

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 20

KATA MAΘΘΑΙΟΝ Κ'

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 · 20:1–16

The laborers in the vineyard: the last first

A kingdom parable: a householder hires laborers at dawn, then at the third, sixth, ninth, and eleventh hours (1–7); at evening he pays all alike, beginning with the last (8–10); the all-day workers grumble at equal pay (11–12), but the owner defends his right to be generous with his own (13–15) — sealed by the maxim 'so the last shall be first, and the first last' (16).

B · 20:17–19

The third passion prediction

Going up to Jerusalem, Jesus takes the Twelve aside and foretells in detail that the Son of Man will be handed to the chief priests and scribes, condemned, delivered to the Gentiles to be mocked, scourged, and crucified — and raised on the third day.

C · 20:20–28

The request of the sons of Zebedee; greatness as service

The mother of James and John asks for the two chief seats in the kingdom (20–21); Jesus answers that they will drink his cup but the seats are the Father's to give (22–23); the ten are indignant (24), and Jesus contrasts Gentile lordship with kingdom greatness — whoever would be great must be servant — climaxing in the Son of Man who came not to be served but to serve and give his life a ransom for many (25–28).

D · 20:29–34

The two blind men at Jericho

As Jesus leaves Jericho, two blind men cry out 'Son of David, have mercy'; the crowd rebukes them but they cry louder (29–31); Jesus stops, asks what they want, and, moved with compassion, touches their eyes — they receive sight and follow him (32–34).

1 Ὅμοία γάρ ἐστιν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις ἐξῆλθεν ἅμα πρωτὶ μισθώσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ.

For the kingdom of heaven is like a man, a householder, who went out early in the morning to hire laborers for his vineyard.

PARABLE INTRODUCTION γάρ The γάρ links the parable to the maxim of 19:30 (last/first); a comparison-formula opens the kingdom parable with the householder going out at dawn.

Ὅμοία

like

Nominative

predicate adjective (comparison)

ὅμοιος: 'like, similar'; the standard formula opening Matthew's kingdom parables (cf. 13:31, 44).

γάρ

for

explanatory conjunction

ἐστιν

is

Pres Act Indic 3 Sg · εἰμί

main verb (copula)

→ stative present

ἡ

the

Nominative

article

βασιλεία

kingdom

Nominative

subject

βασιλεία: 'kingdom, reign'; the divine rule whose character the parable illustrates.

τῶν

of the

Genitive

article

οὐρανῶν

heavens

Genitive

genitive of source/reverential periphrasis

οὐρανός: 'heaven'; Matthew's reverential 'kingdom of heaven' for 'kingdom of God.'

ἀνθρώπῳ

a man

Dative

dat. of comparison (after ὅμοιος)

ἄνθρωπος: 'man, person'; here the human figure of the parable, specified as a householder.

οἰκοδεσπότη

householder

Dative

apposition to ἀνθρώπῳ

οἰκοδεσπότης: 'master of the house' (οἶκος + δεσπότης); the estate-owner who hires and pays.

ὅστις

who

Nominative

relative pronoun (subject of ἐξῆλθεν)

ὅστις: indefinite relative, 'who(ever)'; here nearly equivalent to ὅς.

ἐξῆλθεν

went out

Aor Act Indic 3 Sg · ἐξέρχομαι

main verb (rel. clause)

→ narrative aorist

ἐξέρχομαι: 'go out, come out'; the owner himself goes to the marketplace to hire.

ἅμα

together with / at

adverb/improper prep. (time)

ἅμα: 'at the same time, together'; here temporal, 'right at' dawn.

πρωῖ

early

adverb (time)

πρωί: 'early in the morning'; daybreak, the start of the twelve-hour workday.

μισθώσασθαι

to hire

Aor Mid Inf · μισθόω

infinitive of purpose

→ constative aorist

μισθόω (mid.): 'hire for oneself'; from μισθός ('wage'), the parable's keyword.

ἐργάτας

laborers

Accusative

object of μισθώσασθαι

ἐργάτης: 'worker, laborer'; day-laborers dependent on daily wages.

εἰς

for/into

preposition + accusative (goal)

τὸν

the

Accusative

article

ἀμπελῶνα

vineyard

Accusative

object of εἰς

ἀμπελών: 'vineyard'; a stock OT image for Israel (Isa 5), here the sphere of kingdom labor.

αὐτοῦ

his

Genitive

genitive of possession

2 συμφωνήσας δὲ μετὰ τῶν ἐργατῶν ἐκ δηναρίου τὴν ἡμέραν ἀπέστειλεν αὐτοὺς εἰς τὸν ἀμπελῶνα αὐτοῦ.

And having agreed with the laborers for a denarius a day, he sent them into his vineyard.

NARRATIVE CONTINUATION **δὲ** The contract with the first group: a denarius, the standard day-wage, fixed by agreement — the benchmark against which the later equal pay will jar.

συμφωνήσας

having agreed

Aor Act Ptc · Nom Sg Masc · συμφωνέω

temporal/circumstantial participle (antecedent)

→ antecedent aorist

συμφωνέω: 'agree, settle' (lit. 'sound together'); a binding wage-contract.

δὲ

and

continuative conjunction

μετὰ

with

preposition + genitive (association)

τῶν

the

Genitive

article

ἐργατῶν

laborers

Genitive

object of μετά

ἐργάτης: 'laborer'; the first-hired who alone strike a fixed bargain.

ἐκ

for/at

preposition + genitive (price/rate)

ἐκ: here of the agreed rate, 'at (the rate of).'

δηναρίου

a denarius

Genitive

genitive of price

δηνάριον: the denarius, a Roman silver coin — a standard day's wage for a laborer.

τὴν

the

Accusative

article

ἡμέραν

day

Accusative

accusative of time (extent: 'per day')

ἡμέρα: 'day'; the accusative marks the period the wage covers.

ἀπέστειλεν

he sent

Aor Act Indic 3 Sg · ἀποστέλλω

main verb

→ narrative aorist

ἀποστέλλω: 'send (with commission)'; dispatches the hired men to work.

αὐτοὺς

them

Accusative

direct object

εἰς

into

preposition + accusative (goal)

τὸν

the

Accusative

article

ἀμπελῶνα

vineyard

Accusative

object of εἶς

αὐτοῦ

his

Genitive

genitive of possession

3 καὶ ἐξελθὼν περὶ τρίτην ὥραν εἶδεν ἄλλους ἐστῶτας ἐν τῇ ἀγορᾷ ἀργούς·

And going out about the third hour, he saw others standing idle in the marketplace,

NARRATIVE CONTINUATION καὶ The second hiring, about 9 a.m.; the owner finds men standing idle for lack of work — the recurring pattern of repeated trips to the marketplace begins.

καὶ

and

coordinating conjunction

ἐξελθὼν

going out

Aor Act Ptc · Nom Sg Masc · ἐξέρχομαι

temporal/circumstantial participle (antecedent)

→ antecedent aorist

ἐξέρχομαι: 'go out'; the owner's repeated excursions structure the parable.

περὶ

about

preposition + accusative (approximate time)

τρίτην

third

Accusative

attributive adjective

τρίτος: 'third'; the third hour = about 9 a.m. (hours counted from dawn).

ὥραν

hour

Accusative

object of περὶ (time)

ὥρα: 'hour'; one-twelfth of the daylight workday.

εἶδεν

he saw

Aor Act Indic 3 Sg · ὁράω

main verb

→ narrative aorist

ὁράω: 'see, perceive'; the owner notices the unemployed.

ἄλλους

others

Accusative

direct object

ἄλλος: 'other'; a further group of available laborers.

ἐστῶτας

standing

Perf Act Ptc · Acc Pl Masc · ἵστημι

complementary/predicate participle (with εἶδεν)

→ intensive perfect (state of standing)

ἵστημι: perf. 'stand'; the perfect depicts them settled in idle waiting.

ἐν

in

preposition + dative (place)

τῇ

the

Dative

article

ἀγορᾶ

marketplace

Dative

dat. of place

ἀγορά: 'marketplace'; where day-laborers gathered to be hired.

ἀργούς

idle

Accusative

predicate adjective (with ἐστῶτας)

ἀργός: 'idle, unemployed' (ἀ- + ἔργον); without work, not lazy.

4 καὶ ἐκείνοις εἶπεν· ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ ὃ ἐὰν ᾗ δίκαιον δώσω ὑμῖν.

and to them he said, 'You also go into the vineyard, and whatever is right I will give you.'

DIRECT SPEECH (OFFER) καὶ Unlike the first group's fixed wage, the later workers receive only the promise of 'whatever is just' — leaving the amount to the owner's fairness.

καὶ

and

coordinating conjunction

ἐκείνοις

to them

Dative

indirect object

ἐκεῖνος: 'that (one)'; demonstrative, here the third-hour group.

εἶπεν

he said

Aor Act Indic 3 Sg · λέγω

main verb (speech)

→ narrative aorist

λέγω: 'say, speak'; introduces direct discourse.

ὑπάγετε

go

Pres Act Impv 2 Pl · ὑπάγω

imperative (command)

→ imperative of bidding

ὑπάγω: 'go, depart'; the owner's directive to the newly hired.

καὶ

also

adverbial/ascensive

ὑμεῖς

you

Nominative

subject (emphatic pronoun)

εἰς

into

preposition + accusative (goal)

τὸν

the

Accusative

article

<p>ἀμπελῶνα vineyard Accusative object of εἰς</p>	<p>καί and coordinating conjunction</p>	<p>ὅ what Nominative relative pronoun (subject of ἦ)</p>	<p>ἐάν ever particle (with subjunctive, indefinite) ἐάν: here = ἄν, generalizing the relative – 'whatever.'</p>
<p>ἦ may be Pres Act Subj 3 Sg · εἰμί verb of indefinite rel. clause → stative present (subjunctive)</p>	<p>δίκαιον right/just Nominative predicate adjective δίκαιος: 'just, fair'; the owner pledges equity, not a fixed sum – the parable's moral fulcrum.</p>	<p>δώσω I will give Fut Act Indic 1 Sg · δίδωμι main verb (apodosis) → predictive future δίδωμι: 'give'; the promise of payment, amount unspecified.</p>	<p>ὑμῖν to you Dative indirect object</p>

5 οἱ δὲ ἀπῆλθον. πάλιν δὲ ἐξελθὼν περὶ ἕκτην καὶ ἐνάτην ὥραν ἐποίησεν ὡσαύτως.

