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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Gospel according to Matthew, Chapter 19

KATA MAΘΘΑΙΟΝ ΙΘ΄

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 · 19:1–12

Marriage, divorce, and eunuchs for the kingdom

Jesus leaves Galilee for Judea beyond the Jordan, healing the crowds (1–2); Pharisees test him on divorce 'for any cause' (3). He answers from creation — male and female, one flesh, joined by God and not to be parted (4–6); Moses' certificate was a concession to hardness of heart, not the beginning (7–8); and he lays down the porneia-exception saying (9). To the disciples' demurrals that it is then better not to marry (10) he answers that the saying about celibacy is given only to those to whom it is granted — including eunuchs who make themselves so for the kingdom (11–12).

B · 19:13–15

Let the little children come

Children are brought for blessing; the disciples rebuke those who bring them (13). Jesus reverses the rebuke: do not hinder them, for to such belongs the kingdom of heaven (14); he lays hands on them and departs (15).

C · 19:16–26

The rich young man and the eye of the needle

A man asks what good deed gains eternal life (16); Jesus redirects to the One who is good and to the commandments (17–19). The man claims to have kept them and asks what he still lacks (20); Jesus' 'one thing': sell, give to the poor, and follow — at which he goes away grieved, for he had many possessions (21–22). Jesus then teaches how hard it is for the rich to enter, the camel and the needle's eye (23–24); to the disciples' astonished 'who then can be saved?' he answers that with God all things are possible (25–26).

D · 19:27–30

The hundredfold, the twelve thrones, and the last first

Peter asks what the disciples who left all will receive (27). Jesus promises the Twelve thrones judging Israel in the regeneration (28) and a hundredfold with eternal life to all who leave home and kin for his name (29) — sealed by the reversal proverb: many first will be last, and the last first (30).

1 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, μετῆρεν ἀπὸ τῆς Γαλιλαίας καὶ ἦλθεν εἰς τὰ ὄρια τῆς Ἰουδαίας πέραν τοῦ Ἰορδάνου.

And it happened, when Jesus had finished these words, that he departed from Galilee and came into the region of Judea beyond the Jordan.

NARRATIVE TRANSITION **καὶ** Matthew's recurring formula (καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς) closing a discourse block and moving the action toward Judea — here ending the fourth great discourse (ch. 18) and opening the journey to Jerusalem.

Καὶ

And

narrative connective

ἐγένετο

it happened

Aor Mid Indic 3 Sg · γίνομαι

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

→ constative aorist

γίνομαι: 'become, come to pass'; the formula καὶ ἐγένετο renders a Hebraistic narrative idiom.

ὅτε

when

temporal conjunction

ὅτε: 'when,' marking the temporal clause.

ἐτέλεσεν

had finished

Aor Act Indic 3 Sg · τελέω

verb of the temporal clause

→ constative aorist

τελέω: 'complete, finish'; Matthew's five-fold discourse-closing verb (7:28; 11:1; 13:53; 26:1).

ὁ

—

Nominative

article with Ἰησοῦς

Ἰησοῦς

Jesus

Nominative

subject of ἐτέλεσεν

Ἰησοῦς: 'YHWH saves'; the Gospel's protagonist.

τοὺς

the

Accusative

article with λόγους

λόγους

words

Accusative

direct object of ἐτέλεσεν

λόγος: 'word, saying, discourse'; here the teaching of ch. 18.

τούτους

these

Accusative

demonstrative modifying λόγους

μετῆρην

he departed

Aor Act Indic 3 Sg · μεταίρω

main verb of the apodosis

→ constative aorist

μεταίρω: 'move away, depart' (only here and 13:53 in the NT).

ἀπό

from

preposition (separation) + gen.

ἀπό: 'from, away from.'

τῆς

—

Genitive

article with Γαλιλαίας

Γαλιλαίας

Galilee

Genitive

object of ἀπό

Γαλιλαία: the northern region, Jesus' base of ministry now left behind.

καὶ

and

coordinating conjunction

ἦλθεν

came

Aor Act Indic 3 Sg · ἔρχομαι

main verb (coordinate with μετῆρην)

→ constative aorist

ἔρχομαι: 'come, go.'

εἰς

into

preposition (goal) + acc.

εἰς: 'into, to.'

τὰ

the

Accusative

article with ὅρια

ὅρια

region

Accusative

object of εἰς

ὄριον: 'boundary, territory'; plural for 'district, region.'

τῆς

of

Genitive

article with Ἰουδαίας

Ἰουδαίας

Judea

Genitive

genitive of definition (the region of Judea)

Ἰουδαία: the southern province, drawing toward Jerusalem.

πέραν

beyond

improper preposition (adverbial) + gen.

πέραν: 'on the other side, beyond' — the Perea route east of the Jordan.

τοῦ

the

Genitive

article with Ἰορδάνου

Ἰορδάνου

Jordan

Genitive

object of πέραν

Ἰορδάνης: the Jordan River.

2 καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί, καὶ ἐθεράπευσεν αὐτούς ἐκεῖ.

And great crowds followed him, and he healed them there.

NARRATIVE CONTINUATION **καί** A summary statement: the crowds follow and are healed, the standard Matthean transition framing the controversy that follows.

καὶ

And

narrative connective

ἠκολούθησαν

followed

Aor Act Indic 3 Pl · ἀκολουθέω

main verb

→ constative aorist

ἀκολουθέω: 'follow, accompany' (+ dat.); used both of physical following and discipleship.

αὐτῷ

him

Dative

dative complement of ἀκολουθέω

ὄχλοι

crowds

Nominative

subject of ἠκολούθησαν

ὄχλος: 'crowd, multitude.'

πολλοί

great

Nominative

attributive adjective with ὄχλοι

πολύς: 'many, much, great.'

καὶ

and

coordinating conjunction

ἐθεράπευσεν

he healed

Aor Act Indic 3 Sg · θεραπεύω

main verb

→ constative aorist

θεραπεύω: 'heal, cure, serve.'

αὐτούς

them

Accusative

direct object of ἐθεράπευσεν

ἐκεῖ

there

adverb of place

ἐκεῖ: 'there.'

3 Καὶ προσῆλθον αὐτῷ Φαρισαῖοι πειράζοντες αὐτὸν καὶ λέγοντες· Εἰ ἔξεστιν ἀνθρώπῳ ἀπολῦσαι τὴν γυναῖκα αὐτοῦ κατὰ πᾶσαν αἰτίαν;

And Pharisees came to him, testing him and saying, "Is it lawful for a man to divorce his wife for any cause?"

CONTROVERSY OPENING **καί** The Pharisees' test-question, phrased in the terms of the Hillel-Shammai debate: κατὰ πᾶσαν αἰτίαν ('for any cause') is the lax Hillelite slogan, designed to entrap Jesus on a divisive halakhic issue.

Καὶ

And

narrative connective

προσῆλθον

came to

Aor Act Indic 3 Pl · προσέρχομαι

main verb

→ constative aorist

προσέρχομαι: 'come/draw near to' (+ dat.).

αὐτῷ

him

Dative

dative complement of προσῆλθον

Φαρισαῖοι

Pharisees

Nominative

subject of προσῆλθον

Φαρισαῖος: 'separated one'; the lay legal party, Jesus' frequent interlocutors.

πειράζοντες

testing

Pres Act Ptc · Nom Pl Masc · πειράζω

adverbial (telic/circumstantial) participle

→ imperfective (purpose)

πειράζω: 'test, tempt, try'; here with hostile intent to ensnare.

αὐτὸν

him

Accusative

object of πειράζοντες

καὶ

and

coordinating conjunction

λέγοντες

saying

Pres Act Ptc · Nom Pl Masc · λέγω

participle of speech introducing direct discourse

→ imperfective

λέγω: 'say, speak.'

<p>Εἰ</p> <p>—</p> <p><i>interrogative particle (introducing a direct question)</i></p> <p>εἰ: here marking a direct yes/no question, 'Is it...?'</p>	<p>ἔξεστιν</p> <p>is it lawful</p> <p>Pres Act Indic 3 Sg (impers.) · ἔξεστι</p> <p><i>impersonal main verb</i></p> <p>→ stative present</p> <p>ἔξεστι: 'it is permitted/lawful'; the legal pivot of the dispute.</p>	<p>ἀνθρώπῳ</p> <p>for a man</p> <p>Dative</p> <p><i>dative of reference (the one permitted)</i></p> <p>ἄνθρωπος: 'human being, man'; here a husband.</p>	<p>ἀπολῦσαι</p> <p>to divorce</p> <p>Aor Act Infin · ἀπολύω</p> <p><i>complementary infinitive of ἔξεστιν</i></p> <p>→ constative aorist</p> <p>ἀπολύω: 'release, send away'; the technical term for divorce.</p>
<p>τήν</p> <p>the</p> <p>Accusative</p> <p><i>article with γυναῖκα</i></p>	<p>γυναῖκα</p> <p>wife</p> <p>Accusative</p> <p><i>object of ἀπολῦσαι</i></p> <p>γυνή: 'woman, wife.'</p>	<p>αὐτοῦ</p> <p>his</p> <p>Genitive</p> <p><i>genitive of possession</i></p>	<p>κατά</p> <p>for</p> <p><i>preposition (distributive/causal) + acc.</i></p> <p>κατά: with acc., 'according to, for'; κατά πᾶσαν αἰτίαν = 'for any and every cause!'</p>
<p>πᾶσαν</p> <p>any</p> <p>Accusative</p> <p><i>adjective with αἰτίαν</i></p> <p>πᾶς: 'all, every, any.'</p>	<p>αἰτίαν</p> <p>cause</p> <p>Accusative</p> <p><i>object of κατά</i></p> <p>αἰτία: 'cause, ground, charge'; the Hillelite formula for permissible grounds.</p>		

4 ὁ δὲ ἀποκριθεὶς εἶπεν· Οὐκ ἀνέγνωτε ὅτι ὁ κτίσας ἀπ' ἀρχῆς ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς;

But he answered and said, "Have you not read that the One who created them from the beginning made them male and female,"

REPLY (COUNTER-QUESTION) **δέ** Jesus refuses the casuistic frame and goes behind Moses to creation, citing Gen 1:27. 'Have you not read?' rebukes scribes for missing the foundational text.

