

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 12

KATA MAΘΘΑΙΟΝ ΙΒ΄

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 · 12:1–8

Plucking grain on the Sabbath

The disciples pluck heads of grain on the Sabbath (1); the Pharisees object (2); Jesus answers with David and the showbread (3–4) and the priests' Sabbath labor (5–6), cites Hosea 6:6 on mercy over sacrifice (7), and declares the Son of Man lord of the Sabbath (8).

B · 12:9–14

The man with the withered hand

In the synagogue a man with a withered hand prompts the test question, 'Is it lawful to heal on the Sabbath?' (9–10); Jesus answers with the sheep in the pit and the worth of a man (11–12), heals the hand (13) — and the Pharisees plot to destroy him (14).

C · 12:15–21

The chosen Servant (Isaiah 42)

Jesus withdraws, heals all, and orders silence (15–16), which Matthew reads as the fulfillment of Isaiah 42:1–4: the gentle, Spirit-anointed Servant who will not break the bruised reed but bring justice to the nations (17–21).

D · 12:22–30

The Beelzebul controversy and the divided kingdom

A blind-and-mute demoniac is healed (22); the crowds wonder, 'Is this the Son of David?' (23); the Pharisees charge collusion with Beelzebul (24); Jesus exposes the absurdity of a divided kingdom (25–26), turns their own exorcists against them (27), draws the kingdom-conclusion (28), the strong-man parable (29), and the gathering-or-scattering line (30).

E · 12:31–32

Blasphemy against the Spirit

Every sin and blasphemy will be forgiven, but not blasphemy against the Spirit (31); a word against the Son of Man is forgivable, a word against the Holy Spirit is not — neither in this age nor the coming one (32).

F · 12:33–37

The tree and its fruit; by your words

Make the tree good and its fruit good (33); the brood of vipers speaks from the heart's overflow (34–35); on the day of judgment men give account for every idle word (36), for by your words you will be justified or condemned (37).

G · 12:38–42

The sign of Jonah

Scribes and Pharisees ask for a sign (38); an evil generation is given only the sign of Jonah (39): as Jonah was three days in the fish, so the Son of Man in the earth (40); the Ninevites (41) and the Queen of the South (42) will rise in judgment against this generation.

H · 12:43–45

The return of the unclean spirit

The unclean spirit leaves, wanders waterless, returns to find the house swept and empty (43–44), and brings seven worse spirits, so the last state is worse than the first — so also for this evil generation (45).

I · 12:46–50

Jesus' true family

While his mother and brothers stand outside seeking him (46–47), Jesus points to his disciples (48–49): whoever does the will of his Father in heaven is his brother, sister, and mother (50).

1 Ἐν ἐκείνῳ τῷ καιρῷ ἐπορεύθη ὁ Ἰησοῦς τοῖς σάββασιν διὰ τῶν σπορίμων· οἱ δὲ μαθηταὶ αὐτοῦ ἐπέινασαν καὶ ἤρξαντο τίλλειν στάχνας καὶ ἐσθίειν.

At that time Jesus went through the grainfields on the Sabbath; and his disciples were hungry and began to pluck heads of grain and to eat.

SCENE-SETTING Ἐν ἐκείνῳ τῷ καιρῷ A loose temporal heading opens the Sabbath controversies; the disciples' hunger and plucking set up the Pharisees' objection.

<p>Ἐν in/at <i>preposition + dative (time)</i></p>	<p>ἐκείνῳ that Dative <i>attributive demonstrative</i></p>	<p>τῷ the Dative <i>article</i></p>	<p>καιρῷ time Dative <i>dat. of time</i> καιρός: 'season, opportune time'; a loose narrative connective ('at that time') rather than a precise date.</p>
<p>ἐπορεύθη went Aor Pass(dep) Indic 3 Sg · πορεύομαι <i>main verb</i> → <i>constative aorist</i> πορεύομαι: 'go, journey'; deponent, with passive form and active sense.</p>	<p>ὁ the Nominative <i>article</i></p>	<p>Ἰησοῦς Jesus Nominative <i>subject</i> Ἰησοῦς: Jesus; the Greek form of Joshua/Yeshua.</p>	<p>τοῖς on the Dative <i>article</i></p>
<p>σάββασιν Sabbath Dative <i>dat. of time (plural form, sg. sense)</i> σάββατον: 'Sabbath'; the plural τὰ σάββατα often denotes a single Sabbath day.</p>	<p>διὰ through <i>preposition + genitive (path)</i></p>	<p>τῶν the Genitive <i>article</i></p>	<p>σπορίμων grainfields Genitive <i>object of διὰ (path traversed)</i> σπόριμος: 'sown'; neuter plural τὰ σπόριμα = standing crops, grainfields.</p>

<p>οί the Nominative article</p>	<p>δὲ and/but continuative conjunction</p>	<p>μαθηταί disciples Nominative subject μαθητής: 'learner, disciple'; from μανθάνω, 'to learn.'</p>	<p>αὐτοῦ his Genitive genitive of relationship</p>
<p>ἐπείνασαν were hungry Aor Act Indic 3 Pl · πεινάω main verb → ingressive aorist πεινάω: 'to hunger'; their hunger frames the plucking as a need, not mere harvest-work.</p>	<p>καὶ and coordinating conjunction</p>	<p>ἤρξαντο began Aor Mid Indic 3 Pl · ἄρχομαι main verb (+ complementary inf.) → ingressive aorist ἄρχομαι: 'begin'; takes the infinitives τίλλειν and ἐσθίειν.</p>	<p>τίλλειν to pluck Pres Act Inf · τίλλω complementary infinitive → imperfective (ongoing action) τίλλω: 'pluck, pull off'; the act the Pharisees construe as reaping.</p>
<p>στάχυας heads of grain Accusative direct object of τίλλειν στάχυς: 'ear, head of grain.'</p>	<p>καὶ and coordinating conjunction</p>	<p>ἐσθίειν to eat Pres Act Inf · ἐσθίω complementary infinitive → imperfective ἐσθίω: 'eat.'</p>	

2 οἱ δὲ Φαρισαῖοι ἰδόντες εἶπαν αὐτῷ· Ἴδου οἱ μαθηταί σου ποιοῦσιν ὃ οὐκ ἔξεστιν ποιεῖν ἐν σαββάτῳ.

But when the Pharisees saw it, they said to him, "Look, your disciples are doing what is not lawful to do on the Sabbath."

OBJECTION **δὲ** The Pharisees frame the plucking as forbidden Sabbath labor — the charge Jesus will answer.

οἱ

the

Nominative

article

δὲ

but

adversative conjunction

Φαρισαῖοι

Pharisees

Nominative

subject

Φαρισαῖος: 'Pharisee'; from Aramaic 'separated one'; a party zealous for Torah and oral tradition.

ιδόντες

seeing

Aor Act Ptc · Nom Pl Masc · ὁράω

temporal/circumstantial participle

→ antecedent aorist

ὁράω: 'see'; here perceiving the disciples' action.

εἶπαν

said

Aor Act Indic 3 Pl · λέγω

main verb

→ constative aorist

λέγω: 'say'; the later -αν aorist ending.

αὐτῷ

to him

Dative

indirect object

Ἴδου

look

demonstrative particle (attention-getter)

ἴδου: 'behold, look!'; frozen aorist imperative of ὁράω used as an interjection.

οἱ

the

Nominative

article

μαθηταί

disciples

Nominative

subject

σου

your

Genitive

genitive of relationship

ποιοῦσιν

are doing

Pres Act Indic 3 Pl · ποιέω

main verb

→ progressive present

ποιέω: 'do, make.'

ὃ

what

Accusative

relative pronoun (object of ποιοῦσιν)

οὐκ

not

negative particle

ἔξεστιν

is lawful

Pres Act Indic 3 Sg · ἔξεστι(ν)

impersonal verb (+ inf.)

→ stative present

ἔξεστι: 'it is permitted/lawful'; the key word of the Sabbath debate.

ποιεῖν

to do

Pres Act Inf · ποιέω

exegetical infinitive (of ἔξεστιν)

→ imperfective

ἐν

on

preposition + dative (time)

σαββάτω

the Sabbath

Dative

dat. of time

σάββατον: 'Sabbath!'

3 ὁ δὲ εἶπεν αὐτοῖς: Οὐκ ἀνέγνωτε τί ἐποίησεν Δαυὶδ ὅτε ἐπείνασεν καὶ οἱ μετ' αὐτοῦ;

But he said to them, "Have you not read what David did when he was hungry, and those with him —"

COUNTER-QUESTION δὲ Jesus answers with a scriptural precedent: David's eating the showbread (1 Sam 21), a case where need overrode cultic law.

ὁ

he

Nominative

article as pronoun (subject)

ὁ δέ: 'but he', the article functioning as a resumptive pronoun.

δὲ

but

continuative conjunction

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

αὐτοῖς

to them

Dative

indirect object

Οὐκ

not

negative (expecting 'yes' answer)

οὐ in a question expects an affirmative answer: 'Surely you have read...?'

ἀνέγνωτε

have you read

Aor Act Indic 2 Pl · ἀναγινώσκω

main verb (rhetorical question)

→ constative aorist

ἀναγινώσκω: 'read'; Jesus' recurring rebuke, 'have you not read?'

τί

what

Accusative

interrogative pronoun (object of ἐποίησεν)

ἐποίησεν

did

Aor Act Indic 3 Sg · ποιέω

verb of indirect question

→ constative aorist

Δαυίδ

David

Nominative

subject (indeclinable proper name)

Δαυίδ: David; the precedent figure — the Lord's anointed in need.

ὅτε

when

temporal conjunction

ἐπείνασεν

he was hungry

Aor Act Indic 3 Sg · πεινάω

verb of temporal clause

→ ingressive aorist

πεινάω: 'hunger'; the verbal echo of v.1 binds David's case to the disciples!

καὶ

and

coordinating conjunction

οἱ

those

Nominative

article as substantive (coordinate subject)

μετ'

with

preposition + genitive (accompaniment)

αὐτοῦ

him

Genitive

object of μετά

4 πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, ὃ οὐκ ἐξὸν ἦν αὐτῷ φαγεῖν οὐδὲ τοῖς μετ' αὐτοῦ, εἰ μὴ τοῖς ἱερεῦσιν μόνοις;

how he entered the house of God and they ate the bread of the Presence, which was not lawful for him to eat, nor for those with him, but only for the priests?

PRECEDENT (CONTENT) πῶς The detail of David's act: he and his men ate the consecrated showbread reserved for priests — a legal exception driven by need.

πῶς

how

interrogative adverb (indirect question)

εἰσῆλθεν

he entered

Aor Act Indic 3 Sg · εἰσέρχομαι

main verb

→ constative aorist

εἰσέρχομαι: 'enter, go in.'

εἰς

into

preposition + accusative (direction)

τὸν

the

Accusative

article

οἶκον

house

Accusative

object of εἰς

οἶκος: 'house'; here the sanctuary at Nob.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

genitive of possession

καὶ

and

coordinating conjunction

τούς

the

Accusative

article

ἄρτους

loaves

Accusative

direct object of ἔφαγεν

ἄρτος: 'bread, loaf'; the twelve loaves of the Presence (Lev 24:5–9).

τῆς

of the

Genitive

article

προθέσεως

Presence/setting-out

Genitive

attributive genitive

πρόθεσις: 'setting forth'; οἱ ἄρτοι τῆς προθέσεως = 'the bread of the Presence,' set before God.

ἔφαγεν

ate

Aor Act Indic 3 Sg · ἐσθίω

main verb

→ constative aorist

ἐσθίω: 'eat' (suppletive aorist ἔφαγον); the singular here, with David as representative subject (variant ἔφαγον, plural).

ὃ

which

Accusative

relative pronoun (object of φαγεῖν)

οὐκ

not

negative particle

ἐξόν

lawful

Pres Act Ptc · Nom/Acc Sg Neut · ἔξεστι

participle in periphrasis (ἐξόν ἦν)

→ stative

ἔξεστι: the neuter participle ἐξόν with ἦν forms 'it was permitted.' Classed as verbal (impersonal).

ἦν

was

Impf Act Indic 3 Sg · εἰμί

copula (periphrastic w/ ἐξόν)

→ stative imperfect

αὐτῷ

for him

Dative

dat. of reference

φαγεῖν

to eat

Aor Act Inf · ἐσθίω

epexegetical infinitive

→ constative aorist

οὐδὲ

nor

negative conjunction

<p>τοῖς for those Dative article as substantive</p>	<p>μετ' with preposition + genitive (accompaniment)</p>	<p>αὐτοῦ him Genitive object of μετά</p>	<p>εἰ if conjunction (in εἰ μή, 'except')</p>
<p>μὴ not negative (εἰ μὴ = 'except')</p>	<p>τοῖς for the Dative article</p>	<p>ἱερεῦσιν priests Dative dat. of reference (exception) ἱερεύς: 'priest'; only they might eat the consecrated bread.</p>	<p>μόνοις alone Dative attributive adjective μόνος: 'only, alone!'</p>

5 ἢ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ ὅτι τοῖς σάββασιν οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ σάββατον βεβηλοῦσιν καὶ ἀναίτιοί εἰσιν;

Or have you not read in the Law that on the Sabbath the priests in the temple profane the Sabbath and are guiltless?

SECOND PRECEDENT **ἢ** A second scriptural argument: priestly Sabbath labor in the temple 'profanes' the day yet is blameless — cult outranks Sabbath rest.

<p>ἢ or disjunctive conjunction</p>	<p>οὐκ not negative (expecting 'yes')</p>	<p>ἀνέγνωτε have you read Aor Act Indic 2 Pl · ἀναγινώσκω main verb (rhetorical question) → constative aorist ἀναγινώσκω: 'read!'</p>	<p>ἐν in preposition + dative (sphere)</p>
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τῷ

the

Dative

article

νόμῳ

Law

Dative

dat. of sphere

νόμος: 'law'; here the Torah (Num 28:9–10 on Sabbath sacrifices).

