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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

# The Gospel according to Matthew, Chapter 16

## KATA MAΘΘΑΙΟΝ ΙΣ΄

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 · 16:1–4

#### **The demand for a sign and the sign of Jonah**

Pharisees and Sadducees test Jesus, asking for a sign from heaven (1); he answers that they read the sky but not the signs of the times (2–3, the bracketed weather-signs), and that no sign will be given this evil and adulterous generation but the sign of Jonah — then he leaves (4).

B · 16:5–12

#### **The leaven of the Pharisees and Sadducees**

Crossing the lake without bread (5), the disciples misread Jesus' warning against 'the leaven of the Pharisees and Sadducees' as a rebuke about provisions (6–7); he chides their little faith, recalls the two feedings (8–10), and they grasp at last that the leaven is the teaching of the Pharisees and Sadducees (11–12).

C · 16:13–20

### Peter's confession and the keys at Caesarea Philippi

At Caesarea Philippi Jesus asks who people and the disciples say he is (13–15); Peter confesses him the Christ, the Son of the living God (16); Jesus blesses him as recipient of the Father's revelation, names him Peter, and on 'this rock' promises to build his church against which Hades' gates will not prevail (17–18), giving him the keys with binding-and-loosing authority (19) — then charges silence about his messiahship (20).

D · 16:21–23

### The first passion prediction and 'get behind me, Satan'

From then Jesus begins to show that the Son of Man must suffer, be killed, and be raised (21); Peter rebukes him (22), and Jesus turns and rebukes Peter as 'Satan,' a stumbling-block who minds the things of men, not of God (23).

E · 16:24–28

### Taking up the cross and the Son of Man's coming

Discipleship is self-denial and cross-bearing (24); whoever would save his life loses it, and what profits gaining the world at the cost of one's soul (25–26)? For the Son of Man will come in his Father's glory to repay each according to his deeds (27), and some standing there will not taste death before they see him coming in his kingdom (28).

1 Καὶ προσελθόντες οἱ Φαρισαῖοι καὶ Σαδδουκαῖοι πειράζοντες ἐπηρώτησαν αὐτὸν σημεῖον ἐκ τοῦ οὐρανοῦ ἐπιδειῖξαι αὐτοῖς.

And the Pharisees and Sadducees came, and testing him they asked him to show them a sign from heaven.

SCENE OPENING **Καί** A fresh confrontation: the two normally opposed parties unite to test Jesus, demanding a heavenly sign — the keynote of the section.

Καὶ

and

*coordinating conjunction (narrative)*

προσελθόντες

having come

Aor Act Ptc · Nom Pl Masc · προσέρχομαι

*circumstantial ptc. (attendant/temporal)*

→ constative aorist

προσέρχομαι: 'come/draw near'; a characteristic Matthean verb for approaching Jesus.

οἱ

the

Nominative

*article*

Φαρισαῖοι

Pharisees

Nominative

*subject*

Φαρισαῖος; the lay piety-movement zealous for the law and traditions.

<p>καὶ and coordinating conjunction</p>	<p><b>Σαδδουκαῖοι</b> Sadducees Nominative subject (coordinate) Σαδδουκαῖος: the priestly-aristocratic party; rivals of the Pharisees, here joined against Jesus.</p>	<p><b>πειράζοντες</b> testing Pres Act Ptc · Nom Pl Masc · πειράζω circumstantial ptc. (purpose/manner) → present (concurrent) πειράζω: 'test, tempt'; their intent is hostile probing, not honest inquiry.</p>	<p><b>ἐπηρώτησαν</b> they asked Aor Act Indic 3 Pl · ἐπερωτάω main verb → constative aorist ἐπερωτάω: 'question, ask of' (ἐπί-intensive); here 'request, demand.'</p>
<p><b>αὐτόν</b> him Accusative direct object</p>	<p><b>σημεῖον</b> a sign Accusative object of ἐπιδείξαι σημεῖον: 'sign'; a public, authenticating wonder — they demand proof on their own terms.</p>	<p><b>ἐκ</b> from preposition + genitive (source)</p>	<p><b>τοῦ</b> the Genitive article</p>
<p><b>οὐρανοῦ</b> heaven Genitive object of ἐκ (source) οὐρανός: 'heaven, sky'; a sign 'from heaven' = a direct divine attestation, beyond earthly miracle.</p>	<p><b>ἐπιδείξαι</b> to show Aor Act Inf · ἐπιδείκνυμι complementary infinitive (content of the request) → constative aorist ἐπιδείκνυμι: 'show, display, demonstrate'; to exhibit publicly.</p>	<p><b>αὐτοῖς</b> to them Dative indirect object</p>	

## 2 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· ὅψιας γενομένης λέγετε· εὐδία, πυρράζει γὰρ ὁ οὐρανός·

But he answered and said to them: When evening comes you say, 'Fair weather, for the sky is red';

RESPONSE (WEATHER-SIGNS) **δέ** Jesus' reply opens the bracketed weather-signs saying (vv.2b-3): they confidently read the evening sky for tomorrow's weather.

ὁ

he

Nominative

subject (article as pronoun)

δὲ

but

adversative/continuative conjunction

ἀποκριθεῖς

answering

Aor Pass Ptc · Nom Sg Masc · ἀποκρίνομαι

circumstantial ptc. (Semitic 'answered and said')

→ constative aorist (deponent)

ἀποκρίνομαι: 'answer, reply'; the redundant 'answering said' renders a Hebraism.

εἶπεν

he said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

λέγω (aor. εἶπον): 'say, speak.'

αὐτοῖς

to them

Dative

indirect object

ὀψίας

evening

Genitive

genitive absolute (subject)

ὀψία: 'evening, late hour' (sc. ὥρα).

γενομένης

having come

Aor Mid Ptc · Gen Sg Fem · γίνομαι

genitive absolute (temporal)

→ constative aorist

γίνομαι: 'come to be, happen'; 'when evening has come.'

λέγετε

you say

Pres Act Indic 2 Pl · λέγω

main verb

→ customary present

λέγω: 'say'; the habitual folk-saying about weather.

εὐδία

fair weather

Nominative

predicate nom. (verbless exclamation)

εὐδία: 'clear/fair weather' (εὖ + δῖος, of the bright sky).

πυρράζει

is fiery-red

Pres Act Indic 3 Sg · πυρράζω

main verb (causal clause)

→ stative present

πυρράζω: 'be red as fire' (πῦρ); a rare verb, of the red sky.

γὰρ

for

explanatory conjunction

ὁ

the

Nominative

article

οὐρανός

sky

Nominative

subject

οὐρανός: 'sky' here (not 'heaven'), the visible firmament read for weather.

3 καὶ πρωΐ: σήμερον χειμῶν, πυρράζει γὰρ στυγνάζων ὁ οὐρανός. τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν, τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε;

and in the morning, 'Stormy today, for the sky is red and lowering.' You know how to discern the face of the sky, but the signs of the times you cannot?

RESPONSE (WEATHER-SIGNS) **καί** The saying's point: skilled at weather-reading, they are blind to the eschatological signs already breaking in Jesus' ministry (the bracketed vv.2b-3 close here).

<p>καὶ and coordinating conjunction</p>	<p>πρωΐ in the morning adverb (time)   πρωΐ: 'early, in the morning.'</p>	<p>σήμερον today adverb (time)   σήμερον: 'today.'</p>	<p><b>χειμῶν</b> stormy weather Nominative predicate nom. (verbless)   χειμῶν: 'winter, storm, bad weather'; here 'a storm/foul weather today.'</p>
<p><b>πυρράζει</b> is fiery-red Pres Act Indic 3 Sg · πυρράζω main verb (causal) → stative present   πυρράζω: 'be red as fire'; the red dawn presaging storm.</p>	<p>γὰρ for explanatory conjunction</p>	<p><b>στυγνάζων</b> being overcast Pres Act Ptc · Nom Sg Masc · στυγνάζω circumstantial ptc. (manner, w/ ὁ οὐρανός) → present (concurrent)   στυγνάζω: 'be gloomy/lowering'; of a sullen, overcast sky (and metaphorically of a downcast face, Mark 10:22).</p>	<p><b>ὁ</b> the Nominative article</p>
<p><b>οὐρανός</b> sky Nominative subject</p>	<p><b>τὸ</b> the Accusative article</p>	<p>μὲν indeed particle (μὲν ... δέ correlative)</p>	<p><b>πρόσωπον</b> face Accusative object of διακρίνειν   πρόσωπον: 'face, appearance'; the 'face of the sky' = its visible look.</p>

<p><b>τοῦ</b> of the Genitive article</p>	<p><b>οὐρανοῦ</b> sky Genitive <i>genitive (of the whole/possession)</i></p>	<p><b>γινώσκετε</b> you know how Pres Act Indic 2 Pl · γινώσκω <i>main verb (governs infinitive)</i> → customary present γινώσκω: 'know'; here 'know how to,' have the skill.</p>	<p><b>διακρίνειν</b> to discern Pres Act Inf · διακρίνω <i>complementary infinitive</i> → imperfective infinitive διακρίνω: 'distinguish, judge between' (διά + κρίνω); to interpret the weather-signs.</p>
<p><b>τὰ</b> the Accusative article</p>	<p><b>δὲ</b> but <i>adversative (answering μέν)</i></p>	<p><b>σημεῖα</b> signs Accusative <i>object of διακρίνειν (understood)</i> σημεῖον: 'sign'; the indicators of the decisive epoch now dawning.</p>	<p><b>τῶν</b> of the Genitive article</p>
<p><b>καιρῶν</b> times Genitive <i>objective/descriptive genitive</i> καιρός: 'appointed time, decisive moment'; the eschatological seasons (vs. mere chronos).</p>	<p><b>οὐ</b> not <i>negative particle</i></p>	<p><b>δύνασθε</b> you can Pres Mid Indic 2 Pl · δύναμαι <i>main verb (elliptical: 'cannot [discern]')</i> → stative present δύναμαι: 'be able'; their incapacity is moral, not intellectual.</p>	

4 γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ. καὶ καταλιπὼν αὐτοὺς ἀπῆλθεν.

