

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

GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Gospel according to Matthew, Chapter 5

KATA MAΘΘΑΙΟΝ Ε΄

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 · 5:1–2

The setting: the mountain and the seated teacher

Seeing the crowds, Jesus ascends the mountain (a new Sinai) and, seated as an authoritative rabbi, opens his mouth to teach the disciples who gather to him.

B · 5:3–12

The Beatitudes

Eight 'Blessed are...' pronouncements of God's favor (vv.3–10), framed by the present 'theirs is the kingdom' (vv.3, 10) and culminating in eschatological future-passive promises; a ninth, in direct address, blesses the persecuted disciples and calls them to rejoice with the prophets (vv.11–12).

C · 5:13–16

Salt and light

The disciples are emphatically 'the salt of the earth' and 'the light of the world' — salt that must not lose savor, a city and lamp that cannot and must not be hidden — so that their good works move others to glorify the Father.

D · 5:17–20

Christ and the Law: to fulfill, not abolish

Jesus comes not to abolish but to fulfill the Law and the Prophets (17); not an iota will pass until all is accomplished (18); rank in the kingdom follows the doing and teaching of the commandments (19); and the required righteousness must exceed that of the scribes and Pharisees (20) — the thesis for the antitheses.

E · 5:21–48

The six antitheses: 'You have heard... but I say'

Six times Jesus sets his own authoritative word over the received reading of the Law — on murder/anger (21–26), adultery/lust (27–30), divorce (31–32), oaths (33–37), retaliation/non-resistance (38–42), and love of neighbor/enemy (43–47) — closing with the call to be perfect (τέλειος) as the heavenly Father is perfect (48).

1 Ἰδὼν δὲ τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος, καὶ καθίσαντος αὐτοῦ προσῆλθαν αὐτῷ οἱ μαθηταὶ αὐτοῦ·

And seeing the crowds, he went up onto the mountain; and when he had sat down, his disciples came to him.

NARRATIVE SETTING **δέ** The Sermon's frame: ascent of the mountain (a new Sinai) and the seated rabbi's posture of authoritative teaching; the disciples approach as the audience.

Ἰδὼν

seeing

Aor Act Ptc · Nom Sg Masc · ὄραω

temporal/circumstantial *ptc.*

→ antecedent (aorist)

ὄραω: 'see, perceive'; the crowds occasion the ascent.

δὲ

and

narrative connective (*development*)

τοὺς

the

Accusative

article

ὄχλους

crowds

Accusative

direct object of Ἰδὼν

ὄχλος: 'crowd, multitude' — the gathered throng of 4:25.

<p>ἀνέβη he went up</p> <p>Aor Act Indic 3 Sg · ἀναβαίνω</p> <p><i>main verb</i></p> <p>→ <i>constative aorist</i></p> <p>ἀναβαίνω: 'go up, ascend!'; evokes Moses ascending Sinai.</p>	<p>εἰς onto</p> <p><i>preposition + accusative (goal)</i></p>	<p>τὸ the</p> <p>Accusative</p> <p><i>article</i></p>	<p>ὄρος mountain</p> <p>Accusative</p> <p><i>object of εἰς (goal)</i></p> <p>ὄρος: 'mountain, hill!'; the article perhaps 'the mountain' of teaching.</p>
<p>καὶ and</p> <p><i>coordinating conjunction</i></p>	<p>καθίσαντος having sat down</p> <p>Aor Act Ptc · Gen Sg Masc · καθίζω</p> <p><i>genitive absolute (temporal)</i></p> <p>→ <i>antecedent (aorist)</i></p> <p>καθίζω: 'sit down!'; the seated posture marks formal teaching.</p>	<p>αὐτοῦ he</p> <p>Genitive</p> <p><i>subject of genitive absolute</i></p>	<p>προσῆλθαν came to</p> <p>Aor Act Indic 3 Pl · προσέρχομαι</p> <p><i>main verb</i></p> <p>→ <i>constative aorist</i></p> <p>προσέρχομαι: 'come/draw near to!'; disciples approach the teacher.</p>
<p>αὐτῷ to him</p> <p>Dative</p> <p><i>dative complement of προσῆλθαν</i></p>	<p>οἱ the</p> <p>Nominative</p> <p><i>article</i></p>	<p>μαθηταὶ disciples</p> <p>Nominative</p> <p><i>subject</i></p> <p>μαθητής: 'disciple, learner!'; the inner audience of the Sermon.</p>	<p>αὐτοῦ his</p> <p>Genitive</p> <p><i>genitive of relationship</i></p>

2 καὶ ἀνοίξας τὸ στόμα αὐτοῦ ἐδίδασκεν αὐτοὺς λέγων·

And opening his mouth, he taught them, saying:

INTRODUCTION TO DISCOURSE **καὶ** A solemn Semitic idiom ('opened his mouth!') prefacing weighty speech; the imperfect ἐδίδασκεν opens the durative teaching that follows.

<p>καὶ and <i>narrative connective</i></p>	<p>ἀνοίξας opening Aor Act Ptc · Nom Sg Masc · ἀνοίγω <i>circumstantial ptc. (attendant)</i> → antecedent (aorist) ἀνοίγω: 'open'; 'open the mouth' is a solemn Semitism for weighty utterance.</p>	<p>τὸ the Accusative <i>article</i></p>	<p>στόμα mouth Accusative <i>direct object</i> στόμα: 'mouth'.</p>
<p>αὐτοῦ his Genitive <i>genitive of possession</i></p>	<p>ἐδίδασκεν he taught Impf Act Indic 3 Sg · διδάσκω <i>main verb</i> → inceptive/durative imperfect διδάσκω: 'teach'; the imperfect sets the ongoing instruction in motion.</p>	<p>αὐτούς them Accusative <i>direct object</i></p>	<p>λέγων saying Pres Act Ptc · Nom Sg Masc · λέγω <i>ptc. of attendant circumstance (recitative)</i> → durative present λέγω: 'say'; introduces the direct discourse.</p>

3 Μακάριοι οἱ πτωχοὶ τῷ πνεύματι, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.

Blessed are the poor in spirit, for theirs is the kingdom of heaven.

BEATITUDE **ASYNDETON** The first Beatitude, verbless (ἐστίν supplied): Μακάριοι fronted for emphasis. 'Poor in spirit' = those conscious of spiritual destitution before God. The ground-clause (ὅτι) gives the present possession of the kingdom.

<p>Μακάριοι blessed Nominative <i>predicate adjective (fronted)</i> μακάριος: 'blessed, happy'; a divine pronouncement of favored status, not mere felicitation.</p>	<p>οἱ the Nominative <i>article</i></p>	<p>πτωχοὶ poor Nominative <i>subject (substantival adj.)</i> πτωχός: 'destitute, beggarly'; abject poverty, here of the spirit.</p>	<p>τῷ the Dative <i>article</i></p>
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πνεύματι

in spirit

Dative

dative of reference/respect

πνεῦμα: 'spirit'; dative specifying the sphere of poverty — inner destitution before God.

ὅτι

for

causal conjunction (ground)

αὐτῶν

theirs

Genitive

predicate genitive of possession (fronted)

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

main verb (copula)

→ *gnomic/durative present*

εἰμί: present 'is' — the kingdom is already theirs.

ἡ

the

Nominative

article

βασιλεία

kingdom

Nominative

subject of ἐστίν

βασιλεία: 'kingship, reign, kingdom'; God's saving rule.

τῶν

the

Genitive

article

οὐρανῶν

of heaven

Genitive

genitive (periphrasis for God)

οὐρανός: 'heaven'; the plural 'heavens' periphrasis for God, characteristic of Matthew.

4 μακάριοι οἱ πενθοῦντες, ὅτι αὐτοὶ παρακληθήσονται.

Blessed are those who mourn, for they shall be comforted.

BEATITUDE ASYNDETON Second Beatitude. The future passive παρακληθήσονται (divine passive) is eschatological: God himself will comfort. αὐτοὶ is emphatic ('they and no others').

μακάριοι

blessed

Nominative

predicate adjective (fronted)

μακάριος: see v.3.

οἱ

the

Nominative

article

πενθοῦντες

those who mourn

Pres Act Ptc · Nom Pl Masc · πενθέω

substantival participle (subject)

→ *durative present*

πενθέω: 'mourn, grieve'; deep lamentation, here over sin and the world's brokenness.

ὅτι

for

causal conjunction (ground)

αὐτοὶ

they

Nominative

subject (emphatic pronoun)

παρακληθήσονται

shall be comforted

Fut Pass Indic 3 Pl · παρακαλέω

main verb

→ eschatological future (divine passive)

παρακαλέω: 'comfort, console'; the passive implies God as agent at the consummation.

5 μακάριοι οἱ πραεῖς, ὅτι αὐτοὶ κληρονομήσουσιν τὴν γῆν.

Blessed are the meek, for they shall inherit the earth.

BEATITUDE ASYNDETON Third Beatitude, echoing Ps 37:11 LXX. The future active κληρονομήσουσιν promises eschatological inheritance of the renewed earth/land.

μακάριοι

blessed

Nominative

predicate adjective (fronted)

μακάριος; see v.3.

οἱ

the

Nominative

article

πραεῖς

meek

Nominative

subject (substantival adj.)

πραῦς: 'gentle, meek, humble'; strength under control, not weakness.

ὅτι

for

causal conjunction (ground)

αὐτοὶ

they

Nominative

subject (emphatic pronoun)

κληρονομήσουσιν

shall inherit

Fut Act Indic 3 Pl · κληρονομέω

main verb

→ eschatological future

κληρονομέω: 'inherit, take possession of'; covenant-inheritance language (Ps 37:11).

τὴν

the

Accusative

article

γῆν

earth/land

Accusative

direct object

γῆ: 'earth, land'; the promised land widened to the renewed creation.

6 μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην, ὅτι αὐτοὶ χορτασθήσονται.

Blessed are those who hunger and thirst for righteousness, for they shall be filled.

BEATITUDE ASYNDETON Fourth Beatitude. δικαιοσύνην is the accusative object of both participles (whole-object construction). The future passive χορτασθήσονται is a divine passive of eschatological satisfaction.

μακάριοι

blessed

Nominative

predicate adjective (fronted)

μακάριος; see v.3.

οἱ

the

Nominative

article

πεινῶντες

those who hunger

Pres Act Ptc · Nom Pl Masc · πεινάω

substantival participle (subject)

→ durative present

πεινάω: 'hunger, be famished'; intense craving.

καὶ

and

coordinating conjunction

διψῶντες

thirst

Pres Act Ptc · Nom Pl Masc · διψάω

substantival participle (coordinate)

→ durative present

διψάω: 'thirst'; paired with hunger for total craving.

τὴν

the

Accusative

article

δικαιοσύνην

righteousness

Accusative

direct object (whole-object acc.)

δικαιοσύνη: 'righteousness, justice'; conformity to God's will, a key Matthean term.

ὅτι

for

causal conjunction (ground)

αὐτοὶ

they

Nominative

subject (emphatic pronoun)

χορτασθήσονται

shall be filled

Fut Pass Indic 3 Pl · χορτάζω

main verb

→ eschatological future (divine passive)

χορτάζω: 'satisfy, fill (with food)'; God will fully satisfy.

7 μακάριοι οἱ ἐλεήμονες, ὅτι αὐτοὶ ἐλεηθήσονται.

Blessed are the merciful, for they shall receive mercy.

BEATITUDE ASYNDETON Fifth Beatitude. The lex talionis of grace: the merciful are themselves shown mercy — a divine passive ἐλεηθήσονται with eschatological reference.

μακάριοι

blessed

Nominative

predicate adjective (fronted)

μακάριος; see v.3.

οἱ

the

Nominative

article

ἐλεήμονες

merciful

Nominative

subject (substantival adj.)

ἐλεήμων: 'merciful, compassionate'; active showing of mercy.

ὅτι

for

causal conjunction (ground)

αὐτοὶ

they

Nominative

subject (emphatic pronoun)

ἐλεηθήσονται

shall receive mercy

Fut Pass Indic 3 Pl · ἐλεέω

main verb

→ eschatological future (divine passive)

ἐλεέω: 'show mercy'; passive — God will show them mercy.

8 μακάριοι οἱ καθαροὶ τῇ καρδίᾳ, ὅτι αὐτοὶ τὸν θεὸν ὄψονται.

Blessed are the pure in heart, for they shall see God.

BEATITUDE ASYNDETON Sixth Beatitude. 'Pure in heart' = undivided inner integrity. The future middle ὄψονται promises the beatific vision — to see God, Israel's supreme hope.

