

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 21

KATA MAΘΘΑΙΟΝ ΚΑ΄

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 · 21:1–11

The triumphal entry into Jerusalem

Approaching Bethphage, Jesus sends two disciples for a donkey and her colt (1–3); Matthew reads the scene through Zechariah 9:9 — the humble king coming on a donkey (4–5); the disciples obey, and Jesus rides in over the spread garments (6–7) as crowds carpet the road and shout the Hosanna of Psalm 118 (8–9), and the whole city is stirred, asking 'Who is this?' — 'the prophet Jesus from Nazareth' (10–11).

B · 21:12–17

The cleansing of the temple

Jesus drives out the buyers and sellers and overturns the money-changers' tables (12), declaring 'my house shall be called a house of prayer' but 'you make it a den of robbers' (13, Isa 56:7 / Jer 7:11); he heals the blind and lame in the temple (14), and when the chief priests are indignant at the children's Hosanna he answers from Psalm 8 — 'out of the mouth of infants you have prepared praise' (15–16) — then withdraws to Bethany (17).

C · 21:18–22

The cursing of the fig tree and faith

Hungry in the morning, Jesus finds a leafy but fruitless fig tree and curses it, and it withers at once (18–19); when the disciples marvel, he teaches that faith without doubting can wither trees and move mountains (20–21), and that whatever they ask in prayer, believing, they will receive (22).

D · 21:23–27

The question about authority

In the temple the chief priests and elders challenge Jesus' authority (23); he counters with a question about the origin of John's baptism — from heaven or from men? (24–25a) — which traps them: confess heaven and be condemned for unbelief, say 'from men' and fear the crowd (25b–26); they plead ignorance, and Jesus likewise refuses to name his authority (27).

E · 21:28–32

The parable of the two sons

A man sends two sons to the vineyard: one refuses but repents and goes, the other agrees but does not (28–30); the first did the father's will (31a). So tax-collectors and prostitutes, who believed John's way of righteousness, enter the kingdom ahead of the leaders, who saw and still did not repent (31b–32).

F · 21:33–46

The parable of the wicked tenants

A landowner lets out a vineyard and sends servants for the fruit, but the tenants beat and kill them, and at last kill the heir-son to seize the inheritance (33–39); the owner will destroy them and give the vineyard to others (40–41). Jesus clinches it with Psalm 118 — the rejected stone become the cornerstone (42) — declaring the kingdom taken from them and given to a fruit-bearing people; the stone crushes whom it falls on (43–44); the chief priests and Pharisees perceive he means them but fear the crowd that holds him a prophet (45–46).

1 Καὶ ὅτε ἤγγισαν εἰς Ἱεροσόλυμα καὶ ἦλθον εἰς Βηθφαγὴ εἰς τὸ ὄρος τῶν ἐλαιῶν, τότε Ἰησοῦς ἀπέστειλεν δύο μαθητὰς

And when they drew near to Jerusalem and came to Bethphage, to the Mount of Olives, then Jesus sent two disciples,

SCENE-SETTING **Καὶ ὅτε** The narrative opens the entry sequence: arrival at Bethphage on the Mount of Olives triggers the sending of the two disciples.

Καὶ
and

coordinating conjunction (narrative)

ὅτε
when

temporal conjunction

ἤγγισαν
they drew near

Aor Act Indic 3 Pl · ἐγγίζω

verb of temporal clause

→ *ingressive aorist*

ἐγγίζω: 'come near, approach'; the verb of arrival at the destination.

εἰς
to

preposition + accusative (goal)

Ἱεροσόλυμα

Jerusalem

Accusative

object of εἰς (goal)

Ἱεροσόλυμα: Jerusalem; the Greek (neuter pl.) form of the city's name, the goal of the journey.

καὶ
and

coordinating conjunction

ἦλθον
they came

Aor Act Indic 3 Pl · ἔρχομαι

verb (temporal clause)

→ *constative aorist*

ἔρχομαι: 'come, go'; the arrival at the specific village.

εἰς
to

preposition + accusative (goal)

Βηθφαγή

Bethphage

Accusative

object of εἰς (goal)

Βηθφαγή: Bethphage ('house of unripe figs'), a village near the Mount of Olives; indeclinable but here in syntactic accusative.

εἰς
to

preposition + accusative (apposition of place)

τὸ
the

Accusative

article

ὄρος

mount

Accusative

object of εἰς (locale)

ὄρος: 'mountain, hill'; the Mount of Olives, the eschatologically charged ridge east of the city (cf. Zech 14:4).

τῶν

of the

Genitive

article

ἐλαιῶν

olives

Genitive

attributive/descriptive genitive

ἐλαία: 'olive tree'; 'the Mount of the Olives.'

τότε

then

adverb (sequence; Matthean signature)

τότε: 'then'; Matthew's characteristic narrative connector marking the next step.

Ἰησοῦς

Jesus

Nominative

subject

Ἰησοῦς: Jesus; the acting subject of the entry.

ἀπέστειλεν

sent

Aor Act Indic 3 Sg · ἀποστέλλω

main verb

→ constative aorist

ἀποστέλλω: 'send (with a commission)';
Jesus dispatches the two on a defined
errand.

δύο

two

Accusative

numeral (attributive)

δύο: 'two'; indeclinable numeral modifying
μαθητάς.

μαθητάς

disciples

Accusative

direct object

μαθητής: 'disciple, learner'; the two
unnamed sent ones.

2 λέγων αὐτοῖς Πορεύεσθε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν, καὶ εὐθέως εὐρήσετε ὄνον δεδεμένην καὶ πῶλον μετ' αὐτῆς λύσαντες ἀγάγετέ μοι.

saying to them, "Go into the village opposite you, and at once you will find a donkey tied and a colt with her; untie them and bring them to me.

DIRECT COMMAND **ASYNDETON** Jesus' instructions: go, find the tethered donkey and colt, and bring them — the prophetic foreknowledge underwriting the sign.

λέγων

saying

Pres Act Ptc · Nom Sg Masc · λέγω

*ptc. of attendant circumstance (introduces
speech)*

→ present (concurrent)

λέγω: 'say'; the participle that frames the
direct command.

αὐτοῖς

to them

Dative

indirect object

Πορεύεσθε

go

Pres Mid Impv 2 Pl · πορεύομαι

imperative (command)

→ imperative (durative)

πορεύομαι: 'go, journey'; the opening
command of the errand.

εἰς

into

preposition + accusative (goal)

τὴν

the

Accusative

article

κώμην

village

Accusative

object of εἰς

κώμη: 'village'; the unnamed hamlet ahead of them.

τὴν

the (one)

Accusative

article (attributive)

κατέναντι

opposite

improper preposition / adverb + genitive

κατέναντι: 'opposite, over against'; locating the village directly ahead.

ὑμῶν

you

Genitive

genitive with κατέναντι

καὶ

and

coordinating conjunction

εὐθέως

at once

adverb (time)

εὐθέως: 'immediately'; the find will be instant, underscoring foreknowledge.

εὐρήσετε

you will find

Fut Act Indic 2 Pl · εὐρίσκω

main verb (prediction)

→ predictive future

εὐρίσκω: 'find'; Jesus foretells exactly what they will discover.

ὄνον

donkey

Accusative

direct object

ὄνος: 'donkey, ass'; here feminine, the mother animal of Zech 9:9.

δεδεμένην

tied

Perf Pass Ptc · Acc Sg Fem · δέω

attributive/object-complement participle

→ resultative perfect (settled state)

δέω: 'bind, tie'; the perfect marks the donkey as standing tethered.

καὶ

and

coordinating conjunction

πῶλον

colt

Accusative

direct object (coordinate)

πῶλος: 'colt, young animal'; the foal that fulfils the second line of Zech 9:9 in Matthew's reading.

μετ'

with

preposition + genitive (accompaniment)

αὐτῆς

her

Genitive

object of μετὰ

λύσαντες

having untied

Aor Act Ptc · Nom Pl Masc · λύω

ptc. of attendant circumstance (with ἀγάγετε)

→ antecedent aorist

λύω: 'loose, untie'; the act preceding the bringing.

ἀγάγετέ

bring

Aor Act Impv 2 Pl · ἄγω

imperative (command)

→ imperative (aoristic)

ἄγω: 'lead, bring'; the main charge — bring the animals to Jesus.

μοι

to me

Dative

indirect object

3 καὶ ἂν τις ὑμῖν εἴπη τι, ἐρεῖτε ὅτι Ὁ κύριος αὐτῶν χρεῖαν ἔχει· εὐθὺς δὲ ἀποστελεῖ αὐτούς.

And if anyone says anything to you, you shall say, 'The Lord has need of them,' and immediately he will send them."

CONTINGENCY CLAUSE **καὶ ἂν** A contingency: should anyone object, the password 'the Lord has need of them' will release the animals at once.

καὶ

and

coordinating conjunction

ἂν

if

conditional conjunction (+ subjunctive)

ἂν: 'if'; introduces a third-class (probable) condition.

τις

anyone

Nominative

subject (indefinite pronoun)

ὑμῖν

to you

Dative

indirect object

εἴπη

says

Aor Act Subj 3 Sg · λέγω

verb of protasis (subjunctive)

→ aorist subjunctive (potential)

λέγω: 'say'; the hypothetical challenge.

τι

anything

Accusative

direct object (indefinite)

ἐρεῖτε

you shall say

Fut Act Indic 2 Pl · λέγω

main verb (apodosis, imperatival future)

→ imperatival future

λέγω (fut. ἐρῶ): 'say'; the prescribed reply.

ὅτι

that

ὅτι recitative (introduces direct speech)

<p>ὁ the</p> <p>Nominative article</p>	<p>κύριος Lord</p> <p>Nominative subject</p> <p>κύριος: 'Lord, master'; the self-designation that authorizes the requisition – ambiguous between 'owner' and the messianic Lord.</p>	<p>αὐτῶν of them</p> <p>Genitive objective genitive (with <i>χρείαν</i>)</p>	<p>χρείαν need</p> <p>Accusative direct object (idiom <i>χρείαν ἔχει</i>)</p> <p>χρεία: 'need'; <i>χρείαν ἔχω</i> = 'have need of!'</p>
<p>ἔχει has</p> <p>Pres Act Indic 3 Sg · ἔχω verb (in the quoted reply)</p> <p>→ stative present</p> <p>ἔχω: 'have, hold!'</p>	<p>εὐθύς immediately</p> <p>adverb (time)</p> <p>εὐθύς: 'at once'; the objection will be dropped instantly.</p>	<p>δὲ and</p> <p>postpositive conjunction (continuative)</p>	<p>ἀποστελεῖ he will send</p> <p>Fut Act Indic 3 Sg · ἀποστέλλω main verb (prediction)</p> <p>→ predictive future</p> <p>ἀποστέλλω: 'send off!'; the owner will release the animals.</p>
<p>αὐτούς them</p> <p>Accusative direct object</p>			

4 Τοῦτο δὲ γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου λέγοντος:

This took place to fulfill what was spoken through the prophet, saying:

FULFILLMENT FORMULA **δὲ** Matthew's signature fulfillment formula: the whole arrangement happened so that Zechariah's prophecy might be fulfilled.

<p>Τοῦτο this Nominative subject (demonstrative)</p>	<p>δὲ now postpositive conjunction (transitional)</p>	<p>γέγονεν has happened Perf Act Indic 3 Sg · γίνομαι main verb → resultative perfect γίνομαι: 'happen, come to pass'; the perfect frames the event as accomplished fact.</p>	<p>ἵνα in order that purpose conjunction (+ subjunctive) ἵνα: 'so that'; the telic conjunction of the fulfillment formula.</p>
<p>πληρωθῆ might be fulfilled Aor Pass Subj 3 Sg · πληρόω verb of purpose clause → aorist subjunctive πληρόω: 'fill, fulfill'; Matthew's keyword for prophetic realization.</p>	<p>τὸ the (thing) Nominative article (substantizes ptc.)</p>	<p>ῥηθὲν spoken Aor Pass Ptc · Nom Sg Neut · λέγω substantival participle (subject of πληρωθῆ) → constative aorist λέγω (aor. pass. ῥηθῆναι): 'be spoken'; the prophetic word now realized.</p>	<p>διὰ through preposition + genitive (intermediate agency)</p>
<p>τοῦ the Genitive article</p>	<p>προφήτου prophet Genitive genitive of intermediate agency προφήτης: 'prophet'; here Zechariah (with a Matthean blend of Isa 62:11).</p>	<p>λέγοντος saying Pres Act Ptc · Gen Sg Masc · λέγω attributive participle (agreeing with προφήτου) → present (concurrent) λέγω: 'say'; introduces the citation.</p>	

5 Εἶπατε τῇ θυγατρὶ Σιών· Ἴδου ὁ βασιλεὺς σου ἔρχεται σοι πραῦς καὶ ἐπιβεβηκῶς ἐπὶ ὄνον καὶ ἐπὶ πῶλον υἰὸν ὑποζυγίου.

"Say to the daughter of Zion: Behold, your king is coming to you, humble and mounted on a donkey, and on a colt, the foal of a beast of burden."

SCRIPTURE CITATION (ZECH 9:9) ASYNDETON The fulfilled word (Isa 62:11 + Zech 9:9): Zion's king comes gentle, riding on a donkey and its colt — meekness, not military pomp.

Εἶπατε

say

Aor Act Impv 2 Pl · λέγω

imperative (in citation)

→ imperative (aoristic)

λέγω: 'say'; the prophetic herald's command (Isa 62:11).

τῇ

to the

Dative

article

θυγατρί

daughter

Dative

indirect object

θυγάτηρ: 'daughter'; 'daughter of Zion' = the personified city/people.

Σιών

of Zion

Genitive

genitive of apposition (indeclinable proper name)

Σιών: Zion, Jerusalem; the covenant city addressed as a daughter.

Ἴδου

behold

interjection (attention-marker)

ἰδού: 'look!'; the demonstrative particle heightening the announcement.

ὁ

the

Nominative

article

βασιλεύς

king

Nominative

subject

βασιλεύς: 'king'; the messianic title — Jesus enters as Zion's royal Lord.

σου

your

Genitive

genitive of relationship

ἔρχεταιί

is coming

Pres Mid Indic 3 Sg · ἔρχομαι

main verb

→ futuristic/dramatic present

ἔρχομαι: 'come'; the present pictures the king's arrival as imminent/unfolding.

σοι

to you

Dative

dative of advantage

πραῦς

humble/gentle

Nominative

predicate adjective (of the subject)

πραῦς: 'gentle, meek'; the Beatitude word (5:5) defining this king's character.

καί

and

coordinating conjunction

ἐπιβεβηκώς

mounted

Perf Act Ptc · Nom Sg Masc · ἐπιβαίνω

predicate participle (periphrastic w/ implied ἔστιν / circumstantial)

→ resultative perfect (state of being seated)

ἐπιβαίνω: 'mount, get up on'; the perfect = 'seated upon.'

