

AI-generated. These interlinears were produced by a large language model (Claude). Each chapter is structurally validated and self-reviewed, but the Greek text, parsing, syntactic, semantic-force, and lexical analysis are *not* human-verified — useful for study and orientation, not a substitute for a critical edition, lexicon, or commentary.

GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Gospel according to Matthew, Chapter 2

KATA MAΘΘΑΙΟΝ Β΄

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 · 2:1–6

The Magi arrive; Herod inquires; the Micah oracle

Magi from the East come to Jerusalem seeking the newborn King of the Jews, having seen his star (1–2); Herod and all Jerusalem are troubled (3); he assembles the chief priests and scribes and asks where the Messiah is to be born (4); they answer from Micah 5:2 — Bethlehem of Judah, whence the shepherd-ruler of Israel (5–6).

B · 2:7–12

Herod's secret charge; the star, the worship, the gifts, the dream

Herod secretly learns the time of the star and sends the Magi to search, feigning worship (7–8); the star goes before them and halts over the place (9–10); entering, they fall down and worship, offering gold, frankincense, and myrrh (11); warned in a dream, they return home by another way (12).

C · 2:13–15

The flight to Egypt — Hosea 11:1 fulfilled

An angel warns Joseph in a dream to flee to Egypt from Herod's murderous intent (13); Joseph takes the child and mother by night to Egypt (14) and remains until Herod's death, fulfilling 'Out of Egypt I called my son' (15).

D · 2:16–18

The slaughter of the innocents — Jeremiah 31:15 fulfilled

Herod, mocked by the Magi, in fury kills all the male children of Bethlehem two years and under, per the time he had ascertained (16); thus is fulfilled Jeremiah's word — Rachel weeping for her children, refusing comfort, for they are no more (17–18).

E · 2:19–23

The return and settling in Nazareth — 'he shall be called a Nazarene'

On Herod's death an angel directs Joseph to return to Israel (19–20); learning Archelaus reigns in Judea, and warned in a dream, he withdraws to Galilee (21–22) and settles in Nazareth, that the prophetic word 'he shall be called a Nazarene' might be fulfilled (23).

1 Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλέεμ τῆς Ἰουδαίας ἐν ἡμέραις Ἡρώδου τοῦ βασιλέως, ἰδοὺ μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς Ἱεροσόλυμα

Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, Magi from the east came to Jerusalem,

NARRATIVE ONSET δὲ A genitive-absolute sets the scene (birth at Bethlehem under Herod); ἰδοὺ then springs the action — the unexpected arrival of foreign Magi launches the chapter's drama.

Τοῦ

the

Genitive

article (in genitive absolute)

δὲ

now

transitional conjunction

δὲ: mild continuative/transitional — moves the narrative from the genealogy and birth of ch. 1 to a new scene.

Ἰησοῦ

Jesus

Genitive

subject of genitive absolute

Ἰησοῦς; the name given in 1:21 — 'YHWH saves.'

γεννηθέντος

having been born

Aor Pass Ptc · Gen Sg Masc · γεννάω

participle of genitive absolute (temporal)

→ constative aorist (antecedent time)

γεννάω: 'beget, bear'; the passive of birth — the same verb that drove the genealogy (1:2–16).

ἐν

in

preposition + dative (place)

Βηθλέεμ

Bethlehem

Dative

dat. of place (indeclinable place-name)

Βηθλέεμ: 'house of bread'; David's town (1 Sam 16), site of the messianic birth-oracle (Mic 5:2).

τῆς

of

Genitive

article

Ἰουδαίας

Judea

Genitive

partitive/local genitive (Bethlehem of Judea)

Ἰουδαία: Judea, distinguishing this Bethlehem from the one in Zebulun (Josh 19:15).

ἐν

in

preposition + dative (time)

ἡμέραις

days

Dative

dat. of time (when)

ἡμέρα: 'day'; the idiom 'in the days of' fixes the reign as the historical frame.

Ἡρώδου

of Herod

Genitive

genitive of time-reference (whose days)

Ἡρώδης: Herod the Great (37–4 BC), the Idumean client-king — the chapter's antagonist.

τοῦ

the

Genitive

article

βασιλέως

king

Genitive

apposition to Ἡρώδου

βασιλεύς: 'king'; the title is pointed — Herod the king versus the newborn 'king of the Jews' (v.2).

ἰδοὺ

behold

presentative interjection

ἰδοὺ: 'look!'; a Septuagintal attention-marker introducing a striking new development.

μάγοι

Magi

Nominative

subject

μάγος: orig. a Persian priestly/astrological class; here Gentile sages reading the heavens — the first to worship the King.

ἀπὸ

from

preposition + genitive (source)

ἀνατολῶν

the east

Genitive

object of ἀπὸ (place of origin)

ἀνατολή: 'rising' (of the sun), hence 'east'; plural ἀπὸ ἀνατολῶν = the eastern lands (Babylon/Persia/Arabia).

παρεγένοντο

arrived

Aor Mid Indic 3 Pl · παραγίνομαι

main verb

→ *constative aorist*

παραγίνομαι: 'come, arrive, be present'; their arrival sets the plot in motion.

εἰς

to

preposition + accusative (goal)

Ἱεροσόλυμα

Jerusalem

Accusative

object of εἰς (destination; indeclinable)

Ἱεροσόλυμα: Jerusalem — they seek the King in the capital, not in obscure Bethlehem.

2 λέγοντες· Ποῦ ἔστιν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ καὶ ἦλθομεν προσκυνῆσαι αὐτῷ.

saying, "Where is he who has been born king of the Jews? For we saw his star at its rising and have come to worship him."

DIRECT SPEECH **ASYNDETON** The Magi's question states the chapter's theme — the birth of a King — and their purpose (worship), grounded (γάρ) in the star they observed.

λέγοντες

saying

Pres Act Ptc · Nom Pl Masc · λέγω

participle of attendant circumstance (introduces speech)

→ present (concurrent)

λέγω: 'say'; the participle of speaking that conventionally opens direct discourse.

Ποῦ

where

interrogative adverb (place)

ποῦ: 'where?'; the Magi assume the birth and ask only the place.

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

main verb (copula)

→ stative present

ὁ

the

Nominative

article (substantizes ptc.)

τεχθεὶς

who has been born

Aor Pass Ptc · Nom Sg Masc · τίκτω

attributive participle (modifies βασιλεύς)

→ constative aorist

τίκτω: 'bring forth, bear'; the passive ptc. 'the one born' — King by birth, not accession.

βασιλεὺς

king

Nominative

predicate nominative (of ἔστιν)

βασιλεύς: 'king'; 'king of the Jews' is the very charge later affixed to the cross (27:37).

τῶν

of the

Genitive

article

Ἰουδαίων

Jews

Genitive

genitive (subordination/rule over)

Ἰουδαῖος: 'Jew, Judean'; on Gentile lips the title is outsiders' idiom for Israel's king.

| | | | |
|---|---|--|---|
| <p>εἶδομεν we saw</p> <p>Aor Act Indic 1 Pl · ὄραω <i>main verb (γάρ clause)</i></p> <p>→ constative aorist</p> <p>ὄραω: 'see'; the suppletive aorist εἶδον — the empirical ground of their journey.</p> | <p>γάρ for</p> <p><i>explanatory conjunction (grounds the search)</i></p> | <p>αὐτοῦ his</p> <p>Genitive <i>genitive of possession (fronted for emphasis)</i></p> | <p>τὸν the</p> <p>Accusative <i>article</i></p> |
| <p>ἀστέρα star</p> <p>Accusative <i>direct object of εἶδομεν</i></p> <p>ἀστήρ: 'star'; perhaps echoing the star of Balaam's oracle (Num 24:17), a royal sign.</p> | <p>ἐν at</p> <p><i>preposition + dative (sphere/time)</i></p> | <p>τῇ the</p> <p>Dative <i>article</i></p> | <p>ἀνατολῇ rising</p> <p>Dative <i>dat. of time/sphere ('at its rising')</i></p> <p>ἀνατολή: here the technical sense 'heliacal rising' of a star (so 'at its rising'), not 'in the east.'</p> |
| <p>καὶ and</p> <p><i>coordinating conjunction</i></p> | <p>ἦλθομεν we have come</p> <p>Aor Act Indic 1 Pl · ἔρχομαι <i>main verb (coordinate)</i></p> <p>→ constative aorist (resultative force)</p> <p>ἔρχομαι: 'come, go'; the journey completed — they have arrived to worship.</p> | <p>προσκυνῆσαι to worship</p> <p>Aor Act Inf · προσκυνέω <i>infinitive of purpose</i></p> <p>→ constative aorist</p> <p>προσκυνέω: 'prostrate oneself, do homage/worship'; the verb threads the chapter (vv.2, 8, 11) — the Magi's true aim, Herod's false pretext.</p> | <p>αὐτῷ him</p> <p>Dative <i>dat. complement of προσκυνῆσαι</i></p> |

3 ἀκούσας δὲ ὁ βασιλεὺς Ἡρώδης ἐταράχθη καὶ πᾶσα Ἱεροσόλυμα μετ' αὐτοῦ,

When Herod the king heard this, he was troubled, and all Jerusalem with him,

NARRATIVE CONTINUATION **δὲ** Herod's reaction — alarm — and, ominously, the whole city's; the would-be King is perceived as a threat to throne and capital alike.

ἀκούσας

having heard

Aor Act Ptc · Nom Sg Masc · ἀκούω

adverbial participle (temporal)

→ constative aorist (antecedent)

ἀκούω: 'hear'; the report reaches Herod, triggering the reaction.

