

**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 28

KATA MAΘΘΑΙΟΝ ΚΗ΄

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 · 28:1–7

### **The empty tomb: the earthquake, the angel, and the announcement**

At dawn the two Marys come to the tomb (1); a great earthquake and a descending angel roll back the stone and terrify the guards (2–4); the angel reassures the women, declares 'he is not here, for he is risen as he said,' shows them the place, and commissions them to tell the disciples he goes before them to Galilee (5–7).

B · 28:8–10

### **Jesus meets the women**

Leaving in fear and great joy to report, the women are met by the risen Jesus himself, who greets them; they worship at his feet, and he repeats the charge — do not fear; go and tell my brothers to go to Galilee, where they will see me (8–10).

C · 28:11–15

### The guards bribed: the counter-story

While the women go, some of the guard report to the chief priests, who with the elders devise a bribe (11–13): the soldiers are to say the disciples stole the body by night while they slept, and are promised protection from the governor (13–14) — a story spread among the Jews 'to this day' (15).

D · 28:16–20

### The Great Commission in Galilee

The eleven go to the appointed mountain in Galilee; seeing Jesus they worship, though some doubt (16–17). He approaches and claims all authority in heaven and on earth (18), commissioning them to make disciples of all nations — baptizing into the triune name and teaching obedience to all he commanded (19–20a) — with the abiding promise: 'I am with you always, to the end of the age' (20b).

## 1 Ὅψὲ δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων, ἦλθεν Μαριὰμ ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία θεωρῆσαι τὸν τάφον.

Now after the Sabbath, as the first day of the week was dawning, Mary Magdalene and the other Mary came to look at the tomb.

SCENE-SETTING (RESUMPTION) **δὲ** A new scene opens with a temporal frame (after the Sabbath, at first light) and the arrival of the two women — the witnesses who span burial, empty tomb, and resurrection appearance.

Ὅψὲ

after / late on

*improper preposition + genitive (time)*

ὄψε: 'late'; with the genitive σαββάτων it means 'after the Sabbath' (or 'late on the Sabbath') — the temporal hinge into the first day.

δὲ

now

*developmental conjunction*

σαββάτων

the Sabbath / week

*Genitive*

*genitive with ὄψε (time)*

σαββατον: 'Sabbath'; the plural form is idiomatic and can denote the single Sabbath day or the 'week!'

τῇ

the

*Dative*

*article (substantizes ptc.)*

## ἐπιφωσκούση

dawning

Pres Act Ptc · Dat Sg Fem · ἐπιφώσκω  
substantival ptc. / dat. of time ('as it was  
dawning')

→ present (concurrent)

ἐπιφώσκω: 'grow light, dawn'; with εἰς μίαν  
σαββάτων = 'toward / as the first day was  
dawning.'

## εἰς

toward

preposition + accusative (temporal goal)

## μίαν

the first (day)

Accusative

object of εἰς (cardinal for ordinal)

εἷς/μία: 'one'; Semitic idiom — 'day one of  
the week,' i.e. the first day (Sunday).

## σαββάτων

of the week

Genitive

partitive/temporal genitive

σάββατον: here 'week' (reckoned from  
Sabbath to Sabbath).

## ἦλθεν

came

Aor Act Indic 3 Sg · ἔρχομαι  
main verb

→ constative aorist

ἔρχομαι: 'come, go'; singular verb with a  
compound subject (agreeing with the  
nearer/first member).

## Μαριάμ

Mary

Nominative

subject

Μαριάμ: the Semitic form of Mary; Mary of  
Magdala, chief witness of the resurrection  
narrative.

## ἡ

the

Nominative

article

## Μαγδαληνή

Magdalene

Nominative

apposition (designating epithet)

Μαγδαληνή: 'of Magdala,' a town on the  
Sea of Galilee; identifies this Mary.

## καὶ

and

coordinating conjunction

## ἡ

the

Nominative

article

## ἄλλη

other

Nominative

attributive adjective

ἄλλος: 'other'; the second Mary of 27:56, 61  
(mother of James and Joseph).

## Μαρία

Mary

Nominative

subject (coordinate)

Μαρία: the Greek form of Mary; the 'other  
Mary' who also kept watch at the cross and  
burial.

## θεωρῆσαι

to look at

Aor Act Inf · θεωρέω

*infinitive of purpose*

→ constative aorist

θεωρέω: 'view, gaze at, observe'; the women come to see (not yet to anoint, in Matthew) the tomb.

## τὸν

the

Accusative

*article*

## τάφον

tomb

Accusative

*object of θεωρῆσαι*

τάφος: 'grave, tomb'; the sealed and guarded sepulchre of 27:60–66.

## 2 καὶ ἰδοὺ σεισμός ἐγένετο μέγας· ἄγγελος γὰρ κυρίου καταβὰς ἐξ οὐρανοῦ καὶ προσελθὼν ἀπεκύλισεν τὸν λίθον καὶ ἐκάθητο ἐπάνω αὐτοῦ.

And behold, there was a great earthquake; for an angel of the Lord descended from heaven and came and rolled away the stone and was sitting upon it.

SEQUENTIAL NARRATION **καὶ** An apocalyptic theophany: earthquake and a descending angel — the γάρ explains the quake — who rolls back the stone and sits upon it, displaying the tomb's openness.

## καὶ

and

*coordinating conjunction (narrative)*

## ἰδοὺ

behold

*presentative particle (attention-marker)*

ἰδοὺ: 'behold!'; a frozen aorist imperative of εἶδον, heightening the dramatic onset.

## σεισμός

earthquake

Nominative

*subject*

σεισμός: 'shaking, earthquake'; Matthew's resurrection, like the crucifixion (27:51), is marked by a quake — apocalyptic accompaniment.

## ἐγένετο

there was / occurred

Aor Mid Indic 3 Sg · γίνομαι

*main verb*

→ ingressive/constative aorist

γίνομαι: 'come to be, happen'; the quake 'occurred.'

## μέγας

great

Nominative

*attributive adjective (postpositive)*

μέγας: 'great, large'; intensifies the seismic event.

## ἄγγελος

angel

Nominative

*subject (γάρ clause)*

ἄγγελος: 'messenger, angel'; the agent of the heavenly intervention.

## γάρ

for

*explanatory conjunction*

## κυρίου

of the Lord

Genitive

*genitive of source/relationship*

κύριος: 'Lord'; ἄγγελος κυρίου is the LXX formula for the LORD's heavenly emissary (cf. 1:20; 2:13).

## καταβάς

having descended

Aor Act Ptc · Nom Sg Masc · καταβαίνω

*circumstantial ptc. (attendant/temporal)*

→ antecedent aorist

καταβαίνω: 'come down'; the angel's descent from heaven.

## ἐξ

from

*preposition + genitive (source)*

## οὐρανοῦ

heaven

Genitive

*object of ἐξ (source)*

οὐρανός: 'heaven, sky'; the place from which the messenger comes.