ἐπὶ

on

preposition + accusative (position)

ὄνον

a donkey

Accusative

object of ἐπί

ὄνος: 'donkey'; the peaceable mount, antithesis of the war-horse.

καί

and

coordinating conjunction (Hebrew parallelism)

ἐπὶ

on

preposition + accusative (position)

πῶλον

a colt

Accusative

object of ἐπί

πῶλος: 'colt'; the second member of the Hebrew poetic parallelism, which Matthew reads as two animals.

υἶόν

the foal

Accusative

apposition to πῶλον

υἶός: 'son'; here 'son/foal of a beast of burden' — Semitic idiom for offspring.

ὑποζυγίου

of a beast of burden

Genitive

genitive of relationship/source

ὑποζύγιον: lit. 'one under the yoke,' a pack-animal/donkey; the LXX term of Zech 9:9.

6 πορευθέντες δὲ οἱ μαθηταὶ καὶ ποιήσαντες καθὼς συνέταξεν αὐτοῖς ὁ Ἰησοῦς

The disciples went and did as Jesus had directed them,

OBEDIENT EXECUTION δὲ The disciples carry out the errand exactly as commanded — Matthew's terse note of obedience to the messianic word.

πορευθέντες

having gone

Aor Pass Ptc · Nom Pl Masc · πορεύομαι

ptc. of attendant circumstance

→ antecedent aorist

πορεύομαι: 'go, proceed.'

δὲ

and

postpositive conjunction (continuative)

οἱ

the

Nominative

article

μαθηταὶ

disciples

Nominative

subject

μαθητής: 'disciple'; the two sent ones.

καὶ

and

coordinating conjunction

ποιήσαντες

having done

Aor Act Ptc · Nom Pl Masc · ποιέω

ptc. of attendant circumstance

→ antecedent aorist

ποιέω: 'do, make'; their exact compliance.

καθὼς

just as

comparative conjunction

καθώς: 'just as, according as.'

συνέταξεν

directed

Aor Act Indic 3 Sg · συντάσσω

verb of comparative clause

→ constative aorist

συντάσσω: 'order, arrange, direct'; the precise authoritative instruction.

αὐτοῖς

them

Dative

indirect object

ὁ

the

Nominative

article

Ἰησοῦς

Jesus

Nominative

subject of συντάξεν

7 ἤγαγον τὴν ὄνον καὶ τὸν πῶλον, καὶ ἐπέθηκαν ἐπ' αὐτῶν τὰ ἱμάτια, καὶ ἐπεκάθισεν ἐπάνω αὐτῶν.

brought the donkey and the colt, and put their garments on them, and he sat on them.

MOUNTING **ASYNDETON** The animals are brought, garments thrown over them as a makeshift saddle, and Jesus mounts — 'on them' refers to the garments (cf. v.8).

ἤγαγον

they brought

Aor Act Indic 3 Pl · ἄγω

main verb

→ constative aorist

ἄγω: 'lead, bring'; the errand completed.

τὴν

the

Accusative

article

ὄνον

donkey

Accusative

direct object

ὄνος: 'donkey'; the mother animal.

καὶ

and

coordinating conjunction

τὸν

the

Accusative

article

πῶλον

colt

Accusative

direct object (coordinate)

πῶλος: 'colt.'

καὶ

and

coordinating conjunction

ἐπέθηκαν

they put on

Aor Act Indic 3 Pl · ἐπιτίθημι

main verb

→ constative aorist

ἐπιτίθημι: 'place upon'; laying the cloaks over the animals.

<p>ἐπ'</p> <p>on</p> <p><i>preposition + genitive (position)</i></p>	<p>αὐτῶν</p> <p>them</p> <p>Genitive</p> <p><i>object of ἐπί</i></p>	<p>τὰ</p> <p>the</p> <p>Accusative</p> <p><i>article</i></p>	<p>ἱμάτια</p> <p>garments</p> <p>Accusative</p> <p><i>direct object</i></p> <p>ἱμάτιον: 'cloak, outer garment'; spread as an improvised saddle and as homage.</p>
<p>καὶ</p> <p>and</p> <p><i>coordinating conjunction</i></p>	<p>ἐπεκάθισεν</p> <p>he sat</p> <p>Aor Act Indic 3 Sg · ἐπικαθίζω</p> <p><i>main verb</i></p> <p>→ <i>ingressive aorist</i></p> <p>ἐπικαθίζω: 'sit upon, be seated'; Jesus mounts. (A variant ἐπεκάθισαν, 'they set him,' is attested.)</p>	<p>ἐπάνω</p> <p>upon</p> <p><i>improper preposition / adverb + genitive</i></p> <p>ἐπάνω: 'on top of, above!'</p>	<p>αὐτῶν</p> <p>them</p> <p>Genitive</p> <p><i>genitive with ἐπάνω (antecedent: the garments)</i></p>

8 ὁ δὲ πλεῖστος ὄχλος ἔστρωσαν ἑαυτῶν τὰ ἱμάτια ἐν τῇ ὁδῷ, ἄλλοι δὲ ἔκοπτον κλάδους ἀπὸ τῶν δένδρων καὶ ἐστρώννυσον ἐν τῇ ὁδῷ.

Most of the crowd spread their garments on the road, and others were cutting branches from the trees and spreading them on the road.

ROYAL ACCLAMATION (ACTION) **δὲ** The crowd renders royal honors: cloaks and leafy branches carpet the road like a coronation procession (cf. 2 Kgs 9:13).

<p>ὁ</p> <p>the</p> <p>Nominative</p> <p><i>article</i></p>	<p>δὲ</p> <p>and</p> <p><i>postpositive conjunction</i></p>	<p>πλεῖστος</p> <p>very large/most</p> <p>Nominative</p> <p><i>attributive adjective (superlative/elative)</i></p> <p>πλεῖστος: superlative of πολὺς; 'the very great crowd' or 'most of the crowd.'</p>	<p>ὄχλος</p> <p>crowd</p> <p>Nominative</p> <p><i>subject (constructio ad sensum w/ pl. verb)</i></p> <p>ὄχλος: 'crowd, multitude'; the festival pilgrims.</p>
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ἔστρωσαν

spread

Aor Act Indic 3 Pl · στρώννυμι

main verb

→ *constative aorist*

στρώννυμι: 'spread out, strew'; laying cloaks down as a path of honor.

ἑαυτῶν

their own

Genitive

reflexive possessive genitive

τὰ

the

Accusative

article

ἱμάτια

garments

Accusative

direct object

ἱμάτιον: 'cloak'; spread on the road as homage.

ἐν

on

preposition + dative (place)

τῇ

the

Dative

article

ὁδῷ

road

Dative

dative of place

ὁδός: 'road, way!'

ἄλλοι

others

Nominative

subject

ἄλλος: 'other'; a second group of celebrants.

δὲ

and

postpositive conjunction

ἔκοπτον

were cutting

Impf Act Indic 3 Pl · κόπτω

main verb (imperfect)

→ *iterative/descriptive imperfect*

κόπτω: 'cut, strike'; the imperfect pictures repeated cutting of branches.

κλάδους

branches

Accusative

direct object

κλάδος: 'branch, bough'; festal greenery (cf. the palms of John 12).

ἀπὸ

from

preposition + genitive (source)

τῶν

the

Genitive

article

δένδρων

trees

Genitive

object of ἀπό

δένδρον: 'tree.'

καὶ

and

coordinating conjunction

ἔστρωννυον

were spreading

Impf Act Indic 3 Pl · στρωννύω

main verb (imperfect)

→ *iterative/descriptive imperfect*

στρωννύω: 'spread'; carpeting the road with branches.

ἐν

on

preposition + dative (place)

τῇ

the

Dative

article

ὁδῷ

road

Dative

dative of place

9 οἱ δὲ ὄχλοι οἱ προάγοντες αὐτὸν καὶ οἱ ἀκολουθοῦντες ἔκραζον λέγοντες· Ὡσαννὰ τῷ υἱῷ Δαυὶδ·
Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου· Ὡσαννὰ ἐν τοῖς ὑψίστοις.

And the crowds that went before him and that followed were shouting, "Hosanna to the Son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest!"

ROYAL ACCLAMATION (CRY) **δὲ** The processional cry, from Psalm 118:25–26: 'Hosanna' (save now!) hailed to the Son of David, the coming one in the Lord's name — a messianic coronation shout.

οἱ

the

Nominative

article

δὲ

and

postpositive conjunction

ὄχλοι

crowds

Nominative

subject

ὄχλος: 'crowd'; the pilgrim throng, fore and aft.

οἱ

the (ones)

Nominative

article (substantizes ptc.)

προάγοντες

going before

Pres Act Ptc · Nom Pl Masc · προάγω

attributive participle

→ present (concurrent)

προάγω: 'go before, lead the way.'

αὐτὸν

him

Accusative

direct object of προάγοντες

καὶ

and

coordinating conjunction

οἱ

the (ones)

Nominative

article (substantizes ptc.)

ἀκολουθοῦντες

following

Pres Act Ptc · Nom Pl Masc · ἀκολουθέω

attributive participle

→ present (concurrent)

ἀκολουθέω: 'follow, accompany!'

ἔκραζον

were shouting

Impf Act Indic 3 Pl · κράζω

main verb (imperfect)

→ iterative/descriptive imperfect

κράζω: 'cry out, shout'; the imperfect of the repeated chant.

λέγοντες

saying

Pres Act Ptc · Nom Pl Masc · λέγω

ptc. of attendant circumstance (introduces speech)

→ present (concurrent)

λέγω: 'say'; framing the acclamation.

Ἦσαννά

Hosanna

indeclinable acclamation (transliterated Hebrew)

ῶσαννά: from Heb. hōšā'ā-nnā', 'save now!' (Ps 118:25); here a shout of praise/welcome, treated as an indeclinable cry.

τῷ

to the

Dative

article

υἱῷ

Son

Dative

dative of advantage / honoree

υἱός: 'son'; 'Son of David' — the royal-messianic title central to Matthew.

Δαυίδ

of David

Genitive

genitive of relationship (indeclinable proper name)

Δαυίδ: David; the messianic ancestry hailed by the crowds.

Εὐλογημένος

blessed

Perf Pass Ptc · Nom Sg Masc · εὐλογέω

predicate participle (periphrastic blessing, w/ implied εστιν)

→ resultative perfect (settled state)

εὐλογέω: 'bless, speak well of'; the blessing-formula of Ps 118:26.

ὁ

the (one)

Nominative

article (substantizes ptc.)

ἐρχόμενος

who comes

Pres Mid Ptc · Nom Sg Masc · ἔρχομαι

substantival participle (subject of blessing)

→ present (titular)

ἔρχομαι: 'come'; 'the Coming One' had become a messianic title (cf. 11:3).

ἐν

in

preposition + dative (sphere/authority)

ὀνόματι

name

Dative

dative of sphere/instrument

ὄνομα: 'name'; coming with the Lord's authority and commission.

κυρίου

of the Lord

Genitive

possessive genitive

κύριος: 'Lord'; here YHWH, in whose name the king comes.

Ἦσαννά

Hosanna

indeclinable acclamation

ῶσαννά: repeated as a doxological cry — 'Hosanna in the highest (heavens)!'

ἐν

in

preposition + dative (place)

τοῖς

the

Dative

article

ὕψιστοις

highest (heavens)

Dative

dative of place (substantival adjective)

ὕψιστος: 'highest'; 'in the highest (places)'
= let the praise resound in heaven.

10 καὶ εἰσελθόντος αὐτοῦ εἰς Ἱεροσόλυμα ἐσειέσθη πᾶσα ἡ πόλις λέγουσα· Τίς ἐστὶν οὗτος;

And when he entered Jerusalem, the whole city was stirred, saying, "Who is this?"

CITY'S REACTION καὶ The entry shakes the whole city — ἐσειέσθη ('was shaken') echoes the Magi's Jerusalem (2:3) — and the question 'Who is this?' frames the answer.

καὶ

and

coordinating conjunction

εἰσελθόντος

having entered

Aor Act Ptc · Gen Sg Masc · εἰσέρχομαι

genitive absolute (temporal)

→ antecedent aorist

εἰσέρχομαι: 'enter, go in'; genitive-absolute construction with αὐτοῦ.

αὐτοῦ

he

Genitive

subject of genitive absolute

εἰς

into

preposition + accusative (goal)

Ἱεροσόλυμα

Jerusalem

Accusative

object of εἰς (goal)

Ἱεροσόλυμα: Jerusalem.

ἐσειέσθη

was stirred/shaken

Aor Pass Indic 3 Sg · σειώ

main verb

→ ingressive aorist

σειώ: 'shake, agitate'; metaphor for the city thrown into commotion (cf. 'seismic').

πᾶσα

whole

Nominative

attributive adjective

πᾶς: 'all, whole!'; the entire city's agitation.

ἡ

the

Nominative

article

πόλις

city

Nominative

subject

πόλις: 'city'; Jerusalem personified as reacting.

λέγουσα

saying

Pres Act Ptc · Nom Sg Fem · λέγω

ptc. of attendant circumstance (agreeing with πόλις)

→ present (concurrent)

λέγω: 'say'; introduces the city's question.

Τίς

who

Nominative

interrogative pronoun (predicate)

τίς: 'who?'; the identity question driving the scene.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula

→ stative present

οὗτος

this (man)

Nominative

subject (demonstrative)

οὗτος: 'this one'; the demonstrative pointing to Jesus.

11 οἱ δὲ ὄχλοι ἔλεγον· Οὗτός ἐστιν ὁ προφήτης Ἰησοῦς ὁ ἀπὸ Ναζαρέθ τῆς Γαλιλαίας.

And the crowds said, "This is the prophet Jesus, from Nazareth of Galilee."

THE CROWD'S ANSWER **δὲ** The crowd answers with a true but partial confession: 'the prophet Jesus from Nazareth' — less than the Son of David they had just hailed.

οἱ

the

Nominative

article

δὲ

and

postpositive conjunction

ὄχλοι

crowds

Nominative

subject

ὄχλος: 'crowd.'

ἔλεγον

were saying

Impf Act Indic 3 Pl · λέγω

main verb (imperfect)

→ descriptive imperfect

λέγω: 'say'; the answering refrain of the crowds.