δὲ

but/now

transitional conjunction

ὁ

the

Nominative

article

βασιλεὺς

king

Nominative

apposition to Ἡρώδης

βασιλεὺς: 'king'; the title is repeated to sharpen the rivalry with the newborn βασιλεὺς.

Ἡρώδης

Herod

Nominative

subject

Ἡρώδης: Herod the Great — the name declines (1st-decl. masc.).

ἐταράχθη

was troubled

Aor Pass Indic 3 Sg · ταρασσώ

main verb

→ ingressive aorist (became agitated)

ταρασσώ: 'stir up, disturb, agitate'; passive of inner turmoil — Herod's paranoia is well attested.

καὶ

and

coordinating conjunction

πᾶσα

all

Nominative

attributive adjective

πᾶς: 'all'; the city's alarm foreshadows its later rejection of the King (cf. 21:10).

Ἱεροσόλυμα

Jerusalem

Nominative

subject (coordinate; here construed fem. sg.)

Ἱεροσόλυμα: Jerusalem; though neuter pl. in form, here taken as a feminine collective ('all the city').

μετ'

with

preposition + genitive (association)

αὐτοῦ

him

Genitive

object of μετά

4 καὶ συναγαγὼν πάντας τοὺς ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ ἐπυνθάνετο παρ' αὐτῶν ποῦ ὁ Χριστὸς γεννᾶται.

and gathering all the chief priests and scribes of the people, he inquired of them where the Messiah was to be born.

NARRATIVE CONTINUATION καὶ Herod convenes the religious authorities and presses them on the birthplace of the Christ — the question shifts from the Magi's 'where is the king' to the scriptural 'where is the Messiah born.'

καὶ

and

coordinating conjunction

συναγαγὼν

having gathered

Aor Act Ptc · Nom Sg Masc · συνάγω

adverbial participle (temporal/means)

→ constative aorist (antecedent)

συνάγω: 'gather together, convene'; Herod assembles an ad hoc council.

πάντας

all

Accusative

attributive adjective

τοὺς

the

Accusative

article

ἀρχιερεῖς

chief priests

Accusative

direct object of συναγαγὼν

ἀρχιερεύς: 'chief priest'; the high-priestly families and temple leadership.

καὶ

and

coordinating conjunction

γραμματεῖς

scribes

Accusative

direct object (coordinate)

γραμματεὺς: 'scribe'; the experts in the Law — the natural authorities on a birthplace prophecy.

τοῦ

of the

Genitive

article

λαοῦ

people

Genitive

genitive (of the whole group governed)

λαός: 'people'; in Matthew often Israel as covenant people — here whose leaders these are.

ἐπυνθάνετο

he inquired

Impf Mid Indic 3 Sg · πυνθάνομαι

main verb

→ imperfect (durative/repeated questioning)

πυνθάνομαι: 'inquire, ascertain'; the imperfect pictures the sustained interrogation.

παρ'

from

preposition + genitive (source of information)

αὐτῶν

them

Genitive

object of παρά

ποῦ

where

interrogative adverb (indirect question)

ὁ

the

Nominative

article

Χριστός

Messiah

Nominative

subject of γεννᾶται

Χριστός: 'Anointed One,' Messiah; Herod equates the Magi's 'king' with the prophesied Christ.

γεννᾶται

is to be born

Pres Pass Indic 3 Sg · γεννάω

main verb (indirect question)

→ gnomic/futuristic present (scriptural certainty)

γεννάω: 'be born'; the present voices the prophecy's standing truth — where Scripture says he is born.

5 οἱ δὲ εἶπαν αὐτῷ· Ἐν Βηθλέεμ τῆς Ἰουδαίας· οὕτως γὰρ γέγραπται διὰ τοῦ προφήτου·

They said to him, "In Bethlehem of Judea, for so it is written through the prophet:

DIRECT SPEECH δὲ The scholars answer at once and cite Scripture (γέγραπται) as warrant — the perfect tense underscoring the abiding written authority that will be quoted in v.6.

οἱ

they

Nominative

subject (article as pronoun, οἱ δέ)

οἱ ... δέ: the article + δέ idiom 'and they / but they' marking change of speaker.

δὲ

and

conjunction (with οἱ, change of subject)

εἶπαν

said

Aor Act Indic 3 Pl · λέγω

main verb

→ constative aorist

λέγω: 'say' (aor. εἶπαν, the Koine -α form for -ov).

αὐτῷ

to him

Dative

indirect object

Ἐν

in

preposition + dative (place)

Βηθλέεμ

Bethlehem

Dative

dat. of place (indeclinable place-name)

Βηθλέεμ: Bethlehem; the answer is immediate and unanimous.

τῆς

of

Genitive

article

Ἰουδαίας

Judea

Genitive

local/partitive genitive

Ἰουδαία: Judea.

οὕτως

thus

adverb of manner

οὕτως: 'so, thus'; pointing forward to the citation.

γάρ

for

explanatory conjunction (grounds the answer)

γέγραπται

it is written

Perf Pass Indic 3 Sg · γράφω

main verb (citation formula)

→ consummative/stative perfect (standing record)

γράφω: 'write'; γέγραπται is the standing citation-formula — 'it stands written,' Scripture as abiding authority.

διὰ

through

preposition + genitive (intermediate agency)

τοῦ

the

Genitive

article

προφήτου

prophet

Genitive

genitive of intermediate agency

προφήτης: 'prophet'; Micah, named by his book (the διά-of-agency is Matthew's formula-quotation signature).

6 Καὶ σύ, Βηθλέεμ γῆ Ἰούδα, οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγεμόσιν Ἰούδα· ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος, ὅστις ποιμανεῖ τὸν λαόν μου τὸν Ἰσραήλ.

'And you, Bethlehem, land of Judah, are by no means least among the rulers of Judah; for from you shall come a ruler who will shepherd my people Israel.'

SCRIPTURE CITATION (MICAH 5:1[2]) **ASYNDETON** The adapted citation of Micah 5:2 (with 2 Sam 5:2 'shepherd my people'): Matthew makes the negative explicit — Bethlehem is 'by no means least' — and reads ἡγεμόσιν ('rulers') for the Hebrew 'thousands/clans,' framing a Davidic shepherd-ruler.

| | | | |
|---|--|---|---|
| <p>Καὶ and <i>conjunction (citation continues address)</i></p> | <p>σύ you Nominative <i>subject (emphatic, in apposition to vocative)</i></p> | <p>Βηθλέεμ Bethlehem Vocative <i>vocative of direct address (indeclinable)</i> Βηθλέεμ: directly addressed — the town personified and exalted.</p> | <p>γῆ land Vocative <i>vocative in apposition to Βηθλέεμ</i> γῆ: 'land, earth'; 'land of Judah' — Matthew's wording, locating Bethlehem in Judah.</p> |
| <p>Ἰούδα of Judah Genitive <i>genitive of relationship (indeclinable proper name)</i> Ἰούδα: Judah; the royal tribe of David (Gen 49:10).</p> | <p>οὐδαμῶς by no means <i>adverb of negation (emphatic)</i> οὐδαμῶς: 'in no way'; Matthew's emphatic negative reverses Micah's diminutive 'small/least.'</p> | <p>ἐλαχίστη least Nominative <i>predicate nominative (superlative adj.)</i> ἐλάχιστος: superlative of μικρός, 'smallest, least'; with οὐδαμῶς, 'by no means least!'</p> | <p>εἶ are Pres Act Indic 2 Sg · εἰμί <i>main verb (copula)</i> → stative present</p> |

ἐν

among

preposition + dative (membership)

τοῖς

the

Dative

article

ἡγεμόσιν

rulers

Dative

dat. of sphere (object of ἐν)

ἡγεμών: 'leader, ruler, governor'; Matthew reads 'rulers' (LXX/Heb. 'thousands/clans'), suiting the ruler-theme.

Ἰούδα

of Judah

Genitive

genitive of relationship (indeclinable)

Ἰούδα: Judah.

ἐκ

from

preposition + genitive (source)

σοῦ

you

Genitive

object of ἐκ (source)

γὰρ

for

explanatory conjunction (grounds the honor)

ἐξελεύσεται

shall come

Fut Mid Indic 3 Sg · ἐξέρχομαι

main verb

→ predictive future

ἐξέρχομαι: 'come/go out'; the ruler's origin from Bethlehem is the reason for its greatness.

ἡγούμενος

a ruler

Pres Mid Ptc · Nom Sg Masc · ἡγέομαι

substantival participle (subject)

→ present (titular)

ἡγέομαι: 'lead, govern'; the participle 'one leading' = a ruler/governor — the messianic leader.

ὅστις

who

Nominative

relative pronoun (subject of rel. clause)

ὅστις: 'who(ever)'; here qualitative-definite, 'the very one who.'

ποιμανεῖ

will shepherd

Fut Act Indic 3 Sg · ποιμαίνω

main verb (rel. clause)

→ predictive future

ποιμαίνω: 'shepherd, tend'; from 2 Sam 5:2 — the Davidic shepherd-king motif grafted onto Micah.

τὸν

the

Accusative

article

λαόν

people

Accusative

direct object of ποιμανεῖ

λαός: 'people'; God's covenant people, here named Israel.

μου

my

Genitive

genitive of relationship (God speaking)

τὸν

the

Accusative

article (in apposition)

Ἰσραήλ

Israel

Accusative

accusative in apposition to λαόν (indeclinable)

Ἰσραήλ: Israel; identifying 'my people' as the covenant nation.