## καί

and

*coordinating conjunction*

## προσελθὼν

having approached

Aor Act Ptc · Nom Sg Masc · προσέρχομαι

*circumstantial ptc. (attendant)*

→ antecedent aorist

προσέρχομαι: 'come/draw near'; a Matthean favorite for approaching a significant figure or place.

## ἀπεκύλισεν

rolled away

Aor Act Indic 3 Sg · ἀποκυλίω

*main verb (γάρ clause)*

→ constative aorist

ἀποκυλίω: 'roll away' (ἀπό + κυλίω); the disc-shaped stone is removed — not to let Jesus out, but to reveal he is gone.

## τὸν

the

Accusative

*article*

## λίθον

stone

Accusative

*direct object*

λίθος: 'stone'; the great sealing stone of 27:60.

## καί

and

*coordinating conjunction*

## ἐκάθητο

was sitting

Impf Mid Indic 3 Sg · κάθημαι

*main verb*

→ imperfect (durative state)

κάθημαι: 'sit'; the imperfect pictures the angel seated in calm triumph upon the stone.

## ἐπάνω

upon

*improper preposition + genitive (place)*

ἐπάνω: 'on top of, above!'

## αὐτοῦ

it

Genitive

*object of ἐπάνω*

### 3 ἦν δὲ ἡ εἰδέα αὐτοῦ ὡς ἀστραπή καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν ὡς χιῶν.

His appearance was like lightning, and his clothing white as snow.

**DESCRIPTIVE PARENTHESIS** **δὲ** An imperfect-tense description of the angel: lightning-like face and snow-white garment — theophanic glory language (cf. Dan 7:9; 10:6).

<p><b>ἦν</b> was Impf Act Indic 3 Sg · εἰμί <i>main verb (copula)</i> → imperfect (descriptive)</p>	<p><b>δὲ</b> and <i>connective conjunction</i></p>	<p><b>ἡ</b> the Nominative <i>article</i></p>	<p><b>εἰδέα</b> appearance Nominative <i>subject</i> εἰδέα (ιδέα): 'form, outward appearance'; the visible aspect of the angel.</p>
<p><b>αὐτοῦ</b> his Genitive <i>genitive of possession</i></p>	<p><b>ὡς</b> like <i>comparative particle</i></p>	<p><b>ἀστραπή</b> lightning Nominative <i>predicate (comparison)</i> ἀστραπή: 'lightning, flashing'; brilliance evoking divine glory.</p>	<p><b>καὶ</b> and <i>coordinating conjunction</i></p>
<p><b>τὸ</b> the Nominative <i>article</i></p>	<p><b>ἔνδυμα</b> clothing Nominative <i>subject (with implied ἦν)</i> ἔνδυμα: 'garment, clothing'; the angel's raiment.</p>	<p><b>αὐτοῦ</b> his Genitive <i>genitive of possession</i></p>	<p><b>λευκὸν</b> white Nominative <i>predicate adjective</i> λευκός: 'white, bright'; resurrection/glorious color (cf. 17:2).</p>

ὡς

as

comparative particle

χιών

snow

Nominative

predicate (comparison)

χιών: 'snow'; the standard of dazzling  
whiteness (cf. Dan 7:9 LXX).

#### 4 ἀπὸ δὲ τοῦ φόβου αὐτοῦ ἐσείσθησαν οἱ τηροῦντες καὶ ἐγενήθησαν ὡς νεκροί.

And for fear of him the guards trembled and became like dead men.

RESULT / REACTION **δὲ** The guards, set to prevent any tampering (27:65–66), are themselves overcome — 'shaken' (a verbal echo of the σεισμός) and rendered corpse-like, an ironic role-reversal.

ἀπὸ

from / because of

preposition + genitive (cause)

ἀπό: here causal — 'out of, for' (fear).

δὲ

and

developmental conjunction

τοῦ

the

Genitive

article

φόβου

fear

Genitive

object of ἀπό (cause)

φόβος: 'fear, terror'; dread caused by the  
angelic apparition.

αὐτοῦ

of him

Genitive

objective genitive (fear of him)

ἐσείσθησαν

trembled / were shaken

Aor Pass Indic 3 Pl · σείω

main verb

→ constative aorist

σειώ: 'shake'; cognate with σεισμός (v.2) —  
the very guards quake.

οἱ

the

Nominative

article (substantizes ptc.)

τηροῦντες

guards / those keeping watch

Pres Act Ptc · Nom Pl Masc · τηρέω

substantival ptc. (subject)

→ present (ongoing function)

τηρέω: 'keep, guard, watch'; the soldiers  
detailed to secure the tomb.

καὶ  
and

*coordinating conjunction*

ἐγενήθησαν

became

Aor Pass Indic 3 Pl · γίνομαι

*main verb*

→ *constative aorist*

γίνομαι: 'become'; the passive-deponent form here = 'they became.'

ὡς  
like

*comparative particle*

νεκροί

dead men

Nominative

*predicate (comparison)*

νεκρός: 'dead'; the guards become 'as dead' at the tomb where the dead one now lives — a pointed irony.

## 5 ἀποκριθεὶς δὲ ὁ ἄγγελος εἶπεν ταῖς γυναῖξιν· μὴ φοβεῖσθε ὑμεῖς, οἶδα γὰρ ὅτι Ἰησοῦν τὸν ἐσταυρωμένον ζητεῖτε·

But the angel answered and said to the women, "Do not be afraid, you; for I know that you seek Jesus who was crucified.

**SPEECH (REASSURANCE)** **δὲ** The angel turns from the terrified guards to the women with the Easter word of comfort — 'do not fear' — distinguishing them (emphatic ὑμεῖς) from the guards and naming their quest: the crucified Jesus.

ἀποκριθεὶς

answering

Aor Pass Ptc · Nom Sg Masc · ἀποκρίνομαι

*circumstantial ptc. (pleonastic, Semitic)*

→ *antecedent aorist*

ἀποκρίνομαι: 'answer, respond'; the Septuagintal 'answered and said' idiom — here a response to the situation.

δὲ

but

*developmental/contrastive conjunction*

ὁ

the

Nominative

*article*

ἄγγελος

angel

Nominative

*subject*

ἄγγελος: the messenger now speaks the resurrection announcement.

## εἶπεν

said

Aor Act Indic 3 Sg · λέγω

*main verb (verb of speaking)*

→ constative aorist

λέγω (aor. εἶπον): 'say.'

## ταῖς

to the

Dative

article

## γυναῖξιν

women

Dative

*indirect object (addressees)*

γυνή: 'woman'; the women are the first to hear and proclaim the resurrection.

## μὴ

not

*negative with imperative*

## φοβεῖσθε

be afraid

Pres Mid Impv 2 Pl · φοβέομαι

*prohibition (main verb)*

→ present imperative (cease/refrain)

φοβέομαι: 'fear, be afraid'; the recurrent angelic and dominical reassurance (cf. v.10).

## ὕμεις

you

Nominative

*emphatic subject pronoun (contrast w/ guards)*

the expressed ὑμεῖς sets the women apart from the dread-stricken soldiers — 'you, for your part.'

