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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Gospel according to Matthew, Chapter 22

KATA MAΘΘΑΙΟΝ ΚΒ'

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 · 22:1–14

The parable of the wedding banquet and the garment

A third parable against the leaders: a king's wedding feast for his son, the invited refusing and abusing the servants (1–6), the king's destroying judgment (7), the streets thrown open to all, bad and good (8–10), and the wordless guest cast out for lacking the wedding garment — 'many called, few chosen' (11–14).

B · 22:15–22

Paying taxes to Caesar — 'render to Caesar'

The Pharisees with the Herodians lay a snare over the poll-tax (15–17); Jesus, exposing their hypocrisy, calls for the denarius, asks whose image and inscription it bears (18–20), and answers: 'render to Caesar the things of Caesar, and to God the things of God' — and they marvel and withdraw (21–22).

C · 22:23–33

The Sadducees and the resurrection

The Sadducees, denying resurrection, pose the riddle of the seven-times-widowed woman (23–28); Jesus answers that they err, knowing neither the Scriptures nor God's power — in the resurrection there is no marriage but angelic life (29–30) — and proves the resurrection from God's self-identification at the bush as the God of the living patriarchs (31–32), astonishing the crowds (33).

D · 22:34–40

The great commandment: love God and neighbor

The regrouped Pharisees send a lawyer to test which is the great commandment (34–36); Jesus answers with the Shema — love the Lord your God with all heart, soul, and mind (37–38, Deut 6:5) — and a second like it, love your neighbor as yourself (39, Lev 19:18): on these two hang the whole Law and Prophets (40).

E · 22:41–46

Whose son is the Christ — David's Lord (Ps 110)

Jesus turns the question on the assembled Pharisees: whose son is the Christ (41–42)? If David, in the Spirit, calls him 'Lord' (Ps 110:1), how is he David's son (43–45)? None can answer a word, and from that day no one dared question him further (46).

1 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν ἐν παραβολαῖς αὐτοῖς λέγων·

And Jesus answering spoke to them again in parables, saying:

NARRATIVE RESUMPTION **Καὶ** A Semitic 'answering said' frame opens a third parable against the leaders, continuing 21:28–46.

Καὶ
and

coordinating conjunction (narrative)

ἀποκριθεὶς

answering

Aor Pass Dep Ptc · Nom Sg Masc · ἀποκρίνομαι
circumstantial ptc. (Semitic 'answered and said')

→ coincident aorist

ἀποκρίνομαι: 'answer, respond'; the LXX-style pleonastic participle introducing speech.

ὁ

-

Nominative

article

Ἰησοῦς

Jesus

Nominative

subject

Ἰησοῦς: Jesus; the indeclinable name here inflected nom. as subject.

πάλιν

again

adverb (repetition)

πάλιν: 'again'; marks this as a further parable in the temple controversy.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

λέγω/εἶπον: 'say, speak'; the narrative aorist of utterance.

ἐν

in

preposition + dative (manner)

παραβολαῖς

parables

Dative

dat. of manner (mode of speech)

παραβολή: 'parable, comparison'; the plural is generalizing ('parabolically').

αὐτοῖς

to them

Dative

indirect object (the leaders)

λέγων

saying

Pres Act Ptc · Nom Sg Masc · λέγω

ptc. of speech (redundant)

→ progressive present

λέγω: 'say'; the participle that conventionally introduces direct discourse.

2 Ὁμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὅστις ἐποίησεν γάμους τῷ υἱῷ αὐτοῦ.

The kingdom of heaven is like a man, a king, who made a wedding feast for his son.

PARABLE: THEME STATED ASYNDETON The kingdom likened to a royal wedding banquet — the king is God, the son the Messiah, the feast the eschatological celebration.

Ὁμοιώθη

is like / was likened

Aor Pass Indic 3 Sg · ὁμοιάω

main verb (comparison formula)

→ gnomic/timeless aorist

ὁμοιάω: 'liken, compare'; the passive 'has been likened' opens Matthew's kingdom-parables.

ἡ

the

Nominative

article

βασιλεία

kingdom

Nominative

subject

βασιλεία: 'kingdom, reign'; the divine rule, Matthew's central theme.

τῶν

of the

Genitive

article

οὐρανῶν

heavens

Genitive

genitive of source/quality

οὐρανός: 'heaven'; Matthew's reverential periphrasis for God's kingdom.

ἀνθρώπῳ

a man

Dative

dat. of comparison (after ὁμοιώθη)

ἄνθρωπος: 'man, human'; here the human figure of the king.

βασιλεῖ

a king

Dative

apposition to ἀνθρώπῳ

βασιλεύς: 'king'; identifies the man as royal — God in the parable.

ὅστις

who

Nominative

relative pronoun (subject)

ὅστις: 'who, the very one who'; qualitative relative.

ἐποίησεν

made

Aor Act Indic 3 Sg · ποιέω

main verb (rel. clause)

→ *constative aorist*

ποιέω: 'make, hold'; here 'put on/give' a feast.

γάμους

a wedding feast

Accusative

direct object

γάμος: 'wedding, marriage feast'; the plural denotes the festivities collectively.

τῷ

for the

Dative

article

υἱῷ

son

Dative

dat. of advantage/interest

υἱός: 'son'; the king's son — the messianic bridegroom.

αὐτοῦ

his

Genitive

genitive of relationship

3 καὶ ἀπέστειλεν τοὺς δούλους αὐτοῦ καλέσαι τοὺς κεκλημένους εἰς τοὺς γάμους, καὶ οὐκ ἤθελον ἐλθεῖν.

And he sent his servants to call those who had been invited to the wedding feast, but they would not come.

PARABLE: FIRST SUMMONS REFUSED καὶ The servants (the prophets/apostles) summon the already-invited (Israel's leaders), who refuse to come.

καὶ
and

coordinating conjunction

ἀπέστειλεν

he sent

Aor Act Indic 3 Sg · ἀποστέλλω

main verb

→ constative aorist

ἀποστέλλω: 'send with a commission'; the verb behind 'apostle!'

τοὺς

the

Accusative

article

δούλους

servants

Accusative

direct object

δοῦλος: 'slave, servant'; the king's messengers — the prophets.

αὐτοῦ

his

Genitive

genitive of possession

καλέσαι

to call

Aor Act Inf · καλέω

infinitive of purpose

→ constative aorist

καλέω: 'call, summon, invite'; the verb generating κεκλημένους and the parable's 'called.'

τοὺς

those

Accusative

article (substantizes ptc.)

κεκλημένους

who had been invited

Perf Pass Ptc · Acc Pl Masc · καλέω

substantival participle (object)

→ resultative perfect (standing invitation)

καλέω: 'invite'; the perfect marks a prior, still-valid invitation now activated.

εἰς

to

preposition + accusative (goal)

τοὺς

the

Accusative

article

γάμους

wedding feast

Accusative

object of εἰς (goal)

καὶ

but

coordinating conjunction (adversative)

οὐκ

not

negative particle

ἤθελον

they were willing

Impf Act Indic 3 Pl · θέλω

main verb

→ durative imperfect (persistent refusal)

θέλω: 'will, wish'; the imperfect depicts ongoing unwillingness.

έλθειν

to come

Aor Act Inf · ἔρχομαι

complementary infinitive

→ constative aorist

ἔρχομαι: 'come'; the act they refuse.

4 πάλιν ἀπέστειλεν ἄλλους δούλους λέγων· εἶπατε τοῖς κεκλημένοις ἰδοὺ τὸ ἄριστόν μου ἠτοιμακα, οἱ ταῦροί μου καὶ τὰ σιτιστὰ τεθυμένα, καὶ πάντα ἔτοιμα· δεῦτε εἰς τοὺς γάμους.

Again he sent other servants, saying: Tell those who have been invited, Behold, I have prepared my dinner; my oxen and fattened beasts have been slaughtered, and everything is ready; come to the wedding feast.

PARABLE: SECOND SUMMONS **πάλιν** A second embassy with a fuller appeal — all is ready — picturing God's repeated, patient overtures to Israel.

<p>πάλιν again <i>adverb (repetition)</i></p>	<p>ἀπέστειλεν he sent Aor Act Indic 3 Sg · ἀποστέλλω <i>main verb</i> → constative aorist</p>	<p>ἄλλους other Accusative <i>attributive adjective</i> ἄλλος: 'other (of the same kind)'; a second wave of the same kind of messengers.</p>	<p>δούλους servants Accusative <i>direct object</i></p>
<p>λέγων saying Pres Act Ptc · Nom Sg Masc · λέγω <i>ptc. of speech</i> → progressive present</p>	<p>εἶπατε tell / say Aor Act Impv 2 Pl · λέγω <i>imperative (command to the servants)</i> → ingressive aorist λέγω/εἶπον: 'say, tell!'; the king's instruction to his messengers.</p>	<p>τοῖς those Dative <i>article (substantizes ptc.)</i></p>	<p>κεκλημένοις who have been invited Perf Pass Ptc · Dat Pl Masc · καλέω <i>indirect object</i> → resultative perfect καλέω: 'invite!'; same standing invitation as v.3.</p>
<p>ἰδοὺ behold <i>attention-getting particle (deictic)</i> ἰδοὺ: 'look! behold!'; fossilized aor. impv. of εἶδον used as an interjection.</p>	<p>τὸ the Accusative <i>article</i></p>	<p>ἄριστόν dinner / banquet Accusative <i>direct object</i> ἄριστον: 'midday meal, banquet'; here the festal dinner.</p>	<p>μου my Genitive <i>genitive of possession</i></p>

ἠτοίμακα

I have prepared

Perf Act Indic 1 Sg · ἔτοιμάζω

main verb

→ intensive perfect (completed, ready state)

ἔτοιμάζω: 'prepare, make ready'; the perfect stresses the standing readiness.

οἱ

the

Nominative

article

ταῦροί

oxen / bulls

Nominative

subject

ταῦρος: 'bull, ox'; the prime slaughter-animals of a feast.

μου

my

Genitive

genitive of possession

καὶ

and

coordinating conjunction

τὰ

the

Nominative

article

σιτιστὰ

fattened beasts

Nominative

subject (coordinate)

σιτιστός: 'fattened, grain-fed'; fatlings reared for the table.

τεθυμένα

have been slaughtered

Perf Pass Ptc · Nom Pl Neut · θύω

predicate (periphrastic w/ implied ἔστιν)

→ resultative perfect

θύω: 'sacrifice, slaughter'; the perfect ptc. with implied copula — 'are slaughtered.'

καὶ

and

coordinating conjunction

πάντα

everything

Nominative

subject

πᾶς: 'all, everything'; the totality of the preparations.

ἔτοιμα

ready

Nominative

predicate adjective

ἔτοιμος: 'ready, prepared'; echoes ἠτοίμακα — all is set.

δεῦτε

come

hortative adverb (functioning as impv.)

δεῦτε: 'come!'; an indeclinable hortatory adverb, plural of δεῦρο.

εἰς

to

preposition + accusative (goal)

τούς

the

Accusative

article

γάμους

wedding feast

Accusative

object of εἰς (goal)

5 οἱ δὲ ἀμελήσαντες ἀπῆλθον, ὃς μὲν εἰς τὸν ἴδιον ἀγρόν, ὃς δὲ ἐπὶ τὴν ἐμπορίαν αὐτοῦ·

But they, paying no attention, went off — one to his own field, another to his business —

PARABLE: INDIFFERENT REJECTION **δὲ** The invited spurn the summons not by violence but by indifference, absorbed in field and trade.

