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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

# The Gospel according to Matthew, Chapter 4

KATA MAΘΘΑΙΟΝ Δ'

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 · 4:1–11

### **The temptation in the wilderness**

Led up by the Spirit to be tested (1–2), Jesus answers three temptations of the devil — stones to bread, the temple pinnacle, the kingdoms of the world — each time with 'it is written' from Deuteronomy (3–10); the devil departs and angels minister to him (11).

B · 4:12–17

### **Withdrawal to Galilee; the dawning light**

Hearing of John's arrest, Jesus withdraws to Galilee and settles in Capernaum (12–13), fulfilling Isaiah's word of light dawning on Galilee of the nations (14–16); from then he begins to preach, 'Repent, for the kingdom of heaven has drawn near' (17).

C · 4:18–22

### The call of the first disciples

By the Sea of Galilee Jesus summons two pairs of fishermen — Simon Peter and Andrew (18–20), then James and John with their father Zebedee (21–22) — and at once they leave nets, boat, and father to follow him.

D · 4:23–25

### Galilean ministry and the gathering crowds

A summary of Jesus' threefold work — teaching, preaching the gospel of the kingdom, and healing every disease (23) — whose report spreads through Syria (24) and draws great crowds from Galilee, the Decapolis, Jerusalem, Judea, and beyond the Jordan (25).

## 1 Τότε ὁ Ἰησοῦς ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ πνεύματος, πειρασθῆναι ὑπὸ τοῦ διαβόλου.

Then Jesus was led up into the wilderness by the Spirit, to be tempted by the devil.

**NARRATIVE ONSET (TEMPORAL)** **Τότε** Matthew's signature Τότε opens the scene: immediately after the baptism, the Spirit who descended now leads Jesus into the wilderness for testing — divine initiative, not satanic ambush.

Τότε

then

*temporal adverb (narrative connective)*

τότε: 'then, at that time'; Matthew's favorite narrative link (~90×), advancing the story from the baptism.

ὁ

the

Nominative

*article*

Ἰησοῦς

Jesus

Nominative

*subject*

Ἰησοῦς: Jesus; the protagonist, just declared God's beloved Son (3:17), now led to be tested as Son.

ἀνήχθη

was led up

Aor Pass Indic 3 Sg · ἀνάγω

*main verb*

→ constative aorist (divine passive)

ἀνάγω: 'lead/bring up'; the passive points to the Spirit as agent — 'up' to the desert highlands.

<p><b>εἰς</b> into <i>preposition + accusative (direction)</i></p>	<p><b>τὴν</b> the Accusative <i>article</i></p>	<p><b>ἔρημον</b> wilderness Accusative <i>object of εἰς (place to which)</i> ἔρημος: 'desert, wilderness'; the place of Israel's testing, evoking the forty years (Deut 8).</p>	<p><b>ὑπὸ</b> by <i>preposition + genitive (agency)</i></p>
<p><b>τοῦ</b> the Genitive <i>article</i></p>	<p><b>πνεύματος</b> Spirit Genitive <i>genitive of agency (with ὑπό)</i> πνεῦμα: 'Spirit'; the same Spirit of 3:16, now the leading agent of the testing.</p>	<p><b>πειρασθῆναι</b> to be tempted/tested Aor Pass Inf · πειράζω <i>infinitive of purpose</i> → <i>constative aorist (purpose)</i> πειράζω: 'test, tempt, try'; here both 'tempt to sin' (the devil's aim) and 'prove' (God's aim) — the purpose of the leading-up.</p>	<p><b>ὑπὸ</b> by <i>preposition + genitive (agency)</i></p>
<p><b>τοῦ</b> the Genitive <i>article</i></p>	<p><b>διαβόλου</b> devil Genitive <i>genitive of agency (with ὑπό)</i> διάβολος: 'slanderer, accuser'; the LXX rendering of šāṭān — the adversary who conducts the test.</p>		

## 2 καὶ νηστεύσας ἡμέρας τεσσαράκοντα καὶ νύκτας τεσσαράκοντα ὕστερον ἐπείνασεν.

And after fasting forty days and forty nights, he was afterward hungry.

NARRATIVE CONTINUATION **καὶ** The forty days and nights recall Moses on Sinai and Israel's forty years; the closing 'he was hungry' sets up the first temptation.

<p>καὶ and coordinating conjunction</p>	<p><b>νηστεύσας</b> having fasted Aor Act Ptc · Nom Sg Masc · νηστεύω temporal/antecedent participle → antecedent aorist νηστεύω: 'fast, abstain from food'; the aorist marks the completed forty-day fast preceding the hunger.</p>	<p><b>ἡμέρας</b> days Accusative accusative of extent of time ἡμέρα: 'day'; with τεσσεράκοντα marks the duration of the fast.</p>	<p>τεσσεράκοντα forty indeclinable numeral (modifies ἡμέρας) τεσσεράκοντα: 'forty'; the typological number of Moses (Exod 34:28), Elijah (1 Kgs 19:8), and Israel.</p>
<p>καὶ and coordinating conjunction</p>	<p><b>νύκτας</b> nights Accusative accusative of extent of time νύξ: 'night'; the doubled 'days and nights' echoes Exod 34:28 (Moses).</p>	<p>τεσσεράκοντα forty indeclinable numeral (modifies νύκτας)</p>	<p><b>ὕστερον</b> afterward temporal adverb ὕστερον: 'later, finally'; marks the hunger as the eventual outcome of the long fast.</p>
<p><b>ἐπείνασεν</b> he was hungry Aor Act Indic 3 Sg · πεινάω main verb → ingressive aorist πεινάω: 'be hungry, hunger'; the ingressive aorist — 'he grew hungry' — Jesus' true humanity, the hinge to the first test.</p>			

### 3 Καὶ προσελθὼν ὁ πειράζων εἶπεν αὐτῷ· Εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπέ ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται.

And the tempter came and said to him, "If you are the Son of God, tell these stones to become loaves of bread."

DIRECT SPEECH (FIRST TEMPTATION) **Καὶ** The first temptation: 'If you are the Son of God' presses the voice from heaven (3:17), urging Jesus to use sonship to relieve his own hunger by command.

Καὶ  
and

*coordinating conjunction*

προσελθὼν

having come

Aor Act Ptc · Nom Sg Masc · προσέρχομαι  
*circumstantial/antecedent participle*

→ antecedent aorist

προσέρχομαι: 'come/draw near'; a favorite Matthean verb of approach, here the tempter's advance.

ὁ

the

Nominative

*article (substantizes ptc.)*

πειράζων

tempter

Pres Act Ptc · Nom Sg Masc · πειράζω  
*substantival participle (subject)*

→ characterizing present

πειράζω: 'tempt, test'; the articular participle ὁ πειράζων = 'the tempter,' a title for the devil (cf. 1 Thess 3:5).

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

*main verb*

→ constative aorist

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

αὐτῷ

to him

Dative

*indirect object*

εἰ

if

*conjunction (first-class condition)*

εἰ: 'if'; a first-class condition assuming the premise true for argument — 'since you are the Son of God,' twisting the test.

υἱός

Son

Nominative

*predicate nominative*

υἱός: 'Son'; anarthrous and fronted — 'a son of God' / 'God's Son,' picking up the baptismal declaration.

εἶ

you are

Pres Act Indic 2 Sg · εἰμί

*main verb (protasis, copula)*

→ stative present

τοῦ

of

Genitive

*article*

θεοῦ

God

Genitive

*genitive of relationship*

θεός: 'God'; the relationship the devil would have Jesus exploit.

εἰπέ

tell/speak

Aor Act Impv 2 Sg · λέγω

*main verb (imperative)*

→ ingressive/effective aorist imperative

λέγω: 'say, command'; 'speak the word' — tempting Jesus to a self-serving miracle by mere fiat.

ἵνα

that

*conjunction (content/result clause)*

ἵνα: here introducing the content of the command (object clause), not strict purpose.

οἱ

the

Nominative

*article*

λίθοι

stones

Nominative

*subject of γένωνται*

λίθος: 'stone'; the desert stones, ironically resembling loaves.

οὗτοι

these

Nominative

*demonstrative (attributive)*

## ἄρτοι

loaves

Nominative

*predicate nominative (of γένωνται)*

ἄρτος: 'bread, loaf'; the staple that hunger craves — the bait of the first test.

## γένωνται

may become

Aor Mid Subj 3 Pl · γίνομαι

*verb of the ἵνα clause*

→ constative aorist subjunctive

γίνομαι: 'become, come to be'; the subjunctive after ἵνα — the requested transformation.

## 4 ὁ δὲ ἀποκριθεὶς εἶπεν· Γέγραπται· Οὐκ ἐπ' ἄρτω μόνῳ ζήσεται ὁ ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος θεοῦ.

But he answered and said, "It is written, 'Man shall not live by bread alone, but by every word that proceeds out of the mouth of God.'"

