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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Gospel according to Matthew, Chapter 6

ΚΑΤΑ ΜΑΘΘΑΙΟΝ Ϛ'

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 · 6:1–4

Almsgiving in secret

The governing thesis — do not practice your righteousness before men to be seen (1) — applied first to almsgiving: not with self-display before men, who already have their reward (2), but in secret, so the Father who sees in secret repays (3–4).

B · 6:5–15

Prayer in secret, and the Lord's Prayer

Prayer likewise: not as the hypocrites' public theater (5) but in the closet before the unseen Father (6), and not with pagan babbling, since the Father knows your need (7–8); the model prayer follows — Father, Name, kingdom, will (9–10), bread, debts, testing (11–13) — clinched by the forgiveness reciprocity logion (14–15).

C · 6:16–18

Fasting in secret

The third act of piety: not the disfigured face of the hypocrites who advertise their fasting and have their reward (16), but the anointed head and washed face, fasting unseen by men before the Father who sees in secret and repays (17–18).

D · 6:19–24

Treasure, the eye, and two masters

From piety to possessions: store up treasure in heaven, not on earth, for the heart follows the treasure (19–21); the eye as the body's lamp — sound or evil — governs the whole self (22–23); and the impossibility of dual allegiance: no one can serve God and mammon (24).

E · 6:25–34

Do not be anxious — seek first the kingdom

Therefore do not be anxious for life or body (25); the birds are fed (26), anxiety adds nothing (27), the lilies are clothed beyond Solomon (28–30) — so the pagans' striving is needless, for the Father knows your needs (31–32); seek first the kingdom and his righteousness, and these are added (33); do not be anxious for tomorrow (34).

1 Προσέχετε δὲ τὴν δικαιοσύνην ὑμῶν μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων πρὸς τὸ θεαθῆναι αὐτοῖς· εἰ δὲ μή γε, μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς.

Beware of practicing your righteousness before men in order to be seen by them; otherwise you have no reward with your Father who is in the heavens.

THESIS / WARNING **δὲ** The governing heading of vv.1–18: piety done for human applause forfeits the Father's reward. δικαιοσύνη ('righteousness') is the comprehensive term, unpacked as almsgiving, prayer, and fasting.

Προσέχετε

beware

Pres Act Impv 2 Pl · προσέχω

main verb (prohibition)

→ durative present (be on guard)

προσέχω: 'hold to, give heed, take care';
with μή + inf. = 'take care not to!'

δὲ

but/now

transitional conjunction

δέ: marks the new section after ch. 5's antitheses.

τὴν

the

Accusative

article

δικαιοσύνην

righteousness

Accusative

direct object (of ποιεῖν)

δικαιοσύνη: 'righteousness'; here the practice of piety/right conduct (the critical text's reading vs. Byz. ἐλεημοσύνην).

ὕμῶν

your

Genitive

genitive of possession

μή

not

negative (with infinitive)

μή: the negative proper to the infinitive.

ποιεῖν

to practice

Pres Act Inf · ποιέω

exegetical/complementary infinitive

→ durative present

ποιέω: 'do, practice'; the 'doing' of righteousness as a settled habit.

ἔμπροσθεν

before

preposition + genitive (place/audience)

τῶν

the

Genitive

article

ἀνθρώπων

men

Genitive

object of ἔμπροσθεν

ἄνθρωπος: 'man, person'; the human audience whose applause is the temptation.

πρός

in order

preposition + acc. (purpose)

πρός + articular inf.: purpose, 'so as to.'

τὸ

the

Accusative

article (substantizes inf.)

θεαθῆναι

to be seen

Aor Pass Inf · θεάομαι

articular infinitive of purpose

→ constative aorist

θεάομαι: 'behold, gaze at' (cf. 'theater'); to be made a spectacle for men.

αὐτοῖς

by them

Dative

dat. of agent/advantage

εἰ

if

conjunction (conditional)

εἰ δὲ μή γε: idiom, 'but if not, otherwise.'

δὲ

but

conjunction

μή

not

negative

γε

indeed

intensive particle

γε: emphasizing particle closing the εἰ δὲ μή idiom.

μισθὸν

reward

Accusative

direct object (fronted)

μισθός: 'wages, reward'; the keyword of vv.1-18 — heavenly recompense forfeited by self-display.

οὐκ

not

negative (with indicative)

<p>ἔχετε you have Pres Act Indic 2 Pl · ἔχω <i>main verb</i> → stative present ἔχω: 'have, hold!'</p>	<p>παρά with <i>preposition + dative (in the presence of)</i></p>	<p>τῷ the Dative <i>article</i></p>	<p>πατρί Father Dative <i>object of παρά</i> πατήρ: 'Father'; the leitmotif of the Sermon's piety — God as the disciples' Father.</p>
<p>ὑμῶν your Genitive <i>genitive of relationship</i></p>	<p>τῷ the (one) Dative <i>article (attributive)</i></p>	<p>ἐν in <i>preposition + dative (place)</i></p>	<p>τοῖς the Dative <i>article</i></p>
<p>οὐρανοῖς heavens Dative <i>dat. of place</i> οὐρανός: 'heaven'; the plural reflects Semitic idiom (šāmayim).</p>			

2 Ὅταν οὖν ποιῆς ἐλεημοσύνην, μὴ σαλπίσσης ἔμπροσθέν σου, ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς ῥύμαις, ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων· ἀμὴν λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν.

So whenever you give alms, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, that they may be glorified by men; truly I say to you, they have their reward in full.

APPLICATION (ALMSGIVING) **οὖν** The thesis applied to almsgiving: the 'trumpeting' hypocrites win only human glory — and that exhausts (ἀπέχουσιν) their entire reward.

Ὅταν

whenever

temporal conjunction (+ subjunctive)

ὅταν: 'whenever,' introducing the indefinite-temporal clause.

οὖν

therefore

inferential conjunction

οὖν: draws the application from the thesis of v.1.

ποιῆς

you do/give

Pres Act Subj 2 Sg · ποιέω

verb of temporal clause

→ durative present

ποιέω ἐλεημοσύνην: idiom, 'do mercy' = give alms.

ἐλεημοσύνην

alms

Accusative

direct object

ἐλεημοσύνη: 'mercy, almsgiving'; charitable giving to the poor, a pillar of Jewish piety.

μή

not

negative (prohibition)

σαλπίσης

sound a trumpet

Aor Act Subj 2 Sg · σαλπίζω

prohibitive subjunctive (aorist)

→ ingressive aorist (do not begin)

σαλπίζω: 'sound a trumpet'; figurative for ostentatious self-advertisement.

ἔμπροσθέν

before

preposition + genitive

σου

you

Genitive

object of ἔμπροσθεν

ὥσπερ

just as

comparative conjunction

ὥσπερ: 'exactly as,' introducing the negative foil.

οἱ

the

Nominative

article

ὑποκριταὶ

hypocrites

Nominative

subject

ὑποκριτής: 'actor, play-actor'; one who performs piety for an audience — the Sermon's stock antitype.

ποιοῦσιν

do

Pres Act Indic 3 Pl · ποιέω

main verb (comparison)

→ customary present

ποιέω: 'do!'

ἐν

in

preposition + dative (place)

ταῖς

the

Dative

article

συναγωγαῖς

synagogues

Dative

dat. of place

συναγωγή: 'synagogue, assembly'; a public, watched setting.

καὶ

and

coordinating conjunction

ἐν

in

preposition + dative

ταῖς

the

Dative

article

ρύμαις

streets

Dative

dat. of place

ρύμη: 'lane, street!'; the other public arena of display.

ὅπως

that

purpose conjunction (+ subjunctive)

ὅπως: 'so that,' marking the hypocrites' true aim.

δοξασθῶσιν

they may be glorified

Aor Pass Subj 3 Pl · δοξάζω

purpose-clause verb

→ *constative aorist*

δοξάζω: 'glorify, honor'; here human praise, the counterfeit of God's glory.

ὑπὸ

by

preposition + genitive (agent)

τῶν

the

Genitive

article

ἀνθρώπων

men

Genitive

genitive of agent

ἀμὴν

truly

affirmative particle

ἀμὴν: Hebrew 'truly, amen!'; Jesus' authoritative formula introducing a solemn pronouncement.

λέγω

I say

Pres Act Indic 1 Sg · λέγω

main verb (formula)

→ *present*

λέγω: 'say!'

ὑμῖν

to you

Dative

indirect object

ἀπέχουσιν

they have in full

Pres Act Indic 3 Pl · ἀπέχω

main verb

→ *present (commercial 'paid in full')*

ἀπέχω: a commercial term, 'receive in full, give a receipt for'; their reward is paid out completely – nothing remains from God.

τὸν

the

Accusative

article

μισθὸν

reward

Accusative

direct object

μισθός: 'reward!'; the human glory is the whole of it.

αὐτῶν

their

Genitive

genitive of possession

3 σοῦ δὲ ποιοῦντος ἔλεημοσύνην μὴ γνῶτω ἢ ἀριστερά σου τί ποιεῖ ἢ δεξιά σου,

But when you give alms, do not let your left hand know what your right hand is doing,

ANTITHESIS (SECRECY) **δὲ** The positive counterpart: such inwardness that one's own left hand is unaware — hyperbole for utter freedom from self-regarding display.

σοῦ you Genitive <i>genitive absolute (subject)</i>	δὲ but <i>adversative conjunction</i>	ποιοῦντος giving Pres Act Ptc · Gen Sg Masc · ποιέω <i>genitive absolute (temporal)</i> → durative present ποιέω: 'do, give'; genitive absolute, 'while you are giving alms.'	ἔλεημοσύνην alms Accusative <i>object of the participle</i> ἔλεημοσύνη: 'almsgiving.'
μὴ not <i>negative (prohibition)</i>	γνῶτω let know Aor Act Impv 3 Sg · γινώσκω <i>third-person imperative (prohibition)</i> → ingressive aorist γινώσκω: 'know, recognize'; 'do not let it come to know.'	ἢ the Nominative <i>article</i>	ἀριστερά left hand Nominative <i>subject</i> ἀριστερά: 'left (hand)'; personified, the secret-keeping hyperbole.
σου your Genitive <i>genitive of possession</i>	τί what Accusative <i>interrogative pronoun (object)</i>	ποιεῖ is doing Pres Act Indic 3 Sg · ποιέω <i>verb of indirect question</i> → durative present ποιέω: 'do.'	ἢ the Nominative <i>article</i>

δεξιά

right hand

Nominative

subject of indirect question

δεξιά: 'right (hand)'; the acting, giving hand.