οἱ

they

Nominative

article (substantival, subject)

δὲ

but

mild adversative conjunction

ἀμελήσαντες

paying no attention / making light of
it

Aor Act Ptc · Nom Pl Masc · ἀμελέω

circumstantial ptc. (manner)

→ antecedent/coincident aorist

ἀμελέω: 'be unconcerned, neglect' (ἀ- + μέλει); careless disregard.

ἀπῆλθον

went off

Aor Act Indic 3 Pl · ἀπέρχομαι

main verb

→ constative aorist

ἀπέρχομαι: 'go away, depart'; they turned aside to their own affairs.

ὃς

one

Nominative

relative as demonstrative (ὃς μὲν ... ὃς δὲ)

ὃς μὲν ... ὃς δὲ: 'the one ... the other'; classical distributive idiom.

μὲν

on the one hand

correlative particle (μὲν ... δέ)

εἰς

to

preposition + accusative (goal)

τὸν

his / the

Accusative

article

ἴδιον

own

Accusative

attributive adjective (emphatic)

ἴδιος: 'one's own'; stresses private preoccupation over the king's call.

ἀγρόν

field

Accusative

object of εἰς

ἀγρός: 'field, farm'; the landowner's preoccupation.

ὃς

another

Nominative

relative as demonstrative

δὲ

on the other hand

correlative particle

ἐπὶ

to

preposition + accusative (goal)

τὴν

the / his

Accusative

article

ἐμπορίαν

business / trade

Accusative

object of ἐπὶ

ἐμπορία: 'commerce, trade'; the merchant's preoccupation.

αὐτοῦ

his

Genitive

genitive of possession

6 οἱ δὲ λοιποὶ κρατήσαντες τοὺς δούλους αὐτοῦ ὕβρισαν καὶ ἀπέκτειναν.

and the rest, seizing his servants, mistreated and killed them.

PARABLE: VIOLENT REJECTION **δὲ** Beyond indifference, open hostility: the king's envoys are seized, abused, and murdered — the fate of the prophets.

οἱ

the

Nominative

article

δὲ

but / and

connective (continuation)

λοιποὶ

rest

Nominative

subject (substantival adj.)

λοιπός: 'remaining, the rest'; a third group, more hostile.

κρατήσαντες

seizing

Aor Act Ptc · Nom Pl Masc · κρατέω

circumstantial ptc. (means)

→ antecedent aorist

κρατέω: 'seize, lay hold of'; forcible arrest.

τοὺς

the

Accusative

article

δούλους

servants

Accusative

object of κρατήσαντες

αὐτοῦ

his

Genitive

genitive of possession

ὑβρισαν

mistreated / outraged

Aor Act Indic 3 Pl · ὑβρίζω

main verb

→ constative aorist

ὑβρίζω: 'insult, mistreat outrageously'; insolent abuse.

καὶ
and

coordinating conjunction

ἀπέκτειναν

killed

Aor Act Indic 3 Pl · ἀποκτείνω

main verb

→ *constative aorist*

ἀποκτείνω: 'kill, put to death'; the climactic outrage (cf. 21:35–39).

7 ὁ δὲ βασιλεὺς ὠργίσθη, καὶ πέμψας τὰ στρατεύματα αὐτοῦ ἀπώλεσεν τοὺς φονεῖς ἐκείνους καὶ τὴν πόλιν αὐτῶν ἐνέπρησεν.

But the king was angry, and sending his armies he destroyed those murderers and burned their city.

PARABLE: THE KING'S JUDGMENT **δὲ** The king's wrath answers the murder — armies sent, murderers destroyed, their city burned: widely read as the fall of Jerusalem (AD 70).

ὁ

the

Nominative
article

δὲ

but

adversative conjunction

βασιλεὺς

king

Nominative
subject

ὠργίσθη

was angry

Aor Pass Indic 3 Sg · ὀργίζω

main verb (deponent sense)

→ *ingressive aorist*

ὀργίζω (pass.): 'become angry, be enraged'; the king's just wrath.

καὶ
and

coordinating conjunction

πέμψας

sending

Aor Act Ptc · Nom Sg Masc · πέμπω

circumstantial ptc. (means)

→ *antecedent aorist*

πέμπω: 'send'; dispatch of the punitive forces.

τὰ

the

Accusative
article

στρατεύματα

armies

Accusative

object of πέμψας

στράτευμα: 'army, troops'; the king's military forces.

<p>αὐτοῦ his Genitive <i>genitive of possession</i></p>	<p>ἠλώλεσεν destroyed Aor Act Indic 3 Sg · ἀπόλλυμι <i>main verb</i> → constative aorist ἀπόλλυμι: 'destroy, ruin utterly!'; the verdict on the murderers.</p>	<p>τούς the / those Accusative <i>article</i></p>	<p>φονεῖς murderers Accusative <i>direct object</i> φονεῖς: 'murderer, killer!'; the verdict-word for the violent rejecters.</p>
<p>ἐκείνους those Accusative <i>demonstrative (attributive)</i> ἐκεῖνος: 'that, those!'; deictic emphasis on the guilty.</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>τήν the Accusative <i>article</i></p>	<p>πόλιν city Accusative <i>direct object</i> πόλις: 'city!'; their city — read by many of Jerusalem.</p>
<p>αὐτῶν their Genitive <i>genitive of possession</i></p>	<p>ἐνέπρησεν burned Aor Act Indic 3 Sg · ἐμπρήθω/ἐμπίπρημι <i>main verb</i> → constative aorist ἐμπίπρημι/ἐμπρήθω: 'set on fire, burn up!'; the city's destruction.</p>		

8 τότε λέγει τοῖς δούλοις αὐτοῦ· ὁ μὲν γάμος ἕτοιμός ἐστιν, οἱ δὲ κεκλημένοι οὐκ ἦσαν ἄξιοι·

Then he says to his servants: The wedding feast is ready, but those invited were not worthy.

PARABLE: THE UNWORTHY INVITED **τότε** The feast stands ready while the original guests are pronounced unworthy — the invitation now passes beyond them.

τότε

then

temporal adverb (sequence)

τότε: 'then, at that time'; Matthew's favorite narrative connector.

λέγει

he says

Pres Act Indic 3 Sg · λέγω

main verb (historic present)

→ dramatic/historic present

λέγω: 'say'; the vivid historic present advancing the narrative.

τοῖς

the

Dative

article

δούλοις

servants

Dative

indirect object

αὐτοῦ

his

Genitive

genitive of possession

ὁ

the

Nominative

article

μέν

indeed

correlative particle (μέν ... δέ)

γάμος

wedding feast

Nominative

subject

ἔτοιμός

ready

Nominative

predicate adjective

ἔτοιμος: 'ready'; the feast lacks nothing but guests.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula

→ stative present

οἱ

those

Nominative

article (substantizes ptc.)

δὲ

but

adversative correlative

κεκλημένοι

who were invited

Perf Pass Ptc · Nom Pl Masc · καλέω

substantival participle (subject)

→ resultative perfect

καλέω: 'invite'; the original invitees, now found wanting.

οὐκ

not

negative particle

ἦσαν

were

Impf Act Indic 3 Pl · εἰμί

copula

→ durative imperfect

ἄξιοι

worthy

Nominative

predicate adjective

ἄξιος: 'worthy, deserving'; the verdict on the unresponsive.

9 πορεύεσθε οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν, καὶ ὅσους ἔαν εὕρητε καλέσατε εἰς τοὺς γάμους.

Go therefore to the thoroughfares, and as many as you find, invite to the wedding feast.

PARABLE: THE OPEN INVITATION οὖν The summons is thrown open to all comers at the crossroads
— the mission to outsiders, beyond the originally invited.

πορεύεσθε

go

Pres Mid Impv 2 Pl · πορεύομαι

imperative (command)

→ customary/progressive present

πορεύομαι: 'go, proceed, travel'; the dispatch of the wider mission.

οὖν

therefore

inferential conjunction

ἐπὶ

to

preposition + accusative (goal)

τὰς

the

Accusative

article

διεξόδους

thoroughfares / partings of the roads

Accusative

object of ἐπί

διέξοδος: 'outlet, where streets cross into open country'; the busy crossroads.

τῶν

of the

Genitive

article

ὁδῶν

roads

Genitive

attributive genitive

ὁδός: 'road, way'; the public highways.

καὶ

and

coordinating conjunction

ὅσους

as many as

Accusative

relative/correlative (object of εὕρητε)

ὅσος: 'as many as, whoever'; an all-embracing scope.

ἔαν

ever

particle (with subj., generalizing)

ἔαν: here = ἄν, generalizing the relative ('whomever').

εὕρητε

you find

Aor Act Subj 2 Pl · εὕρισκω

verb of indefinite rel. clause (subjunctive)

→ constative aorist

εὕρισκω: 'find, come upon'; whomever the servants encounter.

καλέσατε

invite / call

Aor Act Impv 2 Pl · καλέω

imperative

→ ingressive aorist

καλέω: 'call, invite'; the open invitation now extended to all.

εἰς

to

preposition + accusative (goal)

τοὺς

the

Accusative

article

γάμους

wedding feast

Accusative

object of εἰς

10 καὶ ἐξελθόντες οἱ δοῦλοι ἐκεῖνοι εἰς τὰς ὁδοὺς συνήγαγον πάντας οὓς εὔρον, πονηροὺς τε καὶ ἀγαθοὺς· καὶ ἐπλήσθη ὁ γάμος ἀνακειμένων.

And those servants went out into the roads and gathered all whom they found, both bad and good; and the wedding hall was filled with reclining guests.

PARABLE: THE HALL FILLED καὶ The servants gather all alike, bad and good — the indiscriminate ingathering of the mixed church — and the hall is filled.

καὶ

and

coordinating conjunction

ἐξελθόντες

going out

Aor Act Ptc · Nom Pl Masc · ἐξέρχομαι

circumstantial ptc. (attendant)

→ antecedent aorist

ἐξέρχομαι: 'go out, come out'; the servants set forth.

οἱ

the

Nominative

article

δοῦλοι

servants

Nominative

subject

ἐκεῖνοι

those

Nominative

demonstrative (attributive)

εἰς

into

preposition + accusative (direction)

τὰς

the

Accusative

article

ὁδοὺς

roads

Accusative

object of εἰς

συνήγαγον

gathered

Aor Act Indic 3 Pl · συνάγω

main verb

→ constative aorist

συνάγω: 'gather together, assemble'; the ingathering of guests.

πάντας

all

Accusative

direct object

πᾶς: 'all'; the comprehensive scope of the gathering.

οὓς

whom

Accusative

relative pronoun (object of εὔρον)

εὔρον

they found

Aor Act Indic 3 Pl · εὕρισκω

main verb (rel. clause)

→ constative aorist

πονηρούς

bad

Accusative

apposition to πάντας

πονηρός: 'evil, bad'; the morally unfit also gathered in.

τε

both

correlative particle (τε ... καί)

καί

and

coordinating conjunction

ἀγαθούς

good

Accusative

apposition to πάντας

ἀγαθός: 'good'; the mixed character of the visible community.