ὁ

he

Nominative

article used as pronoun (subject)

δὲ

but

developmental/contrastive connective

δέ: 'but, and'; mild contrast marking the reply.

ἀποκριθεὶς

answered

Aor Pass Ptc · Nom Sg Masc · ἀποκρίνομαι

circumstantial (pleonastic) participle of response

→ constative aorist

ἀποκρίνομαι: 'answer, reply'; the Semitic 'answered and said' idiom.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

λέγω (aor. εἶπον): 'say'

Οὐκ

not

negative expecting 'yes' answer

οὐ: negative; οὐκ ... ; expects an affirmative response.

ἀνέγνωτε

have you read

Aor Act Indic 2 Pl · ἀναγινώσκω

main verb of the question

→ constative aorist

ἀναγινώσκω: 'read'; 'have you not read?' a recurring scriptural rebuke (cf. 12:3; 21:42).

ὅτι

that

conjunction introducing object clause

ὅτι: 'that!'

ὁ

the one

Nominative

article substantizing κτίσας

κτίσας

who created

Aor Act Ptc · Nom Sg Masc · κτίζω

substantival participle (subject = the Creator)

→ constative aorist

κτίζω: 'create'; the Creator is the unexpressed subject of ἐποίησεν and εἶπεν (v.5).

ἀπ'

from

preposition (temporal origin) + gen.

ἀπό: 'from.'

ἀρχῆς

the beginning

Genitive

object of ἀπό (temporal)

ἀρχή: 'beginning'; ἀπ' ἀρχῆς echoes Gen 1:1 / the creation ordinance.

ἄρσεν

male

Accusative

object complement (double accusative)

ἄρσεν: 'male'; with θῆλυ from Gen 1:27 LXX.

καὶ

and

coordinating conjunction

θῆλυ

female

Accusative

object complement (double accusative)

θῆλυς: 'female.'

ἐποίησεν

made

Aor Act Indic 3 Sg · ποιέω

verb of the ὅτι-clause

→ constative aorist

ποιέω: 'make, do.'

αὐτούς

them

Accusative

direct object of ἐποίησεν

5 καὶ εἶπεν· Ἔνεκα τούτου καταλείψει ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα καὶ κολληθήσεται τῇ γυναικὶ αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν;

"and said, 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh'?"

SCRIPTURE CITATION (GEN 2:24) **καὶ** The second creation text. The Creator who made the pair (v.4) also pronounced the marriage ordinance; the three future verbs (leave, cleave, become) define marriage as a one-flesh union instituted by God.

<p>καὶ and <i>coordinating conjunction</i></p>	<p>εἶπεν said Aor Act Indic 3 Sg · λέγω <i>verb (subject = the Creator of v.4)</i> → constative aorist λέγω: 'say'; subjectless — the Creator still speaks.</p>	<p>Ἔνεκα for the sake of <i>improper preposition (cause) + gen.</i> ἔνεκα: 'because of, for the sake of'; Ἔνεκα τούτου = 'for this reason!'</p>	<p>τούτου this Genitive <i>object of ἔνεκα</i></p>
<p>καταλείψει shall leave Fut Act Indic 3 Sg · καταλείπω <i>main verb (gnomic future from LXX)</i> → gnomic/predictive future καταλείπω: 'leave behind, forsake!'</p>	<p>ἄνθρωπος a man Nominative <i>subject of καταλείψει</i> ἄνθρωπος: 'man, human'; here the husband.</p>	<p>τὸν the Accusative <i>article with πατέρα</i></p>	<p>πατέρα father Accusative <i>object of καταλείψει</i> πατήρ: 'father!'</p>
<p>καὶ and <i>coordinating conjunction</i></p>	<p>τὴν the Accusative <i>article with μητέρα</i></p>	<p>μητέρα mother Accusative <i>object of καταλείψει</i> μήτηρ: 'mother!'</p>	<p>καὶ and <i>coordinating conjunction</i></p>

<p>κολληθήσεται shall be joined</p> <p>Fut Pass Indic 3 Sg · κολλάω <i>main verb (coordinate)</i></p> <p>→ gnomic/predictive future</p> <p>κολλάω: 'glue, join fast'; pass. 'cleave to' (+ dat.); LXX of Gen 2:24.</p>	<p>τῇ the</p> <p>Dative <i>article with γυναίκι</i></p>	<p>γυναίκι wife</p> <p>Dative <i>dative complement of κολληθήσεται</i></p> <p>γυνή: 'woman, wife!'</p>	<p>αὐτοῦ his</p> <p>Genitive <i>genitive of possession</i></p>
<p>καὶ and</p> <p><i>coordinating conjunction</i></p>	<p>ἔσονται shall become</p> <p>Fut Mid Indic 3 Pl · εἰμί <i>main verb (coordinate)</i></p> <p>→ gnomic/predictive future</p> <p>εἰμί: 'be'; ἔσονται εἰς = Semitic 'become' (LXX).</p>	<p>οἱ the</p> <p>Nominative <i>article with δύο</i></p>	<p>δύο two</p> <p>Nominative <i>subject of ἔσονται (substantival numeral)</i></p> <p>δύο: 'two' (indecl. numeral; here nominative subject).</p>
<p>εἰς into</p> <p><i>preposition (Semitic predicate) + acc.</i></p> <p>εἰς: with γίνομαι/εἰμί, predicate 'to be (become).'</p>	<p>σάρκα flesh</p> <p>Accusative <i>predicate (object of εἰς)</i></p> <p>σάρξ: 'flesh'; the one-flesh union.</p>	<p>μίαν one</p> <p>Accusative <i>adjective with σάρκα</i></p> <p>εἷς: 'one.'</p>	

6 ὥστε οὐκέτι εἰσὶν δύο ἀλλὰ σὰρξ μία. ὃ οὖν ὁ θεὸς συνέζευξεν ἄνθρωπος μὴ χωριζέτω.

So they are no longer two but one flesh. What therefore God has joined together, let not man separate."

INFERENCE AND PROHIBITION **ὥστε** ὥστε draws the conclusion from the Genesis texts; the climactic command ('let no one separate') makes the marriage bond a divine act, not a human contract to be dissolved at will.

ὥστε

so that

inferential conjunction (result)

ὥστε: 'so that, so'; drawing the conclusion.

οὐκέτι

no longer

temporal adverb

οὐκέτι: 'no longer, no more.'

εἰσὶν

they are

Pres Act Indic 3 Pl · εἰμί

main verb (equative)

→ stative present

εἰμί: 'be.'

δύο

two

Nominative

predicate nominative (numeral)

δύο: 'two.'

ἀλλὰ

but

strong adversative

ἀλλὰ: 'but, rather.'

σὰρξ

flesh

Nominative

predicate nominative

σὰρξ: 'flesh.'

μία

one

Nominative

adjective with σὰρξ

εἷς: 'one.'

ὅ

what

Accusative

relative pronoun (object of συνέζευξεν, fronted)

ὅς: relative; neuter 'that which.'

οὖν

therefore

inferential particle

οὖν: 'therefore, then.'

ὁ

—

Nominative

article with θεός

θεός

God

Nominative

subject of συνέζευξεν

θεός: 'God'; the agent who joins the pair.

συνέζευξεν

has joined together

Aor Act Indic 3 Sg · συζεύγνυμι

verb of the relative clause

→ constative aorist

συζεύγνυμι: 'yoke together, join'; the verb behind 'what God has joined.'

ἄνθρωπος

man

Nominative

subject of χωριζέτω

ἄνθρωπος: 'a human being'; no mere man may undo it.

μὴ

not

negative with imperative

μὴ: prohibitive negative.

χωριζέτω

let him separate

Pres Act Impv 3 Sg · χωρίζω

third-person prohibition

→ imperfective (general prohibition)

χωρίζω: 'separate, divide'; μὴ χωριζέτω = 'let no one separate.'

7 λέγουσιν αὐτῷ· Τί οὖν Μωϋσῆς ἐνετείλατο δοῦναι βιβλίον ἀποστασίου καὶ ἀπολῦσαι αὐτήν;

They say to him, "Why then did Moses command to give a certificate of divorce and to send her away?"

COUNTER-OBJECTION ASYNDETON Asyndeton (vivid λέγουσιν). The Pharisees press the Deut 24:1 concession against Jesus' creation argument, claiming Moses 'commanded' divorce.

λέγουσιν

they say

Pres Act Indic 3 Pl · λέγω

main verb (historical present)

→ dramatic present

λέγω: 'say.'

αὐτῷ

to him

Dative

indirect object

Τί

why

Accusative

interrogative (adverbial accusative)

τίς: interrogative; τί = 'why?'

οὖν

then

inferential particle

οὖν: 'then, therefore!'

Μωϋσῆς

Moses

Nominative

subject of ἐνετείλατο

Μωϋσῆς: Moses, lawgiver (proper name, here syntactic nominative).

ἐνετείλατο

command

Aor Mid Indic 3 Sg · ἐντέλλομαι

main verb of the question

→ constative aorist

ἐντέλλομαι: 'command, order, enjoin.'

δοῦναι

to give

Aor Act Infin · δίδωμι

complementary infinitive (content of command)

→ constative aorist

δίδωμι: 'give.'

βιβλίον

a certificate

Accusative

object of δοῦναι

βιβλίον: 'document, scroll'; βιβλίον ἀποστασίου = 'bill of divorce' (Deut 24:1).

ἀποστασίου

of divorce

Genitive

genitive of description/content

ἀποστάσιον: 'notice of divorce, repudiation.'

καὶ

and

coordinating conjunction

ἀπολῦσαι

to send away

Aor Act Infin · ἀπολύω

complementary infinitive (coordinate)

→ constative aorist

ἀπολύω: 'release, divorce.'

αὐτήν

her

Accusative

object of ἀπολῦσαι

8 λέγει αὐτοῖς ὅτι Μωϋσῆς πρὸς τὴν σκληροκαρδίαν ὑμῶν ἐπέτρεψεν ὑμῖν ἀπολῦσαι τὰς γυναῖκας ὑμῶν· ἀπ' ἀρχῆς δὲ οὐ γέγονεν οὕτως.

He says to them, "Because of your hardness of heart Moses permitted you to divorce your wives, but from the beginning it was not so."