ὅτι

that

conjunction (content of reading)

τοῖς

on the

Dative

article

σάββασιν

Sabbath

Dative

dat. of time

οἱ

the

Nominative

article

ἱερεῖς

priests

Nominative

subject

ἱερεύς: 'priest!'

ἐν

in

preposition + dative (place)

τῷ

the

Dative

article

ἱερῷ

temple

Dative

dat. of place

ἱερόν: 'temple'; the sacred precinct where priestly work continues on the Sabbath.

τὸ

the

Accusative

article

σάββατον

Sabbath

Accusative

direct object of βεβηλοῦσιν

βεβηλοῦσιν

profane

Pres Act Indic 3 Pl · βεβηλόω

main verb

→ gnomic present

βεβηλόω: 'profane, desecrate'; their cultic 'work' technically breaks the rest, yet is sanctioned.

καὶ

and

coordinating conjunction

ἀναίτιοί

guiltless

Nominative

predicate adjective

ἀναίτιος: 'innocent, blameless'; the key word recurring at v.7.

εἰσιν

are

Pres Act Indic 3 Pl · εἰμί

copula

→ stative present

6 λέγω δὲ ὑμῖν ὅτι τοῦ ἱεροῦ μείζον ἐστὶν ὧδε.

But I tell you that something greater than the temple is here.

CHRISTOLOGICAL CLAIM δὲ The argument's hinge: if temple service overrides the Sabbath, how much more the one greater than the temple — Jesus himself.

λέγω

I say

Pres Act Indic 1 Sg · λέγω

main verb

→ performative present

λέγω: 'say'; the emphatic 'I tell you' introduces an authoritative pronouncement.

δὲ

but

developmental conjunction

ὑμῖν

to you

Dative

indirect object

ὅτι

that

conjunction (content)

τοῦ

the

Genitive

article

ἱεροῦ

temple

Genitive

genitive of comparison

ἱερόν: 'temple'; the standard of comparison surpassed.

μείζον

(something) greater

Nominative

subject (neuter comparative adj.)

μείζων: 'greater'; the neuter ('something greater') tactfully points to Jesus and his cause.

ἐστὶν

is

Pres Act Indic 3 Sg · εἰμί

copula

→ stative present

ὧδε

here

adverb of place

ὧδε: 'here'; the eschatological present — the greater reality is on the scene.

7 εἰ δὲ ἐγνώκειτε τί ἐστίν· Ἔλεος θέλω καὶ οὐ θυσίαν, οὐκ ἂν κατεδικάσατε τοὺς ἀναιτίους.

And if you had known what this means, 'I desire mercy and not sacrifice,' you would not have condemned the guiltless.

SCRIPTURAL VERDICT **δὲ** A contrary-to-fact condition citing Hosea 6:6: ignorance of mercy-over-sacrifice has led them to condemn the innocent disciples.

<p>εἰ if <i>conjunction (2nd-class condition)</i></p>	<p>δὲ and <i>developmental conjunction</i></p>	<p>ἐγνώκειτε you had known Plupf Act Indic 2 Pl · γινώσκω <i>protasis verb (contrary to fact)</i> → pluperfect (state of knowledge) γινώσκω: 'know'; the pluperfect implies a settled understanding they lack.</p>	<p>τί what Nominative <i>interrogative pronoun (predicate)</i></p>
<p>ἐστίν means Pres Act Indic 3 Sg · εἰμί <i>copula (indirect question)</i> → stative present</p>	<p>Ἔλεος mercy Accusative <i>direct object of θέλω (citation)</i> ἔλεος: 'mercy, compassion'; Hos 6:6 LXX — covenant loyalty over cultic ritual.</p>	<p>θέλω I desire Pres Act Indic 1 Sg · θέλω <i>main verb of citation</i> → stative present θέλω: 'wish, desire'; God's voice in the quotation.</p>	<p>καὶ and <i>coordinating conjunction</i></p>
<p>οὐ not <i>negative particle</i></p>	<p>θυσίαν sacrifice Accusative <i>direct object (citation)</i> θυσία: 'sacrifice'; the Semitic 'not... but' = relative preference, not absolute rejection.</p>	<p>οὐκ not <i>negative particle</i></p>	<p>ἂν would <i>modal particle (apodosis)</i> ἂν: marks the contrary-to-fact apodosis.</p>

κατεδικάσατε

you would have condemned

Aor Act Indic 2 Pl · καταδικάζω

apodosis verb (contrary to fact)

→ aorist (unreal past)

καταδικάζω: 'condemn, pass sentence';
they have judged the guiltless guilty.

τούς

the

Accusative

article

ἀναιτίους

guiltless

Accusative

direct object (substantival adj.)

ἀναιτίος: 'innocent'; deliberately picking
up v.5 — the disciples are as blameless as
the priests.

8 κύριος γάρ ἐστὶν τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου.

For the Son of Man is lord of the Sabbath.

CLIMACTIC GROUND γάρ The pericope's climax and warrant: the Son of Man holds authority over
the Sabbath itself.

κύριος

lord

Nominative

predicate nominative

κύριος: 'lord, master'; here sovereign
authority over the Sabbath institution.

γάρ

for

explanatory conjunction

ἐστὶν

is

Pres Act Indic 3 Sg · εἰμί

copula

→ stative present

τοῦ

of the

Genitive

article

σαββάτου

Sabbath

Genitive

objective/possessive genitive (after κύριος)

σαββάτον: 'Sabbath.'

ὁ

the

Nominative

article

υἱὸς

Son

Nominative

subject

υἱός: 'son'; ὁ υἱὸς τοῦ ἀνθρώπου, Jesus' self-
designation (Dan 7:13).

τοῦ

of

Genitive

article

ἀνθρώπου

Man

Genitive

attributive/exegetical genitive

ἀνθρωπος: 'man, human'; the title 'Son of Man!'

9 Καὶ μεταβὰς ἐκεῖθεν ἦλθεν εἰς τὴν συναγωγὴν αὐτῶν.

And going on from there, he came into their synagogue.

SCENE TRANSITION **Καὶ** A brief travel-notice moves the action to the synagogue, the stage for the second Sabbath conflict.

Καὶ
and

coordinating conjunction

μεταβὰς
going on

Aor Act Ptc · Nom Sg Masc · μεταβαίνω

temporal/circumstantial participle

→ antecedent aorist

μεταβαίνω: 'move on, depart'; from one place to another.

ἐκεῖθεν
from there

adverb of place

ἐκεῖθεν: 'from that place.'

ἦλθεν
he came

Aor Act Indic 3 Sg · ἔρχομαι

main verb

→ constative aorist

ἔρχομαι: 'come, go!'

εἰς
into

preposition + accusative (direction)

τὴν
the

Accusative
article

συναγωγὴν
synagogue

Accusative

object of εἰς

συναγωγή: 'gathering, synagogue'; 'their' synagogue subtly distances Jesus from the opponents.

αὐτῶν
their

Genitive

genitive of possession

10 καὶ ἰδοὺ ἄνθρωπος χεῖρα ἔχων ξηράν. καὶ ἐπηρώτησαν αὐτὸν λέγοντες· Εἰ ἔξεστιν τοῖς σάββασιν θεραπεῦσαι; ἵνα κατηγορήσωσιν αὐτοῦ.

And behold, there was a man with a withered hand. And they questioned him, saying, "Is it lawful to heal on the Sabbath?" — so that they might accuse him.

TEST QUESTION καὶ The man's withered hand is bait; the opponents' question is a trap, their purpose plainly to accuse.

<p>καὶ and coordinating conjunction</p>	<p>ἰδοὺ behold presentative particle ἰδοὺ: 'behold'; introduces the new figure.</p>	<p>ἄνθρωπος a man Nominative subject (nom. in a verbless clause) ἄνθρωπος: 'man, person!'</p>	<p>χεῖρα hand Accusative direct object of ἔχων χεῖρ: 'hand!'</p>
<p>ἔχων having Pres Act Ptc · Nom Sg Masc · ἔχω attributive participle → imperfective (state) ἔχω: 'have, hold!'</p>	<p>ξηράν withered Accusative attributive adjective (modifies χεῖρα) ξηρός: 'dry, withered'; the hand shriveled and useless.</p>	<p>καὶ and coordinating conjunction</p>	<p>ἐπηρώτησαν they questioned Aor Act Indic 3 Pl · ἐπερωτάω main verb → constative aorist ἐπερωτάω: 'question, interrogate!'</p>
<p>αὐτὸν him Accusative direct object</p>	<p>λέγοντες saying Pres Act Ptc · Nom Pl Masc · λέγω participle of attendant circumstance → imperfective λέγω: 'say'; introduces direct speech.</p>	<p>Εἰ whether interrogative conjunction (direct question) εἰ here introduces a direct question ('is it...?').</p>	<p>ἔξεστιν is it lawful Pres Act Indic 3 Sg · ἔξεστι impersonal verb → stative present ἔξεστι: 'it is permitted!'</p>

τοῖς
on the
Dative
article

σάββασι
Sabbath
Dative
dat. of time

θεραπεῦσαι
to heal
Aor Act Inf · θεραπεύω
exegetical infinitive (of ἔξεστιν)
→ constative aorist
θεραπεύω: 'heal, cure, serve.'

ἵνα
so that
conjunction (purpose)

κατηγορήσωσιν
they might accuse
Aor Act Subj 3 Pl · κατηγορέω
subjunctive in purpose clause
→ constative aorist
κατηγορέω: 'bring a charge against'; their real aim.

αὐτοῦ
him
Genitive
genitive object of κατηγορήσωσιν

11 ὁ δὲ εἶπεν αὐτοῖς· Τίς ἔσται ἐξ ὑμῶν ἄνθρωπος ὃς ἔξει πρόβατον ἓν, καὶ ἐὰν ἐμπέσῃ τοῦτο τοῖς σάββασι εἰς βόθυνον, οὐχὶ κρατήσῃ αὐτὸ καὶ ἐγερεῖ;

He said to them, "What man is there among you who has one sheep, and if it falls into a pit on the Sabbath, will not take hold of it and lift it out?"

COUNTER-ILLUSTRATION **δὲ** Jesus answers with an everyday a fortiori: if you rescue a single sheep on the Sabbath, how much more a human being.

ὁ
he
Nominative
article as pronoun (subject)

δὲ
but
continuative conjunction

εἶπεν
said
Aor Act Indic 3 Sg · λέγω
main verb
→ constative aorist

αὐτοῖς
to them
Dative
indirect object

Τίς

what/who

Nominative

interrogative adjective (modifies ἄνθρωπος)

ἔσται

will (there) be

Fut Mid Indic 3 Sg · εἰμί

main verb

→ gnomic future

εἰμί: 'be'; future in a general/proverbial sense.

ἐξ

of/among

preposition + genitive (partitive)

ὕμῶν

you

Genitive

partitive genitive

ἄνθρωπος

man

Nominative

predicate/subject

ἄνθρωπος: 'man, person.'

ὅς

who

Nominative

relative pronoun (subject of ἔξει)

ἔξει

will have

Fut Act Indic 3 Sg · ἔχω

verb of relative clause

→ gnomic future

ἔχω: 'have, possess.'

πρόβατον

sheep

Accusative

direct object of ἔξει

πρόβατον: 'sheep.'

ἓν

one

Accusative

attributive numeral

εἷς: 'one'; even a single sheep is worth rescuing.

καὶ

and

coordinating conjunction

ἐάν

if

conjunction (3rd-class condition)

ἐμπίεση

it falls

Aor Act Subj 3 Sg · ἐμπίπτω

subjunctive in conditional clause

→ constative aorist

ἐμπίπτω: 'fall into.'

τοῦτο

this (one)

Nominative

subject (resumptive demonstrative)

τοῖς

on the

Dative

article

σάββασιν

Sabbath

Dative

dat. of time

εἰς

into

preposition + accusative (direction)

βόθυνον

a pit

Accusative

object of εἰς

βόθυνος: 'pit, ditch.'

οὐχὶ

not

emphatic negative (expects 'yes')

οὐχί: strengthened οὐ; 'will he not surely...?'

κρατήσει

will take hold of

Fut Act Indic 3 Sg · κρατέω

main verb (apodosis)

→ predictive future

κρατέω: 'grasp, take hold of.'

αὐτὸ

it

Accusative

direct object

καὶ

and

coordinating conjunction

ἐγερεῖ

lift out

Fut Act Indic 3 Sg · ἐγείρω

main verb (apodosis)

→ predictive future

ἐγείρω: 'raise, lift up'; here haul the animal out.

12 πόσῳ οὖν διαφέρει ἄνθρωπος πρόβατου. ὥστε ἔξεστιν τοῖς σάββασιν καλῶς ποιεῖν.

Of how much more value is a man than a sheep! So it is lawful to do good on the Sabbath.

A FORTIORI CONCLUSION οὖν The inference: a person outweighs a sheep, so doing good on the Sabbath is permitted — overturning the trap-question of v.10.

πόσῳ

by how much

Dative

dat. of degree of difference

πόσος: 'how much/great'; measures the surplus of human worth.

οὖν

therefore

inferential conjunction

διαφέρει

is worth more

Pres Act Indic 3 Sg · διαφέρω

main verb

→ gnomic present

διαφέρω: 'differ, surpass in value'; 'a man is of more value.'

ἄνθρωπος

a man

Nominative

subject

ἄνθρωπος: 'human being.'

προβάτου

than a sheep

Genitive

genitive of comparison

πρόβατον: 'sheep!'

ὥστε

so

conjunction (result)

ὥστε: 'so that, therefore'; drawing the practical consequence.

ἔξεστιν

it is lawful

Pres Act Indic 3 Sg · ἔξεστι

impersonal verb

→ stative present

ἔξεστι: 'it is permitted'; the verdict reverses the opponents' premise.

τοῖς

on the

Dative

article

σάββασιν

Sabbath

Dative

dat. of time

καλῶς

good

adverb (manner)

καλῶς: 'well, rightly'; καλῶς ποιεῖν = 'to do good!'