## οἶδα

I know

Perf Act Indic 1 Sg · οἶδα

*main verb (γάρ clause)*

→ perfect with present sense

οἶδα: 'know' (perfect with present meaning).

## γάρ

for

*explanatory conjunction*

## ὅτι

that

*complementizer (content of οἶδα)*

## Ἰησοῦν

Jesus

Accusative

*object of ζητεῖτε (fronted)*

Ἰησοῦς: 'Jesus'; the object the women seek, named before the participle.

## τὸν

the (one)

Accusative

*article (substantizes ptc.)*

## ἐσταυρωμένον

who was crucified

Perf Pass Ptc · Acc Sg Masc · σταυρώω

*attributive participle*

→ intensive perfect (abiding identity)

σταυρώω: 'crucify'; the perfect marks 'the crucified one' as a settled title — the risen Lord remains the crucified Jesus.

## ζητεῖτε

you seek

Pres Act Indic 2 Pl · ζητέω

*main verb (ὅτι clause)*

→ present (ongoing)

ζητέω: 'seek, look for'; the women's purpose at the tomb.

6 οὐκ ἔστιν ὧδε, ἠγέρθη γὰρ καθὼς εἶπεν· δεῦτε ἴδετε τὸν τόπον ὅπου ἔκειτο ὁ κύριος.

He is not here, for he has risen, just as he said. Come, see the place where the Lord lay.

EASTER PROCLAMATION ASYNDETON The kerygmatic heart: 'he is not here, for he has been raised' — the passive ἠγέρθη ('was raised' by God) confirmed by Jesus' own predictions, and an invitation to inspect the empty place.

οὐκ

not

*negative*

ἔστιν

he is

Pres Act Indic 3 Sg · εἰμί

*main verb*

→ stative present

ὧδε

here

*adverb of place*

ὧδε: 'here'; the absence at the tomb is the empirical sign of the resurrection.

ἠγέρθη

he has risen / was raised

Aor Pass Indic 3 Sg · ἐγείρω

*main verb (γάρ clause)*

→ constative aorist (resultative)

ἐγείρω: 'raise up'; the divine passive — God raised him — is the cardinal Easter verb (cf. 16:21; 17:23; 20:19).

γὰρ

for

*explanatory conjunction*

καθὼς

just as

*comparative conjunction*

καθὼς: 'just as'; the resurrection fulfills Jesus' own passion-resurrection predictions.

εἶπεν

he said

Aor Act Indic 3 Sg · λέγω

*main verb (comparative clause)*

→ constative aorist

δεῦτε

come

Adv impv · δεῦτε

*hortative adverb-imperative*

→ imperatival

δεῦτε: 'come!'; a plural hortatory particle functioning as an imperative of invitation.

**ἴδετε**

see

Aor Act Impv 2 Pl · ὁράω

*imperative (invitation)*

→ aorist imperative (specific act)

ὁράω (aor. εἶδον): 'see'; the women are invited to verify the empty resting-place.

**τὸν**

the

Accusative

article

**τόπον**

place

Accusative

object of ἴδετε

τόπος: 'place'; the spot where the body had lain.

**ὅπου**

where

relative adverb (place)

**ἔκειτο**

he lay

Impf Mid Indic 3 Sg · κεῖμαι

*main verb (rel. clause)*

→ imperfect (past state)

κεῖμαι: 'lie, be laid'; the imperfect marks the now-ended condition of the corpse lying there.

**ὁ**

the

Nominative

article

**κύριος**

Lord

Nominative

subject (rel. clause)

κύριος: 'Lord'; the resurrection title — some witnesses omit ὁ κύριος, reading simply 'where he lay.'

7 καὶ ταχὺ πορευθεῖσαι εἶπατε τοῖς μαθηταῖς αὐτοῦ ὅτι ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ ἰδοὺ προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν, ἐκεῖ αὐτὸν ὄψεσθε· ἰδοὺ εἶπον ὑμῖν.

And go quickly and tell his disciples that he has risen from the dead, and behold, he goes before you into Galilee; there you will see him. Behold, I have told you.

COMMISSION TO THE WOMEN **καὶ** The angel turns the witnesses into messengers: go, tell, report the resurrection, and announce the Galilean rendezvous — the appointment that v.16 fulfills. The doubled ἰδοὺ frames the certainty.

καὶ  
and

*coordinating conjunction*

ταχύ  
quickly

*adverb (manner/speed)*

ταχύς (adv. ταχύ): 'quickly'; urgency of the resurrection errand.

πορευθεῖσαι

having gone

Aor Pass Ptc · Nom Pl Fem · πορεύομαι

*attendant-circumstance ptc. (w/ imperative)*

→ antecedent/coincident aorist

πορεύομαι: 'go, proceed'; carries imperatival force alongside εἶπατε — 'go and tell' (cf. v.19, πορευθέντες).

εἶπατε

tell

Aor Act Impv 2 Pl · λέγω

*imperative (main verb)*

→ aorist imperative

λέγω: 'say, tell'; the command to report.

τοῖς

the

Dative

*article*

μαθηταῖς

disciples

Dative

*indirect object*

μαθητής: 'disciple, learner'; the addressees of the report.

αὐτοῦ

his

Genitive

*genitive of relationship*

ὅτι

that

*complementizer (content of report)*

ἠγέρθη

he has risen

Aor Pass Indic 3 Sg · ἐγείρω

*main verb (ὅτι clause)*

→ constative aorist (resultative)

ἐγείρω: the divine passive of resurrection, now made the content of proclamation.

ἀπὸ

from

*preposition + genitive (separation)*

τῶν

the

Genitive

*article*

νεκρῶν

dead

Genitive

*object of ἀπό (substantival adj.)*

νεκρός: 'dead (one)'; 'from the dead' — bodily resurrection from among the deceased.

καὶ  
and

*coordinating conjunction*

ἰδοὺ

behold

*presentative particle*

ἰδοὺ: marks the central announcement — the Galilean appointment.

προάγει

he goes before

Pres Act Indic 3 Sg · προάγω

*main verb (futuristic present)*

→ present (vividly certain)

προάγω: 'go before, lead the way'; echoes 26:32 — the risen shepherd precedes the regathered flock to Galilee.

ὑμᾶς

you

Accusative

*direct object*

<p><b>εἰς</b> into <i>preposition + accusative (direction)</i></p>	<p><b>τὴν</b> the Accusative <i>article</i></p>	<p><b>Γαλιλαίαν</b> Galilee Accusative <i>object of εἰς (goal)</i> Γαλιλαία: Galilee — the region of Jesus' ministry and now the place of the climactic appearance and commission.</p>	<p><b>ἐκεῖ</b> there <i>adverb of place</i></p>
<p><b>αὐτόν</b> him Accusative <i>direct object</i></p>	<p><b>ὄψεσθε</b> you will see Fut Mid Indic 2 Pl · ὄράω <i>main verb</i> → predictive future ὄράω: 'see'; the promised sight of the risen Lord (fulfilled v.17).</p>	<p><b>ἰδοῦ</b> behold <i>representative particle</i></p>	<p><b>εἶπον</b> I have told Aor Act Indic 1 Sg · λέγω <i>main verb</i> → constative aorist (performative) λέγω: 'say, tell'; 'I have told you' — the message is delivered with authority and finality.</p>
<p><b>ὑμῖν</b> you Dative <i>indirect object</i></p>			

8 καὶ ἀπελθοῦσαι ταχὺ ἀπὸ τοῦ μνημείου μετὰ φόβου καὶ χαρᾶς μεγάλης ἔδραμον ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ.