An evil and adulterous generation seeks for a sign, and no sign will be given it except the sign of Jonah. And leaving them he went away.

VERDICT & DEPARTURE **ASYNDETON** The refusal: only 'the sign of Jonah' (cf. 12:39–40, pointing to resurrection) will be given — then Jesus abandons them, closing the scene.

**γενεά**

generation

Nominative

subject

γενεά: 'generation'; the present faithless contemporaries of Jesus.

**πονηρά**

evil

Nominative

attributive adjective

πονηρός: 'evil, wicked.'

**καὶ**

and

coordinating conjunction

**μοιχαλῖς**

adulterous

Nominative

attributive adjective

μοιχαλῖς: 'adulteress'; the OT image of covenant-unfaithfulness to God (Hos; Ezek 16).

**σημεῖον**

a sign

Accusative

direct object

σημεῖον: 'sign.'

**ἐπιζητεῖ**

seeks after

Pres Act Indic 3 Sg · ἐπιζητέω

main verb

→ customary present

ἐπιζητέω: 'seek for, demand' (ἐπί-intensive).

**καὶ**

and

coordinating conjunction

**σημεῖον**

a sign

Nominative

subject (of passive)

**οὐ**

not

negative particle

**δοθήσεται**

will be given

Fut Pass Indic 3 Sg · δίδωμι

main verb

→ predictive future (divine passive)

δίδωμι: 'give'; the passive implies God as the withholder.

**αὐτῇ**

to it

Dative

indirect object

**εἰ**

if

conjunction (in εἰ μή, 'except')

**μή**

not

negative (εἰ μή = 'except')

**τὸ**

the

Nominative

article

**σημεῖον**

sign

Nominative

nominative (exception)

**Ἰωνᾶ**

of Jonah

Genitive

genitive (exegetical/of apposition)

Ἰωνᾶς; Jonah; his three days in the fish prefigure the Son of Man's burial-and-rising (12:40).

καὶ  
and

coordinating conjunction

**καταλιπών**

having left

Aor Act Ptc · Nom Sg Masc · καταλείπω  
circumstantial ptc. (temporal/attendant)

→ constative aorist

καταλείπω: 'leave behind, abandon'; a deliberate withdrawal from the unbelieving.

**αὐτούς**

them

Accusative

object of καταλιπών

**ἀπῆλθεν**

he went away

Aor Act Indic 3 Sg · ἀπέρχομαι

main verb

→ constative aorist

ἀπέρχομαι: 'go away, depart!'

## 5 Καὶ ἔλθόντες οἱ μαθηταὶ εἰς τὸ πέραν ἐπελάθοντο ἄρτους λαβεῖν.

And when the disciples came to the other side, they had forgotten to bring bread.

SCENE OPENING **Καί** A transitional note sets up the leaven discourse: the disciples cross the lake with no provisions, the literal lack that triggers their misreading.

Καὶ  
and

coordinating conjunction (narrative)

**ἐλθόντες**

having come

Aor Act Ptc · Nom Pl Masc · ἔρχομαι  
circumstantial ptc. (temporal)

→ constative aorist

ἔρχομαι: 'come, go!'

**οἱ**

the

Nominative

article

**μαθηταὶ**

disciples

Nominative

subject

μαθητής: 'disciple, learner'; the Twelve.

**εἰς**

to

preposition + accusative (direction)

**τὸ**

the

Accusative

article (substantizes adverb)

**πέραν**

other side

Accusative

object of εἰς (the far shore)

πέραν: 'the other side, beyond'; the opposite shore of the lake of Galilee.

**ἐπελάθοντο**

they forgot

Aor Mid Indic 3 Pl · ἐπιλανθάνομαι

main verb

→ constative aorist

ἐπιλανθάνομαι: 'forget, neglect' (+ inf.).

## ἄρτους

loaves

Accusative

object of λαβεῖν

ἄρτος: 'bread, loaf'; the key term of the misunderstanding.

## λαβεῖν

to take

Aor Act Inf · λαμβάνω

complementary infinitive

→ constative aorist

λαμβάνω: 'take, bring along.'

## 6 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· ὁρᾶτε καὶ προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων.

And Jesus said to them, 'See to it and beware of the leaven of the Pharisees and Sadducees!'

**WARNING** **δέ** Jesus' double imperative warns against 'the leaven' of the parties — a metaphor the disciples will at first take literally.

## ὁ

the

Nominative

article

## δὲ

and

continuative conjunction

## Ἰησοῦς

Jesus

Nominative

subject

Ἰησοῦς: 'Jesus,' Yeshua.

## εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

## αὐτοῖς

to them

Dative

indirect object

## ὁρᾶτε

watch out

Pres Act Impv 2 Pl · ὁράω

imperative

→ imperatival present (general)

ὁράω: 'see'; imperatively 'look out, take heed.'

## καὶ

and

coordinating conjunction

## προσέχετε

beware

Pres Act Impv 2 Pl · προσέχω

imperative

→ imperatival present

προσέχω: 'attend to, beware of' (+ ἀπό = 'guard against').

<p>ἀπὸ of/against <i>preposition + genitive (separation, w/ προσέχω)</i></p>	<p>τῆς the Genitive <i>article</i></p>	<p>ζύμης leaven Genitive <i>object of ἀπό</i> ζύμη: 'leaven, yeast'; a stock image of pervasive, corrupting influence (cf. 1 Cor 5:6).</p>	<p>τῶν of the Genitive <i>article</i></p>
<p><b>Φαρισαίων</b> Pharisees Genitive <i>genitive of source/possession</i> Φαρισαῖος; see v.1.</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p><b>Σαδδουκαίων</b> Sadducees Genitive <i>genitive of source/possession</i> Σαδδουκαῖος; see v.1.</p>	

7 οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς λέγοντες ὅτι ἄρτους οὐκ ἐλάβομεν.

And they began reasoning among themselves, saying, 'It is because we took no bread!'

MISUNDERSTANDING **δέ** The disciples take 'leaven' literally and fret over their forgotten provisions – the classic Matthean discipleship dullness.

<p>οἱ they Nominative <i>subject (article as pronoun)</i></p>	<p>δὲ but <i>adversative conjunction</i></p>	<p><b>διελογίζοντο</b> were reasoning Impf Mid Indic 3 Pl · διαλογίζομαι <i>main verb</i> → inceptive/iterative imperfect διαλογίζομαι: 'discuss, reason, deliberate' (back and forth).</p>	<p>ἐν among <i>preposition + dative (sphere)</i></p>
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ἑαυτοῖς

themselves

Dative

reflexive pronoun (object of ἐν)

λέγοντες

saying

Pres Act Ptc · Nom Pl Masc · λέγω

circumstantial ptc. (manner)

→ present (concurrent)

ὅτι

that

conjunction (recitative/causal)

ὅτι: here 'because' / introducing their reasoning.

ἄρτους

loaves

Accusative

direct object

ἄρτος: 'bread'; their literal worry.

οὐκ

not

negative particle

ἐλάβομεν

we took

Aor Act Indic 1 Pl · λαμβάνω

main verb (their words)

→ constative aorist

λαμβάνω: 'take, bring!'

8 γνούς δὲ ὁ Ἰησοῦς εἶπεν· τί διαλογίζεσθε ἐν ἑαυτοῖς, ὀλιγόπιστοι, ὅτι ἄρτους οὐκ ἔχετε;

But Jesus, aware of it, said, 'Why are you reasoning among yourselves, you of little faith, that you have no bread?'

REBUKE δέ Jesus perceives their thoughts and rebukes their 'little faith' — the diagnosis is unbelief, not a bread shortage.

γνούς

knowing

Aor Act Ptc · Nom Sg Masc · γινώσκω

circumstantial ptc. (temporal/causal)

→ constative aorist

γινώσκω: 'know, perceive'; Jesus reads their inner debate.

δὲ

but

adversative conjunction

ὁ

the

Nominative

article

Ἰησοῦς

Jesus

Nominative

subject

<p><b>εἶπεν</b> said Aor Act Indic 3 Sg · λέγω <i>main verb</i> → constative aorist</p>	<p><b>τί</b> why Accusative <i>interrogative (adverbial accusative)</i>   τίς: 'who/what'; here 'why?'</p>	<p><b>διαλογίζεσθε</b> are you reasoning Pres Mid Indic 2 Pl · διαλογίζομαι <i>main verb (question)</i> → progressive present   διαλογίζομαι: 'discuss, reason.'</p>	<p><b>ἐν</b> among <i>preposition + dative (sphere)</i></p>
<p><b>ἑαυτοῖς</b> yourselves Dative <i>reflexive pronoun</i></p>	<p><b>ὀλιγόπιστοι</b> you of little faith Vocative <i>vocative (direct address)</i>   ὀλιγόπιστος: 'of little faith' (ὀλίγος + πίστις); a distinctively Matthean address to the disciples.</p>	<p><b>ὅτι</b> that/because <i>conjunction (causal)</i></p>	<p><b>ἄρτους</b> loaves Accusative <i>direct object</i>   ἄρτος: 'bread.'</p>
<p><b>οὐκ</b> not <i>negative particle</i></p>	<p><b>ἔχετε</b> you have Pres Act Indic 2 Pl · ἔχω <i>main verb (causal clause)</i> → stative present   ἔχω: 'have, hold.'</p>		

## 9 οὐπω νοεῖτε, οὐδὲ μνημονεύετε τοὺς πέντε ἄρτους τῶν πεντακισχιλίων καὶ πόσους κοφίνους ἐλάβετε;

Do you not yet understand, nor remember the five loaves of the five thousand, and how many baskets you took up?