So they went. Again going out about the sixth and ninth hour, he did likewise.

NARRATIVE CONTINUATION δὲ Two more hirings, at noon and 3 p.m., compressed into a single 'he did likewise' – the repetition heightens the owner's persistent seeking.

<p>οἱ they Nominative subject (article as pronoun) οἱ δέ: 'and they,' the article used as a pronoun with δέ in narrative.</p>	<p>δὲ so/and continuative conjunction</p>	<p>ἀπῆλθον they went Aor Act Indic 3 Pl · ἀπέρχομαι main verb → narrative aorist ἀπέρχομαι: 'go away, depart'; they obey and go to work.</p>	<p>πάλιν again adverb (repetition) πάλιν: 'again'; marks the repeated trips.</p>
--	---	---	--

<p>δὲ and continuative conjunction</p>	<p>ἐξελθῶν going out Aor Act Ptc · Nom Sg Masc · ἐξέρχομαι temporal/circumstantial participle (antecedent) → antecedent aorist</p>	<p>περὶ about preposition + accusative (approximate time)</p>	<p>ἕκτην sixth Accusative attributive adjective ἕκτος: 'sixth'; the sixth hour = noon.</p>
<p>καὶ and coordinating conjunction</p>	<p>ἐνάτην ninth Accusative attributive adjective ἕνατος: 'ninth'; the ninth hour = about 3 p.m.</p>	<p>ῥαν hour Accusative object of <i>περὶ</i> (time)</p>	<p>ἐποίησεν he did Aor Act Indic 3 Sg · ποιέω main verb → narrative aorist ποιέω: 'do, make'; here 'acted (in the same way)!'</p>
<p>ὡσαύτως likewise adverb (manner) ὡσαύτως: 'in the same way'; compresses the noon and mid-afternoon hirings into one.</p>			

6 περὶ δὲ τὴν ἑνδεκάτην ἐξελθῶν εὗρεν ἄλλους ἐστῶτας, καὶ λέγει αὐτοῖς· τί ὧδε ἐστήκατε ὅλην τὴν ἡμέραν ἄργοι;

And about the eleventh hour, going out, he found others standing, and he says to them, 'Why have you stood here idle all day?'

NARRATIVE CONTINUATION / DIRECT SPEECH **δὲ** The final hiring at the eleventh hour (about 5 p.m.); the historic present λέγει vivifies the dialogue with the last, idle group.

περὶ

about

preposition + accusative (approximate time)

δὲ

and

continuative conjunction

τὴν

the

Accusative

article

ένδεκάτην

eleventh

Accusative

object of περί (time; ὥραν implied)

ένδέκατος: 'eleventh'; the eleventh hour = about 5 p.m., with only an hour of daylight left.

ἐξελθῶν

going out

Aor Act Ptc · Nom Sg Masc · ἐξέρχομαι

temporal/circumstantial participle (antecedent)

→ antecedent aorist

εὔρεν

he found

Aor Act Indic 3 Sg · εὕρισκω

main verb

→ narrative aorist

εὕρισκω: 'find'; chances upon yet more idle men.

ἄλλους

others

Accusative

direct object

ἄλλος: 'other'; the last-hired group.

ἑστῶτας

standing

Perf Act Ptc · Acc Pl Masc · ἵστημι

complementary/predicate participle (with εὔρεν)

→ intensive perfect (state)

ἵστημι: perf. 'stand'; the durative idleness of the unhired.

καὶ

and

coordinating conjunction

λέγει

he says

Pres Act Indic 3 Sg · λέγω

main verb (historic present)

→ historic present (vivid)

λέγω: 'say'; the present heightens narrative immediacy.

αὐτοῖς

to them

Dative

indirect object

τί

why

interrogative adverb ('why')

τί: accusative of the interrogative used adverbially, 'why?'

ᾧδε

here

adverb (place)

ᾧδε: 'here!'

ἑστήκατε

have you stood

Perf Act Indic 2 Pl · ἵστημι

main verb (question)

→ intensive perfect (continuing state)

ἵστημι: perf. 'have been standing'; the perfect stresses the day-long idleness.

ὅλην

whole

Accusative

attributive adjective

ὅλος: 'whole, entire.'

τὴν

the

Accusative

article

ἡμέραν

day

Accusative

accusative of extent of time

ἡμέρα: 'day'; the accusative marks duration, 'all day long!'

ἄργοι

idle

Nominative

predicate adjective (with ἐστήκατε)

ἄργος: 'idle, unemployed!'

7 λέγουσιν αὐτῷ· ὅτι οὐδεὶς ἡμᾶς ἐμισθώσατο. λέγει αὐτοῖς· ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα.

They say to him, 'Because no one has hired us!' He says to them, 'You also go into the vineyard.'

DIRECT SPEECH (EXCHANGE) ASYNDETON Their idleness is involuntary — no one hired them; the owner sends them too, again with no wage named (the later text's 'and you will receive what is right' is a Byzantine expansion).

λέγουσιν

they say

Pres Act Indic 3 Pl · λέγω

main verb (historic present)

→ historic present (vivid)

λέγω: 'say'; the workers' reply.

αὐτῷ

to him

Dative

indirect object

ὅτι

because

causal conjunction (answering 'why')

ὅτι: here causal, supplying the reason for their idleness.

οὐδεὶς

no one

Nominative

subject

οὐδεὶς: 'no one'; their unemployment is not their fault.

ἡμᾶς

us

Accusative

direct object

ἐμισθώσατο

has hired

Aor Mid Indic 3 Sg · μισθόω

main verb

→ constative aorist

μισθόω (mid.): 'hire'; none had engaged them.

λέγει

he says

Pres Act Indic 3 Sg · λέγω

main verb (historic present)

→ historic present (vivid)

αὐτοῖς

to them

Dative

indirect object

ὑπάγετε

go

Pres Act Impv 2 Pl · ὑπάγω

imperative (command)

→ imperative of bidding

ὑπάγω: 'go!'

καὶ

also

adverbial/ascensive

ὁμεῖς

you

Nominative

subject (emphatic pronoun)

εἰς

into

preposition + accusative (goal)

τὸν

the

Accusative

article

ἀμπελῶνα

vineyard

Accusative

object of εἰς

8 ὁψίας δὲ γενομένης λέγει ὁ κύριος τοῦ ἀμπελῶνος τῷ ἐπιτρόπῳ αὐτοῦ· κάλεσον τοὺς ἐργάτας καὶ ἀπόδος αὐτοῖς τὸν μισθὸν ἀρξάμενος ἀπὸ τῶν ἐσχάτων ἕως τῶν πρώτων.

And when evening had come, the lord of the vineyard says to his steward, 'Call the laborers and pay them their wage, beginning from the last to the first.'

NARRATIVE TURN (PAYMENT) **δὲ** Evening, the legally mandated time to pay a day-laborer (Lev 19:13; Deut 24:15); the crucial instruction — pay last-first — sets up the offense to come.

ὁψίας

evening

Genitive

genitive absolute (subject)

ὁψία: 'evening!'; the close of the workday, payday for hired hands.

δὲ

and

continuative conjunction

γενομένης

having come

Aor Mid Ptc · Gen Sg Fem · γίνομαι

genitive absolute (temporal)

→ antecedent aorist

γίνομαι: 'become, come to be'; ὁψίας γενομένης = 'when evening came!'

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb (historic present)

→ historic present (vivid)

ὁ

the

Nominative

article

κύριος

lord

Nominative

subject

κύριος: 'lord, owner'; the estate-master, now named as 'lord' – the parable's God-figure.

τοῦ

of the

Genitive

article

ἀμπελῶνος

vineyard

Genitive

genitive of possession

τῷ

to the

Dative

article

ἐπιτρόπῳ

steward

Dative

indirect object

ἐπίτροπος: 'manager, steward, foreman'; the agent who disburses the wages.

αὐτοῦ

his

Genitive

genitive of possession

κάλεσον

call

Aor Act Impv 2 Sg · καλέω

imperative (command)

→ ingressive/constative aorist imperative

καλέω: 'call, summon'; gather the workers for payment.

τούς

the

Accusative

article

ἐργάτας

laborers

Accusative

direct object

ἐργάτης: 'laborer.'

καὶ

and

coordinating conjunction

ἀπόδος

pay

Aor Act Impv 2 Sg · ἀποδίδωμι

imperative (command)

→ constative aorist imperative

ἀποδίδωμι: 'give back, pay (what is due)'; render the wage owed.

αὐτοῖς

them

Dative

indirect object

τόν

the

Accusative

article

μισθόν

wage

Accusative

direct object

μισθός: 'wage, reward'; the parable's keyword for what is paid.

ἀρξάμενος

beginning

Aor Mid Ptc · Nom Sg Masc · ἄρχω

adverbial participle (manner)

→ antecedent/coincident aorist

ἄρχω (mid.): 'begin'; the order of payment is itself the point – last first.

ἀπὸ
from
preposition + genitive (starting point)

τῶν
the
Genitive
article

ἔσχατων
last
Genitive
object of ἀπὸ (substantival adj.)
| ἔσχατος: 'last'; the eleventh-hour men, paid first — enacting 19:30/20:16.

ἕως
to
preposition + genitive (limit)
| ἕως: 'until, as far as.'

τῶν
the
Genitive
article

πρώτων
first
Genitive
object of ἕως (substantival adj.)
| πρώτος: 'first'; the dawn-hired, paid last.

9 καὶ ἐλθόντες οἱ περὶ τὴν ἑνδεκάτην ὥραν ἔλαβον ἀνὰ δηνάριον.

| And when those of about the eleventh hour came, they each received a denarius.

| **NARRATIVE RESULT** **καὶ** The eleventh-hour men, who worked one hour, each receive the full day-wage — the owner's surprising generosity.

