

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 17

KATA MAΘΗΤΑΙΟΝ ΙΖ΄

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 · 17:1–8

The Transfiguration

Six days later Jesus is transfigured before Peter, James, and John on a high mountain (1–2); Moses and Elijah appear conversing with him (3); Peter's offer of three tents (4) is interrupted by the bright cloud and the Father's voice, 'this is my beloved Son... hear him' (5); the disciples fall in terror, and Jesus touches and raises them — they see Jesus alone (6–8).

B · 17:9–13

The coming of Elijah and John the Baptist

Descending, Jesus orders silence about the vision until the Son of Man is raised (9); to the disciples' scribal objection that Elijah must come first (10) he answers that Elijah indeed comes and restores all things (11), yet Elijah has already come and was not recognized but suffered (12) — and they understand he spoke of John the Baptist (13).

C · 17:14–20

The healing of the epileptic boy and faith like a mustard seed

A man kneels begging mercy for his moonstruck son whom the disciples could not heal (14–16); Jesus laments the faithless generation, rebukes the demon, and heals the boy instantly (17–18); privately the disciples ask why they failed (19), and Jesus answers: because of your little faith — faith like a mustard seed moves mountains, and nothing is impossible (20).

D · 17:22–23

The second passion prediction

Gathering in Galilee, Jesus foretells that the Son of Man is to be delivered into human hands, killed, and raised on the third day — and the disciples are deeply grieved.

E · 17:24–27

The temple tax and the coin in the fish's mouth

At Capernaum the collectors of the two-drachma tax question Peter (24); Jesus pre-empts him with a parable of kings taxing strangers, not their sons, so the sons are free (25–26); yet not to give offense, Peter is to cast a hook and find a stater in the first fish's mouth to pay for them both (27).

1 Καὶ μεθ' ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν.

And after six days Jesus takes along Peter and James and John his brother, and brings them up to a high mountain by themselves.

SCENE-SETTING NARRATIVE **Καὶ** A temporal hinge ('after six days') ties the Transfiguration to the preceding confession and passion-prediction; the historic presents (παραλαμβάνει, ἀναφέρει) make the scene vivid.

Καὶ

and

coordinating conjunction (narrative)

μεθ'

after

preposition + accusative (time)

ἡμέρας

days

Accusative

object of μετά (extent/point of time)

ἡμέρα: 'day'; the six-day interval recalls Exod 24:16 (Sinai), framing the mount as a new theophany.

ἕξ

six

Accusative

attributive numeral

ἕξ: 'six'; the indeclinable numeral here taking its case from ἡμέρας.

παραλαμβάνει

takes along

Pres Act Indic 3 Sg · παραλαμβάνω

main verb (historic present)

→ historic/dramatic present

παραλαμβάνω: 'take to/along, take with';
Jesus selects the inner three to witness.

ὁ

the

Nominative

article

Ἰησοῦς

Jesus

Nominative

subject

Ἰησοῦς: Jesus; the indeclinable name here
nominative as subject.

τὸν

the

Accusative

article

Πέτρον

Peter

Accusative

direct object

Πέτρος: Peter ('rock'); first of the inner
three.

καὶ

and

coordinating conjunction

Ἰάκωβον

James

Accusative

direct object (coordinate)

Ἰάκωβος: James (Jacob); son of Zebedee.

καὶ

and

coordinating conjunction

Ἰωάννην

John

Accusative

direct object (coordinate)

Ἰωάννης: John; James's brother, son of
Zebedee.

τὸν

the

Accusative

article

ἀδελφὸν

brother

Accusative

apposition to Ἰωάννην

ἀδελφός: 'brother'; identifies John as
James's sibling.

αὐτοῦ

his

Genitive

genitive of relationship

καὶ

and

coordinating conjunction

ἀναφέρει

brings up

Pres Act Indic 3 Sg · ἀναφέρω

main verb (historic present)

→ historic/dramatic present

ἀναφέρω: 'carry/bring up'; the ascent of
the mountain — a movement toward
theophany.

αὐτούς

them

Accusative

direct object

εἰς

to

preposition + accusative (direction)

ὄρος

mountain

Accusative

object of *εἰς* (goal)

ὄρος: 'mountain'; traditionally Tabor or Hermon — the mount of revelation.

ὑψηλὸν

high

Accusative

attributive adjective

ὑψηλός: 'high, lofty'; heightens the theophanic setting.

κατ'

by

preposition + accusative (in the idiom *κατ' ἰδίαν*)

ἰδίαν

themselves

Accusative

object in idiom *κατ' ἰδίαν* ('privately')

ἴδιος: 'one's own'; *κατ' ἰδίαν* = 'privately, by themselves' — apart from the crowds.

2 καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν, καὶ ἔλαμψεν τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο λευκὰ ὡς τὸ φῶς.

And he was transfigured before them, and his face shone like the sun, and his garments became white as the light.

THE TRANSFIGURATION EVENT **καὶ** The central event: a metamorphosis of glory. The passive *μετεμορφώθη* hints at divine action; face and clothing radiate the unveiled heavenly splendor (cf. Exod 34:29).

καὶ

and

coordinating conjunction

μετεμορφώθη

he was transfigured

Aor Pass Indic 3 Sg · μεταμορφώω

main verb

→ constative aorist (divine passive)

μεταμορφώω: 'transform, change form' (μετά + μορφή); his hidden divine glory shone through — the same verb of Christian transformation in Rom 12:2, 2 Cor 3:18.

ἔμπροσθεν

before

improper preposition + genitive (place)

ἔμπροσθεν: 'in front of, before'; the three are eyewitnesses.

αὐτῶν

them

Genitive

object of *ἔμπροσθεν*

καὶ
and

coordinating conjunction

ἔλαμψεν

shone

Aor Act Indic 3 Sg · λάμπω

main verb

→ *ingressive/constative aorist*

λάμπω: 'shine, give light'; the radiance of his face.

τὸ
the

Nominative

article

πρόσωπον

face

Nominative

subject

πρόσωπον: 'face, countenance'; like Moses' shining face (Exod 34:29–30), but here his own glory.

αὐτοῦ

his

Genitive

genitive of possession

ὡς

like

comparative particle

ὁ

the

Nominative

article

ἥλιος

sun

Nominative

object of comparison (ὡς)

ἥλιος: 'sun'; the standard for blinding brightness.

τὰ
the

Nominative

article

δὲ

and

developmental conjunction

ἱμάτια

garments

Nominative

subject

ἱμάτιον: 'garment, cloak'; the clothing too shares the radiance.

αὐτοῦ

his

Genitive

genitive of possession

ἐγένετο

became

Aor Mid Indic 3 Sg · γίνομαι

main verb

→ *constative aorist*

γίνομαι: 'become'; here the change of state of the garments.

λευκά

white

Nominative

predicate adjective

λευκός: 'white, bright'; the color of heavenly/glorified beings (cf. 28:3; Dan 7:9).

ὡς

as

comparative particle

τὸ

the

Nominative

article

φῶς

light

Nominative

object of comparison (ὡς)

φῶς: 'light!'; the garments shine like pure light itself.

3 καὶ ἰδοὺ ὥφθη αὐτοῖς Μωϋσῆς καὶ Ἡλίας συλλαλοῦντες μετ' αὐτοῦ.

And behold, there appeared to them Moses and Elijah, conversing with him.

APPEARANCE OF MOSES AND ELIJAH **καὶ ἰδοὺ** ἰδοὺ signals a dramatic intrusion: the Law (Moses) and the Prophets (Elijah) appear, witnessing to Jesus — perhaps also as two who experienced theophany on a mountain.

καὶ

and

coordinating conjunction

ἰδοὺ

behold

interjection (attention-marker)

ἰδοὺ: 'look!, behold!'; frozen aorist imperative of εἶδον used as a presentative particle.

ὥφθη

appeared

Aor Pass Indic 3 Sg · ὀράω

main verb

→ constative aorist (passive of appearance)

ὀράω (pass. ὥφθη): 'was seen, appeared'; the standard verb for visionary/theophanic appearances. Singular verb with compound subject.

αὐτοῖς

to them

Dative

dative of reference (to whom they appeared)

Μωϋσῆς

Moses

Nominative

subject

Μωϋσῆς: Moses; the lawgiver, representing the Torah.

καὶ

and

coordinating conjunction

Ἠλίας

Elijah

Nominative

subject (coordinate)

Ἠλίας: Elijah; the prophet, who also met God at Horeb (1 Kgs 19).

συλλαλοῦντες

conversing

Pres Act Ptc · Nom Pl Masc · συλλαλέω

predicate/circumstantial participle (with the subjects)

→ present (concurrent action)

συλλαλέω: 'talk with, converse' (σύν + λαλέω); they speak together with Jesus.