σου

your

Genitive

genitive of possession

4 ὅπως ἤ σου ἡ ἐλεημοσύνη ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι.

so that your almsgiving may be in secret; and your Father who sees in secret will repay you.

PURPOSE / PROMISE ὅπως The goal and its reward: hidden giving seen by the unseen Father, who repays. The phrase ἐν τῷ κρυπτῷ governs the whole triad (vv.4, 6, 18); the Byzantine addition ἐν τῷ φανερῷ ('openly') is not read.

ὅπως

so that

purpose conjunction

ὅπως: purpose, balancing the hypocrites'
ὅπως of v.2.

ἤ

may be

Pres Act Subj 3 Sg · εἰμί

verb of purpose clause

→ stative

εἰμί: 'be.'

σου

your

Genitive

genitive of possession

ἡ

the

Nominative

article

ἐλεημοσύνη

almsgiving

Nominative

subject

ἐλεημοσύνη: 'almsgiving.'

ἐν

in

preposition + dative

τῷ

the

Dative

article (substantizes adj.)

κρυπτῷ

secret

Dative

object of ἐν (substantival adj.)

κρυπτός: 'hidden, secret'; τὸ κρυπτόν = the hidden realm — the leitmotif of vv.1-18.

καὶ
and

coordinating conjunction

ὁ
the

Nominative
article

πατήρ
Father

Nominative
subject

πατήρ: 'Father'; the unseen seer who alone matters as audience.

σου
your

Genitive
genitive of relationship

ὁ
the (one)

Nominative
article (substantizes ptc.)

βλέπων
who sees

Pres Act Ptc · Nom Sg Masc · βλέπω
attributive participle

→ durative present

βλέπω: 'see, look'; God's seeing into the secret place.

ἐν
in

preposition + dative

τῷ
the

Dative
article

κρυπτῷ
secret

Dative
object of ἐν

κρυπτός: 'secret.'

ἀποδώσει
will repay

Fut Act Indic 3 Sg · ἀποδίδωμι
main verb (apodosis)

→ predictive future

ἀποδίδωμι: 'give back, recompense'; the divine 'paying' that answers the hypocrites' ἀπέχουσιν.

σοι
you

Dative
indirect object

5 Καὶ ὅταν προσεύχησθε, οὐκ ἔσεσθε ὡς οἱ ὑποκριταί· ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γωνίαις τῶν πλατειῶν ἐστῶτες προσεύχεσθαι, ὅπως φανῶσιν τοῖς ἀνθρώποις· ἀμὴν λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν.

And whenever you pray, you shall not be like the hypocrites; for they love to pray standing in the synagogues and on the street corners, that they may appear to men; truly I say to you, they have their reward in full.

APPLICATION (PRAYER) **Καὶ** Prayer's negative foil: the hypocrites choose conspicuous places so as to 'appear' — and again exhaust their reward in being seen.

Καὶ
and
coordinating conjunction

ὅταν
whenever
temporal conjunction

προσεύχησθε
you pray
Pres Mid Subj 2 Pl · προσεύχομαι
verb of temporal clause
→ durative present
προσεύχομαι: 'pray'; the deponent verb of prayer to God.

οὐκ
not
negative

ἔσεσθε
you shall be
Fut Mid Indic 2 Pl · εἰμί
main verb (volitive future = command)
→ imperativ future

εἰμί: 'be'; the future has imperativ force, 'you are not to be.'

ὡς
as
comparative particle

οἱ
the
Nominative
article

ὑποκριταί
hypocrites
Nominative
object of comparison
ὑποκριτής: 'play-actor, hypocrite.'

ὅτι

for

causal conjunction

φιλοῦσιν

they love

Pres Act Indic 3 Pl · φιλέω

main verb

→ customary present

φιλέω: 'love, be fond of'; here 'love to' = are
wont to.

ἐν

in

preposition + dative

ταῖς

the

Dative

article

συναγωγαῖς

synagogues

Dative

dat. of place

συναγωγή: 'synagogue!'

καὶ

and

coordinating conjunction

ἐν

in/on

preposition + dative

ταῖς

the

Dative

article

γωνίαῖς

corners

Dative

dat. of place

γωνία: 'corner, angle'; the most visible
spots.

τῶν

of the

Genitive

article

πλατειῶν

streets

Genitive

partitive/possessive genitive

πλατεία: 'broad street, square!'

ἑστῶτες

standing

Perf Act Ptc · Nom Pl Masc · ἵστημι

circumstantial participle (manner)

→ intensive perfect (standing posture)

ἵστημι: perf. 'stand'; the customary upright
posture of Jewish prayer — here made a
display.

προσεύχεσθαι

to pray

Pres Mid Inf · προσεύχομαι

complementary infinitive (of φιλοῦσιν)

→ durative present

προσεύχομαι: 'pray!'

ὅπως

that

purpose conjunction

φανῶσιν

they may appear

Aor Pass Subj 3 Pl · φαίνω

purpose-clause verb

→ constative aorist

φαίνω (pass.): 'appear, be seen'; the aim is
visibility, not communion.

τοῖς

the

Dative

article

<p>ἄνθρωποις men Dative <i>dat. of reference (audience)</i> ἄνθρωπος: 'men.'</p>	<p>ἀμὴν truly <i>affirmative particle</i> ἀμὴν: solemn 'truly!'</p>	<p>λέγω I say Pres Act Indic 1 Sg · λέγω <i>main verb</i> → present λέγω: 'say!'</p>	<p>ὕμῖν to you Dative <i>indirect object</i></p>
<p>ἀπέχουσιν they have in full Pres Act Indic 3 Pl · ἀπέχω <i>main verb</i> → present (paid in full) ἀπέχω: 'have in full, be paid off'; their entire wage is the human notice.</p>	<p>τὸν the Accusative <i>article</i></p>	<p>μισθὸν reward Accusative <i>direct object</i> μισθός: 'reward!'</p>	<p>αὐτῶν their Genitive <i>genitive of possession</i></p>

6 σὺ δὲ ὅταν προσεύχη, εἴσελθε εἰς τὸ ταμεῖόν σου καὶ κλείσας τὴν θύραν σου πρόσευξαι τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι.

But you, whenever you pray, go into your inner room and, having shut your door, pray to your Father who is in secret; and your Father who sees in secret will repay you.

ANTITHESIS (SECRECY) **δὲ** The positive command for prayer: the closed door of the storeroom, prayer to the Father 'in secret' — the same κρυπτόν/repayment pattern as almsgiving (v.4).

<p>σύ you Nominative <i>subject (emphatic, contrastive)</i> σύ: emphatic 'you' set against the hypocrites.</p>	<p>δὲ but <i>adversative conjunction</i></p>	<p>ὅταν whenever <i>temporal conjunction</i></p>	<p>προσεύχη you pray Pres Mid Subj 2 Sg · προσεύχομαι <i>verb of temporal clause</i> → durative present προσεύχομαι: 'pray!'</p>
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εἴσελθε

go in

Aor Act Impv 2 Sg · εἰσέρχομαι

main verb (command)

→ *ingressive aorist*

εἰσέρχομαι: 'enter, go into.'

εἰς

into

preposition + accusative (direction)

τὸ

the

Accusative

article

ταμεῖον

inner room

Accusative

object of εἰς

ταμεῖον: 'storeroom, inner chamber'; a private, often windowless room — the place of unseen prayer.

σου

your

Genitive

genitive of possession

καί

and

coordinating conjunction

κλείσας

having shut

Aor Act Ptc · Nom Sg Masc · κλείω

circumstantial participle (antecedent)

→ *antecedent aorist*

κλείω: 'shut, close'; the closed door seals the secrecy.

τήν

the

Accusative

article

θύραν

door

Accusative

direct object of participle

θύρα: 'door.'

σου

your

Genitive

genitive of possession

πρόσευξαι

pray

Aor Mid Impv 2 Sg · προσεύχομαι

main verb (command)

→ *constative aorist*

προσεύχομαι: 'pray.'

τῷ

the

Dative

article

πατρί

Father

Dative

indirect object (addressee of prayer)

πατήρ: 'Father.'

σου

your

Genitive

genitive of relationship

τῷ

the (one)

Dative

article (attributive)

ἐν

in

preposition + dative

τῷ

the

Dative

article

κρυπτῷ

secret

Dative

object of ἐν

κρυπτός: 'secret'; the Father himself is 'in the hidden place!'

καὶ

and

coordinating conjunction

ὁ

the

Nominative

article

πατήρ

Father

Nominative

subject

πατήρ: 'Father!'

σου

your

Genitive

genitive of relationship

ὁ

the (one)

Nominative

article (substantizes ptc.)

βλέπων

who sees

Pres Act Ptc · Nom Sg Masc · βλέπω

attributive participle

→ durative present

βλέπω: 'see!'

ἐν

in

preposition + dative

τῷ

the

Dative

article

κρυπτῷ

secret

Dative

object of ἐν

κρυπτός: 'secret!'

ἀποδώσει

will repay

Fut Act Indic 3 Sg · ἀποδίδωμι

main verb

→ predictive future

ἀποδίδωμι: 'repay, recompense!'

σοι

you

Dative

indirect object

7 Προσευχόμενοι δὲ μὴ βατταλογήσητε ὡσπερ οἱ ἔθνη· δοκοῦσιν γὰρ ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται.

And when praying do not babble on like the Gentiles; for they suppose that they will be heard for their many words.

MANNER OF PRAYER (NEGATIVE) **δὲ** A second prayer warning, against pagan technique: piling up words as if to coerce the deity — a futile magic, since God is Father, not a deaf idol.

