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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

# The Gospel according to Matthew, Chapter 13

## KATA MAΘΘΑΙΟΝ ΙΓ'

Each verse opens with the running Greek, an English translation, and a **discourse note** (its connective, relation, and role in the argument). Below follows the word-by-word breakdown in six tiers: gloss, case (color), parsing, *syntax*, **semantic force**, and a | lexical note.

CASE   ■ Nominative   ■ Genitive   ■ Dative   ■ Accusative   ■ Vocative   ■ Verb (no case)   ■ Indeclinable

Discourse notes head each verse: **relation** · connective · clause-flow. Indentation marks prominence — flush-left = main line of argument; indented = supporting / subordinate material.

### Discourse structure of the chapter

A · 13:1–23

#### **The parable of the sower and its explanation**

From a boat Jesus tells the sower-parable of four soils (1–9); privately he explains why he teaches the crowds in parables — the kingdom's mysteries are given to the disciples but withheld from the hardened crowds (10–17, citing Isa 6:9–10) — and decodes the four soils as four hearings of the word (18–23).

B · 13:24–30

#### **The weeds among the wheat**

An enemy oversows weeds in the good field; the householder forbids premature weeding lest the wheat be uprooted, deferring the separation to the harvest, when weeds are burned and wheat barned.

C · 13:31–33

### **The mustard seed and the leaven**

Twin parables of hidden, disproportionate growth: the least seed becomes a sheltering tree (31–32), and leaven hidden in three measures of flour works through the whole (33).

D · 13:34–35

### **Teaching in parables fulfills Scripture**

A summary that Jesus taught the crowds only in parables, fulfilling Ps 78:2 — 'I will open my mouth in parables; I will utter things hidden since the foundation of the world.'

E · 13:36–43

### **The explanation of the weeds**

Indoors, Jesus allegorizes the weeds-parable: sower=Son of Man, field=world, good seed=sons of the kingdom, weeds=sons of the evil one, harvest=end of the age, reapers=angels — the wicked burned, the righteous shining like the sun.

F · 13:44–50

### **The hidden treasure, the pearl, and the net**

Two parables of all-surrendering joy — the buried treasure (44) and the pearl of great price (45–46) — and the dragnet (47–50), whose sorting of good and bad fish recapitulates the weeds' eschatological separation.

G · 13:51–52

### **The scribe trained for the kingdom**

The discourse's capstone: the disciples affirm they have understood, and every scribe disciplined to the kingdom is likened to a householder who brings from his treasure things new and old.

H · 13:53–58

### **The rejection at Nazareth**

The discourse-formula closes the chapter; in his hometown synagogue Jesus' wisdom astonishes, but familiarity breeds offense — 'a prophet is not without honor except in his hometown' — and their unbelief restrains his mighty works.

## 1 Ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐξελθὼν ὁ Ἰησοῦς τῆς οἰκίας ἐκάθητο παρὰ τὴν θάλασσαν·

On that day Jesus went out of the house and was sitting beside the sea;

**NARRATIVE SETTING** **ASYNDETON** The parable-discourse opens: Jesus leaves the house and takes a seat by the Sea of Galilee — the teaching posture of a rabbi.

Ἐν

on

*preposition + dative (time)*

τῇ

the

Dative

*article*

ἡμέρα

day

Dative

*dat. of time*

ἡμέρα: 'day'; resumes the day of the preceding controversies (ch. 12).

ἐκείνη

that

Dative

*attributive demonstrative*

ἔξελθῶν

having gone out

Aor Act Ptc · Nom Sg Masc · ἐξέρχομαι

*attendant-circumstance participle*

→ *constative aorist*

ἐξέρχομαι: 'go/come out' (ἐκ + ἔρχομαι).

ὁ

the

Nominative

*article*

Ἰησοῦς

Jesus

Nominative

*subject*

Ἰησοῦς; Jesus.

τῆς

the

Genitive

*article*

οἰκίας

house

Genitive

*gen. of separation (out of)*

οἰκία: 'house'; the house of 12:46, point of departure.

ἐκάθητο

was sitting

Impf Mid Indic 3 Sg · κάθημαι

*main verb*

→ *customary/descriptive imperfect*

κάθημαι: 'sit'; the seated teaching posture.

παρά

beside

*preposition + accusative (alongside)*

τὴν

the

Accusative

*article*

θάλασσαν

sea

Accusative

*object of παρά (place)*

θάλασσα: 'sea'; the Sea of Galilee.

2 καὶ συνήχθησαν πρὸς αὐτὸν ὄχλοι πολλοί, ὥστε αὐτὸν εἰς πλοῖον ἐμβάντα καθῆσθαι, καὶ πᾶς ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν εἰστήκει.

and great crowds gathered to him, so that he got into a boat and sat down, and the whole crowd stood on the shore.

NARRATIVE SETTING **καὶ** Crowds press in; Jesus teaches from a boat while the multitude stands on the beach — an amphitheatre of sea and shore.

<p>καὶ and coordinating conjunction</p>	<p><b>συνήχθησαν</b> were gathered Aor Pass Indic 3 Pl · συνάγω main verb → constative aorist (ingressive)   συνάγω: 'gather together' (σύν + ἄγω).</p>	<p>πρὸς to preposition + accusative (toward)</p>	<p><b>αὐτὸν</b> him Accusative object of πρὸς</p>
<p><b>ὄχλοι</b> crowds Nominative subject   ὄχλος: 'crowd, throng.'</p>	<p><b>πολλοί</b> many/great Nominative attributive adjective   πολὺς: 'many, great.'</p>	<p>ὥστε so that conjunction (result) + infinitive</p>	<p><b>αὐτὸν</b> him Accusative accusative subject of infinitive</p>
<p>εἰς into preposition + accusative</p>	<p><b>πλοῖον</b> boat Accusative object of εἰς   πλοῖον: 'boat,' fishing vessel.</p>	<p><b>ἐμβάντα</b> having embarked Aor Act Ptc · Acc Sg Masc · ἐμβαίνω attendant-circumstance participle → constative aorist   ἐμβαίνω: 'step in, embark.'</p>	<p><b>καθῆσθαι</b> to sit Pres Mid Inf · κάθημαι result infinitive (w/ ὥστε) → stative present   κάθημαι: 'sit.'</p>

<p>καὶ and coordinating conjunction</p>	<p>πᾶς all Nominative attributive adjective</p>	<p>ὁ the Nominative article</p>	<p>ὄχλος crowd Nominative subject   ὄχλος: 'crowd!'</p>
<p>ἐπὶ on preposition + accusative (place)</p>	<p>τὸν the Accusative article</p>	<p>αἰγιαλὸν shore Accusative object of ἐπί   αἰγιαλός: 'beach, shore!'</p>	<p>εἰστήκει stood / was standing Plpf Act Indic 3 Sg · ἴστημι main verb → pluperfect with imperfect sense (stative)   ἴστημι: 'stand!'; the perfect/pluperfect of ἴστημι is stative — 'was standing!'</p>

### 3 καὶ ἐλάλησεν αὐτοῖς πολλὰ ἐν παραβολαῖς λέγων· Ἴδου ἐξῆλθεν ὁ σπεύρων τοῦ σπείρειν.

| And he spoke to them many things in parables, saying: "Behold, the sower went out to sow!"

| PARABLE OF THE SOWER **καὶ** The first parable begins. 'In parables' is programmatic for the whole chapter; the sower's going out frames the seed-and-soils drama.

<p>καὶ and coordinating conjunction</p>	<p>ἐλάλησεν he spoke Aor Act Indic 3 Sg · λαλέω main verb → constative aorist   λαλέω: 'speak, talk!'</p>	<p>αὐτοῖς to them Dative dat. of indirect object</p>	<p>πολλὰ many things Accusative substantival adj. (direct object)   πολὺς: 'many!'; neuter pl. 'many things!'</p>
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ἐν  
in  
*preposition + dative (manner/means)*

**παραβολαῖς**  
parables  
Dative  
*dat. of manner*  
παραβολή: 'parable' (παρά + βάλλω, 'a placing-alongside'); a comparison/illustrative story.

**λέγων**  
saying  
Pres Act Ptc · Nom Sg Masc · λέγω  
*ptc. of speaking (pleonastic)*  
→ present (concurrent)  
λέγω: 'say'; the redundant λέγων introduces direct speech (Semitic).

Ἴδου  
behold  
*interjection (attention-marker)*  
ἰδού: 'look! behold!'; fossilized imperative of εἶδον.

**ἐξήλθεν**  
went out  
Aor Act Indic 3 Sg · ἐξέρχομαι  
*main verb*  
→ constative aorist  
ἐξέρχομαι: 'go out.'

ὁ  
the  
Nominative  
*article*

**σπείρων**  
sower  
Pres Act Ptc · Nom Sg Masc · σπείρω  
*substantival participle (subject)*  
→ gnomic/timeless present  
σπείρω: 'sow'; ὁ σπείρων = 'the one who sows, the sower!'

**τοῦ**  
to  
Genitive  
*article w/ infinitive (purpose)*

**σπείρειν**  
to sow  
Pres Act Inf · σπείρω  
*articular infinitive of purpose (τοῦ + inf.)*  
→ present  
σπείρω: 'sow, scatter seed.'

4 καὶ ἐν τῷ σπείρειν αὐτὸν ἃ μὲν ἔπεσεν παρὰ τὴν ὁδόν, καὶ ἐλθόντα τὰ πετεινὰ κατέφαγεν αὐτά.

And as he sowed, some seeds fell along the path, and the birds came and devoured them.

PARABLE OF THE SOWER καὶ First soil: the seed on the hardened path, snatched by birds — the four-soils sequence begins.

καὶ  
and

*coordinating conjunction*

ἐν  
while

*preposition + articular infinitive (temporal)*

τῷ  
the

Dative  
article

σπείρειν  
sowing

Pres Act Inf · σπείρω  
*articular inf. (contemporaneous time)*

→ present

σπείρω: 'sow'; ἐν τῷ + inf. = 'while sowing!'

αὐτόν  
he

Accusative  
*accusative subject of infinitive*

ἃ  
some (which)

Nominative  
*relative/indefinite pronoun (subject)*

ἃ μέν ... 'some' (answered by ἄλλα δέ in v.5ff.).

μὲν  
on the one hand

*particle (μὲν ... δέ correlation)*

ἔπεσεν  
fell

Aor Act Indic 3 Sg · πίπτω  
*main verb*

→ constative aorist

πίπτω: 'fall!'

παρὰ  
along

*preposition + accusative (beside)*

τὴν  
the

Accusative  
article

ὁδόν  
path/road

Accusative  
*object of παρὰ*

ὁδός: 'road, way, path'; the trodden footpath, hard ground.

καὶ  
and  
*coordinating conjunction*

ἔλθόντα  
having come

Aor Act Ptc · Nom Pl Neut · ἔρχομαι  
*attendant-circumstance participle*

→ constative aorist

ἔρχομαι: 'come!'

τὰ  
the

Nominative  
article

πετεινὰ  
birds

Nominative  
*subject*

πετεινόν: 'bird' (from πέτομαι, 'fly').

κατέφαγεν  
devoured

Aor Act Indic 3 Sg · κατεσθίω  
*main verb*

→ constative aorist

κατεσθίω: 'eat up, devour' (κατά intensive).

**αὐτά**

them

Accusative

direct object

5 ἄλλα δὲ ἔπεσεν ἐπὶ τὰ πετρώδη ὅπου οὐκ εἶχεν γῆν πολλήν, καὶ εὐθέως ἐξανέτειλεν διὰ τὸ μὴ ἔχειν βάθος γῆς·

Other seeds fell on rocky ground, where they did not have much soil, and immediately they sprang up, because they had no depth of soil;

PARABLE OF THE SOWER δὲ Second soil: the rocky shelf with shallow earth — quick growth without root.

**ἄλλα**

others

Nominative

subject (correlative to ἃ μὲν)

ἄλλος: 'other'

**δὲ**

but/and

postpositive conjunction (continuative)

**ἔπεσεν**

fell

Aor Act Indic 3 Sg · πίπτω

main verb

→ constative aorist

πίπτω: 'fall'

**ἐπὶ**

on

preposition + accusative (place)

**τὰ**

the

Accusative

article

**πετρώδη**

rocky places

Accusative

object of ἐπί

πετρώδης: 'rocky' (πέτρα); a thin layer of soil over bedrock.

**ὅπου**

where

relative adverb (place)

**οὐκ**

not

negative particle

<p><b>εἶχεν</b> it had Impf Act Indic 3 Sg · ἔχω <i>verb (rel. clause)</i> → descriptive imperfect   ἔχω: 'have!'</p>	<p><b>γῆν</b> soil Accusative <i>direct object</i>   γῆ: 'earth, soil, ground.'</p>	<p><b>πολλήν</b> much Accusative <i>attributive adjective</i></p>	<p><b>καὶ</b> and <i>coordinating conjunction</i></p>
<p><b>εὐθέως</b> immediately <i>adverb (time)</i>   εὐθέως: 'at once, immediately.'</p>	<p><b>ἐξανέτειλεν</b> sprang up Aor Act Indic 3 Sg · ἐξανατέλλω <i>main verb</i> → ingressive aorist   ἐξανατέλλω: 'spring/shoot up' (ἐξ + ἀνά + τέλλω).</p>	<p><b>διὰ</b> because <i>preposition + articular infinitive (cause)</i></p>	<p><b>τὸ</b> the Accusative <i>article</i></p>
<p><b>μὴ</b> not <i>negative w/ infinitive</i></p>	<p><b>ἔχειν</b> having Pres Act Inf · ἔχω <i>articular inf. of cause (διὰ τό + inf.)</i> → present   ἔχω: 'have.'</p>	<p><b>βάθος</b> depth Accusative <i>direct object of inf.</i>   βάθος: 'depth.'</p>	<p><b>γῆς</b> of soil Genitive <i>attributive/partitive genitive</i>   γῆ: 'earth, soil.'</p>

## 6 ἡλίου δὲ ἀνατείλαντος ἐκαυματίσθη καὶ διὰ τὸ μὴ ἔχειν ρίζαν ἐξηράνθη.

but when the sun rose they were scorched, and because they had no root they withered away.

PARABLE OF THE SOWER **δὲ** The rocky seed's fate: rootless, it is scorched and withers — a genitive-absolute marks the rising sun.

<p><b>ἡλίου</b> sun Genitive subject of genitive absolute   ἥλιος: 'sun.'</p>	<p><b>δὲ</b> but/and postpositive conjunction (continuative)</p>	<p><b>ἀνατείλαντος</b> having risen Aor Act Ptc · Gen Sg Masc · ἀνατέλλω genitive absolute (temporal) → constative aorist   ἀνατέλλω: 'rise' (of the sun).</p>	<p><b>ἐκαυματίσθη</b> it was scorched Aor Pass Indic 3 Sg · καυματίζω main verb → constative aorist   καυματίζω: 'scorch, burn' (καῦμα, 'heat').</p>
<p><b>καὶ</b> and coordinating conjunction</p>	<p><b>διὰ</b> because preposition + articular infinitive (cause)</p>	<p><b>τὸ</b> the Accusative article</p>	<p><b>μὴ</b> not negative w/ infinitive</p>
<p><b>ἔχειν</b> having Pres Act Inf · ἔχω articular inf. of cause → present   ἔχω: 'have.'</p>	<p><b>ρίζαν</b> root Accusative direct object of inf.   ρίζα: 'root.'</p>	<p><b>ἐξηράνθη</b> it withered Aor Pass Indic 3 Sg · ξηραίνω main verb → constative aorist   ξηραίνω: 'dry up, wither.'</p>	

7 ἄλλα δὲ ἔπεσεν ἐπὶ τὰς ἀκάνθας, καὶ ἀνέβησαν αἱ ἄκανθαι καὶ ἔπνιξαν αὐτά.

| Other seeds fell among the thorns, and the thorns grew up and choked them.

| PARABLE OF THE SOWER δὲ Third soil: the thorny ground — the competing thorns rise and choke the seed.

**ἄλλα**

others

Nominative

subject (correlative)

ἄλλος: 'other'

**δὲ**

but/and

postpositive conjunction (continuative)

**ἔπεσεν**

fell

Aor Act Indic 3 Sg · πίπτω

main verb

→ constative aorist

πίπτω: 'fall'

**ἐπὶ**

upon/among

preposition + accusative (place)

**τάς**

the

Accusative

article

**ἄκάνθας**

thorns

Accusative

object of ἐπί

ἄκανθα: 'thorn-plant, thistle'

**καὶ**

and

coordinating conjunction

**ἀνέβησαν**

grew up

Aor Act Indic 3 Pl · ἀναβαίνω

main verb

→ constative aorist

ἀναβαίνω: 'come up, grow up' (ἀνά + βαίνω).

**αἱ**

the

Nominative

article

**ἄκανθαι**

thorns

Nominative

subject

ἄκανθα: 'thorn.'

**καὶ**

and

coordinating conjunction

**ἔπνιξαν**

choked

Aor Act Indic 3 Pl · πνίγω

main verb

→ constative aorist

πνίγω: 'choke, throttle.'

**αὐτά**

them

Accusative

direct object

8 ἄλλα δὲ ἔπεσεν ἐπὶ τὴν γῆν τὴν καλὴν καὶ ἐδίδου καρπὸν, ὃ μὲν ἑκατὸν, ὃ δὲ ἑξήκοντα, ὃ δὲ τριάκοντα.