7 Τότε Ἡρώδης λάθρα καλέσας τοὺς μάγους ἠκρίβωσεν παρ' αὐτῶν τὸν χρόνον τοῦ φαινομένου ἀστέρος,

Then Herod, secretly summoning the Magi, ascertained from them the exact time the star had appeared,

TEMPORAL **Τότε** Herod's covert maneuver: 'then' marks the next stage; secrecy and precise timekeeping already betray his murderous calculation (cf. v.16).

Τότε

then

temporal adverb (narrative sequence)

τότε: 'then, at that time'; a favorite Matthean connector advancing the narrative.

Ἡρώδης

Herod

Nominative

subject

λάθρα

secretly

adverb of manner

λάθρα: 'secretly, privately'; the stealth signals his sinister intent.

καλέσας

having summoned

Aor Act Ptc · Nom Sg Masc · καλέω

adverbial participle (temporal/means)

→ constative aorist (antecedent)

καλέω: 'call, summon'; Herod brings the Magi in privately.

τοὺς

the

Accusative

article

μάγους

Magi

Accusative

direct object of καλέσας

μάγος: the Magi (see v.1).

ἠκρίβωσεν

ascertained exactly

Aor Act Indic 3 Sg · ἀκριβῶω

main verb

→ constative aorist

ἀκριβῶω: 'ascertain precisely, determine exactly'; Herod wants the exact time, with murderous purpose.

παρ'

from

preposition + genitive (source)

αὐτῶν

them

Genitive

object of παρά

τόν

the

Accusative

article

χρόνον

time

Accusative

direct object of ἠκρίβωσεν

χρόνος: 'time, period'; the duration since the star's rising — basis for the two-year limit of v.16.

τοῦ

of the

Genitive

article (substantizes ptc.)

φαινομένου

appearing

Pres Mid Ptc · Gen Sg Masc · φαίνω

attributive participle (modifies ἀστέρος)

→ present (the star's appearing)

φαίνω: 'shine, appear'; 'the time of the appearing star' — when it became visible.

ἀστέρος

star

Genitive

genitive (modified by χρόνον ... τοῦ)

ἀστήρ: 'star' (see v.2).

8 καὶ πέμψας αὐτοὺς εἰς Βηθλέεμ εἶπεν· Πορευθέντες ἐξετάσατε ἀκριβῶς περὶ τοῦ παιδίου· ἐπὰν δὲ εὔρητε, ἀπαγγείλατέ μοι, ὅπως κἀγὼ ἐλθὼν προσκυνήσω αὐτῷ.

and sending them to Bethlehem he said, "Go and search carefully for the child, and when you have found him, report to me, that I too may come and worship him."

DIRECT SPEECH καὶ Herod's deceptive commission: imperatives of searching and reporting cloaked in a feigned purpose-clause ('that I too may worship') — dramatic irony, since the reader knows his real aim.

καὶ
and

coordinating conjunction

πέμψας

sending

Aor Act Ptc · Nom Sg Masc · πέμπω
adverbial participle (attendant circumstance)

→ constative aorist

πέμπω: 'send'; Herod dispatches them as his unwitting scouts.

αὐτούς

them

Accusative
direct object of πέμψας

εἰς
to

preposition + accusative (goal)

Βηθλέεμ

Bethlehem

Accusative
object of εἰς (indeclinable place-name)

Βηθλέεμ: Bethlehem.

εἶπεν

he said

Aor Act Indic 3 Sg · λέγω
main verb

→ constative aorist

Πορευθέντες

having gone

Aor Pass Ptc · Nom Pl Masc · πορεύομαι
participle of attendant circumstance (with imperative force)

→ constative aorist

πορεύομαι: 'go, proceed'; the participle takes on the mood of the following imperative — 'go and...'

ἐξετάσατε

search out

Aor Act Impv 2 Pl · ἐξετάζω
imperative

→ aorist imperative (specific command)

ἐξετάζω: 'search out, inquire carefully'; the verb of diligent investigation.

ἀκριβῶς

carefully

adverb of manner

ἀκριβῶς: 'accurately, diligently'; echoes ἠκρίβωσεν (v.7) — Herod's obsession with precision.

περὶ

concerning

preposition + genitive (reference)

τοῦ

the

Genitive
article

παιδίου

child

Genitive
object of περὶ
παιδίον: 'young child, infant'; the diminutive that recurs through the chapter (vv.8, 9, 11, 13, 14, 20, 21).

ἐπὶ ἅν

when

temporal conjunction (+ subjunctive)

ἐπὶ ἅν: 'whenever, as soon as' (ἐπεὶ + ἅν); introduces the indefinite temporal clause.

δὲ

and

conjunction (continuative)

εὕρητε

you find

Aor Act Subj 2 Pl · εὕρισκω
subjunctive (in ἐπὶ ἅν clause)

→ aorist subjunctive (perfective)

εὕρισκω: 'find'; the condition for the report.

ἀπαγγείλατέ

report

Aor Act Impv 2 Pl · ἀπαγγέλλω
imperative (main command)

→ aorist imperative

ἀπαγγέλλω: 'report, announce back'; Herod wants the location relayed.

μοι

to me

Dative

indirect object

ὅπως

that

conjunction of purpose (+ subjunctive)

ὅπως: 'so that'; introduces Herod's feigned purpose.

κάγώ

I too

Nominative

subject (*crasis καὶ ἐγώ, emphatic*)

κάγώ: crasis of καὶ ἐγώ, 'I also'; the 'too' is bitterly ironic against the Magi's true worship.

ἔλθων

having come

Aor Act Ptc · Nom Sg Masc · ἔρχομαι

adverbial participle (*attendant circumstance*)

→ constative aorist

ἔρχομαι: 'come, go'.

προσκυνήσω

may worship

Aor Act Subj 1 Sg · προσκυνέω

subjunctive (*purpose clause*)

→ aorist subjunctive

προσκυνέω: 'do homage, worship'; Herod's lie — his 'worship' would be murder.

αὐτῷ

him

Dative

dat. complement of προσκυνήσω

9 οἱ δὲ ἀκούσαντες τοῦ βασιλέως ἐπορεύθησαν, καὶ ἰδοὺ ὁ ἀστὴρ ὃν εἶδον ἐν τῇ ἀνατολῇ προῆγεν αὐτοὺς ἕως ἔλθων ἐστάθη ἐπάνω οὗ ἦν τὸ παιδίον.

After listening to the king, they went on their way, and behold, the star that they had seen at its rising went before them until it came and stood over the place where the child was.

NARRATIVE CONTINUATION **δὲ** The Magi depart and the star reappears (ἰδοὺ), now actively guiding them; its halting 'over the place' marks the goal reached — divine guidance overriding Herod's scheme.

οἱ

they

Nominative

subject (οἱ δέ)

δὲ

and

conjunction (change of subject)

ἀκούσαντες

having listened to

Aor Act Ptc · Nom Pl Masc · ἀκούω

adverbial participle (temporal)

→ constative aorist (antecedent)

ἀκούω: 'hear, heed'; here with genitive object 'listen to' the king.

τοῦ

the

Genitive

article

βασιλέως

king

Genitive

genitive object of ἀκούσαντες

βασιλεύς: 'king'; Herod.

ἐπορεύθησαν

went

Aor Pass Indic 3 Pl · πορεύομαι

main verb

→ constative aorist

πορεύομαι: 'go, journey'; they set out for Bethlehem.

καὶ

and

coordinating conjunction

ἰδοῦ

behold

presentative interjection

ἰδοῦ: 'look!'; spotlighting the star's renewed appearance.

ὁ

the

Nominative

article

ἀστήρ

star

Nominative

subject

ἀστήρ: 'star' (see v.2).

ὃν

which

Accusative

relative pronoun (object of εἶδον)

εἶδον

they had seen

Aor Act Indic 3 Pl · ὁράω

main verb (rel. clause)

→ constative aorist

ὁράω: 'see' (aor. εἶδον); recalls their first sighting in v.2.

ἐν

at

preposition + dative (time/sphere)

τῇ

the

Dative

article

ἀνατολῇ

rising

Dative

dat. of time/sphere

ἀνατολή: 'rising' of the star (cf. v.2).

προῆγεν

went before

Impf Act Indic 3 Sg · προάγω

main verb

→ imperfect (progressive: kept leading)

προάγω: 'go before, lead on'; the imperfect pictures the star steadily leading them.

αὐτούς

them

Accusative

direct object of προῆγεν

ἕως

until

temporal conjunction

ἕως: 'until'; marks the terminus of the star's guidance.

ἔλθων

having come

Aor Act Ptc · Nom Sg Masc · ἔρχομαι

adverbial participle (attendant circumstance)

→ constative aorist

ἔρχομαι: 'come'; the star 'came and stood!'

ἔστάθη

stood

Aor Pass Indic 3 Sg · ἵστημι

main verb (in ἕως clause)

→ ingressive aorist (came to a stop)

ἵστημι: 'stand, stop'; the passive intransitive 'it stood/halted' — the star's purposeful halt.

ἐπάνω

over

improper preposition + genitive (place)

ἐπάνω: 'above, over'; pinpoints the location.

οὗ

where

relative adverb of place

οὗ: 'where' (gen. of ὅς used adverbially).

ἦν

was

Impf Act Indic 3 Sg · εἰμί

main verb (rel. clause)

→ imperfect (descriptive)

τὸ

the

Nominative

article

παιδίον

child

Nominative

subject of ἦν

παιδίον: 'young child' (see v.8).