καί

and

coordinating conjunction

ἐπλήσθη

was filled

Aor Pass Indic 3 Sg · πίμπλημι/πληρώω

main verb

→ constative aorist

πίμπλημι: 'fill'; the passive 'was filled' — the hall now full.

ὁ

the

Nominative

article

γάμος

wedding hall / feast

Nominative

subject

γάμος: here by metonymy the banquet-hall/company of guests.

ἀνακειμένων

with reclining guests

Pres Mid Ptc · Gen Pl Masc · ἀνάκειμαι

genitive (of content/absolute) — substantival

→ progressive present

ἀνάκειμαι: 'recline at table'; the posture of banqueters — 'full of those reclining!'

11 εἰσελθὼν δὲ ὁ βασιλεὺς θεάσασθαι τοὺς ἀνακειμένους εἶδεν ἐκεῖ ἄνθρωπον οὐκ ἐνδεδυμένον ἔνδυμα γάμου·

But when the king came in to look at the guests, he saw there a man not clothed in a wedding garment;

PARABLE: THE GARMENTLESS GUEST **δὲ** A second movement: the king's inspection exposes one guest lacking the wedding garment — the imagery of unfitness amid the called.

εἰσελθὼν

coming in

Aor Act Ptc · Nom Sg Masc · εἰσέρχομαι
circumstantial ptc. (temporal)

→ antecedent aorist

εἰσέρχομαι: 'enter, come in'; the king's entrance to inspect.

δὲ

but

adversative/transitional conjunction

ὁ

the

Nominative
article

βασιλεὺς

king

Nominative
subject

θεάσασθαι

to look at / behold

Aor Mid Dep Inf · θεάομαι
infinitive of purpose

→ constative aorist

θεάομαι: 'look at, view attentively'; a careful viewing of the guests.

τοὺς

the

Accusative
article (substantizes ptc.)

ἀνακειμένους

guests / those reclining

Pres Mid Ptc · Acc Pl Masc · ἀνάκειμαι
substantival participle (object)

→ progressive present

ἀνάκειμαι: 'recline at table'; the banqueters.

εἶδεν

he saw

Aor Act Indic 3 Sg · ὁράω
main verb

→ constative aorist

ὁράω/εἶδον: 'see, perceive'; the king's notice falls on one man.

ἐκεῖ

there

adverb of place

ἄνθρωπον

a man

Accusative

direct object

οὐκ

not

negative particle

ἐνδεδυμένον

clothed

Perf Mid Ptc · Acc Sg Masc · ἐνδύω

attributive/predicate ptc. (state)

→ *resultative perfect*

ἐνδύω (mid.): 'put on, clothe oneself'; the perfect = a settled clothed state, here negated.

ἔνδυμα

garment

Accusative

accusative of respect/object of ptc.

ἔνδυμα: 'garment, clothing'; the festal robe expected of guests.

γάμου

of a wedding / wedding-

Genitive

attributive genitive

γάμος: here qualifying ἔνδυμα — the proper wedding attire.

12 καὶ λέγει αὐτῷ· ἑταῖρε, πῶς εἰσήλθες ὧδε μὴ ἔχων ἔνδυμα γάμου; ὁ δὲ ἐφίμωθη.

and he says to him, Friend, how did you come in here without a wedding garment? But he was silent.

PARABLE: THE SPEECHLESS GUEST καὶ The king's challenge meets only silence — the man is without excuse before the judgment.

καὶ

and

coordinating conjunction

λέγει

he says

Pres Act Indic 3 Sg · λέγω

main verb (historic present)

→ *dramatic present*

αὐτῷ

to him

Dative

indirect object

ἑταῖρε

friend

Vocative

vocative of address

ἑταῖρος: 'comrade, friend'; Matthew's slightly ominous address (cf. 20:13; 26:50).

πῶς

how

interrogative adverb

πῶς: 'how?'; a challenge, not a request for information.

εἰσῆλθες

did you come in

Aor Act Indic 2 Sg · εἰσέρχομαι

main verb (question)

→ constative aorist

εἰσέρχομαι: 'enter'; 'how did you get in?' — the entry is illegitimate.

ᾧδε

here

adverb of place

μὴ

not / without

negative particle (with ptc.)

ἔχων

having

Pres Act Ptc · Nom Sg Masc · ἔχω

circumstantial ptc. (condition/attendant)

→ progressive present

ἔχω: 'have, hold'; μὴ ἔχων = 'not having' the garment.

ἔνδυμα

garment

Accusative

object of ἔχων

γάμου

of a wedding

Genitive

attributive genitive

ὁ

he

Nominative

article (substantival, subject)

δὲ

but

adversative conjunction

ἐφिमώθη

was silent / was muzzled

Aor Pass Indic 3 Sg · φιμώω

main verb

→ constative aorist

φιμώω: 'muzzle, silence'; he is reduced to speechlessness — without defense.

13 τότε ὁ βασιλεὺς εἶπεν τοῖς διακόνοις· δήσαντες αὐτοῦ πόδας καὶ χεῖρας ἐκβάλετε αὐτὸν εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

Then the king said to the attendants, Bind him hand and foot and cast him out into the outer darkness; there will be weeping and gnashing of teeth.

PARABLE: THE SENTENCE OF EXPULSION **τότε** The verdict: bound and cast into the outer darkness
 – Matthew's recurring formula for final exclusion and judgment.

<p>τότε then <i>temporal adverb (sequence)</i></p>	<p>ὁ the Nominative <i>article</i></p>	<p>βασιλεὺς king Nominative <i>subject</i></p>	<p>εἶπεν said Aor Act Indic 3 Sg · λέγω <i>main verb</i> → constative aorist</p>
<p>τοῖς the Dative <i>article</i></p>	<p>διακόνοις attendants / servants Dative <i>indirect object</i> διάκονος: 'servant, attendant'; here the executors of the sentence.</p>	<p>δήσαντες binding Aor Act Ptc · Nom Pl Masc · δέω <i>circumstantial ptc. (attendant, antecedent)</i> → antecedent aorist δέω: 'bind, tie'; preparatory to expulsion.</p>	<p>αὐτοῦ his Genitive <i>genitive of possession</i></p>
<p>πόδας feet Accusative <i>object of δήσαντες</i> πούς: 'foot'; 'hand and foot' = wholly bound.</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>χεῖρας hands Accusative <i>object of δήσαντες</i> χεῖρ: 'hand'.</p>	<p>ἐκβάλετε cast out Aor Act Impv 2 Pl · ἐκβάλλω <i>imperative (main command)</i> → ingressive aorist ἐκβάλλω: 'throw out, expel'; forcible removal from the feast.</p>

αὐτὸν

him

Accusative

direct object

εἰς

into

preposition + accusative (goal)

τὸ

the

Accusative

article

σκότος

darkness

Accusative

object of εἰς

σκότος: 'darkness'; the realm outside the lighted banquet — exclusion from the kingdom.

τὸ

the

Accusative

article (attributive)

ἐξώτερον

outer / outermost

Accusative

attributive adjective

ἐξώτερος: 'outer, farther out'; comparative for superlative — the utter outer dark.

ἐκεῖ

there

adverb of place

ἔσται

will be

Fut Mid Indic 3 Sg · εἰμί

main verb (copula)

→ predictive future

ὁ

the

Nominative

article

κλαυθμός

weeping

Nominative

subject

κλαυθμός: 'weeping, wailing'; the grief of the excluded (Matthew's formula).

καὶ

and

coordinating conjunction

ὁ

the

Nominative

article

βρυγμός

gnashing

Nominative

subject (coordinate)

βρυγμός: 'grinding, gnashing'; rage/anguish of the condemned.

τῶν

of the

Genitive

article

ὀδόντων

teeth

Genitive

objective/possessive genitive

ὀδοῦς: 'tooth'; 'gnashing of teeth' — the stereotyped phrase of judgment.

14 πολλοὶ γάρ εἰσιν κλητοὶ ὀλίγοι δὲ ἐκλεκτοί.

For many are called, but few chosen.

PARABLE: CLOSING MAXIM **γάρ** The pronouncement clinching both halves: the call goes out widely, but the chosen — those who respond fittingly — are few.

πολλοὶ

many

Nominative

subject (predicate-fronted)

πολύς: 'many'; the breadth of the invitation.

γάρ

for

explanatory conjunction

εἰσιν

are

Pres Act Indic 3 Pl · εἰμί

copula

→ gnomic present

κλητοὶ

called

Nominative

predicate nominative

κλητός: 'called, invited'; verbal adj. of καλέω — the summoned.

ὀλίγοι

few

Nominative

subject (coordinate)

ὀλίγος: 'few, little'; the contrast that sobers the parable.

δὲ

but

adversative conjunction

ἐκλεκτοί

chosen

Nominative

predicate nominative

ἐκλεκτός: 'chosen, elect'; those finally accepted, marked by the garment of response.

15 Τότε πορευθέντες οἱ Φαρισαῖοι συμβούλιον ἔλαβον ὅπως αὐτὸν παγιδεύσωσιν ἐν λόγῳ.

Then the Pharisees went and took counsel how they might entrap him in his words.

TAX QUESTION: THE PLOT **Τότε** A new controversy opens: the Pharisees scheme to ensnare Jesus by his own speech.

Τότε

then

temporal adverb (sequence)

πορευθέντες

going

Aor Pass Dep Ptc · Nom Pl Masc · πορεύομαι
circumstantial ptc. (attendant)

→ antecedent aorist

πορεύομαι: 'go, proceed'; they withdraw to plot.

οἱ

the

Nominative

article

Φαρισαῖοι

Pharisees

Nominative

subject

Φαρισαῖος: 'Pharisee' (the 'separated ones');
the strict legal party.

συμβούλιον

counsel / plan

Accusative

direct object

συμβούλιον: 'consultation, plot';
συμβούλιον λαμβάνω = 'take counsel, plot!'

ἔλαβον

took

Aor Act Indic 3 Pl · λαμβάνω
main verb (idiom w/ συμβούλιον)

→ constative aorist

λαμβάνω: 'take'; in the idiom 'they took
counsel!'

ὅπως

how / so that

conjunction (purpose)

ὅπως: 'in order that'; introduces their
scheming purpose.

αὐτόν

him

Accusative

direct object of παγιδεύωσιν

παγιδεύωσιν

they might entrap

Aor Act Subj 3 Pl · παγιδεύω

subjunctive (purpose)

→ constative aorist

παγιδεύω: 'ensnare, trap' (from παγίς, a
snare); to catch him in a verbal trap.

ἐν

in

preposition + dative (means/sphere)

λόγῳ

a word / speech

Dative

dat. of means/sphere

λόγος: 'word, statement'; the trap is to be
sprung by his own words.

16 καὶ ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἑρωδιανῶν λέγοντες· διδάσκαλε, οἶδαμεν ὅτι ἀληθῆς εἶ καὶ τὴν ὁδὸν τοῦ θεοῦ ἐν ἀληθείᾳ διδάσκεις, καὶ οὐ μέλει σοι περὶ οὐδενός· οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων.

And they send to him their disciples with the Herodians, saying, Teacher, we know that you are true and teach the way of God in truth, and you care for no one, for you do not regard the face of men.

