

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 11

KATA MAΘΘΑΙΟΝ ΙΑ΄

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 · 11:1–6

John's question from prison and Jesus' answer

After the mission discourse closes, John, imprisoned, sends disciples to ask if Jesus is 'the Coming One' (1–3); Jesus answers not with a claim but with the works — a tapestry of Isaiah 35 and 61: blind see, lame walk, lepers cleansed, deaf hear, dead raised, poor evangelized (4–5) — and pronounces blessed the one not scandalized by him (6).

B · 11:7–15

Jesus' testimony to John: more than a prophet, the Elijah to come

To the crowds Jesus vindicates John: not a reed or a courtier but a prophet, indeed more than a prophet (7–9), the messenger of Malachi 3:1 preparing the way (10); the greatest born of women, yet the least in the kingdom is greater (11); the kingdom is forcefully advancing / suffers violence (12); Law and Prophets prophesied until John, who is the Elijah to come (13–14) — let the one with ears hear (15).

C · 11:16–19

This generation like children in the marketplace

A parable of petulant children who will neither dance to the flute nor mourn to the dirge (16–17): they faulted the ascetic John as demon-possessed and the feasting Son of Man as a glutton and drunkard, friend of tax collectors and sinners (18–19a) — yet Wisdom is justified by her deeds (19b).

D · 11:20–24

Woes on the unrepentant cities

Jesus reproaches the Galilean towns where his miracles met no repentance: woe to Chorazin and Bethsaida — Tyre and Sidon would have repented in sackcloth and ashes, and will fare better at the judgment (20–22); and Capernaum, exalted to heaven, will descend to Hades — Sodom would have remained had it seen such works, and will fare better than Capernaum (23–24).

E · 11:25–30

The Father and the Son, and the gentle yoke

Jesus exults that the Father hid these things from the wise and revealed them to infants (25–26); all has been handed over to the Son, and the mutual knowing of Father and Son grounds the Son's revealing (27); then the great invitation: come to me, all who labor and are burdened, take my yoke and learn from the gentle and lowly one, for my yoke is easy and my burden light (28–30).

1 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς διατάσσων τοῖς δώδεκα μαθηταῖς αὐτοῦ, μετέβη ἐκεῖθεν τοῦ διδάσκειν καὶ κηρύσσειν ἐν ταῖς πόλεσιν αὐτῶν.

And it came about, when Jesus had finished instructing his twelve disciples, that he went on from there to teach and preach in their cities.

DISCOURSE-CLOSING FORMULA / TRANSITION **Καὶ ἐγένετο** The recurring Matthean formula 'and when Jesus had finished' (cf. 7:28; 13:53; 19:1; 26:1) closes the mission discourse of ch. 10 and pivots to a new narrative block.

Καὶ
and

coordinating conjunction (narrative)

ἐγένετο

it came about

Aor Mid Indic 3 Sg · γίνομαι

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

→ constative aorist

γίνομαι: 'become, happen'; καὶ ἐγένετο renders the Hebrew wayēhî, a narrative-transition formula.

ὅτε

when

temporal conjunction

ἔτελεσεν

he finished

Aor Act Indic 3 Sg · τελέω

verb of temporal clause

→ constative aorist

τελέω: 'complete, finish'; the structural marker ending each of Matthew's five great discourses.

ὁ

—

Nominative

article

Ἰησοῦς

Jesus

Nominative

subject

Ἰησοῦς: Jesus; the Greek form of Joshua/יְהוֹשֻׁעַ, 'YHWH saves' (cf. 1:21).

διατάσσω

instructing

Pres Act Ptc · Nom Sg Masc · διατάσσω

complementary participle (object of ἐτέλεσεν)

→ present (in-progress action)

διατάσσω: 'give orders, instruct, arrange'; the content finished is the commissioning of ch. 10.

τοῖς

the

Dative

article

δώδεκα

twelve

Dative

attributive numeral (indeclinable)

δώδεκα: 'twelve'; the apostolic number echoing the tribes of Israel.

μαθηταῖς

disciples

Dative

indirect object (recipients of instruction)

μαθητής: 'learner, disciple'; those taught and sent in ch. 10.

αὐτοῦ

his

Genitive

genitive of relationship

μετέβη

he went on

Aor Act Indic 3 Sg · μεταβαίνω

main verb (apodosis)

→ constative aorist

μεταβαίνω: 'move on, depart' (μετά + βαίνω); Jesus moves to his own itinerant ministry.

<p>ἐκεῖθεν from there <i>adverb of place (separation)</i> ἐκεῖθεν: 'from that place!'</p>	<p>τοῦ to Genitive <i>article governing articular infinitive (purpose)</i></p>	<p>διδάσκειν teach Pres Act Inf · διδάσκω <i>articular infinitive of purpose</i> → present (general activity) διδάσκω: 'teach!'; with κηρύσσειν, the twin verbs of Jesus' public ministry (cf. 4:23; 9:35).</p>	<p>καὶ and <i>coordinating conjunction</i></p>
<p>κηρύσσειν preach Pres Act Inf · κηρύσσω <i>articular infinitive of purpose (coordinate)</i> → present (general activity) κηρύσσω: 'proclaim, herald!'; announcing the nearness of the kingdom.</p>	<p>ἐν in <i>preposition + dative (place)</i></p>	<p>ταῖς the Dative <i>article</i></p>	<p>πόλεσιν cities Dative <i>dat. of place</i> πόλις: 'city, town!'; the Galilean towns of the surrounding region.</p>
<p>αὐτῶν their Genitive <i>genitive of possession</i></p>			

2 Ὁ δὲ Ἰωάννης ἀκούσας ἐν τῷ δεσμοτηρίῳ τὰ ἔργα τοῦ Χριστοῦ πέμψας διὰ τῶν μαθητῶν αὐτοῦ

| Now John, when he heard in prison about the works of the Christ, sent word by his disciples

| SCENE SHIFT (NEW EPISODE) **δέ** δέ introduces the new episode of John's question; the participles ἀκούσας and πέμψας set up the main verb εἶπεν of v.3.

ὁ

—

Nominative

article

δὲ

now

developmental conjunction

Ἰωάννης

John

Nominative

subject

Ἰωάννης: John (the Baptist); the indeclinable Hebrew Yōhānān, here in its Greek nominative form.

ἀκούσας

having heard

Aor Act Ptc · Nom Sg Masc · ἀκούω

temporal/causal participle

→ antecedent aorist

ἀκούω: 'hear'; news of Jesus' works reaches John even in confinement.

ἐν

in

preposition + dative (place)

τῷ

the

Dative

article

δεσμητήριῳ

prison

Dative

dat. of place

δεσμητήριον: 'prison, place of bonds' (from δεσμός); John is held by Herod Antipas (cf. 14:3).

τὰ

the

Accusative

article

ἔργα

works

Accusative

object of ἀκούσας

ἔργον: 'work, deed'; the messianic works of chs. 8–9 that prompt the question.

τοῦ

of the

Genitive

article

Χριστοῦ

Christ

Genitive

genitive of source/possession

Χριστός: 'Anointed, Messiah'; Matthew names him 'the Christ' precisely where his messianic credentials are in question.

πέμψας

having sent

Aor Act Ptc · Nom Sg Masc · πέμπω

circumstantial participle (means)

→ antecedent aorist

πέμπω: 'send'; John dispatches an embassy of inquiry.

διὰ

by

preposition + genitive (agency/means)

τῶν

the

Genitive

article

μαθητῶν

disciples

Genitive

genitive of intermediate agency

μαθητής: 'disciple'; John's own followers, the messengers of the question.

αὐτοῦ

his

Genitive

genitive of relationship

3 εἶπεν αὐτῷ· Σὺ εἶ ὁ ἐρχόμενος ἢ ἕτερον προσδοκῶμεν;

and said to him, "Are you the Coming One, or should we look for another?"

DIRECT SPEECH (THE QUESTION) ASYNDETON The main verb of vv.2–3; John's disciples relay his question — the messianic title 'the Coming One' set against the possibility of waiting for someone else.

εἶπεν

he said

Aor Act Indic 3 Sg · λέγω

main verb (speech)

→ constative aorist

λέγω: 'say'; the singular keeps John the speaker, though disciples convey it.

αὐτῷ

to him

Dative

indirect object (to Jesus)

Σὺ

you

Nominative

subject (emphatic pronoun)

σύ: 'you'; the fronted pronoun stresses 'is it you?'

εἶ

are

Pres Act Indic 2 Sg · εἰμί

copula (question)

→ stative present

ὁ

the

Nominative

article (substantizes ptc.)

ἐρχόμενος

Coming One

Pres Mid Ptc · Nom Sg Masc · ἔρχομαι

substantival participle (predicate nom.)

→ present (titular)

ἔρχομαι: 'come'; ὁ ἐρχόμενος is a messianic designation (cf. Ps 118:26; Mal 3:1; Matt 3:11; 21:9).

ἢ

or

disjunctive conjunction

ἕτερον

another

Accusative

direct object of προσδοκῶμεν

ἕτερος: 'another (of a different kind)'; here simply 'someone else.'

προσδοκῶμεν

should we look for

Pres Act Subj 1 Pl · προσδοκάω

deliberative subjunctive

→ *deliberative present*

προσδοκάω: 'wait for, expect'; the verb of messianic expectation. (Form is identical to the indicative; read as deliberative.)

4 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· Πορευθέντες ἀπαγγείλατε Ἰωάννῃ ἃ ἀκούετε καὶ βλέπετε·

And Jesus answered and said to them, "Go and report to John what you hear and see:

RESPONSE **Καὶ** Jesus' reply: not a self-claim but a directive to relay the evidence of the works — the answer is the deeds themselves.