10 ἰδόντες δὲ τὸν ἀστέρα ἐχάρησαν χαρὰν μεγάλην σφόδρα.

When they saw the star, they rejoiced with exceedingly great joy.

NARRATIVE CONTINUATION **δὲ** A burst of joy — the piled-up cognate accusative and adverb (χαρὰν μεγάλην σφόδρα) intensify the Magi's exultation at the star's confirming halt.

ιδόντες

having seen

Aor Act Ptc · Nom Pl Masc · ὀράω

adverbial participle (temporal)

→ constative aorist (antecedent)

ὀράω: 'see' (aor. ptc. ἰδών); the sight of the halted star prompts joy.

δὲ

and

continuative conjunction

τὸν

the

Accusative

article

ἀστέρα

star

Accusative

direct object of ἰδόντες

ἀστήρ: 'star'

ἐχάρησαν

they rejoiced

Aor Pass Indic 3 Pl · χαίρω

main verb

→ ingressive aorist (broke into joy)

χαίρω: 'rejoice'; the (deponent) passive aorist of joy.

χαράν

joy

Accusative

cognate accusative (of inner content)

χαρά: 'joy'; the cognate accusative 'rejoiced a joy' — a Semitic intensifying idiom.

μεγάλην

great

Accusative

attributive adjective (modifies χαράν)

μέγας: 'great'; magnifies the joy.

σφόδρα

exceedingly

adverb of degree

σφόδρα: 'very much, exceedingly'; the triple intensification (joy + great + exceedingly) is emphatic.

11 καὶ ἐλθόντες εἰς τὴν οἰκίαν εἶδον τὸ παιδίον μετὰ Μαρίας τῆς μητρὸς αὐτοῦ, καὶ πεσόντες προσεκύνησαν αὐτῷ, καὶ ἀνοίξαντες τοὺς θησαυροὺς αὐτῶν προσήνεγκαν αὐτῷ δῶρα, χρυσὸν καὶ λίβανον καὶ σμύρναν.

And going into the house, they saw the child with Mary his mother, and falling down they worshiped him; and opening their treasures they offered him gifts: gold and frankincense and myrrh.

NARRATIVE CONTINUATION καὶ The climax of the first half: the Gentile Magi find, worship, and lavishly honor the child — three coordinated actions (entering/seeing, falling/worshiping, opening/offering); the gifts may carry symbolic freight (royalty, deity, suffering).

καὶ
and

coordinating conjunction

ἔλθόντες

having come

Aor Act Ptc · Nom Pl Masc · ἔρχομαι

adverbial participle (temporal)

→ constative aorist (antecedent)

ἔρχομαι: 'come, go!'

εἰς
into

preposition + accusative (goal)

τὴν
the

Accusative

article

οἰκίαν

house

Accusative

object of εἰς

οἰκία: 'house'; not the manger of Luke — by now the family dwells in a house.

εἶδον

they saw

Aor Act Indic 3 Pl · ὁράω

main verb

→ constative aorist

ὁράω: 'see' (aor. εἶδον).

τὸ

the

Accusative

article

παιδίον

child

Accusative

direct object of εἶδον

παιδίον: 'young child.'

μετὰ
with

preposition + genitive (accompaniment)

Μαρίας

Mary

Genitive

object of μετὰ

Μαρία: Mary; named (Joseph notably absent from the scene).

τῆς
the

Genitive

article

μητρός

mother

Genitive

apposition to Μαρίας

μήτηρ: 'mother'; 'the child with his mother' is a refrain (vv.11, 13, 14, 20, 21).

αὐτοῦ

his

Genitive

genitive of relationship

καὶ

and

coordinating conjunction

πεσόντες

having fallen down

Aor Act Ptc · Nom Pl Masc · πίπτω

adverbial participle (attendant circumstance)

→ constative aorist

πίπτω: 'fall'; prostration, the posture of homage before a king or deity.

προσεκύνησαν

they worshiped

Aor Act Indic 3 Pl · προσκυνέω

main verb

→ constative aorist

προσκυνέω: 'do homage, worship'; the Magi's stated purpose (v.2) now fulfilled — the true worship Herod only feigned.

αὐτῷ

him

Dative

dat. complement of προσεκύνησαν

καὶ

and

coordinating conjunction

ἀνοίξαντες

having opened

Aor Act Ptc · Nom Pl Masc · ἀνοίγω

adverbial participle (attendant circumstance)

→ *constative aorist*

ἀνοίγω: 'open'; they open their treasure-chests.

τούς

the

Accusative

article

θησαυρούς

treasures

Accusative

direct object of ἀνοίξαντες

θησαυρός: 'treasure, treasure-chest'; here the containers/stores of their valuables.

αὐτῶν

their

Genitive

genitive of possession

προσήνεγκαν

they offered

Aor Act Indic 3 Pl · προσφέρω

main verb

→ *constative aorist*

προσφέρω: 'bring to, offer, present'; often of cultic offering — fitting the homage paid.

αὐτῷ

to him

Dative

indirect object

δῶρα

gifts

Accusative

direct object of προσήνεγκαν

δῶρον: 'gift'; cf. the tribute of the nations to Zion (Isa 60:6; Ps 72:10–11).

χρυσὸν

gold

Accusative

accusative in apposition to δῶρα

χρυσός: 'gold'; the gift fit for a king.

καὶ

and

coordinating conjunction

λίβανον

frankincense

Accusative

apposition to δῶρα

λίβανος: 'frankincense'; aromatic resin used in worship — gift fit for God.

καὶ

and

coordinating conjunction

σμύρναν

myrrh

Accusative

apposition to δῶρα

σμύρνα: 'myrrh'; a costly embalming spice (cf. 27:59 / John 19:39) — often read as foreshadowing his death.

12 καὶ χρηματισθέντες κατ' ὄναρ μὴ ἀνακάμψαι πρὸς Ἡρώδην, δι' ἄλλης ὁδοῦ ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν.

And having been warned in a dream not to return to Herod, they withdrew to their own country by another way.

NARRATIVE CONTINUATION **καὶ** The first of the chapter's dream-revelations thwarts Herod: divinely warned, the Magi evade him — closing the first scene and setting up Joseph's parallel dreams.

καὶ

and

coordinating conjunction

χρηματισθέντες

having been warned

Aor Pass Ptc · Nom Pl Masc · χρηματίζω

adverbial participle (causal/temporal)

→ constative aorist (antecedent)

χρηματίζω: 'give a divine warning/instruction, reveal by oracle'; the passive of God's revelatory communication.

κατ'

in

preposition + accusative (manner/means)

ὄναρ

a dream

Accusative

object of κατά (κατ' ὄναρ = 'in a dream')

ὄναρ: 'dream' (indeclinable neuter); κατ' ὄναρ is Matthew's recurring formula for revelatory dreams (1:20; 2:12, 13, 19, 22).

μὴ

not

negative particle (with infinitive)

μὴ: negative of the infinitival command.

ἀνακάμψαι

to return

Aor Act Inf · ἀνακάμπω

infinitive (content of the warning)

→ constative aorist

ἀνακάμπω: 'turn back, return'; the negated content of the divine instruction.

πρὸς

to

preposition + accusative (direction)

Ἡρώδην

Herod

Accusative

object of πρὸς

Ἡρώδης; Herod (accusative Ἡρώδην).

| | | | |
|---|--|---|---|
| <p>δι'</p> <p>by</p> <p><i>preposition + genitive (route/means)</i></p> | <p>ἄλλης</p> <p>another</p> <p>Genitive</p> <p><i>attributive adjective</i></p> <p>ἄλλος: 'other, another'; a different route, avoiding Jerusalem.</p> | <p>ὁδοῦ</p> <p>way</p> <p>Genitive</p> <p><i>object of διά (route)</i></p> <p>ὁδός: 'way, road, journey!'</p> | <p>ἀνεχώρησαν</p> <p>they withdrew</p> <p>Aor Act Indic 3 Pl · ἀναχωρέω</p> <p><i>main verb</i></p> <p>→ <i>constative aorist</i></p> <p>ἀναχωρέω: 'withdraw, depart'; a Matthean keyword of evasive retreat in this chapter (vv.12, 13, 14, 22).</p> |
| <p>εἰς</p> <p>to</p> <p><i>preposition + accusative (goal)</i></p> | <p>τήν</p> <p>the</p> <p>Accusative</p> <p><i>article</i></p> | <p>χώραν</p> <p>country</p> <p>Accusative</p> <p><i>object of εἰς</i></p> <p>χώρα: 'land, region, country'; their homeland in the East.</p> | <p>αὐτῶν</p> <p>their own</p> <p>Genitive</p> <p><i>genitive of possession</i></p> |

13 Ἄναχωρησάντων δὲ αὐτῶν ἰδοὺ ἄγγελος κυρίου φαίνεται κατ' ὄναρ τῷ Ἰωσήφ λέγων· Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ φεῦγε εἰς Αἴγυπτον, καὶ ἴσθι ἐκεῖ ἕως ἂν εἴπω σοι· μέλλει γὰρ Ἡρώδης ζητεῖν τὸ παιδίον τοῦ ἀπολέσαι αὐτό.

Now when they had withdrawn, behold, an angel of the Lord appeared to Joseph in a dream, saying, "Rise, take the child and his mother, and flee to Egypt, and remain there until I tell you; for Herod is about to seek the child, to destroy him."