CORRECTION **ASYNDETON** Jesus distinguishes permission from command and concession from origin: Moses 'permitted' (ἐπέτρεψεν) on account of hard hearts, but ἀπ' ἀρχῆς (echoing v.4) the order was otherwise.

λέγει

he says

Pres Act Indic 3 Sg· λέγω

main verb (historical present)

→ dramatic present

λέγω: 'say.'

αὐτοῖς

to them

Dative

indirect object

ὅτι

that

recitative ὅτι (introducing speech)

ὅτι: here recitative (untranslated quotation marker).

Μωϋσῆς

Moses

Nominative

subject of ἐπέτρεψεν

Μωϋσῆς: Moses (proper name, nominative subject).

πρὸς

because of

preposition (cause/with a view to) + acc.

πρὸς: with acc., here 'in view of, because of.'

τὴν

the

Accusative

article with σκληροκαρδίαν

σκληροκαρδίαν

hardness of heart

Accusative

object of πρὸς

σκληροκαρδία: 'hardness of heart' (σκληρός + καρδία); the reason for the concession.

ὑμῶν

your

Genitive

genitive of possession

<p>ἐπέτρεψεν permitted</p> <p>Aor Act Indic 3 Sg · ἐπιτρέπω <i>main verb</i></p> <p>→ constative aorist</p> <p>ἐπιτρέπω: 'permit, allow'; deliberately weaker than ἐνετείλατο ('command'; v.7).</p>	<p>ὕμιν you</p> <p>Dative <i>dative of person (permitted)</i></p>	<p>ἀπολύσαι to divorce</p> <p>Aor Act Infin · ἀπολύω <i>complementary infinitive of ἐπέτρεψεν</i></p> <p>→ constative aorist</p> <p>ἀπολύω: 'release, divorce.'</p>	<p>τάς the</p> <p>Accusative <i>article with γυναῖκας</i></p>
<p>γυναῖκας wives</p> <p>Accusative <i>object of ἀπολύσαι</i></p> <p>γυνή: 'wife, woman.'</p>	<p>ὕμων your</p> <p>Genitive <i>genitive of possession</i></p>	<p>ἀπ' from</p> <p><i>preposition (temporal) + gen.</i></p> <p>ἀπό: 'from.'</p>	<p>ἀρχῆς the beginning</p> <p>Genitive <i>object of ἀπό</i></p> <p>ἀρχή: 'beginning'; deliberate echo of v.4.</p>
<p>δὲ but</p> <p><i>contrastive connective</i></p> <p>δέ: 'but'; setting concession against origin.</p>	<p>οὐ not</p> <p><i>negative</i></p> <p>οὐ: negative.</p>	<p>γέγονεν has it been</p> <p>Perf Act Indic 3 Sg · γίνομαι <i>main verb (resultative perfect)</i></p> <p>→ consummative perfect</p> <p>γίνομαι: 'become, be'; perfect — 'it has not been (and is not) so.'</p>	<p>οὕτως so</p> <p><i>adverb of manner</i></p> <p>οὕτως: 'thus, so.'</p>

9 λέγω δὲ ὑμῖν ὅτι ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ μὴ ἐπὶ πορνείᾳ καὶ γαμήσῃ ἄλλην μοιχᾶται.

And I say to you that whoever divorces his wife, not for sexual immorality, and marries another commits adultery."

AUTHORITATIVE PRONOUNCEMENT δὲ λέγω δὲ ὑμῖν — Jesus' own ruling, surpassing Moses. The exceptive clause μὴ ἐπὶ πορνείᾳ ('not for immorality') is the Matthean crux: it carves out porneia as the sole ground on which remarriage is not adulterous. See the text-note for the variant forms (παρεκτός λόγου πορνείας; the appended clause on marrying a divorced woman).

λέγω

I say

Pres Act Indic 1 Sg · λέγω

main verb (authoritative formula)

→ performative present

λέγω: 'say'; λέγω δὲ ὑμῖν asserts Jesus' own authority over the law.

δὲ

and

developmental connective

δέ: 'and, but.'

ὑμῖν

to you

Dative

indirect object

ὅτι

that

conjunction introducing object clause

ὅτι: 'that.'

ὅς

whoever

Nominative

relative pronoun (subject of indefinite rel. clause)

ὅς ἄν: 'whoever' (indefinite relative).

ἄν

—

modal particle (with subjunctive)

ἄν: contingency particle in the indefinite relative clause.

ἀπολύση

divorces

Aor Act Subj 3 Sg · ἀπολύω

subjunctive of indefinite relative clause

→ constative aorist

ἀπολύω: 'divorce, send away!'

τήν

the

Accusative

article with γυναῖκα

γυναῖκα

wife

Accusative

object of ἀπολύση

γυνή: 'wife.'

αὐτοῦ

his

Genitive

genitive of possession

μή

not

negative of the exceptive phrase

μή: negative; μή ἐπὶ πορνείᾳ = 'except on the ground of immorality!'

ἐπὶ

on the ground of

preposition (basis/cause) + dat.

ἐπί: with dat., 'on the basis of, for.'

πορνεία

sexual immorality

Dative

object of ἐπὶ (ground of exception)

πορνεία: 'sexual immorality, fornication'; the disputed exception — its precise referent (adultery, incest, premarital unchastity) is debated.

καὶ

and

coordinating conjunction

γαμήση

marries

Aor Act Subj 3 Sg · γαμέω

subjunctive (coordinate in rel. clause)

→ constative aorist

γαμέω: 'marry, take a wife.'

ἄλλην

another

Accusative

object of γαμήση (another woman)

ἄλλος: 'another.'

μοιχᾶται

commits adultery

Pres Mid/Pass Indic 3 Sg · μοιχάομαι

main verb of the apodosis

→ gnomic present

μοιχάομαι: 'commit adultery'; the verdict on illegitimate remarriage.

10 λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ· Εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου μετὰ τῆς γυναικός, οὐ συμφέρει γαμῆσαι.

The disciples say to him, "If such is the case of a man with his wife, it is not advantageous to marry."

DISCIPLES' REACTION **ASYNDETON** The disciples, taking Jesus' rigor seriously, conclude that marriage so understood may not be 'worth it' — the foil for the saying on celibacy that follows.

λέγουσιν

say

Pres Act Indic 3 Pl · λέγω

main verb (historical present)

→ dramatic present

λέγω: 'say!'

αὐτῷ

to him

Dative

indirect object

οἱ

the

Nominative

article with μαθηταί

μαθηταὶ

disciples

Nominative

subject of λέγουσιν

μαθητής: 'disciple, learner!'

αὐτοῦ

his

Genitive

genitive of possession

Εἰ

if

conditional conjunction (first-class condition)

εἰ: 'if'; assumed-true protasis.

οὕτως

so

adverb of manner

οὕτως: 'thus, so!'

ἐστὶν

is

Pres Act Indic 3 Sg · εἶμι

verb of the protasis (equative)

→ stative present

εἶμι: 'be!'

<p>ἡ the</p> <p>Nominative article with <i>αἰτία</i></p>	<p>αἰτία case</p> <p>Nominative subject of <i>ἔστιν</i></p> <p>αἰτία: 'cause, case, situation'; here 'the legal/relational case of a man with his wife.'</p>	<p>τοῦ of the</p> <p>Genitive article with <i>ἄνθρώπου</i></p>	<p>ἄνθρώπου man</p> <p>Genitive genitive (<i>the man's case</i>)</p> <p>ἄνθρωπος: 'man, husband.'</p>
<p>μετά with</p> <p>preposition (<i>association</i>) + gen.</p> <p>μετά: with gen., 'with.'</p>	<p>τῆς the</p> <p>Genitive article with <i>γυναϊκός</i></p>	<p>γυναϊκός wife</p> <p>Genitive object of <i>μετά</i></p> <p>γυνή: 'wife, woman.'</p>	<p>οὐ not</p> <p>negative οὐ: negative.</p>
<p>συμφέρει it is advantageous</p> <p>Pres Act Indic 3 Sg (impers.) · συμφέρω impersonal main verb (<i>apodosis</i>)</p> <p>→ stative present</p> <p>συμφέρω: 'be profitable, advantageous, better.'</p>	<p>γαμῆσαι to marry</p> <p>Aor Act Infin · γαμέω subject infinitive of <i>συμφέρει</i></p> <p>→ constative aorist</p> <p>γαμέω: 'marry.'</p>		

11 ὁ δὲ εἶπεν αὐτοῖς· Οὐ πάντες χωροῦσιν τὸν λόγον τοῦτον, ἀλλ' οἷς δέδοται.

But he said to them, "Not all can receive this saying, but those to whom it has been given.

QUALIFIED REPLY **δέ** Jesus neither commands nor forbids celibacy: 'this saying' (the disciples' 'better not to marry,' or the celibate vocation of v.12) is a gift granted only to some — χάρισμα, not a universal rule.

ὁ

he

Nominative

article as pronoun (subject)

δὲ

but

developmental connective

δέ: 'but.'

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

λέγω: 'say.'

αὐτοῖς

to them

Dative

indirect object

οὐ

not

negative

οὐ: negative.

πάντες

all

Nominative

subject of χωροῦσιν

πᾶς: 'all, everyone.'

χωροῦσιν

can receive

Pres Act Indic 3 Pl · χωρέω

main verb

→ gnomic present

χωρέω: 'make room for, contain, accept';
'grasp/receive' a teaching.

τὸν

the

Accusative

article with λόγον

λόγον

saying

Accusative

object of χωροῦσιν

λόγος: 'word, saying'; 'this saying' = the
celibate option.

τοῦτον

this

Accusative

demonstrative with λόγον

ἀλλ'

but

adversative

ἀλλά: 'but.'

οἷς

those to whom

Dative

relative pronoun (dat. of indirect object of
δέδοται)

ὅς: relative; 'those to whom.'

δέδοται

it has been given

Perf Pass Indic 3 Sg · δίδωμι

verb of the relative clause

→ consummative perfect

δίδωμι: 'give'; divine passive — the
vocation is a gift bestowed.

12 εἰσὶν γὰρ εὐνοῦχοι οἵτινες ἐκ κοιλίας μητρὸς ἐγεννήθησαν οὕτως, καὶ εἰσὶν εὐνοῦχοι οἵτινες εὐνουχίσθησαν ὑπὸ τῶν ἀνθρώπων, καὶ εἰσὶν εὐνοῦχοι οἵτινες εὐνούχισαν ἑαυτοὺς διὰ τὴν βασιλείαν τῶν οὐρανῶν. ὁ δυνάμενος χωρεῖν χωρεῖτω.