<p>Οὗτός this (man) Nominative <i>subject (demonstrative)</i> οὗτος; 'this one.'</p>	<p>ἐστιν is Pres Act Indic 3 Sg · εἰμί <i>copula</i> → stative present</p>	<p>ὁ the Nominative <i>article</i></p>	<p>προφήτης prophet Nominative <i>predicate nominative</i> προφήτης: 'prophet'; the crowd's identification — true, but short of 'Messiah.'</p>
<p>Ἰησοῦς Jesus Nominative <i>apposition to ὁ προφήτης</i> Ἰησοῦς; Jesus.</p>	<p>ὁ the (one) Nominative <i>article (attributive)</i></p>	<p>ἀπό from <i>preposition + genitive (origin)</i></p>	<p>Ναζαρέθ Nazareth Genitive <i>object of ἀπό (origin; indeclinable proper name)</i> Ναζαρέθ: Nazareth; Jesus' hometown — the 'Nazarene' of 2:23.</p>
<p>τῆς of Genitive <i>article</i></p>	<p>Γαλιλαίας Galilee Genitive <i>partitive/descriptive genitive</i> Γαλιλαία: Galilee; the northern region, marginal to Jerusalem eyes.</p>		

12 Καὶ εἰσῆλθεν Ἰησοῦς εἰς τὸ ἱερόν, καὶ ἐξέβαλεν πάντας τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τὰς τραπέζας τῶν κολλυβιστῶν κατέστρεψεν καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστεράς,

And Jesus entered the temple and drove out all who were selling and buying in the temple, and he overturned the tables of the money-changers and the seats of those who sold the doves,

PROPHETIC ACTION **Καὶ** The temple cleansing: Jesus expels the merchants and overturns the money-changers' and dove-sellers' stalls — a prophetic act of judgment on the cult's corruption.

Καὶ
and

coordinating conjunction (narrative)

εἰσῆλθεν
entered

Aor Act Indic 3 Sg · εἰσέρχομαι

main verb

→ *constative aorist*

εἰσέρχομαι: 'go in, enter'; Jesus enters the temple precincts.

Ἰησοῦς
Jesus

Nominative

subject

εἰς
into

preposition + accusative (goal)

τὸ
the

Accusative
article

ἱερόν
temple

Accusative

object of εἰς

ἱερόν: 'temple (precinct)'; the whole sacred complex, esp. the Court of the Gentiles. (Some witnesses add τοῦ θεοῦ, 'of God.')

καὶ
and

coordinating conjunction

ἐξέβαλεν
drove out

Aor Act Indic 3 Sg · ἐκβάλλω

main verb

→ *constative aorist*

ἐκβάλλω: 'cast/drive out'; forcible expulsion of the traders.

πάντας
all

Accusative
attributive adjective

πᾶς: 'all.'

τούς
the (ones)

Accusative

article (substantizes ptc.)

πωλοῦντας
selling

Pres Act Ptc · Acc Pl Masc · πωλέω

substantival participle (object)

→ *present (general)*

πωλέω: 'sell'; the vendors of sacrificial supplies.

καὶ
and

coordinating conjunction

ἀγοράζοντας
buying

Pres Act Ptc · Acc Pl Masc · ἀγοράζω

substantival participle (object)

→ *present (general)*

ἀγοράζω: 'buy'; the purchasers caught up in the trade.

ἐν
in

preposition + dative (place)

τῷ
the

Dative
article

ἱερῷ
temple

Dative

dative of place

ἱερόν: 'temple precinct.'

καὶ
and

coordinating conjunction

τάς
the

Accusative
article

τραπέζας
tables

Accusative
direct object

| τράπεζα: 'table'; the money-changers'
counters.

τῶν
of the

Genitive
article

κολλυβιστῶν
money-changers

Genitive
possessive genitive

| κολλυβιστής: 'money-changer'; those
exchanging coinage for the temple tax
(κόλλυβος, the small fee).

κατέστρεψεν
overturned

Aor Act Indic 3 Sg · καταστρέφω

main verb

→ *constative aorist*

| καταστρέφω: 'overturn, upset'; the decisive
prophetic gesture.

καὶ
and

coordinating conjunction

τάς
the

Accusative
article

καθέδρας
seats

Accusative
direct object (coordinate)

| καθέδρα: 'seat, chair'; the benches of the
dove-sellers.

τῶν
of the (ones)

Genitive
article (substantizes ptc.)

πωλούντων
selling

Pres Act Ptc · Gen Pl Masc · πωλέω
substantival participle (possessive genitive)

→ *present (general)*

| πωλέω: 'sell'; the dove-merchants serving
the poor's offerings (Lev 5:7).

τάς
the

Accusative
article

περιστεράς
doves

Accusative
direct object of πωλούντων

| περιστερά: 'dove, pigeon'; the offering of
the poor.

13 καὶ λέγει αὐτοῖς· Γέγραπται· Ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται, ὑμεῖς δὲ αὐτὸν ποιεῖτε σπήλαιον ληστῶν.

and he said to them, "It is written, 'My house shall be called a house of prayer,' but you make it a den of robbers."

SCRIPTURAL INDICTMENT **καὶ** Jesus interprets the act with Scripture: Isaiah 56:7 ('house of prayer') against Jeremiah 7:11 ('den of robbers') — the temple's intended worship versus its present corruption.

<p>καὶ and coordinating conjunction</p>	<p>λέγει he says Pres Act Indic 3 Sg · λέγω main verb (historic present) → historic present (vivid) λέγω: 'say'; the dramatic present introducing the indictment.</p>	<p>αὐτοῖς to them Dative indirect object</p>	<p>Γέγραπται it is written Perf Pass Indic 3 Sg · γράφω citation formula → resultative perfect (standing authority) γράφω: 'write'; the perfect 'it stands written' marks abiding scriptural authority.</p>
<p>Ὁ the Nominative article</p>	<p>οἶκός house Nominative subject οἶκος: 'house'; the temple as God's dwelling.</p>	<p>μου my Genitive possessive genitive</p>	<p>οἶκος a house Nominative predicate nominative οἶκος: 'house'; 'a house of prayer' (Isa 56:7).</p>
<p>προσευχῆς of prayer Genitive attributive/objective genitive προσευχή: 'prayer'; the temple's God-intended purpose.</p>	<p>κληθήσεται shall be called Fut Pass Indic 3 Sg · καλέω main verb (in citation) → predictive future καλέω: 'call, name'; the temple's destined character.</p>	<p>ὑμεῖς you Nominative subject (emphatic pronoun)</p>	<p>δὲ but postpositive conjunction (adversative)</p>

αὐτόν

it

Accusative

direct object

ποιεῖτε

make

Pres Act Indic 2 Pl · ποιέω

main verb

→ present (ongoing/customary)

ποιέω: 'make, do'; the present indicts ongoing corruption.

σπήλαιον

a den

Accusative

object complement (double accusative)

σπήλαιον: 'cave, den'; Jeremiah's 'den of robbers' (Jer 7:11) — a hideout, not a haunt of active brigandage.

ληστῶν

of robbers

Genitive

attributive genitive

ληστής: 'robber, brigand'; one who plunders by violence — the cult turned into a bandits' lair.

14 Καὶ προσήλθον αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ ἱερῷ, καὶ ἐθεράπευσεν αὐτούς.

And the blind and the lame came to him in the temple, and he healed them.

HEALING IN THE TEMPLE **Καὶ** The cleansed temple becomes a place of healing: the blind and lame — once barred from the sanctuary (2 Sam 5:8) — come to Jesus and are healed.

Καὶ

and

coordinating conjunction

προσήλθον

came

Aor Act Indic 3 Pl · προσέρχομαι

main verb

→ constative aorist

προσέρχομαι: 'come/draw near to'; the needy approach Jesus in the temple.

αὐτῷ

to him

Dative

dative complement of προσήλθον

τυφλοὶ

blind

Nominative

subject (substantival adjective)

τυφλός: 'blind'; the messianic-age beneficiaries (cf. 11:5; Isa 35:5).

καὶ

and

coordinating conjunction

χωλοὶ

lame

Nominative

subject (substantival adjective)

χωλός: 'lame, crippled!'

ἐν

in

preposition + dative (place)

τῷ

the

Dative

article

ἱερῷ

temple

Dative
dative of place

ἱερόν: 'temple precinct!'

καὶ

and

coordinating conjunction

ἔθεράπευσεν

he healed

Aor Act Indic 3 Sg · θεραπεύω

main verb

→ constative aorist

θεραπεύω: 'heal, cure'; the restorative counterpart to the expulsion.

αὐτούς

them

Accusative
direct object

15 ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ θαυμάσια ἃ ἐποίησεν καὶ τοὺς παῖδας τοὺς κρίζοντας ἐν τῷ ἱερῷ καὶ λέγοντας· Ὡσαννὰ τῷ υἱῷ Δαυίδ, ἠγανάκτησαν

But when the chief priests and the scribes saw the wonderful things that he did, and the children crying out in the temple, "Hosanna to the Son of David!" they were indignant,

OPPONENTS' INDIGNATION **δὲ** The leaders react with indignation — not to the wonders but to the children's messianic acclamation, which they cannot stomach.

ἰδόντες

having seen

Aor Act Ptc · Nom Pl Masc · ὄραω
adverbial ptc. (temporal/causal)

→ antecedent aorist

ὄραω: 'see, perceive.'

δὲ

but

postpositive conjunction

οἱ

the

Nominative
article

ἀρχιερεῖς

chief priests

Nominative
subject

ἀρχιερεύς: 'chief priest, high priest'; the temple's ruling clergy.

καὶ

and

coordinating conjunction

οἱ

the

Nominative
article

γραμματεῖς

scribes

Nominative
subject (coordinate)

γραμματεὺς: 'scribe'; the legal-textual experts.

τὰ

the

Accusative
article

θαυμάσια

wonderful things

Accusative

direct object of *ιδόντες* (substantival adjective)

θαυμάσιος: 'wonderful, marvelous'; the healings of v.14.

ἃ

which

Accusative

relative pronoun (object of *εποίησεν*)

εποίησεν

he did

Aor Act Indic 3 Sg · ποιέω

verb of relative clause

→ constative aorist

ποιέω: 'do, perform.'

καὶ

and

coordinating conjunction

τούς

the

Accusative

article

παῖδας

children

Accusative

direct object of *ιδόντες*

παῖς: 'child, boy'; the young ones still chanting the Hosanna.

τούς

the (ones)

Accusative

article (substantizes ptc.)

κράζοντας

crying out

Pres Act Ptc · Acc Pl Masc · κράζω

attributive participle

→ present (ongoing)

κράζω: 'cry out, shout!'

ἐν

in

preposition + dative (place)

τῷ

the

Dative

article

ἱερῷ

temple

Dative

dative of place

ἱερόν: 'temple precinct!'

καὶ

and

coordinating conjunction

λέγοντας

saying

Pres Act Ptc · Acc Pl Masc · λέγω

attributive participle (introduces speech)

→ present (ongoing)

λέγω: 'say.'

Ὡσαννά

Hosanna

indeclinable acclamation

ὠσαννά: the children echo the crowd's messianic cry (cf. v.9).

τῷ

to the

Dative

article

υἱῷ

Son

Dative

dative of honoree

υἱός: 'son'; 'Son of David.'

Δαυίδ

of David

Genitive

genitive of relationship (indeclinable proper name)

Δαυίδ: David.

ἠγανάκτησαν

they were indignant

Aor Act Indic 3 Pl · ἀγανακτέω

main verb

→ ingressive aorist

ἀγανακτέω: 'be indignant, vexed'; the leaders' angry reaction.

16 καὶ εἶπαν αὐτῷ Ἄκουεις τί οὗτοι λέγουσιν; ὁ δὲ Ἰησοῦς λέγει αὐτοῖς· Ναί· οὐδέποτε ἀνέγνωτε ὅτι Ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον;

and they said to him, "Do you hear what these are saying?" And Jesus said to them, "Yes; have you never read, 'Out of the mouth of infants and nursing babies you have prepared praise'?"

CHALLENGE AND SCRIPTURE ANSWER **καὶ** The leaders protest; Jesus, far from silencing the children, vindicates them from Psalm 8:3 LXX — God ordains praise from infants' mouths.

καὶ

and

coordinating conjunction

εἶπαν

they said

Aor Act Indic 3 Pl · λέγω

main verb

→ constative aorist

λέγω: 'say.'

αὐτῷ

to him

Dative

indirect object

Ἄκουεις

do you hear

Pres Act Indic 2 Sg · ἀκούω

main verb (question)

→ present (immediate)

ἀκούω: 'hear'; the indignant challenge.

τί

what

Accusative

interrogative pronoun (object)

τίς: 'what?'

οὗτοι

these

Nominative

subject (demonstrative)

οὗτος: 'these'; the children, dismissively indicated.

λέγουσιν

are saying

Pres Act Indic 3 Pl · λέγω

verb of indirect question

→ present (ongoing)

λέγω: 'say.'

ὁ

the

Nominative

article

δὲ

but

postpositive conjunction

Ἰησοῦς

Jesus

Nominative

subject

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb (historic present)

→ historic present (vivid)

λέγω: 'say!'

αὐτοῖς

to them

Dative

indirect object

Ναί

yes

affirmative particle

ναί: 'yes'; Jesus owns the children's praise.

οὐδέποτε

never

adverb (negation of time)

οὐδέποτε: 'never'; the pointed 'have you never read?' rebuke to scholars.

ἀνέγνωτε

have you read

Aor Act Indic 2 Pl · ἀναγινώσκω

main verb (question)

→ constative aorist

ἀναγινώσκω: 'read'; the recurring polemical 'have you not read?' (cf. 12:3; 19:4).

ὅτι

that

ὅτι recitative (introduces citation)

Ἐκ

out of

preposition + genitive (source)

στόματος

mouth

Genitive

object of ἐκ (source)

στόμα: 'mouth'; the source of the divinely ordained praise (Ps 8:3 LXX).

νηπίων

of infants

Genitive

attributive/possessive genitive

νήπιος: 'infant, small child'; the unlikely vehicles of true praise.

καί

and

coordinating conjunction

θηλαζόντων

nursing babies

Pres Act Ptc · Gen Pl Masc · θηλάζω

substantival participle (genitive)

→ present (general)

θηλάζω: 'suckle, nurse'; 'those at the breast' – the very youngest.

κατηρτίσω

you have prepared

Aor Mid Indic 2 Sg · καταρτίζω

main verb (in citation)

→ constative aorist

καταρτίζω: 'fit out, prepare, establish'; God 'prepared/perfected' praise from infants.

αἶνον

praise

Accusative

direct object

αἶνος: 'praise'; the LXX rendering (where the Hebrew has 'strength').

17 Καὶ καταλιπὼν αὐτοὺς ἔξω τῆς πόλεως εἰς Βηθανίαν, καὶ ἠύλισθη ἐκεῖ.

And leaving them, he went out of the city to Bethany and lodged there.

WITHDRAWAL **Καὶ** Jesus withdraws from confrontation, lodging in Bethany — the day's circuit out and back that frames the fig-tree episode.

