</i></p>
<p><b>πόλιν</b> a town</p> <p>Accusative <i>object of εἰς</i></p> <p>πόλις: 'city, town.'</p>	<p><b>Σαμαριτῶν</b> of Samaritans</p> <p>Genitive <i>genitive (of quality/possession)</i></p> <p>Σαμαρίτης: 'Samaritan'; the mixed-descent neighbors of Judea, religiously estranged from the Jews.</p>	<p><b>μὴ</b> not</p> <p><i>negative (with subjunctive)</i></p>	<p><b>εἰσέλθete</b> enter</p> <p>Aor Act Subj 2 Pl · εἰσέρχομαι <i>prohibitive subjunctive</i></p> <p>→ ingressive aorist</p> <p>εἰσέρχομαι: 'go in, enter' (εἰς + ἔρχομαι).</p>

6 πορεύεσθε δὲ μᾶλλον πρὸς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραήλ.

but go rather to the lost sheep of the house of Israel.

MISSION CHARGE: POSITIVE SCOPE **δὲ** The positive counterpart: the destination is Israel, imaged as straying sheep (Jer 50:6; Ezek 34) — the flock without a shepherd of 9:36.

## πορεύεσθε

go

Pres Mid Impv 2 Pl · πορεύομαι

*imperative (main command)*

→ present (general/iterative)

πορεύομαι: 'go, proceed, travel'; the journeying verb of the mission.

## δὲ

but

*adversative conjunction*

## μᾶλλον

rather

*adverb (comparative/preference)*

μᾶλλον: 'rather, more'; marks the redirected priority — to Israel instead.

## πρὸς

to

*preposition + accusative (direction)*

## τὰ

the

Accusative

*article*

## πρόβατα

sheep

Accusative

*object of πρὸς*

πρόβατον: 'sheep'; the OT image of God's people needing a shepherd.

## τὰ

the

Accusative

*article (with ptc.)*

## ἀπολωλότα

lost

Perf Act Ptc · Acc Pl Neut · ἀπόλλυμι

*attributive participle*

→ intensive perfect (settled state of lostness)

ἀπόλλυμι: 'destroy, lose'; perf. mid./act. = 'be lost, perish' — the sheep are in a state of lostness.

## οἴκου

of the house

Genitive

*partitive/appositional genitive*

οἶκος: 'house, household'; 'house of Israel' = the covenant people as a whole (Semitic idiom).

## Ἰσραήλ

of Israel

Genitive

*genitive of apposition (indeclinable)*

Ἰσραήλ: 'Israel'; the covenant nation, indeclinable.

## 7 πορευόμενοι δὲ κηρύσσετε λέγοντες ὅτι Ἦγγικεν ἡ βασιλεία τῶν οὐρανῶν.

And as you go, proclaim, saying, 'The kingdom of heaven has drawn near.'

MISSION CHARGE: THE MESSAGE **δὲ** The content of the proclamation — the very message of John (3:2) and of Jesus (4:17): the kingdom's nearness.

## πορευόμενοι

as you go

Pres Mid Ptc · Nom Pl Masc · πορεύομαι

*temporal/attendant-circumstance ptc.*

→ present (concurrent)

πορεύομαι: 'go'; the ptc. frames preaching as a 'going-and-proclaiming.'

## δὲ

and

*developmental conjunction*

## κηρύσσετε

proclaim

Pres Act Impv 2 Pl · κηρύσσω

*imperative (main command)*

→ present (iterative)

κηρύσσω: 'proclaim as a herald, announce'; public heraldic announcement of the kingdom.

## λέγοντες

saying

Pres Act Ptc · Nom Pl Masc · λέγω

*ptc. of speech (content)*

→ present (concurrent)

## ὅτι

that

*conjunction (ὅτι recitativum)*

ὅτι: here introduces direct quotation ('that' = quotation marks).

## Ἦγγικεν

has drawn near

Perf Act Indic 3 Sg · ἐγγίζω

*main verb (quoted clause)*

→ perfect (resultative — 'has come near and is near')

ἐγγίζω: 'come near, approach'; the perfect stresses the realized nearness of the reign of God.

## ἡ

the

Nominative

*article*

## βασιλεία

kingdom

Nominative

*subject*

βασιλεία: 'kingship, reign, kingdom'; God's saving rule breaking in.

## τῶν

of the

Genitive

*article*

## οὐρανῶν

heavens

Genitive

*genitive (Matthean reverential periphrasis)*

οὐρανός: 'heaven'; 'kingdom of the heavens' is Matthew's reverent circumlocution for 'kingdom of God.'

8 ἀσθενοῦντας θεραπεύετε, νεκροὺς ἐγείρετε, λεπροὺς καθαρίζετε, δαιμόνια ἐκβάλλετε· δωρεὰν ἐλάβετε, δωρεὰν δότε.

Heal the sick, raise the dead, cleanse lepers, cast out demons. Freely you received, freely give.

MISSION CHARGE: THE WORKS **ASYNDETON** Four imperatives extend Jesus' own ministry (chs. 8–9) to the Twelve; the maxim 'freely received, freely give' guards the gift from commercialization.

### ἀσθενοῦντας

the sick

Pres Act Ptc · Acc Pl Masc · ἀσθενέω

*substantival participle (object)*

→ present (general)

ἀσθενέω: 'be weak, sick'; the ailing as a class.

### θεραπεύετε

heal

Pres Act Impv 2 Pl · θεραπεύω

*imperative*

→ present (iterative)

θεραπεύω: 'heal, cure.'

### νεκροὺς

the dead

Accusative

*direct object*

νεκρός: 'dead one'; the raising of the dead among the kingdom-signs (cf. 11:5).

### ἐγείρετε

raise

Pres Act Impv 2 Pl · ἐγείρω

*imperative*

→ present (iterative)

ἐγείρω: 'raise up, wake'; here of resurrection.

### λεπροὺς

lepers

Accusative

*direct object*

λεπρός: 'leprous, leper'; sufferer of a defiling skin-disease (cf. 8:2–4).

### καθαρίζετε

cleanse

Pres Act Impv 2 Pl · καθαρίζω

*imperative*

→ present (iterative)

καθαρίζω: 'cleanse, make clean'; both ritual and physical purity restored.

### δαιμόνια

demons

Accusative

*direct object*

δαιμόνιον: 'demon, evil spirit'; the objects of exorcism.

### ἐκβάλλετε

cast out

Pres Act Impv 2 Pl · ἐκβάλλω

*imperative*

→ present (iterative)

ἐκβάλλω: 'cast out, expel!'

δωρεάν

freely

*adverbial accusative (manner)*

δωρεάν: 'as a gift, without payment, freely';  
acc. of δωρεά used adverbially.

ἐλάβετε

you received

Aor Act Indic 2 Pl · λαμβάνω

*main verb (ground)*

→ constative aorist

λαμβάνω: 'receive'; the gift of authority  
and the gospel came to them gratis.

δωρεάν

freely

*adverbial accusative (manner)*

δότε

give

Aor Act Impv 2 Pl · δίδωμι

*imperative*

→ constative aorist

δίδωμι: 'give'; the gift is to be passed on  
without charge.

## 9 μὴ κτήσησθε χρυσὸν μηδὲ ἄργυρον μηδὲ χαλκὸν εἰς τὰς ζώνας ὑμῶν,

Do not acquire gold, nor silver, nor copper for your belts,

MISSION CHARGE: TRAVEL LIGHT ASYNDETON The traveling rule begins: no money is to be procured for the journey — the messengers must depend on God through their hosts (v.10b).

μὴ

not

*negative (with subjunctive)*

κτήσησθε

acquire

Aor Mid Subj 2 Pl · κτάομαι

*prohibitive subjunctive*

→ ingressive aorist

κτάομαι: 'procure, acquire, get for oneself';  
not merely 'carry' but 'provide yourselves  
with' — do not stock up.

χρυσὸν

gold

Accusative

*direct object*

χρυσός: 'gold'; the most valuable coinage.

μηδὲ

nor

*negative conjunction*

ἄργυρον

silver

Accusative

*direct object*

ἄργυρος: 'silver'; the common coin metal.

μηδὲ

nor

*negative conjunction*

χαλκὸν

copper

Accusative

*direct object*

χαλκός: 'copper, bronze'; small change —  
the descending series  
gold→silver→copper means 'no money at  
all.'

εἰς

for

*preposition + accusative (purpose)*

**τὰς**

the

Accusative

article

**ζώνας**

belts

Accusative

object of εἰς (purpose)

ζώνη: 'belt, girdle'; the money-belt in which travelers carried coin.

**ὑμῶν**

your

Genitive

genitive of possession

10 μὴ πήραν εἰς ὁδὸν μηδὲ δύο χιτῶνας μηδὲ ὑποδήματα μηδὲ ῥάβδον· ἄξιός γάρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ.

no bag for the road, nor two tunics, nor sandals, nor a staff; for the worker is worthy of his food.

MISSION CHARGE: TRAVEL LIGHT (GROUND) ASYNDETON The list of forbidden extras, capped by the proverb that grounds the whole rule: the laborer deserves his keep — God will provide through those who receive them.

**μὴ**

no

negative (elliptical, continuing κτήσησθε)

**πήραν**

bag

Accusative

direct object (verb implied)

πήρα: 'knapsack, traveler's bag'; possibly a beggar's collection-bag — either way, no provision-sack.

**εἰς**

for

preposition + accusative (purpose)

**ὁδὸν**

the road

Accusative

object of εἰς

ὁδός: 'road, journey'; 'for the road' = for travel provisions.

**μηδὲ**

nor

negative conjunction

**δύο**

two

Accusative

attributive numeral (indeclinable)

**χιτῶνας**

tunics

Accusative

direct object

χιτών: 'tunic'; the inner garment — no spare change of clothes.

**μηδὲ**

nor

negative conjunction

## ὑποδήματα

sandals

Accusative

*direct object*

ὑπόδημα: 'sandal'; i.e. no spare pair beyond what is worn.

## μηδὲ

nor

*negative conjunction*

## ῥάβδον

a staff

Accusative

*direct object*

ῥάβδος: 'staff, rod'; the traveler's stick (Mark permits one — a famous Synoptic divergence).

## ἄξιος

worthy

Nominative

*predicate adjective*

ἄξιος: 'worthy, deserving'; the laborer has a just claim to support.

## γὰρ

for

*explanatory conjunction (ground)*

## ὁ

the

Nominative

*article*

## ἐργάτης

worker

Nominative

*subject*

ἐργάτης: 'worker, laborer'; the missionary as a kingdom-laborer (cf. 9:37–38).

## τῆς

of the

Genitive

*article*

## τροφῆς

food

Genitive

*genitive after ἄξιος (the thing deserved)*

τροφή: 'nourishment, food, keep'; the maintenance owed the worker (Luke: 'wages').

## αὐτοῦ

his

Genitive

*genitive of possession*

## 11 εἰς ἣν δ' ἂν πόλιν ἢ κώμην εἰσέλθητε, ἐξετάσατε τίς ἐν αὐτῇ ἄξιός ἐστιν· κάκει μείνατε ἕως ἂν ἐξέλθητε.

And into whatever town or village you enter, find out who in it is worthy, and there remain until you depart.