REBUKE (APPEAL TO MEMORY) ASYNDETON Jesus recalls the feeding of the five thousand: their fear of want forgets the abundance he has already supplied.

οὐπω

not yet

*adverb (time, negative)*

οὐπω: 'not yet.'

νοεῖτε

you understand

Pres Act Indic 2 Pl · νοέω

*main verb (question)*

→ progressive present

νοέω: 'perceive, understand'; grasp the deeper meaning.

οὐδὲ

nor

*negative conjunction*

μνημονεύετε

you remember

Pres Act Indic 2 Pl · μνημονεύω

*main verb (question)*

→ progressive present

μνημονεύω: 'remember, call to mind' (+ acc.).

τούς

the

Accusative

*article*

πέντε

five

Accusative

*numeral (attributive, indeclinable)*

πέντε: 'five.'

ἄρτους

loaves

Accusative

*direct object of μνημονεύετε*

ἄρτος: 'loaf'; the five loaves of 14:17–21.

τῶν

of the

Genitive

*article*

πεντακισχίλιων

five thousand

Genitive

*genitive (for whom the loaves served)*

πεντακισχίλιοι: 'five thousand'; the crowd of the first feeding.

καὶ

and

*coordinating conjunction*

πόσους

how many

Accusative

*interrogative adjective (w/ κοφίνους)*

πόσος: 'how much/many.'

κοφίνους

baskets

Accusative

*direct object of ἐλάβετε*

κόφινος: a stout wicker basket; twelve were taken up (14:20).

ἐλάβετε

you took up

Aor Act Indic 2 Pl · λαμβάνω

*main verb (indirect question)*

→ constative aorist

λαμβάνω: 'take up.'

## 10 οὐδὲ τοὺς ἑπτὰ ἄρτους τῶν τετρακισχιλίων καὶ πόσας σπυρίδας ἐλάβετε;

Nor the seven loaves of the four thousand, and how many baskets you took up?

REBUKE (SECOND FEEDING) ASYNDETON The second proof: the feeding of the four thousand (15:32–38) — two miracles of plenty should have cured all anxiety about bread.

οὐδὲ

nor

*negative conjunction*

τοὺς

the

Accusative  
*article*

ἑπτὰ

seven

Accusative  
*numeral (attributive, indeclinable)*

ἑπτὰ: 'seven!'

ἄρτους

loaves

Accusative  
*direct object (of μνημονεύετε, understood)*

ἄρτος: 'loaf'; the seven loaves of 15:34–37.

τῶν

of the

Genitive  
*article*

τετρακισχιλίων

four thousand

Genitive  
*genitive (for whom)*  
τετρακισχίλιοι: 'four thousand'; the second crowd.

καὶ

and

*coordinating conjunction*

πόσας

how many

Accusative  
*interrogative adjective (w/ σπυρίδας)*

πόσος: 'how many!'

σπυρίδας

baskets

Accusative  
*direct object of ἐλάβετε*

σπυρίς: a large hamper/basket; seven were taken up (15:37) — a different word from κόφινος, preserving the two feedings' distinct detail.

ἐλάβετε

you took up

Aor Act Indic 2 Pl · λαμβάνω  
*main verb (indirect question)*

→ constative aorist

λαμβάνω: 'take up!'

11 πῶς οὐ νοεῖτε ὅτι οὐ περὶ ἄρτων εἶπον ὑμῖν; προσέχετε δὲ ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων.

How do you not understand that I was not speaking to you about bread? But beware of the leaven of the Pharisees and Sadducees.

CLARIFICATION **ASYNDETON** Jesus presses the point home: the warning was never about literal bread; he repeats the imperative to beware the leaven.

<p><b>πῶς</b> how <i>interrogative adverb</i>   πῶς: 'how?'</p>	<p><b>οὐ</b> not <i>negative particle</i></p>	<p><b>νοεῖτε</b> you understand Pres Act Indic 2 Pl · νοέω <i>main verb (question)</i> → progressive present   νοέω: 'perceive, understand.'</p>	<p><b>ὅτι</b> that <i>conjunction (content clause)</i></p>
<p><b>οὐ</b> not <i>negative particle</i></p>	<p><b>περὶ</b> about <i>preposition + genitive (reference)</i></p>	<p><b>ἄρτων</b> bread Genitive <i>object of περὶ</i>   ἄρτος: 'bread!'; the literal sense Jesus disavows.</p>	<p><b>εἶπον</b> I spoke Aor Act Indic 1 Sg · λέγω <i>main verb (content clause)</i> → constative aorist   λέγω: 'say, speak!'</p>
<p><b>ὑμῖν</b> to you Dative <i>indirect object</i></p>	<p><b>προσέχετε</b> beware Pres Act Impv 2 Pl · προσέχω <i>imperative</i> → imperatival present   προσέχω: 'beware of' (+ ἀπό).</p>	<p><b>δὲ</b> but <i>adversative conjunction</i></p>	<p><b>ἀπὸ</b> of/against <i>preposition + genitive (separation)</i></p>

τῆς

the

Genitive

article

ζύμης

leaven

Genitive

object of ἀπό

ζύμη: 'leaven'; the corrupting teaching.

τῶν

of the

Genitive

article

Φαρισαίων

Pharisees

Genitive

genitive of source

καὶ

and

coordinating conjunction

Σαδδουκαίων

Sadducees

Genitive

genitive of source

12 τότε συνῆκαν ὅτι οὐκ εἶπεν προσέχειν ἀπὸ τῆς ζύμης τῶν ἄρτων ἀλλὰ ἀπὸ τῆς διδαχῆς τῶν Φαρισαίων καὶ Σαδδουκαίων.

Then they understood that he did not tell them to beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees.

RESOLUTION τότε The penny drops: 'leaven' is the doctrine of the parties — the evangelist's own gloss resolves the metaphor and closes the scene.

τότε

then

adverb (sequence)

τότε: 'then'; a favorite Matthean connective.

συνῆκαν

they understood

Aor Act Indic 3 Pl · συνίημι

main verb

→ constative aorist

συνίημι: 'comprehend, understand' (lit. 'bring together'); the goal of the catechetical rebuke is reached.

ὅτι

that

conjunction (content clause)

οὐκ

not

negative particle

**εἶπεν**

he said

Aor Act Indic 3 Sg · λέγω

*main verb (content clause)*

→ constative aorist

**προσέχειν**

to beware

Pres Act Inf · προσέχω

*complementary/indirect-discourse infinitive*

→ imperfective infinitive

▮ προσέχω: 'beware of!'

**ἀπὸ**

of

*preposition + genitive (separation)*

**τῆς**

the

Genitive

*article*

**ζύμης**

leaven

Genitive

*object of ἀπό*

▮ ζύμη: 'leaven.'

**τῶν**

of the

Genitive

*article*

**ἄρτων**

loaves

Genitive

*genitive (the literal sense denied)*

▮ ἄρτος: 'bread'; 'leaven of bread' = ordinary baker's leaven.

**ἀλλὰ**

but

*strong adversative conjunction*

**ἀπὸ**

of

*preposition + genitive (separation)*

**τῆς**

the

Genitive

*article*

**διδασχῆς**

teaching

Genitive

*object of ἀπό*

▮ διδασχῆ: 'teaching, doctrine'; the true referent of 'leaven.'

**τῶν**

of the

Genitive

*article*

**Φαρισαίων**

Pharisees

Genitive

*genitive of source*

**καὶ**

and

*coordinating conjunction*

**Σαδδουκαίων**

Sadducees

Genitive

*genitive of source*

13 Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρείας τῆς Φιλίππου ἠρώτα τοὺς μαθητὰς αὐτοῦ λέγων· τίνα λέγουσιν οἱ ἄνθρωποι εἶναι τὸν υἱὸν τοῦ ἀνθρώπου;

Now when Jesus came into the region of Caesarea Philippi, he asked his disciples, 'Who do people say that the Son of Man is?'

SCENE OPENING (THE GREAT QUESTION) **δέ** The pivotal scene: at the pagan city of Caesarea Philippi  
Jesus probes public opinion of 'the Son of Man.'