ποιεῖν

to do

Pres Act Inf · ποιέω

exegetical infinitive (of ἔξεστιν)

→ imperfective

ποιέω: 'do!'

13 τότε λέγει τῷ ἀνθρώπῳ· Ἔκτεινόν σου τὴν χεῖρα. καὶ ἐξέτεινεν, καὶ ἀπεκατεστάθη ὑγιῆς ὡς ἡ ἄλλη.

Then he said to the man, "Stretch out your hand." And he stretched it out, and it was restored, sound like the other.

HEALING **τότε** The deed answers the debate: a word, an act of obedience, and full restoration.

τότε

then

temporal adverb

τότε: 'then!'; a favorite Matthean connective.

λέγει

he says

Pres Act Indic 3 Sg · λέγω

main verb (historic present)

→ historic present (vividness)

λέγω: 'say!'

τῷ

to the

Dative

article

ἀνθρώπῳ

man

Dative

indirect object

<p>Ἔκτεινόν stretch out Aor Act Impv 2 Sg · ἐκτείνω <i>imperative (command)</i> → ingressive aorist ἐκτείνω: 'stretch out, extend.'</p>	<p>σου your Genitive <i>genitive of possession</i></p>	<p>τήν the Accusative <i>article</i></p>	<p>χειῖρα hand Accusative <i>direct object</i> χειρ: 'hand!'</p>
<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἐξέτεινεν he stretched out Aor Act Indic 3 Sg · ἐκτείνω <i>main verb</i> → constative aorist ἐκτείνω: 'stretch out!'; the obedient response.</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἀπεκατεστάθη it was restored Aor Pass Indic 3 Sg · ἀποκαθίστημι <i>main verb (divine passive)</i> → constative aorist ἀποκαθίστημι: 'restore to former state'; the double-augment form.</p>
<p>ὑγιῆς sound Nominative <i>predicate adjective</i> ὑγιῆς: 'healthy, whole.'</p>	<p>ὡς like <i>comparative particle</i></p>	<p>ἡ the Nominative <i>article</i></p>	<p>ἄλλη other Nominative <i>substantival adjective (the other hand)</i> ἄλλος: 'other!'; the sound hand, the standard of restoration.</p>

14 ἐξεληθέντες δὲ οἱ Φαρισαῖοι συμβούλιον ἔλαβον κατ' αὐτοῦ ὅπως αὐτὸν ἀπολέσωσιν.

But the Pharisees went out and took counsel against him, how to destroy him.

HOSTILE RESOLVE **δὲ** The healing hardens the opposition into a plot to kill — the conflict turns lethal.

<p>ἐξελθόντες going out Aor Act Ptc · Nom Pl Masc · ἐξέρχομαι <i>temporal/circumstantial participle</i> → antecedent aorist ἐξέρχομαι: 'go out, depart!'</p>	<p>δὲ but <i>adversative conjunction</i></p>	<p>οἱ the Nominative <i>article</i></p>	<p>Φαρισαῖοι Pharisees Nominative <i>subject</i> Φαρισαῖος: 'Pharisee!'</p>
<p>συμβούλιον counsel/plot Accusative <i>direct object</i> συμβούλιον: 'consultation, plan'; συμβούλιον λαμβάνω = 'take counsel, plot!'</p>	<p>ἔλαβον took Aor Act Indic 3 Pl · λαμβάνω <i>main verb</i> → constative aorist λαμβάνω: 'take!'</p>	<p>κατ' against <i>preposition + genitive (opposition)</i></p>	<p>αὐτοῦ him Genitive <i>object of κατά</i></p>
<p>ὅπως how <i>conjunction (purpose)</i></p>	<p>αὐτὸν him Accusative <i>direct object of ἀπολέσωσιν</i></p>	<p>ἀπολέσωσιν they might destroy Aor Act Subj 3 Pl · ἀπόλλυμι <i>subjunctive in purpose clause</i> → constative aorist ἀπόλλυμι: 'destroy, kill, ruin'; their settled intent.</p>	

15 Ὁ δὲ Ἰησοῦς γνοὺς ἀνεχώρησεν ἐκεῖθεν. καὶ ἠκολούθησαν αὐτῷ πολλοί, καὶ ἔθεράπευσεν αὐτοὺς πάντα,

But Jesus, aware of it, withdrew from there. And many followed him, and he healed them all,

WITHDRAWAL δὲ Jesus avoids confrontation, withdraws, yet heals all who follow — the meek pattern Matthew will read as Isaianic.

ὁ

the

Nominative

article

δὲ

but

developmental conjunction

Ἰησοῦς

Jesus

Nominative

subject

γνοὺς

aware/knowing

Aor Act Ptc · Nom Sg Masc · γινώσκω

causal/temporal participle

→ antecedent aorist

γινώσκω: 'know, perceive'; he perceives the plot of v.14.

ἀνεχώρησεν

withdrew

Aor Act Indic 3 Sg · ἀναχωρέω

main verb

→ constative aorist

ἀναχωρέω: 'withdraw, retire'; a recurring Matthean motif of strategic retreat.

ἐκεῖθεν

from there

adverb of place

καὶ

and

coordinating conjunction

ἠκολούθησαν

followed

Aor Act Indic 3 Pl · ἀκολουθέω

main verb

→ constative aorist

ἀκολουθέω: 'follow'; takes a dative object.

αὐτῷ

him

Dative

dative object of ἠκολούθησαν

πολλοί

many

Nominative

subject (substantival adj.)

πολύς: 'many'; (variant ὄχλοι πολλοί, 'great crowds').

καὶ

and

coordinating conjunction

ἔθεράπευσεν

he healed

Aor Act Indic 3 Sg · θεραπεύω

main verb

→ constative aorist

θεραπεύω: 'heal.'

αὐτούς

them

Accusative

direct object

πάντας

all

Accusative

adjective (modifies αὐτούς)

πᾶς: 'all, every!'

16 καὶ ἐπετίμησεν αὐτοῖς ἵνα μὴ φανερόν αὐτὸν ποιήσωσιν·

and he ordered them not to make him known,

COMMAND TO SILENCE καὶ The 'messianic secret' motif: the command to silence underscores the hidden, non-clamorous Servant of the citation.

<p>καὶ and coordinating conjunction</p>	<p>ἐπετίμησεν he ordered/warned Aor Act Indic 3 Sg · ἐπιτιμάω main verb → constative aorist ἐπιτιμάω: 'rebuke, charge sternly!'</p>	<p>αὐτοῖς them Dative dative object</p>	<p>ἵνα that conjunction (content of charge)</p>
<p>μὴ not negative particle</p>	<p>φανερόν known/manifest Accusative predicate accusative (object complement) φανερός: 'visible, known'; 'make him known/public.'</p>	<p>αὐτὸν him Accusative direct object of ποιήσωσιν</p>	<p>ποιήσωσιν they should make Aor Act Subj 3 Pl · ποιέω subjunctive (ἵνα clause) → constative aorist ποιέω: 'make, do.'</p>

17 ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου λέγοντος·

so that what was spoken through Isaiah the prophet might be fulfilled, saying:

FULFILLMENT FORMULA ἵνα Matthew's signature fulfillment formula introduces the chapter's centerpiece, the long quotation of Isaiah 42:1-4.

ἵνα

so that

conjunction (purpose/fulfillment)

ἵνα here introduces Matthew's fulfillment purpose.

πληρωθῆ

might be fulfilled

Aor Pass Subj 3 Sg · πληρώω

subjunctive (purpose clause)

→ constative aorist

πληρώω: 'fill, fulfill'; the fixed verb of Matthew's formula quotations.

τὸ

the (thing)

Nominative

article (substantizes ptc.)

ῥηθὲν

spoken

Aor Pass Ptc · Nom Sg Neut · λέγω/εἶρω

substantival participle (subject)

→ antecedent aorist

ῥηθὲν: 'that which was spoken'; aor. pass. ptc. of εἶρω/λέγω, a Matthean formula word.

διὰ

through

preposition + genitive (intermediate agent)

Ἡσαΐου

Isaiah

Genitive

object of διὰ (mediating prophet)

Ἡσαΐας: Isaiah; the prophet through whom the Servant Song comes.

τοῦ

the

Genitive

article

προφήτου

prophet

Genitive

apposition to Ἡσαΐου

προφήτης: 'prophet.'

λέγοντος

saying

Pres Act Ptc · Gen Sg Masc · λέγω

participle agreeing with προφήτου

→ imperfective

λέγω: 'say'; introduces the citation.

18 Ἴδου ὁ παῖς μου ὃν ἠρέτισα, ὁ ἀγαπητός μου εἰς ὃν εὐδόκησεν ἡ ψυχὴ μου· θήσω τὸ πνεῦμά μου ἐπ' αὐτόν, καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ.

"Behold, my servant whom I have chosen, my beloved with whom my soul is well pleased. I will put my Spirit upon him, and he will proclaim justice to the nations."

CITATION (ISA 42:1) **ASYNDETON** Isaiah 42:1: the chosen, beloved, Spirit-endowed Servant — echoing the baptismal voice — who brings justice to the Gentiles.

Ἴδού

behold

presentative particle

ἰδού: 'behold'; opens the prophetic oracle.

ὁ

the

Nominative

article

παῖς

servant

Nominative

nominative (presentative; in apposition)

παῖς: 'servant, child'; the Isaianic 'ebed – both 'servant' and 'son.'

μου

my

Genitive

genitive of relationship

ὄν

whom

Accusative

relative pronoun (object of ἠρέτισα)

ἠρέτισα

I have chosen

Aor Act Indic 1 Sg · αἰρετίζω

verb of relative clause

→ constative aorist

αἰρετίζω: 'choose, select.'

ὁ

the

Nominative

article

ἀγαπητός

beloved

Nominative

apposition to ὁ παῖς

ἀγαπητός: 'beloved'; echoing the voice at the baptism (3:17).

μου

my

Genitive

genitive of relationship

εἰς

in

preposition + accusative (reference)

ὄν

whom

Accusative

relative pronoun (object of εἰς)

εὐδόκησεν

is well pleased

Aor Act Indic 3 Sg · εὐδοκέω

verb of relative clause

→ constative aorist (timeless)

εὐδοκέω: 'take pleasure, delight in.'

ἡ

the

Nominative

article

ψυχή

soul

Nominative

subject

ψυχή: 'soul, self'; Semitic idiom for God himself ('my soul' = 'I').

μου

my

Genitive

genitive of relationship

θήσω

I will put

Fut Act Indic 1 Sg · τίθημι

main verb

→ predictive future

τίθημι: 'put, place, set.'

<p>τὸ the Accusative article</p>	<p>πνεῦμά Spirit Accusative direct object πνεῦμα: 'Spirit'; the Servant's empowerment.</p>	<p>μου my Genitive genitive of possession</p>	<p>ἐπ' upon preposition + accusative (direction)</p>
<p>αὐτόν him Accusative object of ἐπί</p>	<p>καί and coordinating conjunction</p>	<p>κρίσιν justice Accusative direct object of ἀπαγγελεῖ κρίσις: 'judgment, justice'; here the just verdict/rule the Servant announces (Heb. mišpāt).</p>	<p>τοῖς to the Dative article</p>
<p>ἔθνεσιν nations Dative indirect object ἔθνος: 'nation'; τὰ ἔθνη, the Gentiles — the scope of the Servant's mission.</p>	<p>ἀπαγγελεῖ he will proclaim Fut Act Indic 3 Sg · ἀπαγγέλλω main verb → predictive future ἀπαγγέλλω: 'announce, report.'</p>		

19 οὐκ ἐρίσει οὐδὲ κραυγάσει, οὐδὲ ἀκούσει τις ἐν ταῖς πλατείαις τὴν φωνὴν αὐτοῦ.

"He will not quarrel or cry aloud, nor will anyone hear his voice in the streets."

CITATION (ISA 42:2) **ASYNDETON** Isaiah 42:2: the Servant's meekness — no strident self-promotion — interpreting Jesus' command to silence.

οὐκ

not

negative particle

ἔρῖσει

will quarrel

Fut Act Indic 3 Sg · ἐρίζω

main verb

→ predictive future

ἐρίζω: 'wrangle, contend!'

οὐδὲ

nor

negative conjunction

κραυγάσει

cry aloud

Fut Act Indic 3 Sg · κραυγάζω

main verb

→ predictive future

κραυγάζω: 'shout, cry out!'

οὐδὲ

nor

negative conjunction

ἀκούσει

will hear

Fut Act Indic 3 Sg · ἀκούω

main verb

→ predictive future

ἀκούω: 'hear!'

τις

anyone

Nominative

subject (indefinite pronoun)

ἐν

in

preposition + dative (place)

ταῖς

the

Dative

article

πλατεῖαις

streets

Dative

dat. of place

πλατεῖα: 'broad street, public square!'

τήν

the

Accusative

article

φωνήν

voice

Accusative

direct object of ἀκούσει

φωνή: 'voice, sound!'

αὐτοῦ

his

Genitive

genitive of possession

20 κάλαμον συντετριμμένον οὐ κατεάξει καὶ λίνον τυφόμενον οὐ σβέσει, ἕως ἂν ἐκβάλῃ εἰς νίκος τὴν κρίσιν.

"A bruised reed he will not break, and a smoldering wick he will not quench, until he brings justice to victory."

CITATION (ISA 42:3) ASYNDETON Isaiah 42:3: the Servant's gentleness toward the weak — the famous bruised reed and smoldering wick — persisting until justice triumphs.

κάλαμον

reed

Accusative

direct object of κατεάξει

κάλαμος: 'reed'; image of the bruised, fragile person.

συντετριμμένον

bruised

Perf Pass Ptc · Acc Sg Masc · συντρίβω

attributive participle (modifies κάλαμον)

→ resultative perfect (settled state)

συντρίβω: 'crush, shatter'; perfect = already broken/bruised.

οὐ

not

negative particle

κατεάξει

he will break

Fut Act Indic 3 Sg · κατάγνυμι

main verb

→ predictive future

κατάγνυμι: 'break in pieces.'

