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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Gospel according to Matthew, Chapter 3

KATA MAΘΘΑΙΟΝ Γ'

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 · 3:1–6

John the Baptist in the wilderness: the Isaiah-40 herald

John appears in the Judean wilderness preaching repentance for the nearness of the kingdom (1–2); Matthew identifies him as Isaiah's voice crying in the wilderness, preparing the Lord's way (3); his prophetic dress and diet mark him as a new Elijah (4); Jerusalem, Judea, and the Jordan region stream out to be baptized, confessing their sins (5–6).

B · 3:7–10

Rebuke of the Pharisees and Sadducees: the axe at the root

Seeing the religious leaders come to baptism, John brands them a 'brood of vipers' fleeing the coming wrath (7), demands fruit worthy of repentance (8), denies that Abrahamic descent can save (9), and warns that the axe is already laid at the root: every fruitless tree is felled and burned (10).

C · 3:11–12

The Coming One: baptism with Spirit and fire

John contrasts his water-baptism unto repentance with the mightier Coming One — whose sandals he is unworthy to carry — who will baptize with the Holy Spirit and fire (11), winnowing his threshing-floor, gathering the wheat and burning the chaff with unquenchable fire (12).

D · 3:13–17

The baptism of Jesus: the Spirit and the voice

Jesus comes from Galilee to be baptized; John demurs but yields when Jesus answers that it befits them 'to fulfill all righteousness' (13–15); rising from the water, Jesus sees the heavens opened and the Spirit of God descending as a dove upon him (16), and a voice from heaven declares, 'This is my beloved Son, in whom I am well pleased' (17).

1 Ἐν δὲ ταῖς ἡμέραις ἐκείναις παραγίνεται Ἰωάννης ὁ βαπτιστὴς κηρύσσων ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας

Now in those days John the Baptist appears, preaching in the wilderness of Judea,

NARRATIVE CONTINUATION **δὲ** A new scene opens with a vague temporal anchor ('in those days') and a historic-present verb (παραγίνεται) that thrusts John onto the stage as the forerunner.

Ἐν

in

preposition + dative (time)

δὲ

now/and

transitional conjunction (development)

δὲ: the mild connective that advances the narrative; here it opens a fresh episode after the infancy narrative.

ταῖς

the

Dative

article

ἡμέραις

days

Dative

dat. of time (when)

ἡμέρα: 'day'; the plural 'in those days' is a loose, biblical-sounding temporal frame, not a precise date.

ἐκεῖναις

those

Dative

demonstrative adjective

ἐκεῖνος; 'that'; the remote demonstrative loosely links the scene to the preceding Nazareth notice (2:23).

παράγινεται

appears/comes on the scene

Pres Mid Indic 3 Sg · παραγίνομαι

main verb (historic present)

→ *historic present (vivid)*

παράγίνομαι: 'come, arrive, appear publicly'; the historic present dramatizes John's sudden emergence.

Ἰωάννης

John

Nominative

subject

Ἰωάννης; John (Heb. Yōhānān, 'YHWH is gracious'); the forerunner; the name declines as a Greek noun.

ὁ

the

Nominative

article

βαπτιστής

Baptist/Baptizer

Nominative

apposition to Ἰωάννης (title)

βαπτιστής: 'baptizer'; the distinguishing epithet, derived from his characteristic act of immersing penitents.

κηρύσσω

preaching

Pres Act Ptc · Nom Sg Masc · κηρύσσω

adverbial ptc. (manner/attendant circumstance)

→ *present (concurrent activity)*

κηρύσσω: 'proclaim, herald'; the verb of a herald announcing a royal proclamation — fitting the kingdom message.

ἐν

in

preposition + dative (place)

τῇ

the

Dative

article

ἐρήμῳ

wilderness

Dative

dat. of place (locale of ministry)

ἐρημος; 'desert, wilderness'; the desolate Jordan valley, evocative of Israel's wilderness and the Exodus-renewal hope.

τῆς

of

Genitive

article

Ἰουδαίας

of Judea

Genitive

genitive of place (region)

Ἰουδαία; Judea; the southern region whose desert by the Jordan and the Dead Sea was the site of John's ministry.

2 καὶ λέγων· μετανοεῖτε· ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν.

and saying, "Repent, for the kingdom of heaven has drawn near!"

DIRECT SPEECH καὶ The content of John's preaching: an imperative call to repent, grounded (γάρ) in the announced nearness of the kingdom — the same summons Jesus will take up (4:17).

καὶ
and

coordinating conjunction

λέγων

saying

Pres Act Ptc · Nom Sg Masc · λέγω

adverbial ptc. (introduces direct speech)

→ present (concurrent)

λέγω: 'say'; the participle of speech that conventionally introduces the quoted proclamation.

μετανοεῖτε

repent

Pres Act Impv 2 Pl · μετανοέω

main verb (imperative)

→ present imperative (general/ongoing demand)

μετανοέω: 'change one's mind, repent' (μετά + νοέω); a radical reorientation of life Godward, not mere regret.

ἤγγικεν

has drawn near

Perf Act Indic 3 Sg · ἐγγίζω

main verb (γάρ clause: ground)

→ perfect (resultant nearness/imminence)

ἐγγίζω: 'come near, approach'; the perfect stresses a present state of nearness — the kingdom has arrived at the threshold.

γάρ

for

explanatory/causal conjunction

ἡ

the

Nominative

article

βασιλεία

kingdom

Nominative

subject

βασιλεία: 'kingship, reign, kingdom'; primarily God's saving rule breaking in, not merely a realm.

τῶν

of the

Genitive

article

οὐρανῶν

of (the) heavens

Genitive

genitive (source/quality; reverential circumlocution)

οὐρανός: 'heaven'; Matthew's characteristic 'kingdom of heaven' is a reverent periphrasis for 'kingdom of God.'

3 οὗτος γάρ ἐστιν ὁ ῥηθεὶς διὰ Ἰσαΐου τοῦ προφήτου λέγοντος· φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· ἐτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.

For this is the one spoken of through Isaiah the prophet, saying: "A voice of one crying in the wilderness: Prepare the way of the Lord, make his paths straight."

OT CITATION **γάρ** Matthew's identifying formula: John is the fulfillment of Isaiah 40:3 (LXX), the wilderness voice preparing the Lord's way — the editorial key to the whole scene.

οὗτος

this (one)

Nominative

subject (demonstrative pronoun)

οὗτος; 'this one'; points back to John, identifying him with the prophesied voice.

γάρ

for

explanatory conjunction

ἐστιν

is

Pres Act Indic 3 Sg · εἰμί

main verb (copula)

→ stative present

ὁ

the (one)

Nominative

article (substantizes ptc.)