Καὶ

and

coordinating conjunction

καταλιπὼν

having left

Aor Act Ptc · Nom Sg Masc · καταλείπω

ptc. of attendant circumstance

→ antecedent aorist

καταλείπω: 'leave behind, forsake.'

αὐτοὺς

them

Accusative

direct object of καταλιπὼν

ἔξηλθεν

he went out

Aor Act Indic 3 Sg · ἐξέρχομαι

main verb

→ constative aorist

ἐξέρχομαι: 'go out, depart.'

ἔξω

outside

adverb / improper preposition + genitive

ἔξω: 'outside, out of.'

τῆς

the

Genitive

article

πόλεως

city

Genitive

genitive with ἔξω

πόλις: 'city'; Jerusalem.

εἰς

to

preposition + accusative (goal)

Βηθανίαν

Bethany

Accusative

object of εἰς (goal)

Βηθανία: Bethany, a village on the Mount of Olives' east slope — Jesus' lodging in Passion Week.

καὶ

and

coordinating conjunction

ἠύλισθη

he lodged

Aor Pass Indic 3 Sg · αὐρίζομαι

main verb

→ constative aorist

αὐρίζομαι: 'spend the night, lodge'; passed the night there.

ἐκεῖ

there

adverb (place)

ἐκεῖ: 'there.'

18 Πρωὶ δὲ ἐπανάγων εἰς τὴν πόλιν ἐπείνασεν.

In the morning, as he was returning to the city, he became hungry.

SETTING (FIG TREE) **δὲ** The morning return sets the fig-tree scene: Jesus' hunger leads him to the leafy but barren tree — a parabolic sign acted out.

Πρωὶ

early/in the morning

adverb (time)

| πρωί: 'early, in the morning!'

δὲ

now

postpositive conjunction (transitional)

ἐπανάγων

returning

Pres Act Ptc · Nom Sg Masc · ἐπανάγω

adverbial ptc. (temporal)

→ present (concurrent)

| ἐπανάγω: 'go back, return'; the morning journey back to the city.

εἰς

to

preposition + accusative (goal)

τὴν

the

Accusative

article

πόλιν

city

Accusative

object of εἰς

| πόλις: 'city'; Jerusalem.

ἐπείνασεν

he was hungry

Aor Act Indic 3 Sg · πεινάω

main verb

→ ingressive aorist

| πεινάω: 'be/become hungry'; the human hunger setting up the sign.

19 καὶ ἰδὼν συκῆν μίαν ἐπὶ τῆς ὁδοῦ ἦλθεν ἐπ' αὐτήν, καὶ οὐδὲν εὔρεν ἐν αὐτῇ εἰ μὴ φύλλα μόνον, καὶ λέγει αὐτῇ· Μηκέτι ἐκ σοῦ καρπὸς γένηται εἰς τὸν αἰῶνα. καὶ ἐξηράνθη παραχρῆμα ἡ συκῆ.

And seeing a single fig tree by the road, he came to it and found nothing on it but leaves only. And he said to it, "May no fruit ever come from you again!" And the fig tree withered at once.

PROPHETIC CURSE AND SIGN **καὶ** The acted parable: a tree all leaves and no fruit — like the fruitless temple/leadership — is cursed and instantly withers, a sign of coming judgment.

καὶ
and

coordinating conjunction

ιδῶν

having seen

Aor Act Ptc · Nom Sg Masc · ὀράω

adverbial ptc. (temporal)

→ antecedent aorist

ὀράω: 'see.'

συκῆν

fig tree

Accusative

direct object of ιδῶν

συκῆ: 'fig tree'; a stock OT emblem of Israel
(Jer 8:13; Mic 7:1).

μίαν

a single

Accusative

numeral/indefinite adjective

εἷς: 'one'; here 'a certain/single' fig tree.

ἐπὶ
by

preposition + genitive (place)

τῆς

the

Genitive

article

ὁδοῦ

road

Genitive

object of ἐπί (place)

ὁδός: 'road, way!'

ἦλθεν

he came

Aor Act Indic 3 Sg · ἔρχομαι

main verb

→ constative aorist

ἔρχομαι: 'come, go!'

ἐπ’
to

preposition + accusative (motion toward)

αὐτήν

it

Accusative

object of ἐπί

καὶ
and

coordinating conjunction

οὐδέν

nothing

Accusative

direct object (negated)

οὐδεὶς: 'no one, nothing!'

εὔρεν

he found

Aor Act Indic 3 Sg · εὕρισκω

main verb

→ constative aorist

εὕρισκω: 'find.'

ἐν

on

preposition + dative (place)

αὐτῇ

it

Dative

object of ἐν

εἰ

if

particle (in εἰ μὴ idiom)

μή

not

negative (εἰ μή = 'except')

| εἰ μή: 'except, but only.'

φύλλα

leaves

Accusative

object (in exceptive clause)

| φύλλον: 'leaf'; foliage promising fruit but delivering none.

μόνον

only

Accusative

adverbial accusative

| μόνος: 'only, alone.'

καὶ

and

coordinating conjunction

λέγει

he says

Pres Act Indic 3 Sg · λέγω

main verb (historic present)

→ *historic present (vivid)*

| λέγω: 'say.'

αὐτῇ

to it

Dative

indirect object

Μηκέτι

no longer

adverb (negation of time, w/ subjunctive)

| μηκέτι: 'no longer, never again.'

ἐκ

from

preposition + genitive (source)

σοῦ

you

Genitive

object of ἐκ

καρπός

fruit

Nominative

subject

| καρπός: 'fruit'; the absent yield that should mark covenant faithfulness.

γένηται

may come

Aor Mid Subj 3 Sg · γίνομαι

prohibitive/optative subjunctive (curse)

→ *orist subjunctive (volitive)*

| γίνομαι: 'come to be'; the curse-wish of permanent barrenness.

εἰς

for

preposition + accusative (extent of time)

τὸν

the

Accusative

article

αἰῶνα

age/ever

Accusative

accusative of extent (εἰς τὸν αἰῶνα = 'forever')

| αἰών: 'age'; εἰς τὸν αἰῶνα = 'forever.'

καὶ

and

coordinating conjunction

ἐξηράνθη

withered

Aor Pass Indic 3 Sg · ξηραίνω

main verb

→ *ingressive aorist*

| ξηραίνω: 'dry up, wither'; the immediate fulfillment of the curse.

παραχρῆμα

at once

adverb (time)

παραχρῆμα: 'instantly, on the spot'; the sign's startling immediacy.

ἡ

the

Nominative

article

συκῆ

fig tree

Nominative

subject

συκῆ: 'fig tree!'

20 καὶ ἰδόντες οἱ μαθηταὶ ἐθαύμασαν λέγοντες· Πῶς παραχρῆμα ἐξηράνθη ἡ συκῆ;

When the disciples saw it, they marveled, saying, "How did the fig tree wither at once?"

DISCIPLES' ASTONISHMENT καὶ The disciples' wonder at the speed of the withering opens the door to Jesus' teaching on faith.

καὶ

and

coordinating conjunction

ἰδόντες

having seen

Aor Act Ptc · Nom Pl Masc · ὀράω

adverbial ptc. (temporal)

→ antecedent aorist

ὀράω: 'see.'

οἱ

the

Nominative

article

μαθηταὶ

disciples

Nominative

subject

μαθητής: 'disciple.'

ἐθαύμασαν

marveled

Aor Act Indic 3 Pl · θαυμάζω

main verb

→ ingressive aorist

θαυμάζω: 'wonder, marvel.'

λέγοντες

saying

Pres Act Ptc · Nom Pl Masc · λέγω

ptc. of attendant circumstance (introduces speech)

→ present (concurrent)

λέγω: 'say.'

Πῶς

how

interrogative adverb

πῶς: 'how?'

παραχρῆμα

at once

adverb (time)

παραχρῆμα: 'instantly!'

ἐξηράνθη

withered

Aor Pass Indic 3 Sg · ξηραίνω

main verb (question)

→ constative aorist

ξηραίνω: 'wither, dry up!'

ἡ

the

Nominative

article

συκῆ

fig tree

Nominative

subject

συκῆ: 'fig tree!'

21 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Ἀμὴν λέγω ὑμῖν, ἐὰν ἔχητε πίστιν καὶ μὴ διακριθῆτε, οὐ μόνον τὸ τῆς συκῆς ποιήσετε, ἀλλὰ κὰν τῷ ὄρει τούτῳ εἴπητε· Ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν, γενήσεται·

And Jesus answered them, "Truly, I say to you, if you have faith and do not doubt, you will not only do what has been done to the fig tree, but even if you say to this mountain, 'Be taken up and thrown into the sea,' it will happen.

TEACHING ON FAITH **δὲ** The lesson: undoubting faith can not only wither trees but uproot mountains — hyperbole for the limitless efficacy of believing prayer.

ἀποκριθεὶς

answering

Aor Pass Ptc · Nom Sg Masc · ἀποκρίνομαι

ptc. of attendant circumstance (Semitic 'answered and said')

→ antecedent aorist

ἀποκρίνομαι: 'answer, reply!'

δὲ

and

postpositive conjunction

ὁ

the

Nominative

article

Ἰησοῦς

Jesus

Nominative

subject

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

λέγω: 'say!'

αὐτοῖς

to them

Dative

indirect object

Ἀμήν

truly

indeclinable solemn affirmation

ἀμήν: 'truly, amen'; Jesus' authoritative
'verily I say to you.'

λέγω

I say

Pres Act Indic 1 Sg · λέγω

main verb (solemn formula)

→ present (performative)

λέγω: 'say!'

ὕμῃν

to you

Dative

indirect object

ἐάν

if

conditional conjunction (+ subjunctive)

ἐάν: 'if'; third-class condition.

ἔχετε

you have

Pres Act Subj 2 Pl · ἔχω

verb of protasis

→ present subjunctive (durative)

ἔχω: 'have, hold!'

πίστιν

faith

Accusative

direct object

πίστις: 'faith, trust'; the condition of the miracle.

καὶ

and

coordinating conjunction

μὴ

not

negative (w/ subjunctive)

διακριθῆτε

doubt

Aor Pass Subj 2 Pl · διακρίνω

verb of protasis (coordinate)

→ aorist subjunctive

διακρίνω (mid./pass.): 'waver, doubt, be divided'; the inner hesitation that nullifies faith (cf. Jas 1:6).

οὐ

not

negative

μόνον

only

adverb (οὐ μόνον ... ἀλλά)

μόνον: 'only!'

τὸ

the (thing)

Accusative

article (substantizes phrase)

τῆς

of the

Genitive

article

συκῆς

fig tree

Genitive

genitive ('the [deed] of the fig tree')

συκῆ: 'fig tree'; τὸ τῆς συκῆς = 'what was done to the fig tree!'

ποιήσετε

you will do

Fut Act Indic 2 Pl · ποιέω

main verb (apodosis)

→ predictive future

| ποιέω: 'do, perform.'

ἀλλά

but

adversative conjunction

| ἀλλά: 'but.'

κἄν

even if

crasis (καὶ ἔάν) + subjunctive

| κἄν: 'even if, and if.'

τῷ

the

Dative

article

ὄρει

mountain

Dative

indirect object of εἶπτε

| ὄρος: 'mountain'; perhaps with the Mount of Olives / temple mount in view.

τούτῳ

this

Dative

demonstrative (attributive)

| οὗτος: 'this.'

εἶπτε

you say

Aor Act Subj 2 Pl · λέγω

verb of protasis

→ aorist subjunctive

| λέγω: 'say.'

Ἄρθητι

be taken up

Aor Pass Impv 2 Sg · αἶρω

imperative (command to the mountain)

→ imperative (aoristic)

| αἶρω: 'lift, take up, remove.'

καὶ

and

coordinating conjunction

βλήθητι

be thrown

Aor Pass Impv 2 Sg · βάλλω

imperative (coordinate)

→ imperative (aoristic)

| βάλλω: 'throw, cast.'

εἰς

into

preposition + accusative (goal)

τὴν

the

Accusative

article

θάλασσαν

sea

Accusative

object of εἰς

| θάλασσα: 'sea.'

γενήσεται

it will happen

Fut Mid Indic 3 Sg · γίνομαι

main verb (apodosis)

→ predictive future

| γίνομαι: 'come to be, happen'; the certainty of answered faith.

22 καὶ πάντα ὅσα ἂν αἰτήσητε ἐν τῇ προσευχῇ πιστεύοντες λήμψεσθε.

And whatever you ask in prayer, believing, you will receive."

PROMISE TO FAITH **καὶ** The generalizing promise: believing prayer receives whatever it asks — faith is the operative condition throughout.

καὶ

and

coordinating conjunction

πάντα

all things

Accusative

direct object (antecedent of ὅσα)

παῖς: 'all, every!'

ὅσα

whatever

Accusative

relative pronoun (object of αἰτήσητε)

ὅσος: 'as much/many as, whatever!'

ἂν

ever

modal particle (+ subjunctive, generalizing)

ἂν: contingency particle.

αἰτήσητε

you ask

Aor Act Subj 2 Pl · αἰτέω

verb of relative clause

→ aorist subjunctive (general)

αἰτέω: 'ask, request!'

ἐν

in

preposition + dative (sphere)

τῇ

the

Dative

article

προσευχῇ

prayer

Dative

dative of sphere

προσευχῇ: 'prayer'; the arena of the promise.

πιστεύοντες

believing

Pres Act Ptc · Nom Pl Masc · πιστεύω

adverbial ptc. (condition/manner)

→ present (concurrent)

πιστεύω: 'believe, trust!'; the indispensable condition.

λήμψεσθε

you will receive

Fut Mid Indic 2 Pl · λαμβάνω

main verb (apodosis)

→ predictive future

λαμβάνω: 'take, receive!'

23 Καὶ ἔλθόντος αὐτοῦ εἰς τὸ ἱερὸν προσῆλθον αὐτῷ διδάσκοντι οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ λέγοντες· Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην;

And when he entered the temple, the chief priests and the elders of the people came up to him as he was teaching, and said, "By what authority are you doing these things, and who gave you this authority?"

CHALLENGE TO AUTHORITY **Καὶ** The official challenge: the temple authorities demand the source and warrant of Jesus' actions (the cleansing, the acclaim) – the controversy that runs to ch. 22.

<p>Καὶ and coordinating conjunction</p>	<p>ἐλθόντος having come Aor Act Ptc · Gen Sg Masc · ἔρχομαι genitive absolute (temporal) → antecedent aorist ἔρχομαι: 'come!'</p>	<p>αὐτοῦ he Genitive subject of genitive absolute</p>	<p>εἰς into preposition + accusative (goal)</p>
<p>τὸ the Accusative article</p>	<p>ἱερὸν temple Accusative object of εἰς ἱερὸν: 'temple precinct!'</p>	<p>προσῆλθον came up Aor Act Indic 3 Pl · προσέρχομαι main verb → constative aorist προσέρχομαι: 'come/approach!'</p>	<p>αὐτῷ to him Dative dative complement of προσῆλθον</p>

διδάσκοντι

teaching

Pres Act Ptc · Dat Sg Masc · διδάσκω
adverbial ptc. (temporal, agreeing with αὐτῶ)

→ present (concurrent)

διδάσκω: 'teach'; they interrupt his teaching.