μετ'

with

preposition + genitive (association)

αὐτοῦ

him

Genitive

object of μετά

4 ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν τῷ Ἰησοῦ· Κύριε, καλὸν ἔστιν ἡμᾶς ὧδε εἶναι· εἰ θέλεις, ποιήσω ὧδε τρεῖς σκηνάς, σοὶ μίαν καὶ Μωϋσεῖ μίαν καὶ Ἠλίᾳ μίαν.

And Peter responded and said to Jesus, "Lord, it is good for us to be here. If you wish, I will make here three tents, one for you and one for Moses and one for Elijah."

PETER'S RESPONSE δὲ Peter's well-meaning but inadequate proposal: to enshrine the moment in three booths, leveling Jesus with Moses and Elijah — a misjudgment the Father's voice will correct.

ἀποκριθεὶς

responding

Aor Pass Ptc · Nom Sg Masc · ἀποκρίνομαι

circumstantial ptc. (Semitic 'answered and said')

→ constative aorist (attendant circumstance)

ἀποκρίνομαι: 'answer, respond'; the redundant ἀποκριθεὶς ... εἶπεν is a Septuagintism.

δὲ

and

developmental conjunction

ὁ

the

Nominative

article

Πέτρος

Peter

Nominative

subject

Πέτρος: Peter; spokesman, as often.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

λέγω (aor. εἶπεν): 'say, speak'.

τῷ

to

Dative

article

Ἰησοῦ

Jesus

Dative

indirect object (addressee)

Ἰησοῦς; Jesus; here dative as the one addressed.

Κύριε

Lord

Vocative

vocative of address

κύριος; 'Lord, master'; respectful address.

καλόν

good

Nominative

predicate adjective (impersonal)

καλός; 'good, fine'; 'it is good [for us to be here]'

ἐστίν

it is

Pres Act Indic 3 Sg · εἰμί

main verb (impersonal copula)

→ stative present

ἡμᾶς

us

Accusative

accusative subject of infinitive εἶναι

ᾧδε

here

adverb of place

ᾧδε; 'here, in this place'.

εἶναι

to be

Pres Act Inf · εἰμί

epexegetical infinitive (subject of καλόν ἐστίν)

→ stative present

εἰ

if

conjunction (1st-class condition)

θέλεις

you wish

Pres Act Indic 2 Sg · θέλω

verb of protasis

→ stative present

θέλω; 'will, wish, want'; Peter defers to Jesus' pleasure.

ποιήσω

I will make

Fut Act Indic 1 Sg · ποιέω

main verb (apodosis)

→ predictive/volitive future

ποιέω; 'make, do'; he offers to build the booths.

ᾧδε

here

adverb of place

τρεις

three

Accusative

attributive numeral

τρεις; 'three'.

σκηνάς

tents

Accusative

direct object

σκηνή; 'tent, booth, tabernacle'; perhaps evoking the Feast of Booths and the wilderness tabernacle of God's presence.

σοι

for you

Dative

dative of advantage

<p>μίαν one Accusative <i>appositional numeral (one tent)</i> εἷς: 'one'.</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>Μωϋσεῖ for Moses Dative <i>dative of advantage</i> Μωϋσῆς: Moses; here dative.</p>	<p>μίαν one Accusative <i>appositional numeral</i></p>
<p>καὶ and <i>coordinating conjunction</i></p>	<p>Ἠλίᾳ for Elijah Dative <i>dative of advantage</i> Ἠλίᾱς: Elijah; here dative.</p>	<p>μίαν one Accusative <i>appositional numeral</i></p>	

5 ἔτι αὐτοῦ λαλοῦντος ἰδοὺ νεφέλη φωτεινὴ ἐπεσκίασεν αὐτούς, καὶ ἰδοὺ φωνὴ ἐκ τῆς νεφέλης λέγουσα· Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα· ἀκούετε αὐτοῦ.

While he was still speaking, behold, a bright cloud overshadowed them, and behold, a voice from the cloud said, "This is my beloved Son, in whom I am well pleased; listen to him."

THE FATHER'S VOICE **ASYNDETON** The climax: the Shekinah cloud and the divine voice interrupt Peter mid-sentence. The declaration echoes the baptism (3:17), Ps 2:7, and Isa 42:1, and adds the imperative 'hear him' (cf. Deut 18:15) — Jesus is the prophet to be heeded above Moses and Elijah.

<p>ἔτι still <i>adverb of time</i> ἔτι: 'still, yet'; the interruption is emphatic.</p>	<p>αὐτοῦ he Genitive <i>genitive subject of absolute</i></p>	<p>λαλοῦντος speaking Pres Act Ptc · Gen Sg Masc · λαλέω <i>genitive absolute (temporal)</i> → present (concurrent action) λαλέω: 'speak, talk'; the gen. absolute 'while he was still speaking'</p>	<p>ἰδοὺ behold <i>interjection (attention-marker)</i> ἰδοῦ: 'behold!'</p>
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νεφέλη

cloud

Nominative

subject

νεφέλη: 'cloud'; the cloud of the divine presence (cf. Exod 40:34–35; the Shekinah).

φωτεινή

bright

Nominative

attributive adjective

φωτεινός: 'bright, luminous'; a cloud of glory, not gloom.

ἐπεσκίασεν

overshadowed

Aor Act Indic 3 Sg · ἐπισκιάζω

main verb

→ constative aorist

ἐπισκιάζω: 'overshadow, envelop'; the LXX verb for the glory-cloud covering the tabernacle (Exod 40:35) and of the Spirit at the conception (Luke 1:35).

αὐτούς

them

Accusative

direct object

καὶ

and

coordinating conjunction

ἰδοὺ

behold

interjection (attention-marker)

φωνή

voice

Nominative

subject (verbless/with λέγουσα)

φωνή: 'voice, sound'; the bath qol, the voice of God from the cloud.

ἐκ

from

preposition + genitive (source)

τῆς

the

Genitive

article

νεφέλης

cloud

Genitive

object of ἐκ (source)

λέγουσα

saying

Pres Act Ptc · Nom Sg Fem · λέγω

attributive/circumstantial ptc. (with φωνή)

→ present (concurrent action)

λέγω: 'say'; introduces the divine speech.

Οὗτός

this

Nominative

subject (demonstrative pronoun)

οὗτος: 'this (one)'; pointing to Jesus.

ἐστιν

is

Pres Act Indic 3 Sg · εἰμί

main verb (copula)

→ stative present

ὁ

the

Nominative

article

υἱός

Son

Nominative

predicate nominative

υἱός: 'Son'; the messianic/divine sonship (Ps 2:7).

μου

my

Genitive

genitive of relationship

<p>ὁ the Nominative article</p>	<p>ἀγαπητός beloved Nominative attributive adjective (second-attributive) ἀγαπητός: 'beloved'; perhaps also 'only' (cf. Isaac, Gen 22:2 LXX) — the unique, loved Son.</p>	<p>ἐν in preposition + dative (sphere/reference)</p>	<p>ᾧ whom Dative relative pronoun (object of ἐν)</p>
<p>εὐδόκησα I am well pleased Aor Act Indic 1 Sg · εὐδοκέω main verb (rel. clause) → constative/timeless aorist εὐδοκέω: 'take pleasure in, be well pleased'; echoes Isa 42:1 (the chosen Servant).</p>	<p>ἀκούετε listen to Pres Act Impv 2 Pl · ἀκούω main verb (imperative) → present imperative (general command) ἀκούω: 'hear, listen, obey'; with genitive object = 'heed' — alluding to the prophet-like-Moses of Deut 18:15.</p>	<p>αὐτοῦ him Genitive genitive object of ἀκούετε</p>	

6 καὶ ἀκούσαντες οἱ μαθηταὶ ἔπεσαν ἐπὶ πρόσωπον αὐτῶν καὶ ἐφοβήθησαν σφόδρα.

And when the disciples heard it, they fell on their faces and were greatly afraid.

THE DISCIPLES' TERROR **καὶ** The proper human response to theophany: prostration and fear (cf. Ezek 1:28; Dan 8:17). The voice, not the vision, triggers it.

<p>καὶ and coordinating conjunction</p>	<p>ἀκούσαντες having heard Aor Act Ptc · Nom Pl Masc · ἀκούω temporal participle → antecedent aorist ἀκούω: 'hear'; hearing the voice prompts their fall.</p>	<p>οἱ the Nominative article</p>	<p>μαθηταὶ disciples Nominative subject μαθητής: 'disciple, learner'; the three on the mountain.</p>
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ἔπεσαν

fell

Aor Act Indic 3 Pl · πίπτω

main verb

→ *constative aorist*

πίπτω: 'fall'; prostration in awe.

ἐπὶ

on

preposition + accusative (direction)

πρόσωπον

face

Accusative

object of ἐπί

πρόσωπον: 'face'; idiom 'fell on their faces!'

αὐτῶν

their

Genitive

genitive of possession

καὶ

and

coordinating conjunction

ἐφοβήθησαν

were afraid

Aor Pass Indic 3 Pl · φοβέομαι

main verb

→ *ingressive aorist*

φοβέομαι: 'fear, be afraid'; the numinous dread before the divine voice.