MISSION CHARGE: THE WORTHY HOST **δ'** Lodging instructions: seek a 'worthy' host and stay put — no shopping for better hospitality, which would dishonor the message.

εἰς

into

preposition + accusative (direction)

ἦν

whatever

Accusative

relative adjective (with ἄν, indefinite)

δ'

and

developmental conjunction

ἄν

-ever

particle (generalizing, + subjunctive)

ἄν: marks the relative clause as indefinite/generalizing.

πόλιν

town

Accusative

object of εἰς

πόλις: 'city, town!'

ἢ

or

disjunctive conjunction

κώμην

village

Accusative

object of εἰς (coordinate)

κώμη: 'village'; the smaller unsettlement, paired with πόλις to cover any locale.

εἰσέλθῃτε

you enter

Aor Act Subj 2 Pl · εἰσέρχομαι

subjunctive (indefinite rel. clause)

→ ingressive aorist

εἰσέρχομαι: 'enter!'

ἐξετάσατε

find out

Aor Act Impv 2 Pl · ἐξετάζω

imperative (main command)

→ constative aorist

ἐξετάζω: 'inquire carefully, search out, examine'; investigate who is fit to host.

τίς

who

Nominative

interrogative pronoun (indir. question)

ἐν

in

preposition + dative (place)

αὐτῇ

it

Dative

object of ἐν (the town)

ἄξιός

worthy

Nominative

predicate adjective

ἄξιος: 'worthy'; a fit/receptive host, deserving of the peace-blessing (v.13).

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

main verb (copula, indir. question)

→ stative present

κάκεϊ

and there

adverb (crasis καί + ἐκεῖ)

κάκεϊ: 'and there' (crasis of καί ἐκεῖ).

μείνατε

remain

Aor Act Impv 2 Pl · μένω

imperative

→ constative aorist

μένω: 'remain, stay, abide'; settle in one house, not roving.

ἕως

until

conjunction (temporal, + ἄν subj.)

ἕως: 'until.'

ἄν

particle (with subjunctive)

ἐξέλθητε

you depart

Aor Act Subj 2 Pl · ἐξέρχομαι

subjunctive (indefinite temporal clause)

→ ingressive aorist

ἐξέρχομαι: 'go out, depart'; i.e. until you leave that town.

## 12 εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν ἀσπάσασθε αὐτήν·

And as you enter the house, greet it;

MISSION CHARGE: THE GREETING **δὲ** The peace-greeting (shalom) is to be pronounced over the house — a performative blessing that either rests or returns (v.13).

εἰσερχόμενοι

as you enter

Pres Mid Ptc · Nom Pl Masc · εἰσέρχομαι

temporal participle

→ present (concurrent)

εἰσέρχομαι: 'enter!'

δὲ

and

developmental conjunction

εἰς

into

preposition + accusative (direction)

τὴν

the

Accusative  
article

οἰκίαν

house

Accusative

object of εἰς

οἰκία: 'house, household'; the host's home.

ἀσπάσασθε

greet

Aor Mid Impv 2 Pl · ἀσπάζομαι

imperative (main command)

→ constative aorist

ἀσπάζομαι: 'greet, salute'; here the peace-greeting of v.13 — a blessing of shalom.

αὐτήν

it

Accusative

object of ἀσπάσασθε (the household)

13 καὶ ἔὰν μὲν ἦ ἡ οἰκία ἀξία, ἐλθάτω ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν· ἔὰν δὲ μὴ ἦ ἀξία, ἡ εἰρήνη ὑμῶν πρὸς ὑμᾶς ἐπιστραφήτω.

and if the house is worthy, let your peace come upon it; but if it is not worthy, let your peace return to you.

MISSION CHARGE: PEACE RESTS OR RETURNS **καὶ** A balanced μὲν...δέ pair: the spoken peace is no empty courtesy — it settles on a worthy house or, refused, comes back to the messengers.

<p>καὶ</p> <p>and</p> <p>coordinating conjunction</p>	<p>ἔὰν</p> <p>if</p> <p>conjunction (3rd-class condition)</p> <p>ἔὰν: 'if'; with subjunctive, a probable/general condition.</p>	<p>μὲν</p> <p>indeed</p> <p>particle (μὲν ... δέ correlative)</p>	<p>ἦ</p> <p>is</p> <p>Pres Act Subj 3 Sg · εἰμί</p> <p>subjunctive (protasis)</p> <p>→ stative present</p>
<p>ἡ</p> <p>the</p> <p>Nominative</p> <p>article</p>	<p>οἰκία</p> <p>house</p> <p>Nominative</p> <p>subject</p> <p>οἰκία: 'house, household.'</p>	<p>ἀξία</p> <p>worthy</p> <p>Nominative</p> <p>predicate adjective</p> <p>ἄξιος: 'worthy'; the receptive household.</p>	<p>ἐλθάτω</p> <p>let come</p> <p>Aor Act Impv 3 Sg · ἔρχομαι</p> <p>3rd-person imperative (apodosis)</p> <p>→ constative aorist</p> <p>ἔρχομαι: 'come'; the peace 'comes upon' the house as a real bestowal.</p>
<p>ἡ</p> <p>the</p> <p>Nominative</p> <p>article</p>	<p>εἰρήνη</p> <p>peace</p> <p>Nominative</p> <p>subject</p> <p>εἰρήνη: 'peace'; the Hebrew shalom — wholeness and blessing, here almost a tangible gift.</p>	<p>ὑμῶν</p> <p>your</p> <p>Genitive</p> <p>genitive of source</p>	<p>ἐπ'</p> <p>upon</p> <p>preposition + accusative (direction onto)</p>

<p><b>αὐτήν</b> it Accusative <i>object of ἐπί</i></p>	<p><b>ἐάν</b> if conjunction (3rd-class condition)</p>	<p><b>δὲ</b> but adversative (answering μέν)</p>	<p><b>μή</b> not negative (with subjunctive)</p>
<p><b>ἦ</b> is Pres Act Subj 3 Sg · εἶμι subjunctive (protasis) → stative present</p>	<p><b>ἄξια</b> worthy Nominative predicate adjective</p>	<p><b>ἡ</b> the Nominative article</p>	<p><b>εἰρήνη</b> peace Nominative subject</p>
<p><b>ὑμῶν</b> your Genitive <i>genitive of source</i></p>	<p><b>πρὸς</b> to preposition + accusative (direction)</p>	<p><b>ὑμᾶς</b> you Accusative <i>object of πρὸς</i></p>	<p><b>ἐπιστραφήτω</b> let return Aor Pass Impv 3 Sg · ἐπιστρέφω 3rd-person imperative (apodosis) → constative aorist ἐπιστρέφω: 'turn back, return'; the blessing recoils to its bearers when refused.</p>

14 καὶ ὃς ἂν μὴ δέξηται ὑμᾶς μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν, ἐξερχόμενοι ἔξω τῆς οἰκίας ἢ τῆς πόλεως ἐκείνης ἐκτινάξατε τὸν κονιορτὸν τῶν ποδῶν ὑμῶν.

And whoever will not receive you or listen to your words, as you leave that house or town, shake off the dust from your feet.

MISSION CHARGE: REFUSAL ANSWERED **καὶ** Where the message is rejected, the symbolic act of shaking off the dust (as Jews did on leaving Gentile soil) declares the town's self-exclusion — a prophetic testimony against it.

καὶ  
and

*coordinating conjunction*

ὅς  
whoever

Nominative

*relative pronoun (indefinite, + ἄν)*

ἄν  
-ever

*particle (generalizing)*

μὴ  
not

*negative (with subjunctive)*

δέξεται

receives

Aor Mid Subj 3 Sg · δέχομαι

*subjunctive (indefinite rel. clause)*

→ constative aorist

δέχομαι: 'receive, welcome'; to take in as a guest and accept the message.

ὕμᾱς

you

Accusative

*object of δέξεται*

μηδέ

nor

*negative conjunction*

ἀκούσῃ

listens to

Aor Act Subj 3 Sg · ἀκούω

*subjunctive (coordinate)*

→ constative aorist

ἀκούω: 'hear, listen, heed'; here with accusative — give a hearing to.

τούς

the

Accusative

*article*

λόγους

words

Accusative

*object of ἀκούσῃ*

λόγος: 'word, message'; the gospel proclamation of v.7.

ὑμῶν

your

Genitive

*genitive of source*

ἐξέρχόμενοι

as you leave

Pres Mid Ptc · Nom Pl Masc · ἐξέρχομαι

*temporal participle*

→ present (concurrent)

ἐξέρχομαι: 'go out, depart.'

ἔξω

outside

*adverb/improper preposition + genitive*

ἔξω: 'outside, out of.'

τῆς

the

Genitive

*article*

οἰκίας

house

Genitive

*object of ἔξω*

οἰκία: 'house.'

ἢ

or

*disjunctive conjunction*

<p><b>τῆς</b> the Genitive article</p>	<p><b>πόλεως</b> town Genitive object of ἔξω (coordinate)   πόλις: 'town, city!'</p>	<p><b>ἐκείνης</b> that Genitive demonstrative adjective</p>	<p><b>ἐκτινάξατε</b> shake off Aor Act Impv 2 Pl · ἐκτινάσσω imperative (main command) → constative aorist   ἐκτινάσσω: 'shake out/off' (ἐκ-intensive); the prophetic gesture of disassociation and testimony (cf. Acts 13:51).</p>
<p><b>τὸν</b> the Accusative article</p>	<p><b>κονιορτὸν</b> dust Accusative direct object   κονιορτός: 'dust, fine powder'; the town's dust, repudiated as defiling.</p>	<p><b>τῶν</b> of the Genitive article</p>	<p><b>ποδῶν</b> feet Genitive genitive of separation (from your feet)   πούς: 'foot.'</p>
<p><b>ὑμῶν</b> your Genitive genitive of possession</p>			

## 15 ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται γῆ Σοδόμων καὶ Γομόρρων ἐν ἡμέρᾳ κρίσεως ἢ τῇ πόλει ἐκείνῃ.

Truly I say to you, it will be more bearable for the land of Sodom and Gomorrah on the day of judgment than for that town.

MISSION CHARGE: JUDGMENT WARNING ASYNDETON A solemn 'amen' saying closes the charge: rejecting the kingdom-messengers incurs a doom worse than Sodom's — the greater the light refused, the heavier the reckoning.

ἀμήν

truly

*particle (solemn affirmation)*

ἀμήν: Heb. 'truly, verily'; Jesus' characteristic asseveration prefacing weighty pronouncements.

λέγω

I say

Pres Act Indic 1 Sg · λέγω

*main verb (formula)*

→ present (performative)

λέγω: 'say'; 'amen I say to you' is Jesus' authoritative formula.

ὕμῖν

to you

Dative

*indirect object*

ἀνεκτότερον

more bearable

Nominative

*predicate adjective (comparative)*

ἀνεκτός: 'bearable, endurable'; comparative — the judgment will be relatively lighter for Sodom.