<p>μακάριοι blessed</p> <p>Nominative <i>predicate adjective (fronted)</i></p> <p>μακάριος; see v.3.</p>	<p>οἱ the</p> <p>Nominative <i>article</i></p>	<p>καθαροὶ pure</p> <p>Nominative <i>subject (substantival adj.)</i></p> <p>καθαρός: 'clean, pure'; moral and inner purity.</p>	<p>τῇ the</p> <p>Dative <i>article</i></p>
<p>καρδία in heart</p> <p>Dative <i>dative of reference/respect</i></p> <p>καρδία: 'heart'; the seat of will and devotion, the integrated inner person.</p>	<p>ὅτι for</p> <p><i>causal conjunction (ground)</i></p>	<p>αὐτοὶ they</p> <p>Nominative <i>subject (emphatic pronoun)</i></p>	<p>τὸν the</p> <p>Accusative <i>article</i></p>
<p>θεὸν God</p> <p>Accusative <i>direct object (fronted)</i></p> <p>θεός: God; the object of the promised vision.</p>	<p>ὄψονται shall see</p> <p>Fut Mid Indic 3 Pl · ὄράω <i>main verb</i></p> <p>→ eschatological future</p> <p>ὄράω: 'see'; the beatific vision of God himself.</p>		

9 μακάριοι οἱ εἰρηνοποιοί, ὅτι αὐτοὶ υἱοὶ θεοῦ κληθήσονται.

Blessed are the peacemakers, for they shall be called sons of God.

BEATITUDE ASYNDETON Seventh Beatitude. The peacemakers reflect God's own character and so will be acknowledged ('called,' divine passive) as his sons at the judgment.

<p>μακάριοι blessed</p> <p>Nominative <i>predicate adjective (fronted)</i></p> <p>μακάριος; see v.3.</p>	<p>οί the</p> <p>Nominative <i>article</i></p>	<p>εἰρηνοποιοί peacemakers</p> <p>Nominative <i>subject (substantival adj.)</i></p> <p>εἰρηνοποιός: 'peacemaker' (εἰρήνη + ποιέω); one who makes/establishes peace, NT hapax.</p>	<p>ὅτι for</p> <p><i>causal conjunction (ground)</i></p>
<p>αὐτοὶ they</p> <p>Nominative <i>subject (emphatic pronoun)</i></p>	<p>υἱοὶ sons</p> <p>Nominative <i>predicate nominative (complement)</i></p> <p>υἱός: 'son'; 'sons of God' = those bearing the Father's family likeness.</p>	<p>θεοῦ of God</p> <p>Genitive <i>genitive of relationship</i></p>	<p>κληθήσονται shall be called</p> <p>Fut Pass Indic 3 Pl · καλέω <i>main verb</i></p> <p>→ eschatological future (divine passive)</p> <p>καλέω: 'call, name'; to be 'called' = to be acknowledged as such by God.</p>

10 μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.

Blessed are those who have been persecuted for righteousness' sake, for theirs is the kingdom of heaven.

BEATITUDE **ASYNDETON** Eighth Beatitude, closing the series by returning (inclusio) to 'theirs is the kingdom of heaven' (cf. v.3). The perfect participle δεδιωγμένοι marks a settled state of having been persecuted.

<p>μακάριοι blessed</p> <p>Nominative <i>predicate adjective (fronted)</i></p> <p>μακάριος; see v.3.</p>	<p>οἱ the</p> <p>Nominative <i>article</i></p>	<p>δεδιωγμένοι those who have been persecuted</p> <p>Perf Pass Ptc · Nom Pl Masc · διώκω <i>substantival participle (subject)</i></p> <p>→ intensive perfect (settled state)</p> <p>διώκω: 'pursue, persecute'; perfect — they stand as the persecuted.</p>	<p>ἕνεκεν for the sake of</p> <p><i>preposition + genitive (cause)</i></p>
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<p>δικαιοσύνης righteousness</p> <p>Genitive object of ἔνεκεν (cause)</p> <p>δικαιοσύνη: 'righteousness'; the cause for which they suffer.</p>	<p>ὅτι for</p> <p>causal conjunction (ground)</p>	<p>αὐτῶν theirs</p> <p>Genitive predicate genitive of possession (fronted)</p>	<p>ἐστιν is</p> <p>Pres Act Indic 3 Sg · εἰμί main verb (copula)</p> <p>→ gnomic/durative present</p> <p>εἰμί: present 'is' — present possession (inclusio with v.3).</p>
<p>ἡ the</p> <p>Nominative article</p>	<p>βασιλεία kingdom</p> <p>Nominative subject</p> <p>βασιλεία: see v.3.</p>	<p>τῶν the</p> <p>Genitive article</p>	<p>οὐρανῶν of heaven</p> <p>Genitive genitive (periphrasis for God)</p> <p>οὐρανός: see v.3.</p>

11 μακάριοί ἐστε ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώξωσιν καὶ εἴπωσιν πᾶν πονηρὸν καθ' ὑμῶν ψευδόμενοι ἔνεκεν ἐμοῦ.

Blessed are you when they revile you and persecute you and say all kinds of evil against you falsely on my account.

BEATITUDE (DIRECT ADDRESS) ASYNDETON The Beatitudes shift to second person, applying the persecution-blessing directly to the disciples. The triad of aorist subjunctives after ὅταν is generic; the cause is now explicitly 'on my account' (Jesus), a striking christological claim.

<p>μακάριοί blessed</p> <p>Nominative predicate adjective</p> <p>μακάριος: see v.3; now in direct address.</p>	<p>ἐστε are you</p> <p>Pres Act Indic 2 Pl · εἰμί main verb (copula)</p> <p>→ gnomic present</p> <p>εἰμί: 'you are.'</p>	<p>ὅταν when</p> <p>temporal conjunction + subjunctive (indefinite)</p>	<p>ὀνειδίσωσιν they revile</p> <p>Aor Act Subj 3 Pl · ὀνειδίζω subjunctive in ὅταν-clause</p> <p>→ generic aorist</p> <p>ὀνειδίζω: 'reproach, revile, insult!'</p>
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<p>ὕμᾱς you Accusative direct object</p>	<p>καὶ and coordinating conjunction</p>	<p>διώξωσιν persecute Aor Act Subj 3 Pl · διώκω subjunctive (coordinate) → generic aorist διώκω: 'persecute, pursue'; cf. v.10.</p>	<p>καὶ and coordinating conjunction</p>
<p>εἴπωσιν say Aor Act Subj 3 Pl · λέγω subjunctive (coordinate) → generic aorist λέγω: 'say, speak.'</p>	<p>πάν all/every Accusative attributive adjective πᾶς: 'all, every (kind of).'</p>	<p>πονηρόν evil Accusative direct object (substantival adj.) πονηρός: 'evil, wicked'; here 'every evil (word).'</p>	<p>καθ' against preposition + genitive (opposition)</p>
<p>ὕμῶν you Genitive object of <i>κατά</i></p>	<p>ψευδόμενοι falsely/lying Pres Mid Ptc · Nom Pl Masc · ψεύδομαι adverbial ptc. (manner) → durative present ψεύδομαι: 'lie, speak falsely'; qualifies the slander as untrue.</p>	<p>ἕνεκεν on account of preposition + genitive (cause)</p>	<p>ἐμοῦ me Genitive object of <i>ἕνεκεν</i> (cause) ἐγώ: 'me'; the cause is loyalty to Jesus himself.</p>

12 χαίrete καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς· οὕτως γὰρ ἐδίωξαν τοὺς προφήτας τοὺς πρὸ ὑμῶν.

Rejoice and be glad, for your reward is great in heaven; for so they persecuted the prophets who were before you.

EXHORTATION / GROUND ASYNDETON Two present imperatives of joy crown the Beatitudes; the ground is heavenly reward, reinforced (γάρ) by solidarity with the persecuted prophets.

χαίρετε

rejoice

Pres Act Impv 2 Pl · χαίρω

main verb (imperative)

→ durative/iterative present

χαίρω: 'rejoice, be glad'; present — keep on rejoicing.

καὶ

and

coordinating conjunction

ἀγαλλιᾶσθε

be glad

Pres Mid Impv 2 Pl · ἀγαλλιᾶω

main verb (imperative, coordinate)

→ durative present

ἀγαλλιᾶω: 'exult, be overjoyed'; exuberant, demonstrative joy.

ὅτι

for

causal conjunction (ground)

ὁ

the

Nominative

article

μισθός

reward

Nominative

subject

μισθός: 'wages, reward'; the eschatological recompense.

ὑμῶν

your

Genitive

genitive of possession

πολύς

great

Nominative

predicate adjective

πολύς: 'much, great.'

ἐν

in

preposition + dative (place)

τοῖς

the

Dative

article

οὐρανοῖς

heaven

Dative

dative of place

οὐρανός: 'heaven(s)'; locus of the stored reward.

οὕτως

so/thus

adverb (manner)

γάρ

for

explanatory conjunction

ἐδίωξαν

they persecuted

Aor Act Indic 3 Pl · διώκω

main verb

→ constative aorist

διώκω: 'persecute'; the persecutors of old.

τούς

the

Accusative

article

προφήτας

prophets

Accusative

direct object

προφήτης: 'prophet'; the persecuted servants of God.

τοὺς

who

Accusative

article

πρὸ

before

preposition + genitive (time)

ὑμῶν

you

Genitive

object of πρό

13 Ὑμεῖς ἐστε τὸ ἅλας τῆς γῆς· ἐὰν δὲ τὸ ἅλας μωρανθῇ, ἐν τίνι ἀλισθήσεται; εἰς οὐδὲν ἰσχύει ἔτι εἰ μὴ βληθὲν ἔξω καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων.

You are the salt of the earth; but if the salt has become tasteless, with what shall it be salted? It is no longer good for anything except to be thrown out and trampled by men.

METAPHOR (SALT) ASYNDETON Emphatic Ὑμεῖς ('you, and you alone') identifies the disciples' role. A third-class condition warns of saltless salt — useless, fit only to be discarded.

Ὑμεῖς

you

Nominative

subject (emphatic pronoun)

ἐστε

are

Pres Act Indic 2 Pl · εἰμί

main verb (copula)

→ stative present

εἰμί: 'you are.'

τὸ

the

Nominative

article

ἅλας

salt

Nominative

predicate nominative

ἅλας: 'salt'; preservative and seasoning — disciples' preserving influence.

τῆς

the

Genitive

article

γῆς

earth

Genitive

objective/possessive genitive

γῆ: 'earth'; the realm needing preservation.

ἐὰν

if

conjunction + subjunctive (3rd-class condition)

δὲ

but

adversative connective

τὸ

the

Nominative

article

ἅλας

salt

Nominative

subject

ἅλας; see above.

μωρανθῆ

becomes tasteless

Aor Pass Subj 3 Sg · μωραίνω

subjunctive (protasis)

→ ingressive aorist

μωραίνω: 'make foolish'; passive 'become insipid/tasteless' (lit. 'be made foolish').

ἐν

with

preposition + dative (means)

τίνι

what

Dative

interrogative pronoun (means)

τίς; 'what?'

ἄλισθήσεται

shall it be salted

Fut Pass Indic 3 Sg · ἀλίζω

main verb (rhetorical question)

→ predictive future

ἀλίζω: 'salt, season with salt'; rhetorical — it cannot be restored.

εἰς

for

preposition + accusative (purpose)

οὐδέν

nothing

Accusative

object of εἰς

οὐδεὶς; 'no one, nothing.'

ισχύει

it is good/strong

Pres Act Indic 3 Sg · ἰσχύω

main verb

→ durative present

ἰσχύω: 'be strong, be able, be of use.'

ἔτι

longer/still

adverb (time)

εἰ μὴ

except

exceptive particle

βληθὲν

being thrown

Aor Pass Ptc · Nom Sg Neut · βάλλω

circumstantial ptc. (attendant)

→ antecedent (aorist)

βάλλω: 'throw, cast'; the discarded salt thrown out.

ἔξω

out

adverb (place)

καταπατεῖσθαι

to be trampled

Pres Pass Inf · καταπατέω

exegetical infinitive (of use)

→ durative present

καταπατέω: 'trample under foot'; its only remaining 'use.'

ὑπὸ

by

preposition + genitive (agent)

τῶν

the

Genitive

article

ἄνθρώπων

men

Genitive

genitive of agent

ἄνθρωπος: 'man, person.'

14 Ἑμεῖς ἐστε τὸ φῶς τοῦ κόσμου. οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους κειμένη·

You are the light of the world. A city set on a hill cannot be hidden.

METAPHOR (LIGHT) **ASYNDETON** The second self-image: emphatic Ἑμεῖς again. The hilltop city is the proverbial example — the disciples' witness is inevitably visible.

Ἑμεῖς

you

Nominative

subject (emphatic pronoun)

ἐστε

are

Pres Act Indic 2 Pl · εἰμί

main verb (copula)

→ stative present

εἰμί: 'you are.'

τὸ

the

Nominative

article

φῶς

light

Nominative

predicate nominative

φῶς: 'light'; revelatory, life-giving illumination.

τοῦ

the

Genitive

article

κόσμου

of the world

Genitive

objective genitive

κόσμος: 'world'; the world that the disciples illumine.

