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 8

KATA MAΘΘAION H′

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 · 8:1–4

Cleansing the leper

Descending from the Sermon's mountain amid great crowds (1), Jesus is met by a kneeling leper who concedes his power and questions his willingness (2); the touching hand and the echoing 'I am willing; be clean' cure him at once (3); he is sent in silence to the priest, to fulfill the Law as a testimony (4).

B · 8:5–13

The centurion's faith and the banquet of the kingdom

A Gentile officer pleads for his paralyzed servant (5–6); offered a house-visit (7), he confesses unworthiness and trusts the bare word of command, reasoning from his own authority over soldiers (8–9); Jesus marvels at faith unmatched in Israel (10), foretells Gentiles reclining with the patriarchs while the 'sons of the kingdom' are cast into outer darkness (11–12), and heals the servant at a distance, in that very hour (13).

C · 8:14–17

Peter's mother-in-law and the evening healings (Isa 53:4)

In Peter's house Jesus heals the feverish mother-in-law by a touch, and she rises to serve (14–15); at evening he casts out spirits with a word and heals all the sick (16) — that the word of Isaiah might be fulfilled: he took our infirmities and bore our diseases (17).

D · 8:18–22

The cost of following

Ordering a crossing of the lake (18), Jesus answers two would-be followers: an eager scribe is warned that the homeless Son of Man has nowhere to lay his head (19–20); a disciple who would first bury his father is told to follow and 'leave the dead to bury their own dead' (21–22).

E · 8:23–27

Stilling the storm

The disciples follow Jesus into the boat (23); a great storm swamps it while he sleeps (24); they wake him crying 'Lord, save, we are perishing' (25); he rebukes their little faith and then the winds and sea, and a great calm follows (26) — leaving them to ask what sort of man wind and sea obey (27).

F · 8:28–34

The Gadarene demoniacs and the swine

Across the lake two fierce demoniacs from the tombs meet him (28); the demons confess him 'Son of God' and dread torment before the time (29); spotting a herd of swine (30) they beg to be sent into it (31); a single word 'Go' drives them out, and the herd plunges to its death in the sea (32); the herdsmen report it (33), and the whole city, valuing its swine over the salvation shown, begs Jesus to leave (34).

1 Καταβάντος δὲ αὐτοῦ ἀπὸ τοῦ ὄρους ἠκολούθησαν αὐτῷ ὄχλοι πολλοί.

> And when he had come down from the mountain, great crowds followed him.

SCENE-SETTING TRANSITION δέ A genitive-absolute hinge closing the Sermon on the Mount (chs. 5–7): Jesus descends and the crowds attach themselves — the narrative pivots from teaching to a chain of mighty works.

Καταβάντος

having come down

Aor Act Ptc · Gen Sg Masc · καταβαίνω

genitive absolute (temporal)

→ constative aorist

> καταβαίνω: 'go/come down' (κατά + βαίνω); the descent from the mountain of teaching.

δὲ

and

continuative conjunction

αὐτοῦ

he

Genitive

subject of the genitive absolute

ἀπὸ

from

preposition + genitive (separation)

τοῦ

the

Genitive

article

ὄρους

mountain

Genitive

object of ἀπό (source)

> ὄρος: 'mountain, hill'; the mount of the Sermon (5:1).

ἠκολούθησαν

followed

Aor Act Indic 3 Pl · ἀκολουθέω

main verb

→ ingressive/constative aorist

> ἀκολουθέω: 'follow, accompany'; here of the crowds, not yet discipleship in the full sense.

αὐτῷ

him

Dative

dative complement of ἀκολουθέω

ὄχλοι

crowds

Nominative

subject

> ὄχλος: 'crowd, multitude'; the throngs drawn by the Sermon.

πολλοί

great

Nominative

attributive adjective

> πολύς: 'many, great'; the size of the following.

2 καὶ ἰδοὺ λεπρὸς προσελθὼν προσεκύνει αὐτῷ λέγων· κύριε, ἐὰν θέλῃς δύνασαί με καθαρίσαι.

> And behold, a leper came and knelt before him, saying, 'Lord, if you are willing, you can make me clean.'

FIRST HEALING: THE LEPER'S APPROACH **καὶ** The first of the chapter's miracles. ἰδού spotlights the leper, an outcast under the Law; his approach, homage, and conditional plea concede Jesus' power while leaving his willingness in question.

καὶ
and

coordinating conjunction

ἰδοὺ
behold

presentative particle (deictic)

ἰδού: frozen aor. imperative of ὁράω, 'look!'; a narrative attention-marker.

λεπρὸς
a leper

Nominative

subject

λεπρός: 'leprous (man)'; one with a defiling skin-disease, ritually unclean and socially excluded (Lev 13–14).

προσελθὼν
having come

Aor Act Ptc · Nom Sg Masc · προσέρχομαι

attendant-circumstance participle

→ constative aorist

προσέρχομαι: 'approach, come to'; the bold approach of an unclean man.

προσεκύνει
knelt before / did homage

Impf Act Indic 3 Sg · προσκυνέω

main verb

→ inceptive/iterative imperfect

προσκυνέω: 'bow down, worship, do homage'; the imperfect pictures the act unfolding.

αὐτῷ
to him

Dative

dative complement of προσκυνέω

λέγων
saying

Pres Act Ptc · Nom Sg Masc · λέγω

participle of speech (introduces direct discourse)

→ present (concurrent)

κύριε
Lord

Vocative

vocative of address

κύριος: 'Lord, sir'; respectful address, charged with more in Matthew.

ἐὰν
if
conjunction (3rd-class condition)

θέλῃς
you are willing
Pres Act Subj 2 Sg · θέλω
protasis verb
→ present (general)
θέλω: 'will, wish, be willing'; the leper doubts not the power but the willingness.

δύνασαί
you can / are able
Pres Mid/Pass Indic 2 Sg · δύναμαι
main verb (apodosis)
→ stative present
δύναμαι: 'be able, can'; a confession of Jesus' ability.

με
me
Accusative
accusative subject of the infinitive

καθαρίσαι
to cleanse
Aor Act Inf · καθαρίζω
complementary infinitive
→ constative aorist
καθαρίζω: 'cleanse, purify'; of cleansing from the defilement of leprosy.

---

3 καὶ ἐκτείνας τὴν χεῖρα ἥψατο αὐτοῦ λέγων· θέλω, καθαρίσθητι· καὶ εὐθέως ἐκαθαρίσθη αὐτοῦ ἡ λέπρα.

> And he stretched out his hand and touched him, saying, 'I am willing; be clean.' And immediately his leprosy was cleansed.

FIRST HEALING: THE CLEANSING WORD **καὶ** Jesus' touch crosses the boundary of uncleanness without being defiled; his echoing 'I am willing' answers the leper's 'if you are willing,' and the passive 'be clean' is effective at once.

καὶ
and
coordinating conjunction

ἐκτείνας
having stretched out
Aor Act Ptc · Nom Sg Masc · ἐκτείνω
attendant-circumstance participle
→ constative aorist
ἐκτείνω: 'stretch out, extend' (ἐκ + τείνω).

τὴν
the
Accusative
article

χεῖρα
hand
Accusative
direct object of ἐκτείνας
χείρ: 'hand'; the touching hand reverses defilement.

ἥψατο

he touched

Aor Mid Indic 3 Sg · ἅπτομαι

main verb

→ constative aorist

ἅπτομαι: 'touch, take hold of' (mid., + gen.); touching a leper was unthinkable under the Law.

αὐτοῦ

him

Genitive

genitive complement of ἅπτομαι

λέγων

saying

Pres Act Ptc · Nom Sg Masc · λέγω

participle of speech

→ present (concurrent)

θέλω

I am willing

Pres Act Indic 1 Sg · θέλω

main verb (direct speech)

→ present

θέλω: 'I will/am willing'; deliberately echoes the leper's θέλῃς (v.2).

καθαρίσθητι

be cleansed

Aor Pass Impv 2 Sg · καθαρίζω

imperative (effective command)

→ constative aorist

καθαρίζω: a divine passive imperative — the word itself effects the cure.

καὶ

and

coordinating conjunction

εὐθέως

immediately

adverb (time)

εὐθέως: 'at once, immediately'; stresses the instantaneous result.

ἐκαθαρίσθη

was cleansed

Aor Pass Indic 3 Sg · καθαρίζω

main verb

→ constative aorist

καθαρίζω: passive — the leprosy is removed by Jesus' word.

αὐτοῦ

his

Genitive

genitive of possession

ἡ

the

Nominative

article

λέπρα

leprosy

Nominative

subject

λέπρα: 'leprosy'; the disease-defilement, now gone.

4 καὶ λέγει αὐτῷ ὁ Ἰησοῦς· ὅρα μηδενὶ εἴπῃς, ἀλλὰ ὕπαγε σεαυτὸν δεῖξον τῷ ἱερεῖ καὶ προσένεγκον τὸ δῶρον ὃ προσέταξεν Μωϋσῆς, εἰς μαρτύριον αὐτοῖς.

> And Jesus said to him, 'See that you tell no one, but go, show yourself to the priest and offer the gift that Moses commanded, as a testimony to them.'

FIRST HEALING: SILENCE AND THE PRIEST καὶ The command to silence (the Matthean 'messianic reticence') is paired with obedience to the Law: the cleansed man is sent to the priest for the legal certification of Lev 14 — proof 'to them' that the kingdom honors, not abolishes, the Law (cf. 5:17).

καὶ
and
coordinating conjunction

λέγει
says
Pres Act Indic 3 Sg · λέγω
main verb (historic present)
→ historic present
λέγω: vivid historic present advancing the narrative.

αὐτῷ
to him
Dative
indirect object

ὁ
the
Nominative
article

Ἰησοῦς
Jesus
Nominative
subject
Ἰησοῦς: 'Jesus,' Heb. Yēšûaʿ, 'YHWH saves' (cf. 1:21).

ὅρα
see (to it)
Pres Act Impv 2 Sg · ὁράω
imperative (introduces warning)
→ present
ὁράω: 'see, take care'; here introducing a caution, '(see to it that) you tell no one.'

μηδενὶ
to no one
Dative
indirect object (negated)
μηδείς: 'no one'; the prohibition's scope.

εἴπῃς
you tell
Aor Act Subj 2 Sg · λέγω
prohibitive subjunctive
→ constative aorist
λέγω: aor. subjunctive of prohibition, 'do not tell.'