<p><b>Ἐλθὼν</b> having come Aor Act Ptc · Nom Sg Masc · ἔρχομαι <i>circumstantial ptc. (temporal)</i> → constative aorist ἔρχομαι: 'come, go.'</p>	<p><b>δέ</b> now <i>continuative conjunction</i></p>	<p><b>ὁ</b> the Nominative <i>article</i></p>	<p><b>Ἰησοῦς</b> Jesus Nominative <i>subject</i></p>
<p><b>εἰς</b> into <i>preposition + accusative (direction)</i></p>	<p><b>τὰ</b> the Accusative <i>article</i></p>	<p><b>μέρη</b> region Accusative <i>object of εἰς</i> μέρος: 'part, district'; the plural = the territory/environs.</p>	<p><b>Καισαρείας</b> of Caesarea Genitive <i>genitive (of the region named)</i> Καισάρεια: Caesarea; here the northern city near the Jordan springs, rebuilt by Philip the tetrarch.</p>
<p><b>τῆς</b> the (of) Genitive <i>article (w/ Φιλίππου, distinguishing it)</i></p>	<p><b>Φιλίππου</b> Philip's Genitive <i>genitive of distinction (Caesarea 'of Philip')</i> Φίλιππος: Philip the tetrarch; the name distinguishes this city from coastal Caesarea Maritima.</p>	<p><b>ἠρώτα</b> he was asking Impf Act Indic 3 Sg · ἠρωτάω <i>main verb</i> → inceptive imperfect ἠρωτάω: 'ask, question.'</p>	<p><b>τοὺς</b> the Accusative <i>article</i></p>

<p><b>μαθητάς</b> disciples Accusative <i>direct object</i>   μαθητής: 'disciple.'</p>	<p><b>αὐτοῦ</b> his Genitive <i>genitive of possession</i></p>	<p><b>λέγων</b> saying Pres Act Ptc · Nom Sg Masc · λέγω <i>circumstantial ptc. (manner)</i> → present (concurrent)</p>	<p><b>τίνα</b> whom Accusative <i>interrogative pronoun (subj. acc. of εἶναι)</i>   τίς: 'who?'</p>
<p><b>λέγουσιν</b> do they say Pres Act Indic 3 Pl · λέγω <i>main verb (question)</i> → customary present   λέγω: 'say.'</p>	<p><b>οἱ</b> the Nominative <i>article</i></p>	<p><b>ἄνθρωποι</b> people Nominative <i>subject</i>   ἄνθρωπος: 'human, person'; 'people, folk.'</p>	<p><b>εἶναι</b> to be Pres Act Inf · εἶμι <i>infinitive (indirect discourse)</i> → stative infinitive   εἶμι: 'be.'</p>
<p><b>τὸν</b> the Accusative <i>article</i></p>	<p><b>υἰὸν</b> Son Accusative <i>accusative of reference (subject of εἶναι)</i>   υἰός: 'son'; in 'the Son of Man,' Jesus' self-designation (Dan 7:13).</p>	<p><b>τοῦ</b> of Genitive <i>article</i></p>	<p><b>ἀνθρώπου</b> Man Genitive <i>genitive (in the title 'Son of Man')</i>   ἄνθρωπος: 'man'; the title evokes the heavenly figure of Daniel 7.</p>

## 14 οἱ δὲ εἶπαν· οἱ μὲν Ἰωάννην τὸν βαπτιστὴν, ἄλλοι δὲ Ἡλίαν, ἕτεροι δὲ Ἰερεμίαν ἢ ἓνα τῶν προφητῶν.

And they said, 'Some say John the Baptist, others Elijah, and still others Jeremiah or one of the prophets.'

REPORT OF OPINION **δέ** Popular guesses cast Jesus as a returned prophet — high honor, yet all falling short of his true identity.

**οἱ**

they

Nominative

subject (article as pronoun)

**δὲ**

and

continuative conjunction

**εἶπαν**

they said

Aor Act Indic 3 Pl · λέγω

main verb

→ constative aorist

λέγω: 'say' (Hellenistic 1-aor. εἶπαν).

**οἱ**

some

Nominative

subject (οἱ μὲν ... ἄλλοι δέ partitive)

**μὲν**

on one hand

particle (μὲν ... δέ)

**Ἰωάννην**

John

Accusative

predicate accusative (object of 'say')

Ἰωάννης: John the Baptist; Herod too had thought Jesus the risen John (14:2).

**τὸν**

the

Accusative

article

**βαπτιστήν**

Baptist

Accusative

apposition (title)

βαπτιστής: 'baptizer'; John's epithet.

**ἄλλοι**

others

Nominative

subject (partitive)

ἄλλος: 'other.'

**δὲ**

and

conjunction (correlative)

**Ἠλίαν**

Elijah

Accusative

predicate accusative

Ἠλίας: Elijah; expected to return before the Day of the Lord (Mal 4:5).

**ἕτεροι**

still others

Nominative

subject (partitive)

ἕτερος: 'another (of a different kind).'

**δὲ**

and

conjunction (correlative)

**Ἰερεμίαν**

Jeremiah

Accusative

predicate accusative

Ἰερεμίας: Jeremiah; named only by Matthew here (cf. 2:17; 27:9), the suffering prophet.

**ἢ**

or

disjunctive conjunction

**ἓνα**

one

Accusative

predicate accusative (partitive)

εἷς: 'one.'

**τῶν**

of the

Genitive

article

**προφητῶν**

prophets

Genitive

partitive genitive

προφήτης: 'prophet!'

## 15 λέγει αὐτοῖς· ὑμεῖς δὲ τίνα με λέγετε εἶναι;

He said to them, 'But you—who do you say that I am?'

THE POINTED QUESTION ASYNDETON The emphatic ὑμεῖς turns the question on the disciples themselves: their own verdict is what matters.

**λέγει**

he says

Pres Act Indic 3 Sg · λέγω

main verb (historic present)

→ historic present (vivid)

λέγω: 'say!'

**αὐτοῖς**

to them

Dative

indirect object

**ὑμεῖς**

you

Nominative

subject (emphatic pronoun, contrastive)

ὑμεῖς: 'you (pl.)'; emphatic — 'but you, what of you?'

**δὲ**

but

adversative conjunction

**τίνα**

whom

Accusative

interrogative (subj. acc. of εἶναι)

τίς: 'who?'

**με**

me

Accusative

accusative of reference (subject of εἶναι)

**λέγετε**

do you say

Pres Act Indic 2 Pl · λέγω

main verb (question)

→ progressive present

λέγω: 'say!'

**εἶναι**

to be

Pres Act Inf · εἶμι

infinitive (indirect discourse)

→ stative infinitive

εἶμι: 'be!'

## 16 ἀποκριθεὶς δὲ Σίμων Πέτρος εἶπεν· σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος.

Simon Peter answered, 'You are the Christ, the Son of the living God.'

THE CONFESSION **δέ** Peter's climactic confession: Jesus is the Messiah and the Son of the living God  
— the theological center of the chapter.

### ἀποκριθεὶς

answering

Aor Pass Ptc · Nom Sg Masc · ἀποκρίνομαι

*circumstantial ptc. (answered and said')*

→ constative aorist (deponent)

ἀποκρίνομαι: 'answer.'

### δέ

and

*continuative conjunction*

### Σίμων

Simon

Nominative

*subject*

Σίμων: Simon; his original name, paired here with the coming new name.

### Πέτρος

Peter

Nominative

*apposition to Σίμων*

Πέτρος: 'Peter, rock-man'; the surname that v.18 will explain.

### εἶπεν

said

Aor Act Indic 3 Sg · λέγω

*main verb*

→ constative aorist

### σὺ

you

Nominative

*subject (emphatic pronoun)*

σὺ: 'you (sg.)'; emphatic — 'you yourself!'

### εἶ

are

Pres Act Indic 2 Sg · εἰμί

*main verb (copula)*

→ stative present

εἰμί: 'be.'

### ὁ

the

Nominative

*article*

### χριστὸς

Christ

Nominative

*predicate nominative*

χριστός: 'Anointed One, Messiah'; the title, not yet a proper name here.

### ὁ

the

Nominative

*article*

### υἱὸς

Son

Nominative

*predicate nom. (apposition to χριστός)*

υἱός: 'Son'; divine sonship added to messiahship — Matthew's fuller confession.

### τοῦ

of the

Genitive

*article*

## θεοῦ

God

Genitive

*genitive of relationship*

θεός: 'God.'

## τοῦ

the

Genitive

*article*

## ζώντος

living

Pres Act Ptc · Gen Sg Masc · ζάω

*attributive participle (w/ θεοῦ)*

→ present (gnomic/durative)

ζάω: 'live'; 'the living God,' the covenant  
epithet set against dead idols (cf. the pagan  
shrines of Caesarea Philippi).

17 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ· μακάριος εἶ, Σίμων Βαριωνᾶ, ὅτι σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέν σοι  
ἀλλ' ὁ πατήρ μου ὁ ἐν τοῖς οὐρανοῖς.

And Jesus answered him, 'Blessed are you, Simon son of Jonah, for flesh and blood did not reveal this  
to you, but my Father who is in heaven.'

BEATITUDE ON PETER **δέ** Jesus pronounces Peter blessed: the confession is no human deduction  
but the Father's revelation — grace, not flesh and blood.

## ἀποκριθεὶς

answering

Aor Pass Ptc · Nom Sg Masc · ἀποκρίνομαι

*circumstantial ptc. (answered and said')*

→ constative aorist (deponent)

ἀποκρίνομαι: 'answer.'

## δὲ

and

*continuative conjunction*

## ὁ

the

Nominative

*article*

## Ἰησοῦς

Jesus

Nominative

*subject*

**εἶπεν**

said

Aor Act Indic 3 Sg · λέγω

*main verb*

→ constative aorist

**αὐτῷ**

to him

Dative

*indirect object*

**μακάριος**

blessed

Nominative

*predicate nominative (beatitude)*

μακάριος: 'blessed, happy'; the beatitude-form (cf. ch. 5).

**εἶ**

are you

Pres Act Indic 2 Sg · εἰμί

*main verb (copula)*

→ stative present

εἰμί: 'be!'