ἔσται

it will be

Fut Mid Indic 3 Sg · εἰμί

*main verb*

→ predictive future

γῆ

for the land

Dative

*dative of advantage/reference*

γῆ: 'land, region'; the territory of the doomed cities.

Σοδόμων

of Sodom

Genitive

*genitive of identity*

Σόδομα: 'Sodom'; the byword for judged wickedness (Gen 19).

καί

and

*coordinating conjunction*

Γομόρρων

Gomorrah

Genitive

*genitive (coordinate)*

Γόμορρα: 'Gomorrah'; Sodom's twin city of destruction.

ἐν

on

*preposition + dative (time)*

ἡμέρα

the day

Dative

*dative of time (when)*

ἡμέρα: 'day'; 'day of judgment' = the eschatological assize.

κρίσεως

of judgment

Genitive

*attributive/descriptive genitive*

κρίσις: 'judgment, verdict'; the final reckoning.

ἢ

than

*particle (comparison after comparative)*

τῇ

the

Dative

*article*

πόλει

for town

Dative

*dative of reference (second member)*

πόλις: 'town'; the rejecting town fares worse than Sodom.

ἐκείνη

that

Dative

*demonstrative adjective*

16 Ἴδου ἐγὼ ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ λύκων· γίνεσθε οὖν φρόνιμοι ὡς οἱ ὄφεις καὶ ἀκέραιοι ὡς αἱ περιστεραί.

Behold, I am sending you out as sheep in the midst of wolves; therefore be shrewd as serpents and innocent as doves.

PERSECUTION: THE DISCIPLES' EXPOSURE **ASYNDETON** The discourse turns to coming hostility. The vulnerable 'sheep among wolves' image demands a paradoxical blend of serpent-shrewdness and dove-innocence — wariness without malice.

Ἴδου

behold

*interjection (attention-marker)*

ἰδοῦ: 'look! behold!'; a deictic particle (frozen aor. impv. of εἶδον) summoning attention.

ἐγὼ

I

Nominative

*subject (emphatic pronoun)*

ἀποστέλλω

am sending

Pres Act Indic 1 Sg · ἀποστέλλω

*main verb*

→ futuristic/progressive present

ἀποστέλλω: 'send with a commission'; the emphatic ἐγὼ underscores Jesus' personal authority behind the sending.

ὑμᾶς

you

Accusative

*direct object*

ὡς

as

*comparative particle*

πρόβατα

sheep

Accusative

*predicate accusative (comparison)*

πρόβατον: 'sheep'; defenseless prey — the disciples' vulnerability.

ἐν

in

*preposition + dative (place)*

μέσῳ

the midst

Dative

*object of ἐν (substantival adj.)*

μέσος: 'middle, midst'; surrounded on all sides.

<p><b>λύκων</b> of wolves</p> <p>Genitive <i>partitive/possessive genitive</i></p> <p>λύκος: 'wolf'; the predatory hostile world (and false teachers, cf. 7:15).</p>	<p><b>γίνεσθε</b> be</p> <p>Pres Mid Impv 2 Pl · γίνομαι <i>imperative (main command)</i></p> <p>→ present (general/iterative)</p> <p>γίνομαι: 'become, prove to be'; 'show yourselves to be.'</p>	<p><b>οὖν</b> therefore</p> <p><i>inferential conjunction</i></p>	<p><b>φρόνιμοι</b> shrewd</p> <p>Nominative <i>predicate adjective</i></p> <p>φρόνιμος: 'prudent, shrewd, sensible'; practical wisdom that reads danger rightly.</p>
<p><b>ὡς</b> as</p> <p><i>comparative particle</i></p>	<p><b>οἱ</b> the</p> <p>Nominative <i>article (generic)</i></p>	<p><b>ὄφεις</b> serpents</p> <p>Nominative <i>predicate nom. (comparison)</i></p> <p>ὄφις: 'snake, serpent'; proverbial for wary cunning.</p>	<p><b>καὶ</b> and</p> <p><i>coordinating conjunction</i></p>
<p><b>ἀκέραιοι</b> innocent</p> <p>Nominative <i>predicate adjective</i></p> <p>ἀκέραιος: 'unmixed, pure, innocent' (lit. 'unadulterated'); guileless, harmless.</p>	<p><b>ὡς</b> as</p> <p><i>comparative particle</i></p>	<p><b>αἱ</b> the</p> <p>Nominative <i>article (generic)</i></p>	<p><b>περιστεραὶ</b> doves</p> <p>Nominative <i>predicate nom. (comparison)</i></p> <p>περιστερά: 'dove, pigeon'; proverbial for harmless simplicity.</p>

17 προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων· παραδώσουσιν γὰρ ὑμᾶς εἰς συνέδρια καὶ ἐν ταῖς συναγωγαῖς αὐτῶν μαστιγώσουσιν ὑμᾶς·

But beware of men; for they will hand you over to councils, and in their synagogues they will flog you;

PERSECUTION: COURTS AND SYNAGOGUES **δὲ** The concrete forms of the coming hostility — Jewish judicial bodies (συνέδρια) and synagogue floggings — anticipate the experience of the post-Easter church.

## προσέχετε

beware

Pres Act Impv 2 Pl · προσέχω

*imperative (main command)*

→ present (ongoing vigilance)

προσέχω: 'pay attention, take heed'; with  
ἀπό = 'be on guard against!'

## δὲ

but

*developmental/adversative conjunction*

## ἀπὸ

of

*preposition + genitive (separation/source of danger)*

## τῶν

the

Genitive

*article*

## ἀνθρώπων

men

Genitive

*object of ἀπό*

ἄνθρωπος: 'human being, person'; here  
hostile humanity in general.

## παραδώσουσιν

they will hand over

Fut Act Indic 3 Pl · παραδίδωμι

*main verb (ground)*

→ predictive future

παραδίδωμι: 'hand over, deliver up'; judicial  
surrender to a tribunal — the word of Jesus'  
own passion.

## γὰρ

for

*explanatory conjunction*

## ὑμᾶς

you

Accusative

*direct object*

## εἰς

to

*preposition + accusative (goal)*

## συνέδρια

councils

Accusative

*object of εἰς*

συνέδριον: 'council, court'; local Jewish  
tribunals (and the Sanhedrin).

## καὶ

and

*coordinating conjunction*

## ἐν

in

*preposition + dative (place)*

## ταῖς

the

Dative

*article*

## συναγωγαῖς

synagogues

Dative

*object of ἐν (place)*

συναγωγή: 'synagogue, assembly'; the local  
congregation also functioned as a  
disciplinary venue.

## αὐτῶν

their

Genitive

*genitive of possession*

## μαστιγώσουσιν

they will flog

Fut Act Indic 3 Pl · μαστιγώω

*main verb (coordinate)*

→ predictive future

μαστιγώω: 'whip, scourge, flog'; synagogue  
discipline of 'forty lashes less one' (cf. 2 Cor  
11:24).

**ὕμᾱς**

you

Accusative

direct object

18 καὶ ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς ἀχθήσεσθε ἕνεκεν ἐμοῦ εἰς μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν.

and you will be brought before governors and kings for my sake, as a testimony to them and to the Gentiles.

PERSECUTION: BEFORE RULERS καὶ ... δὲ The arena widens from Jewish to Gentile authority; persecution 'for my sake' becomes the very occasion of witness to rulers and nations — the mission advances through suffering.

καὶ  
and

coordinating conjunction

ἐπὶ

before

preposition + accusative (before/against)

**ἡγεμόνας**

governors

Accusative

object of ἐπί

ἡγεμών: 'leader, governor'; Roman provincial rulers (e.g. Pilate, Felix, Festus).

δὲ

indeed

particle (with καί, intensive 'and even!')

καὶ

and

coordinating conjunction

**βασιλεῖς**

kings

Accusative

object of ἐπί (coordinate)

βασιλεύς: 'king'; client-kings and emperors (e.g. Herod Agrippa, cf. Acts 25–26).

**ἀχθήσεσθε**

you will be brought

Fut Pass Indic 2 Pl · ἄγω

main verb

→ predictive future

ἄγω: 'lead, bring'; passive — dragged before tribunals.

**ἕνεκεν**

for the sake of

improper preposition + genitive (cause)

ἕνεκεν: 'on account of, for the sake of!'

**ἐμοῦ**

me

Genitive

object of ἔνεκεν (emphatic pronoun)

**εἰς**

as

preposition + accusative (purpose/result)

**μαρτύριον**

a testimony

Accusative

object of εἰς (purpose)

μαρτύριον: 'testimony, witness'; the trial becomes a witness-stand for the gospel.

**αὐτοῖς**

to them

Dative

dative of advantage/reference

**καὶ**

and

coordinating conjunction

**τοῖς**

to the

Dative

article

**ἔθνεσιν**

Gentiles

Dative

dative of reference (coordinate)

ἔθνος: 'nation, Gentile'; the witness reaches the nations — the mission of 28:19 foreshadowed.

## 19 ὅταν δὲ παραδώσιν ὑμᾶς, μὴ μεριμνήσητε πῶς ἢ τί λαλήσητε· δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τί λαλήσητε·

But when they hand you over, do not be anxious how or what you should speak; for it will be given to you in that hour what you should speak;

PERSECUTION: THE PROMISE OF SPEECH **δὲ** Against the dread of the dock, a promise: no need to rehearse a defense — the words will be granted on the spot, for it is God who speaks (v.20).

**ὅταν**

when

conjunction (indefinite temporal, + subj.)

ὅταν: 'whenever, when' (ὅτε + ἄν).

**δὲ**

but

developmental conjunction

**παραδώσιν**

they hand over

Aor Act Subj 3 Pl · παραδίδωμι

subjunctive (temporal clause)

→ constative aorist

παραδίδωμι: 'hand over, deliver up!'

**ὑμᾶς**

you

Accusative

direct object

μή

not

negative (with subjunctive)

μεριμνήσητε

be anxious

Aor Act Subj 2 Pl · μεριμνάω

prohibitive subjunctive

→ ingressive aorist

μεριμνάω: 'be anxious, worried, preoccupied'; the same verb as the cares of 6:25–34.

πῶς

how

interrogative adverb (indir. question)

ἢ

or

disjunctive conjunction

τί

what

Accusative

interrogative pronoun (object of λαλήσητε)

λαλήσητε

you should speak

Aor Act Subj 2 Pl · λαλέω

deliberative subjunctive (indir. question)

→ constative aorist

λαλέω: 'speak, utter'; the act of speaking, as in a defense.

δοθήσεται

it will be given

Fut Pass Indic 3 Sg · δίδωμι

main verb (ground)

→ predictive future

δίδωμι: 'give'; divine passive — God supplies the words.

γάρ

for

explanatory conjunction

ὑμῖν

to you

Dative

indirect object

ἐν

in

preposition + dative (time)

ἐκείνη

that

Dative

demonstrative adjective

τῇ

the

Dative

article

ὥρα

hour

Dative

dative of time

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

τί

what

Accusative

interrogative pronoun (object)

λαλήσητε

you should speak

Aor Act Subj 2 Pl · λαλέω

deliberative subjunctive (indir. question)

→ constative aorist

20 οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες ἀλλὰ τὸ πνεῦμα τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν.

for it is not you who speak, but the Spirit of your Father who speaks in you.