οὐ

not

negative particle

δύναται

can/is able

Pres Mid Indic 3 Sg · δύναμαι

main verb

→ durative present

δύναμαι: 'be able'; 'cannot be hidden.'

πόλις

city

Nominative

subject

πόλις: 'city'; the conspicuous hilltop town.

κρυβῆναι

to be hidden

Aor Pass Inf · κρύπτω

complementary infinitive

→ constative aorist

κρύπτω: 'hide, conceal.'

ἐπάνω

upon/on top of

preposition + genitive (place)

ὄρος

a hill

Genitive

object of ἐπάνω

ὄρος: 'mountain, hill.'

κειμένη

set/lying

Pres Mid Ptc · Nom Sg Fem · κείμαι

attributive ptc. (with πόλις)

→ durative present

κείμαι: 'lie, be situated, be set.'

15 οὐδὲ καίουσιν λύχνον καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μῶδιον ἀλλ' ἐπὶ τὴν λυχνίαν, καὶ λάμπει πᾶσιν τοῖς ἐν τῇ οἰκίᾳ.

Nor do they light a lamp and put it under a basket, but on the lampstand, and it gives light to all in the house.

ΜΕΤΑΦΟΡΑ (LAMP) οὐδὲ A second illustration of the light: a lamp is meant to be displayed, not hidden, so that it gives light to all — the disciples' witness must be public.

οὐδὲ

nor

negative connective

καίουσιν

they light

Pres Act Indic 3 Pl · καίω

main verb (impersonal 'one')

→ customary present

καίω: 'kindle, light, burn.'

λύχνον

a lamp

Accusative

direct object

λύχνος: 'lamp'; the small household oil-lamp.

καὶ

and

coordinating conjunction

τιθέασιν

they put

Pres Act Indic 3 Pl · τίθημι

main verb (coordinate)

→ customary present

τίθημι: 'put, place, set.'

αὐτόν

it

Accusative

direct object

ὑπὸ

under

preposition + accusative (place)

τὸν

the

Accusative

article

μόδιον

basket/measure

Accusative

object of ὑπό

μόδιος: 'a peck-measure, bushel-basket'
(Latin loan modius).

ἀλλ'

but

adversative conjunction

ἐπὶ

on

preposition + accusative (place)

τὴν

the

Accusative

article

λυχνίαν

lampstand

Accusative

object of ἐπί

λυχνία: 'lampstand'; where the lamp is
rightly displayed.

καί

and

coordinating conjunction

λάμπει

it gives light

Pres Act Indic 3 Sg · λάμπω

main verb

→ durative present

λάμπω: 'shine, give light.'

πᾶσιν

to all

Dative

indirect object

πᾶς: 'all.'

τοῖς

those

Dative

article

ἐν

in

preposition + dative (place)

τῇ

the

Dative

article

οἰκία

house

Dative

dative of place

οἰκία: 'house, household.'

16 οὕτως λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα καὶ δοξάσωσιν τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.

Let your light so shine before men, that they may see your good works and glorify your Father who is in heaven.

APPLICATION / PURPOSE οὕτως The application drawn (οὕτως) from the two images: a third-person imperative summons visible good works, whose purpose (ὅπως) is not self-display but the Father's glory.

<p>οὕτως so/thus <i>adverb (manner)</i></p>	<p>λαμψάτω let shine Aor Act Impv 3 Sg · λάμπω <i>main verb (imperative)</i> → ingressive aorist λάμπω: 'shine'; third-person imperative — 'let your light shine.'</p>	<p>τὸ the Nominative <i>article</i></p>	<p>φῶς light Nominative <i>subject</i> φῶς: 'light'; cf. v.14.</p>
<p>ὑμῶν your Genitive <i>genitive of possession</i></p>	<p>ἔμπροσθεν before <i>preposition + genitive (place)</i></p>	<p>τῶν the Genitive <i>article</i></p>	<p>ἀνθρώπων men Genitive <i>object of ἔμπροσθεν</i> ἄνθρωπος: 'man, people!'</p>
<p>ὅπως that <i>purpose conjunction + subjunctive</i></p>	<p>ἴδωσιν they may see Aor Act Subj 3 Pl · ὁράω <i>subjunctive (purpose)</i> → constative aorist ὁράω: 'see, perceive!'</p>	<p>ὑμῶν your Genitive <i>genitive of possession</i></p>	<p>τὰ the Accusative <i>article</i></p>

<p>καλὰ good Accusative <i>attributive adjective</i></p> <p>καλός: 'good, fine, noble'; visibly admirable.</p>	<p>ἔργα works Accusative <i>direct object</i></p> <p>ἔργον: 'work, deed.'</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>δοξάσωσιν glorify Aor Act Subj 3 Pl · δοξάζω <i>subjunctive (purpose, coordinate)</i></p> <p>→ <i>constative aorist</i></p> <p>δοξάζω: 'glorify, honor'; the ultimate aim — God's glory.</p>
<p>τὸν the Accusative <i>article</i></p>	<p>πατέρα Father Accusative <i>direct object</i></p> <p>πατήρ: 'Father'; first of Matthew's recurring 'your Father in heaven.'</p>	<p>ὑμῶν your Genitive <i>genitive of relationship</i></p>	<p>τὸν who Accusative <i>article</i></p>
<p>ἐν in <i>preposition + dative (place)</i></p>	<p>τοῖς the Dative <i>article</i></p>	<p>οὐρανοῖς heaven Dative <i>dative of place</i></p> <p>οὐρανός: 'heaven(s)'</p>	

17 Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον ἢ τοὺς προφήτας· οὐκ ἦλθον καταλῦσαι ἀλλὰ πληρῶσαι.

Do not think that I came to abolish the Law or the Prophets; I did not come to abolish but to fulfill.

THESES (LAW) ASYNDETON The thesis governing the antitheses: a prohibitive aorist subjunctive forestalls misunderstanding. Jesus' purpose is not abolition (καταλῦσαι) but fulfillment (πληρῶσαι) of the Law and Prophets.

Μή

not

negative particle (prohibition)

νομίσητε

think

Aor Act Subj 2 Pl · νομίζω

prohibitive subjunctive

→ *ingressive aorist*

νομίζω: 'think, suppose, consider'; 'do not (begin to) suppose!'

ὅτι

that

conjunction (content)

ἦλθον

I came

Aor Act Indic 1 Sg · ἔρχομαι

main verb (content clause)

→ *constative aorist*

ἔρχομαι: 'come'; Jesus' coming/mission.

καταλῦσαι

to abolish

Aor Act Inf · καταλύω

infinitive of purpose

→ *constative aorist*

καταλύω: 'destroy, abolish, do away with' (κατά + λύω).

τὸν

the

Accusative

article

νόμον

Law

Accusative

direct object

νόμος: 'law'; the Torah.

ἢ

or

disjunctive conjunction

τούς

the

Accusative

article

προφήτας

Prophets

Accusative

direct object (coordinate)

προφήτης: 'prophet'; 'the Prophets' as Scripture-division.

οὐκ

not

negative particle

ἦλθον

I came

Aor Act Indic 1 Sg · ἔρχομαι

main verb

→ *constative aorist*

ἔρχομαι: see above.

καταλῦσαι

to abolish

Aor Act Inf · καταλύω

infinitive of purpose

→ *constative aorist*

καταλύω: see above.

ἀλλά

but

adversative conjunction

πληρῶσαι

to fulfill

Aor Act Inf · πληρόω

infinitive of purpose

→ *constative aorist*

πληρόω: 'fill, fulfill, complete'; to bring to its intended fullness/realization — the key term.

18 ἀμὴν γὰρ λέγω ὑμῖν· ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἰῶτα ἓν ἢ μία κεραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου, ἕως ἂν πάντα γένηται.

For truly I say to you, until heaven and earth pass away, not one iota or one stroke shall pass from the Law until all is accomplished.

GROUND (LAW'S PERMANENCE) **γὰρ** Solemn ἀμὴν saying grounding v.17. The emphatic double negative οὐ μὴ affirms the abiding validity of the Law down to its smallest letter, until the eschatological consummation.

<p>ἀμὴν truly <i>solemn asseveration (indeclinable)</i></p> <p>ἀμὴν: Hebrew 'truly, amen'; Jesus' authoritative formula prefacing weighty sayings.</p>	<p>γὰρ for <i>explanatory conjunction</i></p>	<p>λέγω I say Pres Act Indic 1 Sg · λέγω <i>main verb</i></p> <p>→ durative present</p> <p>λέγω: 'say, tell!'</p>	<p>ὑμῖν to you Dative <i>indirect object</i></p>
<p>ἕως ἂν until <i>temporal conjunction + subjunctive</i></p>	<p>παρέλθῃ pass away Aor Act Subj 3 Sg · παρέρχομαι <i>subjunctive (temporal)</i></p> <p>→ constative aorist</p> <p>παρέρχομαι: 'pass by, pass away, perish!'</p>	<p>ὁ the Nominative <i>article</i></p>	<p>οὐρανὸς heaven Nominative <i>subject</i></p> <p>οὐρανός: 'heaven!'</p>
<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἡ the Nominative <i>article</i></p>	<p>γῆ earth Nominative <i>subject (coordinate)</i></p> <p>γῆ: 'earth!'; heaven-and-earth = the whole creation.</p>	<p>ἰῶτα iota Nominative <i>subject (indeclinable)</i></p> <p>ἰῶτα: the smallest Greek letter (= Hebrew yod); 'the least letter!'</p>

ὅν

one

Nominative

attributive numeral

εἷς: 'one.'

ἢ

or

disjunctive conjunction

μία

one

Nominative

attributive numeral

εἷς (fem.): 'one.'

κεραία

stroke/serif

Nominative

subject (coordinate)

κεραία: 'little horn, stroke'; the tiny pen-stroke distinguishing letters.

οὐ μὴ

by no means

emphatic double negative + subjunctive

παρέλθῃ

shall pass

Aor Act Subj 3 Sg · παρέρχομαι

subjunctive (emphatic negation)

→ constative aorist

παρέρχομαι: see above; 'shall by no means pass.'

ἀπό

from

preposition + genitive (separation)

τοῦ

the

Genitive

article

νόμου

Law

Genitive

object of ἀπό

νόμος: 'law.'

ἕως ἄν

until

temporal conjunction + subjunctive

πάντα

all things

Nominative

subject

πᾶς: 'all!'; everything (the whole purpose of the Law).

γένηται

is accomplished

Aor Mid Subj 3 Sg · γίνομαι

subjunctive (temporal)

→ constative aorist

γίνομαι: 'come to pass, happen, be accomplished.'

19 ὅς ἐάν οὖν λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων καὶ διδάξῃ οὕτως τοὺς ἀνθρώπους, ἐλάχιστος κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· ὅς δ' ἂν ποιήσῃ καὶ διδάξῃ, οὗτος μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.

Whoever then relaxes one of the least of these commandments and teaches others to do so will be called least in the kingdom of heaven; but whoever does and teaches them will be called great in the kingdom of heaven.

INFERENCE (RANK IN THE KINGDOM) οὖν An inference (οὖν) from the Law's permanence: relaxing even the least commandment and so teaching brings the lowest rank; doing and teaching brings greatness. A paired 'whoever' construction with future passives (καλέω = divine acknowledgment).

ὅς

whoever

Nominative

relative pronoun (indefinite, w/ ἐάν)

ἐάν

-ever

conjunction (generalizing) + subjunctive

οὖν

then

inferential conjunction

λύσῃ

relaxes/breaks

Aor Act Subj 3 Sg · λύω

subjunctive (indefinite rel. clause)

→ constative aorist

λύω: 'loose, annul, relax'; here 'set aside' a commandment.

μίαν

one

Accusative

direct object (numeral)

εἷς: 'one!'

τῶν

the

Genitive

article

ἐντολῶν

commandments

Genitive

partitive genitive

ἐντολή: 'commandment, precept!'

τούτων

these

Genitive

demonstrative (attributive)

τῶν

the

Genitive

article

ἐλαχίστων

least

Genitive

attributive superlative

ἐλάχιστος: 'least, smallest' (superl. of μικρός).

καὶ

and

coordinating conjunction

διδάξει

teaches

Aor Act Subj 3 Sg · διδάσκω

subjunctive (coordinate)

→ constative aorist

διδάσκω: 'teach.'

οὕτως

so/thus

adverb (manner)

τοὺς

the

Accusative

article

ἀνθρώπους

others/men

Accusative

direct object

ἄνθρωπος: 'people.'

ἐλάχιστος

least

Nominative

predicate nominative

ἐλάχιστος: 'least'; ironic — lowest rank, not exclusion.

κληθήσεται

will be called

Fut Pass Indic 3 Sg · καλέω

main verb

→ predictive future (divine passive)

καλέω: 'call, name'; 'be reckoned' so by God.

ἐν

in

preposition + dative (sphere)

τῇ

the

Dative

article

βασιλεία

kingdom

Dative

dative of sphere

βασιλεία: 'kingdom.'