**Σίμων**

Simon

Vocative

*vocative (direct address)*

Σίμων: Simon.

**Βαριωνᾶ**

son of Jonah

Vocative

*vocative (patronymic, in apposition)*

Βαριωνᾶ: Aramaic bar-Yonah, 'son of Jonah/John'; Peter's patronymic.

**ὅτι**

for

*causal conjunction*

**σὰρξ**

flesh

Nominative

*subject*

σὰρξ: 'flesh'; 'flesh and blood' = mere humanity, human capacity.

**καὶ**

and

*coordinating conjunction*

**αἷμα**

blood

Nominative

*subject (coordinate)*

αἷμα: 'blood'; the idiom for human nature/origin.

**οὐκ**

not

*negative particle*

**ἀπεκάλυψεν**

revealed

Aor Act Indic 3 Sg · ἀποκαλύπτω

*main verb*

→ constative aorist

ἀποκαλύπτω: 'unveil, reveal'; the confession is a disclosure from above (cf. 11:27).

**σοι**

to you

Dative

*indirect object*

**ἀλλ'**

but

*strong adversative conjunction*

**ὁ**

the

Nominative

*article*

**πατήρ**

Father

Nominative

*subject (of ἀπεκάλυψεν)*

πατήρ: 'Father'; the source of the revelation.

**μου**

my

Genitive

*genitive of relationship*

**ὁ**

the (who)

Nominative

*article (w/ prepositional phrase, attributive)*

**ἐν**

in

*preposition + dative (place)*

**τοῖς**

the

Dative

*article*

**οὐρανοῖς**

heavens

Dative

*dat. of place*

οὐρανός: 'heaven'; Matthew's frequent plural, 'the heavens.'

18 **κἀγὼ δέ σοι λέγω ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν καὶ πύλαι ᾄδου οὐ κατισχύσουσιν αὐτῆς.**

And I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not prevail against it.

PROMISE TO PETER **δέ** The reciprocal pronouncement: the new name Πέτρος, the rock on which the ἐκκλησία is built, and the assurance that death's gates cannot overpower it — the πέτρα/Πέτρος wordplay is the crux.

**κἀγὼ**

and I

Nominative

*subject (crasis καὶ ἐγώ, emphatic)*

κἀγώ: 'and I' (crasis); answering Peter's σύ — reciprocal.

**δέ**

moreover

*continuative conjunction*

**σοι**

to you

Dative

*indirect object*

**λέγω**

I say

Pres Act Indic 1 Sg · λέγω

*main verb*

→ performative present

λέγω: 'say'; here a solemn declaration.

ὅτι  
that

*conjunction (content clause)*

σύ  
you

Nominative  
*subject (emphatic)*

σύ: 'you'; emphatic, answering Peter's own  
σύ εἶ.

εἶ  
are

Pres Act Indic 2 Sg · εἰμί  
*main verb (copula)*

→ stative present

εἰμί: 'be.'

Πέτρος

Peter

Nominative  
*predicate nominative (the bestowed name)*

Πέτρος; 'Peter' = 'stone, rock'; the  
masculine name plays on the feminine  
πέτρα that follows.

καὶ  
and

*coordinating conjunction*

ἐπί  
on

*preposition + dative (place/foundation)*

ταύτη

this

Dative  
*demonstrative adjective*

οὗτος; 'this'; 'this rock' — whether Peter,  
his confession, or Christ is the famous crux.

τῆ

the

Dative  
*article*

πέτρα

rock

Dative  
*object of ἐπί (foundation)*

πέτρα: 'bedrock, massive rock' (fem.); the  
wordplay with Πέτρος, perhaps reflecting a  
single Aramaic kêphâ underlying both.

οἰκοδομήσω

I will build

Fut Act Indic 1 Sg · οἰκοδομέω  
*main verb*

→ predictive future

οἰκοδομέω: 'build (a house)'; the church as  
God's edifice/temple-people.

μου

my

Genitive  
*genitive of possession (fronted, emphatic)*

τὴν

the

Accusative  
*article*

ἐκκλησίαν

church

Accusative  
*direct object*

ἐκκλησία: 'assembly, congregation'; the  
eschatological people of God — 'my church,'  
Christ's own.

καὶ  
and

*coordinating conjunction*

πύλαι

gates

Nominative  
*subject*

πύλη: 'gate'; 'the gates of Hades' = the  
power/realm of death (cf. Isa 38:10; Job  
38:17).

ᾧδου

of Hades

Genitive  
*genitive of possession/source*

ᾧδης; Hades, the abode of the dead; the  
gates that lock in the dead will not hold  
against the church.

οὐ

not

*negative particle*

κατισχύσουσιν

will prevail

Fut Act Indic 3 Pl · κατισχύω

*main verb*

→ predictive future

κατισχύω: 'overpower, prevail against' (+ gen.); death will not win out over the church.

αὐτῆς

it

Genitive

*genitive (object of κατισχύσουσιν)*

19 δώσω σοι τὰς κλεῖδας τῆς βασιλείας τῶν οὐρανῶν, καὶ ὃ ἐὰν δήσης ἐπὶ τῆς γῆς ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς, καὶ ὃ ἐὰν λύσης ἐπὶ τῆς γῆς ἔσται λελυμένον ἐν τοῖς οὐρανοῖς.

I will give you the keys of the kingdom of heaven, and whatever you bind on earth will have been bound in heaven, and whatever you loose on earth will have been loosed in heaven.

THE KEYS & BINDING/LOOSING ASYNDETON Peter receives the keys of the kingdom and the authority to bind and loose — the periphrastic future-perfects suggest earthly decisions ratifying heaven's prior verdict.

δώσω

I will give

Fut Act Indic 1 Sg · δίδωμι

*main verb*

→ predictive future

δίδωμι: 'give, grant.'

σοι

to you

Dative

*indirect object*

τὰς

the

Accusative

*article*

κλεῖδας

keys

Accusative

*direct object*

κλείς: 'key'; the steward's keys (cf. Isa 22:22) — authority to admit and govern.

τῆς

of the

Genitive

article

βασιλείας

kingdom

Genitive

objective/possessive genitive

βασιλεία: 'kingdom, reign'; the keys open the kingdom of heaven.

τῶν

of the

Genitive

article

οὐρανῶν

heavens

Genitive

genitive (Matthean 'kingdom of heaven')

οὐρανός: 'heaven!'; Matthew's reverential circumlocution for God's reign.

καὶ

and

coordinating conjunction

ὅ

whatever

Accusative

relative pronoun (object of δῆσις)

ὅς: relative; ὃ ἐάν = 'whatever!'

ἐάν

ever

particle (indefinite, w/ subjunctive)

δήσις

you bind

Aor Act Subj 2 Sg · δέω

subjunctive (indefinite rel. clause)

→ constative aorist subjunctive

δέω: 'bind, tie'; rabbinic 'bind/loose' = forbid/permit, or bind/release from sin.

ἐπὶ

on

preposition + genitive (place)

τῆς

the

Genitive

article

γῆς

earth

Genitive

object of ἐπί

γῆ: 'earth, land!'

ἔσται

will be

Fut Mid Indic 3 Sg · εἰμί

main verb (periphrastic w/ ptc.)

→ future (periphrastic perfect)

εἰμί: 'be'; ἔσται + perf. ptc. = future-perfect periphrasis.

δεδεμένον

bound

Perf Pass Ptc · Nom Sg Neut · δέω

predicate ptc. (periphrastic future-perfect)

→ consummative perfect

δέω: 'bind'; 'will have been bound' — heaven's verdict already standing, earth ratifying it.

ἐν

in

preposition + dative (place)

τοῖς

the

Dative

article

οὐρανοῖς

heavens

Dative

dat. of place

οὐρανός: 'heaven!'

<p>καὶ and coordinating conjunction</p>	<p>ὅ whatever Accusative relative pronoun (object of λύσης)   ὅς: relative; ὃ ἐάν = 'whatever!'</p>	<p>ἐάν ever particle (indefinite)</p>	<p>λύσης you loose Aor Act Subj 2 Sg · λύω subjunctive (indefinite rel. clause) → constative aorist subjunctive   λύω: 'loose, release'; the counterpart to δέω — permit/absolve.</p>
<p>ἐπὶ on preposition + genitive (place)</p>	<p>τῆς the Genitive article</p>	<p>γῆς earth Genitive object of ἐπί   γῆ: 'earth.'</p>	<p>ἔσται will be Fut Mid Indic 3 Sg · εἰμί main verb (periphrastic) → future (periphrastic perfect)   εἰμί: 'be!'</p>
<p>λελυμένον loosed Perf Pass Ptc · Nom Sg Neut · λύω predicate ptc. (periphrastic future-perfect) → consummative perfect   λύω: 'loose'; 'will have been loosed' — earthly decision aligned with heaven's standing verdict.</p>	<p>ἐν in preposition + dative (place)</p>	<p>τοῖς the Dative article</p>	<p>οὐρανοῖς heavens Dative dat. of place   οὐρανός: 'heaven!'</p>

## 20 τότε διεστéιλατο τοῖς μαθηταῖς ἵνα μηδενὶ εἴπωσιν ὅτι αὐτός ἐστιν ὁ χριστός.

| Then he charged the disciples to tell no one that he was the Christ.

| COMMAND TO SILENCE **τότε** The 'messianic secret': the confession must not be broadcast yet, for the cross must first redefine what 'Christ' means (leading into vv.21ff.).