PERSECUTION: THE SPIRIT SPEAKS **γὰρ** The ground of the promise: the testimony is finally not the disciple's but the Father's Spirit speaking through him — divine speech in the human witness.

<p>οὐ not <i>negative (with indicative)</i></p>	<p>γὰρ for <i>explanatory conjunction</i></p>	<p><b>ὑμεῖς</b> you Nominative <i>subject (emphatic pronoun)</i></p>	<p><b>ἐστε</b> are Pres Act Indic 2 Pl · εἰμί <i>main verb (copula)</i> → stative present</p>
<p><b>οἱ</b> the (ones) Nominative <i>article (substantizes ptc.)</i></p>	<p><b>λαλοῦντες</b> speaking Pres Act Ptc · Nom Pl Masc · λαλέω <i>substantival ptc. (predicate)</i> → present (durative) λαλέω: 'speak'; 'the ones speaking' = the real source of the words.</p>	<p><b>ἀλλὰ</b> but <i>adversative conjunction</i></p>	<p><b>τὸ</b> the Nominative <i>article</i></p>
<p><b>πνεῦμα</b> Spirit Nominative <i>subject (the true speaker)</i> πνεῦμα: 'Spirit'; the Holy Spirit, here 'the Spirit of your Father.'</p>	<p><b>τοῦ</b> of the Genitive <i>article</i></p>	<p><b>πατρὸς</b> Father Genitive <i>genitive of source/relationship</i> πατήρ: 'Father'; God as the disciples' Father — the Spirit is his.</p>	<p><b>ὑμῶν</b> your Genitive <i>genitive of relationship</i></p>

**τὸ**

the (one)

Nominative

article (substantizes ptc.)

**λαλοῦν**

who speaks

Pres Act Ptc · Nom Sg Neut · λαλέω

attributive participle (with πνεῦμα)

→ present (durative)

λαλέω: 'speak'; neuter agreeing with πνεῦμα.

**ἐν**

in

preposition + dative (sphere/instrument)

**ὕμῖν**

you

Dative

object of ἐν

21 παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον καὶ πατὴρ τέκνον, καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτούς.

And brother will hand over brother to death, and a father his child, and children will rise up against parents and put them to death.

PERSECUTION: FAMILY BETRAYAL **δὲ** The hostility penetrates the closest bonds; the sword of v.34 falls within the household — an eschatological-tribulation motif (Mic 7:6).

**παραδώσει**

will hand over

Fut Act Indic 3 Sg · παραδίδωμι

main verb

→ predictive future

παραδίδωμι: 'betray, hand over'; now within the family.

**δὲ**

and

developmental conjunction

**ἀδελφός**

brother

Nominative

subject

ἀδελφός: 'brother!'

**ἀδελφὸν**

brother

Accusative

direct object

**εἰς**

to

preposition + accusative (result/goal)

**θάνατον**

death

Accusative

object of εἰς (outcome)

θάνατος: 'death!'; the betrayal is unto death.

**καὶ**

and

coordinating conjunction

**πατὴρ**

a father

Nominative

subject (verb implied)

πατήρ: 'father!'

<p><b>τέκνον</b> child Accusative direct object τέκνον: 'child, offspring.'</p>	<p>καὶ and coordinating conjunction</p>	<p><b>ἐπαναστήσονται</b> will rise up Fut Mid Indic 3 Pl · ἐπανίστημι main verb → predictive future ἐπανίστημι: 'rise up against, rebel' (ἐπί + ἀνά + ἵστημι); insurrection within the family.</p>	<p><b>τέκνα</b> children Nominative subject τέκνα: 'child.'</p>
<p>ἐπί against preposition + accusative (hostility)</p>	<p><b>γονεῖς</b> parents Accusative object of ἐπί γονεῖς: 'parent'; pl. 'parents.'</p>	<p>καὶ and coordinating conjunction</p>	<p><b>θανατώσουσιν</b> will put to death Fut Act Indic 3 Pl · θανατώω main verb → predictive future θανατώω: 'put to death, kill'; causative of θάνατος.</p>
<p><b>αὐτούς</b> them Accusative direct object</p>			

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

And you will be hated by all on account of my name; but the one who endures to the end, this one will be saved.

PERSECUTION: HATRED AND ENDURANCE καὶ Universal hatred 'for my name' is matched by a promise: salvation belongs to the one who endures to the end — perseverance as the mark of genuine discipleship.

καὶ  
and

*coordinating conjunction*

ἔσεσθε  
you will be

Fut Mid Indic 2 Pl · εἰμί

*main verb (periphrastic with ptc.)*

→ predictive future

μισούμενοι  
hated

Pres Pass Ptc · Nom Pl Masc · μισέω

*predicate ptc. (periphrastic future)*

→ present (durative — ongoing hatred)

μισέω: 'hate, detest'; ἔσεσθε + ptc. = 'you will be (continually) hated.'

ὑπὸ  
by

*preposition + genitive (agent)*

πάντων  
all

Genitive

*object of ὑπό (agent)*

πᾶς: 'all, everyone'; comprehensive hostility.

διὰ  
on account of

*preposition + accusative (cause)*

τὸ  
the

Accusative

*article*

ὄνομα  
name

Accusative

*object of διὰ (cause)*

ὄνομα: 'name'; allegiance to Jesus is the ground of the hatred.

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

ὑπομένω: 'remain under, endure, persevere' (ὑπό + μένω); steadfastness under pressure to the very end.

εἰς  
to

*preposition + accusative (extent)*

τέλος  
the end

Accusative

*object of εἰς (terminus)*

τέλος: 'end, goal'; either life's end, the persecution's end, or the consummation — endurance throughout.

οὗτος  
this one

Nominative

*subject (resumptive demonstrative)*

σωθήσεται  
will be saved

Fut Pass Indic 3 Sg · σφύζω

*main verb*

→ predictive future

σφύζω: 'save, rescue, deliver'; eschatological deliverance (divine passive).

23 ὅταν δὲ διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς τὴν ἑτέραν· ἀμὴν γὰρ λέγω ὑμῖν, οὐ μὴ τελέσητε τὰς πόλεις τοῦ Ἰσραὴλ ἕως ἂν ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου.

And when they persecute you in this town, flee to the other; for truly I say to you, you will not finish the towns of Israel before the Son of Man comes.

PERSECUTION: FLIGHT AND THE SON OF MAN δὲ Flight is permitted, not cowardice; and a famously difficult 'amen' saying caps the section: the mission to Israel's towns will be unfinished when the Son of Man comes — its referent (the resurrection, Pentecost, the fall of Jerusalem, or the Parousia) is the chapter's chief crux.

ὅταν

when

conjunction (indefinite temporal)

ὅταν: 'whenever, when.'

δὲ

and

developmental conjunction

διώκωσιν

they persecute

Pres Act Subj 3 Pl · διώκω

subjunctive (temporal clause)

→ present (durative)

διώκω: 'pursue, persecute'; harass and hunt down.

ὑμᾶς

you

Accusative

direct object

ἐν

in

preposition + dative (place)

τῇ

the

Dative

article

πόλει

town

Dative

object of ἐν

πόλις: 'town.'

ταύτῃ

this

Dative

demonstrative adjective

## φεύγετε

flee

Pres Act Impv 2 Pl · φεύγω

*imperative (main command)*

→ present (iterative)

φεύγω: 'flee, escape'; strategic flight to keep preaching, not apostasy.

## εἰς

to

*preposition + accusative (direction)*

## τὴν

the

Accusative

*article*

## ἕτερον

other

Accusative

*substantival adj. (object of εἰς)*

ἕτερος: 'other, another'; the next town.

## ἀμὴν

truly

*particle (solemn affirmation)*

ἀμὴν: 'truly, verily!'

## γάρ

for

*explanatory conjunction*

## λέγω

I say

Pres Act Indic 1 Sg · λέγω

*main verb (formula)*

→ present (performative)

## ὕμιν

to you

Dative

*indirect object*

## οὐ

not

*negative (emphatic οὐ μή)*

## μή

not

*negative (emphatic οὐ μή + subj.)*

οὐ μή: the strongest negation — 'by no means!'

## τελέσητε

you finish

Aor Act Subj 2 Pl · τελέω

*subjunctive of emphatic negation*

→ constative aorist

τελέω: 'complete, finish, bring to an end'; here 'finish going through' (the circuit of towns).

## τὰς

the

Accusative

*article*

## πόλεις

towns

Accusative

*direct object*

πόλις: 'town, city'; the towns of Israel, the mission field.

## τοῦ

of

Genitive

*article*

## Ἰσραήλ

Israel

Genitive

*genitive of possession (indeclinable)*

Ἰσραήλ: 'Israel.'

## ἕως

before/until

*conjunction (temporal, + ἄν subj.)*

ἕως: 'until, before.'

ἄν

particle (with subjunctive)

ἔλθη

comes

Aor Act Subj 3 Sg · ἔρχομαι

subjunctive (indefinite temporal)

→ constative aorist

ἔρχομαι: 'come'; the 'coming' of the Son of Man — variously identified, the crux of the verse.

ὁ

the

Nominative

article

υἱός

Son

Nominative

subject

υἱός: 'son'; 'the Son of Man' — Jesus' self-designation, with Danielic overtones (Dan 7:13).

τοῦ

of

Genitive

article

ἀνθρώπου

of Man

Genitive

genitive (Semitic idiom 'the Man')

ἄνθρωπος: 'man, human'; ὁ υἱὸς τοῦ ἀνθρώπου renders the Aramaic bar 'enāš of Dan 7.

## 24 Οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον οὐδὲ δοῦλος ὑπὲρ τὸν κύριον αὐτοῦ.

A disciple is not above the teacher, nor a slave above his master.

DISCIPLE AND MASTER: THE PRINCIPLE **ASYNDETON** A double proverb grounds the call to share the master's fate: the disciple/slave cannot expect treatment better than his teacher/lord receives.

Οὐκ

not

negative (with indicative)

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

main verb (copula)

→ gnomic present

μαθητὴς

a disciple

Nominative

subject

μαθητὴς: 'disciple, learner'

ὑπὲρ

above

preposition + accusative (superiority)

ὑπὲρ: 'above, beyond'; here of rank — superior to.

<p><b>τὸν</b> the Accusative article</p>	<p><b>διδάσκαλον</b> teacher Accusative object of <i>ὑπέρ</i>   διδάσκαλος: 'teacher'; Jesus as the disciples' master-instructor.</p>	<p><b>οὐδὲ</b> nor negative conjunction</p>	<p><b>δοῦλος</b> a slave Nominative subject (parallel clause)   δοῦλος: 'slave, bondservant!'</p>
<p><b>ὑπέρ</b> above preposition + accusative (superiority)</p>	<p><b>τὸν</b> the Accusative article</p>	<p><b>κύριον</b> master Accusative object of <i>ὑπέρ</i>   κύριος: 'lord, master'; the slave's owner.</p>	<p><b>αὐτοῦ</b> his Genitive genitive of possession</p>

25 ἀρκετὸν τῷ μαθητῇ ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ, καὶ ὁ δοῦλος ὡς ὁ κύριος αὐτοῦ. εἰ τὸν οἰκοδεσπότην Βεελζεβούλ ἐπεκάλεσαν, πόσω μᾶλλον τοὺς οἰκιακοὺς αὐτοῦ.