OT CITATION (DEUT 8:3) **δὲ** Jesus' first rebuttal cites Deut 8:3 — the lesson Israel was to learn in the wilderness fast: dependence on God's word over physical bread. 'It is written' becomes the threefold refrain.

## ὁ

he

Nominative

*subject (article as pronoun, ὁ δέ)*

ὁ δέ: 'but he'; the article used pronominally to mark the change of speaker — a classic narrative idiom.

## δὲ

but

*adversative/continuative conjunction*

## ἀποκριθεὶς

answering

Aor Pass Ptc · Nom Sg Masc · ἀποκρίνομαι

*pleonastic participle of speaking*

→ antecedent aorist

ἀποκρίνομαι: 'answer, reply'; the Semitic 'answered and said' idiom (deponent passive form).

## εἶπεν

said

Aor Act Indic 3 Sg · λέγω

*main verb*

→ constative aorist

## Γέγραπται

it is written

Perf Pass Indic 3 Sg · γράφω

*citation formula*

→ *intensive perfect (abiding authority)*

γράφω: 'write'; the perfect 'it stands written' invokes the abiding, settled authority of Scripture — Jesus' weapon in all three tests.

## Οὐκ

not

*negative particle (with ζήσεται)*

οὐ: 'not'; objective negation of the indicative.

## ἐπ'

on/by

*preposition + dative (basis/means)*

ἐπί: + dative here marks the basis on which life rests.

## ἄρτω

bread

Dative

*object of ἐπί (basis of life)*

ἄρτος: 'bread'; physical sustenance, contrasted with God's word.

## μόνῳ

alone

Dative

*attributive adjective*

μόνος: 'only, alone'; the decisive qualifier — not by bread by itself.

## ζήσεται

shall live

Fut Mid Indic 3 Sg · ζάω

*main verb (citation)*

→ *gnomic/predictive future*

ζάω: 'live'; the future as a general maxim drawn from Deut 8:3 (LXX).

## ὁ

the

Nominative

*article (generic)*

## ἄνθρωπος

man

Nominative

*subject (generic)*

ἄνθρωπος: 'human being, man'; generic — humankind as such lives by more than bread.

## ἀλλ'

but

*strong adversative conjunction*

ἀλλά: 'but rather'; sets the true ground of life against the false.

## ἐπὶ

by

*preposition + dative (basis/means)*

## παντί

every

Dative

*attributive adjective*

πᾶς: 'every, all'; embraces the whole of God's spoken word.

## ῥήματι

word

Dative

*object of ἐπί (true basis of life)*

ῥῆμα: 'word, utterance'; the spoken word/saying of God — what truly sustains life.

## ἐκπορευομένῳ

proceeding

Pres Mid Ptc · Dat Sg Neut · ἐκπορεύομαι

*attributive participle (modifies ῥήματι)*

→ characterizing present

ἐκπορεύομαι: 'go/come out, proceed'; the word as continually issuing from God's mouth.

## διὰ

through

*preposition + genitive (means)*

## στόματος

mouth

Genitive

*object of διὰ (instrument/source)*

στόμα: 'mouth'; anthropomorphic – the word as God's own utterance.

## θεοῦ

of God

Genitive

*genitive of source/possession*

θεός: 'God'; the source of the life-giving word.

## 5 Τότε παραλαμβάνει αὐτὸν ὁ διάβολος εἰς τὴν ἁγίαν πόλιν, καὶ ἔστησεν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ,

Then the devil took him along into the holy city and set him on the pinnacle of the temple,

NARRATIVE ONSET (SECOND TEMPTATION) **Τότε** The second temptation shifts scene to Jerusalem; the vivid historical present παραλαμβάνει heightens the narrative as the devil stages the test at the temple's height.

## Τότε

then

*temporal adverb (narrative connective)*

τότε: 'then'; advances to the second temptation.

## παραλαμβάνει

takes along

Pres Act Indic 3 Sg · παραλαμβάνω

*main verb (historical present)*

→ historical present (vivid)

παραλαμβάνω: 'take along, take with'; the present tense renders the action vivid and immediate.

## αὐτὸν

him

Accusative

*direct object*

## ὁ

the

Nominative

*article*

## διάβολος

devil

Nominative

subject

διάβολος: 'devil, slanderer'; the tempter named again as the agent.

## εἰς

into

preposition + accusative (direction)

## τὴν

the

Accusative

article

## ἁγίαν

holy

Accusative

attributive adjective

ἅγιος: 'holy'; 'the holy city' = Jerusalem (cf. 27:53), site of the temple.

## πόλιν

city

Accusative

object of εἰς

πόλις: 'city'; here Jerusalem, designated by the epithet 'holy'

## καὶ

and

coordinating conjunction

## ἕστησεν

set/stood

Aor Act Indic 3 Sg · ἕστημι

main verb (transitive aorist)

→ constative aorist

ἕστημι: transitive in the 1st aorist — 'set, place, station'; the devil positions Jesus at the height.

## αὐτὸν

him

Accusative

direct object

## ἐπὶ

on

preposition + accusative (place)

## τὸ

the

Accusative

article

## περύγιον

pinnacle

Accusative

object of ἐπὶ (place)

περύγιον: dimin. of πτέρυξ ('wing') — 'little wing,' i.e. a pinnacle, parapet, or highest point of the temple.

## τοῦ

of the

Genitive

article

## ἱεροῦ

temple

Genitive

genitive (of the whole/possession)

ἱερόν: 'temple (precinct)'; the whole sanctuary complex, of which the pinnacle is a part.

6 καὶ λέγει αὐτῷ· Εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν κάτω· γέγραπται γὰρ ὅτι Τοῖς ἀγγέλοις αὐτοῦ ἔντελεῖται περὶ σοῦ καὶ ἐπὶ χειρῶν ἄροῦσίν σε, μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου.

and said to him, "If you are the Son of God, throw yourself down; for it is written, 'He will command his angels concerning you,' and 'On their hands they will bear you up, lest you strike your foot against a stone.'"

DIRECT SPEECH / OT CITATION (PS 91:11-12) καὶ The devil now wields Scripture himself, quoting Ps 91:11-12 (omitting 'in all your ways'), tempting Jesus to test God's protection by a spectacular leap.

καὶ  
and

*coordinating conjunction*

λέγει

says

Pres Act Indic 3 Sg · λέγω

*main verb (historical present)*

→ historical present (vivid)

λέγω: 'say'; the present keeps the scene vivid.

αὐτῷ

to him

Dative

*indirect object*

Εἰ

if

*conjunction (first-class condition)*

εἰ: 'if!'; again first-class — pressing the assumed sonship.

υἱός

Son

Nominative

*predicate nominative*

υἱός: 'Son'; the repeated challenge to Jesus' divine sonship.

εἶ

you are

Pres Act Indic 2 Sg · εἰμί

*main verb (protasis, copula)*

→ stative present

τοῦ

of

Genitive

*article*

θεοῦ

God

Genitive

*genitive of relationship*

**βάλε**

throw

Aor Act Impv 2 Sg · βάλλω

*main verb (imperative)*

→ effective aorist imperative

βάλλω: 'throw, cast'; the devil's demand for a self-endangering display.

**σεαυτὸν**

yourself

Accusative

*reflexive direct object*

σεαυτοῦ: reflexive pronoun, 2nd sg. — 'yourself.'

**κάτω**

down

*adverb of direction*

κάτω: 'down, below'; the leap from the pinnacle.

**γέγραπται**

it is written

Perf Pass Indic 3 Sg · γράφω

*citation formula*

→ intensive perfect (abiding authority)

γράφω: 'write'; the devil parrots Jesus' own formula, citing Scripture to mislead.

**γὰρ**

for

*explanatory conjunction*

**ὅτι**

that

*conjunction (recitative ὅτι, introduces quotation)*

ὅτι: recitative, functioning as quotation marks before the citation.

**Τοῖς**

the

Dative

*article*

**ἀγγέλοις**

angels

Dative

*dative object of ἐντελεῖται*

ἄγγελος: 'angel, messenger'; the protective angels of Ps 91:11.

**αὐτοῦ**

his

Genitive

*genitive of possession*

**ἐντελεῖται**

he will command

Fut Mid Indic 3 Sg · ἐντέλλομαι

*main verb (citation)*

→ predictive future

ἐντέλλομαι: 'command, charge, give orders'; God's charge to the angels for protection.

**περὶ**

concerning

*preposition + genitive (reference)*

**σοῦ**

you

Genitive

*object of περὶ*

**καὶ**

and

*coordinating conjunction*

**ἐπὶ**

on

*preposition + genitive (place)*

**χειρῶν**

hands

Genitive

*object of ἐπὶ (place)*

χείρ: 'hand'; the angels' upholding hands.

**ἀροῦσίν**

they will bear up

Fut Act Indic 3 Pl · αἶρω

*main verb (citation)*

→ predictive future

αἶρω: 'lift, take up, bear'; the angels will carry him so he is not hurt.