And they departed quickly from the tomb with fear and great joy, and ran to tell his disciples.

OBEDIENT RESPONSE **καὶ** The women obey at once, their emotion a paradoxical mix — fear (the numinous) and great joy (the gospel) — and they run to carry the news.

καὶ  
and

*coordinating conjunction*

**ἀπελθοῦσαι**

having departed

Aor Act Ptc · Nom Pl Fem · ἀπέρχομαι  
*circumstantial ptc. (temporal/attendant)*

→ antecedent aorist

ἀπέρχομαι: 'go away, depart'; some witnesses read ἐξελθοῦσαι ('having gone out').

ταχύ  
quickly

*adverb (speed)*

ταχύ: 'quickly'; the urgency the angel commanded (v.7) is enacted.

ἀπὸ  
from

*preposition + genitive (separation)*

τοῦ  
the

Genitive  
*article*

**μνημείου**

tomb

Genitive  
*object of ἀπό*

μνημείον: 'tomb, memorial-grave'; synonym of τάφος (v.1).

μετὰ  
with

*preposition + genitive (accompaniment)*

**φόβου**

fear

Genitive  
*object of μετὰ*

φόβος: 'fear, awe'; reverent dread before the numinous event.

καὶ  
and

*coordinating conjunction*

**χαρᾶς**

joy

Genitive  
*object of μετὰ (coordinate)*

χαρά: 'joy, gladness'; the gospel response paired with awe.

**μεγάλης**

great

Genitive  
*attributive adjective*

μέγας: 'great'; modifies χαρά — overwhelming joy.

**ἔδραμον**

they ran

Aor Act Indic 3 Pl · τρέχω  
*main verb*

→ constative aorist

τρέχω: 'run'; the haste of the first heralds.

**ἀπαγγεῖλαι**

to tell / report

Aor Act Inf · ἀπαγγέλλω  
*infinitive of purpose*

→ constative aorist

ἀπαγγέλλω: 'report, announce'; the verb of delivering a message.

**τοῖς**

the

Dative  
*article*

**μαθηταῖς**

disciples

Dative  
*indirect object*

μαθητής: 'disciple'; recipients of the report.

**αὐτοῦ**

his

Genitive  
*genitive of relationship*

9 καὶ ἰδοὺ Ἰησοῦς ὑπήντησεν αὐταῖς λέγων· χαίρετε. αἱ δὲ προσελθοῦσαι ἐκράτησαν αὐτοῦ τοὺς πόδας καὶ προσεκύνησαν αὐτῷ.

And behold, Jesus met them, saying, "Greetings!" And they came and took hold of his feet and worshiped him.

CHRISTOPHANY καὶ The risen Jesus himself meets the women on the way; his ordinary greeting (χαίρετε) draws their extraordinary response — grasping his feet (tangible, bodily reality) and worship.

καὶ

and

*coordinating conjunction*

ἰδοὺ

behold

*presentative particle*

ἰδοὺ: marks the sudden appearance of the risen Lord.

Ἰησοῦς

Jesus

Nominative

*subject*

Ἰησοῦς; the risen Christ, now appearing in person.

ὑπήντησεν

met

Aor Act Indic 3 Sg · ὑπαντάω

*main verb (+ dative object)*

→ *constative aorist*

ὑπαντάω: 'meet, come to meet'; takes the dative αὐταῖς.

αὐταῖς

them

Dative

*dative object of ὑπήντησεν*

λέγων

saying

Pres Act Ptc · Nom Sg Masc · λέγω

*circumstantial ptc. (manner, introducing speech)*

→ *present (concurrent)*

λέγω: 'say'; the participle introduces direct discourse.

χαίρετε

greetings / rejoice

Pres Act Impv 2 Pl · χαίρω

*imperative (greeting formula)*

→ *present imperative (idiomatic)*

χαίρω: 'rejoice'; the everyday Greek greeting 'hail/greetings,' yet apt after the χαρά of v.8.

αἱ

they

Nominative

*article as pronoun (subject)*

the article αἱ ... δέ marks the change of subject — 'and they!'

δὲ

and

*developmental conjunction*

προσελθοῦσαι

having approached

Aor Act Ptc · Nom Pl Fem · προσέρχομαι

*circumstantial ptc. (attendant)*

→ antecedent aorist

προσέρχομαι: 'come to, approach'; they draw near to the risen Lord.

ἐκράτησαν

took hold of

Aor Act Indic 3 Pl · κρατέω

*main verb (+ genitive)*

→ constative aorist

κρατέω: 'seize, hold fast' (+ gen. of the part grasped); evidence of a real, touchable body.

αὐτοῦ

his

Genitive

*genitive (whole, w/ τοῦς πόδας)*

τοὺς

the

Accusative

*article*

πόδας

feet

Accusative

*object grasped (accusative of the part)*

πούς: 'foot'; claspng the feet is an act of homage and proof of corporeality.

καὶ

and

*coordinating conjunction*

προσεκύνησαν

worshiped

Aor Act Indic 3 Pl · προσκυνέω

*main verb (+ dative)*

→ constative aorist

προσκυνέω: 'do obeisance, worship'; in Matthew increasingly the fitting response to Jesus (cf. v.17; 14:33).

αὐτῷ

him

Dative

*dative object of προσεκύνησαν*

10 τότε λέγει αὐταῖς ὁ Ἰησοῦς· μὴ φοβεῖσθε· ὑπάγετε ἀπαγγείλατε τοῖς ἀδελφοῖς μου ἵνα ἀπέλθωσιν εἰς τὴν Γαλιλαίαν, κακεῖ με ὄψονται.

Then Jesus said to them, "Do not be afraid; go and tell my brothers to go to Galilee, and there they will see me."

**DOMINICAL COMMISSION** τότε Jesus repeats and ratifies the angel's word: 'do not fear,' the Galilean errand, and the promised sight — now calling the disciples 'my brothers,' restoring the deserters of 26:56.

τότε

then

*temporal adverb (Matthean connective)*

τότε: 'then'; a favorite Matthean narrative connective.

λέγει

says

Pres Act Indic 3 Sg · λέγω

*main verb (historical present)*

→ historical present (vivid)

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

αὐταῖς

to them

Dative

*indirect object*

ὁ

the

Nominative

*article*

Ἰησοῦς

Jesus

Nominative

*subject*

Ἰησοῦς: the risen Lord.

μὴ

not

*negative with imperative*

φοβεῖσθε

be afraid

Pres Mid Impv 2 Pl · φοβέομαι

*prohibition*

→ present imperative (cease fearing)

φοβέομαι: 'fear'; Jesus echoes the angel's reassurance (v.5).