καὶ
and
coordinating conjunction

ἐλθόντες
having come
Aor Act Ptc · Nom Pl Masc · ἔρχομαι
temporal/circumstantial participle (antecedent)
→ antecedent aorist
| ἔρχομαι: 'come!'

οἱ
those
Nominative
subject (article substantizing phrase)

περὶ
about
preposition + accusative (approximate time)

τὴν

the

Accusative

article

ἐνδεκάτην

eleventh

Accusative

attributive adjective

ἐνδέκατος: 'eleventh.'

ὥραν

hour

Accusative

object of *περί* (time)

ἔλαβον

they received

Aor Act Indic 3 Pl · λαμβάνω

main verb

→ narrative aorist

λαμβάνω: 'take, receive.'

ἀνά

each

preposition + accusative (distributive)

ἀνά: distributive, 'apiece, each' — ἀνά
δηνάριον = 'a denarius each.'

δηνάριον

a denarius

Accusative

object of *ἀνά* (distributive)

δηνάριον: the denarius; a full day's wage
for one hour's work.

10 καὶ ἔλθόντες οἱ πρῶτοι ἐνόμισαν ὅτι πλεῖον λήψονται· καὶ ἔλαβον τὸ ἀνά δηνάριον καὶ αὐτοί.

And when the first came, they supposed that they would receive more; and they also received a denarius each.

NARRATIVE CONTINUATION καὶ The first-hired infer they will get a bonus; but they too receive exactly the denarius they agreed to — setting off the grumbling.

καὶ

and

coordinating conjunction

ἔλθόντες

having come

Aor Act Ptc · Nom Pl Masc · ἔρχομαι

temporal/circumstantial participle (antecedent)

→ antecedent aorist

οἱ

the

Nominative

article

πρῶτοι

first

Nominative

subject (substantival adj.)

πρῶτος: 'first'; the dawn-hired full-day
workers.

<p>ἐνόμισαν they supposed</p> <p>Aor Act Indic 3 Pl · νομίζω <i>main verb</i></p> <p>→ narrative aorist</p> <p>νομίζω: 'think, suppose, assume'; their mistaken expectation.</p>	<p>ὅτι that</p> <p><i>conjunction (content of supposing)</i></p>	<p>πλεῖον more</p> <p>Accusative <i>direct object (comparative adj.)</i></p> <p>πλείων: 'more'; comparative of πολύς — they expect proportionally larger pay.</p>	<p>λήμψονται they would receive</p> <p>Fut Mid Indic 3 Pl · λαμβάνω <i>main verb (ὅτι clause)</i></p> <p>→ predictive future</p> <p>λαμβάνω: 'receive'; future retained in indirect discourse.</p>
<p>καὶ and</p> <p><i>coordinating conjunction</i></p>	<p>ἔλαβον they received</p> <p>Aor Act Indic 3 Pl · λαμβάνω <i>main verb</i></p> <p>→ narrative aorist</p> <p>λαμβάνω: 'receive!'</p>	<p>τό the</p> <p>Accusative <i>article (nominalizing the phrase)</i></p>	<p>ἀνά each</p> <p><i>preposition + accusative (distributive)</i></p> <p>ἀνά: distributive; the article τό makes 'the denarius-apiece' the object.</p>
<p>δηνάριον a denarius</p> <p>Accusative <i>object (distributive phrase)</i></p> <p>δηνάριον: the same single denarius — no more than the contracted wage.</p>	<p>καί also</p> <p><i>adverbial/ascensive</i></p>	<p>αὐτοί they</p> <p>Nominative <i>subject (intensive pronoun)</i></p> <p>αὐτός; intensive, 'they themselves' — they too, like the last.</p>	

11 λαβόντες δὲ ἐγόγγυζον κατὰ τοῦ οἰκοδεσπότη

And on receiving it they grumbled against the householder,

NARRATIVE CONTINUATION **δὲ** The full-day workers grumble — the iterative imperfect picturing their sustained complaint against the owner.

λαβόντες

having received

Aor Act Ptc · Nom Pl Masc · λαμβάνω

temporal/circumstantial participle (antecedent)

→ antecedent aorist

λαμβάνω: 'receive!'; having taken their pay, they protest.

δὲ

and

continuative conjunction

ἐγόγγυζον

they grumbled

Impf Act Indic 3 Pl · γογγύζω

main verb

→ iterative/inceptive imperfect

γογγύζω: 'mutter, grumble!'; an onomatopoeic word, echoing Israel's wilderness murmuring against the LORD.

κατὰ

against

preposition + genitive (hostile direction)

κατὰ + gen.: 'against!'

τοῦ

the

Genitive

article

οἰκοδεσπότης

householder

Genitive

object of κατά

οἰκοδεσπότης: 'master of the house!'; the target of their complaint.

12 λέγοντες· οὗτοι οἱ ἔσχατοι μίαν ὥραν ἐποίησαν, καὶ ἴσους ἡμῖν αὐτοὺς ἐποίησας τοῖς βαστάσασι τὸ βάρος τῆς ἡμέρας καὶ τὸν καύσωνα.

saying, 'These last worked one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat.'

DIRECT SPEECH (COMPLAINT) ASYNDETON The grievance: equal pay for unequal work; the complaint is not of being underpaid but of the last being made 'equal' — the heart of the offense at grace.

λέγοντες

saying

Pres Act Ptc · Nom Pl Masc · λέγω

participle of speech (attendant)

→ concurrent present

λέγω: 'say'; introduces the grumblers' words.

οὔτοι

these

Nominative

subject (demonstrative)

οὔτος: 'this'; with a note of disdain toward the latecomers.

οἱ

the

Nominative

article

ἔσχατοι

last

Nominative

apposition to οὔτοι (substantival adj.)

ἔσχατος: 'last'; the eleventh-hour men.

μίαν

one

Accusative

attributive (numeral)

εἷς: 'one!'

ῥᾶν

hour

Accusative

accusative of extent of time

ῥᾶ: 'hour'; the single hour the latecomers worked.

ἐποίησαν

they worked

Aor Act Indic 3 Pl · ποιέω

main verb

→ constative aorist

ποιέω: here 'spend, work (time)' — 'they put in one hour!'

καὶ

and yet

coordinating (adversative force)

ἴσους

equal

Accusative

predicate accusative (object complement)

ἴσος: 'equal'; the scandal — the last made level with the first.

ἡμῖν

to us

Dative

dat. of association (after ἴσους)

αὐτούς

them

Accusative

direct object

ἐποίησας

you have made

Aor Act Indic 2 Sg · ποιέω

main verb

→ constative aorist

ποιέω: 'make, render'; with double accusative, 'made them equal!'

τοῖς

who

Dative

article (substantizing ptc.; appos. to ἡμῖν)

βαστάσασι

have borne

Aor Act Ptc · Dat Pl Masc · βαστάζω

substantival participle (in apposition to ἡμῖν)

→ constative aorist

βαστάζω: 'bear, carry'; of enduring the day's toil.

τὸ

the

Accusative

article

βάρος

burden

Accusative

direct object of βαστάσασι

βάρος: 'weight, burden'; the heavy load of a full day's labor.

τῆς

of the

Genitive

article

ἡμέρας

day

Genitive

genitive (descriptive/of time)

ἡμέρα: 'day!'

καὶ

and

coordinating conjunction

τὸν

the

Accusative

article

καύσωνα

scorching heat

Accusative

direct object of βασιτάσσει (coordinate)

καύσων: 'burning heat'; perhaps the sirocco — the day's harshest stretch.

13 ὁ δὲ ἀποκριθεὶς ἐνὶ αὐτῶν εἶπεν· ἑταῖρε, οὐκ ἀδικῶ σε· οὐχὶ δηναρίου συνεφώνησάς μοι;

But he answered one of them and said, 'Friend, I am doing you no wrong. Did you not agree with me for a denarius?'

DIRECT SPEECH (REPLY / DEFENSE) δὲ The owner's defense begins: no injustice has been done, for the contract was honored to the letter — the rhetorical question recalls v.2.

ὁ

he

Nominative

subject (article as pronoun)

δὲ

but

adversative conjunction

ἀποκριθεὶς

answering

Aor Pass Ptc · Nom Sg Masc · ἀποκρίνομαι

participle of speech (attendant; Semitic 'answered and said')

→ antecedent aorist

ἀποκρίνομαι: 'answer, reply'; the deponent participle in the Septuagintal 'answered and said' idiom.

ἐνὶ

to one

Dative

indirect object (numeral)

εἷς: 'one'; he addresses a single representative of the grumblers.

<p>αὐτῶν of them Genitive <i>partitive genitive</i></p>	<p>εἶπεν said Aor Act Indic 3 Sg · λέγω <i>main verb (speech)</i> → narrative aorist λέγω: 'say!'</p>	<p>ἑταῖρε friend Vocative <i>vocative of address</i> ἑταῖρος: 'companion, comrade'; a slightly distancing address in Matthew (cf. 22:12; 26:50), not warm φίλε.</p>	<p>οὐκ not <i>negative particle</i></p>
<p>ἄδικῶ I wrong Pres Act Indic 1 Sg · ἀδικέω <i>main verb</i> → stative/progressive present ἀδικέω: 'do wrong, treat unjustly'; the owner denies any breach of justice.</p>	<p>σε you Accusative <i>direct object</i></p>	<p>οὐχὶ did not <i>interrogative negative (expects 'yes')</i> οὐχί: emphatic 'not'; introduces a question expecting affirmation.</p>	<p>δηναρίου for a denarius Genitive <i>genitive of price</i> δηνάριον: the agreed wage; the genitive of the bargained sum.</p>
<p>συνεφώνησάς did you agree Aor Act Indic 2 Sg · συμφωνέω <i>main verb (question)</i> → constative aorist συμφωνέω: 'agree, settle'; recalls the binding contract of v.2.</p>	<p>μοι with me Dative <i>dat. of association</i></p>		

14 ἄρον τὸ σὸν καὶ ὑπαγε· θέλω δὲ τούτῳ τῷ ἐσχάτῳ δοῦναι ὡς καὶ σοί·

Take what is yours and go. I choose to give to this last one as also to you.