It is enough for the disciple that he become like his teacher, and the slave like his master. If they called the master of the house Beelzebul, how much more the members of his household!

DISCIPLE AND MASTER: SHARED REPROACH ASYNDETON The application: if Jesus, the head of the house, was slandered as 'Beelzebul,' his household must expect the same — an a fortiori binding the disciples to their Lord's reproach.

<p><b>ἀρκετὸν</b> enough Nominative predicate adjective (impersonal)   ἀρκετός: 'sufficient, enough'; 'it suffices.'</p>	<p><b>τῷ</b> for the Dative article</p>	<p><b>μαθητῇ</b> disciple Dative dative of advantage/reference   μαθητής: 'disciple!'</p>	<p><b>ἵνα</b> that conjunction (epexegetic/content)   ἵνα: here introduces the content of 'enough' (not purpose).</p>
--	---	---	---

## γένηται

he become

Aor Mid Subj 3 Sg · γίνομαι

*subjunctive (ὄνα clause)*

→ *ingressive aorist*

γίνομαι: 'become, come to be.'

## ὡς

as

*comparative particle*

## ὁ

the

Nominative

*article*

## διδάσκαλος

teacher

Nominative

*predicate nom. (comparison)*

διδάσκαλος: 'teacher.'

## αὐτοῦ

his

Genitive

*genitive of relationship*

## καὶ

and

*coordinating conjunction*

## ὁ

the

Nominative

*article*

## δοῦλος

slave

Nominative

*subject (verb implied)*

δοῦλος: 'slave.'

## ὡς

as

*comparative particle*

## ὁ

the

Nominative

*article*

## κύριος

master

Nominative

*predicate nom. (comparison)*

κύριος: 'master, lord.'

## αὐτοῦ

his

Genitive

*genitive of relationship*

## εἰ

if

*conjunction (1st-class condition)*

εἰ: 'if'; with indicative, a condition assumed true for argument.

## τὸν

the

Accusative

*article*

## οἰκοδεσπότην

master of the house

Accusative

*direct object*

οἰκοδεσπότης: 'householder, master of the house' (οἶκος + δεσπότης); Jesus as head of his household.

## Βεελζεβούλ

Beelzebul

Accusative

*double accusative (predicate/object complement)*

Βεελζεβούλ: 'Beelzebul' (prob. 'lord of the height/dwelling,' or 'lord of dung'); a name for the prince of demons (cf. 12:24) — the slander against Jesus.

## ἐπεκάλεσαν

they called

Aor Act Indic 3 Pl · ἐπικαλέω

*main verb (protasis)*

→ constative aorist

ἐπικαλέω: 'call, name, give a surname to';  
here applied as a slur.

## πόσῳ

how much

Dative

*dative of degree of difference*

πόσος: 'how much/many'; πόσῳ μᾶλλον =  
'how much more!'

## μᾶλλον

more

*adverb (comparative)*

## τοὺς

the

Accusative

*article*

## οἰκιακούς

household members

Accusative

*object (verb 'will they call' implied)*

οἰκιακός: 'member of a household'; the  
disciples as Jesus' family — sharing his  
reproach.

## αὐτοῦ

his

Genitive

*genitive of possession*

26 μὴ οὖν φοβηθῆτε αὐτούς· οὐδὲν γάρ ἐστιν κεκαλυμμένον ὃ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτὸν ὃ οὐ γνωσθήσεται.

So do not fear them; for nothing is concealed that will not be revealed, and nothing hidden that will not be made known.

FEAR NOT (1): ALL WILL BE REVEALED οὖν The first of three 'fear not' sayings: present concealment is temporary — truth, vindication, and the gospel will all come to light, so present hostility need not intimidate.

μή

not

*negative (with subjunctive)*

οὖν

so

*inferential conjunction*

φοβηθῆτε

fear

Aor Pass Subj 2 Pl · φοβέομαι

*prohibitive subjunctive*

→ *ingressive aorist*

φοβέομαι: 'fear, be afraid'; deponent passive.

αὐτούς

them

Accusative

*direct object*

οὐδέν

nothing

Nominative

*subject*

οὐδεὶς: 'no one, nothing!'

γάρ

for

*explanatory conjunction*

ἐστιν

is

Pres Act Indic 3 Sg · εἰμί

*main verb (copula, periphrastic)*

→ *gnomic present*

κεκαλυμμένον

concealed

Perf Pass Ptc · Nom Sg Neut · καλύπτω

*predicate ptc. (periphrastic perfect)*

→ *resultative perfect (in a covered state)*

καλύπτω: 'cover, conceal, veil!'

ὃ

that

Nominative

*relative pronoun (subject)*

οὐκ

not

*negative*

ἀποκαλυφθήσεται

will be revealed

Fut Pass Indic 3 Sg · ἀποκαλύπτω

*main verb (rel. clause)*

→ *predictive future*

ἀποκαλύπτω: 'uncover, reveal' (ἀπό + καλύπτω); the antithesis of κεκαλυμμένον.

καὶ

and

*coordinating conjunction*

κρυπτόν

hidden

Nominative

*predicate adj. (subject, verb implied)*

κρυπτός: 'hidden, secret!'

ὃ

that

Nominative

*relative pronoun (subject)*

οὐ

not

*negative*

γνωσθήσεται

will be made known

Fut Pass Indic 3 Sg · γινώσκω

*main verb (rel. clause)*

→ *predictive future*

γινώσκω: 'know, come to know'; the hidden becomes known.

27 ὃ λέγω ὑμῖν ἐν τῇ σκοτίᾳ, εἶπατε ἐν τῷ φωτί· καὶ ὃ εἰς τὸ οὖς ἀκούετε, κηρύξατε ἐπὶ τῶν δωμάτων.

What I tell you in the dark, speak in the light; and what you hear whispered in the ear, proclaim on the housetops.

FEAR NOT (1): PROCLAIM OPENLY ASYNDETON The corollary: the private teaching is destined for the public square — disciples must broadcast, not bury, what they have been given, fearlessly.

<p><b>ὃ</b> what Accusative relative pronoun (object, fronted)</p>	<p><b>λέγω</b> I tell Pres Act Indic 1 Sg · λέγω main verb (rel. clause) → present (customary)   λέγω: 'say, tell!'</p>	<p><b>ὑμῖν</b> you Dative indirect object</p>	<p><b>ἐν</b> in preposition + dative (sphere)</p>
<p><b>τῇ</b> the Dative article</p>	<p><b>σκοτία</b> dark Dative object of ἐν   σκοτία: 'darkness!'; here 'in private, secretly!'</p>	<p><b>εἶπατε</b> speak Aor Act Impv 2 Pl · λέγω imperative (main command) → constative aorist   λέγω/εἶπον: 'say, speak!'</p>	<p><b>ἐν</b> in preposition + dative (sphere)</p>
<p><b>τῷ</b> the Dative article</p>	<p><b>φωτί</b> light Dative object of ἐν   φῶς: 'light!'; 'in the open, publicly!'</p>	<p><b>καὶ</b> and coordinating conjunction</p>	<p><b>ὃ</b> what Accusative relative pronoun (object, fronted)</p>

<p>εἰς into <i>preposition + accusative (direction)</i></p>	<p>τὸ the Accusative <i>article</i></p>	<p>οὖς ear Accusative <i>object of εἰς</i> οὖς: 'ear'; 'into the ear' = whispered confidentially.</p>	<p>ἀκούετε you hear Pres Act Indic 2 Pl · ἀκούω <i>main verb (rel. clause)</i> → present (customary) ἀκούω: 'hear'</p>
<p>κηρύξατε proclaim Aor Act Impv 2 Pl · κηρύσσω <i>imperative (main command)</i> → constative aorist κηρύσσω: 'proclaim as a herald'; shout it abroad.</p>	<p>ἐπὶ on <i>preposition + genitive (place upon)</i></p>	<p>τῶν the Genitive <i>article</i></p>	<p>δωμάτων housetops Genitive <i>object of ἐπί</i> δῶμα: 'housetop, roof'; the flat rooftop, a place of public announcement.</p>

28 καὶ μὴ φοβεῖσθε ἀπὸ τῶν ἀποκτεννόντων τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτεῖναι· φοβεῖσθε δὲ μᾶλλον τὸν δυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπολέσαι ἐν γεέννῃ.

And do not fear those who kill the body but cannot kill the soul; rather fear the one who is able to destroy both soul and body in Gehenna.

FEAR NOT (2): FEAR GOD, NOT MEN **καὶ** The second 'fear not' reorders all fear: human persecutors reach only the body, but God holds soul and body, time and eternity — the one rightly to be feared (most read 'the one' as God, some as Satan; flagged).

καὶ  
and

coordinating conjunction

μὴ  
not

negative (with imperative)

φοβεῖσθε  
fear

Pres Mid Impv 2 Pl · φοβέομαι

imperative (prohibition)

→ present (general — 'stop fearing')

φοβέομαι: 'fear'; here with ἀπό (Semitic),  
'be afraid of!'

ἀπὸ  
of

preposition + genitive (Semitic 'fear of')

τῶν

the (ones)

Genitive

article (substantizes ptc.)

ἀποκτενόντων

who kill

Pres Act Ptc · Gen Pl Masc · ἀποκτείνω

substantival participle (object of ἀπό)

→ present (general)

ἀποκτείνω: 'kill, put to death'; the  
persecutors' utmost reach.

τὸ

the

Accusative

article

σῶμα

body

Accusative

object of ἀποκτενόντων

σῶμα: 'body'; the mortal physical life, all  
men can touch.

τὴν

the

Accusative

article

δὲ

but

adversative conjunction

ψυχὴν

soul

Accusative

object of ἀποκτείνειν

ψυχή: 'soul, life'; here the inner/eternal  
self beyond human power.

μὴ

not

negative

δυναμένων

able

Pres Mid Ptc · Gen Pl Masc · δύναμαι

attributive ptc. (with τῶν)

→ present (durative)

δύναμαι: 'be able, can'; the killers'  
incapacity over the soul.

ἀποκτείνειν

to kill

Aor Act Inf · ἀποκτείνω

complementary infinitive (after δυναμένων)

→ constative aorist

ἀποκτείνω: 'kill!'

φοβεῖσθε

fear

Pres Mid Impv 2 Pl · φοβέομαι

imperative (main command)

→ present (general)

φοβέομαι: 'fear'; the right object of fear  
now named.

