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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Gospel according to Matthew, Chapter 23

ΚΑΤΑ ΜΑΘΘΑΙΟΝ ΚΓ΄

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 · 23:1–12

Moses' seat: do as they say, not as they do; one Teacher, one Father

To crowds and disciples Jesus concedes the scribes' and Pharisees' teaching authority on Moses' seat but exposes the gap between word and deed (1–3): they bind crushing burdens and act for show — broad phylacteries, long tassels, the chief seats and the title 'Rabbi' (4–7). The community is to refuse such titles: one Teacher, one Father, one Instructor, for the greatest is servant, and self-exaltation is reversed (8–12).

B · 23:13–22

Woes 1–3: the shut kingdom, the proselyte, and blind oath-casuistry

The first woe: hypocrites who shut the kingdom in people's faces, neither entering nor letting others (13). [v.14 omitted by the critical text.] The second: they cross sea and land to make one proselyte, then make him twice a son of hell (15). The third indicts their oath-casuistry as blind folly — swearing by gold over temple, gift over altar — when the greater sanctifies the lesser and an oath by the temple, altar, or heaven binds to God himself (16–22).

C · 23:23–28

Woes 4–6: tithing herbs, the strained gnat, the cup, and whitewashed tombs

The fourth woe: tithing mint, dill, and cumin while neglecting justice, mercy, and faithfulness — straining the gnat, swallowing the camel (23–24). The fifth: cleansing the cup's outside while inside is full of greed — clean the inside first (25–26). The sixth: like whitewashed tombs, beautiful without but full of dead men's bones and uncleanness within (27–28).

D · 23:29–36

Woe 7: the prophets' tombs and the blood of the righteous

The seventh woe: building the prophets' tombs while claiming they would not have shared their fathers' guilt — thereby witnessing against themselves as the murderers' sons (29–31). Fill up the measure! (32) Serpents, brood of vipers — how flee hell? (33) Christ sends prophets and wise men to be killed and scourged (34), that on this generation may come all righteous blood from Abel to Zechariah son of Barachiah (35–36).

E · 23:37–39

The lament over Jerusalem

The lament: O Jerusalem, killer of the prophets — how often Christ would have gathered her children as a hen her brood, and she would not (37); her house is left desolate (38); she will not see him again until she says, 'Blessed is he who comes in the name of the Lord' (39).

1 Τότε ὁ Ἰησοῦς ἐλάλησεν τοῖς ὄχλοις καὶ τοῖς μαθηταῖς αὐτοῦ

Then Jesus spoke to the crowds and to his disciples,

TEMPORAL TRANSITION **Τότε** The discourse opens with Matthew's characteristic Τότε, addressing a double audience — the crowds and the disciples — though the indictment falls on the scribes and Pharisees in the third person.

Τότε

then

temporal adverb (narrative transition)

τότε: 'at that time, then'; a favorite Matthean connective marking sequence in the narrative.

ὁ

the

Nominative

article with Ἰησοῦς

Ἰησοῦς

Jesus

Nominative

subject

Ἰησοῦς: 'Jesus,' Gk. form of Heb. Yeshua/Joshua, 'YHWH saves.'

ἐλάλησεν

spoke

Aor Act Indic 3 Sg · λαλέω

main verb

→ constative aorist — the whole discourse summed as one act of speaking

λαλέω: 'speak, utter'; here introducing the extended denunciation that follows.

τοῖς

to the

Dative

article with ὄχλοις

ὄχλοις

crowds

Dative

indirect object (dative of indirect object)

ὄχλος: 'crowd, throng'; the wider audience alongside the disciples.

καὶ

and

coordinating conjunction

τοῖς

to the

Dative

article with μαθηταῖς

μαθηταῖς

disciples

Dative

indirect object

μαθητής: 'disciple, learner'; the inner circle of followers.

αὐτοῦ

his

Genitive

genitive of possession

2 λέγων· Ἐπὶ τῆς Μωϋσέως καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι.

saying: "On the seat of Moses the scribes and the Pharisees have sat down.

SPEECH ONSET **ASYNDETON** The participle λέγων introduces direct speech (Semitic idiom). The opening concession grants the scribes and Pharisees a teaching office — sitting 'on Moses' seat,' the chair of authoritative instruction in the synagogue.

λέγων

saying

Pres Act Ptc · Nom Sg Masc · λέγω

participle of attendant circumstance introducing direct speech

→ pleonastic λέγων — Semitic speech-marker opening the quotation

λέγω: 'say'; the recitative participle standard in Matthew before quoted speech.

Ἐπὶ

on

preposition with genitive (position)

ἐπί + gen.: 'upon, on'; locating the seat.

τῆς

the

Genitive

article with καθέδρας

Μωϋσέως

of Moses

Genitive

genitive of possession/relation (whose seat)

Μωϋσῆς: Moses, the lawgiver; a proper name here in the genitive, hence kind n (not indeclinable).

καθέδρας

seat

Genitive

object of *ἐπί* (genitive)

καθέδρα: 'chair, seat'; the 'seat of Moses' = the office of authoritative teaching of the Law.

ἐκάθισαν

have sat

Aor Act Indic 3 Pl · καθίζω

main verb

→ aorist with resultant state — 'have taken their seat,' i.e. occupy the office

καθίζω: 'sit down, take a seat'; the aorist denotes their settled occupancy of the teaching chair.

οἱ

the

Nominative

article with γραμματεῖς

γραμματεῖς

scribes

Nominative

subject (compound)

γραμματεῖς: 'scribe,' expert in the Law; the professional teachers of Torah.

καὶ

and

coordinating conjunction

οἱ

the

Nominative

article with Φαρισαῖοι

Φαρισαῖοι

Pharisees

Nominative

subject (compound)

Φαρισαῖος: 'Pharisee'; the lay party devoted to scrupulous Torah-observance and tradition.

3 πάντα οὖν ὅσα ἔαν εἴπωσιν ὑμῖν ποιήσατε καὶ τηρεῖτε, κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε· λέγουσιν γὰρ καὶ οὐ ποιοῦσιν.

So do and observe everything whatever they tell you, but do not act according to their works; for they say and do not do.

INFERENCE / ANTITHESIS οὖν οὖν draws the consequence of their teaching office: heed their words. The δέ antithesis then severs word from deed; the γάρ clause grounds it — they say but do not do.

πάντα

all things

Accusative

direct object of ποιήσατε/τηρεῖτε

παῖς: 'all, everything'; the sweep of their authoritative teaching.

οὖν

therefore

inferential conjunction

οὖν: 'therefore, so'; drawing the inference from v.2.

ὅσα

whatever

Accusative

relative pronoun (correlative with πάντα)

ὅσος: 'as much/many as, whatever'; generalizing relative.

ἐάν

ever

particle making the relative indefinite (= ἄν)

ἐάν: here the conditional particle generalizing ὅσα ('whatever').

εἴπωσιν

they tell

Aor Act Subj 3 Pl · λέγω

verb of indefinite relative clause

→ aorist subjunctive in a generalizing relative — 'whatever they may tell'

λέγω: 'say, tell'; the subjunctive after ἐάν.

ὕμιν

you

Dative

indirect object

ποιήσατε

do

Aor Act Impv 2 Pl · ποιέω

main imperative

→ ingressive/constative aorist imperative — 'do (it)'

ποιέω: 'do, perform'; obey their valid teaching.

καί

and

coordinating conjunction

τηρεῖτε

observe

Pres Act Impv 2 Pl · τηρέω

main imperative

→ present imperative — ongoing keeping/observance

τηρέω: 'keep, observe, guard'; sustained obedience.

κατὰ

according to

preposition with accusative (norm/standard)

κατά + acc.: 'according to'; the standard rejected.

δὲ

but

adversative conjunction

δέ: marking the antithesis between word and deed.

τὰ

the

Accusative

article with ἔργα

ἔργα

works

Accusative

object of κατὰ

ἔργον: 'work, deed'; their practice, which belies their preaching.

αὐτῶν

their

Genitive

genitive of possession

μὴ

not

negative with imperative

μή: prohibitive negative.

ποιεῖτε

do

Pres Act Impv 2 Pl · ποιέω

prohibitive imperative

→ present prohibition — 'do not (make a practice of) acting'

ποιέω: 'do'; here negated — do not imitate their conduct.

λέγουσιν

they say

Pres Act Indic 3 Pl · λέγω

verb of γάρ clause

→ gnomic/customary present – their habitual saying

λέγω: 'say'; the first half of the indictment.

γάρ

for

causal conjunction (grounds the prohibition)

γάρ: 'for'; explaining why their works are no model.

καὶ

and

coordinating conjunction

οὐ

not

negative with indicative

οὐ: factual negative.

ποιοῦσιν

they do

Pres Act Indic 3 Pl · ποιέω

verb of γάρ clause

→ customary present – they characteristically fail to act

ποιέω: 'do'; the damning second half – saying without doing.

4 δεσμεύουσιν δὲ φορτία βαρέα καὶ δυσβάστακτα καὶ ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων, αὐτοὶ δὲ τῷ δακτύλῳ αὐτῶν οὐ θέλουσιν κινῆσαι αὐτά.

They tie up heavy burdens, hard to bear, and lay them on people's shoulders, but they themselves are unwilling to move them with their finger.

DEVELOPMENT / ILLUSTRATION δὲ A concrete picture of saying-without-doing: they load others with crushing burdens (legal demands of tradition) yet will not lift a finger themselves. The αὐτοὶ δὲ sharpens the contrast.

δεσμεύουσιν

they tie up

Pres Act Indic 3 Pl · δεσμεύω

main verb

→ customary present — habitual practice

δεσμεύω: 'bind, tie up (into bundles)'; the burdens are 'packed' like loads.

δὲ

and

continuative conjunction

δέ: developing the indictment.

φορτία

burdens

Accusative

direct object

φορτίον: 'load, burden'; figuratively the weight of their legal demands.

βαρέα

heavy

Accusative

attributive adjective with φορτία

βαρύς: 'heavy, weighty!'

καὶ

and

coordinating conjunction

δυσβάστακτα

hard to bear

Accusative

attributive adjective with φορτία

δυσβάστακτος: 'difficult to carry'; bracketed/omitted by some witnesses but read here.

καὶ

and

coordinating conjunction

ἐπιτιθέασιν

lay

Pres Act Indic 3 Pl · ἐπιτίθημι

main verb

→ customary present

ἐπιτίθημι: 'place upon, lay on'; loading the burdens onto others.

ἐπὶ

on

preposition with accusative (motion onto)

ἐπί + acc.: 'upon, onto.'

τοὺς

the

Accusative

article with ὄμους

ὄμους

shoulders

Accusative

object of ἐπί

ὄμος: 'shoulder'; the load-bearing image.

τῶν

of the

Genitive

article with ἀνθρώπων

ἀνθρώπων

people

Genitive

genitive of possession

ἄνθρωπος: 'human being, person.'

αὐτοὶ

they themselves

Nominative

intensive/emphatic subject

αὐτός: intensive 'themselves,' heightening the contrast.

δὲ

but

adversative conjunction

δέ: marking the contrast.

τῷ

with the

Dative

article with δακτύλῳ

δακτύλω

finger

Dative

dative of instrument/means

δακτύλος: 'finger'; proverbial of the least effort.

αὐτῶν

their

Genitive

genitive of possession

οὐ

not

negative with θέλουσιν

οὐ: factual negative.

θέλουσιν

they are willing

Pres Act Indic 3 Pl · θέλω

main verb (governs infinitive)

→ present — their settled unwillingness

θέλω: 'wish, will, be willing'; negated, their refusal to help.

κινῆσαι

to move

Aor Act Inf · κινέω

complementary infinitive

→ aorist infinitive — the single act they refuse

κινέω: 'move, shift'; not even budge the burdens.