Other seeds fell on the good soil and produced grain, some a hundredfold, some sixty, some thirty.

PARABLE OF THE SOWER δὲ Fourth soil: the good earth — fruit in graded abundance, a hundred, sixty, thirty.

**ἄλλα**

others

Nominative

subject (correlative)

ἄλλος: 'other.'

**δὲ**

but/and

postpositive conjunction (continuative)

**ἔπεσεν**

fell

Aor Act Indic 3 Sg · πίπτω

main verb

→ constative aorist

πίπτω: 'fall.'

**ἐπὶ**

on

preposition + accusative (place)

**τὴν**

the

Accusative

article

**γῆν**

soil

Accusative

object of ἐπί

γῆ: 'earth, soil.'

**τὴν**

the

Accusative

article

**καλὴν**

good

Accusative

attributive adjective (second-attributive position)

καλός: 'good, fine'; the productive soil.

**καὶ**

and

coordinating conjunction

**ἐδίδου**

kept yielding

Impf Act Indic 3 Sg · δίδωμι

main verb

→ iterative/customary imperfect

δίδωμι: 'give'; here of soil 'yielding' fruit.

**καρπὸν**

fruit/grain

Accusative

direct object

καρπός: 'fruit, produce, grain.'

**ὃ**

one part

Nominative

correlative pronoun (ὃ μὲν ... ὃ δέ)

<p>μὲν on the one hand <i>particle</i></p>	<p>ἑκατόν a hundred(fold) <i>indeclinable numeral (adverbial)</i>   ἑκατόν: 'hundred'; hundredfold yield.</p>	<p>ὁ another Nominative <i>correlative pronoun</i></p>	<p>δὲ but/and <i>postpositive conjunction (continuative)</i></p>
<p>ἑξήκοντα sixty <i>indeclinable numeral</i>   ἑξήκοντα: 'sixty!'</p>	<p>ὁ another Nominative <i>correlative pronoun</i></p>	<p>δὲ but/and <i>postpositive conjunction (continuative)</i></p>	<p>τριάκοντα thirty <i>indeclinable numeral</i>   τριάκοντα: 'thirty!'</p>

## 9 ὁ ἔχων ὦτα ἀκούετω.

| He who has ears, let him hear.

PARABLE OF THE SOWER ASYNDETON The hearing-formula seals the parable, demanding spiritual perception of what was just told.

<p>ὁ the (one) Nominative <i>article</i></p>	<p>ἔχων who has Pres Act Ptc · Nom Sg Masc · ἔχω <i>substantival participle (subject)</i> → gnomic present   ἔχω: 'have.'</p>	<p>ὦτα ears Accusative <i>direct object</i>   οὔς: 'ear.'</p>	<p>ἀκούετω let him hear Pres Act Impv 3 Sg · ἀκούω <i>main verb (3rd-person imperative)</i> → customary present   ἀκούω: 'hear, listen'; here 'hear with understanding.'</p>
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## 10 Καὶ προσελθόντες οἱ μαθηταὶ εἶπαν αὐτῷ· Διὰ τί ἐν παραβολαῖς λαλεῖς αὐτοῖς;

And the disciples came and said to him, "Why do you speak to them in parables?"

THE PURPOSE OF PARABLES **Καὶ** The disciples' question opens the central interlude (vv.10–17): why teach the crowds in riddles?

**Καὶ**

and

*coordinating conjunction*

**προσελθόντες**

having approached

Aor Act Ptc · Nom Pl Masc · προσέρχομαι

*attendant-circumstance participle*

→ *constative aorist*

προσέρχομαι: 'come/draw near' (πρός + ἔρχομαι).

**οἱ**

the

Nominative

*article*

**μαθηταὶ**

disciples

Nominative

*subject*

μαθητής: 'disciple, learner'

**εἶπαν**

said

Aor Act Indic 3 Pl · λέγω

*main verb*

→ *constative aorist*

λέγω/εἶπον: 'say.'

**αὐτῷ**

to him

Dative

*dat. of indirect object*

**Διὰ**

because of / why

*preposition + accusative (in διὰ τί, 'why')*

**τί**

what

Accusative

*interrogative pronoun (διὰ τί = 'why')*

**ἐν**

in

*preposition + dative (manner)*

**παραβολαῖς**

parables

Dative

*dat. of manner*

παραβολή: 'parable.'

**λαλεῖς**

do you speak

Pres Act Indic 2 Sg · λαλέω

*main verb (question)*

→ *customary present*

λαλέω: 'speak.'

**αὐτοῖς**

to them

Dative

*dat. of indirect object (the crowds)*

11 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Ὅτι ὑμῖν δέδοται γνῶναι τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν, ἐκείνοις δὲ οὐ δέδοται.

And he answered them, "Because to you it has been given to know the mysteries of the kingdom of heaven, but to them it has not been given.

THE PURPOSE OF PARABLES **δὲ** The answer turns on a divine 'giving': the disciples are granted the kingdom's mysteries; the outsiders are not.

<b>ὁ</b> he Nominative article	<b>δὲ</b> but/and postpositive conjunction (continuative)	<b>ἀποκριθεὶς</b> answering Aor Pass Ptc · Nom Sg Masc · ἀποκρίνομαι ptc. of speaking (pleonastic) → constative aorist ἀποκρίνομαι: 'answer, reply' (deponent; passive form).	<b>εἶπεν</b> said Aor Act Indic 3 Sg · λέγω main verb → constative aorist λέγω: 'say!'
<b>αὐτοῖς</b> to them Dative dat. of indirect object	<b>Ὅτι</b> because causal conjunction	<b>ὑμῖν</b> to you Dative dat. of indirect object (emphatic, fronted)	<b>δέδοται</b> it has been given Perf Pass Indic 3 Sg · δίδωμι main verb → intensive perfect (settled gift) δίδωμι: 'give'; the divine passive — God grants the knowing.
<b>γνῶναι</b> to know Aor Act Inf · γινώσκω exegetical infinitive (what is given) → ingressive aorist γινώσκω: 'know, come to know!'	<b>τὰ</b> the Accusative article	<b>μυστήρια</b> mysteries Accusative direct object of inf. μυστήριον: 'mystery'; a once-hidden, now-revealed secret of God's purpose.	<b>τῆς</b> the Genitive article

## βασιλείας

kingdom

Genitive

*attributive/objective genitive*

βασιλεία: 'kingdom, reign.'

## τῶν

the

Genitive

*article*

## οὐρανῶν

of the heaven

Genitive

*genitive (Matthean periphrasis for God)*

οὐρανός: 'heaven'; ἡ βασιλεία τῶν οὐρανῶν, Matthew's reverential idiom.

## ἐκείνοις

to those

Dative

*dat. of indirect object (the outsiders)*

ἐκεῖνος: 'that one!'; the crowds outside.

## δὲ

but/and

*postpositive conjunction (continuative)*

## οὐ

not

*negative particle*

## δέδοται

it has been given

Perf Pass Indic 3 Sg · δίδωμι

*main verb*

→ *intensive perfect*

δίδωμι: 'give!'

## 12 ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ καὶ περισσευθήσεται· ὅστις δὲ οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.

For whoever has, to him more will be given, and he will have abundance; but whoever does not have, even what he has will be taken away from him.

THE PURPOSE OF PARABLES **γὰρ** The principle of spiritual increase and loss: revelation rewards the receptive and impoverishes the closed.

## ὅστις

whoever

Nominative

*indefinite relative (subject)*

ὅστις: 'whoever, anyone who.'

## γὰρ

for

*explanatory conjunction*

## ἔχει

has

Pres Act Indic 3 Sg · ἔχω

*verb (rel. clause)*

→ *gnomic present*

ἔχω: 'have!'

## δοθήσεται

will be given

Fut Pass Indic 3 Sg · δίδωμι

*main verb*

→ *predictive future (divine passive)*

δίδωμι: 'give!'

**αὐτῷ**

to him

Dative  
dat. of indirect object

**καὶ**

and

coordinating conjunction

**περισσευθήσεται**

he will have abundance

Fut Pass Indic 3 Sg · περισσεύω

main verb

→ predictive future

περισσεύω: 'abound, overflow'; passive 'be made to abound!'

**ὅστις**

whoever

Nominative  
indefinite relative (subject)

**δὲ**

but/and

postpositive conjunction (continuative)

**οὐκ**

not

negative particle

**ἔχει**

has

Pres Act Indic 3 Sg · ἔχω

verb (rel. clause)

→ gnomic present

ἔχω: 'have!'

**καὶ**

even

ascensive conjunction

**ὅ**

what

Accusative  
relative pronoun (object of ἔχει/ἀρθήσεται)

**ἔχει**

he has

Pres Act Indic 3 Sg · ἔχω

verb (rel. clause)

→ gnomic present

ἔχω: 'have!'

**ἀρθήσεται**

will be taken

Fut Pass Indic 3 Sg · αἴρω

main verb

→ predictive future (divine passive)

αἴρω: 'take up, take away!'

**ἀπ'**

from

preposition + genitive (separation)

**αὐτοῦ**

him

Genitive  
object of ἀπό

# 13 διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ, ὅτι βλέποντες οὐ βλέπουσιν καὶ ἀκούοντες οὐκ ἀκούουσιν οὐδὲ συνίουσιν·

This is why I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand.

THE PURPOSE OF PARABLES **διὰ τοῦτο** The parabolic method answers the crowds' culpable dullness: they look without seeing, hear without understanding — anticipating the Isaiah citation.

<b>διὰ</b> because of <i>preposition + accusative (cause; διὰ τοῦτο = 'therefore')</i>	<b>τοῦτο</b> this <i>Accusative demonstrative (object of διὰ)</i>	<b>ἐν</b> in <i>preposition + dative (manner)</i>	<b>παραβολαῖς</b> parables <i>Dative dat. of manner</i>   παραβολή: 'parable!'
<b>αὐτοῖς</b> to them <i>Dative dat. of indirect object</i>	<b>λαλῶ</b> I speak <i>Pres Act Indic 1 Sg · λαλέω main verb</i> → customary present   λαλέω: 'speak!'	<b>ὅτι</b> because <i>causal conjunction</i>	<b>βλέποντες</b> seeing <i>Pres Act Ptc · Nom Pl Masc · βλέπω concessive participle</i> → present (concurrent)   βλέπω: 'see, look!'
<b>οὐ</b> not <i>negative particle</i>	<b>βλέπουσιν</b> they see <i>Pres Act Indic 3 Pl · βλέπω main verb</i> → customary present   βλέπω: 'see'; i.e. without perceiving.	<b>καὶ</b> and <i>coordinating conjunction</i>	<b>ἀκούοντες</b> hearing <i>Pres Act Ptc · Nom Pl Masc · ἀκούω concessive participle</i> → present (concurrent)   ἀκούω: 'hear!'

οὐκ

not

*negative particle*

ἀκούουσιν

they hear

Pres Act Indic 3 Pl · ἀκούω

*main verb*

→ customary present

ἀκούω: 'hear'; i.e. without heeding.

οὐδὲ

nor

*negative conjunction*

συνίουσιν

they understand

Pres Act Indic 3 Pl · συνίημι

*main verb*

→ customary present

συνίημι: 'understand, comprehend' (lit. 'bring together').

14 καὶ ἀναπληροῦται αὐτοῖς ἡ προφητεία Ἰσαΐου ἢ λέγουσα· Ἄκοῃ ἀκούσετε καὶ οὐ μὴ συνῆτε, καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴδητε.

And in them is being fulfilled the prophecy of Isaiah, which says: "You will indeed hear but never understand, and you will indeed see but never perceive."

CITATION: ISAIAH 6:9-10 καὶ The Isaiah 6:9 citation (LXX) names the crowds' dullness as the fulfillment of prophecy — Israel's chronic non-perception.

καὶ

and

*coordinating conjunction*

ἀναπληροῦται

is being fulfilled

Pres Pass Indic 3 Sg · ἀναπληρόω

*main verb*

→ present (in-progress)

ἀναπληρόω: 'fill up, fulfill completely' (ἀνά + πληρόω); the intensified fulfillment verb.

αὐτοῖς

in them

Dative

*dat. of reference/sphere*

ἡ

the

Nominative

*article*

## προφητεία

prophecy

Nominative

*subject*

προφητεία: 'prophecy.'

## Ἡσαΐου

of Isaiah

Genitive

*genitive of source/author*

Ἡσαΐας: Isaiah; proper name in the genitive  
— kind n, not x.

## ἡ

the

Nominative

*article*

## λέγουσα

which says

Pres Act Ptc · Nom Sg Fem · λέγω

*attributive participle*

→ present

λέγω: 'say!'

## Ἄκοῃ

with hearing

Dative

*dat. of manner (Semitic cognate, intensifying)*

ἄκοῃ: 'hearing!'; ἄκοῃ ἀκούσετε renders the Hebrew infinitive absolute — 'you will surely hear.'

## ἀκούσετε

you will hear

Fut Act Indic 2 Pl · ἀκούω

*main verb (citation)*

→ predictive future

ἀκούω: 'hear!'

## καὶ

and

*coordinating conjunction*

## οὐ

not

*negative (with μή, emphatic)*

## μή

never

*negative (οὐ μή + subjunctive = emphatic denial)*

## συνῆτε

you may understand

Aor Act Subj 2 Pl · συνίημι

*subjunctive (οὐ μή)*

→ constative aorist

συνίημι: 'understand.'

## καὶ

and

*coordinating conjunction*

## βλέποντες

seeing

Pres Act Ptc · Nom Pl Masc · βλέπω

*ptc. (Semitic intensifier)*

→ present

βλέπω: 'see!'; βλέποντες βλέψετε = 'you will surely see!'

## βλέψετε

you will see

Fut Act Indic 2 Pl · βλέπω

*main verb (citation)*

→ predictive future

βλέπω: 'see!'

## καὶ

and

*coordinating conjunction*

## οὐ

not

*negative*

## μή

never

*negative (οὐ μή emphatic)*

**ἴδητε**

you may perceive

Aor Act Subj 2 Pl · ὀράω

*subjunctive (οὐ μή)*

→ constative aorist

ὀράω/εἶδον: 'see, perceive!'

15 ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὠσὶν βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμυσαν· μήποτε ἴδωσιν τοῖς ὀφθαλμοῖς καὶ τοῖς ὠσὶν ἀκούσωσιν καὶ τῇ καρδίᾳ συνῶσιν καὶ ἐπιστρέψωσιν, καὶ ἰάσομαι αὐτούς.

For this people's heart has grown dull, and with their ears they hear with difficulty, and they have closed their eyes, lest they should see with their eyes and hear with their ears and understand with their heart and turn, and I would heal them.

CITATION: ISAIAH 6:9-10 **γὰρ** Isaiah 6:10 (LXX): the people's self-hardening — dull heart, heavy ears, shut eyes — lest they turn and be healed.

**ἐπαχύνθη**

has grown dull

Aor Pass Indic 3 Sg · παχύνω

*main verb (citation)*

→ constative aorist

παχύνω: 'make fat/dull, thicken'; of an insensible heart.

**γὰρ**

for

*explanatory conjunction*

**ἡ**

the

Nominative

*article*

**καρδία**

heart

Nominative

*subject*

καρδία: 'heart!'; the seat of will and understanding.

τοῦ

the

Genitive

article

λαοῦ

people

Genitive

possessive genitive

λαός: 'people' (covenant people, Israel).

τούτου

this

Genitive

attributive demonstrative

καὶ

and

coordinating conjunction

τοῖς

with the

Dative

article

ὠσίν

ears

Dative

dat. of means/instrument

οὖς: 'ear.'

βαρέως

heavily / with difficulty

adverb (manner)

βαρέως: 'heavily'; ἤκουσαν βαρέως = 'they were hard of hearing.'

ἤκουσαν

they heard

Aor Act Indic 3 Pl · ἀκούω

main verb

→ constative aorist

ἀκούω: 'hear.'

καὶ

and

coordinating conjunction

τούς

the

Accusative

article

ὀφθαλμούς

eyes

Accusative

direct object

ὀφθαλμός: 'eye.'

αὐτῶν

their

Genitive

possessive genitive

ἐκάμυσαν

they closed

Aor Act Indic 3 Pl · καμύω

main verb

→ constative aorist

καμύω: 'close, shut' (the eyes).

μήποτε

lest

negative purpose conjunction (+ subjunctive)

μήποτε: 'lest, in order that ... not.'

ἴδωσιν

they should see

Aor Act Subj 3 Pl · ὀράω

subjunctive (purpose)

→ constative aorist

ὀράω: 'see.'

τοῖς

with the

Dative

article

## ὄφθαλμοῖς

eyes

Dative

*dat. of means*

ὄφθαλμός: 'eye!'

## καὶ

and

*coordinating conjunction*

## τοῖς

with the

Dative

*article*

## ὠσὶν

ears

Dative

*dat. of means*

οὖς: 'ear!'

## ἀκούσωσιν

they should hear

Aor Act Subj 3 Pl · ἀκούω

*subjunctive (purpose)*

→ constative aorist

ἀκούω: 'hear!'

## καὶ

and

*coordinating conjunction*

## τῇ

with the

Dative

*article*

## καρδίᾳ

heart

Dative

*dat. of means*

καρδία: 'heart!'

## συνῶσιν

they should understand

Aor Act Subj 3 Pl · συνίημι

*subjunctive (purpose)*

→ constative aorist

συνίημι: 'understand!'