<p>Προσευχόμενοι when praying Pres Mid Ptc · Nom Pl Masc · προσεύχομαι <i>circumstantial participle (temporal)</i> → durative present προσεύχομαι: 'pray.'</p>	<p>δὲ and/but <i>transitional conjunction</i></p>	<p>μὴ not <i>negative (prohibition)</i></p>	<p>βατταλογήσητε babble Aor Act Subj 2 Pl · βατταλογέω <i>prohibitive subjunctive</i> → ingressive aorist βατταλογέω: 'babble, stammer, heap up empty phrases'; an onomatopoeic rare word, perhaps 'say batta-batta' — meaningless repetition.</p>
<p>ὡσπερ just as <i>comparative conjunction</i></p>	<p>οἱ the Nominative <i>article</i></p>	<p>ἔθνη Gentiles Nominative <i>object of comparison</i> ἔθνη: 'pagan, Gentile'; here the foil whose prayer is mere verbiage (cf. v.32).</p>	<p>δοκοῦσιν they suppose Pres Act Indic 3 Pl · δοκέω <i>main verb</i> → customary present δοκέω: 'think, suppose, imagine.'</p>
<p>γὰρ for <i>explanatory conjunction</i></p>	<p>ὅτι that <i>conjunction (content of supposing)</i></p>	<p>ἐν by/in <i>preposition + dative (means)</i></p>	<p>τῇ the Dative <i>article</i></p>

πολυλογία

many words

Dative

dat. of means

πολυλογία: 'much speaking, wordiness' (πολύς + λόγος); the supposed efficacy of verbal quantity.

αὐτῶν

their

Genitive

genitive of possession

εἰσακουσθήσονται

they will be heard

Fut Pass Indic 3 Pl · εἰσακούω

verb of content clause

→ predictive future

εἰσακούω: 'hear, heed, answer (prayer)'; the pagans bank on being heard for sheer volume.

8 μὴ οὖν ὁμοιωθῆτε αὐτοῖς· οἶδεν γὰρ ὁ πατὴρ ὑμῶν ὧν χρείαν ἔχετε πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτόν.

So do not be like them; for your Father knows what things you have need of before you ask him.

INFERENCE / GROUND **οὖν** The ground for the prohibition: the Father's prior knowledge of need makes manipulative verbosity pointless — prayer is filial trust, not information or pressure.

μὴ

not

negative (prohibition)

οὖν

therefore

inferential conjunction

ὁμοιωθῆτε

be like

Aor Pass Subj 2 Pl · ὁμοιάω

prohibitive subjunctive

→ ingressive aorist

ὁμοιάω: 'make like, liken'; pass. 'become like, resemble.'

αὐτοῖς

them

Dative

dat. of association/object

οἶδεν

knows

Perf Act Indic 3 Sg · οἶδα

main verb

→ intensive perfect (present sense)

οἶδα: 'know'; the Father's settled, prior knowledge.

γὰρ

for

explanatory conjunction

ὁ

the

Nominative

article

πατὴρ

Father

Nominative

subject

πατήρ: 'Father.'

<p>ὑμῶν your Genitive <i>genitive of relationship</i></p>	<p>ᾧν of what things Genitive <i>relative pronoun (gen. by attraction)</i> ᾧν: gen. plural relative, attracted to its (omitted) antecedent — object of χρείαν.</p>	<p>χρείαν need Accusative <i>direct object (of ἔχετε)</i> χρεία: 'need, necessity'; χρείαν ἔχω = 'have need of.'</p>	<p>ἔχετε you have Pres Act Indic 2 Pl · ἔχω <i>verb of relative clause</i> → stative present ἔχω: 'have.'</p>
<p>πρὸ before <i>preposition + genitive (time)</i></p>	<p>τοῦ the Genitive <i>article (substantizes inf.)</i></p>	<p>ὑμᾶς you Accusative <i>accusative subject of infinitive</i></p>	<p>αἰτῆσαι to ask Aor Act Inf · αἰτέω <i>articular infinitive of time</i> → constative aorist αἰτέω: 'ask, request.'</p>
<p>αὐτόν him Accusative <i>direct object of infinitive</i></p>			

9 Οὕτως οὖν προσεύχεσθε ὑμεῖς· Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά σου·

Pray then in this way: Our Father who is in the heavens, hallowed be your name;

MODEL PRAYER (ADDRESS + FIRST PETITION) οὖν The pattern prayer: address to the heavenly Father, then the first of three 'your' petitions — that God's name be sanctified. The aorist imperatives are requests for decisive divine action.

οὕτως

in this way

adverb (manner)

οὕτως: 'thus, in this manner'; the prayer is a pattern, not a fixed formula merely.

οὖν

therefore

inferential conjunction

προσεύχεσθε

pray

Pres Mid Impv 2 Pl · προσεύχομαι

main verb (command)

→ customary present (habitual)

προσεύχομαι: 'pray'

ὕμεις

you

Nominative

subject (emphatic, contrastive)

ὕμεις: emphatic 'you' (vs. the Gentiles).

Πάτερ

Father

Vocative

vocative of address

πατήρ: 'Father'; the intimate filial address opening the prayer.

ἡμῶν

our

Genitive

genitive of relationship

ὁ

the (one)

Vocative

article (substantival, in apposition to voc.)

ἐν

in

preposition + dative

τοῖς

the

Dative

article

οὐρανοῖς

heavens

Dative

dat. of place

οὐρανός: 'heaven'; the transcendence balancing the intimacy of 'Father!'

ἀγιασθήτω

let be hallowed

Aor Pass Impv 3 Sg · ἀγιάζω

main verb (petition)

→ ingressive aorist (divine passive)

ἀγιάζω: 'make holy, sanctify, treat as holy'; a 'divine passive' — God cause his name to be hallowed.

τὸ

the

Nominative

article

ὄνομα

name

Nominative

subject

ὄνομα: 'name'; the revealed self/character of God, to be revered.

σου

your

Genitive

genitive of possession

10 ἔλθétω ἡ βασιλεία σου· γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς·

your kingdom come; your will be done, as in heaven so also on earth;

MODEL PRAYER (PETITIONS 2-3) **ASYNDETON** The second and third 'your' petitions: the coming of God's reign and the doing of his will — the heaven-earth comparison may govern this clause or all three.

ἔλθétω

let come

Aor Act Impv 3 Sg · ἔρχομαι

main verb (petition)

→ ingressive aorist

ἔρχομαι: 'come'; the prayer for the consummation of God's reign.

ἡ

the

Nominative

article

βασιλεία

kingdom

Nominative

subject

βασιλεία: 'kingship, reign, kingdom'; the central theme of Jesus' proclamation.

σου

your

Genitive

genitive of possession

γενηθήτω

let be done

Aor Pass Impv 3 Sg · γίνομαι

main verb (petition)

→ ingressive aorist

γίνομαι: 'become, come to pass, be done.'

τὸ

the

Nominative

article

θέλημά

will

Nominative

subject

θέλημα: 'will, purpose'; God's sovereign and moral will, to be realized on earth.

σου

your

Genitive

genitive of possession

ὡς

as

comparative conjunction

ἐν

in

preposition + dative

οὐρανῷ

heaven

Dative

dat. of place

οὐρανός: 'heaven'; the realm of perfect obedience, the model for earth.

καὶ

also

adverbial (correlative with ὡς)

ἐπὶ

on

preposition + genitive (place)

γῆς

earth

Genitive

object of ἐπί

γῆ: 'earth, land.'

11 τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον·

give us today our daily bread;

MODEL PRAYER (PETITION 4: BREAD) **ASYNDETON** The turn to 'us' petitions begins with bodily need: the famous ἐπιούσιος ('daily/needful/for the coming day') — a word of obscure derivation, asking God for each day's sustenance.

τὸν

the

Accusative

article

ἄρτον

bread

Accusative

direct object (fronted)

ἄρτος: 'bread, loaf'; food/sustenance generally.

ἡμῶν

our

Genitive

genitive of possession

τὸν

the

Accusative

article (attributive)

ἐπιούσιον

daily/needful

Accusative

attributive adjective

ἐπιούσιος: a famous crux — almost unattested outside the LP; senses: 'for subsistence/needful' (ἐπί + οὐσία), 'for the coming day' (ἐπιούσα ἡμέρα), or 'daily.' Rendered 'daily/needful.'

δὸς

give

Aor Act Impv 2 Sg · δίδωμι

main verb (petition)

→ [ingressive/constative aorist](#)

δίδωμι: 'give'; the aorist asks for a definite gift — today's bread.

ἡμῖν

to us

Dative

indirect object

σήμερον

today

adverb (time)

σήμερον: 'today'; the day-by-day horizon of the petition (cf. Luke's σὸ καθ' ἡμέραν).

12 καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφήκαμεν τοῖς ὀφειλέταις ἡμῶν·

and forgive us our debts, as we also have forgiven our debtors;

MODEL PRAYER (PETITION 5: DEBTS) **καὶ** The petition for forgiveness, framed in commercial 'debt' language for sin; the ὡς clause sets human forgiveness already rendered as the analogue of the divine forgiveness sought.

καὶ

and

coordinating conjunction

ἄφες

forgive

Aor Act Impv 2 Sg · ἀφίημι

main verb (petition)

→ constative aorist

ἀφίημι: 'release, remit, forgive'; lit. 'let go' a debt.

ἡμῖν

us

Dative

indirect object

τὰ

the

Accusative

article

ὀφειλήματα

debts

Accusative

direct object

ὀφείλημα: 'debt, what is owed'; here sins as debts before God (a Semitic idiom; cf. Aramaic ḥōbā).

ἡμῶν

our

Genitive

genitive of possession

ὡς

as

comparative conjunction

καὶ

also

adverbial (ascensive)

ἡμεῖς

we

Nominative

subject (emphatic)

ἡμεῖς: emphatic 'we ourselves!'

ἀφήκαμεν

have forgiven

Aor Act Indic 1 Pl · ἀφίημι

verb of comparative clause

→ constative aorist (completed prior to prayer)

ἀφίημι: 'forgive'; the aorist presents the forgiving as already done (so Matthew; Luke has the present).

τοῖς

the

Dative

article

ὀφειλέταις

debtors

Dative

indirect object

ὀφειλέτης: 'debtor, one who owes'; those who have wronged us.

ἡμῶν

our

Genitive

genitive of relationship

13 καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

and do not lead us into temptation, but deliver us from the evil one.

MODEL PRAYER (PETITION 6: TESTING) **καὶ** The closing twin petition — preservation from testing and rescue from evil/the evil one (τοῦ πονηροῦ, masc. or neut.). The traditional doxology ('for yours is the kingdom...') is a later liturgical addition absent from the best witnesses and omitted by the critical text.

καὶ
and

coordinating conjunction

μὴ
not

negative (prohibition)

εἰσενέγκῃς
lead/bring

Aor Act Subj 2 Sg · εἰσφέρω

prohibitive subjunctive

→ *ingressive aorist*

εἰσφέρω: 'bring/carry into'; the petition not to be brought into a situation of testing that might overwhelm.