ἀλλὰ

but

adversative conjunction

ὕπαγε

go

Pres Act Impv 2 Sg · ὑπάγω

imperative

→ present

ὑπάγω: 'go away, depart'; sends him to fulfill the Law.

σεαυτὸν

yourself

Accusative

direct object of δεῖξον

δεῖξον

show

Aor Act Impv 2 Sg · δείκνυμι

imperative

→ constative aorist

δείκνυμι: 'show, display'; the legal presentation to the priest.

τῷ

to the

Dative

article

ἱερεῖ

priest

Dative

indirect object

ἱερεύς: 'priest'; the one authorized to certify cleansing (Lev 14:2–3).

καὶ

and

coordinating conjunction

προσένεγκον

offer

Aor Act Impv 2 Sg · προσφέρω

imperative

→ constative aorist

προσφέρω: 'bring to, offer'; the cultic offering of cleansing.

τὸ

the

Accusative

article

δῶρον

gift / offering

Accusative

direct object

δῶρον: 'gift, offering'; the sacrifice prescribed for a cleansed leper.

ὃ

which

Accusative

relative pronoun (object of προσέταξεν)

προσέταξεν

commanded

Aor Act Indic 3 Sg · προστάσσω

verb (relative clause)

→ constative aorist

προστάσσω: 'command, prescribe'; the Mosaic prescription.

Μωϋσῆς

Moses

Nominative

subject (relative clause)

Μωϋσῆς: Moses; indeclinable proper name carrying nominative force.

εἰς

for / as

preposition + accusative (purpose)

μαρτύριον

a testimony

Accusative

object of εἰς (purpose)

μαρτύριον: 'testimony, witness'; legal proof of the cure (and of Jesus' regard for the Law).

αὐτοῖς

to them

Dative

dative of (dis)advantage

αὐτοῖς: 'to them,' i.e. the priests/people — a witness for or against them.

5 Εἰσελθόντος δὲ αὐτοῦ εἰς Καφαρναοὺμ προσῆλθεν αὐτῷ ἑκατόνταρχος παρακαλῶν αὐτὸν

> And when he had entered Capernaum, a centurion came to him, appealing to him

CENTURION: THE APPROACH **δέ** A second genitive-absolute scene-opener. A Gentile officer — a centurion — approaches; the encounter will climax in Jesus' astonishment at faith greater than any in Israel.

Εἰσελθόντος
having entered

Aor Act Ptc · Gen Sg Masc · εἰσέρχομαι

genitive absolute (temporal)

→ constative aorist

εἰσέρχομαι: 'enter, go into.'

δὲ
and

continuative conjunction

αὐτοῦ
he

Genitive

subject of the genitive absolute

εἰς
into

preposition + accusative (direction)

Καφαρναοὺμ
Capernaum

Accusative

object of εἰς (place)

Καφαρναούμ: Capernaum, Jesus' Galilean base (4:13); indeclinable place-name carrying accusative force.

προσῆλθεν
came to

Aor Act Indic 3 Sg · προσέρχομαι

main verb

→ constative aorist

προσέρχομαι: 'approach, come to.'

αὐτῷ
to him

Dative

dative complement

ἑκατόνταρχος
a centurion

Nominative

subject

ἑκατόνταρχος: 'centurion,' commander of a hundred — a Gentile Roman officer.

παρακαλῶν
appealing to / beseeching

Pres Act Ptc · Nom Sg Masc · παρακαλέω

adverbial participle (manner)

→ present (concurrent)

παρακαλέω: 'call to one's side, beseech, urge'; the officer pleads.

αὐτὸν
him

Accusative

direct object of παρακαλῶν

6 καὶ λέγων· κύριε, ὁ παῖς μου βέβληται ἐν τῇ οἰκίᾳ παραλυτικός, δεινῶς βασανιζόμενος.

> and saying, 'Lord, my servant lies at home paralyzed, terribly tormented.'

> CENTURION: THE PLEA **καὶ** The plea states the need without a request: the servant is bedridden, paralyzed, in agony. The address 'Lord' and the bare description leave the petition to Jesus' compassion.

καὶ
and
coordinating conjunction

λέγων
saying
Pres Act Ptc · Nom Sg Masc · λέγω
participle of speech
→ present (concurrent)

κύριε
Lord
Vocative
vocative of address
> κύριος: 'Lord, sir'; a Gentile's respectful address.

ὁ
the
Nominative
article

παῖς
servant / boy
Nominative
subject
> παῖς: 'boy, servant, child'; here a beloved household servant (cf. δοῦλος in Luke).

μου
my
Genitive
genitive of possession

βέβληται
lies / has been laid
Perf Mid/Pass Indic 3 Sg · βάλλω
main verb
→ intensive perfect (resultant state)
> βάλλω: 'throw, lay'; perfect passive, 'has been laid (and lies) prostrate.'

ἐν
in / at
preposition + dative (place)

τῇ
the
Dative
article

οἰκίᾳ
house
Dative
dative of place
> οἰκία: 'house, home'; the place of the servant's suffering.

παραλυτικός
paralyzed
Nominative
predicate adjective
> παραλυτικός: 'paralytic, paralyzed'; the nature of the affliction.

δεινῶς
terribly
adverb (manner/degree)
> δεινῶς: 'terribly, fearfully'; the intensity of the torment.

βασανιζόμενος
being tormented

Pres Mid/Pass Ptc · Nom Sg Masc · βασανίζω

predicate participle

→ present (ongoing)

> βασανίζω: 'torment, torture'; vivid of the suffering's severity.

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7 καὶ λέγει αὐτῷ· ἐγὼ ἐλθὼν θεραπεύσω αὐτόν.

> And he said to him, 'I will come and heal him.'

> CENTURION: JESUS' OFFER **καὶ** Jesus' reply (sometimes read as a question, 'Shall I come...?') with emphatic ἐγώ offers to come in person — the offer the centurion will, remarkably, decline as unnecessary.

καὶ
and

coordinating conjunction

λέγει
says

Pres Act Indic 3 Sg · λέγω

main verb (historic present)

→ historic present

αὐτῷ
to him

Dative

indirect object

ἐγὼ
I

Nominative

emphatic subject pronoun

> ἐγώ: the expressed pronoun is emphatic — 'I myself.'

ἐλθὼν
having come / coming

Aor Act Ptc · Nom Sg Masc · ἔρχομαι

attendant-circumstance participle

→ constative aorist

> ἔρχομαι: 'come, go'; coordinate with the verb — 'I will come and heal.'

θεραπεύσω
I will heal

Fut Act Indic 1 Sg · θεραπεύω

main verb

→ predictive future

> θεραπεύω: 'heal, cure, serve'; the verb of Jesus' healings.

αὐτόν
him

Accusative

direct object

8 καὶ ἀποκριθεὶς ὁ ἑκατόνταρχος ἔφη· κύριε, οὐκ εἰμὶ ἱκανὸς ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς, ἀλλὰ μόνον εἰπὲ λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου.

> But the centurion answered, 'Lord, I am not worthy that you should come under my roof; but only say the word, and my servant will be healed.'

CENTURION: ONLY SAY THE WORD καὶ The heart of the pericope: a Gentile confesses unworthiness yet trusts the bare authority of Jesus' word — 'only say the word.' He grasps that Jesus' command operates at a distance, like an officer's order.

καὶ
but

coordinating conjunction

ἀποκριθεὶς
answering

Aor Pass Ptc · Nom Sg Masc · ἀποκρίνομαι

attendant-circumstance participle (Semitic idiom)

→ constative aorist

ἀποκρίνομαι: 'answer, reply'; the ptc.+verb idiom of response.

ὁ
the

Nominative

article

ἑκατόνταρχος
centurion

Nominative

subject

ἑκατόνταρχος: the centurion (cf. v.5).

ἔφη
said

Impf/Aor Act Indic 3 Sg · φημί

main verb of speech

→ aoristic

φημί: 'say, affirm'; ἔφη introduces his reply.

κύριε
Lord

Vocative

vocative of address

κύριος: 'Lord, sir.'

οὐκ
not

negative particle

εἰμὶ
I am

Pres Act Indic 1 Sg · εἰμί

main verb (copula)

→ stative present

ἱκανὸς
worthy / sufficient
Nominative
predicate adjective
> ἱκανός: 'sufficient, fit, worthy'; the confession of unworthiness.

ἵνα
that
conjunction (content/result clause)

μου
my
Genitive
genitive of possession (with στέγην)

ὑπὸ
under
preposition + accusative (place)

τὴν
the
Accusative
article

στέγην
roof
Accusative
object of ὑπό (place)
> στέγη: 'roof'; entering 'under the roof' of a Gentile would render a Jew unclean — the officer is aware of this.

εἰσέλθῃς
you should come in
Aor Act Subj 2 Sg · εἰσέρχομαι
verb of the ἵνα clause
→ constative aorist
> εἰσέρχομαι: 'enter, come in.'

ἀλλὰ
but
adversative conjunction

μόνον
only
adverb (limitation)
> μόνον: 'only, merely'; the word alone suffices.

εἰπὲ
say
Aor Act Impv 2 Sg · λέγω
imperative
→ constative aorist
> λέγω: 'say, speak'; the requested word of command.

λόγῳ
with a word
Dative
dative of means/instrument
> λόγος: 'word'; the instrument of healing — a word at a distance.

καὶ
and
coordinating conjunction (consecutive)

ἰαθήσεται
will be healed
Fut Pass Indic 3 Sg · ἰάομαι
main verb
→ predictive future
> ἰάομαι: 'heal, cure'; divine passive — healed by Jesus' word.

ὁ
the
Nominative
article

παῖς
servant
Nominative
subject
> παῖς: the servant (cf. v.6).

μου
my
Genitive
genitive of possession

9 καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν, ἔχων ὑπ' ἐμαυτὸν στρατιώτας, καὶ λέγω τούτῳ· πορεύθητι, καὶ πορεύεται, καὶ ἄλλῳ· ἔρχου, καὶ ἔρχεται, καὶ τῷ δούλῳ μου· ποίησον τοῦτο, καὶ ποιεῖ.

> For I too am a man under authority, with soldiers under me; and I say to one, 'Go,' and he goes, and to another, 'Come,' and he comes, and to my servant, 'Do this,' and he does it.

CENTURION: THE ANALOGY OF AUTHORITY γὰρ The ground of his faith: as a subordinate officer he both stands under authority and wields it — a word sets soldiers in motion. He reasons that Jesus' word commands sickness as surely, an analogy Jesus pronounces unmatched faith.