σφόδρα

greatly

adverb of degree

σφόδρα: 'exceedingly, greatly'; intensifies their fear.

7 καὶ προσῆλθεν ὁ Ἰησοῦς καὶ ἀψάμενος αὐτῶν εἶπεν· Ἐγέρθητε καὶ μὴ φοβεῖσθε.

And Jesus came and touched them and said, "Rise, and do not be afraid."

JESUS' REASSURANCE καὶ Jesus alone remains to comfort: a touch and the word 'do not fear' (a recurring revelation-formula) lift them from the ground.

καὶ

and

coordinating conjunction

προσῆλθεν

came to

Aor Act Indic 3 Sg · προσέρχομαι

main verb

→ *constative aorist*

προσέρχομαι: 'come/approach toward'; Jesus draws near to the prostrate three.

ὁ

the

Nominative

article

Ἰησοῦς

Jesus

Nominative

subject

Ἰησοῦς: Jesus.

<p>καὶ and coordinating conjunction</p>	<p>ἀψάμενος having touched Aor Mid Ptc · Nom Sg Masc · ἄπτω circumstantial participle (attendant/temporal) → antecedent aorist ἄπτω (mid. ἄπτομαι): 'touch, take hold of'; the reassuring touch.</p>	<p>αὐτῶν them Genitive genitive object of ἀψάμενος</p>	<p>εἶπεν said Aor Act Indic 3 Sg · λέγω main verb → constative aorist</p>
<p>Ἐγέρθητε rise Aor Pass Impv 2 Pl · ἐγείρω main verb (imperative) → aorist imperative (specific command) ἐγείρω: 'raise, rouse'; pass. 'get up, rise.'</p>	<p>καὶ and coordinating conjunction</p>	<p>μὴ not negative particle (with imperative)</p>	<p>φοβεῖσθε be afraid Pres Mid Impv 2 Pl · φοβέομαι main verb (prohibition) → present imperative (cease/refrain) φοβέομαι: 'fear'; μὴ φοβεῖσθε, the classic theophany-reassurance.</p>

8 ἐπάραντες δὲ τοὺς ὀφθαλμοὺς αὐτῶν οὐδένα εἶδον εἰ μὴ αὐτὸν Ἰησοῦν μόνον.

And lifting up their eyes, they saw no one except Jesus himself alone.

CONCLUSION OF THE VISION **δὲ** The vision ends; Moses and Elijah have vanished. 'Jesus only' remains — the visual sermon of the whole scene: he alone is to be heard.

<p>ἐπάραντες lifting up Aor Act Ptc · Nom Pl Masc · ἐπαίρω temporal participle → antecedent aorist ἐπαίρω: 'lift up, raise'; they raise their eyes from the ground.</p>	<p>δὲ and developmental conjunction</p>	<p>τοὺς the Accusative article</p>	<p>ὀφθαλμοὺς eyes Accusative direct object of ἐπάραντες ὀφθαλμός: 'eye'.</p>
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<p>αὐτῶν their Genitive <i>genitive of possession</i></p>	<p>οὐδένα no one Accusative <i>direct object (of εἶδον)</i> οὐδεῖς: 'no one, nobody'!</p>	<p>εἶδον they saw Aor Act Indic 3 Pl · ὁράω <i>main verb</i> → constative aorist ὁράω (aor. εἶδον): 'see'!</p>	<p>εἰ except <i>particle (in εἰ μὴ 'except')</i></p>
<p>μὴ not <i>negative (in εἰ μὴ 'except')</i> εἰ μὴ: 'if not, except'!</p>	<p>αὐτὸν himself Accusative <i>intensive pronoun (with Ἰησοῦν)</i> αὐτός: here intensive, 'Jesus himself'!</p>	<p>Ἰησοῦν Jesus Accusative <i>accusative (object after εἰ μὴ)</i> Ἰησοῦς: Jesus; here accusative.</p>	<p>μόνον alone Accusative <i>adjective (predicate/limiting)</i> μόνος: 'alone, only'; the theological keynote — 'Jesus alone'!</p>

9 Καὶ καταβαινόντων αὐτῶν ἐκ τοῦ ὄρους ἐνετείλατο αὐτοῖς ὁ Ἰησοῦς λέγων· Μηδενὶ εἶπητε τὸ ὄραμα ἕως οὗ ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἐγερθῆ.

And as they were coming down from the mountain, Jesus commanded them, saying, "Tell no one the vision until the Son of Man has been raised from the dead."

COMMAND OF SILENCE **Καὶ** The 'messianic secret' motif: the vision's meaning is unintelligible apart from the resurrection, so it is to be withheld until then.

<p>Καὶ and <i>coordinating conjunction</i></p>	<p>καταβαινόντων coming down Pres Act Ptc · Gen Pl Masc · καταβαίνω <i>genitive absolute (temporal)</i> → present (concurrent action) καταβαίνω: 'go/come down'; the descent from the mount.</p>	<p>αὐτῶν they Genitive <i>genitive subject of absolute</i></p>	<p>ἐκ from <i>preposition + genitive (separation)</i></p>
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τοῦ

the

Genitive

article

ὄρους

mountain

Genitive

object of ἐκ

ὄρος: 'mountain'.

ἐνετείλατο

commanded

Aor Mid Indic 3 Sg · ἐντέλλομαι

main verb

→ constative aorist

ἐντέλλομαι: 'command, charge, order'.

αὐτοῖς

them

Dative

indirect object

ὁ

the

Nominative

article

Ἰησοῦς

Jesus

Nominative

subject

Ἰησοῦς: Jesus.

λέγων

saying

Pres Act Ptc · Nom Sg Masc · λέγω

circumstantial ptc. (introducing speech)

→ present (concurrent)

λέγω: 'say'; redundant ptc. of speech.

Μηδενὶ

to no one

Dative

indirect object (emphatic, fronted)

μηδεῖς: 'no one'; with subjunctive of prohibition.

εἶπητε

tell

Aor Act Subj 2 Pl · λέγω

prohibitive subjunctive

→ aorist subjunctive (prohibition)

λέγω: 'tell, say'; μηδενὶ εἶπητε = 'tell no one.'

τὸ

the

Accusative

article

ὄραμα

vision

Accusative

direct object

ὄραμα: 'vision, sight, spectacle'; the transfiguration as a seen revelation.

ἕως

until

conjunction (temporal, in ἕως οὗ)

οὗ

which

Genitive

relative pronoun (in ἕως οὗ 'until')

ἕως οὗ: 'until the time that.'

ὁ

the

Nominative

article

υἱός

Son

Nominative

subject of ἐγεροθῆ

υἱός: 'son'; in 'the Son of Man,' Jesus' favored self-designation (Dan 7:13).

τοῦ

of

Genitive

article

ἄνθρωπου

Man

Genitive

genitive (in title 'Son of Man')

ἄνθρωπος: 'man, human'; the title 'Son of Man'.

ἐκ

from

preposition + genitive (separation)

νεκρῶν

the dead

Genitive

object of ἐκ (partitive/separation)

νεκρός: 'dead'; 'from among the dead'.

ἐγερθῆ

has been raised

Aor Pass Subj 3 Sg · ἐγείρω

verb of temporal clause (ἕως οὗ)

→ aorist subjunctive (future contingency)

ἐγείρω: 'raise'; pass. of resurrection — divine passive.

10 καὶ ἐπηρώτησαν αὐτὸν οἱ μαθηταὶ λέγοντες: Τί οὖν οἱ γραμματεῖς λέγουσιν ὅτι Ἡλίαν δεῖ ἔλθειν πρῶτον;

And the disciples asked him, saying, "Why then do the scribes say that Elijah must come first?"

THE DISCIPLES' QUESTION καὶ The vision of Elijah provokes the scribal puzzle (from Mal 4:5–6): if Elijah must precede the Messiah, how can Jesus already be the risen-to-be Messiah?

καὶ

and

coordinating conjunction

ἐπηρώτησαν

asked

Aor Act Indic 3 Pl · ἐπερωτάω

main verb

→ constative aorist

ἐπερωτάω: 'ask, question, inquire of'.

αὐτὸν

him

Accusative

direct object

οἱ

the

Nominative

article

μαθηταὶ

disciples

Nominative

subject

μαθητής: 'disciple'.

λέγοντες

saying

Pres Act Ptc · Nom Pl Masc · λέγω

circumstantial ptc. (introducing speech)

→ present (concurrent)

λέγω: 'say'.

Τί

why

interrogative (adverbial 'why')

τίς: 'who/what'; here adverbial τί 'why'.

οὖν

then

inferential conjunction

οὖν: 'therefore, then'; drawing an inference from the vision.