ὑπάγετε

go

Pres Act Impv 2 Pl · ὑπάγω

*imperative*

→ present imperative

ὑπάγω: 'go, depart'; the commissioning send-off.

## ἀπαγγείλατε

tell / report

Aor Act Imprv 2 Pl · ἀπαγγέλλω

*imperative*

→ aorist imperative

ἀπαγγέλλω: 'report, announce'; the message to be carried.

## τοῖς

the

Dative

*article*

## ἀδελφοῖς

brothers

Dative

*indirect object*

ἀδελφός: 'brother'; Jesus names the failed disciples 'my brothers' — restoration and family intimacy after their flight.

## μου

my

Genitive

*genitive of relationship*

## ἵνα

that

*conjunction (content/purpose of the telling)*

## ἀπέλθωσιν

they should go

Aor Act Subj 3 Pl · ἀπέρχομαι

*subjunctive (ἵνα clause)*

→ aorist subjunctive

ἀπέρχομαι: 'go away, depart'; the substance of the report — instruction to travel to Galilee.

## εἰς

to

*preposition + accusative (direction)*

## τὴν

the

Accusative

*article*

## Γαλιλαίαν

Galilee

Accusative

*object of εἰς (goal)*

Γαλιλαία: the appointed place of the climactic meeting.

## κάκεϊ

and there

*crasis (καὶ + ἐκεῖ) adverb*

κάκεϊ: 'and there'; crasis of καὶ ἐκεῖ.

## με

me

Accusative

*direct object*

## ὄψονται

they will see

Fut Mid Indic 3 Pl · ὁράω

*main verb*

→ predictive future

ὁράω: 'see'; the promised Galilean sight of the risen Lord (cf. v.7).

# 11 Πορευομένων δὲ αὐτῶν ἰδοὺ τινες τῆς κουστωδίας ἐλθόντες εἰς τὴν πόλιν ἀπήγγειλαν τοῖς ἀρχιερεῦσιν ἅπαντα τὰ γενόμενα.

While they were going, behold, some of the guard came into the city and reported to the chief priests all that had happened.

SCENE SHIFT (COUNTER-NARRATIVE) **δὲ** A genitive-absolute hinge ('while they were going') pivots to the parallel report — not the women to the disciples, but the guards to the chief priests, opening the counter-story.

## Πορευομένων

while going

Pres Mid Ptc · Gen Pl Fem · πορεύομαι

*genitive absolute (temporal)*

→ present (concurrent)

πορεύομαι: 'go'; the absolute construction sets the women's journey as backdrop to the guards' report.

## δὲ

now

*developmental conjunction*

## αὐτῶν

they

Genitive

*subject of genitive absolute*

## ἰδοὺ

behold

*presentative particle*

## τινες

some

Nominative

*subject (indefinite pronoun)*

τις: 'someone, some'; a portion of the guard.

## τῆς

of the

Genitive

*article*

## κουστωδίας

guard

Genitive

*partitive genitive*

κουστωδία: a Latin loan (custodia), 'guard, watch'; the detachment of 27:65–66.

## ἐλθόντες

having come

Aor Act Ptc · Nom Pl Masc · ἔρχομαι

*circumstantial ptc. (attendant)*

→ antecedent aorist

ἔρχομαι: 'come'; their movement into the city.

εἰς

into

*preposition + accusative (direction)*

τὴν

the

Accusative

article

πόλιν

city

Accusative

object of εἰς

πόλις: 'city'; Jerusalem.

ἀπήγγειλαν

reported

Aor Act Indic 3 Pl · ἀπαγγέλλω

*main verb*

→ constative aorist

ἀπαγγέλλω: 'report'; ironic parallel to the women's commission (vv.8, 10).

τοῖς

the

Dative

article

ἀρχιερεῦσιν

chief priests

Dative

indirect object

ἀρχιερεύς: 'chief priest'; the authorities who sought the guard (27:62–66).

ἅπαντα

all

Accusative

attributive adjective

ἅπας: 'all, the whole'; strengthened form of πᾶς.

τὰ

the (things)

Accusative

article (substantizes *ptc.*)

γενόμενα

that had happened

Aor Mid Ptc · Acc Pl Neut · γίνομαι

*substantival ptc. (direct object)*

→ antecedent aorist

γίνομαι: 'happen'; 'all the things that occurred' — the quake, the angel, the empty tomb.

## 12 καὶ συναχθέντες μετὰ τῶν πρεσβυτέρων συμβούλιόν τε λαβόντες ἀργύρια ἱκανὰ ἔδωκαν τοῖς στρατιώταις

And when they had assembled with the elders and taken counsel, they gave a sufficient sum of money to the soldiers,

**CONSPIRACY** **καὶ** The chief priests and elders convene (as at the trial, 26:3–4) and resolve on a bribe — a large sum of silver — to manage the embarrassing report.

καὶ

and

*coordinating conjunction*

**συναχθέντες**

having assembled

Aor Pass Ptc · Nom Pl Masc · συνάγω

*circumstantial ptc. (temporal)*

→ antecedent aorist

συνάγω: 'gather together'; the verb of their council meetings (cf. 26:3; 27:62).

μετὰ

with

*preposition + genitive (accompaniment)*

**τῶν**

the

Genitive

*article*

**πρεσβυτέρων**

elders

Genitive

*object of μετά*

πρεσβύτερος: 'elder'; the lay leaders allied with the priests.

**συμβούλιόν**

counsel / plan

Accusative

*object of λαβόντες (idiom)*

συμβούλιον: 'consultation, plan';  
συμβούλιον λαμβάνω = 'take counsel, form a plot' (cf. 27:1, 7).

τε

and

*connective particle (close coordination)*

τε: 'and'; binds the assembling and the counsel-taking.

**λαβόντες**

having taken

Aor Act Ptc · Nom Pl Masc · λαμβάνω

*circumstantial ptc. (attendant)*

→ antecedent aorist

λαμβάνω: 'take'; with συμβούλιον, the idiom for plotting.

## ἀργύρια

pieces of silver

Accusative

*direct object of ἔδωκαν*

ἀργύριον: 'silver, money'; the same word as Judas' thirty pieces (26:15) — bribery again works against Jesus.

## ἱκανὰ

ample / a large amount

Accusative

*attributive adjective*

ἱκανός: 'sufficient, considerable'; a generous bribe.

## ἔδωκαν

they gave

Aor Act Indic 3 Pl · δίδωμι

*main verb*

→ *constative aorist*

δίδωμι: 'give!'

## τοῖς

the

Dative

*article*

## στρατιώταις

soldiers

Dative

*indirect object*

στρατιώτης: 'soldier'; the members of the κουστωδία.

## 13 λέγοντες· εἶπατε ὅτι οἱ μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες ἔκλεψαν αὐτὸν ἡμῶν κοιμωμένων.

telling them, "Say, 'His disciples came by night and stole him while we were sleeping!'"