οἱ

the

Nominative
article

ἀρχιερεῖς

chief priests

Nominative
subject
ἀρχιερεύς: 'chief priest.'

καὶ

and

coordinating conjunction

οἱ

the

Nominative
article

πρεσβύτεροι

elders

Nominative
subject (coordinate)
πρεσβύτερος: 'elder'; the lay aristocracy of the Sanhedrin.

τοῦ

of the

Genitive
article

λαοῦ

people

Genitive
possessive/partitive genitive
λαός: 'people'; the covenant nation, here as represented by its leaders.

λέγοντες

saying

Pres Act Ptc · Nom Pl Masc · λέγω
ptc. of attendant circumstance (introduces speech)

→ present (concurrent)

λέγω: 'say.'

Ἐν

by

preposition + dative (means/sphere)

ποία

what kind of

Dative
interrogative adjective

ποῖος: 'what sort of?'; pressing the kind/source of authority.

ἐξουσία

authority

Dative
dative of means
ἐξουσία: 'authority, right'; the central issue of the controversy.

ταῦτα

these things

Accusative
direct object (demonstrative)

οὗτος: 'these.'

ποιεῖς

do you do

Pres Act Indic 2 Sg · ποιέω
main verb (question)

→ present (ongoing)

ποιέω: 'do, perform.'

καὶ

and

coordinating conjunction

τίς

who

Nominative
interrogative pronoun (subject)

τίς: 'who?'

σοι

to you

Dative

indirect object

ἔδωκεν

gave

Aor Act Indic 3 Sg · δίδωμι

main verb (question)

→ constative aorist

δίδωμι: 'give.'

τὴν

the

Accusative

article

ἐξουσίαν

authority

Accusative

direct object

ἐξουσία: 'authority!'

ταύτην

this

Accusative

demonstrative (attributive)

οὗτος: 'this.'

24 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Ἐρωτήσω ὑμᾶς κάγω λόγον ἓνα, ὃν ἂν εἴπητέ μοι κάγω ὑμῖν ἐρῶ ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ·

Jesus answered them, "I also will ask you one question, and if you tell me the answer, then I also will tell you by what authority I do these things.

COUNTER-QUESTION **δὲ** Jesus parries with a counter-question — a rabbinic tactic that makes his answer contingent on theirs, exposing their bad faith.

ἀποκριθεὶς

answering

Aor Pass Ptc · Nom Sg Masc · ἀποκρίνομαι

ptc. of attendant circumstance

→ antecedent aorist

ἀποκρίνομαι: 'answer.'

δὲ

and

postpositive conjunction

ὁ

the

Nominative

article

Ἰησοῦς

Jesus

Nominative

subject

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

λέγω: 'say!'

αὐτοῖς

to them

Dative

indirect object

Ἐρωτήσω

I will ask

Fut Act Indic 1 Sg · ἐρωτάω

main verb

→ predictive future

ἐρωτάω: 'ask, question!'

ὕμᾱς

you

Accusative

direct object

κἀγὼ

I also

Nominative

subject (crasis καὶ ἐγώ, emphatic)

κἀγὼ: 'I too'; mirrors their challenge back on them.

λόγον

word/question

Accusative

direct object

λόγος: 'word, matter'; here 'a question.'

ἓνα

one

Accusative

numeral (attributive)

εἷς: 'one!'

ὃν

which

Accusative

relative pronoun (object of εἶπητε)

εἰάν

if

conditional conjunction (+ subjunctive)

εἰάν: 'if!'

εἶπητέ

you tell

Aor Act Subj 2 Pl · λέγω

verb of protasis

→ aorist subjunctive

λέγω: 'say, tell!'

μοι

me

Dative

indirect object

κἀγὼ

I also

Nominative

subject (crasis, emphatic)

κἀγὼ: 'I too!'

ὕμῖν

you

Dative

indirect object

ἐρῶ

will tell

Fut Act Indic 1 Sg · λέγω

main verb (apodosis)

→ predictive future

λέγω (fut. ἐρῶ): 'say, tell!'

ἐν

by

preposition + dative (means)

ποιῶ

what kind of

Dative

interrogative adjective

ποιός: 'what sort of?'

ἐξουσία

authority

Dative

dative of means

ἐξουσία: 'authority!'

ταῦτα

these things

Accusative

direct object

οὗτος: 'these!'

ποιῶ

I do

Pres Act Indic 1 Sg · ποιέω

main verb (indirect question)

→ present (ongoing)

ποιέω: 'do!'

25 τὸ βάπτισμα τὸ Ἰωάννου πόθεν ἦν; ἐξ οὐρανοῦ ἢ ἐξ ἀνθρώπων; οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς λέγοντες· Ἐὰν εἴπωμεν· Ἐξ οὐρανοῦ, ἐρεῖ ἡμῖν· Διὰ τί οὖν οὐκ ἐπιστεύσατε αὐτῷ;

The baptism of John, from where did it come? From heaven or from men?" And they discussed it among themselves, saying, "If we say, 'From heaven,' he will say to us, 'Why then did you not believe him?'

THE TRAP **ASYNDETON** Jesus' question about John's baptism is a dilemma: 'from heaven' indicts their unbelief; 'from men' courts the crowd's wrath. They deliberate the horns.

τὸ

the

Nominative

article

βάπτισμα

baptism

Nominative

subject

βάπτισμα: 'baptism'; John's baptism stands for his whole prophetic mission.

τὸ

the (of)

Nominative

article (attributive)

Ἰωάννου

of John

Genitive

possessive genitive

Ἰωάννης: John (the Baptist); the forerunner whose authority parallels Jesus' own.

πόθεν

from where

interrogative adverb (source)

πόθεν: 'from where?'; probing the origin of John's authority.

ἦν

was it

Impf Act Indic 3 Sg · εἰμί

main verb (question)

→ stative imperfect

εἰμί: 'be!'

ἐξ

from

preposition + genitive (source)

οὐρανοῦ

heaven

Genitive

object of ἐκ (source)

οὐρανός: 'heaven!'; reverential circumlocution for God.

ἢ

or

disjunctive conjunction

ἢ: 'or!'

ἐξ

from

preposition + genitive (source)

ἀνθρώπων

men

Genitive

object of ἐκ (source)

ἄνθρωπος: 'man, human being'; the merely human alternative.

οἱ

they

Nominative

subject (article as pronoun)

δὲ

and

postpositive conjunction

διελογίζοντο

discussed

Impf Mid Indic 3 Pl · διαλογίζομαι

main verb (imperfect)

→ descriptive imperfect

διαλογίζομαι: 'reason, deliberate'; their calculating deliberation.

ἐν

among

preposition + dative (sphere)

ἑαυτοῖς

themselves

Dative

reflexive pronoun (object of ἐν)

λέγοντες

saying

Pres Act Ptc · Nom Pl Masc · λέγω

ptc. of attendant circumstance

→ present (concurrent)

λέγω: 'say!'

Ἐάν

if

conditional conjunction (+ subjunctive)

ἐάν: 'if!'

εἵπωμεν

we say

Aor Act Subj 1 Pl · λέγω

verb of protasis

→ aorist subjunctive

λέγω: 'say!'

Ἐξ

from

preposition + genitive (source)

<p>οὐρανοῦ heaven Genitive <i>object of ἐκ</i> οὐρανός: 'heaven!'</p>	<p>ἔρεϊ he will say Fut Act Indic 3 Sg · λέγω <i>main verb (apodosis)</i> → predictive future λέγω (fut. ἐρῶ): 'say!'</p>	<p>ἡμῖν to us Dative <i>indirect object</i></p>	<p>Διὰ because of <i>preposition (διὰ τί = 'why')</i></p>
<p>τί what Accusative <i>interrogative (διὰ τί = 'why?')</i> τίς: 'what?'; διὰ τί = 'why?'</p>	<p>οὖν then <i>inferential particle</i> οὖν: 'therefore, then!'</p>	<p>οὐκ not <i>negative</i></p>	<p>ἐπιστεύσατε did you believe Aor Act Indic 2 Pl · πιστεύω <i>main verb (question)</i> → constative aorist πιστεύω: 'believe!'</p>
<p>αὐτῷ him Dative <i>dative complement of πιστεύω</i></p>			

26 ἐὰν δὲ εἴπωμεν· Ἐξ ἀνθρώπων, φοβούμεθα τὸν ὄχλον, πάντες γὰρ ὡς προφήτην ἔχουσιν τὸν Ἰωάννην.

But if we say, 'From men,' we are afraid of the crowd, for they all hold that John was a prophet."

THE OTHER HORN **δὲ** The opposite horn: to call John's baptism merely human would enrage the crowd, who revere him as a prophet — political fear silences them.

ἐάν

if

conditional conjunction (+ subjunctive)

ἐάν: 'if.'

δὲ

but

postpositive conjunction (adversative)

εἶπωμεν

we say

Aor Act Subj 1 Pl · λέγω

verb of protasis

→ aorist subjunctive

λέγω: 'say.'

Ἐξ

from

preposition + genitive (source)

ἀνθρώπων

men

Genitive

object of ἐκ

ἄνθρωπος: 'man, human.'

φοβούμεθα

we fear

Pres Mid Indic 1 Pl · φοβέομαι

main verb (apodosis)

→ present (state)

φοβέομαι: 'fear, be afraid of.'

τὸν

the

Accusative

article

ὄχλον

crowd

Accusative

direct object

ὄχλος: 'crowd'; the popular pressure constraining the leaders.

πάντες

all

Nominative

subject (substantival adjective)

πᾶς: 'all.'

γάρ

for

explanatory conjunction

γάρ: 'for.'

ὡς

as

comparative particle (predicate marker)

ὡς: 'as, like.'

προφήτην

a prophet

Accusative

object complement (double accusative)

προφήτης: 'prophet'; the popular estimate of John.

ἔχουσιν

they hold/regard

Pres Act Indic 3 Pl · ἔχω

main verb

→ present (state)

ἔχω: 'have, regard, hold (someone as).'

τὸν

the

Accusative

article

Ἰωάννην

John

Accusative

direct object

Ἰωάννης: John the Baptist.

27 καὶ ἀποκριθέντες τῷ Ἰησοῦ εἶπαν· Οὐκ οἶδαμεν. Ἔφη αὐτοῖς καὶ αὐτός· Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἔξουσίᾳ ταῦτα ποιῶ.

So they answered Jesus, "We do not know." And he said to them, "Neither will I tell you by what authority I do these things.

STALEMATE καὶ The leaders' evasive 'we do not know' forfeits the exchange; Jesus accordingly withholds his answer — their refusal to judge John exposes their refusal to face him.

<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἀποκριθέντες answering Aor Pass Ptc · Nom Pl Masc · ἀποκρίνομαι <i>ptc. of attendant circumstance</i> → antecedent aorist ἀποκρίνομαι: 'answer.'</p>	<p>τῷ the Dative <i>article</i></p>	<p>Ἰησοῦ Jesus Dative <i>dative complement of ἀποκριθέντες</i> Ἰησοῦς: Jesus.</p>
<p>εἶπαν they said Aor Act Indic 3 Pl · λέγω <i>main verb</i> → constative aorist λέγω: 'say.'</p>	<p>Οὐκ not <i>negative</i></p>	<p>οἶδαμεν we know Perf Act Indic 1 Pl · οἶδα <i>main verb (perfect w/ present sense)</i> → stative perfect (= present) οἶδα: 'know'; the evasive non-answer.</p>	<p>ἔφη he said Impf/Aor Act Indic 3 Sg · φημί <i>main verb</i> → narrative (aoristic) φημί: 'say, affirm.'</p>
<p>αὐτοῖς to them Dative <i>indirect object</i></p>	<p>καὶ also <i>adverbial/ascensive (with αὐτός)</i></p>	<p>αὐτός he Nominative <i>subject (intensive pronoun)</i></p>	<p>Οὐδὲ neither <i>negative conjunction</i> οὐδέ: 'neither, nor.'</p>

<p>ἐγώ</p> <p>I</p> <p>Nominative</p> <p>subject (emphatic pronoun)</p>	<p>λέγω</p> <p>tell</p> <p>Pres Act Indic 1 Sg · λέγω</p> <p>main verb</p> <p>→ present (declarative)</p> <p>λέγω: 'say, tell!'</p>	<p>ὑμῖν</p> <p>you</p> <p>Dative</p> <p>indirect object</p>	<p>ἐν</p> <p>by</p> <p>preposition + dative (means)</p>
<p>ποία</p> <p>what kind of</p> <p>Dative</p> <p>interrogative adjective</p> <p>ποῖος: 'what sort of?'</p>	<p>ἐξουσία</p> <p>authority</p> <p>Dative</p> <p>dative of means</p> <p>ἐξουσία: 'authority!'</p>	<p>ταῦτα</p> <p>these things</p> <p>Accusative</p> <p>direct object</p> <p>οὗτος: 'these!'</p>	<p>ποιῶ</p> <p>I do</p> <p>Pres Act Indic 1 Sg · ποιέω</p> <p>main verb (indirect question)</p> <p>→ present (ongoing)</p> <p>ποιέω: 'do!'</p>

28 Τί δὲ ὑμῖν δοκεῖ; ἄνθρωπος εἶχεν τέκνα δύο. καὶ προσελθὼν τῷ πρώτῳ εἶπεν· Τέκνον, ὕπαγε σήμερον ἐργάζου ἐν τῷ ἀμπελῶνι.

"What do you think? A man had two sons. And he went to the first and said, 'Son, go and work in the vineyard today!'

PARABLE (OPENING) **δὲ** The parable of the two sons begins: 'What do you think?' draws the hearers in. The father commands the first son to go work the vineyard.

<p>τί</p> <p>what</p> <p>Nominative</p> <p>interrogative pronoun (subject)</p> <p>τίς: 'what?'</p>	<p>δὲ</p> <p>but</p> <p>postpositive conjunction (transitional)</p>	<p>ὑμῖν</p> <p>to you</p> <p>Dative</p> <p>dative of reference (w/ δοκεῖ)</p>	<p>δοκεῖ</p> <p>seems</p> <p>Pres Act Indic 3 Sg · δοκέω</p> <p>main verb (impersonal)</p> <p>→ present (state)</p> <p>δοκέω: 'seem, think!'; 'what do you think?'</p>
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ἄνθρωπος

a man

Nominative

subject

ἄνθρωπος: 'man'; the father standing for God.