ῥηθεὶς

who was spoken of

Aor Pass Ptc · Nom Sg Masc · λέγω (εἶπον)

substantival participle (predicate)

→ constative aorist

λέγω (aor. pass. ῥηθεὶς): 'be spoken/said'; the formulaic 'the one spoken of' marks a prophetic fulfillment.

διὰ

through

preposition + genitive (intermediate agency)

Ἰσαΐου

Isaiah

Genitive

genitive (intermediate agent of the prophecy)

Ἰσαΐας; Isaiah; the prophet through whom God spoke — the agency is God's, mediated by the prophet.

τοῦ

the

Genitive

article

προφήτου

prophet

Genitive

apposition to Ἡσαΐου

προφήτης: 'prophet'; the title underscores the divine authority of the cited word.

λέγοντος

saying

Pres Act Ptc · Gen Sg Masc · λέγω

attributive/circumstantial ptc. (agreeing w/ προφήτου)

→ present (introduces citation)

λέγω: 'say'; introduces the verbatim quotation of Isaiah 40:3.

φωνή

a voice

Nominative

nominative (heading of citation; subject understood)

φωνή: 'voice, sound'; John is reduced to a 'voice' — wholly subordinate to the message he heralds.

βοῶντος

of one crying out

Pres Act Ptc · Gen Sg Masc · βοάω

substantival ptc. (genitive: of one crying)

→ present (durative cry)

βοάω: 'cry out, shout'; the loud public cry of the herald in the desert.

ἐν

in

preposition + dative (place)

τῆ

the

Dative

article

ἐρήμω

wilderness

Dative

dat. of place

ἐρημος: 'wilderness'; the LXX punctuation joins 'in the wilderness' to the crying voice (vs. the Hebrew's 'in the wilderness prepare').

ἐτοιμάσατε

prepare

Aor Act Impv 2 Pl · ἐτοιμάζω

main verb (imperative; citation)

→ aorist imperative (urgent command)

ἐτοιμάζω: 'make ready, prepare'; the image is of clearing a royal road for the advent of the King.

τὴν

the

Accusative

article

ὁδὸν

way

Accusative

direct object

ὁδός: 'road, way'; the highway prepared for the Lord's coming — repentance levels the path.

κυρίου

of the Lord

Genitive

genitive of possession

κύριος: 'Lord'; in Isaiah YHWH, but Matthew applies it to the coming Jesus — a high christological move.

εὐθείας

straight

Accusative

predicate adjective (object complement)

εὐθύς: 'straight'; 'make his paths straight' — remove every obstacle to the King's approach.

ποιεῖτε

make

Pres Act Impv 2 Pl · ποιέω

main verb (imperative; citation)

→ present imperative

ποιέω: 'make, do'; here 'make straight,' parallel to ἐτοιμάσατε.

τὰς

the

Accusative

article

τρίβους

paths

Accusative

direct object

τρίβος: 'beaten path, track'; the worn ways now to be straightened for the Lord.

αὐτοῦ

his

Genitive

genitive of possession

4 αὐτὸς δὲ ὁ Ἰωάννης εἶχεν τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν καμήλου καὶ ζώνην δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ, ἡ δὲ τροφή ἦν αὐτοῦ ἀκρίδες καὶ μέλι ἄγριον.

Now John himself had his garment of camel's hair and a leather belt around his waist, and his food was locusts and wild honey.

DESCRIPTIVE ASIDE **δὲ** A parenthetical character-sketch: John's prophetic garb and ascetic diet deliberately echo Elijah (2 Kgs 1:8), marking him as the returning Elijah-figure (cf. 11:14; 17:12).

αὐτὸς

himself

Nominative

intensive pronoun (w/ subject)

αὐτός; intensive 'himself'; focuses attention back on John's own person and manner of life.

δὲ

now

transitional conjunction (parenthesis)

ὁ

the

Nominative

article

Ἰωάννης

John

Nominative

subject

εἶχεν

had

Impf Act Indic 3 Sg · ἔχω

main verb

→ imperfect (customary/descriptive)

ἔχω: 'have, wear'; the imperfect paints John's habitual attire.

τὸ

the

Accusative

article

ἔνδυμα

garment

Accusative

direct object

ἔνδυμα: 'clothing, garment'; the coarse outer cloak of camel's hair, the prophet's mantle.

αὐτοῦ

his

Genitive

genitive of possession

ἀπὸ
of/from

preposition + genitive (material/source)

τριχῶν
hair

Genitive

object of ἀπό (material)

θρίξ: 'hair'; 'of camel's hairs' — woven coarse cloth, the antithesis of soft royal robes (cf. 11:8).

καμήλου
of a camel

Genitive

genitive of source

κάμηλος: 'camel'; its hair the cheapest, roughest weaving material.

καὶ
and

coordinating conjunction

ζώνην
belt

Accusative

direct object (coordinate)

ζώνη: 'belt, girdle'; the leather waistband, directly echoing Elijah's dress in 2 Kgs 1:8 LXX.

δερματίνην
leather

Accusative

attributive adjective

δερμάτινος: 'made of leather/skin'; the rugged material of the prophet's girdle.

περὶ
around

preposition + accusative (place)

τὴν
the

Accusative

article

ὀσφῦν
waist

Accusative

object of περί

ὀσφῦς: 'loins, waist'; where the belt was bound, ready for active service.

αὐτοῦ
his

Genitive

genitive of possession

ἡ
the

Nominative

article

δὲ
and/moreover

connective (continues description)

τροφή
food

Nominative

subject

τροφή: 'nourishment, food'; John's spare wilderness diet.

ἦν
was

Impf Act Indic 3 Sg · εἶμι

main verb (copula)

→ imperfect (customary)

αὐτοῦ
his

Genitive

genitive of possession

ἀκρίδες
locusts

Nominative

predicate nominative

ἀκρίς: 'locust'; a clean food (Lev 11:22), staple of the poor desert-dweller.

καὶ
and

coordinating conjunction

μέλι
honey

Nominative

predicate nominative (coordinate)

μέλι: 'honey'; gathered wild from rock and tree, not cultivated.

ἄγριον
wild

Nominative

attributive adjective

ἄγριος: 'wild, of the open field'; underscores the untamed, ascetic character of John's sustenance.

5 τότε ἔξεπορεύετο πρὸς αὐτὸν Ἱεροσόλυμα καὶ πᾶσα ἡ Ἰουδαία καὶ πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου,

Then Jerusalem and all Judea and all the region around the Jordan went out to him,

TEMPORAL τότε The mainline resumes ('then'): a sweeping, hyperbolic notice that the whole region streamed to John, the imperfect depicting the continual outflow.