<p><b>σε</b> you Accusative direct object</p>	<p><b>μήποτε</b> lest conjunction (negative purpose) μήποτε: 'lest, that ... not'; introduces the feared outcome to be averted.</p>	<p><b>προσκόψης</b> you strike Aor Act Subj 2 Sg · προσκόπτω verb of negative-purpose clause → constative aorist subjunctive προσκόπτω: 'strike against, stumble'; the danger the angels prevent.</p>	<p><b>πρὸς</b> against preposition + accusative (against)</p>
<p><b>λίθον</b> a stone Accusative object of πρὸς λίθος: 'stone'; the obstacle against which the foot might strike.</p>	<p><b>τὸν</b> the Accusative article</p>	<p><b>πόδα</b> foot Accusative direct object of προσκόψης πούς: 'foot'; the member protected from injury.</p>	<p><b>σου</b> your Genitive genitive of possession</p>

7 ἔφη αὐτῷ ὁ Ἰησοῦς· Πάλιν γέγραπται· Οὐκ ἐκπειράσεις κύριον τὸν θεόν σου.

Jesus said to him, "Again it is written, 'You shall not put the Lord your God to the test!'"

OT CITATION (DEUT 6:16) ASYNDETON Jesus answers Scripture-misused with Scripture rightly read: Deut 6:16 (Massah) forbids putting God to the test — to leap for protection would be to tempt God, not trust him.

<p><b>ἔφη</b> said Impf/Aor Act Indic 3 Sg · φημί main verb (verb of speaking) → constative (φημί of saying) φημί: 'say, affirm'; the imperfect form ἔφη functions here as a simple narrative 'said.'</p>	<p><b>αὐτῷ</b> to him Dative indirect object</p>	<p><b>ὁ</b> the Nominative article</p>	<p><b>Ἰησοῦς</b> Jesus Nominative subject Ἰησοῦς: Jesus; named as the one who answers.</p>
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<p><b>Πάλιν</b> again <i>adverb (addition)</i></p> <p>πάλιν: 'again, in turn'; signals a complementary Scripture set over against the devil's misuse.</p>	<p><b>γέγραπται</b> it is written Perf Pass Indic 3 Sg · γράφω <i>citation formula</i></p> <p>→ <i>intensive perfect (abiding authority)</i></p> <p>γράφω: 'write'; the recurring 'it stands written.'</p>	<p><b>Οὐκ</b> not <i>negative particle (with ἐκπειράσεις)</i></p> <p>οὐ: 'not'; with the future indicative forms a categorical prohibition (LXX idiom).</p>	<p><b>ἐκπειράσεις</b> you shall put to the test Fut Act Indic 2 Sg · ἐκπειράζω <i>main verb (citation; future of prohibition)</i></p> <p>→ <i>imperative future</i></p> <p>ἐκπειράζω: 'test thoroughly, put to the proof' (ἐκ-intensive of πειράζω); to demand proof of God is to fail to trust him (Deut 6:16).</p>
<p><b>κύριον</b> Lord Accusative <i>direct object</i></p> <p>κύριος: 'Lord'; the LXX rendering of YHWH — the one not to be tested.</p>	<p><b>τὸν</b> the Accusative <i>article</i></p>	<p><b>θεόν</b> God Accusative <i>accusative in apposition to κύριον</i></p> <p>θεός: 'God'; in apposition — 'the Lord your God.'</p>	<p><b>σου</b> your Genitive <i>genitive of relationship</i></p>

8 Πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος εἰς ὄρος ὑψηλὸν λίαν, καὶ δείκνυσιν αὐτῷ πάσας τὰς βασιλείας τοῦ κόσμου καὶ τὴν δόξαν αὐτῶν,

Again the devil took him along to a very high mountain and showed him all the kingdoms of the world and their glory,

NARRATIVE ONSET (THIRD TEMPTATION) **Πάλιν** The third and climactic temptation: from a vantage of cosmic display the devil offers the world's kingdoms — the prize Jesus will indeed inherit, but by the cross, not by compromise.

Πάλιν

again

*adverb (narrative connective)*

Πάλιν: 'again'; marks the renewed, third assault.

παραλαμβάνει

takes along

Pres Act Indic 3 Sg · παραλαμβάνω

*main verb (historical present)*

→ historical present (vivid)

παραλαμβάνω: 'take along'; again the vivid present.

αὐτὸν

him

Accusative

*direct object*

ὁ

the

Nominative

*article*

διάβολος

devil

Nominative

*subject*

διάβολος: 'devil.'

εἰς

to

*preposition + accusative (direction)*

ὄρος

mountain

Accusative

*object of εἰς*

ὄρος: 'mountain'; a mountain motif  
Matthew loves (5:1; 28:16) — here the stage  
of the offer.

ὑψηλὸν

high

Accusative

*attributive adjective*

ὑψηλός: 'high, lofty'; affords the panoramic  
view.

λίαν

exceedingly

*adverb (degree, modifies ὑψηλόν)*

λίαν: 'very, exceedingly'; intensifies the  
height — 'a very high mountain.'

καὶ

and

*coordinating conjunction*

δείκνυσιν

shows

Pres Act Indic 3 Sg · δείκνυμι

*main verb (historical present)*

→ historical present (vivid)

δείκνυμι: 'show, display'; the devil exhibits  
the kingdoms in a sweeping vision.

αὐτῷ

to him

Dative

*indirect object*

πάσας

all

Accusative

*attributive adjective*

πᾶς: 'all'; the totality of the world's realms.

τὰς

the

Accusative

*article*

βασιλείας

kingdoms

Accusative

*direct object of δείκνυσιν*

βασιλεία: 'kingdom, reign'; the political  
dominions — counterpoint to the 'kingdom  
of heaven' (v.17).

τοῦ

of the

Genitive

*article*

**κόσμου**

world

Genitive

*genitive (partitive/of the whole)*

κόσμος: 'world'; the inhabited order over which the kingdoms range.

**καὶ**

and

*coordinating conjunction*

**τὴν**

the

Accusative

*article*

**δόξαν**

glory

Accusative

*direct object (coordinate)*

δόξα: 'glory, splendor'; the magnificence of these realms, the lure of the offer.

**αὐτῶν**

their

Genitive

*genitive of possession*

9 καὶ εἶπεν αὐτῷ· Ταῦτά σοι πάντα δώσω, ἐὰν πεσῶν προσκυνήσης μοι.

and said to him, "All these I will give you, if you will fall down and worship me."

DIRECT SPEECH (THE OFFER) **καὶ** The naked demand: the kingdoms for an act of worship. The fronted Ταῦτά ... πάντα stresses the all-encompassing bribe; the price is idolatry.

**καὶ**

and

*coordinating conjunction*

**εἶπεν**

said

Aor Act Indic 3 Sg · λέγω

*main verb*

→ constative aorist

**αὐτῷ**

to him

Dative

*indirect object*

**Ταῦτά**

these things

Accusative

*direct object (demonstrative, fronted)*

οὗτος: 'this'; neuter plural 'these things' — the kingdoms and their glory, emphatically first.

<p><b>σοι</b> to you Dative <i>indirect object</i></p>	<p><b>πάντα</b> all Accusative <i>attributive/appositional adjective</i>   πᾶς: 'all'; underscores the totality offered – 'all these!'</p>	<p><b>δώσω</b> I will give Fut Act Indic 1 Sg · δίδωμι <i>main verb</i> → predictive/promissory future   δίδωμι: 'give'; the devil presumes to dispose of what he does not rightfully own.</p>	<p><b>ἐάν</b> if <i>conjunction (third-class condition)</i>   ἐάν: 'if'; with the subjunctive, a conditional offer hinging on the act of worship.</p>
<p><b>πεσῶν</b> falling down Aor Act Ptc · Nom Sg Masc · πίπτω <i>circumstantial participle (means/manner)</i> → antecedent/coincident aorist   πίπτω: 'fall'; prostration, the bodily posture of homage that precedes προσκυνέω.</p>	<p><b>προσκυνήσης</b> you worship Aor Act Subj 2 Sg · προσκυνέω <i>verb of the ἐάν clause (protasis)</i> → constative aorist subjunctive   προσκυνέω: 'do obeisance, worship'; the very reverence owed God alone — the heart of the third temptation.</p>	<p><b>μοι</b> me Dative <i>dative object of προσκυνήσης</i></p>	

10 τότε λέγει αὐτῷ ὁ Ἰησοῦς· Ὑπαγε, Σατανᾶ· γέγραπται γάρ· Κύριον τὸν θεόν σου προσκυνήσεις καὶ αὐτῷ μόνῳ λατρεύσεις.

Then Jesus said to him, "Be gone, Satan! For it is written, 'You shall worship the Lord your God, and him only shall you serve.'"

OT CITATION (DEUT 6:13) **τότε** Jesus dismisses the adversary by name and seals the victory with Deut 6:13: worship belongs to the Lord alone. The threefold 'it is written' has overcome the threefold test.

τότε

then

*temporal adverb (narrative connective)*

τότε: 'then'; the decisive turn.