αὐτά

them

Accusative

direct object of κινῆσαι

5 πάντα δὲ τὰ ἔργα αὐτῶν ποιῶσιν πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις· πλατύνουσιν γὰρ τὰ φυλακτήρια αὐτῶν καὶ μεγαλύνουσιν τὰ κράσπεδα,

All their works they do to be seen by people; for they make their phylacteries broad and their tassels long,

DEVELOPMENT / MOTIVE EXPOSED δὲ The root motive: display. πρὸς τὸ θεαθῆναι ('to be seen!') states the purpose; the γὰρ clause gives two showy instances — broad phylacteries and long tassels.

πάντα

all

Accusative

attributive with ἔργα

πᾶς: 'all, every!'

δὲ

and

continuative conjunction

τὰ

the

Accusative

article with ἔργα

ἔργα

works

Accusative

direct object (fronted)

ἔργον: 'work, deed!'

αὐτῶν

their

Genitive

genitive of possession

ποιοῦσιν

they do

Pres Act Indic 3 Pl · ποιέω

main verb

→ customary present

ποιέω: 'do, perform.'

πρὸς

for

preposition with articular infinitive (purpose)

πρὸς + acc. + artic. inf.: expressing purpose, 'in order to.'

τὸ

the

Accusative

article governing the infinitive

θεαθῆναι

to be seen

Aor Pass Inf · θεάομαι

articular infinitive of purpose

→ aorist passive infinitive — the goal of being viewed

θεάομαι: 'behold, gaze at'; passive — to be a spectacle for others.

τοῖς

by the

Dative

article with ἀνθρώποις

ἀνθρώποις

people

Dative

dative of agent (with passive infinitive)

ἄνθρωπος: 'people'; the audience they court.

πλατύνουσιν

they broaden

Pres Act Indic 3 Pl · πλατύνω

verb of γάρ clause

→ customary present

πλατύνω: 'make wide, broaden'; enlarging for display.

γάρ

for

causal conjunction (grounds the display motive)

γάρ: 'for'; introducing the proof.

τὰ

the

Accusative

article with φυλακτήρια

φυλακτήρια

phylacteries

Accusative

direct object

φυλακτήριον: 'phylactery,' tefillin — the small leather boxes bound on arm and forehead (Deut 6:8).

αὐτῶν

their

Genitive

genitive of possession

καὶ

and

coordinating conjunction

μεγαλύνουσιν

they enlarge

Pres Act Indic 3 Pl · μεγαλύνω

verb (second instance)

→ customary present

μεγαλύνω: 'make large, lengthen.'

τὰ

the

Accusative

article with κράσπεδα

κράσπεδα

tassels

Accusative

direct object

κράσπεδον: 'tassel, fringe' (tzitzit) commanded in Num 15:38–39; lengthened for show.

6 φιλοῦσιν δὲ τὴν πρωτοκλισίαν ἐν τοῖς δεῖπνοις καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς

and they love the place of honor at banquets and the chief seats in the synagogues

DEVELOPMENT / CATALOGUE OF VANITY **δὲ** A list of cravings for status: the best couch at dinners, the front benches in synagogue — completed in v.7.

φιλοῦσιν

they love

Pres Act Indic 3 Pl · φιλέω

main verb

→ customary present — their settled appetite for honor

φιλέω: 'love, be fond of, like'; here of craving status.

δὲ

and

continuative conjunction

τὴν

the

Accusative

article with πρωτοκλισίαν

πρωτοκλισίαν

place of honor

Accusative

direct object

πρωτοκλισία: 'chief reclining-place' at a meal, the seat of highest honor.

ἐν

at

preposition with dative (location)

ἐν + dat.: 'in, at!'

τοῖς

the

Dative

article with δεῖπνοις

δεῖπνοις

banquets

Dative

object of ἐν

δεῖπνον: 'dinner, banquet,' the main meal.

καὶ

and

coordinating conjunction

τὰς

the

Accusative

article with πρωτοκαθεδρίας

πρωτοκαθεδρίας

chief seats

Accusative

direct object (second)

πρωτοκαθεδρία: 'chief seat,' the front bench facing the congregation.

ἐν

in

preposition with dative (location)

ἐν + dat.: 'in!'

ταῖς

the

Dative

article with συναγωγαῖς

συναγωγαῖς

synagogues

Dative

object of ἐν

συναγωγή: 'synagogue,' assembly/place of worship.

7 καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων Ῥαββί.

and the greetings in the marketplaces and to be called 'Rabbi' by people.

CONTINUATION καὶ The list ends with public deference — greetings in the markets and the honorific 'Rabbi' — which sets up the prohibition of titles in vv.8–10.

καὶ
and

coordinating conjunction

τοὺς
the

Accusative

article with ἀσπασμοὺς

ἀσπασμοὺς
greetings

Accusative

direct object (still under φιλοῦσιν)

ἀσπασμός: 'greeting, salutation!'; public marks of respect.

ἐν
in

preposition with dative (location)

ἐν + dat.: 'in!'

ταῖς
the

Dative

article with ἀγοραῖς

ἀγοραῖς
marketplaces

Dative

object of ἐν

ἀγορά: 'marketplace, public square.'

καὶ
and

coordinating conjunction

καλεῖσθαι
to be called

Pres Pass Inf · καλέω

infinitive (object of φιλοῦσιν)

→ present passive infinitive — the ongoing honor of the title

καλέω: 'call, name'; passive — to be addressed by an honorific.

ὑπὸ

by

preposition with genitive (agent)

ὑπό + gen.: 'by,' marking the agent.

τῶν

the

Genitive

article with ἀνθρώπων

ἀνθρώπων

people

Genitive

genitive of agent

ἄνθρωπος: 'people.'

Ῥαββί

Rabbi

indeclinable title (predicate of καλεῖσθαι)

Ῥαββί: transliterated Heb. 'my master/teacher'; an honorific address, indeclinable in Greek.

8 ὑμεῖς δὲ μὴ κληθῆτε Ῥαββί· εἷς γάρ ἐστιν ὑμῶν ὁ διδάσκαλος, πάντες δὲ ὑμεῖς ἀδελφοί ἐστε.

But you—do not be called 'Rabbi,' for one is your Teacher, and you are all brothers.

ANTITHESIS / COMMAND TO THE COMMUNITY **δὲ** Emphatic ὑμεῖς turns from the Pharisees to the disciples: refuse the title 'Rabbi.' The γάρ grounds it — there is one Teacher, and all the rest are brothers, leveling the community.

ὑμεῖς

you

Nominative

emphatic subject (contrast)

σύ (pl.): emphatic 'you,' set against the Pharisees.

δὲ

but

adversative conjunction

δέ: marking the contrast.

μὴ

not

negative with subjunctive (prohibition)

μή: prohibitive negative.

κληθῆτε

be called

Aor Pass Subj 2 Pl · καλέω

prohibitive subjunctive

→ aorist subjunctive prohibition — 'do not get called'

καλέω: 'call, name'; passive — accept no such title.

Ῥαββί

Rabbi

indeclinable title (predicate)

Ῥαββί: 'my master/teacher'; the honorific to be refused.

εἷς

one

Nominative

predicate (fronted for emphasis)

εἷς: 'one'; the sole Teacher.

γάρ

for

causal conjunction

γάρ: 'for'; grounding the prohibition.

ἐστιν

is

Pres Act Indic 3 Sg · εἶμι

copula

→ stative present

εἶμι: 'be.'

<p>ὑμῶν your Genitive <i>genitive of relation (with ὁ διδάσκαλος)</i></p>	<p>ὁ the Nominative <i>article with διδάσκαλος</i></p>	<p>διδάσκαλος Teacher Nominative <i>subject (with εἷς as predicate)</i> διδάσκαλος: 'teacher'; read here over the later καθηγητής (reserved for v.10).</p>	<p>πάντες all Nominative <i>attributive with ὑμεῖς</i> πᾶς: 'all!'</p>
<p>δὲ and <i>continuative conjunction</i></p>	<p>ὑμεῖς you Nominative <i>subject</i></p>	<p>ἀδελφοί brothers Nominative <i>predicate nominative</i> ἀδελφός: 'brother'; the leveling identity of the disciple-community.</p>	<p>ἐστε are Pres Act Indic 2 Pl · εἰμί <i>copula</i> → stative present εἰμί: 'be!'</p>

9 καὶ πατέρα μὴ καλέσητε ὑμῶν ἐπὶ τῆς γῆς, εἷς γάρ ἐστιν ὑμῶν ὁ πατὴρ ὁ οὐράνιος.

| And call no one your father on earth, for one is your Father, the heavenly one.

PARALLEL COMMAND **καὶ** The second prohibition, parallel to v.8: do not call anyone 'father' as a religious title — there is one Father, the heavenly one.

<p>καὶ and <i>coordinating conjunction</i></p>	<p>πατέρα father Accusative <i>direct object of καλέσητε</i> πατήρ: 'father'; here a title of religious authority to be withheld from any human.</p>	<p>μὴ not <i>negative with subjunctive (prohibition)</i> μὴ: prohibitive negative.</p>	<p>καλέσητε call Aor Act Subj 2 Pl · καλέω <i>prohibitive subjunctive</i> → aorist subjunctive prohibition καλέω: 'call, name!'</p>
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ὕμων

your

Genitive

genitive of relation (with πατέρα)

ἐπὶ

on

preposition with genitive (location)

ἐπί + gen.: 'on, upon.'

τῆς

the

Genitive

article with γῆς

γῆς

earth

Genitive

object of ἐπί

γῆ: 'earth, ground'; the earthly sphere, contrasted with 'heavenly!'

εἷς

one

Nominative

predicate (fronted)

εἷς: 'one.'

γάρ

for

causal conjunction

γάρ: 'for.'

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula

→ stative present

εἰμί: 'be.'

ὕμων

your

Genitive

genitive of relation

ὁ

the

Nominative

article with πατήρ

πατήρ

Father

Nominative

subject

πατήρ: 'Father'; God.

ὁ

the

Nominative

article with οὐράνιος

οὐράνιος

heavenly

Nominative

attributive adjective with πατήρ

οὐράνιος: 'heavenly'; distinguishing the one true Father.

10 μηδὲ κληθῆτε καθηγηταί, ὅτι καθηγητῆς ὑμῶν ἐστίν εἷς ὁ Χριστός.

Nor be called instructors, because your Instructor is one, the Christ.

PARALLEL COMMAND **μηδὲ** The third prohibition: no title 'instructor/leader,' for the one Instructor is the Christ — the triad (Teacher, Father, Instructor) all point beyond human authority.

<p>μηδὲ nor <i>negative conjunction (continuing prohibition)</i> μηδέ: 'and not, nor!'</p>	<p>κληθῆτε be called Aor Pass Subj 2 Pl · καλέω <i>prohibitive subjunctive</i> → aorist subjunctive prohibition καλέω: 'call, name!'</p>	<p>καθηγηταί instructors Nominative <i>predicate nominative (with passive κληθῆτε)</i> καθηγητής: 'guide, instructor, leader'; a teacher-title.</p>	<p>ὅτι because <i>causal conjunction</i> ὅτι: 'because, that!'</p>
<p>καθηγητής Instructor Nominative <i>subject (predicate before εἷς)</i> καθηγητής: 'instructor'; here the unique title of Christ.</p>	<p>ὑμῶν your Genitive <i>genitive of relation</i></p>	<p>ἔστιν is Pres Act Indic 3 Sg · εἰμί <i>copula</i> → stative present εἰμί: 'be.'</p>	<p>εἷς one Nominative <i>predicate</i> εἷς: 'one!'</p>
<p>ὁ the Nominative <i>article with Χριστός</i></p>	<p>Χριστός Christ Nominative <i>apposition to εἷς (identifying the Instructor)</i> Χριστός: 'Anointed, Messiah'; here the one true καθηγητής.</p>		

11 ὁ δὲ μείζων ὑμῶν ἔσται ὑμῶν διάκονος.

| And the greatest among you shall be your servant.

| MAXIM / KINGDOM PRINCIPLE **δὲ** The kingdom's inversion of status (cf. 20:26): greatness is measured by service, not by titles.