τότε
then

temporal adverb (Matthean transition)

τότε: 'then'; a favorite Matthean connective advancing the narrative.

ἔξεπορεύετο
went out

Impf Mid Indic 3 Sg · ἐκπορεύομαι

main verb (sing. w/ neut./compound subj.)

→ imperfect (continual/iterative)

ἐκπορεύομαι: 'go out, stream out' (ἐκ + πορεύομαι); the imperfect pictures a steady procession to the desert.

πρὸς
to

preposition + accusative (direction)

αὐτὸν
him

Accusative

object of πρὸς

Ἱεροσόλυμα

Jerusalem

Nominative

subject (metonymy: city for its people)

Ἱεροσόλυμα: Jerusalem; the neuter plural form, here standing for its inhabitants.

καὶ
and

coordinating conjunction

πᾶσα
all

Nominative

attributive adjective

πᾶς: 'all'; hyperbolic — the whole population, not literally every individual.

ἡ
the

Nominative

article

Ἰουδαία

Judea

Nominative

subject (coordinate; metonymy)

Ἰουδαία: Judea; here its inhabitants collectively.

καὶ

and

coordinating conjunction

πᾶσα

all

Nominative

attributive adjective

ἡ

the

Nominative

article

περίχωρος

surrounding region

Nominative

subject (coordinate; metonymy)

περίχωρος: 'neighboring region' (περί + χώρα); the district along both banks of the Jordan.

τοῦ

of the

Genitive

article

Ἰορδάνου

of the Jordan

Genitive

genitive of place (the river bounding the region)

Ἰορδάνης: the Jordan; the river of John's baptizing, and of Israel's entry into the land — the name declines.

6 καὶ ἐβαπτίζοντο ἐν τῷ Ἰορδάνῃ ποταμῷ ὑπ' αὐτοῦ ἐξομολογούμενοι τὰς ἀμαρτίας αὐτῶν.

and they were being baptized by him in the Jordan River, confessing their sins.

NARRATIVE CONTINUATION καὶ The crowds' response: ongoing baptism (imperfect) accompanied by open confession — repentance enacted in the water of the Jordan.

καὶ

and

coordinating conjunction

ἐβαπτίζοντο

were being baptized

Impf Pass Indic 3 Pl · βαπτίζω

main verb

→ imperfect (iterative/continual)

βαπτίζω: 'dip, immerse, baptize'; the imperfect passive depicts the repeated baptizing of the crowds.

ἐν

in

preposition + dative (place)

τῷ

the

Dative

article

Ἰορδάνη

Jordan

Dative

dat. of place

Ἰορδάνης; the Jordan; the river declines as a Greek noun and here carries a true dative case.

ποταμῶ

river

Dative

apposition to Ἰορδάνη

ποταμός; 'river'; specifies the Jordan as a flowing river suited to immersion.

ὑπ'

by

preposition + genitive (agency)

αὐτοῦ

him

Genitive

genitive of personal agency

ἔξομολογούμενοι

confessing

Pres Mid Ptc · Nom Pl Masc · ἔξομολογέω

adverbial ptc. (manner/attendant circumstance)

→ present (concurrent, ongoing)

ἔξομολογέω (mid.): 'confess openly, acknowledge' (ἐκ-intensive); public owning of sin accompanies the baptism.

τάς

the

Accusative

article

ἁμαρτίας

sins

Accusative

direct object

ἁμαρτία: 'sin'; lit. 'a missing of the mark' — the moral failures here owned and renounced.

αὐτῶν

their

Genitive

genitive of possession

7 Ἰδὼν δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων ἐρχομένους ἐπὶ τὸ βάπτισμα αὐτοῦ εἶπεν αὐτοῖς γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς;

But when he saw many of the Pharisees and Sadducees coming to his baptism, he said to them, "Brood of vipers! Who warned you to flee from the coming wrath?"

NARRATIVE CONTINUATION **δὲ** The scene pivots from crowds to leaders: an aorist participle of perception (Ἰδὼν) sets up John's blistering rebuke — a vocative of insult and a sarcastic rhetorical question.

Ἰδών

having seen

Aor Act Ptc · Nom Sg Masc · ὁράω (εἶδον)

adverbial ptc. (temporal/causal)

→ aorist (antecedent)

ὁράω (aor. ἰδών): 'see, perceive'; John's observation of the leaders triggers his rebuke.

δὲ

but

transitional/contrastive conjunction

πολλούς

many

Accusative

object of Ἰδών (substantival adj.)

πολύς: 'many'; a sizeable contingent of the leadership came out.

τῶν

of the

Genitive

article

Φαρισαίων

Pharisees

Genitive

partitive genitive

Φαρισαῖος: 'Pharisee' (the 'separated ones'); strict lay party zealous for the Law and traditions.

καὶ

and

coordinating conjunction

Σαδδουκαίων

Sadducees

Genitive

partitive genitive (coordinate)

Σαδδουκαῖος: 'Sadducee'; the priestly-aristocratic party; Matthew pairs the two rival groups as a single front of opposition.

ἔρχομένου

coming

Pres Mid Ptc · Acc Pl Masc · ἔρχομαι

ptc. complementing Ἰδών (perception)

→ present (concurrent action seen)

ἔρχομαι: 'come'; their approach to the baptism is what John witnesses.

ἐπὶ

to

preposition + accusative (goal)

τὸ

the

Accusative

article

βάπτισμα

baptism

Accusative

object of ἐπί

βάπτισμα: 'baptism'; the rite John administered — to which the leaders come, perhaps to scrutinize.

αὐτοῦ

his

Genitive

genitive of possession

εἶπεν

he said

Aor Act Indic 3 Sg · λέγω (εἶπον)

main verb

→ constative aorist

λέγω: 'say'; introduces John's denunciation.

αὐτοῖς

to them

Dative

indirect object

γεννήματα

brood/offspring

Vocative

vocative of address (insult)

γέννημα: 'that which is born, offspring'; 'brood of vipers' — venomous, deadly progeny; a stinging epithet (cf. 12:34; 23:33).

ἔχιδνῶν

of vipers

Genitive

genitive of relationship/source

ἔχιδνα: 'viper'; a poisonous snake — the metaphor brands them as treacherous and under judgment.

τίς

who

Nominative

interrogative pronoun (subject)

τίς: 'who?'; the rhetorical question carries biting irony — who suggested they could escape so easily?

ὑπέδειξεν

warned/showed

Aor Act Indic 3 Sg · ὑποδείκνυμι

main verb (question)

→ constative aorist

ὑποδείκνυμι: 'show, intimate, warn'; here 'who tipped you off to flee?' — implying their flight is mere self-interest.