For there are eunuchs who were born so from their mother's womb, and there are eunuchs who were made eunuchs by men, and there are eunuchs who made themselves eunuchs for the sake of the kingdom of heaven. Let the one who is able to receive this receive it."

GROUNDS (THREEFOLD ILLUSTRATION) **γάρ** γάρ explains who can 'receive' the saying. Three classes of εὐνοῦχοι, climaxing in the voluntary celibate who renounces marriage διὰ τὴν βασιλείαν — the kingdom-eunuch. The closing maxim makes it vocational, not obligatory.

εἰσὶν

there are

Pres Act Indic 3 Pl · εἰμί

main verb (existential)

→ stative present

εἰμί: 'be'; existential 'there are!'

γάρ

for

explanatory conjunction

γάρ: 'for'; grounding.

εὐνοῦχοι

eunuchs

Nominative

subject of εἰσὶν

εὐνοῦχος: 'eunuch'; here both literal and (third class) metaphorical for the celibate.

οἵτινες

who

Nominative

indefinite relative pronoun (subject)

οἷστις: 'who(ever)'; qualitative relative.

ἐκ

from

preposition (source) + gen.

ἐκ: 'from, out of!'

κοιλίας

womb

Genitive

object of ἐκ

κοιλία: 'belly, womb!'

μητρὸς

of mother

Genitive

genitive of relationship

μήτηρ: 'mother!'

ἐγεννήθησαν

were born

Aor Pass Indic 3 Pl · γεννάω

verb of the relative clause

→ constative aorist

γεννάω: 'beget'; pass. 'be born!'

οὕτως

so

adverb of manner

οὕτως: 'thus, so' (i.e. congenitally incapable).

καὶ

and

coordinating conjunction

εἰσὶν

there are

Pres Act Indic 3 Pl · εἰμί

existential verb

→ stative present

εἰμί: 'be.'

εὐνοῦχοι

eunuchs

Nominative

subject

εὐνοῦχος: 'eunuch.'

οἵτινες

who

Nominative

indefinite relative pronoun (subject)

οἷστις: 'who.'

εὐνουχίσθησαν

were made eunuchs

Aor Pass Indic 3 Pl · εὐνουχίζω

verb of the relative clause

→ constative aorist

εὐνουχίζω: 'make a eunuch, castrate.'

ὑπὸ

by

preposition (agency) + gen.

ὑπό: with gen., agent 'by.'

τῶν

the

Genitive

article with ἀνθρώπων

ἀνθρώπων

men

Genitive

agent (object of ὑπό)

ἄνθρωπος: 'man, person.'

καὶ

and

coordinating conjunction

εἰσὶν

there are

Pres Act Indic 3 Pl · εἰμί

existential verb

→ stative present

εἰμί: 'be.'

εὐνοῦχοι

eunuchs

Nominative

subject

εὐνοῦχος: 'eunuch.'

οἵτινες

who

Nominative

indefinite relative pronoun (subject)

οἷστις: 'who.'

εὐνούχισαν

made eunuchs

Aor Act Indic 3 Pl · εὐνουχίζω

verb of the relative clause

→ constative aorist

εὐνουχίζω: 'make a eunuch'; here voluntary self-renunciation (metaphorical).

ἑαυτοῦς

themselves

Accusative

reflexive direct object

ἑαυτοῦ: reflexive 'themselves.'

διὰ

for the sake of

preposition (cause/purpose) + acc.

διά: with acc., 'because of, for the sake of.'

<p>τήν the Accusative article with βασιλείαν</p>	<p>βασιλείαν kingdom Accusative object of διά βασιλεία: 'kingdom, reign'; the goal of voluntary celibacy.</p>	<p>τῶν of the Genitive article with οὐρανῶν</p>	<p>οὐρανῶν heavens Genitive genitive of source/quality (Matthean periphrasis) οὐρανός: 'heaven!'; 'kingdom of heaven' is Matthew's reverent circumlocution.</p>
<p>ὁ the one Nominative article substantizing δυνάμενος</p>	<p>δυνάμενος who is able Pres Mid/Pass Ptc · Nom Sg Masc · δύναμαι substantival participle (subject of χωρεῖτω) → imperfective δύναμαι: 'be able, can!'</p>	<p>χωρεῖν to receive Pres Act Infin · χωρέω complementary infinitive of δυνάμενος → imperfective χωρέω: 'make room for, accept, grasp!'</p>	<p>χωρεῖτω let him receive Pres Act Impv 3 Sg · χωρέω third-person imperative → imperfective (general) χωρέω: 'receive, accept!'; the closing maxim leaves the vocation to the called.</p>

13 Τότε προσηνέχθησαν αὐτῷ παιδιά ἵνα τὰς χεῖρας ἐπιθῇ αὐτοῖς καὶ προσεύξηται· οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς.

Then little children were brought to him, that he might lay his hands on them and pray; but the disciples rebuked them.

NEW SCENE **τότε** Τότε opens the children-pericope. The purpose clause (ἵνα ... ἐπιθῇ ... προσεύξηται) gives the intent; the disciples' rebuke (δέ) sets up Jesus' reversal.

<p>Τότε Then temporal adverb (scene marker) τότε: 'then, at that time!'; favorite Matthean transition.</p>	<p>προσηνέχθησαν were brought Aor Pass Indic 3 Pl · προσφέρω main verb → constative aorist προσφέρω: 'bring to, offer!'</p>	<p>αὐτῷ to him Dative indirect object</p>	<p>παιδιά little children Nominative subject of προσηνέχθησαν παιδίον: 'little child, infant!'</p>
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ἵνα

that

conjunction introducing purpose clause

ἵνα: 'in order that!'

τάς

the

Accusative

article with χεῖρας

χεῖρας

hands

Accusative

object of ἐπιθῆ

χεῖρ: 'hand!'

ἐπιθῆ

he might lay

Aor Act Subj 3 Sg · ἐπιτίθημι

subjunctive of purpose

→ constative aorist

ἐπιτίθημι: 'lay/place upon'; laying on of hands for blessing.

αὐτοῖς

on them

Dative

dative complement of ἐπιθῆ

καὶ

and

coordinating conjunction

προσεύξεται

pray

Aor Mid Subj 3 Sg · προσεύχομαι

subjunctive of purpose (coordinate)

→ constative aorist

προσεύχομαι: 'pray!'

οἱ

the

Nominative

article with μαθηταί

δὲ

but

contrastive connective

δέ: 'but!'

μαθηταὶ

disciples

Nominative

subject of ἐπετίμησαν

μαθητής: 'disciple!'

ἐπετίμησαν

rebuked

Aor Act Indic 3 Pl · ἐπιτιμάω

main verb

→ constative aorist

ἐπιτιμάω: 'rebuke, censure'; here scolding those who brought the children.

αὐτοῖς

them

Dative

dative complement of ἐπετίμησαν

14 ὁ δὲ Ἰησοῦς εἶπεν· Ἄφετε τὰ παιδιά καὶ μὴ κωλύετε αὐτὰ ἐλθεῖν πρὸς με, τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.

But Jesus said, "Let the little children come, and do not hinder them from coming to me, for to such belongs the kingdom of heaven."

CORRECTION AND PRONOUNCEMENT **δέ** Jesus reverses the rebuke with paired imperatives (permit / do not hinder) and grounds it (γάρ): the kingdom belongs to such as these – the lowly and dependent, paradigms of kingdom reception (cf. 18:3–4).

<p>ὁ — Nominative article with Ἰησοῦς</p>	<p>δὲ but contrastive connective δέ: 'but!'</p>	<p>Ἰησοῦς Jesus Nominative subject of εἶπεν Ἰησοῦς: Jesus.</p>	<p>εἶπεν said Aor Act Indic 3 Sg· λέγω main verb → constative aorist λέγω: 'say!'</p>
<p>Ἄφετε Let Aor Act Impv 2 Pl· ἀφήμι imperative (permission) → constative aorist (command) ἀφήμι: 'let go, permit, allow'; 'let (them come)!'</p>	<p>τὰ the Accusative article with παιδιά</p>	<p>παιδιά little children Accusative object of Ἄφετε παιδίον: 'little child!'</p>	<p>καὶ and coordinating conjunction</p>

μή

not

negative with imperative

μή: prohibitive.

κωλύετε

hinder

Pres Act Impv 2 Pl · κωλύω

prohibition (present imperative)

→ imperfective (cease/do not)

κωλύω: 'hinder, prevent, forbid.'

αὐτά

them

Accusative

object of κωλύετε

ἔλθειν

to come

Aor Act Infin · ἔρχομαι

complementary infinitive (after κωλύω)

→ constative aorist

ἔρχομαι: 'come.'

πρός

to

preposition (direction) + acc.

πρός: 'to, toward.'

με

me

Accusative

object of πρὸς

τῶν

of such

Genitive

article with τοιούτων

γάρ

for

explanatory conjunction

γάρ: 'for'; grounding.

τοιούτων

such

Genitive

genitive of possession (predicate)

τοιούτος: 'such, of this kind'; not the children only but those like them.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

main verb (possessive genitive predicate)

→ stative present

εἰμί: 'be'; with possessive genitive, 'belongs to.'

ἡ

the

Nominative

article with βασιλεία

βασιλεία

kingdom

Nominative

subject of ἐστίν

βασιλεία: 'kingdom, reign.'

τῶν

of the

Genitive

article with οὐρανῶν

οὐρανῶν

heavens

Genitive

genitive (Matthean 'kingdom of heaven')

οὐρανός: 'heaven.'

15 καὶ ἐπιθεὶς τὰς χεῖρας αὐτοῖς ἐπορεύθη ἐκεῖθεν.

And having laid his hands on them, he went on from there.

SCENE CLOSURE **καί** Jesus enacts the blessing the children were brought for, then departs — closing the pericope with a circumstantial participle of attendant action.

καὶ

And

narrative connective

ἐπιθεὶς

having laid

Aor Act Ptc · Nom Sg Masc · ἐπιτίθημι

circumstantial participle (antecedent action)

→ constative aorist

ἐπιτίθημι: 'lay on'; the blessing-gesture.