λέγει

says

Pres Act Indic 3 Sg · λέγω

*main verb (historical present)*

→ historical present (vivid)

λέγω: 'say!'

αὐτῷ

to him

Dative

*indirect object*

ὁ

the

Nominative

*article*

Ἰησοῦς

Jesus

Nominative

*subject*

Ἦπαγε

be gone

Pres Act Impv 2 Sg · ὑπάγω

*main verb (imperative)*

→ imperative of dismissal

ὑπάγω: 'go away, depart'; the curt command of dismissal — 'away with you!' (the Majority text adds ὀπίσω μου, 'behind me').

Σατανᾶ

Satan

Vocative

*vocative of address*

Σατανᾶς: 'Satan' (Heb. śāṭān, 'adversary'); the tempter named at the moment of his rout.

γέγραπται

it is written

Perf Pass Indic 3 Sg · γράφω

*citation formula*

→ intensive perfect (abiding authority)

γράφω: 'write!'; the third and final 'it stands written!'

γάρ

for

*explanatory conjunction*

Κύριον

Lord

Accusative

*direct object (fronted)*

κύριος: 'Lord'; YHWH, the sole object of worship — emphatically first.

τὸν

the

Accusative

*article*

θεόν

God

Accusative

*accusative in apposition to Κύριον*

θεός: 'God!'; 'the Lord your God!'

σου

your

Genitive

*genitive of relationship*

προσκυνήσεις

you shall worship

Fut Act Indic 2 Sg · προσκυνέω

*main verb (imperative future)*

→ imperative future

προσκυνέω: 'worship!'; the future as command — worship is God's exclusive due (Deut 6:13).

καὶ

and

*coordinating conjunction*

αὐτῷ

him

Dative

*dative object of λατρεύσεις (fronted)*

**μόνῳ**

only

Dative

*attributive adjective*

μόνος: 'alone, only'; the exclusivity of true worship — him alone.

**λατρεύσεις**

you shall serve

Fut Act Indic 2 Sg · λατρεύω

*main verb (imperative future)*

→ imperative future

λατρεύω: 'serve, render cultic worship'; religious service due to God alone.

## 11 Τότε ἀφήσιν αὐτὸν ὁ διάβολος, καὶ ἰδοὺ ἄγγελοι προσῆλθον καὶ διηκόνουν αὐτῷ.

Then the devil left him, and behold, angels came and were ministering to him.

**NARRATIVE RESOLUTION** **Τότε** The scene closes: the defeated devil departs and angels come to serve — the very protection the devil had urged Jesus to seize is now freely given by God (cf. v.6).

**Τότε**

then

*temporal adverb (narrative connective)*

τότε: 'then'; closes the temptation narrative.

**ἀφήσιν**

leaves

Pres Act Indic 3 Sg · ἀφήμι

*main verb (historical present)*

→ historical present (vivid)

ἀφήμι: 'let go, leave, abandon'; the devil withdraws — defeated 'until an opportune time' (cf. Luke 4:13).

**αὐτὸν**

him

Accusative

*direct object*

**ὁ**

the

Nominative

*article*

**διάβολος**

devil

Nominative

*subject*

διάβολος: 'devil'; named for the last time in the scene as he departs.

**καὶ**

and

*coordinating conjunction*

**ἰδοὺ**

behold

*presentative particle (attention-marker)*

ἰδοὺ: 'behold, look!'; frozen aorist imperative of εἶδον, a Semitic-flavored attention-getter Matthew favors.

**ἄγγελοι**

angels

Nominative

*subject*

ἄγγελος: 'angel'; God's servants, given (not seized) — answering the misused Ps 91.

## προση̑λθον

came

Aor Act Indic 3 Pl · προσέρχομαι

*main verb*

→ constative aorist

προσέρχομαι: 'come/draw near'; the angels' approach to minister.

## καὶ

and

*coordinating conjunction*

## διηκόνουν

were ministering

Impf Act Indic 3 Pl · διακονέω

*main verb*

→ imperfect (durative/ongoing service)

διακονέω: 'serve, wait on'; the imperfect pictures sustained care — perhaps providing food, after the fast.

## αὐτῷ

to him

Dative

*dative object of διηκόνουν*

## 12 Ἄκουσας δὲ ὅτι Ἰωάννης παρεδόθη ἀνεχώρησεν εἰς τὴν Γαλιλαίαν.

Now when he heard that John had been arrested, he withdrew into Galilee.

NARRATIVE TRANSITION (TEMPORAL) **δὲ** A new movement: John's arrest is the cue for Jesus' withdrawal to Galilee, where the public ministry begins — and where prophecy is fulfilled.

## Ἄκουσας

having heard

Aor Act Ptc · Nom Sg Masc · ἀκούω

*temporal/causal participle*

→ antecedent aorist

ἀκούω: 'hear'; the report of John's arrest reaches Jesus and prompts his move.

## δὲ

now

*transitional conjunction*

δὲ: 'now, but'; marks the shift to a new scene.

## ὅτι

that

*conjunction (content clause)*

ὅτι: 'that'; introduces the content heard.

## Ἰωάννης

John

Nominative

*subject of παρεδόθη*

Ἰωάννης: John (the Baptist); his arrest signals the handover from forerunner to Messiah.

## παρεδόθη

was handed over/arrested

Aor Pass Indic 3 Sg · παραδίδωμι

*verb of the ὅτι clause*

→ constative aorist (divine passive overtone)

παραδίδωμι: 'hand over, deliver up'; the same verb later used of Jesus' own betrayal — John foreshadows the Messiah's fate.

## ἀνεχώρησεν

withdrew

Aor Act Indic 3 Sg · ἀναχωρέω

*main verb*

→ constative aorist

ἀναχωρέω: 'withdraw, depart'; a Matthean motif of strategic retreat (2:12–14, 22), not mere flight.

## εἰς

into

*preposition + accusative (direction)*

## τὴν

the

Accusative

*article*

## Γαλιλαίαν

Galilee

Accusative

*object of εἰς (place to which)*

Γαλιλαία: Galilee (declines as 1st-decl.); the northern region, the locus of Jesus' early ministry.

### 13 καὶ καταλιπὼν τὴν Ναζαρά ἐλθὼν κατώκησεν εἰς Καφαρναοὺμ τὴν παραθαλασσίαν ἐν ὄριοις Ζαβουλῶν καὶ Νεφθαλίμ·

And leaving Nazareth, he went and dwelt in Capernaum by the sea, in the territory of Zebulun and Naphtali,

**NARRATIVE CONTINUATION** **καὶ** The geographic detail is theologically loaded: settling in Capernaum 'in the territory of Zebulun and Naphtali' sets up the Isaiah citation that follows.

καὶ

and

*coordinating conjunction*

καταλιπὼν

having left

Aor Act Ptc · Nom Sg Masc · καταλείπω

*antecedent/circumstantial participle*

→ antecedent aorist

καταλείπω: 'leave behind, forsake'; Jesus relocates his base from Nazareth.

τὴν

the

Accusative

*article*

Ναζαρά

Nazareth

Accusative

*object of καταλιπὼν (indeclinable place-name bearing acc.)*

Ναζαρά: Nazareth (indeclinable); Jesus' hometown, now left for Capernaum.

<p><b>ἔλθῶν</b> having come/gone</p> <p>Aor Act Ptc · Nom Sg Masc · ἔρχομαι <i>circumstantial participle (attendant)</i></p> <p>→ coincident aorist</p> <p>ἔρχομαι: 'come, go'; the movement to the new dwelling.</p>	<p><b>κατώκησεν</b> dwelt</p> <p>Aor Act Indic 3 Sg · κατοικέω <i>main verb</i></p> <p>→ ingressive aorist (took up residence)</p> <p>κατοικέω: 'settle, take up residence'; more than a visit — Capernaum becomes 'his own city' (9:1).</p>	<p><b>εἰς</b> in</p> <p><i>preposition + accusative (pregnant 'into &gt; in')</i></p> <p>εἰς: here with κατοικέω in a 'pregnant' sense — went into and settled in.</p>	<p><b>Καφαρναοῦμ</b> Capernaum</p> <p>Accusative</p> <p><i>object of εἰς (indeclinable place-name bearing acc.)</i></p> <p>Καφαρναοῦμ: Capernaum (indeclinable); the lakeside town that becomes the hub of Galilean ministry.</p>
<p><b>τὴν</b> the</p> <p>Accusative <i>article (with the following adj.)</i></p>	<p><b>παραθαλασσίαν</b> by the sea</p> <p>Accusative <i>attributive adjective (modifies Καφαρναοῦμ)</i></p> <p>παραθαλάσσιος: 'beside the sea, lakeside'; locates Capernaum on the Sea of Galilee.</p>	<p><b>ἐν</b> in</p> <p><i>preposition + dative (place)</i></p>	<p><b>ὄρις</b> territory</p> <p>Dative <i>object of ἐν (place)</i></p> <p>ὄριον: 'boundary, region, territory' (usually plural); the tribal lands referenced in Isaiah.</p>
<p><b>Ζαβουλῶν</b> of Zebulun</p> <p>Genitive <i>genitive of definition (indeclinable tribal name)</i></p> <p>Ζαβουλῶν: Zebulun (indeclinable); one of the northern tribes named in Isa 9:1.</p>	<p><b>καὶ</b> and</p> <p><i>coordinating conjunction</i></p>	<p><b>Νεφθαλίμ</b> of Naphtali</p> <p>Genitive <i>genitive of definition (indeclinable tribal name)</i></p> <p>Νεφθαλίμ: Naphtali (indeclinable); the second northern tribe of Isa 9:1.</p>	

## 14 ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου λέγοντος:

so that what was spoken through Isaiah the prophet might be fulfilled, saying:

FULFILLMENT FORMULA **ἵνα** Matthew's characteristic fulfillment formula: the move to Galilee is no accident but the realization of Isaiah's word.