DIRECT SPEECH δὲ A genitive absolute pivots to the second half; the angel's commands (rise, take, flee, remain) drive Joseph's obedient flight, grounded (γάρ) in Herod's lethal intent.

Ἄναχωρησάντων

having withdrawn

Aor Act Ptc · Gen Pl Masc · ἀναχωρέω

participle of genitive absolute (temporal)

→ constative aorist (antecedent)

ἀναχωρέω: 'withdraw' (see v.12); the Magi's departure sets the stage.

δὲ

now

transitional conjunction

αὐτῶν

they

Genitive

subject of genitive absolute

ἰδοῦ

behold

presentative interjection

ἰδοῦ: 'look!'; introduces the angelic appearance.

ἄγγελος

an angel

Nominative

subject

ἄγγελος: 'messenger, angel!'; 'an angel of the Lord' echoes 1:20 — the same heavenly guide for Joseph.

κυρίου

of the Lord

Genitive

genitive of source/possession

κύριος: 'Lord!'; the OT 'angel of YHWH' formula.

φαίνεται

appears

Pres Mid Indic 3 Sg · φαίνω

main verb (historic present)

→ historical present (vivid)

φαίνω: 'appear, become visible!'; the present makes the apparition vivid.

κατ'

in

preposition + accusative (manner)

ὄναρ

a dream

Accusative

object of κατά (κατ' ὄναρ)

ὄναρ: 'dream' (indeclinable; see v.12).

τῷ

to

Dative

article

Ἰωσήφ

Joseph

Dative

indirect object (dat. with φαίνεται; indeclinable)

Ἰωσήφ: Joseph; the recipient of the dream-revelations (cf. his namesake the patriarch, also a dreamer in Egypt).

λέγων

saying

Pres Act Ptc · Nom Sg Masc · λέγω

participle of attendant circumstance (introduces speech)

→ present (concurrent)

λέγω: 'say!'; introduces the angel's words.

Ἐγερθεῖς

rising

Aor Pass Ptc · Nom Sg Masc · ἐγείρω

participle of attendant circumstance (imperative force)

→ **constative aorist**

ἐγείρω: 'raise'; passive 'rise up' — the participle carries the command, 'get up and...!'

παράλαβε

take

Aor Act Impv 2 Sg · παραλαμβάνω

imperative

→ **aorist imperative (specific command)**

παραλαμβάνω: 'take along, take with'; cf. 1:20, 24 — Joseph takes his charge under protection.

τὸ

the

Accusative

article

παιδίον

child

Accusative

direct object of παράλαβε

παιδίον: 'young child' (notably placed before 'mother' — the child is the focus).

καὶ

and

coordinating conjunction

τὴν

the

Accusative

article

μητέρα

mother

Accusative

direct object (coordinate)

μήτηρ: 'mother!'

αὐτοῦ

his

Genitive

genitive of relationship

καὶ

and

coordinating conjunction

φεῦγε

flee

Pres Act Impv 2 Sg · φεύγω

imperative

→ **present imperative (urgent, ongoing flight)**

φεύγω: 'flee!'; the present imperative urges immediate, sustained flight.

εἰς

to

preposition + accusative (goal)

Αἴγυπτον

Egypt

Accusative

object of εἰς (place-name)

Αἴγυπτος: Egypt; classic refuge (Gen 46; 1 Kgs 11:40) and home to a large Jewish community.

καὶ

and

coordinating conjunction

ἴσθι

remain

Pres Act Impv 2 Sg · εἰμί

imperative

→ **present imperative (continue to be there)**

εἰμί: 'be!'; ἴσθι ἐκεῖ = 'stay there!'

ἐκεῖ

there

adverb of place

ἐκεῖ: 'there!'

ἕως

until

temporal conjunction (+ ἄν, subjunctive)

ἕως: 'until!'; with ἄν marking an indefinite future point.

| | | | |
|--|---|---|---|
| <p>ἄν</p> <p>—</p> <p>modal particle (<i>contingency</i>)</p> <p>ἄν: contingency particle making the time-clause indefinite.</p> | <p>εἶπω</p> <p>I tell</p> <p>Aor Act Subj 1 Sg · λέγω</p> <p>subjunctive (<i>in ἕως ἄν clause</i>)</p> <p>→ aorist subjunctive</p> <p>λέγω: 'say, tell'; the angel will signal the return (fulfilled v.19).</p> | <p>σοι</p> <p>you</p> <p>Dative</p> <p>indirect object</p> | <p>μέλλει</p> <p>is about</p> <p>Pres Act Indic 3 Sg · μέλλω</p> <p>main verb (<i>γάρ clause</i>)</p> <p>→ present (<i>imminent intention</i>)</p> <p>μέλλω: 'be about to, intend'; with infinitive expresses Herod's impending action.</p> |
| <p>γάρ</p> <p>for</p> <p>explanatory conjunction (<i>grounds the flight</i>)</p> | <p>Ἡρώδης</p> <p>Herod</p> <p>Nominative</p> <p>subject of μέλλει</p> <p>Ἡρώδης: Herod.</p> | <p>ζητεῖν</p> <p>to seek</p> <p>Pres Act Inf · ζητέω</p> <p>complementary infinitive (<i>of μέλλει</i>)</p> <p>→ present infinitive</p> <p>ζητέω: 'seek, search for'; here with hostile intent.</p> | <p>τό</p> <p>the</p> <p>Accusative</p> <p>article</p> |
| <p>παιδίον</p> <p>child</p> <p>Accusative</p> <p>direct object of ζητεῖν</p> <p>παιδίον: 'young child.'</p> | <p>τοῦ</p> <p>to</p> <p>Genitive</p> <p>article (<i>with infinitive of purpose</i>)</p> | <p>ἀπολέσαι</p> <p>destroy</p> <p>Aor Act Inf · ἀπόλλυμι</p> <p>articular infinitive of purpose (<i>τοῦ + inf.</i>)</p> <p>→ constative aorist</p> <p>ἀπόλλυμι: 'destroy, kill, ruin'; Herod's murderous purpose — foreshadowing the leaders' later plot (cf. 27:20).</p> | <p>αὐτό</p> <p>him</p> <p>Accusative</p> <p>direct object of ἀπολέσαι</p> |

14 ὁ δὲ ἐγερθεὶς παρέλαβεν τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτὸς καὶ ἀνεχώρησεν εἰς Αἴγυπτον,

And he rose and took the child and his mother by night and withdrew to Egypt,

NARRATIVE CONTINUATION δὲ Joseph's prompt, exact obedience: the angel's verbs (rise, take, withdraw) are repeated in the narrative — 'by night' underscoring the urgency.

ὁ

he

Nominative

subject (ὁ δέ)

δὲ

and

conjunction (change of subject)

ἐγερθεὶς

having risen

Aor Pass Ptc · Nom Sg Masc · ἐγείρω

adverbial participle (attendant circumstance)

→ constative aorist

ἐγείρω: 'rise'; echoes the angel's Ἐγερθεὶς (v.13) — obedience mirrors command.

παρέλαβεν

took

Aor Act Indic 3 Sg · παραλαμβάνω

main verb

→ constative aorist

παραλαμβάνω: 'take along'; the same verb the angel used (v.13).

τὸ

the

Accusative

article

παιδίον

child

Accusative

direct object of παρέλαβεν

παιδίον: 'young child.'

καὶ

and

coordinating conjunction

τὴν

the

Accusative

article

μητέρα

mother

Accusative

direct object (coordinate)

μήτηρ: 'mother.'

αὐτοῦ

his

Genitive

genitive of relationship

νυκτός

by night

Genitive

genitive of time (within which)

νύξ: 'night'; genitive of time — under cover of darkness, stressing the urgency of the flight.

καὶ

and

coordinating conjunction

ἀνεχώρησεν

withdrew

Aor Act Indic 3 Sg · ἀναχωρέω

main verb

→ constative aorist

ἀναχωρέω: 'withdraw, depart' (see v.12).

εἰς

to

preposition + accusative (goal)

Αἴγυπτον

Egypt

Accusative

object of εἰς (place-name)

Αἴγυπτος: Egypt.

15 καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς Ἡρώδου· ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου λέγοντος·
Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου.

and remained there until the death of Herod, that what the Lord had spoken through the prophet might be fulfilled: "Out of Egypt I called my son."

FULFILLMENT FORMULA καὶ The first formula-quotation of ch. 2 (Hosea 11:1): the sojourn in Egypt fulfills 'Out of Egypt I called my son' — Jesus recapitulating Israel's exodus story as God's true Son.

| | | | |
|--|---|--|--|
| <p>καὶ and <i>coordinating conjunction</i></p> | <p>ἦν he was/remained Impf Act Indic 3 Sg · εἰμί <i>main verb</i> → imperfect (durative: stayed) εἰμί: 'be'; ἦν ἐκεῖ = 'he stayed there.'</p> | <p>ἐκεῖ there <i>adverb of place</i> ἐκεῖ: 'there'; in Egypt, as commanded (v.13).</p> | <p>ἕως until <i>improper preposition + genitive (time)</i> ἕως: 'until' (here governing the genitive).</p> |
| <p>τῆς the Genitive <i>article</i></p> | <p>τελευτῆς death Genitive <i>object of ἕως (temporal limit)</i> τελευτή: 'end, death'; Herod the Great died in 4 BC.</p> | <p>Ἡρώδου of Herod Genitive <i>genitive of relationship (whose death)</i> Ἡρώδης: Herod.</p> | <p>ἵνα that <i>conjunction of purpose/result (fulfillment formula)</i> ἵνα: 'in order that'; introduces Matthew's fulfillment clause — purpose in the divine plan.</p> |

πληρωθῆ

might be fulfilled

Aor Pass Subj 3 Sg · πληρώω

subjunctive (purpose clause)

→ constative aorist (divine passive)

πληρώω: 'fill, fulfill, complete'; the keyword of Matthew's formula-quotations — Scripture reaching its intended realization.