τῶν

the

Genitive

article

οὐρανῶν

of heaven

Genitive

genitive (periphrasis)

οὐρανός: 'heaven.'

ὅς

whoever

Nominative

relative pronoun (indefinite)

δ'

but

adversative connective

<p>ἄν -ever modal particle + subjunctive</p>	<p>ποιήση does Aor Act Subj 3 Sg · ποιέω subjunctive (indefinite rel.) → constative aorist ποιέω: 'do, keep, practice!'</p>	<p>καὶ and coordinating conjunction</p>	<p>διδάξει teaches Aor Act Subj 3 Sg · διδάσκω subjunctive (coordinate) → constative aorist διδάσκω: 'teach!'</p>
<p>οὗτος this one Nominative demonstrative (subject, resumptive)</p>	<p>μέγας great Nominative predicate nominative μέγας: 'great!'; highest rank.</p>	<p>κληθήσεται will be called Fut Pass Indic 3 Sg · καλέω main verb → predictive future (divine passive) καλέω: see above.</p>	<p>ἐν in preposition + dative (sphere)</p>
<p>τῇ the Dative article</p>	<p>βασιλεία kingdom Dative dative of sphere βασιλεία: 'kingdom.'</p>	<p>τῶν the Genitive article</p>	<p>οὐρανῶν of heaven Genitive genitive (periphrasis) οὐρανός: 'heaven!'</p>

20 λέγω γὰρ ὑμῖν ὅτι ἐὰν μὴ περισσεύσῃ ὑμῶν ἢ δικαιοσύνη πλεῖον τῶν γραμματέων καὶ Φαρισαίων, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν.

For I say to you that unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.

THESIS (GREATER RIGHTEOUSNESS) γὰρ The programmatic demand introducing the antitheses: a third-class condition with emphatic οὐ μὴ. The required righteousness surpasses the scribes' and Pharisees' — qualitatively, as the antitheses will show.

λέγω

I say

Pres Act Indic 1 Sg · λέγω

main verb

→ durative present

λέγω: 'say!'

γάρ

for

explanatory conjunction

ὕμῖν

to you

Dative

indirect object

ὅτι

that

conjunction (content)

ἐὰν μὴ

unless

conjunction + subjunctive (negated 3rd-class)

περισσεύση

exceeds/abounds

Aor Act Subj 3 Sg · περισσεύω

subjunctive (protasis)

→ constative aorist

περισσεύω: 'abound, exceed, surpass!'

ὕμῶν

your

Genitive

genitive of possession

ἡ

the

Nominative

article

δικαιοσύνη

righteousness

Nominative

subject

δικαιοσύνη: 'righteousness'; the Matthean ethical ideal.

πλείον

more than

Accusative

adverbial accusative (comparison)

πλείων: 'more, greater'; comparative of πολύς.

τῶν

the

Genitive

article

γραμματέων

of the scribes

Genitive

genitive of comparison

γραμματεῦς: 'scribe'; expert in the Law.

καὶ

and

coordinating conjunction

Φαρισαίων

Pharisees

Genitive

genitive of comparison

Φαρισαῖος: 'Pharisee'; the separated, scrupulous party.

οὐ μὴ

by no means

emphatic double negative + subjunctive

εἰσέλθητε

you shall enter

Aor Act Subj 2 Pl · εἰσέρχομαι

subjunctive (emphatic negation)

→ constative aorist

εἰσέρχομαι: 'enter, go in!'

εἰς

into

preposition + accusative (goal)

τὴν

the

Accusative

article

βασιλείαν

kingdom

Accusative

object of εἰς

βασιλεία: 'kingdom.'

τῶν

the

Genitive

article

οὐρανῶν

of heaven

Genitive

genitive (periphrasis)

οὐρανός: 'heaven.'

21 Ἦκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις· οὐ φονεύσεις· ὃς δ' ἂν φονεύσῃ, ἔνοχος ἔσται τῇ κρίσει.

You have heard that it was said to the ancients, 'You shall not murder; and whoever murders shall be liable to judgment.'

ANTITHESIS 1 (THESIS) ASYNDETON First antithesis. The formula 'You have heard... it was said' (ἐρρέθη, divine passive) cites the sixth commandment (Exod 20:13) with its juridical sanction.

Ἦκούσατε

you have heard

Aor Act Indic 2 Pl · ἀκούω

main verb

→ constative aorist

ἀκούω: 'hear'; of the synagogue hearing of Scripture.

ὅτι

that

conjunction (content)

ἐρρέθη

it was said

Aor Pass Indic 3 Sg · λέγω (εἶρω)

main verb (content clause)

→ constative aorist (divine passive)

λέγω/εἶρω: 'say'; passive — said by God in the Law.

τοῖς

the

Dative

article

ἀρχαίοις

to the ancients

Dative

dative of indirect object

ἀρχαῖος: 'old, ancient'; the forefathers at Sinai.

οὐ

not

negative particle (with future = prohibition)

φονεύσεις

you shall murder

Fut Act Indic 2 Sg · φονεύω

main verb (legal prohibition)

→ imperatival future

φονεύω: 'murder, kill (unlawfully)'; LXX of the Decalogue.

ὅς

whoever

Nominative

relative pronoun (indefinite)

δ'

and

connective

ἄν

-ever

modal particle + subjunctive

φονεύση

murders

Aor Act Subj 3 Sg · φονεύω

subjunctive (indefinite rel.)

→ constative aorist

φονεύω: see above.

ἔνοχος

liable

Nominative

predicate adjective

ἔνοχος: 'liable, guilty, subject to' (+ dat. of penalty/court).

ἔσται

shall be

Fut Mid Indic 3 Sg · εἶμι

main verb

→ predictive future

εἶμι: 'be.'

τῇ

the

Dative

article

κρίσει

to judgment

Dative

dative of liability (the court)

κρίσις: 'judgment'; the local court/tribunal.

22 ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ ἔνοχος ἔσται τῇ κρίσει· ὃς δ' ἂν εἴπῃ τῷ ἀδελφῷ αὐτοῦ· ῥακά, ἔνοχος ἔσται τῷ συνεδρίῳ· ὃς δ' ἂν εἴπῃ· μωρέ, ἔνοχος ἔσται εἰς τὴν γέενναν τοῦ πυρός.

But I say to you that everyone who is angry with his brother shall be liable to judgment; and whoever says to his brother, 'Raca,' shall be liable to the Sanhedrin; and whoever says, 'You fool,' shall be liable to the hell of fire.

ANTITHESIS 1 (JESUS' WORD) **δὲ** The emphatic ἐγὼ δὲ λέγω asserts a sovereign authority over against the Law. Jesus radicalizes the command inward to anger and contempt, with an ascending triad of penalties. Note the textual variant εἰκῆ ('without cause') after ὀργιζόμενος, read by many later witnesses but absent from the earliest text. ῥακά is an Aramaic term of contempt.

ἐγὼ

I

Nominative

subject (*emphatic pronoun*)

ἐγὼ: emphatic — Jesus' own authority set over against 'the ancients.'

δὲ

but

adversative (the antithesis)

λέγω

say

Pres Act Indic 1 Sg · λέγω

main verb

→ durative present

λέγω: 'say.'

ὑμῖν

to you

Dative

indirect object

ὅτι

that

conjunction (content)

πᾶς

everyone

Nominative

substantival adj. (subject)

πᾶς: 'every, all.'

ὁ

the

Nominative

article

ὀργιζόμενος

who is angry

Pres Mid Ptc · Nom Sg Masc · ὀργίζομαι

substantival participle

→ durative present

ὀργίζομαι: 'be angry, enraged'; settled, nursed anger.

τῷ

the

Dative

article

ἀδελφῷ

with his brother

Dative

dative complement of ὀργιζόμενος

ἀδελφός: 'brother'; fellow member of the community.

αὐτοῦ

his

Genitive

genitive of relationship

ἔνοχος

liable

Nominative

predicate adjective

ἔνοχος; see v.21.

ἔσται

shall be

Fut Mid Indic 3 Sg · εἰμί

main verb

→ predictive future

εἰμί: 'be.'

τῇ

the

Dative

article

κρίσει

to judgment

Dative

dative of liability

κρίσις: 'judgment.'

ὅς

whoever

Nominative

relative pronoun (indefinite)

δ'

and

connective

ἄν

-ever

modal particle + subjunctive

εἶπη

says

Aor Act Subj 3 Sg · λέγω

subjunctive (indefinite rel.)

→ constative aorist

λέγω: 'say.'

τῷ

the

Dative

article

ἀδελφῷ

to his brother

Dative

indirect object

ἀδελφός: 'brother.'

αὐτοῦ

his

Genitive

genitive of relationship

ῥακά

Raca

Vocative

direct discourse (term of abuse, transliterated)

ῥακά: Aramaic rēqā', 'empty(-head), good-for-nothing'; a contemptuous insult.

ἔνοχος

liable

Nominative

predicate adjective

ἔνοχος; see v.21.

ἔσται

shall be

Fut Mid Indic 3 Sg · εἰμί

main verb

→ predictive future

εἰμί: 'be.'

τῷ

the

Dative

article

συνεδρίῳ

to the Sanhedrin

Dative

dative of liability

συνέδριον: 'council, Sanhedrin'; the supreme court.

ὅς

whoever

Nominative

relative pronoun (indefinite)

δ'

and

connective

ἄν

-ever

modal particle + subjunctive

εἶπη

says

Aor Act Subj 3 Sg · λέγω

subjunctive (indefinite rel.)

→ constative aorist

λέγω: 'say.'

μωρέ

fool

Vocative

direct discourse (vocative of abuse)

μωρός: 'foolish, dull'; here a vocative insult, 'you fool.'

ἔνοχος

liable

Nominative

predicate adjective

ἔνοχος: see v.21.

ἔσται

shall be

Fut Mid Indic 3 Sg · εἰμί

main verb

→ predictive future

εἰμί: 'be.'

εἰς

to/unto

preposition + accusative (liability)

τὴν

the

Accusative

article

γέενναν

hell/Gehenna

Accusative

object of εἰς

γέεννα: 'Gehenna'; the Valley of Hinnom, image of final fiery judgment.

τοῦ

the

Genitive

article

πυρός

of fire

Genitive

attributive genitive (quality)

πῦρ: 'fire'; 'the Gehenna of fire' = fiery hell.

23 ἔὰν οὖν προσφέρῃς τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον κάκεῖ μνησθῆς ὅτι ὁ ἀδελφός σου ἔχει τι κατὰ σοῦ,

So if you are offering your gift at the altar and there remember that your brother has something against you,

ANTITHESIS 1 (APPLICATION) οὖν An application (οὖν): reconciliation takes precedence even over cultic worship. A third-class condition sets the scene at the altar.

<p>ἔὰν if <i>conjunction + subjunctive (3rd-class)</i></p>	<p>οὖν so/therefore <i>inferential conjunction</i></p>	<p>προσφέρῃς you are offering Pres Act Subj 2 Sg · προσφέρω <i>subjunctive (protasis)</i> → durative present προσφέρω: 'bring, offer (a sacrifice).'</p>	<p>τὸ the Accusative <i>article</i></p>
<p>δῶρόν gift Accusative <i>direct object</i> δῶρον: 'gift, offering'; the sacrificial gift.</p>	<p>σου your Genitive <i>genitive of possession</i></p>	<p>ἐπὶ at/upon <i>preposition + accusative (place)</i></p>	<p>τὸ the Accusative <i>article</i></p>
<p>θυσιαστήριον altar Accusative <i>object of ἐπί</i> θυσιαστήριον: 'altar'; the temple altar.</p>	<p>κάκεῖ and there <i>crasis καί+ἐκεῖ; adverb of place</i></p>	<p>μνησθῆς you remember Aor Pass Subj 2 Sg · μμνήσκομαι <i>subjunctive (protasis, coordinate)</i> → ingressive aorist μμνήσκομαι: 'remember, recall.'</p>	<p>ὅτι that <i>conjunction (content)</i></p>

<p>ὁ the Nominative article</p>	<p>ἀδελφός brother Nominative subject ἀδελφός: 'brother!'</p>	<p>σου your Genitive genitive of relationship</p>	<p>ἔχει has Pres Act Indic 3 Sg · ἔχω main verb (content clause) → durative present ἔχω: 'have, hold (a grievance)!'</p>
<p>τι something Accusative direct object (indefinite pronoun) τις: 'something'; a grievance.</p>	<p>κατὰ against preposition + genitive (opposition)</p>	<p>σοῦ you Genitive object of κατὰ</p>	

24 ἄφες ἐκεῖ τὸ δῶρόν σου ἔμπροσθεν τοῦ θυσιαστηρίου καὶ ὕπαγε πρῶτον διαλλάγηθι τῷ ἀδελφῷ σου, καὶ τότε ἐλθὼν πρόσφερε τὸ δῶρόν σου.

leave your gift there before the altar and go; first be reconciled to your brother, and then come and offer your gift.