δὲ

rather

adversative conjunction

<p><b>μᾶλλον</b> rather <i>adverb (preference)</i></p>	<p><b>τὸν</b> the (one) Accusative <i>article (substantizes ptc.)</i></p>	<p><b>δυνάμενον</b> who is able Pres Mid Ptc · Acc Sg Masc · δύναμαι <i>substantival ptc. (object of φοβεῖσθε)</i> → present (durative)   δύναμαι: 'be able'; the One whose power reaches soul and body — most take as God.</p>	<p><b>καὶ</b> both <i>correlative conjunction (καί ... καί)</i></p>
<p><b>ψυχὴν</b> soul Accusative <i>object of ἀπολέσαι</i>   ψυχή: 'soul.'</p>	<p><b>καὶ</b> and <i>correlative conjunction</i></p>	<p><b>σῶμα</b> body Accusative <i>object of ἀπολέσαι</i>   σῶμα: 'body'; the whole person, in eternal ruin.</p>	<p><b>ἀπολέσαι</b> to destroy Aor Act Inf · ἀπόλλυμι <i>complementary infinitive (after δυνάμενον)</i> → constative aorist   ἀπόλλυμι: 'destroy, ruin'; not annihilate but bring to final ruin.</p>
<p><b>ἐν</b> in <i>preposition + dative (place)</i></p>	<p><b>γεέννη</b> Gehenna Dative <i>object of ἐν (place)</i>   γέεννα: 'Gehenna' (Heb. gē-Hinnom, the Valley of Hinnom); the place of final fiery judgment — 'hell.'</p>		

29 οὐχὶ δύο στρουθία ἀσσαρίου πωλεῖται; καὶ ἐν ἑξ αὐτῶν οὐ πεσεῖται ἐπὶ τὴν γῆν ἄνευ τοῦ πατρὸς ὑμῶν.

Are not two sparrows sold for a penny? Yet not one of them will fall to the ground apart from your Father.

FEAR NOT (3): THE FATHER'S CARE **ASYNDETON** The third 'fear not' rests on providence: if the cheapest bird does not fall outside the Father's knowing will, the disciple's life is safe in his hands.

οὐχὶ

not

*interrogative negative (expects 'yes')*

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

δύο

two

Nominative

*attributive numeral (indeclinable)*

στρουθία

sparrows

Nominative

*subject*

στρουθίον: 'sparrow, small bird'; the cheapest of marketed creatures.

ἀσσαρίου

for a penny

Genitive

*genitive of price*

ἀσσάριον: 'assarion'; a Roman copper coin worth about 1/16 of a denarius — a trifling sum.

πωλεῖται

are sold

Pres Pass Indic 3 Sg · πωλέω

*main verb (neut. pl. subj., sg. verb)*

→ gnomic present

πωλέω: 'sell, offer for sale.'

καὶ

yet

*coordinating conjunction (adversative force)*

ἓν

one

Nominative

*subject (numeral substantive)*

εἷς: 'one'; not even one of them.

ἐξ

of

*preposition + genitive (partitive)*

αὐτῶν

them

Genitive

*partitive genitive*

οὐ

not

*negative*

πεσεῖται

will fall

Fut Mid Indic 3 Sg · πίπτω

*main verb*

→ predictive future (gnomic)

πίπτω: 'fall'; of the sparrow dropping to the earth (or being trapped).

ἐπὶ

to

*preposition + accusative (direction)*

τὴν

the

Accusative

*article*

γῆν

ground

Accusative

*object of ἐπί*

γῆ: 'earth, ground.'

ἄνευ

apart from

*improper preposition + genitive (without)*

ἄνευ: 'without, apart from'; i.e. apart from the Father's knowledge/will.

τοῦ

the

Genitive

*article*

**πατρός**

Father

Genitive

*object of ἄνεν*

πατήρ: 'Father'; the providential care of God over the least creature.

**ὑμῶν**

your

Genitive

*genitive of relationship*

### 30 ὑμῶν δὲ καὶ αἱ τρίχες τῆς κεφαλῆς πᾶσαι ἠριθμημέναι εἰσίν.

But even the hairs of your head are all numbered.

FEAR NOT (3): MINUTE PROVIDENCE **δὲ** The care intensifies: God's knowledge extends even to the count of one's hairs — nothing about the disciple is overlooked.

**ὑμῶν**

your

Genitive

*genitive of possession (fronted, emphatic)*

**δὲ**

but

*developmental conjunction*

**καὶ**

even

*adverbial (ascensive)*

**αἱ**

the

Nominative

*article*

**τρίχες**

hairs

Nominative

*subject*

θρίξ: 'hair'; the most trivial, uncountable detail to us — counted by God.

**τῆς**

of the

Genitive

*article*

**κεφαλῆς**

head

Genitive

*genitive of source/location*

κεφαλή: 'head!'

**πᾶσαι**

all

Nominative

*attributive adjective*

πᾶς: 'all'; every single one.

## ἠριθμημένοι

numbered

Perf Pass Ptc · Nom Pl Fem · ἀριθμέω

*predicate ptc. (periphrastic perfect)*

→ resultative perfect (counted and on record)

ἀριθμέω: 'count, number'; perf. — already counted and kept.

## εἰσίν

are

Pres Act Indic 3 Pl · εἰμί

*main verb (periphrastic with ptc.)*

→ stative present

## 31 μὴ οὖν φοβεῖσθε· πολλῶν στρουθίων διαφέρετε ὑμεῖς.

So do not fear; you are worth more than many sparrows.

FEAR NOT (3): CONCLUSION οὖν The 'fear not' is repeated and grounded a fortiori: if sparrows are under the Father's eye, how much more his children, who far surpass them in worth.

## μὴ

not

*negative (with imperative)*

## οὖν

so

*inferential conjunction*

## φοβεῖσθε

fear

Pres Mid Impv 2 Pl · φοβέομαι

*imperative (prohibition)*

→ present (general)

φοβέομαι: 'fear, be afraid.'

## πολλῶν

than many

Genitive

*genitive of comparison (with διαφέρετε)*

πολύς: 'many!'

## στρουθίων

sparrows

Genitive

*genitive of comparison*

στρουθίον: 'sparrow.'

## διαφέρετε

you are worth more

Pres Act Indic 2 Pl · διαφέρω

*main verb*

→ stative/gnomic present

διαφέρω: 'differ, surpass, be worth more'; with gen. of comparison — 'you are of more value.'

## ὑμεῖς

you

Nominative

*subject (emphatic pronoun)*

32 Πᾶς οὖν ὅστις ὁμολογήσει ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, ὁμολογήσω καὶ ἐν αὐτῷ ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν τοῖς οὐρανοῖς

Everyone therefore who will confess me before men, I also will confess him before my Father who is in heaven;

CONFESION AND DENIAL: THE POSITIVE οὖν The discourse moves to ultimate stakes: open confession of Jesus before men is met by his confession of the disciple before the Father — the Semitic 'confess in' implies covenant solidarity.

<p><b>Πᾶς</b> everyone Nominative subject (substantival adj.)   πᾶς: 'every, all.'</p>	<p><b>οὖν</b> therefore inferential conjunction</p>	<p><b>ὅστις</b> who Nominative indefinite relative pronoun   ὅστις: 'whoever'; generalizing relative.</p>	<p><b>ὁμολογήσει</b> will confess Fut Act Indic 3 Sg · ὁμολογέω main verb (rel. clause) → predictive future   ὁμολογέω: 'confess, acknowledge, profess'; ὁμολογέω ἐν (Semitism) = 'acknowledge, own.'</p>
<p><b>ἐν</b> — preposition + dative (Semitic w/ ὁμολογέω)</p>	<p><b>ἐμοὶ</b> me Dative object of confession (emphatic pronoun)</p>	<p><b>ἔμπροσθεν</b> before improper preposition + genitive (in front of)   ἔμπροσθεν: 'before, in front of.'</p>	<p><b>τῶν</b> the Genitive article</p>
<p><b>ἀνθρώπων</b> men Genitive object of ἔμπροσθεν   ἄνθρωπος: 'person'; the public arena of confession.</p>	<p><b>ὁμολογήσω</b> I will confess Fut Act Indic 1 Sg · ὁμολογέω main verb (apodosis) → predictive future   ὁμολογέω: 'confess, acknowledge'; Jesus' reciprocal owning of the confessor.</p>	<p><b>καὶ ἐγώ</b> I also Nominative subject (crasis καί + ἐγώ)   καὶ ἐγώ: 'and I, I also.'</p>	<p><b>ἐν</b> — preposition + dative (Semitic w/ ὁμολογέω)</p>

<p><b>αὐτῷ</b> him Dative <i>object of confession</i></p>	<p><b>ἔμπροσθεν</b> before <i>improper preposition + genitive</i></p>	<p><b>τοῦ</b> the Genitive <i>article</i></p>	<p><b>πατρός</b> Father Genitive <i>object of ἔμπροσθεν</i> πατήρ: 'Father'; the heavenly court before which Jesus testifies.</p>
<p><b>μου</b> my Genitive <i>genitive of relationship</i></p>	<p><b>τοῦ</b> who is Genitive <i>article (attributive phrase)</i></p>	<p><b>ἐν</b> in <i>preposition + dative (place)</i></p>	<p><b>τοῖς</b> the Dative <i>article</i></p>
<p><b>οὐρανοῖς</b> heavens Dative <i>object of ἐν</i> οὐρανός: 'heaven'; 'my Father in the heavens' — Matthew's recurrent phrase.</p>			

33 ὅστις δ' ἂν ἀρνήσηταί με ἔμπροσθεν τῶν ἀνθρώπων, ἀρνήσομαι καὶ γὰρ αὐτὸν ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν τοῖς οὐρανοῖς.

but whoever will deny me before men, I also will deny him before my Father who is in heaven.

CONFESSON AND DENIAL: THE NEGATIVE **δ'** The dark counterpart: denial before men is answered by Jesus' denial before the Father — the two verses frame discipleship's decisive, public test.

## ὅστις

whoever

Nominative

*indefinite relative pronoun*

ὅστις: 'whoever.'

## δ'

but

*adversative conjunction*

## ἄν

-ever

*particle (generalizing, + subj.)*

## ἀρνήσηταί

denies

Aor Mid Subj 3 Sg · ἀρνέομαι

*subjunctive (indefinite rel. clause)*

→ constative aorist

ἀρνέομαι: 'deny, disown, refuse'; the opposite of ὁμολογέω — to repudiate allegiance.

## με

me

Accusative

*direct object*

## ἔμπροσθεν

before

*improper preposition + genitive*

ἔμπροσθεν: 'before, in front of.'

## τῶν

the

Genitive

*article*

## ἀνθρώπων

men

Genitive

*object of ἔμπροσθεν*

ἄνθρωπος: 'person.'

## ἀρνήσομαι

I will deny

Fut Mid Indic 1 Sg · ἀρνέομαι

*main verb (apodosis)*

→ predictive future

ἀρνέομαι: 'deny, disown.'

## κἀγώ

I also

Nominative

*subject (crasis καί + ἐγώ)*

κἀγώ: 'and I, I also.'

## αὐτόν

him

Accusative

*direct object*

## ἔμπροσθεν

before

*improper preposition + genitive*

## τοῦ

the

Genitive

*article*

## πατρός

Father

Genitive

*object of ἔμπροσθεν*

πατήρ: 'Father.'