Καὶ

and

coordinating conjunction

ἀποκριθεὶς

answering

Aor Pass Ptc · Nom Sg Masc · ἀποκρίνομαι

redundant/Semitic participle of speech

→ *antecedent aorist*

ἀποκρίνομαι: 'answer, reply'; ἀποκριθεὶς εἶπεν is a Septuagintal idiom, 'answered and said.'

ὁ

—

Nominative

article

Ἰησοῦς

Jesus

Nominative

subject

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech)

→ constative aorist

αὐτοῖς

to them

Dative

indirect object

Πορευθέντες

having gone

Aor Pass Ptc · Nom Pl Masc · πορεύομαι

attendant-circumstance participle (with imper.)

→ antecedent aorist

πορεύομαι: 'go, proceed'; the participle takes imperatival force alongside ἀπαγγείλατε — 'go and report!'

ἀπαγγείλατε

report

Aor Act Impv 2 Pl · ἀπαγγέλλω

imperative (main command)

→ ingressive aorist imperative

ἀπαγγέλλω: 'announce, report back' (ἀπό + ἀγγέλλω); carry the message to its sender.

Ἰωάννη

to John

Dative

indirect object

ἃ

what

Accusative

relative pronoun (object)

ἀκούετε

you hear

Pres Act Indic 2 Pl · ἀκούω

verb of relative clause

→ present (ongoing perception)

ἀκούω: 'hear'; aural evidence — Jesus' preaching to the poor.

καὶ

and

coordinating conjunction

βλέπετε

see

Pres Act Indic 2 Pl · βλέπω

verb of relative clause (coordinate)

→ present (ongoing perception)

βλέπω: 'see, look at'; visible evidence — the healings just enumerated.

5 τυφλοὶ ἀναβλέπουσιν καὶ χωλοὶ περιπατοῦσιν, λεπροὶ καθαρίζονται καὶ κωφοὶ ἀκούουσιν, καὶ νεκροὶ ἐγείρονται καὶ πτωχοὶ εὐαγγελίζονται·

the blind receive sight and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised and the poor have good news preached to them;

CATALOGUE OF WORKS (EVIDENCE) ASYNDETON A six-fold list woven from Isaiah 35:5–6 and 61:1 (LXX); the climax is the gospel preached to the poor, the sign that the messianic age has dawned.

τυφλοὶ

the blind

Nominative

subject (substantival adj.)

τυφλός: 'blind'; first of the Isaianic signs (Isa 35:5; 61:1 LXX).

ἀναβλέπουσιν

receive sight

Pres Act Indic 3 Pl · ἀναβλέπω

main verb

→ present (current reality)

ἀναβλέπω: 'look up; recover sight' (ἀνά + βλέπω); the restoration of sight.

καὶ

and

coordinating conjunction

χωλοὶ

the lame

Nominative

subject

χωλός: 'lame'; cf. Isa 35:6, 'the lame shall leap.'

περιπατοῦσιν

walk

Pres Act Indic 3 Pl · περιπατέω

main verb

→ present (current reality)

περιπατέω: 'walk about'; mobility restored.

λεπροὶ

lepers

Nominative

subject

λεπρός: 'leprous, a leper'; the cleansing not in Isaiah's list but in Jesus' works (cf. 8:2–3).

καθαρίζονται

are cleansed

Pres Pass Indic 3 Pl · καθαρίζω

main verb (passive)

→ present (current reality)

καθαρίζω: 'cleanse, purify'; ritual and physical restoration of the leper.

καὶ

and

coordinating conjunction

κωφοὶ

the deaf

Nominative

subject

κωφός: 'deaf (or mute)'; cf. Isa 35:5, 'the ears of the deaf unstopped.'

ἀκούουσιν

hear

Pres Act Indic 3 Pl · ἀκούω

main verb

→ present (current reality)

ἀκούω: 'hear'; hearing restored.

καὶ

and

coordinating conjunction

νεκροὶ

the dead

Nominative

subject

νεκρός: 'dead'; raising the dead exceeds the Isaiah catalogue (cf. 9:25).

ἐγείρονται

are raised

Pres Pass Indic 3 Pl · ἐγείρω

main verb (passive)

→ present (current reality)

ἐγείρω: 'raise up'; the divine passive — God raises through Jesus.

καὶ

and

coordinating conjunction

πτωχοὶ

the poor

Nominative

subject

πτωχός: 'poor, destitute'; the recipients of the good news in Isa 61:1.

εὐαγγελίζονται

have good news preached

Pres Pass Indic 3 Pl · εὐαγγελίζω

main verb (passive)

→ present (current reality)

εὐαγγελίζω: 'preach good news'; the climactic sign (Isa 61:1), placed last for emphasis.

6 καὶ μακάριός ἐστιν ὃς ἐὰν μὴ σκανδαλισθῆ ἐν ἐμοί.

and blessed is whoever is not scandalized because of me."

BEATITUDE / CLOSING PRONOUNCEMENT **καὶ** A veiled invitation to John himself: blessed is the one who takes no offense at a Messiah whose works are mercy, not the fiery judgment John announced (3:10–12).

καὶ

and

coordinating conjunction

μακάριός

blessed

Nominative

predicate adjective (fronted)

μακάριος: 'blessed, fortunate'; the beatitude form (cf. 5:3–11).

ἐστιν

is

Pres Act Indic 3 Sg · εἰμί

copula

→ stative present

ὃς

whoever

Nominative

relative pronoun (subject of clause)

ὃς ἐάν: 'whoever' — an indefinite relative construction.

ἐὰν

ever

particle (indefiniteness)

μὴ

not

negative particle

σκανδαλισθῆ

is scandalized

Aor Pass Subj 3 Sg · σκανδαλίζω

subjunctive (indefinite relative clause)

→ constative aorist

σκανδαλίζω: 'cause to stumble, give offense' (from σκάνδαλον, a trap-trigger); to be tripped into unbelief.

ἐν

because of

preposition + dative (cause/occasion)

ἐμοί

me

Dative

object of ἐν (occasion of offense)

ἐγώ: 'me'; the emphatic dative — Jesus himself is the potential stumbling-block.

7 Τούτων δὲ πορευομένων ἤρξατο ὁ Ἰησοῦς λέγειν τοῖς ὄχλοις περὶ Ἰωάννου· τί ἐξήλθατε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον;

As these were going away, Jesus began to speak to the crowds about John: "What did you go out into the wilderness to behold? A reed shaken by the wind?"

SCENE TRANSITION / NEW SPEECH **δέ** With John's messengers departing, Jesus turns to the crowds to interpret John — a genitive absolute opening a rhetorical triple question (vv.7–9).

Τούτων

these

Genitive

subject of genitive absolute

οὗτος: 'this one'; the departing disciples of John.

δέ

now

developmental conjunction

πορευομένων

going away

Pres Mid Ptc · Gen Pl Masc · πορεύομαι

genitive absolute (temporal)

→ present (concurrent)

πορεύομαι: 'go, depart'; the messengers leave as Jesus begins to speak.

ἤρξατο

began

Aor Mid Indic 3 Sg · ἄρχω

main verb (ingressive, + inf.)

→ ingressive aorist

ἄρχομαι: 'begin'; with λέγειν, a common Synoptic idiom marking the start of discourse.

ὁ

—

Nominative

article

Ἰησοῦς

Jesus

Nominative

subject

λέγειν

to speak

Pres Act Inf · λέγω

complementary infinitive

→ present (durative)

λέγω: 'speak, say.'

τοῖς

the

Dative

article

ὄχλοις

crowds

Dative

indirect object (audience)

ὄχλος: 'crowd, multitude'; the public Jesus addresses about John.

περὶ

about

preposition + genitive (reference)

Ἰωάννου

John

Genitive

object of περὶ

Τί

what

Accusative

interrogative pronoun (object of θεάσασθαι)

τίς: 'what?'; the head of the threefold rhetorical question.

ἐξήλθατε

did you go out

Aor Act Indic 2 Pl · ἐξέρχομαι

main verb (question)

→ *constative aorist*

ἐξέρχομαι: 'go out!'; the crowds had streamed out to the Jordan to John (cf. 3:5).

εἰς

into

preposition + accusative (direction)

τὴν

the

Accusative

article

ἔρημον

wilderness

Accusative

object of εἰς (place)

ἔρημος: 'desert, wilderness'; the locale of John's ministry.

θεάσασθαι

to behold

Aor Mid Inf · θεάομαι

infinitive of purpose

→ *constative aorist*

θεάομαι: 'gaze at, behold' (whence 'theater'); to view as a spectacle.

κάλαμον

a reed

Accusative

object (elliptical second question)

κάλαμος: 'reed, stalk'; the riverbank reed — image of a vacillating, weak man (which John was not).

ὑπὸ

by

preposition + genitive (agency)

ἀνέμου

wind

Genitive

genitive of agency

ἄνεμος: 'wind!'

σαλευόμενον

shaken

Pres Pass Ptc · Acc Sg Masc · σαλεύω

attributive participle (modifies κάλαμον)

→ *present (ongoing state)*

σαλεύω: 'shake, agitate'; the wind-tossed reed — instability and inconstancy.

8 ἀλλὰ τί ἐξήλθατε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἡμφιεσμένον; ἰδοὺ οἱ τὰ μαλακὰ φοροῦντες ἐν τοῖς οἴκοις τῶν βασιλέων εἰσίν.