ANTITHESIS 1 (COMMAND) ASYNDETON The apodosis: a chain of imperatives subordinating worship to reconciliation. 'First be reconciled' (aorist, urgent) precedes the resumed offering.

<p>ἄφες leave Aor Act Impv 2 Sg · ἀφίημι main verb (imperative) → ingressive aorist ἀφίημι: 'leave, let go!'</p>	<p>ἐκεῖ there adverb of place</p>	<p>τὸ the Accusative article</p>	<p>δῶρόν gift Accusative direct object δῶρον: 'gift, offering!'</p>
---	--	---	--

σου

your

Genitive

genitive of possession

ἔμπροσθεν

before

preposition + genitive (place)

τοῦ

the

Genitive

article

θυσιαστηρίου

altar

Genitive

object of ἔμπροσθεν

θυσιαστήριον: 'altar'

καὶ

and

coordinating conjunction

ὑπάγε

go

Pres Act Impv 2 Sg · ὑπάγω

main verb (imperative)

→ durative present

ὑπάγω: 'go away, depart!'

πρῶτον

first

adverb (sequence)

διαλλάγηθι

be reconciled

Aor Pass Impv 2 Sg · διαλλάσσομαι

main verb (imperative)

→ ingressive aorist

διαλλάσσομαι: 'be reconciled, make up';
restore the relationship.

τῷ

the

Dative

article

ἀδελφῷ

to your brother

Dative

dative complement

ἀδελφός: 'brother.'

σου

your

Genitive

genitive of relationship

καὶ

and

coordinating conjunction

τότε

then

adverb (sequence)

ἐλθὼν

coming

Aor Act Ptc · Nom Sg Masc · ἔρχομαι

circumstantial ptc. (attendant)

→ antecedent (aorist)

ἔρχομαι: 'come!'

πρόσφερε

offer

Pres Act Impv 2 Sg · προσφέρω

main verb (imperative)

→ durative present

προσφέρω: 'offer'; resume the worship.

τὸ

the

Accusative

article

δῶρόν

gift

Accusative

direct object

δῶρον: 'gift!'

σου

your

Genitive

genitive of possession

25 ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχὺ ἕως ὅτου εἶ μετ' αὐτοῦ ἐν τῇ ὁδῷ, μήποτε σε παραδῶ ὁ ἀντίδικος τῷ κριτῇ καὶ ὁ κριτὴς τῷ ὑπηρέτῃ, καὶ εἰς φυλακὴν βληθήσῃ.

Come to terms quickly with your accuser while you are with him on the way, lest the accuser hand you over to the judge, and the judge to the officer, and you be thrown into prison.

ANTITHESIS 1 (PARABLE WARNING) ASYNDETON A prudential parable urging speedy settlement; the periphrastic imperative (ἴσθι + ptc.) commands a sustained disposition. μήποτε introduces the dire alternative.

ἴσθι

be

Pres Act Impv 2 Sg · εἰμί

main verb (periphrastic impv.)

→ durative present

εἰμί: 'be'; with εὐνοῶν, 'be well-disposed.'

εὐνοῶν

well-disposed/agreeing

Pres Act Ptc · Nom Sg Masc · εὐνοέω

ptc. in periphrasis with ἴσθι

→ durative present

εὐνοέω: 'be well-disposed, make friends, settle'; come to terms.

τῷ

the

Dative

article

ἀντιδίκῳ

with your accuser

Dative

dative complement

ἀντίδικος: 'opponent at law, accuser.'

σου

your

Genitive

genitive of relationship

ταχὺ

quickly

adverb (manner)

ἕως ὅτου

while

temporal conjunction

εἶ

you are

Pres Act Indic 2 Sg · εἰμί

main verb (temporal clause)

→ durative present

εἰμί: 'be.'

μετ'

with

preposition + genitive (association)

αὐτοῦ

him

Genitive

object of μετά

ἐν

on

preposition + dative (place)

τῇ

the

Dative

article

ὁδῶ

the way

Dative

dative of place

ὁδός: 'road, way'; en route to court.

μήποτε

lest

negative purpose conjunction + subjunctive

σε

you

Accusative

direct object

παραδῶ

hand over

Aor Act Subj 3 Sg · παραδίδωμι

subjunctive (negative purpose)

→ *constative aorist*

παραδίδωμι: 'hand over, deliver up!'

ὁ

the

Nominative

article

ἀντίδικος

accuser

Nominative

subject

ἀντίδικος: see above.

τῷ

the

Dative

article

κριτῇ

to the judge

Dative

indirect object

κριτής: 'judge!'

καὶ

and

coordinating conjunction

ὁ

the

Nominative

article

κριτής

judge

Nominative

subject (elliptical)

κριτής: 'judge!'

τῷ

the

Dative

article

ὑπηρέτη

to the officer

Dative

indirect object

ὑπηρέτης: 'officer, attendant, bailiff!'

καὶ

and

coordinating conjunction

εἰς

into

preposition + accusative (goal)

φυλακῆν

prison

Accusative

object of εἰς

φυλακή: 'prison, guard!'

βληθήση

you be thrown

Fut Pass Indic 2 Sg · βάλλω

main verb

→ predictive future

βάλλω: 'throw, cast!'

26 ἀμὴν λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν, ἕως ἂν ἀποδῶς τὸν ἔσχατον κοδράντην.

Truly I say to you, you will never come out of there until you have paid the last penny.

ANTITHESIS 1 (SOLEMN CLOSE) ASYNDETON An ἀμὴν saying sealing the warning with emphatic οὐ μὴ: full payment is exacted to the last coin.

ἀμὴν

truly

solemn asseveration (indeclinable)

ἀμὴν: 'truly, amen.'

λέγω

I say

Pres Act Indic 1 Sg · λέγω

main verb

→ durative present

λέγω: 'say!'

σοι

to you

Dative

indirect object

οὐ μὴ

by no means

emphatic double negative + subjunctive

ἐξέλθῃς

you come out

Aor Act Subj 2 Sg · ἐξέρχομαι

subjunctive (emphatic negation)

→ constative aorist

ἐξέρχομαι: 'go out, come out!'

ἐκεῖθεν

from there

adverb of place

ἕως ἂν

until

temporal conjunction + subjunctive

ἀποδῶς

you have paid

Aor Act Subj 2 Sg · ἀποδίδωμι

subjunctive (temporal)

→ constative aorist

ἀποδίδωμι: 'pay back, repay (in full)!'

τὸν

the

Accusative

article

ἔσχατον

last

Accusative

attributive adjective

ἔσχατος: 'last, final!'

κοδράντην

penny/quadrans

Accusative

direct object

κοδράντης: Latin quadrans, the smallest Roman coin — 'the last farthing.'

27 Ἦκούσατε ὅτι ἐρρέθη· οὐ μοιχεύσεις.

You have heard that it was said, 'You shall not commit adultery!'

ANTITHESIS 2 (THESIS)

ASYNDETON

Second antithesis. The citation of the seventh commandment

(Exod 20:14).

Ἦκούσατε

you have heard

Aor Act Indic 2 Pl · ἀκούω

main verb

→ constative aorist

ἀκούω: 'hear.'

ὅτι

that

conjunction (content)

ἐρρέθη

it was said

Aor Pass Indic 3 Sg · λέγω (εἶρω)

main verb (content clause)

→ constative aorist (divine passive)

λέγω/εἶρω: 'say'; passive — said in the Law.

οὐ

not

negative particle (with future = prohibition)

μοιχεύσεις

you shall commit adultery

Fut Act Indic 2 Sg · μοιχεύω

main verb (legal prohibition)

→ imperatival future

μοιχεύω: 'commit adultery'; LXX of the Decalogue.

28 ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι αὐτὴν ἤδη ἐμοίχευσεν αὐτὴν ἐν τῇ καρδίᾳ αὐτοῦ.

But I say to you that everyone who looks at a woman to lust after her has already committed adultery with her in his heart.

ANTITHESIS 2 (JESUS' WORD) **δὲ** Jesus internalizes the command: the lustful look is already adultery 'in the heart!' πρὸς τὸ + infinitive expresses purpose; the aorist ἐμοίχευσεν marks the deed as already accomplished inwardly.

ἐγὼ

I

Nominative

subject (emphatic pronoun)

ἐγώ: emphatic; Jesus' authority.

δὲ

but

adversative (the antithesis)

λέγω

say

Pres Act Indic 1 Sg · λέγω

main verb

→ durative present

λέγω: 'say!'

ὑμῖν

to you

Dative

indirect object

ὅτι

that

conjunction (content)

πᾶς

everyone

Nominative

substantival adj. (subject)

πᾶς: 'every!'

ὁ

the

Nominative

article

βλέπων

who looks

Pres Act Ptc · Nom Sg Masc · βλέπω

substantival participle

→ durative present

βλέπω: 'look at, gaze!'

γυναῖκα

a woman

Accusative

direct object

γυνή: 'woman, wife!'

πρὸς

to/for

preposition + articular infinitive (purpose)

τὸ

the

Accusative

article

ἐπιθυμῆσαι

to lust

Aor Act Inf · ἐπιθυμέω

articular infinitive of purpose

→ constative aorist

ἐπιθυμέω: 'desire, covet, lust after!'

<p>αὐτήν her Accusative direct object of infinitive</p>	<p>ἤδη already adverb (time)</p>	<p>ἐμοίχευσεν has committed adultery Aor Act Indic 3 Sg · μοιχεύω main verb → constative aorist μοιχεύω: 'commit adultery'; already done inwardly.</p>	<p>αὐτήν with her Accusative direct object</p>
<p>ἐν in preposition + dative (sphere)</p>	<p>τῇ the Dative article</p>	<p>καρδία heart Dative dative of sphere καρδία: 'heart'; the inner seat of desire.</p>	<p>αὐτοῦ his Genitive genitive of possession</p>

29 εἰ δὲ ὁ ὀφθαλμός σου ὁ δεξιὸς σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν.

If your right eye causes you to sin, tear it out and throw it from you; for it is better for you that one of your members perish than that your whole body be thrown into hell.

ANTITHESIS 2 (RADICAL DEMAND) **δὲ** Hyperbolic demand for decisive self-denial: better to lose a member than the whole self. First-class condition assumes the case for argument's sake.

<p>εἰ if conjunction (1st-class condition)</p>	<p>δὲ and connective</p>	<p>ὁ the Nominative article</p>	<p>ὀφθαλμός eye Nominative subject ὀφθαλμός: 'eye'; the organ of the lustful look (v.28).</p>
---	---	--	--

σου

your

Genitive

genitive of possession

ὁ

the

Nominative

article

δεξιός

right

Nominative

attributive adjective

δεξιός: 'right (hand/side)'; the more valued.

σκανδαλίζει

causes to sin

Pres Act Indic 3 Sg · σκανδαλίζω

main verb (protasis)

→ durative present

σκανδαλίζω: 'cause to stumble, ensnare into sin!'

σε

you

Accusative

direct object

ἔξελε

tear out

Aor Act Impv 2 Sg · ἐξαιρέω

main verb (imperative)

→ ingressive aorist

ἐξαιρέω: 'take out, pluck out!'

αὐτόν

it

Accusative

direct object

καί

and

coordinating conjunction

βάλε

throw

Aor Act Impv 2 Sg · βάλλω

main verb (imperative)

→ ingressive aorist

βάλλω: 'throw, cast!'

ἀπό

from

preposition + genitive (separation)

σοῦ

you

Genitive

object of ἀπό

συμφέρι

it is better/profitable

Pres Act Indic 3 Sg · συμφέρω

main verb

→ gnomic present

συμφέρω: 'be profitable, be better, be advantageous!'

γάρ

for

explanatory conjunction

σοι

for you

Dative

dative of advantage

ἵνα

that

conjunction + subjunctive (epexegetical)

ἀπόλληται

perish

Aor Mid Subj 3 Sg · ἀπόλλυμι

subjunctive (content of συμφέρι)

→ constative aorist

ἀπόλλυμι: 'destroy, perish, be lost!'

ἓν

one

Nominative

subject (numeral)

είς: 'one!'

τῶν

the

Genitive

article

μελῶν

members

Genitive

partitive genitive

μέλος: 'member, limb (of the body)!'

σου

your

Genitive

genitive of possession

καὶ

and

coordinating conjunction

μή

not

negative particle

ὅλον

whole

Nominative

attributive adjective

ὅλος: 'whole, entire!'

τὸ

the

Nominative

article

σῶμά

body

Nominative

subject

σῶμα: 'body!'

σου

your

Genitive

genitive of possession

βληθῆ

be thrown

Aor Pass Subj 3 Sg · βάλλω

subjunctive (coordinate)

→ constative aorist

βάλλω: 'throw, cast!'

εἰς

into

preposition + accusative (goal)

γέενναν

hell

Accusative

object of εἰς

γέεννα: 'Gehenna, hell!'