τὸ

the

Nominative

article (substantizes ptc.)

ῥηθέν

what was spoken

Aor Pass Ptc · Nom Sg Neut · λέγω

substantival participle (subject of πληρωθῆ)

→ constative aorist (divine passive)

λέγω/ἔρω: 'speak' (aor. pass. ῥηθέν, 'that which was spoken'); the standing word of God now fulfilled.

ὑπὸ

by

preposition + genitive (ultimate agent)

κυρίου

the Lord

Genitive

genitive of agency (ultimate speaker)

κύριος: 'Lord'; God himself is the speaker — the prophet only the channel (διά).

διὰ

through

preposition + genitive (intermediate agency)

τοῦ

the

Genitive

article

προφήτου

prophet

Genitive

genitive of intermediate agency

προφήτης: 'prophet'; Hosea (Hos 11:1).

λέγοντος

saying

Pres Act Ptc · Gen Sg Masc · λέγω

attributive participle (modifies προφήτου)

→ present (introduces citation)

λέγω: 'say'; the participle introducing the prophetic words.

Ἐξ

out of

preposition + genitive (source) [citation]

Αἰγύπτου

Egypt

Genitive

object of ἐξ (source; citation)

Αἴγυπτος: Egypt; Matthew renders the Hebrew directly ('my son'), against LXX 'his children.'

ἐκάλεσα

I called

Aor Act Indic 1 Sg · καλέω

main verb (citation; God speaking)

→ constative aorist

καλέω: 'call, summon'; God's summons of his son out of Egypt — Israel typologically, Jesus antotypically.

τὸν

the

Accusative

article

υἰόν

son

Accusative

direct object of ἐκάλεσα

υἰός: 'son'; Hosea's 'son' is Israel, fulfilled in God's true Son (cf. 3:17).

μου

my

Genitive

genitive of relationship

16 Τότε Ἡρώδης ἰδὼν ὅτι ἐνεπαίχθη ὑπὸ τῶν μάγων ἐθυμώθη λίαν, καὶ ἀποστείλας ἀνεΐλεν πάντας τοὺς παῖδας τοὺς ἐν Βηθλέεμ καὶ ἐν πᾶσι τοῖς ὀρίοις αὐτῆς ἀπὸ διετοῦς καὶ κατωτέρω, κατὰ τὸν χρόνον ὃν ἠκρίβωσεν παρὰ τῶν μάγων.

Then Herod, when he saw that he had been tricked by the Magi, became furious, and he sent and killed all the male children in Bethlehem and in all its region, from two years old and under, according to the time that he had ascertained from the Magi.

TEMPORAL **Τότε** Herod's rage erupts into atrocity: 'then' marks the consequence of the Magi's evasion; the massacre, calibrated by his earlier reckoning (v.7), is the chapter's darkest deed.

Τότε

then

temporal adverb (sequence/consequence)

τότε: 'then'; advancing to Herod's violent response.

Ἡρώδης

Herod

Nominative

subject

Ἡρώδης; Herod.

ἰδὼν

having seen

Aor Act Ptc · Nom Sg Masc · ὁράω

adverbial participle (temporal/causal)

→ constative aorist (antecedent)

ὁράω: 'see, perceive'; Herod realizes he has been outwitted.

ὅτι

that

conjunction (content clause)

ὅτι: 'that!'; introduces what he perceived.

ἐνεπαίχθη

he had been tricked

Aor Pass Indic 3 Sg · ἐμπαίζω

main verb (ὅτι clause)

→ constative aorist

ἐμπαίζω: 'mock, deceive, make a fool of!'; the same verb of Jesus' later mockery (27:29, 31).

ὑπὸ

by

preposition + genitive (agent)

τῶν

the

Genitive

article

μάγων

Magi

Genitive

genitive of agency

μάγος; the Magi.

ἐθυμώθη

became furious

Aor Pass Indic 3 Sg · θυμώω

main verb

→ ingressive aorist (flew into rage)

θυμώω: 'make angry'; passive 'become enraged' — the towering wrath of a thwarted tyrant.

λίαν

exceedingly

adverb of degree

λίαν: 'very, exceedingly'; the intensity of his fury.

καὶ

and

coordinating conjunction

ἀποστείλας

having sent

Aor Act Ptc · Nom Sg Masc · ἀποστέλλω

adverbial participle (means/attendant circumstance)

→ constative aorist

ἀποστέλλω: 'send (with a commission)'; Herod dispatches his soldiers.

ἀνεῖλεν

killed

Aor Act Indic 3 Sg · ἀναιρέω

main verb

→ constative aorist

ἀναιρέω: 'take away, do away with, kill'; the verb of execution/murder (cf. Acts).

πάντας

all

Accusative

attributive adjective

τούς

the

Accusative

article

παῖδας

male children

Accusative

direct object of ἀνεῖλεν

παῖς: 'boy, child, servant'; here the boys of Bethlehem — the 'Holy Innocents.'

τούς

those

Accusative

article (attributive, with prep. phrase)

ἐν

in

preposition + dative (place)

Βηθλέεμ

Bethlehem

Dative

dat. of place (indeclinable)

Βηθλέεμ: Bethlehem.

καὶ

and

coordinating conjunction

ἐν

in

preposition + dative (place)

πᾶσι

all

Dative

attributive adjective

τοῖς

the

Dative

article

ὀρίοις

region

Dative

dat. of place

ὄριον: 'boundary'; plural 'territory, district' — Bethlehem and its environs.

αὐτῆς

its

Genitive

genitive of possession (of Bethlehem)

ἀπὸ

from

preposition + genitive (lower limit of age)

διετούς

two years old

Genitive

object of ἀπό (substantival adj.)

διετής: 'two years old' (δίς + ἔτος); the upper age, derived from the star's timing.

καὶ

and

coordinating conjunction

κατωτέρω

under

comparative adverb (lower)

κατωτέρω: 'lower, younger'; 'two years and under' — a grim margin of safety.

κατὰ

according to

preposition + accusative (standard)

τὸν

the

Accusative

article

χρόνον

time

Accusative

object of κατὰ (standard)

χρόνος: 'time'; the basis of the age-limit (cf. v.7).

ὃν

which

Accusative

relative pronoun (object of ἠκρίβωσεν)

ἠκρίβωσεν

he had ascertained

Aor Act Indic 3 Sg · ἀκριβόω

main verb (rel. clause)

→ constative aorist

ἀκριβόω: 'ascertain exactly' (see v.7) — his precise inquiry now turned to slaughter.

παρὰ

from

preposition + genitive (source)

τῶν

the

Genitive

article

μάγων

Magi

Genitive

object of παρὰ (source)

μάγος: the Magi.

17 τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ἰερεμίου τοῦ προφήτου λέγοντος:

Then was fulfilled what was spoken through Jeremiah the prophet:

FULLFILLMENT FORMULA **τότε** The fourth fulfillment-formula — notably with τότε ('then') and not ἵνα, as if Matthew avoids making the slaughter a divine purpose; the prophecy (Jer 31:15) interprets the grief, not commands the deed.

τότε

then

temporal adverb (introduces formula)

τότε: 'then'; the formula here is consequential ('then was fulfilled'), not telic — softening any sense that the atrocity was God's intent.

ἐπληρώθη

was fulfilled

Aor Pass Indic 3 Sg · πληρώω

main verb

→ constative aorist (divine passive)

πληρώω: 'fulfill'; here in the indicative (vs. the subjunctive ἵνα-clauses), reporting the fulfillment as fact.

τὸ

the

Nominative

article (substantizes ptc.)

ῥηθὲν

what was spoken

Aor Pass Ptc · Nom Sg Neut · λέγω

substantival participle (subject)

→ constative aorist (divine passive)

λέγω/ἔρω: 'speak' (aor. pass. ῥηθὲν); 'the thing spoken' through the prophet.

διὰ

through

preposition + genitive (intermediate agency)

Ἰερεμίου

Jeremiah

Genitive

genitive of intermediate agency

Ἰερεμίας: Jeremiah; here named explicitly (Jer 31:15 [LXX 38:15]).

τοῦ

the

Genitive

article

προφήτου

prophet

Genitive

apposition to Ἰερεμίου

προφήτης: 'prophet.'

λέγοντος

saying

Pres Act Ptc · Gen Sg Masc · λέγω

attributive participle (modifies προφήτου)

→ present (introduces citation)

λέγω: 'say'; introduces the quotation.

18 Φωνὴ ἐν Ῥαμὰ ἠκούσθη, κλαυθμὸς καὶ ὄδυρμὸς πολὺς· Ῥαχήλ κλαίουσα τὰ τέκνα αὐτῆς, καὶ οὐκ ἤθελεν παρακληθῆναι, ὅτι οὐκ εἰσὶν.

"A voice was heard in Ramah, weeping and great mourning, Rachel weeping for her children; and she refused to be comforted, because they are no more."

SCRIPTURE CITATION (JEREMIAH 31:15) **ASYNDETON** Jeremiah's lament over the exile — Rachel, ancestress buried near Bethlehem, weeping for her lost children — is reread as the mothers' grief; yet in Jeremiah hope follows (31:16–17), hinting at consolation beyond the sorrow.