But what did you go out to see? A man dressed in soft clothing? Behold, those who wear soft clothing are in the houses of kings.

RHETORICAL QUESTION (SECOND MEMBER) **ἀλλὰ** The second of three questions: John was no luxuriating courtier; the camel's-hair prophet belonged to the wilderness, not the palace.

<p>ἀλλὰ but <i>adversative conjunction</i></p>	<p>τί what Accusative <i>interrogative pronoun (object)</i></p>	<p>ἐξήλθατε did you go out Aor Act Indic 2 Pl · ἐξέρχομαι <i>main verb (question)</i> → constative aorist</p>	<p>ἰδεῖν to see Aor Act Inf · ὁράω <i>infinitive of purpose</i> → constative aorist ὁράω: 'see' (aorist ἰδεῖν); to look upon.</p>
<p>ἄνθρωπον a man Accusative <i>object (elliptical question)</i> ἄνθρωπος: 'human being, man.'</p>	<p>ἐν in <i>preposition + dative (clothing)</i></p>	<p>μαλακοῖς soft clothing Dative <i>dat. (substantival adj., attire)</i> μαλακός: 'soft, delicate'; the fine garments of the wealthy and effete.</p>	<p>ἡμφιεσμένον dressed Perf Pass Ptc · Acc Sg Masc · ἀμφιέννυμι <i>attributive participle (modifies ἄνθρωπον)</i> → perfect (settled state of being clothed) ἀμφιέννυμι: 'clothe, dress'; the perfect depicts the standing condition of being clad.</p>
<p>ἰδοὺ behold <i>interjection (demonstrative particle)</i> ἰδοὺ: 'look! behold!'; a Semitic attention-marker.</p>	<p>οἱ those Nominative <i>article (substantizes ptc.)</i></p>	<p>τὰ the Accusative <i>article</i></p>	<p>μαλακὰ soft clothing Accusative <i>object of φοροῦντες (substantival adj.)</i> μαλακός: here 'soft (garments).'</p>

φοροῦντες

who wear

Pres Act Ptc · Nom Pl Masc · φορέω

substantival participle (subject)

→ present (habitual)

φορέω: 'wear (habitually)' (frequentative of φέρω); to don as a regular garb.

ἐν

in

preposition + dative (place)

τοῖς

the

Dative

article

οἴκοις

houses

Dative

dat. of place

οἶκος: 'house, household'; the palaces of royalty.

τῶν

of the

Genitive

article

βασιλέων

kings

Genitive

genitive of possession

βασιλεύς: 'king'; possibly a barb at Herod, in whose prison John actually sat.

εἰσίν

are

Pres Act Indic 3 Pl · εἰμί

main verb (copula)

→ stative present

9 ἀλλὰ τί ἐξήλθατε ἰδεῖν; προφήτην; ναί, λέγω ὑμῖν, καὶ περισσότερον προφήτου.

But what did you go out to see? A prophet? Yes, I tell you, and more than a prophet.

RHETORICAL QUESTION (THIRD MEMBER, CLIMAX) **ἀλλὰ** The third question reaches the truth — John is a prophet — and then surpasses it: 'more than a prophet,' for he is himself the prophesied forerunner (v.10).

ἀλλὰ

but

adversative conjunction

τί

what

Accusative

interrogative pronoun (object)

ἐξήλθατε

did you go out

Aor Act Indic 2 Pl · ἐξέρχομαι

main verb (question)

→ constative aorist

ἰδεῖν

to see

Aor Act Inf · ὀράω

infinitive of purpose

→ constative aorist

προφήτην

a prophet

Accusative

object (elliptical question)

προφήτης: 'prophet'; one who speaks for God — the right answer, but not the whole.

ναί

yes

particle of affirmation

ναί: 'yes, indeed!'

λέγω

I tell

Pres Act Indic 1 Sg · λέγω

main verb (solemn assertion)

→ present (performative)

λέγω: 'say, tell'; λέγω ὑμῖν marks an authoritative pronouncement.

ὑμῖν

you

Dative

indirect object

καὶ

even/and

ascensive conjunction

περισσότερον

more than

Accusative

comparative adjective (object, elliptical)

περισσότερος: 'greater, more abundant' (comparative of περισσός); John exceeds the prophetic category.

προφήτου

a prophet

Genitive

genitive of comparison

προφήτης: 'prophet'; the standard of comparison John surpasses.

10 οὗτός ἐστιν περὶ οὗ γέγραπται· Ἴδου ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδὸν σου ἔμπροσθέν σου.

This is the one about whom it is written: 'Behold, I send my messenger before your face, who will prepare your way before you.'

SCRIPTURAL GROUND (CITATION) ASYNDETON The reason John is 'more than a prophet': he is the messenger of Malachi 3:1 (blended with Exod 23:20), the herald who readies the Lord's way — and so a figure within the prophecy, not merely its speaker.

οὗτός

this one

Nominative

subject (demonstrative)

οὗτος: 'this'; John, the subject identified with the prophecy.

ἐστιν

is

Pres Act Indic 3 Sg · εἰμί

copula

→ stative present

περὶ

about

preposition + genitive (reference)

οὓ

whom

Genitive

relative pronoun (object of περί)

γέγραπται

it is written

Perf Pass Indic 3 Sg · γράφω

main verb (citation formula)

→ intensive perfect (abiding authority)

γράφω: 'write'; the perfect γέγραπται = 'it stands written,' the standard formula introducing Scripture.

Ἴδου

behold

interjection

ἰδού: 'behold!'; opening the cited oracle (Mal 3:1 / Exod 23:20 LXX).

ἐγώ

I

Nominative

subject (emphatic, God speaking)

ἐγώ: 'I'; the divine speaker of the oracle.

ἀποστέλλω

send

Pres Act Indic 1 Sg · ἀποστέλλω

main verb (citation)

→ futuristic/present (prophetic)

ἀποστέλλω: 'send (with commission)'; the sending of the herald.

τὸν

the

Accusative

article

ἄγγελόν

messenger

Accusative

direct object

ἄγγελος: 'messenger, angel!'; here the human herald — John.

μου

my

Genitive

genitive of possession

πρὸ

before

preposition + genitive (precedence)

προσώπου

face

Genitive

object of πρό (Semitic idiom)

πρόσωπον: 'face, presence!'; πρὸ προσώπου σου, 'ahead of you,' a Hebraism.

σου

your

Genitive

genitive of possession (addressee = Messiah)

σύ: 'your!'; strikingly, the oracle's 'my' way (Malachi) becomes 'your' way — the Lord's coming is the Messiah's coming.

ὃς

who

Nominative

relative pronoun (subject)

κατασκευάσει

will prepare

Fut Act Indic 3 Sg · κατασκευάζω

main verb (rel. clause)

→ predictive future

κατασκευάζω: 'prepare, make ready, construct!'; the herald readies the road.

τὴν

the

Accusative

article

ὁδόν

way

Accusative

direct object

ὁδός: 'road, way'; the path prepared for the coming Lord (cf. Isa 40:3 at 3:3).

σου

your

Genitive

genitive of possession

ἔμπροσθέν

before

improper preposition + genitive

ἔμπροσθεν: 'in front of, before.'

σου

you

Genitive

object of ἔμπροσθεν

11 ἀμὴν λέγω ὑμῖν, οὐκ ἐγήγερται ἐν γεννητοῖς γυναικῶν μείζων Ἰωάννου τοῦ βαπτιστοῦ· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν μείζων αὐτοῦ ἐστίν.

Amen, I say to you, among those born of women there has not arisen anyone greater than John the Baptist; yet the least in the kingdom of heaven is greater than he.

SOLEMN PRONOUNCEMENT (WITH ANTITHESIS) ASYNDETON An ἀμὴν-saying placing John at the summit of the old era, then the paradoxical δέ: the least in the dawning kingdom outranks him, for they stand on the far side of the turning-point.

ἀμὴν

amen

particle (solemn affirmation)

ἀμὴν: Hebrew 'truly, surely'; Jesus' distinctive prefatory asseveration.

λέγω

I say

Pres Act Indic 1 Sg · λέγω

main verb (formula)

→ present (performative)

ὑμῖν

to you

Dative

indirect object

οὐκ

not

negative particle

ἐγήγερται

has arisen

Perf Pass Indic 3 Sg · ἐγείρω

main verb

→ intensive perfect (standing result)

ἐγείρω: 'raise, arise'; here intransitive-passive, of appearing on the human stage.

ἐν

among

preposition + dative (sphere)

γεννητοῖς

those born

Dative

dat. of sphere (substantival adj.)

γεννητός: 'born, begotten'; γεννητοὶ γυναικῶν, a Semitic idiom for 'human beings' (cf. Job 14:1).

γυναικῶν

of women

Genitive

genitive of source

γυνή: 'woman.'

μείζων

greater

Nominative

subject (comparative adj.)

μέγας → μείζων: 'greater' (comparative); no one of greater stature than John.

Ἰωάννου

than John

Genitive

genitive of comparison

τοῦ

the

Genitive

article

βαπτιστοῦ

Baptist

Genitive

apposition (title)

βαπτιστής: 'baptizer'; John's distinguishing title.

ὁ

the

Nominative

article (substantizes adj.)

δὲ

yet

adversative conjunction

μικρότερος

least

Nominative

subject (comparative for superlative)

μικρός → μικρότερος: 'smaller, least'; the comparative here functions as a superlative, 'the least.'