30 καὶ εἰ ἡ δεξιὰ σου χεὶρ σκανδαλίζει σε, ἔκκοψον αὐτήν καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου καὶ μὴ ὅλον τὸ σῶμά σου εἰς γέενναν ἀπέλθῃ.

And if your right hand causes you to sin, cut it off and throw it from you; for it is better for you that one of your members perish than that your whole body go into hell.

ANTITHESIS 2 (PARALLEL DEMAND) **καὶ** A parallel saying on the hand, reinforcing the call to radical renunciation of whatever leads to sin.

<p>καὶ and coordinating conjunction</p>	<p>εἰ if conjunction (1st-class condition)</p>	<p>ἡ the Nominative article</p>	<p>δεξιὰ right Nominative attributive adjective δεξιός: 'right!'</p>
<p>σου your Genitive genitive of possession</p>	<p>χεὶρ hand Nominative subject χεῖρ: 'hand'; the organ of sinful action.</p>	<p>σκανδαλίζει causes to sin Pres Act Indic 3 Sg · σκανδαλίζω main verb (protasis) → durative present σκανδαλίζω: see v.29.</p>	<p>σε you Accusative direct object</p>
<p>ἔκκοψον cut off Aor Act Impv 2 Sg · ἐκκόπτω main verb (imperative) → ingressive aorist ἐκκόπτω: 'cut off, cut out.'</p>	<p>αὐτήν it Accusative direct object</p>	<p>καὶ and coordinating conjunction</p>	<p>βάλε throw Aor Act Impv 2 Sg · βάλλω main verb (imperative) → ingressive aorist βάλλω: 'throw, cast.'</p>

ἀπὸ

from

preposition + genitive (separation)

σοῦ

you

Genitive

object of ἀπό

συμφέρει

it is better

Pres Act Indic 3 Sg · συμφέρω

main verb

→ *gnomic present*

συμφέρω: see v.29.

γάρ

for

explanatory conjunction

σοι

for you

Dative

dative of advantage

ἵνα

that

conjunction + subjunctive (exegetical)

ἀπόλληται

perish

Aor Mid Subj 3 Sg · ἀπόλλυμι

subjunctive (content of συμφέρει)

→ *constative aorist*

ἀπόλλυμι: see v.29.

ἓν

one

Nominative

subject (numeral)

εἷς: 'one!'

τῶν

the

Genitive

article

μελῶν

members

Genitive

partitive genitive

μέλος: 'member, limb!'

σου

your

Genitive

genitive of possession

καί

and

coordinating conjunction

μή

not

negative particle

ὅλον

whole

Nominative

attributive adjective

ὅλος: 'whole!'

τὸ

the

Nominative

article

σῶμά

body

Nominative

subject

σῶμα: 'body!'

σου

your

Genitive

genitive of possession

εἰς

into

preposition + accusative (goal)

γέενναν

hell

Accusative

object of εἰς

γέεννα: 'Gehenna, hell!'

ἀπέλθη

go

Aor Act Subj 3 Sg · ἀπέρχομαι

subjunctive (coordinate)

→ constative aorist

ἀπέρχομαι: 'go away, depart!'

31 Ἐρρέθη δέ· ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, δότω αὐτῇ ἀποστάσιον.

It was also said, 'Whoever divorces his wife, let him give her a certificate of divorce.'

ANTITHESIS 3 (THESIS) **δέ** Third antithesis, citing the Deuteronomic concession (Deut 24:1) that regulated divorce by a written certificate.

Ἐρρέθη

it was said

Aor Pass Indic 3 Sg · λέγω (εἶρω)

main verb

→ constative aorist (divine passive)

λέγω/εἶρω: 'say'; passive — said in the Law.

δέ

and/also

connective

ὅς

whoever

Nominative

relative pronoun (indefinite)

ἂν

-ever

modal particle + subjunctive

ἀπολύσῃ

divorces

Aor Act Subj 3 Sg · ἀπολύω

subjunctive (indefinite rel.)

→ constative aorist

ἀπολύω: 'release, dismiss, divorce!'

τὴν

the

Accusative

article

γυναῖκα

wife

Accusative

direct object

γυνή: 'wife, woman!'

αὐτοῦ

his

Genitive

genitive of relationship

δότη

let him give

Aor Act Impv 3 Sg · δίδωμι

main verb (3rd-person imperative)

→ *ingressive aorist*

δίδωμι: 'give.'

αὐτῇ

to her

Dative

indirect object

ἀποστάσιον

certificate of divorce

Accusative

direct object

ἀποστάσιον: 'certificate of divorce' (deed of separation; Deut 24:1 LXX).

32 ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ παρεκτὸς λόγου πορνείας ποιεῖ αὐτὴν μοιχευθῆναι, καὶ ὃς ἐὰν ἀπολελυμένην γαμήσῃ μοιχᾶται.

But I say to you that everyone who divorces his wife, except on the ground of sexual immorality, makes her commit adultery, and whoever marries a divorced woman commits adultery.

ANTITHESIS 3 (JESUS' WORD) **δὲ** Jesus tightens the law of marriage, allowing only the exceptive clause παρεκτὸς λόγου πορνείας ('except for a matter of porneia'). The much-debated porneia is variously taken as marital unfaithfulness or an unlawful (incestuous) union; here it is the sole stated exception.

ἐγὼ

I

Nominative

subject (emphatic pronoun)

ἐγὼ: emphatic; Jesus' authority.

δὲ

but

adversative (the antithesis)

λέγω

say

Pres Act Indic 1 Sg · λέγω

main verb

→ *durative present*

λέγω: 'say.'

ὑμῖν

to you

Dative

indirect object

ὅτι

that

conjunction (content)

πᾶς

everyone

Nominative

substantival adj. (subject)

πᾶς: 'every!'

ὁ

the

Nominative

article

ἀπολύων

who divorces

Pres Act Ptc · Nom Sg Masc · ἀπολύω

substantival participle

→ durative present

ἀπολύω: 'divorce, dismiss!'

τήν

the

Accusative

article

γυναῖκα

wife

Accusative

direct object

γυνή: 'wife!'

αὐτοῦ

his

Genitive

genitive of relationship

παρεκτός

except

preposition + genitive (exception)

λόγου

ground/matter

Genitive

object of παρεκτός

λόγος: 'word, matter, ground (of a case)!'

πορνείας

of sexual immorality

Genitive

attributive genitive

πορνεία: 'sexual immorality, fornication, unchastity'; the disputed exceptive clause.

ποιεῖ

makes

Pres Act Indic 3 Sg · ποιέω

main verb

→ durative present

ποιέω: 'make, cause!'

αὐτήν

her

Accusative

direct object (acc. + inf.)

μοιχευθῆναι

to commit adultery

Aor Pass Inf · μοιχεύω

infinitive (complement of ποιεῖ)

→ constative aorist

μοιχεύω: passive 'be made an adulteress / be involved in adultery!'

καί

and

coordinating conjunction

ὅς

whoever

Nominative

relative pronoun (indefinite)

ἐάν

-ever

conjunction (generalizing) + subjunctive

ἀπολελυμένην

a divorced woman

Perf Pass Ptc · Acc Sg Fem · ἀπολύω

substantival participle (object of γαμήση)

→ intensive perfect (settled state)

ἀπολύω: perf. pass. ptc. — 'a (having-been-)divorced woman.'

γαμήση

marries

Aor Act Subj 3 Sg · γαμέω

subjunctive (indefinite rel.)

→ constative aorist

γαμέω: 'marry, take a wife.'

μοιχᾶται

commits adultery

Pres Mid Indic 3 Sg · μοιχάομαι

main verb

→ gnomic present

μοιχάομαι: 'commit adultery.'

33 Πάλιν ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις οὐκ ἐπιορκήσεις, ἀποδώσεις δὲ τῷ κυρίῳ τοὺς ὄρκους σου.

Again you have heard that it was said to the ancients, 'You shall not swear falsely, but shall perform to the Lord what you have sworn.'

ANTITHESIS 4 (THESIS) ASYNDETON Fourth antithesis (introduced by Πάλιν), citing the law against perjury and the duty to fulfill vows (Lev 19:12; Num 30:2; Deut 23:21).

Πάλιν

again

adverb (sequence)

ἠκούσατε

you have heard

Aor Act Indic 2 Pl · ἀκούω

main verb

→ constative aorist

ἀκούω: 'hear.'

ὅτι

that

conjunction (content)

ἐρρέθη

it was said

Aor Pass Indic 3 Sg · λέγω (εἶρω)

main verb (content clause)

→ constative aorist (divine passive)

λέγω/εἶρω: 'say'; passive.

τοῖς

the

Dative

article

ἀρχαίοις

to the ancients

Dative

dative of indirect object

ἀρχαῖος: 'ancient'; the forefathers.

οὐκ

not

negative particle (with future = prohibition)

ἐπιορκήσεις

you shall swear falsely

Fut Act Indic 2 Sg · ἐπιορκέω

main verb (legal prohibition)

→ imperatival future

ἐπιορκέω: 'swear falsely, perjure oneself, break an oath.'

ἀποδώσεις

you shall perform/pay

Fut Act Indic 2 Sg · ἀποδίδωμι

main verb (legal command)

→ imperatival future

ἀποδίδωμι: 'pay back, render, fulfill (a vow).'

δὲ

but

connective

τῷ

the

Dative

article

κυρίῳ

to the Lord

Dative

indirect object

κύριος: 'Lord'; to whom vows are owed.

τούς

the

Accusative

article

ὄρκους

oaths

Accusative

direct object

ὄρκος: 'oath, vow.'

σου

your

Genitive

genitive of possession

34 ἐγὼ δὲ λέγω ὑμῖν μὴ ὀμόσαι ὅλως· μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστὶν τοῦ θεοῦ,

But I say to you, do not swear at all: neither by heaven, for it is the throne of God,

ANTITHESIS 4 (JESUS' WORD) **δὲ** Jesus forbids oath-taking 'at all,' the infinitive μὴ ὀμόσαι functioning as an absolute prohibition. A series of μήτε-clauses shows that every oath ultimately invokes God.

ἐγὼ

I

Nominative

subject (emphatic pronoun)

ἐγώ: emphatic; Jesus' authority.

δὲ

but

adversative (the antithesis)

λέγω

say

Pres Act Indic 1 Sg · λέγω

main verb

→ durative present

λέγω: 'say.'

ὑμῖν

to you

Dative

indirect object

<p>μή not <i>negative particle (with inf.)</i></p>	<p>ὀμόσαι to swear Aor Act Inf · ὀμνύω <i>infinitive (object of λέγω; command)</i> → constative aorist ὀμνύω: 'swear, take an oath.'</p>	<p>ὅλως at all <i>adverb (degree)</i></p>	<p>μήτε neither <i>negative correlative conjunction</i></p>
<p>ἐν by <i>preposition + dative (oath)</i></p>	<p>τῶ the Dative <i>article</i></p>	<p>οὐρανῶ heaven Dative <i>dative of the oath</i> οὐρανός: 'heaven.'</p>	<p>ὅτι for <i>causal conjunction</i></p>
<p>θρόνος throne Nominative <i>predicate nominative</i> θρόνος: 'throne'; heaven is God's throne (Isa 66:1).</p>	<p>ἐστίν it is Pres Act Indic 3 Sg · εἰμί <i>main verb (copula)</i> → stative present εἰμί: 'be.'</p>	<p>τοῦ the Genitive <i>article</i></p>	<p>θεοῦ of God Genitive <i>genitive of possession</i> θεός: God.</p>

35 μήτε ἐν τῇ γῆ, ὅτι ὑποπόδιόν ἐστιν τῶν ποδῶν αὐτοῦ, μήτε εἰς Ἱεροσόλυμα, ὅτι πόλις ἐστὶν τοῦ μεγάλου βασιλέως,

nor by the earth, for it is the footstool of his feet, nor by Jerusalem, for it is the city of the great King,

ANTITHESIS 4 (CONTINUATION) ASYNDETON The chain continues: earth (God's footstool, Isa 66:1) and Jerusalem (the great King's city, Ps 48:2). Every sphere belongs to God.

μήτε

nor

negative correlative conjunction

ἐν

by

preposition + dative (oath)

τῆ

the

Dative

article

γῆ

earth

Dative

dative of the oath

| γῆ: 'earth.'

ὅτι

for

causal conjunction

ὑποπόδιόν

footstool

Nominative

predicate nominative

| ὑποπόδιον: 'footstool' (ὑπό + πούς); earth as God's footstool.

ἐστίν

it is

Pres Act Indic 3 Sg · εἰμί

main verb (copula)

→ stative present

| εἰμί: 'be.'

τῶν

the

Genitive

article

ποδῶν

of his feet

Genitive

genitive (possession)

| πούς: 'foot.'