τὰς

the

Accusative

article with χεῖρας

χεῖρας

hands

Accusative

object of ἐπιθεὶς

χείρ: 'hand.'

αὐτοῖς

on them

Dative

dative complement of ἐπιθεὶς

ἐπορεύθη

he went

Aor Pass Indic 3 Sg · πορεύομαι

main verb

→ constative aorist

πορεύομαι: 'go, proceed, journey.'

ἐκεῖθεν

from there

adverb of place

ἐκεῖθεν: 'from there, thence.'

16 Καὶ ἰδοὺ εἷς προσελθὼν αὐτῷ εἶπεν· Διδάσκαλε, τί ἀγαθὸν ποιήσω ἵνα σχῶ ζωὴν αἰώνιον;

And behold, one came up to him and said, "Teacher, what good deed shall I do, that I may have eternal life?"

NEW SCENE (ENCOUNTER) **καί** ἰδοὺ spotlights a new figure. The man frames salvation as a deed to perform (τί ἀγαθὸν ποιήσω) — a works-question Jesus will both engage and overturn.

Καὶ

And

narrative connective

ἰδοὺ

behold

presentative interjection

ἰδοὺ: 'behold, look!'; fixed attention-marker.

εἷς

one

Nominative

subject (substantival numeral, 'a certain man')

εἷς: 'one!'; here idiomatic 'someone, a man.'

προσελθὼν

having come up

Aor Act Ptc · Nom Sg Masc · προσέρχομαι

circumstantial participle (antecedent)

→ constative aorist

προσέρχομαι: 'come/approach' (+ dat.).

αὐτῷ

to him

Dative

dative complement of προσελθὼν

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

λέγω: 'say!'

Διδάσκαλε

Teacher

Vocative

vocative of address

διδάσκαλος: 'teacher!'; the critical text omits the Markan 'good.'

τί

what

Accusative

interrogative adjective with ἀγαθόν

τίς: interrogative 'what?'

ἀγαθόν

good

Accusative

substantival adjective (object of ποιήσω)

ἀγαθός: 'good!'; 'what good thing/deed!'

ποιήσω

shall I do

Aor Act Subj 1 Sg · ποιέω

deliberative subjunctive

→ constative aorist

ποιέω: 'do, make!'

ἵνα

that

conjunction introducing purpose clause

ἵνα: 'in order that!'

σχῶ

I may have

Aor Act Subj 1 Sg · ἔχω

subjunctive of purpose

→ ingressive aorist

ἔχω: 'have, hold!'; ingressive 'gain, obtain.'

ζωήν

life

Accusative

object of σχῶ

ζωή: 'life!'

αἰώνιον

eternal

Accusative

attributive adjective with ζωήν

αἰώνιος: 'eternal, age-long!'; the life of the coming age.

17 ὁ δὲ εἶπεν αὐτῷ· Τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; εἷς ἐστὶν ὁ ἀγαθός· εἰ δὲ θέλεις εἰς τὴν ζωὴν εἰσελθεῖν, τήρησον τὰς ἐντολάς.

And he said to him, "Why do you ask me about what is good? One there is who is good. But if you wish to enter into life, keep the commandments."

REPLY (REDIRECTION) **δέ** Jesus deflects the 'good' from himself to God ('One is good') and reframes the demand: not a single heroic deed but keeping the commandments — testing whether the man's claim of obedience is real.

<p>ὁ he Nominative article as pronoun (subject)</p>	<p>δὲ and developmental connective δέ: 'and, but.'</p>	<p>εἶπεν said Aor Act Indic 3 Sg · λέγω main verb → constative aorist λέγω: 'say!'</p>	<p>αὐτῷ to him Dative indirect object</p>
<p>Τί why Accusative interrogative (adverbial accusative) τίς: 'why?'</p>	<p>με me Accusative object of ἐρωτᾷς</p>	<p>ἐρωτᾷς do you ask Pres Act Indic 2 Sg · ἐρωτάω main verb of the question → imperfective ἐρωτάω: 'ask, question!'</p>	<p>περὶ about preposition (reference) + gen. περί: with gen., 'about, concerning!'</p>
<p>τοῦ the Genitive article with ἀγαθοῦ</p>	<p>ἀγαθοῦ good Genitive substantival adjective (object of περὶ) ἀγαθός: 'good!'; 'the good' as such.</p>	<p>εἷς one Nominative predicate nominative (fronted) εἷς: 'one!'; emphatic — God alone.</p>	<p>ἐστὶν is Pres Act Indic 3 Sg · εἰμί equative verb → stative present εἰμί: 'be!'</p>

<p>ὁ the Nominative article substantizing ἀγαθός</p>	<p>ἀγαθός good Nominative subject (the Good One = God) ἀγαθός: 'good'; 'the Good One,' i.e. God.</p>	<p>εἰ if conditional conjunction εἰ: 'if.'</p>	<p>δὲ but developmental connective δέ: 'but!'</p>
<p>θέλεις you wish Pres Act Indic 2 Sg · θέλω verb of protasis → imperfective θέλω: 'will, wish, want!'</p>	<p>εἰς into preposition (goal) + acc. εἰς: 'into.'</p>	<p>τήν the Accusative article with ζώην</p>	<p>ζωήν life Accusative object of εἰς ζωή: 'life'; the eternal life of v.16.</p>
<p>εἰσελθεῖν to enter Aor Act Infin · εἰσέρχομαι complementary infinitive of θέλεις → constative aorist εἰσέρχομαι: 'enter, go in.'</p>	<p>τήρησον keep Aor Act Impv 2 Sg · τηρέω imperative (apodosis) → constative aorist (command) τηρέω: 'keep, observe, guard!'</p>	<p>τάς the Accusative article with ἐντολάς</p>	<p>ἐντολάς commandments Accusative object of τήρησον ἐντολή: 'commandment, precept!'</p>

18 λέγει αὐτῷ· Ποίας; ὁ δὲ Ἰησοῦς εἶπεν· Τὸ Οὐ φονεύσεις, Οὐ μοιχεύσεις, Οὐ κλέψεις, Οὐ ψευδομαρτυρήσεις,

He says to him, "Which ones?" And Jesus said, "You shall not murder, You shall not commit adultery, You shall not steal, You shall not bear false witness,

DIALOGUE (SPECIFICATION) **ASYNDETON** The man asks which commandments; Jesus answers with the 'second table' of the Decalogue (Exod 20 / Deut 5), the neighbor-directed commands, capped in v.19 by the love-command.

λέγει

he says

Pres Act Indic 3 Sg · λέγω

main verb (historical present)

→ dramatic present

λέγω: 'say!'

αὐτῷ

to him

Dative

indirect object

Ποίας

which ones

Accusative

interrogative (object, sc. ἐντολάς)

ποῖος: 'of what kind, which?'

ὁ

—

Nominative

article with Ἰησοῦς

δέ

and

developmental connective

δέ: 'and!'

Ἰησοῦς

Jesus

Nominative

subject of εἶπεν

Ἰησοῦς: Jesus.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

λέγω: 'say!'

Τὸ

—

Accusative

article nominalizing the quoted command

τό: neuter article quoting the commandment as a unit.

Οὐ

not

negative (with future of prohibition)

οὐ: negative; οὐ + future = LXX prohibition.

φονεύσεις

you shall murder

Fut Act Indic 2 Sg · φονεύω

future of prohibition (Decalogue)

→ categorical future (prohibition)

φονεύω: 'murder, kill' (Exod 20:13).

Οὐ

not

negative

οὐ: negative.

μοιχεύσεις

you shall commit adultery

Fut Act Indic 2 Sg · μοιχεύω

future of prohibition

→ categorical future (prohibition)

μοιχεύω: 'commit adultery' (Exod 20:14).

Οὐ

not

negative

οὐ: negative.

κλέψεις

you shall steal

Fut Act Indic 2 Sg · κλέπτω

future of prohibition

→ categorical future (prohibition)

κλέπτω: 'steal' (Exod 20:15).

Οὐ

not

negative

οὐ: negative.

ψευδομαρτυρήσεις

you shall bear false witness

Fut Act Indic 2 Sg · ψευδομαρτυρέω

future of prohibition

→ categorical future (prohibition)

ψευδομαρτυρέω: 'bear false witness' (Exod 20:16).

19 Τίμα τὸν πατέρα καὶ τὴν μητέρα, καὶ Ἄγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.

Honor your father and mother, and, You shall love your neighbor as yourself."

CONTINUATION (COMMANDMENT LIST) **ASYNDETON** The list closes with the fifth commandment (honor parents) and the love-command of Lev 19:18 — the summary of the second table (cf. 22:39), already hinting at what the man lacks.

Τίμα

Honor

Pres Act Impv 2 Sg · τιμάω

imperative (Decalogue)

→ *imperfective (general command)*

τιμάω: 'honor, value' (Exod 20:12).

τὸν

the

Accusative

article with πατέρα

πατέρα

father

Accusative

object of Τίμα

πατήρ: 'father!'

καὶ

and

coordinating conjunction

τὴν

the

Accusative

article with μητέρα

μητέρα

mother

Accusative

object of Τίμα

μήτηρ: 'mother!'

καὶ

and

coordinating conjunction

Ἄγαπήσεις

you shall love

Fut Act Indic 2 Sg · ἀγαπάω

future for imperative (LXX citation)

→ *categorical future (command)*

ἀγαπάω: 'love' (Lev 19:18).

τὸν

the

Accusative

article with πλησίον

πλησίον

neighbor

Accusative

object of Ἄγαπήσεις (indecl. adverb substantivized)

πλησίον: 'near'; ὁ πλησίον = 'the neighbor!'

σου

your

Genitive

genitive of relationship

ὡς

as

comparative particle

ὡς: 'as, like!'

σεαυτόν

yourself

Accusative

reflexive (object of comparison)

σεαυτοῦ: reflexive 'yourself!'

20 λέγει αὐτῷ ὁ νεανίσκος· Πάντα ταῦτα ἐφύλαξα· τί ἔτι ὑστερῶ;

The young man says to him, "All these I have kept; what do I still lack?"

SELF-ASSESSMENT AND PROBE **ASYNDETON** Only here is the man called νεανίσκος ('young man'). His confident claim ('all these I kept') yet restless question ('what do I still lack?') exposes a felt deficiency the commandments have not filled.