ἡμᾶς

us

Accusative

direct object

εἰς
into

preposition + accusative (direction)

πειρασμόν

temptation/testing

Accusative

object of εἰς

πειρασμός: 'testing, trial, temptation'; the trial that solicits to sin or proves faith.

ἀλλὰ
but

strong adversative conjunction

ἀλλά: the contrasting positive petition.

ῥῦσαι
deliver

Aor Mid Impv 2 Sg · ῥύομαι

main verb (petition)

→ *constative aorist*

ῥύομαι: 'rescue, deliver, draw to oneself'; rescue from danger.

ἡμᾶς

us

Accusative

direct object

ἀπὸ

from

preposition + genitive (separation)

τοῦ

the

Genitive

article (substantizes adj.)

πονηροῦ

evil one / evil

Genitive

object of ἀπό (substantival adj.)

πονηρός: 'evil, wicked'; τοῦ πονηροῦ may be masculine ('the evil one,' Satan) or neuter ('evil') — Matthew's usage favors the personal sense.

14 Ἐὰν γὰρ ἀφήτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ οὐράνιος·

For if you forgive men their trespasses, your heavenly Father will also forgive you;

FORGIVENESS RECIPROCITY (POSITIVE) **γὰρ** An appended logion singling out the fifth petition: the Father's forgiveness is bound to the disciple's — the conditional draws out the ὡς of v.12.

Ἐὰν

if

conditional conjunction (+ subjunctive)

ἔάν: 'if (ever),' the third-class condition.

γὰρ

for

explanatory conjunction

ἀφήτε

you forgive

Aor Act Subj 2 Pl · ἀφίημι

verb of protasis

→ constative aorist

ἀφίημι: 'forgive.'

τοῖς

the

Dative

article

ἀνθρώποις

men

Dative

indirect object

ἄνθρωπος: 'men, people.'

τὰ

the

Accusative

article

παραπτώματα

trespasses

Accusative

direct object

πράπτωμα: 'trespass, false step, transgression'; lit. 'a falling beside.'

αὐτῶν

their

Genitive

genitive of possession

ἀφήσει

will forgive

Fut Act Indic 3 Sg · ἀφίημι

main verb (apodosis)

→ predictive future

ἀφίημι: 'forgive!'

καὶ

also

adverbial (ascensive)

ὑμῖν

you

Dative

indirect object

ὁ

the

Nominative

article

πατήρ

Father

Nominative

subject

πατήρ: 'Father!'

ὑμῶν

your

Genitive

genitive of relationship

ὁ

the

Nominative

article (attributive)

οὐράνιος

heavenly

Nominative

attributive adjective

οὐράνιος: 'heavenly'; a Matthean epithet for the Father.

15 ἔὰν δὲ μὴ ἀφῆτε τοῖς ἀνθρώποις, οὐδὲ ὁ πατήρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν.

but if you do not forgive men, neither will your Father forgive your trespasses.

FORGIVENESS RECIPROCITY (NEGATIVE) **δὲ** The dark obverse: withheld forgiveness forfeits the Father's — the principle stated in stark conditional symmetry (some witnesses add τὰ παραπτώματα αὐτῶν after ἀνθρώποις).

ἔὰν

if

conditional conjunction

δὲ

but

adversative conjunction

μὴ

not

negative

ἀφῆτε

you forgive

Aor Act Subj 2 Pl · ἀφίημι

verb of protasis

→ constative aorist

ἀφίημι: 'forgive!'

<p>τοῖς the Dative article</p>	<p>ἄνθρωποις men Dative indirect object ἄνθρωπος: 'men.'</p>	<p>οὐδὲ neither negative conjunction (correlative) οὐδέ: 'and not, neither.'</p>	<p>ὁ the Nominative article</p>
<p>πατήρ Father Nominative subject πατήρ: 'Father.'</p>	<p>ὑμῶν your Genitive genitive of relationship</p>	<p>ἀφήσει will forgive Fut Act Indic 3 Sg · ἀφίημι main verb (apodosis) → predictive future ἀφίημι: 'forgive.'</p>	<p>τὰ the Accusative article</p>
<p>παραπτώματα trespasses Accusative direct object παράπτωμα: 'trespass.'</p>	<p>ὑμῶν your Genitive genitive of possession</p>		

16 Ὅταν δὲ νηστεύητε, μὴ γίνεσθε ὡς οἱ ὑποκριταὶ σκυθρωποί· ἀφανίζουσιν γὰρ τὰ πρόσωπα αὐτῶν ὅπως φανῶσιν τοῖς ἀνθρώποις νηστεύοντες· ἀμὴν λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν.

And whenever you fast, do not become gloomy-faced like the hypocrites; for they disfigure their faces that they may appear to men to be fasting; truly I say to you, they have their reward in full.

APPLICATION (FASTING) **δὲ** The third act of piety, on the now-familiar pattern: the hypocrites disfigure their faces to advertise their fasting — and again receive their reward in full from the human audience.

Ὅταν

whenever

temporal conjunction

δὲ

and/but

transitional conjunction

νηστεύετε

you fast

Pres Act Subj 2 Pl · νηστεύω

verb of temporal clause

→ durative present

νηστεύω: 'fast, abstain from food'; an act of penitence/devotion.

μὴ

not

negative (prohibition)

γίνεσθε

become

Pres Mid Impv 2 Pl · γίνομαι

main verb (prohibition)

→ durative present

γίνομαι: 'become, show oneself'

ὡς

as

comparative particle

οἱ

the

Nominative

article

ὑποκριταὶ

hypocrites

Nominative

object of comparison

ὑποκριτής: 'play-actor, hypocrite!'

σκυθρωποί

gloomy-faced

Nominative

predicate adjective

σκυθρωπός: 'of sad/sullen countenance, gloomy!'; the affected dismal look.

ἀφανίζουσιν

they disfigure

Pres Act Indic 3 Pl · ἀφανίζω

main verb

→ customary present

ἀφανίζω: 'make unseen, disfigure, render unrecognizable'; a wordplay with φανῶσιν — they 'unsee' their faces so as to 'be seen.'

γὰρ

for

explanatory conjunction

τὰ

the

Accusative

article

πρόσωπα

faces

Accusative

direct object

πρόσωπον: 'face, countenance.'

αὐτῶν

their

Genitive

genitive of possession

ὅπως

that

purpose conjunction

φανῶσιν

they may appear

Aor Pass Subj 3 Pl · φαίνω

purpose-clause verb

→ constative aorist

φαίνω (pass.): 'appear, be seen.'

<p>τοῖς the Dative article</p>	<p>ἄνθρώποις men Dative dat. of reference (audience) ἄνθρωπος: 'men.'</p>	<p>νηστεύοντες fasting Pres Act Ptc · Nom Pl Masc · νηστεύω supplementary participle (with φανῶσιν) → durative present νηστεύω: 'fast'; they wish to appear 'as fasting.'</p>	<p>ἀμὴν truly affirmative particle ἀμὴν: 'truly.'</p>
<p>λέγω I say Pres Act Indic 1 Sg · λέγω main verb → present λέγω: 'say.'</p>	<p>ὑμῖν to you Dative indirect object</p>	<p>ἀπέχουσιν they have in full Pres Act Indic 3 Pl · ἀπέχω main verb → present (paid in full) ἀπέχω: 'have in full'; the refrain closing each act of piety.</p>	<p>τὸν the Accusative article</p>
<p>μισθὸν reward Accusative direct object μισθός: 'reward.'</p>	<p>αὐτῶν their Genitive genitive of possession</p>		

17 σὺ δὲ νηστεύων ἄλειψαί σου τὴν κεφαλὴν καὶ τὸ πρόσωπόν σου νίψαι,

| But you, when you fast, anoint your head and wash your face,

| ANTITHESIS (SECRECY) **δὲ** The positive command: ordinary grooming — oiled head, washed face — conceals the fast from observers, the opposite of the hypocrites' display.

<p>σύ you Nominative subject (emphatic, contrastive) σύ: emphatic 'you.'</p>	<p>δὲ but adversative conjunction</p>	<p>νηστεύων when fasting Pres Act Ptc · Nom Sg Masc · νηστεύω circumstantial participle (temporal) → durative present νηστεύω: 'fast.'</p>	<p>ἄλειψαί anoint Aor Mid Impv 2 Sg · ἀλείφω main verb (command) → constative aorist ἀλείφω: 'anoint, rub with oil'; ordinary daily care, a sign of normality/joy, not mourning.</p>
<p>σου your Genitive genitive of possession</p>	<p>τήν the Accusative article</p>	<p>κεφαλὴν head Accusative direct object κεφαλή: 'head.'</p>	<p>καὶ and coordinating conjunction</p>
<p>τὸ the Accusative article</p>	<p>πρόσωπόν face Accusative direct object (fronted) πρόσωπον: 'face.'</p>	<p>σου your Genitive genitive of possession</p>	<p>νίψαι wash Aor Mid Impv 2 Sg · νίπτω main verb (command) → constative aorist νίπτω: 'wash' (a part of the body); the middle, 'wash for oneself!'</p>

18 ὅπως μὴ φανῆς τοῖς ἀνθρώποις νηστεύων ἀλλὰ τῷ πατρὶ σου τῷ ἐν τῷ κρυφαίῳ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυφαίῳ ἀποδώσει σοι.

so that you may not appear to men to be fasting but to your Father who is in secret; and your Father who sees in secret will repay you.

PURPOSE / PROMISE **ὅπως** The goal and reward, sealing the triad of vv.1-18: fasting unseen by men but seen by the secret Father, who repays. Matthew here varies κρυπτῷ to its synonym κρυφαίῳ.

ὅπως

so that

purpose conjunction

μή

not

negative

φανῆς

you may appear

Aor Pass Subj 2 Sg · φαίνω

purpose-clause verb

→ *constative aorist*

| φαίνω (pass.): 'appear'

τοῖς

the

Dative

article

ἄνθρωποις

men

Dative

dat. of reference

| ἄνθρωπος: 'men.'

νηστεύων

fasting

Pres Act Ptc · Nom Sg Masc · νηστεύω

supplementary participle

→ *durative present*

| νηστεύω: 'fast.'

ἀλλὰ

but

strong adversative conjunction

τῷ

the

Dative

article

πατρί

Father

Dative

dat. of reference (true audience)

| πατήρ: 'Father.'