<p>οἱ the</p> <p>Nominative article</p>	<p>γραμματεῖς scribes</p> <p>Nominative subject (of λέγουσιν)</p> <p>γραμματεῖς: 'scribe, scholar of the law'; the official interpreters.</p>	<p>λέγουσιν say</p> <p>Pres Act Indic 3 Pl · λέγω main verb (of question)</p> <p>→ customary/gnomic present</p> <p>λέγω: 'say, assert'.</p>	<p>ὅτι that</p> <p>conjunction (content of λέγουσιν)</p>
<p>Ἡλίαν Elijah</p> <p>Accusative accusative subject of infinitive ἐλθεῖν</p> <p>Ἡλίας: Elijah; here accusative as subject of the infinitive.</p>	<p>δεῖ must</p> <p>Pres Act Indic 3 Sg · δεῖ impersonal verb (necessity)</p> <p>→ stative present</p> <p>δεῖ: 'it is necessary, must'; divine necessity from prophecy.</p>	<p>ἐλθεῖν to come</p> <p>Aor Act Inf · ἔρχομαι complementary infinitive (of δεῖ)</p> <p>→ constative aorist</p> <p>ἔρχομαι: 'come'.</p>	<p>πρῶτον first</p> <p>adverb (sequence)</p> <p>πρῶτον: 'first'; before the Messiah/the end.</p>

11 ὁ δὲ ἀποκριθεὶς εἶπεν· Ἡλίας μὲν ἔρχεται καὶ ἀποκαταστήσει πάντα·

And he answered and said, "Elijah indeed comes and will restore all things;

JESUS' ANSWER (CONCESSION) **δὲ** Jesus grants the scribal premise (μὲν): yes, an Elijah comes to restore — but redefines its fulfillment in the next verse (the answering δέ).

<p>ὁ he</p> <p>Nominative subject (article as pronoun)</p>	<p>δὲ and</p> <p>developmental conjunction</p>	<p>ἀποκριθεὶς answering</p> <p>Aor Pass Ptc · Nom Sg Masc · ἀποκρίνομαι circumstantial ptc. ('answered and said')</p> <p>→ antecedent aorist</p> <p>ἀποκρίνομαι: 'answer, respond'.</p>	<p>εἶπεν said</p> <p>Aor Act Indic 3 Sg · λέγω main verb</p> <p>→ constative aorist</p>
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<p>Ἡλίας Elijah</p> <p>Nominative <i>subject</i></p> <p>Ἡλίας: Elijah.</p>	<p>μὲν indeed</p> <p><i>particle (μὲν ... δέ contrast, anticipating v.12)</i></p> <p>μὲν: 'on the one hand'; concessive, answered by δέ in v.12.</p>	<p>ἔρχεται comes</p> <p>Pres Mid Indic 3 Sg · ἔρχομαι <i>main verb</i></p> <p>→ futuristic/gnomic present</p> <p>ἔρχομαι: 'come'; present of the prophesied coming.</p>	<p>καὶ and</p> <p><i>coordinating conjunction</i></p>
<p>ἀποκαταστήσει will restore</p> <p>Fut Act Indic 3 Sg · ἀποκαθίστημι <i>main verb</i></p> <p>→ predictive future</p> <p>ἀποκαθίστημι: 'restore, reestablish'; from Mal 4:6 (LXX 3:23), Elijah's restoring work.</p>	<p>πάντα all things</p> <p>Accusative <i>direct object (neuter plural)</i></p> <p>πᾶς: 'all'; the comprehensive restoration.</p>		

12 λέγω δὲ ὑμῖν ὅτι Ἡλίας ἤδη ἦλθεν, καὶ οὐκ ἐπέγνωσαν αὐτὸν ἀλλὰ ἐποίησαν ἐν αὐτῷ ὅσα ἠθέλησαν· οὕτως καὶ ὁ υἱὸς τοῦ ἀνθρώπου μέλλει πάσχειν ὑπ' αὐτῶν.

but I say to you that Elijah has already come, and they did not recognize him but did to him whatever they wished; so also the Son of Man is about to suffer at their hands."

JESUS' ANSWER (CORRECTION) **δὲ** The answering δέ: the Elijah-figure has already come (John the Baptist), was unrecognized and killed — a pattern (οὕτως) the Son of Man will share. Elijah's fate prefigures Jesus' passion.

λέγω

I say

Pres Act Indic 1 Sg · λέγω

main verb

→ performative present

λέγω: 'say'; the authoritative 'I say to you.'

δὲ

but

contrastive conjunction (answering μὲν, v.11)

ὕμῖν

to you

Dative

indirect object

ὅτι

that

conjunction (content)

Ἡλίας

Elijah

Nominative

subject

Ἡλίας: Elijah; here = John the Baptist (v.13).

ἤδη

already

adverb of time

ἤδη: 'already, now'.

ἦλθεν

came

Aor Act Indic 3 Sg · ἔρχομαι

main verb

→ constative aorist

ἔρχομαι: 'come'.

καὶ

and

coordinating conjunction

οὐκ

not

negative particle

ἐπέγνωσαν

recognized

Aor Act Indic 3 Pl · ἐπιγινώσκω

main verb

→ constative aorist

ἐπιγινώσκω: 'recognize, fully know' (ἐπί-intensive of γινώσκω); they failed to identify John as the Elijah-figure.

αὐτόν

him

Accusative

direct object

ἀλλὰ

but

adversative conjunction

ἐποίησαν

did

Aor Act Indic 3 Pl · ποιέω

main verb

→ constative aorist

ποιέω: 'do, treat'; with ἐν αὐτῷ, 'did to him.'

ἐν

to

preposition + dative (Semitic 'to/with')

αὐτῷ

him

Dative

object of ἐν (Hebraism, 'to him')

ὅσα

whatever

Accusative

relative pronoun (object of ἠθέλησαν)

ὅσος: 'as much/many as, whatever'.

<p>ἠθέλησαν they wished</p> <p>Aor Act Indic 3 Pl · θέλω <i>main verb (rel. clause)</i></p> <p>→ constative aorist</p> <p>θέλω: 'wish, will'; their arbitrary cruelty (Herod's beheading of John, 14:1-12).</p>	<p>οὕτως so</p> <p><i>adverb (comparison)</i></p> <p>οὕτως: 'thus, in this way'; the parallel between John's fate and Jesus'.</p>	<p>καὶ also</p> <p><i>adverbial/ascensive conjunction</i></p>	<p>ὁ the</p> <p>Nominative <i>article</i></p>
<p>υἱός Son</p> <p>Nominative <i>subject</i></p> <p>υἱός: 'son'; 'the Son of Man.'</p>	<p>τοῦ of</p> <p>Genitive <i>article</i></p>	<p>ἀνθρώπου Man</p> <p>Genitive <i>genitive (in title)</i></p> <p>ἄνθρωπος: 'man'; 'Son of Man.'</p>	<p>μέλλει is about</p> <p>Pres Act Indic 3 Sg · μέλλω <i>main verb (impending action)</i></p> <p>→ present of imminence</p> <p>μέλλω: 'be about to, be destined to'; the certainty of the coming passion.</p>
<p>πάσχειν to suffer</p> <p>Pres Act Inf · πάσχω <i>complementary infinitive (of μέλλει)</i></p> <p>→ present (process)</p> <p>πάσχω: 'suffer, undergo'; the passion.</p>	<p>ὑπ' at the hands of</p> <p><i>preposition + genitive (agency)</i></p>	<p>αὐτῶν them</p> <p>Genitive <i>object of ὑπό (agent)</i></p>	

13 τότε συνῆκαν οἱ μαθηταὶ ὅτι περὶ Ἰωάννου τοῦ βαπτιστοῦ εἶπεν αὐτοῖς.

Then the disciples understood that he had spoken to them about John the Baptist.

THE DISCIPLES' UNDERSTANDING **τότε** A Matthean editorial conclusion: the disciples grasp the identification of the 'Elijah who has come' with John the Baptist.

<p>τότε then <i>adverb of time (Matthean transition)</i></p> <p>τότε: 'then, at that time!'; a favorite Matthean connective.</p>	<p>συνῆκαν understood Aor Act Indic 3 Pl · συνήμι <i>main verb</i></p> <p>→ <i>ingressive aorist</i></p> <p>συνήμι: 'understand, comprehend' (lit. 'put together'); the disciples' insight.</p>	<p>οἱ the Nominative <i>article</i></p>	<p>μαθηταὶ disciples Nominative <i>subject</i></p> <p>μαθητής: 'disciple'.</p>
<p>ὅτι that <i>conjunction (content)</i></p>	<p>περὶ about <i>preposition + genitive (reference)</i></p>	<p>Ἰωάννου John Genitive <i>object of περί</i></p> <p>Ἰωάννης; John; here genitive.</p>	<p>τοῦ the Genitive <i>article</i></p>
<p>βαπτιστοῦ Baptist Genitive <i>apposition to Ἰωάννου</i></p> <p>βαπτιστής: 'Baptist, baptizer!'; John's title.</p>	<p>εἶπεν he had spoken Aor Act Indic 3 Sg · λέγω <i>main verb (of ὅτι clause)</i></p> <p>→ <i>constative aorist</i></p> <p>λέγω: 'speak, say'.</p>	<p>αὐτοῖς to them Dative <i>indirect object</i></p>	

14 Καὶ ἐλθόντων πρὸς τὸν ὄχλον προσῆλθεν αὐτῷ ἄνθρωπος γονυπετῶν αὐτὸν

And when they had come to the crowd, a man came up to him, kneeling before him

NEW SCENE: THE DESPERATE FATHER **Καὶ** Descent from the mount of glory to the valley of need: a father kneels in petition, a posture of supplication and reverence.