καὶ

and

coordinating conjunction

λίνον

wick/flax

Accusative

direct object of σβέσει

λίνον: 'flax, wick'; the smoldering lamp-wick about to go out.

τυφόμενον

smoldering

Pres Pass Ptc · Acc Sg Neut · τύφω

attributive participle (modifies λίνον)

→ imperfective (ongoing state)

τύφω: 'smoke, smolder.'

οὐ

not

negative particle

σβέσει

he will quench

Fut Act Indic 3 Sg · σβέννυμι

main verb

→ predictive future

σβέννυμι: 'extinguish, quench.'

ἕως

until

conjunction (temporal)

ἂν

—

modal particle (with subjunctive)

ἂν: marks the contingent temporal clause.

ἐκβάλῃ

he brings out

Aor Act Subj 3 Sg · ἐκβάλλω

subjunctive (ἕως ἂν clause)

→ constative aorist

ἐκβάλλω: 'cast out, bring forth'; here 'lead out to' victory.

εἰς

to

preposition + accusative (goal)

νῖκος

victory

Accusative

object of εἰς (goal)

νῖκος: 'victory'; the triumphant outcome of justice.

τὴν

the

Accusative

article

κρίσιν

justice

Accusative

direct object of ἐκβάλλη

κρίσις: 'justice, judgment'; carried through to its victorious goal.

21 καὶ τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιοῦσιν.

"And in his name the nations will hope."

CITATION CLIMAX (ISA 42:4) **καὶ** The citation's climax: the Gentiles will set their hope on the Servant's name — Matthew's universal horizon.

καὶ

and

coordinating conjunction

τῷ

the/in the

Dative

article

ὀνόματι

name

Dative

dat. of reference/object of hope

ὄνομα: 'name'; the object on which the nations' hope rests.

αὐτοῦ

his

Genitive

genitive of possession

ἔθνη

nations

Nominative

subject

ἔθνος: 'nation'; the Gentiles included in messianic hope.

ἐλπιοῦσιν

will hope

Fut Act Indic 3 Pl · ἐλπίζω

main verb

→ predictive future

ἐλπίζω: 'hope, set hope upon.'

22 Τότε προσηνέχθη αὐτῷ δαιμονιζόμενος τυφλὸς καὶ κωφός· καὶ ἐθεράπευσεν αὐτόν, ὥστε τὸν κωφὸν λαλεῖν καὶ βλέπειν.

Then a demon-oppressed man who was blind and mute was brought to him, and he healed him, so that the mute man spoke and saw.

HEALING (OCCASION) **Τότε** A double-affliction exorcism provokes both the crowd's question and the Pharisees' charge — the trigger of the Beelzebul controversy.

<p>Τότε then <i>temporal adverb</i></p>	<p>προσηνέχθη was brought Aor Pass Indic 3 Sg · προσφέρω <i>main verb</i> → constative aorist προσφέρω: 'bring to, present.'</p>	<p>αὐτῷ to him Dative <i>indirect object</i></p>	<p>δαιμονιζόμενος demon-oppressed Pres Pass Ptc · Nom Sg Masc · δαιμονίζομαι <i>substantival participle (subject)</i> → imperfective (ongoing state) δαιμονίζομαι: 'be demon-possessed.'</p>
<p>τυφλός blind Nominative <i>predicate/attributive adjective</i> τυφλός: 'blind.'</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>κωφός mute Nominative <i>predicate/attributive adjective</i> κωφός: 'mute' (also 'deaf'); the dual handicap healed.</p>	<p>καὶ and <i>coordinating conjunction</i></p>
<p>ἐθεράπευσεν he healed Aor Act Indic 3 Sg · θεραπεύω <i>main verb</i> → constative aorist θεραπεύω: 'heal.'</p>	<p>αὐτόν him Accusative <i>direct object</i></p>	<p>ὥστε so that <i>conjunction (result + infinitive)</i> ὥστε: 'so that'; result clause with infinitives.</p>	<p>τὸν the Accusative <i>article (acc. subject of inf.)</i></p>

κωφὸν

mute man

Accusative

accusative subject of infinitive

κωφός: 'mute.'

λαλεῖν

to speak

Pres Act Inf · λαλέω

infinitive of result

→ imperfective

λαλέω: 'speak.'

καὶ

and

coordinating conjunction

βλέπειν

to see

Pres Act Inf · βλέπω

infinitive of result

→ imperfective

βλέπω: 'see, look.'

23 καὶ ἐξίσταντο πάντες οἱ ὄχλοι καὶ ἔλεγον· Μήτι οὗτός ἐστιν ὁ υἱὸς Δαυίδ;

And all the crowds were amazed and said, "Can this be the Son of David?"

CROWD'S QUESTION καὶ The crowd's tentative messianic question ('the Son of David?') sets up the Pharisees' opposing verdict.

καὶ

and

coordinating conjunction

ἐξίσταντο

were amazed

Impf Mid Indic 3 Pl · ἐξίστημι

main verb

→ progressive imperfect

ἐξίστημι: 'be astonished, be beside oneself.'

πάντες

all

Nominative

adjective (modifies οἱ ὄχλοι)

πᾶς: 'all.'

οἱ

the

Nominative

article

ὄχλοι

crowds

Nominative

subject

ὄχλος: 'crowd, multitude.'

καὶ

and

coordinating conjunction

ἔλεγον

were saying

Impf Act Indic 3 Pl · λέγω

main verb

→ progressive imperfect

λέγω: 'say.'

Μήτι

surely not?

interrogative particle (tentative)

μήτι: introduces a hesitant question expecting (or fearing) a 'no' — 'this couldn't be...could it?'

οὗτός

this (one)

Nominative

subject (demonstrative)

ἐστιν

is

Pres Act Indic 3 Sg · εἰμί

copula

→ stative present

ὁ

the

Nominative

article

υἱός

Son

Nominative

predicate nominative

υἱός: 'son'; 'Son of David,' a royal-messianic title.

Δαβίδ

of David

Genitive

genitive of relationship (indeclinable)

Δαβίδ: David; the messianic ancestor.

24 οἱ δὲ Φαρισαῖοι ἀκούσαντες εἶπον· Οὗτος οὐκ ἐκβάλλει τὰ δαιμόνια εἰ μὴ ἐν τῷ Βεελζεβούλ ἄρχοντι τῶν δαιμονίων.

But when the Pharisees heard it, they said, "This man casts out demons only by Beelzebul, the ruler of the demons."

THE ACCUSATION **δὲ** The Pharisees' blasphemous explanation: the exorcisms are collusion with Satan — the charge Jesus dismantles in vv.25–30.

οἱ

the

Nominative

article

δὲ

but

adversative conjunction

Φαρισαῖοι

Pharisees

Nominative

subject

Φαρισαῖος: 'Pharisee.'

ἀκούσαντες

hearing

Aor Act Ptc · Nom Pl Masc · ἀκούω

temporal participle

→ antecedent aorist

ἀκούω: 'hear!'

εἶπον

said

Aor Act Indic 3 Pl · λέγω

main verb

→ constative aorist

οὗτος

this (man)

Nominative

subject (contemptuous demonstrative)

οὗτος: 'this one'; dismissive.

οὐκ

not

negative particle

ἐκβάλλει

casts out

Pres Act Indic 3 Sg · ἐκβάλλω

main verb

→ progressive present

ἐκβάλλω: 'cast out, expel'; the exorcism verb.

τὰ

the

Accusative

article

δαιμόνια

demons

Accusative

direct object

δαιμόνιον: 'demon, evil spirit.'

εἰ

if

conjunction (in εἰ μή, 'except')

μή

not

negative (εἰ μή = 'except/only')

ἐν

by

preposition + dative (means/agency)

τῷ

—

Dative

article

Βεελζεβούλ

Beelzebul

Dative

dat. of means (proper name)

Βεελζεβούλ: 'Beelzebul'; a name for the prince of demons (cf. 2 Kgs 1:2 Baal-zebub).

ἄρχοντι

ruler

Dative

apposition to Βεελζεβούλ

ἄρχων: 'ruler, prince.'

τῶν

of the

Genitive

article

δαιμονίων

demons

Genitive

objective/possessive genitive

δαιμόνιον: 'demon.'

25 εἰδὼς δὲ τὰς ἐνθυμήσεις αὐτῶν εἶπεν αὐτοῖς· Πᾶσα βασιλεία μερισθεῖσα καθ' ἑαυτῆς ἐρημοῦται, καὶ πᾶσα πόλις ἢ οἰκία μερισθεῖσα καθ' ἑαυτῆς οὐ σταθήσεται.

Knowing their thoughts, he said to them, "Every kingdom divided against itself is laid waste, and no city or house divided against itself will stand."

REFUTATION (PRINCIPLE) δὲ Jesus exposes the charge's self-contradiction with a universal maxim: internal division spells ruin for any kingdom, city, or house.

<p>εἰδὼς knowing Perf Act Ptc · Nom Sg Masc · οἶδα <i>causal/temporal participle</i> → perfect with present sense οἶδα: 'know'; perfect form, present meaning.</p>	<p>δὲ but <i>developmental conjunction</i></p>	<p>τὰς the Accusative <i>article</i></p>	<p>ἐνθυμήσεις thoughts Accusative <i>direct object of εἰδὼς</i> ἐνθύμησις: 'thought, reflection'; their inward reasonings.</p>
<p>αὐτῶν their Genitive <i>genitive of possession</i></p>	<p>εἶπεν said Aor Act Indic 3 Sg · λέγω <i>main verb</i> → constative aorist</p>	<p>αὐτοῖς to them Dative <i>indirect object</i></p>	<p>Πᾶσα every Nominative <i>attributive adjective</i> πᾶς: 'every, all.'</p>
<p>βασιλεία kingdom Nominative <i>subject</i> βασιλεία: 'kingdom, reign.'</p>	<p>μερισθεῖσα divided Aor Pass Ptc · Nom Sg Fem · μερίζω <i>attributive participle (modifies βασιλεία)</i> → antecedent aorist μερίζω: 'divide, split.'</p>	<p>καθ' against <i>preposition + genitive (opposition)</i></p>	<p>ἑαυτῆς itself Genitive <i>reflexive pronoun (object of κατά)</i></p>

<p>ἐρημοῦται is laid waste</p> <p>Pres Pass Indic 3 Sg · ἐρημόω</p> <p><i>main verb</i></p> <hr/> <p>→ gnomic present</p> <p>ἐρημόω: 'lay waste, make desolate.'</p>	<p>καὶ and</p> <p><i>coordinating conjunction</i></p>	<p>πᾶσα every</p> <p>Nominative</p> <p><i>attributive adjective</i></p>	<p>πόλις city</p> <p>Nominative</p> <p><i>subject</i></p> <p>πόλις: 'city.'</p>
<p>ἢ or</p> <p><i>disjunctive conjunction</i></p>	<p>οἰκία house</p> <p>Nominative</p> <p><i>subject (coordinate)</i></p> <p>οἰκία: 'house, household.'</p>	<p>μερισθεῖσα divided</p> <p>Aor Pass Ptc · Nom Sg Fem · μερίζω</p> <p><i>attributive participle</i></p> <hr/> <p>→ antecedent aorist</p> <p>μερίζω: 'divide.'</p>	<p>καθ' against</p> <p><i>preposition + genitive (opposition)</i></p>
<p>ἑαυτῆς itself</p> <p>Genitive</p> <p><i>reflexive pronoun (object of κατά)</i></p>	<p>οὐ not</p> <p><i>negative particle</i></p>	<p>σταθήσεται will stand</p> <p>Fut Pass Indic 3 Sg · ἵστημι</p> <p><i>main verb</i></p> <hr/> <p>→ gnomic future</p> <p>ἵστημι: 'stand'; passive 'will be made to stand, endure.'</p>	

26 καὶ εἰ ὁ Σατανᾶς τὸν Σατανᾶν ἐκβάλλει, ἐφ' ἑαυτὸν ἐμερίσθη· πῶς οὖν σταθήσεται ἡ βασιλεία αὐτοῦ;

And if Satan casts out Satan, he is divided against himself. How then will his kingdom stand?

APPLICATION TO SATAN **καὶ** The maxim applied: if Satan expels Satan, his realm is self-destructing — the charge is absurd on its own terms.

καὶ
and

coordinating conjunction

εἰ
if

conjunction (1st-class condition)

ὁ
—

Nominative
article

Σατανᾶς

Satan

Nominative
subject

Σατανᾶς: 'Satan, the Adversary'; Hebrew
śāṭān.

τὸν

—

Accusative
article

Σατανᾶν

Satan

Accusative
direct object

Σατανᾶς: 'Satan.'

ἐκβάλλει

casts out

Pres Act Indic 3 Sg · ἐκβάλλω

verb of protasis

→ progressive present

ἐκβάλλω: 'cast out.'

ἐφ'

against

preposition + accusative (opposition)

ἑαυτὸν

himself

Accusative
reflexive pronoun (object of ἐπί)

ἐμερίσθη

is divided

Aor Pass Indic 3 Sg · μερίζω

apodosis verb

→ constative aorist (logical)

μερίζω: 'divide'; the aorist states the
resulting fact.

πῶς

how

interrogative adverb

οὖν

then

inferential conjunction

σταθήσεται

will stand

Fut Pass Indic 3 Sg · ἵστημι

main verb (rhetorical question)

→ predictive future

ἵστημι: 'stand, endure.'

ἡ

the

Nominative
article

βασιλεία

kingdom

Nominative
subject

βασιλεία: 'kingdom.'

αὐτοῦ

his

Genitive
genitive of possession

27 καὶ εἰ ἐγὼ ἐν Βεελζεβούλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν; διὰ τοῦτο αὐτοὶ κριταὶ ἔσονται ὑμῶν.

And if I cast out demons by Beelzebul, by whom do your sons cast them out? Therefore they will be your judges.

COUNTER-ARGUMENT (AD HOMINEM) **καὶ** A turn of their own logic: if his exorcisms are Satanic, so are their exorcists' — whom they would never indict; thus they condemn themselves.