## καὶ

and

*coordinating conjunction*

## ἐπιστρέψωσιν

they should turn

Aor Act Subj 3 Pl · ἐπιστρέφω

*subjunctive (purpose)*

→ constative aorist

ἐπιστρέφω: 'turn back, return'; of repentance/conversion.

## καὶ

and

*coordinating conjunction*

## ιάσομαι

I would heal

Fut Mid Indic 1 Sg · ἰάομαι

*main verb (apodosis-like)*

→ predictive future

ἰάομαι: 'heal, cure!'

## αὐτούς

them

Accusative

*direct object*

# 16 ὑμῶν δὲ μακάριοι οἱ ὀφθαλμοὶ ὅτι βλέπουσιν, καὶ τὰ ὦτα ὑμῶν ὅτι ἀκούουσιν.

But blessed are your eyes, because they see, and your ears, because they hear.

THE PURPOSE OF PARABLES **δὲ** Over against the blinded crowds, the disciples' eyes and ears are pronounced blessed — they receive what prophets longed for.

**ὑμῶν**

your

Genitive

possessive genitive (emphatic, fronted)

**δὲ**

but/and

postpositive conjunction (continuative)

**μακάριοι**

blessed

Nominative

predicate adjective

μακάριος: 'blessed, happy'; the beatitude form.

**οἱ**

the

Nominative

article

**ὀφθαλμοὶ**

eyes

Nominative

subject

ὀφθαλμός: 'eye.'

**ὅτι**

because

causal conjunction

**βλέπουσιν**

they see

Pres Act Indic 3 Pl · βλέπω

verb (causal clause)

→ customary present

βλέπω: 'see'; here with perception.

**καὶ**

and

coordinating conjunction

**τὰ**

the

Nominative

article

**ὦτα**

ears

Nominative

subject

οἶς: 'ear.'

**ὑμῶν**

your

Genitive

possessive genitive

**ὅτι**

because

causal conjunction

## ἀκούουσιν

they hear

Pres Act Indic 3 Pl · ἀκούω

*verb (causal clause)*

→ customary present

ἀκούω: 'hear'

## 17 ἀμὴν γὰρ λέγω ὑμῖν ὅτι πολλοὶ προφῆται καὶ δίκαιοι ἐπεθύμησαν ἰδεῖν ἃ βλέπετε καὶ οὐκ εἶδαν, καὶ ἀκοῦσαι ἃ ἀκούετε καὶ οὐκ ἤκουσαν.

For truly I say to you that many prophets and righteous people longed to see what you see, and did not see it, and to hear what you hear, and did not hear it.

THE PURPOSE OF PARABLES **γὰρ** The disciples' privilege measured against history: prophets and righteous ones yearned for this revelation and were not granted it.

## ἀμὴν

truly

Hebrew affirmation-particle

ἀμὴν: 'truly, amen'; Jesus' solemn asseveration.

## γὰρ

for

explanatory conjunction

## λέγω

I say

Pres Act Indic 1 Sg · λέγω

*main verb*

→ customary present

λέγω: 'say'

## ὑμῖν

to you

Dative

*dat. of indirect object*

## ὅτι

that

conjunction (introduces content)

## πολλοὶ

many

Nominative

*attributive adjective*

## προφῆται

prophets

Nominative

*subject*

προφήτης: 'prophet'

## καὶ

and

*coordinating conjunction*

## δίκαιοι

righteous ones

Nominative

subject (substantival adj.)

δίκαιος: 'righteous, just.'

## ἐπεθύμησαν

longed

Aor Act Indic 3 Pl · ἐπιθυμέω

main verb

→ constative aorist

ἐπιθυμέω: 'desire earnestly, long for.'

## ἰδεῖν

to see

Aor Act Inf · ὁράω

complementary infinitive

→ constative aorist

ὁράω: 'see.'

## ἃ

what

Accusative

relative pronoun (object)

## βλέπετε

you see

Pres Act Indic 2 Pl · βλέπω

verb (rel. clause)

→ customary present

βλέπω: 'see.'

## καὶ

and

coordinating conjunction

## οὐκ

not

negative particle

## εἶδαν

they saw

Aor Act Indic 3 Pl · ὁράω

main verb

→ constative aorist

ὁράω/εἶδον: 'see.'

## καὶ

and

coordinating conjunction

## ἀκούσαι

to hear

Aor Act Inf · ἀκούω

complementary infinitive

→ constative aorist

ἀκούω: 'hear.'

## ἃ

what

Accusative

relative pronoun (object)

## ἀκούετε

you hear

Pres Act Indic 2 Pl · ἀκούω

verb (rel. clause)

→ customary present

ἀκούω: 'hear.'

## καὶ

and

coordinating conjunction

## οὐκ

not

negative particle

## ἤκουσαν

they heard

Aor Act Indic 3 Pl · ἀκούω

main verb

→ constative aorist

ἀκούω: 'hear.'

## 18 Ὑμεῖς οὖν ἀκούσατε τὴν παραβολὴν τοῦ σπείραντος.

Hear then the parable of the sower.

EXPLANATION OF THE SOWER **οὖν** Transition to the allegorical key: the disciples, the privileged hearers, are now to grasp the sower-parable's meaning.

<b>Ὑμεῖς</b> you Nominative subject ( <i>emphatic pronoun</i> )	<b>οὖν</b> therefore <i>inferential conjunction</i>	<b>ἀκούσατε</b> hear Aor Act Impv 2 Pl · ἀκούω <i>main verb (imperative)</i> → <i>ingressive aorist</i> ἀκούω: 'hear, listen.'	<b>τὴν</b> the Accusative <i>article</i>
<b>παραβολὴν</b> parable Accusative <i>direct object</i> παραβολή: 'parable.'	<b>τοῦ</b> of the Genitive <i>article (substantizes ptc.)</i>	<b>σπείραντος</b> one who sowed Aor Act Ptc · Gen Sg Masc · σπείρω <i>substantival participle (subjective gen.)</i> → <i>constative aorist</i> σπείρω: 'sow'; 'the sower!'	

## 19 παντὸς ἀκούοντος τὸν λόγον τῆς βασιλείας καὶ μὴ συνιέντος, ἔρχεται ὁ πονηρὸς καὶ ἀρπάζει τὸ ἐσπαρμένον ἐν τῇ καρδίᾳ αὐτοῦ· οὗτός ἐστιν ὁ παρὰ τὴν ὁδὸν σπαρεῖς.

When anyone hears the word of the kingdom and does not understand it, the evil one comes and snatches away what was sown in his heart; this is the one sown along the path.

EXPLANATION OF THE SOWER **ASYNDETON** First soil interpreted: the uncomprehending hearer, from whom the evil one snatches the word — the path-seed.

## παντός

of everyone

Genitive

*gen. absolute (subject)*

παῖς: 'every, all'; 'of everyone who...'

## ἀκούοντος

hearing

Pres Act Ptc · Gen Sg Masc · ἀκούω

*genitive absolute (temporal/conditional)*

→ present (concurrent)

ἀκούω: 'hear!'

## τὸν

the

Accusative

*article*

## λόγον

word

Accusative

*direct object*

λόγος: 'word'; here the gospel message.

## τῆς

the

Genitive

*article*

## βασιλείας

of the kingdom

Genitive

*attributive/objective genitive*

βασιλεία: 'kingdom.'

## καὶ

and

*coordinating conjunction*

## μὴ

not

*negative w/ participle*

## συνιέντος

understanding

Pres Act Ptc · Gen Sg Masc · συνίημι

*genitive absolute (concessive)*

→ present

συνίημι: 'understand.'

## ἔρχεται

comes

Pres Mid Indic 3 Sg · ἔρχομαι

*main verb*

→ gnomic present

ἔρχομαι: 'come.'

## ὁ

the

Nominative

*article*

## πονηρός

evil one

Nominative

*subject (substantival adj.)*

πονηρός: 'evil, wicked'; ὁ πονηρός = the evil one, Satan (cf. v.38).

## καὶ

and

*coordinating conjunction*

## ἀρπάζει

snatches

Pres Act Indic 3 Sg · ἀρπάζω

*main verb*

→ gnomic present

ἀρπάζω: 'seize, snatch away.'

## τὸ

the

Accusative

*article*

## ἔσπαρμένον

what was sown

Perf Pass Ptc · Acc Sg Neut · σπείρω

*substantival participle (direct object)*

→ intensive perfect (state)

σπείρω: 'sow.'

<p>ἐν in <i>preposition + dative (place)</i></p>	<p>τῇ the Dative <i>article</i></p>	<p>καρδία heart Dative <i>dat. of place</i>   καρδία: 'heart!'</p>	<p>αὐτοῦ his Genitive <i>possessive genitive</i></p>
<p>οὗτός this Nominative <i>subject (demonstrative)</i></p>	<p>ἐστίν is Pres Act Indic 3 Sg · εἰμί <i>copula</i> → stative present   εἰμί: 'be'; the allegorical equation 'this is...!'</p>	<p>ὁ the (one) Nominative <i>article</i></p>	<p>παρὰ along <i>preposition + accusative (beside)</i></p>
<p>τήν the Accusative <i>article</i></p>	<p>ὁδόν path Accusative <i>object of παρά</i>   ὁδός: 'road, path!'</p>	<p>σπαρεῖς sown Aor Pass Ptc · Nom Sg Masc · σπείρω <i>substantival participle (predicate)</i> → constative aorist   σπείρω: 'sow!'</p>	

20 ὁ δὲ ἐπὶ τὰ πετρώδη σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ εὐθὺς μετὰ χαρᾶς λαμβάνων αὐτόν·

As for the one sown on rocky ground, this is the one who hears the word and immediately receives it with joy,

EXPLANATION OF THE SOWER δὲ Second soil interpreted: the joyful but shallow hearer who receives the word at once.

ὁ

the (one)

Nominative

article

δέ

but/and

postpositive conjunction (continuative)

ἐπὶ

on

preposition + accusative (place)

τὰ

the

Accusative

article

πετρώδη

rocky places

Accusative

object of ἐπί

πετρώδης: 'rocky!'

σπαρείς

sown

Aor Pass Ptc · Nom Sg Masc · σπείρω

substantival participle

→ constative aorist

σπείρω: 'sow!'

οὗτός

this

Nominative

subject (demonstrative, resumptive)

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula

→ stative present

εἰμί: 'be!'

ὁ

the (one)

Nominative

article

τόν

the

Accusative

article

λόγον

word

Accusative

direct object

λόγος: 'word!'

ἀκούων

hearing

Pres Act Ptc · Nom Sg Masc · ἀκούω

substantival participle (predicate)

→ present

ἀκούω: 'hear!'

καὶ

and

coordinating conjunction

εὐθύς

immediately

adverb (time)

εὐθύς: 'at once, immediately!'

μετά

with

preposition + genitive (accompaniment)

χαρᾶς

joy

Genitive

object of μετά

χαρά: 'joy!'

## λαμβάνων

receiving

Pres Act Ptc · Nom Sg Masc · λαμβάνω

*substantival participle (predicate)*

→ present

λαμβάνω: 'take, receive.'

## αὐτόν

it

Accusative

*direct object*

21 οὐκ ἔχει δὲ ρίζαν ἐν ἑαυτῷ ἀλλὰ πρόσκαιρός ἐστιν, γενομένης δὲ θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον εὐθὺς σκανδαλίζεται.

yet he has no root in himself, but lasts only a while, and when tribulation or persecution arises on account of the word, immediately he falls away.

EXPLANATION OF THE SOWER δὲ The rocky hearer's collapse: rootless and temporary, he stumbles when affliction comes 'on account of the word.'

## οὐκ

not

*negative particle*

## ἔχει

he has

Pres Act Indic 3 Sg · ἔχω

*main verb*

→ gnomic present

ἔχω: 'have.'

## δὲ

but/and

*postpositive conjunction (continuative)*

## ρίζαν

root

Accusative

*direct object*

ρίζα: 'root'; the missing inner rootedness.

## ἐν

in

*preposition + dative (place)*

## ἑαυτῷ

himself

Dative

*reflexive pronoun (object of ἐν)*

## ἀλλὰ

but

*adversative conjunction*

## πρόσκαιρός

temporary

Nominative

*predicate adjective*

πρόσκαιρος: 'lasting for a time, transient' (πρός + καιρός).

<p><b>ἔστιν</b> he is Pres Act Indic 3 Sg · εἰμί <i>copula</i> → stative present   εἰμί: 'be.'</p>	<p><b>γενομένης</b> having come Aor Mid Ptc · Gen Sg Fem · γίνομαι <i>genitive absolute (temporal)</i> → constative aorist   γίνομαι: 'come to be, arise.'</p>	<p><b>δὲ</b> but/and <i>postpositive conjunction (continuative)</i></p>	<p><b>θλίψεως</b> tribulation Genitive <i>subject of genitive absolute</i>   θλίψις: 'affliction, tribulation, pressure.'</p>
<p><b>ἢ</b> or <i>disjunctive conjunction</i></p>	<p><b>διωγμοῦ</b> persecution Genitive <i>subject of genitive absolute (coordinate)</i>   διωγμός: 'persecution' (from διώκω, 'pursue').</p>	<p><b>διὰ</b> on account of <i>preposition + accusative (cause)</i></p>	<p><b>τὸν</b> the Accusative <i>article</i></p>
<p><b>λόγον</b> word Accusative <i>object of διὰ</i>   λόγος: 'word.'</p>	<p><b>εὐθύς</b> immediately <i>adverb (time)</i>   εὐθύς: 'at once.'</p>	<p><b>σκανδαλίζεται</b> he falls away Pres Pass Indic 3 Sg · σκανδαλίζω <i>main verb</i> → gnomic present   σκανδαλίζω: 'cause to stumble'; passive 'be made to stumble, fall away.'</p>	

22 ὁ δὲ εἰς τὰς ἀκάνθας σπαρείς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων, καὶ ἡ μέριμνα τοῦ αἰῶνος καὶ ἡ ἀπάτη τοῦ πλούτου συμπνίγει τὸν λόγον, καὶ ἄκαρπος γίνεται.

As for the one sown among the thorns, this is the one who hears the word, but the cares of the world and the deceitfulness of riches choke the word, and it proves unfruitful.

EXPLANATION OF THE SOWER **δὲ** Third soil interpreted: the word choked by anxiety and the lure of wealth — fruitlessness.

ὁ

the (one)

Nominative

article

δὲ

but/and

postpositive conjunction (continuative)

εἰς

among

preposition + accusative (into/among)

τὰς

the

Accusative

article

ἀκάνθας

thorns

Accusative

object of εἰς

ἀκανθα: 'thorn.'

σπαρείς

sown

Aor Pass Ptc · Nom Sg Masc · σπείρω

substantival participle

→ constative aorist

σπείρω: 'sow.'

οὗτός

this

Nominative

subject (resumptive demonstrative)

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula

→ stative present

εἰμί: 'be.'

ὁ

the (one)

Nominative

article

τὸν

the

Accusative

article

λόγον

word

Accusative

direct object

λόγος: 'word.'

ἀκούων

hearing

Pres Act Ptc · Nom Sg Masc · ἀκούω

substantival participle (predicate)

→ present

ἀκούω: 'hear.'

καὶ

and

coordinating conjunction

ἡ

the

Nominative

article

μέριμνα

care/anxiety

Nominative

subject

μέριμνα: 'anxiety, worry, care.'

τοῦ

of the

Genitive

article

αἰῶνος

age/world

Genitive

attributive genitive

αἰών: 'age'; 'the cares of this age.'

καὶ

and

coordinating conjunction

ἡ

the

Nominative

article

ἀπάτη

deceitfulness

Nominative

subject (coordinate)

ἀπάτη: 'deceit, deception, allurement.'

<p><b>τοῦ</b> of the Genitive <i>article</i></p>	<p><b>πλούτου</b> riches Genitive <i>subjective/attributive genitive</i>   πλοῦτος: 'wealth, riches!'</p>	<p><b>συμπνίγει</b> chokes Pres Act Indic 3 Sg · συμπνίγω <i>main verb</i> → <i>gnomic present</i>   συμπνίγω: 'choke together, throttle' (σύν intensive).</p>	<p><b>τὸν</b> the Accusative <i>article</i></p>
<p><b>λόγον</b> word Accusative <i>direct object</i>   λόγος: 'word.'</p>	<p><b>καὶ</b> and <i>coordinating conjunction</i></p>	<p><b>ἄκαρπος</b> unfruitful Nominative <i>predicate adjective</i>   ἄκαρπος: 'fruitless, barren' (ἀ- + καρπός).</p>	<p><b>γίνεται</b> it becomes Pres Mid Indic 3 Sg · γίνομαι <i>main verb</i> → <i>gnomic present</i>   γίνομαι: 'become, prove to be.'</p>

23 ὁ δὲ ἐπὶ τὴν καλὴν γῆν σπαρείς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ συνιείς, ὃς δὴ καρποφορεῖ καὶ ποιεῖ ὃ μὲν ἑκατόν, ὃ δὲ ἑξήκοντα, ὃ δὲ τριάκοντα.

As for the one sown on the good soil, this is the one who hears the word and understands it, who indeed bears fruit and yields, in one case a hundredfold, in another sixty, in another thirty.

EXPLANATION OF THE SOWER **δὲ** Fourth soil interpreted: the hearer who hears AND understands — and so bears graded fruit, the parable's goal.