Καὶ
and

coordinating conjunction

ἔλθόντων

having come

Aor Act Ptc · Gen Pl Masc · ἔρχομαι

genitive absolute (temporal)

→ antecedent aorist

ἔρχομαι: 'come'; the absolute 'when they came.'

πρὸς
to

preposition + accusative (direction)

τὸν
the

Accusative

article

ὄχλον

crowd

Accusative

object of πρὸς

ὄχλος: 'crowd, multitude.'

προσῆλθεν

came up

Aor Act Indic 3 Sg · προσέρχομαι

main verb

→ constative aorist

προσέρχομαι: 'come/approach toward.'

αὐτῷ

to him

Dative

dative complement of προσῆλθεν

ἄνθρωπος

a man

Nominative

subject

ἄνθρωπος: 'man, person'; the distressed father.

γονυπετῶν

kneeling before

Pres Act Ptc · Nom Sg Masc · γονυπετέω

circumstantial ptc. (manner)

→ present (concurrent action)

γονυπετέω: 'kneel, fall on the knees' (γόνυ + πίπτω); a gesture of urgent entreaty.

αὐτὸν

him

Accusative

direct object of γονυπετῶν

15 καὶ λέγων· Κύριε, ἐλέησόν μου τὸν υἱόν, ὅτι σεληνιάζεται καὶ κακῶς πάσχει· πολλάκις γὰρ πίπτει εἰς τὸ πῦρ καὶ πολλάκις εἰς τὸ ὕδωρ.

and saying, "Lord, have mercy on my son, for he is moonstruck and suffers terribly; for he often falls into the fire and often into the water."

THE FATHER'S PLEA **καὶ** The cry for mercy and the symptoms: 'moonstruck' (epileptic/lunatic), with life-threatening fits — Matthew names the affliction medically (σεληνιάζεται) and demonically (v.18).

καὶ

and

coordinating conjunction

λέγων

saying

Pres Act Ptc · Nom Sg Masc · λέγω

circumstantial ptc. (introducing speech)

→ present (concurrent)

λέγω: 'say'.

Κύριε

Lord

Vocative

vocative of address

κύριος: 'Lord, sir'; respectful address.

ἐλέησόν

have mercy on

Aor Act Impv 2 Sg · ἐλεέω

main verb (imperative of petition)

→ aorist imperative (urgent request)

ἐλεέω: 'have mercy, show compassion'; the prayer of the needy.

μου

my

Genitive

genitive of relationship (fronted for emphasis)

τὸν

the

Accusative

article

υἱόν

son

Accusative

direct object of ἐλέησόν

υἱός: 'son'; the afflicted boy.

ὅτι

for

causal conjunction

σεληνιάζεται

he is moonstruck

Pres Mid Indic 3 Sg · σεληνιάζομαι

main verb

→ iterative/customary present

σεληνιάζομαι: 'be moonstruck, be epileptic' (σελήνη, 'moon'); the fits were popularly linked to lunar phases.

καὶ

and

coordinating conjunction

κακῶς

terribly

adverb of manner

κακῶς: 'badly, ill, terribly'; κακῶς πάσχει = 'suffers severely.'

πάσχει

suffers

Pres Act Indic 3 Sg · πάσχω

main verb

→ customary present

πάσχω: 'suffer, undergo'.

πολλάκις

often

adverb of frequency

πολλάκις: 'often, many times'.

γάρ

for

explanatory conjunction

πίπτει

falls

Pres Act Indic 3 Sg · πίπτω

main verb

→ iterative present

πίπτω: 'fall'; the dangerous convulsions.

εἰς

into

preposition + accusative (direction)

τὸ

the

Accusative

article

πῦρ

fire

Accusative

object of εἰς

πῦρ: 'fire'.

καὶ

and

coordinating conjunction

πολλάκις

often

adverb of frequency

εἰς

into

preposition + accusative (direction)

τὸ

the

Accusative

article

ὕδωρ

water

Accusative

object of εἰς

ὕδωρ: 'water'; the twofold danger of fire and water.

16 καὶ προσήνεγκα αὐτὸν τοῖς μαθηταῖς σου, καὶ οὐκ ἠδυνήθησαν αὐτὸν θεραπεῦσαι.

And I brought him to your disciples, and they could not heal him.

THE DISCIPLES' FAILURE **καὶ** The crux of the episode: the disciples — earlier given authority over unclean spirits (10:1) — fail, exposing their 'little faith.'

καὶ

and

coordinating conjunction

προσήνεγκα

I brought

Aor Act Indic 1 Sg · προσφέρω

main verb

→ *constative aorist*

προσφέρω: 'bring to, present!'

αὐτὸν

him

Accusative

direct object

τοῖς

the

Dative

article

μαθηταῖς

disciples

Dative

indirect object

μαθητής: 'disciple!'

σου

your

Genitive

genitive of relationship

καὶ

and

coordinating conjunction

οὐκ

not

negative particle

ἠδυνήθησαν

they were able

Aor Pass Indic 3 Pl · δύναμαι

main verb

→ *constative aorist*

δύναμαι: 'be able, can!'; their inability.

αὐτὸν

him

Accusative

direct object of θεραπεῦσαι

θεραπεῦσαι

to heal

Aor Act Inf · θεραπεύω

complementary infinitive (of ἠδυνήθησαν)

→ *constative aorist*

θεραπεύω: 'heal, cure, serve!'

17 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· ὦ γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε μεθ' ὑμῶν ἔσομαι; ἕως πότε ἀνέξομαι ὑμῶν; φέρετέ μοι αὐτὸν ὧδε.

And Jesus answered and said, "O faithless and perverse generation, how long will I be with you? How long will I bear with you? Bring him here to me."

JESUS' LAMENT AND COMMAND **δὲ** A prophetic lament (echoing Deut 32:5, 20) over an unbelieving generation — embracing disciples and crowd alike — followed by the brisk command that takes charge of the situation.

ἀποκριθεὶς

answering

Aor Pass Ptc · Nom Sg Masc · ἀποκρίνομαι
circumstantial ptc. (answered and said)

→ antecedent aorist

ἀποκρίνομαι: 'answer, respond'.

δὲ

and

developmental conjunction

ὁ

the

Nominative
article

Ἰησοῦς

Jesus

Nominative
subject

Ἰησοῦς: Jesus.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

ὦ

O

interjection (with vocative)

ὦ: exclamatory particle of address,
conveying emotion.

γενεὰ

generation

Vocative

vocative of address

γενεά: 'generation, age'; the present
unbelieving contemporaries.

ἄπιστος

faithless

Vocative

attributive/predicate adjective (vocative)

ἄπιστος: 'unbelieving, faithless'; lacking
faith.

καὶ
and

coordinating conjunction

διεστραμμένη

perverse

Perf Pass Ptc · Voc Sg Fem · διαστρέφω

attributive participle (vocative)

→ *intensive perfect (settled state)*

διαστρέφω: 'distort, pervert, twist'; perf.
'twisted, perverse' — echoing Deut 32:5
LXX.

ἕως
how

preposition/particle (in ἕως πότε 'how long')

πότε
long

interrogative adverb (ἕως πότε 'how long')

πότε: 'when?'; ἕως πότε = 'until when, how
long.'

μεθ'
with

preposition + genitive (association)

ὑμῶν

you

Genitive

object of μετά

ἔσομαι

will I be

Fut Mid Indic 1 Sg · εἰμί

main verb

→ *predictive future*

εἰμί: 'be'; the weary lament of his limited
time among them.

ἕως
how

particle (ἕως πότε)

πότε
long

interrogative adverb (ἕως πότε)

ἀνέξομαι

will I bear with

Fut Mid Indic 1 Sg · ἀνέχω

main verb

→ *predictive future*

ἀνέχω (mid. ἀνέχομαι): 'bear with, endure,
put up with'; with genitive object.

ὑμῶν

you

Genitive

genitive object of ἀνέξομαι

φέρετέ

bring

Pres Act Impv 2 Pl · φέρω

main verb (imperative)

→ *present imperative (command)*

φέρω: 'bring, carry'.

μοι
to me

Dative

indirect object

αὐτόν

him

Accusative

direct object

ᾧδε

here

adverb of place

ᾧδε: 'here, hither'.

18 καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐξῆλθεν ἀπ' αὐτοῦ τὸ δαιμόνιον, καὶ ἐθεραπεύθη ὁ παῖς ἀπὸ τῆς ὥρας ἐκείνης.