## μου

my

Genitive

*genitive of relationship*

## τοῦ

who is

Genitive

*article (attributive phrase)*

ἐν

in

*preposition + dative (place)*

τοῖς

the

Dative

article

οὐρανοῖς

heavens

Dative

*object of ἐν*

οὐρανός: 'heaven!'

### 34 Μὴ νομίσητε ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ τὴν γῆν· οὐκ ἦλθον βαλεῖν εἰρήνην ἀλλὰ μάχαιραν.

Do not think that I came to bring peace upon the earth; I did not come to bring peace, but a sword.

THE COST: NOT PEACE BUT A SWORD **ASYNDETON** A jarring 'mission statement' caps the discourse on division: Jesus' coming forces a decision that cleaves even households — the 'sword' is the inevitable division his claim provokes, not violence he commands (cf. v.35; Mic 7:6).

Μὴ

not

*negative (with subjunctive)*

νομίσητε

think

Aor Act Subj 2 Pl · νομίζω

*prohibitive subjunctive*

→ ingressive aorist

νομίζω: 'suppose, think, consider'; 'do not get the idea that!'

ὅτι

that

*conjunction (content of thinking)*

ἦλθον

I came

Aor Act Indic 1 Sg · ἔρχομαι

*main verb (content clause)*

→ constative aorist

ἔρχομαι: 'come'; the 'I came' of mission-purpose (cf. 5:17).

βαλεῖν

to bring

Aor Act Inf · βάλλω

*infinitive of purpose*

→ constative aorist

βάλλω: 'throw, cast, put'; here 'cast/bring' peace upon the earth.

εἰρήνην

peace

Accusative

*object of βαλεῖν*

εἰρήνη: 'peace'; not a false ease — Jesus does bring peace with God, but not the world's undisturbed calm.

ἐπὶ

upon

*preposition + accusative (direction onto)*

τὴν

the

Accusative

article

**γῆν**

earth

Accusative

object of ἐπί

γῆ: 'earth, land!'

**οὐκ**

not

negative

**ἦλθον**

I came

Aor Act Indic 1 Sg · ἔρχομαι

main verb

→ constative aorist

**βαλεῖν**

to bring

Aor Act Inf · βάλλω

infinitive of purpose

→ constative aorist

**εἰρήνην**

peace

Accusative

object of βαλεῖν

**ἀλλά**

but

adversative conjunction

**μάχαιραν**

a sword

Accusative

object (βαλεῖν implied)

μάχαιρα: 'sword, knife'; metaphor for the division Jesus' coming provokes (Luke's parallel reads 'division').

35 ἦλθον γὰρ διχάσαι ἄνθρωπον κατὰ τοῦ πατρὸς αὐτοῦ καὶ θυγατέρα κατὰ τῆς μητρὸς αὐτῆς καὶ νύμφην κατὰ τῆς πενθερᾶς αὐτῆς,

For I came to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law;

THE COST: DIVISION EXPLAINED **γὰρ** An echo of Micah 7:6: allegiance to Jesus splits the closest kin along the line of faith — the very tribulation-image of v.21, now traced to its purpose.

**ἦλθον**

I came

Aor Act Indic 1 Sg · ἔρχομαι

main verb

→ constative aorist

ἔρχομαι: 'come!'

**γὰρ**

for

explanatory conjunction

**διχάσαι**

to divide

Aor Act Inf · διχάζω

infinitive of purpose

→ constative aorist

διχάζω: 'divide in two, set at variance' (from δίχα, 'apart'); to turn one against another.

**ἄνθρωπον**

a man

Accusative

object of διχάσαι

ἄνθρωπος: 'man, person'; here a son.

<p><b>κατὰ</b> against <i>preposition + genitive (hostility)</i>   κατά: with gen., 'against!'</p>	<p><b>τοῦ</b> the Genitive <i>article</i></p>	<p><b>πατρός</b> father Genitive <i>object of κατά</i>   πατήρ: 'father!'</p>	<p><b>αὐτοῦ</b> his Genitive <i>genitive of relationship</i></p>
<p><b>καὶ</b> and <i>coordinating conjunction</i></p>	<p><b>θυγατέρα</b> a daughter Accusative <i>object (δixάσαι implied)</i>   θυγάτηρ: 'daughter!'</p>	<p><b>κατὰ</b> against <i>preposition + genitive (hostility)</i></p>	<p><b>τῆς</b> the Genitive <i>article</i></p>
<p><b>μητρός</b> mother Genitive <i>object of κατά</i>   μήτηρ: 'mother!'</p>	<p><b>αὐτῆς</b> her Genitive <i>genitive of relationship</i></p>	<p><b>καὶ</b> and <i>coordinating conjunction</i></p>	<p><b>νύμφην</b> a daughter-in-law Accusative <i>object (δixάσαι implied)</i>   νύμφη: 'bride, daughter-in-law!'</p>
<p><b>κατὰ</b> against <i>preposition + genitive (hostility)</i></p>	<p><b>τῆς</b> the Genitive <i>article</i></p>	<p><b>πενθεράς</b> mother-in-law Genitive <i>object of κατά</i>   πενθερά: 'mother-in-law!'</p>	<p><b>αὐτῆς</b> her Genitive <i>genitive of relationship</i></p>

## 36 καὶ ἐχθροὶ τοῦ ἀνθρώπου οἱ οἰκιακοὶ αὐτοῦ.

| and a man's enemies will be those of his own household.

THE COST: ENEMIES AT HOME **καὶ** The clinching line of the Micah citation: the dividing line of the kingdom runs through the front door — one's own household may become one's foes.

<p>καὶ and coordinating conjunction</p>	<p>ἐχθροὶ enemies Nominative predicate nominative ἐχθρός: 'hostile, enemy'; those at enmity.</p>	<p>τοῦ of the Genitive article</p>	<p>ἀνθρώπου man Genitive genitive (whose enemies) ἄνθρωπος: 'man, person.'</p>
<p>οἱ the Nominative article</p>	<p>οἰκιακοὶ household members Nominative subject (copula implied) οἰκιακός: 'member of one's household'; one's own family (cf. v.25).</p>	<p>αὐτοῦ his Genitive genitive of possession</p>	

37 Ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμὲ οὐκ ἔστιν μου ἄξιος, καὶ ὁ φιλῶν υἱὸν ἢ θυγατέρα ὑπὲρ ἐμὲ οὐκ ἔστιν μου ἄξιος·

Whoever loves father or mother more than me is not worthy of me, and whoever loves son or daughter more than me is not worthy of me;

THE COST: SUPREME ALLEGIANCE ASYNDETON Jesus claims a love surpassing the deepest natural ties; to be 'worthy of him' is to set him above father, mother, child — a claim only God could rightly make.

<p>ὁ the (one) Nominative article (substantizes ptc.)</p>	<p>φιλῶν who loves Pres Act Ptc · Nom Sg Masc · φιλέω substantival participle (subject) → present (durative) φιλέω: 'love, have affection for'; family love, here measured against love for Jesus.</p>	<p>πατέρα father Accusative object of φιλῶν πατήρ: 'father.'</p>	<p>ἢ or disjunctive conjunction</p>
---	--	--	---

## μητέρα

mother

Accusative

object of φιλῶν

μητέρα: 'mother.'

## ὑπὲρ

more than

preposition + accusative (comparison)

ὑπὲρ: with acc., 'beyond, more than.'

## ἐμέ

me

Accusative

object of ὑπὲρ (emphatic pronoun)

## οὐκ

not

negative

## ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

main verb (copula)

→ gnomic present

## μου

of me

Genitive

genitive after ἄξιος

## ἄξιος

worthy

Nominative

predicate adjective

ἄξιος: 'worthy, deserving'; fit to be Jesus' disciple.

## καὶ

and

coordinating conjunction

## ὁ

the (one)

Nominative

article (substantizes ptc.)

## φιλῶν

who loves

Pres Act Ptc · Nom Sg Masc · φιλέω

substantival participle (subject)

→ present (durative)

φιλέω: 'love.'

## υἰόν

son

Accusative

object of φιλῶν

υἰός: 'son.'

## ἢ

or

disjunctive conjunction

## θυγατέρα

daughter

Accusative

object of φιλῶν

θυγάτηρ: 'daughter.'

## ὑπὲρ

more than

preposition + accusative (comparison)

## ἐμέ

me

Accusative

object of ὑπὲρ

## οὐκ

not

negative

## ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

main verb (copula)

→ gnomic present

## μου

of me

Genitive

genitive after ἄξιος

## ἄξιος

worthy

Nominative

predicate adjective

ἄξιος: 'worthy.'

38 καὶ ὃς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ ὀπίσω μου, οὐκ ἔστιν μου ἄξιος.

and whoever does not take his cross and follow after me is not worthy of me.

THE COST: TAKING UP THE CROSS **καὶ** The first 'cross' saying in Matthew: discipleship means shouldering the instrument of one's own death and walking behind Jesus — a startling demand before the crucifixion is even foretold.

<p><b>καὶ</b> and <i>coordinating conjunction</i></p>	<p><b>ὃς</b> whoever Nominative <i>relative pronoun (generic)</i></p>	<p><b>οὐ</b> not <i>negative</i></p>	<p><b>λαμβάνει</b> takes Pres Act Indic 3 Sg · λαμβάνω <i>main verb (rel. clause)</i> → present (gnomic) λαμβάνω: 'take, take up'; here 'take up' (the cross).</p>
<p><b>τὸν</b> the Accusative <i>article</i></p>	<p><b>σταυρὸν</b> cross Accusative <i>direct object</i> σταυρός: 'cross, stake'; the condemned man's beam — a metaphor of total self-denial unto death.</p>	<p><b>αὐτοῦ</b> his Genitive <i>genitive of possession</i></p>	<p><b>καὶ</b> and <i>coordinating conjunction</i></p>
<p><b>ἀκολουθεῖ</b> follows Pres Act Indic 3 Sg · ἀκολουθέω <i>main verb (coordinate)</i> → present (durative) ἀκολουθέω: 'follow, accompany as a disciple'; the verb of discipleship.</p>	<p><b>ὀπίσω</b> after <i>improper preposition + genitive (behind)</i> ὀπίσω: 'behind, after'; following in Jesus' train.</p>	<p><b>μου</b> me Genitive <i>object of ὀπίσω</i></p>	<p><b>οὐκ</b> not <i>negative</i></p>

**ἔστιν**

is

Pres Act Indic 3 Sg · εἰμί

*main verb (copula)*

→ gnomic present

**μου**

of me

Genitive

*genitive after ἄξιος*

**ἄξιος**

worthy

Nominative

*predicate adjective*

ἄξιος: 'worthy!'

39 ὁ εὐρών τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν, καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ εὐρήσει αὐτήν.

Whoever finds his life will lose it, and whoever loses his life for my sake will find it.

THE COST: LOSING AND FINDING LIFE **ASYNDETON** The great paradox of discipleship closes the section: grasping at self-preservation forfeits true life, while losing one's life for Jesus' sake secures it — the cross-logic of v.38 stated as a principle.

**ὁ**

the (one)

Nominative

*article (substantizes ptc.)*

**εὐρών**

who finds

Aor Act Ptc · Nom Sg Masc · εὐρίσκω

*substantival participle (subject)*

→ constative aorist

εὐρίσκω: 'find, secure'; here 'find/preserve' one's life by saving it from danger.