εἶχεν

had

Impf Act Indic 3 Sg · ἔχω

main verb

→ descriptive imperfect

ἔχω: 'have.'

τέκνα

children/sons

Accusative

direct object

τέκνον: 'child, son.'

δύο

two

Accusative

numeral (attributive, indeclinable)

δύο: 'two.'

καὶ

and

coordinating conjunction

προσελθὼν

having gone to

Aor Act Ptc · Nom Sg Masc · προσέρχομαι

ptc. of attendant circumstance

→ antecedent aorist

προσέρχομαι: 'come/go to.'

τῷ

the

Dative

article

πρῶτω

first

Dative

indirect object (substantival adjective)

πρῶτος: 'first'; the first son.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

λέγω: 'say.'

Τέκνον

son

Vocative

vocative (address)

τέκνον: 'child, son'; affectionate paternal address.

ὕπαγε

go

Pres Act Impv 2 Sg · ὑπάγω

imperative

→ imperative (durative)

ὑπάγω: 'go, depart.'

σήμερον

today

adverb (time)

σήμερον: 'today.'

ἐργάζου

work

Pres Mid Impv 2 Sg · ἐργάζομαι

imperative

→ imperative (durative)

ἐργάζομαι: 'work, labor.'

ἐν

in

preposition + dative (place)

τῷ

the

Dative

article

ἀμπελῶνι

vineyard

Dative

dative of place

ἀμπελών: 'vineyard'; classic OT image of Israel (Isa 5).

29 ὁ δὲ ἀποκριθεὶς εἶπεν· Οὐ θέλω, ὕστερον δὲ μεταμεληθεὶς ἀπῆλθεν.

And he answered, 'I will not,' but afterward he changed his mind and went.

FIRST SON: REFUSES THEN OBEYS **δὲ** The first son's blunt refusal is reversed by repentance (μεταμεληθεὶς) and actual obedience — the picture of the tax-collectors and sinners.

ὁ

he

Nominative

subject (article as pronoun)

δὲ

and

postpositive conjunction

ἀποκριθεὶς

answering

Aor Pass Ptc · Nom Sg Masc · ἀποκρίνομαι

ptc. of attendant circumstance

→ antecedent aorist

ἀποκρίνομαι: 'answer!'

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

λέγω: 'say!'

Οὐ

not

negative

θέλω

I will

Pres Act Indic 1 Sg · θέλω

main verb

→ present (volitional)

θέλω: 'will, want'; the blunt refusal 'I do not want to!'

ὕστερον

afterward

adverb (time)

ὕστερον: 'later, afterward!'

δὲ

but

postpositive conjunction (adversative)

μεταμεληθεὶς

having changed his mind

Aor Pass Ptc · Nom Sg Masc · μεταμέλομαι

adverbial ptc. (causal/temporal)

→ antecedent aorist

μεταμέλομαι: 'regret, change one's mind, repent!'; the turn from refusal to obedience.

ἀπῆλθεν

he went

Aor Act Indic 3 Sg · ἀπέρχομαι

main verb

→ constative aorist

ἀπέρχομαι: 'go away, depart!'; he actually went to work.

30 προσελθὼν δὲ τῷ ἑτέρῳ εἶπεν ὡσαύτως. ὁ δὲ ἀποκριθεὶς εἶπεν· Ἐγώ, κύριε· καὶ οὐκ ἀπῆλθεν.

And he went to the other and said the same. And he answered, 'I go, sir,' but did not go.

SECOND SON: AGREES THEN REFUSES δὲ The second son's polite 'I go, sir' is empty — words without deeds, the picture of the religious leaders who professed obedience but did not believe.

προσελθὼν

having gone to

Aor Act Ptc · Nom Sg Masc · προσέρχομαι

ptc. of attendant circumstance

→ antecedent aorist

προσέρχομαι: 'come/go to!'

δὲ

and

postpositive conjunction

τῷ

the

Dative

article

ἑτέρῳ

other

Dative

indirect object (substantival adjective)

ἕτερος: 'other (of two)!'

εἶπεν

he said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

λέγω: 'say!'

ὡσαύτως

likewise

adverb (manner)

ὡσαύτως: 'in the same way, likewise!'

ὁ

he

Nominative

subject (article as pronoun)

δὲ

and

postpositive conjunction

ἀποκριθεὶς

answering

Aor Pass Ptc · Nom Sg Masc · ἀποκρίνομαι

ptc. of attendant circumstance

→ antecedent aorist

ἀποκρίνομαι: 'answer!'

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

λέγω: 'say!'

Ἐγώ

I (go)

Nominative

subject (emphatic, elliptical 'I [will go]')

ἐγώ: 'I'; an emphatic but empty assent.

κύριε

sir/lord

Vocative

vocative (respectful address)

κύριος: 'sir, lord!'; the deferential title masking disobedience.

καὶ
and

coordinating conjunction (adversative force)

οὐκ
not

negative

ἄπῃλθεν

he went

Aor Act Indic 3 Sg · ἀπέρχομαι

main verb (negated)

→ constative aorist

ἀπέρχομαι: 'go away!'; he did not in fact go.

31 τίς ἐκ τῶν δύο ἐποίησεν τὸ θέλημα τοῦ πατρὸς; λέγουσιν· Ὁ πρῶτος, λέγει αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν λέγω ὑμῖν ὅτι οἱ τελῶναι καὶ αἱ πόρναι προάγουσιν ὑμᾶς εἰς τὴν βασιλείαν τοῦ θεοῦ.

Which of the two did the will of his father?" They said, "The first." Jesus said to them, "Truly, I say to you, the tax collectors and the prostitutes go into the kingdom of God before you.

APPLICATION OF THE PARABLE **ASYNDETON** The leaders condemn themselves: the first son (deeds, not words) did the father's will. So the despised — tax-collectors and prostitutes — outrun them into the kingdom.

τίς

which

Nominative

interrogative pronoun (subject)

τίς: 'which?'

ἐκ

of

preposition + genitive (partitive)

τῶν

the

Genitive

article

δύο

two

Genitive

partitive (indeclinable numeral)

δύο: 'two.'

ἐποίησεν

did

Aor Act Indic 3 Sg · ποιέω

main verb (question)

→ constative aorist

ποιέω: 'do.'

τὸ

the

Accusative

article

θέλημα

will

Accusative

direct object

θέλημα: 'will!'; the criterion is doing, not saying.

τοῦ

of the

Genitive

article

πατρός

father

Genitive

possessive genitive

πατήρ: 'father!'

λέγουσιν

they say

Pres Act Indic 3 Pl · λέγω

main verb (historic present)

→ historic present (vivid)

λέγω: 'say!'

ὁ

the

Nominative

article

πρώτος

first

Nominative

predicate (substantival adjective)

πρώτος: 'first'; the right answer that condemns them.

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb (historic present)

→ historic present (vivid)

λέγω: 'say!'

αὐτοῖς

to them

Dative

indirect object

ὁ

the

Nominative

article

Ἰησοῦς

Jesus

Nominative

subject

Ἀμήν

truly

indeclinable solemn affirmation

ἀμήν: 'truly, amen!'

λέγω

I say

Pres Act Indic 1 Sg · λέγω

main verb (solemn formula)

→ present (performative)

λέγω: 'say!'

ὑμῖν

to you

Dative

indirect object

ὅτι

that

ὅτι (introduces content)

οἱ

the

Nominative

article

τελώναι

tax collectors

Nominative

subject

τελώνης: 'tax-collector'; the despised collaborators (cf. 9:9-13).

καὶ

and

coordinating conjunction

αἱ

the

Nominative

article

<p>πόρνοι prostitutes</p> <p>Nominative <i>subject (coordinate)</i></p> <p>πόρνη: 'prostitute'; the morally outcast.</p>	<p>προάγουσιν go before</p> <p>Pres Act Indic 3 Pl · προάγω <i>main verb</i></p> <p>→ present (ongoing reality)</p> <p>προάγω: 'go before, precede'; they enter ahead of the leaders.</p>	<p>ὑμᾶς you</p> <p>Accusative <i>direct object</i></p>	<p>εἰς into</p> <p><i>preposition + accusative (goal)</i></p>
<p>τήν the</p> <p>Accusative <i>article</i></p>	<p>βασιλείαν kingdom</p> <p>Accusative <i>object of εἰς</i></p> <p>βασιλεία: 'kingdom, reign.'</p>	<p>τοῦ of</p> <p>Genitive <i>article</i></p>	<p>θεοῦ God</p> <p>Genitive <i>possessive genitive</i></p> <p>θεός: 'God.'</p>

32 ἦλθεν γὰρ Ἰωάννης πρὸς ὑμᾶς ἐν ὁδῷ δικαιοσύνης, καὶ οὐκ ἐπιστεύσατε αὐτῷ· οἱ δὲ τελῶναι καὶ αἱ πόρνοι ἐπίστευσαν αὐτῷ· ὑμεῖς δὲ ἰδόντες οὐδὲ μετεμελήθητε ὕστερον τοῦ πιστεῦσαι αὐτῷ.

For John came to you in the way of righteousness, and you did not believe him, but the tax collectors and the prostitutes believed him. And even when you saw it, you did not afterward change your minds and believe him.

GROUND (JOHN'S WITNESS) **γάρ** The ground: John came 'in the way of righteousness' but the leaders refused him, while sinners believed — and even seeing this, the leaders did not repent (echoing the unrepentant second son).

ἦλθεν

came

Aor Act Indic 3 Sg · ἔρχομαι

main verb

→ constative aorist

ἔρχομαι: 'come.'

γάρ

for

explanatory conjunction

γάρ: 'for.'

Ἰωάννης

John

Nominative

subject

Ἰωάννης: John the Baptist.

πρὸς

to

preposition + accusative (direction)

ὑμᾶς

you

Accusative

object of πρὸς

ἐν

in

preposition + dative (manner/sphere)

ὁδῷ

way

Dative

dative of manner

ὁδός: 'way, road'; 'the way of righteousness'
= John's righteous teaching and life.

δικαιοσύνης

of righteousness

Genitive

attributive genitive

δικαιοσύνη: 'righteousness.'

καὶ

and

coordinating conjunction

οὐκ

not

negative

ἐπιστεύσατε

you believed

Aor Act Indic 2 Pl · πιστεύω

main verb (negated)

→ constative aorist

πιστεύω: 'believe.'

αὐτῷ

him

Dative

dative complement of πιστεύω

οἱ

the

Nominative

article

δὲ

but

postpositive conjunction (adversative)

τελῶναι

tax collectors

Nominative

subject

τελώνης: 'tax-collector.'

καὶ

and

coordinating conjunction

αἱ

the

Nominative

article

πόρνοι

prostitutes

Nominative

subject (coordinate)

πόρνη: 'prostitute.'

ἐπίστευσαν

believed

Aor Act Indic 3 Pl · πιστεύω

main verb

→ constative aorist

πιστεύω: 'believe.'

αὐτῷ

him

Dative

dative complement of πιστεύω

ὕμεῖς

you

Nominative

subject (emphatic pronoun)

δὲ

but

postpositive conjunction (adversative)

ἰδόντες

having seen

Aor Act Ptc · Nom Pl Masc · ὁράω

adverbial ptc. (concessive)

→ antecedent aorist

ὁράω: 'see'; even seeing the sinners' faith.

οὐδέ

not even

negative conjunction (emphatic)

οὐδέ: 'not even.'

μεταμελήθητε

you changed your minds

Aor Pass Indic 2 Pl · μεταμέλομαι

main verb

→ constative aorist

μεταμέλομαι: 'repent, change one's mind'; the same verb as the first son's repentance (v.29).

ὕστερον

afterward

adverb (time)

ὕστερον: 'later, afterward.'

τοῦ

to

Genitive

article (with articular infinitive)

πιστεῦσαι

to believe

Aor Act Inf · πιστεύω

articular infinitive (epexegetic/result)

→ constative aorist

πιστεύω: 'believe'; the repentance they refused was 'so as to believe him.'

αὐτῷ

him

Dative

dative complement of πιστεῦσαι

33 Ἄλλην παραβολὴν ἀκούσατε. ἄνθρωπος ἦν οἰκοδεσπότης ὅστις ἐφύτευσεν ἀμπελῶνα καὶ φραγμὸν αὐτῷ περιέθηκεν καὶ ὥρυξεν ἐν αὐτῷ ληνὸν καὶ ὠκοδόμησεν πύργον, καὶ ἐξέδετο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν.

"Hear another parable. There was a master of a house who planted a vineyard and put a fence around it and dug a winepress in it and built a tower, and let it out to tenants, and went into another country.

PARABLE (THE VINEYARD) ASYNDETON The parable of the wicked tenants opens with Isaiah 5's vineyard imagery: the owner's careful provision (fence, press, tower) and his departure, leasing the vineyard to tenants.

Ἄλλην

another

Accusative

attributive adjective

ἄλλος: 'another.'

παραβολὴν

parable

Accusative

direct object

παραβολή: 'parable, comparison.'

ἀκούσατε

hear

Aor Act Impv 2 Pl · ἀκούω

imperative

→ imperative (aoristic)

ἀκούω: 'hear, listen.'

ἄνθρωπος

a man

Nominative

subject

ἄνθρωπος: 'man'; the owner = God.

ἦν

was

Impf Act Indic 3 Sg · εἶμι

main verb (copula)

→ stative imperfect

εἶμι: 'be.'

οἰκοδεσπότης

master of a house

Nominative

predicate nominative

οἰκοδεσπότης: 'householder, landowner.'

ὅστις

who

Nominative

relative pronoun (subject)

ὅστις: 'who, whoever.'

ἐφύτευσεν

planted

Aor Act Indic 3 Sg · φυτεύω

verb of relative clause

→ constative aorist

φυτεύω: 'plant'; echoing Isa 5:2 LXX.

ἀμπελῶνα

a vineyard

Accusative

direct object

ἀμπελῶν: 'vineyard'; Israel (Isa 5:7).

καὶ

and

coordinating conjunction

φραγμὸν

a fence

Accusative

direct object

φραγμός: 'fence, hedge, wall.'

αὐτῷ

for it

Dative

dative of advantage

περιέθηκεν

put around

Aor Act Indic 3 Sg · περιτίθημι

main verb

→ constative aorist

περιτίθημι: 'place around.'

καὶ

and

coordinating conjunction

ὠρυξεν

dug

Aor Act Indic 3 Sg · ὀρύσσω

main verb

→ constative aorist

ὀρύσσω: 'dig.'

ἐν

in

preposition + dative (place)

αὐτῷ

it

Dative

object of ἐν

ληνὸν

a winepress

Accusative

direct object

ληνός: 'winepress, wine-vat.'