ἐν

in

preposition + dative (sphere)

τῇ

the

Dative

article

βασιλεία

kingdom

Dative

dat. of sphere

βασιλεία: 'kingdom, reign'; the realm of God's inbreaking rule.

τῶν

of the

Genitive

article

οὐρανῶν

heavens

Genitive

genitive (Matthean reverential circumlocution)

οὐρανός: 'heaven'; ἡ βασιλεία τῶν οὐρανῶν, Matthew's reverent equivalent for 'kingdom of God.'

μείζων

greater

Nominative

predicate adjective (comparative)

αὐτοῦ

than he

Genitive

genitive of comparison

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula

→ stative present

12 ἀπὸ δὲ τῶν ἡμερῶν Ἰωάννου τοῦ βαπτιστοῦ ἕως ἄρτι ἡ βασιλεία τῶν οὐρανῶν βιάζεται, καὶ βιασταὶ ἀρπάζουσιν αὐτήν.

From the days of John the Baptist until now the kingdom of heaven suffers violence / is forcefully advancing, and violent men seize it.

DEVELOPMENT (THE KINGDOM AND FORCE) **δέ** The chapter's most contested saying: βιάζεται may be passive ('suffers violence' — opposed/attacked) or middle ('advances forcefully'); βιασταὶ correspondingly 'violent opponents' or 'forceful claimants' who 'seize' it. The ambiguity is left standing in the gloss.

ἀπὸ

from

preposition + genitive (temporal source)

δὲ

—

developmental conjunction

τῶν

the

Genitive

article

ἡμερῶν

days

Genitive

object of ἀπό (temporal)

ἡμέρα: 'day'; 'the days of John' = the era of his ministry.

Ἰωάννου

of John

Genitive

genitive of relationship

τοῦ

the

Genitive

article

βαπτιστοῦ

Baptist

Genitive

apposition (title)

ἕως

until

improper preposition (temporal limit)

ἕως: 'until, as far as.'

ἄρτι
now
adverb of time
| ἄρτι: 'now, at this moment'; the present span since John.

ἡ
the
Nominative
article

βασιλεία
kingdom
Nominative
subject
| βασιλεία: 'kingdom, reign.'

τῶν
of the
Genitive
article

οὐρανῶν
heavens
Genitive
genitive (circumlocution)
| οὐρανός: 'heaven!'

βιάζεται
suffers violence / advances forcefully
Pres Mid/Pass Indic 3 Sg · βιάζω
main verb (voice ambiguous)
→ present (durative, since John)
| βιάζω: 'use force'; passive 'is treated violently / forced,' middle 'forces its way, presses forward'; the famous crux — deponent-middle ('advances forcefully') vs. passive ('suffers violence').

καὶ
and
coordinating conjunction

βιασταὶ
violent men
Nominative
subject
| βιαστής: 'a violent/forceful person'; either hostile assailants of the kingdom or eager people who lay hold of it.

ἄρπάζουσιν
seize
Pres Act Indic 3 Pl · ἄρπάζω
main verb
→ present (durative)
| ἄρπάζω: 'snatch, seize, plunder'; to grasp forcibly — for ill (plunder) or for good (lay claim).

αὐτήν
it
Accusative
direct object (= the kingdom)

13 πάντες γὰρ οἱ προφῆται καὶ ὁ νόμος ἕως Ἰωάννου ἐπροφήτευσαν·

| For all the Prophets and the Law prophesied until John;

| GROUND (SALVATION-HISTORICAL) **γὰρ** Explains the turning-point at John: the whole prophetic-legal economy pointed forward 'until John,' who stands on the hinge between promise and fulfillment.

<p>πάντες all Nominative <i>attributive adjective</i> πᾶς: 'all, every!'</p>	<p>γάρ for <i>explanatory conjunction</i></p>	<p>οἱ the Nominative <i>article</i></p>	<p>προφήται Prophets Nominative <i>subject</i> προφήτης: 'prophet'; here the prophetic Scriptures (placed before 'the Law' for emphasis on prediction).</p>
<p>καὶ and <i>coordinating conjunction</i></p>	<p>ὁ the Nominative <i>article</i></p>	<p>νόμος Law Nominative <i>subject (coordinate)</i> νόμος: 'law'; the Torah, here joined with the Prophets as a prophesying whole.</p>	<p>ἕως until <i>improper preposition (temporal limit)</i></p>
<p>Ἰωάννου John Genitive <i>object of ἕως</i></p>	<p>ἐπροφήτευσαν prophesied Aor Act Indic 3 Pl · προφητεύω <i>main verb</i> → constative aorist (summing the era) προφητεύω: 'prophesy, speak forth'; the whole prior revelation had a forward-pointing, anticipatory character.</p>		

14 καὶ εἰ θέλετε δέξασθαι, αὐτός ἐστιν Ἡλίας ὁ μέλλων ἔρχεσθαι.

| and if you are willing to accept it, he is Elijah who is to come.

| IDENTIFICATION (CONDITIONAL) **καὶ** John is the eschatological Elijah of Malachi 4:5; the conditional 'if you are willing to accept it' acknowledges the identification can only be received by faith.

<p>καὶ and coordinating conjunction</p>	<p>εἰ if conditional conjunction (1st class)</p>	<p>ΘΕΛΕΤΕ you are willing if Pres Act Indic 2 Pl · θέλω verb of protasis → present (state of willing) θέλω: 'wish, be willing'; acceptance is a matter of the will.</p>	<p>δέξασθαι to accept Aor Mid Inf · δέχομαι complementary infinitive → constative aorist δέχομαι: 'receive, accept, welcome'; to embrace the identification.</p>
<p>αὐτός he Nominative subject (emphatic) αὐτός: 'he himself'; emphatic — this very John.</p>	<p>ἐστίν is Pres Act Indic 3 Sg · εἰμί copula → stative present</p>	<p>Ἡλίας Elijah Nominative predicate nominative Ἡλίας: Elijah; the prophet whose return was awaited before the Day of the Lord (Mal 4:5–6).</p>	<p>ὁ the (one) Nominative article (substantizes ptc.)</p>
<p>μέλλων who is Pres Act Ptc · Nom Sg Masc · μέλλω attributive participle (with inf.) → present (impending) μέλλω: 'be about to, be destined to'; the expected/coming Elijah.</p>	<p>ἔρχεσθαι to come Pres Mid Inf · ἔρχομαι complementary infinitive (with μέλλων) → present (durative) ἔρχομαι: 'come!'</p>		

15 ὁ ἔχων ὦτα ἀκούετω.

The one who has ears, let him hear.

CALL TO ATTENTION ASYNDETON A formulaic summons (cf. 13:9, 43) flagging the saying as weighty and demanding spiritual discernment — not everyone will perceive John's Elijah-identity.

ὁ
the (one)
Nominative
article (substantizes ptc.)

ἔχων
who has
Pres Act Ptc · Nom Sg Masc · ἔχω
substantival participle (subject)
→ present (stative)
ἔχω: 'have, hold'; the one possessing ears (capacity to hear).

ὠτα
ears
Accusative
direct object
οὔς: 'ear'; figurative of receptive understanding.

ἀκούετω
let him hear
Pres Act Impv 3 Sg · ἀκούω
imperative (3rd person)
→ present imperative (ongoing duty)
ἀκούω: 'hear, heed'; here 'truly listen, take heed!'

16 Τίτι δὲ ὁμοιώσω τὴν γενεὰν ταύτην; ὁμοία ἐστὶν παιδίοις καθημένοις ἐν ταῖς ἀγοραῖς ἃ προσφωνοῦντα τοῖς ἑτέροις

But to what shall I compare this generation? It is like children sitting in the marketplaces who call out to the others,

PARABLE INTRODUCTION **δέ** A new unit: the parable of the peevish children, indicting 'this generation' for refusing both John's austerity and Jesus' joy — a 'damned if you do' fickleness.

Τίτι
to what
Dative
interrogative pronoun (dat. w/ ὁμοιώσω)
τίς: 'what?'; the comparison-question opening the parable.

δέ
but
developmental conjunction

ὁμοιώσω
shall I compare
Fut Act Indic 1 Sg · ὁμοιώω
main verb (deliberative future)
→ deliberative future
ὁμοιώω: 'liken, compare'; the rabbinic parable formula.

τὴν
the
Accusative
article

γενεάν
generation
Accusative
direct object
γενεά: 'generation'; ἡ γενεὰ αὕτη, the present (unresponsive) contemporaries.

ταύτην
this
Accusative
demonstrative (modifies γενεάν)
οὗτος: 'this!'

ὁμοία
like
Nominative
predicate adjective
ὅμοιος: 'like, similar' (+ dat.).

ἐστὶν
it is
Pres Act Indic 3 Sg · εἰμί
copula
→ stative present

παιδίους

children

Dative

dat. of comparison (object of ὁμοία)

παίδιον: 'little child'; the playing children of the marketplace simile.

καθήμενοις

sitting

Pres Mid Ptc · Dat Pl Neut · κάθημαι

attributive participle (modifies παιδίους)

→ present (ongoing posture)

κάθημαι: 'sit'; the children seated at their games.

ἐν

in

preposition + dative (place)

ταῖς

the

Dative

article

ἀγοραῖς

marketplaces

Dative

dat. of place

ἀγορά: 'marketplace, public square'; the children's playground.

ἃ

who

Nominative

relative pronoun (neut. pl., subject)

προσφωνούντα

call out

Pres Act Ptc · Nom Pl Neut · προσφωνέω

circumstantial/attributive participle

→ present (ongoing)

προσφωνέω: 'call out to, address'; the children calling to their playmates.