<p><b>ὁ</b> the (one) Nominative <i>article</i></p>	<p><b>δὲ</b> but/and <i>postpositive conjunction (continuative)</i></p>	<p><b>ἐπὶ</b> on <i>preposition + accusative (place)</i></p>	<p><b>τὴν</b> the Accusative <i>article</i></p>
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## καλὴν

good

Accusative

*attributive adjective*

καλός: 'good.'

## γῆν

soil

Accusative

*object of ἐπί*

γῆ: 'earth, soil.'

## σπαρείς

sown

Aor Pass Ptc · Nom Sg Masc · σπείρω

*substantival participle*

→ constative aorist

σπείρω: 'sow!'

## οὗτός

this

Nominative

*subject (resumptive demonstrative)*

## ἐστιν

is

Pres Act Indic 3 Sg · εἰμί

*copula*

→ stative present

εἰμί: 'be.'

## ὁ

the (one)

Nominative

*article*

## τὸν

the

Accusative

*article*

## λόγον

word

Accusative

*direct object*

λόγος: 'word.'

## ἀκούων

hearing

Pres Act Ptc · Nom Sg Masc · ἀκούω

*substantival participle (predicate)*

→ present

ἀκούω: 'hear.'

## καὶ

and

*coordinating conjunction*

## συνιείς

understanding

Pres Act Ptc · Nom Sg Masc · συνίημι

*substantival participle (predicate)*

→ present

συνίημι: 'understand'; the decisive contrast with v.19.

## ὃς

who

Nominative

*relative pronoun (subject)*

## δὴ

indeed

*emphatic particle*

δὴ: 'indeed, in fact.'

## καρποφορεῖ

bears fruit

Pres Act Indic 3 Sg · καρποφορέω

*verb (rel. clause)*

→ gnomic present

καρποφορέω: 'bear fruit' (καρπός + φέρω).

## καὶ

and

*coordinating conjunction*

## ποιεῖ

produces

Pres Act Indic 3 Sg · ποιέω

*verb (rel. clause)*

→ gnomic present

ποιέω: 'make, produce, yield.'

<p><b>ὁ</b> one part Nominative <i>correlative pronoun</i></p>	<p><b>μὲν</b> on the one hand <i>particle</i></p>	<p><b>ἑκατόν</b> a hundred(fold) <i>indeclinable numeral</i>   ἑκατόν: 'hundred.'</p>	<p><b>ὁ</b> another Nominative <i>correlative pronoun</i></p>
<p><b>δὲ</b> but/and <i>postpositive conjunction (continuative)</i></p>	<p><b>ἑξήκοντα</b> sixty <i>indeclinable numeral</i>   ἑξήκοντα: 'sixty.'</p>	<p><b>ὁ</b> another Nominative <i>correlative pronoun</i></p>	<p><b>δὲ</b> but/and <i>postpositive conjunction (continuative)</i></p>
<p><b>τριάκοντα</b> thirty <i>indeclinable numeral</i>   τριάκοντα: 'thirty.'</p>			

24 Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς λέγων· Ὁμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ σπεύραντι καλὸν σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ.

He put before them another parable, saying: "The kingdom of heaven is like a man who sowed good seed in his field.

PARABLE OF THE WEEDS **ASYNDETON** The second great parable: the kingdom likened to a field sown with good seed — the weeds-among-wheat drama begins.

## ἄλλην

another

Accusative

*attributive adjective*

ἄλλος: 'another.'

## παραβολήν

parable

Accusative

*direct object*

παραβολή: 'parable.'

## παρέθηκεν

he set before

Aor Act Indic 3 Sg · παρατίθημι

*main verb*

→ constative aorist

παρατίθημι: 'set/place before' (παρά + τίθημι); 'put before' as a teacher serves a lesson.

## αὐτοῖς

to them

Dative

*dat. of indirect object*

## λέγων

saying

Pres Act Ptc · Nom Sg Masc · λέγω

*ptc. of speaking*

→ present

λέγω: 'say.'

## ὁμοιώθη

has become like

Aor Pass Indic 3 Sg · ὁμοιόω

*main verb*

→ constative/gnomic aorist

ὁμοιόω: 'make like, liken!'; passive 'be likened' — the kingdom-parable formula.

## ἡ

the

Nominative

*article*

## βασιλεία

kingdom

Nominative

*subject*

βασιλεία: 'kingdom.'

## τῶν

the

Genitive

*article*

## οὐρανῶν

of heaven

Genitive

*genitive (periphrasis for God)*

οὐρανός: 'heaven.'

## ἀνθρώπῳ

to a man

Dative

*dat. of comparison (likened to)*

ἄνθρωπος: 'man, person.'

## σπείραντι

who sowed

Aor Act Ptc · Dat Sg Masc · σπείρω

*attributive participle*

→ constative aorist

σπείρω: 'sow.'

## καλόν

good

Accusative

*attributive adjective*

καλός: 'good.'

## σπέρμα

seed

Accusative

*direct object of ptc.*

σπέρμα: 'seed.'

## ἐν

in

*preposition + dative (place)*

## τῷ

the

Dative

*article*

**ἀγρῷ**

field

Dative

*dat. of place*

ἀγρός: 'field, farmland.'

**αὐτοῦ**

his

Genitive

*possessive genitive*

25 ἐν δὲ τῷ καθεύδειν τοὺς ἀνθρώπους ἦλθεν αὐτοῦ ὁ ἐχθρὸς καὶ ἐπέσπειρεν ζιζάνια ἀνὰ μέσον τοῦ σίτου καὶ ἀπῆλθεν.

but while his men were sleeping, his enemy came and sowed weeds among the wheat and went away.

PARABLE OF THE WEEDS δὲ The sabotage: under cover of sleep an enemy oversows weeds among the wheat and slips off.

**ἐν**

while

*preposition + articular infinitive (temporal)*

**δὲ**

but/and

*postpositive conjunction (continuative)*

**τῷ**

the

Dative

*article (w/ infinitive)*

**καθεύδειν**

sleeping

Pres Act Inf · καθεύδω

*articular inf. (contemporaneous time)*

→ present

καθεύδω: 'sleep.'

**τοὺς**

the

Accusative

*article*

**ἀνθρώπους**

men

Accusative

*accusative subject of infinitive*

ἄνθρωπος: 'man'; the workers/servants.

**ἦλθεν**

came

Aor Act Indic 3 Sg · ἔρχομαι

*main verb*

→ constative aorist

ἔρχομαι: 'come.'

**αὐτοῦ**

his

Genitive

*possessive genitive (fronted)*

<p><b>ὁ</b> the</p> <p>Nominative article</p>	<p><b>ἐχθρός</b> enemy</p> <p>Nominative subject (substantival adj.)</p> <p>ἐχθρός: 'enemy, hostile one.'</p>	<p><b>καὶ</b> and</p> <p>coordinating conjunction</p>	<p><b>ἐπέσπειρεν</b> oversowed</p> <p>Aor Act Indic 3 Sg · ἐπισπείρω main verb</p> <p>→ constative aorist</p> <p>ἐπισπείρω: 'sow over/upon' (ἐπί + σπείρω); to sow on top of.</p>
<p><b>ζιζάνια</b> weeds/darnel</p> <p>Accusative direct object</p> <p>ζιζάνιον: 'darnel,' a poisonous weed (Lolium temulentum) mimicking wheat until ripe.</p>	<p><b>ἀνά</b> among</p> <p>preposition (in ἀνά μέσον, 'in the midst')</p>	<p><b>μέσον</b> midst</p> <p>Accusative object (ἀνά μέσον = 'among, in the middle of')</p> <p>μέσος: 'middle.'</p>	<p><b>τοῦ</b> of the</p> <p>Genitive article</p>
<p><b>σίτου</b> wheat</p> <p>Genitive partitive/attributive genitive</p> <p>σίτος: 'wheat, grain.'</p>	<p><b>καὶ</b> and</p> <p>coordinating conjunction</p>	<p><b>ἀπήλθεν</b> went away</p> <p>Aor Act Indic 3 Sg · ἀπέρχομαι main verb</p> <p>→ constative aorist</p> <p>ἀπέρχομαι: 'go away, depart.'</p>	

26 ὅτε δὲ ἐβλάστησεν ὁ χόρτος καὶ καρπὸν ἐποίησεν, τότε ἐφάνη καὶ τὰ ζιζάνια.

So when the plants came up and bore grain, then the weeds appeared also.

PARABLE OF THE WEEDS **δὲ** The weeds betray themselves only at the heading of the grain — the look-alike darnel is now distinguishable.

ὅτε

when

*temporal conjunction*

δὲ

but/and

*postpositive conjunction (continuative)*

ἐβλάστησεν

sprouted

Aor Act Indic 3 Sg · βλαστάνω

*verb (temporal clause)*

→ constative aorist

βλαστάνω: 'sprout, put forth!'

ὁ

the

Nominative

*article*

χόρτος

blade/plant

Nominative

*subject*

χόρτος: 'grass, green blade, growing crop!'

καὶ

and

*coordinating conjunction*

καρπὸν

fruit/grain

Accusative

*direct object*

καρπός: 'fruit, grain!'

ἐποίησεν

produced

Aor Act Indic 3 Sg · ποιέω

*verb (temporal clause)*

→ constative aorist

ποιέω: 'make, produce!'

τότε

then

*adverb (time)*

τότε: 'then, at that time!'

ἐφάνη

appeared

Aor Pass Indic 3 Sg · φαίνω

*main verb*

→ ingressive aorist

φαίνω: passive 'appear, become visible!'

καὶ

also

*ascensive/adjunctive*

τὰ

the

Nominative

*article*

ζιζάνια

weeds

Nominative

*subject*

ζιζάνιον: 'darnel, weed!'

27 προσελθόντες δὲ οἱ δοῦλοι τοῦ οἰκοδεσπότης εἶπον αὐτῷ· Κύριε, οὐχὶ καλὸν σπέρμα ἔσπειρας ἐν τῷ σῷ ἀγρῷ; πόθεν οὖν ἔχει ζιζάνια;

And the servants of the master of the house came and said to him, "Master, did you not sow good seed in your field? How then does it have weeds?"

PARABLE OF THE WEEDS δὲ The servants' puzzled question presses the mystery of evil's presence in the good field.

**προσελθόντες**

having come

Aor Act Ptc · Nom Pl Masc · προσέρχομαι  
*attendant-circumstance participle*

→ constative aorist

προσέρχομαι: 'come near!'

**δὲ**

but/and

*postpositive conjunction (continuative)*

**οἱ**

the

Nominative  
*article*

**δοῦλοι**

servants

Nominative  
*subject*

δοῦλος: 'slave, servant!'

**τοῦ**

of the

Genitive  
*article*

**οἰκοδεσπότης**

master of the house

Genitive  
*possessive genitive*

οἰκοδεσπότης: 'householder, master' (οἶκος + δεσπότης).

**εἶπον**

said

Aor Act Indic 3 Pl · λέγω  
*main verb*

→ constative aorist

λέγω: 'say!'

**αὐτῷ**

to him

Dative  
*dat. of indirect object*

**Κύριε**

master/lord

Vocative  
*vocative of address*

κύριος: 'lord, master, sir!'

**οὐχὶ**

not

*interrogative negative (expects 'yes')*

οὐχί: emphatic 'not!'; introduces a question expecting the answer 'yes!'

**καλόν**

good

Accusative  
*attributive adjective*

**σπέρμα**

seed

Accusative  
*direct object*

σπέρμα: 'seed!'

## ἔσπειρας

did you sow

Aor Act Indic 2 Sg · σπείρω

*main verb (question)*

→ constative aorist

σπείρω: 'sow!'

## ἐν

in

*preposition + dative (place)*

## τῷ

the

Dative

*article*

## σῷ

your

Dative

*possessive adjective*

## ἀγρῷ

field

Dative

*dat. of place*

ἀγρός: 'field!'

## πόθεν

whence / how

*interrogative adverb (source)*

πόθεν: 'from where? how?'

## οὖν

then

*inferential conjunction*

## ἔχει

does it have

Pres Act Indic 3 Sg · ἔχω

*main verb (question)*

→ customary present

ἔχω: 'have!'

## ζιζάνια

weeds

Accusative

*direct object*

ζιζάνιον: 'weed!'

28 ὁ δὲ ἔφη αὐτοῖς· Ἐχθρὸς ἄνθρωπος τοῦτο ἐποίησεν. οἱ δὲ δοῦλοι λέγουσιν αὐτῷ· θέλεις οὖν ἀπελθόντες συλλέξωμεν αὐτά;

He said to them, "An enemy has done this." So the servants said to him, "Then do you want us to go and gather them?"

PARABLE OF THE WEEDS δὲ The master names the enemy; the servants offer to weed at once — the impulse the parable will check.

ὁ

he

Nominative

article

δὲ

but/and

postpositive conjunction (continuative)

ἔφη

said

Impf/Aor Act Indic 3 Sg · φημί

main verb

→ aoristic (φημί of saying)

φημί: 'say, affirm.'

αὐτοῖς

to them

Dative

dat. of indirect object

Ἐχθρὸς

an enemy

Nominative

attributive (subject)

ἐχθρὸς: 'hostile'; 'a hostile man.'

ἄνθρωπος

man

Nominative

subject

ἄνθρωπος: 'man, person.'

τοῦτο

this

Accusative

direct object (demonstrative)

ἐποίησεν

has done

Aor Act Indic 3 Sg · ποιέω

main verb

→ constative aorist

ποιέω: 'do, make.'

οἱ

the

Nominative

article

δὲ

but/and

postpositive conjunction (continuative)

δοῦλοι

servants

Nominative

subject

δοῦλος: 'servant.'

λέγουσιν

say

Pres Act Indic 3 Pl · λέγω

main verb

→ historical present

λέγω: 'say'; vivid present in narration.

αὐτῷ

to him

Dative

dat. of indirect object

Θέλεις

do you want

Pres Act Indic 2 Sg · θέλω

main verb (question)

→ customary present

θέλω: 'will, wish, want.'

οὖν

then

inferential conjunction

ἀπελθόντες

having gone

Aor Act Ptc · Nom Pl Masc · ἀπέρχομαι

attendant-circumstance participle

→ constative aorist

ἀπέρχομαι: 'go away.'

**συλλέξωμεν**

we should gather

Aor Act Subj 1 Pl · συλλέγω

*deliberative subjunctive*

→ constative aorist

συλλέγω: 'collect, gather up!'

**αὐτά**

them

Accusative

*direct object*

29 ὁ δέ φησιν· Οὐ, μήποτε συλλέγοντες τὰ ζιζάνια ἐκριζώσητε ἅμα αὐτοῖς τὸν σῖτον.

But he said, "No, lest in gathering the weeds you root up the wheat along with them.

PARABLE OF THE WEEDS **δέ** The master forbids premature weeding — the entangled roots make separation now ruinous to the wheat.

**ὁ**

he

Nominative

*article*

**δέ**

but/and

*postpositive conjunction (continuative)*

**φησιν**

says

Pres Act Indic 3 Sg · φημί

*main verb*

→ historical present

φημί: 'say!'

**οὐ**

no

*negative (absolute)*

οὐ: 'no, not!'

**μήποτε**

lest

*negative purpose conjunction (+ subjunctive)*

μήποτε: 'lest!'

**συλλέγοντες**

gathering

Pres Act Ptc · Nom Pl Masc · συλλέγω

*temporal/conditional participle*

→ present (concurrent)

συλλέγω: 'gather!'

**τὰ**

the

Accusative

*article*

**ζιζάνια**

weeds

Accusative

*direct object of ptc.*

ζιζάνιον: 'weed!'

## ἐκριζώσητε

you root up

Aor Act Subj 2 Pl · ἐκριζόω

*subjunctive (μήποτε purpose)*

→ constative aorist

ἐκριζόω: 'uproot, root out' (ἐκ + ρίζα).

## ἅμα

together

*adverb (ἅμα + dat. = 'together with')*

ἅμα: 'at the same time, together.'

## αὐτοῖς

with them

Dative

*associative dative (w/ ἅμα)*

## τὸν

the

Accusative

*article*

## σῖτον

wheat

Accusative

*direct object*

σῖτος: 'wheat.'

30 ἄφετε συναυξάνεσθαι ἀμφοτέρα ἕως τοῦ θερισμοῦ· καὶ ἐν καιρῷ τοῦ θερισμοῦ ἐρῶ τοῖς θερισταῖς· Συλλέξατε πρῶτον τὰ ζιζάνια καὶ δήσατε αὐτὰ εἰς δέσμας πρὸς τὸ κατακαῦσαι αὐτά, τὸν δὲ σῖτον συναγάγετε εἰς τὴν ἀποθήκην μου.

Let both grow together until the harvest, and at harvest time I will tell the reapers, 'Gather the weeds first and bind them in bundles to be burned, but gather the wheat into my barn.'

PARABLE OF THE WEEDS ASYNDETON Separation is deferred to the harvest: weeds bound and burned, wheat gathered into the barn — the eschatological judgment in seed.

## ἄφετε

permit / let

Aor Act Impv 2 Pl · ἀφήμι

*main verb (imperative)*

→ ingressive aorist

ἀφήμι: 'let go, permit, allow'

## συναυξάνεσθαι

to grow together

Pres Mid Inf · συναυξάνω

*complementary infinitive*

→ present

συναυξάνω: 'grow together' (σύν + αυξάνω).