καὶ

and

coordinating conjunction

ὠκοδόμησεν

built

Aor Act Indic 3 Sg · οἰκοδομέω

main verb

→ constative aorist

οἰκοδομέω: 'build.'

πύργον

a tower

Accusative

direct object

πύργος: 'tower'; the watchtower of Isa 5:2.

καὶ

and

coordinating conjunction

ἐξέδετο

let out

Aor Mid Indic 3 Sg · ἐκδίδωμι

main verb

→ constative aorist

ἐκδίδωμι (mid.): 'let out, lease.'

αὐτὸν

it

Accusative

direct object

γεωργοῖς

to tenants

Dative

indirect object

γεωργός: 'farmer, vinedresser, tenant'; the leaders of Israel.

καὶ

and

coordinating conjunction

ἀπεδήμησεν

went away

Aor Act Indic 3 Sg · ἀποδημέω

main verb

→ constative aorist

ἀποδημέω: 'go abroad, travel away'; the owner's absence allowing the tenants' usurpation.

34 ὅτε δὲ ἤγγισεν ὁ καιρὸς τῶν καρπῶν, ἀπέστειλεν τοὺς δούλους αὐτοῦ πρὸς τοὺς γεωργοὺς λαβεῖν τοὺς καρποὺς αὐτοῦ.

When the season for fruit drew near, he sent his servants to the tenants to get his fruit.

SENDING THE SERVANTS **δὲ** At harvest the owner sends his servants — the prophets — to collect the fruit owed him.

ὅτε

when

temporal conjunction

ὅτε: 'when.'

δὲ

and

postpositive conjunction

ἤγγισεν

drew near

Aor Act Indic 3 Sg · ἐγγίζω

verb of temporal clause

→ ingressive aorist

ἐγγίζω: 'draw near.'

ὁ

the

Nominative

article

καιρὸς

season

Nominative

subject

καιρός: 'appointed time, season.'

τῶν

of the

Genitive

article

καρπῶν

fruits

Genitive

objective/descriptive genitive

καρπός: 'fruit'; the harvest due (cf. v.43, the kingdom's 'fruits').

ἀπέστειλεν

he sent

Aor Act Indic 3 Sg · ἀποστέλλω

main verb

→ constative aorist

ἀποστέλλω: 'send.'

<p>τούς the Accusative article</p>	<p>δούλους servants Accusative direct object δούλος: 'slave, servant'; the prophets sent to Israel.</p>	<p>αὐτοῦ his Genitive possessive genitive</p>	<p>πρὸς to preposition + accusative (direction)</p>
<p>τούς the Accusative article</p>	<p>γεωργούς tenants Accusative object of πρὸς γεωργός: 'tenant farmer!'</p>	<p>λαβεῖν to receive Aor Act Inf · λαμβάνω infinitive of purpose → constative aorist λαμβάνω: 'take, receive!'</p>	<p>τούς the Accusative article</p>
<p>καρπούς fruits Accusative direct object of λαβεῖν καρπός: 'fruit!'</p>	<p>αὐτοῦ his Genitive possessive genitive</p>		

35 καὶ λαβόντες οἱ γεωργοὶ τοὺς δούλους αὐτοῦ ὃν μὲν ἔδειραν, ὃν δὲ ἀπέκτειναν, ὃν δὲ ἐλιθοβόλησαν.

| And the tenants took his servants and beat one, killed another, and stoned another.

| REJECTION OF THE SERVANTS **καὶ** The tenants' violent rejection — beating, killing, stoning — recapitulates Israel's treatment of the prophets (cf. 23:37).

καὶ
and

coordinating conjunction

λαβόντες

having taken

Aor Act Ptc · Nom Pl Masc · λαμβάνω

ptc. of attendant circumstance

→ antecedent aorist

λαμβάνω: 'take, seize.'

οἱ

the

Nominative

article

γεωργοὶ

tenants

Nominative

subject

γεωργός: 'tenant.'

τούς

the

Accusative

article

δούλους

servants

Accusative

direct object of λαβόντες

δοῦλος: 'servant.'

αὐτοῦ

his

Genitive

possessive genitive

ὄν

one

Accusative

relative pronoun (ὄν μὲν ... = 'one')

μὲν

on the one hand

particle (μὲν ... δέ correlation)

ἔδειραν

they beat

Aor Act Indic 3 Pl · δέρω

main verb

→ constative aorist

δέρω: 'beat, flog, thrash.'

ὄν

another

Accusative

relative pronoun (ὄν δέ = 'another')

δὲ

and

particle (correlative)

ἀπέκτειναν

they killed

Aor Act Indic 3 Pl · ἀποκτείνω

main verb

→ constative aorist

ἀποκτείνω: 'kill.'

ὄν

another

Accusative

relative pronoun (ὄν δέ = 'another')

δὲ

and

particle (correlative)

ἐλιθοβόλησαν

they stoned

Aor Act Indic 3 Pl · λιθοβολέω

main verb

→ constative aorist

λιθοβολέω: 'stone (to death)'; the fate of prophets like Zechariah (2 Chr 24:21).

36 πάλιν ἀπέστειλεν ἄλλους δούλους πλείονας τῶν πρώτων, καὶ ἐποίησαν αὐτοῖς ὡσαύτως.

Again he sent other servants, more than the first, and they did the same to them.

SECOND SENDING ASYNDETON The owner's patient persistence: a larger second wave of servants meets the same violent fate — the long history of rejected prophets.

πάλιν

again

adverb (repetition)

πάλιν: 'again.'

ἀπέστειλεν

he sent

Aor Act Indic 3 Sg · ἀποστέλλω

main verb

→ constative aorist

ἀποστέλλω: 'send.'

ἄλλους

other

Accusative

attributive adjective

ἄλλος: 'other.'

δούλους

servants

Accusative

direct object

δοῦλος: 'servant.'

πλείονας

more

Accusative

comparative adjective

πλείων: 'more, greater (number).'

τῶν

than the

Genitive

article (genitive of comparison)

πρώτων

first

Genitive

genitive of comparison (substantival)

πρῶτος: 'first.'

καὶ

and

coordinating conjunction

ἐποίησαν

they did

Aor Act Indic 3 Pl · ποιέω

main verb

→ constative aorist

ποιέω: 'do.'

αὐτοῖς

to them

Dative

indirect object

ὡσαύτως

likewise

adverb (manner)

ὡσαύτως: 'in the same way.'

37 ὕστερον δὲ ἀπέστειλεν πρὸς αὐτοὺς τὸν υἱὸν αὐτοῦ λέγων· Ἐντραπήσονται τὸν υἱὸν μου.

Finally he sent his son to them, saying, 'They will respect my son.'

SENDING THE SON **δὲ** The climactic envoy: the owner sends his own son, the heir — a transparent figure for Jesus himself, sent last of all.

ὕστερον

finally

adverb (time)

ὕστερον: 'later, finally, last.'

δὲ

and

postpositive conjunction

ἀπέστειλεν

he sent

Aor Act Indic 3 Sg · ἀποστέλλω

main verb

→ constative aorist

ἀποστέλλω: 'send.'

πρὸς

to

preposition + accusative (direction)

αὐτοὺς

them

Accusative

object of πρὸς

τὸν

the

Accusative

article

υἱὸν

son

Accusative

direct object

υἱός: 'son'; the heir = Jesus, the Son sent by the Father.

αὐτοῦ

his

Genitive

possessive genitive

λέγων

saying

Pres Act Ptc · Nom Sg Masc · λέγω

ptc. of attendant circumstance (introduces speech)

→ present (concurrent)

λέγω: 'say.'

Ἐντραπήσονται

they will respect

Fut Pass Indic 3 Pl · ἐντρέπω

main verb

→ predictive future

ἐντρέπω (pass.): 'be ashamed before, respect, regard'; the owner's misplaced hope.

τὸν

the

Accusative

article

υἱὸν

son

Accusative

direct object

υἱός: 'son.'

μου

my

Genitive

possessive genitive

38 οἱ δὲ γεωργοὶ ἰδόντες τὸν υἱὸν εἶπον ἐν ἑαυτοῖς· Οὗτός ἐστιν ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν αὐτὸν καὶ σχῶμεν τὴν κληρονομίαν αὐτοῦ.

But when the tenants saw the son, they said to themselves, 'This is the heir. Come, let us kill him and have his inheritance.'

THE PLOT AGAINST THE HEIR δὲ The tenants' calculated murder: recognizing the heir, they conspire to kill him and seize the inheritance — the Sanhedrin's plot foreseen (cf. 26:3–4).

οἱ

the

Nominative
article

δὲ

but

postpositive conjunction (adversative)

γεωργοὶ

tenants

Nominative
subject

γεωργός: 'tenant.'

ἰδόντες

having seen

Aor Act Ptc · Nom Pl Masc · ὁράω
adverbial ptc. (temporal)

→ antecedent aorist

ὁράω: 'see.'

τὸν

the

Accusative
article

υἱὸν

son

Accusative
direct object of ἰδόντες

υἱός: 'son.'

εἶπον

they said

Aor Act Indic 3 Pl · λέγω
main verb

→ constative aorist

λέγω: 'say.'

ἐν

among

preposition + dative (sphere)

ἑαυτοῖς

themselves

Dative

reflexive pronoun

οὗτός

this

Nominative

subject (demonstrative)

οὗτος: 'this one.'

ἐστιν

is

Pres Act Indic 3 Sg · εἰμί

copula

→ stative present

ὁ

the

Nominative

article

κληρονόμος

heir

Nominative

predicate nominative

κληρονόμος: 'heir'; the son who would inherit the vineyard.

δεῦτε

come

adverb/hortatory interjection

δεῦτε: 'come!'; hortatory summons.

ἀποκτείνωμεν

let us kill

Aor Act Subj 1 Pl · ἀποκτείνω

hortatory subjunctive

→ aorist subjunctive (volitive)

ἀποκτείνω: 'kill.'

αὐτόν

him

Accusative

direct object

καὶ

and

coordinating conjunction

σχῶμεν

let us have/seize

Aor Act Subj 1 Pl · ἔχω

hortatory subjunctive

→ ingressive aorist subjunctive

ἔχω (aor. ἔσχον): 'get, take possession of!'

τήν

the

Accusative

article

κληρονομίαν

inheritance

Accusative

direct object

κληρονομία: 'inheritance, possession.'

αὐτοῦ

his

Genitive

possessive genitive

39 καὶ λαβόντες αὐτὸν ἐξέβαλον ἔξω τοῦ ἀμπελῶνος καὶ ἀπέκτειναν.

And they took him and threw him out of the vineyard and killed him.

MURDER OF THE SON **καὶ** The crime is carried out — cast out of the vineyard and killed, prefiguring Jesus' crucifixion 'outside the gate' (Heb 13:12).

καὶ
and

coordinating conjunction

λαβόντες

having taken

Aor Act Ptc · Nom Pl Masc · λαμβάνω

ptc. of attendant circumstance

→ antecedent aorist

λαμβάνω: 'take, seize.'

αὐτὸν

him

Accusative

direct object of λαβόντες

ἐξέβαλον

they threw out

Aor Act Indic 3 Pl · ἐκβάλλω

main verb

→ constative aorist

ἐκβάλλω: 'cast out.'

ἔξω

outside

adverb / improper preposition + genitive

ἔξω: 'outside, out of.'

τοῦ

the

Genitive

article

ἀμπελῶνος

vineyard

Genitive

genitive with ἔξω

ἀμπελῶν: 'vineyard.'

καὶ

and

coordinating conjunction

ἀπέκτειναν

they killed

Aor Act Indic 3 Pl · ἀποκτείνω

main verb

→ constative aorist

ἀποκτείνω: 'kill.'

40 ὅταν οὖν ἔλθῃ ὁ κύριος τοῦ ἀμπελῶνος, τί ποιήσει τοῖς γεωργοῖς ἐκείνοις;

When therefore the owner of the vineyard comes, what will he do to those tenants?"

QUESTION TO THE HEARERS οὖν Jesus turns the parable into a question — making the leaders pronounce their own sentence.

<p>ὅταν when <i>temporal conjunction (+ subjunctive)</i> ὅταν: 'whenever, when.'</p>	<p>οὖν therefore <i>inferential particle</i> οὖν: 'therefore.'</p>	<p>ἔλθῃ comes Aor Act Subj 3 Sg · ἔρχομαι <i>verb of temporal clause</i> → aorist subjunctive ἔρχομαι: 'come!'; the owner's return = God's judgment.</p>	<p>ὁ the Nominative <i>article</i></p>
<p>κύριος owner/lord Nominative <i>subject</i> κύριος: 'lord, owner.'</p>	<p>τοῦ of the Genitive <i>article</i></p>	<p>ἀμπελῶνος vineyard Genitive <i>possessive genitive</i> ἀμπελών: 'vineyard.'</p>	<p>τί what Accusative <i>interrogative pronoun (object)</i> τίς: 'what?'</p>
<p>ποιήσει will he do Fut Act Indic 3 Sg · ποιέω <i>main verb (question)</i> → predictive future ποιέω: 'do.'</p>	<p>τοῖς to the Dative <i>article</i></p>	<p>γεωργοῖς tenants Dative <i>indirect object</i> γεωργός: 'tenant.'</p>	<p>ἐκείνοις those Dative <i>demonstrative (attributive)</i> ἐκεῖνος: 'that, those.'</p>

41 λέγουσιν αὐτῷ· Κακοὺς κακῶς ἀπολέσει αὐτούς, καὶ τὸν ἀμπελῶνα ἐκδώσεται ἄλλοις γεωργοῖς, οἵτινες ἀποδώσουσιν αὐτῷ τοὺς καρποὺς ἐν τοῖς καιροῖς αὐτῶν.

They said to him, "He will put those wretches to a miserable death and let out the vineyard to other tenants who will give him the fruits in their seasons."

SELF-CONDEMNATION ASYNDETON The hearers pronounce judgment — the wicked destroyed, the vineyard transferred to faithful tenants — unwittingly condemning themselves.

λέγουσιν

they say

Pres Act Indic 3 Pl · λέγω

main verb (historic present)

→ historic present (vivid)

λέγω: 'say!'

αὐτῷ

to him

Dative

indirect object

Κακοὺς

wretches/evil ones

Accusative

predicate accusative (with αὐτούς)

κακός: 'bad, evil, wretched'; κακοὺς κακῶς = an emphatic Greek paronomasia, 'evil men he will evilly destroy.'

κακῶς

miserably

adverb (manner)

κακῶς: 'badly, miserably!'

ἀπολέσει

he will destroy

Fut Act Indic 3 Sg · ἀπόλλυμι

main verb

→ predictive future

ἀπόλλυμι: 'destroy, ruin!'