ὁ
the
Nominative
article substantizing *μείζων*

δὲ
and
continuative conjunction

μείζων
greatest
Nominative
substantival comparative (subject)
μέγας (compar. μείζων): 'greater, greatest';
the one ranking highest.

ὑμῶν
of you
Genitive
partitive/comparative genitive

ἔσται
shall be
Fut Mid Indic 3 Sg · εἰμί
main verb (imperative future)
→ imperative future — a binding norm, 'is to be'
εἰμί: 'be'; the future expressing obligation.

ὑμῶν
your
Genitive
genitive of relation (with διάκονος)

διάκονος
servant
Nominative
predicate nominative
διάκονος: 'servant, attendant'; greatness defined as service.

12 ὅστις δὲ ὑψώσει ἑαυτὸν ταπεινωθήσεται, καὶ ὅστις ταπεινώσει ἑαυτὸν ὑψωθήσεται.

Whoever exalts himself will be humbled, and whoever humbles himself will be exalted.

ANTITHETICAL MAXIM (ESCHATOLOGICAL REVERSAL) **δὲ** A chiasmic proverb sealing vv.8–11: the divine passives ('will be humbled/exalted') point to God's eschatological reversal of human self-assertion.

ὅστις
whoever
Nominative
indefinite relative (subject)
ὅστις: 'whoever'; generalizing.

δὲ
and
continuative conjunction

ὑψώσει
exalts
Fut Act Indic 3 Sg · ὑψώω
verb of relative clause
→ gnomic future — a general truth
ὑψώω: 'lift up, exalt'; here self-exaltation.

ἑαυτὸν
himself
Accusative
reflexive direct object
ἑαυτοῦ: reflexive 'himself!'

ταπεινωθήσεται

will be humbled

Fut Pass Indic 3 Sg · ταπεινώω

main verb (divine passive)

→ divine passive future — God will humble

ταπεινώω: 'humble, abase'; the passive implies God as agent.

καὶ

and

coordinating conjunction

ὅστις

whoever

Nominative

indefinite relative (subject)

ὅστις: 'whoever!'

ταπεινώσει

humbles

Fut Act Indic 3 Sg · ταπεινώω

verb of relative clause

→ gnomic future

ταπεινώω: 'humble'; self-humbling.

ἑαυτὸν

himself

Accusative

reflexive direct object

ἑαυτοῦ: 'himself!'

ὑψωθήσεται

will be exalted

Fut Pass Indic 3 Sg · ὑψόω

main verb (divine passive)

→ divine passive future — God will exalt

ὑψόω: 'exalt'; the eschatological reversal.

13 Οὐαὶ δὲ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι κλείετε τὴν βασιλείαν τῶν οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων· ὑμεῖς γὰρ οὐκ εἰσέρχεσθε, οὐδὲ τοὺς εἰσερχομένους ἀφίετε εἰσελθεῖν.

But woe to you, scribes and Pharisees, hypocrites! For you shut the kingdom of heaven in people's faces; for you neither enter, nor do you allow those entering to go in.

FIRST WOE (INDICTMENT) **δὲ** The first of the seven woes. The refrain 'Woe to you, scribes and Pharisees, hypocrites' recurs; here the charge is shutting the kingdom — neither entering nor letting others. (The critical text prints no v.14 after this verse; see the text-note.)

Οὐαὶ

woe

interjection of denunciation

οὐαὶ: 'woe!'; a prophetic cry of lament/judgment.

δὲ

but

transitional conjunction

δέ: turning from the community to the woes.

ὑμῖν

to you

Dative

dative of (dis)advantage with οὐαὶ

γραμματεῖς

scribes

Vocative

vocative of address

γραμματεῦς: 'scribe'; addressed directly.

καὶ
and

coordinating conjunction

Φαρισαῖοι

Pharisees

Vocative

vocative of address

Φαρισαῖος; 'Pharisee!'

ὑποκριταί

hypocrites

Vocative

vocative in apposition

ὑποκριτής; 'play-actor, hypocrite'; the keyword of the woes.

ὅτι

because

causal conjunction (ground of the woe)

ὅτι; 'because!'

κλείετε

you shut

Pres Act Indic 2 Pl · κλείω

main verb

→ customary present — habitual action

κλείω; 'shut, close'; barring entry to the kingdom.

τὴν

the

Accusative

article with βασιλείαν

βασιλείαν

kingdom

Accusative

direct object

βασιλεία; 'kingdom, reign'; God's rule.

τῶν

of the

Genitive

article with οὐρανῶν

οὐρανῶν

heavens

Genitive

genitive (Matthean idiom 'kingdom of heaven')

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

ἔμπροσθεν

before

improper preposition with genitive

ἔμπροσθεν + gen.; 'in front of, before!'

τῶν

the

Genitive

article with ἀνθρώπων

ἀνθρώπων

people

Genitive

object of ἔμπροσθεν

ἄνθρωπος; 'people'; in whose faces the door is shut.

ὕμεῖς

you

Nominative

emphatic subject

σύ (pl.); emphatic 'you.'

γάρ

for

causal conjunction (explains the shutting)

γάρ; 'for!'

οὐκ

not

negative with εἰσέρχεσθε

οὐ; factual negative.

εἰσέρχεσθε

you enter

Pres Mid Indic 2 Pl · εἰσέρχομαι

main verb

→ customary present

εἰσέρχομαι; 'go in, enter!'

οὐδὲ

nor

negative conjunction

οὐδέ: 'and not, nor!'

τοὺς

the ones

Accusative

article substantizing the participle

εἰσερχομένου

entering

Pres Mid Ptc · Acc Pl Masc · εἰσέρχομαι

substantival participle (object of ἀφίετε)

→ present participle — those in the act of entering

εἰσέρχομαι: 'enter'; the would-be entrants barred.

ἀφίετε

you allow

Pres Act Indic 2 Pl · ἀφίημι

main verb

→ customary present

ἀφίημι: 'let, permit, allow!'

εἰσελθεῖν

to go in

Aor Act Inf · εἰσέρχομαι

complementary infinitive

→ aorist infinitive — the act of entering they prevent

εἰσέρχομαι: 'go in, enter!'

15 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι περιάγετε τὴν θάλασσαν καὶ τὴν ξηρὰν ποιῆσαι ἓνα προσήλυτον, καὶ ὅταν γένηται ποιεῖτε αὐτὸν υἱὸν γεέννης διπλότερον ὑμῶν.

Woe to you, scribes and Pharisees, hypocrites! For you traverse sea and dry land to make one proselyte, and when he becomes one, you make him twice as much a son of hell as yourselves.

SECOND WOE (ASYNDETON) ASYNDETON The second woe (asyndeton — the woes now stand without δέ). Missionary zeal that produces converts twice as fit for hell — the multiplier 'twofold' is bitter irony.

Οὐαὶ

woe

interjection of denunciation

οὐαὶ: 'woe!'

ὕμῖν

to you

Dative

dative with οὐαὶ

γραμματεῖς

scribes

Vocative

vocative of address

γραμματεὺς: 'scribe!'

καὶ

and

coordinating conjunction

Φαρισαῖοι

Pharisees

Vocative

vocative of address

Φαρισαῖος: 'Pharisee!'

ὑποκριταί

hypocrites

Vocative

vocative in apposition

ὑποκριτής: 'hypocrite!'

ὅτι

because

causal conjunction

ὅτι: 'because!'

περιάγετε

you traverse

Pres Act Indic 2 Pl · περιάγω

main verb

→ customary present — their roving missionary practice

περιάγω: 'go around, travel about, traverse!'

τὴν

the

Accusative

article with θάλασσαν

θάλασσαν

sea

Accusative

direct object (extent traversed)

θάλασσα: 'sea!'

καὶ

and

coordinating conjunction

τὴν

the

Accusative

article with ξηρὰν

ξηρὰν

dry land

Accusative

substantival adjective (direct object)

ξηρός: 'dry'; ἡ ξηρά = 'dry land.'

ποιῆσαι

to make

Aor Act Inf · ποιέω

infinitive of purpose

→ aorist infinitive — the aim of the travel

ποιέω: 'make!'

ἓνα

one

Accusative

attributive numeral with προσήλυτον

εἷς: 'one'; the single convert.

προσήλυτον

proselyte

Accusative

object of ποιῆσαι (object-complement)

προσήλυτος: 'proselyte,' a Gentile convert to Judaism.

<p>καὶ and coordinating conjunction</p>	<p>ὅταν when temporal conjunction with subjunctive ὅταν: 'whenever, when.'</p>	<p>γένηται he becomes one Aor Mid Subj 3 Sg · γίνομαι verb of temporal clause → aorist subjunctive — once the conversion is accomplished γίνομαι: 'become, come to be.'</p>	<p>ποιεῖτε you make Pres Act Indic 2 Pl · ποιέω main verb → customary present ποιέω: 'make!'</p>
<p>αὐτόν him Accusative direct object</p>	<p>υἰόν son Accusative object-complement (predicate accusative) υἰός: 'son'; Semitic idiom 'son of X' = belonging to/destined for X.</p>	<p>γεέννης of hell Genitive genitive of relation/destination γεέννα: 'Gehenna, hell!'; the valley of Hinnom as figure of final judgment.</p>	<p>διπλότερον twice as much Accusative comparative adjective (predicate) διπλοῦς (compar. διπλότερος): 'twofold, double!'; doubly damnable.</p>
<p>ὑμῶν than you Genitive genitive of comparison</p>			

16 Οὐαὶ ὑμῖν, ὀδηγοὶ τυφλοὶ οἱ λέγοντες· Ὅς ἂν ὁμῶσῃ ἐν τῷ ναῷ, οὐδὲν ἔστιν· ὃς δ' ἂν ὁμῶσῃ ἐν τῷ χρυσοῦ τοῦ ναοῦ ὀφείλει.

Woe to you, blind guides, who say, 'Whoever swears by the temple, it is nothing; but whoever swears by the gold of the temple is bound.'

THIRD WOE (ASYNDETON) **ASYNDETON** The third woe, addressed to 'blind guides.' It exposes their oath-casuistry, which inverts the true hierarchy — making the gold greater than the temple that sanctifies it.

Οὐαὶ

woe

interjection of denunciation

οὐαὶ: 'woe!'

ὕμῖν

to you

Dative

dative with οὐαὶ

ὀδηγοὶ

guides

Vocative

vocative of address

ὀδηγός: 'guide, leader'; here ironically of blind guides.

τυφλοὶ

blind

Vocative

attributive adjective (vocative)

τυφλός: 'blind'; spiritual blindness (cf. 15:14).

οἱ

the ones

Nominative

article substantizing λέγοντες

λέγοντες

who say

Pres Act Ptc · Nom Pl Masc · λέγω

substantival/appositional participle

→ present participle – their habitual ruling

λέγω: 'say'; introducing their casuistic maxim.

ὅς

whoever

Nominative

indefinite relative (subject)

ὅς ... ἅν: 'whoever!'

ἄν

ever

modal particle with subjunctive

ἄν: generalizing particle.

ὀμόση

swears

Aor Act Subj 3 Sg · ὀμνύω

verb of relative clause

→ aorist subjunctive in a generalizing relative

ὀμνύω: 'swear, take an oath!'

ἐν

by

preposition with dative (oath formula)

ἐν + dat.: instrumental of the thing sworn by.

ταῦ

the

Dative

article with ναῶ

ναῶ

temple

Dative

object of ἐν

ναός: 'temple, sanctuary'; the holy house itself.