αὐτοῦ

his

Genitive

genitive of possession

μήτε

nor

negative correlative conjunction

εἰς

by/toward

preposition + accusative (oath)

Ἱεροσόλυμα

Jerusalem

Accusative

object of εἰς (oath; indeclinable proper name)

| Ἱεροσόλυμα: Jerusalem; the holy city.

ὅτι

for

causal conjunction

πόλις

city

Nominative

predicate nominative

| πόλις: 'city.'

ἐστίν

it is

Pres Act Indic 3 Sg · εἰμί

main verb (copula)

→ stative present

| εἰμί: 'be.'

τοῦ

the

Genitive

article

μεγάλου

great

Genitive

attributive adjective

μέγας: 'great!'

βασιλέως

King

Genitive

genitive of possession

βασιλεύς: 'king'; the great King = God (Ps 48:2).

36 μήτε ἐν τῇ κεφαλῇ σου ὀμόσης, ὅτι οὐ δύνασαι μίαν τρίχα λευκὴν ποιῆσαι ἢ μέλαιναν.

nor shall you swear by your head, for you cannot make one hair white or black.

ANTITHESIS 4 (CONTINUATION) ASYNDETON Even an oath by one's own head fails, for a man cannot control the smallest thing about himself — everything is God's.

μήτε

nor

negative correlative conjunction

ἐν

by

preposition + dative (oath)

τῇ

the

Dative
article

κεφαλῇ

head

Dative
dative of the oath
κεφαλή: 'head!'

σου

your

Genitive

genitive of possession

ὀμόσης

you shall swear

Aor Act Subj 2 Sg · ὀμνύω

prohibitive subjunctive

→ constative aorist

ὀμνύω: 'swear!'

ὅτι

for

causal conjunction

οὐ

not

negative particle

δύνασαι

you can/are able

Pres Mid Indic 2 Sg · δύναμαι

main verb

→ durative present

| δύναμαι: 'be able.'

μίαν

one

Accusative

attributive numeral

| εἷς: 'one.'

τρίχα

hair

Accusative

direct object

| θρίξ: 'hair.'

λευκήν

white

Accusative

predicate accusative (object complement)

| λευκός: 'white.'

ποιῆσαι

to make

Aor Act Inf · ποιέω

complementary infinitive

→ constative aorist

| ποιέω: 'make.'

ἢ

or

disjunctive conjunction

μέλαιναν

black

Accusative

predicate accusative (object complement)

| μέλας: 'black.'

37 ἔστω δὲ ὁ λόγος ὑμῶν ναὶ ναί, οὐ οὐ· τὸ δὲ περισσὸν τούτων ἐκ τοῦ πονηροῦ ἐστίν.

| But let your word be 'Yes, yes' or 'No, no'; anything more than this comes from the evil one.

| ANTITHESIS 4 (POSITIVE DEMAND) **δὲ** The positive replacement: simple truthfulness. Anything beyond a plain yes or no springs 'from the evil one' (or 'from evil') — oaths betray a deficit of trust.

ἔστω

let be

Pres Act Impv 3 Sg · εἰμί

main verb (3rd-person imperative)

→ durative present

| εἰμί: 'be'; 'let your word be.'

δὲ

but

connective

ὁ

the

Nominative

article

λόγος

word

Nominative

subject

| λόγος: 'word, statement.'

ὑμῶν

your

Genitive

genitive of possession

ναὶ

yes

affirmative particle (direct discourse)

ναί: 'yes'; the doubled 'yes, yes' = a plain affirmation.

ναί

yes

affirmative particle (direct discourse)

ναί: 'yes!'

οὐ

no

negative particle (direct discourse)

οὐ: 'no!'

οὐ

no

negative particle (direct discourse)

οὐ: 'no!'

τὸ

the

Nominative

article

δὲ

and

connective

περισσὸν

more/excess

Nominative

subject (substantival adj.)

περισσός: 'abundant, excessive, more than.'

τούτων

than these

Genitive

genitive of comparison

ἐκ

from

preposition + genitive (source)

τοῦ

the

Genitive

article

πονηροῦ

the evil one/evil

Genitive

object of ἐκ (source)

πονηρός: 'evil'; either 'the evil one' (Satan) or 'evil' abstractly.

ἔστιν

comes/is

Pres Act Indic 3 Sg · εἰμί

main verb (copula)

→ gnomic present

εἰμί: 'be, come from.'

38 Ἡκούσατε ὅτι ἐρρέθη ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ καὶ ὀδόντα ἀντὶ ὀδόντος.

You have heard that it was said, 'An eye for an eye and a tooth for a tooth.'

ANTITHESIS 5 (THESIS) ASYNDETON Fifth antithesis, citing the lex talionis (Exod 21:24; Lev 24:20; Deut 19:21), the measured legal principle of proportionate retribution.

Ἡκούσατε

you have heard

Aor Act Indic 2 Pl · ἀκούω

main verb

→ constative aorist

ἀκούω: 'hear.'

ὅτι

that

conjunction (content)

ἐρρέθη

it was said

Aor Pass Indic 3 Sg · λέγω (εἶρω)

main verb (content clause)

→ constative aorist (divine passive)

λέγω/εἶρω: 'say'; passive.

ὀφθαλμὸν

eye

Accusative

object (talionic formula)

ὀφθαλμός: 'eye.'

ἀντὶ

for/in place of

preposition + genitive (exchange)

ὀφθαλμοῦ

an eye

Genitive

object of ἀντί

ὀφθαλμός: 'eye.'

καὶ

and

coordinating conjunction

ὀδόντα

tooth

Accusative

object (talionic formula)

ὀδούς: 'tooth.'

ἀντὶ

for/in place of

preposition + genitive (exchange)

ὀδόντος

a tooth

Genitive

object of ἀντί

ὀδούς: 'tooth.'

39 ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντιστῆναι τῷ πονηρῷ· ἀλλ' ὅστις σε ραπίζει εἰς τὴν δεξιὰν σιαγόνα σου, στρέψον αὐτῷ καὶ τὴν ἄλλην·

But I say to you, do not resist the one who is evil; but whoever slaps you on your right cheek, turn to him the other also;

ANTITHESIS 5 (JESUS' WORD) **δὲ** Jesus replaces measured retaliation with non-resistance. The infinitive μὴ ἀντιστῆναι forbids retaliatory resistance; the slap on the right cheek (a backhanded insult) is to be met with the other.

ἐγὼ

I

Nominative

subject (emphatic pronoun)

ἐγώ: emphatic; Jesus' authority.

δὲ

but

adversative (the antithesis)

λέγω

say

Pres Act Indic 1 Sg · λέγω

main verb

→ durative present

λέγω: 'say!'

ὑμῖν

to you

Dative

indirect object

μὴ

not

negative particle (with inf.)

ἀντιστῆναι

to resist

Aor Act Inf · ἀνθίστημι

infinitive (object of λέγω; command)

→ constative aorist

ἀνθίστημι: 'set against, resist, oppose!'

τῷ

the

Dative

article

πονηρῷ

the evil (one/person)

Dative

dative complement of ἀντιστῆναι

πονηρός: 'evil'; here the evildoer who wrongs you.

ἀλλ'

but

adversative conjunction

ὅστις

whoever

Nominative

indefinite relative pronoun

σε

you

Accusative

direct object

ραπίζει

slaps

Pres Act Indic 3 Sg · ραπίζω

main verb (rel. clause)

→ durative present

ραπίζω: 'strike, slap (with the hand)!'

<p>εἰς on <i>preposition + accusative (place)</i></p>	<p>τήν the Accusative <i>article</i></p>	<p>δεξιᾶν right Accusative <i>attributive adjective</i> δεξιός: 'right'; a backhanded, insulting blow.</p>	<p>σιαγόνα cheek Accusative <i>object of εἰς</i> σιαγών: 'cheek, jaw'</p>
<p>σου your Genitive <i>genitive of possession</i></p>	<p>στρέψον turn Aor Act Impv 2 Sg · στρέφω <i>main verb (imperative)</i> → <i>ingressive aorist</i> στρέφω: 'turn.'</p>	<p>αὐτῷ to him Dative <i>indirect object</i></p>	<p>καί also <i>ascensive/adverbial conjunction</i></p>
<p>τήν the Accusative <i>article</i></p>	<p>ἄλλην other Accusative <i>direct object (substantival adj.)</i> ἄλλος: 'other'; the other cheek.</p>		

40 καὶ τῷ θέλοντί σοι κριθῆναι καὶ τὸν χιτῶνά σου λαβεῖν, ἄφες αὐτῷ καὶ τὸ ἱμάτιον·

and to the one who wants to sue you and take your tunic, let him have your cloak also;

ANTITHESIS 5 (ILLUSTRATION) **καὶ** A second illustration: yield even more than is demanded in litigation — surrender the outer cloak too, though the Law protected it (Exod 22:26).

καὶ
and

coordinating conjunction

τῷ
the

Dative
article

θέλοντί

to the one who wants

Pres Act Ptc · Dat Sg Masc · θέλω
substantival participle (indirect object)

→ durative present

θέλω: 'wish, want, will!'

σοι

you

Dative
dative complement (of κριθῆναι)

κριθῆναι

to sue/go to law

Aor Pass Inf · κρίνω
complementary infinitive

→ constative aorist

κρίνω: passive 'go to law, litigate against!'

καὶ
and

coordinating conjunction

τὸν
the

Accusative
article

χιτῶνά

tunic

Accusative
direct object

χιτῶν: 'tunic'; the inner garment.

σου

your

Genitive
genitive of possession

λαβεῖν

to take

Aor Act Inf · λαμβάνω
complementary infinitive

→ constative aorist

λαμβάνω: 'take, receive!'

ἄφες

let have/leave

Aor Act Impr 2 Sg · ἀφίημι
main verb (imperative)

→ ingressive aorist

ἀφίημι: 'leave, let (him have)!'

αὐτῷ

to him

Dative
indirect object

καὶ
also

ascensive/adverbial conjunction

τὸ
the

Accusative
article

ἱμάτιον

cloak

Accusative
direct object

ἱμάτιον: 'cloak, outer garment'; legally protected (Exod 22:26).

41 καὶ ὅστις σε ἀγγαρεύσει μίλιον ἓν, ὕπαγε μετ' αὐτοῦ δύο.

and whoever compels you to go one mile, go with him two.

ANTITHESIS 5 (ILLUSTRATION) **καὶ** A third illustration drawn from Roman requisition (ἀγγαρεύω):
go twice the compelled distance — free, generous service exceeds coerced duty.

καὶ
and
coordinating conjunction

ὅστις
whoever
Nominative
indefinite relative pronoun

σε
you
Accusative
direct object

ἀγγαρεύσει
compels/conscripts
Fut Act Indic 3 Sg · ἀγγαρεύω
main verb (rel. clause)
→ predictive future
ἀγγαρεύω: 'press into service, requisition'
(a Persian loan; of compulsory portage).

μίλιον
mile
Accusative
accusative of extent (space)
μίλιον: 'mile' (Roman mille passuum).

ἓν
one
Accusative
attributive numeral
εἷς: 'one!'

ὕπαγε
go
Pres Act Impv 2 Sg · ὑπάγω
main verb (imperative)
→ durative present
ὑπάγω: 'go!'

μετ'
with
preposition + genitive (association)

αὐτοῦ
him
Genitive
object of μετά

δύο
two
Accusative
accusative of extent (numeral)
δύο: 'two!'

42 τῷ αἰτοῦντί σε δός, καὶ τὸν θέλοντα ἀπὸ σοῦ δανίσασθαι μὴ ἀποστραφῆς.

Give to the one who asks you, and do not turn away the one who wants to borrow from you.

ANTITHESIS 5 (POSITIVE DEMAND) ASYNDETON The positive summary: open-handed generosity to those who ask or seek to borrow.

τῷ the Dative article	αἰτοῦντί to the one who asks Pres Act Ptc · Dat Sg Masc · αἰτέω <i>substantival participle (indirect object)</i> → durative present αἰτέω: 'ask, request!'	σε you Accusative <i>direct object of ptc.</i>	δός give Aor Act Impv 2 Sg · δίδωμι <i>main verb (imperative)</i> → ingressive aorist δίδωμι: 'give!'
καὶ and <i>coordinating conjunction</i>	τὸν the Accusative article	θέλοντα the one who wants Pres Act Ptc · Acc Sg Masc · θέλω <i>substantival participle (object of ἀποστραφῆς)</i> → durative present θέλω: 'wish, want!'	ἀπὸ from <i>preposition + genitive (source)</i>
σοῦ you Genitive <i>object of ἀπό</i>	δανίσασθαι to borrow Aor Mid Inf · δανίζω <i>complementary infinitive</i> → constative aorist δανίζω: act. 'lend,' mid. 'borrow!'	μὴ not <i>negative particle</i>	ἀποστραφῆς turn away Aor Pass Subj 2 Sg · ἀποστρέφω <i>prohibitive subjunctive</i> → constative aorist ἀποστρέφω: 'turn away, reject!'