τοῖς

the

Dative

article

ἑτέροις

others

Dative

indirect object (substantival adj.)

ἕτερος: 'other'; the other group of children.

17 λέγουσιν· ἠύλησαμεν ὑμῖν καὶ οὐκ ὠρχήσασθε· ἔθρηνήσαμεν καὶ οὐκ ἐκόψασθε.

saying, 'We played the flute for you, and you did not dance; we sang a dirge, and you did not mourn.'

DIRECT SPEECH (THE CHILDREN'S COMPLAINT) ASYNDETON The taunt of the seated children: neither the glad tune nor the sad one moved their fellows — an image of a generation that responds to neither John's nor Jesus' summons.

<p>λέγουσιν saying</p> <p>Pres Act Indic 3 Pl · λέγω <i>main verb (introduces speech)</i></p> <p>→ present (vivid)</p> <p>λέγω: 'say!'</p>	<p>ἤψαμεν we played the flute</p> <p>Aor Act Indic 1 Pl · ἀψάω <i>main verb (quoted)</i></p> <p>→ constative aorist</p> <p>ἀψάω: 'play the flute/pipe' (from ἀψός); the merry, wedding-like tune.</p>	<p>ὕμῃν for you</p> <p>Dative dat. of advantage</p>	<p>καὶ and</p> <p><i>coordinating conjunction (adversative force)</i></p>
<p>οὐκ not</p> <p><i>negative particle</i></p>	<p>ὄρχησασθε you danced</p> <p>Aor Mid Indic 2 Pl · ὀρχέομαι <i>main verb (quoted)</i></p> <p>→ constative aorist</p> <p>ὀρχέομαι: 'dance'; the expected joyful response not given.</p>	<p>ἐθρήνησαμεν we sang a dirge</p> <p>Aor Act Indic 1 Pl · θρηνέω <i>main verb (quoted)</i></p> <p>→ constative aorist</p> <p>θρηνέω: 'lament, sing a dirge'; the funeral- mourning tune.</p>	<p>καὶ and</p> <p><i>coordinating conjunction (adversative force)</i></p>
<p>οὐκ not</p> <p><i>negative particle</i></p>	<p>ἐκόψασθε you mourned</p> <p>Aor Mid Indic 2 Pl · κόπτω <i>main verb (quoted)</i></p> <p>→ constative aorist</p> <p>κόπτω (mid.): 'beat (oneself in grief), mourn!'; the breast-beating of lamentation.</p>		

18 ἦλθεν γὰρ Ἰωάννης μήτε ἐσθίων μήτε πίνων, καὶ λέγουσιν· Δαιμόνιον ἔχει·

For John came neither eating nor drinking, and they say, 'He has a demon!'

APPLICATION (THE DIRGE REFUSED) **γὰρ** The parable's first application: John's ascetic 'dirge' was dismissed as demonic — they would not 'mourn' with him.

ἦλθεν

came

Aor Act Indic 3 Sg · ἔρχομαι

main verb

→ constative aorist

ἔρχομαι: 'come'; of John's appearance on the scene.

γάρ

for

explanatory conjunction

Ἰωάννης

John

Nominative

subject

μήτε

neither

correlative negative conjunction

μήτε ... μήτε: 'neither ... nor!'

ἐσθίων

eating

Pres Act Ptc · Nom Sg Masc · ἐσθίω

circumstantial participle (manner)

→ present (characteristic)

ἐσθίω: 'eat'; John's fasting, locust-and-honey austerity (3:4).

μήτε

nor

correlative negative conjunction

πίνων

drinking

Pres Act Ptc · Nom Sg Masc · πίνω

circumstantial participle (manner)

→ present (characteristic)

πίνω: 'drink'; abstaining from wine (cf. Luke 1:15).

καί

and

coordinating conjunction

λέγουσιν

they say

Pres Act Indic 3 Pl · λέγω

main verb

→ present (reported reaction)

Δαιμόνιον

a demon

Accusative

direct object

δαιμόνιον: 'demon, evil spirit'; the slander cast at John's strangeness.

ἔχει

he has

Pres Act Indic 3 Sg · ἔχω

main verb (quoted)

→ present (stative)

ἔχω: 'have'; δαιμόνιον ἔχει = 'he is demon-possessed!'

19 ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων, καὶ λέγουσιν· Ἴδου ἄνθρωπος φάγος καὶ οἰνοπότης, τελωνῶν φίλος καὶ ἀμαρτωλῶν. καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν ἔργων αὐτῆς.

The Son of Man came eating and drinking, and they say, 'Behold, a glutton and a drunkard, a friend of tax collectors and sinners!' Yet wisdom is justified by her deeds.

APPLICATION (THE FLUTE REFUSED) + APHORISM ASYNDETON The second application: Jesus' festive 'flute' was scorned as gluttony — they would not 'dance.' The closing aphorism vindicates true Wisdom: 'justified by her deeds' (the printed text; the Lukan parallel reads 'her children').

<p>ἦλθεν came Aor Act Indic 3 Sg · ἔρχομαι <i>main verb</i> → constative aorist ἔρχομαι: 'come!'</p>	<p>ὁ the Nominative <i>article</i></p>	<p>υἱὸς Son Nominative <i>subject</i> υἱός: 'son'; ὁ υἱὸς τοῦ ἀνθρώπου, Jesus' self-designation (cf. Dan 7:13).</p>	<p>τοῦ of Genitive <i>article</i></p>
<p>ἀνθρώπου Man Genitive <i>genitive (title-bound)</i> ἄνθρωπος: 'man, human'; 'the Son of Man,' Jesus' favored title.</p>	<p>ἐσθίων eating Pres Act Ptc · Nom Sg Masc · ἐσθίω <i>circumstantial participle (manner)</i> → present (characteristic) ἐσθίω: 'eat'; Jesus' table-fellowship with all comers.</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>πίνων drinking Pres Act Ptc · Nom Sg Masc · πίνω <i>circumstantial participle (manner)</i> → present (characteristic) πίνω: 'drink!'</p>
<p>καὶ and <i>coordinating conjunction</i></p>	<p>λέγουσιν they say Pres Act Indic 3 Pl · λέγω <i>main verb</i> → present (reported reaction)</p>	<p>Ἴδου behold <i>interjection</i> ἰδοῦ: 'look!'</p>	<p>ἄνθρωπος a man Nominative <i>predicate/exclamatory nominative</i> ἄνθρωπος: 'man, fellow' (here dismissive).</p>

φάγος

glutton

Nominative

apposition (epithet)

φάγος: 'glutton'; a term of reproach for the gluttonous (cf. Deut 21:20).

καὶ

and

coordinating conjunction

οἰνοπότης

drunkard

Nominative

apposition (epithet)

οἰνοπότης: 'wine-drinker, drunkard' (οἶνος + πότης).

τελωνῶν

of tax collectors

Genitive

objective genitive (with φίλος)

τελώνης: 'tax collector'; despised collaborators with Rome.

φίλος

a friend

Nominative

apposition (epithet)

φίλος: 'friend'; intended as slander, but truly Jesus' glory (cf. 9:10–13).

καὶ

and

coordinating conjunction

ἁμαρτωλῶν

sinners

Genitive

objective genitive (with φίλος)

ἁμαρτωλός: 'sinner'; the religiously marginalized.

καὶ

yet

coordinating conjunction (adversative force)

ἐδικαιώθη

is justified

Aor Pass Indic 3 Sg · δικαιόω

main verb (gnomic)

→ *gnomic aorist*

δικαιόω: 'justify, vindicate, prove right'; Wisdom is proven right — the gnomic aorist of timeless truth.

ἡ

the

Nominative

article

σοφία

wisdom

Nominative

subject (personified)

σοφία: 'wisdom'; personified divine Wisdom (cf. Prov 8), vindicated by her outworking.

ἀπὸ

by

preposition + genitive (means/source)

τῶν

the

Genitive

article

ἔργων

deeds

Genitive

object of ἀπό (means)

ἔργων: 'work, deed'; the printed reading (vs. τέκνων, 'children,' in Luke 7:35) — Wisdom proven by her results.

αὐτῆς

her

Genitive

genitive of possession

20 Τότε ἤρξατο ὀνειδίζειν τὰς πόλεις ἐν αἷς ἐγένοντο αἱ πλεῖσται δυνάμεις αὐτοῦ, ὅτι οὐ μετενόησαν·

Then he began to reproach the cities in which most of his mighty works had been done, because they did not repent:

SCENE TRANSITION (WOES) **Τότε** Τότε introduces the woe-oracle section; the rejection theme of the parable now sharpens into judgment-reproach against the unrepentant Galilean towns.