σου

your

Genitive

genitive of relationship

τῷ

the (one)

Dative

article (attributive)

ἐν

in

preposition + dative

τῷ

the

Dative

article

κρυφαίῳ

secret

Dative

object of ἐν (substantival adj.)

| κρυφαῖος: 'hidden, secret'; a synonym of κρυπτός (the doublet read by the critical text vs. some witnesses' κρυπτῷ).

καὶ

and

coordinating conjunction

ὁ

the

Nominative

article

<p>πατήρ Father Nominative subject πατήρ: 'Father!'</p>	<p>σου your Genitive genitive of relationship</p>	<p>ὁ the (one) Nominative article (substantizes ptc.)</p>	<p>βλέπων who sees Pres Act Ptc · Nom Sg Masc · βλέπω attributive participle → durative present βλέπω: 'see!'</p>
<p>ἐν in preposition + dative</p>	<p>τῷ the Dative article</p>	<p>κρυφαίῳ secret Dative object of ἐν κρυφαῖος: 'secret!'</p>	<p>ἀποδώσει will repay Fut Act Indic 3 Sg · ἀποδίδωμι main verb → predictive future ἀποδίδωμι: 'repay!'</p>
<p>σοι you Dative indirect object</p>			

19 Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σὴς καὶ βρῶσις ἀφανίζει καὶ ὅπου κλέπται διορύσσουσιν καὶ κλέπτουσιν·

Do not store up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal;

TREASURE (PROHIBITION) ASYNDETON A new movement, from piety to possessions: earthly treasure is perishable and insecure — vulnerable to moth, corrosion, and theft.

Μή

not

negative (prohibition)

θησαυρίζετε

store up

Pres Act Impv 2 Pl · θησαυρίζω

main verb (prohibition)

→ durative present (stop/do not habitually)

θησαυρίζω: 'lay up, hoard treasure';
cognate-accusative idiom with θησαυρούς.

ὑμῖν

for yourselves

Dative

dat. of advantage

θησαυρούς

treasures

Accusative

direct object (cognate)

θησαυρός: 'treasure, store, treasury';
accumulated wealth.

ἐπὶ

on

preposition + genitive (place)

τῆς

the

Genitive

article

γῆς

earth

Genitive

object of ἐπί

γῆ: 'earth'; the perishable realm.

ὅπου

where

relative adverb (place)

σῆς

moth

Nominative

subject

σῆς: 'moth'; destroyer of stored garments.

καὶ

and

coordinating conjunction

βρῶσις

rust/corrosion

Nominative

subject

βρῶσις: 'eating, corrosion, rust'; lit.
'consuming' — what eats away metal or
grain.

ἀφανίζει

consumes

Pres Act Indic 3 Sg · ἀφανίζω

main verb (rel. clause)

→ gnomic present

ἀφανίζω: 'destroy, ruin, make to vanish.'

καὶ

and

coordinating conjunction

ὅπου

where

relative adverb (place)

κλέπται

thieves

Nominative

subject

κλέπτης: 'thief.'

διορύσσουν

break in

Pres Act Indic 3 Pl · διορύσσω

main verb (rel. clause)

→ gnomic present

διορύσσω: 'dig through' (a mud-brick wall);
the manner of ancient burglary.

καὶ
and

coordinating conjunction

κλέπτουσιν
steal

Pres Act Indic 3 Pl · κλέπτω

main verb (rel. clause)

→ *gnomic present*

κλέπτω: 'steal.'

20 θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου οὔτε σὴς οὔτε βρῶσις ἀφανίζει καὶ ὅπου κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτουσιν·

but store up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in or steal;

TREASURE (POSITIVE) **δὲ** The antithesis: heavenly treasure is immune to all three threats — the secure investment, point-for-point reversing v.19.

θησαυρίζετε

store up

Pres Act Impv 2 Pl · θησαυρίζω

main verb (command)

→ *durative present*

θησαυρίζω: 'lay up treasure.'

δὲ

but

adversative conjunction

ὑμῖν

for yourselves

Dative

dat. of advantage

θησαυροὺς

treasures

Accusative

direct object (cognate)

θησαυρός: 'treasure.'

ἐν

in

preposition + dative (place)

οὐρανῷ

heaven

Dative

dat. of place

οὐρανός: 'heaven'; the imperishable, secure realm.

ὅπου

where

relative adverb (place)

οὔτε

neither

negative conjunction

οὔτε ... οὔτε: 'neither ... nor.'

<p>σῆς moth</p> <p>Nominative subject</p> <p> σῆς: 'moth.'</p>	<p>οὔτε nor</p> <p><i>negative conjunction</i></p>	<p>βρῶσις rust</p> <p>Nominative subject</p> <p> βρῶσις: 'corrosion, rust.'</p>	<p>ἀφανίζει consumes</p> <p>Pres Act Indic 3 Sg · ἀφανίζω <i>main verb (rel. clause)</i></p> <p>→ gnomic present</p> <p> ἀφανίζω: 'destroy.'</p>
<p>καὶ and</p> <p><i>coordinating conjunction</i></p>	<p>ὅπου where</p> <p><i>relative adverb (place)</i></p>	<p>κλέπται thieves</p> <p>Nominative subject</p> <p> κλέπτης: 'thief.'</p>	<p>οὐ not</p> <p><i>negative</i></p>
<p>διορύσσουν break in</p> <p>Pres Act Indic 3 Pl · διορύσσω <i>main verb (rel. clause)</i></p> <p>→ gnomic present</p> <p> διορύσσω: 'dig through.'</p>	<p>οὐδὲ nor</p> <p><i>negative conjunction</i></p>	<p>κλέπτουν steal</p> <p>Pres Act Indic 3 Pl · κλέπτω <i>main verb (rel. clause)</i></p> <p>→ gnomic present</p> <p> κλέπτω: 'steal.'</p>	

21 ὅπου γάρ ἐστιν ὁ θησαυρός σου, ἐκεῖ ἔσται καὶ ἡ καρδία σου.

| for where your treasure is, there will your heart be also.

GROUND (HEART FOLLOWS TREASURE) **γάρ** The maxim grounding both commands: the heart inexorably follows the treasure — so the location of one's treasure determines the orientation of the whole person.

<p>ὅπου where <i>relative adverb (place)</i></p>	<p>γάρ for <i>explanatory conjunction</i></p>	<p>ἔστιν is Pres Act Indic 3 Sg · εἰμί <i>verb of relative clause</i> → stative present εἰμί: 'be.'</p>	<p>ὁ the Nominative <i>article</i></p>
<p>θησαυρός treasure Nominative <i>subject</i> θησαυρός: 'treasure.'</p>	<p>σου your Genitive <i>genitive of possession</i></p>	<p>ἐκεῖ there <i>adverb (place)</i></p>	<p>ἔσται will be Fut Mid Indic 3 Sg · εἰμί <i>main verb</i> → predictive future εἰμί: 'be.'</p>
<p>καὶ also <i>adverbial (ascensive)</i></p>	<p>ἡ the Nominative <i>article</i></p>	<p>καρδία heart Nominative <i>subject</i> καρδία: 'heart'; the center of will, affection, and devotion.</p>	<p>σου your Genitive <i>genitive of possession</i></p>

22 Ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός. ἔὰν οὖν ἡ ὁ ὀφθαλμός σου ἀπλοῦς, ὅλον τὸ σῶμά σου φωτεινὸν ἔσται.

| The lamp of the body is the eye. If therefore your eye is sound, your whole body will be full of light;

| THE EYE AS LAMP (POSITIVE) ASYNDETON A second possessions-image: the eye is the body's lamp. The 'single/sound' eye (ἀπλοῦς, also 'generous') floods the whole self with light — the metaphor bridging vision and generosity.

ὁ

the

Nominative

article

λύχνος

lamp

Nominative

predicate nominative (fronted)

λύχνος: 'lamp'; the eye as the organ admitting light to the body.

τοῦ

of the

Genitive

article

σώματος

body

Genitive

possessive/objective genitive

σῶμα: 'body'; the whole person, lit/dark by the eye.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

main verb (copula)

→ stative present

εἰμί: 'be.'

ὁ

the

Nominative

article

ὄφθαλμός

eye

Nominative

subject

ὄφθαλμός: 'eye.'

ἐάν

if

conditional conjunction

οὖν

therefore

inferential conjunction

ἦ

is

Pres Act Subj 3 Sg · εἰμί

verb of protasis

→ stative

εἰμί: 'be.'

ὁ

the

Nominative

article

ὄφθαλμός

eye

Nominative

subject

ὄφθαλμός: 'eye.'

σου

your

Genitive

genitive of possession

ἄπλοῦς

sound/single

Nominative

predicate adjective

ἄπλοῦς: 'single, sound, healthy'; also 'generous, sincere' (cf. ἀπλότης of liberal giving) — the double sense colors the saying.

ὅλον

whole

Nominative

attributive adjective

ὅλος: 'whole, entire.'

τὸ

the

Nominative

article

σῶμά

body

Nominative

subject

σῶμα: 'body!'

σου

your

Genitive

genitive of possession

φωτεινὸν

full of light

Nominative

predicate adjective

φωτεινός: 'bright, full of light, illumined!'

ἔσται

will be

Fut Mid Indic 3 Sg · εἰμί

main verb (apodosis)

→ predictive future

εἰμί: 'be!'

23 ἔὰν δὲ ὁ ὀφθαλμὸς σου πονηρὸς ᾦ, ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται. εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν, τὸ σκότος πόσον.

but if your eye is evil, your whole body will be full of darkness. If then the light in you is darkness, how great is the darkness!

THE EYE AS LAMP (NEGATIVE) **δὲ** The dark inverse: the 'evil' eye (πονηρός, also idiom for 'stingy') plunges the whole self into darkness; and a self whose very 'light' is dark is in the deepest gloom.

ἔὰν

if

conditional conjunction

δὲ

but

adversative conjunction

ὁ

the

Nominative

article

ὀφθαλμὸς

eye

Nominative

subject

ὀφθαλμός: 'eye!'

σου

your

Genitive

genitive of possession

πονηρὸς

evil

Nominative

predicate adjective

πονηρός: 'evil, bad'; ὀφθαλμὸς πονηρὸς is also a Semitic idiom for the grudging/stingy eye (cf. Deut 15:9; Matt 20:15).

ἦ

is

Pres Act Subj 3 Sg · εἰμί

verb of protasis

→ stative

εἰμί: 'be!'