καὶ
for indeed

conjunction (with γάρ)

καὶ γάρ: 'for indeed, for even'; introduces the explanatory analogy.

γὰρ
for

explanatory conjunction

ἐγὼ
I

Nominative

emphatic subject pronoun

ἐγώ: emphatic — 'I too,' setting up the analogy.

ἄνθρωπός
a man

Nominative

predicate nominative

ἄνθρωπος: 'man, person'; '(only) a man,' yet authority works through his word.

εἰμι
am

Pres Act Indic 1 Sg · εἰμί

main verb (copula)

→ stative present

ὑπὸ
under

preposition + accusative (subordination)

ἐξουσίαν
authority

Accusative

object of ὑπό

ἐξουσία: 'authority, power'; the chain of command he stands within.

ἔχων
having

Pres Act Ptc · Nom Sg Masc · ἔχω

adverbial/attributive participle

→ present (concurrent)

ἔχω: 'have, hold'; here of subordinates under his command.

ὑπ'
under

preposition + accusative (subordination)

ἐμαυτὸν
myself

Accusative

object of ὑπό

ἐμαυτοῦ: 'myself'; reflexive — those under his own command.

στρατιώτας
soldiers

Accusative

direct object of ἔχων

στρατιώτης: 'soldier'; those who obey his orders.

καὶ
and

coordinating conjunction

λέγω
I say
Pres Act Indic 1 Sg · λέγω
main verb
→ customary/gnomic present

τούτῳ
to this one
Dative
indirect object
> οὗτος: 'this (one)'; one soldier addressed.

πορεύθητι
go
Aor Pass Impv 2 Sg · πορεύομαι
imperative (quoted command)
→ constative aorist
> πορεύομαι: 'go, proceed, travel.'

καὶ
and
coordinating conjunction

πορεύεται
he goes
Pres Mid/Pass Indic 3 Sg · πορεύομαι
main verb
→ gnomic present

καὶ
and
coordinating conjunction

ἄλλῳ
to another
Dative
indirect object
> ἄλλος: 'another'; a second soldier.

ἔρχου
come
Pres Mid/Pass Impv 2 Sg · ἔρχομαι
imperative (quoted command)
→ present
> ἔρχομαι: 'come, go.'

καὶ
and
coordinating conjunction

ἔρχεται
he comes
Pres Mid/Pass Indic 3 Sg · ἔρχομαι
main verb
→ gnomic present

καὶ
and
coordinating conjunction

τῷ
the
Dative
article

δούλῳ
servant
Dative
indirect object
> δοῦλος: 'slave, servant'; the household servant.

μου
my
Genitive
genitive of possession

ποίησον
do
Aor Act Impv 2 Sg · ποιέω
imperative (quoted command)
→ constative aorist
> ποιέω: 'do, make.'

τοῦτο
this
Accusative
direct object

καὶ
and
coordinating conjunction

ποιεῖ
he does (it)
Pres Act Indic 3 Sg · ποιέω
main verb
→ gnomic present

10 ἀκούσας δὲ ὁ Ἰησοῦς ἐθαύμασεν καὶ εἶπεν τοῖς ἀκολουθοῦσιν· ἀμὴν λέγω ὑμῖν, παρ' οὐδενὶ τοσαύτην πίστιν ἐν τῷ Ἰσραὴλ εὗρον.

> When Jesus heard this, he marveled and said to those following, 'Truly I say to you, with no one in Israel have I found such faith.'

CENTURION: JESUS MARVELS AT FAITH δέ Jesus' astonishment — one of only two recorded — frames the verdict: the Gentile's faith outstrips anything in Israel. The solemn 'Amen I say to you' marks a weighty pronouncement.

ἀκούσας
having heard
Aor Act Ptc · Nom Sg Masc · ἀκούω
temporal participle
→ constative aorist
ἀκούω: 'hear, listen.'

δὲ
and
continuative conjunction

ὁ
the
Nominative
article

Ἰησοῦς
Jesus
Nominative
subject

ἐθαύμασεν
marveled
Aor Act Indic 3 Sg · θαυμάζω
main verb
→ ingressive aorist
θαυμάζω: 'marvel, be amazed'; rare of Jesus (cf. Mark 6:6).

καὶ
and
coordinating conjunction

εἶπεν
said
Aor Act Indic 3 Sg · λέγω
main verb of speech
→ constative aorist

τοῖς
to those
Dative
article (substantizes ptc.)

ἀκολουθοῦσιν
following
Pres Act Ptc · Dat Pl Masc · ἀκολουθέω
substantival participle (indirect object)
→ present (ongoing)
> ἀκολουθέω: 'follow'; the accompanying crowd/disciples.

ἀμὴν
truly / amen
asseverative particle
> ἀμήν: Heb. 'truly'; Jesus' distinctive solemn preface.

λέγω
I say
Pres Act Indic 1 Sg · λέγω
main verb
→ present

ὑμῖν
to you
Dative
indirect object

παρ'
with / beside
preposition + dative (sphere/with)

οὐδενὶ
no one
Dative
object of παρά (negated)
> οὐδείς: 'no one'; not even in Israel.

τοσαύτην
such great
Accusative
attributive adjective
> τοσοῦτος: 'so great, so much'; the degree of the faith.

πίστιν
faith
Accusative
direct object of εὗρον
> πίστις: 'faith, trust'; the chapter's commended response.

ἐν
in
preposition + dative (sphere)

τῷ
the
Dative
article

Ἰσραὴλ
Israel
Dative
dative of sphere (indeclinable proper name)
> Ἰσραήλ: Israel; indeclinable proper name carrying dative force.

εὗρον
I have found
Aor Act Indic 1 Sg · εὑρίσκω
main verb
→ constative aorist
> εὑρίσκω: 'find, discover.'

---

11 λέγω δὲ ὑμῖν ὅτι πολλοὶ ἀπὸ ἀνατολῶν καὶ δυσμῶν ἥξουσιν καὶ ἀνακλιθήσονται μετὰ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν,

> And I tell you that many will come from east and west and recline at table with Abraham and Isaac and Jacob in the kingdom of heaven,

> BANQUET: GENTILES GATHERED IN δέ The centurion's faith triggers an eschatological vision: Gentiles streaming from all directions to the patriarchal banquet of the kingdom — a reversal of expectation grounded in Isaianic pilgrimage imagery (Isa 25:6; 49:12).

λέγω
I say
Pres Act Indic 1 Sg · λέγω
main verb
→ present

δὲ
and / moreover
continuative conjunction

ὑμῖν
to you
Dative
indirect object

ὅτι
that
conjunction (content clause)

πολλοὶ
many
Nominative
subject (substantival adj.)
> πολύς: 'many'; the Gentile multitudes.

ἀπὸ
from
preposition + genitive (source)

ἀνατολῶν
east / risings
Genitive
object of ἀπό
> ἀνατολή: 'rising (of the sun), east'; plural for the eastern regions.

καὶ
and
coordinating conjunction

δυσμῶν
west / settings
Genitive
object of ἀπό
> δυσμή: 'setting (of the sun), west'; the merism 'east and west' = from everywhere.

ἥξουσιν
will come
Fut Act Indic 3 Pl · ἥκω
main verb
→ predictive future
> ἥκω: 'have come, arrive'; the eschatological in-gathering.

καὶ
and
coordinating conjunction

ἀνακλιθήσονται
will recline (at table)
Fut Pass Indic 3 Pl · ἀνακλίνω
main verb
→ predictive future
> ἀνακλίνω: 'lay down, recline'; the posture of the messianic banquet.

μετὰ
with
preposition + genitive (association)

Ἀβραὰμ
Abraham
Genitive
object of μετά (indeclinable proper name)
> Ἀβραάμ: Abraham; indeclinable proper name carrying genitive force.

καὶ
and
coordinating conjunction

Ἰσαὰκ
Isaac
Genitive
object of μετά (indeclinable proper name)
> Ἰσαάκ: Isaac; indeclinable proper name carrying genitive force.

καὶ
and
coordinating conjunction

Ἰακὼβ
Jacob
Genitive
object of μετά (indeclinable proper name)
Ἰακώβ: Jacob; indeclinable proper name carrying genitive force.

ἐν
in
preposition + dative (sphere)

τῇ
the
Dative
article

βασιλείᾳ
kingdom
Dative
dative of sphere
βασιλεία: 'kingdom, reign'; the eschatological realm of God's rule.

τῶν
of the
Genitive
article

οὐρανῶν
heavens
Genitive
attributive/possessive genitive
οὐρανός: 'heaven'; Matthew's reverential circumlocution, 'kingdom of heaven.'

12 οἱ δὲ υἱοὶ τῆς βασιλείας ἐκβληθήσονται εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

> but the sons of the kingdom will be cast out into the outer darkness; there will be weeping and gnashing of teeth.

BANQUET: THE HEIRS CAST OUT δέ The reversal's sharp edge: the presumed heirs ('sons of the kingdom') are expelled into outer darkness. The 'weeping and gnashing of teeth' is Matthew's recurring formula for final exclusion (cf. 13:42; 25:30).

οἱ
the
Nominative
article

δὲ
but
adversative conjunction

υἱοὶ
sons
Nominative
subject
υἱός: 'son'; 'sons of the kingdom' = those by birthright presumed to inherit it (Israel).

τῆς
of the
Genitive
article

βασιλείας
kingdom
Genitive
genitive of relationship
> βασιλεία: 'kingdom'; the expected inheritance.

ἐκβληθήσονται
will be cast out
Fut Pass Indic 3 Pl · ἐκβάλλω
main verb
→ predictive future
> ἐκβάλλω: 'throw out, expel'; divine passive of judgment.

εἰς
into
preposition + accusative (direction)

τὸ
the
Accusative
article

σκότος
darkness
Accusative
object of εἰς
> σκότος: 'darkness'; the realm of exclusion.

τὸ
the
Accusative
article (attributive position)

ἐξώτερον
outer / outermost
Accusative
attributive adjective
> ἐξώτερος: 'outer, outermost'; outside the lighted banquet hall.

ἐκεῖ
there
adverb of place
> ἐκεῖ: 'there'; pointing to the place of exclusion.

ἔσται
will be
Fut Mid Indic 3 Sg · εἰμί
main verb (copula)
→ predictive future

ὁ
the
Nominative
article

κλαυθμὸς
weeping
Nominative
subject
> κλαυθμός: 'weeping, wailing'; of grief and remorse.