<p>Τότε then <i>adverb of time (sequence)</i> τότε: 'then, at that time'; a favorite Matthean transition.</p>	<p>ἤρξατο he began Aor Mid Indic 3 Sg · ἄρχω <i>main verb (ingressive, + inf.)</i> → ingressive aorist ἄρχομαι: 'begin!'</p>	<p>ὀνειδίζειν to reproach Pres Act Inf · ὀνειδίζω <i>complementary infinitive</i> → present (durative) ὀνειδίζω: 'reproach, upbraid, denounce'; to censure for failure.</p>	<p>τὰς the Accusative <i>article</i></p>
<p>πόλεις cities Accusative <i>direct object</i> πόλις: 'city, town'; the Galilean towns of Jesus' ministry.</p>	<p>ἐν in <i>preposition + dative (place)</i></p>	<p>αἷς which Dative <i>relative pronoun (object of ἐν)</i></p>	<p>ἐγένοντο had been done Aor Mid Indic 3 Pl · γίνομαι <i>verb of relative clause</i> → constative aorist γίνομαι: 'happen, occur'; the miracles took place there.</p>
<p>αἱ the Nominative <i>article</i></p>	<p>πλεῖσται most Nominative <i>attributive adjective (superlative)</i> πλεῖστος: 'most, very many' (superlative of πολύς).</p>	<p>δυνάμεις mighty works Nominative <i>subject</i> δύναιμι: 'power; mighty work, miracle'; the deeds of power that should have led to repentance.</p>	<p>αὐτοῦ his Genitive <i>genitive of source</i></p>

ὅτι

because

causal conjunction

οὐ

not

negative particle

μετενόησαν

they repented

Aor Act Indic 3 Pl · μετανοέω

main verb (causal clause)

→ constative aorist

μετανοέω: 'repent, change one's mind'
(μετά + νοέω); the response the miracles
demanded but failed to evoke.

21 Οὐαί σοι, Χοραζίν· οὐαί σοι, Βηθσαϊδά· ὅτι εἰ ἐν Τύρω καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γινόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῶ μετενόησαν.

Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

WOE-ORACLE (FIRST PAIR) ASYNDETON Twin woes on Chorazin and Bethsaida, with a contrary-to-fact comparison: even the proverbially pagan Tyre and Sidon would have repented — making Galilee's unbelief the more culpable.

Οὐαί

woe

interjection of lament/judgment

οὐαί: 'woe!'; the prophetic cry of impending judgment.

σοι

to you

Dative

dat. of disadvantage

Χοραζίν

Chorazin

Vocative

vocative of address (place-name)

Χοραζίν: Chorazin, a town near Capernaum; the personified city addressed.

οὐαί

woe

interjection

σοι

to you

Dative

dat. of disadvantage

Βηθσαϊδά

Bethsaida

Vocative

vocative of address (place-name)

Βηθσαϊδά: Bethsaida ('house of fishing'), town on the Sea of Galilee, home of several apostles.

ὅτι

for

causal conjunction

εἰ

if

conditional conjunction (2nd class, contrary-to-fact)

ἐν

in

preposition + dative (place)

Τύρω

Tyre

Dative

dat. of place (place-name)

Τύρος: Tyre, the Phoenician seaport — byword for pagan pride and judgment (Isa 23; Ezek 26–28).

καὶ

and

coordinating conjunction

Σιδῶνι

Sidon

Dative

dat. of place (place-name)

Σιδῶν: Sidon, Tyre's sister-city; another Gentile city under prophetic doom.

ἐγένοντο

had been done

Aor Mid Indic 3 Pl · γίνομαι

verb of protasis

→ constative aorist (contrary-to-fact)

γίνομαι: 'happen, take place.'

αἱ

the

Nominative

article

δυνάμεις

mighty works

Nominative

subject

δύναμις: 'mighty work, miracle.'

αἱ

the (ones)

Nominative

article (substantizes ptc.)

γενόμεναι

done

Aor Mid Ptc · Nom Pl Fem · γίνομαι

attributive participle (modifies δυνάμεις)

→ antecedent aorist

γίνομαι: 'happen'; the works actually performed in the Galilean towns.

ἐν

in

preposition + dative (place)

ὕμῖν

you

Dative

object of ἐν (the cities)

πάλαι

long ago

adverb of time

πάλαι: 'long ago, of old.'

ἄν

would

particle (potential/contingency)

ἄν: marks the contrary-to-fact apodosis.

ἐν

in

preposition + dative (manner)

σάκκῳ

sackcloth

Dative

dat. of manner

σάκκος: 'sackcloth'; the coarse garment of mourning and penitence.

καὶ

and

coordinating conjunction

σποδῷ

ashes

Dative

dat. of manner

σποδός: 'ashes'; sackcloth-and-ashes, the conventional sign of repentance (Jonah 3:6).

μετενόησαν

they would have repented

Aor Act Indic 3 Pl · μετανοέω

main verb (apodosis, w/ ἄν)

→ constative aorist (contrary-to-fact)

μετανοέω: 'repent'; the response the pagan cities would have made.

22 πλὴν λέγω ὑμῖν, Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως ἢ ὑμῖν.

But I tell you, it will be more bearable for Tyre and Sidon on the day of judgment than for you.

VERDICT (COMPARATIVE JUDGMENT) πλὴν πλὴν ('nevertheless') draws the verdict: greater light brings greater accountability – the pagan cities will fare better than the privileged Galilean towns.

πλὴν

but

adversative conjunction

πλὴν: 'nevertheless, however, only.'

λέγω

I tell

Pres Act Indic 1 Sg · λέγω

main verb (formula)

→ present (performative)

ὑμῖν

you

Dative

indirect object

Τύρῳ

for Tyre

Dative

dat. of advantage (place-name)

Τύρος: Tyre.

<p>καὶ and coordinating conjunction</p>	<p>Σιδῶνι for Sidon Dative dat. of advantage (place-name) Σιδῶν: Sidon.</p>	<p>ἀνεκτότερον more bearable Nominative predicate adjective (comparative) ἀνεκτός → ἀνεκτότερον: 'more enduring, more tolerable'; degrees of judgment are implied.</p>	<p>ἔσται it will be Fut Mid Indic 3 Sg · εἰμί main verb (copula) → predictive future εἰμί: 'be'; future of the eschatological reckoning.</p>
<p>ἐν on preposition + dative (time)</p>	<p>ἡμέρα day Dative dat. of time ἡμέρα: 'day'; ἡμέρα κρίσεως, the day of judgment.</p>	<p>κρίσεως of judgment Genitive attributive genitive κρίσις: 'judgment, decision'; the final assize.</p>	<p>ἢ than comparative particle</p>
<p>ὕμῖν for you Dative dat. of (dis)advantage (comparison)</p>			

23 καὶ σύ, Καφαρναούμ, μὴ ἕως οὐρανοῦ ὑψωθήσῃ; ἕως ᾄδου καταβήσῃ· ὅτι εἰ ἐν Σοδόμοις ἐγενήθησαν αἱ δυνάμεις αἱ γινόμεναι ἐν σοί, ἔμεινεν ἂν μέχρι τῆς σήμερον.

And you, Capernaum, will you be exalted to heaven? You will go down to Hades. For if the mighty works done in you had been done in Sodom, it would have remained to this day.

WOE-ORACLE (CLIMAX: CAPERNAUM) καὶ The climactic woe on Capernaum, Jesus' adopted home, cast in the language of Isaiah 14:13–15 against Babylon: heaven-high pretension, Hades-deep fall — even Sodom would have survived such works.

καὶ
and

coordinating conjunction

σύ
you

Nominative

subject (emphatic, in apposition to voc.)

σύ: 'you'; the fronted pronoun isolates Capernaum for special address.

Καφαρναούμ

Capernaum

Vocative

vocative of address (place-name)

Καφαρναούμ: Capernaum ('village of Nahum'), Jesus' Galilean base (4:13).

μή
—

interrogative particle (expects 'no')

μή: introduces a question expecting a negative answer — 'surely not?'

ἕως
to

improper preposition + genitive (extent)

ἕως: 'as far as, up to.'

οὐρανοῦ

heaven

Genitive

object of ἕως

οὐρανός: 'heaven'; the height of presumed exaltation (cf. Isa 14:13).

ὑψωθήση

will you be exalted

Fut Pass Indic 2 Sg · ὑψόω

main verb (rhetorical question)

→ predictive future (ironic)

ὑψόω: 'lift up, exalt'; the divine passive of presumed elevation, ironically denied.

ἕως
to

improper preposition + genitive (extent)

ᾅδου

Hades

Genitive

object of ἕως

ᾅδης: 'Hades'; the realm of the dead, the depth of the fall (Isa 14:15).

καταβήση

you will go down

Fut Mid Indic 2 Sg · καταβαίνω

main verb

→ predictive future

καταβαίνω: 'go down, descend' (κατά + βαίνω); the reversal of the heaven-claim.

ὅτι

for

causal conjunction

εἰ

if

conditional conjunction (2nd class)

ἐν

in

preposition + dative (place)

Σοδόμοις

Sodom

Dative

dat. of place (place-name)

Σόδομα: Sodom, the archetype of judgment (Gen 19); the plural-form noun in the dative.

ἐγενήθησαν

had been done

Aor Pass Indic 3 Pl · γίνομαι

verb of protasis

→ constative aorist (contrary-to-fact)

γίνομαι: 'happen, occur!'

αἱ

the

Nominative

article

<p>δυνάμεις mighty works</p> <p>Nominative subject</p> <p>δύναμις: 'mighty work.'</p>	<p>αἱ the (ones)</p> <p>Nominative article (substantizes ptc.)</p>	<p>γενόμεναι done</p> <p>Aor Mid Ptc · Nom Pl Fem · γίνομαι attributive participle (modifies δυνάμεις)</p> <p>→ antecedent aorist</p> <p>γίνομαι: 'happen'; the works performed in Capernaum.</p>	<p>ἐν in</p> <p>preposition + dative (place)</p>
<p>σοί you</p> <p>Dative object of ἐν (= Capernaum)</p>	<p>ἔμεινεν it would have remained</p> <p>Aor Act Indic 3 Sg · μένω main verb (apodosis, w/ ἄν)</p> <p>→ constative aorist (contrary-to-fact)</p> <p>μένω: 'remain, abide'; Sodom would have escaped destruction and endured.</p>	<p>ἄν would</p> <p>particle (potential)</p> <p>ἄν: marks the contrary-to-fact apodosis.</p>	<p>μέχρι to</p> <p>improper preposition + genitive (extent of time)</p> <p>μέχρι: 'until, as far as.'</p>
<p>τῆς —</p> <p>Genitive article (substantizes adv.)</p>	<p>σήμερον today</p> <p>adverb (substantized by article)</p> <p>σήμερον: 'today'; 'to this day' — Sodom would still stand.</p>		

24 πλὴν λέγω ὑμῖν ὅτι γῆ Σοδόμων ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως ἢ σοί.