## ἀμφοτέρα

both

Accusative

*accusative subject of inf.*

ἀμφοτεροι: 'both.'

## ἕως

until

*preposition/conjunction (temporal limit)*

**τοῦ**

the

Genitive

article

**θερισμοῦ**

harvest

Genitive

object of ἔως

θερισμός: 'harvest, reaping' (the eschatological judgment, v.39).

**καὶ**

and

coordinating conjunction

**ἐν**

at

preposition + dative (time)

**καιρῷ**

time/season

Dative

dat. of time

καιρός: 'appointed time, season.'

**τοῦ**

of the

Genitive

article

**θερισμοῦ**

harvest

Genitive

attributive genitive

θερισμός: 'harvest.'

**ἐρῶ**

I will say

Fut Act Indic 1 Sg · λέγω

main verb

→ predictive future

λέγω/ἐρῶ: 'say, tell.'

**τοῖς**

to the

Dative

article

**θερισταῖς**

reapers

Dative

dat. of indirect object

θεριστής: 'reaper, harvester' (the angels, v.39).

**Συλλέξατε**

gather

Aor Act Impv 2 Pl · συλλέγω

imperative (command)

→ ingressive aorist

συλλέγω: 'gather, collect.'

**πρῶτον**

first

adverb (sequence)

πρῶτον: 'first!'

**τὰ**

the

Accusative

article

**ζιζάνια**

weeds

Accusative

direct object

ζιζάνιον: 'weed.'

**καὶ**

and

coordinating conjunction

**δήσατε**

bind

Aor Act Impv 2 Pl · δέω

imperative (command)

→ ingressive aorist

δέω: 'bind, tie.'

**αὐτά**

them

Accusative

direct object

**εἰς**

into

preposition + accusative (result/goal)

**δέσμας**

bundles

Accusative

object of εἰς

δέσμη: 'bundle, sheaf!'

**πρὸς**

for

preposition + articular infinitive (purpose)

**τὸ**

the

Accusative

article

**κατακαῦσαι**

to burn up

Aor Act Inf · κατακαίω

articular inf. of purpose (πρὸς τό + inf.)

→ constative aorist

κατακαίω: 'burn up, consume' (κατά intensive).

**αὐτά**

them

Accusative

direct object of inf.

**τὸν**

the

Accusative

article

**δὲ**

but/and

postpositive conjunction (continuative)

**σῖτον**

wheat

Accusative

direct object

σῖτος: 'wheat!'

**συναγάγετε**

gather

Aor Act Impv 2 Pl · συνάγω

imperative (command)

→ ingressive aorist

συνάγω: 'gather together!'

**εἰς**

into

preposition + accusative (goal)

**τὴν**

the

Accusative

article

**ἀποθήκην**

barn

Accusative

object of εἰς

ἀποθήκη: 'storehouse, barn, granary!'

**μου**

my

Genitive

possessive genitive

31 Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς λέγων· Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔσπειρεν ἐν τῷ ἀγρῷ αὐτοῦ·

He put before them another parable, saying: "The kingdom of heaven is like a grain of mustard seed, which a man took and sowed in his field;

PARABLE OF THE MUSTARD SEED ASYNDETON Third parable: the kingdom as a mustard seed — the smallest beginning destined for surprising greatness.

**Ἄλλην**

another

Accusative

*attributive adjective*

| ἄλλος: 'another.'

**παραβολὴν**

parable

Accusative

*direct object*

| παραβολή: 'parable.'

**παρέθηκεν**

he set before

Aor Act Indic 3 Sg · παρατίθημι

*main verb*

→ constative aorist

| παρατίθημι: 'set before.'

**αὐτοῖς**

to them

Dative

*dat. of indirect object*

**λέγων**

saying

Pres Act Ptc · Nom Sg Masc · λέγω

*ptc. of speaking*

→ present

| λέγω: 'say.'

**Ὁμοία**

like

Nominative

*predicate adjective*

| ὅμοιος: 'like, similar' (+ dat.).

**ἐστὶν**

is

Pres Act Indic 3 Sg · εἰμί

*copula*

→ stative present

| εἰμί: 'be.'

**ἡ**

the

Nominative

*article*

**βασιλεία**

kingdom

Nominative

*subject*

| βασιλεία: 'kingdom.'

**τῶν**

the

Genitive

*article*

**οὐρανῶν**

of heaven

Genitive

*genitive (periphrasis)*

| οὐρανός: 'heaven.'

**κόκκῳ**

to a grain

Dative

*dat. of comparison (w/ ὅμοιος)*

| κόκκος: 'grain, kernel, seed.'

<p><b>σινάπεως</b> of mustard Genitive <i>attributive genitive</i></p> <p>σίναπι: 'mustard'; its seed proverbially the smallest.</p>	<p><b>ὃν</b> which Accusative <i>relative pronoun (object)</i></p>	<p><b>λαβὼν</b> having taken Aor Act Ptc · Nom Sg Masc · λαμβάνω <i>attendant-circumstance participle</i></p> <p>→ constative aorist</p> <p>λαμβάνω: 'take.'</p>	<p><b>ἄνθρωπος</b> a man Nominative <i>subject</i></p> <p>ἄνθρωπος: 'man.'</p>
<p><b>ἔσπειρεν</b> sowed Aor Act Indic 3 Sg · σπείρω <i>main verb (rel. clause)</i></p> <p>→ constative aorist</p> <p>σπείρω: 'sow.'</p>	<p><b>ἐν</b> in <i>preposition + dative (place)</i></p>	<p><b>τῷ</b> the Dative <i>article</i></p>	<p><b>ἀγρῷ</b> field Dative <i>dat. of place</i></p> <p>ἀγρός: 'field.'</p>
<p><b>αὐτοῦ</b> his Genitive <i>possessive genitive</i></p>			

32 ὁ μικρότερον μὲν ἐστὶν πάντων τῶν σπερμάτων, ὅταν δὲ ἀύξηθῆ μείζον τῶν λαχάνων ἐστὶν καὶ γίνεται δένδρον, ὥστε ἐλθεῖν τὰ πετεινὰ τοῦ οὐρανοῦ καὶ κατασκηνοῦν ἐν τοῖς κλάδοις αὐτοῦ.

which is smaller than all the seeds, but when it has grown it is larger than the garden plants and becomes a tree, so that the birds of the air come and nest in its branches."

PARABLE OF THE MUSTARD SEED **δὲ** The contrast of beginnings and end: the least seed becomes a tree sheltering the birds — an echo of Dan 4 / Ezek 17.

ὅ

which

Nominative

relative pronoun (subject)

μικρότερον

smaller

Nominative

predicate adjective (comparative)

μικρός: 'small'; comparative μικρότερον, 'smaller!'

μέν

on the one hand

particle (μέν ... δέ)

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula

→ stative present

εἰμί: 'be!'

πάντων

than all

Genitive

gen. of comparison

πᾶς: 'all!'

τῶν

the

Genitive

article

σπερμάτων

seeds

Genitive

gen. of comparison

σπέρμα: 'seed!'

ὅταν

whenever / when

temporal conjunction (+ subjunctive)

δὲ

but/and

postpositive conjunction (continuative)

αὐξηθῆ

it has grown

Aor Pass Subj 3 Sg · αὐξάνω

subjunctive (ὅταν clause)

→ constative aorist

αὐξάνω: 'grow, increase!'

μείζον

larger

Nominative

predicate adjective (comparative)

μέγας: 'great'; comparative μείζον, 'greater, larger!'

τῶν

than the

Genitive

article

λαχάνων

garden plants

Genitive

gen. of comparison

λάχανον: 'garden herb, vegetable plant!'

ἐστίν

it is

Pres Act Indic 3 Sg · εἰμί

copula

→ stative present

εἰμί: 'be!'

καὶ

and

coordinating conjunction

γίνεται

becomes

Pres Mid Indic 3 Sg · γίνομαι

main verb

→ gnomic present

γίνομαι: 'become!'

## δένδρον

a tree

Nominative

*predicate nominative*

δένδρον: 'tree.'

## ὥστε

so that

*conjunction (result) + infinitive*

## έλθειν

come

Aor Act Inf · ἔρχομαι

*result infinitive*

→ *constative aorist*

ἔρχομαι: 'come.'

## τὰ

the

Accusative

*article*

## πετεινὰ

birds

Accusative

*accusative subject of inf.*

πετεινόν: 'bird.'

## τοῦ

of the

Genitive

*article*

## οὐρανοῦ

air/heaven

Genitive

*attributive genitive*

οὐρανός: 'sky, heaven'; 'birds of the air.'

## καὶ

and

*coordinating conjunction*

## κατασκηνοῦν

to nest

Pres Act Inf · κατασκηνόω

*result infinitive (coordinate)*

→ *present*

κατασκηνόω: 'settle, nest, dwell' (lit. 'pitch tent down').

## ἐν

in

*preposition + dative (place)*

## τοῖς

the

Dative

*article*

## κλάδοις

branches

Dative

*dat. of place*

κλάδος: 'branch.'

## αὐτοῦ

its

Genitive

*possessive genitive*

33 Ἄλλην παραβολὴν ἐλάλησεν αὐτοῖς· Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ζύμη, ἣν λαβοῦσα γυνὴ ἐνέκρυσεν εἰς ἀλεύρου σάτα τρία ἕως οὗ ἐζυμώθη ὅλον.

He told them another parable: "The kingdom of heaven is like leaven that a woman took and hid in three measures of flour, until it was all leavened."

PARABLE OF THE LEAVEN ASYNDETON Fourth parable: the kingdom as hidden leaven, working unseen through the whole mass — the mustard seed's twin.

**Ἄλλην**

another

Accusative

attributive adjective

ἄλλος: 'another.'

**παραβολὴν**

parable

Accusative

direct object

παραβολή: 'parable.'

**ἐλάλησεν**

he spoke

Aor Act Indic 3 Sg · λαλέω

main verb

→ constative aorist

λαλέω: 'speak.'

**αὐτοῖς**

to them

Dative

dat. of indirect object

**Ὁμοία**

like

Nominative

predicate adjective

ὅμοιος: 'like' (+ dat.).

**ἐστὶν**

is

Pres Act Indic 3 Sg · εἰμί

copula

→ stative present

εἰμί: 'be.'

**ἡ**

the

Nominative

article

**βασιλεία**

kingdom

Nominative

subject

βασιλεία: 'kingdom.'

**τῶν**

the

Genitive

article

**οὐρανῶν**

of heaven

Genitive

genitive (periphrasis)

οὐρανός: 'heaven.'

**ζύμη**

to leaven

Dative

dat. of comparison (w/ ὅμοιος)

ζύμη: 'leaven, yeast'; usually a figure of corruption, here of pervasive growth.

**ἣν**

which

Accusative

relative pronoun (object)

<p><b>λαβοῦσα</b> having taken</p> <p>Aor Act Ptc · Nom Sg Fem · λαμβάνω <i>attendant-circumstance participle</i></p> <p>→ constative aorist</p> <p>λαμβάνω: 'take!'</p>	<p><b>γυνή</b> a woman</p> <p>Nominative <i>subject</i></p> <p>γυνή: 'woman!'</p>	<p><b>ἐνέκρυψεν</b> hid</p> <p>Aor Act Indic 3 Sg · ἐγκρύπτω <i>main verb (rel. clause)</i></p> <p>→ constative aorist</p> <p>ἐγκρύπτω: 'hide in, mix in' (ἐν + κρύπτω); the hiddenness is deliberate.</p>	<p><b>εἰς</b> in / into</p> <p><i>preposition + accusative</i></p>
<p><b>ἄλεϋρου</b> of flour</p> <p>Genitive <i>partitive genitive</i></p> <p>ἄλευρον: 'wheat flour, meal!'</p>	<p><b>σάτα</b> measures (seahs)</p> <p>Accusative <i>object of εἰς</i></p> <p>σάτον: 'seah,' a dry measure (~13 liters); three seahs is a very large baking (cf. Gen 18:6).</p>	<p><b>τρία</b> three</p> <p>Accusative <i>attributive numeral</i></p> <p>τρεις: 'three!'</p>	<p><b>ἕως</b> until</p> <p><i>conjunction (ἕως οὗ = 'until')</i></p>
<p><b>οὗ</b> which</p> <p>Genitive <i>relative (in ἕως οὗ, temporal)</i></p>	<p><b>ἐζυμώθη</b> it was leavened</p> <p>Aor Pass Indic 3 Sg · ζυμώω <i>verb (temporal clause)</i></p> <p>→ constative aorist</p> <p>ζυμώω: 'leaven, ferment!'</p>	<p><b>ὅλον</b> all/the whole</p> <p>Nominative <i>subject (substantival adj.)</i></p> <p>ὅλος: 'whole, entire'; the whole batch.</p>	

### 34 Ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν παραβολαῖς τοῖς ὄχλοις, καὶ χωρὶς παραβολῆς οὐδὲν ἐλάλει αὐτοῖς·

All these things Jesus said to the crowds in parables; and without a parable he said nothing to them,

FULFILLMENT: PSALM 78:2 ASYNDETON Summary of the public teaching: to the crowds Jesus spoke only in parables — the hinge to the second Scripture-fulfillment.

## Ταῦτα

these things

Accusative

*direct object (demonstrative)*

παῖς: 'all.'

## πάντα

all

Accusative

*attributive adjective*

παῖς: 'all.'

## ἐλάλησεν

spoke

Aor Act Indic 3 Sg · λαλέω

*main verb*

→ constative aorist

λαλέω: 'speak.'

## ὁ

the

Nominative

*article*

## Ἰησοῦς

Jesus

Nominative

*subject*

Ἰησοῦς: 'Jesus.'

## ἐν

in

*preposition + dative (manner)*

## παραβολαῖς

parables

Dative

*dat. of manner*

παραβολή: 'parable.'

## τοῖς

to the

Dative

*article*

## ὄχλοις

crowds

Dative

*dat. of indirect object*

ὄχλος: 'crowd.'

## καὶ

and

*coordinating conjunction*

## χωρίς

without

*preposition + genitive (separation)*

χωρίς: 'apart from, without.'

## παραβολῆς

a parable

Genitive

*object of χωρίς*

παραβολή: 'parable.'

## οὐδέν

nothing

Accusative

*direct object (substantival)*

οὐδεὶς: 'no one, nothing.'

## ἐλάλει

he was speaking

Impf Act Indic 3 Sg · λαλέω

*main verb*

→ customary imperfect

λαλέω: 'speak.'

## αὐτοῖς

to them

Dative

*dat. of indirect object*

35 ὅπως πληρωθῆ τὸ ῥηθὲν διὰ τοῦ προφήτου λέγοντος· Ἄνοιξω ἐν παραβολαῖς τὸ στόμα μου, ἐρεύξομαι κεκρυμμένα ἀπὸ καταβολῆς κόσμου.

so that what was spoken by the prophet might be fulfilled, saying: "I will open my mouth in parables; I will utter what has been hidden since the foundation of the world."

FULFILLMENT: PSALM 78:2 ὅπως The Psalm 78:2 citation: the parabolic teaching fulfills the prophet's word — uttering things hidden since creation.

ὅπως

so that

*purpose conjunction (+ subjunctive)*

πληρωθῆ

might be fulfilled

Aor Pass Subj 3 Sg · πληρώω

*subjunctive (purpose)*

→ constative aorist

πληρώω: 'fill, fulfill'; Matthew's fulfillment-formula verb.

τὸ

the

Nominative

*article*

ῥηθὲν

what was spoken

Aor Pass Ptc · Nom Sg Neut · λέγω

*substantival participle (subject)*

→ constative aorist

λέγω (ἔρρέθην): 'be spoken/said.'

διὰ

by/through

*preposition + genitive (agency)*

τοῦ

the

Genitive

*article*

προφήτου

prophet

Genitive

*intermediate agency*

προφήτης: 'prophet'; the Psalm of Asaph (Ps 78:2), titled a prophet.

λέγοντος

saying

Pres Act Ptc · Gen Sg Masc · λέγω

*attributive/circumstantial participle*

→ present

λέγω: 'say.'

Ἄνοιξω

I will open

Fut Act Indic 1 Sg · ἀνοίγω

*main verb (citation)*

→ predictive future

ἀνοίγω: 'open.'

ἐν

in

*preposition + dative (manner)*

παραβολαῖς

parables

Dative

*dat. of manner*

παραβολή: 'parable.'

τὸ

the

Accusative

*article*

<p><b>στόμα</b> mouth Accusative direct object   στόμα: 'mouth.'</p>	<p><b>μου</b> my Genitive possessive genitive</p>	<p><b>ἐρεύξομαι</b> I will utter Fut Mid Indic 1 Sg · ἐρεύγομαι main verb (citation) → predictive future   ἐρεύγομαι: 'utter, pour forth' (lit. 'belch forth, gush'); of unrestrained proclamation.</p>	<p><b>κεκρυμμένα</b> things hidden Perf Pass Ptc · Acc Pl Neut · κρύπτω substantival participle (direct object) → intensive perfect (hidden state)   κρύπτω: 'hide, conceal'; 'things that have been hidden.'</p>
<p><b>ἀπὸ</b> from / since preposition + genitive (temporal source)</p>	<p><b>καταβολῆς</b> foundation Genitive object of ἀπό   καταβολή: 'foundation, laying-down' (καταβάλλω).</p>	<p><b>κόσμου</b> of the world Genitive attributive genitive   κόσμος: 'world'; 'since the foundation of the world.'</p>	

36 Τότε ἀφείς τοὺς ὄχλους ἦλθεν εἰς τὴν οἰκίαν. καὶ προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγοντες· Διασάφησον ἡμῖν τὴν παραβολὴν τῶν ζιζανίων τοῦ ἀγροῦ.