οὐδέν

nothing

Nominative

predicate nominative

οὐδεὶς: 'no one, nothing'; the oath counts for nothing (non-binding).

ἐστίν

it is

Pres Act Indic 3 Sg · εἰμί

copula

→ stative present

εἰμί: 'be!'

ὅς

whoever

Nominative

indefinite relative (subject)

ὅς ... ἅν: 'whoever!'

δ'

but

adversative conjunction (elided δέ)

δέ: marking the contrasting ruling.

<p>ἄν ever modal particle with subjunctive ἄν: generalizing particle.</p>	<p>ὀμύση swears Aor Act Subj 3 Sg · ὀμνύω verb of relative clause → aorist subjunctive (generalizing) ὀμνύω: 'swear.'</p>	<p>ἐν by preposition with dative (oath formula) ἐν + dat.: instrumental.</p>	<p>τῷ the Dative article with χρυσῷ</p>
<p>χρυσῷ gold Dative object of ἐν χρυσός: 'gold'; the temple's golden treasure/ornament.</p>	<p>τοῦ of the Genitive article with ναοῦ</p>	<p>ναοῦ temple Genitive genitive of source/relation ναός: 'temple.'</p>	<p>ὀφείλει is bound Pres Act Indic 3 Sg · ὀφείλω main verb → stative present — 'is under obligation' ὀφείλω: 'owe, be obligated, be bound (by the oath).'</p>

17 μωροὶ καὶ τυφλοί, τίς γὰρ μείζων ἐστίν, ὁ χρυσὸς ἢ ὁ ναὸς ὁ ἀγιάσας τὸν χρυσόν;

| Fools and blind! For which is greater, the gold or the temple that sanctified the gold?

REBUKE / RHETORICAL QUESTION γὰρ Christ overturns the casuistry: the sanctuary sanctifies the gold, so the temple is greater. The question exposes their inverted values.

<p>μωροὶ fools Vocative vocative of address μωρός: 'foolish, stupid.'</p>	<p>καὶ and coordinating conjunction</p>	<p>τυφλοί blind Vocative vocative of address τυφλός: 'blind.'</p>	<p>τίς which Nominative interrogative pronoun (subject) τίς: 'who, which?'</p>
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<p>γὰρ for causal conjunction γὰρ: 'for!'</p>	<p>μείζων greater Nominative predicate (comparative) μέγας (compar. μείζων): 'greater!'</p>	<p>ἐστίν is Pres Act Indic 3 Sg · εἰμί copula → stative present εἰμί: 'be.'</p>	<p>ὁ the Nominative article with χρυσός</p>
<p>χρυσός gold Nominative subject (first alternative) χρυσός: 'gold.'</p>	<p>ἢ or disjunctive conjunction ἢ: 'or.'</p>	<p>ὁ the Nominative article with ναός</p>	<p>ναός temple Nominative subject (second alternative) ναός: 'temple!'</p>
<p>ὁ the one Nominative article with attributive participle</p>	<p>ἀγιάσας having sanctified Aor Act Ptc · Nom Sg Masc · ἀγιάζω attributive participle (with ναός) → aorist participle – the temple's sanctifying of the gold ἀγιάζω: 'make holy, consecrate'; the sanctuary makes its gold holy.</p>	<p>τὸν the Accusative article with χρυσόν</p>	<p>χρυσόν gold Accusative direct object of ἀγιάσας χρυσός: 'gold.'</p>

18 καί: "Ὅς ἂν ὁμόση ἐν τῷ θυσιαστηρίῳ, οὐδέν ἐστίν· ὃς δ' ἂν ὁμόση ἐν τῷ δώρῳ τῷ ἐπάνω αὐτοῦ ὀφείλει.

| And, 'Whoever swears by the altar, it is nothing; but whoever swears by the gift on it is bound.'

PARALLEL CASUISTRY **καί** A second specimen of the same inverted casuistry: the gift exalted over the altar that sanctifies it.

καί
and

coordinating conjunction (resuming λέγοντες)

| καί: 'and'; adding the parallel ruling.

ὅς
whoever

Nominative

indefinite relative (subject)

| ὅς ... ἄν: 'whoever!'

ἄν
ever

modal particle with subjunctive

| ἄν: generalizing particle.

ὀμύω
swears

Aor Act Subj 3 Sg · ὀμύω

verb of relative clause

→ aorist subjunctive (generalizing)

| ὀμύω: 'swear!'

ἐν
by

preposition with dative (oath formula)

| ἐν + dat.: instrumental.

τῷ
the

Dative

article with θυσιαστηρίῳ

θυσιαστηρίῳ
altar

Dative

object of ἐν

| θυσιαστήριον: 'altar'; the place of sacrifice.

οὐδέν
nothing

Nominative

predicate nominative

| οὐδεὶς: 'nothing'; non-binding.

ἐστίν
it is

Pres Act Indic 3 Sg · εἰμί

copula

→ stative present

| εἰμί: 'be!'

ὅς
whoever

Nominative

indefinite relative (subject)

| ὅς ... ἄν: 'whoever!'

δ'
but

adversative conjunction (elided δέ)

| δέ: marking the contrast.

ἄν
ever

modal particle with subjunctive

| ἄν: generalizing particle.

ὀμύω
swears

Aor Act Subj 3 Sg · ὀμύω

verb of relative clause

→ aorist subjunctive (generalizing)

| ὀμύω: 'swear!'

ἐν
by

preposition with dative

| ἐν + dat.: instrumental.

τῷ
the

Dative

article with δώρῳ

δώρῳ
gift

Dative

object of ἐν

| δῶρον: 'gift, offering'; the sacrifice laid on the altar.

τῷ

the

Dative

article with ἐπάνω phrase

ἐπάνω

on

adverb/improper preposition with genitive

ἐπάνω + gen.: 'above, upon!'

αὐτοῦ

it

Genitive

object of ἐπάνω (refers to the altar)

ὀφείλει

is bound

Pres Act Indic 3 Sg · ὀφείλω

main verb

→ stative present

ὀφείλω: 'be obligated, be bound.'

19 τυφλοί, τί γὰρ μείζον, τὸ δῶρον ἢ τὸ θυσιαστήριον τὸ ἀγιάζον τὸ δῶρον;

Blind! For which is greater, the gift or the altar that sanctifies the gift?

REBUKE / RHETORICAL QUESTION γὰρ Parallel to v.17: the altar sanctifies the gift, so the altar is greater. Some witnesses prefix μωροὶ καὶ ('fools and').

τυφλοί

blind

Vocative

vocative of address

τυφλός: 'blind.'

τί

which

Nominative

interrogative pronoun (subject)

τίς: 'which?'

γὰρ

for

causal conjunction

γάρ: 'for.'

μείζον

greater

Nominative

predicate (comparative, neuter)

μέγας (compar. μείζον): 'greater.'

τὸ

the

Nominative

article with δῶρον

δῶρον

gift

Nominative

subject (first alternative)

δῶρον: 'gift, offering.'

ἢ

or

disjunctive conjunction

ἢ: 'or.'

τὸ

the

Nominative

article with θυσιαστήριον

θυσιαστήριον

altar

Nominative

subject (second alternative)

θυσιαστήριον: 'altar!'

τὸ

the one

Nominative

article with attributive participle

ἀγιάζον

sanctifying

Pres Act Ptc · Nom Sg Neut · ἀγιάζω

attributive participle (with θυσιαστήριον)

→ present participle — the altar's sanctifying function

ἀγιάζω: 'consecrate, make holy!'

τὸ

the

Accusative

article with δῶρον

δῶρον

gift

Accusative

direct object of ἀγιάζον

δῶρον: 'gift!'

20 ὁ οὖν ὁμόσας ἐν τῷ θυσιαστηρίῳ ὀμνύει ἐν αὐτῷ καὶ ἐν πᾶσι τοῖς ἐπάνω αὐτοῦ·

So the one who swears by the altar swears by it and by everything on it;

INFERENCE οὖν The correcting conclusion: an oath by the altar entails the gift on it — the parts cannot be severed from the whole, as their casuistry pretended.

ὁ

the one

Nominative

article substantizing ὁμόσας

οὖν

therefore

inferential conjunction

οὖν: 'therefore, so!'

ὁμόσας

who swears

Aor Act Ptc · Nom Sg Masc · ὀμνύω

substantival participle (subject)

→ aorist participle — the one who takes the oath

ὀμνύω: 'swear!'

ἐν

by

preposition with dative (oath)

ἐν + dat.: instrumental.

<p>τῷ the Dative article with <i>θυσιαστηρίῳ</i></p>	<p>θυσιαστηρίῳ altar Dative object of <i>ἐν</i> <i>θυσιαστήριον</i>: 'altar!'</p>	<p>ὀμνύει swears Pres Act Indic 3 Sg · <i>ὀμνύω</i> main verb → gnomic present — a general truth <i>ὀμνύω</i>: 'swear!'</p>	<p>ἐν by preposition with dative <i>ἐν</i> + dat.: instrumental.</p>
<p>αὐτῷ it Dative object of <i>ἐν</i> (the altar)</p>	<p>καὶ and coordinating conjunction</p>	<p>ἐν by preposition with dative <i>ἐν</i> + dat.: instrumental.</p>	<p>πᾶσι all Dative substantival adjective (object of <i>ἐν</i>) <i>πᾶς</i>: 'all, everything!'</p>
<p>τοῖς the things Dative article with <i>ἐπάνω</i> phrase</p>	<p>ἐπάνω on adverb/improper preposition with genitive <i>ἐπάνω</i> + gen.: 'above, upon!'</p>	<p>αὐτοῦ it Genitive object of <i>ἐπάνω</i></p>	

21 καὶ ὁ ὁμόσας ἐν τῷ ναῷ ὀμνύει ἐν αὐτῷ καὶ ἐν τῷ κατοικοῦντι αὐτόν·

| and the one who swears by the temple swears by it and by him who dwells in it;

PARALLEL INFERENCE **καὶ** Parallel to v.20: an oath by the temple invokes God who dwells there — so it cannot be evaded as 'nothing!'

καὶ
and

coordinating conjunction

ὁ

the one

Nominative

article substantizing ὁμόσας

ὁμόσας

who swears

Aor Act Ptc · Nom Sg Masc · ὁμνύω

substantival participle (subject)

→ aorist participle

ὁμνύω: 'swear!'

ἐν

by

preposition with dative

ἐν + dat.: instrumental.

τῷ

the

Dative

article with ναῶ

ναῶ

temple

Dative

object of ἐν

ναός: 'temple!'

ὁμνύει

swears

Pres Act Indic 3 Sg · ὁμνύω

main verb

→ gnomic present

ὁμνύω: 'swear!'

ἐν

by

preposition with dative

ἐν + dat.: instrumental.

αὐτῷ

it

Dative

object of ἐν (the temple)

καὶ

and

coordinating conjunction

ἐν

by

preposition with dative

ἐν + dat.: instrumental.

τῷ

the one

Dative

article substantizing κατοικοῦντι

κατοικοῦντι

dwelling

Pres Act Ptc · Dat Sg Masc · κατοικέω

substantival participle (object of ἐν)

→ present participle — God's abiding presence in the temple

κατοικέω: 'dwell, inhabit'; the Shekinah-presence of God.

αὐτόν

it

Accusative

direct object of κατοικοῦντι

22 καὶ ὁ ὀμόσας ἐν τῷ οὐρανῷ ὀμνύει ἐν τῷ θρόνῳ τοῦ θεοῦ καὶ ἐν τῷ καθημένῳ ἐπάνω αὐτοῦ.

and the one who swears by heaven swears by the throne of God and by him who sits on it.

CLIMACTIC INFERENCE **καὶ** The climax: even an oath 'by heaven' reaches God's throne and God enthroned (cf. 5:34). No oath escapes referring to God — the casuistry collapses.