ἵνα

so that

*conjunction (purpose/result of fulfillment)*

ἵνα: 'in order that'; in the fulfillment formula, marking the prophetic purpose realized.

πληρωθῆ

might be fulfilled

Aor Pass Subj 3 Sg · πληρώω

*verb of the ἵνα clause*

→ constative aorist subjunctive (divine passive)

πληρώω: 'fill, fulfill'; the keyword of Matthew's fulfillment quotations — Scripture brought to completion.

τὸ

the (thing)

Nominative

*article (substantizes the participle)*

ῥηθὲν

spoken

Aor Pass Ptc · Nom Sg Neut · λέγω (εἶπον/ἔρρέθην)

*substantival participle (subject of πληρωθῆ)*

→ antecedent aorist (divine passive)

λέγω/ῥέω: 'say, speak'; 'that which was spoken' — the prophetic utterance, here through Isaiah.

διὰ

through

*preposition + genitive (intermediate agency)*

διὰ: + genitive; God speaks 'through' the prophet as intermediary.

Ἡσαΐου

Isaiah

Genitive

*object of διὰ (intermediate agent)*

Ἡσαΐας: Isaiah; the prophet whose words Matthew cites.

τοῦ

the

Genitive

*article*

προφήτου

prophet

Genitive

*genitive in apposition to Ἡσαΐου*

προφήτης: 'prophet'; identifies Isaiah's office.

λέγοντος

saying

Pres Act Ptc · Gen Sg Masc · λέγω

*participle agreeing with Ἡσαΐου/προφήτου (introduces quotation)*

→ characterizing present

λέγω: 'say'; the genitive participle leads into the citation.

# 15 Γῆ Ζαβουλῶν καὶ γῆ Νεφθαλίμ, ὁδὸν θαλάσσης, πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν ἔθνῶν,

"Land of Zebulun and land of Naphtali, the way of the sea, beyond the Jordan, Galilee of the nations

—

OT CITATION (ISA 8:23) **ASYNDETON** The first half of the Isaiah citation names the region — once humbled, on the trade road, 'Galilee of the nations' — the very place now honored by the Messiah's presence.

**Γῆ**

land

Nominative

*nominative (address/topic in citation)*

γῆ: 'land, earth'; the territory addressed — nominative of naming.

**Ζαβουλῶν**

of Zebulun

Genitive

*genitive of definition (indeclinable)*

Ζαβουλῶν: Zebulun (indeclinable); the tribal land.

**καὶ**

and

*coordinating conjunction*

**γῆ**

land

Nominative

*nominative (address/topic)*

γῆ: 'land'; coordinate with the first.

**Νεφθαλίμ**

of Naphtali

Genitive

*genitive of definition (indeclinable)*

Νεφθαλίμ: Naphtali (indeclinable).

**ὁδὸν**

way

Accusative

*adverbial accusative (direction/locale: 'toward the sea')*

ὁδός: 'way, road'; ὁδὸν θαλάσσης = the coastal/sea road (Via Maris), an accusative of place.

**θαλάσσης**

of the sea

Genitive

*genitive (defining ὁδὸν)*

θάλασσα: 'sea'; here the Mediterranean route — 'the way of the sea.'

**πέραν**

beyond

*improper preposition + genitive (place)*

πέραν: 'on the other side, beyond'; functions as a preposition governing τοῦ Ἰορδάνου.

**τοῦ**

the

Genitive

*article*

**Ἰορδάνου**

Jordan

Genitive

*object of πέραν*

Ἰορδάνης: the Jordan; the river marking the region's eastern bound.

**Γαλιλαία**

Galilee

Nominative

*nominative (in apposition / naming)*

Γαλιλαία: Galilee (declines); 'Galilee of the nations' — mixed-Gentile region, fittingly first to see the light.

**τῶν**

of the

Genitive

*article*

## ἔθνῶν

nations/Gentiles

Genitive

*attributive genitive (defines Γαλιλαία)*

ἔθνος; 'nation'; the plural = the Gentiles — Galilee's mixed population anticipates the gospel's reach.

16 ὁ λαὸς ὁ καθήμενος ἐν σκότει φῶς εἶδεν μέγα, καὶ τοῖς καθημένοις ἐν χώρᾳ καὶ σκιᾷ θανάτου φῶς ἀνέτειλεν αὐτοῖς.

the people sitting in darkness have seen a great light, and on those sitting in the region and shadow of death, a light has dawned upon them."

OT CITATION (ISA 9:1) **ASYNDETON** The citation's climax: light has dawned on those sitting in darkness and death's shadow — the Messiah's arrival in Galilee is the rising of that promised light.

## ὁ

the

Nominative

article

## λαὸς

people

Nominative

*subject of εἶδεν*

λαός; 'people'; the inhabitants of the darkened land.

## ὁ

the (one)

Nominative

article (with attributive participle)

## καθήμενος

sitting

Pres Mid Ptc · Nom Sg Masc · κάθημαι

*attributive participle (modifies λαός)*

→ characterizing present (settled state)

κάθημαι; 'sit, be seated, dwell'; the posture of those settled in darkness — fixed, hopeless.

ἐν

in

preposition + dative (sphere)

σκότει

darkness

Dative

object of ἐν (sphere)

σκότος: 'darkness'; spiritual gloom, the condition the light dispels.

φῶς

light

Accusative

direct object of εἶδεν

φῶς: 'light'; the dawning salvation — fulfilled in Jesus' coming.

εἶδεν

saw

Aor Act Indic 3 Sg · ὀράω (εἶδον)

main verb

→ constative aorist

ὀράω: 'see'; the people 'have seen' the great light.

μέγα

great

Accusative

attributive adjective (modifies φῶς)

μέγας: 'great'; the magnitude of the dawning light.

καὶ

and

coordinating conjunction

τοῖς

to those

Dative

article (with substantival participle)

καθημένοις

sitting

Pres Mid Ptc · Dat Pl Masc · κάθημαι

substantival participle (dat. of advantage/locale)

→ characterizing present

κάθημαι: 'sit, dwell'; those settled in the land of death's shadow.

ἐν

in

preposition + dative (place)

χώρα

region

Dative

object of ἐν (place)

χώρα: 'region, country'; the realm under death's shadow.

καὶ

and

coordinating conjunction

σκιᾷ

shadow

Dative

object of ἐν (coordinate)

σκιᾷ: 'shadow, shade'; 'shadow of death' — the deepest gloom, dispelled by light.

θανάτου

of death

Genitive

attributive genitive (defines χώρα/σκιᾷ)

θάνατος: 'death'; the genitive renders the Hebrew šalmāwet — 'deep darkness / death's shadow.'

φῶς

light

Nominative

subject of ἀνέτειλεν

φῶς: 'light'; the dawning light, now the grammatical subject.

ἀνέτειλεν

has dawned/risen

Aor Act Indic 3 Sg · ἀνατέλλω

main verb

→ constative aorist

ἀνατέλλω: 'rise, dawn' (of the sun/light); the messianic light has risen upon them.

αὐτοῖς

upon them

Dative

dative of advantage (resumptive, Semitic)

αὐτός: resumptive 'them' — a Semitic pleonastic dative echoing τοῖς καθημένοις.

# 17 Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ λέγειν· Μετανοεῖτε, ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν.

From that time Jesus began to preach and to say, "Repent, for the kingdom of heaven has drawn near."

NARRATIVE TURNING-POINT / PROCLAMATION **Ἀπὸ τότε** Ἀπὸ τότε marks a major Matthean hinge (cf. 16:21): Jesus' public proclamation begins, summed up in the very message of John (3:2) — repentance in light of the nearness of the kingdom.

**Ἀπὸ**

from

*preposition + genitive (temporal source)*

ἀπό: 'from'; ἀπὸ τότε = 'from that time on,' a structural marker in Matthew.

**τότε**

that time

*temporal adverb (object of ἀπό)*

τότε: 'then, that time'; here governed by ἀπό as the starting point of the ministry.