TAX QUESTION: THE FLATTERING APPROACH **καὶ** An unlikely alliance — Pharisees' disciples and pro-Roman Herodians — opens with flattery to disarm before the trap.

καὶ
and

coordinating conjunction

ἀποστέλλουσιν

they send

Pres Act Indic 3 Pl · ἀποστέλλω

main verb (historic present)

→ dramatic present

ἀποστέλλω: 'send with a commission'; the dispatch of the envoys.

αὐτῷ

to him

Dative

indirect object

τοὺς

the

Accusative

article

μαθητὰς

disciples

Accusative

direct object

μαθητής: 'disciple, pupil'; their students sent as proxies.

αὐτῶν

their

Genitive

genitive of possession

μετὰ

with

preposition + genitive (association)

τῶν

the

Genitive

article

Ἡρωδιανῶν

Herodians

Genitive

object of μετά (association)

Ἡρωδιανοί: partisans of the Herods, favoring Roman/Herodian rule — strange bedfellows of the Pharisees.

λέγοντες

saying

Pres Act Ptc · Nom Pl Masc · λέγω

ptc. of speech

→ progressive present

διδάσκαλε

Teacher

Vocative

vocative of address

διδάσκαλος: 'teacher'; the flattering address.

οἶδαμεν

we know

Perf Act Indic 1 Pl · οἶδα

main verb

→ perfect-with-present-sense

οἶδα: 'know'; perfect in form, present in meaning.

ὅτι

that

conjunction (content of knowing)

ἀληθής

true / truthful

Nominative

predicate adjective

ἀληθής: 'true, honest'; the (sincere-seeming) compliment.

εἶ

you are

Pres Act Indic 2 Sg · εἰμί

copula

→ stative present

καὶ

and

coordinating conjunction

τὴν

the

Accusative

article

ὁδὸν

way

Accusative

direct object

ὁδός: 'way, road'; metaphorically the manner of life God requires.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

objective/possessive genitive

ἐν

in

preposition + dative (manner)

ἀληθεία

truth

Dative

dat. of manner

ἀλήθεια: 'truth'; 'truthfully, in accordance with truth.'

διδάσκεις

you teach

Pres Act Indic 2 Sg · διδάσκω

main verb

→ customary present

διδάσκω: 'teach'; his acknowledged practice.

καὶ

and

coordinating conjunction

<p>οὐ not <i>negative particle</i></p>	<p>μέλει it matters / you care Pres Act Indic 3 Sg · μέλει <i>impersonal verb</i> → customary present μέλει: 'it is a concern' (impersonal); 'you care for no one' — fearless impartiality.</p>	<p>σοι to you Dative dat. of interest (w/ impersonal)</p>	<p>περὶ about <i>preposition + genitive (reference)</i></p>
<p>οὐδενός no one Genitive <i>object of περί</i> οὐδεὶς: 'no one, nothing'; you defer to none.</p>	<p>οὐ not <i>negative particle</i></p>	<p>γὰρ for <i>explanatory conjunction</i></p>	<p>βλέπεις you look / regard Pres Act Indic 2 Sg · βλέπω <i>main verb</i> → customary present βλέπω: 'look at, regard'; here in the Semitic idiom of partiality.</p>
<p>εἰς at / upon <i>preposition + accusative (direction)</i></p>	<p>πρόσωπον face Accusative <i>object of εἰς</i> πρόσωπον: 'face, appearance'; βλέπω εἰς πρόσωπον = 'show partiality' (Heb. nāsā' rānīm).</p>	<p>ἀνθρώπων of men Genitive <i>objective genitive</i></p>	

17 εἰπὲ οὖν ἡμῖν τί σοι δοκεῖ· ἔξεστιν δοῦναι κῆνσον Καίσαρι ἢ οὐ;

Tell us, then, what you think: is it lawful to pay the poll-tax to Caesar, or not?

TAX QUESTION: THE TRAP SPRUNG οὖν The dilemma: 'yes' offends Jewish patriots, 'no' invites a charge of sedition before Rome.

<p>εἰπέ tell Aor Act Impv 2 Sg · λέγω <i>imperative</i> → <i>ingressive aorist</i> λέγω/εἶπον: 'say, tell'; the demand for a verdict.</p>	<p>οὖν therefore / then <i>inferential conjunction</i></p>	<p>ἡμῖν us Dative <i>indirect object</i></p>	<p>τί what Accusative <i>interrogative pronoun (object of δοκεῖ)</i> τίς: 'what?'; introduces the indirect question.</p>
<p>σοι to you Dative <i>dat. of reference (w/ δοκεῖ)</i></p>	<p>δοκεῖ seems / you think Pres Act Indic 3 Sg · δοκέω <i>main verb (impersonal)</i> → <i>stative present</i> δοκέω: 'seem, think'; 'what is your opinion?'</p>	<p>ἔξεστιν is it lawful Pres Act Indic 3 Sg · ἔξεστι(v) <i>impersonal verb</i> → <i>stative present</i> ἔξεστι(v): 'it is permitted/lawful'; the crux of the question.</p>	<p>δοῦναι to give / pay Aor Act Inf · δίδωμι <i>complementary infinitive</i> → <i>constative aorist</i> δίδωμι: 'give'; here 'pay' the tax.</p>
<p>κῆνσον poll-tax Accusative <i>direct object</i> κῆνσος: a Latin loanword (census) — the per-capita tax to Rome, symbol of subjugation.</p>	<p>Καίσαρι to Caesar Dative <i>indirect object</i> Καῖσαρ: Caesar; the imperial title (here Tiberius) — Roman authority personified.</p>	<p>ἢ or <i>disjunctive conjunction</i></p>	<p>οὐ not <i>negative (elliptical alternative)</i> οὐ: 'no, not'; 'or not?' completing the either/or trap.</p>

18 γνοὺς δὲ ὁ Ἰησοῦς τὴν πονηρίαν αὐτῶν εἶπεν· τί με πειράζετε, ὑποκριταί;

But Jesus, knowing their malice, said, Why do you test me, hypocrites?

TAX QUESTION: MALICE EXPOSED **δὲ** Jesus penetrates the flattery to the malice beneath and names them hypocrites.

<p>γνούς knowing / perceiving</p> <p>Aor Act Ptc · Nom Sg Masc · γινώσκω <i>circumstantial ptc. (causal/temporal)</i></p> <p>→ antecedent aorist</p> <p>γινώσκω: 'know, perceive'; he discerns their hidden intent.</p>	<p>δὲ but</p> <p><i>adversative conjunction</i></p>	<p>ὁ -</p> <p>Nominative <i>article</i></p>	<p>Ἰησοῦς Jesus</p> <p>Nominative <i>subject</i></p>
<p>τήν the</p> <p>Accusative <i>article</i></p>	<p>πονηρίαν malice / wickedness</p> <p>Accusative <i>direct object of γνούς</i></p> <p>πονηρία: 'wickedness, malice'; the evil design behind the question.</p>	<p>αὐτῶν their</p> <p>Genitive <i>genitive of possession</i></p>	<p>εἶπεν said</p> <p>Aor Act Indic 3 Sg · λέγω <i>main verb</i></p> <p>→ constative aorist</p>
<p>τί why</p> <p>Accusative <i>interrogative (adverbial accusative)</i></p> <p>τίς: here 'why?'</p>	<p>με me</p> <p>Accusative <i>direct object</i></p>	<p>πειράζετε do you test / tempt</p> <p>Pres Act Indic 2 Pl · πειράζω <i>main verb (question)</i></p> <p>→ progressive present</p> <p>πειράζω: 'test, tempt, try'; their question is a trap, not an inquiry.</p>	<p>ὑποκριταί hypocrites</p> <p>Vocative <i>vocative of address</i></p> <p>ὑποκριτής: 'play-actor, hypocrite'; their feigned sincerity unmasked.</p>

19 ἐπιδείξατέ μοι τὸ νόμισμα τοῦ κήνσου. οἱ δὲ προσήνεγκαν αὐτῷ δηνάριον.

Show me the coin for the tax. And they brought him a denarius.

TAX QUESTION: THE COIN REQUESTED **ASYNDETON** Jesus calls for the very coin of the tax — a denarius bearing Caesar's image — setting up his answer.

<p>ἐπιδείξατέ show Aor Act Impv 2 Pl · ἐπιδείκνυμι <i>imperative</i> → <i>ingressive aorist</i> ἐπιδείκνυμι: 'show, display'; produce the coin.</p>	<p>μοι me Dative <i>indirect object</i></p>	<p>τὸ the Accusative <i>article</i></p>	<p>νόμισμα coin / currency Accusative <i>direct object</i> νόμισμα: 'coinage, legal tender' (from νόμος); the official money.</p>
<p>τοῦ of the Genitive <i>article</i></p>	<p>κῆνσου tax Genitive <i>attributive genitive (purpose)</i> κῆνσος: the poll-tax; 'the coin for the tax.'</p>	<p>οἱ they Nominative <i>article (substantival, subject)</i></p>	<p>δὲ and <i>connective conjunction</i></p>
<p>προσήνεγκαν brought Aor Act Indic 3 Pl · προσφέρω <i>main verb</i> → <i>constative aorist</i> προσφέρω: 'bring to, present!'; they produce the coin.</p>	<p>αὐτῷ to him Dative <i>indirect object</i></p>	<p>δηνάριον a denarius Accusative <i>direct object</i> δηνάριον: a Roman silver denarius (Latin denarius) — a day's wage, bearing the emperor's portrait.</p>	

20 καὶ λέγει αὐτοῖς τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή;

And he says to them, Whose is this image and inscription?

TAX QUESTION: THE IMAGE καὶ The pivotal counter-question: whose likeness and title does the coin bear?

<p>καὶ and coordinating conjunction</p>	<p>λέγει he says Pres Act Indic 3 Sg · λέγω main verb (historic present) → dramatic present</p>	<p>αὐτοῖς to them Dative indirect object</p>	<p>τίνος whose Genitive interrogative pronoun (gen. of possession) τίς: 'whose?'; the question that decides the matter.</p>
<p>ἡ the Nominative article</p>	<p>εἰκῶν image / likeness Nominative subject εἰκῶν: 'image, portrait'; the emperor's bust on the coin (also the word for humanity's bearing God's image, Gen 1:27).</p>	<p>αὕτη this Nominative demonstrative (attributive)</p>	<p>καὶ and coordinating conjunction</p>
<p>ἡ the Nominative article</p>	<p>ἐπιγραφή inscription Nominative subject (coordinate) ἐπιγραφή: 'inscription, superscription'; the legend naming Caesar around the portrait.</p>		

21 λέγουσιν αὐτῷ· Καίσαρος. τότε λέγει αὐτοῖς· ἀπόδοτε οὖν τὰ Καίσαρος Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ.

They say to him, Caesar's. Then he says to them, Render therefore the things of Caesar to Caesar, and the things of God to God.

TAX QUESTION: 'RENDER TO CAESAR' **ASYNDETON** The decisive saying: pay back to Caesar what bears his stamp, and to God what bears his — human life made in his image. Coin and obligation are distinguished, never God subordinated to Caesar.

λέγουσιν

they say

Pres Act Indic 3 Pl · λέγω

main verb (historic present)

→ dramatic present

αὐτῷ

to him

Dative

indirect object

Καίσαρος

Caesar's

Genitive

predicate genitive (possession)

Καῖσαρ: Caesar; the coin is his — bearing his image and name.