<p>καὶ and coordinating conjunction</p>	<p>ὁ the one Nominative article substantizing ὀμόσας</p>	<p>ὀμόσας who swears Aor Act Ptc · Nom Sg Masc · ὀμνύω substantival participle (subject) → aorist participle ὀμνύω: 'swear!'</p>	<p>ἐν by preposition with dative ἐν + dat.: instrumental.</p>
<p>τῷ the Dative article with οὐρανῷ</p>	<p>οὐρανῷ heaven Dative object of ἐν οὐρανός: 'heaven!'; God's dwelling.</p>	<p>ὀμνύει swears Pres Act Indic 3 Sg · ὀμνύω main verb → gnomic present ὀμνύω: 'swear!'</p>	<p>ἐν by preposition with dative ἐν + dat.: instrumental.</p>
<p>τῷ the Dative article with θρόνῳ</p>	<p>θρόνῳ throne Dative object of ἐν θρόνος: 'throne!'; heaven as God's throne (Isa 66:1).</p>	<p>τοῦ of the Genitive article with θεοῦ</p>	<p>θεοῦ of God Genitive genitive of possession θεός: 'God!'</p>

καὶ
and
coordinating conjunction

ἐν
by
preposition with dative
ἐν + dat.: instrumental.

τῷ
the one
Dative
article substantizing καθήμενῳ

καθήμενῳ
sitting
Pres Mid Ptc · Dat Sg Masc · κάθημαι
substantival participle (object of ἐν)
→ present participle — God enthroned
κάθημαι: 'sit, be seated'; God enthroned in heaven.

ἐπάνω
on
adverb/improper preposition with genitive
ἐπάνω + gen.: 'above, upon.'

αὐτοῦ
it
Genitive
object of ἐπάνω (the throne)

23 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ ἄνηθον καὶ τὸ κύμινον, καὶ ἀφήκατε τὰ βαρύτερα τοῦ νόμου, τὴν κρίσιν καὶ τὸ ἔλεος καὶ τὴν πίστιν· ταῦτα δὲ ἔδει ποιῆσαι κάκεινα μὴ ἀφιέναι.

Woe to you, scribes and Pharisees, hypocrites! For you tithe mint and dill and cumin, and have neglected the weightier matters of the law: justice and mercy and faithfulness. These you ought to have done, without neglecting the others.

FOURTH WOE (ASYNDETON) ASYNDETON The fourth woe: meticulous tithing of garden herbs while neglecting the law's weightier demands. Jesus affirms both: do justice/mercy/faith without omitting the tithe.

Οὐαὶ
woe
interjection of denunciation
οὐαὶ: 'woe!'

ὑμῖν
to you
Dative
dative with οὐαὶ

γραμματεῖς
scribes
Vocative
vocative of address
γραμματεὺς: 'scribe!'

καὶ
and
coordinating conjunction

Φαρισαῖοι

Pharisees

Vocative

vocative of address

Φαρισαῖος: 'Pharisee!'

ὑποκριταί

hypocrites

Vocative

vocative in apposition

ὑποκριτής: 'hypocrite!'

ὅτι

because

causal conjunction

ὅτι: 'because!'

ἀποδεκατοῦτε

you tithe

Pres Act Indic 2 Pl · ἀποδεκατόω

main verb

→ *customary present — habitual scrupulosity*

ἀποδεκατόω: 'tithe, give a tenth of!'

τὸ

the

Accusative

article with ἡδύσμον

ἡδύσμον

mint

Accusative

direct object

ἡδύσμον: 'mint'; a garden herb of trifling value.

καὶ

and

coordinating conjunction

τὸ

the

Accusative

article with ἄνηθον

ἄνηθον

dill

Accusative

direct object

ἄνηθον: 'dill' (or anise); a kitchen herb.

καὶ

and

coordinating conjunction

τὸ

the

Accusative

article with κύμινον

κύμινον

cumin

Accusative

direct object

κύμινον: 'cumin'; another minor seasoning.

καὶ

and

coordinating conjunction

ἀφήκατε

you have neglected

Aor Act Indic 2 Pl · ἀφίημι

main verb

→ *constative aorist — their settled neglect*

ἀφίημι: 'leave, let go, neglect!'

τὰ

the

Accusative

article with βαρύτερα

βαρύτερα

weightier matters

Accusative

substantival comparative (direct object)

βαρύς (compar. βαρύτερος): 'weightier, more important.'

τοῦ

of the

Genitive

article with νόμου

νόμου

law

Genitive

partitive/relational genitive

νόμος: 'law'; the Torah.

τήν

the

Accusative

article with κρίσιν

κρίσιν

justice

Accusative

apposition to βαρύτερα

κρίσις: 'justice, judgment'; right judgment (cf. Mic 6:8).

καὶ

and

coordinating conjunction

τὸ

the

Accusative

article with ἔλεος

ἔλεος

mercy

Accusative

apposition to βαρύτερα

ἔλεος: 'mercy, compassion.'

καὶ

and

coordinating conjunction

τήν

the

Accusative

article with πίστιν

πίστιν

faithfulness

Accusative

apposition to βαρύτερα

πίστις: 'faith, faithfulness'; here covenantal fidelity/trustworthiness.

ταῦτα

these

Accusative

direct object of ποιῆσαι (the weightier matters)

οὗτος: 'this, these!'

δὲ

but

adversative/continuative conjunction

δέ: 'but!'

ἔδει

it was necessary

Impf Act Indic 3 Sg · δεῖ

impersonal verb (governs infinitives)

→ imperfect of obligation — 'one ought (to have)'

δεῖ: 'it is necessary, one ought'; the imperfect for unfulfilled duty.

ποιῆσαι

to have done

Aor Act Inf · ποιέω

complementary infinitive (subject of ἔδει)

→ aorist infinitive

ποιέω: 'do, perform.'

κάκεῖνα

and those

Accusative

direct object of ἀφιέναι (the tithes)

κάκεῖνα (καὶ ἐκεῖνα): 'and those (other) things'; the lesser duties.

μὴ

not

negative with infinitive

μή: negative.

ἀφιέναι

to neglect

Pres Act Inf · ἀφίημι

complementary infinitive

→ present infinitive — ongoing neglect to be avoided

ἀφίημι: 'leave undone, neglect.'

24 ὁδηγοὶ τυφλοί, οἱ διυλίζοντες τὸν κώνωπα τὴν δὲ κάμηλον καταπίνοντες.

Blind guides, who strain out the gnat but swallow the camel!

PROVERBIAL REBUKE ASYNDETON The famous hyperbole (with κώνωπα/κάμηλον wordplay): straining the tiniest unclean insect from the wine while gulping down the largest unclean beast — meticulous over trifles, reckless over the weighty.

ὁδηγοὶ

guides

Vocative

vocative of address

ὁδηγός: 'guide, leader.'

τυφλοί

blind

Vocative

attributive adjective (vocative)

τυφλός: 'blind.'

οἱ

the ones

Nominative

article substantizing διυλίζοντες

διυλίζοντες

straining out

Pres Act Ptc · Nom Pl Masc · διυλίζω

substantival/appositional participle

→ present participle — habitual filtering

διυλίζω: 'strain, filter (through a cloth)'; to remove an insect from the drink.

τὸν

the

Accusative

article with κώνωπα

κώνωπα

gnat

Accusative

direct object of διυλίζοντες

κώνωψ: 'gnat, mosquito'; the smallest unclean creature.

τὴν

the

Accusative

article with κάμηλον

δὲ

but

adversative conjunction

δέ: marking the absurd contrast.

κάμηλον

camel

Accusative

direct object of καταπίνοντες

κάμηλος: 'camel'; the largest unclean animal – proverbial bulk.

καταπίνοντες

swallowing

Pres Act Ptc · Nom Pl Masc · καταπίνω

substantival/appositional participle

→ present participle – habitual gulping

καταπίνω: 'swallow, gulp down.'

25 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι καθαρίζετε τὸ ἔξωθεν τοῦ ποτηρίου καὶ τῆς παροψίδος, ἔσωθεν δὲ γέμουσιν ἐξ ἀρπαγῆς καὶ ἀκρασίας.

Woe to you, scribes and Pharisees, hypocrites! For you cleanse the outside of the cup and of the dish, but inside they are full of greed and self-indulgence.

FIFTH WOE (ASYNDETON) ASYNDETON The fifth woe turns on the inside/outside antithesis: ritual purity of the vessel's surface masks an inner content of plunder and excess.

Οὐαὶ

woe

interjection of denunciation

οὐαὶ: 'woe!'

ὑμῖν

to you

Dative

dative with οὐαὶ

γραμματεῖς

scribes

Vocative

vocative of address

γραμματεὺς: 'scribe.'

καὶ

and

coordinating conjunction

Φαρισαῖοι

Pharisees

Vocative

vocative of address

Φαρισαῖος: 'Pharisee.'

ὑποκριταί

hypocrites

Vocative

vocative in apposition

ὑποκριτής: 'hypocrite.'

ὅτι

because

causal conjunction

ὅτι: 'because.'

καθαρίζετε

you cleanse

Pres Act Indic 2 Pl · καθαρίζω

main verb

→ customary present

καθαρίζω: 'cleanse, purify.'

τὸ

the

Accusative

article substantizing ἔξωθεν

ἔξωθεν

outside

Accusative

substantival adverb (direct object)

ἔξωθεν: 'from outside, the exterior!'

τοῦ

of the

Genitive

article with ποτηρίου

ποτηρίου

cup

Genitive

genitive of relation

ποτήριον: 'cup, drinking-vessel!'

καὶ

and

coordinating conjunction

τῆς

of the

Genitive

article with παροψίδος

παροψίδος

dish

Genitive

genitive of relation

παροψίς: 'side-dish, platter!'

ἔσωθεν

inside

adverb of place

ἔσωθεν: 'from within, inside.'

δὲ

but

adversative conjunction

δέ: marking the inner/outer contrast.

γέμουσιν

they are full

Pres Act Indic 3 Pl · γέμω

main verb (subject = cup and dish)

→ stative present — their inner condition

γέμω: 'be full, be laden (with)!'

ἐξ

of

preposition with genitive (content/source)

ἐκ + gen.: here marking the filling content.

ἀρπαγῆς

greed

Genitive

genitive of content (with γέμουσιν)

ἀρπαγή: 'plunder, robbery, rapacity'; ill-gotten gain.

καὶ

and

coordinating conjunction

ἀκρασίας

self-indulgence

Genitive

genitive of content

ἀκρασία: 'lack of self-control, intemperance'; read here over the variant ἀδικίας.

26 Φαρισαῖε τυφλέ, καθάρισον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου, ἵνα γένηται καὶ τὸ ἐκτὸς αὐτοῦ καθαρὸν.

Blind Pharisee! First cleanse the inside of the cup, that the outside of it may also become clean.

CORRECTIVE IMPERATIVE ASYNDETON The remedy, addressed to the singular 'blind Pharisee':
cleanse the inside first, and the outside follows — inner purity governs the whole.

Φαρισαῖε

Pharisee

Vocative

vocative of address (singular)

Φαρισαῖος: 'Pharisee'; singular,
individualizing the rebuke.

τυφλέ

blind

Vocative

attributive adjective (vocative)

τυφλός: 'blind!'

καθάρισον

cleanse

Aor Act Impv 2 Sg · καθαρίζω

main imperative

→ ingressive aorist imperative — a decisive
act

καθαρίζω: 'cleanse, purify!'

πρῶτον

first

adverb of order

πρῶτον: 'first, firstly!'

τὸ

the

Accusative

article substantizing ἐντὸς

ἐντὸς

inside

Accusative

substantival adverb (direct object)

ἐντός: 'within, the inside!'

τοῦ

of the

Genitive

article with ποτηρίου

ποτηρίου

cup

Genitive

genitive of relation

ποτήριον: 'cup!'

ἵνα

that

purpose/result conjunction with subjunctive

ἵνα: 'in order that!'