<p>καὶ and coordinating conjunction</p>	<p>εἰ if conjunction (1st-class condition)</p>	<p>ἐγὼ I Nominative subject (emphatic pronoun) ἐγώ: 'I'; emphatic, set against 'your sons.'</p>	<p>ἐν by preposition + dative (means)</p>
<p>Βεελζεβούλ Beelzebul Dative dat. of means (proper name) Βεελζεβούλ: 'Beelzebul.'</p>	<p>ἐκβάλλω I cast out Pres Act Indic 1 Sg · ἐκβάλλω verb of protasis → progressive present ἐκβάλλω: 'cast out.'</p>	<p>τὰ the Accusative article</p>	<p>δαιμόνια demons Accusative direct object δαιμόνιον: 'demon.'</p>
<p>οἱ the Nominative article</p>	<p>υἱοὶ sons Nominative subject υἱός: 'son'; 'your sons' = their own followers/exorcists.</p>	<p>ὑμῶν your Genitive genitive of relationship</p>	<p>ἐν by preposition + dative (means)</p>

τίνι

whom

Dative

interrogative pronoun (means)

ἐκβάλλουσιν

do they cast out

Pres Act Indic 3 Pl · ἐκβάλλω

main verb (question)

→ progressive present

ἐκβάλλω: 'cast out!'

διὰ

because of

preposition + accusative (cause)

τοῦτο

this

Accusative

object of διὰ (διὰ τοῦτο = 'therefore')

αὐτοὶ

they

Nominative

subject (emphatic)

κριταὶ

judges

Nominative

predicate nominative

κριτής: 'judge.'

ἔσονται

will be

Fut Mid Indic 3 Pl · εἰμί

copula

→ predictive future

εἰμί: 'be.'

ὑμῶν

of you

Genitive

objective genitive

28 εἰ δὲ ἐν πνεύματι θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.

But if it is by the Spirit of God that I cast out demons, then the kingdom of God has come upon you.

KINGDOM CONCLUSION **δὲ** The decisive inference: the exorcisms, wrought by God's Spirit, are the inbreaking of God's reign — already arrived upon them.

εἰ

if

conjunction (1st-class condition)

δὲ

but

adversative conjunction

ἐν

by

preposition + dative (means/agency)

πνεύματι

Spirit

Dative

dat. of means

πνεῦμα: 'Spirit'; the contrast to 'by Beelzebul.'

θεοῦ

of God

Genitive

genitive of source

ἐγὼ

I

Nominative

subject (emphatic)

ἐκβάλλω

cast out

Pres Act Indic 1 Sg · ἐκβάλλω

verb of protasis

→ progressive present

ἐκβάλλω: 'cast out.'

τὰ

the

Accusative

article

δαιμόνια

demons

Accusative

direct object

δαίμονιον: 'demon.'

ἄρα

then

inferential particle (apodosis)

ἄρα: 'so, then'; draws the consequence.

ἔφθασεν

has come

Aor Act Indic 3 Sg · φθάνω

main verb (apodosis)

→ constative aorist (realized)

φθάνω: 'arrive, come upon, reach (ahead)';
the kingdom has already overtaken them.

ἐφ'

upon

preposition + accusative (direction)

ὕμᾱς

you

Accusative

object of ἐπί

ἡ

the

Nominative

article

βασιλεία

kingdom

Nominative

subject

βασιλεία: 'kingdom, reign.'

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

possessive genitive

29 ἢ πῶς δύναται τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ καὶ τὰ σκεύη αὐτοῦ ἀρπάσαι, ἐὰν μὴ πρῶτον δῆσῃ τὸν ἰσχυρόν; καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει.

Or how can someone enter a strong man's house and plunder his goods, unless he first binds the strong man? Then indeed he may plunder his house.

STRONG-MAN PARABLE ἢ The parable of the bound strong man: Jesus' exorcisms presuppose Satan already bound — a robbery of Satan's realm, not an alliance.

<p>ἢ or <i>disjunctive conjunction</i></p>	<p>πῶς how <i>interrogative adverb</i></p>	<p>δύναται is able Pres Mid Indic 3 Sg · δύναμαι <i>main verb (+ inf.)</i> → <i>stative present</i> δύναμαι: 'be able.'</p>	<p>τις anyone Nominative <i>subject (indefinite pronoun)</i></p>
<p>εἰσελθεῖν to enter Aor Act Inf · εἰσέρχομαι <i>complementary infinitive</i> → <i>constative aorist</i> εἰσέρχομαι: 'enter.'</p>	<p>εἰς into <i>preposition + accusative (direction)</i></p>	<p>τὴν the Accusative <i>article</i></p>	<p>οἰκίαν house Accusative <i>object of εἰς</i> οἰκία: 'house.'</p>
<p>τοῦ of the Genitive <i>article</i></p>	<p>ἰσχυροῦ strong man Genitive <i>possessive genitive (substantival adj.)</i> ἰσχυρός: 'strong (one)'; the 'strong man' = Satan.</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>τὰ the Accusative <i>article</i></p>

σκεύη

goods

Accusative

direct object of ἀρπάσαι

σκευός: 'vessel, goods, property.'

αὐτοῦ

his

Genitive

genitive of possession

ἀρπάσαι

to plunder

Aor Act Inf · ἀρπάζω

complementary infinitive

→ constative aorist

ἀρπάζω: 'seize, snatch, plunder.'

ἐάν

unless

conjunction (ἐάν μή, 'unless')

μή

not

negative (ἐάν μή)

πρῶτον

first

adverb (sequence)

πρῶτον: 'first.'

δήση

he first

Aor Act Subj 3 Sg · δέω

subjunctive (ἐάν μή clause)

→ constative aorist

δέω: 'bind, tie.'

τόν

the

Accusative

article

ἰσχυρόν

strong man

Accusative

direct object (substantival adj.)

ἰσχυρός: 'strong one.'

καί

and

coordinating conjunction

τότε

then

temporal adverb

τήν

the

Accusative

article

οἰκίαν

house

Accusative

direct object of διαρπάσει

οἰκία: 'house.'

αὐτοῦ

his

Genitive

genitive of possession

διαρπάσει

he will plunder

Fut Act Indic 3 Sg · διαρπάζω

main verb

→ predictive future

διαρπάζω: 'plunder thoroughly, ransack.'

30 ὁ μὴ ὢν μετ' ἐμοῦ κατ' ἐμοῦ ἔστιν, καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει.

Whoever is not with me is against me, and whoever does not gather with me scatters.

EITHER-OR SUMMONS ASYNDETON The controversy closes with a demand for decision: in this conflict there is no neutral ground — one gathers with Jesus or scatters against him.

<p>ὁ the (one) Nominative article (substantizes ptc.)</p>	<p>μὴ not negative particle (with ptc.)</p>	<p>ὢν being Pres Act Ptc · Nom Sg Masc · εἰμί substantival participle (subject) → imperfective (stative) εἰμί: 'be.'</p>	<p>μετ' with preposition + genitive (association)</p>
<p>ἐμοῦ me Genitive object of μετὰ</p>	<p>κατ' against preposition + genitive (opposition)</p>	<p>ἐμοῦ me Genitive object of κατὰ</p>	<p>ἔστιν is Pres Act Indic 3 Sg · εἰμί copula → gnomic present</p>
<p>καὶ and coordinating conjunction</p>	<p>ὁ the (one) Nominative article (substantizes ptc.)</p>	<p>μὴ not negative particle</p>	<p>συνάγων gathering Pres Act Ptc · Nom Sg Masc · συνάγω substantival participle (subject) → imperfective συνάγω: 'gather together'; harvest/flock imagery.</p>

μετ'

with

preposition + genitive (association)

ἐμοῦ

me

Genitive

object of μετά

σκορπίζει

scatters

Pres Act Indic 3 Sg · σκορπίζω

main verb

→ gnomic present

σκορπίζω: 'scatter, disperse'; the opposite of gathering.

31 Διὰ τοῦτο λέγω ὑμῖν, πᾶσα ἁμαρτία καὶ βλασφημία ἀφεθήσεται τοῖς ἀνθρώποις, ἡ δὲ τοῦ πνεύματος βλασφημία οὐκ ἀφεθήσεται.

Therefore I tell you, every sin and blasphemy will be forgiven people, but the blasphemy against the Spirit will not be forgiven.

SOLEMN WARNING **Διὰ τοῦτο** Drawing on the Beelzebul charge: all sin is pardonable except blasphemy against the Spirit — calling the Spirit's work Satanic.

Διὰ

because of

preposition + accusative (cause)

τοῦτο

this

Accusative

object of διὰ (διὰ τοῦτο = 'therefore')

λέγω

I say

Pres Act Indic 1 Sg · λέγω

main verb

→ performative present

λέγω: 'say.'

ὑμῖν

to you

Dative

indirect object

πᾶσα

every

Nominative

attributive adjective

πᾶς: 'every, all.'

ἁμαρτία

sin

Nominative

subject

ἁμαρτία: 'sin'; lit. 'missing the mark.'

καὶ

and

coordinating conjunction

βλασφημία

blasphemy

Nominative

subject (coordinate)

βλασφημία: 'slander, blasphemy.'

<p>ἀφεθήσεται will be forgiven Fut Pass Indic 3 Sg · ἀφίημι <i>main verb (divine passive)</i> → predictive future ἀφίημι: 'release, forgive, let go.'</p>	<p>τοῖς to the Dative article</p>	<p>ἀνθρώποις people Dative <i>dat. of advantage/indirect object</i> ἄνθρωπος: 'man, person.'</p>	<p>ἡ the Nominative article</p>
<p>δὲ but <i>adversative conjunction</i></p>	<p>τοῦ of the Genitive article</p>	<p>πνεύματος Spirit Genitive <i>objective genitive (blasphemy against)</i> πνεῦμα: 'Spirit'; the slander aimed at the Holy Spirit's work.</p>	<p>βλασφημία blasphemy Nominative subject βλασφημία: 'blasphemy.'</p>
<p>οὐκ not <i>negative particle</i></p>	<p>ἀφεθήσεται will be forgiven Fut Pass Indic 3 Sg · ἀφίημι <i>main verb (divine passive)</i> → predictive future ἀφίημι: 'forgive.'</p>		

32 καὶ ὅς ἐάν εἴπη λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· ὅς δ' ἂν εἴπη κατὰ τοῦ πνεύματος τοῦ ἁγίου, οὐκ ἀφεθήσεται αὐτῷ οὔτε ἐν τούτῳ τῷ αἰῶνι οὔτε ἐν τῷ μέλλοντι.

And whoever speaks a word against the Son of Man will be forgiven, but whoever speaks against the Holy Spirit will not be forgiven, either in this age or in the one to come.

CLARIFICATION OF THE WARNING **καὶ** The distinction sharpened: speaking against the veiled Son of Man is forgivable, but rejecting the manifest Spirit who attests him is not — in this age or the next.

καὶ
and

coordinating conjunction

ὅς
whoever

Nominative

relative pronoun (subject)

ὅς ἐάν: 'whoever!'

ἐάν
ever

particle (indefinite relative)

εἶπη
speaks

Aor Act Subj 3 Sg · λέγω

subjunctive (indefinite rel. clause)

→ constative aorist

λέγω: 'say, speak!'

λόγον

a word

Accusative

direct object

λόγος: 'word, statement!'

κατὰ
against

preposition + genitive (opposition)

τοῦ
the

Genitive

article

υἱοῦ

Son

Genitive

object of κατά

υἱός: 'son!'; 'Son of Man!'

τοῦ

of

Genitive

article

ἀνθρώπου

Man

Genitive

exegetical genitive

ἄνθρωπος: 'man!'

ἀφεθήσεται

will be forgiven

Fut Pass Indic 3 Sg · ἀφίημι

main verb (divine passive)

→ predictive future

ἀφίημι: 'forgive!'

αὐτῷ

him

Dative

dat. of advantage

ὅς

whoever

Nominative

relative pronoun (subject)

δ'

but

adversative conjunction (δέ elided)

ἐάν

ever

particle (indefinite relative)

εἶπη

speaks

Aor Act Subj 3 Sg · λέγω

subjunctive (indefinite rel. clause)

→ constative aorist

λέγω: 'speak!'

κατὰ
against

preposition + genitive (opposition)

τοῦ
the

Genitive

article

πνεύματος
Spirit

Genitive

object of κατὰ

πνεῦμα: 'Spirit.'

τοῦ
the

Genitive

article

ἁγίου

Holy

Genitive

attributive adjective

ἅγιος: 'holy.'

οὐκ

not

negative particle

ἄφεθήσεται

will be forgiven

Fut Pass Indic 3 Sg · ἀφίημι

main verb (divine passive)

→ predictive future

ἀφίημι: 'forgive.'

αὐτῷ

him

Dative

dat. of advantage

οὔτε

neither

negative correlative conjunction

ἐν

in

preposition + dative (time)

τούτῳ

this

Dative

attributive demonstrative

τῷ

the

Dative

article

αἰῶνι

age

Dative

dat. of time

αἰών: 'age'; 'this age' vs. 'the coming' one — the two-age scheme.

οὔτε

nor

negative correlative conjunction

ἐν

in

preposition + dative (time)

τῷ

the

Dative

article

μέλλοντι

coming

Pres Act Ptc · Dat Sg Masc · μέλλω

substantival/attributive participle

→ imperfective (futurity)

μέλλω: 'be about to'; 'the coming age'; the eschatological future.

33 Ἴη ποιήσατε τὸ δένδρον καλὸν καὶ τὸν καρπὸν αὐτοῦ καλόν, ἢ ποιήσατε τὸ δένδρον σαπρὸν καὶ τὸν καρπὸν αὐτοῦ σαπρὸν· ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκειται.

Either make the tree good and its fruit good, or make the tree bad and its fruit bad, for the tree is known by its fruit.

TREE-AND-FRUIT PRINCIPLE Ἴη A demand for consistency: tree and fruit match; the Pharisees' slander betrays the rotten root from which it comes.