**INSTRUCTED LIE** **ASYNDETON** The script for the cover-story: a theft by night while the guards slept — internally self-defeating (sleeping witnesses cannot testify to a theft), exposing the fabrication.

## λέγοντες

saying

Pres Act Ptc · Nom Pl Masc · λέγω

*circumstantial ptc. (manner, introduces speech)*

→ present (concurrent)

λέγω: 'say'; introduces the priests' instructions.

## εἶπατε

say

Aor Act Impv 2 Pl · λέγω

*imperative (the dictated message)*

→ aorist imperative

λέγω: 'say, tell'; the command to spread the lie.

## ὅτι

that

*complementizer (recitative)*

ὅτι: here recitative, introducing the quoted falsehood.

## οἱ

the

Nominative

*article*

<p><b>μαθηταὶ</b> disciples</p> <p>Nominative <i>subject</i></p> <p>μαθητῆς: 'disciple'; cast as the alleged grave-robbers.</p>	<p><b>αὐτοῦ</b> his</p> <p>Genitive <i>genitive of relationship</i></p>	<p><b>νυκτὸς</b> by night</p> <p>Genitive <i>genitive of time (within which)</i></p> <p>νύξ: 'night'; the genitive marks the time during which the alleged theft occurred.</p>	<p><b>ἔλθόντες</b> having come</p> <p>Aor Act Ptc · Nom Pl Masc · ἔρχομαι <i>circumstantial ptc. (attendant)</i></p> <p>→ antecedent aorist</p> <p>ἔρχομαι: 'come'; part of the fabricated narrative.</p>
<p><b>ἔκλεψαν</b> stole</p> <p>Aor Act Indic 3 Pl · κλέπτω <i>main verb (within the quote)</i></p> <p>→ constative aorist</p> <p>κλέπτω: 'steal'; the charge the chief priests had anticipated and feared (27:64).</p>	<p><b>αὐτὸν</b> him</p> <p>Accusative <i>direct object</i></p>	<p><b>ἡμῶν</b> we</p> <p>Genitive <i>subject of genitive absolute</i></p>	<p><b>κοιμωμένων</b> while sleeping</p> <p>Pres Mid Ptc · Gen Pl Masc · κοιμάομαι <i>genitive absolute (temporal)</i></p> <p>→ present (concurrent)</p> <p>κοιμάομαι: 'sleep'; the self-incriminating detail — sleeping sentries could not have seen any theft.</p>

14 καὶ ἐὰν ἀκουσθῇ τοῦτο ἐπὶ τοῦ ἡγεμόνος, ἡμεῖς πείσομεν αὐτὸν καὶ ὑμᾶς ἀμερίμνους ποιήσομεν.

And if this comes to the governor's ears, we will persuade him and keep you out of trouble.

ASSURANCE / GUARANTEE **καὶ** A conditional sweetener: should Pilate hear of the dereliction (a capital offense for soldiers), the priests promise to 'persuade' him and shield the guards from consequence.

καὶ  
and

*coordinating conjunction*

ἐάν  
if

*conjunction (3rd-class condition)*

ἐάν: 'if'; introduces a contingent future condition.

ἀκουσθῆ

it is heard

Aor Pass Subj 3 Sg · ἀκούω

*verb of protasis (subjunctive)*

→ aorist subjunctive

ἀκούω: 'hear'; the matter reaching the governor's hearing.

τοῦτο

this

Nominative

*subject (demonstrative)*

οὗτος: 'this'; the report of the missing body / the guards' failure.

ἐπὶ

before / by

*preposition + genitive (before, in the presence of)*

ἐπί: here 'before, in the hearing of' the governor.

τοῦ

the

Genitive

*article*

ἡγεμόνος

governor

Genitive

*object of ἐπί*

ἡγεμών: 'governor, prefect'; Pilate, before whom soldierly negligence would be a grave charge.

ἡμεῖς

we

Nominative

*emphatic subject pronoun*

the expressed ἡμεῖς underlines the priests' guarantee — 'we ourselves will manage it!'

πείσομεν

we will persuade

Fut Act Indic 1 Pl · πείθω

*main verb (apodosis)*

→ predictive future

πείθω: 'persuade, win over'; perhaps with a hint of bribery/placation of Pilate.

αὐτὸν

him

Accusative

*direct object*

καὶ

and

*coordinating conjunction*

ὑμᾶς

you

Accusative

*object of ποιήσομεν*

ἀμέριμνος

free from worry

Accusative

*predicate accusative (object complement)*

ἀμέριμνος: 'without anxiety, untroubled'; the priests promise to keep them out of trouble.

ποιήσομεν

we will make

Fut Act Indic 1 Pl · ποιέω

*main verb (apodosis)*

→ predictive future

ποιέω: 'make, do'; 'make you free from care' — guarantee of impunity.

15 οἱ δὲ λαβόντες τὰ ἀργύρια ἐποίησαν ὡς ἐδιδάχθησαν. καὶ διεφημίσθη ὁ λόγος οὗτος παρὰ Ἰουδαίοις μέχρι τῆς σήμερον ἡμέρας.

So they took the money and did as they were instructed; and this story has been spread among the Jews to this day.

**OUTCOME / ETIOLOGY** δὲ The bribe succeeds; the falsehood becomes the standing Jewish explanation 'to this very day' — an etiological note witnessing both to the ongoing polemic and to the empty tomb the lie was invented to explain.

**οἱ**

they

Nominative

article as pronoun (subject)

οἱ ... δέ: 'and they' — the soldiers.

**δὲ**

so

developmental conjunction

**λαβόντες**

having taken

Aor Act Ptc · Nom Pl Masc · λαμβάνω

circumstantial ptc. (attendant)

→ antecedent aorist

λαμβάνω: 'take, receive'; they accept the silver.

**τὰ**

the

Accusative

article

**ἀργύρια**

money / silver

Accusative

object of λαβόντες

ἀργύριον: 'silver, money'; the bribe of v.12.

**ἐποίησαν**

did

Aor Act Indic 3 Pl · ποιέω

main verb

→ constative aorist

ποιέω: 'do, act!'

**ὡς**

as

comparative conjunction

**ἐδιδάχθησαν**

they were instructed

Aor Pass Indic 3 Pl · διδάσκω

main verb (comparative clause)

→ constative aorist

διδάσκω: 'teach, instruct'; ironically the soldiers are 'taught' a lie, set against the true teaching of v.20.