ὑμῖν

you

Dative

indirect object

φυγεῖν

to flee

Aor Act Inf · φεύγω

complementary infinitive

→ constative aorist

φεύγω: 'flee, escape'; the image of vipers darting from a burning field before the harvest fire.

ἀπὸ

from

preposition + genitive (separation)

τῆς

the

Genitive

article

μελλούσης

coming

Pres Act Ptc · Gen Sg Fem · μέλλω

attributive participle

→ present (impending/future)

μέλλω: 'be about to'; 'the wrath about to come' — the imminent eschatological judgment.

ὀργῆς

wrath

Genitive

object of ἀπό

ὀργή: 'wrath, anger'; God's settled judicial reaction against sin at the end.

8 ποιήσατε οὖν καρπὸν ἄξιον τῆς μετανοίας·

Produce therefore fruit worthy of repentance,

DIRECT SPEECH οὖν John's positive demand following the rebuke (οὖν): repentance must show itself in concrete fruit, not bare ritual or descent.

ποιήσατε

produce/make

Aor Act Imprv 2 Pl · ποιέω

main verb (imperative)

→ aorist imperative (decisive demand)

ποιέω: 'do, produce, bear'; here 'bear fruit'
— the life that genuine repentance
generates.

οὖν

therefore

inferential conjunction

καρπὸν

fruit

Accusative

direct object

καρπός: 'fruit'; metaphor for deeds; the
singular collective 'fruit' (Luke 3:8 has the
plural).

ἄξιον

worthy

Accusative

attributive adjective

ἄξιος: 'worthy, fitting'; fruit commensurate
with a real change of heart.

τῆς

of

Genitive

article

μετανοίας

repentance

Genitive

*genitive (the standard worthiness measures up
to)*

μετάνοια: 'repentance, change of mind';
the inward turning whose authenticity is
proved by its fruit.

9 καὶ μὴ δόξητε λέγειν ἐν ἑαυτοῖς· πατέρα ἔχομεν τὸν Ἀβραάμ. λέγω γὰρ ὑμῖν ὅτι δύναται ὁ θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ.

and do not presume to say within yourselves, 'We have Abraham as our father!' For I tell you that God is able from these stones to raise up children for Abraham.

DIRECT SPEECH καὶ John forecloses the false security of pedigree: a prohibitive subjunctive ('do not presume'), grounded (γάρ) in God's sovereign freedom to make children from stones — a wordplay on Heb. bānîm/'ābānîm (children/stones).

καὶ
and

coordinating conjunction

μή
not

negative particle (w/ subjunctive)

μή: the negative used with non-indicative moods; here forbidding.

δόξητε

presume/think

Aor Act Subj 2 Pl · δοκέω

main verb (prohibitive subjunctive)

→ aorist subjunctive (prohibition)

δοκέω: 'think, suppose, presume'; μή δόξητε = 'do not take it into your heads' — forbidding complacent assumption.

λέγειν

to say

Pres Act Inf · λέγω

complementary infinitive

→ present (general)

λέγω: 'say'; the content of the presumption follows.

ἐν

within

preposition + dative (sphere)

ἑαυτοῖς

yourselves

Dative

reflexive pronoun (object of ἐν)

ἑαυτοῦ: 'oneself'; 'within yourselves' = in your own minds, your inward self-assurance.

πατέρα

father

Accusative

direct object (of ἔχομεν)

πατήρ: 'father'; the appeal to Abrahamic ancestry as a guarantee of standing.

ἔχομεν

we have

Pres Act Indic 1 Pl · ἔχω

main verb (quoted boast)

→ present (claimed possession)

ἔχω: 'have'; the presumptuous claim to inherited privilege.

τὸν

—

Accusative

article (w/ proper name)

Ἀβραάμ

Abraham

Accusative

apposition to πατέρα (indeclinable, acc.)

Ἀβραάμ: Abraham; indeclinable Hebrew name carrying the syntactic accusative here as object-complement.

λέγω

I tell

Pres Act Indic 1 Sg · λέγω

main verb

→ present (declaration)

λέγω: 'say, tell'; the solemn 'I say to you' introduces an authoritative assertion.

γάρ

for

explanatory conjunction

ὑμῖν

you

Dative
indirect object

ὅτι

that

conjunction (content clause)

δύναται

is able

Pres Mid Indic 3 Sg · δύναμαι
main verb (ὅτι clause)

→ present (ability)

δύναμαι: 'be able, have power'; God's sovereign capacity overturns all reliance on lineage.

ὁ

the

Nominative
article

θεός

God

Nominative
subject

ἐκ

from

preposition + genitive (source)

τῶν

the

Genitive
article

λίθων

stones

Genitive
object of ἐκ (material/source)

λίθος: 'stone'; the riverbed stones — God can make Abraham's children from lifeless rock (Aram./Heb. pun on 'ābānīm/bānīm).

τούτων

these

Genitive
demonstrative adjective

οὗτος: 'these'; perhaps with a gesture to the stones lying at hand by the Jordan.

ἐγεῖραι

to raise up

Aor Act Inf · ἐγείρω
complementary infinitive (of δύναται)

→ constative aorist

ἐγείρω: 'raise, raise up'; here 'bring into being' children — a creative, sovereign act.

τέκνα

children

Accusative
direct object

τέκνον: 'child'; the true children of Abraham defined by God's act, not by physical descent.

τῷ

for

Dative
article

Ἀβραάμ

Abraham

Dative
dat. of advantage ('for Abraham'; indeclinable)

Ἀβραάμ: Abraham; indeclinable name bearing a true dative of advantage here.

10 ἤδη δὲ ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται· πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.

And already the axe is laid at the root of the trees; every tree therefore that does not bear good fruit is cut down and thrown into the fire.

DIRECT SPEECH **δέ** The threat of imminent judgment: 'already' (ἤδη) the axe is poised; an inferential (οὖν) gnomic principle — every fruitless tree is felled and burned. Present tenses depict the certain, ongoing rule.

ἤδη

already

temporal adverb (emphatic, fronted)

ἤδη: 'already, now'; stresses the immediacy of judgment — no time remains for empty presumption.

δὲ

and

connective

ἡ

the

Nominative

article

ἀξίνη

axe

Nominative

subject

ἀξίνη: 'axe'; the instrument of judgment, laid ready against the unfruitful tree.

πρὸς

at

preposition + accusative (position/direction)

τὴν

the

Accusative

article

ρίζαν

root

Accusative

object of πρὸς

ρίζα: 'root'; the axe at the root, not the branches — total, decisive removal threatens.

τῶν

of the

Genitive

article

δένδρων

trees

Genitive

genitive (whose root)

δένδρον: 'tree'; the trees standing for persons judged by their fruit.