**τὴν**

the

Accusative

*article*

**ψυχὴν**

life

Accusative

*object of εὐρών*

ψυχή: 'life, soul, self'; the wordplay turns on its double sense — earthly life vs. true/eternal life.

**αὐτοῦ**

his

Genitive

*genitive of possession*

**ἀπολέσει**

will lose

Fut Act Indic 3 Sg · ἀπόλλυμι

*main verb*

→ predictive future

ἀπόλλυμι: 'destroy, lose'; forfeit it ultimately.

**αὐτήν**

it

Accusative

*direct object*

**καὶ**

and

*coordinating conjunction*

<p><b>ὁ</b> the (one) Nominative <i>article (substantizes ptc.)</i></p>	<p><b>ἀπολέσας</b> who loses Aor Act Ptc · Nom Sg Masc · ἀπόλλυμι <i>substantival participle (subject)</i> → constative aorist ἀπόλλυμι: 'lose'; willingly surrender one's life.</p>	<p><b>τήν</b> the Accusative <i>article</i></p>	<p><b>ψυχὴν</b> life Accusative <i>object of ἀπολέσας</i> ψυχή: 'life, soul!'</p>
<p><b>αὐτοῦ</b> his Genitive <i>genitive of possession</i></p>	<p><b>ἕνεκεν</b> for the sake of <i>improper preposition + genitive (cause)</i> ἕνεκεν: 'on account of, for the sake of!'</p>	<p><b>ἐμοῦ</b> me Genitive <i>object of ἕνεκεν (emphatic pronoun)</i></p>	<p><b>εὕρησει</b> will find Fut Act Indic 3 Sg · εὕρισκω <i>main verb</i> → predictive future εὕρισκω: 'find!'; gain true/eternal life.</p>
<p><b>αὐτήν</b> it Accusative <i>direct object</i></p>			

## 40 Ὁ δεχόμενος ὑμᾶς ἐμὲ δέχεται, καὶ ὁ ἐμὲ δεχόμενος δέχεται τὸν ἀποστείλαντά με.

Whoever receives you receives me, and whoever receives me receives the one who sent me.

REWARDS: THE CHAIN OF REPRESENTATION **ASYNDETON** The closing section on reward opens with the law of agency (shaliach): to welcome the messengers is to welcome Jesus, and through him the Father who sent him — a chain of identity binding sender, sent, and host.

ὁ

the (one)

Nominative

article (substantizes ptc.)

δεχόμενος

who receives

Pres Mid Ptc · Nom Sg Masc · δέχομαι

substantival participle (subject)

→ present (general)

δέχομαι: 'receive, welcome'; to take in as a guest and accept the message.

ὑμᾶς

you

Accusative

object of δεχόμενος

ἐμέ

me

Accusative

direct object (emphatic, fronted)

δέχεται

receives

Pres Mid Indic 3 Sg · δέχομαι

main verb

→ gnomic present

δέχομαι: 'receive, welcome!'

καὶ

and

coordinating conjunction

ὁ

the (one)

Nominative

article (substantizes ptc.)

ἐμέ

me

Accusative

object of δεχόμενος (fronted)

δεχόμενος

who receives

Pres Mid Ptc · Nom Sg Masc · δέχομαι

substantival participle (subject)

→ present (general)

δέχομαι: 'receive!'

δέχεται

receives

Pres Mid Indic 3 Sg · δέχομαι

main verb

→ gnomic present

τὸν

the (one)

Accusative

article (substantizes ptc.)

ἀποστείλαντά

who sent

Aor Act Ptc · Acc Sg Masc · ἀποπέλλω

substantival participle (object)

→ constative aorist

ἀποπέλλω: 'send with a commission'; the Father, the ultimate Sender.

με

me

Accusative

object of ἀποστείλαντα

41 ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου μισθὸν προφήτου λήμψεται, καὶ ὁ δεχόμενος δίκαιον εἰς ὄνομα δικαίου μισθὸν δικαίου λήμψεται.

Whoever receives a prophet in the name of a prophet will receive a prophet's reward, and whoever receives a righteous man in the name of a righteous man will receive a righteous man's reward.

REWARDS: PROPHET AND RIGHTEOUS MAN ASYNDETON Welcoming a prophet or righteous person 'in the name' — because of who he is — makes the host a partner in his calling and so a sharer in his reward.

<p><b>ὁ</b> the (one) Nominative article (substantizes ptc.)</p>	<p><b>δεχόμενος</b> who receives Pres Mid Ptc · Nom Sg Masc · δέχομαι substantival participle (subject) → present (general) δέχομαι: 'receive, welcome!'</p>	<p><b>προφήτην</b> a prophet Accusative object of δεχόμενος προφήτης: 'prophet'; God's spokesman.</p>	<p><b>εἰς</b> in preposition + accusative (reference/cause)</p>
<p><b>ὄνομα</b> the name Accusative object of εἰς ('because he is') ὄνομα: 'name'; εἰς ὄνομα = 'on the ground that he is,' for the sake of what he is.</p>	<p><b>προφήτου</b> of a prophet Genitive genitive of identity/quality προφήτης: 'prophet.'</p>	<p><b>μισθὸν</b> reward Accusative direct object μισθός: 'wage, reward, recompense'; the share in the prophet's heavenly recompense.</p>	<p><b>προφήτου</b> of a prophet Genitive genitive of quality (a prophet's reward)</p>
<p><b>λήμψεται</b> will receive Fut Mid Indic 3 Sg · λαμβάνω main verb → predictive future λαμβάνω: 'receive, get.'</p>	<p><b>καὶ</b> and coordinating conjunction</p>	<p><b>ὁ</b> the (one) Nominative article (substantizes ptc.)</p>	<p><b>δεχόμενος</b> who receives Pres Mid Ptc · Nom Sg Masc · δέχομαι substantival participle (subject) → present (general) δέχομαι: 'receive.'</p>

## δίκαιον

a righteous man

Accusative

object of δεχόμενος

δίκαιος: 'righteous, just'; a person right with God.

## εἰς

in

preposition + accusative (reference/cause)

## ὄνομα

the name

Accusative

object of εἰς

ὄνομα: 'name'; 'because he is righteous!'

## δικαίου

of a righteous man

Genitive

genitive of identity/quality

δίκαιος: 'righteous!'

## μισθὸν

reward

Accusative

direct object

μισθός: 'reward!'

## δικαίου

of a righteous man

Genitive

genitive of quality

## λήμψεται

will receive

Fut Mid Indic 3 Sg · λαμβάνω

main verb

→ predictive future

λαμβάνω: 'receive!'

42 καὶ ὃς ἂν ποτίσῃ ἓνα τῶν μικρῶν τούτων ποτήριον ψυχροῦ μόνον εἰς ὄνομα μαθητοῦ, ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.

And whoever gives one of these little ones even a cup of cold water to drink, in the name of a disciple — truly I say to you, he will by no means lose his reward.

REWARDS: THE CUP OF COLD WATER καὶ The discourse ends at the smallest scale: the least kindness — a cup of cold water — shown to the least disciple, because he is a disciple, is divinely noticed and certainly rewarded. Grace reaches down to the 'little ones.'

καὶ  
and

*coordinating conjunction*

ὅς

whoever

Nominative

*relative pronoun (generic, + ἄν)*

ἄν

-ever

*particle (generalizing, + subj.)*

ποτίση

gives to drink

Aor Act Subj 3 Sg · ποτίζω

*subjunctive (indefinite rel. clause)*

→ *constative aorist*

ποτίζω: 'give to drink, water'; the smallest act of refreshment.

ἓνα

one

Accusative

*direct object (numeral substantive)*

εἷς: 'one!'

τῶν

of the

Genitive

*article*

μικρῶν

little ones

Genitive

*partitive genitive*

μικρός: 'small, little'; 'these little ones' = the humble disciples, easily overlooked (cf. 18:6).

τούτων

these

Genitive

*demonstrative adjective*

ποτήριον

a cup

Accusative

*object of ποτίση (double acc.)*

ποτήριον: 'cup, drinking vessel.'

ψυχροῦ

of cold water

Genitive

*genitive of content (substantival adj.)*

ψυχρός: 'cold'; 'cold (water)' — the cheapest, simplest refreshment, costing nothing.

μόνον

only/even

*adverb (limiting — 'merely')*

μόνον: 'only, merely'; stresses the smallness of the gift.

εἰς

in

*preposition + accusative (reference/cause)*

ὄνομα

the name

Accusative

*object of εἰς ('because he is')*

ὄνομα: 'name'; εἰς ὄνομα μαθητοῦ = 'because he is a disciple.'

μαθητοῦ

of a disciple

Genitive

*genitive of identity/quality*

μαθητής: 'disciple'; the motive — honoring him as Christ's follower.

ἀμήν

truly

*particle (solemn affirmation)*

ἀμήν: 'truly, verily.'

λέγω

I say

Pres Act Indic 1 Sg · λέγω

*main verb (formula)*

→ *present (performative)*

<p><b>ὑμῖν</b> to you Dative indirect object</p>	<p><b>οὐ</b> not negative (emphatic οὐ μή)</p>	<p><b>μὴ</b> not negative (emphatic οὐ μή + subj.) οὐ μή: emphatic negation — 'by no means!'</p>	<p><b>ἀπολέση</b> will lose Aor Act Subj 3 Sg · ἀπόλλυμι subjunctive of emphatic negation → constative aorist ἀπόλλυμι: 'lose, forfeit'; the reward is utterly secure.</p>
<p><b>τὸν</b> the Accusative article</p>	<p><b>μισθὸν</b> reward Accusative direct object μισθός: 'reward, recompense'; the divine reward for even the least kindness.</p>	<p><b>αὐτοῦ</b> his Genitive genitive of possession</p>	

**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 the spelling of the apostles' names is conventional (Μαθθαῖος here, the doubled-θ orthography favored by THGNT, against the Μαρθαῖος/Ματθαῖος of other traditions); at v.3 the Western/Byzantine tradition adds Λεββαῖος (or 'Lebbaeus surnamed Thaddaeus') where the best text reads simply Θαδδαῖος; at v.4 the editions vary between Καναναῖος ('the Cananaean,' an Aramaism for 'zealot,' read here) and Κανανίτης, and the traitor's epithet appears as Ἰσκαριώτης / Ἰσκαριώθ; at v.8 the clause νεκροὺς ἐγείρετε ('raise the dead') is present in the earliest text though omitted by part of the Byzantine tradition, and is printed here; at v.10 the editions divide over ῥάβδον ('a staff,' singular accusative, read here) versus ῥάβδους, and over the case of the food-supply nouns; at v.23 a long additional clause ('and if they persecute you in the other, flee to another') is read by some witnesses but is not part of the critical text; at v.25 the demon-prince's name is spelled Βεελζεβούλ (so the best Greek witnesses, against the Latin Beelzebub). Orthographic variants (movable-ν, ι-subscript, the alternation ἐάν/ἄν) are not noted. The chapter has 42 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.