Ἴη

either

disjunctive conjunction

ποιήσατε

make

Aor Act Impv 2 Pl · ποιέω

imperative (suppose/grant)

→ constative aorist

ποιέω: 'make, suppose'; here 'reckon/declare' the tree.

τὸ

the

Accusative

article

δένδρον

tree

Accusative

direct object

δένδρον: 'tree!'

καλόν

good

Accusative

object complement (predicate acc.)

καλός: 'good, fine, sound!'

καὶ

and

coordinating conjunction

τὸν

the

Accusative

article

καρπὸν

fruit

Accusative

direct object

καρπός: 'fruit!'

αὐτοῦ

its

Genitive

genitive of possession

καλόν

good

Accusative

object complement

καλός: 'good!'

ἢ

or

disjunctive conjunction

ποιήσατε

make

Aor Act Impv 2 Pl · ποιέω

imperative

→ *constative aorist*

ποιέω: 'make!'

τὸ

the

Accusative

article

δένδρον

tree

Accusative

direct object

σαπρόν

bad

Accusative

object complement

σαπρός: 'rotten, bad, worthless!'

καὶ

and

coordinating conjunction

τὸν

the

Accusative

article

καρπὸν

fruit

Accusative

direct object

αὐτοῦ

its

Genitive

genitive of possession

σαπρόν

bad

Accusative

object complement

σαπρός: 'rotten!'

ἐκ

by/from

preposition + genitive (means/source)

γάρ

for

explanatory conjunction

τοῦ

the

Genitive

article

καρποῦ

fruit

Genitive

object of ἐκ (means of recognition)

καρπός: 'fruit!'

τὸ

the

Nominative

article

δένδρον

tree

Nominative

subject

γινώσκεται

is known

Pres Pass Indic 3 Sg · γινώσκω

main verb

→ gnomic present

γινώσκω: 'know, recognize!'

34 γεννήματα ἔχιδνῶν, πῶς δύνασθε ἀγαθὰ λαλεῖν πονηροὶ ὄντες; ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ.

You brood of vipers! How can you speak good things, when you are evil? For out of the abundance of the heart the mouth speaks.

INDICTMENT ASYNDETON A sharp apostrophe: an evil heart cannot yield good speech — their words reveal their nature.

γεννήματα

brood/offspring

Vocative

vocative (address)

γέννημα: 'offspring, brood!'

ἔχιδνῶν

of vipers

Genitive

attributive/descriptive genitive

ἔχιδνα: 'viper!'; the poisonous snake — image of deadly speech (cf. 3:7).

πῶς

how

interrogative adverb

δύνασθε

can you

Pres Mid Indic 2 Pl · δύναμαι

main verb (+ inf.)

→ stative present

δύναμαι: 'be able!'

ἀγαθὰ

good things

Accusative

direct object of λαλεῖν

ἀγαθός: 'good!'

λαλεῖν

to speak

Pres Act Inf · λαλέω

complementary infinitive

→ imperfective

λαλέω: 'speak!'

πονηροὶ

evil

Nominative

predicate adjective (with ptc.)

πονηρός: 'evil, wicked!'

ὄντες

being

Pres Act Ptc · Nom Pl Masc · εἰμί

causal/concessive participle

→ imperfective (stative)

εἰμί: 'be!'

<p>ἐκ out of <i>preposition + genitive (source)</i></p>	<p>γάρ for <i>explanatory conjunction</i></p>	<p>τοῦ the Genitive <i>article</i></p>	<p>περισσέματος abundance/overflow Genitive <i>object of ἐκ (source)</i> περίσσευμα: 'abundance, overflow'; what fills the heart spills into speech.</p>
<p>τῆς of the Genitive <i>article</i></p>	<p>καρδίας heart Genitive <i>genitive of source/content</i> καρδία: 'heart'; the inner self, source of word and deed.</p>	<p>τὸ the Nominative <i>article</i></p>	<p>στόμα mouth Nominative <i>subject</i> στόμα: 'mouth.'</p>
<p>λαλεῖ speaks Pres Act Indic 3 Sg · λαλέω <i>main verb</i> → gnomic present λαλέω: 'speak.'</p>			

35 ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ ἐκβάλλει ἀγαθὰ, καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ ἐκβάλλει πονηρά.

The good person brings good things out of his good treasure, and the evil person brings evil things out of his evil treasure.

ELABORATION ASYNDETON The heart as a storehouse: speech and conduct are withdrawals from the treasure one has stored — good or evil.

ὁ

the

Nominative

article

ἀγαθός

good

Nominative

attributive adjective

ἀγαθός: 'good.'

ἄνθρωπος

person

Nominative

subject

ἄνθρωπος: 'person.'

ἐκ

out of

preposition + genitive (source)

τοῦ

the

Genitive

article

ἀγαθοῦ

good

Genitive

attributive adjective

ἀγαθός: 'good.'

θησαυροῦ

treasure

Genitive

object of ἐκ (source)

θησαυρός: 'treasure, storehouse'; the heart's stored stock (variant adds τῆς καρδίας).

ἐκβάλλει

brings out

Pres Act Indic 3 Sg · ἐκβάλλω

main verb

→ gnomic present

ἐκβάλλω: 'bring out, produce!'

ἀγαθά

good things

Accusative

direct object

ἀγαθός: 'good.'

καί

and

coordinating conjunction

ὁ

the

Nominative

article

πονηρός

evil

Nominative

attributive adjective

πονηρός: 'evil!'

ἄνθρωπος

person

Nominative

subject

ἐκ

out of

preposition + genitive (source)

τοῦ

the

Genitive

article

πονηροῦ

evil

Genitive

attributive adjective

πονηρός: 'evil!'

θησαυροῦ

treasure

Genitive

object of ἐκ (source)

θησαυρός: 'treasure!'

ἐκβάλλει

brings out

Pres Act Indic 3 Sg · ἐκβάλλω

main verb

→ gnomic present

ἐκβάλλω: 'bring out!'

πονηρά

evil things

Accusative

direct object

πονηρός: 'evil!'

36 λέγω δὲ ὑμῖν ὅτι πᾶν ῥῆμα ἀργὸν ὃ λαλήσουσιν οἱ ἄνθρωποι ἀποδώσουσιν περὶ αὐτοῦ λόγον ἐν ἡμέρᾳ κρίσεως·

I tell you, on the day of judgment people will give account for every careless word they speak,

JUDGMENT ON WORDS δὲ Even idle words are weighed: speech is evidence at the last judgment, where the heart's overflow is brought to account.

λέγω

I say

Pres Act Indic 1 Sg · λέγω

main verb

→ performative present

λέγω: 'say!'

δὲ

but/and

developmental conjunction

ὑμῖν

to you

Dative

indirect object

ὅτι

that

conjunction (content)

πᾶν

every

Accusative

attributive adjective

πᾶς: 'every!'

ῥῆμα

word

Accusative

object (fronted, resumed by περὶ αὐτοῦ)

ῥῆμα: 'word, saying, utterance!'

ἀργὸν

careless/idle

Accusative

attributive adjective

ἀργός: 'idle, useless' (α-privative + ἔργον, 'without work').

ὃ

which

Accusative

relative pronoun (object of λαλήσουσιν)

<p>λαλήσουσιν they will speak</p> <p>Fut Act Indic 3 Pl · λαλέω</p> <p><i>verb of relative clause</i></p> <p>→ predictive future</p> <p>λαλέω: 'speak!'</p>	<p>οί the</p> <p>Nominative</p> <p><i>article</i></p>	<p>ἄνθρωποι people</p> <p>Nominative</p> <p><i>subject</i></p> <p>ἄνθρωπος: 'person!'</p>	<p>ἀποδώσουσιν they will give</p> <p>Fut Act Indic 3 Pl · ἀποδίδωμι</p> <p><i>main verb</i></p> <p>→ predictive future</p> <p>ἀποδίδωμι: 'give back, render'; ἀποδίδωμι λόγον = 'render an account!'</p>
<p>περὶ for/concerning</p> <p><i>preposition + genitive (reference)</i></p>	<p>αὐτοῦ it</p> <p>Genitive</p> <p><i>object of περὶ (resumes ῥήμα)</i></p>	<p>λόγον account</p> <p>Accusative</p> <p><i>direct object of ἀποδώσουσιν</i></p> <p>λόγος: 'word, reckoning, account!'</p>	<p>ἐν on</p> <p><i>preposition + dative (time)</i></p>
<p>ἡμέρα day</p> <p>Dative</p> <p><i>dat. of time</i></p> <p>ἡμέρα: 'day!'</p>	<p>κρίσεως of judgment</p> <p>Genitive</p> <p><i>attributive genitive</i></p> <p>κρίσις: 'judgment!'</p>		

37 ἐκ γὰρ τῶν λόγων σου δικαιωθήσῃ, καὶ ἐκ τῶν λόγων σου καταδικασθήσῃ.

for by your words you will be justified, and by your words you will be condemned.

GROUND (VERDICT BY WORDS) **γάρ** The pericope's summary verdict: one's own words become the standard of acquittal or condemnation.

<p>ἐκ by/from <i>preposition + genitive (basis)</i></p>	<p>γάρ for <i>explanatory conjunction</i></p>	<p>τῶν the Genitive <i>article</i></p>	<p>λόγων words Genitive <i>object of ἐκ (basis of verdict)</i> λόγος: 'word!'</p>
<p>σου your Genitive <i>genitive of possession</i></p>	<p>δικαιωθήση you will be justified Fut Pass Indic 2 Sg · δικαιώω <i>main verb (divine passive)</i> → predictive future δικαιώω: 'justify, declare righteous, acquit!'</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἐκ by/from <i>preposition + genitive (basis)</i></p>
<p>τῶν the Genitive <i>article</i></p>	<p>λόγων words Genitive <i>object of ἐκ</i> λόγος: 'word!'</p>	<p>σου your Genitive <i>genitive of possession</i></p>	<p>καταδικασθήση you will be condemned Fut Pass Indic 2 Sg · καταδικάζω <i>main verb (divine passive)</i> → predictive future καταδικάζω: 'condemn!'; the echo of v.7's verb closes the unit.</p>

38 Τότε ἀπεκρίθησαν αὐτῷ τινες τῶν γραμματέων καὶ Φαρισαίων λέγοντες· Διδάσκαλε, θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν.

Then some of the scribes and Pharisees answered him, saying, "Teacher, we wish to see a sign from you."

DEMAND FOR A SIGN **Τότε** The opponents demand a validating sign — ironically just after the exorcism — provoking the sign-of-Jonah oracle.

Τότε

then

temporal adverb

ἀπεκρίθησαν

answered

Aor Pass(dep) Indic 3 Pl · ἀποκρίνομαι

main verb

→ constative aorist

ἀποκρίνομαι: 'answer, respond!'

αὐτῷ

him

Dative

indirect object

τινες

some

Nominative

subject (indefinite pronoun)

τῶν

of the

Genitive

article

γραμματέων

scribes

Genitive

partitive genitive

γραμματεὺς: 'scribe, scholar of the law!'

καὶ

and

coordinating conjunction

Φαρισαίων

Pharisees

Genitive

partitive genitive

Φαρισαῖος: 'Pharisee!'

λέγοντες

saying

Pres Act Ptc · Nom Pl Masc · λέγω

participle of attendant circumstance

→ imperfective

λέγω: 'say!'

Διδάσκαλε

Teacher

Vocative

vocative (address)

διδάσκαλος: 'teacher!'; their respectful address masks hostility.

θέλομεν

we wish

Pres Act Indic 1 Pl · θέλω

main verb (+ inf.)

→ stative present

θέλω: 'wish, want!'

ἀπὸ

from

preposition + genitive (source)

σοῦ

you

Genitive

object of ἀπό

σημεῖον

a sign

Accusative

direct object of ἰδεῖν

σημεῖον: 'sign, miracle as proof!'

ἰδεῖν

to see

Aor Act Inf · ὁράω

complementary infinitive

→ constative aorist

ὁράω: 'see!'

39 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου.

But he answered them, "An evil and adulterous generation seeks for a sign, but no sign will be given to it except the sign of the prophet Jonah."

THE JONAH ORACLE **δὲ** Jesus refuses a sign on demand and grants only the sign of Jonah — his death-and-resurrection to be unfolded in v.40.

<p>ὁ he Nominative <i>article as pronoun (subject)</i></p>	<p>δὲ but <i>adversative conjunction</i></p>	<p>ἀποκριθεὶς answering Aor Pass(dep) Ptc · Nom Sg Masc · ἀποκρίνομαι <i>participle of attendant circumstance (Semitic redundancy)</i> → antecedent aorist ἀποκρίνομαι: 'answer'; the idiom 'answering he said.'</p>	<p>εἶπεν said Aor Act Indic 3 Sg · λέγω <i>main verb</i> → constative aorist</p>
<p>αὐτοῖς to them Dative <i>indirect object</i></p>	<p>Γενεὰ a generation Nominative <i>subject</i> γενεά: 'generation'; the present unbelieving contemporaries.</p>	<p>πονηρὰ evil Nominative <i>attributive adjective</i> πονηρός: 'evil.'</p>	<p>καὶ and <i>coordinating conjunction</i></p>
<p>μοιχαλὶς adulterous Nominative <i>attributive adjective</i> μοιχαλὶς: 'adulteress'; the OT figure of covenant unfaithfulness.</p>	<p>σημεῖον a sign Accusative <i>direct object of ἐπιζητεῖ</i> σημεῖον: 'sign.'</p>	<p>ἐπιζητεῖ seeks Pres Act Indic 3 Sg · ἐπιζητέω <i>main verb</i> → progressive present ἐπιζητέω: 'seek after, crave' (ἐπί-intensive).</p>	<p>καὶ and <i>coordinating conjunction</i></p>

<p>σημεῖον a sign Nominative subject σημεῖον: 'sign.'</p>	<p>οὐ not negative particle</p>	<p>δοθήσεται will be given Fut Pass Indic 3 Sg · δίδωμι main verb (divine passive) → predictive future δίδωμι: 'give!'</p>	<p>αὐτῇ to it Dative indirect object</p>
<p>εἰ if conjunction (εἰ μὴ, 'except')</p>	<p>μὴ not negative (εἰ μὴ = 'except')</p>	<p>τὸ the Nominative article</p>	<p>σημεῖον sign Nominative subject (exception) σημεῖον: 'sign.'</p>
<p>Ἰωνᾶ of Jonah Genitive genitive (attributive/of relationship) Ἰωνᾶς: Jonah; the prophet whose ordeal typifies the sign.</p>	<p>τοῦ the Genitive article</p>	<p>προφήτου prophet Genitive apposition to Ἰωνᾶ προφήτης: 'prophet!'</p>	

40 ὥσπερ γὰρ ἦν Ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας, οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας.