κεῖται

is laid/lies

Pres Mid Indic 3 Sg · κεῖμαι

main verb

→ present (state of readiness)

κεῖμαι: 'lie, be laid'; the axe lies poised — judgment is set and waiting.

πᾶν

every

Nominative

attributive adjective

πᾶς: 'every, all'; the principle admits no exception.

οὖν

therefore

inferential conjunction

δένδρον

tree

Nominative

subject

δένδρον: 'tree'; the gnomic subject of the judgment-maxim.

μὴ

not

negative particle (w/ ptc.)

ποιοῦν

bearing

Pres Act Ptc · Nom Sg Neut · ποιέω

attributive participle (qualifies δένδρον)

→ present (characteristic)

ποιέω: 'make, bear'; the tree's failure to produce good fruit is its condemnation.

καρπὸν

fruit

Accusative

direct object (of ποιοῦν)

καρπός: 'fruit'; deeds proving the inner reality.

καλὸν

good

Accusative

attributive adjective

καλός: 'good, fine'; sound, beautiful fruit — morally excellent.

ἐκκόπτεται

is cut down

Pres Pass Indic 3 Sg · ἐκκόπτω

main verb

→ gnomic present (certain rule)

ἐκκόπτω: 'cut out/down' (ἐκ + κόπτω); felling the worthless tree.

καὶ

and

coordinating conjunction

εἰς

into

preposition + accusative (direction)

πῦρ

fire

Accusative

object of εἰς

πῦρ: 'fire'; the burning of the felled tree — an image of eschatological judgment.

βάλλεται

is thrown

Pres Pass Indic 3 Sg · βάλλω

main verb (coordinate)

→ gnomic present (certain rule)

βάλλω: 'throw, cast'; the final disposal of the fruitless tree in fire.

11 ἐγὼ μὲν ὑμᾶς βαπτίζω ἐν ὕδατι εἰς μετάνοιαν, ὁ δὲ ὀπίσω μου ἐρχόμενος ἰσχυρότερός μου ἐστίν, οὗ οὐκ εἰμὶ ἰκανὸς τὰ ὑποδήματα βαστάσαι· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρὶ·

I baptize you with water for repentance, but the one coming after me is mightier than I, whose sandals I am not worthy to carry; he will baptize you with the Holy Spirit and fire.

DIRECT SPEECH **μὲν** The μὲν ... δέ antithesis sets John's preparatory water-baptism over against the Coming One's mightier baptism with Spirit and fire — John's self-effacement (unworthy even to carry his sandals) magnifying the Greater.

<p>ἐγὼ I Nominative subject (emphatic pronoun) ἐγώ: 'I'; the expressed pronoun, emphatic in contrast to 'the one coming after!'</p>	<p>μὲν indeed particle (μὲν ... δέ correlative) μὲν: marks the first member of an antithesis answered by δέ.</p>	<p>ὑμᾶς you Accusative direct object</p>	<p>βαπτίζω baptize Pres Act Indic 1 Sg · βαπτίζω main verb → present (customary) βαπτίζω: 'immerse, baptize'; John's characteristic act, here defined by its medium and aim.</p>
<p>ἐν with/in preposition + dative (means/element)</p>	<p>ὕδατι water Dative dat. of means/element ὕδωρ: 'water'; the merely preparatory element of John's baptism.</p>	<p>εἰς for/unto preposition + accusative (purpose/reference)</p>	<p>μετάνοιαν repentance Accusative object of εἰς (goal/reference) μετάνοια: 'repentance'; the baptism's aim — εἰς here 'with reference to / leading to' repentance, not its instrument.</p>
<p>ὁ the (one) Nominative article (substantizes ptc.)</p>	<p>δὲ but particle (answers μὲν; contrast)</p>	<p>ὀπίσω after improper preposition + genitive (sequence) ὀπίσω: 'behind, after'; 'coming after me' — later in time, though far greater in rank.</p>	<p>μου me Genitive object of ὀπίσω</p>

ἐρχόμενος

coming

Pres Mid Ptc · Nom Sg Masc · ἔρχομαι

substantival participle (subject)

→ present (the Coming One)

ἔρχομαι: 'come'; 'the Coming One' (ὁ ἐρχόμενος) is a near-title for the Messiah (cf. 11:3).

ἰσχυρότερος

mightier

Nominative

predicate adjective (comparative)

ἰσχυρός (compar.): 'stronger, mightier'; the Coming One surpasses John in power and authority.

μού

than I

Genitive

genitive of comparison

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

main verb (copula)

→ stative present

οὗ

whose

Genitive

relative pronoun (possessive genitive)

οὐκ

not

negative particle

εἰμί

I am

Pres Act Indic 1 Sg · εἰμί

main verb (copula)

→ stative present

ἰκανός

worthy/fit

Nominative

predicate adjective

ἰκανός: 'sufficient, fit, worthy'; carrying the sandals was the lowest slave's task — John is not fit even for that.

τὰ

the

Accusative

article

ὑποδήματα

sandals

Accusative

direct object (of βαστάσαι)

ὑπόδημα: 'sandal'; the footwear a menial slave would carry or untie.

βαστάσαι

to carry

Aor Act Inf · βαστάζω

exegetical/complementary infinitive (of ἰκανός)

→ constative aorist

βαστάζω: 'carry, bear'; Matthew has 'carry' (Mark/Luke: 'untie') — either the slave's humblest service.

αὐτός

he

Nominative

subject (emphatic pronoun)

αὐτός: 'he himself'; emphatic — it is the Coming One, not John, who effects the greater baptism.

<p>ὕμᾱς you Accusative direct object</p>	<p>βαπτίσει will baptize Fut Act Indic 3 Sg · βαπτίζω main verb → predictive future βαπτίζω: 'baptize'; the future deed of the Messiah, surpassing water.</p>	<p>ἐν with/in preposition + dative (means/element)</p>	<p>πνεύματι Spirit Dative dat. of means/element πνεῦμα: 'Spirit'; the Holy Spirit — the saving, purifying outpouring promised for the messianic age (Joel 2; Ezek 36).</p>
<p>ἁγίῳ Holy Dative attributive adjective ἅγιος: 'holy'; qualifies the Spirit as the Holy Spirit.</p>	<p>καὶ and coordinating conjunction</p>	<p>πυρί fire Dative dat. of means/element (coordinate) πῦρ: 'fire'; either the purifying/judging fire paired with the Spirit, or the dual outcome — Spirit for the repentant, fire for the unrepentant (cf. v.12).</p>	

12 οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ καὶ διακαθαριεῖ τὴν ἄλωνα αὐτοῦ καὶ συνάξει τὸν σῖτον αὐτοῦ εἰς τὴν ἀποθήκην, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ.