Then he left the crowds and went into the house. And his disciples came to him, saying, "Explain to us the parable of the weeds of the field."

EXPLANATION OF THE WEEDS **Τότε** Scene-change indoors: the disciples ask for the key to the weeds-parable — private instruction resumes.

<p><b>Τότε</b> then adverb (sequence)   τότε: 'then.'</p>	<p><b>ἀφείς</b> having dismissed Aor Act Ptc · Nom Sg Masc · ἀφίημι attendant-circumstance participle → constative aorist   ἀφίημι: 'leave, dismiss, send away.'</p>	<p><b>τοὺς</b> the Accusative article</p>	<p><b>ὄχλους</b> crowds Accusative direct object of ptc.   ὄχλος: 'crowd.'</p>
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**ἦλθεν**

went

Aor Act Indic 3 Sg · ἔρχομαι

*main verb*

→ constative aorist

ἔρχομαι: 'come, go!'

**εἰς**

into

*preposition + accusative (direction)*

**τὴν**

the

Accusative

*article*

**οἰκίαν**

house

Accusative

*object of εἰς*

οἰκία: 'house!'

**καὶ**

and

*coordinating conjunction*

**προσῆλθον**

came

Aor Act Indic 3 Pl · προσέρχομαι

*main verb*

→ constative aorist

προσέρχομαι: 'come near!'

**αὐτῷ**

to him

Dative

*dat. of indirect object (w/ προσέρχομαι)*

**οἱ**

the

Nominative

*article*

**μαθηταὶ**

disciples

Nominative

*subject*

μαθητής: 'disciple!'

**αὐτοῦ**

his

Genitive

*possessive genitive*

**λέγοντες**

saying

Pres Act Ptc · Nom Pl Masc · λέγω

*ptc. of speaking*

→ present

λέγω: 'say!'

**Διασάφησον**

explain

Aor Act Impv 2 Sg · διασαφέω

*main verb (imperative)*

→ ingressive aorist

διασαφέω: 'make clear, explain fully' (διά + σαφής).

**ἡμῖν**

to us

Dative

*dat. of indirect object*

**τὴν**

the

Accusative

*article*

**παραβολὴν**

parable

Accusative

*direct object*

παραβολή: 'parable!'

**τῶν**

of the

Genitive

*article*

## ζιζανίων

weeds

Genitive

*objective genitive*

ζιζάνιον: 'weed!'

## τοῦ

of the

Genitive

*article*

## ἀγροῦ

field

Genitive

*attributive genitive*

ἀγρός: 'field!'

## 37 ὁ δὲ ἀποκριθεὶς εἶπεν· Ὁ σπείρων τὸ καλὸν σπέρμα ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου·

He answered, "The one who sows the good seed is the Son of Man;

EXPLANATION OF THE WEEDS

δὲ

The allegorical decoding begins: the sower is the Son of Man.

## ὁ

he

Nominative

*article*

## δὲ

but/and

*postpositive conjunction (continuative)*

## ἀποκριθεὶς

answering

Aor Pass Ptc · Nom Sg Masc · ἀποκρίνομαι

*ptc. of speaking*

→ constative aorist

ἀποκρίνομαι: 'answer!'

## εἶπεν

said

Aor Act Indic 3 Sg · λέγω

*main verb*

→ constative aorist

λέγω: 'say!'

## ὁ

the (one)

Nominative

*article*

## σπείρων

who sows

Pres Act Ptc · Nom Sg Masc · σπείρω

*substantival participle (subject)*

→ gnomic present

σπείρω: 'sow!'

## τὸ

the

Accusative

*article*

## καλὸν

good

Accusative

*attributive adjective*

καλός: 'good!'

## σπέρμα

seed

Accusative

*direct object of ptc.*

σπέρμα: 'seed!'

## ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

*copula*

→ stative present

εἰμί: 'be'; allegorical equation.

## ὁ

the

Nominative

*article*

## υἱός

Son

Nominative

*predicate nominative*

υἱός: 'son'; ὁ υἱός τοῦ ἀνθρώπου, the Danielic title (Dan 7:13).

## τοῦ

of the

Genitive

*article*

## ἀνθρώπου

of Man

Genitive

*attributive genitive (title)*

ἄνθρωπος: 'man'; 'the Son of Man.'

38 ὁ δὲ ἀγρός ἐστίν ὁ κόσμος· τὸ δὲ καλὸν σπέρμα, οὗτοί εἰσιν οἱ υἱοὶ τῆς βασιλείας· τὰ δὲ ζιζάνιά εἰσιν οἱ υἱοὶ τοῦ πονηροῦ,

the field is the world, and the good seed are the sons of the kingdom; the weeds are the sons of the evil one,

EXPLANATION OF THE WEEDS δὲ The cast decoded: field=world, good seed=sons of the kingdom, weeds=sons of the evil one.

## ὁ

the

Nominative

*article*

## δὲ

but/and

*postpositive conjunction (continuative)*

## ἀγρός

field

Nominative

*subject*

ἀγρός: 'field.'

## ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

*copula*

→ stative present

εἰμί: 'be.'

ὁ

the

Nominative

article

κόσμος

world

Nominative

predicate nominative

κόσμος: 'world'; the mission-field of the whole world, not merely Israel.

τὸ

the

Nominative

article

δὲ

but/and

postpositive conjunction (continuative)

καλὸν

good

Nominative

attributive adjective

σπέρμα

seed

Nominative

subject (nom. of reference)

σπέρμα: 'seed'

οὗτοί

these

Nominative

subject (resumptive demonstrative)

εἰσιν

are

Pres Act Indic 3 Pl · εἰμί

copula

→ stative present

εἰμί: 'be!'

οἱ

the

Nominative

article

υἱοὶ

sons

Nominative

predicate nominative

υἱός: 'son'; 'sons of the kingdom' = those belonging to it (Semitic idiom).

τῆς

of the

Genitive

article

βασιλείας

kingdom

Genitive

possessive/attributive genitive

βασιλεία: 'kingdom!'

τὰ

the

Nominative

article

δὲ

but/and

postpositive conjunction (continuative)

ζιζάνιά

weeds

Nominative

subject

ζιζάνιον: 'weed!'

εἰσιν

are

Pres Act Indic 3 Pl · εἰμί

copula

→ stative present

εἰμί: 'be!'

**οἱ**  
the  
Nominative  
*article*

**υἱοὶ**  
sons  
Nominative  
*predicate nominative*  
| υἱός: 'son.'

**τοῦ**  
of the  
Genitive  
*article*

**πονηροῦ**  
evil one  
Genitive  
*possessive genitive (substantival)*  
| πονηρός: 'evil'; ὁ πονηρός = the evil one, Satan.

39 ὁ δὲ ἐχθρὸς ὁ σπείρας αὐτὰ ἐστὶν ὁ διάβολος· ὁ δὲ θερισμὸς συντέλεια αἰῶνός ἐστιν, οἱ δὲ θερισταὶ ἄγγελοὶ εἰσιν.

and the enemy who sowed them is the devil; the harvest is the end of the age, and the reapers are angels.

EXPLANATION OF THE WEEDS **δὲ** The remaining keys: enemy=devil, harvest=end of the age, reapers=angels — the eschatological frame is set.

**ὁ**  
the  
Nominative  
*article*

**δὲ**  
but/and  
*postpositive conjunction (continuative)*

**ἐχθρὸς**  
enemy  
Nominative  
*subject*  
| ἐχθρός: 'enemy.'

**ὁ**  
the (one)  
Nominative  
*article*

**σπείρας**  
who sowed  
Aor Act Ptc · Nom Sg Masc · σπείρω  
*attributive participle*  
→ constative aorist  
| σπείρω: 'sow.'

**αὐτὰ**  
them  
Accusative  
*direct object of ptc.*

**ἐστὶν**  
is  
Pres Act Indic 3 Sg · εἶμι  
*copula*  
→ stative present  
| εἶμι: 'be.'

**ὁ**  
the  
Nominative  
*article*

<p><b>διάβολος</b> devil</p> <p>Nominative <i>predicate nominative</i></p> <p>διάβολος: 'devil, slanderer' (διαβάλλω, 'throw across, accuse').</p>	<p><b>ὁ</b> the</p> <p>Nominative <i>article</i></p>	<p><b>δὲ</b> but/and</p> <p><i>postpositive conjunction (continuative)</i></p>	<p><b>θερισμός</b> harvest</p> <p>Nominative <i>subject</i></p> <p>θερισμός: 'harvest!'</p>
<p><b>συντέλεια</b> completion/end</p> <p>Nominative <i>predicate nominative</i></p> <p>συντέλεια: 'consummation, completion'; ἡ συντέλεια αἰῶνος, the end of the age.</p>	<p><b>αἰῶνός</b> of the age</p> <p>Genitive <i>attributive genitive</i></p> <p>αἰών: 'age.'</p>	<p><b>ἐστίν</b> is</p> <p>Pres Act Indic 3 Sg · εἰμί <i>copula</i></p> <p>→ stative present</p> <p>εἰμί: 'be.'</p>	<p><b>οἱ</b> the</p> <p>Nominative <i>article</i></p>
<p><b>δὲ</b> but/and</p> <p><i>postpositive conjunction (continuative)</i></p>	<p><b>θερισταὶ</b> reapers</p> <p>Nominative <i>subject</i></p> <p>θεριστής: 'reaper.'</p>	<p><b>ἄγγελοί</b> angels</p> <p>Nominative <i>predicate nominative</i></p> <p>ἄγγελος: 'angel, messenger.'</p>	<p><b>εἰσιν</b> are</p> <p>Pres Act Indic 3 Pl · εἰμί <i>copula</i></p> <p>→ stative present</p> <p>εἰμί: 'be.'</p>

## 40 ὡσπερ οὖν συλλέγεται τὰ ζιζάνια καὶ πυρὶ καίεται, οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος:

Just as the weeds are gathered and burned with fire, so will it be at the end of the age.

EXPLANATION OF THE WEEDS οὖν The application stated: as weeds are burned, so the judgment of the age's end will sort and destroy.

ὥσπερ

just as

*comparative conjunction (ὥσπερ ... οὕτως)*

οὕν

therefore

*inferential conjunction*

συλλέγεται

is gathered

Pres Pass Indic 3 Sg · συλλέγω

*verb (comparison)*

→ *gnomic present*

| συλλέγω: 'gather, collect.'

τὰ

the

Nominative

*article*

ζιζάνια

weeds

Nominative

*subject*

| ζιζάνιον: 'weed.'

καὶ

and

*coordinating conjunction*

πυρὶ

with fire

Dative

*dat. of means/instrument*

| πῦρ: 'fire.'

καίεται

is burned

Pres Pass Indic 3 Sg · καίω

*verb (comparison)*

→ *gnomic present*

| καίω: 'burn, kindle.'

οὕτως

so

*adverb (correlative)*

| οὕτως: 'thus, so.'

ἔσται

it will be

Fut Mid Indic 3 Sg · εἰμί

*main verb*

→ *predictive future*

| εἰμί: 'be.'

ἐν

at

*preposition + dative (time)*

τῇ

the

Dative

*article*

συντελεία

end

Dative

*dat. of time*

| συντέλεια: 'consummation, end.'

τοῦ

of the

Genitive

*article*

αἰῶνος

age

Genitive

*attributive genitive*

| αἰών: 'age.'

41 ἀποστελεῖ ὁ υἱὸς τοῦ ἀνθρώπου τοὺς ἀγγέλους αὐτοῦ, καὶ συλλέξουσιν ἐκ τῆς βασιλείας αὐτοῦ πάντα τὰ σκάνδαλα καὶ τοὺς ποιοῦντας τὴν ἀνομίαν,

The Son of Man will send his angels, and they will gather out of his kingdom all causes of sin and all law-breakers,

EXPLANATION OF THE WEEDS ASYNDETON The judgment described: the Son of Man's angels purge his kingdom of every snare and every doer of lawlessness.

**ἀποστελεῖ**

will send

Fut Act Indic 3 Sg · ἀποστέλλω

*main verb*

→ predictive future

ἀποστέλλω: 'send out, commission.'

**ὁ**

the

Nominative

*article*

**υἱὸς**

Son

Nominative

*subject*

υἱός: 'son'; 'the Son of Man.'

**τοῦ**

of the

Genitive

*article*

**ἀνθρώπου**

of Man

Genitive

*attributive genitive (title)*

ἄνθρωπος: 'man.'

**τοὺς**

the

Accusative

*article*

**ἀγγέλους**

angels

Accusative

*direct object*

ἄγγελος: 'angel.'

**αὐτοῦ**

his

Genitive

*possessive genitive*

**καὶ**

and

*coordinating conjunction*

**συλλέξουσιν**

they will gather

Fut Act Indic 3 Pl · συλλέγω

*main verb*

→ predictive future

συλλέγω: 'gather.'

**ἐκ**

out of

*preposition + genitive (separation)*

**τῆς**

the

Genitive

*article*

<p><b>βασιλείας</b> kingdom Genitive <i>object of ἐκ</i>   βασιλεία: 'kingdom.'</p>	<p><b>αὐτοῦ</b> his Genitive <i>possessive genitive</i></p>	<p><b>πάντα</b> all Accusative <i>attributive adjective</i></p>	<p><b>τὰ</b> the Accusative <i>article</i></p>
<p><b>σκάνδαλα</b> causes of sin Accusative <i>direct object</i>   σκάνδαλον: 'trap-stick, stumbling-block, cause of sin.'</p>	<p><b>καὶ</b> and <i>coordinating conjunction</i></p>	<p><b>τούς</b> the Accusative <i>article</i></p>	<p><b>ποιούντας</b> those who do Pres Act Ptc · Acc Pl Masc · ποιέω <i>substantival participle (direct object)</i> → present   ποιέω: 'do, practice.'</p>
<p><b>τήν</b> the Accusative <i>article</i></p>	<p><b>ἀνομίαν</b> lawlessness Accusative <i>direct object of ptc.</i>   ἀνομία: 'lawlessness, iniquity' (ἀ- + νόμος).</p>		

42 καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

| and throw them into the fiery furnace; there will be weeping and gnashing of teeth.

EXPLANATION OF THE WEEDS **καὶ** The sentence: the furnace of fire, with Matthew's refrain of weeping and gnashing of teeth.

καὶ  
and

*coordinating conjunction*

**βαλοῦσιν**

they will throw

Fut Act Indic 3 Pl · βάλλω

*main verb*

→ predictive future

βάλλω: 'throw, cast.'

**αὐτούς**

them

Accusative

*direct object*

εἰς

into

*preposition + accusative (direction)*

**τήν**

the

Accusative

*article*

**κάμινον**

furnace

Accusative

*object of εἰς*

κάμινοσ: 'furnace, oven' (cf. Dan 3).

**τοῦ**

of the

Genitive

*article*

**πυρός**

fire

Genitive

*attributive genitive*

πῦρ: 'fire'; 'the furnace of fire.'

ἐκεῖ

there

*adverb (place)*

ἐκεῖ: 'there.'

**ἔσται**

will be

Fut Mid Indic 3 Sg · εἶμί

*main verb*

→ predictive future

εἶμί: 'be.'

**ὁ**

the

Nominative

*article*

**κλαυθμός**

weeping

Nominative

*subject*

κλαυθμός: 'weeping, wailing.'

καὶ  
and

*coordinating conjunction*

**ὁ**

the

Nominative

*article*

**βρυγμός**

gnashing

Nominative

*subject (coordinate)*

βρυγμός: 'gnashing, grinding.'

**τῶν**

of the

Genitive

*article*

## ὀδόντων

teeth

Genitive

*objective genitive*

ὀδούς: 'tooth.'

### 43 τότε οἱ δίκαιοι ἐκλάμψουσιν ὡς ὁ ἥλιος ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐτῶν. ὁ ἔχων ὦτα ἀκουέτω.

Then the righteous will shine like the sun in the kingdom of their Father. He who has ears, let him hear.

EXPLANATION OF THE WEEDS **τότε** The reverse side: the righteous shine like the sun (Dan 12:3) — and the hearing-formula seals the explanation.

τότε

then

*adverb (sequence)*

τότε: 'then.'

οἱ

the

Nominative

*article*

δίκαιοι

righteous

Nominative

*subject (substantival adj.)*

δίκαιος: 'righteous, just.'

ἐκλάμψουσιν

will shine forth

Fut Act Indic 3 Pl · ἐκλάμπω

*main verb*

→ predictive future

ἐκλάμπω: 'shine out, gleam forth' (ἐκ + λάμπω); echoing Dan 12:3.

ὡς

like

*comparative particle*

ὁ

the

Nominative

*article*

ἥλιος

sun

Nominative

*object of comparison*

ἥλιος: 'sun.'