καὶ
and
coordinating conjunction

ὁ
the
Nominative
article

βρυγμὸς
gnashing
Nominative
subject (coordinate)
> βρυγμός: 'grinding, gnashing'; of anguish or rage.

τῶν
of the
Genitive
article

ὀδόντων
teeth
Genitive
objective genitive
> ὀδούς: 'tooth'; the gnashing of teeth.

13 καὶ εἶπεν ὁ Ἰησοῦς τῷ ἑκατοντάρχῃ· ὕπαγε, ὡς ἐπίστευσας γενηθήτω σοι. καὶ ἰάθη ὁ παῖς αὐτοῦ ἐν τῇ ὥρᾳ ἐκείνῃ.

> And Jesus said to the centurion, 'Go; as you have believed, let it be done for you.' And the servant was healed in that hour.

CENTURION: THE WORD HEALS AT A DISTANCE **καὶ** The healing is granted on the measure of faith ('as you have believed') and effected by a word at a distance — vindicating the centurion's whole argument from authority; 'in that hour' underscores the immediacy.

καὶ
and
coordinating conjunction

εἶπεν
said
Aor Act Indic 3 Sg · λέγω
main verb of speech
→ constative aorist

ὁ
the
Nominative
article

Ἰησοῦς
Jesus
Nominative
subject

τῷ
to the
Dative
article

ἑκατοντάρχῃ
centurion
Dative
indirect object
> ἑκατοντάρχης: the centurion (variant form of ἑκατόνταρχος).

ὕπαγε
go
Pres Act Impv 2 Sg · ὑπάγω
imperative
→ present
> ὑπάγω: 'go, depart.'

ὡς
as
comparative conjunction

ἐπίστευσας
you have believed
Aor Act Indic 2 Sg · πιστεύω
verb (comparative clause)
→ constative aorist
> πιστεύω: 'believe, trust'; the faith that receives the gift.

γενηθήτω
let it be done
Aor Pass Impv 3 Sg · γίνομαι
imperative (effective word)
→ constative aorist
> γίνομαι: 'become, happen'; the granting word.

σοι
for you
Dative
dative of advantage

καὶ
and
coordinating conjunction

ἰάθη
was healed
Aor Pass Indic 3 Sg · ἰάομαι
main verb
→ constative aorist
ἰάομαι: 'heal'; the distant cure fulfilled.

ὁ
the
Nominative
article

παῖς
servant
Nominative
subject
παῖς: the servant.

αὐτοῦ
his
Genitive
genitive of possession

ἐν
in
preposition + dative (time)

τῇ
the
Dative
article

ὥρᾳ
hour
Dative
dative of time
ὥρα: 'hour, time'; the moment of the cure.

ἐκείνῃ
that
Dative
demonstrative adjective
ἐκεῖνος: 'that'; the very hour Jesus spoke.

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14 Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν Πέτρου εἶδεν τὴν πενθερὰν αὐτοῦ βεβλημένην καὶ πυρέσσουσαν·

> And when Jesus entered Peter's house, he saw his mother-in-law lying sick with a fever;

PETER'S MOTHER-IN-LAW: THE SICK **Καὶ** A brief domestic healing. Entering Peter's home, Jesus finds the mother-in-law bedridden with fever — the perfect participle picturing her settled prostration.

Καὶ
and
coordinating conjunction

ἐλθὼν
having come
Aor Act Ptc · Nom Sg Masc · ἔρχομαι
temporal participle
→ constative aorist
ἔρχομαι: 'come, go.'

ὁ
the
Nominative
article

Ἰησοῦς
Jesus
Nominative
subject

εἰς
into
preposition + accusative (direction)

τὴν
the
Accusative
article

οἰκίαν
house
Accusative
object of εἰς (place)
> οἰκία: 'house, home.'

Πέτρου
of Peter
Genitive
genitive of possession
> Πέτρος: 'Peter' (Gk. 'rock,' for Aram. Kêphāʾ); the disciple's home in Capernaum.

εἶδεν
saw
Aor Act Indic 3 Sg · ὁράω
main verb
→ constative aorist
> ὁράω: 'see, perceive.'

τὴν
the
Accusative
article

πενθερὰν
mother-in-law
Accusative
direct object
> πενθερά: 'mother-in-law'; implying Peter was married (cf. 1 Cor 9:5).

αὐτοῦ
his
Genitive
genitive of relationship

βεβλημένην
lying (prostrate)
Perf Mid/Pass Ptc · Acc Sg Fem · βάλλω
complementary/predicate participle
→ intensive perfect (resultant state)
> βάλλω: 'lay'; perfect ptc., 'laid low' and lying still.

καὶ
and
coordinating conjunction

πυρέσσουσαν
feverish / with a fever
Pres Act Ptc · Acc Sg Fem · πυρέσσω
predicate participle
→ present (ongoing)
> πυρέσσω: 'be feverish, have a fever' (from πῦρ, 'fire').

15 καὶ ἥψατο τῆς χειρὸς αὐτῆς, καὶ ἀφῆκεν αὐτὴν ὁ πυρετός, καὶ ἠγέρθη καὶ διηκόνει αὐτῷ.

> and he touched her hand, and the fever left her, and she rose and began to serve him.

PETER'S MOTHER-IN-LAW: THE CURE καὶ A wordless healing by touch: the fever 'releases' her, and her immediate rising-and-serving (inceptive imperfect) is the sign of complete restoration.

καὶ
and
coordinating conjunction

ἥψατο
he touched
Aor Mid Indic 3 Sg · ἅπτομαι
main verb
→ constative aorist
> ἅπτομαι: 'touch' (+ gen.); healing touch again (cf. v.3).

τῆς
the
Genitive
article

χειρὸς
hand
Genitive
genitive complement of ἅπτομαι
> χείρ: 'hand.'

αὐτῆς
her
Genitive
genitive of possession

καὶ
and
coordinating conjunction

ἀφῆκεν
left
Aor Act Indic 3 Sg · ἀφίημι
main verb
→ constative aorist
> ἀφίημι: 'release, leave'; the fever 'lets her go.'

αὐτὴν
her
Accusative
direct object

ὁ
the
Nominative
article

πυρετός
fever
Nominative
subject
> πυρετός: 'fever' (from πῦρ).

καὶ
and
coordinating conjunction

ἠγέρθη
she rose
Aor Pass Indic 3 Sg · ἐγείρω
main verb
→ constative aorist
> ἐγείρω: 'raise, rise'; she gets up, fully restored.

καὶ
and
coordinating conjunction

διηκόνει
began to serve / waited on
Impf Act Indic 3 Sg · διακονέω
main verb
→ inceptive imperfect
διακονέω: 'serve, wait on'; the imperfect marks the onset of her service — proof of healing.

αὐτῷ
him
Dative
dative complement of διακονέω

---

16 Ὀψίας δὲ γενομένης προσήνεγκαν αὐτῷ δαιμονιζομένους πολλούς· καὶ ἐξέβαλεν τὰ πνεύματα λόγῳ καὶ πάντας τοὺς κακῶς ἔχοντας ἐθεράπευσεν,

> When evening came, they brought to him many who were demon-possessed; and he cast out the spirits with a word and healed all who were sick,

EVENING HEALINGS: SUMMARY δέ A summary statement (genitive absolute setting the time at sundown, after the Sabbath): mass exorcisms and healings. 'With a word' echoes the centurion scene — Jesus' word commands the spirits.

Ὀψίας
evening
Genitive
subject of genitive absolute
ὄψιος: 'late'; ὀψία (ὥρα), 'evening' — after the Sabbath's end.

δὲ
and
continuative conjunction

γενομένης
having come
Aor Mid Ptc · Gen Sg Fem · γίνομαι
genitive absolute (temporal)
→ constative aorist
γίνομαι: 'become, come'; 'when evening came.'

προσήνεγκαν
they brought
Aor Act Indic 3 Pl · προσφέρω
main verb
→ constative aorist
προσφέρω: 'bring to, present.'

αὐτῷ
to him
Dative
indirect object

δαιμονιζομένους
demon-possessed
Pres Mid/Pass Ptc · Acc Pl Masc · δαιμονίζομαι
substantival participle (direct object)
→ present (ongoing)
> δαιμονίζομαι: 'be demon-possessed'; those under demonic affliction.

πολλούς
many
Accusative
attributive adjective
> πολύς: 'many'; the great number brought.

καὶ
and
coordinating conjunction

ἐξέβαλεν
cast out
Aor Act Indic 3 Sg · ἐκβάλλω
main verb
→ constative aorist
> ἐκβάλλω: 'cast out, expel'; the exorcism.

τὰ
the
Accusative
article

πνεύματα
spirits
Accusative
direct object
> πνεῦμα: here 'spirits,' i.e. the unclean/demonic spirits.

λόγῳ
with a word
Dative
dative of means
> λόγος: 'word'; the bare command, as the centurion foresaw (v.8).

καὶ
and
coordinating conjunction

πάντας
all
Accusative
attributive adjective
> πᾶς: 'all'; the totality of the sick.

τοὺς
the
Accusative
article (substantizes ptc.)

κακῶς
badly / ill
adverb (with ἔχοντας)
> κακῶς: 'badly'; κακῶς ἔχειν = 'to be ill.'

ἔχοντας
having (it) / being
Pres Act Ptc · Acc Pl Masc · ἔχω
substantival participle (direct object)
→ present (ongoing)
> ἔχω: 'have, hold'; in the idiom κακῶς ἔχοντας, 'those who were ill.'

ἐθεράπευσεν
healed
Aor Act Indic 3 Sg · θεραπεύω
main verb
→ constative aorist
> θεραπεύω: 'heal, cure.'

17 ὅπως πληρωθῇ τὸ ῥηθὲν διὰ Ἠσαΐου τοῦ προφήτου λέγοντος· αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβεν καὶ τὰς νόσους ἐβάστασεν.

> so that what was spoken through Isaiah the prophet might be fulfilled: 'He himself took our infirmities and bore our diseases.'

> FULFILLMENT: ISAIAH 53:4 ὅπως A Matthean fulfillment-formula citing Isa 53:4. The Servant's vicarious bearing of sickness is read as realized in Jesus' healings — the chapter's theological key, locating the miracles within the Servant's redemptive mission.

ὅπως
so that
conjunction (purpose)
> ὅπως: 'in order that'; introduces the fulfillment-purpose.

πληρωθῇ
might be fulfilled
Aor Pass Subj 3 Sg · πληρόω
verb of the purpose clause
→ constative aorist
> πληρόω: 'fill, fulfill'; Matthew's formula verb for prophecy realized.