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb (historical present)

→ dramatic present

λέγω: 'say!'

αὐτῷ

to him

Dative

indirect object

ὁ

the

Nominative

article with νεανίσκος

νεανίσκος

young man

Nominative

subject of λέγει

νεανίσκος: 'young man, youth!'

Πάντα

all

Accusative

adjective with ταῦτα

πᾶς: 'all!'

ταῦτα

these

Accusative

object of ἐφύλαξα (demonstrative)

οὗτος: 'this'; 'all these (commandments)!'

ἐφύλαξα

I have kept

Aor Act Indic 1 Sg · φυλάσσω

main verb

→ constative aorist

φυλάσσω: 'guard, keep, observe!'

τί

what

Accusative

interrogative (object of ὑστερῶ)

τίς: 'what?'

ἔτι

still

temporal adverb

ἔτι: 'still, yet.'

ὑστερῶ

do I lack

Pres Act Indic 1 Sg · ὑστερέω

main verb of the question

→ stative present

ὑστερέω: 'lack, fall short, come behind.'

21 ἔφη αὐτῷ ὁ Ἰησοῦς· εἰ θέλεις τέλειος εἶναι, ὕπαγε πώλησόν σου τὰ ὑπάρχοντα καὶ δὸς τοῖς πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν οὐρανοῖς, καὶ δεῦρο ἀκολούθει μοι.

Jesus said to him, "If you wish to be perfect, go, sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow me."

DEMAND (THE ONE THING) ASYNDETON Jesus' answer to 'what do I lack?': τέλειος ('complete, mature') is reached not by adding a deed but by renouncing wealth and following him. The chain of imperatives (go, sell, give ... come, follow) exposes the idol the commandments left untouched.

ἔφη

said

Impf/Aor Act Indic 3 Sg · φημί

main verb of speech

→ constative

φημί: 'say, affirm.'

αὐτῷ

to him

Dative

indirect object

ὁ

—

Nominative

article with Ἰησοῦς

Ἰησοῦς

Jesus

Nominative

subject of ἔφη

Ἰησοῦς: Jesus.

εἰ

if

conditional conjunction

εἰ: 'if.'

θέλεις

you wish

Pres Act Indic 2 Sg · θέλω

verb of protasis

→ imperfective

θέλω: 'wish, will.'

τέλειος

perfect

Nominative

predicate adjective (of infinitive subject)

τέλειος: 'complete, mature, perfect'; whole-hearted (cf. 5:48).

εἶναι

to be

Pres Act Infin · εἶμι

complementary infinitive of θέλεις

→ imperfective

εἶμι: 'be.'

ὑπάγε

go

Pres Act Impv 2 Sg · ὑπάγω

imperative (apodosis)

→ imperfective (command)

ὑπάγω: 'go away, depart!'

πώλησόν

sell

Aor Act Impv 2 Sg · πωλέω

imperative

→ constative aorist (command)

πωλέω: 'sell!'

σου

your

Genitive

genitive of possession

τά

the

Accusative

article substantizing ὑπάρχοντα

ὑπάρχοντα

possessions

Pres Act Ptc · Acc Pl Neut · ὑπάρχω

substantival participle (object of πώλησον)

→ imperfective

ὑπάρχω: 'be, exist!'; τὰ ὑπάρχοντα = 'one's belongings, property!'

καί

and

coordinating conjunction

δός

give

Aor Act Impv 2 Sg · δίδωμι

imperative

→ constative aorist (command)

δίδωμι: 'give!'

τοῖς

to the

Dative

article with πτωχοῖς

πτωχοῖς

poor

Dative

indirect object of δός (substantival adj.)

πτωχός: 'poor, destitute beggar!'

καί

and

coordinating conjunction

ἔξεις

you will have

Fut Act Indic 2 Sg · ἔχω

main verb (promise)

→ predictive future

ἔχω: 'have, hold!'

θησαυρόν

treasure

Accusative

object of ἔξεις

θησαυρός: 'treasure, store' (cf. 6:19–21).

ἐν

in

preposition (place) + dat.

ἐν: 'in!'

οὐρανοῖς

heaven

Dative

object of ἐν

οὐρανός: 'heaven!'

καί

and

coordinating conjunction

δεῦρο

come

adverbial imperative ('come here!')

δεῦρο: 'come here!'; hortatory adverb used as a summons.

ἀκολουθεῖ

follow

Pres Act Impv 2 Sg · ἀκολουθέω

imperative (discipleship summons)

→ imperfective (durative command)

ἀκολουθέω: 'follow' (+ dat.); ongoing discipleship.

μοι

me

Dative

dative complement of ἀκολουθεῖ

22 ἀκούσας δὲ ὁ νεανίσκος τὸν λόγον ἀπῆλθεν λυπούμενος, ἦν γὰρ ἔχων κτήματα πολλά.

But when the young man heard this word, he went away grieved, for he had many possessions.

OUTCOME **δέ** The tragic close: hearing the demand, he departs grieved. The causal γάρ-clause (with periphrastic ἦν ... ἔχων) diagnoses the cause — great wealth held him faster than he held the commandments.

ἀκούσας

having heard

Aor Act Ptc · Nom Sg Masc · ἀκούω

circumstantial participle (temporal)

→ constative aorist

ἀκούω: 'hear, listen.'

δὲ

but

developmental/contrastive connective

δέ: 'but.'

ὁ

the

Nominative

article with νεανίσκος

νεανίσκος

young man

Nominative

subject of ἀπῆλθεν

νεανίσκος: 'young man.'

τὸν

the

Accusative

article with λόγον

λόγον

word

Accusative

object of ἀκούσας

λόγος: 'word, statement'; Jesus' demand.

ἀπῆλθεν

went away

Aor Act Indic 3 Sg · ἀπέρχομαι

main verb

→ constative aorist

ἀπέρχομαι: 'go away, depart.'

λυπούμενος

grieved

Pres Mid/Pass Ptc · Nom Sg Masc · λυπέω

circumstantial participle of manner/state

→ imperfective

λυπέω: 'grieve, distress'; pass. 'be grieved, sorrowful.'

ἦν

he was

Impf Act Indic 3 Sg · εἰμί

auxiliary of periphrastic imperfect

→ stative/durative

εἰμί: 'be'; ἦν ... ἔχων = periphrastic 'he was possessing.'

γάρ

for

explanatory conjunction

γάρ: 'for'; gives the cause.

ἔχων

having

Pres Act Ptc · Nom Sg Masc · ἔχω

participle of periphrastic construction

→ imperfective (durative)

ἔχω: 'have, hold, possess.'

κτῆματα

possessions

Accusative

object of ἔχων

κτῆμα: 'possession, property, estate.'

πολλά

many

Accusative

attributive adjective with κτῆματα

πολύς: 'many, much.'

23 Ὁ δὲ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ· Ἀμὴν λέγω ὑμῖν ὅτι πλούσιος δυσκόλως εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν.

And Jesus said to his disciples, "Truly I say to you, it will be hard for a rich person to enter the kingdom of heaven.

TEACHING FROM THE INCIDENT **δέ** The solemn ἀμὴν-formula turns the episode into a general lesson: wealth makes entrance δυσκόλως ('with difficulty') — not impossible (cf. v.26), but a grave hindrance.

Ὁ

—

Nominative

article with Ἰησοῦς

δὲ

and

developmental connective

δέ: 'and.'

Ἰησοῦς

Jesus

Nominative

subject of εἶπεν

Ἰησοῦς: Jesus.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

λέγω: 'say!'

τοῖς

to the

Dative

article with μαθηταῖς

μαθηταῖς

disciples

Dative

indirect object

μαθητής: 'disciple.'

αὐτοῦ

his

Genitive

genitive of possession

Ἀμήν

Truly

asseverative particle (Hebrew transliteration)

ἀμήν: 'truly, amen'; Jesus' authoritative formula.

λέγω

I say

Pres Act Indic 1 Sg · λέγω

main verb (solemn formula)

→ performative present

λέγω: 'say.'

ὕμῖν

to you

Dative

indirect object

ὅτι

that

conjunction introducing object clause

ὅτι: 'that.'

πλούσιος

a rich person

Nominative

subject of εἰσελεύσεται (substantival adj.)

πλούσιος: 'rich, wealthy.'

δυσκόλως

with difficulty

adverb of manner

δυσκόλως: 'hardly, with difficulty.'

εἰσελεύσεται

will enter

Fut Mid Indic 3 Sg · εἰσέρχομαι

main verb of the ὅτι-clause

→ gnomic future

εἰσέρχομαι: 'enter, go in.'

εἰς

into

preposition (goal) + acc.

εἰς: 'into.'

τὴν

the

Accusative

article with βασιλείαν

βασιλείαν

kingdom

Accusative

object of εἰς

βασιλεία: 'kingdom.'

τῶν

of the

Genitive

article with οὐρανῶν

οὐρανῶν

heavens

Genitive

genitive ('kingdom of heaven')

οὐρανός: 'heaven.'

24 πάλιν δὲ λέγω ὑμῖν, εὐκοπώτερόν ἐστιν κάμηλον διὰ τρυπήματος ῥαφίδος διελθεῖν ἢ πλούσιον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ.

Again I say to you, it is easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom of God."

INTENSIFICATION (PROVERB) **δέ** πάλιν reinforces v.23 with a hyperbolic adynaton: the largest Palestinian beast through the smallest aperture. 'Kingdom of God' here varies Matthew's usual 'of heaven.' The image asserts not mere difficulty but human impossibility — answered in v.26.