**ἤρξατο**

began

Aor Mid Indic 3 Sg · ἄρχω

*main verb (with complementary infinitives)*

→ *ingressive aorist*

ἄρχομαι: 'begin'; inaugurates the proclamation phase of Jesus' work.

**ὁ**

the

Nominative

*article*

**Ἰησοῦς**

Jesus

Nominative

*subject*

**κηρύσσειν**

to preach

Pres Act Inf · κηρύσσω

*complementary infinitive (of ἤρξατο)*

→ *present infinitive (ongoing)*

κηρύσσω: 'proclaim, herald'; to announce as a herald — public proclamation.

**καὶ**

and

*coordinating conjunction*

**λέγειν**

to say

Pres Act Inf · λέγω

*complementary infinitive (of ἤρξατο)*

→ *present infinitive (ongoing)*

λέγω: 'say'; introduces the content of the preaching.

## Μετανοεῖτε

repent

Pres Act Impv 2 Pl · μετανοέω

*main verb of the proclamation (imperative)*

→ present imperative (ongoing demand)

μετανοέω: 'change the mind, repent' (μετά + νοέω); a radical reorientation of life — the fitting response to the kingdom's nearness.

## ἤγγικεν

has drawn near

Perf Act Indic 3 Sg · ἐγγίζω

*main verb (causal clause)*

→ consummative perfect (an arrived, present nearness)

ἐγγίζω: 'come near, approach'; the perfect denotes a nearness now reached and remaining — the kingdom is at hand.

## γὰρ

for

*causal conjunction*

γὰρ: 'for'; grounds the call to repent in the kingdom's arrival.

## ἡ

the

*Nominative*

*article*

## βασιλεία

kingdom

*Nominative*

*subject of ἤγγικεν*

βασιλεία: 'kingdom, reign'; God's saving rule — the central theme of Jesus' preaching.

## τῶν

of the

*Genitive*

*article*

## οὐρανῶν

heavens

*Genitive*

*genitive of source/reverent periphrasis*

οὐρανός: 'heaven'; the plural 'of the heavens' is Matthew's reverential circumlocution for 'of God.'

18 Περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας εἶδεν δύο ἀδελφούς, Σίμωνα τὸν λεγόμενον Πέτρον καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, βάλλοντας ἀμφίβληστρον εἰς τὴν θάλασσαν· ἦσαν γὰρ ἀλεεῖς.

As he was walking beside the Sea of Galilee, he saw two brothers, Simon who is called Peter and Andrew his brother, casting a net into the sea; for they were fishermen.

NARRATIVE TRANSITION (CALL OF DISCIPLES) δὲ The first call-narrative: the walking Jesus 'sees' and summons; the parenthetical 'for they were fishermen' grounds the metaphor he is about to use.

## Περιπατῶν

walking

Pres Act Ptc · Nom Sg Masc · περιπατέω

*temporal/circumstantial participle*

→ concurrent present

περιπατέω: 'walk about'; sets the scene of the lakeside encounter.

## δὲ

now

*transitional conjunction*

## παρά

beside

*preposition + accusative (alongside)*

παρά: + accusative, 'alongside, by'; the shoreline setting.

## τὴν

the

Accusative

*article*

## θάλασσαν

sea

Accusative

*object of παρά*

θάλασσα: 'sea, lake'; the Sea of Galilee (Lake Gennesaret).

## τῆς

of

Genitive

*article*

## Γαλιλαίας

Galilee

Genitive

*genitive (defines θάλασσαν)*

Γαλιλαία: Galilee (declines); names the lake.

## εἶδεν

saw

Aor Act Indic 3 Sg · ὁράω (εἶδον)

*main verb*

→ constative aorist

ὁράω: 'see'; Jesus' perceiving glance that initiates the call.

## δύο

two

*indeclinable numeral (modifies ἀδελφούς)*

δύο: 'two'; the first pair of brothers.

## ἀδελφούς

brothers

Accusative

*direct object of εἶδεν*

ἀδελφός: 'brother'; Simon and Andrew, kin and partners.

## Σίμωνα

Simon

Accusative

*accusative in apposition to ἀδελφούς*

Σίμων: Simon; the first-named disciple, soon Peter.

## τὸν

the (one)

Accusative

*article (with participle)*

## λεγόμενον

called

Pres Pass Ptc · Acc Sg Masc · λέγω

*attributive participle (modifies Σίμωνα)*

→ characterizing present

λέγω (pass.): 'be called, named'; flags the surname Peter (cf. 16:18).

## Πέτρον

Peter

Accusative

*accusative (complement of λεγόμενον)*

Πέτρος: 'Rock, Peter'; the name Jesus gives Simon — proleptically used here.

## καὶ

and

*coordinating conjunction*

## Ἄνδρέαν

Andrew

Accusative

*accusative in apposition to ἀδελφούς*

Ἄνδρέας: Andrew; Simon's brother.

<p><b>τὸν</b> the Accusative article</p>	<p><b>ἀδελφὸν</b> brother Accusative <i>accusative in apposition (defines Andrew)</i> ἀδελφός; 'brother'; specifies the relationship.</p>	<p><b>αὐτοῦ</b> his Genitive <i>genitive of relationship</i></p>	<p><b>βάλλοντας</b> casting Pres Act Ptc · Acc Pl Masc · βάλλω <i>circumstantial participle (modifies ἀδελφούς; their activity)</i> → concurrent present βάλλω: 'throw, cast'; depicts the brothers at their trade.</p>
<p><b>ἀμφίβληστρον</b> net Accusative <i>direct object of βάλλοντας</i> ἀμφίβληστρον: 'casting-net'; a round net thrown from the shore or a boat.</p>	<p><b>εἰς</b> into <i>preposition + accusative (direction)</i></p>	<p><b>τὴν</b> the Accusative article</p>	<p><b>θάλασσαν</b> sea Accusative <i>object of εἰς</i> θάλασσα: 'sea, lake!'</p>
<p><b>ἦσαν</b> they were Impf Act Indic 3 Pl · εἰμί <i>main verb (parenthetical)</i> → imperfect (background description)</p>	<p><b>γάρ</b> for <i>explanatory conjunction</i></p>	<p><b>ἄλεεῖς</b> fishermen Nominative <i>predicate nominative</i> ἄλιεύς: 'fisherman'; their trade — soon transposed into 'fishers of men.'</p>	

## 19 καὶ λέγει αὐτοῖς· Δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς ἄλεεῖς ἀνθρώπων.

And he said to them, "Come, follow me, and I will make you fishers of men."

DIRECT SPEECH (THE SUMMONS) **καὶ** The summons is sheer authority: a call to follow and a promise to transform their vocation — fishers of fish become fishers of people.

<p>καὶ and coordinating conjunction</p>	<p>λέγει says Pres Act Indic 3 Sg · λέγω main verb (historical present) → historical present (vivid)   λέγω: 'say!'</p>	<p>αὐτοῖς to them Dative indirect object</p>	<p>Δεῦτε come Adv/Impv 2 Pl · δεῦτε hortative adverb (functioning as plural imperative 'come!')   δεῦτε: 'come!'; an indeclinable hortatory adverb serving as the plural of δεῦρο — a summons to follow.</p>
<p>ὀπίσω after improper preposition + genitive (behind)   ὀπίσω: 'behind, after'; ὀπίσω μου = 'after me' — discipleship as walking behind the master.</p>	<p>μου me Genitive object of ὀπίσω</p>	<p>καὶ and coordinating conjunction (result)</p>	<p>ποιήσω I will make Fut Act Indic 1 Sg · ποιέω main verb → promissory future   ποιέω: 'make, do'; the promise to refashion their calling.</p>
<p>ὑμᾶς you Accusative direct object</p>	<p>ἄλεεῖς fishers Accusative object complement (predicate accusative)   ἄλιεύς: 'fisher'; the new vocation — gathering people for the kingdom.</p>	<p>ἀνθρώπων of men Genitive objective genitive (defines ἄλεεῖς)   ἄνθρωπος: 'human being'; the object of the new 'fishing' — the mission to people.</p>	

## 20 οἱ δὲ εὐθέως ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ.

| And immediately they left their nets and followed him.

| NARRATIVE RESPONSE δὲ The instant, unconditional response — εὐθέως — models discipleship: nets (their livelihood) abandoned at once for Jesus.