τὸ
the (thing)
Nominative
article (substantizes ptc.)

ῥηθὲν
spoken
Aor Pass Ptc · Nom Sg Neut · λέγω (εἴρω)
substantival participle (subject)
→ constative aorist
> ῥηθέν: 'that which was spoken'; aor. pass. ptc. of εἴρω/λέγω.

διὰ
through
preposition + genitive (intermediate agency)

Ἠσαΐου
Isaiah
Genitive
object of διά (indeclinable proper name)
> Ἠσαΐας: Isaiah; indeclinable proper name carrying genitive force.

τοῦ
the
Genitive
article

προφήτου
prophet
Genitive
apposition to Ἠσαΐου
> προφήτης: 'prophet'; the spokesman through whom the word came.

λέγοντος
saying
Pres Act Ptc · Gen Sg Masc · λέγω
participle of speech (agreeing with προφήτου)
→ present (concurrent)

αὐτὸς
he himself
Nominative
emphatic subject pronoun
> αὐτός: intensive — 'he himself' took them, the Servant in person.

τὰς
the
Accusative
article

ἀσθενείας
infirmities / weaknesses
Accusative
direct object of ἔλαβεν
> ἀσθένεια: 'weakness, sickness'; rendering the Heb. ḥŏlāyēnû of Isa 53:4.

ἡμῶν
our
Genitive
genitive of possession

ἔλαβεν
took
Aor Act Indic 3 Sg · λαμβάνω
main verb (citation)
→ constative aorist
> λαμβάνω: 'take, take up'; the Servant takes our infirmities.

καὶ
and
coordinating conjunction

τὰς
the
Accusative
article

νόσους
diseases
Accusative
direct object of ἐβάστασεν
> νόσος: 'disease, illness'; rendering Heb. makʾōḇênû.

ἐβάστασεν
bore / carried
Aor Act Indic 3 Sg · βαστάζω
main verb (citation)
→ constative aorist
> βαστάζω: 'bear, carry'; Matthew's rendering closer to the Hebrew than the LXX.

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18 Ἰδὼν δὲ ὁ Ἰησοῦς ὄχλον περὶ αὐτὸν ἐκέλευσεν ἀπελθεῖν εἰς τὸ πέραν.

> Now when Jesus saw a crowd around him, he gave orders to go over to the other side.

WOULD-BE FOLLOWERS: THE ORDER TO CROSS δέ A transitional command that triggers the discipleship dialogues: pressed by the crowd, Jesus orders a crossing of the lake — and on the way two would-be followers test what following him costs.

Ἰδὼν
having seen
Aor Act Ptc · Nom Sg Masc · ὁράω
temporal participle
→ constative aorist
> ὁράω: 'see, perceive.'

δὲ
now
continuative conjunction

ὁ
the
Nominative
article

Ἰησοῦς
Jesus
Nominative
subject

ὄχλον
a crowd
Accusative
direct object of Ἰδών
ὄχλος: 'crowd, multitude.'

περὶ
around
preposition + accusative (place)

αὐτὸν
him
Accusative
object of περί

ἐκέλευσεν
gave orders / commanded
Aor Act Indic 3 Sg · κελεύω
main verb
→ constative aorist
κελεύω: 'order, command.'

ἀπελθεῖν
to go away
Aor Act Inf · ἀπέρχομαι
complementary infinitive
→ constative aorist
ἀπέρχομαι: 'go away, depart.'

εἰς
to
preposition + accusative (direction)

τὸ
the
Accusative
article (substantizes adv.)

πέραν
other side
Accusative
object of εἰς (place)
πέραν: 'beyond, the other side'; the far shore of the Sea of Galilee.

19 καὶ προσελθὼν εἷς γραμματεὺς εἶπεν αὐτῷ· διδάσκαλε, ἀκολουθήσω σοι ὅπου ἐὰν ἀπέρχῃ.

> And a scribe came up and said to him, 'Teacher, I will follow you wherever you go.'

WOULD-BE FOLLOWERS: THE EAGER SCRIBE καὶ The first candidate: a scribe whose confident, unconditional pledge — and his address 'Teacher' rather than 'Lord' — invites Jesus' sobering reply about homelessness.

καὶ
and
coordinating conjunction

προσελθὼν
having come up
Aor Act Ptc · Nom Sg Masc · προσέρχομαι
attendant-circumstance participle
→ constative aorist
προσέρχομαι: 'approach, come to.'

εἷς
a / one
Nominative
attributive numeral (as indef. article)
εἷς: 'one'; here functioning like 'a (certain).'

γραμματεὺς
scribe
Nominative
subject
γραμματεύς: 'scribe'; a scholar of the Law — usually Jesus' opponent, here a would-be follower.

εἶπεν
said
Aor Act Indic 3 Sg · λέγω
main verb of speech
→ constative aorist

αὐτῷ
to him
Dative
indirect object

διδάσκαλε
Teacher
Vocative
vocative of address
> διδάσκαλος: 'teacher'; the address of an admirer, not yet a disciple's 'Lord.'

ἀκολουθήσω
I will follow
Fut Act Indic 1 Sg · ἀκολουθέω
main verb
→ predictive/volitive future
> ἀκολουθέω: 'follow'; the technical verb for discipleship.

σοι
you
Dative
dative complement

ὅπου
wherever
adverb (place, indefinite)
> ὅπου: 'where'; with ἐάν, 'wherever.'

ἐὰν
ever
particle (generalizing)

ἀπέρχῃ
you go
Pres Mid/Pass Subj 2 Sg · ἀπέρχομαι
verb (indefinite rel. clause)
→ present (general)
> ἀπέρχομαι: 'go away, depart.'

20 καὶ λέγει αὐτῷ ὁ Ἰησοῦς· αἱ ἀλώπεκες φωλεοὺς ἔχουσιν καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις, ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ.

> And Jesus said to him, 'The foxes have holes and the birds of the air have nests, but the Son of Man has nowhere to lay his head.'

WOULD-BE FOLLOWERS: NOWHERE TO LAY HIS HEAD καὶ Jesus' reply — and the first occurrence in Matthew of the self-designation 'the Son of Man.' Even animals have shelter; the homeless Son of Man warns that following him means sharing his itinerant insecurity.

καὶ
and
coordinating conjunction

λέγει
says
Pres Act Indic 3 Sg · λέγω
main verb (historic present)
→ historic present

αὐτῷ
to him
Dative
indirect object

ὁ
the
Nominative
article

Ἰησοῦς
Jesus
Nominative
subject

αἱ
the
Nominative
article

ἀλώπεκες
foxes
Nominative
subject
> ἀλώπηξ: 'fox'; an animal with its den.

φωλεοὺς
holes / dens
Accusative
direct object
> φωλεός: 'lair, den, hole'; the fox's shelter.

ἔχουσιν
have
Pres Act Indic 3 Pl · ἔχω
main verb
→ stative present
> ἔχω: 'have, hold.'

καὶ
and
coordinating conjunction

τὰ
the
Nominative
article

πετεινὰ
birds
Nominative
subject
> πετεινόν: 'bird, flying creature' (from πέτομαι, 'fly').

τοῦ
of the
Genitive
article

οὐρανοῦ
air / sky
Genitive
attributive genitive
> οὐρανός: 'heaven, sky'; 'birds of the air.'

κατασκηνώσεις
nests / roosts
Accusative
direct object (verb ἔχουσιν understood)
> κατασκήνωσις: 'place to settle, nest, roost'; the birds' shelter.

ὁ
the
Nominative
article

δὲ
but
adversative conjunction

υἱὸς
Son
Nominative
subject
> υἱός: 'son'; in the title ὁ υἱὸς τοῦ ἀνθρώπου, 'the Son of Man' (Dan 7:13) — its first occurrence in Matthew.

τοῦ
of
Genitive
article

ἀνθρώπου
Man
Genitive
attributive/epexegetical genitive
> ἄνθρωπος: 'man'; the genitive completes the self-designation 'the Son of Man.'

οὐκ
not
negative particle

ἔχει
has
Pres Act Indic 3 Sg · ἔχω
main verb
→ stative present

ποῦ
where
interrogative adverb (in indir. question)
ποῦ: 'where'; 'nowhere to...'

τὴν
the
Accusative
article

κεφαλὴν
head
Accusative
direct object of κλίνῃ
κεφαλή: 'head.'

κλίνῃ
he may lay
Pres Act Subj 3 Sg · κλίνω
verb (deliberative/indir. question)
→ present
κλίνω: 'lean, lay down, recline'; 'where to lay his head' — homelessness.

---

21 ἕτερος δὲ τῶν μαθητῶν εἶπεν αὐτῷ· κύριε, ἐπίτρεψόν μοι πρῶτον ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου.

> Another of the disciples said to him, 'Lord, let me first go and bury my father.'

WOULD-BE FOLLOWERS: BURY MY FATHER δέ The second candidate already a 'disciple,' addresses Jesus as 'Lord' but asks for delay — the deeply pious duty of burying a father. The request sets up Jesus' startling demand for the priority of the kingdom.

ἕτερος
another
Nominative
subject (substantival adj.)
ἕτερος: 'another, a different one'; a second would-be follower.

δὲ
and
continuative conjunction

τῶν
of the
Genitive
article

μαθητῶν
disciples
Genitive
partitive genitive
μαθητής: 'disciple, learner'; he is already counted among the followers.

εἶπεν
said
Aor Act Indic 3 Sg · λέγω
main verb of speech
→ constative aorist

αὐτῷ
to him
Dative
indirect object

κύριε
Lord
Vocative
vocative of address
κύριος: 'Lord'; the disciple's address.

ἐπίτρεψόν
permit / allow
Aor Act Impv 2 Sg · ἐπιτρέπω
imperative (request)
→ constative aorist
ἐπιτρέπω: 'permit, allow.'

μοι
me
Dative
dative complement of ἐπίτρεψον

πρῶτον
first
adverb (sequence)
πρῶτον: 'first(ly)'; the requested precedence — duty before discipleship.

ἀπελθεῖν
to go away
Aor Act Inf · ἀπέρχομαι
complementary infinitive
→ constative aorist
ἀπέρχομαι: 'go away, depart.'

καὶ
and
coordinating conjunction

θάψαι
to bury
Aor Act Inf · θάπτω
complementary infinitive
→ constative aorist
θάπτω: 'bury'; the sacred filial duty of burial.

τὸν
the
Accusative
article

πατέρα
father
Accusative
direct object
πατήρ: 'father.'