τότε

then

temporal adverb

λέγει

he says

Pres Act Indic 3 Sg · λέγω

main verb (historic present)

→ dramatic present

αὐτοῖς

to them

Dative

indirect object

ἀπόδοτε

render / give back

Aor Act Impv 2 Pl · ἀποδίδωμι

imperative (main command)

→ ingressive aorist

ἀποδίδωμι: 'give back, pay what is due' (ἀπό-, 'back'); not a gift but a repayment of obligation.

οὖν

therefore

inferential conjunction

τὰ

the things

Accusative

substantival article (object)

Καίσαρος

of Caesar

Genitive

possessive genitive

Καίσαρι

to Caesar

Dative

indirect object

καὶ

and

coordinating conjunction

τὰ

the things

Accusative

substantival article (object)

τοῦ

-

Genitive

article

θεοῦ

of God

Genitive

possessive genitive

θεός: God; 'the things of God' — supremely the human person stamped with his image.

τῷ

-

Dative

article

θεῶ

to God

Dative

indirect object

22 καὶ ἀκούσαντες ἐθαύμασαν, καὶ ἀφέντες αὐτὸν ἀπῆλθαν.

And when they heard it, they marveled, and leaving him they went away.

TAX QUESTION: AMAZED WITHDRAWAL καὶ The trap fails: they marvel at the answer and withdraw, defeated.

καὶ

and

coordinating conjunction

ἀκούσαντες

hearing

Aor Act Ptc · Nom Pl Masc · ἀκούω

circumstantial ptc. (temporal)

→ antecedent aorist

ἀκούω: 'hear'; on hearing the answer.

ἐθαύμασαν

they marveled

Aor Act Indic 3 Pl · θαυμάζω

main verb

→ ingressive aorist

θαυμάζω: 'wonder, marvel'; astonishment at his wisdom.

καὶ

and

coordinating conjunction

ἀφέντες

leaving

Aor Act Ptc · Nom Pl Masc · ἀφίημι

circumstantial ptc. (attendant)

→ antecedent aorist

ἀφίημι: 'leave, let go'; they abandon the attempt.

αὐτὸν

him

Accusative

object of ἀφέντες

ἀπῆλθαν

they went away

Aor Act Indic 3 Pl · ἀπέρχομαι

main verb

→ constative aorist

ἀπέρχομαι: 'go away, depart'; (the -αν ending is the Hellenistic aorist).

23 Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσῆλθον αὐτῷ Σαδδουκαῖοι, λέγοντες μὴ εἶναι ἀνάστασιν, καὶ ἐπηρώτησαν αὐτὸν

On that day Sadducees came to him, who say there is no resurrection, and they questioned him,

RESURRECTION: THE SADDUCEES APPROACH **ASYNDETON** A new party enters: the Sadducees, who deny the resurrection, come with a test-case of their own.

<p>Ἐν on <i>preposition + dative (time)</i></p>	<p>ἐκείνη that Dative <i>demonstrative (attributive)</i></p>	<p>τῇ the Dative <i>article</i></p>	<p>ἡμέρα day Dative <i>dat. of time</i> ἡμέρα: 'day'; the same day of controversy.</p>
<p>προσῆλθον came to Aor Act Indic 3 Pl · προσέρχομαι <i>main verb</i> → constative aorist προσέρχομαι: 'come to, approach'; the Sadducees' approach.</p>	<p>αὐτῷ to him Dative <i>indirect object (w/ προσῆλθον)</i></p>	<p>Σαδδουκαῖοι Sadducees Nominative <i>subject</i> Σαδδουκαῖος: 'Sadducee'; the priestly aristocratic party, accepting only the Pentateuch's authority and denying resurrection.</p>	<p>λέγοντες saying / who say Pres Act Ptc · Nom Pl Masc · λέγω <i>attributive ptc. (characterizing)</i> → customary present λέγω: 'say'; states their standing doctrine.</p>
<p>μὴ not <i>negative particle (with inf.)</i></p>	<p>εἶναι to be / that there is Pres Act Inf · εἶμι <i>infinitive in indirect discourse</i> → stative present εἶμι: 'be'; 'that there is no resurrection.'</p>	<p>ἀνάστασιν resurrection Accusative <i>accusative subject of inf.</i> ἀνάστασις: 'resurrection, rising up'; the doctrine they reject.</p>	<p>καὶ and <i>coordinating conjunction</i></p>

ἐπηρώτησαν

they questioned

Aor Act Indic 3 Pl · ἐπερωτάω

main verb

→ constative aorist

ἐπερωτάω: 'question, interrogate'; they pose their riddle.

αὐτόν

him

Accusative

direct object

24 λέγοντες διδάσκαλε, Μωϋσῆς εἶπεν· ἐάν τις ἀποθάνῃ μὴ ἔχων τέκνα, ἐπιγαμβρεύσει ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ καὶ ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ.

saying, Teacher, Moses said, If anyone dies having no children, his brother shall marry his wife and raise up offspring for his brother.

RESURRECTION: THE LEVIRATE LAW ASYNDETON They cite the levirate law (Deut 25:5) to construct an apparent absurdity for the resurrection.

λέγοντες

saying

Pres Act Ptc · Nom Pl Masc · λέγω

ptc. of speech

→ progressive present

διδάσκαλε

Teacher

Vocative

vocative of address

Μωϋσῆς

Moses

Nominative

subject

Μωϋσῆς: Moses; cited as lawgiver — the only authority the Sadducees fully grant.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

ἐάν

if

conjunction (3rd-class condition)

τις

anyone

Nominative

indefinite pronoun (subject)

τις: 'someone, anyone.'

ἀποθάνῃ

dies

Aor Act Subj 3 Sg · ἀποθνήσκω

verb of protasis (subjunctive)

→ constative aorist

ἀποθνήσκω: 'die.'

μὴ

not

negative particle (with ptc.)

ἔχων

having

Pres Act Ptc · Nom Sg Masc · ἔχω

circumstantial ptc. (condition)

→ progressive present

ἔχω: 'have'; μη ἔχων τέκνα = 'childless.'

τέκνα

children

Accusative

object of ἔχων

τέκνον: 'child'; the lack that triggers the levirate duty.

ἐπιγαμβρεύσει

shall marry (as next-of-kin)

Fut Act Indic 3 Sg · ἐπιγαμβρεύω

main verb (apodosis)

→ predictive/imperative future

ἐπιγαμβρεύω: 'marry as next of kin' (levirate term); fulfill the brother-in-law's duty.

ὁ

the

Nominative

article

ἀδελφός

brother

Nominative

subject

ἀδελφός: 'brother'; the surviving brother bound by the law.

αὐτοῦ

his

Genitive

genitive of relationship

τήν

the

Accusative

article

γυναῖκα

wife

Accusative

direct object

γυνή: 'woman, wife'; the widow.

αὐτοῦ

his

Genitive

genitive of relationship

καί

and

coordinating conjunction

ἀναστήσει

shall raise up

Fut Act Indic 3 Sg · ἀνίστημι

main verb

→ predictive future

ἀνίστημι: 'raise up, set up'; here 'raise up offspring' — pointedly the same root as ἀνάστασις.

σπέρμα

offspring / seed

Accusative

direct object

σπέρμα: 'seed, offspring'; progeny to continue the dead brother's name.

τῷ

for the

Dative

article

ἀδελφῷ

brother

Dative

dat. of advantage

αὐτοῦ

his

Genitive

genitive of relationship

25 ἦσαν δὲ παρ' ἡμῖν ἑπτὰ ἀδελφοί· καὶ ὁ πρῶτος γήμας ἐτελεύτησεν, καὶ μὴ ἔχων σπέρμα ἀφῆκεν τὴν γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ·

Now there were among us seven brothers; and the first married and died, and having no offspring left his wife to his brother;

RESURRECTION: THE SEVEN BROTHERS **δὲ** The constructed case: seven brothers successively married to one childless widow.

<p>ἦσαν there were</p> <p>Impf Act Indic 3 Pl · εἰμί <i>main verb</i></p> <p>→ durative imperfect</p>	<p>δὲ now</p> <p><i>transitional conjunction</i></p>	<p>παρ' among / with</p> <p><i>preposition + dative (association)</i></p>	<p>ἡμῖν us</p> <p>Dative <i>object of παρά</i></p>
<p>ἑπτὰ seven</p> <p><i>numeral (indeclinable, attributive)</i></p> <p>ἑπτὰ: 'seven'; the indeclinable cardinal.</p>	<p>ἀδελφοί brothers</p> <p>Nominative <i>subject</i></p>	<p>καὶ and</p> <p><i>coordinating conjunction</i></p>	<p>ὁ the</p> <p>Nominative <i>article</i></p>
<p>πρῶτος first</p> <p>Nominative <i>substantival adjective (subject)</i></p> <p>πρῶτος: 'first'; the eldest brother.</p>	<p>γήμας having married</p> <p>Aor Act Ptc · Nom Sg Masc · γαμέω <i>circumstantial ptc. (antecedent)</i></p> <p>→ antecedent aorist</p> <p>γαμέω: 'marry'; the first marriage.</p>	<p>ἐτελεύτησεν died</p> <p>Aor Act Indic 3 Sg · τελευτάω <i>main verb</i></p> <p>→ constative aorist</p> <p>τελευτάω: 'come to an end, die.'</p>	<p>καὶ and</p> <p><i>coordinating conjunction</i></p>

<p>μή not <i>negative particle (with ptc.)</i></p>	<p>ἔχων having Pres Act Ptc · Nom Sg Masc · ἔχω <i>circumstantial ptc. (causal)</i> → progressive present ἔχω: 'have'; childless.</p>	<p>σπέρμα offspring Accusative <i>object of ἔχων</i></p>	<p>ἀφῆκεν left Aor Act Indic 3 Sg · ἀφίημι <i>main verb</i> → constative aorist ἀφίημι: 'leave (behind)'; bequeathed the widow under the law.</p>
<p>τήν the Accusative <i>article</i></p>	<p>γυναῖκα wife Accusative <i>direct object</i></p>	<p>αὐτοῦ his Genitive <i>genitive of relationship</i></p>	<p>τῷ to the Dative <i>article</i></p>
<p>ἀδελφῷ brother Dative <i>indirect object</i></p>	<p>αὐτοῦ his Genitive <i>genitive of relationship</i></p>		

26 ὁμοίως καὶ ὁ δεύτερος καὶ ὁ τρίτος ἕως τῶν ἑπτά.

likewise also the second and the third, down to the seventh.

RESURRECTION: THE CASE MULTIPLIED ASYNDETON The pattern repeats through all seven brothers
— the case sharpened to its extreme.

<p>ὁμοίως likewise <i>adverb (manner)</i> ὁμοίως: 'in the same way'; the scenario repeats.</p>	<p>καὶ also <i>adverbial/ascensive conjunction</i></p>	<p>ὁ the Nominative <i>article</i></p>	<p>δεύτερος second Nominative <i>substantival adjective (subject)</i> δεύτερος: 'second.'</p>
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καὶ
and

coordinating conjunction

ὁ
the

Nominative
article

τρίτος
third

Nominative
substantival adjective (subject)

τρίτος: 'third.'