But I tell you that it will be more bearable for the land of Sodom on the day of judgment than for you.

VERDICT (COMPARATIVE JUDGMENT, CLIMAX) **πλὴν** The matching verdict to v.22: Sodom, the byword of wickedness, will fare better than Capernaum — the gravest of indictments on squandered grace.

πλὴν

but

adversative conjunction

πλὴν: 'nevertheless!'

λέγω

I tell

Pres Act Indic 1 Sg · λέγω

main verb (formula)

→ present (performative)

ὕμῃν

you

Dative

indirect object

ὅτι

that

conjunction (introduces content)

γῆ

for the land

Dative

dat. of advantage

γῆ: 'land, earth, region'; 'the land of Sodom,' the destroyed territory.

Σοδόμων

of Sodom

Genitive

attributive genitive (place-name)

Σόδομα: Sodom.

ἀνεκτότερον

more bearable

Nominative

predicate adjective (comparative)

ἀνεκτός → ἀνεκτότερον: 'more tolerable!'

ἔσται

it will be

Fut Mid Indic 3 Sg · εἰμί

main verb (copula)

→ predictive future

εἰμί: 'be!'

ἐν

on

preposition + dative (time)

ἡμέρα

day

Dative

dat. of time

ἡμέρα: 'day!'

κρίσεως

of judgment

Genitive

attributive genitive

κρίσις: 'judgment!'

ἢ

than

comparative particle

σοί

for you

Dative

dat. of comparison (= Capernaum)

25 Ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν· Ἐξομολογοῦμαί σοι, πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἔκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνειτῶν καὶ ἀπεκάλυψας αὐτὰ νηπίοις·

At that time Jesus answered and said, "I praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise and understanding and revealed them to infants;

SCENE TRANSITION / THANKSGIVING PRAYER **ASYNDETON** A turn from woe to worship: Jesus' jubilant thanksgiving (the 'Johannine thunderbolt') celebrating the Father's sovereign reversal — wisdom hidden from the self-wise, disclosed to the childlike.

Ἐν

at

preposition + dative (time)

ἐκείνῳ

that

Dative

demonstrative (modifies καιρῷ)

ἐκεῖνος: 'that!'

τῷ

the

Dative

article

καιρῷ

time

Dative

dat. of time

καιρός: 'time, opportune moment'; the decisive juncture.

ἀποκριθεὶς

answered

Aor Pass Ptc · Nom Sg Masc · ἀποκρίνομαι

redundant participle of speech

→ antecedent aorist

ἀποκρίνομαι: 'answer!'; here 'responding' to the situation, not a question.

ὁ

—

Nominative

article

Ἰησοῦς

Jesus

Nominative

subject

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech)

→ constative aorist

Ἐξομολογοῦμαι

I praise

Pres Mid Indic 1 Sg · ἐξομολογέω

main verb (prayer of thanks)

→ present (performative)

ἐξομολογέομαι: 'confess, acknowledge, praise/thank' (ἐκ-intensive); the LXX verb of grateful confession (Ps 117:1).

σοι

you

Dative

indirect object (object of praise)

πάτερ

Father

Vocative

vocative of address

πατήρ: 'Father'; Jesus' intimate address to God.

κύριε

Lord

Vocative

vocative in apposition

κύριος: 'Lord, master'; Father joined with cosmic sovereignty.

τοῦ

of

Genitive

article

οὐρανοῦ

heaven

Genitive

genitive (sphere of lordship)

οὐρανός: 'heaven.'

καὶ

and

coordinating conjunction

τῆς

of the

Genitive

article

γῆς

earth

Genitive

genitive (sphere of lordship)

γῆ: 'earth'; heaven and earth = the whole of creation.

ὅτι

because

causal conjunction

ἔκρυψας

you have hidden

Aor Act Indic 2 Sg · κρύπτω

main verb (causal clause)

→ constative aorist

κρύπτω: 'hide, conceal'; the divine concealment from the self-sufficient.

ταῦτα

these things

Accusative

direct object

οὗτος: 'these things'; the secrets of the kingdom.

ἀπὸ

from

preposition + genitive (separation)

σοφῶν

the wise

Genitive

object of ἀπό (substantival adj.)

σοφός: 'wise'; the worldly-wise, the learned.

καὶ

and

coordinating conjunction

συνετῶν

understanding

Genitive

object of ἀπό (substantival adj.)

συνετός: 'intelligent, discerning'; the clever and shrewd.

καὶ
and

coordinating conjunction

ἀπεκάλυψας
you have revealed

Aor Act Indic 2 Sg · ἀποκαλύπτω

main verb (causal clause)

→ constative aorist

ἀποκαλύπτω: 'uncover, reveal'; the antithesis to ἔκρυψας — disclosure to the lowly.

αὐτὰ
them

Accusative

direct object

νηπίοις
to infants

Dative

indirect object (substantival adj.)

νήπιος: 'infant, child, simple one'; the unschooled and dependent — recipients of revelation.

26 ναί, ὁ πατήρ, ὅτι οὕτως εὐδοκία ἐγένετο ἔμπροσθέν σου.

| yes, Father, for such was your good pleasure.

AFFIRMATION (GROUND OF THE PRAYER) ASYNDETON The prayer's resolution: the reversal rests not in human merit but in the Father's sovereign 'good pleasure' — εὐδοκία, the free, gracious choosing.

ναί
yes

particle of affirmation

ναί: 'yes, indeed'; assent to the Father's way.

ὁ

—

Nominative

article (nominative for vocative)

πατήρ

Father

Nominative

nominative of address (for vocative)

πατήρ: 'Father'; the article+nominative serves as a Semitic-flavored address.

ὅτι

for

causal conjunction

οὕτως
thus/such

adverb of manner

οὕτως: 'thus, in this way'; 'so it was.'

εὐδοκία

good pleasure

Nominative

subject (predicate of ἐγένετο)

εὐδοκία: 'good pleasure, gracious will, favor'; the free benevolent purpose of God.

ἐγένετο

was

Aor Mid Indic 3 Sg · γίνομαι

main verb

→ constative aorist

γίνομαι: 'come to be, prove to be'; 'it became / was so.'

ἔμπροσθέν

before

improper preposition + genitive

ἔμπροσθεν: 'before, in the presence of'; ἔμπροσθέν σου, 'in your sight' — a reverent idiom.

σου

you

Genitive

object of ἐμπροσθεν

27 Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός μου, καὶ οὐδεὶς ἐπιγινώσκει τὸν υἱὸν εἰ μὴ ὁ πατήρ, οὐδὲ τὸν πατέρα τις ἐπιγινώσκει εἰ μὴ ὁ υἱὸς καὶ ὃ ἂν βούληται ὁ υἱὸς ἀποκαλύψαι.

All things have been handed over to me by my Father, and no one knows the Son except the Father, nor does anyone know the Father except the Son and anyone to whom the Son chooses to reveal him.

CHRISTOLOGICAL DECLARATION ASYNDETON The ground of the revelation in v.25: the Son's total commission from the Father and the exclusive, mutual Father-Son knowledge — and so the Son's sovereign freedom to disclose the Father.

Πάντα

all things

Nominative

subject (substantival adj.)

παῖς: 'all'; the totality of authority/revelation entrusted.

μοι

to me

Dative

indirect object

παρεδόθη

have been handed over

Aor Pass Indic 3 Sg · παραδίδομι

main verb (divine passive)

→ constative aorist

παραδίδομι: 'hand over, deliver, entrust' (παρά + δίδωμι); the Father's full delegation to the Son.

ὑπὸ

by

preposition + genitive (agency)

τοῦ

the

Genitive

article

πατρός

Father

Genitive

genitive of agency

πατήρ: 'Father!'

μου

my

Genitive

genitive of relationship

καὶ

and

coordinating conjunction

οὐδείς

no one

Nominative

subject

οὐδείς: 'no one, none!'

ἐπιγινώσκει

knows

Pres Act Indic 3 Sg · ἐπιγινώσκω

main verb

→ present (timeless)

ἐπιγινώσκω: 'know fully, recognize' (ἐπί-intensive of γινώσκω); full, intimate knowledge.

τὸν

the

Accusative

article

υἰὸν

Son

Accusative

direct object

υἰός: 'Son'; the absolute 'the Son,' implying unique sonship.

εἰ

except

conjunction (εἰ μὴ, 'except')

μὴ

—

negative particle (with εἰ)

εἰ μὴ: 'except, unless!'

ὁ

the

Nominative

article

πατήρ

Father

Nominative

subject (of implied knows)

πατήρ: 'Father!'

οὐδὲ

nor

negative conjunction

οὐδέ: 'and not, nor!'

τὸν

the

Accusative

article

πατέρα

Father

Accusative

direct object

πατήρ: 'Father!'

τις

anyone

Nominative

subject (indefinite pronoun)

τις: 'anyone, someone!'

ἐπιγινώσκει

knows

Pres Act Indic 3 Sg · ἐπιγινώσκω

main verb

→ present (timeless)

ἐπιγινώσκω: 'know fully!'