μου
my
Genitive
genitive of relationship

22 ὁ δὲ Ἰησοῦς λέγει αὐτῷ· ἀκολούθει μοι, καὶ ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς.

> But Jesus said to him, 'Follow me, and leave the dead to bury their own dead.'

WOULD-BE FOLLOWERS: LET THE DEAD BURY THE DEAD δέ Jesus' hardest saying: the call to follow overrides even burial of a parent. 'Let the (spiritually) dead bury their (physically) dead' subordinates every claim to the absolute claim of the kingdom.

ὁ
the
Nominative
article

δὲ
but
adversative conjunction

Ἰησοῦς
Jesus
Nominative
subject

λέγει
says
Pres Act Indic 3 Sg · λέγω
main verb (historic present)
→ historic present

αὐτῷ
to him
Dative
indirect object

ἀκολούθει
follow
Pres Act Impv 2 Sg · ἀκολουθέω
imperative
→ present (continuous)
> ἀκολουθέω: 'follow'; the present imperative, 'keep following me.'

μοι
me
Dative
dative complement

καὶ
and
coordinating conjunction

ἄφες
leave / let
Aor Act Impv 2 Sg · ἀφίημι
imperative
→ constative aorist
> ἀφίημι: 'leave, permit, let'; 'leave it to the dead.'

τοὺς
the
Accusative
article

νεκροὺς
dead
Accusative
subject of the infinitive θάψαι
> νεκρός: 'dead (one)'; the first 'dead' is spiritual — the unresponsive.

θάψαι
to bury
Aor Act Inf · θάπτω
infinitive (complement of ἄφες)
→ constative aorist
> θάπτω: 'bury.'

τοὺς
the
Accusative
article

ἑαυτῶν
their own
Genitive
possessive (reflexive) pronoun
> ἑαυτοῦ: 'their own'; the dead bury their own dead.

νεκρούς
dead
Accusative
direct object of θάψαι
> νεκρός: the second 'dead' is the literal corpses.

23 Καὶ ἐμβάντι αὐτῷ εἰς τὸ πλοῖον ἠκολούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ.

> And when he got into the boat, his disciples followed him.

STORM: EMBARKATION **Καὶ** The crossing begins, opening the stilling-of-the-storm scene. The disciples 'follow' (the discipleship verb) into the boat — discipleship now literally tested on the water.

Καὶ
and
coordinating conjunction

ἐμβάντι
having embarked
Aor Act Ptc · Dat Sg Masc · ἐμβαίνω
temporal participle (dat. of reference)
→ constative aorist
ἐμβαίνω: 'step in, embark' (ἐν + βαίνω).

αὐτῷ
he / him
Dative
subject of the participle (dat.)

εἰς
into
preposition + accusative (direction)

τὸ
the
Accusative
article

πλοῖον
boat
Accusative
object of εἰς (place)
πλοῖον: 'boat, ship'; a Galilean fishing boat.

ἠκολούθησαν
followed
Aor Act Indic 3 Pl · ἀκολουθέω
main verb
→ constative aorist
ἀκολουθέω: 'follow'; the disciples follow into danger.

αὐτῷ
him
Dative
dative complement

οἱ
the
Nominative
article

μαθηταὶ
disciples
Nominative
subject
μαθητής: 'disciple.'

αὐτοῦ
his
Genitive
genitive of relationship

24 καὶ ἰδοὺ σεισμὸς μέγας ἐγένετο ἐν τῇ θαλάσσῃ, ὥστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων· αὐτὸς δὲ ἐκάθευδεν.

> And behold, a great storm arose on the sea, so that the boat was being swamped by the waves; but he was asleep.

STORM: THE TEMPEST AND THE SLEEPING LORD **καὶ** ἰδού spotlights a violent squall ('earthquake' of the sea) swamping the boat; the contrasting δέ sets Jesus' untroubled sleep against the chaos — sovereign calm amid the storm.

καὶ
and
coordinating conjunction

ἰδοὺ
behold
presentative particle
ἰδού: 'look!'; attention-marker for the sudden storm.

σεισμὸς
a storm / shaking
Nominative
subject
σεισμός: 'shaking, earthquake'; here a violent tempest convulsing the sea.

μέγας
great
Nominative
attributive adjective
μέγας: 'great, severe'; the storm's violence.

ἐγένετο
arose / came
Aor Mid Indic 3 Sg · γίνομαι
main verb
→ ingressive aorist
γίνομαι: 'become, arise.'

ἐν
on / in
preposition + dative (place)

τῇ
the
Dative
article

θαλάσσῃ
sea
Dative
dative of place
θάλασσα: 'sea, lake'; the Sea of Galilee.

ὥστε
so that
conjunction (result)
ὥστε: 'so that'; introduces the consequence.

τὸ
the
Accusative
article

πλοῖον
boat
Accusative
accusative subject of the infinitive
πλοῖον: 'boat.'

καλύπτεσθαι
to be covered / swamped
Pres Mid/Pass Inf · καλύπτω
infinitive of result
→ present (ongoing)
καλύπτω: 'cover, hide'; the boat being engulfed by the waves.

ὑπὸ
by
preposition + genitive (agency)

τῶν
the
Genitive
article

κυμάτων
waves
Genitive
genitive of agency
> κῦμα: 'wave, billow.'

αὐτὸς
he
Nominative
emphatic subject pronoun
> αὐτός: emphatic — 'but he (himself).'

δὲ
but
adversative conjunction

ἐκάθευδεν
was asleep
Impf Act Indic 3 Sg · καθεύδω
main verb
→ descriptive/durative imperfect
> καθεύδω: 'sleep'; the imperfect pictures Jesus' continuing sleep amid the storm.

---

25 καὶ προσελθόντες ἤγειραν αὐτὸν λέγοντες· κύριε, σῶσον, ἀπολλύμεθα.

> And they came and woke him, saying, 'Lord, save us! We are perishing!'

STORM: THE DISCIPLES' CRY καὶ The disciples' panic-stricken plea: a cry for salvation ('Lord, save!') and a confession of imminent doom ('we are perishing') — the urgent prayer of faith mixed with fear.

καὶ
and
coordinating conjunction

προσελθόντες
having come
Aor Act Ptc · Nom Pl Masc · προσέρχομαι
attendant-circumstance participle
→ constative aorist
> προσέρχομαι: 'approach, come to.'

ἤγειραν
woke / roused
Aor Act Indic 3 Pl · ἐγείρω
main verb
→ constative aorist
> ἐγείρω: 'raise, awaken'; they rouse the sleeping Jesus.

αὐτὸν
him
Accusative
direct object

λέγοντες
saying
Pres Act Ptc · Nom Pl Masc · λέγω
participle of speech
→ present (concurrent)

κύριε
Lord
Vocative
vocative of address
> κύριος: 'Lord'; the address of the imperiled disciples.

σῶσον
save
Aor Act Impv 2 Sg · σῴζω
imperative (urgent plea)
→ constative aorist
> σῴζω: 'save, rescue, deliver'; the cry for rescue (and salvation).

ἀπολλύμεθα
we are perishing
Pres Mid/Pass Indic 1 Pl · ἀπόλλυμι
main verb
→ progressive present
> ἀπόλλυμι: 'destroy, perish'; the present, 'we are (on the point of) perishing.'

---

26 καὶ λέγει αὐτοῖς· τί δειλοί ἐστε, ὀλιγόπιστοι; τότε ἐγερθεὶς ἐπετίμησεν τοῖς ἀνέμοις καὶ τῇ θαλάσσῃ, καὶ ἐγένετο γαλήνη μεγάλη.

> And he said to them, 'Why are you afraid, you of little faith?' Then he rose and rebuked the winds and the sea, and there was a great calm.

STORM: THE REBUKE AND THE CALM καὶ Jesus first rebukes their fear and 'little faith,' then rebukes the elements — the verb ἐπετίμησεν is used of commanding demons, treating the chaos as a hostile power. The 'great calm' answers the 'great storm,' displaying divine authority over creation.

καὶ
and
coordinating conjunction

λέγει
says
Pres Act Indic 3 Sg · λέγω
main verb (historic present)
→ historic present

αὐτοῖς
to them
Dative
indirect object

τί
why
interrogative (adverbial accusative)
> τίς: 'why?'; the reproach for fear.

δειλοί
afraid / cowardly
Nominative
predicate adjective
> δειλός: 'cowardly, fearful'; the timidity of weak faith.

ἐστε
are you
Pres Act Indic 2 Pl · εἰμί
main verb (copula)
→ stative present

ὀλιγόπιστοι
you of little faith
Vocative
vocative of address
> ὀλιγόπιστος: 'of little faith' (ὀλίγος + πίστις); a Matthean coinage for wavering disciples (cf. 6:30; 14:31).

τότε
then
adverb (sequence)
> τότε: 'then'; the next narrative step.

ἐγερθεὶς
having risen
Aor Pass Ptc · Nom Sg Masc · ἐγείρω
attendant-circumstance participle
→ constative aorist
> ἐγείρω: 'rise, get up'; Jesus rises from sleep.

ἐπετίμησεν
rebuked
Aor Act Indic 3 Sg · ἐπιτιμάω
main verb
→ constative aorist
> ἐπιτιμάω: 'rebuke, command sternly'; used of subduing demons — the storm as a hostile force.

τοῖς
the
Dative
article

ἀνέμοις
winds
Dative
dative complement of ἐπιτιμάω
> ἄνεμος: 'wind.'

καὶ
and
coordinating conjunction

τῇ
the
Dative
article

θαλάσσῃ
sea
Dative
dative complement (coordinate)
> θάλασσα: 'sea, lake.'

καὶ
and
coordinating conjunction

ἐγένετο
there was / came
Aor Mid Indic 3 Sg · γίνομαι
main verb
→ ingressive aorist
> γίνομαι: 'become, come about.'

γαλήνη
a calm
Nominative
subject
> γαλήνη: 'calm, stillness'; the sudden, total calm.

μεγάλη
great
Nominative
attributive adjective
> μέγας: 'great'; the 'great calm' answering the 'great storm' (v.24).

---

27 οἱ δὲ ἄνθρωποι ἐθαύμασαν λέγοντες· ποταπός ἐστιν οὗτος ὅτι καὶ οἱ ἄνεμοι καὶ ἡ θάλασσα αὐτῷ ὑπακούουσιν;

> And the men marveled, saying, 'What sort of man is this, that even the winds and the sea obey him?'