ἕως
down to / until

preposition + genitive (extent)

τῶν

the

Genitive
article

ἑπτὰ

seven

numeral (indeclinable; case borne by the article)

ἑπτὰ: 'seven'; with the article τῶν, 'the seventh / all seven.'

27 ὕστερον δὲ πάντων ἀπέθανεν ἡ γυνή.

And last of all the woman died.

RESURRECTION: THE WOMAN DIES

set for the trap question.

δὲ

Last of all, the much-married widow herself dies — the stage

ὕστερον

last / afterward

adverb (time)

ὕστερος: 'later, last'; 'last of all.'

δὲ

and

connective conjunction

πάντων

of all

Genitive

partitive/comparative genitive

πᾶς: 'all'; ὕστερον πάντων = 'after them all.'

ἀπέθανεν

died

Aor Act Indic 3 Sg. ἀποθνήσκω

main verb

→ constative aorist

ἡ

the

Nominative

article

γυνή

woman

Nominative

subject

γυνή: 'woman, wife'; the widow of all seven.

28 ἐν τῇ ἀναστάσει οὖν τίνος τῶν ἑπτὰ ἔσται γυνή; πάντες γὰρ ἔσχον αὐτήν.

In the resurrection, therefore, whose wife of the seven will she be? For they all had her.

RESURRECTION: THE TRAP QUESTION οὖν The supposed reductio: if the dead rise, the woman would have seven husbands at once — absurd, they think.

ἐν

in

preposition + dative (time/sphere)

τῇ

the

Dative

article

ἀναστάσει

resurrection

Dative

dat. of time/sphere

ἀνάστασις: 'resurrection'; the very doctrine they deny, granted hypothetically.

οὖν

therefore

inferential conjunction

τίνος

whose

Genitive

interrogative (predicate genitive)

τίς: 'whose?'

τῶν

of the

Genitive

article

ἑπτὰ

seven

numeral (indeclinable; partitive sense, case borne by the article)

ἑπτὰ: 'seven'; partitive — 'which of the seven.'

ἔσται

will she be

Fut Mid Indic 3 Sg · εἰμί

main verb (copula)

→ predictive future

γυνή

wife

Nominative

predicate nominative

πάντες

all

Nominative

subject

πᾶς: 'all'; all seven.

γάρ

for

explanatory conjunction

ἔσχον

had

Aor Act Indic 3 Pl · ἔχω

main verb

→ constative aorist

ἔχω: 'have'; here 'had as wife.'

αὐτήν

her

Accusative

direct object

29 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· πλανᾶσθε μὴ εἰδότες τὰς γραφὰς μηδὲ τὴν δύναμιν τοῦ θεοῦ·

But Jesus answered them, You are deceived, not knowing the Scriptures nor the power of God.

RESURRECTION: THE DOUBLE ERROR δὲ Jesus locates their error in a twofold ignorance — of the Scriptures and of God's resurrecting power.

ἀποκριθεὶς

answering

Aor Pass Dep Ptc · Nom Sg Masc · ἀποκρίνομαι

circumstantial ptc. (Semitic 'answered and said')

→ coincident aorist

δὲ

but

adversative conjunction

ὁ

-

Nominative

article

Ἰησοῦς

Jesus

Nominative

subject

<p>εἶπεν said Aor Act Indic 3 Sg · λέγω <i>main verb</i> → constative aorist</p>	<p>αὐτοῖς to them Dative <i>indirect object</i></p>	<p>πλανᾶσθε you are deceived / err Pres Pass Indic 2 Pl · πλανᾶω <i>main verb</i> → progressive present πλανᾶω: 'lead astray'; passive 'you go astray, are in error!'</p>	<p>μὴ not <i>negative particle (with ptc.)</i></p>
<p>εἰδότες knowing Perf Act Ptc · Nom Pl Masc · οἶδα <i>circumstantial ptc. (causal)</i> → perfect-with-present-sense οἶδα: 'know'; the cause of their error — twofold ignorance.</p>	<p>τάς the Accusative <i>article</i></p>	<p>γραφάς Scriptures Accusative <i>object of εἰδότες</i> γραφή: 'Scripture, writing'; they misread even the Torah they revere.</p>	<p>μηδὲ nor <i>negative coordinating conjunction</i></p>
<p>τήν the Accusative <i>article</i></p>	<p>δύναμιν power Accusative <i>object of εἰδότες</i> δύναμις: 'power'; God's power to raise the dead.</p>	<p>τοῦ of Genitive <i>article</i></p>	<p>θεοῦ God Genitive <i>possessive/subjective genitive</i></p>

30 ἐν γὰρ τῇ ἀναστάσει οὔτε γαμοῦσιν οὔτε γαμίζονται, ἀλλ' ὡς ἄγγελοι ἐν τῷ οὐρανῷ εἰσιν.

For in the resurrection they neither marry nor are given in marriage, but are like angels in heaven.

RESURRECTION: ANGELIC LIFE **γὰρ** Correcting their first error: risen life transcends marriage; the raised are like the deathless angels.

ἐν

in

preposition + dative (time/sphere)

γάρ

for

explanatory conjunction

τῇ

the

Dative

article

ἀναστάσει

resurrection

Dative

dat. of time/sphere

οὔτε

neither

negative correlative conjunction

γαμοῦσιν

they marry

Pres Act Indic 3 Pl · γαμέω

main verb

→ *gnomic present*

γαμέω: 'marry' (of the man taking a wife).

οὔτε

nor

negative correlative conjunction

γαμίζονται

are given in marriage

Pres Pass Indic 3 Pl · γαμίζω

main verb

→ *gnomic present*

γαμίζω: 'give in marriage' (of the woman);
passive — the bride's side.

ἀλλ'

but

strong adversative conjunction

ὡς

as / like

comparative particle

ἄγγελοι

angels

Nominative

predicate (subject of εἰσιν)

ἄγγελος: 'angel, messenger'; the deathless
heavenly beings — no marriage where
there is no death.

ἐν

in

preposition + dative (place)

τῷ

-

Dative

article

οὐρανῷ

heaven

Dative

dat. of place

οὐρανός: 'heaven'; the angels' abode.

εἰσιν

they are

Pres Act Indic 3 Pl · εἰμί

copula

→ *stative present*

31 **περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν οὐκ ἀνέγνωτε τὸ ῥηθὲν ὑμῖν ὑπὸ τοῦ θεοῦ λέγοντος·**

But concerning the resurrection of the dead, have you not read what was spoken to you by God, saying:

RESURRECTION: THE SCRIPTURAL PROOF **δὲ** Correcting their second error from the Torah itself:
God's word at the bush is read as proof of resurrection.

περὶ concerning <i>preposition + genitive (reference)</i>	δὲ but / and <i>transitional conjunction</i>	τῆς the Genitive <i>article</i>	ἀναστάσεως resurrection Genitive <i>object of περὶ</i>
τῶν of the Genitive <i>article</i>	νεκρῶν dead Genitive <i>objective genitive</i> νεκρός: 'dead'; the resurrection of dead persons.	οὐκ not <i>negative particle (expecting 'yes')</i>	ἀνέγνωτε have you read Aor Act Indic 2 Pl · ἀναγινώσκω <i>main verb (question)</i> → constative aorist ἀναγινώσκω: 'read'; 'have you not read?' — a rebuke from Scripture.
τὸ that which Accusative <i>article (substantizes ptc.)</i>	ῥηθὲν was spoken Aor Pass Ptc · Acc Sg Neut · λέγω/ῥέω <i>substantival participle (object)</i> → constative aorist λέγω (aor. pass. ἔρρηθην): 'be spoken'; the divine utterance now cited.	ὑμῖν to you Dative <i>dat. of indirect object/advantage</i>	ὑπὸ by <i>preposition + genitive (agency)</i>

τοῦ

-

Genitive

article

θεοῦ

God

Genitive

genitive of agency

θεός; God; the speaker at the bush — his own self-naming carries the proof.

λέγοντος

saying

Pres Act Ptc · Gen Sg Masc · λέγω

ptc. of speech (agreeing w/ θεοῦ)

→ progressive present

32 ἐγώ εἰμι ὁ θεὸς Ἀβραάμ καὶ ὁ θεὸς Ἰσαὰκ καὶ ὁ θεὸς Ἰακώβ; οὐκ ἔστιν ὁ θεὸς νεκρῶν ἀλλὰ ζώντων.

I am the God of Abraham and the God of Isaac and the God of Jacob? He is not the God of the dead but of the living.

RESURRECTION: GOD OF THE LIVING **ASYNDETON** The clinching argument (Exod 3:6): God remains the God of the patriarchs — therefore they live to him; he is not God of the dead but of the living.

ἐγώ

I

Nominative

subject (emphatic pronoun)

εἰμι

am

Pres Act Indic 1 Sg · εἰμί

copula

→ stative present

εἰμί: 'be'; the divine self-identification of Exod 3:6.

ὁ

the

Nominative

article

θεὸς

God

Nominative

predicate nominative

Ἀβραάμ

of Abraham

Genitive

genitive of relationship

Ἀβραάμ: Abraham; the patriarch — still 'his God' centuries after his death.

καὶ

and

coordinating conjunction

ὁ

the

Nominative

article

θεὸς

God

Nominative

predicate nominative

<p>Ἰσαὰκ of Isaac Genitive <i>genitive of relationship</i> Ἰσαὰκ: Isaac; the second patriarch.</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>ὁ the Nominative <i>article</i></p>	<p>θεὸς God Nominative <i>predicate nominative</i></p>
<p>Ἰακώβ of Jacob Genitive <i>genitive of relationship</i> Ἰακώβ: Jacob; the third patriarch — all three still in covenant with the living God.</p>	<p>οὐκ not <i>negative particle</i></p>	<p>ἔστιν he is Pres Act Indic 3 Sg · εἰμί <i>copula</i> → stative present</p>	<p>ὁ the Nominative <i>article</i></p>
<p>θεὸς God Nominative <i>predicate/subject nominative</i></p>	<p>νεκρῶν of the dead Genitive <i>objective/possessive genitive</i> νεκρός: 'dead'; God does not name himself God of the perished.</p>	<p>ἀλλὰ but <i>strong adversative conjunction</i></p>	<p>ζώντων of the living Pres Act Ptc · Gen Pl Masc · ζάω <i>substantival participle (genitive)</i> → progressive present ζάω: 'live'; 'of living ones' — the patriarchs live to God, guaranteeing resurrection.</p>

33 καὶ ἀκούσαντες οἱ ὄχλοι ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ.

| And when the crowds heard it, they were astonished at his teaching.

| RESURRECTION: THE CROWD ASTONISHED **καὶ** The bystanding crowds are overwhelmed by the authority of his teaching.

καὶ
and
coordinating conjunction

ἀκούσαντες
hearing
Aor Act Ptc · Nom Pl Masc · ἀκούω
circumstantial ptc. (temporal)
→ antecedent aorist

οἱ
the
Nominative
article

ὄχλοι
crowds
Nominative
subject
ὄχλος: 'crowd, multitude'; the watching populace.

ἐξεπλήσσοντο
were astonished
Impf Pass Indic 3 Pl · ἐκπλήσσω
main verb
→ durative imperfect
ἐκπλήσσω: 'strike out (of one's senses), amaze'; overwhelmed astonishment.