<p><b>τότε</b> then <i>adverb (sequence)</i>   τότε: 'then.'</p>	<p><b>διστείλατο</b> he charged Aor Mid Indic 3 Sg · διαστέλλομαι <i>main verb</i> → constative aorist   διαστέλλομαι: 'order strictly, charge.'</p>	<p><b>τοῖς</b> the Dative <i>article</i></p>	<p><b>μαθηταῖς</b> disciples Dative <i>indirect object</i>   μαθητής: 'disciple.'</p>
<p><b>ἵνα</b> that <i>conjunction (content/purpose, w/ subj.)</i></p>	<p><b>μηδενί</b> to no one Dative <i>indirect object (negated)</i>   μηδεῖς: 'no one, nobody.'</p>	<p><b>εἰπωσιν</b> they should tell Aor Act Subj 3 Pl · λέγω <i>subjunctive (ἵνα clause)</i> → constative aorist subjunctive   λέγω: 'say, tell.'</p>	<p><b>ὅτι</b> that <i>conjunction (content clause)</i></p>
<p><b>αὐτός</b> he Nominative <i>subject (intensive pronoun)</i>   αὐτός: 'he himself.'</p>	<p><b>ἐστίν</b> is Pres Act Indic 3 Sg · εἰμί <i>main verb (copula)</i> → stative present   εἰμί: 'be.'</p>	<p><b>ὁ</b> the Nominative <i>article</i></p>	<p><b>χριστός</b> Christ Nominative <i>predicate nominative</i>   χριστός: 'Messiah'; the title to be kept secret until the passion reinterprets it.</p>

21 Ἄπὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς αὐτοῦ ὅτι δεῖ αὐτὸν εἰς Ἱεροσόλυμα ἀπελθεῖν καὶ πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι.

From that time Jesus began to show his disciples that he must go to Jerusalem and suffer many things from the elders and chief priests and scribes, and be killed, and on the third day be raised.

FIRST PASSION PREDICTION Ἄπὸ τότε A decisive turn ('from that time'): the messiahship just confessed is now defined by a divine 'must' — suffering, death, and resurrection.

Ἄπὸ

from

*preposition + genitive (time)*

τότε

that time

*adverb (object of ἀπό; 'from then')*

ἀπὸ τότε: 'from that time on!'; a Matthean structural marker (cf. 4:17).

ἤρξατο

began

Aor Mid Indic 3 Sg · ἄρχομαι

*main verb (w/ infinitive)*

→ *ingressive aorist*

ἄρχομαι: 'begin!'

ὁ

the

Nominative

*article*

Ἰησοῦς

Jesus

Nominative

*subject*

δεικνύειν

to show

Pres Act Inf · δείκνυμι

*complementary infinitive*

→ *imperfective infinitive*

δείκνυμι: 'show, make known, explain!'

τοῖς

the

Dative

*article*

μαθηταῖς

disciples

Dative

*indirect object*

μαθητής: 'disciple!'

αὐτοῦ

his

Genitive

*genitive of possession*

ὅτι

that

*conjunction (content clause)*

δεῖ

it is necessary

Pres Act Indic 3 Sg · δεῖ

*impersonal verb (governs acc.+inf.)*

→ *stative present (divine necessity)*

δεῖ: 'it is necessary!'; the 'must' of God's saving plan.

αὐτόν

him

Accusative

*accusative subject of infinitives*

εἰς

to

*preposition + accusative (direction)*

Ἱεροσόλυμα

Jerusalem

Accusative

*object of εἰς*

Ἱεροσόλυμα: Jerusalem; the goal where the passion must unfold.

ἀπελθεῖν

to go

Aor Act Inf · ἀπέρχομαι

*infinitive (subject αὐτόν)*

→ *constative aorist*

ἀπέρχομαι: 'go away, depart!'

καί

and

*coordinating conjunction*

## πολλά

many things

Accusative

*accusative of respect/object*

πολύς: 'much, many'; the manifold sufferings.

## παθεῖν

to suffer

Aor Act Inf · πάσχω

*infinitive (coordinate)*

→ constative aorist

πάσχω: 'suffer, undergo.'

## ἀπό

from

*preposition + genitive (agency/source)*

## τῶν

the

Genitive

*article*

## πρεσβυτέρων

elders

Genitive

*object of ἀπό (agents)*

πρεσβύτερος: 'elder'; lay leaders of the Sanhedrin.

## καὶ

and

*coordinating conjunction*

## ἀρχιερέων

chief priests

Genitive

*object of ἀπό (agents)*

ἀρχιερεύς: 'chief/high priest'; the priestly aristocracy.

## καὶ

and

*coordinating conjunction*

## γραμματέων

scribes

Genitive

*object of ἀπό (agents)*

γραμματεὺς: 'scribe'; the legal scholars – together, the whole Sanhedrin.

## καὶ

and

*coordinating conjunction*

## ἀποκτανθῆναι

to be killed

Aor Pass Inf · ἀποκτείνω

*infinitive (coordinate)*

→ constative aorist

ἀποκτείνω: 'kill, put to death.'

## καὶ

and

*coordinating conjunction*

## τῇ

on the

Dative

*article*

## τρίτη

third

Dative

*attributive adjective (ordinal)*

τρίτος: 'third.'

## ἡμέρα

day

Dative

*dat. of time (when)*

ἡμέρα: 'day'; 'on the third day' – the resurrection (cf. Hos 6:2; Jonah).

## ἐγερθῆναι

to be raised

Aor Pass Inf · ἐγείρω

*infinitive (coordinate)*

→ constative aorist (divine passive)

ἐγείρω: 'raise (up)'; the passive points to God as raiser – the prediction's hopeful climax.

22 καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος ἤρξατο ἐπιτιμᾶν αὐτῷ λέγων· ἴλεώς σοι, κύριε· οὐ μὴ ἔσται σοι τοῦτο.

And Peter took him aside and began to rebuke him, saying, 'Far be it from you, Lord! This shall never happen to you.'

**PETER'S PROTEST** **καί** Peter, just blessed, now recoils from a suffering Messiah and presumes to rebuke Jesus — confession without the cross.

καὶ  
and

*coordinating conjunction*

**προσλαβόμενος**

taking aside

Aor Mid Ptc · Nom Sg Masc · προσλαμβάνω  
*circumstantial ptc. (temporal/attendant)*

→ constative aorist

προσλαμβάνομαι: 'take to oneself, take aside'; Peter draws Jesus apart.

**αὐτὸν**

him

Accusative

*object of προσλαβόμενος*

**ὁ**

the

Nominative

*article*

**Πέτρος**

Peter

Nominative

*subject*

Πέτρος; Peter.

**ἤρξατο**

began

Aor Mid Indic 3 Sg · ἄρχομαι  
*main verb (w/ infinitive)*

→ ingressive aorist

ἄρχομαι: 'begin.'

**ἐπιτιμᾶν**

to rebuke

Pres Act Inf · ἐπιτιμάω

*complementary infinitive*

→ imperfective infinitive

ἐπιτιμάω: 'rebuke, censure'; the same verb Jesus will turn on Peter in v.23.

**αὐτῷ**

him

Dative

*indirect object (of ἐπιτιμάω)*

## λέγων

saying

Pres Act Ptc · Nom Sg Masc · λέγω

*circumstantial ptc. (manner)*

→ present (concurrent)

## ἰλεώς

merciful/far be it

Nominative

*predicate adj. (elliptical wish: 'may God be gracious')*

ἰλεως: 'gracious, propitious'; ἰλεώς σοι = a Septuagintal idiom of horrified protest, 'God spare you!' / 'far be it!'

## σοι

to you

Dative

*dat. of interest (in the idiom)*

## κύριε

Lord

Vocative

*vocative (direct address)*

κύριος: 'Lord, sir'; reverent address even as Peter contradicts him.

## οὐ

not

*negative (in οὐ μή, emphatic)*

## μή

never

*negative (οὐ μή + fut. = emphatic denial)*

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

## ἔσται

shall be

Fut Mid Indic 3 Sg · εἰμί

*main verb*

→ emphatic future denial

εἰμί: 'be, happen.'

## σοι

to you

Dative

*dat. of disadvantage*

## τοῦτο

this

Nominative

*subject (demonstrative)*

οὗτος: 'this'; i.e. the suffering and death just foretold.

23 ὁ δὲ στραφεὶς εἶπεν τῷ Πέτρῳ· ὕπαγε ὀπίσω μου, σατανᾶ· σκάνδαλον εἶ ἐμοῦ, ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων.

But he turned and said to Peter, 'Get behind me, Satan! You are a stumbling-block to me, for you are not minding the things of God, but the things of men.'

JESUS' REBUKE OF PETER **δέ** Jesus answers rebuke with rebuke: Peter, voicing the tempter's anti-cross logic, becomes 'Satan' and a σκάνδαλον — a sharp reversal of v.18.

ὁ

he

Nominative

subject (article as pronoun)

δὲ

but

adversative conjunction

στραφεῖς

turning

Aor Pass Ptc · Nom Sg Masc · στρέφω

circumstantial ptc. (temporal)

→ constative aorist

στρέφω: 'turn'; Jesus wheels around to confront Peter.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

τῷ

to

Dative

article

Πέτρῳ

Peter

Dative

indirect object

Πέτρος: Peter.

ὑπάγε

get

Pres Act Impv 2 Sg · ὑπάγω

imperative

→ imperatival present

ὑπάγω: 'go, depart'; ὑπάγε ὀπίσω μου = 'get behind me' — either banish or 'fall back into a follower's place.'