γένηται

may become

Aor Mid Subj 3 Sg · γίνομαι

verb of purpose clause

→ aorist subjunctive — the resulting
cleanness

γίνομαι: 'become, come to be!'

καὶ

also

adverbial (ascensive) καί

καί: 'also, even!'

τὸ

the

Nominative

article substantizing ἐκτὸς

ἐκτός

outside

Nominative

substantival adverb (subject of γένηται)

ἐκτός: 'outside, the exterior!'

αὐτοῦ

of it

Genitive

genitive of relation

καθαρόν

clean

Nominative

predicate adjective (with γένηται)

καθαρός: 'clean, pure!'

27 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι παρομοιάζετε τάφοις κεκονιameνοις, οἵτινες ἔξωθεν μὲν φαίνονται ὡραῖοι, ἔσωθεν δὲ γέμουσιν ὀστέων νεκρῶν καὶ πάσης ἀκαθαρσίας.

Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs, which outwardly appear beautiful but inside are full of dead men's bones and all uncleanness.

SIXTH WOE (ASYNDETON) ASYNDETON The sixth woe extends the inside/outside theme to a tomb-image: whitewashed to warn passersby of corpse-defilement, lovely without, full of death within.

Οὐαὶ

woe

interjection of denunciation

οὐαὶ: 'woe!'

ὑμῖν

to you

Dative

dative with οὐαὶ

γραμματεῖς

scribes

Vocative

vocative of address

γραμματεὺς: 'scribe!'

καὶ

and

coordinating conjunction

Φαρισαῖοι

Pharisees

Vocative

vocative of address

Φαρισαῖος: 'Pharisee!'

ὑποκριταί

hypocrites

Vocative

vocative in apposition

ὑποκριτής: 'hypocrite!'

ὅτι

because

causal conjunction

ὅτι: 'because!'

παρομοιάζετε

you are like

Pres Act Indic 2 Pl · παρομοιάζω

main verb (governs dative)

→ stative present — their resemblance

παρομοιάζω: 'be like, resemble!'

τάφοις

tombs

Dative

dative of comparison (object of resemblance)

τάφος: 'tomb, grave.'

κεκονιαμένους

whitewashed

Perf Pass Ptc · Dat Pl Masc · κονιάω

attributive participle (with τάφοις)

→ perfect participle — the abiding result of the whitewashing

κονιάω: 'whitewash, plaster with lime'; tombs were whitened before Passover to warn of defilement.

οἷτινες

which

Nominative

relative pronoun (subject of relative clause)

οἷτις: 'which, of such a kind that.'

ἔξωθεν

outwardly

adverb of place

ἔξωθεν: 'on the outside.'

μὲν

indeed

correlative particle (μὲν ... δέ)

μὲν: 'on the one hand'; anticipating the δέ contrast.

φαίνονται

appear

Pres Mid Indic 3 Pl · φαίνω

verb of relative clause

→ stative present — how they look

φαίνω: (mid./pass.) 'appear, seem.'

ὠραῖοι

beautiful

Nominative

predicate adjective

ὠραῖος: 'beautiful, fair, comely.'

ἔσωθεν

inside

adverb of place

ἔσωθεν: 'within.'

δὲ

but

adversative particle (answering μὲν)

δέ: marking the contrast.

γέμουσιν

they are full

Pres Act Indic 3 Pl · γέμω

verb of relative clause

→ stative present

γέμω: 'be full of.'

ὀστέων

of bones

Genitive

genitive of content

ὀστέον: 'bone'; corpse-bones defile.

νεκρῶν

of the dead

Genitive

attributive genitive (with ὀστέων)

νεκρός: 'dead'; here 'dead men's (bones).'

καὶ

and

coordinating conjunction

πάσης

all

Genitive

attributive with ἀκαθαρσίας

πᾶς: 'all, every.'

ἀκαθαρσίας

uncleanness

Genitive

genitive of content

ἀκαθαρσία: 'impurity, uncleanness.'

28 οὕτως καὶ ὑμεῖς ἔξωθεν μὲν φαίνεσθε τοῖς ἀνθρώποις δίκαιοι, ἔσωθεν δὲ ἔστε μεστοὶ ὑποκρίσεως καὶ ἀνομίας.

So you also outwardly appear righteous to people, but inside you are full of hypocrisy and lawlessness.

APPLICATION OF THE SIMILE **ASYNDETON** The simile is applied: the tomb is they. A show of righteousness to onlookers hides an interior of hypocrisy and lawlessness — the diagnosis of the whole woe-series.

<p>οὕτως so <i>adverb of manner (drawing the comparison)</i> οὕτως: 'thus, in this way.'</p>	<p>καὶ also <i>adverbial (ascensive) καί</i> καί: 'also.'</p>	<p>ὑμεῖς you Nominative <i>emphatic subject</i> σύ (pl.): emphatic 'you.'</p>	<p>ἔξωθεν outwardly <i>adverb of place</i> ἔξωθεν: 'on the outside.'</p>
<p>μὲν indeed <i>correlative particle (μὲν ... δέ)</i> μὲν: 'on the one hand.'</p>	<p>φαίνεσθε you appear Pres Mid Indic 2 Pl · φαίνω <i>main verb</i> → stative present φαίνω: (mid./pass.) 'appear, seem.'</p>	<p>τοῖς to the Dative <i>article with ἀνθρώποις</i></p>	<p>ἀνθρώποις people Dative <i>dative of reference (to whom you appear)</i> ἄνθρωπος: 'people.'</p>
<p>δίκαιοι righteous Nominative <i>predicate adjective</i> δίκαιος: 'righteous, just.'</p>	<p>ἔσωθεν inside <i>adverb of place</i> ἔσωθεν: 'within.'</p>	<p>δέ but <i>adversative particle (answering μὲν)</i> δέ: marking the contrast.</p>	<p>ἐστε you are Pres Act Indic 2 Pl · εἰμί <i>copula</i> → stative present εἰμί: 'be.'</p>

μεστοί

full

Nominative

predicate adjective

μεστός: 'full (of)'

ὑποκρίσεως

of hypocrisy

Genitive

genitive of content (with μεστοί)

ὑπόκρισις: 'hypocrisy, play-acting!'

καὶ

and

coordinating conjunction

ἀνομίας

of lawlessness

Genitive

genitive of content

ἀνομία: 'lawlessness, iniquity!'

29 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν προφητῶν καὶ κοσμεῖτε τὰ μνημεῖα τῶν δικαίων,

Woe to you, scribes and Pharisees, hypocrites! For you build the tombs of the prophets and adorn the monuments of the righteous,

SEVENTH WOE (ASYNDETON) ASYNDETON The seventh and climactic woe: honoring the dead prophets with tombs and monuments — a piety that will be turned against them in vv.30–31.

Οὐαὶ

woe

interjection of denunciation

οὐαί: 'woe!'

ὑμῖν

to you

Dative

dative with οὐαί

γραμματεῖς

scribes

Vocative

vocative of address

γραμματεὺς: 'scribe!'

καὶ

and

coordinating conjunction

Φαρισαῖοι

Pharisees

Vocative

vocative of address

Φαρισαῖος: 'Pharisee!'

ὑποκριταί

hypocrites

Vocative

vocative in apposition

ὑποκριτής: 'hypocrite!'

ὅτι

because

causal conjunction

ὅτι: 'because!'

οἰκοδομεῖτε

you build

Pres Act Indic 2 Pl · οἰκοδομέω

main verb

→ customary present

οἰκοδομέω: 'build, erect!'

<p>τούς the Accusative article with τάφους</p>	<p>τάφους tombs Accusative direct object τάφος: 'tomb, grave!'</p>	<p>τῶν of the Genitive article with προφητῶν</p>	<p>προφητῶν of the prophets Genitive genitive of relation προφήτης: 'prophet!'</p>
<p>καὶ and coordinating conjunction</p>	<p>κοσμεῖτε you adorn Pres Act Indic 2 Pl · κοσμέω main verb → customary present κοσμέω: 'adorn, decorate!'</p>	<p>τὰ the Accusative article with μνημεῖα</p>	<p>μνημεῖα monuments Accusative direct object μνημεῖον: 'monument, memorial tomb!'</p>
<p>τῶν of the Genitive article with δικαίων</p>	<p>δικαίων of the righteous Genitive substantival adjective (genitive of relation) δικαιος: 'righteous (person)!'</p>		

30 καὶ λέγετε· Εἰ ἤμεθα ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν, οὐκ ἂν ἤμεθα αὐτῶν κοινωνοὶ ἐν τῷ αἵματι τῶν προφητῶν.

and you say, 'If we had lived in the days of our fathers, we would not have been partners with them in the blood of the prophets!'

THEIR SELF-JUSTIFYING CLAIM καὶ Their disavowal — a contrary-to-fact condition ('if we had been there..!') — claims dissociation from the fathers' prophet-murders, which v.31 exposes as self-incrimination.

καὶ
and

coordinating conjunction

λέγετε

you say

Pres Act Indic 2 Pl · λέγω

main verb

→ customary present

λέγω: 'say!'

εἰ

if

conditional particle (contrary-to-fact protasis)

εἰ: 'if'; introducing the unreal condition.

ἦμεθα

we had been

Impf Mid Indic 1 Pl · εἰμί

verb of protasis

→ imperfect in a contrary-to-fact condition

εἰμί: 'be'; 'if we had lived/been!'

ἐν

in

preposition with dative (time)

ἐν + dat.: 'in!'

ταῖς

the

Dative

article with ἡμέραις

ἡμέραις

days

Dative

object of ἐν (time when)

ἡμέρα: 'day!'

τῶν

of the

Genitive

article with πατέρων

πατέρων

of the fathers

Genitive

genitive of relation

πατήρ: 'father, ancestor!'

ἡμῶν

our

Genitive

genitive of possession

οὐκ

not

negative with ἦμεθα

οὐ: factual negative.

ἄν

would

modal particle (apodosis of unreal condition)

ἄν: marking the contrary-to-fact apodosis.

ἦμεθα

we would have been

Impf Mid Indic 1 Pl · εἰμί

verb of apodosis

→ imperfect + ἄν — unreal apodosis

εἰμί: 'be!'

αὐτῶν

with them

Genitive

genitive with κοινωνοί (association)

κοινωνοί

partners

Nominative

predicate nominative

κοινωνός: 'partner, sharer, accomplice!'

ἐν

in

preposition with dative (sphere)

ἐν + dat.: 'in!'

τῷ

the

Dative

article with αἵματι

αἵματι

blood

Dative

object of ἐν

αἷμα: 'blood'; here 'bloodshed, murder!'

τῶν

of the

Genitive

article with προφητῶν

προφητῶν

of the prophets

Genitive

objective genitive (the prophets killed)

προφήτης: 'prophet!'

31 ὥστε μαρτυρεῖτε ἑαυτοῖς ὅτι υἱοὶ ἐστε τῶν φονευσάντων τοὺς προφήτας.

So you testify against yourselves that you are sons of those who murdered the prophets.

INFERENCE (THE TRAP SPRUNG) **ὥστε** The verdict: by saying 'our fathers' they admit descent from the prophet-killers — testifying against themselves. The kinship is not merely physical but moral, completed in their own act (vv.34–35).

ὥστε

so

inferential conjunction

ὥστε: 'so that, therefore!'

μαρτυρεῖτε

you testify

Pres Act Indic 2 Pl · μαρτυρέω

main verb

→ present — the self-witness their words bear

μαρτυρέω: 'bear witness, testify!'

ἑαυτοῖς

against yourselves

Dative

reflexive dative (of disadvantage)

ἑαυτοῦ: reflexive 'yourselves!'

ὅτι

that

conjunction introducing content clause

ὅτι: 'that!'

υἱοὶ

sons

Nominative

predicate nominative

υἱός: 'son'; descendants, kindred in deed.