ὅλον

whole

Nominative

attributive adjective

ὅλος: 'whole!'

τὸ

the

Nominative

article

σῶμά

body

Nominative

subject

| σῶμα: 'body.'

σου

your

Genitive

genitive of possession

σκοτεινὸν

full of darkness

Nominative

predicate adjective

| σκοτεινός: 'dark, full of darkness.'

ἔσται

will be

Fut Mid Indic 3 Sg · εἰμί

main verb (apodosis)

→ predictive future

| εἰμί: 'be.'

εἰ

if

conditional conjunction

οὖν

then

inferential conjunction

τὸ

the

Nominative

article

φῶς

light

Nominative

subject

| φῶς: 'light'; the inner faculty meant to illumine.

τὸ

the (one)

Nominative

article (attributive)

ἐν

in

preposition + dative

σοὶ

you

Dative

object of ἐν

σκότος

darkness

Nominative

predicate nominative

| σκότος: 'darkness.'

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

verb of protasis (copula)

→ stative present

| εἰμί: 'be.'

τὸ

the

Nominative

article

σκότος

darkness

Nominative

subject (exclamation)

| σκότος: 'darkness.'

πόσον

how great

Nominative

predicate (interrogative adj., exclamatory)

πόσος: 'how great/much'; here exclamatory
– the depth of such darkness.

24 Οὐδείς δύναται δυσὶ κυρίοις δουλεύειν· ἢ γὰρ τὸν ἕνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει, ἢ ἐνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει. οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾶ.

No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and mammon.

TWO MASTERS **ASYNDETON** The section's climax: slavery to two lords is impossible, since each demands total allegiance — God and mammon (μαμωνᾶς, personified wealth) are rival masters, and one must be hated for the other to be loved.

Οὐδείς

no one

Nominative

subject

οὐδείς: 'no one, nobody.'

δύναται

is able

Pres Mid Indic 3 Sg · δύναμαι

main verb

→ stative present

δύναμαι: 'be able, can.'

δυσὶ

two

Dative

attributive numeral

δύο: 'two.'

κυρίοις

masters

Dative

indirect object (of δουλεύειν)

κύριος: 'lord, master'; the slave-owner claiming undivided service.

δουλεύειν

to serve

Pres Act Inf · δουλεύω

complementary infinitive

→ durative present

δουλεύω: 'serve as a slave, be enslaved to';
total bondage, not mere employment.

ἢ

either

disjunctive conjunction

ἢ ... ἢ: 'either ... or.'

γὰρ

for

explanatory conjunction

τὸν

the

Accusative

article

ἓνα

one

Accusative

direct object (substantival numeral)

εἷς: 'one!'

μισήσει

will hate

Fut Act Indic 3 Sg · μισέω

main verb

→ predictive future

μισέω: 'hate'; here in the Semitic relative sense, 'love less, disregard.'

καὶ

and

coordinating conjunction

τόν

the

Accusative

article

ἕτερον

other

Accusative

direct object

ἕτερος: 'the other (of two)!'

ἀγαπήσει

will love

Fut Act Indic 3 Sg · ἀγαπάω

main verb

→ predictive future

ἀγαπάω: 'love'; preferential devotion.

ἢ

or

disjunctive conjunction

ένός

one

Genitive

object of ἀνθέξεται

εἷς: 'one'; ἀντέχομαι takes the genitive.

ἀνθέξεται

will be devoted to

Fut Mid Indic 3 Sg · ἀντέχω

main verb

→ predictive future

ἀντέχομαι: 'hold firmly to, cling to, be devoted to' (+ gen.).

καὶ

and

coordinating conjunction

τοῦ

the

Genitive

article

έτέρου

other

Genitive

object of καταφρονήσει

ἕτερος: 'the other!'

καταφρονήσει

will despise

Fut Act Indic 3 Sg · καταφρονέω

main verb

→ predictive future

καταφρονέω: 'despise, scorn, think down on' (+ gen.).

οὐ

not

negative

δύνασθε

you are able

Pres Mid Indic 2 Pl · δύναμαι

main verb

→ stative present

δύναμαι: 'be able!'

Θεῷ

God

Dative

indirect object (of δουλεύειν)

θεός: 'God'; the rightful sole Master.

δουλεύειν

to serve

Pres Act Inf · δουλεύω

complementary infinitive

→ durative present

δουλεύω: 'serve as a slave.'

καὶ

and

coordinating conjunction

μαμωνᾶ

mammon

Dative

indirect object

μαμωνᾶς: an Aramaic loanword (māmōnā), 'wealth, money, property'; here personified as a rival deity-master. Indeclinable Semitic noun construed as dative — hence kind n with a case, not x.

25 Διὰ τοῦτο λέγω ὑμῖν, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν τί φάγητε ἢ τί πίνητε, μηδὲ τῷ σώματι ὑμῶν τί ἐνδύσησθε. οὐχὶ ἡ ψυχὴ πλεῖόν ἐστιν τῆς τροφῆς καὶ τὸ σῶμα τοῦ ἐνδύματος;

Therefore I tell you, do not be anxious about your life, what you will eat or what you will drink, nor about your body, what you will put on. Is not life more than food, and the body more than clothing?

THEESIS: DO NOT BE ANXIOUS **Διὰ τοῦτο** The inference from the two masters: freedom from mammon means freedom from anxiety. The governing prohibition (μὴ μεριμνᾶτε), with an a fortiori — life and body, God's greater gifts, guarantee the lesser provision.

Διὰ

because of

preposition + accusative (cause)

διὰ τοῦτο: 'for this reason, therefore.'

τοῦτο

this

Accusative

object of διὰ (demonstrative)

λέγω

I say

Pres Act Indic 1 Sg · λέγω

main verb

→ present

λέγω: 'say.'

ὑμῖν

to you

Dative

indirect object

μή

not

negative (prohibition)

μεριμνάτε

be anxious

Pres Act Impv 2 Pl · μεριμνάω

main verb (prohibition)

→ durative present (stop being / do not keep on)

μεριμνάω: 'be anxious, worry, be distracted by cares'; the keyword of vv.25–34.

τῆ

the

Dative

article

ψυχῆ

life

Dative

dat. of reference/respect

ψυχή: 'life, soul, self'; here the living self that needs food.

ὑμῶν

your

Genitive

genitive of possession

τί

what

Accusative

interrogative pronoun (object)

φάγητε

you will eat

Aor Act Subj 2 Pl · ἐσθίω

deliberative subjunctive (indirect question)

→ constative aorist

ἐσθίω: 'eat!'

ἢ

or

disjunctive conjunction

τί

what

Accusative

interrogative pronoun (object)

πίητε

you will drink

Aor Act Subj 2 Pl · πίνω

deliberative subjunctive

→ constative aorist

πίνω: 'drink!'

μηδὲ

nor

negative conjunction

τῷ

the

Dative

article

σώματι

body

Dative

dat. of reference/respect

σῶμα: 'body!'

ὑμῶν

your

Genitive

genitive of possession

τί

what

Accusative

interrogative pronoun (object)

ἐνδύσησθε

you will put on

Aor Mid Subj 2 Pl · ἐνδύω

deliberative subjunctive

→ constative aorist

ἐνδύω (mid.): 'put on, clothe oneself!'

<p>οὐχὶ not <i>interrogative negative (expecting 'yes')</i></p> <p>οὐχί: emphatic 'not,' introducing a question that expects an affirmative answer.</p>	<p>ἡ the Nominative <i>article</i></p>	<p>ψυχὴ life Nominative <i>subject</i></p> <p>ψυχή: 'life!'</p>	<p>πλεῖόν more Nominative <i>predicate (comparative adj.)</i></p> <p>πλείων: 'more, greater!'</p>
<p>ἐστίν is Pres Act Indic 3 Sg · εἰμί <i>main verb (copula)</i></p> <p>→ stative present</p> <p>εἰμί: 'be.'</p>	<p>τῆς than the Genitive <i>article</i></p>	<p>τροφῆς food Genitive <i>genitive of comparison</i></p> <p>τροφή: 'food, nourishment!'</p>	<p>καὶ and <i>coordinating conjunction</i></p>
<p>τὸ the Nominative <i>article</i></p>	<p>σῶμα body Nominative <i>subject</i></p> <p>σῶμα: 'body!'</p>	<p>τοῦ than the Genitive <i>article</i></p>	<p>ἐνδύματος clothing Genitive <i>genitive of comparison</i></p> <p>ἔνδυμα: 'garment, clothing!'</p>

26 ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ ὅτι οὐ σπεύρουσιν οὐδὲ θερίζουσιν οὐδὲ συναγούσιν εἰς ἀποθήκας, καὶ ὁ πατὴρ ὑμῶν ὁ οὐράνιος τρέφει αὐτά· οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν;

Look at the birds of the air, that they neither sow nor reap nor gather into barns, and your heavenly Father feeds them. Are you not worth much more than they?

ARGUMENT FROM THE BIRDS ASYNDETON First illustration: the birds, who neither farm nor store, are fed by the Father — and the disciples, of far greater worth, may trust the same providence.

ἐμβλέψατε

look

Aor Act Impv 2 Pl · ἐμβλέπω

main verb (command)

→ *ingressive aorist*

ἐμβλέπω: 'look at, fix the gaze on' (ἐν + βλέπω).

εἰς

at

preposition + accusative

τὰ

the

Accusative

article

πετεινὰ

birds

Accusative

object of εἰς

πετεινόν: 'bird, flying creature' (from πέτομαι, 'fly').

τοῦ

of the

Genitive

article

οὐρανοῦ

air/heaven

Genitive

attributive genitive

οὐρανός: 'sky, heaven'; 'the birds of the sky.'

ὅτι

that

conjunction (content)

οὐ

not

negative

σπεύρουσιν

they sow

Pres Act Indic 3 Pl · σπείρω

main verb (content clause)

→ *customary present*

σπείρω: 'sow.'

οὐδὲ

nor

negative conjunction

θερίζουσιν

they reap

Pres Act Indic 3 Pl · θερίζω

main verb

→ *customary present*

θερίζω: 'reap, harvest.'

οὐδὲ

nor

negative conjunction

συνάγουσιν

they gather

Pres Act Indic 3 Pl · συνάγω

main verb

→ *customary present*

συνάγω: 'gather, bring together.'

