

Matt. 7:15-23 mws

V. 15

Προσέχετε

PAImp2pl

fr. προσεχω

to be in a state of alert, be concerned about, care for, take care, beware of someone or something
to be in a continuous state of readiness to learn of any future danger, need, or error, and to
respond appropriately, to pay attention to, to keep on the lookout for, to be alert for, to be on
one's guard against

ἀπὸ

marker to indicate separation from a place, whether person or thing, from, away from, with verbs
meaning be on guard, be ashamed, etc., to express the occasion or object of their caution, shame,
or fear
marker of dissociation, implying a rupture from a former association, from, separated from

ψευδοπροφητῶν

one who falsely claims to be a prophet of God or who prophesies falsely, false/bogus prophet
one who claims to be a prophet and is not and thus proclaims what is false, false prophet, cf.
24:11

οἵτινες

undetermined person belonging to a class or having a status, who, one who, to emphasize a
characteristic quality, by which a preceding statement is to be confirmed, who (to be sure, by his
very nature), in so far as, 'beware of the false prophets, who come in sheep's clothing'
a reference to an indefinite entity, event, or state, whoever, whichever, whatever (though often
translated as 'who, which, or what')

ἐνδύμασιν

covering in reference to one's inner life, covering, idiom: of specious goodness that is fraught
with hazard, to come in sheep's clothing, 'sheep's clothing', disguising a wolf
idiom, lit. 'to come in sheep's clothing,' to pretend to be harmless when in reality one is
dangerous and destructive, to pretend to be good, to act hypocritically, to come in sheep's
clothing, 'watch out for false prophets who come to you in sheep's clothing, but in reality are
greedy wolves'

προβάτων

sheep

idiom, lit. 'to come in sheep's clothing,' to pretend to be harmless when in reality one is
dangerous and destructive, to pretend to be good, to act hypocritically, to come in sheep's
clothing, 'watch out for false prophets who come to you in sheep's clothing, but in reality are
greedy wolves'

ἔσωθεν

pertaining to the inner part of an object, inside, within, cf. 23:25, 27
the inner being of a person as the source or agent of thought or behavior, a person's inner self,
the inner being, within oneself, 'but in their inner being they are like vicious wolves'

λύκοι

a fierce or vicious person, wolf, 'ravenous wolves' cf. Acts 20:29
a person who is particularly vicious and dangerous, vicious person, fierce wolf, fierce person

ἄρπαγες

rapacious, ravenous, of wolves, cf. Gen. 49:27
pertaining to being destructively vicious, vicious, destructive, 'but they are like vicious wolves
on the inside'

V. 16

ἀπὸ

to indicate origin or source, from, figurative with verbs of perceiving, to indicate source of the
perception, 'by their fruits you will know them' cf. v. 20
marker of instrument which serves as a source of information or reason, by, from, cf. 24:32

καρπῶν

product or outcome of something, fruit, figurative, in the spiritual realm, result, outcome,
product, the outcome of acting is a deed, 'know someone by the person's deeds, as one knows a
tree by its fruits' cf. v. 20
figurative extension of 'fruit,' the natural result of what has been done, deed, activity, result of
deeds, 'you may know these people by the results of their deeds' or '...the results of what they
do'

ἐπιγνώσεσθε

FMdepI2pl

fr. ἐπιγινωσκω

to have knowledge of something or someone, know, with no emphasis on the preposition,
essentially = γινωσκειν, know someone by something, cf. v. 20
to possess more or less definite information about, possibly with a degree of thoroughness or
competence, to know about, to know definitely about, knowledge about

μήτι

marker that invites a negative response to the question that it introduces, 'surely they do not
gather..., do they?' cf. 26:22, 25
marker of a somewhat more emphatic negative response, 'thorn bushes do not bear grapes, do
they?'

συλλέγουσιν

PAI3pl

fr. συλλεγω

to gather by plucking or picking, collect, gather (in), pick
to pluck or pick by pulling off or out of, with the intent of gathering together, to pick, to pluck,
cf. Lk. 6:44

ἀκανθῶν

thorn-plant, cf. Lk. 6:44

any kind of thorny plant, thorn plant, thistle, brier, ‘thorn bushes do not bear grapes and briers do not bear figs’

σταφυλὰς

(a bunch of) grapes, cf. Lk. 6:44

the fruit of grapevines, grape, bunch of grapes

τριβόλων

of prickly weeds, especially the thistle, cf. Heb 6:8, Gen, 3:18

any kind of thorny plant, thorn plant, thistle, brier, ‘thorn bushes do not bear grapes and briers do not bear figs’