<p>πάλιν again <i>adverb (repetition)</i> πάλιν: 'again, once more.'</p>	<p>δέ and <i>developmental connective</i> δέ: 'and.'</p>	<p>λέγω I say Pres Act Indic 1 Sg · λέγω <i>main verb (formula)</i> → performative present λέγω: 'say.'</p>	<p>ὑμῖν to you Dative <i>indirect object</i></p>
<p>εὐκοπώτερόν easier Nominative <i>predicate adjective (comparative) of ἐστιν</i> εὐκοπος: 'easy'; comparative εὐκοπώτερον 'easier.'</p>	<p>ἐστιν it is Pres Act Indic 3 Sg · εἰμί <i>main verb (impersonal)</i> → stative present εἰμί: 'be.'</p>	<p>κάμηλον a camel Accusative <i>accusative subject of διελθεῖν</i> κάμηλος: 'camel'; the original reading (not the conjectural κάμιλος, 'rope').</p>	<p>διὰ through <i>preposition (through) + gen.</i> διά: with gen., 'through.'</p>
<p>τρυπήματος eye Genitive <i>object of διὰ</i> τρύπημα: 'hole, perforation'; the needle's 'eye.'</p>	<p>ῥαφίδος of a needle Genitive <i>genitive of definition</i> ῥαφίς: 'needle.'</p>	<p>διελθεῖν to go through Aor Act Infin · διέρχομαι <i>subject infinitive (with acc. κάμηλον)</i> → constative aorist διέρχομαι: 'go/pass through.'</p>	<p>ἢ than <i>comparative particle</i> ἢ: 'than, or' (after a comparative).</p>

πλούσιον

a rich person

Accusative

accusative subject of εἰσελθεῖν

πλούσιος: 'rich.'

εἰσελθεῖν

to enter

Aor Act Infin · εἰσέρχομαι

infinitive (second member of comparison)

→ constative aorist

εἰσέρχομαι: 'enter.'

εἰς

into

preposition (goal) + acc.

εἰς: 'into.'

τὴν

the

Accusative

article with βασιλείαν

βασιλείαν

kingdom

Accusative

object of εἰς

βασιλεία: 'kingdom.'

τοῦ

of

Genitive

article with θεοῦ

θεοῦ

God

Genitive

genitive of possession ('kingdom of God')

θεός: 'God'; the variant phrase for the kingdom.

25 ἀκούσαντες δὲ οἱ μαθηταὶ ἐξεπλήσοντο σφόδρα λέγοντες: Τίς ἄρα δύναται σωθῆναι;

When the disciples heard this, they were greatly astonished, saying, "Who then can be saved?"

ASTONISHED REACTION **δέ** The disciples, assuming wealth signals divine favor, are stunned (ἐξεπλήσοντο σφόδρα). Their 'who then can be saved?' presses the adynaton to its universal point — setting up the answer in v.26.

ἀκούσαντες

having heard

Aor Act Ptc · Nom Pl Masc · ἀκούω

circumstantial participle (temporal)

→ constative aorist

ἀκούω: 'hear.'

δὲ

and

developmental connective

δέ: 'and.'

οἱ

the

Nominative

article with μαθηταί

μαθηταὶ

disciples

Nominative

subject of ἐξεπλήσοντο

μαθητής: 'disciple.'

ἐξεπλήσοντο

were astonished

Impf Pass Indic 3 Pl · ἐκπλήσσω

main verb

→ ingressive/durative imperfect

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

σφόδρα

greatly

adverb of degree

σφόδρα: 'exceedingly, greatly!'

λέγοντες

saying

Pres Act Ptc · Nom Pl Masc · λέγω

participle of speech (attendant)

→ imperfective

λέγω: 'say!'

Τίς

who

Nominative

interrogative subject of δύναται

τίς: 'who?'

ἄρα

then

inferential particle

ἄρα: 'then, so'; drawing a startled inference.

δύναται

can

Pres Mid/Pass Indic 3 Sg · δύναμαι

main verb of the question

→ stative present

δύναμαι: 'be able, can!'

σωθῆναι

be saved

Aor Pass Infin · σώζω

complementary infinitive of δύναται

→ constative aorist

σώζω: 'save, rescue, deliver!'

26 ἐμβλέψας δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Παρὰ ἀνθρώποις τοῦτο ἀδύνατόν ἐστιν, παρὰ δὲ θεῷ πάντα δυνατά.

But Jesus looked at them and said to them, "With men this is impossible, but with God all things are possible."

RESOLUTION **δέ** The hinge of the pericope: salvation is humanly impossible (ἀδύνατον) but divinely possible (παρὰ θεῷ πάντα δυνατά, echoing Gen 18:14 LXX). Grace, not wealth or merit, opens the kingdom.

ἐμβλέψας

having looked

Aor Act Ptc · Nom Sg Masc · ἐμβλέπω

circumstantial participle (attendant)

→ constative aorist

ἐμβλέπω: 'look at, gaze upon' (+ dat.).

δὲ

but

developmental connective

δέ: 'but!'

ὁ

—

Nominative

article with Ἰησοῦς

Ἰησοῦς

Jesus

Nominative

subject of εἶπεν

Ἰησοῦς: Jesus.

<p>εἶπεν said Aor Act Indic 3 Sg · λέγω <i>main verb</i> → constative aorist λέγω: 'say!'</p>	<p>αὐτοῖς to them Dative <i>indirect object</i></p>	<p>Παρά with <i>preposition (in the sphere of) + dat.</i> παρά: with dat., 'beside, with, in the judgment of!'</p>	<p>ἄνθρωποις men Dative <i>object of παρά</i> ἄνθρωπος: 'human being!'</p>
<p>τοῦτο this Nominative <i>subject of ἐστίν</i> οὗτος: 'this!'</p>	<p>ἄδύνατόν impossible Nominative <i>predicate adjective</i> ἄδύνατος: 'impossible, powerless!'</p>	<p>ἐστίν is Pres Act Indic 3 Sg · εἰμί <i>equative verb</i> → stative present εἰμί: 'be.'</p>	<p>παρά with <i>preposition (in the sphere of) + dat.</i> παρά: 'with, in the judgment of!'</p>
<p>δὲ but <i>adversative connective</i> δέ: 'but!'</p>	<p>θεῶ God Dative <i>object of παρά</i> θεός: 'God!'</p>	<p>πάντα all things Nominative <i>subject (sc. ἐστίν)</i> πᾶς: 'all, everything!'</p>	<p>δυνατά possible Nominative <i>predicate adjective (verb 'are' elided)</i> δυνατός: 'possible, able, powerful!'</p>

27 Τότε ἀποκριθεὶς ὁ Πέτρος εἶπεν αὐτῷ· Ἴδου ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήσαμεν σοι· τί ἄρα ἔσται ἡμῖν;

Then Peter answered and said to him, "Behold, we have left everything and followed you. What then will there be for us?"

DISCIPLES' QUESTION (CLAIM AND INQUIRY) **τότε** Peter contrasts the disciples with the man who would not leave his goods: 'we left all' (ἀφήκαμεν πάντα). His 'what then will be ours?' sets up Jesus' twofold reward-promise.

Τότε

Then

temporal adverb (transition)

τότε: 'then.'

ἀποκριθεὶς

answered

Aor Pass Ptc · Nom Sg Masc · ἀποκρίνομαι

circumstantial (pleonastic) participle

→ constative aorist

ἀποκρίνομαι: 'answer, reply.'

ὁ

—

Nominative

article with Πέτρος

Πέτρος

Peter

Nominative

subject of εἶπεν

Πέτρος: 'Peter' (Rock); spokesman of the Twelve.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

λέγω: 'say.'

αὐτῷ

to him

Dative

indirect object

Ἴδου

Behold

presentative interjection

ἰδοῦ: 'behold, see.'

ἡμεῖς

we

Nominative

emphatic subject pronoun

ἐγώ: 'I'; plural ἡμεῖς emphatic 'we (in contrast).'

ἀφήκαμεν

have left

Aor Act Indic 1 Pl · ἀφίημι

main verb

→ constative aorist

ἀφίημι: 'leave, forsake, let go.'

πάντα

everything

Accusative

object of ἀφήκαμεν

πᾶς: 'all, everything.'

καὶ

and

coordinating conjunction

ἠκολουθήσαμεν

have followed

Aor Act Indic 1 Pl · ἀκολουθέω

main verb (coordinate)

→ constative aorist

ἀκολουθέω: 'follow' (+ dat.).

σοι

you

Dative

dative complement of ἠκολουθήσαμεν

τί

what

Nominative

interrogative subject of ἔσται

τίς: 'what?'

ἄρα

then

inferential particle

ἄρα: 'then, so.'

ἔσται

will there be

Fut Mid Indic 3 Sg · εἰμί

main verb of the question

→ predictive future

εἰμί: 'be.'

ἡμῖν

for us

Dative

dative of advantage/possession

28 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Ἀμὴν λέγω ὑμῖν ὅτι ὑμεῖς οἱ ἀκολουθήσαντές μοι, ἐν τῇ παλιγγενεσίᾳ, ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ, καθήσεσθε καὶ ὑμεῖς ἐπὶ δώδεκα θρόνους κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραήλ.

And Jesus said to them, "Truly I say to you, in the regeneration, when the Son of Man sits on his glorious throne, you who have followed me will yourselves also sit on twelve thrones, judging the twelve tribes of Israel.

PROMISE TO THE TWELVE **δέ** The eschatological reward: ἐν τῇ παλιγγενεσίᾳ ('in the regeneration,' the renewed cosmos) the Twelve share the Son of Man's enthronement, ruling/judging the twelve tribes — a restoration of Israel under the apostolic college.

ὁ

—

Nominative

article with Ἰησοῦς

δὲ

and

developmental connective

δέ: 'and!'

Ἰησοῦς

Jesus

Nominative

subject of εἶπεν

Ἰησοῦς: Jesus.

εἶπεν

said

Aor Act Indic 3 Sg - λέγω

main verb

→ constative aorist

λέγω: 'say!'

αὐτοῖς

to them

Dative
indirect object

Ἀμήν

Truly

asseverative particle

ἄμήν: 'truly, amen.'

λέγω

I say

Pres Act Indic 1 Sg · λέγω

main verb (solemn formula)

→ performative present

λέγω: 'say.'

ὕμῖν

to you

Dative
indirect object

ὅτι

that

conjunction introducing object clause

ὅτι: 'that.'

ὕμεῖς

you

Nominative

emphatic subject pronoun (resumed below)

σύ: 'you' (pl.), emphatic.

οἱ

who

Nominative

article substantizing ἀκολουθήσαντες

ἀκολουθήσαντές

have followed

Aor Act Ptc · Nom Pl Masc · ἀκολουθέω

substantival participle in apposition to ὑμεῖς

→ constative aorist

ἀκολουθέω: 'follow' (+ dat.).

μοι

me

Dative

dative complement of ἀκολουθήσαντες

ἐν

in

preposition (temporal) + dat.

ἐν: 'in.'