DIRECT SPEECH (DEFENSE) **ASYNDETON** The owner asserts his sovereign 'I will!': the equal gift to the last is a deliberate act of his own purpose, not an injustice to the first.

ἄρον

take

Aor Act Impv 2 Sg · ἄρω

imperative (command)

→ *constative aorist imperative*

ἄρω: 'take up, take away'; collect your rightful wage.

τὸ

the

Accusative

article

σὸν

what is yours

Accusative

direct object (possessive adj. substantival)

σός: 'your own'; the denarius that is rightfully his.

καὶ

and

coordinating conjunction

ὔπαγε

go

Pres Act Impv 2 Sg · ὑπάγω

imperative (command)

→ *imperative of bidding*

ὑπάγω: 'go, depart!'

θέλω

I wish

Pres Act Indic 1 Sg · θέλω

main verb

→ *volitional present*

θέλω: 'will, wish, choose'; the owner's sovereign resolve — the will that grounds his generosity.

δὲ

but/and

continuative/mild adversative

τούτῳ

to this

Dative

indirect object (demonstrative)

οὗτος: 'this!'

τῷ

the

Dative

article

ἔσχατῳ

last one

Dative

apposition (substantival adj.)

ἔσχατος: 'last'; the eleventh-hour laborer.

δοῦναι

to give

Aor Act Inf · δίδωμι

complementary infinitive (of θέλω)

→ *constative aorist*

δίδωμι: 'give'; the content of the owner's will.

ὡς

as

comparative particle

ὡς: 'as, like!'

καὶ

also

adverbial/ascensive

σοί

to you

Dative

dat. of comparison (with ὡς)

15 ἢ οὐκ ἔξεστίν μοι ὃ θέλω ποιῆσαι ἐν τοῖς ἐμοῖς; ἢ ὁ ὀφθαλμός σου πονηρός ἐστίν ὅτι ἐγὼ ἀγαθός εἰμι;

Or is it not lawful for me to do what I wish with what is mine? Or is your eye evil because I am good?'

DIRECT SPEECH (RHETORICAL QUESTIONS) ἢ Two rhetorical questions clinch the defense: the owner's right over his own property, and the 'evil eye' (envy) provoked not by injustice but by his goodness — generosity itself.

<p>ἢ or <i>disjunctive particle (introduces question)</i> ἢ: 'or'; here pressing an alternative.</p>	<p>οὐκ not <i>interrogative negative (expects 'yes')</i></p>	<p>ἔξεστίν is it lawful Pres Act Indic 3 Sg · ἔξεστι(ν) <i>impersonal main verb (question)</i> → stative present ἔξεστι: 'it is permitted/lawful'; the owner's freedom over his property.</p>	<p>μοι for me Dative <i>dat. of reference (with impersonal)</i></p>
<p>ὃ what Accusative <i>relative pronoun (object of ποιῆσαι)</i></p>	<p>θέλω I wish Pres Act Indic 1 Sg · θέλω <i>main verb (rel. clause)</i> → volitional present θέλω: 'will, wish.'</p>	<p>ποιῆσαι to do Aor Act Inf · ποιέω <i>infinitive (subject of ἔξεστίν)</i> → constative aorist ποιέω: 'do.'</p>	<p>ἐν with <i>preposition + dative (sphere/domain)</i> ἐν: here of the domain of one's own affairs, 'in/with what is mine.'</p>
<p>τοῖς the things Dative <i>article (substantizing)</i></p>	<p>ἐμοῖς that are mine Dative <i>possessive adjective (substantival)</i> ἐμός: 'my own'; the owner's property, his to dispose of.</p>	<p>ἢ or <i>disjunctive particle (second question)</i></p>	<p>ὁ the Nominative <i>article</i></p>

ὄφθαλμός

eye

Nominative

subject

ὄφθαλμός: 'eye'; 'evil eye' is a Semitic idiom for envy/grudging (cf. Deut 15:9; Matt 6:23).

σου

your

Genitive

genitive of possession

πονηρός

evil

Nominative

predicate adjective

πονηρός: 'evil, grudging'; an 'evil eye' = a begrudging, envious disposition.

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

main verb (copula)

→ stative present

ὅτι

because

causal conjunction

ἐγώ

I

Nominative

subject (emphatic pronoun)

ἀγαθός

good

Nominative

predicate adjective

ἀγαθός: 'good, generous'; ἀγαθός here connotes liberality — the grumbling is at sheer goodness.

εἰμι

am

Pres Act Indic 1 Sg · εἰμί

main verb (copula)

→ stative present

16 οὕτως ἔσονται οἱ ἔσχατοι πρῶτοι καὶ οἱ πρῶτοι ἔσχατοι.

So the last will be first, and the first last.

CONCLUDING MAXIM οὕτως The parable's verdict, recapitulating 19:30 in reversed order: the kingdom overturns human reckonings of priority — grace, not seniority, governs.

οὕτως

so

adverb (manner; draws conclusion)

οὕτως: 'thus, in this way'; the parable's applicatory 'so.'

ἔσονται

will be

Fut Mid Indic 3 Pl · εἰμί

main verb (copula)

→ predictive/gnomic future

εἰμί: 'be'; the eschatological reversal stated as a settled rule.

οἱ

the

Nominative

article

ἔσχατοι

last

Nominative

subject (substantival adj.)

ἔσχατος: 'last'; those reckoned least become foremost.

πρῶτοι

first

Nominative

predicate nominative

πρῶτος: 'first!'

καὶ

and

coordinating conjunction

οἱ

the

Nominative

article

πρῶτοι

first

Nominative

subject (substantival adj.)

πρῶτος: 'first!'; those who presume priority are displaced.

ἔσχατοι

last

Nominative

predicate nominative

ἔσχατος: 'last!'

17 Καὶ ἀναβαίνων ὁ Ἰησοῦς εἰς Ἱεροσόλυμα παρέλαβεν τοὺς δώδεκα μαθητὰς κατ' ἰδίαν, καὶ ἐν τῇ ὁδῷ εἶπεν αὐτοῖς·

And as Jesus was going up to Jerusalem, he took the twelve disciples aside privately, and on the way he said to them,

SCENE TRANSITION (PASSION PREDICTION) **Καὶ** The third and most detailed passion prediction; the ascent to Jerusalem and the private gathering of the Twelve mark a solemn turn toward the cross.

Καὶ

and

coordinating conjunction (transition)

ἀναβαίνων

going up

Pres Act Ptc · Nom Sg Masc · ἀναβαίνω

*temporal/circumstantial participle
(contemporaneous)*

→ concurrent present

ἀναβαίνω: 'go up'; the standard verb for the pilgrim ascent to Jerusalem, set on its mountain.

ὁ

the

Nominative

article

Ἰησοῦς

Jesus

Nominative

subject

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

εἰς

to

preposition + accusative (direction)

Ἱεροσόλυμα

Jerusalem

Accusative

object of εἰς (place; proper name)

Ἱεροσόλυμα: Jerusalem; the destination of the passion — a proper name in the accusative, not indeclinable here.

παρέλαβεν

he took

Aor Act Indic 3 Sg · παραλαμβάνω

main verb

→ narrative aorist

παραλαμβάνω: 'take (along/aside)'; drawing the Twelve apart for private instruction.

τοὺς

the

Accusative

article

δώδεκα

twelve

Accusative

attributive numeral (indeclinable, agreeing acc.)

δώδεκα: 'twelve'; indeclinable numeral, here modifying μαθητάς.

μαθητάς

disciples

Accusative

direct object

μαθητής: 'disciple, learner'; the inner circle.

κατ'

by

preposition + accusative (idiom)

κατά: in κατ' ἰδίαν, 'privately, apart.'

ἰδίαν

themselves

Accusative

object of κατά (idiom: 'privately')

ἴδιος: 'one's own'; κατ' ἰδίαν = 'in private.'

καὶ

and

coordinating conjunction

ἐν

on

preposition + dative (place)

τῇ

the

Dative

article

ὁδῷ

way

Dative

dat. of place

ὁδός: 'way, road'; the road up to Jerusalem — Matthew's 'way' of the cross.

εἶπεν

he said

Aor Act Indic 3 Sg · λέγω

main verb (speech)

→ narrative aorist

λέγω: 'say.'

αὐτοῖς

to them

Dative

indirect object

18 ἰδοὺ ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσιν καὶ γραμματεῦσιν, καὶ κατακρινουῖσιν αὐτὸν θανάτῳ,

'Behold, we are going up to Jerusalem, and the Son of Man will be handed over to the chief priests and scribes, and they will condemn him to death,

DIRECT SPEECH (PREDICTION) ASYNDETON The prediction's first stage: betrayal to the Jewish authorities and a death sentence — the Son of Man 'handed over,' the passion's keyword (παραδίδωμι).

ἰδοὺ

behold

interjection (attention-marker)

ἰδοῦ: 'look! behold!'; a Septuagintal pointer arresting attention.

ἀναβαίνομεν

we are going up

Pres Act Indic 1 Pl · ἀναβαίνω

main verb

→ futuristic/progressive present

ἀναβαίνω: 'go up'; the journey already underway toward the climax.

εἰς

to

preposition + accusative (direction)

Ἱεροσόλυμα

Jerusalem

Accusative

object of εἰς (place; proper name)

Ἱεροσόλυμα: Jerusalem; the place of the passion.

καὶ

and

coordinating conjunction

ὁ

the

Nominative

article

υἱὸς

Son

Nominative

subject

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

τοῦ

of

Genitive

article

ἀνθρώπου

Man

Genitive

genitive (in the title 'Son of Man')

ἄνθρωπος: 'man'; the Danielic Son of Man, here marked for suffering.