ἐν

in

*preposition + dative (place)*

<p><b>τῆ</b> the Dative article</p>	<p><b>βασιλεία</b> kingdom Dative <i>dat. of place</i>   βασιλεία: 'kingdom.'</p>	<p><b>τοῦ</b> of the Genitive article</p>	<p><b>πατρός</b> Father Genitive <i>possessive genitive</i>   πατήρ: 'father.'</p>
<p><b>αὐτῶν</b> their Genitive <i>possessive genitive</i></p>	<p><b>ὁ</b> the (one) Nominative article</p>	<p><b>ἔχων</b> who has Pres Act Ptc · Nom Sg Masc · ἔχω <i>substantival participle (subject)</i> → <i>gnomic present</i>   ἔχω: 'have.'</p>	<p><b>ὠτά</b> ears Accusative <i>direct object</i>   οὖς: 'ear.'</p>
<p><b>ἀκουέτω</b> let him hear Pres Act Impv 3 Sg · ἀκούω <i>main verb (3rd-person imperative)</i> → <i>customary present</i>   ἀκούω: 'hear.'</p>			

44 Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν θησαυρῷ κεκρυμμένῳ ἐν τῷ ἀγρῷ, ὃν εὐρὼν ἄνθρωπος ἔκρυψεν, καὶ ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει καὶ πωλεῖ πάντα ὅσα ἔχει καὶ ἀγοράζει τὸν ἀγρὸν ἐκεῖνον.

The kingdom of heaven is like treasure hidden in a field, which a man found and covered up; and in his joy he goes and sells all that he has and buys that field.

PARABLE OF THE HIDDEN TREASURE ASYNDETON Fifth parable: the kingdom as buried treasure — found by surprise, worth selling everything to possess, with joy.

## ὅμοια

like

Nominative

*predicate adjective*

ὅμοιος: 'like' (+ dat.).

## ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

*copula*

→ stative present

εἰμί: 'be!'

## ἡ

the

Nominative

*article*

## βασιλεία

kingdom

Nominative

*subject*

βασιλεία: 'kingdom.'

## τῶν

the

Genitive

*article*

## οὐρανῶν

of heaven

Genitive

*genitive (periphrasis)*

οὐρανός: 'heaven.'

## θησαυρῶ

to treasure

Dative

*dat. of comparison*

θησαυρός: 'treasure, store.'

## κεκρυμμένῳ

hidden

Perf Pass Ptc · Dat Sg Masc · κρύπτω

*attributive participle*

→ intensive perfect (hidden state)

κρύπτω: 'hide.'

## ἐν

in

*preposition + dative (place)*

## τῷ

the

Dative

*article*

## ἀγρῷ

field

Dative

*dat. of place*

ἀγρός: 'field.'

## ὃν

which

Accusative

*relative pronoun (object)*

## εὐρών

having found

Aor Act Ptc · Nom Sg Masc · εὕρισκω

*attendant-circumstance participle*

→ constative aorist

εὕρισκω: 'find.'

## ἄνθρωπος

a man

Nominative

*subject*

ἄνθρωπος: 'man.'

## ἔκρυψεν

hid

Aor Act Indic 3 Sg · κρύπτω

*main verb*

→ constative aorist

κρύπτω: 'hide, cover.'

## καί

and

*coordinating conjunction*

ἀπὸ

for / out of

*preposition + genitive (cause/source)*

τῆς

the

*Genitive*

*article*

χαρᾶς

joy

*Genitive*

*object of ἀπό (cause)*

χαρά: 'joy!'

αὐτοῦ

his

*Genitive*

*possessive genitive*

ὑπάγει

goes

*Pres Act Indic 3 Sg · ὑπάγω*

*main verb*

→ *historical/gnomic present*

ὑπάγω: 'go away, depart!'

καὶ

and

*coordinating conjunction*

πωλεῖ

sells

*Pres Act Indic 3 Sg · πωλέω*

*main verb*

→ *historical/gnomic present*

πωλέω: 'sell!'

πάντα

all

*Accusative*

*attributive (direct object)*

ὅσα

whatever

*Accusative*

*relative pronoun*

ὅσοι: 'as much as, all that!'

ἔχει

he has

*Pres Act Indic 3 Sg · ἔχω*

*verb (rel. clause)*

→ *customary present*

ἔχω: 'have!'

καὶ

and

*coordinating conjunction*

ἀγοράζει

buys

*Pres Act Indic 3 Sg · ἀγοράζω*

*main verb*

→ *historical/gnomic present*

ἀγοράζω: 'buy, purchase' (ἀγορά, 'marketplace').

τὸν

the

*Accusative*

*article*

ἀγρὸν

field

*Accusative*

*direct object*

ἀγρός: 'field!'

ἐκεῖνον

that

*Accusative*

*attributive demonstrative*

## 45 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ ἐμπόρῳ ζητοῦντι καλοὺς μαργαρίτας

Again, the kingdom of heaven is like a merchant in search of fine pearls,

PARABLE OF THE PEARL **Πάλιν** Sixth parable: the kingdom as a merchant seeking fine pearls — its twin in the treasure-parable.

**Πάλιν**

again

*adverb (resumptive)*

Πάλιν: 'again.'

**ὁμοία**

like

Nominative

*predicate adjective*

ὅμοιος: 'like.'

**ἐστὶν**

is

Pres Act Indic 3 Sg · εἰμί

*copula*

→ stative present

εἰμί: 'be.'

**ἡ**

the

Nominative

*article*

**βασιλεία**

kingdom

Nominative

*subject*

βασιλεία: 'kingdom.'

**τῶν**

the

Genitive

*article*

**οὐρανῶν**

of heaven

Genitive

*genitive (periphrasis)*

οὐρανός: 'heaven.'

**ἀνθρώπῳ**

to a man

Dative

*dat. of comparison*

ἄνθρωπος: 'man.'

**ἐμπόρῳ**

merchant

Dative

*apposition (dat.)*

ἐμπορος: 'merchant, trader' (wholesale dealer).

**ζητοῦντι**

seeking

Pres Act Ptc · Dat Sg Masc · ζητέω

*attributive participle*

→ present

ζητέω: 'seek, look for.'

**καλοὺς**

fine

Accusative

*attributive adjective*

καλός: 'good, fine.'

**μαργαρίτας**

pearls

Accusative

*direct object of ptc.*

μαργαρίτης: 'pearl.'

46 εὐρών δὲ ἓνα πολύτιμον μαργαρίτην ἀπελθὼν πέπρακεν πάντα ὅσα εἶχεν καὶ ἠγόρασεν αὐτόν.

who, on finding one pearl of great value, went and sold all that he had and bought it.

PARABLE OF THE PEARL **δὲ** Finding the one priceless pearl, the merchant liquidates everything to buy it — total investment in the kingdom.

**εὐρών**

having found

Aor Act Ptc · Nom Sg Masc · εὐρίσκω

*temporal/attendant participle*

→ constative aorist

εὐρίσκω: 'find.'

**δὲ**

but/and

*postpositive conjunction (continuative)*

**ἓνα**

one

Accusative

*attributive numeral*

εἷς: 'one.'

**πολύτιμον**

very valuable

Accusative

*attributive adjective*

πολύτιμος: 'of great price, very costly'  
(πολύς + τιμή).

**μαργαρίτην**

pearl

Accusative

*direct object of ptc.*

μαργαρίτης: 'pearl.'

**ἀπελθὼν**

having gone

Aor Act Ptc · Nom Sg Masc · ἀπέρχομαι

*attendant-circumstance participle*

→ constative aorist

ἀπέρχομαι: 'go away.'

**πέπρακεν**

has sold

Perf Act Indic 3 Sg · πιπράσκω

*main verb*

→ dramatic perfect (vivid)

πιπράσκω: 'sell'; the perfect dramatizes the decisive, settled sale.

**πάντα**

all

Accusative

*attributive (direct object)*

**ὅσα**

whatever

Accusative

*relative pronoun*

ὅσος: 'as much as.'

**εἶχεν**

he had

Impf Act Indic 3 Sg · ἔχω

*verb (rel. clause)*

→ descriptive imperfect

ἔχω: 'have.'

**καὶ**

and

*coordinating conjunction*

**ἠγόρασεν**

bought

Aor Act Indic 3 Sg · ἀγοράζω

*main verb*

→ constative aorist

ἀγοράζω: 'buy.'

**αὐτόν**

it

Accusative

*direct object*

47 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν σαγήνη βληθεῖση εἰς τὴν θάλασσαν καὶ ἐκ παντὸς γένους συναγαγούση·

Again, the kingdom of heaven is like a net that was thrown into the sea and gathered fish of every kind;

PARABLE OF THE NET **Πάλιν** Seventh parable: the kingdom as a dragnet catching every kind of fish  
— the sorting recapitulates the weeds.

**Πάλιν**

again

*adverb (resumptive)*

| πάλιν: 'again.'

**ὁμοία**

like

Nominative

*predicate adjective*

| ὅμοιος: 'like.'

**ἐστὶν**

is

Pres Act Indic 3 Sg · εἰμί

*copula*

→ stative present

| εἰμί: 'be.'

**ἡ**

the

Nominative

*article*

**βασιλεία**

kingdom

Nominative

*subject*

| βασιλεία: 'kingdom.'

**τῶν**

the

Genitive

*article*

**οὐρανῶν**

of heaven

Genitive

*genitive (periphrasis)*

| οὐρανός: 'heaven.'

**σαγήνη**

to a dragnet

Dative

*dat. of comparison*

| σαγήνη: 'dragnet, seine' (a large net drawn between boats or to shore).

## βληθείση

thrown

Aor Pass Ptc · Dat Sg Fem · βάλλω

*attributive participle*

→ constative aorist

βάλλω: 'throw, cast!'

## εἰς

into

*preposition + accusative (direction)*

## τὴν

the

Accusative

*article*

## θάλασσαν

sea

Accusative

*object of εἰς*

θάλασσα: 'sea!'

## καὶ

and

*coordinating conjunction*

## ἐκ

from

*preposition + genitive (source)*

## παντός

every

Genitive

*attributive adjective*

## γένους

kind

Genitive

*object of ἐκ*

γένος: 'kind, sort, race!'

## συναγαγούση

having gathered

Aor Act Ptc · Dat Sg Fem · συνάγω

*attributive participle (coordinate)*

→ constative aorist

συνάγω: 'gather together!'

48 ἦν ὅτε ἐπληρώθη ἀναβιβάσαντες ἐπὶ τὸν αἰγιαλὸν καὶ καθίσαντες συνέλεξαν τὰ καλὰ εἰς ἄγγη, τὰ δὲ σαπρὰ ἔξω ἔβαλον.

when it was full, the fishermen drew it up on the shore, and sat down and gathered the good into containers but threw the bad away.

PARABLE OF THE NET **ASYNDETON** The catch is sorted on the beach: good fish kept, worthless thrown out — the separation that the explanation will spell out.

**ἣν**

which

Accusative

relative pronoun (object)

**ὅτε**

when

temporal conjunction

**ἐπληρώθη**

it was filled

Aor Pass Indic 3 Sg · πληρώω

verb (temporal clause)

→ constative aorist

πληρώω: 'fill!'

**ἀναβιβάσαντες**

having drawn up

Aor Act Ptc · Nom Pl Masc · ἀναβιβάζω

attendant-circumstance participle

→ constative aorist

ἀναβιβάζω: 'draw/bring up' (causative of ἀναβαίνω).

**ἐπὶ**

on

preposition + accusative (place)

**τὸν**

the

Accusative

article

**αἰγιαλὸν**

shore

Accusative

object of ἐπὶ

αἰγιαλός: 'beach, shore!'

**καὶ**

and

coordinating conjunction

**καθίσαντες**

having sat down

Aor Act Ptc · Nom Pl Masc · καθίζω

attendant-circumstance participle

→ constative aorist

καθίζω: 'sit down!'

**συνέλεξαν**

gathered

Aor Act Indic 3 Pl · συλλέγω

main verb

→ constative aorist

συλλέγω: 'gather, collect!'

**τὰ**

the

Accusative

article

**καλά**

good ones

Accusative

substantival adj. (direct object)

καλός: 'good'; the good fish.

**εἰς**

into

preposition + accusative (goal)

**ἄγγη**

containers

Accusative

object of εἰς

ἄγγος: 'vessel, container!'

**τὰ**

the

Accusative

article

**δὲ**

but/and

postpositive conjunction (continuative)

**σαπρά**

bad ones

Accusative

substantival adj. (direct object)

σαπρός: 'rotten, bad, worthless.'

**ἔξω**

out / away

adverb (place)

ἔξω: 'outside, away.'

**ἔβαλον**

they threw

Aor Act Indic 3 Pl · βάλλω

main verb

→ constative aorist

βάλλω: 'throw, cast.'

## 49 οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος ἐξελεύσονται οἱ ἄγγελοι καὶ ἀφοριοῦσιν τοὺς πονηροὺς ἐκ μέσου τῶν δικαίων

So it will be at the end of the age. The angels will come out and separate the evil from the righteous

PARABLE OF THE NET ASYNDETON The net's meaning: at the age's end the angels will separate the wicked from the righteous.

**οὕτως**

so

adverb (comparison)

οὕτως: 'thus, so.'

**ἔσται**

it will be

Fut Mid Indic 3 Sg · εἰμί

main verb

→ predictive future

εἰμί: 'be.'

**ἐν**

at

preposition + dative (time)

**τῇ**

the

Dative

article

**συντελείᾳ**

end

Dative

dat. of time

συντέλεια: 'end, consummation.'

**τοῦ**

of the

Genitive

article

**αἰῶνος**

age

Genitive

attributive genitive

αἰών: 'age.'

**ἐξελεύσονται**

will come out

Fut Mid Indic 3 Pl · ἐξέρχομαι

main verb

→ predictive future

ἐξέρχομαι: 'go/come out.'

<p><b>οἱ</b> the Nominative article</p>	<p><b>ἄγγελοι</b> angels Nominative subject   ἄγγελος: 'angel!'</p>	<p><b>καὶ</b> and coordinating conjunction</p>	<p><b>ἀφοριοῦσιν</b> will separate Fut Act Indic 3 Pl · ἀφορίζω main verb → predictive future   ἀφορίζω: 'separate, set apart' (ἀπό + ὀρίζω).</p>
<p><b>τούς</b> the Accusative article</p>	<p><b>πονηροῦς</b> evil ones Accusative substantival adj. (direct object)   πονηρός: 'evil, wicked!'</p>	<p><b>ἐκ</b> from preposition + genitive (separation; ἐκ μέσου = 'from among')</p>	<p><b>μέσου</b> the midst Genitive object of ἐκ   μέσος: 'middle!'</p>
<p><b>τῶν</b> of the Genitive article</p>	<p><b>δικαίων</b> righteous Genitive partitive/possessive genitive   δίκαιος: 'righteous!'</p>		

50 καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

| and throw them into the fiery furnace; there will be weeping and gnashing of teeth.

PARABLE OF THE NET **καὶ** The fate of the wicked, repeating v.42 verbatim: the furnace of fire, weeping and gnashing of teeth.

καὶ  
and

*coordinating conjunction*

**βαλοῦσιν**

they will throw

Fut Act Indic 3 Pl · βάλλω

*main verb*

→ predictive future

βάλλω: 'throw, cast.'

**αὐτούς**

them

Accusative

*direct object*

εἰς

into

*preposition + accusative (direction)*

**τήν**

the

Accusative

*article*

**κάμινον**

furnace

Accusative

*object of εἰς*

κάμινος: 'furnace.'

**τοῦ**

of the

Genitive

*article*

**πυρός**

fire

Genitive

*attributive genitive*

πῦρ: 'fire.'

ἐκεῖ

there

*adverb (place)*

ἐκεῖ: 'there.'

**ἔσται**

will be

Fut Mid Indic 3 Sg · εἰμί

*main verb*

→ predictive future

εἰμί: 'be.'

**ὁ**

the

Nominative

*article*

**κλαυθμός**

weeping

Nominative

*subject*

κλαυθμός: 'weeping.'

καὶ  
and

*coordinating conjunction*

**ὁ**

the

Nominative

*article*

**βρυγμός**

gnashing

Nominative

*subject (coordinate)*

βρυγμός: 'gnashing.'

**τῶν**

of the

Genitive

*article*

## ὀδόντων

teeth

Genitive

*objective genitive*

ὀδούς: 'tooth.'

## 51 Συνήκατε ταῦτα πάντα; λέγουσιν αὐτῷ· Ναί.

Have you understood all these things?" They said to him, "Yes."

THE SCRIBE TRAINED FOR THE KINGDOM **ASYNDETON** Jesus tests the disciples' comprehension; their 'Yes' sets up the closing parable of the trained scribe.

### Συνήκατε

have you understood

Aor Act Indic 2 Pl · συνίημι

*main verb (question)*

→ constative aorist

συνίημι: 'understand'; the chapter's keyword (cf. vv.13–15, 19, 23).

### ταῦτα

these things

Accusative

*direct object (demonstrative)*

### πάντα

all

Accusative

*attributive adjective*

πᾶς: 'all.'

### λέγουσιν

they say

Pres Act Indic 3 Pl · λέγω

*main verb*

→ historical present

λέγω: 'say.'

### αὐτῷ

to him

Dative

*dat. of indirect object*

### Ναί

yes

*affirmative particle*

ναί: 'yes, indeed!'

52 ὁ δὲ εἶπεν αὐτοῖς· Διὰ τοῦτο πᾶς γραμματεὺς μαθητευθεὶς τῇ βασιλείᾳ τῶν οὐρανῶν ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδεσπότη ὅστις ἐκβάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ παλαιά.

And he said to them, "Therefore every scribe who has been trained for the kingdom of heaven is like a master of a house, who brings out of his treasure things new and old."