His winnowing fork is in his hand, and he will thoroughly clear his threshing floor and gather his wheat into the barn, but the chaff he will burn with unquenchable fire.

DIRECT SPEECH **ASYNDETON** The harvest image elaborates the twofold baptism: the Coming One as winnower separates wheat (gathered, saved) from chaff (burned with unquenchable fire) — present judgment portending the final sifting.

οὗ

whose

Genitive

relative pronoun (possessive genitive)

τὸ

the

Nominative

article

πτύον

winnowing fork

Nominative

subject (of implied ἔστιν)

πτύον: 'winnowing shovel/fork'; the tool that tosses threshed grain into the wind to separate wheat from chaff.

ἐν

in

preposition + dative (place)

τῇ

the

Dative

article

χειρὶ

hand

Dative

dat. of place

χείρ: 'hand'; 'in his hand' — the winnowing is already underway, judgment ready.

αὐτοῦ

his

Genitive

genitive of possession

καὶ

and

coordinating conjunction

διακαθαριεῖ

will thoroughly clear

Fut Act Indic 3 Sg · διακαθαρίζω

main verb

→ predictive future

διακαθαρίζω: 'cleans thoroughly' (διά-intensive); a complete clearing of the threshing floor.

τὴν

the

Accusative

article

ἄλωνα

threshing floor

Accusative

direct object

ἄλων: 'threshing floor'; by metonymy the heaped grain on it, to be sorted.

αὐτοῦ

his

Genitive

genitive of possession

καὶ

and

coordinating conjunction

συνάξει

will gather

Fut Act Indic 3 Sg · συνάγω

main verb

→ predictive future

συνάγω: 'gather together' (σύν + ἄγω); gathering the saved wheat into safekeeping.

τὸν

the

Accusative

article

σῖτον

wheat

Accusative

direct object

σῖτος: 'grain, wheat'; the valuable kernel — the righteous gathered to salvation.

<p>αὐτοῦ his Genitive <i>genitive of possession</i></p>	<p>εἰς into <i>preposition + accusative (direction)</i></p>	<p>τὴν the Accusative <i>article</i></p>	<p>ἀποθήκην barn/storehouse Accusative <i>object of εἰς</i> ἀποθήκη: 'storehouse, granary'; the safe garner — image of the kingdom's ingathering (cf. 13:30).</p>
<p>τὸ the Accusative <i>article</i></p>	<p>δὲ but <i>contrastive conjunction</i></p>	<p>ἄχυρον chaff Accusative <i>direct object (fronted for contrast)</i> ἄχυρον: 'chaff, straw'; the worthless husk blown off — the unrepentant destined for fire.</p>	<p>κατακαύσει will burn up Fut Act Indic 3 Sg · κατακαίω <i>main verb</i> → predictive future κατακαίω: 'burn up completely' (κατά-intensive); total consumption of the chaff.</p>
<p>πυρὶ with fire Dative <i>dat. of means/instrument</i> πῦρ: 'fire'; the means of judgment.</p>	<p>ἀσβέστω unquenchable Dative <i>attributive adjective</i> ἀσβεστος: 'unquenchable, inextinguishable' (ἀ- + σβέννυμι); the fire of final, irreversible judgment.</p>		

13 Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην τοῦ βαπτισθῆναι ὑπ' αὐτοῦ.

Then Jesus comes from Galilee to the Jordan, to John, to be baptized by him.

TEMPORAL **Τότε** A new scene ('then') with the same historic-present verb that introduced John (παραγίνεται, v.1): Jesus now arrives, his stated purpose being baptism at John's hand.

Τότε

then

temporal adverb (Matthean transition)

τότε: 'then'; advances to the baptism scene.

παραγίνεται

comes

Pres Mid Indic 3 Sg · παραγίνομαι

main verb (historic present)

→ historic present (vivid)

παραγίνομαι: 'arrive, appear'; the same verb as v.1 — Jesus' arrival parallels John's, the two figures meeting.

ὁ

—

Nominative

article (w/ proper name)

Ἰησοῦς

Jesus

Nominative

subject

Ἰησοῦς: Jesus (Heb. יְהוָה, 'YHWH saves'); the protagonist now enters in person.

ἀπὸ

from

preposition + genitive (source/origin)

τῆς

the

Genitive

article

Γαλιλαίας

Galilee

Genitive

object of ἀπό (point of departure)

Γαλιλαία: Galilee; Jesus' northern home region, from which he journeys south to the Jordan.

ἐπὶ

to

preposition + accusative (direction)

τὸν

the

Accusative

article

Ἰορδάνην

Jordan

Accusative

object of ἐπί (destination)

Ἰορδάνης: the Jordan; the goal of Jesus' journey — the name declines, here accusative.

πρὸς

to

preposition + accusative (direction toward a person)

τὸν

—

Accusative

article (w/ proper name)

Ἰωάννην

John

Accusative

object of πρὸς

Ἰωάννης: John; Jesus comes specifically to the baptizer.

τοῦ

—

Genitive

article (w/ articular infinitive)

βαπτισθῆναι

to be baptized

Aor Pass Inf · βαπτίζω

articular infinitive of purpose (τοῦ + inf.)

→ constative aorist

βαπτίζω: 'baptize'; the genitive articular infinitive expresses Jesus' purpose in coming.

ὑπ'

by

preposition + genitive (agency)

αὐτοῦ

him

Genitive

genitive of personal agency

14 ὁ δὲ Ἰωάννης διεκώλυεν αὐτὸν λέγων· ἐγὼ χρείαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχη πρὸς με;

But John tried to prevent him, saying, "I have need to be baptized by you, and do you come to me?"

NARRATIVE CONTINUATION **δὲ** John's resistance: the imperfect (διεκώλυεν) marks an attempted prevention; his protest reverses the expected roles — the lesser should not baptize the Greater.

ὁ

—

Nominative

article (w/ proper name)

δὲ

but

contrastive conjunction

Ἰωάννης

John

Nominative

subject

διεκώλυεν

tried to prevent

Impf Act Indic 3 Sg · διακωλύω

main verb

→ conative imperfect (attempted action)

διακωλύω: 'hinder, prevent' (διά- intensive); the conative imperfect = 'kept trying to prevent / would have prevented.'

αὐτὸν

him

Accusative

direct object

λέγων

saying

Pres Act Ptc · Nom Sg Masc · λέγω

adverbial ptc. (introduces direct speech)

→ present (concurrent)

λέγω: 'say'; introduces John's protest.

ἐγὼ

I

Nominative

subject (emphatic pronoun)

ἐγὼ: 'I'; emphatic, contrasted with the following σὺ — John, not Jesus, is the one who needs baptizing.