<p><b>οἱ</b> they</p> <p>Nominative <i>subject (article as pronoun, οἱ δέ)</i></p> <p>οἱ δέ: 'and they'; the article pronominal, marking the brothers' response.</p>	<p><b>δὲ</b> and</p> <p><i>continuative conjunction</i></p>	<p><b>εὐθέως</b> immediately</p> <p><i>adverb (time)</i></p> <p>εὐθέως: 'at once, immediately'; the promptness of their obedience.</p>	<p><b>ἀφέντες</b> having left</p> <p>Aor Act Ptc · Nom Pl Masc · ἀφήμι <i>antecedent/circumstantial participle</i></p> <p>→ antecedent aorist</p> <p>ἀφήμι: 'leave, let go'; the surrender of their means of living.</p>
<p><b>τὰ</b> the</p> <p>Accusative <i>article</i></p>	<p><b>δίκτυα</b> nets</p> <p>Accusative <i>direct object of ἀφέντες</i></p> <p>δίκτυον: 'net'; the general word for fishing-nets — their trade left behind.</p>	<p><b>ἠκολούθησαν</b> followed</p> <p>Aor Act Indic 3 Pl · ἀκολουθέω <i>main verb</i></p> <p>→ ingressive aorist (set out to follow)</p> <p>ἀκολουθέω: 'follow, accompany'; the technical verb for discipleship — to follow as a disciple.</p>	<p><b>αὐτῷ</b> him</p> <p>Dative <i>dative object of ἠκολούθησαν</i></p>

21 Καὶ προβάς ἐκεῖθεν εἶδεν ἄλλους δύο ἀδελφούς, Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ πλοίῳ μετὰ Ζεβεδαίου τοῦ πατρὸς αὐτῶν καταρτίζοντας τὰ δίκτυα αὐτῶν, καὶ ἐκάλεσεν αὐτούς.

And going on from there, he saw two other brothers, James the son of Zebedee and John his brother, in the boat with Zebedee their father, mending their nets, and he called them.

NARRATIVE CONTINUATION (SECOND CALL) **Καὶ** The pattern repeats with a second pair: James and John, found with their father in the boat — the setting that makes their leaving (v.22) all the more striking.

Καὶ  
and

*coordinating conjunction*

προβάς  
going on

Aor Act Ptc · Nom Sg Masc · προβαίνω  
*circumstantial participle (of movement)*

→ antecedent aorist

προβαίνω: 'go forward, advance'; Jesus  
moves further along the shore.

ἐκεῖθεν  
from there

*adverb of place (whence)*

ἐκεῖθεν: 'from there, thence.'

εἶδεν  
saw

Aor Act Indic 3 Sg · ὁράω (εἶδον)

*main verb*

→ constative aorist

ὁράω: 'see.'

ἄλλους

other

Accusative

*attributive adjective*

ἄλλος: 'other, another'; a second pair  
besides the first.

δύο

two

*indeclinable numeral*

δύο: 'two.'

ἀδελφούς

brothers

Accusative

*direct object of εἶδεν*

ἀδελφός: 'brother.'

Ἰάκωβον

James

Accusative

*accusative in apposition to ἀδελφούς*

Ἰάκωβος: James (Heb. Jacob); the elder of  
the Zebedee brothers.

τὸν

the (son)

Accusative

*article (with following genitive, 'the [son] of')*

ὁ τοῦ Ζεβεδαίου: the article + genitive  
idiom = 'the [son] of Zebedee.'

τοῦ

of

Genitive

*article*

Ζεβεδαίου

Zebedee

Genitive

*genitive of relationship ('son of')*

Ζεβεδαῖος: Zebedee; the father of James  
and John.

καὶ

and

*coordinating conjunction*

Ἰωάννην

John

Accusative

*accusative in apposition to ἀδελφούς*

Ἰωάννης: John; James's brother, later the  
beloved disciple.

τὸν

the

Accusative

*article*

ἀδελφὸν

brother

Accusative

*accusative in apposition (defines John)*

ἀδελφός: 'brother.'

αὐτοῦ

his

Genitive

*genitive of relationship*

ἐν

in

*preposition + dative (place)*

τῷ

the

Dative

article

πλοίῳ

boat

Dative

*object of ἐν (place)*

πλοῖον: 'boat, ship'; the fishing vessel — part of what they will leave.

μετὰ

with

*preposition + genitive (accompaniment)*

Ζεβεδαίου

Zebedee

Genitive

*object of μετὰ (accompaniment)*

Ζεβεδάϊος: Zebedee; present in the boat — the family bond left behind.

τοῦ

the

Genitive

article

πατρὸς

father

Genitive

*genitive in apposition to Ζεβεδαίου*

πατήρ: 'father'; specifies the relationship.

αὐτῶν

their

Genitive

*genitive of relationship*

καταρτίζοντας

mending

Pres Act Ptc · Acc Pl Masc · καταρτίζω

*circumstantial participle (their activity; modifies ἀδελφούς)*

→ concurrent present

καταρτίζω: 'put in order, mend, restore'; repairing the nets for the next catch.

τὰ

the

Accusative

article

δίκτυα

nets

Accusative

*direct object of καταρτίζοντας*

δίκτυον: 'net.'

αὐτῶν

their

Genitive

*genitive of possession*

καὶ

and

*coordinating conjunction*

ἐκάλεσεν

called

Aor Act Indic 3 Sg · καλέω

*main verb*

→ constative aorist

καλέω: 'call, summon'; the authoritative call to discipleship.

αὐτούς

them

Accusative

*direct object*

## 22 οἱ δὲ εὐθέως ἀφέντες τὸ πλοῖον καὶ τὸν πατέρα αὐτῶν ἠκολούθησαν αὐτῷ.

And immediately they left the boat and their father and followed him.

NARRATIVE RESPONSE **δὲ** Parallel to v.20, but the cost is heightened: not only the boat but 'their father' is left — discipleship outweighs even family ties.

**οἱ**  
they

Nominative

subject (article as pronoun, οἱ δέ)

οἱ δέ: 'and they'; pronominal article.

**δὲ**  
and

continuative conjunction

**εὐθέως**  
immediately

adverb (time)

εὐθέως: 'at once'; the same prompt obedience as the first pair.

**ἀφέντες**  
having left

Aor Act Ptc · Nom Pl Masc · ἀφίημι

antecedent/circumstantial participle

→ antecedent aorist

ἀφίημι: 'leave, let go'; here boat and father alike.

**τὸ**  
the

Accusative

article

**πλοῖον**  
boat

Accusative

direct object of ἀφέντες

πλοῖον: 'boat'; their livelihood left behind.

**καὶ**  
and

coordinating conjunction

**τὸν**  
the

Accusative

article

**πατέρα**  
father

Accusative

direct object (coordinate)

πατήρ: 'father'; the family bond surrendered for the call.

**αὐτῶν**  
their

Genitive

genitive of relationship

**ἠκολούθησαν**  
followed

Aor Act Indic 3 Pl · ἀκολουθέω

main verb

→ ingressive aorist (set out to follow)

ἀκολουθέω: 'follow'; the discipleship verb again.

**αὐτῷ**  
him

Dative

dative object of ἠκολούθησαν

23 Καὶ περιῆγεν ἐν ὅλῃ τῇ Γαλιλαίᾳ, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ.

And he went about in all Galilee, teaching in their synagogues and preaching the gospel of the kingdom and healing every disease and every sickness among the people.

**SUMMARY OF MINISTRY** **Καὶ** A programmatic summary (echoed at 9:35): three participles — teaching, preaching, healing — sketch the whole shape of Jesus' Galilean ministry, framing the Sermon (5–7) and the miracles (8–9).

Καὶ

and

*coordinating conjunction*

περιῆγεν

went about

Impf Act Indic 3 Sg · περιάγω

*main verb*

→ imperfect (customary/iterative)

περιάγω: 'go around, travel about'; the imperfect pictures an itinerant ministry through the region.

ἐν

in

*preposition + dative (place)*

ὅλη

all

Dative

*attributive adjective*

ὅλος: 'whole, all'; the entire region covered.

τῇ

the

Dative

*article*

Γαλιλαία

Galilee

Dative

*object of ἐν (place)*

Γαλιλαία: Galilee (declines); the sphere of the ministry.

διδάσκων

teaching

Pres Act Ptc · Nom Sg Masc · διδάσκω

*circumstantial participle of manner (modifies the subject)*

→ concurrent present (ongoing)

διδάσκω: 'teach'; the first facet — instruction in the synagogues (cf. ch. 5–7).

ἐν

in

*preposition + dative (place)*

**ταῖς**

the

Dative

article

**συναγωγαῖς**

synagogues

Dative

object of ἐν (place)

συναγωγή: 'synagogue, assembly'; the local gathering-places for teaching.

**αὐτῶν**

their

Genitive

genitive of possession

**καὶ**

and

coordinating conjunction

**κηρύσσω**

preaching

Pres Act Ptc · Nom Sg Masc · κηρύσσω

circumstantial participle of manner

→ concurrent present (ongoing)

κηρύσσω: 'proclaim, herald'; the second facet — announcing the kingdom's good news.

**τὸ**

the

Accusative

article

**εὐαγγέλιον**

gospel

Accusative

direct object of κηρύσσω

εὐαγγέλιον: 'good news, gospel'; 'the gospel of the kingdom' — its content is the inbreaking reign.

**τῆς**

of the

Genitive

article

**βασιλείας**

kingdom

Genitive

objective/descriptive genitive (defines εὐαγγέλιον)

βασιλεία: 'kingdom'; the subject-matter of the good news.