STORM: THE AWESTRUCK QUESTION δέ The wondering question — 'What sort of man is this?' — is the scene's christological point: command over wind and sea is, in the OT, the prerogative of YHWH (Ps 107:29), so the answer pushes beyond 'mere man.'

οἱ
the
Nominative
article

δὲ
and
continuative conjunction

ἄνθρωποι
men
Nominative
subject
> ἄνθρωπος: 'man, person'; those in the boat.

ἐθαύμασαν
marveled
Aor Act Indic 3 Pl · θαυμάζω
main verb
→ ingressive aorist
> θαυμάζω: 'marvel, be amazed.'

λέγοντες
saying
Pres Act Ptc · Nom Pl Masc · λέγω
participle of speech
→ present (concurrent)

ποταπός
what sort
Nominative
predicate adjective (interrogative)
> ποταπός: 'of what kind/sort'; the astonished christological question.

ἐστιν
is
Pres Act Indic 3 Sg · εἰμί
main verb (copula)
→ stative present

οὗτος
this (one)
Nominative
subject
> οὗτος: 'this (man).'

ὅτι
that
conjunction (causal/consecutive)

καὶ
even
adverbial (ascensive)
> καί: ascensive, 'even.'

οἱ
the
Nominative
article

ἄνεμοι
winds
Nominative
subject
> ἄνεμος: 'wind.'

καὶ
and
coordinating conjunction

ἡ
the
Nominative
article

θάλασσα
sea
Nominative
subject (coordinate)
> θάλασσα: 'sea.'

αὐτῷ
him
Dative
dative complement of ὑπακούουσιν

ὑπακούουσιν
obey
Pres Act Indic 3 Pl · ὑπακούω
main verb
→ gnomic/customary present
ὑπακούω: 'obey, submit to' (lit. 'hear under'); wind and sea heed his command.

---

28 Καὶ ἐλθόντος αὐτοῦ εἰς τὸ πέραν εἰς τὴν χώραν τῶν Γαδαρηνῶν ὑπήντησαν αὐτῷ δύο δαιμονιζόμενοι ἐκ τῶν μνημείων ἐξερχόμενοι, χαλεποὶ λίαν, ὥστε μὴ ἰσχύειν τινὰ παρελθεῖν διὰ τῆς ὁδοῦ ἐκείνης.

> And when he came to the other side, to the country of the Gadarenes, two demon-possessed men met him, coming out of the tombs, so fierce that no one could pass that way.

GADARENES: THE VIOLENT DEMONIACS **Καὶ** The crossing lands them in Gentile territory. ἰδού-like emphasis falls on two demoniacs (Matthew's pair) emerging from the tombs — abode of death and uncleanness — so dangerous they had closed the road.

Καὶ
and
coordinating conjunction

ἐλθόντος
having come
Aor Act Ptc · Gen Sg Masc · ἔρχομαι
genitive absolute (temporal)
→ constative aorist
ἔρχομαι: 'come, go.'

αὐτοῦ
he
Genitive
subject of the genitive absolute

εἰς
to
preposition + accusative (direction)

τὸ
the
Accusative
article (substantizes adv.)

πέραν
other side
Accusative
object of εἰς
> πέραν: 'the other side'; the far (Gentile) shore.

εἰς
to
preposition + accusative (direction)

τὴν
the
Accusative
article

χώραν
country / region
Accusative
object of εἰς
> χώρα: 'region, country, district.'

τῶν
of the
Genitive
article

Γαδαρηνῶν
Gadarenes
Genitive
attributive genitive (proper name, declined)
> Γαδαρηνός: 'Gadarene,' of Gadara; the region's Gentile inhabitants.

ὑπήντησαν
met
Aor Act Indic 3 Pl · ὑπαντάω
main verb
→ constative aorist
> ὑπαντάω: 'meet, encounter' (+ dat.).

αὐτῷ
him
Dative
dative complement of ὑπήντησαν

δύο
two
indeclinable numeral (attributive)
> δύο: 'two'; Matthew's characteristic doubling (cf. the blind men, 9:27; 20:30).

δαιμονιζόμενοι
demon-possessed (men)
Pres Mid/Pass Ptc · Nom Pl Masc · δαιμονίζομαι
substantival participle (subject)
→ present (ongoing)
> δαιμονίζομαι: 'be demon-possessed.'

ἐκ
out of
preposition + genitive (source)

τῶν
the
Genitive
article

μνημείων
tombs
Genitive
object of ἐκ (source)
> μνημεῖον: 'tomb, memorial'; the dwelling among the dead — extreme defilement.

ἐξερχόμενοι
coming out
Pres Mid/Pass Ptc · Nom Pl Masc · ἐξέρχομαι
attendant-circumstance participle
→ present (concurrent)
> ἐξέρχομαι: 'come/go out.'

χαλεποὶ
fierce / dangerous
Nominative
predicate adjective
> χαλεπός: 'hard, fierce, dangerous'; the violence of the possessed.

λίαν
exceedingly
adverb (degree)
> λίαν: 'very, exceedingly'; intensifies χαλεποί.

ὥστε
so that
conjunction (result)
> ὥστε: 'so that'; introduces the consequence.

μὴ
not
negative particle

ἰσχύειν
to be able
Pres Act Inf · ἰσχύω
infinitive of result
→ present
> ἰσχύω: 'be strong, be able.'

τινὰ
anyone
Accusative
accusative subject of the infinitive
> τις: 'anyone'; negated, 'no one.'

παρελθεῖν
to pass by
Aor Act Inf · παρέρχομαι
complementary infinitive
→ constative aorist
> παρέρχομαι: 'pass by, go past.'

διὰ
by / along
preposition + genitive (path)

τῆς
the
Genitive
article

ὁδοῦ
road / way
Genitive
object of διά (path)
> ὁδός: 'road, way, path.'

ἐκείνης
that
Genitive
demonstrative adjective
> ἐκεῖνος: 'that.'

29 καὶ ἰδοὺ ἔκραξαν λέγοντες· τί ἡμῖν καὶ σοί, υἱὲ τοῦ θεοῦ; ἦλθες ὧδε πρὸ καιροῦ βασανίσαι ἡμᾶς;

> And behold, they cried out, 'What have you to do with us, Son of God? Have you come here to torment us before the time?'

GADARENES: THE DEMONS' CONFESSION **καὶ** The demons confess what people do not: Jesus is 'Son of God.' Their cry concedes his authority and dreads premature judgment ('before the time') — the eschatological torment they know awaits them.

καὶ

and

coordinating conjunction

ἰδοὺ

behold

presentative particle

> ἰδού: 'look!'; attention-marker for the outcry.

ἔκραξαν

they cried out

Aor Act Indic 3 Pl · κράζω

main verb

→ constative aorist

> κράζω: 'cry out, scream'; the demons' shriek.

λέγοντες

saying

Pres Act Ptc · Nom Pl Masc · λέγω

participle of speech

→ present (concurrent)

τί

what

Nominative

interrogative pronoun (idiom)

> τίς: in the Semitic idiom τί ἡμῖν καὶ σοί, 'what to us and to you?' = 'what have we in common?'

ἡμῖν

to us

Dative

dative (idiom)

καὶ

and

coordinating conjunction

σοί

to you

Dative

dative (idiom)

υἱὲ

Son

Vocative

vocative of address

> υἱός: 'son'; the demons' confession of Jesus' divine sonship.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

genitive of relationship

> θεός: 'God'; 'Son of God' — a title the demons know.

ἦλθες

have you come

Aor Act Indic 2 Sg · ἔρχομαι

main verb (question)

→ constative aorist

> ἔρχομαι: 'come.'

ὧδε

here

adverb of place

> ὧδε: 'here, to this place.'

πρὸ

before

preposition + genitive (time)

καιροῦ

the time

Genitive

object of πρό (time)

> καιρός: 'appointed time'; the eschatological time of judgment.

βασανίσαι

to torment

Aor Act Inf · βασανίζω

infinitive of purpose

→ constative aorist

> βασανίζω: 'torment, torture'; the dreaded final punishment.

ἡμᾶς
us

Accusative

direct object of βασανίσαι

---

30 ἦν δὲ μακρὰν ἀπ' αὐτῶν ἀγέλη χοίρων πολλῶν βοσκομένη.

> Now a herd of many pigs was feeding at some distance from them.

GADARENES: THE HERD OF SWINE **δέ** A scene-detail introducing the swine — unclean animals, marking Gentile territory — feeding nearby; the herd will become the destination of the expelled demons.

ἦν
there was

Impf Act Indic 3 Sg · εἰμί

main verb (existential)

→ descriptive imperfect

δὲ
now

continuative conjunction

μακρὰν
far off / at a distance

adverb (place)

μακράν: 'far, at a distance'; adverbial accusative of place.

ἀπ'
from

preposition + genitive (separation)

αὐτῶν
them

Genitive

object of ἀπό

ἀγέλη
a herd

Nominative

subject

ἀγέλη: 'herd, drove.'

χοίρων
of pigs

Genitive

genitive (content/partitive)

χοῖρος: 'pig, swine'; an unclean animal (Lev 11:7), marking the Gentile setting.

πολλῶν
many

Genitive

attributive adjective

πολύς: 'many'; the herd's size.

βοσκομένη
feeding / grazing
Pres Mid/Pass Ptc · Nom Sg Fem · βόσκω
attributive/predicate participle
→ present (ongoing)
> βόσκω: 'feed, graze'; (mid./pass.) of grazing animals.

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31 οἱ δὲ δαίμονες παρεκάλουν αὐτὸν λέγοντες· εἰ ἐκβάλλεις ἡμᾶς, ἀπόστειλον ἡμᾶς εἰς τὴν ἀγέλην τῶν χοίρων.

> And the demons begged him, saying, 'If you cast us out, send us into the herd of pigs.'

> GADARENES: THE DEMONS' PETITION δέ The demons, conceding their expulsion, beg for the swine as a refuge — an admission of Jesus' total mastery; they cannot act at all without his permission.

οἱ
the
Nominative
article

δὲ
and
continuative conjunction

δαίμονες
demons
Nominative
subject
> δαίμων: 'demon, evil spirit.'

παρεκάλουν
begged / kept entreating
Impf Act Indic 3 Pl · παρακαλέω
main verb
→ iterative/durative imperfect
> παρακαλέω: 'beseech, urge'; the imperfect of repeated pleading.

αὐτὸν
him
Accusative
direct object

λέγοντες
saying
Pres Act Ptc · Nom Pl Masc · λέγω
participle of speech
→ present (concurrent)

εἰ
if
conjunction (1st-class condition)
> εἰ: 'if'; assuming the reality of their expulsion.