εἰ

except

conjunction (εἰ μὴ)

μὴ

—

negative particle (with εἰ)

ὁ

the

Nominative

article

<p>υἱός Son Nominative <i>subject (of implied knows)</i> υἱός: 'Son!'</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>ᾧ to whom Dative <i>relative pronoun (indir. obj. of ἀποκαλύψαι)</i></p>	<p>ἐάν ever <i>particle (indefiniteness)</i> ᾧ ἐάν: 'to whomever!'</p>
<p>βούληται chooses Pres Mid Subj 3 Sg · βούλομαι <i>subjunctive (indefinite rel. clause)</i> → present (volitional) βούλομαι: 'will, wish, determine'; the Son's sovereign decision to reveal.</p>	<p>ὁ the Nominative <i>article</i></p>	<p>υἱός Son Nominative <i>subject of βούληται</i> υἱός: 'Son!'</p>	<p>ἀποκαλύψαι to reveal Aor Act Inf · ἀποκαλύπτω <i>complementary infinitive (with βούληται)</i> → constative aorist ἀποκαλύπτω: 'reveal, disclose'; the Son's act of unveiling the Father.</p>

28 Δεῦτε πρὸς με πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, καὶ γὰρ ἀναπαύσω ὑμᾶς.

Come to me, all you who labor and are burdened, and I will give you rest.

INVITATION (THE GREAT SUMMONS) **ASYNDETON** The revealing Son issues the gracious invitation: those exhausted under their loads (the burden of the law as taught, the toil of life) are called to him for rest — the Wisdom-call (cf. Sir 51:23–27) now in Jesus' own voice.

<p>Δεῦτε come <i>adverbial imperative-particle (summons)</i> δεῦτε: 'come!' (a plural hortative adverb functioning as a command of summons; indeclinable).</p>	<p>πρὸς to <i>preposition + accusative (direction)</i></p>	<p>με me Accusative <i>object of πρὸς</i></p>	<p>πάντες all Nominative <i>adjective (modifies the addressees)</i> πᾶς: 'all!'; the universal scope of the call.</p>
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<p>οἱ the (ones) Nominative article (substantizes ptc.)</p>	<p>κοπιῶντες who labor Pres Act Ptc · Nom Pl Masc · κοπιᾶω substantival participle (vocative) → present (ongoing toil) κοπιᾶω: 'toil, grow weary, labor to exhaustion'; the active wearying effort.</p>	<p>καὶ and coordinating conjunction</p>	<p>πεφορτισμένοι are burdened Perf Pass Ptc · Nom Pl Masc · φορτίζω substantival participle (vocative) → perfect (laden state) φορτίζω: 'load, burden' (from φορτίον); the perfect depicts those already laden and still bearing it.</p>
<p>κἀγὼ and I Nominative subject (crasis καὶ + ἐγώ, emphatic) κἀγὼ: crasis of καὶ ἐγώ, 'and I'; the emphatic 'I myself' will give rest.</p>	<p>ἀναπαύσω will give rest Fut Act Indic 1 Sg · ἀναπαύω main verb → predictive future (promise) ἀναπαύω: 'give rest, refresh' (ἀνά + παύω); the promised relief — the gift of the Sabbath-rest of God (cf. Jer 6:16).</p>	<p>ὑμᾶς you Accusative direct object</p>	

29 ἄρατε τὸν ζυγὸν μου ἐφ' ὑμᾶς καὶ μάθετε ἀπ' ἐμοῦ, ὅτι πραῦς εἰμι καὶ ταπεινὸς τῇ καρδίᾳ, καὶ εὐρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν·

Take my yoke upon you and learn from me, for I am gentle and lowly in heart, and you will find rest for your souls;

INVITATION (THE MEANS OF REST) ASYNDETON The 'rest' is paradoxically found under a yoke — but Jesus' own, borne with a gentle and lowly Teacher; the promise echoes Jeremiah 6:16, 'you will find rest for your souls!'

ἄρατε

take

Aor Act Impv 2 Pl · ἄρω

imperative (command)

→ *ingressive aorist imperative*

ἄρω: 'lift, take up, bear'; assume the yoke.

τὸν

the

Accusative

article

ζυγόν

yoke

Accusative

direct object

ζυγός: 'yoke'; rabbinic image for submission to teaching/Torah — here discipleship to Jesus.

μου

my

Genitive

genitive of possession

ἐφ'

upon

preposition + accusative (direction onto)

ὑμᾶς

you

Accusative

object of ἐπί

καὶ

and

coordinating conjunction

μάθετε

learn

Aor Act Impv 2 Pl · μανθάνω

imperative (command)

→ *ingressive aorist imperative*

μανθάνω: 'learn' (whence μαθητής, disciple); become Jesus' pupils.

ἀπ'

from

preposition + genitive (source)

ἐμοῦ

me

Genitive

object of ἀπό (source of learning)

ὅτι

for

causal conjunction

πραῦς

gentle

Nominative

predicate adjective

πραῦς: 'gentle, meek, humble'; the beatitude-quality (5:5), of the messianic king (21:5; Zech 9:9).

εἰμι

I am

Pres Act Indic 1 Sg · εἰμί

copula

→ *stative present*

καὶ

and

coordinating conjunction

ταπεινός

lowly

Nominative

predicate adjective

ταπεινός: 'lowly, humble'; not status-seeking but self-effacing.

τῇ

in

Dative

article

καρδιά

heart

Dative

dat. of respect/reference

καρδιά: 'heart'; the inner self — Jesus' humility is genuine, from the core.

καὶ

and

coordinating conjunction (result)

εὐρήσετε

you will find

Fut Act Indic 2 Pl · εὐρίσκω

main verb (promise of result)

→ predictive future

εὐρίσκω: 'find'; the citation of Jer 6:16 LXX, 'you will find rest for your souls!'

ἀνάπαυσιν

rest

Accusative

direct object

ἀνάπαυσις; 'rest, repose'; the soul's settled peace.

ταῖς

for the

Dative

article

ψυχαῖς

souls

Dative

dat. of advantage

ψυχή: 'soul, life, self'; the whole inner person finds rest.

ὑμῶν

your

Genitive

genitive of possession

30 ὁ γὰρ ζυγός μου χρηστός καὶ τὸ φορτίον μου ἑλαφρόν ἐστιν.

for my yoke is easy and my burden is light.

GROUND (THE GENTLE YOKE) γὰρ The closing rationale: Jesus' yoke is χρηστός — kindly, well-fitting, good — and his burden light, in contrast to the heavy loads laid on by others (cf. 23:4); the chapter ends on grace, not threat.

ὁ

the

Nominative

article

γὰρ

for

explanatory conjunction

ζυγός

yoke

Nominative

subject

ζυγός: 'yoke'; the discipleship-bond of v.29.

μου

my

Genitive

genitive of possession

χρηστός

easy/kindly

Nominative

predicate adjective

χρηστός: 'good, kind, serviceable, well-fitting'; rendered 'easy' — a yoke that fits well and does not chafe, the opposite of harsh.

καὶ

and

coordinating conjunction

τὸ

the

Nominative

article

φορτίον

burden

Nominative

subject (coordinate)

φορτίον: 'load, burden' (diminutive of φόρτος); a cargo to be carried.

μου

my

Genitive

genitive of possession

ἐλαφρόν

light

Nominative

predicate adjective

ἐλαφρός: 'light, easy to bear'; the antithesis of the crushing loads of v.28 and 23:4.

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

copula

→ stative present

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 editions read διὰ τῶν μαθητῶν αὐτοῦ ('by his disciples,' printed) against the Byzantine δύο τῶν μαθητῶν αὐτοῦ ('two of his disciples'); at v.5 the clause καὶ χωλοὶ περιπατοῦσιν is uniform; at v.9 the word order ἰδεῖν· προφήτην versus προφήτην ἰδεῖν divides the editions (the question may be punctuated 'to see a prophet?' or 'Why did you go out? To see a prophet?'); at v.15 the words ὁ ἔχων ὧτα ἀκούέτω are read without the longer ἀκούειν of the Byzantine text; at v.17 some witnesses add ὑμῖν after ἐθρηνήσαμεν; at v.19 the editions divide between ἀπὸ τῶν ἔργων αὐτῆς ('by her deeds,' printed, with the Alexandrian witnesses) and ἀπὸ τῶν τέκνων αὐτῆς ('by her children,' the harmonization to Luke 7:35); at v.23 the editions read the interrogative/future μὴ ἕως οὐρανοῦ ὑψωθήσῃ ('will you be exalted to heaven?') against the Byzantine ἢ ἕως τοῦ οὐρανοῦ ὑψωθεῖσα ('you who were exalted to heaven'), and καταβήσῃ ('you will go down,' printed) against καταβιβασθήσῃ ('you will be brought down'). Orthographic variants (movable-v, i-subscript, the spellings Χοραζίν/Χοραζείν, Βηθσαϊδά/Βηθσαϊδάν, Καφαρναούμ/Καπερναούμ) are not noted.

On the labels. Parsing gives Tense·Voice·Mood·Person·Number (+ Case·Number·Gender for participles) and lemma. The *syntactic-function* and **semantic-force** tiers follow

standard intermediate-grammar categories (e.g. Wallace, *Greek Grammar Beyond the Basics*); both involve interpretive judgment, and the majority reading has been chosen where opinions differ. Lexical notes condense commonly cited data (etymology, sense range, synonym contrasts, NT frequency, OT/LXX echoes) and are no substitute for a lexicon.

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