ὀπίσω

behind

improper preposition + genitive (place)

ὀπίσω: 'behind, after'; the disciple's proper place is behind the master (cf. v.24).

μου

me

Genitive

object of ὀπίσω

σατανᾶ

Satan

Vocative

vocative (direct address)

Σατανᾶς: 'Satan, adversary'; Peter's words echo the wilderness temptation to a crownless-cross-less path (4:8–10).

σκάνδαλον

stumbling-block

Nominative

predicate nominative

σκάνδαλον: 'trap-stick, snare, stumbling-block'; the once-foundation-stone now a trip-stone.

εἶ

you are

Pres Act Indic 2 Sg · εἰμί

main verb (copula)

→ stative present

εἰμί: 'be.'

ἐμοῦ

to me

Genitive

genitive (of disadvantage/reference)

ὅτι

for

causal conjunction

οὐ

not

negative particle

φρονεῖς

you mind

Pres Act Indic 2 Sg · φρονέω

main verb (causal clause)

→ progressive present

φρονέω: 'think, set the mind on, side with'; Peter's mindset is fixed on human, not divine, things.

**τὰ**  
the things  
Accusative  
*direct object (substantival article)*

**τοῦ**  
of  
Genitive  
*article*

**θεοῦ**  
God  
Genitive  
*genitive (the things of God)*  
θεός: 'God!'

**ἀλλὰ**  
but  
*strong adversative conjunction*

**τὰ**  
the things  
Accusative  
*direct object (substantival article)*

**τῶν**  
of  
Genitive  
*article*

**ἀνθρώπων**  
men  
Genitive  
*genitive (the things of men)*  
ἄνθρωπος: 'human'; human reckoning that recoils from the cross.

24 Τότε ὁ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ· εἴ τις θέλει ὀπίσω μου ἐλθεῖν, ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖτω μοι.

Then Jesus said to his disciples, 'If anyone wants to come after me, let him deny himself and take up his cross and follow me.'

CALL TO CROSS-BEARING **Τότε** Discipleship is recast as the master's own way: self-denial, cross, and following — the disciple's path mirrors the passion just foretold.

**Τότε**  
then  
*adverb (sequence)*  
τότε: 'then.'

**ὁ**  
the  
Nominative  
*article*

**Ἰησοῦς**  
Jesus  
Nominative  
*subject*

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

**τοῖς**

the

Dative

article

**μαθηταῖς**

disciples

Dative

indirect object

μαθητής: 'disciple.'

**αὐτοῦ**

his

Genitive

genitive of possession

**εἴ**

if

conjunction (1st-class condition)

**τις**

anyone

Nominative

subject (indefinite pronoun)

τις: 'someone, anyone.'

**θέλει**

wants

Pres Act Indic 3 Sg · θέλω

main verb (protasis)

→ stative present

θέλω: 'will, wish, want.'

**ὀπίσω**

after

improper preposition + genitive (place)

ὀπίσω: 'after, behind'; 'come after me' = be my disciple.

**μου**

me

Genitive

object of ὀπίσω

**ἔλθεῖν**

to come

Aor Act Inf · ἔρχομαι

complementary infinitive (of θέλει)

→ constative aorist

ἔρχομαι: 'come.'

**ἀπαρνησάσθω**

let him deny

Aor Mid Impv 3 Sg · ἀπαρνεόμαι

imperative (apodosis)

→ ingressive/constative aorist imperative

ἀπαρνεόμαι: 'deny utterly, disown' (ἀπό-intensive); to renounce self-rule — the verb of Peter's later denial (26:34).

**ἑαυτὸν**

himself

Accusative

reflexive direct object

**καὶ**

and

coordinating conjunction

**ἀράτω**

let him take up

Aor Act Impv 3 Sg · αἶρω

imperative

→ constative aorist imperative

αἶρω: 'lift, take up, carry'; shouldering the cross as the condemned did to execution.

**τὸν**

the

Accusative

article

**σταυρὸν**

cross

Accusative

direct object

σταυρός: 'cross'; the instrument of shameful Roman execution — readiness to die for Jesus.

**αὐτοῦ**

his

Genitive

genitive of possession

καὶ  
and

*coordinating conjunction*

ἀκολουθεῖτω  
let him follow

Pres Act Impv 3 Sg · ἀκολουθέω

*imperative*

→ *imperative present (ongoing)*

ἀκολουθέω: 'follow, accompany'; the present tense = continual following on the cross-road.

μοι  
me

Dative

*dat. complement (of ἀκολουθέω)*

25 ὅς γὰρ ἐὰν θέλη τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν· ὅς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ εὕρησει αὐτήν.

For whoever wants to save his life will lose it, but whoever loses his life for my sake will find it.

PARADOX OF LIFE γὰρ The grounding paradox: self-preservation forfeits true life; losing life for Christ's sake gains it — the logic of the cross.

ὅς

whoever

Nominative

*relative pronoun (subject, indefinite)*

ὅς ... ἐάν: 'whoever!'

γὰρ

for

*explanatory conjunction*

ἐὰν

ever

*particle (indefinite, w/ subj.)*

θέλη

wants

Pres Act Subj 3 Sg · θέλω

*subjunctive (indefinite rel. clause)*

→ *progressive present subjunctive*

θέλω: 'will, want!'

τὴν

the

Accusative

*article*

ψυχὴν

life/soul

Accusative

*object of σῶσαι*

ψυχή: 'life, soul, self'; the deliberate double sense — earthly life vs. true self — drives the paradox.

αὐτοῦ

his

Genitive

*genitive of possession*

σῶσαι

to save

Aor Act Inf · σῶζω

*complementary infinitive*

→ *constative aorist*

σῶζω: 'save, preserve, rescue!'

## ἀπολέσει

will lose

Fut Act Indic 3 Sg · ἀπόλλυμι

*main verb (apodosis)*

→ predictive future

ἀπόλλυμι: 'destroy, lose, forfeit!'

## αὐτήν

it

Accusative

*direct object*

## ὅς

whoever

Nominative

*relative pronoun (subject, indefinite)*

ὅς ... ἅν: 'whoever!'

## δ'

but

*adversative conjunction (δέ elided)*

## ἄν

ever

*particle (indefinite, w/ subj.)*

## ἀπολέσῃ

loses

Aor Act Subj 3 Sg · ἀπόλλυμι

*subjunctive (indefinite rel. clause)*

→ constative aorist subjunctive

ἀπόλλυμι: 'lose, give up!'

## τήν

the

Accusative

*article*

## ψυχὴν

life/soul

Accusative

*direct object*

ψυχή: 'life, soul!'

## αὐτοῦ

his

Genitive

*genitive of possession*

## ἕνεκεν

for the sake of

*improper preposition + genitive (cause)*

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

## ἐμοῦ

me

Genitive

*object of ἕνεκεν*

ἐμοῦ: 'of me!'; the decisive qualifier — loss  
'for my sake!'

## εὔρησει

will find

Fut Act Indic 3 Sg · εὕρισκω

*main verb (apodosis)*

→ predictive future

εὕρισκω: 'find!'; recover true, lasting life.

## αὐτήν

it

Accusative

*direct object*

26 τί γὰρ ὠφεληθήσεται ἄνθρωπος ἐὰν τὸν κόσμον ὅλον κερδήσῃ τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῆ; ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ;

For what will it profit a person if he gains the whole world but forfeits his soul? Or what will a person give in exchange for his soul?

THE INCOMMENSURABLE SOUL γάρ A commercial metaphor presses the paradox: no profit, not even the whole world, can offset the loss of one's soul, and nothing can buy it back.

<p><b>τί</b> what Accusative <i>interrogative (cognate/adverbial accusative)</i>   τίς: 'what?'</p>	<p><b>γάρ</b> for <i>explanatory conjunction</i></p>	<p><b>ὠφεληθήσεται</b> will be profited Fut Pass Indic 3 Sg · ὠφελέω <i>main verb (question)</i> → predictive future   ὠφελέω: 'help, benefit, profit!'</p>	<p><b>ἄνθρωπος</b> a person Nominative <i>subject</i>   ἄνθρωπος: 'a human being.'</p>
<p><b>ἐὰν</b> if <i>conjunction (3rd-class condition)</i></p>	<p><b>τὸν</b> the Accusative <i>article</i></p>	<p><b>κόσμον</b> world Accusative <i>direct object of κερδήσῃ</i>   κόσμος: 'world!'; the sum of all earthly gain.</p>	<p><b>ὅλον</b> whole Accusative <i>attributive adjective</i>   ὅλος: 'whole, entire.'</p>
<p><b>κερδήσῃ</b> he gains Aor Act Subj 3 Sg · κερδαίνω <i>subjunctive (protasis)</i> → constative aorist subjunctive   κερδαίνω: 'gain, profit!'; a commercial term.</p>	<p><b>τὴν</b> the Accusative <i>article</i></p>	<p><b>δὲ</b> but <i>adversative conjunction</i></p>	<p><b>ψυχὴν</b> soul Accusative <i>direct object of ζημιωθῆ</i>   ψυχή: 'soul, life!'; the true self, weighed against the whole world.</p>

<p><b>αὐτοῦ</b> his Genitive <i>genitive of possession</i></p>	<p><b>ζημιωθῆ</b> he forfeits Aor Pass Subj 3 Sg · ζημιόω <i>subjunctive (protasis, coordinate)</i> → <i>constative aorist subjunctive</i>   ζημιόω: 'cause loss, forfeit, be fined'; the commercial 'loss' answering the 'gain.'</p>	<p><b>ἢ</b> or <i>disjunctive conjunction</i></p>	<p><b>τί</b> what Accusative <i>interrogative (object of δώσει)</i>   τίς: 'what?'</p>
<p><b>δώσει</b> will give Fut Act Indic 3 Sg · δίδωμι <i>main verb (question)</i> → <i>predictive future</i>   δίδωμι: 'give'; here 'pay as a price.'</p>	<p><b>ἄνθρωπος</b> a person Nominative <i>subject</i>   ἄνθρωπος: 'a person.'</p>	<p><b>ἀντάλλαγμα</b> in exchange Accusative <i>predicate accusative (the price)</i>   ἀντάλλαγμα: 'something given in exchange, ransom-price' (cf. Ps 48:8 LXX); nothing can buy back a forfeited soul.</p>	<p><b>τῆς</b> of the Genitive <i>article</i></p>
<p><b>ψυχῆς</b> soul Genitive <i>objective genitive (the thing exchanged for)</i>   ψυχή: 'soul, life.'</p>	<p><b>αὐτοῦ</b> his Genitive <i>genitive of possession</i></p>		

27 μέλλει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων αὐτοῦ, καὶ τότε ἀποδώσει ἐκάστῳ κατὰ τὴν πράξιν αὐτοῦ.