ἐκβάλλεις
you cast out
Pres Act Indic 2 Sg · ἐκβάλλω
protasis verb
→ present
> ἐκβάλλω: 'cast out, expel.'

ἡμᾶς
us
Accusative
direct object

ἀπόστειλον
send
Aor Act Impv 2 Sg · ἀποστέλλω
imperative (petition)
→ constative aorist
> ἀποστέλλω: 'send, send off' (with a commission).

ἡμᾶς
us
Accusative
direct object

εἰς
into
preposition + accusative (direction)

τὴν
the
Accusative
article

ἀγέλην
herd
Accusative
object of εἰς
> ἀγέλη: 'herd.'

τῶν
of the
Genitive
article

χοίρων
pigs
Genitive
genitive (content)
> χοῖρος: 'pig, swine.'

32 καὶ εἶπεν αὐτοῖς· ὑπάγετε. οἱ δὲ ἐξελθόντες ἀπῆλθον εἰς τοὺς χοίρους· καὶ ἰδοὺ ὥρμησεν πᾶσα ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν καὶ ἀπέθανον ἐν τοῖς ὕδασιν.

> And he said to them, 'Go.' So they came out and went into the pigs, and behold, the whole herd rushed down the steep bank into the sea and perished in the waters.

GADARENES: THE SWINE DESTROYED **καὶ** A single word — 'Go' — grants the demons' request and seals the demoniacs' deliverance; the herd's headlong destruction makes visible both the demons' deadly intent and the magnitude of the salvation accomplished.

καὶ
and
coordinating conjunction

εἶπεν
said
Aor Act Indic 3 Sg · λέγω
main verb of speech
→ constative aorist

αὐτοῖς
to them
Dative
indirect object

ὑπάγετε
go
Pres Act Impv 2 Pl · ὑπάγω
imperative (permission)
→ present
> ὑπάγω: 'go, depart'; the curt word of permission.

οἱ
they
Nominative
article (substantival, subject)

δὲ
so / and
continuative conjunction

ἐξελθόντες
having come out
Aor Act Ptc · Nom Pl Masc · ἐξέρχομαι
attendant-circumstance participle
→ constative aorist
> ἐξέρχομαι: 'go/come out'; the demons leave the men.

ἀπῆλθον
went
Aor Act Indic 3 Pl · ἀπέρχομαι
main verb
→ constative aorist
> ἀπέρχομαι: 'go away, depart.'

εἰς
into
preposition + accusative (direction)

τοὺς
the
Accusative
article

χοίρους
pigs
Accusative
object of εἰς
> χοῖρος: 'pig, swine.'

καὶ
and
coordinating conjunction

ἰδοὺ
behold
presentative particle
> ἰδού: 'look!'; marks the sudden stampede.

ὥρμησεν
rushed
Aor Act Indic 3 Sg · ὁρμάω
main verb
→ constative aorist
> ὁρμάω: 'rush, charge headlong.'

πᾶσα
whole / all
Nominative
attributive adjective
> πᾶς: 'all, whole'; the entire herd.

ἡ
the
Nominative
article

ἀγέλη
herd
Nominative
subject
ἀγέλη: 'herd.'

κατὰ
down
preposition + genitive (downward motion)
κατά + gen.: 'down (over).'

τοῦ
the
Genitive
article

κρημνοῦ
steep bank / cliff
Genitive
object of κατά
κρημνός: 'steep slope, precipice, cliff.'

εἰς
into
preposition + accusative (direction)

τὴν
the
Accusative
article

θάλασσαν
sea
Accusative
object of εἰς
θάλασσα: 'sea, lake.'

καὶ
and
coordinating conjunction

ἀπέθανον
perished / died
Aor Act Indic 3 Pl · ἀποθνήσκω
main verb
→ constative aorist
ἀποθνήσκω: 'die, perish'; the herd drowns.

ἐν
in
preposition + dative (place)

τοῖς
the
Dative
article

ὕδασιν
waters
Dative
dative of place
ὕδωρ: 'water.'

33 οἱ δὲ βόσκοντες ἔφυγον, καὶ ἀπελθόντες εἰς τὴν πόλιν ἀπήγγειλαν πάντα καὶ τὰ τῶν δαιμονιζομένων.

> The herdsmen fled, and going into the city they reported everything, including what had happened to the demon-possessed men.

GADARENES: THE HERDSMEN'S REPORT δέ The terrified herdsmen carry the news to town — both the loss of the swine and the deliverance of the demoniacs — setting up the townsfolk's response.

οἱ
the
Nominative
article (substantizes ptc.)

δὲ
and
continuative conjunction

βόσκοντες
herdsmen / those feeding (them)
Pres Act Ptc · Nom Pl Masc · βόσκω
substantival participle (subject)
→ present (ongoing)
> βόσκω: 'feed, tend'; (act.) those tending the swine.

ἔφυγον
fled
Aor Act Indic 3 Pl · φεύγω
main verb
→ constative aorist
> φεύγω: 'flee, escape.'

καὶ
and
coordinating conjunction

ἀπελθόντες
having gone away
Aor Act Ptc · Nom Pl Masc · ἀπέρχομαι
attendant-circumstance participle
→ constative aorist
> ἀπέρχομαι: 'go away, depart.'

εἰς
into
preposition + accusative (direction)

τὴν
the
Accusative
article

πόλιν
city
Accusative
object of εἰς
> πόλις: 'city, town.'

ἀπήγγειλαν
reported / announced
Aor Act Indic 3 Pl · ἀπαγγέλλω
main verb
→ constative aorist
> ἀπαγγέλλω: 'report, announce, bring news.'

πάντα
everything / all things
Accusative
direct object
> πᾶς: 'all'; the whole event.

καὶ
and / including
coordinating conjunction (ascensive)

τὰ
the things
Accusative
article (substantival)
> τά: 'the things,' i.e. what befell the demoniacs.

τῶν
of the
Genitive
article

δαιμονιζομένων
demon-possessed (men)
Pres Mid/Pass Ptc · Gen Pl Masc · δαιμονίζομαι
substantival participle (genitive)
→ present (ongoing)
> δαιμονίζομαι: 'be demon-possessed'; 'the affairs of the demoniacs.'

34 καὶ ἰδοὺ πᾶσα ἡ πόλις ἐξῆλθεν εἰς ὑπάντησιν τῷ Ἰησοῦ, καὶ ἰδόντες αὐτὸν παρεκάλεσαν ὅπως μεταβῇ ἀπὸ τῶν ὁρίων αὐτῶν.

> And behold, the whole city came out to meet Jesus, and when they saw him, they begged him to leave their region.

GADARENES: THE CITY BEGS HIM TO LEAVE καὶ The chapter's ironic close: confronted with the very power that delivers, the whole city — counting their swine more than the salvation displayed — begs Jesus to depart. Deliverance is met with rejection, not faith.

καὶ
and
coordinating conjunction

ἰδοὺ
behold
presentative particle
ἰδού: 'look!'; marks the city's mass exodus.

πᾶσα
whole / all
Nominative
attributive adjective
πᾶς: 'all, whole'; the entire town.

ἡ
the
Nominative
article

πόλις
city
Nominative
subject
πόλις: 'city, town.'

ἐξῆλθεν
came out
Aor Act Indic 3 Sg · ἐξέρχομαι
main verb
→ constative aorist
ἐξέρχομαι: 'come/go out.'

εἰς
to / for
preposition + accusative (purpose)

ὑπάντησιν
a meeting
Accusative
object of εἰς (purpose)
ὑπάντησις: 'meeting'; εἰς ὑπάντησιν, 'to meet.'

τῷ
the
Dative
article

Ἰησοῦ
Jesus
Dative
dative complement of ὑπάντησιν
Ἰησοῦς: Jesus; the dative governed by ὑπάντησιν.

καὶ
and
coordinating conjunction

ἰδόντες
having seen
Aor Act Ptc · Nom Pl Masc · ὁράω
temporal participle
→ constative aorist
ὁράω: 'see, perceive.'

αὐτὸν
him
Accusative
direct object of ἰδόντες

παρεκάλεσαν
begged / urged
Aor Act Indic 3 Pl · παρακαλέω
main verb
→ constative aorist
παρακαλέω: 'beseech, urge'; here they urge him to go.

ὅπως
that
conjunction (content of request)
ὅπως: 'that'; introduces the substance of their plea.

μεταβῇ
he would depart / move on
Aor Act Subj 3 Sg · μεταβαίνω
verb of the ὅπως clause
→ constative aorist
μεταβαίνω: 'move from one place to another, depart' (μετά + βαίνω).

ἀπὸ
from
preposition + genitive (separation)

τῶν
the
Genitive
article

ὁρίων
region / borders
Genitive
object of ἀπό
ὅριον: 'boundary'; plural, 'territory, region.'

αὐτῶν
their
Genitive
genitive of possession

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.5 and v.8 the spelling alternates between ἑκατόνταρχος and ἑκατοντάρχης (and the Lukan/parallel forms); at v.7 Jesus' reply ἐγὼ ἐλθὼν θεραπεύσω αὐτόν may be read as a statement ('I will come and heal him') or as a question ('Am I to come and heal him?'), the former printed here; at v.18 the editions divide over ὄχλον ('a crowd,' read here) versus ὄχλους / πολὺν ὄχλον; at v.25 some witnesses add ἡμᾶς after σῶσον and prefix οἱ μαθηταί ('the disciples woke him'), the shorter text being printed; at v.28 the place-name varies among Γαδαρηνῶν (read here), Γερασηνῶν, and Γεργεσηνῶν, the principal textual crux of the chapter; at v.29 some witnesses add Ἰησοῦ after σοί. Orthographic variants (movable-ν, ι-subscript, itacisms) are not noted. The chapter has 34 verses; none is legitimately omitted by the critical text. Two Old Testament strands shape the chapter: the formula-citation of Isaiah 53:4 at v.17 (αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβεν καὶ τὰς νόσους ἐβάστασεν), rendered closer to the Hebrew than the LXX and locating the healings within the Servant's vicarious mission; and the stilling of the storm (vv.23–27), which echoes YHWH's mastery of wind and wave (Ps 107:23–30; Jonah 1), so that the disciples' question 'What sort of man is this?' (v.27) presses toward a more-than-human answer. Note too v.20, the first of the Son-of-Man sayings in Matthew (ὁ υἱὸς τοῦ ἀνθρώπου), echoing Daniel 7:13.

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.