τῇ

the

Dative

article with παλιγγενεσία

παλιγγενεσία

regeneration

Dative

object of ἐν (temporal)

παλιγγενεσία: 'rebirth, renewal'; the cosmic restoration of the age to come.

ὅταν

when

temporal conjunction (+ subjunctive)

ὅταν: 'whenever, when.'

καθίση

sits

Aor Act Subj 3 Sg · καθίζω

subjunctive of the temporal clause

→ ingressive aorist

καθίζω: 'sit, take one's seat, be enthroned.'

ὁ

the

Nominative

article with υἱός

υἱός

Son

Nominative

subject of καθίση

υἱός: 'son'; ὁ υἱός τοῦ ἀνθρώπου, Jesus'
Danielic self-title.

τοῦ

of

Genitive

article with *άνθρωπου*

άνθρωπου

of Man

Genitive

genitive (title 'Son of Man')

άνθρωπος: 'man'; Son of Man (Dan 7:13-14).

ἐπὶ

on

preposition (place) + gen.

ἐπί: with gen., 'on, upon.'

θρόνου

throne

Genitive

object of *ἐπί*

θρόνος: 'throne.'

δόξης

of glory

Genitive

attributive genitive (his glorious throne)

δόξα: 'glory, splendor.'

αὐτοῦ

his

Genitive

genitive of possession

καθήσεσθε

will sit

Fut Mid Indic 2 Pl · κάθημαι

main verb of the *ὅτι*-clause

→ predictive future

κάθημαι: 'sit, be seated, be enthroned.'

καί

also

adverbial (ascensive 'also')

καί: 'also, even.'

ὕμεῖς

you

Nominative

resumptive emphatic subject

σύ: 'you' (pl.).

ἐπὶ

on

preposition (place) + acc.

ἐπί: with acc., 'upon, on.'

δώδεκα

twelve

Accusative

numeral with *θρόνους*

δώδεκα: 'twelve' (indecl., here qualifying acc. *θρόνους*).

θρόνους

thrones

Accusative

object of *ἐπί*

θρόνος: 'throne.'

κρίνοντες

judging

Pres Act Ptc · Nom Pl Masc · κρίνω

circumstantial participle of result/manner

→ imperfective

κρίνω: 'judge, govern, rule.'

τάς

the

Accusative

article with *φυλάς*

δώδεκα

twelve

Accusative

numeral with *φυλάς*

δώδεκα: 'twelve.'

φυλάς

tribes

Accusative

object of *κρίνοντες*

φυλή: 'tribe.'

τοῦ

of

Genitive

article with Ἰσραήλ

Ἰσραήλ

Israel

Genitive

genitive of relationship (proper name, indeclinable form)

Ἰσραήλ: 'Israel'; indeclinable proper name, here functioning as genitive.

29 καὶ πᾶς ὅστις ἀφῆκεν οἰκίας ἢ ἀδελφούς ἢ ἀδελφὰς ἢ πατέρα ἢ μητέρα ἢ τέκνα ἢ ἀγρούς ἕνεκεν τοῦ ὀνόματός μου, ἑκατονταπλασίονα λήμψεται καὶ ζωὴν αἰώνιον κληρονομήσει.

And everyone who has left houses or brothers or sisters or father or mother or children or fields for my name's sake will receive a hundredfold and will inherit eternal life.

PROMISE TO ALL DISCIPLES **καί** Beyond the Twelve, a universal promise: any who renounce home and kin ἕνεκεν τοῦ ὀνόματός μου ('for my name's sake') gain a hundredfold and inherit the very ζωὴ αἰώνιος the rich man sought (v.16). Sacrifice is repaid superabundantly.

καὶ

And

coordinating conjunction

πᾶς

everyone

Nominative

subject (with ὅστις-clause)

πᾶς: 'all, every(one)'

ὅστις

who

Nominative

indefinite relative pronoun

ὅστις: 'whoever'

ἀφῆκεν

has left

Aor Act Indic 3 Sg · ἀφίημι

verb of the relative clause

→ constative aorist

ἀφίημι: 'leave, forsake!'

οἰκίας

houses

Accusative

object of ἀφῆκεν

οἰκία: 'house, household!'

ἢ

or

disjunctive particle

ἢ: 'or!'

ἀδελφούς

brothers

Accusative

object of ἀφῆκεν

ἀδελφός: 'brother!'

ἢ

or

disjunctive particle

ἢ: 'or!'

ἀδελφὰς

sisters

Accusative

object of ἀφῆκεν

ἀδελφή: 'sister.'

ἢ

or

disjunctive particle

ἢ: 'or.'

πατέρα

father

Accusative

object of ἀφῆκεν

πατήρ: 'father.'

ἢ

or

disjunctive particle

ἢ: 'or.'

μητέρα

mother

Accusative

object of ἀφῆκεν

μήτηρ: 'mother.'

ἢ

or

disjunctive particle

ἢ: 'or.'

τέκνα

children

Accusative

object of ἀφῆκεν

τέκνον: 'child.'

ἢ

or

disjunctive particle

ἢ: 'or.'

ἀγρούς

fields

Accusative

object of ἀφῆκεν

ἀγρός: 'field, land, farm.'

ἕνεκεν

for the sake of

improper preposition (cause) + gen.

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

τοῦ

the

Genitive

article with ὀνόματος

ὀνόματος

name

Genitive

object of ἕνεκεν

ὄνομα: 'name'; 'for my name's sake' = for allegiance to Jesus.

μου

my

Genitive

genitive of possession

ἑκατονταπλάσιον

a hundredfold

Accusative

object of λήμψεται

ἑκατονταπλάσιον: 'a hundredfold' (the printed reading; variant πολλαπλασίονα).

λήμψεται

will receive

Fut Mid Indic 3 Sg · λαμβάνω

main verb (apodosis)

→ predictive future

λαμβάνω: 'take, receive.'

καί

and

coordinating conjunction

ζωήν

life

Accusative

object of κληρονομήσει

ζωή: 'life.'

αἰώνιον

eternal

Accusative

attributive adjective with ζωήν

αἰώνιος: 'eternal.'

κληρονομήσει

will inherit

Fut Act Indic 3 Sg · κληρονομέω

main verb (coordinate)

→ predictive future

κληρονομέω: 'inherit, obtain as an inheritance.'

30 πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι καὶ ἔσχατοι πρῶτοι.

But many who are first will be last, and the last first.

REVERSAL PROVERB (TRANSITION) **δέ** A chiasmic eschatological-reversal maxim, qualifying the reward promise lest it breed presumption (cf. Peter's question): rank in the kingdom subverts present standing. It frames the vineyard parable of 20:1-16, which closes by repeating it (20:16).

πολλοὶ

many

Nominative

subject of ἔσονται

πολύς: 'many.'

δέ

but

developmental/contrastive connective

δέ: 'but.'

ἔσονται

will be

Fut Mid Indic 3 Pl · εἰμί

main verb

→ predictive future

εἰμί: 'be.'

πρῶτοι

first

Nominative

subject (substantival adj.)

πρῶτος: 'first, foremost.'

ἔσχατοι

last

Nominative

predicate nominative

ἔσχατος: 'last, lowest.'

καὶ

and

coordinating conjunction

ἔσχατοι

last

Nominative

subject (substantival adj., sc. ἔσονται)

ἔσχατος: 'last.'

πρῶτοι

first

Nominative

predicate nominative

πρῶτος: 'first.'

On the text. Verse punctuation, paragraphing, and capitalization are editorial and conventional. A handful of points of variation are passed over without a marginal note here but worth flagging. At v.4 the editions divide over ὁ κτίσας ('the one who created,' read here) versus ὁ ποιήσας ('the one who made'); the participles are synonymous. At v.5 εἶπεν ('he said') has no expressed subject — the Creator of v.4 still speaks, citing Gen 2:24. At v.9 the divorce-and-remarriage saying has a notoriously fluid textual and form-critical history: the exceptive clause is printed as μὴ ἐπὶ πορνείᾳ ('not for sexual immorality'), but a strong stream of witnesses reads παρεκτὸς λόγου πορνείας ('except for a matter of immorality,' assimilating to 5:32), and many witnesses append καὶ ὁ ἀπολελυμένην γαμήσας μοιχᾶται ('and whoever marries a divorced woman commits adultery'), also drawn from 5:32; the shorter critical text is followed. At v.16 the address is printed simply Διδάσκαλε ('Teacher'), the Byzantine Διδάσκαλε ἀγαθέ ('Good Teacher,' from Mark/Luke) not read; correspondingly v.17 reads Τί με ἐρωτᾶς περὶ τοῦ ἀγαθοῦ; εἷς ἐστὶν ὁ ἀγαθός ('Why do you ask me about the good? One there is who is good') rather than the Markan 'Why do you call me good?'. At v.17 the conditional apodosis τήρησον ('keep') is read against the variant τήρει. At v.20 ἐφύλαξα ('I have kept') is sometimes expanded ἐκ νεότητός μου ('from my youth,' from Mark/Luke), not read here. At v.24 the editions read διελθεῖν ('to go through') for the camel and εἰσελθεῖν ('to enter') for the rich man; the famed κάμηλος ('camel') is the original reading, the rationalizing κάμιλος ('rope/cable') a late conjecture without manuscript warrant. At v.29 the editions divide over the object list (some witnesses add ἢ γυναῖκα, 'or wife') and over ἑκατονταπλάσιον ('a hundredfold,' read here) versus πολλαπλασίονα ('manifold,' assimilated from Luke). Orthographic variants (movable-ν, ι-subscript, Μωϋσῆς/Μωσῆς) are not noted.

On the labels. Parsing gives Tense·Voice·Mood·Person·Number (+ Case·Number·Gender for participles) and lemma. The *syntactic-function* and **semantic-force** tiers follow standard intermediate-grammar categories (e.g. Wallace, *Greek Grammar Beyond the Basics*); both involve interpretive judgment, and the majority reading has been chosen where opinions differ. Lexical notes condense commonly cited data (etymology, sense range, synonym contrasts, NT frequency, OT/LXX echoes) and are no substitute for a lexicon.

On the discourse tier. Discourse structure operates above the word, so it is shown at the clause/verse level (the connective, the relation it signals, and the role of the clause) and summarized in the chapter outline. Relation labels, any proposed chiasm,

and the paragraph divisions reflect a common reading of the argument; other discourse analyses segment and label some relations differently.