And Jesus rebuked it, and the demon came out of him, and the boy was healed from that hour.

THE EXORCISM AND HEALING **καὶ** Three swift coordinate clauses enact Jesus' authority: rebuke, exit of the demon, instantaneous cure. The 'moonstruck' affliction is now disclosed as demonic.

<p>καὶ and coordinating conjunction</p>	<p>ἐπετίμησεν rebuked Aor Act Indic 3 Sg · ἐπιτιμάω main verb → constative aorist ἐπιτιμάω: 'rebuke, reprove, command sternly'; the authoritative word against the demon.</p>	<p>αὐτῷ it Dative dative object of ἐπετίμησεν (the demon)</p>	<p>ὁ the Nominative article</p>
<p>Ἰησοῦς Jesus Nominative subject Ἰησοῦς; Jesus.</p>	<p>καὶ and coordinating conjunction</p>	<p>ἐξῆλθεν came out Aor Act Indic 3 Sg · ἐξέρχομαι main verb → constative aorist ἐξέρχομαι: 'go/come out'; the demon's departure.</p>	<p>ἀπ' out of preposition + genitive (separation)</p>
<p>αὐτοῦ him Genitive object of ἀπό</p>	<p>τὸ the Nominative article</p>	<p>δαιμόνιον demon Nominative subject δαιμόνιον: 'demon, evil spirit'; now named as the cause of the affliction.</p>	<p>καὶ and coordinating conjunction</p>

ἔθεραπέυθη

was healed

Aor Pass Indic 3 Sg · θεραπεύω

main verb

→ constative aorist (passive)

θεραπεύω: 'heal, cure'.

ὁ

the

Nominative

article

παῖς

boy

Nominative

subject

παῖς: 'child, boy, servant'; the afflicted son.

ἀπὸ

from

preposition + genitive (time)

τῆς

the

Genitive

article

ῥας

hour

Genitive

object of ἀπό (time)

ῥα: 'hour, moment'; the instantaneous cure.

ἐκείνης

that

Genitive

demonstrative adjective

ἐκεῖνος: 'that'; 'from that very hour'.

19 Τότε προσελθόντες οἱ μαθηταὶ τῷ Ἰησοῦ κατ' ἰδίαν εἶπον· Διὰ τί ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό;

Then the disciples came to Jesus privately and said, "Why could we not cast it out?"

THE DISCIPLES' PRIVATE QUESTION **Τότε** Away from the crowd the disciples seek the reason for their failure — setting up the saying on faith.

Τότε

then

adverb of time (Matthean transition)

τότε: 'then.'

προσελθόντες

having come to

Aor Act Ptc · Nom Pl Masc · προσέρχομαι

circumstantial ptc. (temporal/attendant)

→ antecedent aorist

προσέρχομαι: 'come/approach toward'.

οἱ

the

Nominative

article

μαθηταὶ

disciples

Nominative

subject

μαθητής: 'disciple'.

τῷ

to

Dative

article

Ἰησοῦ

Jesus

Dative

dative complement of προσελθόντες

Ἰησοῦς: Jesus; here dative.

κατ'

by

preposition (in idiom κατ' ἰδίαν)

ἰδίαν

themselves

Accusative

idiom κατ' ἰδίαν ('privately')

ἴδιος: 'one's own'; κατ' ἰδίαν 'privately'

εἶπον

said

Aor Act Indic 3 Pl · λέγω

main verb

→ constative aorist

Διὰ

for

preposition (in διὰ τί 'why')

τί

why

Accusative

interrogative (διὰ τί 'on account of what, why')

τίς: 'what'; διὰ τί = 'why'

ἡμεῖς

we

Nominative

subject (emphatic pronoun)

ἡμεῖς: 'we'; emphatic — 'why could we not?'

οὐκ

not

negative particle

ἠδυνήθημεν

we were able

Aor Pass Indic 1 Pl · δύναμαι

main verb

→ constative aorist

δύναμαι: 'be able, can'

ἐκβαλεῖν

to cast out

Aor Act Inf · ἐκβάλλω

complementary infinitive (of ἠδυνήθημεν)

→ constative aorist

ἐκβάλλω: 'cast/drive out, expel'; the standard verb of exorcism.

αὐτό

it

Accusative

direct object (the demon)

20 ὁ δὲ λέγει αὐτοῖς· Διὰ τὴν ὀλιγοπιστίαν ὑμῶν· ἀμὴν γὰρ λέγω ὑμῖν, ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως, ἐρεῖτε τῷ ὄρει τούτῳ· Μετάβα ἔνθεν ἐκεῖ, καὶ μεταβήσεται· καὶ οὐδὲν ἀδυνατήσῃ ὑμῖν.

And he says to them, "Because of your little faith; for truly I say to you, if you have faith like a mustard seed, you will say to this mountain, 'Move from here to there,' and it will move; and nothing will be impossible for you."

THE SAYING ON FAITH **δὲ** The diagnosis ('little faith') and the promise: faith — even mustard-seed small but genuine — moves mountains; the issue is not quantity but the presence of real trust in God's power. (Note: the critical text omits v.21, the later gloss 'this kind goes out only by prayer and fasting'; the next verse is numbered 22.)

ὁ he Nominative subject (article as pronoun)	δὲ and developmental conjunction	λέγει says Pres Act Indic 3 Sg · λέγω main verb (historic present) → historic present λέγω: 'say'.	αὐτοῖς to them Dative indirect object
Διὰ because of preposition + accusative (cause)	τὴν the Accusative article	ὀλιγοπιστίαν little faith Accusative object of διὰ (cause) ὀλιγοπιστία: 'littleness of faith' (ὀλίγος + πίστις); a distinctively Matthean term for the disciples' deficient trust.	ὑμῶν your Genitive genitive of possession

ἀμήν

truly

particle (solemn affirmation)

ἀμήν: 'truly, amen'; the authoritative formula introducing a weighty saying.

γάρ

for

explanatory conjunction

λέγω

I say

Pres Act Indic 1 Sg · λέγω

main verb

→ performative present

λέγω: 'say'.

ὕμῖν

to you

Dative

indirect object

ἐάν

if

conjunction (3rd-class condition)

ἔχετε

you have

Pres Act Subj 2 Pl · ἔχω

verb of protasis (subjunctive)

→ present subjunctive (general)

ἔχω: 'have, hold'.

πίστιν

faith

Accusative

direct object

πίστις: 'faith, trust'; the operative quality the disciples lacked.

ὡς

like

comparative particle

κόκκον

grain

Accusative

object of comparison (ὡς)

κόκκος: 'grain, seed'; the tiny seed image.

σινάπεως

of mustard

Genitive

genitive of material/source

σίναπι: 'mustard'; proverbially the smallest of seeds (cf. 13:31–32).

ἐρεῖτε

you will say

Fut Act Indic 2 Pl · λέγω

main verb (apodosis)

→ predictive future

λέγω (fut. ἐρῶ): 'say, tell!'.

τῷ

the

Dative

article

ὄρει

mountain

Dative

indirect object (addressee of command)

ὄρος: 'mountain'; the proverbial figure of the impossible (cf. 21:21).

τούτῳ

this

Dative

demonstrative adjective

οὗτος: 'this'.

Μετάβα

move

Aor Act Impv 2 Sg · μεταβαίνω

main verb (imperative addressed to the mountain)

→ aorist imperative (command)

μεταβαίνω: 'move, pass over from one place to another'.

ἐνθεν

from here

adverb of place

ἐνθεν: 'from here, hence'.

<p>ἐκεῖ to there <i>adverb of place</i> ἐκεῖ: 'there!'</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>μεταβήσεται it will move Fut Mid Indic 3 Sg · μεταβαίνω <i>main verb</i> → predictive future μεταβαίνω: 'move, pass over!'</p>	<p>καὶ and <i>coordinating conjunction</i></p>
<p>οὐδὲν nothing Nominative <i>subject (of ἀδυνατήσει)</i> οὐδεὶς: 'nothing, no one!'</p>	<p>ἀδυνατήσει will be impossible Fut Act Indic 3 Sg · ἀδυνατέω <i>main verb</i> → predictive future (gnomic) ἀδυνατέω: 'be impossible, be powerless'; 'nothing will be impossible for you' (cf. Gen 18:14; Luke 1:37).</p>	<p>ὑμῖν for you Dative <i>dative of reference/disadvantage</i></p>	

22 Συστρεφομένων δὲ αὐτῶν ἐν τῇ Γαλιλαίᾳ εἶπεν αὐτοῖς ὁ Ἰησοῦς· Μέλλει ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοσθαι εἰς χεῖρας ἀνθρώπων,

And as they were gathering together in Galilee, Jesus said to them, "The Son of Man is about to be delivered into the hands of men,

SECOND PASSION PREDICTION (1) **δέ** The second of Matthew's three passion predictions (cf. 16:21; 20:18–19): the Son of Man's betrayal-and-death into human hands. (Verse 21 of the Byzantine tradition is omitted by the critical text; this is v.22.)