χρείαν

need

Accusative

direct object (χρείαν ἔχω idiom)

χρεία: 'need'; χρείαν ἔχω = 'I have need, I need.'

<p>ἔχω I have Pres Act Indic 1 Sg · ἔχω <i>main verb</i> → present (state) ἔχω: 'have'; in the idiom 'have need.'</p>	<p>ὑπὸ by <i>preposition + genitive (agency)</i></p>	<p>σοῦ you Genitive <i>genitive of agency</i></p>	<p>βαπτισθῆναι to be baptized Aor Pass Inf · βαπτίζω <i>exegetical infinitive (of χρεῖαν)</i> → constative aorist βαπτίζω: 'baptize'; what John says he himself needs from Jesus.</p>
<p>καὶ and <i>conjunction (consecutive/adversative in question)</i></p>	<p>σύ you Nominative <i>subject (emphatic pronoun)</i> σύ: 'you'; emphatic — 'and do you come to me?'; the incongruity that troubles John.</p>	<p>ἔρχη do you come Pres Mid Indic 2 Sg · ἔρχομαι <i>main verb (question)</i> → present (immediate) ἔρχομαι: 'come'; John's astonished question at the reversal of roles.</p>	<p>πρός to <i>preposition + accusative (direction)</i></p>
<p>με me Accusative <i>object of πρὸς</i></p>			

15 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν· ἄφες ἄρτι, οὕτως γὰρ πρέπον ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην. τότε ἀφίησιν αὐτόν.

But Jesus answered and said to him, "Permit it now, for thus it is fitting for us to fulfill all righteousness." Then he permits him.

DIRECT SPEECH δὲ Jesus' decisive reply overrides the objection: a present imperative 'permit now' plus the programmatic rationale (γάρ) — fulfilling 'all righteousness' — after which John yields (historic present ἀφίησιν).

ἀποκριθεὶς

answering

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

→ aorist (coincident)

ἀποκρίνομαι: 'answer, reply'; the redundant participle reflects the Hebraic 'ānāh wayyō'mer ('answered and said').

δὲ

but

transitional conjunction

ὁ

—

Nominative

article (w/ proper name)

Ἰησοῦς

Jesus

Nominative

subject

εἶπεν

said

Aor Act Indic 3 Sg · λέγω (εἶπον)

main verb

→ constative aorist

λέγω: 'say'; introduces Jesus' reply.

πρὸς

to

preposition + accusative (direction)

αὐτόν

him

Accusative

object of πρὸς

ἄφες

permit/allow

Aor Act Impv 2 Sg · ἀφίημι

main verb (imperative)

→ aorist imperative (specific command)

ἀφίημι: 'let go, permit, allow'; 'let it be so now' — overrule your scruple for the present.

ἄρτι

now

temporal adverb

ἄρτι: 'now, at this moment'; the present propriety, whatever may be fitting later.

οὕτως

thus

adverb of manner (correlates w/ following inf.)

οὕτως: 'thus, in this way'; 'for so it is fitting' — pointing to the baptism as the fitting course.

γὰρ

for

explanatory conjunction (rationale)

πρέπον

fitting

Pres Act Ptc · Nom Sg Neut · πρέπω

predicate ptc. (w/ ἔστιν, periphrastic 'it is fitting')

→ present (impersonal)

πρέπω: 'be fitting, proper'; the impersonal πρέπον ἔστιν = 'it is becoming/right!'

<p>ἐστίν is Pres Act Indic 3 Sg · εἰμί <i>main verb (w/ πρέπον)</i> → stative present</p>	<p>ἡμῖν for us Dative <i>dat. of reference (the persons it befits)</i> the 'us' binds Jesus and John together in the shared obligation to fulfill God's righteous will.</p>	<p>πληρῶσαι to fulfill Aor Act Inf · πληρόω <i>infinitive (subject of πρέπον ἐστίν)</i> → constative aorist πληρόω: 'fill, fulfill, complete'; here to bring God's saving, righteous purpose to its appointed accomplishment.</p>	<p>πάντων all Accusative <i>attributive adjective</i> πᾶς: 'all, every'; the whole sweep of what righteousness requires.</p>
<p>δικαιοσύνην righteousness Accusative <i>direct object (of πληρῶσαι)</i> δικαιοσύνη: 'righteousness'; in Matthew, conformity to God's saving will — Jesus identifies with the people and fulfills the Father's ordained plan.</p>	<p>τότε then <i>temporal adverb</i> τότε: 'then'; marks John's consent following Jesus' word.</p>	<p>ἀφήσιν he permits Pres Act Indic 3 Sg · ἀφίημι <i>main verb (historic present)</i> → historic present (vivid) ἀφίημι: 'let go, permit'; John acquiesces, the historic present matching the verb of his own word (ἄφεσις).</p>	<p>αὐτόν him Accusative <i>direct object (of ἀφήσιν)</i></p>

16 βαπτισθεὶς δὲ ὁ Ἰησοῦς εὐθὺς ἀνέβη ἀπὸ τοῦ ὕδατος· καὶ ἰδοὺ ἠνεώχθησαν αὐτῷ οἱ οὐρανοί, καὶ εἶδεν τὸ πνεῦμα τοῦ θεοῦ καταβαῖνον ὡσεὶ περιστερὰν καὶ ἐρχόμενον ἐπ' αὐτόν·

And when Jesus had been baptized, immediately he went up from the water; and behold, the heavens were opened to him, and he saw the Spirit of God descending like a dove and coming upon him.

NARRATIVE CONTINUATION **δὲ** The theophany unfolds in rapid succession (εὐθὺς ... ἰδοῦ): heavens opened, Spirit descending as a dove — a triple-attested epiphany inaugurating Jesus' messianic mission.

βαπτισθεῖς

having been baptized

Aor Pass Ptc · Nom Sg Masc · βαπτίζω

adverbial ptc. (temporal)

→ aorist (antecedent)

βαπτίζω: 'baptize'; the baptism completed, the heavenly response immediately follows.

δὲ

and

transitional conjunction

ὁ

—

Nominative

article (w/ proper name)

Ἰησοῦς

Jesus

Nominative

subject

εὐθὺς

immediately

temporal adverb

εὐθύς: 'at once, immediately'; the swift sequence of baptism and heavenly sign.

ἀνέβη

went up

Aor Act Indic 3 Sg · ἀναβαίνω

main verb

→ constative aorist

ἀναβαίνω: 'go up, come up' (ἀνά + βαίνω); Jesus rising from the water.

ἀπὸ

from

preposition + genitive (separation)

τοῦ

the

Genitive

article

ὑδατος

water

Genitive

object of ἀπό

ὑδωρ: 'water'; the Jordan from which he ascends.