σῦκα

fruit of the fig tree, fig, especially ripe fig

the fruit of the fig tree, fig

V. 17

οὕτως

referring to what precedes, in this manner, thus, so

with reference to that which precedes, so, thus, in this way

δένδρον

a relatively large woody plant, tree, frequently of fruit-bearing varieties, and in contexts pointing to figurative use

any kind of relatively large woody plant, tree, bush, ‘every healthy tree bears good fruit’

ἀγαθόν

pertaining to meeting a relatively high standard of quality, useful, beneficial

pertaining to having the proper characteristics or performing the expected function in a fully satisfactory way, good, nice, pleasant, ‘every good tree produces fine fruit’

καρπούς

see above

καλοῦς

pertaining to being in accordance at a high level with the purpose of something or someone, good, useful, of things, of a tree and its fruit, cf. 12:33, Lk. 6:43

pertaining to having acceptable characteristics or functioning in an agreeable manner, often with the focus on outward form or appearance, good, fine, ‘every good tree produces fine fruit’

ποιεῖ

PAI3sg

fr. ποιεω

to undertake or do something that brings about an event, state, or condition, do, cause, bring about, accomplish, prepare, of the natural processes of growth, in plant life, send out, produce, bear, yield
to produce something new, with the implication of using materials already in existence, to make, to fashion

σαπρὸν

of such poor quality as to be of little or no value, bad, not good, of poor quality, bad, of living matter, of plants and their products that are of inferior quality, trees
pertaining to being of poor or bad quality and hence of little or no value (particularly in reference to plants, either in the sense of seriously diseased or of seedling stock, that is, not budded or grafted), bad, diseased, 'a bad tree cannot bear good fruit'

πονηροῦς

pertaining to being so deficient in quality in a physical sense as to be worthless, of poor quality, worthless, cf. v. 11, 6:23, Jer. 24:8
pertaining to possessing a serious fault and consequently being worthless, bad, worthless, 'a good tree cannot bear bad fruit'

V. 18

δύναται

PM/PdepI3sg

fr. δυναμαι

to possess capability for experiencing or doing something, can, am able, be capable
to be able to do or to experience something, can, to be able to

δένδρον

see above

ἀγαθὸν

see above

καρποῦς

see above

πονηροῦς

see above

ποιεῖν

PAInf

fr. ποιεω

see above

οὐδὲ

and not, nor, joins negative sentences or clauses to others of the same kind
combinations of the negative particles "not" and "and"

σαπρὸν
see above

καλοῦς
see above

V. 19

δένδρον
see above

ποιοῦν PAPtcpNSN fr. ποιῶ
see above

καρπὸν
see above

καλὸν
see above

ἐκκόπτεται PPI3sg fr. ἐκκοπτῶ
to cut so as to sever, cut off/down, of a tree, cut down, cf. 3:10
to cut in such a way as to cause separation, to cut down, to cut off, to cut in two, 'every tree that
does not bear good fruit will be cut down and thrown into the fire'

πῦρ
fire, the fire of hell is also meant in certain parables and allegories, in which trees and vines
represent persons worthy of punishment, cf. 3:10
fire

βάλλεται PPI3sg fr. βαλλῶ
to cause to move from one location to another through use of forceful motion, throw, throw into
the fire
to throw

V. 20

ἄρα
to express result, at the beginning of a sentence, so, as a result, consequently
marker of result as an inference from what has preceded, so, then, consequently, as a result

γε
at least, even, indeed
marker of relatively weak emphasis, then, indeed, or frequently not translated but possibly
reflected in the word order

ἀπὸ

see above

καρπῶν

see above

ἐπιγνώσεσθε

FMdepI2pl

fr. ἐπιγινώσκω

see above

V. 21

Κύριε

One Who is in a position of authority, lord, master, of transcendent beings, in reference to Jesus, He was addressed as 'Lord'

One Who exercises supernatural authority over mankind, Lord, Ruler, One who commands

εἰσελεύσεται

FMdepI3sg

fr. εἰσερχομαι

to enter into an event or state, of persons, come into something = share in something, come to enjoy something

to begin to experience an event or state, to begin to experience, to come into an experience, to attain

βασιλείαν

the act of ruling, especially of God's rule, the royal reign of God, a chiefly eschatological concept

to rule as a king, with the implication of complete authority, to rule, to be a king, to reign, rule, reign

οὐρανῶν

transcendent abode, heaven, as the dwelling-place (or throne) of God, an indirect reference to God, God, Kingdom of heaven 'has essentially the same meaning as Kingdom of God since Israelites used οὐρανός as well as other circumlocutions for θεός, may also emphasize the heavenly origin and nature of the reign'