For just as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth.

INTERPRETATION OF THE SIGN **γάρ** The Jonah typology decoded: as Jonah was three days in the fish, so the Son of Man in the earth — pointing to burial and resurrection (Jonah 2).

ὥσπερ

just as

comparative conjunction

ὥσπερ: 'just as'; sets up the ὥσπερ...οὕτως correlation.

γάρ

for

explanatory conjunction

ἦν

was

Impf Act Indic 3 Sg · εἰμί

main verb (protasis of comparison)

→ stative imperfect

εἰμί: 'be.'

Ἰωνᾶς

Jonah

Nominative

subject

Ἰωνᾶς: Jonah.

ἐν

in

preposition + dative (place)

τῆ

the

Dative

article

κοιλία

belly

Dative

dat. of place

κοιλία: 'belly, stomach, womb!'

τοῦ

of the

Genitive

article

κῆτους

great fish/sea-monster

Genitive

genitive of possession

κῆτος: 'huge fish, sea-creature' (LXX of Jonah 2:1).

τρεις

three

Accusative

attributive numeral

τρεις: 'three.'

ἡμέρας

days

Accusative

accusative of extent of time

ἡμέρα: 'day'; idiomatic 'three days and three nights' (cf. inclusive reckoning).

καί

and

coordinating conjunction

τρεις

three

Accusative

attributive numeral

νύκτας

nights

Accusative

accusative of extent of time

νύξ: 'night.'

οὕτως

so

correlative adverb (apodosis)

οὕτως: 'thus, so.'

ἔσται

will be

Fut Mid Indic 3 Sg · εἰμί

main verb (apodosis)

→ predictive future

εἰμί: 'be.'

ὁ

the

Nominative

article

υἱός

Son

Nominative

subject

υἱός: 'son'; 'Son of Man.'

τοῦ

of

Genitive

article

ἀνθρώπου

Man

Genitive

exegetical genitive

ἄνθρωπος: 'man.'

ἐν

in

preposition + dative (place)

τῆ

the

Dative

article

καρδία

heart

Dative

dat. of place (metaphorical)

καρδία: 'heart'; 'the heart of the earth' =
the grave/Sheol.

τῆς

of the

Genitive

article

γῆς

earth

Genitive

genitive of possession

γῆ: 'earth, land.'

τρεις

three

Accusative

attributive numeral

ἡμέρας

days

Accusative

accusative of extent of time

καὶ

and

coordinating conjunction

τρεις

three

Accusative

attributive numeral

νύκτας

nights

Accusative

accusative of extent of time

νύξ: 'night.'

41 ἄνδρες Νινευῖται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινοῦσιν αὐτήν, ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ, καὶ ἰδοὺ πλεῖον Ἰωνᾶ ᾧδε.

The men of Nineveh will rise up at the judgment with this generation and condemn it, for they repented at the preaching of Jonah, and behold, something greater than Jonah is here.

WITNESS AGAINST THE GENERATION ASYNDETON The repentant Ninevites will testify against this generation: pagans repented at Jonah, yet a greater-than-Jonah is rejected.

<p>ἄνδρες men Nominative subject ἀνήρ: 'man, male.'</p>	<p>Νινευῖται of Nineveh/Ninevites Nominative apposition to ἄνδρες Νινευίτης: 'Ninevite'; the Gentiles who repented at Jonah's preaching.</p>	<p>ἀναστήσονται will rise up Fut Mid Indic 3 Pl · ἀνίστημι main verb → predictive future ἀνίστημι: 'rise, stand up'; here forensic, 'rise as witnesses.'</p>	<p>ἐν at preposition + dative (time)</p>
<p>τῇ the Dative article</p>	<p>κρίσει judgment Dative dat. of time κρίσις: 'judgment.'</p>	<p>μετὰ with preposition + genitive (association)</p>	<p>τῆς the Genitive article</p>
<p>γενεᾶς generation Genitive object of μετὰ γενεά: 'generation.'</p>	<p>ταύτης this Genitive attributive demonstrative</p>	<p>καὶ and coordinating conjunction</p>	<p>κατακρινοῦσιν will condemn Fut Act Indic 3 Pl · κατακρίνω main verb → predictive future κατακρίνω: 'condemn'; by their example, not as judges.</p>

αὐτήν

it

Accusative
direct object

ὅτι

because

causal conjunction

μετενόησαν

they repented

Aor Act Indic 3 Pl · μετανοέω

verb of causal clause

→ constative aorist

μετανοέω: 'repent, change one's mind.'

εἰς

at

preposition + accusative (response to)

τὸ

the

Accusative
article

κήρυγμα

preaching

Accusative
object of εἰς

κήρυγμα: 'proclamation, preaching.'

Ἰωνᾶ

of Jonah

Genitive
subjective genitive

Ἰωνᾶς: Jonah.

καὶ

and

coordinating conjunction

ἰδοὺ

behold

presentative particle

ἰδοὺ: 'behold!'

πλεῖον

(something) greater

Nominative
subject (neuter comparative)

πλείων: 'more, greater!'; the neuter tactfully points to Jesus and his message.

Ἰωνᾶ

than Jonah

Genitive
genitive of comparison

Ἰωνᾶς: Jonah.

ᾧδε

here

adverb of place

ᾧδε: 'here!'; the greater reality present on the scene.

42 βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινεῖ αὐτήν, ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶνος, καὶ ἰδοὺ πλεῖον Σολομῶνος ᾧδε.

The Queen of the South will rise up at the judgment with this generation and condemn it, for she came from the ends of the earth to hear the wisdom of Solomon, and behold, something greater than Solomon is here.

SECOND WITNESS ASYNDETON A second example: the Queen of Sheba sought Solomon's wisdom from afar; one greater than Solomon stands unheeded here.

βασίλισσα

queen

Nominative

subject

βασίλισσα: 'queen'; the Queen of Sheba (1 Kgs 10).

νότου

of the South

Genitive

genitive (of place/origin)

νότος: 'south, south wind'; her southern homeland.

ἐγερθήσεται

will rise up

Fut Pass Indic 3 Sg · ἐγείρω

main verb

→ predictive future

ἐγείρω: 'raise, rise'; here forensic 'rise as witness.'

ἐν

at

preposition + dative (time)

τῇ

the

Dative

article

κρίσει

judgment

Dative

dat. of time

κρίσις: 'judgment.'

μετὰ

with

preposition + genitive (association)

τῆς

the

Genitive

article

γενεᾶς

generation

Genitive

object of μετά

γενεά: 'generation.'

ταύτης

this

Genitive

attributive demonstrative

καὶ

and

coordinating conjunction

κατακρινεῖ

will condemn

Fut Act Indic 3 Sg · κατακρίνω

main verb

→ predictive future

κατακρίνω: 'condemn.'

αὐτήν

it

Accusative

direct object

ὅτι

because

causal conjunction

ἦλθεν

she came

Aor Act Indic 3 Sg · ἔρχομαι

verb of causal clause

→ constative aorist

ἔρχομαι: 'come.'

ἐκ

from

preposition + genitive (source)

τῶν

the

Genitive

article

περάτων

ends

Genitive

object of ἐκ

πέρας: 'end, limit'; 'the ends of the earth' — extreme distance.

τῆς

of the

Genitive

article

γῆς

earth

Genitive

genitive of possession

γῆ: 'earth.'

ἀκοῦσαι

to hear

Aor Act Inf · ἀκούω

infinitive of purpose

→ *constative aorist*

ἀκούω: 'hear.'

τήν

the

Accusative

article

σοφίαν

wisdom

Accusative

direct object of ἀκοῦσαι

σοφία: 'wisdom.'

Σολομῶνος

of Solomon

Genitive

possessive genitive

Σολομών: Solomon; declined here (gen. Σολομῶνος).

καί

and

coordinating conjunction

ἰδοῦ

behold

presentative particle

ἰδοῦ: 'behold.'

πλεῖον

(something) greater

Nominative

subject (neuter comparative)

πλείων: 'greater.'

Σολομῶνος

than Solomon

Genitive

genitive of comparison

Σολομών: Solomon.

ᾧδε

here

adverb of place

ᾧδε: 'here.'

43 Ὅταν δὲ τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρων τόπων ζητοῦν ἀνάπαυσιν, καὶ οὐχ εὕρισκει.

When the unclean spirit has gone out of a person, it passes through waterless places seeking rest, but finds none.

PARABLE OF THE RETURNING SPIRIT **δὲ** A cautionary parable: an exorcism not filled by genuine repentance leaves a vacancy the spirit can reclaim — a warning to 'this generation.'

<p>Ὅταν when temporal conjunction (+ subj.) ὅταν: 'whenever, when.'</p>	<p>δὲ and/now developmental conjunction</p>	<p>τὸ the Nominative article</p>	<p>ἀκάθαρτον unclean Nominative attributive adjective ἀκάθατος: 'unclean, impure.'</p>
<p>πνεῦμα spirit Nominative subject πνεῦμα: 'spirit'; here an evil spirit.</p>	<p>ἐξέλθῃ has gone out Aor Act Subj 3 Sg · ἐξέρχομαι subjunctive (ὅταν clause) → constative aorist ἐξέρχομαι: 'go out, depart.'</p>	<p>ἀπὸ from preposition + genitive (separation)</p>	<p>τοῦ the Genitive article</p>
<p>ἀνθρώπου person Genitive object of ἀπό ἄνθρωπος: 'person.'</p>	<p>διέρχεται passes through Pres Mid Indic 3 Sg · διέρχομαι main verb → gnomic present διέρχομαι: 'go through, traverse.'</p>	<p>δι' through preposition + genitive (path)</p>	<p>ἀνύδρων waterless Genitive attributive adjective ἄνυδρος: 'waterless, dry'; desert haunts thought to be demonic abodes.</p>

τόπων

places

Genitive

object of *διά* (path)

τόπος: 'place.'

ζητοῦν

seeking

Pres Act Ptc · Nom Sg Neut · ζητέω

adverbial participle (purpose)

→ imperfective

ζητέω: 'seek.'

ἀνάπαυσιν

rest

Accusative

direct object of *ζητοῦν*

ἀνάπαυσις: 'rest, repose.'

καὶ

and

coordinating conjunction

οὐχ

not

negative particle

εὕρισκει

finds

Pres Act Indic 3 Sg · εὕρισκω

main verb

→ gnomic present

εὕρισκω: 'find.'

44 τότε λέγει· Εἰς τὸν οἶκόν μου ἐπιστρέψω ὅθεν ἐξῆλθον· καὶ ἔλθὼν εὕρισκει σχολάζοντα σεσαρωμένον καὶ κεκοσμημένον.

Then it says, "I will return to my house from which I came." And when it comes, it finds it empty, swept, and put in order.

RETURN TO THE EMPTY HOUSE τότε The spirit returns to find the 'house' unoccupied — tidied but tenantless; mere reform without indwelling good is a fatal vacancy.

τότε

then

temporal adverb

λέγει

it says

Pres Act Indic 3 Sg · λέγω

main verb

→ gnomic/historic present

λέγω: 'say.'

Εἰς

to

preposition + accusative (direction)

τὸν

the

Accusative

article

οἶκόν

house

Accusative

object of εἶς

οἶκος: 'house'; the person as the spirit's former dwelling.

μου

my

Genitive

genitive of possession

ἐπιστρέψω

I will return

Fut Act Indic 1 Sg · ἐπιστρέφω

main verb

→ predictive future

ἐπιστρέφω: 'turn back, return.'

όθεν

from where

relative adverb (place)

όθεν: 'whence, from where.'

ἐξήλθον

I came out

Aor Act Indic 1 Sg · ἐξέρχομαι

verb of relative clause

→ constative aorist

ἐξέρχομαι: 'go out.'

καί

and

coordinating conjunction

ἐλθόν

coming

Aor Act Ptc · Nom Sg Neut · ἔρχομαι

temporal participle

→ antecedent aorist

ἔρχομαι: 'come'; neuter, agreeing with πνεῦμα.

εὕρισκει

it finds

Pres Act Indic 3 Sg · εὕρισκω

main verb

→ gnomic/historic present

εὕρισκω: 'find.'

σχολάζοντα

empty/unoccupied

Pres Act Ptc · Acc Sg Masc · σχολάζω

predicate participle (object complement)

→ imperfective (state)

σχολάζω: 'be unoccupied, stand empty'; the fatal vacancy.

σεσαρωμένον

swept

Perf Pass Ptc · Acc Sg Masc · σαρώω

predicate participle

→ resultative perfect

σαρώω: 'sweep.'

καί

and

coordinating conjunction

κεκοσμημένον

put in order

Perf Pass Ptc · Acc Sg Masc · κοσμέω

predicate participle

→ resultative perfect

κοσμέω: 'arrange, adorn, set in order.'

45 τότε πορεύεται καὶ παραλαμβάνει μεθ' ἑαυτοῦ ἑπτὰ ἕτερα πνεύματα πονηρότερα ἑαυτοῦ, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χεῖρονα τῶν πρώτων. οὕτως ἔσται καὶ τῆ γενεᾶ ταύτῃ τῆ πονηρᾶ.

Then it goes and brings with itself seven other spirits more evil than itself, and they enter and dwell there, and the last state of that person becomes worse than the first. So also will it be with this evil generation.

WORSE THAN THE FIRST **τότε** The grim outcome and its application: the empty house is reoccupied sevenfold; so this generation, cleansed of one demon yet rejecting the kingdom, ends worse than before.