**καὶ**

and

coordinating conjunction

**θεραπεύων**

healing

Pres Act Ptc · Nom Sg Masc · θεραπεύω

circumstantial participle of manner

→ concurrent present (ongoing)

θεραπεύω: 'heal, cure'; the third facet — the powerful deeds attesting the kingdom (chs. 8–9).

**πᾶσαν**

every

Accusative

attributive adjective

πᾶς: 'every, all'; the comprehensiveness of the healing.

**νόσον**

disease

Accusative

direct object of θεραπεύων

νόσος: 'disease, illness'; serious bodily affliction.

**καὶ**

and

coordinating conjunction

**πᾶσαν**

every

Accusative

attributive adjective

πᾶς: 'every.'

**μαλακίαν**

sickness

Accusative

direct object (coordinate)

μαλακία: 'weakness, sickness, infirmity'; paired with νόσος for the full range of ailments.

ἐν

among

*preposition + dative (sphere)*

τῷ

the

Dative

*article*

λαῶ

people

Dative

*object of ἐν (sphere)*

λαός: 'people'; the Israelite populace  
among whom Jesus ministered.

24 καὶ ἀπῆλθεν ἡ ἀκοὴ αὐτοῦ εἰς ὅλην τὴν Συρίαν· καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας ποικίλαις νόσοις καὶ βασάνοις συνεχομένους, δαιμονιζομένους καὶ σεληνιαζομένους καὶ παραλυτικούς, καὶ ἐθεράπευσεν αὐτούς.

And the report of him went out into all Syria, and they brought to him all who were ill, afflicted with various diseases and torments, demon-possessed, epileptics, and paralytics, and he healed them.

NARRATIVE RESULT (SPREADING FAME) καὶ The fame spreads beyond Galilee into Syria; a catalogue of the afflicted brought to Jesus illustrates the scope of v.23's 'every disease' — and the universal reach of his healing power.

καὶ

and

*coordinating conjunction*

ἀπῆλθεν

went out

Aor Act Indic 3 Sg · ἀπέρχομαι

*main verb*

→ constative aorist

ἀπέρχομαι: 'go away, go out'; the report's spreading abroad.

ἡ

the

Nominative

*article*

ἀκοή

report

Nominative

*subject of ἀπῆλθεν*

ἀκοή: 'hearing, report, news'; the spreading fame of Jesus.

## αὐτοῦ

of him

Genitive

*objective genitive ('news about him')*

## εἰς

into

*preposition + accusative (extent/direction)*

## ὅλην

all

Accusative

*attributive adjective*

ὅλος: 'whole, all'; the report reached the entire province.

## τὴν

the

Accusative

*article*

## Συρίαν

Syria

Accusative

*object of εἰς*

Συρία: Syria (declines); the larger Roman province north of Galilee.

## καὶ

and

*coordinating conjunction*

## προσήνεγκαν

they brought

Aor Act Indic 3 Pl · προσφέρω

*main verb (impersonal 'they')*

→ *constative aorist*

προσφέρω: 'bring to, offer'; people brought the sick to Jesus.

## αὐτῷ

to him

Dative

*indirect object*

## πάντας

all

Accusative

*substantival adjective (direct object)*

πᾶς: 'all'; the totality of the afflicted brought to him.

## τούς

those

Accusative

*article (with participle)*

## κακῶς

ill

*adverb (with ἔχοντας: 'being ill')*

κακῶς: 'badly, ill'; κακῶς ἔχειν = idiom for 'to be sick.'

## ἔχοντας

having/being

Pres Act Ptc · Acc Pl Masc · ἔχω

*substantival participle (with κακῶς, 'the sick')*

→ *characterizing present*

ἔχω: 'have, hold'; with κακῶς, 'those who were ill.'

## ποικίλαις

various

Dative

*attributive adjective*

ποικίλος: 'varied, of many kinds'; the diversity of the ailments.

## νόσοις

diseases

Dative

*dative of means/cause (with συνεχομένους)*

νόσος: 'disease'; the various illnesses gripping them.

## καὶ

and

*coordinating conjunction*

## βασάνοις

torments

Dative

*dative of means/cause (coordinate)*

βάσανος: 'torture, torment'; acute pains/afflictions.

## συνεχομένους

afflicted/gripped

Pres Mid/Pass Ptc · Acc Pl Masc · συνέχω  
*attributive participle (modifies τούς ... ἔχοντας)*

→ characterizing present (passive)

συνέχω: 'hold together, grip, distress'; the passive — 'seized/afflicted by.'

## δαιμονιζομένους

demon-possessed

Pres Mid/Pass Ptc · Acc Pl Masc · δαιμονίζομαι  
*substantival participle (a class of the afflicted)*

→ characterizing present

δαιμονίζομαι: 'be demon-possessed'; those under demonic affliction.

## καὶ

and

*coordinating conjunction*

## σεληνιαζομένους

epileptics

Pres Mid/Pass Ptc · Acc Pl Masc · σεληνιάζομαι  
*substantival participle (a class of the afflicted)*

→ characterizing present

σεληνιάζομαι: lit. 'be moon-struck' (σελήνη, 'moon'); the term for epileptic seizures.

## καὶ

and

*coordinating conjunction*

## παραλυτικούς

paralytics

Accusative  
*substantival adjective (a class of the afflicted)*

παραλυτικός: 'paralyzed, paralytic'; those with paralysis.

## καὶ

and

*coordinating conjunction*

## ἔθεράπευσεν

he healed

Aor Act Indic 3 Sg · θεραπέω

*main verb*

→ constative aorist (summary)

θεραπέω: 'heal, cure'; the comprehensive healing of all brought.

## αὐτούς

them

Accusative  
*direct object*

25 καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ ἀπὸ τῆς Γαλιλαίας καὶ Δεκαπόλεως καὶ Ἱεροσολύμων καὶ Ἰουδαίας καὶ πέραν τοῦ Ἰορδάνου.

And great crowds followed him from Galilee and the Decapolis and Jerusalem and Judea and beyond the Jordan.

NARRATIVE RESULT (GATHERING CROWDS) καὶ The chapter closes with great crowds drawn from a sweeping geography — the whole land and beyond — setting the audience for the Sermon on the Mount (5:1).

καὶ  
and

*coordinating conjunction*

ἠκολούθησαν

followed

Aor Act Indic 3 Pl · ἀκολουθέω

*main verb*

→ *constative aorist*

ἀκολουθέω: 'follow'; here of the crowds — following in a broader sense than the disciples' commitment.

αὐτῷ

him

Dative

*dative object of ἠκολούθησαν*

ὄχλοι

crowds

Nominative

*subject*

ὄχλος: 'crowd, multitude'; the great throngs drawn to Jesus.

πολλοὶ

great/many

Nominative

*attributive adjective*

πολύς: 'much, many, great'; the size of the gathering.

ἀπὸ

from

*preposition + genitive (source)*

τῆς

the

Genitive

*article*

Γαλιλαίας

Galilee

Genitive

*object of ἀπό (source)*

Γαλιλαία: Galilee (declines); the home region.

καὶ  
and

*coordinating conjunction*

Δεκαπόλεως

Decapolis

Genitive

*object of ἀπό (coordinate source)*

Δεκάπολις: the Decapolis (lit. 'Ten Cities'); the Hellenistic league east/southeast of Galilee.

καὶ  
and

*coordinating conjunction*

Ἱεροσολύμων

Jerusalem

Genitive

*object of ἀπό (coordinate source)*

Ἱεροσόλυμα: Jerusalem; the holy city (neut. pl. form), part of the gathering's reach.

καὶ  
and

*coordinating conjunction*

Ἰουδαίας

Judea

Genitive

*object of ἀπό (coordinate source)*

Ἰουδαία: Judea (declines); the southern region.

καὶ  
and

*coordinating conjunction*

πέραν

beyond

*improper preposition + genitive (place)*

πέραν: 'beyond, across'; governs τοῦ Ἰορδάνου — the Transjordan (Perea).

τοῦ

the

Genitive

article

Ἰορδάνου

Jordan

Genitive

*object of πέραν*

Ἰορδάνης; the Jordan; the river bounding the eastern region from which crowds came.

**On the text.** Verse punctuation is editorial and conventional. A few variants may be noted in passing: at v.10 the Majority/Byzantine text adds ὀπίσω μου after ὕπαγε (so the Textus Receptus); the critical text reads ὕπαγε, Σατανᾶ. At v.12 some witnesses read ὁ Ἰησοῦς; the article is editorial in modern editions. At v.18 the name is given as the explanatory τὸν λεγόμενον Πέτρον. At v.23 the text is given as περιῆγεν ἐν ὅλῃ τῇ Γαλιλαίᾳ (so NA28/SBLGNT); some witnesses read ὅλην τὴν Γαλιλαίαν. The OT citations in vv.4, 6, 7, 10 (Deut 8:3; Ps 91:11–12; Deut 6:16; Deut 6:13) and vv.15–16 (Isa 8:23–9:1) reflect the LXX with the Evangelist's own adaptations.

**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.