εἰς

into

preposition + accusative

ἀποθήκας

barns

Accusative

object of εἰς

ἀποθήκη: 'storehouse, barn, granary.'

καὶ

and yet

coordinating conjunction (adversative force)

<p>ὁ the Nominative <i>article</i></p>	<p>πατήρ Father Nominative <i>subject</i> πατήρ: 'Father!'</p>	<p>ὑμῶν your Genitive <i>genitive of relationship</i></p>	<p>ὁ the Nominative <i>article (attributive)</i></p>
<p>οὐράνιος heavenly Nominative <i>attributive adjective</i> οὐράνιος: 'heavenly!'</p>	<p>τρέφει feeds Pres Act Indic 3 Sg · τρέφω <i>main verb</i> → customary present τρέφω: 'feed, nourish, sustain!'</p>	<p>αὐτά them Accusative <i>direct object</i></p>	<p>οὐχ not <i>interrogative negative (expecting 'yes!')</i></p>
<p>ὑμεῖς you Nominative <i>subject (emphatic)</i> ὑμεῖς: emphatic 'you!'</p>	<p>μᾶλλον more <i>adverb (comparative)</i> μᾶλλον: 'more, rather!'</p>	<p>διαφέρετε you are worth more Pres Act Indic 2 Pl · διαφέρω <i>main verb</i> → stative present διαφέρω: 'differ, surpass, be of more value' (+ gen.).</p>	<p>αὐτῶν than they Genitive <i>genitive of comparison</i></p>

27 τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἓνα;

And which of you by being anxious can add a single cubit to his span of life?

ANXIETY'S FUTILITY **δὲ** A rhetorical question exposing worry's impotence: no amount of anxiety can add even a cubit (of stature or, more likely, lifespan) — the term ἡλικία is ambiguous.

τίς

who/which

Nominative

interrogative pronoun (subject)

τίς: 'who, which.'

δέ

and

transitional conjunction

ἐξ

of

preposition + genitive (partitive)

ὕμων

you

Genitive

partitive genitive

μεριμνῶν

by being anxious

Pres Act Ptc · Nom Sg Masc · μεριμνάω

circumstantial participle (means)

→ durative present

μεριμνάω: 'worry'; the participle of means
— 'by worrying.'

δύναται

is able

Pres Mid Indic 3 Sg · δύναμαι

main verb

→ stative present

δύναμαι: 'be able.'

προσθεῖναι

to add

Aor Act Inf · προστίθῃμι

complementary infinitive

→ constative aorist

προστίθῃμι: 'add, put to.'

ἐπὶ

to

preposition + accusative

τήν

the

Accusative

article

ἡλικίαν

span of life/stature

Accusative

object of ἐπί

ἡλικία: 'age, span of life' or 'stature'; the
measure-word πῆχυς favors stature, but
'lifespan' suits the sense better — the
ambiguity is deliberate.

αὐτοῦ

his

Genitive

genitive of possession

πῆχυν

cubit

Accusative

accusative of measure

πῆχυς: 'cubit' (forearm-length, ~45 cm); a
tiny increment, here applied (oddly) to
time.

ἓνα

one

Accusative

attributive numeral

εἷς: 'one'; 'a single cubit.'

28 καὶ περὶ ἐνδύματος τί μεριμνᾶτε; καταμάθετε τὰ κρίνα τοῦ ἀγροῦ πῶς αὐξάνουσιν· οὐ κοπιῶσιν οὐδὲ νήθουσιν·

And why are you anxious about clothing? Consider the lilies of the field, how they grow; they neither toil nor spin;

ARGUMENT FROM THE LILIES **καὶ** The second illustration turns to clothing: the wildflowers grow without labor or spinning, yet are arrayed — observe and learn (καταμάθετε) from their effortless splendor.

<p>καὶ and <i>coordinating conjunction</i></p>	<p>περὶ about <i>preposition + genitive (reference)</i></p>	<p>ἐνδύματος clothing Genitive <i>object of περὶ</i> ἔνδυμα: 'clothing, garment.'</p>	<p>τί why Accusative <i>interrogative (adverbial accusative)</i> τί: 'why?' (acc. of respect).</p>
<p>μεριμνᾶτε are you anxious Pres Act Indic 2 Pl · μεριμνάω <i>main verb</i> → durative present μεριμνάω: 'worry, be anxious.'</p>	<p>καταμάθετε consider Aor Act Impv 2 Pl · καταμανθάνω <i>main verb (command)</i> → ingressive aorist καταμανθάνω: 'observe well, learn thoroughly, study' (κατά-intensive).</p>	<p>τὰ the Accusative <i>article</i></p>	<p>κρίνα lilies Accusative <i>direct object</i> κρίνον: 'lily, wildflower'; the bright flowers of the Galilean field.</p>
<p>τοῦ of the Genitive <i>article</i></p>	<p>ἀγροῦ field Genitive <i>attributive genitive</i> ἀγρός: 'field, countryside.'</p>	<p>πῶς how <i>interrogative adverb (manner)</i></p>	<p>αὐξάνουσιν they grow Pres Act Indic 3 Pl · αὐξάνω <i>verb of indirect question</i> → customary present αὐξάνω: 'grow, increase.'</p>

οὐ
not
negative

κοπιῶσιν
they toil
Pres Act Indic 3 Pl · κοπιᾶω
main verb
→ customary present
κοπιᾶω: 'labor, toil, grow weary' — the male field-work.

οὐδὲ
nor
negative conjunction

νήθουσιν
they spin
Pres Act Indic 3 Pl · νήθω
main verb
→ customary present
νήθω: 'spin' (thread) — the female textile-work; together they cover all human labor for clothing.

29 λέγω δὲ ὑμῖν ὅτι οὐδὲ Σολομών ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν τούτων.

yet I tell you that not even Solomon in all his glory was arrayed like one of these.

SOLOMON COMPARISON **δὲ** The climax of the lily-image: even Solomon's royal splendor was outdone by a single wildflower — God's free clothing of the ephemeral surpasses human magnificence.

λέγω
I say
Pres Act Indic 1 Sg · λέγω
main verb
→ present
λέγω: 'say!'

δὲ
yet
transitional conjunction

ὑμῖν
to you
Dative
indirect object

ὅτι
that
conjunction (content)

οὐδὲ
not even
negative conjunction (ascensive)
οὐδέ: 'not even!'

Σολομών
Solomon
Nominative
subject
Σολομών: Solomon; the proverbially glorious king. Though Semitic in origin, it declines in Greek — hence kind n with nominative case.

ἐν
in
preposition + dative

πάσῃ
all
Dative
attributive adjective
πᾶς: 'all!'

<p>τῆ the Dative article</p>	<p>δόξη glory Dative <i>dat. of manner/attendant circumstance</i> δόξα: 'glory, splendor, magnificence'; royal magnificence (cf. 1 Kgs 10).</p>	<p>αὐτοῦ his Genitive <i>genitive of possession</i></p>	<p>περιεβάλετο was arrayed Aor Mid Indic 3 Sg · περιβάλλω <i>main verb</i> → constative aorist περιβάλλω (mid.): 'put around oneself, clothe oneself, be arrayed.'</p>
<p>ὡς as/like <i>comparative particle</i></p>	<p>ἓν one Accusative <i>object of comparison (substantival numeral)</i> εἷς: 'one.'</p>	<p>τούτων of these Genitive <i>partitive genitive</i></p>	

30 εἰ δὲ τὸν χόρτον τοῦ ἀγροῦ σήμερον ὄντα καὶ αὔριον εἰς κλίβανον βαλλόμενον ὁ θεὸς οὕτως ἀμφιέννυσιν, οὐ πολλῶ μᾶλλον ὑμᾶς, ὀλιγόπιστοι;

But if God so clothes the grass of the field, which is here today and tomorrow is thrown into the oven, will he not much more clothe you, O you of little faith?

A FORTIORI (LITTLE FAITH) **δὲ** The a fortiori driven home: if God so adorns transient grass destined for the furnace, how much more will he clothe his children — anxiety betrays 'little faith' (ὀλιγόπιστοι).

<p>εἰ if <i>conditional conjunction</i></p>	<p>δὲ but <i>transitional conjunction</i></p>	<p>τὸν the Accusative article</p>	<p>χόρτον grass Accusative <i>direct object</i> χόρτος: 'grass, hay, vegetation'; the field-plants including the lilies, used as fuel when dry.</p>
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τοῦ

of the

Genitive

article

ἀγροῦ

field

Genitive

attributive genitive

ἀγρός: 'field.'

σήμερον

today

adverb (time)

σήμερον: 'today.'

ὄντα

being

Pres Act Ptc · Acc Sg Masc · εἰμί

attributive participle

→ durative present

εἰμί: 'be'; 'existing today!'

καὶ

and

coordinating conjunction

αὔριον

tomorrow

adverb (time)

αὔριον: 'tomorrow.'

εἰς

into

preposition + accusative

κλίβανον

oven

Accusative

object of εἰς

κλίβανος: 'oven, furnace'; dried grass was burned for fuel.

βαλλόμενον

thrown

Pres Pass Ptc · Acc Sg Masc · βάλλω

attributive participle

→ durative present

βάλλω: 'throw, cast.'

ὁ

the

Nominative

article

θεός

God

Nominative

subject

θεός: 'God.'

οὕτως

so

adverb (manner)

οὕτως: 'thus, in this way.'

ἀμφιέννυσιν

clothes

Pres Act Indic 3 Sg · ἀμφιέννυμι

main verb (protasis)

→ customary present

ἀμφιέννυμι: 'clothe, dress, put around.'

οὐ

not

interrogative negative (expecting 'yes')

πολλῶ

much

Dative

dat. of degree of difference

πολύς: 'much'; πολλῶ μάλλον = 'much more.'

μᾶλλον

more

adverb (comparative)

μᾶλλον: 'more, rather.'

ὕμᾱς

you

Accusative

direct object (of implied ἀμφιέννυσιν)

ὀλιγόπιστοι

O you of little faith

Vocative

vocative of address

ὀλιγόπιστος: 'of little faith' (ὀλίγος + πίστις); a Matthean coinage rebuking timid trust.

31 μὴ οὖν μεριμνήσητε λέγοντες· τί φάγωμεν; ἢ τί πίνωμεν; ἢ τί περιβαλώμεθα;

Therefore do not be anxious, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?'

INFERENCE (PROHIBITION RENEWED) οὖν The renewed prohibition, gathering up the three needs of v.25 into the anxious self-talk that the disciple is to abandon.