Φωνή

a voice

Nominative

subject of ἠκούσθη

φωνή: 'sound, voice, cry'; the cry of mourning.

ἐν

in

preposition + dative (place)

Ῥαμὰ

Ramah

Dative

dat. of place (indeclinable place-name)

Ῥαμὰ: Ramah, a town N of Jerusalem associated with the exile's departure (Jer 40:1) and near Rachel's tomb tradition.

ἠκούσθη

was heard

Aor Pass Indic 3 Sg · ἀκούω

main verb

→ constative aorist

ἀκούω: 'hear'; passive 'was heard.'

κλαυθμὸς

weeping

Nominative

nominative in apposition to Φωνή

κλαυθμὸς: 'weeping, wailing'; the cry specified.

καὶ

and

coordinating conjunction

ὄδυρμὸς

mourning

Nominative

apposition (coordinate)

ὄδυρμὸς: 'lamentation, wailing'; intense grief.

πολύς

great

Nominative

attributive adjective (modifies ὄδυρμὸς)

πολύς: 'much, great'; the magnitude of the lament.

Ῥαχήλ

Rachel

Nominative

subject (in apposition / fresh clause; indeclinable)

Ῥαχήλ: Rachel, Jacob's wife and matriarch (Gen 35:19); personifying the bereaved mothers of Israel.

κλαίουσα

weeping

Pres Act Ptc · Nom Sg Fem · κλαίω

predicate participle (describes Rachel)

→ present (ongoing weeping)

κλαίω: 'weep, wail'; the durative present pictures inconsolable grief.

τὰ

the

Accusative

article

τέκνα

children

Accusative

accusative of object/reference (weeping for)

τέκνον: 'child'; the object of her mourning.

αὐτῆς

her

Genitive

genitive of relationship

καὶ

and

coordinating conjunction

οὐκ

not

negative particle

οὐ: 'not.'

ἤθελεν

she refused

Impf Act Indic 3 Sg · θέλω

main verb

→ imperfect (persistent refusal)

θέλω: 'wish, will'; οὐκ ἤθελεν = 'she would not, refused'; the imperfect of obstinate grief.

παρακληθῆναι

to be comforted

Aor Pass Inf · παρακαλέω

complementary infinitive (of ἤθελεν)

→ constative aorist

παρακαλέω: 'comfort, console, exhort'; the consolation she rejects.

ὅτι

because

causal conjunction

ὅτι: 'because'; gives the ground of her grief.

οὐκ

not

negative particle

εἰσίν

they are

Pres Act Indic 3 Pl · εἰμί

main verb (causal clause)

→ stative present

εἰμί: 'be'; οὐκ εἰσίν = 'they are no more,' i.e. they are dead/gone.

19 Τελευτήσαντος δὲ τοῦ Ἡρώδου ἰδοὺ ἄγγελος κυρίου φαίνεται κατ' ὄναρ τῷ Ἰωσήφ ἐν Αἰγύπτῳ

But when Herod had died, behold, an angel of the Lord appeared in a dream to Joseph in Egypt,

NARRATIVE CONTINUATION **δὲ** Herod's death (genitive absolute) opens the final scene; the angel reappears to Joseph — the dream-pattern of vv.13ff. recurs to bring the family home.

Τελευτήσαντος

having died

Aor Act Ptc · Gen Sg Masc · τελευτάω

participle of genitive absolute (temporal)

→ constative aorist (antecedent)

τελευτάω: 'come to an end, die'; Herod's death (cf. τελευτή v.15) lifts the threat.

δὲ

but

transitional conjunction

τοῦ

—

Genitive

article (with proper name in gen. abs.)

Ἡρώδου

Herod

Genitive

subject of genitive absolute

Ἡρώδης: Herod the Great.

| | | | |
|--|--|---|---|
| <p>ἰδοὺ</p> <p>behold</p> <p><i>presentative interjection</i></p> <p>ἰδοῦ: 'look!'</p> | <p>ἄγγελος</p> <p>an angel</p> <p>Nominative</p> <p><i>subject</i></p> <p>ἄγγελος: 'angel'; the same heavenly messenger as v.13.</p> | <p>κυρίου</p> <p>of the Lord</p> <p>Genitive</p> <p><i>genitive of source/possession</i></p> <p>κύριος: 'Lord.'</p> | <p>φαίνεται</p> <p>appears</p> <p>Pres Mid Indic 3 Sg · φαίνω</p> <p><i>main verb (historic present)</i></p> <p>→ historical present (vivid)</p> <p>φαίνω: 'appear' (cf. v.13).</p> |
| <p>κατ'</p> <p>in</p> <p><i>preposition + accusative (manner)</i></p> | <p>ὄναρ</p> <p>a dream</p> <p>Accusative</p> <p><i>object of κατά (κατ' ὄναρ)</i></p> <p>ὄναρ: 'dream' (indeclinable).</p> | <p>τῷ</p> <p>to</p> <p>Dative</p> <p><i>article</i></p> | <p>Ἰωσήφ</p> <p>Joseph</p> <p>Dative</p> <p><i>indirect object (dat. with φαίνεται; indeclinable)</i></p> <p>Ἰωσήφ: Joseph.</p> |
| <p>ἐν</p> <p>in</p> <p><i>preposition + dative (place)</i></p> | <p>Αἰγύπτῳ</p> <p>Egypt</p> <p>Dative</p> <p><i>dat. of place (place-name)</i></p> <p>Αἴγυπτος: Egypt.</p> | | |

20 λέγων· Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ πορεύου εἰς γῆν Ἰσραήλ· τεθνήκασιν γὰρ οἱ ζητοῦντες τὴν ψυχὴν τοῦ παιδίου.

saying, "Rise, take the child and his mother, and go to the land of Israel, for those who sought the child's life are dead."

DIRECT SPEECH **ASYNDETON** The return-command mirrors the flight-command (v.13) in reverse; the plural 'those who sought' (echoing Exod 4:19, 'all who sought your life are dead') casts Jesus as a new Moses delivered to return.

λέγων

saying

Pres Act Ptc · Nom Sg Masc · λέγω

participle of attendant circumstance (introduces speech)

→ present (concurrent)

λέγω: 'say!'

Ἐγερθεῖς

rising

Aor Pass Ptc · Nom Sg Masc · ἐγείρω

participle of attendant circumstance (imperative force)

→ constative aorist

ἐγείρω: 'rise!'; the command echoes v.13.

παραλάβε

take

Aor Act Impv 2 Sg · παραλαμβάνω

imperative

→ aorist imperative

παραλαμβάνω: 'take along' (see v.13).

τὸ

the

Accusative

article

παιδίον

child

Accusative

direct object of παράλαβε

παιδίον: 'young child.'

καὶ

and

coordinating conjunction

τὴν

the

Accusative

article

μητέρα

mother

Accusative

direct object (coordinate)

μήτηρ: 'mother.'

αὐτοῦ

his

Genitive

genitive of relationship

καὶ

and

coordinating conjunction

πορεύου

go

Pres Mid Impv 2 Sg · πορεύομαι

imperative

→ present imperative (set out)

πορεύομαι: 'go, journey'; the return command.

εἰς

to

preposition + accusative (goal)

γῆν

land

Accusative

object of εἰς

γῆ: 'land'; 'the land of Israel' — the promised land, into which the new Moses returns.

Ἰσραήλ

of Israel

Genitive

genitive of relationship (indeclinable)

Ἰσραήλ: Israel.

τεθνήκασιν

are dead

Perf Act Indic 3 Pl · θνήσκω

main verb (γάρ clause)

→ consummative perfect (dead and remain so)

θνήσκω: 'die'; the perfect 'they have died/are dead' — the threat permanently removed.

γάρ

for

explanatory conjunction (grounds the return)

οἱ

those

Nominative

article (substantizes ptc.)

ζητοῦντες

who sought

Pres Act Ptc · Nom Pl Masc · ζητέω

substantival participle (subject of τεθηήκασιν)

→ present (the seekers)

ζητέω: 'seek'; the plural 'those seeking' verbally echoes Exod 4:19 LXX (Moses typology).

τήν

the

Accusative

article

ψυχὴν

life

Accusative

direct object of ζητοῦντες

ψυχή: 'life, soul'; 'to seek the life of' = to seek to kill (a Semitic idiom).

τοῦ

of the

Genitive

article

παιδίου

child

Genitive

genitive of possession (the child's life)

παιδίον: 'young child.'

21 ὁ δὲ ἐγερθεὶς παρέλαβεν τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ εἰσῆλθεν εἰς γῆν Ἰσραήλ.

And he rose and took the child and his mother and went into the land of Israel.

NARRATIVE CONTINUATION **δὲ** Joseph's obedience again narrated in the angel's own words (rise, take), completing the return to the land of Israel — the deliverance accomplished.

ὁ

he

Nominative

subject (ὁ δὲ)

δὲ

and

conjunction (change of subject)

ἐγερθεὶς

having risen

Aor Pass Ptc · Nom Sg Masc · ἐγείρω

adverbial participle (attendant circumstance)

→ constative aorist

ἐγείρω: 'rise'; obedience mirrors the command (v.20).