ἐστε

you are

Pres Act Indic 2 Pl · εἰμί

copula

→ stative present

εἰμί: 'be!'

τῶν

of those

Genitive

article substantizing the participle

φονευσάντων

who murdered

Aor Act Ptc · Gen Pl Masc · φονεύω

substantival participle (genitive with υἱοί)

→ aorist participle — the fathers' completed murders

φονεύω: 'murder, kill!'

τούς

the

Accusative

article with *προφήτας*

προφήτας

prophets

Accusative

direct object of *φονευσάντων*

προφήτης: 'prophet!'

32 καὶ ὑμεῖς πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν.

Fill up, then, the measure of your fathers!

IRONIC IMPERATIVE **καὶ** An ironic/prophetic command: 'finish what your fathers began' — go ahead and complete the cup of guilt (anticipating their part in Christ's death).

καὶ

and

coordinating conjunction

καί: 'and'; here connective/intensive.

ὑμεῖς

you

Nominative

emphatic subject

σύ (pl.): emphatic 'you!'

πληρώσατε

fill up

Aor Act Impr 2 Pl · πληρώω

main imperative (ironic)

→ ingressive/ironic aorist imperative — 'go on and fill up!'

πληρώω: 'fill, complete, fulfill!'

τὸ

the

Accusative

article with *μέτρον*

μέτρον

measure

Accusative

direct object

μέτρον: 'measure'; the full measure of guilt.

τῶν

of the

Genitive

article with *πατέρων*

πατέρων

of the fathers

Genitive

genitive of relation

πατήρ: 'father, ancestor!'

ὑμῶν

your

Genitive

genitive of possession

33 ὄφεις γεννήματα ἔχιδνῶν, πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γεέννης;

You serpents, you brood of vipers, how are you to flee from the judgment of hell?

DENUNCIATORY QUESTION **ASYNDETON** Echoing John the Baptist (3:7), a furious apostrophe — 'serpents, brood of vipers' — and a rhetorical question that all but forecloses escape from Gehenna's sentence.

ὄφεις

serpents

Vocative

vocative of address

ὄφεις: 'snake, serpent'; evoking the deceiver (Gen 3).

γεννήματα

brood

Vocative

vocative in apposition

γέννημα: 'offspring, brood, spawn.'

ἔχιδνῶν

of vipers

Genitive

genitive of relation/source

ἔχιδνα: 'viper'; a deadly poisonous snake.

πῶς

how

interrogative adverb

πῶς: 'how?'

φύγητε

are you to flee

Aor Act Subj 2 Pl · φεύγω

deliberative subjunctive

→ deliberative aorist subjunctive — 'how could you escape?'

φεύγω: 'flee, escape.'

ἀπὸ

from

preposition with genitive (separation)

ἀπό + gen.: 'from, away from.'

τῆς

the

Genitive

article with κρίσεως

κρίσεως

judgment

Genitive

object of ἀπό

κρίσις: 'judgment, condemnation.'

τῆς

of

Genitive

article with γεέννης

γεέννης

of hell

Genitive

genitive of source/destination (the sentence to hell)

γέεννα: 'Gehenna, hell.'

34 διὰ τοῦτο ἰδοὺ ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προφῆτας καὶ σοφοὺς καὶ γραμματεῖς· ἐξ αὐτῶν ἀποκτενεῖτε καὶ σταυρώσετε, καὶ ἐξ αὐτῶν μαστιγώσετε ἐν ταῖς συναγωγαῖς ὑμῶν καὶ διώξετε ἀπὸ πόλεως εἰς πόλιν·

Therefore, behold, I am sending you prophets and wise men and scribes; some of them you will kill and crucify, and some of them you will flog in your synagogues and persecute from town to town,

CONSEQUENCE / COMMISSIONING **διὰ τοῦτο** Christ, speaking with sovereign authority ('I am sending'), dispatches messengers whom this generation will kill, crucify, scourge, and hound — completing the fathers' pattern and so filling the measure of v.32.

<p>διὰ because of <i>preposition with accusative (cause)</i> διὰ + acc.: 'because of, on account of.'</p>	<p>τοῦτο this Accusative <i>object of διὰ (διὰ τοῦτο = 'therefore')</i> οὗτος: 'this.'</p>	<p>ἰδοὺ behold <i>presentative particle/interjection</i> ἰδοὺ: 'look! behold!'; calling attention.</p>	<p>ἐγὼ I Nominative <i>emphatic subject</i> ἐγὼ: emphatic 'I'; Christ's own sovereign initiative.</p>
<p>ἀποστέλλω am sending Pres Act Indic 1 Sg · ἀποστέλλω <i>main verb</i> → futuristic/progressive present — the sending now underway ἀποστέλλω: 'send (with commission).'</p>	<p>πρὸς to <i>preposition with accusative (direction)</i> πρὸς + acc.: 'to, toward.'</p>	<p>ὑμᾶς you Accusative <i>object of πρὸς</i></p>	<p>προφῆτας prophets Accusative <i>direct object of ἀποστέλλω</i> προφήτης: 'prophet.'</p>
<p>καὶ and <i>coordinating conjunction</i></p>	<p>σοφοὺς wise men Accusative <i>substantival adjective (direct object)</i> σοφός: 'wise (one), sage.'</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>γραμματεῖς scribes Accusative <i>direct object</i> γραμματεὺς: 'scribe'; here Christian teachers (cf. 13:52).</p>

ἐξ

of

preposition with genitive (partitive)

ἐκ + gen.: partitive 'some of.'

αὐτῶν

them

Genitive

partitive genitive (object of ἀποκτενεῖτε)

ἀποκτενεῖτε

you will kill

Fut Act Indic 2 Pl · ἀποκτείνω

main verb

→ predictive future

ἀποκτείνω: 'kill, put to death.'

καὶ

and

coordinating conjunction

σταυρώσετε

crucify

Fut Act Indic 2 Pl · σταυρόω

main verb

→ predictive future

σταυρόω: 'crucify'; pointing beyond to the church's martyrs.

καὶ

and

coordinating conjunction

ἐξ

of

preposition with genitive (partitive)

ἐκ + gen.: partitive.

αὐτῶν

them

Genitive

partitive genitive

μαστιγώσετε

you will flog

Fut Act Indic 2 Pl · μαστιγόω

main verb

→ predictive future

μαστιγόω: 'flog, scourge.'

ἐν

in

preposition with dative (location)

ἐν + dat.: 'in.'

ταῖς

the

Dative

article with συναγωγαῖς

συναγωγαῖς

synagogues

Dative

object of ἐν

συναγωγή: 'synagogue.'

ὑμῶν

your

Genitive

genitive of possession

καὶ

and

coordinating conjunction

διώξετε

persecute

Fut Act Indic 2 Pl · διώκω

main verb

→ predictive future

διώκω: 'pursue, persecute.'

ἀπὸ

from

preposition with genitive (separation)

ἀπό + gen.: 'from.'

πόλεως

town

Genitive

object of *ἀπό*

πόλις: 'city, town.'

εἰς

to

preposition with accusative (direction)

εἰς + acc.: 'into, to.'

πόλιν

town

Accusative

object of *εἰς*

πόλις: 'city, town.'

35 ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον ἐκχυννόμενον ἐπὶ τῆς γῆς ἀπὸ τοῦ αἵματος Ἄβελ τοῦ δικαίου ἕως τοῦ αἵματος Ζαχαρίου υἱοῦ Βαραχίου, ὃν ἐφονεύσατε μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου.

so that upon you may come all the righteous blood shed on the earth, from the blood of righteous Abel to the blood of Zechariah son of Barachiah, whom you murdered between the sanctuary and the altar.

PURPOSE / ACCUMULATED GUILT ὅπως The purpose-result: all righteous blood from the first to the last martyr of the Hebrew canon (Abel in Genesis to Zechariah in Chronicles) converges on 'this generation' that completes the rejection.

ὅπως

so that

purpose conjunction with subjunctive

ὅπως: 'in order that, so that.'

ἔλθῃ

may come

Aor Act Subj 3 Sg · ἔρχομαι

verb of purpose clause

→ aorist subjunctive — the verdict's arrival

ἔρχομαι: 'come.'

ἐφ'

upon

preposition with accusative (*ἐπί*)

ἐπί + acc.: 'upon, against.'

ὑμᾶς

you

Accusative

object of *ἐπί*

πᾶν

all

Nominative

attributive with αἷμα

παῖς: 'all.'

αἷμα

blood

Nominative

subject of ἔλθη

αἷμα: 'blood'; here innocent blood shed.

δίκαιον

righteous

Nominative

attributive adjective with αἷμα

δίκαιος: 'righteous, innocent.'

ἐκχυννόμενον

shed

Pres Pass Ptc · Nom Sg Neut · ἐκχύννω

attributive participle (with αἷμα)

→ present passive participle — blood poured out (across history)

ἐκχύννω: 'pour out, shed (blood).'

ἐπὶ

on

preposition with genitive (location)

ἐπί + gen.: 'on, upon.'

τῆς

the

Genitive

article with γῆς

γῆς

earth

Genitive

object of ἐπί

γῆ: 'earth, land.'

ἀπὸ

from

preposition with genitive (starting point)

ἀπό + gen.: 'from.'

τοῦ

the

Genitive

article with αἵματος

αἵματος

blood

Genitive

object of ἀπό

αἷμα: 'blood.'

Ἄβελ

of Abel

Genitive

genitive of relation (whose blood)

Ἄβελ: Abel, first martyr (Gen 4);
indeclinable in form but here a genitive of
relation, hence kind n.

τοῦ

the

Genitive

article with δικαίου

δικαίου

the righteous

Genitive

attributive adjective with Ἄβελ

δίκαιος: 'righteous'; 'righteous Abel.'

ἕως

to

preposition with genitive (terminus)

ἕως + gen.: 'until, as far as'

τοῦ

the

Genitive

article with αἵματος

αἵματος

blood

Genitive

object of ἕως

αἷμα: 'blood.'

<p>Ζαχαρίου of Zechariah</p> <p>Genitive <i>genitive of relation</i></p> <p>Ζαχαρίας; Zechariah (cf. 2 Chr 24:20–22), the last martyr in the Hebrew canon's order; a proper name in the genitive.</p>	<p>υἱοῦ son</p> <p>Genitive <i>genitive in apposition to Ζαχαρίου</i></p> <p>υἱός: 'son.'</p>	<p>Βαραχίου of Barachiah</p> <p>Genitive <i>genitive of relation (with υἱοῦ)</i></p> <p>Βαραχίας; Barachiah; the patronymic (cf. Zech 1:1), a proper name in the genitive.</p>	<p>ὧν whom</p> <p>Accusative <i>relative pronoun (object of ἐφονεύσατε)</i></p> <p>ὧς: relative 'whom.'</p>
<p>ἐφονεύσατε you murdered</p> <p>Aor Act Indic 2 Pl · φονεύω <i>verb of relative clause</i></p> <p>→ constative aorist — corporate guilt charged to 'you'</p> <p>φονεύω: 'murder, kill.'</p>	<p>μεταξύ between</p> <p><i>improper preposition with genitive</i></p> <p>μεταξύ + gen.: 'between.'</p>	<p>τοῦ the</p> <p>Genitive <i>article with ναοῦ</i></p>	<p>ναοῦ sanctuary</p> <p>Genitive <i>object of μεταξύ</i></p> <p>ναός: 'sanctuary, temple.'</p>
<p>καὶ and</p> <p><i>coordinating conjunction</i></p>	<p>τοῦ the</p> <p>Genitive <i>article with θυσιαστηρίου</i></p>	<p>θυσιαστηρίου altar</p> <p>Genitive <i>object of μεταξύ</i></p> <p>θυσιαστήριον: 'altar'; the holiest precinct, aggravating the crime.</p>	

36 ἀμὴν λέγω ὑμῖν, ἥξει ταῦτα πάντα ἐπὶ τὴν γενεὰν ταύτην.