43 Ἦκούσατε ὅτι ἐρρέθη· ἀγαπήσεις τὸν πλησίον σου καὶ μισήσεις τὸν ἐχθρόν σου.

You have heard that it was said, 'You shall love your neighbor and hate your enemy.'

ANTITHESIS 6 (THESIS) ASYNDETON Sixth and climactic antithesis. The first clause cites Lev 19:18; 'and hate your enemy' is not in the Law but a contemporary inference Jesus quotes in order to overturn.

Ἦκούσατε

you have heard

Aor Act Indic 2 Pl · ἀκούω

main verb

→ constative aorist

ἀκούω: 'hear'

ὅτι

that

conjunction (content)

ἐρρέθη

it was said

Aor Pass Indic 3 Sg · λέγω (εἶρω)

main verb (content clause)

→ constative aorist (divine passive)

λέγω/εἶρω: 'say'; passive.

ἀγαπήσεις

you shall love

Fut Act Indic 2 Sg · ἀγαπάω

main verb (legal command)

→ imperatival future

ἀγαπάω: 'love'; Lev 19:18.

τὸν

the

Accusative

article

πλησίον

neighbor

Accusative

direct object (substantival adv.)

πλησίον: 'neighbor' (adv. used as noun, 'the one near').

σου

your

Genitive

genitive of relationship

καὶ

and

coordinating conjunction

μισήσεις

you shall hate

Fut Act Indic 2 Sg · μισέω

main verb (popular inference)

→ imperatival future

μισέω: 'hate'; the added clause not found in the Torah.

τὸν

the

Accusative

article

ἐχθρόν

enemy

Accusative

direct object

ἐχθρός: 'enemy, hostile one.'

σου

your

Genitive

genitive of relationship

44 ἐγὼ δὲ λέγω ὑμῖν· ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν καὶ προσεύχεσθε ὑπὲρ τῶν διωκόντων ὑμᾶς,

But I say to you, love your enemies and pray for those who persecute you,

ANTITHESIS 6 (JESUS' WORD) δὲ The supreme demand: enemy-love and intercession for persecutors, in present imperatives of habitual practice. Note the textual variant: many later witnesses expand to 'bless those who curse you, do good to those who hate you... those who spitefully use you and persecute you' (harmonizing to Luke 6:27-28); the shorter text is printed here.

ἐγὼ

I

Nominative

subject (*emphatic pronoun*)

ἐγὼ: emphatic; Jesus' authority.

δὲ

but

adversative (the antithesis)

λέγω

say

Pres Act Indic 1 Sg · λέγω

main verb

→ durative present

λέγω: 'say!'

ὑμῖν

to you

Dative

indirect object

ἀγαπᾶτε

love

Pres Act Impv 2 Pl · ἀγαπάω

main verb (imperative)

→ durative/customary present

ἀγαπάω: 'love'; ongoing, habitual love.

τοὺς

the

Accusative

article

ἐχθροὺς

enemies

Accusative

direct object

ἐχθρός: 'enemy!'

ὑμῶν

your

Genitive

genitive of relationship

καὶ

and

coordinating conjunction

προσεύχεσθε

pray

Pres Mid Impv 2 Pl · προσεύχομαι

main verb (imperative)

→ durative/customary present

προσεύχομαι: 'pray!'

ὑπὲρ

for

preposition + genitive (benefit)

τῶν

the

Genitive

article

διωκόντων

those who persecute

Pres Act Ptc · Gen Pl Masc · διώκω

substantival participle (object of ὑπέρ)

→ durative present

διώκω: 'persecute, pursue.'

ὑμᾶς

you

Accusative

direct object of ptc.

45 ὅπως γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ὅτι τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγαθοὺς καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους.

so that you may be sons of your Father who is in heaven, for he makes his sun rise on the evil and the good, and sends rain on the just and the unjust.

ANTITHESIS 6 (PURPOSE / GROUND) ὅπως The goal (ὅπως) is family likeness to the Father, grounded (ὅτι) in his impartial, indiscriminate benevolence — sun and rain to evil and good alike.

ὅπως

so that

purpose conjunction + subjunctive

γένησθε

you may be/become

Aor Mid Subj 2 Pl · γίνομαι

subjunctive (purpose)

→ constative aorist

γίνομαι: 'become, be shown to be.'

υἱοὶ

sons

Nominative

predicate nominative

υἱός: 'son'; reflecting the Father's character.

τοῦ

the

Genitive

article

πατρὸς

of Father

Genitive

genitive of relationship

πατήρ: 'Father.'

ὑμῶν

your

Genitive

genitive of relationship

τοῦ

who

Genitive

article

ἐν

in

preposition + dative (place)

οὐρανοῖς

heaven

Dative
dative of place

οὐρανός: 'heaven!'

ὅτι

for

causal conjunction (ground)

τὸν

the

Accusative
article

ἥλιον

sun

Accusative
direct object

ἥλιος: 'sun!'

αὐτοῦ

his

Genitive
genitive of possession

ἀνατέλλει

makes rise

Pres Act Indic 3 Sg · ἀνατέλλω
main verb (causative)

→ gnomic present

ἀνατέλλω: 'cause to rise, make spring up!'

ἐπὶ

on

preposition + accusative (place)

πονηροῦς

evil

Accusative
object of ἐπί (substantival adj.)

πονηρός: 'evil!'

καὶ

and

coordinating conjunction

ἀγαθούς

good

Accusative
object of ἐπί (substantival adj.)

ἀγαθός: 'good!'

καὶ

and

coordinating conjunction

βρέχει

sends rain

Pres Act Indic 3 Sg · βρέχω
main verb

→ gnomic present

βρέχω: 'rain, send rain!'

ἐπὶ

on

preposition + accusative (place)

δικαίους

just

Accusative
object of ἐπί (substantival adj.)

δίκαιος: 'righteous, just!'

καὶ

and

coordinating conjunction

ἀδίκους

unjust

Accusative
object of ἐπί (substantival adj.)

ἄδικος: 'unrighteous, unjust!'

46 ἔὰν γὰρ ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς, τίνα μισθὸν ἔχετε; οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσιν;

For if you love those who love you, what reward do you have? Do not even the tax collectors do the same?

ANTITHESIS 6 (RHETORICAL GROUND) **γὰρ** A rhetorical argument: reciprocal love earns no reward, since even tax collectors — proverbial sinners — manage it.

<p>ἔὰν if <i>conjunction + subjunctive (3rd-class)</i></p>	<p>γὰρ for <i>explanatory conjunction</i></p>	<p>ἀγαπήσητε you love Aor Act Subj 2 Pl · ἀγαπάω <i>subjunctive (protasis)</i> → constative aorist ἀγαπάω: 'love!'</p>	<p>τοὺς the Accusative <i>article</i></p>
<p>ἀγαπῶντας those who love Pres Act Ptc · Acc Pl Masc · ἀγαπάω <i>substantival participle (direct object)</i> → durative present ἀγαπάω: 'love!'</p>	<p>ὑμᾶς you Accusative <i>direct object of ptc.</i></p>	<p>τίνα what Accusative <i>interrogative adjective</i> τίς: 'what?'</p>	<p>μισθὸν reward Accusative <i>direct object</i> μισθός: 'reward, wages!'</p>
<p>ἔχετε do you have Pres Act Indic 2 Pl · ἔχω <i>main verb (question)</i> → durative present ἔχω: 'have!'</p>	<p>οὐχὶ not <i>interrogative negative (expects 'yes')</i></p>	<p>καὶ even <i>ascensive conjunction</i></p>	<p>οἱ the Nominative <i>article</i></p>

τελώναι

tax collectors

Nominative

subject

τελώνης: 'tax collector'; despised collaborators, proverbial sinners.

τὸ

the

Accusative

article

αὐτὸ

the same

Accusative

direct object (substantival)

αὐτός: 'the same (thing)!' |

ποιοῦσιν

do

Pres Act Indic 3 Pl · ποιέω

main verb (question)

→ durative present

ποιέω: 'do!' |

47 καὶ ἂν ἀσπάσησθε τοὺς ἀδελφοὺς ὑμῶν μόνον, τί περισσὸν ποιεῖτε; οὐχὶ καὶ οἱ ἔθνη τὸ αὐτὸ ποιοῦσιν;

And if you greet only your brothers, what more are you doing than others? Do not even the Gentiles do the same?

ANTITHESIS 6 (RHETORICAL GROUND) καὶ A parallel argument: greeting only one's own circle is no more than the Gentiles do. Disciples must exceed (περισσόν) ordinary reciprocity.

καὶ

and

coordinating conjunction

ἂν

if

conjunction + subjunctive (3rd-class)

ἀσπάσησθε

you greet

Aor Mid Subj 2 Pl · ἀσπάζομαι

subjunctive (protasis)

→ constative aorist

ἀσπάζομαι: 'greet, salute!' |

τοὺς

the

Accusative

article

ἀδελφοὺς

brothers

Accusative

direct object

ἀδελφός: 'brother'; one's own group. |

ὑμῶν

your

Genitive

genitive of relationship

μόνον

only

adverb (restriction)

τί

what

Accusative

interrogative pronoun

τίς: 'what?' |

περισσὸν

more/extraordinary

Accusative

direct object (substantival adj.)

περισσός: 'more, beyond the ordinary'; the disciple's surplus.

ποιεῖτε

are you doing

Pres Act Indic 2 Pl · ποιέω

main verb (question)

→ durative present

ποιέω: 'do.'

οὐχὶ

not

interrogative negative (expects 'yes')

καὶ

even

ascensive conjunction

οἱ

the

Nominative

article

ἔθνη

Gentiles

Nominative

subject (substantival adj.)

ἔθνικός: 'Gentile, pagan'; the outsider as moral foil.

τὸ

the

Accusative

article

αὐτὸ

the same

Accusative

direct object (substantival)

αὐτός: 'the same.'

ποιοῦσιν

do

Pres Act Indic 3 Pl · ποιέω

main verb (question)

→ durative present

ποιέω: 'do.'

48 ἔσεσθε οὖν ὑμεῖς τέλειοι ὡς ὁ πατὴρ ὑμῶν ὁ οὐράνιος τέλειός ἐστιν.

You therefore shall be perfect, as your heavenly Father is perfect.

ANTITHESIS 6 (CLIMAX / SUMMARY) **οὖν** The climactic summary of the whole section (οὖν): the disciples' righteousness is to be 'perfect' (τέλειος, 'whole, complete, all-embracing') after the pattern of the Father — the imperatival future ἔσεσθε caps the antitheses.

<p>ἔσεσθε you shall be</p> <p>Fut Mid Indic 2 Pl · εἰμί <i>main verb</i></p> <hr/> <p>→ imperatival future</p> <p>εἰμί: 'be'; a future with imperatival force – 'be perfect.'</p>	<p>οὖν therefore</p> <p><i>inferential conjunction</i></p>	<p>ὁμεῖς you</p> <p>Nominative <i>subject (emphatic pronoun)</i></p>	<p>τέλειοι perfect</p> <p>Nominative <i>predicate adjective</i></p> <p>τέλειος: 'complete, mature, whole, perfect'; undivided wholeness toward God, not flawlessness.</p>
<p>ὥς as</p> <p><i>comparative conjunction</i></p>	<p>ὁ the</p> <p>Nominative <i>article</i></p>	<p>πατήρ Father</p> <p>Nominative <i>subject (comparison clause)</i></p> <p>πατήρ: 'Father.'</p>	<p>ὁμῶν your</p> <p>Genitive <i>genitive of relationship</i></p>
<p>ὁ the</p> <p>Nominative <i>article</i></p>	<p>οὐράνιος heavenly</p> <p>Nominative <i>attributive adjective</i></p> <p>οὐράνιος: 'heavenly.'</p>	<p>τέλειός perfect</p> <p>Nominative <i>predicate adjective</i></p> <p>τέλειος: see above.</p>	<p>ἔστιν is</p> <p>Pres Act Indic 3 Sg · εἰμί <i>main verb (copula)</i></p> <hr/> <p>→ stative present</p> <p>εἰμί: 'be.'</p>

On the text. Verse punctuation, paragraphing, and capitalization are editorial and conventional. A few substantive variants are flagged in the discourse and lexical notes rather than reproduced as an apparatus: at v.22 the qualifier εἰκῆ ('without cause') after ὁ ὀργιζόμενος is read by the majority and many later witnesses but absent from the earliest text (e.g. **Σ*** B), and is omitted here as a softening gloss; at v.44 the longer reading expands the command to 'bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you' (a harmonization to Luke 6:27–28), the shorter 'love your enemies and pray for those who persecute you' being printed; at v.47 some witnesses read φίλους ('friends') for ἀδελφούς ('brothers') and ἔθνικοί / τελῶναι vary. The Aramaic insult ῥακά (v.22) and the place- and proper-names (Ἱεροσόλυμα, v.35) are transliterated. Orthographic

variants (movable-v, i-subscript, spelling of γέεννα) are not noted. The chapter has 48 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.