ἀλλ'

on the contrary, but, yet, rather, introducing a contrast

marker of more emphatic contrast, but, instead, on the contrary

ποιῶν

PAPtcpMSN

fr. ποιεῶ

to carry out an obligation of a moral or social nature, do, keep, carry out, practice, commit, do, keep the will or law obediently, cf. 12:50

to do or perform, to do, to act, to carry out, to accomplish, to perform, doing, performance

θέλημα

what one wishes to happen, objective sense, what is willed, what one wishes to bring about by the activity of others, to whom one assigns a task, predominantly of God (or Christ)
that which is purposed, intended, or willed, will, intent, purpose, plan

πατρός

the supreme deity, who is responsible for the origin and care of all that exists, Father, Parent
one who combines aspect of supernatural authority and care for his people, Father

V. 22

πολλοὶ

pertaining to being a large number, many, a great number of, substantive - many i.e. persons
a relatively large quantity of objects or events, many, a great deal of, a great number of

ἐροῦσίν

FAI3pl

fr. εἶπον

to express a thought, opinion, or idea, say, tell
to speak or talk, with apparent focus upon the content of what is said, to say, to talk, to tell, to speak

ἡμέρα

a day appointed for very special purposes, day, especially of a day of judgment, fixed by a judge,
the day of God's final judgment
an indefinite unit of time, but not particularly long, time, period

ὄνοματι

proper name of an entity, name
the proper name of a person or object, name

ἐπροφητεύσαμεν

AAI1pl

fr. προφητεύω

to proclaim an inspired revelation, prophesy, cf. Jer. 27:15
to speak under the influence of divine inspiration, with or without reference to future events, to prophesy, to make inspired utterances

δαιμόνια

a hostile transcendent being with status between human and deities, spirit, power, hostile divinity, evil spirit, hence the healing of a sick person is described as the driving out of malignant forces

ἐξεβάλομεν

AAI1pl

fr. εκβαλλω

force to leave, drive out, expel, used especially of the expulsion of spirits who have taken possession of a person
to cause to go out or leave, often, but not always, involving force, to send away, to drive out, to expel

δυνάμεις

a deed that exhibits ability to function powerfully, deed of power, miracle, wonder
a deed manifesting great power, with the implication of some supernatural force, mighty deed,
miracle

ἐποιήσαμεν

AAI1pl

fr. ποιεω

to undertake or do something that brings about an event, state, or condition, do, cause, bring
about, accomplish, prepare, etc., do, perform miracles, cf. 13:58
to do or perform, to do, to act, to carry out, to accomplish, to perform

V. 23

τότε

at that time, of the future, then
a point of time subsequent to another point of time, then

ὁμολογήσω

FAI1sg

fr. ὁμολογεω

to acknowledge something, ordinarily in public, acknowledge, claim, profess, praise, of a public
declaration as such, 'I will say to them plainly' cf. 10:32
to make emphatic declaration, often public, and at times in response to pressure or an accusation,
to declare, to assert, 'then I will declare to them, I never knew you'

ὅτι

marker of narrative or discourse, content, direct or indirect, that
marker of discourse content, whether direct or indirect, that, the fact that, 'and then I will tell
them, I never knew you'

Οὐδέποτε

an indefinite negated point of time, never
an indefinite negated point of time, never, not ever, at no time

ἔγνων

AAI1sg

fr. γινωσκω

to indicate that one does know, acknowledge, recognize as that which one is or claims to be, 'I
have never recognized you' cf. Jn 1:10
to learn to know a person through direct personal experience, implying a continuity of
relationship, to know, to become acquainted with, to be familiar with

ἀποχωρεῖτε

PAImp2pl

fr. ἀποχωρεω

to move away from a point, go away, more strongly in the sense leave, desert, 'depart from me!'
to move away from, with emphasis upon separation and possible lack of concern for what has
been left, to go away, to depart, to leave, 'depart from me, you evildoers'

ἀπ'

marker to indicate separation from a place, whether person or thing, from, away from
marker of dissociation, implying a rupture from a former association, from, separated from

ἐργαζόμενοι

PM/PdepPtcpMPV fr. ἐργαζομαι

to do or accomplish something through work, do, accomplish, carry out

to cause a state to be, to cause to be, to make to be, to make, to result in, to bring upon, to bring about, 'those who cause wickedness'

ἀνομίαν

the product of a lawless disposition, a lawless deed

to behave with complete disregard for the laws or regulations of a society, to live lawlessly, lawlessness, lawless living