ἐπὶ
at
preposition + dative (cause/basis)

τῇ
the
Dative
article

διδασχῆ
teaching
Dative
dat. of cause
διδασχῆ: 'teaching, instruction'; the content/manner that amazed them.

αὐτοῦ
his
Genitive
subjective genitive

34 Οἱ δὲ Φαρισαῖοι ἀκούσαντες ὅτι ἐφίμωσεν τοὺς Σαδδουκαίους συνήχθησαν ἐπὶ τὸ αὐτό.

But the Pharisees, hearing that he had silenced the Sadducees, gathered together.

GREAT COMMANDMENT: THE PHARISEES REGROUP δὲ The Pharisees, hearing their rivals muzzled, close ranks for a fresh test.

<p>οἱ the Nominative article</p>	<p>δὲ but <i>adversative/transitional conjunction</i></p>	<p>Φαρισαῖοι Pharisees Nominative subject</p>	<p>ἀκούσαντες hearing Aor Act Ptc · Nom Pl Masc · ἀκούω <i>circumstantial ptc. (temporal/causal)</i> → antecedent aorist</p>
<p>ὅτι that <i>conjunction (content)</i></p>	<p>ἐφίμωσεν he had silenced Aor Act Indic 3 Sg · φιμώω <i>main verb (ὅτι clause)</i> → constative aorist φιμώω: 'muzzle, silence'; the same verb as the speechless guest (v.12) — he stopped their mouths.</p>	<p>τούς the Accusative article</p>	<p>Σαδδουκαίους Sadducees Accusative <i>direct object</i> Σαδδουκαῖος: 'Sadducee'; the rival party just defeated.</p>
<p>συνήχθησαν gathered together Aor Pass Indic 3 Pl · συνάγω <i>main verb</i> → constative aorist συνάγω: 'gather, assemble'; (the wording echoes Ps 2:2 LXX, 'gathered together against the Lord').</p>	<p>ἐπὶ to <i>preposition + accusative (idiom)</i></p>	<p>τὸ the Accusative article</p>	<p>αὐτό same (place) Accusative <i>object of ἐπί (idiom: 'together')</i> ἐπὶ τὸ αὐτό: idiom, 'to the same place, together!'</p>

35 καὶ ἐπηρώτησεν εἷς ἐξ αὐτῶν νομικὸς πειράζων αὐτόν·

And one of them, a lawyer, questioned him, testing him:

GREAT COMMANDMENT: THE LAWYER'S TEST καὶ A legal expert is put forward to test Jesus with a disputed scribal question.

<p>καὶ and coordinating conjunction</p>	<p>ἐπρωτήσεν questioned Aor Act Indic 3 Sg · ἐπερωτάω main verb → constative aorist ἐπερωτάω: 'ask, question!'</p>	<p>εἷς one Nominative subject (numeral as substantive) εἷς: 'one'; one representative.</p>	<p>ἐξ of / from preposition + genitive (partitive)</p>
<p>αὐτῶν them Genitive partitive genitive</p>	<p>νομικός a lawyer Nominative apposition to εἷς νομικός: 'expert in the law'; a scribe specializing in the Torah.</p>	<p>πειράζων testing Pres Act Ptc · Nom Sg Masc · πειράζω circumstantial ptc. (purpose) → progressive present πειράζω: 'test, tempt!'; the question is a probe, not a sincere inquiry.</p>	<p>αὐτόν him Accusative direct object of πειράζων</p>

36 διδάσκαλε, ποία ἐντολή μεγάλη ἐν τῷ νόμῳ;

Teacher, which commandment is great in the Law?

GREAT COMMANDMENT: THE QUESTION ASYNDETON A standard rabbinic debate: which of the many commandments is the greatest.

<p>διδάσκαλε Teacher Vocative vocative of address</p>	<p>ποία which / what kind of Nominative interrogative adjective ποῖος: 'of what kind, which'; here 'which?'</p>	<p>ἐντολή commandment Nominative subject ἐντολή: 'commandment, precept!'; one of the 613 of the Law.</p>	<p>μεγάλη great Nominative predicate adjective μέγας: 'great!'; 'greatest! (positive for superlative in a Semitic idiom).</p>
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ἐν

in

preposition + dative (sphere)

τῷ

the

Dative

article

νόμῳ

Law

Dative

dat. of sphere

νόμος; 'law'; the Torah.

37 ὁ δὲ ἔφη αὐτῷ· ἀγαπήσεις κύριον τὸν θεόν σου ἐν ὅλῃ τῇ καρδίᾳ σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ διανοίᾳ σου.

And he said to him, You shall love the Lord your God with all your heart and with all your soul and with all your mind.

GREAT COMMANDMENT: THE SHEMA **δὲ** Jesus answers with the Shema (Deut 6:5): wholehearted love of God with heart, soul, and mind — the first and great commandment.

ὁ

he

Nominative

article (substantival, subject)

δὲ

and

connective conjunction

ἔφη

said

Impf Act Indic 3 Sg · φημί

main verb

→ constative (φημί of saying)

φημί: 'say, affirm'; the verb of solemn declaration.

αὐτῷ

to him

Dative

indirect object

ἀγαπήσεις

you shall love

Fut Act Indic 2 Sg · ἀγαπάω

main verb (imperative future)

→ imperative future

ἀγαπάω: 'love'; the LXX future as command — covenant love of God demanded.

κύριον

the Lord

Accusative

direct object

κύριος; 'Lord'; in the Shema renders YHWH — the covenant name.

τὸν

-

Accusative

article

θεόν

God

Accusative

apposition to κύριον

σου

your

Genitive

genitive of relationship

ἐν

with

preposition + dative (means/instrument)

ὅλη

all

Dative

attributive adjective

ὅλος: 'whole, entire'; totality of devotion.

τῆ

the

Dative

article

καρδία

heart

Dative

dat. of means/sphere

καρδία: 'heart'; the seat of will and affection — the whole inner person.

σου

your

Genitive

genitive of relationship

καὶ

and

coordinating conjunction

ἐν

with

preposition + dative

ὅλη

all

Dative

attributive adjective

τῆ

the

Dative

article

ψυχῆ

soul

Dative

dat. of means/sphere

ψυχή: 'soul, life'; the animating self.

σου

your

Genitive

genitive of relationship

καὶ

and

coordinating conjunction

ἐν

with

preposition + dative

ὅλη

all

Dative

attributive adjective

τῆ

the

Dative

article

διανοία

mind / understanding

Dative

dat. of means/sphere

διάνοια: 'mind, understanding'; Matthew's third member (LXX often δύναμις/ισχύς) — the intellect.

σου

your

Genitive

genitive of relationship

38 αὕτη ἐστὶν ἡ μεγάλη καὶ πρώτη ἐντολή.

This is the great and first commandment.

GREAT COMMANDMENT: ITS PRIMACY **ASYNDETON** Jesus ranks it: this is the great and first commandment.

αὕτη

this

Nominative

demonstrative (subject)

ἐστὶν

is

Pres Act Indic 3 Sg · εἰμί

copula

→ stative present

ἡ

the

Nominative

article

μεγάλη

great

Nominative

predicate adjective

μέγας: 'great'; answering the lawyer's
μεγάλη (v.36).

καὶ

and

coordinating conjunction

πρώτη

first

Nominative

predicate adjective

πρῶτος: 'first, foremost'; primary in rank.

ἐντολή

commandment

Nominative

predicate nominative

39 δευτέρα δὲ ὁμοία αὐτῇ· ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.

And a second is like it: You shall love your neighbor as yourself.

GREAT COMMANDMENT: THE SECOND **δὲ** He adds an inseparable second (Lev 19:18): love of neighbor as oneself – like the first in kind.

<p>δευτέρα a second</p> <p>Nominative <i>subject (substantival adj.)</i></p> <p>δεύτερος: 'second'; the companion command.</p>	<p>δὲ and</p> <p><i>connective conjunction</i></p>	<p>ὁμοία like</p> <p>Nominative <i>predicate adjective</i></p> <p>ὅμοιος: 'like, similar'; of the same nature and weight.</p>	<p>αὐτῇ to it</p> <p>Dative <i>dat. with ὁμοία</i></p>
<p>ἀγαπήσεις you shall love</p> <p>Fut Act Indic 2 Sg · ἀγαπάω <i>main verb (imperative future)</i></p> <p>→ imperative future</p> <p>ἀγαπάω: 'love'; the same command-form, now toward the neighbor.</p>	<p>τὸν the</p> <p>Accusative <i>article</i></p>	<p>πλησίον neighbor</p> <p>Accusative <i>direct object</i></p> <p>πλησίον: 'neighbor, fellow' (adv. used as noun, 'the one near'); from Lev 19:18.</p>	<p>σου your</p> <p>Genitive <i>genitive of relationship</i></p>
<p>ὡς as</p> <p><i>comparative particle</i></p>	<p>σεαυτόν yourself</p> <p>Accusative <i>reflexive (standard of comparison)</i></p> <p>σεαυτόν: 'yourself'; self-love as the measure of love owed the neighbor.</p>		

40 ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος κρέματαί καὶ οἱ προφῆται.

On these two commandments hang the whole Law and the Prophets.

GREAT COMMANDMENT: THE WHOLE LAW **ASYNDETON** The summarizing principle: the entire Scripture — Law and Prophets — depends on this twofold love.

<p>ἐν on <i>preposition + dative (basis/dependence)</i></p>	<p>ταύταις these Dative <i>demonstrative (attributive)</i></p>	<p>ταῖς the Dative <i>article</i></p>	<p>δυσὶν two Dative <i>numeral (attributive)</i> δύο: 'two'; the dative plural δυσὶν.</p>
<p>ἐντολαῖς commandments Dative <i>dat. of dependence (w/ κρέματα)</i></p>	<p>ὅλος whole Nominative <i>attributive adjective (predicate position)</i> ὅλος: 'whole, entire'; the totality of Scripture.</p>	<p>ὁ the Nominative <i>article</i></p>	<p>νόμος Law Nominative <i>subject</i> νόμος: 'law'; the Torah.</p>
<p>κρέματα hangs / depends Pres Mid/Pass Indic 3 Sg · κρεμάννυμι <i>main verb</i> → gnomic present κρεμάννυμι: 'hang, suspend'; metaphor — all the commandments are suspended from these two.</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>οἱ the Nominative <i>article</i></p>	<p>προφῆται Prophets Nominative <i>subject (coordinate)</i> προφήτης: 'prophet'; 'the Law and the Prophets' = the whole OT.</p>

41 Συνηγμένων δὲ τῶν Φαρισαίων ἐπηρώτησεν αὐτοὺς ὁ Ἰησοῦς

| Now while the Pharisees were gathered together, Jesus questioned them,

| DAVID'S LORD: THE COUNTER-QUESTION δὲ Jesus turns from defense to offense, posing his own question to the assembled Pharisees.

Συνηγμένων

gathered together

Perf Pass Ptc · Gen Pl Masc · συνάγω

genitive absolute

→ resultative perfect

συνάγω: 'gather'; the gen. absolute sets the scene — 'while they were assembled.'

δὲ

now

transitional conjunction

τῶν

the

Genitive

article

Φαρισαίων

Pharisees

Genitive

subject of gen. absolute

ἐπηρώτησεν

questioned

Aor Act Indic 3 Sg · ἐπερωτάω

main verb

→ constative aorist

ἐπερωτάω: 'ask, question'; now Jesus is the questioner.