μὴ

not

negative (prohibition)

οὖν

therefore

inferential conjunction

μεριμνήσητε

be anxious

Aor Act Subj 2 Pl · μεριμνάω

prohibitive subjunctive

→ ingressive aorist

μεριμνάω: 'worry, be anxious.'

λέγοντες

saying

Pres Act Ptc · Nom Pl Masc · λέγω

circumstantial participle (manner)

→ durative present

λέγω: 'say'; the participle voicing the anxious thoughts.

τί

what

Accusative

interrogative pronoun (object)

φάγωμεν

shall we eat

Aor Act Subj 1 Pl · ἐσθίω

deliberative subjunctive

→ constative aorist

ἐσθίω: 'eat.'

ἢ

or

disjunctive conjunction

τί

what

Accusative

interrogative pronoun (object)

πίωμεν

shall we drink

Aor Act Subj 1 Pl · πίνω

deliberative subjunctive

→ constative aorist

πίνω: 'drink!'

ἢ

or

disjunctive conjunction

τί

what

Accusative

interrogative pronoun (object)

περιβαλώμεθα

shall we wear

Aor Mid Subj 1 Pl · περιβάλλω

deliberative subjunctive

→ constative aorist

περιβάλλω (mid.): 'clothe oneself, wear!'

32 πάντα γὰρ ταῦτα τὰ ἔθνη ἐπιζητοῦσιν· οἶδεν γὰρ ὁ πατήρ ὑμῶν ὁ οὐράνιος ὅτι χρῆζετε τούτων ἀπάντων.

For the Gentiles eagerly seek all these things; for your heavenly Father knows that you need all of them.

GROUND (THE FATHER KNOWS) **γὰρ** Two grounds: such striving is pagan (the Gentiles' preoccupation), and needless, since the Father already knows every need (echoing v.8) — anxiety is both heathen and faithless.

πάντα

all

Accusative

attributive adjective

πᾶς: 'all!'

γὰρ

for

explanatory conjunction

ταῦτα

these

Accusative

demonstrative (attributive)

τὰ

the

Nominative

article

ἔθνη

Gentiles

Nominative

subject

ἔθνος: 'nation'; pl. 'the Gentiles, the pagans' — those without the Father's knowledge.

ἐπιζητοῦσιν

eagerly seek

Pres Act Indic 3 Pl · ἐπιζητέω

main verb

→ customary present

ἐπιζητέω: 'seek after, strive for' (ἐπί-intensive); the anxious pursuit that defines the pagan.

οἶδεν

knows

Perf Act Indic 3 Sg · οἶδα

main verb

→ intensive perfect (present sense)

οἶδα: 'know!'; the Father's prior knowledge of need.

γὰρ

for

explanatory conjunction

<p>ὁ the Nominative <i>article</i></p>	<p>πατήρ Father Nominative <i>subject</i> πατήρ: 'Father!'</p>	<p>ὑμῶν your Genitive <i>genitive of relationship</i></p>	<p>ὁ the Nominative <i>article (attributive)</i></p>
<p>οὐράνιος heavenly Nominative <i>attributive adjective</i> οὐράνιος: 'heavenly!'</p>	<p>ὅτι that <i>conjunction (content)</i></p>	<p>χρῆζετε you need Pres Act Indic 2 Pl · χρῆζω <i>verb of content clause</i> → stative present χρῆζω: 'have need of, require' (+ gen.).</p>	<p>τούτων of these Genitive <i>object of χρῆζετε (demonstrative)</i></p>
<p>ἀπάντων all Genitive <i>attributive adjective</i> ἅπας: 'all, every one' (strengthened πᾶς).</p>			

33 ζητεῖτε δὲ πρῶτον τὴν βασιλείαν καὶ τὴν δικαιοσύνην αὐτοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν.

But seek first the kingdom and his righteousness, and all these things will be added to you.

POSITIVE COMMAND: SEEK FIRST **δὲ** The climactic counter-command: in place of pagan striving, the single-minded pursuit of God's reign and righteousness — and the material 'add-ons' follow as a 'divine passive' gift.

ζητεῖτε

seek

Pres Act Impv 2 Pl · ζητέω

main verb (command)

→ durative present (keep seeking)

ζητέω: 'seek, strive for'; contrasted with the Gentiles' ἐπιζητοῦσιν.

δὲ

but

adversative conjunction

πρῶτον

first

adverb (priority)

πρῶτον: 'first(ly)'; primacy of pursuit, not mere temporal sequence.

τὴν

the

Accusative

article

βασιλείαν

kingdom

Accusative

direct object

βασιλεία: 'kingdom, reign'; God's rule, the supreme object of pursuit.

καὶ

and

coordinating conjunction

τὴν

the

Accusative

article

δικαιοσύνην

righteousness

Accusative

direct object

δικαιοσύνη: 'righteousness'; the conduct God's reign requires — inclusio with the δικαιοσύνη of v.1.

αὐτοῦ

his

Genitive

genitive of possession

αὐτοῦ: 'his,' likely governing both 'kingdom' and 'righteousness' as God's.

καὶ

and

coordinating conjunction (result)

ταῦτα

these

Nominative

demonstrative (attributive)

πάντα

all

Nominative

attributive adjective

πᾶς: 'all'; the food/clothing 'add-ons.'

προστεθήσεται

will be added

Fut Pass Indic 3 Sg · προστίθημι

main verb

→ predictive future (divine passive)

προστίθημι: 'add, supply'; passive — God adds them, as a bonus to those who seek the kingdom.

ὑμῖν

to you

Dative

indirect object

34 μὴ οὖν μεριμνήσητε εἰς τὴν αὔριον, ἢ γὰρ αὔριον μεριμνήσει ἑαυτῆς· ἄρκετόν τῃ ἡμέρᾳ ἢ κακία αὐτῆς.

Therefore do not be anxious about tomorrow, for tomorrow will be anxious for itself. Sufficient for the day is its own trouble.

CONCLUSION: TOMORROW οὖν The closing maxim: confine concern to the present day; tomorrow's care belongs to tomorrow — each day's own trouble is burden enough.

<p>μὴ not <i>negative (prohibition)</i></p>	<p>οὖν therefore <i>inferential conjunction</i></p>	<p>μεριμνήσητε be anxious Aor Act Subj 2 Pl · μεριμνάω <i>prohibitive subjunctive</i> → <i>ingressive aorist</i> μεριμνάω: 'worry, be anxious'; the closing repetition of the keyword.</p>	<p>εἰς about/for <i>preposition + accusative (reference)</i></p>
<p>τὴν the Accusative <i>article</i></p>	<p>αὔριον tomorrow Accusative <i>object of εἰς (adverb substantivized)</i> αὔριον: 'tomorrow'; here as a noun, 'the morrow.'</p>	<p>ἢ the Nominative <i>article</i></p>	<p>γὰρ for <i>explanatory conjunction</i></p>
<p>αὔριον tomorrow Nominative <i>subject (substantivized adverb)</i> αὔριον: 'tomorrow' personified, doing its own worrying.</p>	<p>μεριμνήσει will be anxious Fut Act Indic 3 Sg · μεριμνάω <i>main verb</i> → <i>predictive future</i> μεριμνάω: 'be anxious'; tomorrow will care for itself.</p>	<p>ἑαυτῆς for itself Genitive <i>reflexive (objective genitive)</i> ἑαυτοῦ: reflexive 'itself'; μεριμνάω here construed with the genitive of object.</p>	<p>ἄρκετόν sufficient Nominative <i>predicate adjective</i> ἄρκετός: 'enough, sufficient.'</p>

τῇ

the/for the

Dative

article

ἡμέρα

day

Dative

dat. of reference/advantage

ἡμέρα: 'day'; each single day.

ἡ

the

Nominative

article

κακία

trouble/evil

Nominative

subject

κακία: 'evil, trouble, malice'; here 'trouble, hardship' — the day's own quota of difficulty.

αὐτῆς

its

Genitive

genitive of possession

On the text. Verse punctuation, paragraphing, and capitalization are editorial and conventional. A few points are flagged without a marginal apparatus. At v.1 the critical text reads δικαιοσύνην ('righteousness,' a comprehensive heading) where the Byzantine tradition reads ἐλεημοσύνην ('almsgiving'), assimilating to v.2. In vv.4, 6, and 18 the later (Byzantine) text adds ἐν τῷ φανερῷ ('openly') to the promise ἀποδώσει σοι, a clause the critical text omits; the antithesis intended by the evangelist is rather between giving/praying/fasting ἐν τῷ κρυπτῷ (in secret) and the Father who ἀποδώσει σοι (will repay you) — left unqualified. At v.13 the doxology ὅτι σοῦ ἐστιν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας, ἀμήν ('for yours is the kingdom and the power and the glory forever, Amen') is absent from the earliest and best witnesses (N B D Z) and is judged a later liturgical accretion; the critical text omits it, and it is not printed here. At v.4 the editions read the simple κρυπτῷ for the doublet κρυφαίῳ of some witnesses; at v.15 some witnesses add τὰ παραπτώματα αὐτῶν after ἀνθρώποις. At v.11 ἐπιούσιος (rendered 'daily/needful') is a famous lexical crux — a word attested almost nowhere else in Greek — and at v.24 μαμωνᾶς (an Aramaic loanword, 'mammon/wealth') is retained transliterated. The doublet τί φάγητε ἢ τί πίητε at v.25 is read with a minority lacking ἢ τί πίητε in some witnesses; the longer text is printed. Orthographic variants (movable-v, ι-subscript, the spelling Σολομών/Σολομῶν) are not noted.

On the labels. Parsing gives Tense·Voice·Mood·Person·Number (+ Case·Number·Gender for participles) and lemma. The *syntactic-function* and **semantic-force** tiers follow

standard intermediate-grammar categories (e.g. Wallace, *Greek Grammar Beyond the Basics*); both involve interpretive judgment, and the majority reading has been chosen where opinions differ. Lexical notes condense commonly cited data (etymology, sense range, synonym contrasts, NT frequency, OT/LXX echoes) and are no substitute for a lexicon.

On the discourse tier. Discourse structure operates above the word, so it is shown at the clause/verse level (the connective, the relation it signals, and the role of the clause) and summarized in the chapter outline. Relation labels, any proposed chiasm, and the paragraph divisions reflect a common reading of the argument; other discourse analyses segment and label some relations differently.