For the Son of Man is about to come in the glory of his Father with his angels, and then he will repay each according to his deeds.

THE SON OF MAN'S COMING **γάρ** The eschatological ground of the paradox: the Son of Man will come in glory to judge and repay — making the present choice for or against him decisive.

## μέλλει

is about

Pres Act Indic 3 Sg · μέλλω

*main verb (w/ infinitive)*

→ future-leaning present

μέλλω: 'be about to, be destined to';  
certainty of the coming.

## γάρ

for

*explanatory conjunction*

## ὁ

the

Nominative

*article*

## υἱός

Son

Nominative

*subject*

υἱός: 'Son'; in 'Son of Man,' the coming  
judge (Dan 7:13–14).

## τοῦ

of

Genitive

*article*

## ἀνθρώπου

Man

Genitive

*genitive (in the title)*

ἄνθρωπος: 'man'; the Danielic Son of Man.

## ἔρχεσθαι

to come

Pres Mid Inf · ἔρχομαι

*complementary infinitive (of μέλλει)*

→ imperfective infinitive

ἔρχομαι: 'come'; his glorious  
advent/parousia.

## ἐν

in

*preposition + dative (manner/sphere)*

## τῇ

the

Dative

*article*

## δόξῃ

glory

Dative

*dat. of manner (the splendor of his coming)*

δόξα: 'glory, splendor'; the divine radiance  
shared with the Father.

## τοῦ

of the

Genitive

*article*

## πατρὸς

Father

Genitive

*genitive of source/possession*

πατήρ: 'Father.'

## αὐτοῦ

his

Genitive

*genitive of relationship*

## μετὰ

with

*preposition + genitive (accompaniment)*

## τῶν

the

Genitive

*article*

## ἀγγέλων

angels

Genitive

*object of μετὰ (accompaniment)*

ἄγγελος: 'angel, messenger'; the heavenly  
retinue of the judgment (cf. 25:31).

<p><b>αὐτοῦ</b> his Genitive <i>genitive of possession</i></p>	<p><b>καὶ</b> and <i>coordinating conjunction</i></p>	<p><b>τότε</b> then <i>adverb (time)</i>   τότε: 'then'; at the parousia.</p>	<p><b>ἀποδώσει</b> he will repay Fut Act Indic 3 Sg · ἀποδίδωμι <i>main verb</i> → predictive future   ἀποδίδωμι: 'give back, repay, recompense' (cf. Ps 61:13 LXX; Prov 24:12).</p>
<p><b>ἐκάστῳ</b> to each Dative <i>indirect object</i>   ἕκαστος: 'each one'; judgment is individual.</p>	<p><b>κατὰ</b> according to <i>preposition + accusative (standard)</i></p>	<p><b>τὴν</b> the Accusative <i>article</i></p>	<p><b>πράξιν</b> deeds Accusative <i>object of κατὰ (standard of judgment)</i>   πράξις: 'doing, deed, practice'; the singular collectively = one's conduct/way of life.</p>
<p><b>αὐτοῦ</b> his Genitive <i>genitive of possession</i></p>			

28 ἀμὴν λέγω ὑμῖν ὅτι εἰσὶν τινες τῶν ᾧδε ἐστώτων οἵτινες οὐ μὴ γεύσωνται θανάτου ἕως ἂν ἴδωσιν τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ.

Truly I say to you, there are some standing here who will not taste death until they see the Son of Man coming in his kingdom.

SOLEMN PROMISE **ASYNDETON** A solemn 'amen' saying: some present will witness the Son of Man's coming in his kingdom — variously read of the Transfiguration (which follows), the resurrection, or the kingdom's powerful inbreaking.

ἀμήν

truly

particle (solemn affirmation, indeclinable)

ἀμήν: Hebrew 'amen, truly'; Jesus' authoritative opener, 'verily!'

λέγω

I say

Pres Act Indic 1 Sg · λέγω

main verb

→ performative present

λέγω: 'say!'

ὕμῃν

to you

Dative

indirect object

ὅτι

that

conjunction (content clause)

εἰσίν

there are

Pres Act Indic 3 Pl · εἰμί

main verb (existential)

→ stative present

εἰμί: 'be, exist!'

τινες

some

Nominative

subject (indefinite pronoun)

τις: 'some, certain ones!'

τῶν

of those

Genitive

article (partitive, substantizing ptc.)

ᾧδε

here

adverb (place)

ᾧδε: 'here!'

ἑστῶτων

standing

Perf Act Ptc · Gen Pl Masc · ἵστημι

substantival participle (partitive gen.)

→ intensive perfect (present state)

ἵστημι: 'stand!'; the perfect = 'standing (now present)!'

οἷτινες

who

Nominative

relative pronoun (qualitative)

οἷτις: 'whoever, such as!'; qualitative relative.

οὐ

not

negative (in οὐ μή, emphatic)

μή

by no means

negative (οὐ μή + subj. = emphatic denial)

οὐ μή: the strongest negation.

γεύσονται

will taste

Aor Mid Subj 3 Pl · γεύομαι

subjunctive (emphatic future denial)

→ constative aorist subjunctive

γεύομαι: 'taste! (+ gen.); 'taste death' = die (a Semitic idiom).

θανάτου

death

Genitive

genitive (object of γεύομαι)

θάνατος: 'death!'

ἕως

until

conjunction (temporal, w/ ἄν + subj.)

ἕως: 'until!'

ἄν

—

particle (contingency, w/ ἕως)

## ἴδωσιν

they see

Aor Act Subj 3 Pl · ὀράω

*subjunctive (temporal clause)*

→ *constative aorist subjunctive*

ὀράω (aor. εἶδον): 'see, perceive!'

## τόν

the

Accusative

*article*

## υἶόν

Son

Accusative

*direct object (of ἴδωσιν)*

υἴος; 'Son!'; in 'Son of Man!'

## τοῦ

of

Genitive

*article*

## ἀνθρώπου

Man

Genitive

*genitive (in the title)*

ἄνθρωπος: 'man!'

## ἐρχόμενον

coming

Pres Mid Ptc · Acc Sg Masc · ἔρχομαι

*supplementary ptc. (w/ ἴδωσιν: 'see him coming!')*

→ *present (progressive)*

ἔρχομαι: 'come!'; the participle pictures the advent in progress.

## ἐν

in

*preposition + dative (sphere/manner)*

## τῆ

the

Dative

*article*

## βασιλεία

kingdom

Dative

*dat. of sphere (royal power)*

βασιλεία: 'kingdom, reign!'; 'coming in his kingdom/royal power' — the crux of the saying's referent.

## αὐτοῦ

his

Genitive

*genitive of possession*

**On the text.** Verse punctuation, paragraphing, and capitalization are editorial and conventional. The most consequential variant is the weather-signs saying of vv.2b-3 (ὀψίας γενομένης ... τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε;): it is absent from several of the earliest and best witnesses (N B, the Sahidic, Origen) and is enclosed in double brackets / printed with a marginal caution in NA28, yet read by the great majority of witnesses and most editions; it is printed here within the running text, the doubt flagged. At v.2 the connective at the head of the saying (ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς) varies among witnesses. At v.4 some witnesses add τοῦ προφήτου after Ἰωνᾶ (assimilation to 12:39); the shorter text is printed. At v.8 the editions divide over

ἔχετε ('you have,' read) versus the participial ἐλάβετε, and over the presence of the article before ἄρτους. At v.12 the editions divide over τῆς ζύμης τῶν ἄρτων ('the leaven of the loaves,' read here) versus τῆς ζύμης τοῦ ἄρτου / τῶν Φαρισαίων καὶ Σαδδουκαίων. At v.13 the best text reads τίνα λέγουσιν οἱ ἄνθρωποι εἶναι τὸν υἱὸν τοῦ ἀνθρώπου, some witnesses adding με ('that I, the Son of Man, am'). At v.20 the editions divide over διεστειλάτο ('he charged,' read) versus ἐπετίμησεν, and over the presence of Ἰησοῦς after ὁ χριστός. Orthographic variants (movable-ν, ι-subscript, the spellings Σαδδουκαῖοι, Βαριωνᾶ / Βάρ Ἰωνᾶ) are not noted. The chapter has 28 verses; none is legitimately omitted by the critical text, the vv.2b–3 question excepted.

**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.