παρέλαβεν

took

Aor Act Indic 3 Sg · παραλαμβάνω

main verb

→ constative aorist

παραλαμβάνω: 'take along.'

| | | | |
|--|---|---|--|
| <p>τὸ the Accusative article</p> | <p>παιδίον child Accusative direct object of παρέλαβεν παιδίον: 'young child.'</p> | <p>καὶ and coordinating conjunction</p> | <p>τήν the Accusative article</p> |
| <p>μητέρα mother Accusative direct object (coordinate) μήτηρ: 'mother.'</p> | <p>αὐτοῦ his Genitive genitive of relationship</p> | <p>καὶ and coordinating conjunction</p> | <p>εἰσῆλθεν entered Aor Act Indic 3 Sg · εἰσέρχομαι main verb → constative aorist εἰσέρχομαι: 'come/go into, enter'; the return to the land accomplished.</p> |
| <p>εἰς into preposition + accusative (goal)</p> | <p>γῆν land Accusative object of εἰς γῆ: 'land.'</p> | <p>Ἰσραήλ of Israel Genitive genitive of relationship (indeclinable) Ἰσραήλ: Israel.</p> | |

22 ἀκούσας δὲ ὅτι Ἀρχέλαος βασιλεύει τῆς Ἰουδαίας ἀντὶ τοῦ πατρὸς αὐτοῦ Ἡρώδου ἐφοβήθη ἐκεῖ ἀπελθεῖν· χρηματισθεὶς δὲ κατ' ὄναρ ἀνεχώρησεν εἰς τὰ μέρη τῆς Γαλιλαίας,

But when he heard that Archelaus was reigning over Judea in place of his father Herod, he was afraid to go there; and being warned in a dream, he withdrew to the district of Galilee,

NARRATIVE CONTINUATION **δὲ** A complication: Archelaus's accession makes Judea unsafe, so a further dream-warning redirects Joseph to Galilee — the providential route to Nazareth (v.23).

ἀκούσας

having heard

Aor Act Ptc · Nom Sg Masc · ἀκούω

adverbial participle (temporal/causal)

→ constative aorist (antecedent)

ἀκούω: 'hear'; the news of Archelaus reaches Joseph.

δὲ

but

transitional conjunction

ὅτι

that

conjunction (content clause)

ὅτι: 'that'; introduces what he heard.

Ἀρχέλαος

Archelaus

Nominative

subject of βασιλεύει

Ἀρχέλαος: Herod Archelaus, ethnarch of Judea (4 BC–AD 6), notorious for brutality — hence Joseph's fear.

βασιλεύει

was reigning

Pres Act Indic 3 Sg · βασιλεύω

main verb (ὅτι clause; retained present)

→ present (durative; reigns)

βασιλεύω: 'be king, reign'; loosely used (Archelaus ruled as ethnarch, not king).

τῆς

over

Genitive

article (with gen. of rule)

Ἰουδαίας

Judea

Genitive

genitive of subordination (rules over)

Ἰουδαία: Judea; Archelaus's territory.

ἀντί

in place of

preposition + genitive (substitution)

ἀντί: 'instead of, in place of'; the successor in his father's stead.

τοῦ

the

Genitive

article

πατρὸς

father

Genitive

object of ἀντί

πατήρ: 'father'; Herod the Great.

αὐτοῦ

his

Genitive

genitive of relationship

Ἡρώδου

Herod

Genitive

genitive in apposition to πατρὸς

Ἡρώδης: Herod the Great, Archelaus's father.

ἐφοβήθη

he was afraid

Aor Pass Indic 3 Sg · φοβέομαι

main verb

→ ingressive aorist (grew afraid)

φοβέομαι: 'fear, be afraid'; reasonable dread of Archelaus's cruelty.

ἐκεῖ

there

adverb of place

ἐκεῖ: 'there'; to Judea.

ἀπελθεῖν

to go

Aor Act Inf · ἀπέρχομαι

complementary infinitive (of ἐφοβήθη)

→ constative aorist

ἀπέρχομαι: 'go away, depart'; what he feared to do.

χρηματισθεῖς

having been warned

Aor Pass Ptc · Nom Sg Masc · χρηματίζω

adverbial participle (causal/temporal)

→ constative aorist (antecedent)

χρηματίζω: 'be divinely warned' (see v.12); the dream-guidance recurs.

δὲ

and

continuative conjunction

κατ'

in

preposition + accusative (manner)

ὄναρ

a dream

Accusative

object of κατά (κατ' ὄναρ)

ὄναρ: 'dream' (indeclinable).

ἀνεχώρησεν

withdrew

Aor Act Indic 3 Sg · ἀναχωρέω

main verb

→ constative aorist

ἀναχωρέω: 'withdraw' (the chapter's keyword; cf. vv.12–14).

εἰς

to

preposition + accusative (goal)

τὰ

the

Accusative

article

μέρη

district

Accusative

object of εἰς

μέρος: 'part, region'; plural 'the parts/district of Galilee.'

τῆς

of

Genitive

article

Γαλιλαίας

Galilee

Genitive

partitive/local genitive

Γαλιλαία: Galilee, ruled by the milder Herod Antipas — and the locus of Jesus' ministry (cf. 4:12–16).

23 καὶ ἔλθὼν κατώκησεν εἰς πόλιν λεγομένην Ναζαρέτ, ὅπως πληρωθῆ τὸ ῥηθὲν διὰ τῶν προφητῶν ὅτι Ναζωραῖος κληθήσεται.

and he went and settled in a town called Nazareth, that what was spoken through the prophets might be fulfilled: "He shall be called a Nazarene."

FULFILLMENT FORMULA καὶ The fifth and final infancy formula closes the chapter. Uniquely it cites 'the prophets' (plural) and no single text; the wordplay on Ναζωραῖος may evoke the נַצְרָא 'branch' of Isa 11:1, the נַזִּיר Nazirite, or the despised provenance of 'Nazareth.'

καὶ

and

coordinating conjunction

ἔλθων

having come

Aor Act Ptc · Nom Sg Masc · ἔρχομαι

adverbial participle (attendant circumstance)

→ constative aorist

ἔρχομαι: 'come, go!'

κατώκησεν

he settled

Aor Act Indic 3 Sg · κατοικέω

main verb

→ constative aorist (took up residence)

κατοικέω: 'dwell, settle, take up residence'; the permanent settling that makes Jesus 'of Nazareth.'

εἰς

in

preposition + accusative (goal, with κατοικέω)

πόλιν

a town

Accusative

object of εἰς

πόλις: 'city, town'; Nazareth was an obscure Galilean village (cf. John 1:46).

λεγομένην

called

Pres Pass Ptc · Acc Sg Fem · λέγω

attributive participle (modifies πόλιν)

→ present (named)

λέγω: 'say, call'; passive 'called, named.'

Ναζαρέτ

Nazareth

Accusative

accusative in apposition to πόλιν (indeclinable)

Ναζαρέτ: Nazareth (also spelled Ναζαρά/Ναζαρέθ); the unheralded town that names the Messiah.

ὅπως

that

conjunction of purpose (fulfillment formula)

ὅπως: 'so that'; here the telic conjunction of the formula-quotation (a variant for the usual ἵνα).

πληρωθῆ

might be fulfilled

Aor Pass Subj 3 Sg · πληρώω

subjunctive (purpose clause)

→ constative aorist (divine passive)

πληρώω: 'fulfill' (see v.15).

τὸ

the

Nominative

article (substantizes ptc.)

ῥηθέν

what was spoken

Aor Pass Ptc · Nom Sg Neut · λέγω

substantival participle (subject of πληρωθῆ)

→ constative aorist (divine passive)

λέγω/ἔρω: 'speak' (aor. pass. ῥηθέν).

διὰ

through

preposition + genitive (intermediate agency)

τῶν

the

Genitive

article

προφητῶν

prophets

Genitive

genitive of intermediate agency

προφήτης: 'prophet'; the plural 'prophets' (no single text named) suggests a theme drawn from the prophetic books rather than a verbatim quotation.

ὅτι

that

conjunction (recitative, introduces citation)

ὅτι: 'that'; recitative ὅτι introducing the quoted words.

Ναζωραῖος

a Nazarene

Nominative

predicate nominative (of κληθήσεται)

Ναζωραῖος: 'Nazarene'; the gentile of Nazareth, perhaps punning on נָצְרַי ('branch', Isa 11:1) and/or נַזִּירִי ('Nazirite').

κληθήσεται

he shall be called

Fut Pass Indic 3 Sg · καλέω

main verb (citation)

→ predictive future (divine passive)

καλέω: 'call, name'; 'he shall be called a Nazarene' — the chapter ends on the Messiah's identity, sealed by Scripture.

On the text. Verse punctuation, paragraphing, and capitalization are editorial and conventional. The spelling of the Hebrew place-names is conventional (Βηθλέεμ, Ναζαρέτ — the latter also spelled Ναζαρέθ/Ναζαρά in the tradition). A few points of variation are passed over without a marginal note: at v.18 the longer reading θρήνος καὶ κλαυθμός ('lamentation and weeping') of the Byzantine tradition is not printed, the shorter κλαυθμός being read with the earliest witnesses; the LXX-form citation of Micah 5:1[2] in v.6 (with its deliberate adaptation — οὐδαμῶς ἐλαχίστη, 'by no means least,' against the Hebrew/LXX 'small to be') and the formula-quotations of Hosea

11:1 (v.15), Jeremiah 31[38]:15 (v.18), and the source-less 'he shall be called a Nazarene' (v.23) are reproduced in the evangelist's own wording. Chapter 2 carries the second through fifth of Matthew's infancy fulfillment-formulas (1:22–23 being the first): vv.15, 17, 23 with ἵνα/τότε/ὅπως πληρωθῆ, and the implicit citation of v.6.

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.