THE SCRIBE TRAINED FOR THE KINGDOM **δὲ** The capstone: every scribe discipled to the kingdom is a householder dispensing treasures new and old — Jesus' own program of teaching.

<p><b>ὁ</b> he Nominative article</p>	<p><b>δὲ</b> but/and postpositive conjunction (continuative)</p>	<p><b>εἶπεν</b> said Aor Act Indic 3 Sg · λέγω main verb → constative aorist λέγω: 'say!'</p>	<p><b>αὐτοῖς</b> to them Dative dat. of indirect object</p>
<p><b>Διὰ</b> because of preposition + accusative (διὰ τοῦτο = 'therefore')</p>	<p><b>τοῦτο</b> this Accusative demonstrative (object of διὰ)</p>	<p><b>πᾶς</b> every Nominative attributive adjective</p>	<p><b>γραμματεὺς</b> scribe Nominative subject γραμματεὺς: 'scribe, scholar of the law'; here a Christian teacher-disciple.</p>
<p><b>μαθητευθεὶς</b> having been discipled Aor Pass Ptc · Nom Sg Masc · μαθητεύω attributive participle → constative aorist μαθητεύω: 'make a disciple, instruct'; passive 'be trained as a disciple!'</p>	<p><b>τῇ</b> for the Dative article</p>	<p><b>βασιλείᾳ</b> kingdom Dative dat. of reference/advantage βασιλεία: 'kingdom!'</p>	<p><b>τῶν</b> of the Genitive article</p>

## οὐρανῶν

of heaven

Genitive

*genitive (periphrasis)*

οὐρανός: 'heaven.'

## ὅμοιός

like

Nominative

*predicate adjective*

ὅμοιος: 'like' (+ dat.).

## ἐστιν

is

Pres Act Indic 3 Sg · εἰμί

*copula*

→ stative present

εἰμί: 'be.'

## ἀνθρώπῳ

to a man

Dative

*dat. of comparison*

ἄνθρωπος: 'man.'

## οἰκοδεσπότη

master of a house

Dative

*apposition (dat.)*

οἰκοδεσπότης: 'householder, master.'

## ὅστις

who

Nominative

*indefinite relative (subject)*

ὅστις: 'who, whoever.'

## ἐκβάλλει

brings out

Pres Act Indic 3 Sg · ἐκβάλλω

*verb (rel. clause)*

→ gnomic present

ἐκβάλλω: 'throw/bring out, take out.'

## ἐκ

out of

*preposition + genitive (source)*

## τοῦ

the

Genitive

*article*

## θησαυροῦ

treasure / storeroom

Genitive

*object of ἐκ*

θησαυρός: 'treasure, treasury, storehouse.'

## αὐτοῦ

his

Genitive

*possessive genitive*

## καινὰ

new things

Accusative

*substantival adj. (direct object)*

καινός: 'new' (fresh in kind).

## καὶ

and

*coordinating conjunction*

## παλαιά

old things

Accusative

*substantival adj. (direct object)*

παλαιός: 'old, former.'

## 53 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς ταύτας, μετῆρεν ἐκεῖθεν.

And when Jesus had finished these parables, he went away from there.

REJECTION AT NAZARETH **Καὶ** The recurring Matthean transition-formula closes the parable-discourse and moves to Nazareth.

<p><b>Καὶ</b> and coordinating conjunction</p>	<p><b>ἐγένετο</b> it came to pass Aor Mid Indic 3 Sg · γίνομαι <i>main verb (Septuagintal idiom)</i> → constative aorist   γίνομαι: 'become, happen'; καὶ ἐγένετο ὅτε, a Septuagintal narrative formula closing each discourse.</p>	<p><b>ὅτε</b> when temporal conjunction</p>	<p><b>ἐτέλεσεν</b> finished Aor Act Indic 3 Sg · τελέω <i>verb (temporal clause)</i> → constative aorist   τελέω: 'finish, complete'; marks the end of a Matthean discourse (cf. 7:28; 11:1; 19:1; 26:1).</p>
<p><b>ὁ</b> the Nominative article</p>	<p><b>Ἰησοῦς</b> Jesus Nominative subject   Ἰησοῦς: Jesus.</p>	<p><b>τὰς</b> the Accusative article</p>	<p><b>παραβολὰς</b> parables Accusative direct object   παραβολή: 'parable.'</p>
<p><b>ταύτας</b> these Accusative attributive demonstrative</p>	<p><b>μετῆρεν</b> he departed Aor Act Indic 3 Sg · μεταίρω <i>main verb</i> → constative aorist   μεταίρω: 'depart, move away' (μετά + αἴρω).</p>	<p><b>ἐκεῖθεν</b> from there adverb (place from which)   ἐκεῖθεν: 'from there, thence!'</p>	

54 καὶ ἔλθων εἰς τὴν πατρίδα αὐτοῦ ἐδίδασκεν αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν, ὥστε ἐκπλήσσεσθαι αὐτοὺς καὶ λέγειν· Πόθεν τούτῳ ἡ σοφία αὕτη καὶ αἱ δυνάμεις;

and coming to his hometown he taught them in their synagogue, so that they were astonished and said, "Where did this man get this wisdom and these mighty works?"

REJECTION AT NAZARETH καὶ In his hometown synagogue his teaching astonishes — but the wonder curdles into a question about his origins.

<p>καὶ and coordinating conjunction</p>	<p><b>ἔλθων</b> having come Aor Act Ptc · Nom Sg Masc · ἔρχομαι attendant-circumstance participle → constative aorist   ἔρχομαι: 'come!'</p>	<p>εἰς to preposition + accusative (direction)</p>	<p><b>τὴν</b> the Accusative article</p>
<p><b>πατρίδα</b> hometown Accusative object of εἰς   πατρίς: 'fatherland, native town' (Nazareth).</p>	<p><b>αὐτοῦ</b> his Genitive possessive genitive</p>	<p><b>ἐδίδασκεν</b> he was teaching Impf Act Indic 3 Sg · διδάσκω main verb → customary/descriptive imperfect   διδάσκω: 'teach!'</p>	<p><b>αὐτοὺς</b> them Accusative direct object</p>
<p>ἐν in preposition + dative (place)</p>	<p><b>τῇ</b> the Dative article</p>	<p><b>συναγωγῇ</b> synagogue Dative dat. of place   συναγωγή: 'synagogue, assembly!'</p>	<p><b>αὐτῶν</b> their Genitive possessive genitive</p>

ὥστε

so that

conjunction (result) + infinitive

ἐκπλήσσεσθαι

to be astonished

Pres Pass Inf · ἐκπλήσσω

result infinitive

→ present

ἐκπλήσσω: 'strike out, amaze'; passive 'be astounded.'

αὐτούς

them

Accusative

accusative subject of infinitive

καὶ

and

coordinating conjunction

λέγειν

to say

Pres Act Inf · λέγω

result infinitive (coordinate)

→ present

λέγω: 'say.'

Πόθεν

from where

interrogative adverb (source)

πόθεν: 'whence? from where?'

τούτῳ

to this man

Dative

dat. of possession

οὗτος: 'this one' (slightly disparaging).

ἡ

the

Nominative

article

σοφία

wisdom

Nominative

subject

σοφία: 'wisdom.'

αὕτη

this

Nominative

attributive demonstrative

καὶ

and

coordinating conjunction

αἱ

the

Nominative

article

δυνάμεις

mighty works

Nominative

subject (coordinate)

δύναμις: 'power'; plural 'mighty works, miracles.'

55 οὐχ οὗτός ἐστιν ὁ τοῦ τέκτονος υἱός; οὐχ ἡ μήτηρ αὐτοῦ λέγεται Μαριὰμ καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος καὶ Ἰωσήφ καὶ Σίμων καὶ Ἰούδας;

Is not this the carpenter's son? Is not his mother called Mary, and his brothers James and Joseph and Simon and Judas?

REJECTION AT NAZARETH ASYNDETON The familiarity that breeds contempt: they reduce him to the carpenter's son with a known mother and brothers.

οὐχ

not

*interrogative negative (expects 'yes')*

οὐχ: 'not'; introduces a question expecting 'yes.'

οὗτός

this

Nominative

*subject (demonstrative)*

ἐστιν

is

Pres Act Indic 3 Sg · εἰμί

*copula*

→ stative present

εἰμί: 'be.'

ὁ

the

Nominative

*article*

τοῦ

of the

Genitive

*article*

τέκτονος

carpenter

Genitive

*possessive genitive*

τέκτων: 'craftsman, carpenter, builder' (in wood/stone).

υἱός

son

Nominative

*predicate nominative*

υἱός: 'son.'

οὐχ

not

*interrogative negative*

ἡ

the

Nominative

*article*

μήτηρ

mother

Nominative

*subject*

μήτηρ: 'mother.'

αὐτοῦ

his

Genitive

*possessive genitive*

λέγεται

is called

Pres Pass Indic 3 Sg · λέγω

*main verb*

→ customary present

λέγω: passive 'be called, named.'

<p><b>Μαριάμ</b> Mary Nominative <i>predicate nominative (proper name)</i></p> <p>Μαριάμ: Mary; the indeclinable Semitic form, here with nominative function.</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>οἱ the Nominative <i>article</i></p>	<p><b>ἀδελφοὶ</b> brothers Nominative <i>subject</i></p> <p>ἀδελφός: 'brother.'</p>
<p><b>αὐτοῦ</b> his Genitive <i>possessive genitive</i></p>	<p><b>Ἰάκωβος</b> James Nominative <i>apposition (proper name)</i></p> <p>Ἰάκωβος: James (Jacob); proper name in nominative — kind n, not x.</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p><b>Ἰωσήφ</b> Joseph Nominative <i>apposition (proper name)</i></p> <p>Ἰωσήφ: Joseph; indeclinable proper name with nominative function.</p>
<p>καὶ and <i>coordinating conjunction</i></p>	<p><b>Σίμων</b> Simon Nominative <i>apposition (proper name)</i></p> <p>Σίμων: Simon; proper name in nominative.</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p><b>Ἰούδας</b> Judas Nominative <i>apposition (proper name)</i></p> <p>Ἰούδας: Judas (Jude); proper name in nominative.</p>

56 καὶ αἱ ἀδελφαὶ αὐτοῦ οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσιν; πόθεν οὖν τούτῳ ταῦτα πάντα;

And are not all his sisters with us? Where then did this man get all these things?

REJECTION AT NAZARETH καὶ Even his sisters live among them; the rhetorical questions corner the source of his powers as suspect.

καὶ  
and

*coordinating conjunction*

αἱ  
the

Nominative  
*article*

ἀδελφαὶ

sisters

Nominative  
*subject*

ἀδελφή: 'sister!'

αὐτοῦ

his

Genitive  
*possessive genitive*

οὐχὶ

not

*interrogative negative (expects 'yes')*

οὐχί: emphatic 'not!'

πᾶσαι

all

Nominative  
*attributive adjective*

πᾶς: 'all!'

πρὸς

with

*preposition + accusative (πρὸς = 'in company with')*

ἡμᾶς

us

Accusative  
*object of πρὸς*

εἰσιν

are

Pres Act Indic 3 Pl · εἰμί

*main verb*

→ stative present

εἰμί: 'be!'

πόθεν

from where

*interrogative adverb (source)*

πόθεν: 'whence?'

οὖν

then

*inferential conjunction*

τούτῳ

to this man

Dative  
*dat. of possession*

οὗτος: 'this one!'

ταῦτα

these things

Nominative  
*subject (demonstrative; verb 'are' supplied)*

πάντα

all

Nominative  
*attributive adjective*

πᾶς: 'all!'

57 καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Οὐκ ἔστιν προφήτης ἄτιμος εἰ μὴ ἐν τῇ πατρίδι καὶ ἐν τῇ οἰκίᾳ αὐτοῦ.

And they took offense at him. But Jesus said to them, "A prophet is not without honor except in his hometown and in his own household."

REJECTION AT NAZARETH **δὲ** They stumble over him; Jesus answers with the proverb of the dishonored prophet at home.

<p>καὶ and coordinating conjunction</p>	<p><b>ἐσκανδαλίζοντο</b> they took offense Impf Pass Indic 3 Pl · σκανδαλίζω main verb → customary/inceptive imperfect σκανδαλίζω: 'cause to stumble'; passive 'be offended, take offense.'</p>	<p>ἐν at preposition + dative (cause/opportunity)</p>	<p><b>αὐτῷ</b> him Dative object of ἐν</p>
<p><b>ὁ</b> the Nominative article</p>	<p><b>δὲ</b> but/and postpositive conjunction (continuative)</p>	<p><b>Ἰησοῦς</b> Jesus Nominative subject Ἰησοῦς: Jesus.</p>	<p><b>εἶπεν</b> said Aor Act Indic 3 Sg · λέγω main verb → constative aorist λέγω: 'say.'</p>
<p><b>αὐτοῖς</b> to them Dative dat. of indirect object</p>	<p><b>Οὐκ</b> not negative particle</p>	<p><b>ἔστιν</b> is Pres Act Indic 3 Sg · εἰμί main verb → gnomic present εἰμί: 'be.'</p>	<p><b>προφήτης</b> a prophet Nominative subject προφήτης: 'prophet.'</p>

<p><b>ἄτιμος</b> without honor</p> <p>Nominative <i>predicate adjective</i></p> <p>ἄτιμος: 'unhonored, dishonored' (ἄ- + τιμή).</p>	<p><b>εἰ</b> except</p> <p>conjunction (εἰ μὴ = 'except')</p>	<p><b>μὴ</b> not</p> <p>negative (in εἰ μὴ)</p>	<p><b>ἐν</b> in</p> <p>preposition + dative (place)</p>
<p><b>τῇ</b> the</p> <p>Dative <i>article</i></p>	<p><b>πατρίδι</b> hometown</p> <p>Dative <i>dat. of place</i></p> <p>πατρίς: 'native place.'</p>	<p><b>καὶ</b> and</p> <p>coordinating conjunction</p>	<p><b>ἐν</b> in</p> <p>preposition + dative (place)</p>
<p><b>τῇ</b> the</p> <p>Dative <i>article</i></p>	<p><b>οἰκία</b> household</p> <p>Dative <i>dat. of place</i></p> <p>οἰκία: 'house, household.'</p>	<p><b>αὐτοῦ</b> his own</p> <p>Genitive <i>possessive genitive</i></p>	

58 καὶ οὐκ ἐποίησεν ἐκεῖ δυνάμεις πολλὰς διὰ τὴν ἀπιστίαν αὐτῶν.

And he did not do many mighty works there, because of their unbelief.

REJECTION AT NAZARETH **καὶ** The chapter ends on a sober note: unbelief constricts the works — the closing counterpoint to the fruitful 'good soil.'

<p>καὶ and coordinating conjunction</p>	<p>οὐκ not negative particle</p>	<p>ἐποίησεν he did Aor Act Indic 3 Sg · ποιέω main verb → constative aorist ποιέω: 'do, make.'</p>	<p>ἐκεῖ there adverb (place) ἐκεῖ: 'there!'</p>
<p>δυνάμεις mighty works Accusative direct object δύναμις: 'mighty work, miracle!'</p>	<p>πολλὰς many Accusative attributive adjective πολύς: 'many!'</p>	<p>διὰ because of preposition + accusative (cause)</p>	<p>τὴν the Accusative article</p>
<p>ἄπιστίαν unbelief Accusative object of διὰ ἄπιστία: 'unbelief, faithlessness' (ἄ- + πίστις).</p>	<p>αὐτῶν their Genitive possessive genitive</p>		

**On the text.** Verse punctuation, paragraphing, and capitalization are editorial and conventional. A few points of variation are passed over without a marginal note: at v.4 the editions divide over the singular collective ἃ μὲν ('some [seed]') and plural variants, and at vv.4, 7, 8 over ἔπεσεν vs. ἔπεσαν; at v.9 and v.43 some witnesses expand the hearing-formula to ὦτα ἀκούειν ('ears to hear'), the shorter ὦτα being printed; at v.14 the citation formula ἀναπληροῦται αὐτοῖς ἡ προφητεία Ἡσαΐου follows the LXX of Isa 6:9–10; at v.35 the prophet is left unnamed in the best text (some witnesses inserting Ἡσαΐου, an early error, since the citation is from Ps 78:2 [Asaph]), and the editions divide over ἀπὸ καταβολῆς vs. ἀπὸ καταβολῆς κόσμου (the longer read here); at v.51 the Byzantine text prefixes λέγει αὐτοῖς ὁ Ἰησοῦς and appends Κύριε το Ναί, both absent from the critical text; at v.55 the editions vary among Ἰωσήφ / Ἰωσής / Ἰωάννης for the second brother (Ἰωσήφ printed).

Orthographic variants (movable-*v*, *i*-subscript, Μαριάμ/Μαρία) are not noted. The chapter has 58 verses; none is legitimately omitted by the critical text. Note its verbal architecture: συνίημι ('understand') threads the whole (vv.13–15, 19, 23, 51); the σπείρω/σπέρμα sowing-vocabulary binds the sower, the weeds, and their explanations; the kingdom-formula ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν introduces five parables (vv.31, 33, 44, 45, 47, with the passive ὁμοιώθη at v.24); the twin Scripture-fulfillments (Isa 6:9–10 at vv.14–15; Ps 78:2 at v.35) frame the purpose of parabolic speech; and the refrain ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων recurs verbatim at vv.42 and 50.

**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.