τότε

then

temporal adverb

πορεύεται

it goes

Pres Mid Indic 3 Sg · πορεύομαι

main verb

→ *gnomic present*

πορεύομαι: 'go!'

καὶ

and

coordinating conjunction

παραλαμβάνει

takes/brings

Pres Act Indic 3 Sg · παραλαμβάνω

main verb

→ *gnomic present*

παραλαμβάνω: 'take along, bring with!'

μεθ'

with

preposition + genitive (accompaniment)

ἑαυτοῦ

itself

Genitive

reflexive pronoun (object of μετά)

ἑπτὰ

seven

Accusative

attributive numeral (indeclinable)

ἑπτὰ: 'seven'; completeness of the renewed possession.

ἕτερα

other

Accusative

attributive adjective

ἕτερος: 'other, different!'

πνεύματα

spirits

Accusative

direct object

πνεῦμα: 'spirit.'

πονηρότερα

more evil

Accusative

attributive comparative adjective

πονηρός (compar. πονηρότερος): 'more evil.'

ἑαυτοῦ

than itself

Genitive

genitive of comparison

καὶ

and

coordinating conjunction

εἰσελθόντα

entering

Aor Act Ptc · Nom Pl Neut · εἰσέρχομαι

temporal participle

→ antecedent aorist

εἰσέρχομαι: 'enter.'

κατοικεῖ

dwells

Pres Act Indic 3 Sg · κατοικέω

main verb (neut. pl. subj. + sg. verb)

→ gnomic present

κατοικέω: 'settle, take up permanent residence' (κατά intensive).

ἐκεῖ

there

adverb of place

καὶ

and

coordinating conjunction

γίνεται

becomes

Pres Mid Indic 3 Sg · γίνομαι

main verb

→ gnomic present

γίνομαι: 'become.'

τά

the

Nominative

article

ἔσχατα

last (state)

Nominative

subject (substantival adj.)

ἔσχατος: 'last'; 'the last things' = final condition.

τοῦ

of the

Genitive

article

ἀνθρώπου

person

Genitive

possessive genitive

ἄνθρωπος: 'person.'

ἐκείνου

that

Genitive

attributive demonstrative

χείρονα

worse

Nominative

predicate comparative adjective

χείρων: 'worse'; the comparative of κακός.

τῶν

than the

Genitive

article

πρώτων

first

Genitive

genitive of comparison (substantival adj.)

πρώτος: 'first'; the earlier state.

οὕτως

so

comparative adverb

οὕτως: 'thus, so'; applies the parable.

ἔσται

will it be

Fut Mid Indic 3 Sg · εἰμί

main verb

→ predictive future

εἰμί: 'be.'

καὶ

also

adverbial/ascensive conjunction

τῇ

the/to the

Dative

article

γενεᾷ

generation

Dative

dat. of reference

γενεά: 'generation.'

ταύτη

this

Dative

attributive demonstrative

τῇ

the

Dative

article

πονηρᾷ

evil

Dative

attributive adjective

πονηρός: 'evil'; the diagnosis of v.39 reaffirmed.

46 Ἔτι αὐτοῦ λαλοῦντος τοῖς ὄχλοις ἰδοὺ ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ εἰστήκεισαν ἔξω ζητοῦντες αὐτῷ λαλῆσαι.

While he was still speaking to the crowds, behold, his mother and his brothers stood outside, seeking to speak to him.

FAMILY AT THE DOOR **ASYNDETON** A genitive-absolute scene-shift: the natural family arrives and waits outside, setting up the redefinition of kinship.

ἔτι

still

temporal adverb

ἔτι: 'still, yet.'

αὐτοῦ

he

Genitive

genitive absolute (subject)

λαλοῦντος

speaking

Pres Act Ptc · Gen Sg Masc · λαλέω

genitive absolute (temporal)

→ imperfective (concurrent)

λαλέω: 'speak.'

τοῖς

to the

Dative

article

ὄχλοις

crowds

Dative

indirect object

ὄχλος: 'crowd.'

ἰδοῦ

behold

presentative particle

ἰδοῦ: 'behold.'

ἡ

the

Nominative

article

μήτηρ

mother

Nominative

subject

μήτηρ: 'mother.'

καὶ

and

coordinating conjunction

οἱ

the

Nominative

article

ἀδελφοὶ

brothers

Nominative

subject (coordinate)

ἀδελφός: 'brother.'

αὐτοῦ

his

Genitive

genitive of relationship

εἰστήκεισαν

were standing

Plupf Act Indic 3 Pl · ἵστημι

main verb (pluperfect = imperf. sense)

→ stative (standing)

ἵστημι: 'stand'; the pluperfect of this verb has imperfect force.

ἔξω

outside

adverb of place

ἔξω: 'outside'; their physical position becomes symbolic.

ζητοῦντες

seeking

Pres Act Ptc · Nom Pl Masc · ζητέω

adverbial participle (purpose)

→ imperfective

ζητέω: 'seek.'

αὐτῷ

to him

Dative

indirect object of λαλῆσαι

λαλήσαι

to speak

Aor Act Inf · λαλέω

complementary infinitive

→ constative aorist

λαλέω: 'speak!'

47 εἶπεν δέ τις αὐτῷ· Ἴδου ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ἐστήκασιν ζητοῦντές σοι λαλήσαι.

[And someone said to him, "Behold, your mother and your brothers are standing outside, seeking to speak to you."]

THE REPORT (BRACKETED VERSE) **δέ** This verse is absent from several early witnesses (N*, B, L, Γ) and is bracketed in some editions; it supplies the report Jesus answers in v.48, and was likely lost by homoeoteleuton (λαλήσαι ... λαλήσαι).

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

δέ

and

continuative conjunction

τις

someone

Nominative

subject (indefinite pronoun)

αὐτῷ

to him

Dative

indirect object

Ἴδου

behold

presentative particle

ἰδοῦ: 'behold.'

ἡ

the

Nominative

article

μήτηρ

mother

Nominative

subject

μήτηρ: 'mother.'

σου

your

Genitive

genitive of relationship

<p>καὶ and <i>coordinating conjunction</i></p>	<p>οἱ the Nominative <i>article</i></p>	<p>ἀδελφοί brothers Nominative <i>subject (coordinate)</i> ἀδελφός: 'brother!'</p>	<p>σου your Genitive <i>genitive of relationship</i></p>
<p>ἔξω outside <i>adverb of place</i> ἔξω: 'outside.'</p>	<p>ἑστῆκασιν are standing Perf Act Indic 3 Pl · ἵστημι <i>main verb (perfect = present sense)</i> → stative perfect ἵστημι: 'stand!'; the perfect ἑστῆκασιν has present meaning.</p>	<p>ζητοῦντές seeking Pres Act Ptc · Nom Pl Masc · ζητέω <i>adverbial participle (purpose)</i> → imperfective ζητέω: 'seek!'</p>	<p>σοι to you Dative <i>indirect object of λαλῆσαι</i></p>
<p>λαλῆσαι to speak Aor Act Inf · λαλέω <i>complementary infinitive</i> → constative aorist λαλέω: 'speak!'</p>			

48 ὁ δὲ ἀποκριθεὶς εἶπεν τῷ λέγοντι αὐτῷ· Τίς ἐστὶν ἡ μήτηρ μου, καὶ τίνες εἰσὶν οἱ ἀδελφοί μου;

| But he answered the one who told him, "Who is my mother, and who are my brothers?"

| COUNTER-QUESTION **δὲ** Jesus' startling question prepares a redefinition of family along the axis of obedience rather than blood.

ὁ

he

Nominative

article as pronoun (subject)

δὲ

but

adversative conjunction

ἀποκριθεὶς

answering

Aor Pass(dep) Ptc · Nom Sg Masc · ἀποκρίνομαι

participle of attendant circumstance

→ antecedent aorist

ἀποκρίνομαι: 'answer!'

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

τῷ

to the (one)

Dative

article (substantizes ptc.)

λέγοντι

who told

Pres Act Ptc · Dat Sg Masc · λέγω

substantival participle (indirect object)

→ imperfective

λέγω: 'say, tell!'

αὐτῷ

him

Dative

indirect object of λέγοντι

τίς

who

Nominative

interrogative pronoun (predicate)

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula

→ stative present

ἡ

the

Nominative

article

μήτηρ

mother

Nominative

subject

μήτηρ: 'mother!'

μου

my

Genitive

genitive of relationship

καὶ

and

coordinating conjunction

τίνες

who

Nominative

interrogative pronoun (predicate)

εἰσίν

are

Pres Act Indic 3 Pl · εἰμί

copula

→ stative present

οἱ

the

Nominative

article

ἀδελφοί

brothers

Nominative

subject

ἀδελφός: 'brother!'

μου

my

Genitive

genitive of relationship

49 καὶ ἐκτείνας τὴν χεῖρα αὐτοῦ ἐπὶ τοὺς μαθητὰς αὐτοῦ εἶπεν· Ἴδου ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου·

And stretching out his hand toward his disciples, he said, "Behold my mother and my brothers!"

GESTURE AND DECLARATION καὶ A pointing gesture answers the question: the disciples gathered around him are his true family.

καὶ

and

coordinating conjunction

ἐκτείνας

stretching out

Aor Act Ptc · Nom Sg Masc · ἐκτείνω

participle of attendant circumstance

→ antecedent aorist

ἐκτείνω: 'stretch out!'

τὴν

the

Accusative

article

χεῖρα

hand

Accusative

direct object of ἐκτείνας

χείρ: 'hand!'

αὐτοῦ

his

Genitive

genitive of possession

ἐπὶ

toward

preposition + accusative (direction)

τοὺς

the

Accusative

article

μαθητὰς

disciples

Accusative

object of ἐπὶ

μαθητής: 'disciple!'

<p>αὐτοῦ his Genitive <i>genitive of relationship</i></p>	<p>εἶπεν said Aor Act Indic 3 Sg · λέγω <i>main verb</i> → constative aorist</p>	<p>Ἴδου behold <i>presentative particle</i> ἰδοῦ: 'behold.'</p>	<p>ἡ the Nominative <i>article</i></p>
<p>μήτηρ mother Nominative <i>predicate/presentative nominative</i> μήτηρ: 'mother.'</p>	<p>μου my Genitive <i>genitive of relationship</i></p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>οἱ the Nominative <i>article</i></p>
<p>ἀδελφοί brothers Nominative <i>presentative nominative (coordinate)</i> ἀδελφός: 'brother.'</p>	<p>μου my Genitive <i>genitive of relationship</i></p>		

50 ὅστις γὰρ ἂν ποιήσῃ τὸ θέλημα τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς, αὐτός μου ἀδελφὸς καὶ ἀδελφὴ καὶ μήτηρ ἐστίν.

For whoever does the will of my Father in heaven, he is my brother and sister and mother.

DEFINING PRINCIPLE **γὰρ** The chapter closes by grounding the new family in doing the Father's will: obedience, not blood, constitutes kinship with Jesus.

ὅστις

whoever

Nominative

indefinite relative pronoun (subject)

ὅστις: 'whoever.'

γάρ

for

explanatory conjunction

ἄν

ever

modal particle (indefinite)

ποιήση

does

Aor Act Subj 3 Sg · ποιέω

subjunctive (indefinite rel. clause)

→ constative aorist

ποιέω: 'do, perform.'

τὸ

the

Accusative

article

θέλημα

will

Accusative

direct object

θέλημα: 'will, desire'; the criterion of true kinship.

τοῦ

of the

Genitive

article

πατρός

Father

Genitive

subjective/possessive genitive

πατήρ: 'father'; 'my Father' — the relationship into which disciples are drawn.

μου

my

Genitive

genitive of relationship

τοῦ

who is

Genitive

article (substantival, 'the one in heaven')

ἐν

in

preposition + dative (place)

οὐρανοῖς

heaven

Dative

dat. of place

οὐρανός: 'heaven'; the characteristic Matthean 'Father in heaven.'

αὐτός

he

Nominative

subject (resumptive pronoun)

μου

my

Genitive

genitive of relationship

ἀδελφός

brother

Nominative

predicate nominative

ἀδελφός: 'brother.'

καὶ

and

coordinating conjunction

ἀδελφή

sister

Nominative

predicate nominative

ἀδελφή: 'sister.'

καὶ

and

coordinating conjunction

μήτηρ

mother

Nominative

predicate nominative

μήτηρ: 'mother.'

ἐστίν

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 are worth flagging. At v.4 the editions divide over the singular ἔφαγεν ('he ate,' read here) and the plural ἔφαγον ('they ate'), and over ὁ οὐκ ἔξδὸν ἦν / οὐς οὐκ ἔξδὸν ἦν. At v.15 πολλοί ('many') is read with the majority of editions, though a few witnesses read ὄχλοι πολλοί ('great crowds'). At v.22 the printed text reads the fuller τυφλὸν καὶ κωφόν ('blind and mute'); some witnesses give only one term. At v.31 the article before βλασφημία varies. At v.35 some witnesses add τῆς καρδίας after θησαυροῦ. At v.44 the editions read ἐλθὼν εὕρισκει ('coming, it finds'); some witnesses add the article or vary the participle. At v.47 the whole verse — εἶπεν δέ τις αὐτῶ· Ἴδὸν ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ἐστήκασιν ζητοῦντές σοι λαλῆσαι — is absent from several early and important witnesses (e.g. **S**^{*}, B, L, Γ) and is therefore bracketed or relegated to the margin in some editions; it is printed here as part of the running narrative, since the question of v.48 presupposes a report. Orthographic variants (movable-ν, ι-subscript, -σσ-/-ττ-, the spelling Μαθηαῖον/Μαθηαῖον) are not noted. The chapter is woven with Old Testament citation and allusion: 1 Sam 21:1–6 and Num 28:9–10 stand behind vv.3–5; Hos 6:6 is cited at v.7; the long Servant Song of Isa 42:1–4 is quoted at vv.18–21 (Matthew's longest formula citation); and Jonah and the Queen of the South furnish the signs of vv.40–42.

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.