Συστρεφομένων

gathering together

Pres Pass Ptc · Gen Pl Masc · συστρέφω

genitive absolute (temporal)

→ present (concurrent action)

συστρέφω: 'gather, assemble together' (pass. 'come together'); some witnesses read ἀναστρεφομένων ('while they were staying/moving about').

δὲ

and

developmental conjunction

αὐτῶν

they

Genitive

genitive subject of absolute

ἐν

in

preposition + dative (place)

τῇ

the

Dative

article

Γαλιλαία

Galilee

Dative

dative of place

Γαλιλαία: Galilee; the northern region of Jesus' ministry.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

αὐτοῖς

to them

Dative

indirect object

ὁ

the

Nominative

article

Ἰησοῦς

Jesus

Nominative

subject

Ἰησοῦς: Jesus.

Μέλλει

is about

Pres Act Indic 3 Sg · μέλλω

main verb (impending action)

→ present of imminence

μέλλω: 'be about to, be destined to!'

ὁ

the

Nominative

article

υἱός

Son

Nominative

subject (of παραδίδοσθαι)

υἱός: 'son'; 'the Son of Man.'

τοῦ

of

Genitive

article

ἀνθρώπου

Man

Genitive

genitive (in title)

ἄνθρωπος: 'man'; 'Son of Man.'

παραδίδοσθαι

to be delivered

Pres Pass Inf · παραδίδομι

complementary infinitive (of μέλλει)

→ present (process)

παραδίδομι: 'hand over, betray, deliver up'; the passion keyword, with a wordplay on human hands.

εἰς

into

preposition + accusative (direction)

χεῖρας

hands

Accusative

object of εἰς

χείρ: 'hand'; 'into the hands of men' — into hostile human power.

ἀνθρώπων

of men

Genitive

genitive of possession/source

ἄνθρωπος: 'man'; the wordplay 'Son of Man ... hands of men!'

23 καὶ ἀποκτενοῦσιν αὐτόν, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται. καὶ ἐλυπήθησαν σφόδρα.

and they will kill him, and on the third day he will be raised." And they were greatly grieved.

SECOND PASSION PREDICTION (2) καὶ Death-and-resurrection complete the prediction; the disciples' grief (in place of Mark's incomprehension) shows they grasp the death but cannot yet receive the hope of rising.

καὶ

and

coordinating conjunction

ἀποκτενοῦσιν

they will kill

Fut Act Indic 3 Pl · ἀποκτείνω

main verb

→ predictive future

ἀποκτείνω: 'kill, put to death!'

αὐτόν

him

Accusative

direct object

καὶ

and

coordinating conjunction

τῇ

the

Dative

article

τρίτῃ

third

Dative

attributive adjective

τρίτος: 'third!'

ἡμέρᾳ

day

Dative

dative of time (when)

ἡμέρα: 'day'; 'on the third day' — the resurrection (cf. Hos 6:2; 1 Cor 15:4).

ἐγερθήσεται

he will be raised

Fut Pass Indic 3 Sg · ἐγείρω

main verb

→ predictive future (divine passive)

ἐγείρω: 'raise'; pass. of the resurrection by God.

καὶ
and

coordinating conjunction

ἐλυπήθησαν

they were grieved

Aor Pass Indic 3 Pl · λυπέω

main verb

→ *ingressive aorist*

λυπέω: 'grieve, distress' (pass. 'be sorrowful'); the disciples' sorrow at the prediction of death.

σφόδρα

greatly

adverb of degree

σφόδρα: 'exceedingly, greatly'.

24 Ἐλθόντων δὲ αὐτῶν εἰς Καφαρναοὺμ προσήλθον οἱ τὰ δίδραχμα λαμβάνοντες τῷ Πέτρῳ καὶ εἶπαν· Ὁ διδάσκαλος ὑμῶν οὐ τελεῖ τὰ δίδραχμα;

And when they had come to Capernaum, the collectors of the two-drachma tax came to Peter and said, "Does your teacher not pay the two-drachma tax?"

NEW SCENE: THE TEMPLE TAX **δὲ** The annual half-shekel temple tax (Exod 30:13) becomes the occasion. The question, put to Peter, probes whether Jesus honors the customary obligation.

Ἐλθόντων

having come

Aor Act Ptc · Gen Pl Masc · ἔρχομαι

genitive absolute (temporal)

→ *antecedent aorist*

ἔρχομαι: 'come'.

δὲ

and

developmental conjunction

αὐτῶν

they

Genitive

genitive subject of absolute

εἰς

to

preposition + accusative (direction)

Καφαρναούμ

Capernaum

Accusative

object of εἰς

Καφαρναοῦμ: Capernaum; Jesus' Galilean base (indeclinable).

προσῆλθον

came

Aor Act Indic 3 Pl · προσέρχομαι

main verb

→ constative aorist

προσέρχομαι: 'come/approach toward!'

οἱ

the (ones)

Nominative

article (substantizes ptc.)

τὰ

the

Accusative

article

δίδραχμα

two-drachma tax

Accusative

direct object of λαμβάνοντες

δίδραχμον: 'two-drachma (coin)'; the didrachma = the annual half-shekel temple tax.

λαμβάνοντες

collecting

Pres Act Ptc · Nom Pl Masc · λαμβάνω

substantival participle ('the collectors')

→ present (customary action)

λαμβάνω: 'take, receive, collect'; here 'those who collect the tax.'

τῷ

to

Dative

article

Πέτρῳ

Peter

Dative

dative complement of προσῆλθον

Πέτρος; Peter; here dative.

καὶ

and

coordinating conjunction

εἶπαν

said

Aor Act Indic 3 Pl · λέγω

main verb

→ constative aorist

ὁ

the

Nominative

article

διδάσκαλος

teacher

Nominative

subject

διδάσκαλος: 'teacher, master'; the respectful term for Jesus.

ὑμῶν

your

Genitive

genitive of relationship

οὐ

not

negative particle (expecting 'yes')

οὐ: the negative in a question expects the answer 'yes' — 'he does pay, doesn't he?'

τελεῖ

pay

Pres Act Indic 3 Sg · τελέω

main verb (of question)

→ customary present

τελέω: 'complete, pay (a tax/debt)'; here of discharging the temple tax.

τὰ

the

Accusative

article

δίδραχμα

two-drachma tax

Accusative

direct object

δίδραχμον: the temple tax.

25 λέγει· Ναί· καὶ ἐλθόντα εἰς τὴν οἰκίαν προέφθασεν αὐτὸν ὁ Ἰησοῦς λέγων· Τί σοι δοκεῖ, Σίμων; οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων λαμβάνουσιν τέλη ἢ κῆνσον; ἀπὸ τῶν υἱῶν αὐτῶν ἢ ἀπὸ τῶν ἀλλοτρίων;

He says, "Yes." And when he had come into the house, Jesus anticipated him, saying, "What do you think, Simon? From whom do the kings of the earth take tolls or tax — from their own sons or from strangers?"

JESUS' COUNTER-QUESTION ASYNDETON Jesus, knowing Peter's mind beforehand (προέφθασεν), poses a royal analogy: kings tax outsiders, not their own children. The Son of the King is therefore exempt.

λέγει

he says

Pres Act Indic 3 Sg · λέγω

main verb (historic present)

→ historic present

λέγω: 'say'; Peter's terse 'Yes!'

Ναί

yes

particle of affirmation

ναί: 'yes, indeed!'

καὶ

and

coordinating conjunction

ἐλθόντα

having come

Aor Act Ptc · Acc Sg Masc · ἔρχομαι

circumstantial ptc. (agreeing with αὐτόν)

→ antecedent aorist

ἔρχομαι: 'come'; Peter entering the house.

εἰς

into

preposition + accusative (direction)

τὴν

the

Accusative

article

οἰκίαν

house

Accusative

object of εἰς

οἰκία: 'house, home!'

προέφθασεν

anticipated

Aor Act Indic 3 Sg · προφθάνω

main verb

→ constative aorist

προφθάνω: 'anticipate, come/speak first' (προ- + φθάνω); Jesus speaks before Peter can raise the matter — implying supernatural knowledge.

αὐτόν

him

Accusative

direct object (Peter)

ὁ

the

Nominative

article

Ἰησοῦς

Jesus

Nominative

subject

Ἰησοῦς: Jesus.

λέγων

saying

Pres Act Ptc · Nom Sg Masc · λέγω

circumstantial ptc. (introducing speech)

→ present (concurrent)

λέγω: 'say!'

τί

what

Nominative

interrogative (subject of δοκεῖ)

τίς: 'what'; 'what seems to you?' = 'what do you think?'

σοι

to you

Dative

dative of reference (impersonal δοκεῖ)

δοκεῖ

think

Pres Act Indic 3 Sg · δοκέω

main verb (impersonal)

→ stative present

δοκέω: 'seem, think'; τί σοι δοκεῖ = 'what do you think?'