παραδοθήσεται

will be handed over

Fut Pass Indic 3 Sg · παραδίδωμι

main verb

→ **predictive future (divine passive)**

παραδίδωμι: 'hand over, betray, deliver'; the passion keyword, here a 'divine passive' implying God's purpose.

τοῖς

to the

Dative

article

ἀρχιερεῦσιν

chief priests

Dative

indirect object

ἀρχιερεύς: 'chief priest'; the temple aristocracy who lead the prosecution.

καὶ

and

coordinating conjunction

γραμματεῦσιν

scribes

Dative

indirect object (coordinate)

γραμματεὺς: 'scribe'; the legal experts of the Sanhedrin.

καὶ

and

coordinating conjunction

κατακρινούσιν

they will condemn

Fut Act Indic 3 Pl · κατακρίνω

main verb

→ **predictive future**

κατακρίνω: 'condemn, sentence'; the Sanhedrin's verdict.

αὐτόν

him

Accusative

direct object

θανάτῳ

to death

Dative

dat. of penalty/result

θάνατος: 'death'; the sentence pronounced.

19 καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν εἰς τὸ ἐμπαῖξαι καὶ μαστιγῶσαι καὶ σταυρῶσαι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται.

and will hand him over to the Gentiles to be mocked and scourged and crucified, and on the third day he will be raised!

DIRECT SPEECH (PREDICTION, SECOND STAGE) **καὶ** The prediction's second stage: delivery to the Gentiles (Rome), the threefold passion — mockery, scourging, crucifixion — and the third-day resurrection; the first explicit mention of crucifixion in Matthew.

καὶ

and

coordinating conjunction

παραδώσουσιν

they will hand over

Fut Act Indic 3 Pl · παραδίδωμι

main verb

→ predictive future

παραδίδωμι: 'hand over'; now the Jewish authorities deliver him to Rome.

αὐτὸν

him

Accusative

direct object

τοῖς

to the

Dative

article

ἔθνεσιν

Gentiles

Dative

indirect object

ἔθνος: 'nation'; plural here = the Gentiles, i.e. the Roman authorities who execute.

εἰς

to

preposition + accusative (purpose, with articular inf.)

εἰς τό + inf.: a purpose/result construction.

τὸ

the

Accusative

article (with infinitives)

ἐμπαῖξαι

to mock

Aor Act Inf · ἐμπαίζω

articular infinitive (purpose)

→ constative aorist

ἐμπαίζω: 'mock, ridicule'; the soldiers' derision (cf. 27:29).

καὶ
and

coordinating conjunction

μαστιγῶσαι
to scourge

Aor Act Inf · μαστιγῶ

articular infinitive (purpose, coordinate)

→ *constative aorist*

μαστιγῶ: 'flog, scourge'; the brutal Roman flagellation preceding crucifixion.

καὶ
and

coordinating conjunction

σταυρῶσαι
to crucify

Aor Act Inf · σταυρῶ

articular infinitive (purpose, coordinate)

→ *constative aorist*

σταυρῶ: 'crucify'; the manner of death named explicitly for the first time in Matthew.

καὶ
and

coordinating conjunction

τῇ
on the

Dative

article

τρίτῃ
third

Dative

attributive adjective

τρίτος: 'third'; the third day, the resurrection (cf. Hos 6:2).

ἡμέρᾳ
day

Dative

dat. of time (when)

ἡμέρα: 'day'

ἐγερθήσεται

he will be raised

Fut Pass Indic 3 Sg · ἐγείρω

main verb

→ *predictive future (divine passive)*

ἐγείρω: 'raise (up)'; the passive points to God as the one who raises him — the prediction's hopeful close.

20 Τότε προσήλθεν αὐτῷ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου μετὰ τῶν υἱῶν αὐτῆς προσκυνοῦσα καὶ αἰτοῦσά τι ἀπ' αὐτοῦ.

Then the mother of the sons of Zebedee came to him with her sons, kneeling and asking something of him.

SCENE TRANSITION (THE REQUEST) **Τότε** Immediately after the passion prediction, status-seeking intrudes; the mother of James and John (Matthew softens Mark's blunter direct request) approaches with homage and a petition.

Τότε

then

adverb (temporal transition)

τότε: 'then'; Matthew's favorite narrative connective.

προσήλθεν

came

Aor Act Indic 3 Sg · προσέρχομαι

main verb

→ narrative aorist

προσέρχομαι: 'come/approach (to)'; often of approaching with a request or homage.

αὐτῷ

to him

Dative

dat. complement (after προσήλθεν)

ἡ

the

Nominative

article

μήτηρ

mother

Nominative

subject

μήτηρ: 'mother'; traditionally Salome (cf. 27:56).

τῶν

of the

Genitive

article

υἱῶν

sons

Genitive

genitive of relationship

υἱός: 'son'; James and John.

Ζεβεδαίου

of Zebedee

Genitive

genitive of relationship (proper name)

Ζεβεδάϊος: Zebedee; the fisherman father of James and John — a proper name in the genitive.

μετὰ

with

preposition + genitive (accompaniment)

τῶν

the

Genitive

article

υἱῶν

sons

Genitive

object of μετὰ

αὐτῆς

her

Genitive

genitive of relationship

προσκυνοῦσα

kneeling/doing homage

Pres Act Ptc · Nom Sg Fem · προσκυνέω

adverbial participle (manner, concurrent)

→ concurrent present

προσκυνέω: 'bow down, do obeisance, worship'; she prostrates herself in petition.

καὶ

and

coordinating conjunction

αἰτοῦσά

asking

Pres Act Ptc · Nom Sg Fem · αἰτέω

adverbial participle (manner, concurrent)

→ concurrent present

αἰτέω: 'ask, request'; she makes a petition.

τι

something

Accusative

direct object (indefinite pronoun)

τις: 'something'; the request held back a moment before being voiced.

ἀπ'

from

preposition + genitive (source)

αὐτοῦ

him

Genitive

object of ἀπό

21 ὁ δὲ εἶπεν αὐτῇ· τί θέλεις; λέγει αὐτῷ· εἶπὲ ἵνα καθίσωσιν οὗτοι οἱ δύο υἱοί μου εἷς ἐκ δεξιῶν σου καὶ εἷς ἐξ εὐωνύμων σου ἐν τῇ βασιλείᾳ σου.

And he said to her, 'What do you want?' She says to him, 'Say that these two sons of mine may sit, one at your right hand and one at your left, in your kingdom.'

DIRECT SPEECH (THE PETITION) δὲ The request laid bare: the two highest places of honor — right and left of the enthroned Messiah — a bid for status at the very moment Jesus has foretold his cross.

ὁ

he

Nominative

subject (article as pronoun)

δὲ

and

continuative conjunction

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech)

→ narrative aorist

λέγω: 'say.'

αὐτῇ

to her

Dative

indirect object

τί

what

Accusative

interrogative pronoun (object of θέλεις)

| τίς: 'what?'

θέλεις

do you want

Pres Act Indic 2 Sg · θέλω

main verb (question)

→ volitional present

| θέλω: 'wish, want!'

λέγει

she says

Pres Act Indic 3 Sg · λέγω

main verb (historic present)

→ historic present (vivid)

αὐτῷ

to him

Dative

indirect object

εἰπέ

say

Aor Act Impv 2 Sg · λέγω

imperative (request)

→ constative aorist imperative

| λέγω: 'say, command'; she asks Jesus to decree it.

ἵνα

that

conjunction (content/purpose clause)

| ἵνα: introduces the content of the request.

καθίσωσιν

may sit

Aor Act Subj 3 Pl · καθίζω

subjunctive (ἵνα clause)

→ constative aorist (subjunctive)

| καθίζω: 'sit, take a seat'; enthronement imagery — the seats of honor.

οὗτοι

these

Nominative

subject (demonstrative)

| οὗτος: 'these!'

οἱ

the

Nominative

article

δύο

two

Nominative

attributive numeral (indeclinable)

| δύο: 'two!'

υἱοί

sons

Nominative

subject (apposition)

| υἱός: 'son!'

μου

my

Genitive

genitive of relationship

εἷς

one

Nominative

appositional subject (numeral)

| εἷς: 'one!'

ἐκ

at

preposition + genitive (position)

| ἐκ δεξιῶν: 'on the right'; the place of highest honor.

δεξιῶν

right hand

Genitive

object of ἐκ (position)

| δεξιός: 'right (side)'; the foremost seat of power.

σου

your

Genitive

genitive of possession

<p>καὶ and coordinating conjunction</p>	<p>εἷς one Nominative appositional subject (numeral) εἷς: 'one.'</p>	<p>ἐξ at preposition + genitive (position)</p>	<p>εὐωνύμων left hand Genitive object of ἐκ (position) εὐώνυμος: 'left' (lit. 'good-named'; a euphemism); the second seat of honor.</p>
<p>σου your Genitive genitive of possession</p>	<p>ἐν in preposition + dative (sphere)</p>	<p>τῇ the Dative article</p>	<p>βασιλεία kingdom Dative dat. of sphere βασιλεία: 'kingdom'; the consummated reign of the Messiah.</p>
<p>σου your Genitive genitive of possession</p>			

22 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· οὐκ οἶδατε τί αἰτεῖσθε. δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ μέλλω πίνειν; λέγουσιν αὐτῷ· δυνάμεθα.

But Jesus answered and said, 'You do not know what you are asking. Are you able to drink the cup that I am about to drink?' They say to him, 'We are able.'

DIRECT SPEECH (CORRECTION) **δὲ** Jesus redirects the petition to its true cost: the 'cup' — the OT image of suffering and divine wrath he must drink; their glib 'we are able' shows they still miss it.

ἀποκριθεὶς

answering

Aor Pass Ptc · Nom Sg Masc · ἀποκρίνομαι

participle of speech (attendant)

→ antecedent aorist

ἀποκρίνομαι: 'answer'; the 'answered and said' idiom.