αὐτούς

them

Accusative

direct object

ὁ

-

Nominative

article

Ἰησοῦς

Jesus

Nominative

subject

42 λέγων· τί ὑμῖν δοκεῖ περὶ τοῦ Χριστοῦ; τίνος υἱός ἐστιν; λέγουσιν αὐτῷ· τοῦ Δαυίδ.

saying, What do you think about the Christ? Whose son is he? They say to him, David's.

DAVID'S LORD: WHOSE SON? **ASYNDETON** The question of the Messiah's sonship — they give the standard answer: son of David.

λέγων

saying

Pres Act Ptc · Nom Sg Masc · λέγω

ptc. of speech

→ progressive present

τί

what

Accusative

interrogative (object of δοκεῖ)

ὑμῖν

to you

Dative

dat. of reference

δοκεῖ

seems / do you think

Pres Act Indic 3 Sg · δοκέω

main verb

→ stative present

δοκέω: 'think, seem'; 'what is your opinion?'

<p>περὶ about <i>preposition + genitive (reference)</i></p>	<p>τοῦ the Genitive <i>article</i></p>	<p>Χριστοῦ Christ Genitive <i>object of περί</i> Χριστός: 'Anointed, Messiah'; the title under discussion.</p>	<p>τίνος whose Genitive <i>interrogative (predicate genitive)</i></p>
<p>υἱός son Nominative <i>predicate nominative</i> υἱός: 'son!'; the messianic 'Son of David' expectation.</p>	<p>ἐστίν is he Pres Act Indic 3 Sg · εἰμί <i>copula</i> → stative present</p>	<p>λέγουσιν they say Pres Act Indic 3 Pl · λέγω <i>main verb (historic present)</i> → dramatic present</p>	<p>αὐτῷ to him Dative <i>indirect object</i></p>
<p>τοῦ - Genitive <i>article</i></p>	<p>Δαυίδ David's Genitive <i>predicate genitive (relationship)</i> Δαυίδ: David; 'son of David' — the standard royal-messianic confession.</p>		

43 λέγει αὐτοῖς· πῶς οὖν Δαυίδ ἐν πνεύματι καλεῖ αὐτὸν κύριον λέγων·

He says to them, How then does David in the Spirit call him Lord, saying:

DAVID'S LORD: THE PUZZLE οὖν The counter: if David, inspired, calls Messiah 'Lord,' how can Messiah be merely his son?

<p>λέγει he says</p> <p>Pres Act Indic 3 Sg · λέγω <i>main verb (historic present)</i></p> <p>→ dramatic present</p>	<p>αὐτοῖς to them</p> <p>Dative <i>indirect object</i></p>	<p>πῶς how</p> <p><i>interrogative adverb</i></p> <p>πῶς: 'how?'; raising the difficulty.</p>	<p>οὖν then / therefore</p> <p><i>inferential conjunction</i></p>
<p>Δαυίδ David</p> <p>Nominative <i>subject</i></p> <p>Δαυίδ: David; here nominative as subject — the inspired psalmist.</p>	<p>ἐν in / by</p> <p><i>preposition + dative (means/sphere)</i></p>	<p>πνεύματι the Spirit</p> <p>Dative <i>dat. of means/sphere</i></p> <p>πνεῦμα: 'Spirit'; 'in/by the Spirit' — David speaks as inspired prophet.</p>	<p>καλεῖ calls</p> <p>Pres Act Indic 3 Sg · καλέω <i>main verb</i></p> <p>→ customary/gnomic present</p> <p>καλέω: 'call, name!'</p>
<p>αὐτόν him</p> <p>Accusative <i>direct object</i></p>	<p>κύριον Lord</p> <p>Accusative <i>object complement (double accusative)</i></p> <p>κύριος: 'Lord'; David's own superior — implying the Messiah's transcendence of mere Davidic descent.</p>	<p>λέγων saying</p> <p>Pres Act Ptc · Nom Sg Masc · λέγω <i>ptc. of speech (introduces citation)</i></p> <p>→ progressive present</p>	

44 εἶπεν κύριος τῷ κυρίῳ μου· κάθου ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποκάτω τῶν ποδῶν σου;

The Lord said to my Lord, Sit at my right hand until I put your enemies under your feet?

DAVID'S LORD: PSALM 110:1 **ASYNDETON** The citation of Ps 110:1 (LXX 109:1); the LORD invites David's 'Lord' to the place of cosmic dominion.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (citation)

→ *constative aorist*

λέγω/εἶπον: 'say'; opening the psalm-quotation.

κύριος

the Lord

Nominative

subject

κύριος: here YHWH (the LORD), the speaker of the oracle.

τῷ

to the

Dative

article

κυρίῳ

Lord

Dative

indirect object

κύριος: 'lord, master'; the Messiah, David's superior — 'my Lord.'

μου

my

Genitive

genitive of relationship

κάθου

sit

Pres Mid Impv 2 Sg · κάθημαι

imperative

→ *durative present (settled session)*

κάθημαι: 'sit, be seated'; enthronement at God's right hand.

ἐκ

at / on

preposition + genitive (position)

δεξιῶν

the right hand

Genitive

object of ἐκ (position)

δεξιός: 'right (hand/side)'; ἐκ δεξιῶν = 'at the right' — the place of honor and power.

μου

my

Genitive

genitive of possession

ἕως

until

conjunction (temporal, with ἄν + subj.)

ἄν

-

modal particle (with ἕως)

ἄν: contingency particle with the subjunctive.

θῶ

I put / place

Aor Act Subj 1 Sg · τίθημι

verb of temporal clause (subjunctive)

→ *constative aorist*

τίθημι: 'put, place, set'; the subjugation of all foes.

τούς

the

Accusative

article

ἐχθρούς

enemies

Accusative

direct object

ἐχθρός: 'enemy, foe'; all opposed to the Messiah's reign.

σου

your

Genitive

genitive of relationship

ὑποκάτω

under

preposition + genitive (place)

τῶν

the

Genitive

article

ποδῶν

feet

Genitive

object of ὑποκάτω

πούς; 'foot'; total subjugation — 'a footstool for your feet!'

σου

your

Genitive

genitive of relationship

45 εἰ οὖν Δαυὶδ καλεῖ αὐτὸν κύριον, πῶς υἱὸς αὐτοῦ ἐστίν;

If then David calls him Lord, how is he his son?

DAVID'S LORD: THE DILEMMA οὖν The unanswerable point: a son does not outrank his father; the Messiah is more than David's descendant.

εἰ

if

conjunction (1st-class condition)

οὖν

then

inferential conjunction

Δαυίδ

David

Nominative

subject

Δαυίδ: David; subject of καλεῖ.

καλεῖ

calls

Pres Act Indic 3 Sg · καλέω

verb of protasis

→ customary present

αὐτὸν

him

Accusative

direct object

κύριον

Lord

Accusative

object complement

κύριος; 'Lord'; David's acknowledged superior.

πῶς

how

interrogative adverb

υἱὸς

son

Nominative

predicate nominative

υἱός; 'son'; mere sonship cannot account for the lordship.

αὐτοῦ

his

Genitive

genitive of relationship

ἐστίν

is he

Pres Act Indic 3 Sg · εἰμί

copula

→ stative present

46 καὶ οὐδεὶς ἐδύνατο ἀποκριθῆναι αὐτῷ λόγον, οὐδὲ ἐτόλμησέν τις ἀπ' ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι αὐτὸν οὐκέτι.

And no one was able to answer him a word, nor did anyone dare from that day to question him any further.

DAVID'S LORD: THE CONTROVERSIES SILENCED **καὶ** The chapter and the temple-debates close: none can answer, and from that day no one dares to question him.

καὶ

and

coordinating conjunction

οὐδεὶς

no one

Nominative

subject

οὐδεὶς: 'no one'; total failure to respond.

ἐδύνατο

was able

Impf Mid/Pass Indic 3 Sg · δύναμαι

main verb

→ durative imperfect

δύναμαι: 'be able, can.'

ἀποκριθῆναι

to answer

Aor Pass Dep Inf · ἀποκρίνομαι

complementary infinitive

→ constative aorist

ἀποκρίνομαι: 'answer, reply.'

αὐτῷ

him

Dative

indirect object

λόγον

a word

Accusative

direct object

λόγος: 'word'; 'not a word' — utter silence (cf. v.12, 34).

οὐδὲ

nor

negative coordinating conjunction

ἐτόλμησέν

dared

Aor Act Indic 3 Sg · τολμάω

main verb

→ ingressive aorist

τολμάω: 'dare, be bold.'

<p>τις anyone</p> <p>Nominative <i>indefinite pronoun (subject)</i></p> <p>τις: 'anyone.'</p>	<p>ἀπ' from</p> <p><i>preposition + genitive (time)</i></p>	<p>ἐκείνης that</p> <p>Genitive <i>demonstrative (attributive)</i></p>	<p>τῆς the</p> <p>Genitive <i>article</i></p>
<p>ἡμέρας day</p> <p>Genitive <i>object of ἀπό (temporal)</i></p> <p>ἡμέρα: 'day'; the decisive turning-point in the temple.</p>	<p>ἐπερωτῆσαι to question</p> <p>Aor Act Inf · ἐπερωτάω <i>complementary infinitive</i></p> <p>→ <i>constative aorist</i></p> <p>ἐπερωτάω: 'question, interrogate.'</p>	<p>αὐτὸν him</p> <p>Accusative <i>direct object</i></p>	<p>οὐκέτι any longer / no more</p> <p><i>negative adverb (time)</i></p> <p>οὐκέτι: 'no longer'; the controversies are ended.</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 the editions read ὁ δὲ βασιλεὺς ὠργίσθη ('the king was angry'); some witnesses prefix ἀκούσας δὲ ὁ βασιλεὺς ἐκεῖνος. At v.10 πονηροὺς τε καὶ ἀγαθοὺς ('both bad and good') is read with the better witnesses. At v.13 the longer ἄρατε αὐτὸν ποδῶν καὶ χειρῶν καὶ ('bind him hand and foot and take him away and') varies in word-order among witnesses; the critical text reads δῆσαντες αὐτοῦ πόδας καὶ χεῖρας ἐκβάλετε αὐτὸν εἰς τὸ σκότος τὸ ἐξώτερον. At v.16 some witnesses omit αὐτῶν after μαθητάς. At v.30 the editions divide over ἄγγελοι ('angels,' read here) versus ἄγγελοι θεοῦ / ἄγγελοι τοῦ θεοῦ in some witnesses. At v.35 a few witnesses omit νομικός ('a lawyer'); it is read here. At v.37 the citation of Deut 6:5 reads ἐν ὅλῃ τῇ καρδίᾳ σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ διανοίᾳ σου; the LXX and Synoptic parallels vary the third member (ἰσχύς / δύναμις). At v.44 the citation of Ps 109:1 LXX (110:1 MT) reads ὑποκάτω in some witnesses for ὑποπόδιον ('footstool'); ὑποπόδιον is printed. Orthographic variants (movable-ν, 1-subscript, Δαυίδ/Δαβίδ spelling) are not noted. The chapter has 46 verses; none is legitimately omitted by the critical text.

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.