αὐτούς

them

Accusative

direct object

καὶ

and

coordinating conjunction

τὸν

the

Accusative

article

ἀμπελῶνα

vineyard

Accusative

direct object

ἀμπελών: 'vineyard!'

ἐκδώσεται

will let out

Fut Mid Indic 3 Sg · ἐκδίδωμι

main verb

→ predictive future

ἐκδίδωμι (mid.): 'lease, let out!'

ἄλλοις

other

Dative

attributive adjective

ἄλλος: 'other!'; the new tenants (anticipating v.43).

γεωργοῖς

tenants

Dative

indirect object

γεωργός: 'tenant!'

οἵτινες

who

Nominative

relative pronoun (qualitative)

ἄσστις: 'who(ever)'; 'such as will...'

ἀποδώσουσιν

will give

Fut Act Indic 3 Pl · ἀποδίδομι

verb of relative clause

→ predictive future

ἀποδίδομι: 'give back, render, pay.'

αὐτῷ

to him

Dative

indirect object

τούς

the

Accusative

article

καρπούς

fruits

Accusative

direct object

καρπός: 'fruit.'

ἐν

in

preposition + dative (time)

τοῖς

the

Dative

article

καιροῖς

seasons

Dative

dative of time

καιρός: 'season, appointed time.'

αὐτῶν

their

Genitive

possessive genitive

42 λέγει αὐτοῖς ὁ Ἰησοῦς· Οὐδέποτε ἀνέγνωτε ἐν ταῖς γραφαῖς· Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας· παρὰ κυρίου ἐγένετο αὕτη, καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;

Jesus said to them, "Have you never read in the Scriptures: 'The stone that the builders rejected has become the cornerstone; this was the Lord's doing, and it is marvelous in our eyes'?"

SCRIPTURE (PS 118:22-23) ASYNDETON Jesus interprets the parable with Psalm 118:22-23: the rejected stone becomes the cornerstone — the Son the tenants killed is vindicated by God.

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb (historic present)

→ historic present (vivid)

λέγω: 'say!'

αὐτοῖς

to them

Dative

indirect object

ὁ

the

Nominative

article

Ἰησοῦς

Jesus

Nominative

subject

οὐδέποτε

never

adverb (negation of time)

οὐδέποτε: 'never!'

ἀνέγνωτε

have you read

Aor Act Indic 2 Pl · ἀναγινώσκω

main verb (question)

→ constative aorist

ἀναγινώσκω: 'read!'; the recurring rebuke to the experts.

ἐν

in

preposition + dative (sphere)

ταῖς

the

Dative

article

γραφαῖς

Scriptures

Dative

dative of sphere

γραφή: 'Scripture, writing!'

λίθον

stone

Accusative

object (fronted; pendent accusative)

λίθος: 'stone!'; the rejected-then-exalted Messiah (Ps 118:22).

ὃν

which

Accusative

relative pronoun (object of ἀπεδοκίμασαν)

ἀπεδοκίμασαν

rejected

Aor Act Indic 3 Pl · ἀποδοκιμάζω

verb of relative clause

→ constative aorist

ἀποδοκιμάζω: 'reject after testing, disqualify!'

οἱ

the (ones)

Nominative

article (substantizes ptc.)

οἰκοδομοῦντες

builders

Pres Act Ptc · Nom Pl Masc · οἰκοδομέω

substantival participle (subject)

→ present (general)

οἰκοδομέω: 'build!'; 'the builders' = Israel's leaders.

οὗτος

this

Nominative

subject (resumptive demonstrative)

οὗτος: 'this one!'

ἐγενήθη

has become

Aor Pass Indic 3 Sg · γίνομαι

main verb

→ constative aorist

γίνομαι: 'become!'

εἰς

into

preposition + accusative (predicate, Semitic εἰς)

κεφαλήν

head

Accusative

predicate (εἰς + acc.)

κεφαλή: 'head'; 'head of the corner' =
cornerstone/capstone.

γωνίας

of the corner

Genitive

attributive genitive

γωνία: 'corner, angle!'

παρά

from

preposition + genitive (source)

κυρίου

the Lord

Genitive

object of παρά (source)

κύριος: 'Lord!'; God the author of the
reversal.

ἐγένετο

was done

Aor Mid Indic 3 Sg · γίνομαι

main verb

→ *constative aorist*

γίνομαι: 'come to be, happen!'

αὕτη

this

Nominative

subject (demonstrative, fem. 'this [thing]')

οὗτος: 'this!'; the feminine echoes the LXX.

καί

and

coordinating conjunction

ἔστιν

it is

Pres Act Indic 3 Sg · εἶμί

copula

→ *stative present*

θαυμαστή

marvelous

Nominative

predicate adjective

θαυμαστός: 'wonderful, marvelous!'

ἐν

in

preposition + dative (sphere)

ὀφθαλμοῖς

eyes

Dative

dative of sphere

ὀφθαλμός: 'eye!'

ἡμῶν

our

Genitive

possessive genitive

43 διὰ τοῦτο λέγω ὑμῖν ὅτι ἀρθήσεται ἀφ’ ὑμῶν ἡ βασιλεία τοῦ θεοῦ καὶ δοθήσεται ἔθνει ποιοῦντι τοὺς καρποὺς αὐτῆς.

Therefore I tell you, the kingdom of God will be taken away from you and given to a people producing its fruits.

VERDICT **διὰ τοῦτο** The application made explicit: the kingdom is removed from the present leaders and given to a fruit-bearing 'people' (ἔθνος) — the new tenants of the parable.

<p>διὰ because of <i>preposition (διὰ τοῦτο = 'therefore')</i></p>	<p>τοῦτο this Accusative <i>object of διὰ (διὰ τοῦτο = 'for this reason')</i> οὗτος: 'this.'</p>	<p>λέγω I tell Pres Act Indic 1 Sg · λέγω <i>main verb</i> → present (declarative) λέγω: 'say, tell.'</p>	<p>ὑμῖν you Dative <i>indirect object</i></p>
<p>ὅτι that <i>ὅτι (introduces content)</i></p>	<p>ἀρθήσεται will be taken away Fut Pass Indic 3 Sg · αἴρω <i>main verb</i> → predictive future αἴρω: 'take away, remove.'</p>	<p>ἀφ’ from <i>preposition + genitive (separation)</i></p>	<p>ὑμῶν you Genitive <i>object of ἀπό</i></p>
<p>ἡ the Nominative <i>article</i></p>	<p>βασιλεία kingdom Nominative <i>subject</i> βασιλεία: 'kingdom, reign.'</p>	<p>τοῦ of Genitive <i>article</i></p>	<p>θεοῦ God Genitive <i>possessive genitive</i> θεός: 'God.'</p>

<p>καὶ and <i>coordinating conjunction</i></p>	<p>δοθήσεται will be given Fut Pass Indic 3 Sg · δίδωμι <i>main verb</i> → predictive future δίδωμι: 'give.'</p>	<p>ἔθνει to a people/nation Dative <i>indirect object</i> ἔθνος: 'nation, people'; here a people defined by fruit-bearing, not ethnicity.</p>	<p>ποιοῦντι producing Pres Act Ptc · Dat Sg Neut · ποιέω <i>attributive participle (agreeing with ἔθνει)</i> → present (characteristic) ποιέω: 'do, make, produce'; the marker of the true people — fruit.</p>
<p>τοὺς the Accusative <i>article</i></p>	<p>καρπούς fruits Accusative <i>direct object of ποιοῦντι</i> καρπός: 'fruit'; the produce of the kingdom.</p>	<p>αὐτῆς its Genitive <i>possessive genitive (of the kingdom)</i></p>	

44 καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται· ἐφ' ὃν δ' ἂν πέση λικμήσει αὐτόν.

And the one who falls on this stone will be broken to pieces; and when it falls on anyone, it will crush him."

THE STONE'S TWO-EDGED JUDGMENT **καὶ** The stone-saying turns ominous: to stumble over the stone is to be broken; to be fallen upon by it is to be crushed. (Often bracketed; some witnesses omit it as a harmonization to Luke 20:18.)

<p>καὶ and <i>coordinating conjunction</i></p>	<p>ὁ the (one) Nominative <i>article (substantizes ptc.)</i></p>	<p>πεσὼν who falls Aor Act Ptc · Nom Sg Masc · πίπτω <i>substantival participle (subject)</i> → constative aorist πίπτω: 'fall'; one who stumbles over the stone.</p>	<p>ἐπὶ on <i>preposition + accusative (motion onto)</i></p>
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<p>τὸν the Accusative article</p>	<p>λίθον stone Accusative object of ἐπί λίθος: 'stone'; the cornerstone of v.42, now a stone of stumbling (Isa 8:14).</p>	<p>τούτον this Accusative demonstrative (attributive) οὗτος: 'this.'</p>	<p>συνθλασθήσεται will be broken to pieces Fut Pass Indic 3 Sg · συνθλάω main verb → predictive future συνθλάω: 'shatter, dash to pieces.'</p>
<p>ἐφ' on preposition + accusative (motion onto)</p>	<p>ὅν whomever Accusative relative pronoun (object of ἐφ'; ἐφ' ὃν ἄν = 'on whomever')</p>	<p>δ' but postpositive conjunction</p>	<p>ἄν ever modal particle (+ subjunctive) ἄν: contingency particle.</p>
<p>πέση it falls Aor Act Subj 3 Sg · πίπτω verb of relative clause (subjunctive) → aorist subjunctive πίπτω: 'fall'; the stone falling on someone = decisive judgment (cf. Dan 2:34–35).</p>	<p>λικμήσει it will crush/winnow Fut Act Indic 3 Sg · λικμάω main verb → predictive future λικμάω: 'winnow, scatter as chaff, crush to powder.'</p>	<p>αὐτόν him Accusative direct object</p>	

45 Καὶ ἀκούσαντες οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι τὰς παραβολὰς αὐτοῦ ἔγνωσαν ὅτι περὶ αὐτῶν λέγει·

When the chief priests and the Pharisees heard his parables, they perceived that he was speaking about them.

THE LEADERS PERCEIVE THE POINT **Καὶ** The leaders grasp that the parables target them — the recognition that turns to murderous intent (cf. v.46).

Καὶ
and

coordinating conjunction

ἀκούσαντες

having heard

Aor Act Ptc · Nom Pl Masc · ἀκούω

adverbial ptc. (temporal)

→ antecedent aorist

ἀκούω: 'hear!'

οἱ

the

Nominative

article

ἀρχιερεῖς

chief priests

Nominative

subject

ἀρχιερεύς: 'chief priest.'

καὶ
and

coordinating conjunction

οἱ

the

Nominative

article

Φαρισαῖοι

Pharisees

Nominative

subject (coordinate)

Φαρισαῖος: 'Pharisee'; the religious party joining the priests against Jesus.

τάς

the

Accusative

article

παραβολάς

parables

Accusative

direct object of ἀκούσαντες

παραβολή: 'parable.'

αὐτοῦ

his

Genitive

possessive genitive

ἔγνωσαν

they perceived

Aor Act Indic 3 Pl · γινώσκω

main verb

→ ingressive aorist

γινώσκω: 'know, perceive, realize.'

ὅτι

that

ὅτι (introduces content)

περὶ
about

preposition + genitive (reference)

αὐτῶν

them

Genitive

object of περὶ

λέγει

he was speaking

Pres Act Indic 3 Sg · λέγω

main verb (retained present in indir. discourse)

→ present (ongoing)

λέγω: 'say, speak.'

46 καὶ ζητοῦντες αὐτὸν κρατῆσαι ἐφοβήθησαν τοὺς ὄχλους, ἐπεὶ εἰς προφήτην αὐτὸν εἶχον.

And although they were seeking to arrest him, they feared the crowds, because they held him to be a prophet.

RESTRAINED BY FEAR OF THE CROWD **καὶ** The chapter closes on the leaders' impotent hostility: they want to seize Jesus but are checked by the crowd's esteem of him as a prophet (cf. v.11).

<p>καὶ and <i>coordinating conjunction</i></p>	<p>ζητοῦντες seeking Pres Act Ptc · Nom Pl Masc · ζητέω <i>adverbial ptc. (concessive)</i> → present (concurrent) ζητέω: 'seek, try!'</p>	<p>αὐτὸν him Accusative <i>object of κρατῆσαι (proleptic)</i></p>	<p>κρατῆσαι to arrest Aor Act Inf · κρατέω <i>complementary infinitive</i> → constative aorist κρατέω: 'seize, arrest, take hold of!'</p>
<p>ἐφοβήθησαν they feared Aor Pass Indic 3 Pl · φοβέομαι <i>main verb</i> → ingressive aorist φοβέομαι: 'fear, be afraid of!'</p>	<p>τοὺς the Accusative <i>article</i></p>	<p>ὄχλους crowds Accusative <i>direct object</i> ὄχλος: 'crowd!'; the popular check on the leaders.</p>	<p>ἐπεὶ since <i>causal conjunction</i> ἐπεὶ: 'since, because!'</p>
<p>εἰς as <i>preposition + accusative (εἰς + acc. = 'as,' predicate)</i></p>	<p>προφήτην a prophet Accusative <i>object complement (εἰς προφήτην = 'as a prophet')</i> προφήτης: 'prophet!'; the crowd's verdict, echoing v.11.</p>	<p>αὐτὸν him Accusative <i>direct object</i></p>	<p>εἶχον they held/regarded Impf Act Indic 3 Pl · ἔχω <i>main verb (imperfect)</i> → descriptive imperfect ἔχω: 'have, hold, regard (someone as)!'</p>

On the text. Verse punctuation, paragraphing, and capitalization are editorial and conventional. A few points of variation are passed over without a marginal note. At v.7 some witnesses read ἐπεκάθισεν ('he sat,' singular) for ἐπεκάθισαν ('they set him,' plural), and the antecedent of ἐπάνω αὐτῶν ('on them') is the garments, not the two animals. At v.12 the longer reading τὸ ἱερόν τοῦ θεοῦ ('the temple of God') is attested by part of the tradition; θεοῦ is printed in brackets / sometimes omitted. At v.28–31 the manuscript tradition is famously tangled over which son said yes and which actually went, and over the crowd's answer (ὁ πρῶτος / ὁ ὑστερος / ὁ ἕσχατος); the most widely printed arrangement (the first son refuses then goes, and 'the first' is the right answer) is followed. At v.44 the saying 'the one who falls on this stone...' is omitted by a few witnesses (notably D and some Old Latin) and is frequently bracketed in the editions as a possible harmonization to Luke 20:18; it is printed here. Old Testament citations (Zech 9:9 at v.5; Ps 117:25–26 LXX at v.9; Isa 56:7 / Jer 7:11 at v.13; Ps 8:3 LXX at v.16; Ps 117:22–23 LXX at vv.42) follow the LXX where quoted. Orthographic variants (movable-v, ι-subscript, itacisms) 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.