καὶ

and

coordinating conjunction

ἰδοὺ

behold

interjection (attention-marker)

ἰδοὺ: 'behold!'; the dramatic deictic that heralds the heavenly epiphany.

ἠνεώχθησαν

were opened

Aor Pass Indic 3 Pl · ἀνοίγω

main verb

→ constative aorist (divine passive)

ἀνοίγω: 'open'; the opened heavens signal divine self-disclosure (cf. Ezek 1:1; Isa 64:1).

αὐτῷ

to him

Dative

dat. of reference/advantage

the heavens opened 'to him' — the vision is granted especially to Jesus (Mark: 'he saw').

οἱ

the

Nominative

article

οὐρανοί

heavens

Nominative

subject

οὐρανός: 'heaven'; the plural reflects the Hebrew šāmayim — the heavens parting for the Spirit's descent.

καὶ

and

coordinating conjunction

εἶδεν

he saw

Aor Act Indic 3 Sg · ὁράω (εἶδον)

main verb

→ *constative aorist*

ὁράω: 'see'; Jesus is the subject who beholds the Spirit's descent.

τὸ

the

Accusative

article

πνεῦμα

Spirit

Accusative

direct object

πνεῦμα: 'Spirit'; the Spirit of God anointing the Messiah for his mission (cf. Isa 11:2; 42:1; 61:1).

τοῦ

of

Genitive

article

θεοῦ

of God

Genitive

genitive of source/possession

καταβαῖνον

descending

Pres Act Ptc · Acc Sg Neut · καταβαίνω

ptc. complementing εἶδεν (object of perception)

→ *present (action seen in progress)*

καταβαίνω: 'come down' (κατά + βαίνω); the Spirit's visible descent upon Jesus.

ὡσεὶ

like/as

comparative particle

ὡσεὶ: 'as, like'; the dove-image describes the manner of the descent (whether of form or of gentle motion is debated).

περιστερὰν

a dove

Accusative

accusative w/ ὡσεὶ (comparison)

περιστέρα: 'dove, pigeon'; the simile — perhaps recalling the Spirit hovering over the waters (Gen 1:2) or the new-creation dove of Noah (Gen 8).

καὶ

and

coordinating conjunction

ἐρχόμενον

coming

Pres Mid Ptc · Acc Sg Neut · ἔρχομαι

ptc. complementing εἶδεν (coordinate w/ καταβαῖνον)

→ *present (action seen)*

ἔρχομαι: 'come'; the Spirit's arrival 'upon him' — the messianic anointing.

ἐπ'

upon

preposition + accusative (direction onto)

αὐτόν

him

Accusative

object of ἐπί

17 καὶ ἰδοὺ φωνὴ ἐκ τῶν οὐρανῶν λέγουσα· οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα.

and behold, a voice from the heavens saying, "This is my beloved Son, in whom I am well pleased."

DIRECT SPEECH καὶ The climactic heavenly declaration (a second ἰδοὺ): the Father's voice identifies Jesus as the beloved Son — weaving Ps 2:7 (royal Son) and Isa 42:1 (chosen Servant) into a single attestation. Matthew's third-person 'This is' addresses the witnessing reader, not only Jesus.

<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἰδοὺ behold <i>interjection (attention-marker)</i></p> <p>ἰδοὺ: 'behold!'; the second deictic, heralding the voice as the climax of the theophany.</p>	<p>φωνή a voice Nominative <i>subject (of implied ἦν/ἔγένετο)</i></p> <p>φωνή: 'voice, sound'; the heavenly voice (the bat qol of later tradition), here the Father's own utterance.</p>	<p>ἐκ from <i>preposition + genitive (source)</i></p>
<p>τῶν the Genitive <i>article</i></p>	<p>οὐρανῶν heavens Genitive <i>object of ἐκ (source)</i></p> <p>οὐρανός: 'heaven'; the voice issues from the opened heavens of v.16.</p>	<p>λέγουσα saying Pres Act Ptc · Nom Sg Fem · λέγω <i>attributive/adverbial ptc. (agreeing w/ φωνή)</i></p> <p>→ present (introduces declaration)</p> <p>λέγω: 'say'; the feminine participle agrees with φωνή, introducing the divine words.</p>	<p>οὗτός this Nominative <i>subject (demonstrative pronoun)</i></p> <p>οὗτος: 'this one'; Matthew's third-person 'This is' (Mark/Luke: 'You are') turns the word into a public proclamation about Jesus.</p>
<p>ἐστιν is Pres Act Indic 3 Sg · εἰμί <i>main verb (copula)</i></p> <p>→ stative present</p>	<p>ὁ the Nominative <i>article</i></p>	<p>υἱός Son Nominative <i>predicate nominative</i></p> <p>υἱός: 'Son'; 'my Son' echoes Ps 2:7 — the messianic King declared God's Son.</p>	<p>μου my Genitive <i>genitive of relationship</i></p>

ὁ

the

Nominative

article (w/ adj.)

ἀγαπητός

beloved

Nominative

attributive adjective (second predicate)

ἀγαπητός: 'beloved'; possibly also 'only' (cf. Gen 22:2 of Isaac); the unique, cherished Son.

ἐν

in

preposition + dative (sphere/reference)

ὧν

whom

Dative

relative pronoun (object of ἐν)

εὐδόκησα

I am well pleased

Aor Act Indic 1 Sg · εὐδοκέω

main verb (rel. clause)

→ aorist (timeless/complexive; 'in whom I delight')

εὐδοκέω: 'be well pleased, take delight'; echoing Isa 42:1 (the chosen Servant in whom God delights) — the aorist expresses settled good pleasure.

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.3 the editions agree on φωνὴ βοῶντος ἐν τῇ ἐρήμῳ (the citation of Isa 40:3 LXX); at v.7 the spelling of Σαδδουκαίων and the form ἐπί / πρὸς τὸ βάπτισμα vary among witnesses (πρὸς τὸ βάπτισμα read here); at v.8 the editions divide over the singular καρπὸν ἄξιον (read here) versus the plural καρποὺς ἀξίους (so the Lukan parallel, Luke 3:8); at v.11 a few witnesses omit καὶ πυρί ('and with fire'), and the order of the Spirit-and-fire clause is uniform in the critical text; at v.16 the editions divide over whether ἀνεῴχθησαν αὐτῷ ('were opened to him') includes αὐτῷ (read here, though some witnesses omit it) and over the article before οὐρανοί. Orthographic variants (movable-v, i-subscript, the spelling Μαθθαῖος / Ματθαῖος in the title) are not noted. The chapter has 17 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.