Σίμων

Simon

Vocative

vocative of address

Σίμων: Simon; Peter's given name.

οἱ

the

Nominative

article

βασιλεῖς

kings

Nominative

subject

βασιλεύς: 'king'; the analogy of earthly monarchs.

τῆς

of the

Genitive

article

γῆς

earth

Genitive

genitive (sphere of rule)

γῆ: 'earth, land'; 'the kings of the earth.'

ἀπὸ

from

preposition + genitive (source)

τίνων

whom

Genitive

interrogative pronoun (object of ἀπό)

τίς: 'who'; 'from whom?'

λαμβάνουσιν

take

Pres Act Indic 3 Pl · λαμβάνω

main verb (of question)

→ *customary/gnomic present*

λαμβάνω: 'take, receive'; here 'collect (taxes).'

τέλη

tolls

Accusative

direct object

τέλος: here 'toll, customs duty' (indirect tax).

ἢ

or

disjunctive conjunction

κῆνσον

tax

Accusative

direct object (coordinate)

κῆνσος: 'census/poll-tax' (Latin loanword census); a direct head-tax.

ἀπὸ

from

preposition + genitive (source)

τῶν

the

Genitive

article

υἱῶν

sons

Genitive

object of ἀπό

υἱός: 'son!'; the king's own children, exempt from tax.

αὐτῶν

their

Genitive

genitive of relationship

ἢ

or

disjunctive conjunction

ἀπὸ

from

preposition + genitive (source)

τῶν

the

Genitive

article

ἀλλοτρίων

strangers

Genitive

object of ἀπό

ἀλλότριος: 'belonging to another, stranger, foreigner'; the subjects/outsideers who do pay.

26 εἰπόντος δέ· Ἀπὸ τῶν ἀλλοτρίων, ἔφη αὐτῷ ὁ Ἰησοῦς· ἼΑρα γε ἐλεύθεροί εἰσιν οἱ υἱοί.

And when he said, "From strangers," Jesus said to him, "Then the sons are free.

THE CONCLUSION: THE SONS ARE FREE **δέ** Peter's answer yields the principle Jesus presses: the king's sons are exempt. By analogy, the Son of God (and his own) are free of the temple-tax obligation in principle.

εἰπόντος

having said

Aor Act Ptc · Gen Sg Masc · λέγω
genitive absolute (temporal; subject implied
'he/Peter')

→ antecedent aorist

λέγω: 'say'.

δέ

and

developmental conjunction

Ἀπὸ

from

preposition + genitive (source)

τῶν

the

Genitive
article

ἀλλοτρίων

strangers

Genitive
object of ἀπό (Peter's answer)

ἀλλότριος: 'stranger, foreigner'.

ἔφη

said

Impf Act Indic 3 Sg · φημί
main verb

→ aoristic imperfect (narrative)

φημί: 'say, affirm'; ἔφη, a common narrative 'he said' (form is imperfect, used aoristically).

αὐτῷ

to him

Dative
indirect object

ὁ

the

Nominative
article

Ἰησοῦς

Jesus

Nominative
subject

Ἰησοῦς: Jesus.

ἼΑρα

then

inferential particle

ἄρα: 'then, consequently'; drawing the inference.

γε

indeed

emphatic particle (ἄρα γε)

γε: emphatic enclitic; ἄρα γε strengthens the inference.

ἐλεύθεροί

free

Nominative
predicate adjective

ἐλεύθερος: 'free, exempt'; the sons are not liable.

εἶσιν

are

Pres Act Indic 3 Pl · εἶμί

main verb (copula)

→ stative present

οἱ

the

Nominative

article

υἱοί

sons

Nominative

subject

υἱός; 'son'; the king's children — by analogy, the children of God.

27 ἵνα δὲ μὴ σκανδαλίσωμεν αὐτούς, πορευθεὶς εἰς θάλασσαν βάλε ἄγκιστρον καὶ τὸν ἀναβάντα πρῶτον ἰχθὺν ἄρον, καὶ ἀνοίξας τὸ στόμα αὐτοῦ εὐρήσεις στατήρα· ἐκεῖνον λαβὼν δὸς αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ.

"But so that we may not offend them, go to the sea, cast a hook, and take the first fish that comes up; and opening its mouth you will find a stater; take that and give it to them for me and you."

THE PROVISION: VOLUNTARY PAYMENT **δὲ** Though free in principle, Jesus waives the right rather than give needless offense — and provides the exact coin miraculously. The stater pays for two (Jesus and Peter), uniting freedom with condescension.

ἵνα

so that

conjunction (purpose)

δὲ

but

contrastive conjunction

μὴ

not

negative particle (with subjunctive)

σκανδαλίσωμεν

we may offend

Aor Act Subj 1 Pl · σκανδαλίζω

verb of purpose clause

→ aorist subjunctive (purpose)

σκανδαλίζω: 'cause to stumble, give offense'; avoiding a needless stumbling-block.

αὐτούς

them

Accusative

direct object (the collectors)

πορευθεῖς

going

Aor Pass Ptc · Nom Sg Masc · πορεύομαι

circumstantial ptc. (attendant circumstance, imperatival force)

→ antecedent aorist

πορεύομαι: 'go, travel'; attendant on the imperative βάλε.

εἰς

to

preposition + accusative (direction)

θάλασσαν

the sea

Accusative

object of εἰς

θάλασσα: 'sea, lake'; the Sea of Galilee.

βάλε

cast

Aor Act Impv 2 Sg · βάλλω

main verb (imperative)

→ aorist imperative (command)

βάλλω: 'throw, cast'.

ἄγκιστρον

a hook

Accusative

direct object

ἄγκιστρον: 'fishhook'; the only NT mention of hook-and-line fishing.

καὶ

and

coordinating conjunction

τὸν

the

Accusative

article

ἀναβάντα

that comes up

Aor Act Ptc · Acc Sg Masc · ἀναβαίνω

attributive participle (with ἰχθύν)

→ antecedent aorist

ἀναβαίνω: 'go/come up'; the first fish to surface.

πρῶτον

first

Accusative

attributive adjective (with ἰχθύν)

πρῶτος: 'first'; the very first fish caught.

ἰχθύν

fish

Accusative

direct object of ἄρων

ἰχθύς: 'fish'.

ἄρων

take

Aor Act Impv 2 Sg · αἶρω

main verb (imperative)

→ aorist imperative (command)

αἶρω: 'take up, lift, take'.

καὶ

and

coordinating conjunction

ἀνοίξας

opening

Aor Act Ptc · Nom Sg Masc · ἀνοίγω

circumstantial ptc. (temporal)

→ antecedent aorist

ἀνοίγω: 'open'.

τὸ

the

Accusative

article

στόμα

mouth

Accusative

direct object of ἀνοίξας

στόμα: 'mouth'.

<p>αὐτοῦ its Genitive <i>genitive of possession</i></p>	<p>εὐρήσεις you will find Fut Act Indic 2 Sg · εὐρίσκω <i>main verb</i> → predictive future εὐρίσκω: 'find, discover'.</p>	<p>στατήρα a stater Accusative <i>direct object</i> στατήρ: 'stater'; a four-drachma coin (= two didrachmas), exactly the tax for two persons.</p>	<p>ἐκεῖνον that Accusative <i>demonstrative pronoun (object of λαβών)</i> ἐκεῖνος: 'that one!'; the stater.</p>
<p>λαβών taking Aor Act Ptc · Nom Sg Masc · λαμβάνω <i>circumstantial ptc. (attendant)</i> → antecedent aorist λαμβάνω: 'take'.</p>	<p>δός give Aor Act Impv 2 Sg · δίδωμι <i>main verb (imperative)</i> → aorist imperative (command) δίδωμι: 'give'.</p>	<p>αὐτοῖς to them Dative <i>indirect object</i></p>	<p>ἀντί for <i>preposition + genitive (substitution/on behalf of)</i> ἀντί: 'in place of, for!'; 'on behalf of!'</p>
<p>ἐμοῦ me Genitive <i>object of ἀντί</i></p>	<p>καί and <i>coordinating conjunction</i></p>	<p>σοῦ you Genitive <i>object of ἀντί (coordinate)</i></p>	

On the text. Verse punctuation, paragraphing, and capitalization are editorial and conventional. IMPORTANT versification note: the critical text OMITs Matthew 17:21 (τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ, 'But this kind does not go out except by prayer and fasting'), printed in the Byzantine/TR tradition but absent from the earliest and best witnesses (S* B Θ 0281 33 etc.) and judged a later scribal harmonization to the Markan parallel (Mark 9:29). The chapter therefore has 26 verses present, numbered 1–20 and 22–27 with a gap at 21; no v.21 is reconstructed here. Orthographic variants (movable-v, i-subscript, the spelling Μωϋσῆς/Μωσῆς) 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.