δὲ

but

adversative conjunction

ὁ

the

Nominative

article

Ἰησοῦς

Jesus

Nominative

subject

Ἰησοῦς: Jesus.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech)

→ narrative aorist

οὐκ

not

negative particle

οἴδατε

you know

Perf Act Indic 2 Pl · οἶδα

main verb

→ perfect with present force (stative)

οἶδα: 'know'; perfect-as-present — 'you do not understand.'

τί

what

Accusative

interrogative (object of αἰτεῖσθε)

τίς: 'what?'

αἰτεῖσθε

you are asking

Pres Mid Indic 2 Pl · αἰτέω

main verb (indir. question)

→ progressive present

αἰτέω (mid.): 'ask (for oneself)'; the middle stresses their self-interest.

δύνασθε

are you able

Pres Mid Indic 2 Pl · δύναμαι

main verb (question)

→ stative present

δύναμαι: 'be able, can.'

πιεῖν

to drink

Aor Act Inf · πίνω

complementary infinitive (of δύνασθε)

→ constative aorist

πίνω: 'drink'; 'drinking the cup' = sharing his suffering.

τὸ

the

Accusative

article

ποτήριον

cup

Accusative

direct object

ποτήριον: 'cup'; the OT 'cup' of suffering and of divine wrath (Isa 51:17; cf. 26:39).

ὃ

which

Accusative

relative pronoun (object of πίνειν)

ἐγὼ

I

Nominative

subject (emphatic pronoun)

μέλλω

am about

Pres Act Indic 1 Sg · μέλλω

main verb (rel. clause)

→ imminent-future present

μέλλω: 'be about to'; the impending passion.

πίνουν

to drink

Pres Act Inf · πίνω

complementary infinitive (of μέλλω)

→ progressive present

πίνω: 'drink!'

λέγουσιν

they say

Pres Act Indic 3 Pl · λέγω

main verb (historic present)

→ historic present (vivid)

αὐτῷ

to him

Dative

indirect object

δυνάμεθα

we are able

Pres Mid Indic 1 Pl · δύναμαι

main verb

→ stative present

δύναμαι: 'be able'; their confident, uncomprehending assent.

23 λέγει αὐτοῖς τὸ μὲν ποτήριόν μου πίεσθε, τὸ δὲ καθίσει ἐκ δεξιῶν μου καὶ ἐξ εὐωνύμων οὐκ ἔστιν ἐμὸν τοῦτο δοῦναι, ἀλλ' οἷς ἠτοίμασται ὑπὸ τοῦ πατρὸς μου.

He says to them, 'My cup you will indeed drink, but to sit at my right hand and at my left is not mine to give, but it is for those for whom it has been prepared by my Father!'

DIRECT SPEECH (ANSWER) ASYNDETON A μὲν...δέ answer: yes, they will share his cup (martyrdom awaits them), but the seats of honor are not his to dispense — they belong to the Father's prepared appointment.

λέγει

he says

Pres Act Indic 3 Sg · λέγω

main verb (historic present)

→ historic present (vivid)

αὐτοῖς

to them

Dative

indirect object

τὸ

the

Accusative

article

μὲν

indeed

particle (μὲν, correlative with δέ)

μὲν: 'on the one hand!'; balanced by the following δέ.

ποτήριόν

cup

Accusative

direct object

ποτήριον: 'cup'; the cup of suffering they will indeed share.

μου

my

Genitive

genitive of possession

πίεσθε

you will drink

Fut Mid Indic 2 Pl · πίνω

main verb

→ predictive future

πίνω: 'drink'; a prophecy of their suffering (James martyred, Acts 12:2; John's tribulations).

τὸ

the

Nominative

article (nominalizing inf.)

δὲ

but

adversative particle (δέ, correlative)

καθίσαι

to sit

Aor Act Inf · καθίζω

articular infinitive (subject of ἔστιν)

→ constative aorist

καθίζω: 'sit'; the seats of honor as the subject under discussion.

ἐκ

at

preposition + genitive (position)

δεξιῶν

right hand

Genitive

object of ἐκ (position)

δεξιός: 'right (side)'

μου

my

Genitive

genitive of possession

καὶ

and

coordinating conjunction

ἐξ

at

preposition + genitive (position)

εὐωνύμων

left hand

Genitive

object of ἐκ (position)

εὐώνυμος: 'left'

οὐκ

not

negative particle

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

main verb (copula)

→ stative present

ἐμὸν

mine

Nominative

predicate (possessive adj.)

ἐμός: 'my own'; not within the Son's prerogative to grant.

τοῦτο

this

Accusative

direct object of δοῦναι (demonstrative)

οὗτος: 'this'; resumptive of the seats.

<p>δοῦναι to give Aor Act Inf · δίδωμι <i>exegetical infinitive (with ἐμόν)</i> → constative aorist δίδωμι: 'give, grant.'</p>	<p>ἀλλ' but <i>adversative conjunction</i> ἀλλά: 'but'; the strong contrast.</p>	<p>οἷς for whom Dative <i>relative (dat. of advantage; elliptical 'it is for...')</i></p>	<p>ἠτοιμάσται it has been prepared Perf Pass Indic 3 Sg · ἐτοιμάζω <i>main verb (rel. clause)</i> → consummative/intensive perfect ἐτοιμάζω: 'prepare'; the perfect of a settled, prior divine appointment.</p>
<p>ὑπὸ by <i>preposition + genitive (agency)</i></p>	<p>τοῦ the Genitive <i>article</i></p>	<p>πατρός Father Genitive <i>genitive of agency</i> πατήρ: 'Father'; the seats are the Father's to assign, not the Son's to grant on request.</p>	<p>μου my Genitive <i>genitive of relationship</i></p>

24 καὶ ἀκούσαντες οἱ δέκα ἠγανάκτησαν περὶ τῶν δύο ἀδελφῶν.

| And when the ten heard it, they were indignant at the two brothers.

| **NARRATIVE REACTION** **καὶ** The other ten are indignant — but their anger betrays the same status-rivalry, prompting Jesus' teaching on true greatness.

<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἀκούσαντες having heard Aor Act Ptc · Nom Pl Masc · ἀκούω <i>temporal/circumstantial participle (antecedent)</i> → antecedent aorist ἀκούω: 'hear'; on learning of the request.</p>	<p>οἱ the Nominative <i>article</i></p>	<p>δέκα ten Nominative <i>subject (substantival numeral, indeclinable)</i> δέκα: 'ten'; the rest of the Twelve.</p>
---	---	--	--

ἠγανάκτησαν

were indignant

Aor Act Indic 3 Pl · ἀγανακτέω

main verb

→ *ingressive aorist*

ἀγανακτέω: 'be indignant, vexed'; their resentment is itself ambition in another guise.

περὶ

at/about

preposition + genitive (reference)

τῶν

the

Genitive

article

δύο

two

Genitive

attributive numeral (indeclinable)

δύο: 'two!'

ἀδελφῶν

brothers

Genitive

object of περί

ἀδελφός: 'brother'; James and John, the sons of Zebedee.

25 ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς εἶπεν· οἴδατε ὅτι οἱ ἄρχοντες τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν καὶ οἱ μεγάλοι κατεξουσιάζουσιν αὐτῶν.

But Jesus called them to him and said, 'You know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them.'

DIRECT SPEECH (TEACHING: CONTRAST) **δὲ** Jesus contrasts two orders of greatness; the first, the Gentile pattern of domination — rule as power-over, the very thing the disciples crave.

ὁ

the

Nominative

article

δὲ

but

adversative conjunction

Ἰησοῦς

Jesus

Nominative

subject

Ἰησοῦς; Jesus.

προσκαλεσάμενος

having called to him

Aor Mid Ptc · Nom Sg Masc · προσκαλέομαι

temporal/circumstantial participle (antecedent)

→ antecedent aorist

προσκαλέομαι: 'summon, call to oneself';
he gathers all twelve for the lesson.

αὐτούς

them

Accusative

direct object

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech)

→ narrative aorist

οἴδατε

you know

Perf Act Indic 2 Pl · οἶδα

main verb

→ perfect with present force (stative)

οἶδα: 'know.'

ὅτι

that

conjunction (content)

οἱ

the

Nominative

article

ἄρχοντες

rulers

Nominative

subject

ἄρχων: 'ruler, prince'; the heads of the
nations.

τῶν

of the

Genitive

article

ἔθνων

Gentiles

Genitive

genitive (subordination/possession)

ἔθνος: 'nation, Gentile'; the pagan political
order.

κατακυριεύουσιν

lord it over

Pres Act Indic 3 Pl · κατακυριεύω

main verb

→ customary/gnomic present

κατακυριεύω: 'lord it over, dominate' (κατά
intensive); domineering mastery.

αὐτῶν

them

Genitive

genitive object (after κατά-compound)

καὶ

and

coordinating conjunction

οἱ

the

Nominative

article

μεγάλοι

great ones

Nominative

subject (substantival adj.)

μέγας: 'great'; the magnates, the powerful.

κατεξουσιάζουσιν

exercise authority over

Pres Act Indic 3 Pl · κατεξουσιάζω

main verb

→ customary/gnomic present

κατεξουσιάζω: 'exercise authority over, tyrannize' (κατά intensive); high-handed rule.

αὐτῶν

them

Genitive

genitive object (after κατά-compound)

26 οὐχ οὕτως ἔσται ἐν ὑμῖν, ἀλλ' ὅς ἐάν θέλῃ ἐν ὑμῖν μέγας γενέσθαι ἔσται ὑμῶν διάκονος,

It shall not be so among you. But whoever would be great among you must be your servant,

DIRECT SPEECH (THE REVERSAL) **ἀλλ'** The kingdom's inverted order: greatness is measured not by domination but by service — the would-be great becomes διάκονος, table-servant of the rest.

οὐχ

not

negative particle

οὕτως

so

adverb (manner)

οὕτως: 'thus'; 'not this way!'

ἔσται

shall it be

Fut Mid Indic 3 Sg · εἰμί

main verb

→ imperatival future (prohibition)

εἰμί: 'be'; the future has imperatival force
— 'it must not be so!'