<p>καὶ and <i>coordinating conjunction</i></p>	<p>διεφημίσθη was spread abroad Aor Pass Indic 3 Sg · διαφημίζω <i>main verb</i> → constative aorist (with continuing result)   διαφημίζω: 'spread abroad, publicize'; the rumor's wide circulation.</p>	<p>ὁ the Nominative <i>article</i></p>	<p>λόγος story / report Nominative <i>subject</i>   λόγος: 'word, report'; here the false 'account' that circulated.</p>
<p>οὗτος this Nominative <i>demonstrative (attributive)</i>   οὗτος: 'this'; the theft-story just dictated.</p>	<p>παρὰ among <i>preposition + dative (among)</i></p>	<p>Ἰουδαίους Jews Dative <i>object of παρὰ</i>   Ἰουδαῖος: 'Jew, Judean'; the milieu in which the polemic persisted to Matthew's day.</p>	<p>μέχρι until <i>improper preposition + genitive (time)</i>   μέχρι: 'until, as far as!'; marks the extent in time.</p>
<p>τῆς the Genitive <i>article</i></p>	<p>σήμερον present / today's <i>adverb used attributively (with ἡμέρας)</i>   σήμερον: 'today'; 'the present day.'</p>	<p>ἡμέρας day Genitive <i>object of μέχρι</i>   ἡμέρα: 'day'; μέχρι τῆς σήμερον ἡμέρας = 'to this very day' — an etiological aside.</p>	

## 16 Οἱ δὲ ἑνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλιλαίαν εἰς τὸ ὄρος οὗ ἐτάξατο αὐτοῖς ὁ Ἰησοῦς,

| But the eleven disciples went to Galilee, to the mountain to which Jesus had directed them,

| SCENE SHIFT (CLIMAX) **δὲ** The narrative returns to the disciples — now 'the eleven' (Judas is gone) — who keep the Galilean appointment on the designated mountain, Matthew's recurrent site of revelation (cf. 5:1; 17:1).

οἱ

the

Nominative

article

δὲ

but

developmental conjunction (contrast)

ένδεκα

eleven

Nominative

attributive numeral (indeclinable form)

ένδεκα: 'eleven'; the diminished Twelve — Judas' betrayal and death leave a gap.

μαθηταὶ

disciples

Nominative

subject

μαθητής: 'disciple'; the core commissioned community.

ἐπορεύθησαν

went

Aor Pass Indic 3 Pl · πορεύομαι

main verb

→ constative aorist

πορεύομαι: 'go, proceed'; obedient travel to the rendezvous.

εἰς

to

preposition + accusative (direction)

τὴν

the

Accusative

article

Γαλιλαίαν

Galilee

Accusative

object of εἰς

Γαλιλαία: the region of the climactic appearance.

εἰς

to

preposition + accusative (direction)

τὸ

the

Accusative

article

ὄρος

mountain

Accusative

object of εἰς (specification)

ὄρος: 'mountain'; a Matthean revelation-site (Sermon on the Mount, Transfiguration).

οὓ

where / to which

relative adverb (place)

οὓ: 'where'; the appointed spot.

ἐτάξατο

had appointed / directed

Aor Mid Indic 3 Sg · τάσσω

main verb (rel. clause)

→ constative aorist

τάσσω: 'appoint, arrange, designate'; Jesus had assigned this meeting-place.

αὐτοῖς

them

Dative

indirect object / dat. of reference

ὁ

the

Nominative

article

Ἰησοῦς

Jesus

Nominative

subject (rel. clause)

Ἰησοῦς: the risen Lord who had set the appointment.

## 17 καὶ ἰδόντες αὐτὸν προσεκύνησαν, οἱ δὲ ἐδίστασαν.

And when they saw him they worshiped him, but some doubted.

REACTION (WORSHIP AND HESITATION) **καὶ** The disciples' twofold response: worship and hesitation. The terse οἱ δὲ ἐδίστασαν ('but some doubted') is candid — Easter faith is real yet not unmixed.

**καὶ**  
and  
*coordinating conjunction*

**ἰδόντες**  
having seen  
Aor Act Ptc · Nom Pl Masc · ὄραω  
*circumstantial ptc. (temporal)*  
→ antecedent aorist  
ὄραω (aor. εἶδον): 'see'; the promised sight (vv.7, 10) is realized.

**αὐτὸν**  
him  
Accusative  
*direct object of ptc.*

**προσεκύνησαν**  
worshiped  
Aor Act Indic 3 Pl · προσκυνέω  
*main verb*  
→ constative aorist  
προσκυνέω: 'worship, do obeisance'; the same reverence the women rendered (v.9).

**οἱ**  
some / they  
Nominative  
*article as pronoun (partitive subject)*

οἱ δέ: here 'but some,' or possibly the whole group ('but they hesitated'); the partitive sense is taken.

**δὲ**  
but  
*contrastive conjunction*

**ἐδίστασαν**  
doubted / hesitated  
Aor Act Indic 3 Pl · διστάζω  
*main verb*  
→ constative aorist  
διστάζω: 'be of two minds, waver' (cf. 14:31, of Peter); a hesitant wonder rather than flat unbelief.

## 18 καὶ προσελθὼν ὁ Ἰησοῦς ἐλάλησεν αὐτοῖς λέγων· ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς.

And Jesus came and spoke to them, saying, "All authority in heaven and on earth has been given to me.

**DECLARATION OF AUTHORITY** καὶ The commission's foundation: the risen Son of Man approaches and announces his universal, God-given authority (Dan 7:14) — the ground (cf. οὖν, v.19) of the world mission.

καὶ

and

*coordinating conjunction*

προσελθὼν

having approached

Aor Act Ptc · Nom Sg Masc · προσέρχομαι

*circumstantial ptc. (attendant)*

→ antecedent aorist

προσέρχομαι: 'come near, approach'; remarkably, the exalted Lord approaches them.

ὁ

the

Nominative

*article*

Ἰησοῦς

Jesus

Nominative

*subject*

Ἰησοῦς; the risen Lord.

ἐλάλησεν

spoke

Aor Act Indic 3 Sg · λαλέω

*main verb*

→ constative aorist

λαλέω: 'speak!'

αὐτοῖς

to them

Dative

*indirect object*

λέγων

saying

Pres Act Ptc · Nom Sg Masc · λέγω

*circumstantial ptc. (introduces speech)*

→ present (concurrent)

λέγω: 'say'; introduces the great pronouncement.

ἐδόθη

has been given

Aor Pass Indic 3 Sg · δίδωμι

*main verb (divine passive)*

→ constative aorist (with present result)

δίδωμι: 'give'; the divine passive — the Father has bestowed; echoes the dominion 'given' to the Son of Man (Dan 7:14).

<p><b>μοι</b> to me Dative <i>indirect object (recipient)</i></p>	<p><b>πᾶσα</b> all Nominative <i>attributive adjective</i> πᾶς: 'all'; the universality of the grant – total, unrestricted.</p>	<p><b>ἐξουσία</b> authority Nominative <i>subject</i> ἐξουσία: 'authority, right, power'; sovereign dominion now exercised by the risen Christ.</p>	<p><b>ἐν</b> in <i>preposition + dative (place)</i></p>
<p><b>οὐρανῶ</b> heaven Dative <i>object of ἐν (sphere)</i> οὐρανός: 'heaven'; the upper realm of his rule.</p>	<p><b>καὶ</b> and <i>coordinating conjunction</i></p>	<p><b>ἐπὶ</b> on <i>preposition + genitive (place)</i></p>	<p><b>τῆς</b> the Genitive <i>article</i></p>
<p><b>γῆς</b> earth Genitive <i>object of ἐπὶ (sphere)</i> γῆ: 'earth, land'; heaven-and-earth together = the totality of creation under his authority.</p>			

19 πορευθέντες οὖν μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος,

Go therefore and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit,

THE COMMISSION PROPER **οὖν** On the basis of that authority (οὖν) comes the single core imperative — μαθητεύσατε, 'make disciples' — with its scope (all nations) and first defining means: baptism into the one triune name.