Truly I say to you, all these things will come upon this generation.

SOLEMN CONFIRMATION **ASYNDETON** The ἀμὴν-saying seals the indictment: the accumulated judgment will fall on 'this generation' — historically realized in AD 70.

<p>ἀμήν truly</p> <p><i>asseverative particle (Hebraism)</i></p> <p>ἀμήν: 'truly, amen!'; solemn affirmation prefacing authoritative speech.</p>	<p>λέγω I say</p> <p>Pres Act Indic 1 Sg · λέγω</p> <p><i>main verb</i></p> <p>→ performative present</p> <p>λέγω: 'say!'</p>	<p>ὕμῖν to you</p> <p>Dative</p> <p><i>indirect object</i></p>	<p>ἔξει will come</p> <p>Fut Act Indic 3 Sg · ἔκω</p> <p><i>main verb (of content clause)</i></p> <p>→ predictive future</p> <p>ἔκω: 'have come, will come, arrive!'</p>
<p>ταῦτα these</p> <p>Nominative</p> <p><i>subject (with πάντα)</i></p> <p>οὗτος: 'this, these!'</p>	<p>πάντα all</p> <p>Nominative</p> <p><i>attributive with ταῦτα</i></p> <p>πᾶς: 'all!'</p>	<p>ἐπὶ upon</p> <p><i>preposition with accusative</i></p> <p>ἐπί + acc.: 'upon, against!'</p>	<p>τήν the</p> <p>Accusative</p> <p><i>article with γενεάν</i></p>
<p>γενεάν generation</p> <p>Accusative</p> <p><i>object of ἐπί</i></p> <p>γενεά: 'generation!'</p>	<p>ταύτην this</p> <p>Accusative</p> <p><i>demonstrative with γενεάν</i></p> <p>οὗτος: 'this!'; the contemporary generation.</p>		

37 Ἱερουσαλὴμ Ἱερουσαλήμ, ἡ ἀποκτείνουσα τοὺς προφήτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου, ὃν τρόπον ὄρνις ἐπισυνάγει τὰ νοσσία αὐτῆς ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε.

O Jerusalem, Jerusalem, who kills the prophets and stones those sent to her! How often I longed to gather your children together, as a hen gathers her chicks under her wings, and you were not willing!

LAMENT (APOSTROPHE) ASYNDETON The lament turns from indictment to grief: the doubled vocative, the maternal hen-image of Christ's longing, and the tragic refusal — 'you were not willing.' The 'how often' implies a long redemptive history of God's pleading.

Ἱερουσαλήμ

Jerusalem

Vocative

vocative of address (Semitic indeclinable form, here vocative)

Ἱερουσαλήμ: Jerusalem; the indeclinable Semitic form, functioning here as a vocative — hence kind n with case voc.

Ἱερουσαλήμ

Jerusalem

Vocative

vocative (doubled for pathos)

Ἱερουσαλήμ: the repetition heightens the lament.

ἡ

the one

Nominative

article substantizing the participles (nominative for vocative)

ἀποκτείνουσα

who kills

Pres Act Ptc · Nom Sg Fem · ἀποκτείνω

substantival participle (nominative used as vocative)

→ present participle — Jerusalem's characteristic, ongoing act

ἀποκτείνω: 'kill.'

τοὺς

the

Accusative

article with προφήτας

προφήτας

prophets

Accusative

direct object of ἀποκτείνουσα

προφήτης: 'prophet.'

καὶ

and

coordinating conjunction

λιθοβολοῦσα

stoning

Pres Act Ptc · Nom Sg Fem · λιθοβολέω

substantival participle (parallel to ἀποκτείνουσα)

→ present participle — habitual stoning

λιθοβολέω: 'stone (to death).'

τοὺς

the ones

Accusative

article substantizing ἀπεσταλμένους

ἀπεσταλμένους

those sent

Perf Pass Ptc · Acc Pl Masc · ἀποστέλλω

substantival participle (object of λιθοβολοῦσα)

→ perfect participle — those commissioned and sent (standing status)

ἀποστέλλω: 'send!'; God's envoys.

πρός

to

preposition with accusative (direction)

πρός + acc.: 'to, toward!'

αὐτήν

her

Accusative

object of πρὸς (Jerusalem)

ποσάκις

how often

interrogative/exclamatory adverb

ποσάκις: 'how often, how many times!'

ἠθέλησα

I longed

Aor Act Indic 1 Sg · θέλω

main verb

→ constative aorist — Christ's repeated, frustrated desire summed

θέλω: 'wish, will, long!'; the divine pathos.

ἐπισυναγαγεῖν

to gather

Aor Act Inf · ἐπισυνάγω

complementary infinitive

→ aorist infinitive — the gathering desired

ἐπισυνάγω: 'gather together!'

τά

the

Accusative

article with τέκνα

τέκνα

children

Accusative

direct object of ἐπισυναγαγεῖν

τέκνον: 'child'; the inhabitants of Jerusalem.

σου

your

Genitive

genitive of possession

ὃν

in which

Accusative

relative pronoun (ὃν τρόπον = adverbial 'in the way that')

ὅς: relative pronoun.

τρόπον

way

Accusative

accusative of manner (ὃν τρόπον = 'just as')

τρόπος: 'manner, way.'

ὄρνις

hen

Nominative

subject of ἐπισυνάγει

ὄρνις: 'bird, hen'; the maternal image.

ἐπισυνάγει

gathers

Pres Act Indic 3 Sg · ἐπισυνάγω

verb of comparison clause

→ gnomic present — the hen's habitual care

ἐπισυνάγω: 'gather together.'

τὰ

the

Accusative

article with νοσσία

νοσσία

chicks

Accusative

direct object of ἐπισυνάγει

νοσσίον: 'young bird, chick.'

αὐτῆς

her

Genitive

genitive of possession

ὑπὸ

under

preposition with accusative (place)

ὑπό + acc.: 'under.'

τὰς

the

Accusative

article with πτέρυγας

πτέρυγας

wings

Accusative

object of ὑπό

πτέρυξ: 'wing'; image of protective shelter (cf. Ps 91:4).

καὶ

and

coordinating conjunction (adversative force)

καί: 'and (yet).'

οὐκ

not

negative with ἠθελήσατε

οὐ: factual negative.

ἠθελήσατε

you were willing

Aor Act Indic 2 Pl · θέλω

main verb

→ constative aorist — the tragic refusal

θέλω: 'will, be willing'; their decisive unwillingness.

38 ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος.

Behold, your house is left to you desolate.

SENTENCE OF ABANDONMENT ASYNDETON The verdict on the refusal: the 'house' (temple/city, perhaps the nation) is abandoned, left desolate — the withdrawal of the divine presence (cf. Ezek 10–11). Some editions omit ἔρημος; it is read here.

ἰδοὺ

behold

presentative particle

ἰδοὺ: 'behold!'

ἀφίεται

is left

Pres Pass Indic 3 Sg · ἀφίημι

main verb

→ present passive — the abandonment now effected (divine passive)

ἀφίημι: 'leave, abandon, forsake.'

ὑμῖν

to you

Dative

dative of disadvantage/reference

ὁ

the

Nominative

article with οἶκος

οἶκος

house

Nominative

subject

οἶκος: 'house'; the temple and/or the city, perhaps the nation.

ὑμῶν

your

Genitive

genitive of possession

ἔρημος

desolate

Nominative

predicate adjective

ἔρημος: 'desolate, deserted, forsaken'; read here, omitted by some editions.

39 λέγω γὰρ ὑμῖν, οὐ μὴ με ἴδητε ἀπ' ἄρτι ἕως ἄν εἴπητε· Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.

For I say to you, you will not see me again from now until you say, 'Blessed is he who comes in the name of the Lord!'

GROUND / CONDITIONAL PROMISE γὰρ The closing word seals the departure but leaves a door: they will not see him again until they greet him with Psalm 118:26 — a future acclamation conditioning the renewed sight, whether of repentant welcome or of the Parousia.

λέγω

I say

Pres Act Indic 1 Sg · λέγω

main verb

→ performative present

λέγω: 'say!'

γάρ

for

causal conjunction (grounds v.38)

γάρ: 'for!'

ὑμῖν

to you

Dative

indirect object

οὐ

not

emphatic negative (οὐ μή)

οὐ μή: emphatic negation of the future.

μή

by no means

emphatic negative (with subjunctive)

μή: with οὐ forming the strongest denial.

με

me

Accusative

direct object of ἴδητε

ἴδητε

you will see

Aor Act Subj 2 Pl · ὁράω

subjunctive of emphatic negation

→ aorist subjunctive with οὐ μή — emphatic future denial

ὁράω: 'see, perceive!'

ἀπ'

from

preposition with genitive (time)

ἀπό + gen.: 'from!'

ἄρτι

now

temporal adverb (object of ἀπό)

ἄρτι: 'now, at present!'; ἀπ' ἄρτι = 'from now on!'

ἕως

until

temporal conjunction with subjunctive

ἕως: 'until!'

ἄν

ever

modal particle (contingency)

ἄν: marking the indefinite future moment.

εἶπτε

you say

Aor Act Subj 2 Pl · λέγω

verb of temporal clause

→ aorist subjunctive — the future acclamation

λέγω: 'say!'

Εὐλογημένος

blessed

Perf Pass Ptc · Nom Sg Masc · εὐλογέω

predicate participle (Ps 118:26 acclamation)

→ perfect passive participle — the abiding state of being blessed

εὐλογέω: 'bless, speak well of!'; the Hallel cry (Ps 118:26).

ὁ

the one

Nominative

article substantizing ἐρχόμενος

ἐρχόμενος

who comes

Pres Mid Ptc · Nom Sg Masc · ἔρχομαι

substantival participle (subject of the acclamation)

→ present participle — 'the Coming One,' a messianic title

ἔρχομαι: 'come!'; ὁ ἐρχόμενος = the Messiah who comes.

ἐν

in

preposition with dative

ἐν + dat.: 'in!'

ὄνοματι

name

Dative

object of ἐν

ὄνομα: 'name!'

κυρίου

of the Lord

Genitive

genitive of possession

κύριος: 'Lord'; in Ps 118 YHWH, here applied to the Messiah's coming.

On the text. Verse punctuation, paragraphing, and capitalization are editorial and conventional. The single most consequential text-critical point is the omission of v.14: the words 'Woe to you, scribes and Pharisees, hypocrites, because you devour widows' houses and for a pretext pray at length; therefore you will receive greater condemnation' are absent from the earliest and best witnesses (א B D L Z Θ f1 and others) and are judged a later harmonizing interpolation from Mark 12:40 / Luke 20:47, inserted either before v.13 or (in the Byzantine tradition) after it. The critical text therefore prints no v.14; this chapter accordingly contains 38 verses (1–13, 15–39), numbered up to 39 with a gap at 14. Other variants passed over without a marginal note: at v.4 the editions divide over δυσβάστακτα ('hard to bear,' bracketed/omitted by some); at v.8 the title is read διδάσκαλος ('teacher') against the later καθηγητής (which the best text reserves for v.10); at v.13 and throughout the woes the order of clauses and the address 'scribes and Pharisees, hypocrites' is uniform; at v.19 some witnesses prefix μωροὶ καὶ ('fools and'); at v.23 the editions read ἀφιέναι/ἀφεῖναι; at v.25 ἀκρασίας ('self-indulgence') is read over ἀδικίας ('unrighteousness') of some witnesses; at v.26 the phrase καὶ τῆς παροψίδος ('and of the dish') is present in some witnesses; at v.38 the editions divide over whether ἔρημος ('desolate') stands (read here) or is omitted. Orthographic variants (movable-v, i-subscript, Μωϋσέως spelling) 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.