ἐν

among

preposition + dative (sphere)

ὑμῖν

you

Dative

object of ἐν (sphere)

ἀλλ'

but

adversative conjunction

ἀλλά: 'but'; the sharp antithesis to Gentile rule.

ὅς

whoever

Nominative

relative pronoun (subject)

ὅς ... ἐάν: 'whoever.'

ἐάν

ever

particle (with subjunctive, indefinite)

ἐάν: generalizing particle (= ἄν).

θέλη

would wish

Pres Act Subj 3 Sg · θέλω

subjunctive (indefinite rel. clause)

→ volitional present (subjunctive)

θέλω: 'wish, want!'

ἐν

among

preposition + dative (sphere)

ὕμῖν

you

Dative

object of ἐν

μέγας

great

Nominative

predicate (with γενέσθαι)

μέγας: 'great'; greatness redefined.

γενέσθαι

to become

Aor Mid Inf · γίνομαι

complementary infinitive (of θέλη)

→ constative aorist

γίνομαι: 'become!'

ἔσται

shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (apodosis)

→ imperatival future

εἰμί: 'be'; 'let him be / must be!'

ὕμῶν

your

Genitive

objective/possessive genitive

διάκονος

servant

Nominative

predicate nominative

διάκονος: 'servant, attendant, minister';
one who waits on others' needs.

27 καὶ ὃς ἂν θέλη ἐν ὑμῖν εἶναι πρῶτος ἔσται ὑμῶν δοῦλος·

and whoever would be first among you must be your slave —

DIRECT SPEECH (INTENSIFIED PARALLEL) **καὶ** The parallel is intensified: 'great' → 'first,' and 'servant' → 'slave' (δοῦλος); the highest rank is the lowest station.

καὶ

and

coordinating conjunction

ὃς

whoever

Nominative

relative pronoun (subject)

ὃς ... ἄν: 'whoever!'

ἂν

ever

particle (with subjunctive, indefinite)

ἄν: generalizing particle.

θέλη

would wish

Pres Act Subj 3 Sg · θέλω

subjunctive (indefinite rel. clause)

→ volitional present (subjunctive)

θέλω: 'wish!'

ἐν
among
preposition + dative (sphere)

ὑμῖν
you
Dative
object of ἐν

εἶναι
to be
Pres Act Inf · εἰμί
complementary infinitive (of θέλη)
→ stative present
| εἰμί: 'be.'

πρῶτος
first
Nominative
predicate (with εἶναι)
| πρῶτος: 'first, foremost'; preeminence.

ἔσται
shall be
Fut Mid Indic 3 Sg · εἰμί
main verb (apodosis)
→ imperativ future
| εἰμί: 'be.'

ὑμῶν
your
Genitive
objective/possessive genitive

δοῦλος
slave
Nominative
predicate nominative
| δοῦλος: 'slave, bondservant'; the lowest social rank — total servitude to others.

28 ὥσπερ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν διακονηθῆναι ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.

| just as the Son of Man came not to be served but to serve, and to give his life a ransom for many.

DIRECT SPEECH (CHRISTOLOGICAL GROUND) ὥσπερ The ground and pattern of kingdom greatness: the Son of Man himself came to serve, not to be served, and to give his life as a ransom for many — the cross interpreted as substitutionary, redemptive service (cf. Isa 53).

ὥσπερ
just as
comparative conjunction (grounds the maxim)
| ὥσπερ: 'just as'; the disciples' service is patterned on the Son of Man's.

ὁ
the
Nominative
article

υἱὸς
Son
Nominative
subject
| υἱός: 'son'; in the title 'Son of Man' — here the suffering, serving Son.

τοῦ
of
Genitive
article

ἀνθρώπου

Man

Genitive

genitive (in the title 'Son of Man')

ἀνθρώπος: 'man'; the Danielic figure (Dan 7) who here serves and dies.

οὐκ

not

negative particle

ἦλθεν

came

Aor Act Indic 3 Sg · ἔρχομαι

main verb

→ constative aorist

ἔρχομαι: 'come'; 'came' implies his mission/incarnation with a purpose.

διακονηθῆναι

to be served

Aor Pass Inf · διακονέω

infinitive of purpose

→ constative aorist

διακονέω: 'serve, wait on'; the passive 'to be waited on' — what he did NOT come for.

ἀλλά

but

adversative conjunction

ἀλλά: 'but'; the great reversal.

διακονῆσαι

to serve

Aor Act Inf · διακονέω

infinitive of purpose

→ constative aorist

διακονέω: 'serve'; his actual purpose — to minister to others' needs.

καὶ

and

coordinating conjunction

δοῦναι

to give

Aor Act Inf · δίδωμι

infinitive of purpose (coordinate)

→ constative aorist

δίδωμι: 'give'; the supreme act of service — self-surrender.

τὴν

the

Accusative

article

ψυχὴν

life

Accusative

direct object

ψυχή: 'life, soul'; here his very life laid down (cf. Isa 53:10–12).

αὐτοῦ

his

Genitive

genitive of possession

λύτρον

a ransom

Accusative

predicate accusative (in apposition / object complement)

λύτρον: 'ransom, price of release'; the price paid to free captives/slaves — his death as redemptive substitution.

ἀντί

for/in place of

preposition + genitive (substitution/exchange)

ἀντί: 'instead of, in place of'; the strongly substitutionary preposition — one in the place of many.

πολλῶν

many

Genitive

object of ἀντί (substantival adj.)

πολύς: 'many'; the Semitic 'the many' (cf. Isa 53:11–12), an inclusive multitude, not a restrictive 'few'.

29 Καὶ ἐκπορευομένων αὐτῶν ἀπὸ Ἰεριχῶ ἠκολούθησεν αὐτῷ ὄχλος πολὺς.

And as they were going out from Jericho, a great crowd followed him.

SCENE TRANSITION (JERICHO HEALING) **Καὶ** The final episode before Jerusalem: leaving Jericho, the last stop on the ascent, a great crowd accompanies Jesus — the setting for the two blind men's cry.

Καὶ
and

coordinating conjunction (transition)

ἐκπορευομένων

going out

Pres Mid Ptc · Gen Pl Masc · ἐκπορεύομαι

genitive absolute (temporal)

→ **concurrent present**

ἐκπορεύομαι: 'go out, proceed'; the departure from Jericho.

αὐτῶν

they

Genitive

genitive absolute (subject)

ἀπὸ

from

preposition + genitive (separation)

Ἰεριχῶ

Jericho

Genitive

object of ἀπό (place; proper name)

Ἰεριχῶ: Jericho; the oasis city near the Jordan, last stop before the Jerusalem ascent — an indeclinable proper noun here in the genitive after ἀπό.

ἠκολούθησεν

followed

Aor Act Indic 3 Sg · ἀκολουθέω

main verb

→ **narrative aorist**

ἀκολουθέω: 'follow, accompany'; takes a dative object.

αὐτῷ

him

Dative

dat. object (after ἀκολουθέω)

ὄχλος

crowd

Nominative

subject

ὄχλος: 'crowd, multitude'; the Passover pilgrims thronging the road.

πολύς

great

Nominative

attributive adjective

πολύς: 'much, great, many!'

30 καὶ ἰδοὺ δύο τυφλοὶ καθήμενοι παρὰ τὴν ὁδόν, ἀκούσαντες ὅτι Ἰησοῦς παράγει, ἔκραξαν λέγοντες· ἔλεησον ἡμᾶς, κύριε, υἱὸς Δαυὶδ.

And behold, two blind men sitting by the road, when they heard that Jesus was passing by, cried out, saying, 'Have mercy on us, Lord, Son of David!'

NARRATIVE (THE CRY) καὶ The two blind men (Matthew alone has two) hail Jesus with the messianic title 'Son of David' — their physical blindness foil to their clear sight of who he is, on the eve of the triumphal entry.

καὶ

and

coordinating conjunction

ἰδοὺ

behold

interjection (attention-marker)

ἰδοὺ: 'behold!'

δύο

two

Nominative

attributive numeral (indeclinable)

δύο: 'two'; Matthew's characteristic doubling (cf. 8:28).

τυφλοὶ

blind men

Nominative

subject (substantival adj.)

τυφλός: 'blind'; their need and their unlikely insight.

καθήμενοι

sitting

Pres Mid Ptc · Nom Pl Masc · κάθημαι

attributive participle

→ concurrent present

κάθημαι: 'sit'; begging beside the road, the lot of the blind.

παρὰ

beside

preposition + accusative (alongside)

παρὰ + acc.: 'beside, along!'

τὴν

the

Accusative

article

ὁδόν

road

Accusative

object of παρά

ὁδός: 'road, way!'

ἀκούσαντες

having heard

Aor Act Ptc · Nom Pl Masc · ἀκούω

temporal/circumstantial participle (antecedent)

→ antecedent aorist

ἀκούω: 'hear'; on hearing the commotion.

ὅτι

that

conjunction (content)

Ἰησοῦς

Jesus

Nominative

subject (of παράγει)

Ἰησοῦς: Jesus.

παράγει

is passing by

Pres Act Indic 3 Sg · παράγω

main verb (content clause)

→ progressive present

παράγω: 'pass by, go along'; the fleeting chance they seize.

ἔκραξαν

they cried out

Aor Act Indic 3 Pl · κράζω

main verb

→ ingressive aorist

κράζω: 'cry out, shout'; a loud, urgent cry.

λέγοντες

saying

Pres Act Ptc · Nom Pl Masc · λέγω

participle of speech (attendant)

→ concurrent present

λέγω: 'say!'

ἐλέησον

have mercy on

Aor Act Impv 2 Sg · ἐλεέω

imperative (entreaty)

→ ingressive aorist imperative

ἐλεέω: 'have mercy, show pity'; the cry of the helpless to the Messiah.

ἡμᾶς

us

Accusative

direct object

κύριε

Lord

Vocative

vocative of address

κύριος: 'Lord, sir'; a title of respect and (with 'Son of David') of faith.

υἱός

Son

Nominative

vocative (nominative form in address)

υἱός: 'son'; 'Son of David' = the messianic title, a confession of Jesus' royal identity.