## πορευθέντες

having gone

Aor Pass Ptc · Nom Pl Masc · πορεύομαι

*attendant-circumstance ptc. (w/ imperative)*

→ coincident aorist

πορεύομαι: 'go'; the participle shares the imperative's force — 'go and make disciples' — sending the mission outward.

## οὖν

therefore

*inferential conjunction*

οὖν: 'therefore'; the commission rests on the authority just claimed (v.18).

## μαθητεύσατε

make disciples of

Aor Act Imprv 2 Pl · μαθητεύω

*main imperative (the central command)*

→ aorist imperative

μαθητεύω: 'make a disciple of'; the lone main verb — the mission's heart, with baptizing and teaching as its modes.

## πάντα

all

Accusative

*attributive adjective*

πᾶς: 'all'; the universal scope — no longer 'lost sheep of Israel' only (10:6) but every nation.

## τὰ

the

Accusative

*article*

## ἔθνη

nations

Accusative

*direct object of μαθητεύσατε*

ἔθνος: 'nation, people'; πάντα τὰ ἔθνη = all peoples, the Gentile world included.

## βαπτίζοντες

baptizing

Pres Act Ptc · Nom Pl Masc · βαπτίζω

*ptc. of means (modal)*

→ present (ongoing means)

βαπτίζω: 'baptize, immerse'; the first means by which disciples are made.

## αὐτούς

them

Accusative

*direct object*

the masculine αὐτούς looks past the neuter ἔθνη to the persons within the nations.

## εἰς

into

*preposition + accusative (incorporation)*

εἰς: 'into'; εἰς τὸ ὄνομα signifies entrance into ownership/allegiance — being claimed by the named God.

## τὸ

the

Accusative

*article*

## ὄνομα

name

Accusative

*object of εἰς*

ὄνομα: 'name'; the singular ('the name') over three persons — one God in three — is the seedbed of trinitarian confession.

## τοῦ

of the

Genitive

*article*

## πατρός

Father

Genitive

*genitive (possessor of the name)*

πατήρ: 'Father'; the first person of the triadic name.

## καὶ

and

*coordinating conjunction*

## τοῦ

of the

Genitive

*article*

## υἱοῦ

Son

Genitive

*genitive (coordinate)*

υἱός: 'Son'; the second person.

καὶ  
and

*coordinating conjunction*

τοῦ  
of the

Genitive

*article*

ἁγίου

Holy

Genitive

*attributive adjective*

ἅγιος: 'holy'; qualifies the Spirit.

πνεύματος

Spirit

Genitive

*genitive (coordinate, third person)*

πνεῦμα: 'Spirit'; the third person of the one divine name — the fullest NT baptismal triad.

20 διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν· καὶ ἰδοὺ ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος.

teaching them to keep all that I have commanded you; and behold, I am with you always, to the end of the age.

COMMISSION COMPLETED; PROMISE OF PRESENCE ASYNDETON The second means of disciple-making — teaching obedience to all Jesus commanded — then the closing pledge that binds the whole Gospel: the abiding presence of the Emmanuel (1:23) 'all the days, to the consummation of the age.'

διδάσκοντες

teaching

Pres Act Ptc · Nom Pl Masc · διδάσκω

*ptc. of means (modal, coordinate w/ βαπτίζοντες)*

→ present (ongoing means)

διδάσκω: 'teach'; the second mode of disciple-making — instruction toward obedience.

αὐτοὺς

them

Accusative

*object of διδάσκοντες*

τηρεῖν

to keep / observe

Pres Act Inf · τηρέω

*complementary infinitive (content of teaching)*

→ present infinitive (habitual)

τηρέω: 'keep, observe, guard'; discipleship is obedience, not mere information.

πάντα

all

Accusative

*object of τηρεῖν*

πᾶς: 'all'; the comprehensive scope of obedience — the third 'all' of the commission (authority, nations, commands).

## ὅσα

whatever

Accusative

*relative pronoun (object of ἐνετειλάμην)*

ὅσος: 'as much as, whatever'; the full body of Jesus' teaching, esp. the five Matthean discourses.

## ἐνετειλάμην

I commanded

Aor Mid Indic 1 Sg · ἐντέλλομαι

*main verb (rel. clause)*

→ *constative aorist*

ἐντέλλομαι: 'command, charge'; Jesus, like a new Moses, gives commandments to be kept.

## ὕμῖν

you

Dative

*indirect object*

## καὶ

and

*coordinating conjunction*

## ἰδοῦ

behold

*presentative particle*

ἰδοῦ: marks the climactic promise.

## ἐγὼ

I

Nominative

*emphatic subject pronoun*

the expressed ἐγὼ stresses the person — 'I myself' am with you.

## μεθ'

with

*preposition + genitive (accompaniment)*

μετά: 'with'; the Emmanuel ('God with us,' 1:23) promise now in the Lord's own voice.

## ὕμῶν

you

Genitive

*object of μετά*

## εἰμι

am

Pres Act Indic 1 Sg · εἰμί

*main verb (copula)*

→ *present (continuous/abiding)*

εἰμί: 'am'; the present of enduring presence — possibly echoing the divine 'I am.'

## πάσας

all

Accusative

*attributive adjective*

πᾶς: 'all'; 'all the days' — continuous, unbroken presence.

## τὰς

the

Accusative

*article*

## ἡμέρας

days

Accusative

*accusative of extent of time*

ἡμέρα: 'day'; πάσας τὰς ἡμέρας = 'always, every day.'

## ἕως

until

*improper preposition + genitive (time)*

ἕως: 'until, as far as'; the temporal terminus of the promise (which is also the consummation of all things).

## τῆς

the

Genitive

*article*

## συντελείας

consummation / end

Genitive

*object of ἕως*

συντέλεια: 'completion, consummation'; the eschatological close of the age (cf. 13:39–40; 24:3).

## τοῦ

of the

Genitive

*article*

## αἰῶνος

age

Genitive

*genitive (epexegetical/possession)*

αἰών: 'age, world-period'; the present age, at whose end the promised presence opens onto consummation.

**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.6 the words ὁ κύριος ('the Lord') after ἔκειτο are read by many witnesses and printed, though omitted by some; at v.8 the editions divide over ἀπελθοῦσαι (read) versus ἐξελθοῦσαι; at v.9 the longer ὡς δὲ ἐπορεύοντο ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ at the head of the verse is a later expansion and is not printed; the salutation ἰδοὺ Ἰησοῦς ὑπήντησεν is read with ἰδοῦ alone; at v.19 the triadic baptismal name (εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος) is uniform in the manuscript tradition. Orthographic variants (movable-v, i-subscript, the spelling Μαθθαῖον/Ματθαῖον) 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.