Δαυίδ

of David

Genitive

genitive of relationship (proper name, indeclinable)

Δαυίδ: David; the messianic ancestor — the blind 'see' what the sighted miss.

31 ὁ δὲ ὄχλος ἐπετίμησεν αὐτοῖς ἵνα σιωπήσωσιν· οἱ δὲ μείζον ἔκραξαν λέγοντες· ἐλέησον ἡμᾶς, κύριε, υἱὸς Δαυίδ.

But the crowd rebuked them, that they should be silent; but they cried out the more, saying, 'Have mercy on us, Lord, Son of David!'

NARRATIVE (OBSTACLE AND PERSISTENCE) **δὲ** The crowd tries to silence them; their persistence — crying 'the more' — is the persevering faith that the narrative commends.

<p>ὁ the Nominative article</p>	<p>δὲ but adversative conjunction</p>	<p>ὄχλος crowd Nominative subject ὄχλος: 'crowd.'</p>	<p>ἐπετίμησεν rebuked Aor Act Indic 3 Sg · ἐπιτιμάω main verb → narrative aorist ἐπιτιμάω: 'rebuke, warn sternly'; takes a dative object.</p>
<p>αὐτοῖς them Dative dat. object (after ἐπιτιμάω)</p>	<p>ἵνα that conjunction (purpose/content of rebuke) ἵνα: introduces the aim of the rebuke.</p>	<p>σιωπήσωσιν they should be silent Aor Act Subj 3 Pl · σιωπάω subjunctive (ἵνα clause) → ingressive aorist (subjunctive) σιωπάω: 'be silent, keep quiet.'</p>	<p>οἱ they Nominative subject (article as pronoun) οἱ δέ: 'but they!'</p>
<p>δὲ but adversative conjunction</p>	<p>μείζον the more / louder adverbial accusative (comparative) μέγας: comparative μείζον used adverbially, 'all the more loudly.'</p>	<p>ἔκραξαν they cried out Aor Act Indic 3 Pl · κράζω main verb → ingressive aorist κράζω: 'cry out'; their faith undeterred by opposition.</p>	<p>λέγοντες saying Pres Act Ptc · Nom Pl Masc · λέγω participle of speech (attendant) → concurrent present λέγω: 'say.'</p>

ἐλέησον

have mercy on

Aor Act Impv 2 Sg · ἐλεέω

imperative (entreaty)

→ *ingressive aorist imperative*

ἐλεέω: 'have mercy'; the same cry, redoubled.

ἡμᾶς

us

Accusative

direct object

κύριε

Lord

Vocative

vocative of address

κύριος: 'Lord.'

υἱός

Son

Nominative

vocative (nominative form in address)

υἱός: 'son'; 'Son of David,' the messianic confession repeated.

Δαβίδ

of David

Genitive

genitive of relationship (proper name, indeclinable)

Δαβίδ: David.

32 καὶ σταῖς ὁ Ἰησοῦς ἐφώνησεν αὐτοὺς καὶ εἶπεν· τί θέλετε ποιήσω ὑμῖν;

And Jesus stopped and called them, and said, 'What do you want me to do for you?'

NARRATIVE (JESUS RESPONDS) καὶ Jesus halts the whole procession for two beggars; his question (the same put to the brothers in v.21, τί θέλετε) invites them to name their need – in pointed contrast to the sons' self-seeking.

καὶ

and

coordinating conjunction

σταῖς

having stopped

Aor Act Ptc · Nom Sg Masc · ἵστημι

temporal/circumstantial participle (antecedent)

→ *antecedent aorist*

ἵστημι: intrans. aor. 'stand, stop'; he halts the journey for them.

ὁ

the

Nominative

article

Ἰησοῦς

Jesus

Nominative

subject

Ἰησοῦς: Jesus.

ἐφώνησεν

called

Aor Act Indic 3 Sg · φωνέω

main verb

→ narrative aorist

φωνέω: 'call, summon (by voice)'; he calls them over.

αὐτούς

them

Accusative

direct object

καὶ

and

coordinating conjunction

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech)

→ narrative aorist

τί

what

Accusative

interrogative (object of ποιήσω)

τίς: 'what?'

θέλετε

do you want

Pres Act Indic 2 Pl · θέλω

main verb (question)

→ volitional present

θέλω: 'wish, want'; echoes τί θέλεις of v.21.

ποιήσω

I should do

Aor Act Subj 1 Sg · ποιέω

deliberative subjunctive (in indir. question)

→ deliberative aorist (subjunctive)

ποιέω: 'do, make'; 'that I should do' — a deliberative subjunctive without ἵνα.

ὕμιν

for you

Dative

dat. of advantage

33 λέγουσιν αὐτῷ· κύριε, ἵνα ἀνοιγῶσιν οἱ ὀφθαλμοὶ ἡμῶν.

They say to him, 'Lord, that our eyes may be opened.'

DIRECT SPEECH (THE PETITION) **ASYNDETON** Their request is concrete and humble — sight — answering Jesus' question; the ἵνα-clause stands for an implied 'we want that...!'

λέγουσιν

they say

Pres Act Indic 3 Pl · λέγω

main verb (historic present)

→ historic present (vivid)

αὐτῷ

to him

Dative

indirect object

κύριε

Lord

Vocative

vocative of address

κύριος: 'Lord.'

ἵνα

that

conjunction (content of implied request)

ἵνα: introduces the content of the petition, with an implied main verb ('we ask').

ἀνοιγῶσιν

may be opened

Aor Pass Subj 3 Pl · ἀνοίγω

subjunctive (ἵνα clause)

→ ingressive aorist (subjunctive, divine passive)

ἀνοίγω: 'open'; 'that our eyes be opened' — the gift of sight.

οἱ

the

Nominative

article

ὀφθαλμοὶ

eyes

Nominative

subject

ὀφθαλμός: 'eye.'

ἡμῶν

our

Genitive

genitive of possession

34 σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς ἥψατο τῶν ὀμμάτων αὐτῶν, καὶ εὐθέως ἀνέβλεψαν καὶ ἠκολούθησαν αὐτῷ.

And moved with compassion, Jesus touched their eyes, and immediately they regained their sight and followed him.

NARRATIVE RESOLUTION **δὲ** The healing climaxes the chapter's servant-theme: Jesus, the one who came to serve (v.28), is moved with compassion, touches and heals — and the recipients 'follow him,' becoming disciples on the way to Jerusalem.

σπλαγχνισθεὶς

moved with compassion

Aor Pass Ptc · Nom Sg Masc · σπλαγχνίζομαι

adverbial participle (cause)

→ antecedent aorist

σπλαγχνίζομαι: 'be moved with compassion' (from σπλάγχνα, 'inward parts'); gut-deep pity — the motive of his action.

δὲ

and

continuative conjunction

ὁ

the

Nominative

article

Ἰησοῦς

Jesus

Nominative

subject

Ἰησοῦς: Jesus.

ἤψατο

touched

Aor Mid Indic 3 Sg · ἄπτω

main verb

→ narrative aorist

ἄπτω (mid. ἄπτομαι): 'touch, take hold of'; takes a genitive object — his healing touch.

τῶν

the

Genitive

article

ὀμμάτων

eyes

Genitive

genitive object (after ἄπτομαι)

ὄμμα: 'eye'; a rarer, more poetic word for the eyes.

αὐτῶν

their

Genitive

genitive of possession

καὶ

and

coordinating conjunction

εὐθέως

immediately

adverb (time)

εὐθέως: 'at once, immediately'; the instant, complete cure.

ἀνέβλεψαν

they regained sight

Aor Act Indic 3 Pl · ἀναβλέπω

main verb

→ ingressive aorist

ἀναβλέπω: 'look up, recover sight'; the blind now see.

καὶ

and

coordinating conjunction

ἠκολούθησαν

they followed

Aor Act Indic 3 Pl · ἀκολουθέω

main verb

→ ingressive/narrative aorist

ἀκολουθέω: 'follow'; discipleship — they join Jesus on the road to the cross.

αὐτῷ

him

Dative

dat. object (after ἀκολουθέω)

On the text. Verse punctuation, paragraphing, and capitalization are editorial and conventional. A few points of variation are passed over without a marginal note: at v.7 the later Byzantine text adds καὶ ὃ ἐὰν ἢ δίκαιον λήψεσθε ('and whatever is right you will receive'), absent from the best witnesses and omitted here; at v.15 the editions divide over the word order ἢ οὐκ ἔξεστί μοι ὃ θέλω ποιῆσαι ἐν τοῖς ἐμοῖς and whether to read ἢ before οὐκ; at v.16 the later text appends πολλοὶ γὰρ εἰσιν κλητοί, ὀλίγοι δὲ ἐκλεκτοί ('for many are called, but few chosen'), drawn from 22:14 and not part of the critical text here; at v.17 the editions divide over ἀναβαίνων

('going up') with or without μαθητάς and the article, and over the inclusion of αὐτοῦ; at v.22 and v.23 the later text adds the clause about the baptism Jesus is baptized with (καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι), assimilated from Mark 10:38–39 and omitted by the best Matthean witnesses; at v.26 the editions divide between ἔσται ('shall be,' read here) and ἔστω ('let him be'); at v.31 some witnesses read ἔκραξαν / ἔκραζον. Orthographic variants (movable-v, ι-subscript, the spelling Ζεβεδαίου / Μαθθαῖον) are not noted. The chapter has 34 verses; none is legitimately omitted by the critical text. Note the chapter's structural hinge: the parable's verdict 'so the last shall be first, and the first last' (v.16) recapitulates 19:30 and frames the disciples' status-seeking (vv.20–28), which Jesus answers with the ransom-saying (v.28, λύτρον ἀντὶ πολλῶν); the keyword δοῦλος/διάκονος ('servant') and the πρῶτος/ἔσχατος ('first/last') antithesis bind the parable to the discipleship teaching, and the third passion prediction (vv.17–19) supplies the cross that the ransom-saying interprets.

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.