

**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 9

KATA MAΘΘΑΙΟΝ Θ'

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 · 9:1–8

### The paralytic forgiven and healed

Jesus crosses to his own town (1); seeing the bearers' faith he tells the paralytic his sins are forgiven (2); the scribes charge blasphemy in their hearts (3); knowing their thoughts he poses the 'which is easier' challenge (4–5) and heals to prove the Son of Man's authority to forgive on earth (6); the man goes home and the crowds, awestruck, glorify God who gave such authority to men (7–8).

B · 9:9–13

### The call of Matthew; eating with sinners

Jesus calls Matthew the tax-collector with a single 'Follow me' (9); at table with tax-collectors and sinners (10) the Pharisees object to his table-fellowship (11); Jesus answers with the physician proverb (12) and the Hosea 6:6 oracle — 'I desire mercy, not sacrifice' — declaring his mission to call sinners, not the righteous (13).

C · 9:14–17

### The question about fasting; new wine, new skins

John's disciples ask why Jesus' disciples do not fast (14); Jesus answers that wedding guests cannot mourn while the bridegroom is present, but days will come when he is taken away (15), then twin parables of unshrunk cloth on an old garment and new wine in old skins — the new cannot be confined to the old (16–17).

D · 9:18–26

### The ruler's daughter raised; the hemorrhaging woman

A ruler begs Jesus to raise his dead daughter (18) and Jesus follows (19); en route a woman with a twelve-year hemorrhage touches his cloak's fringe, believing she will be healed (20–21), and Jesus pronounces her faith has saved her (22); reaching the ruler's house he dismisses the mourners' scorn, declaring the girl only sleeps (23–24), raises her by the hand (25), and the report spreads through all that region (26).

E · 9:27–34

### Two blind men; a mute demoniac

Two blind men cry to the Son of David for mercy (27); indoors Jesus tests their faith, touches their eyes, and they see (28–30a), charging silence they disregard (30b–31); then a mute demoniac is brought and freed to speak, the crowds marveling (32–33), while the Pharisees attribute it to the prince of demons (34).

F · 9:35–38

### The harvest is plentiful, the laborers few

A summary of Jesus' itinerant teaching, preaching, and healing in all the towns (35); moved with compassion for the harassed, shepherdless crowds (36), he tells the disciples the harvest is great but the workers few (37) and bids them pray the Lord of the harvest to thrust out laborers (38).

## 1 Καὶ ἔμβας εἰς πλοῖον διεπέρασεν καὶ ἦλθεν εἰς τὴν ἰδίαν πόλιν.

And getting into a boat he crossed over and came to his own town.

SCENE TRANSITION **Καὶ** A narrative hinge closing the Gadarene episode and opening the Capernaum cycle; Jesus returns to 'his own town' (Capernaum, cf. 4:13).

Καὶ

and

*coordinating conjunction (narrative)*

ἐμβας

getting in

Aor Act Ptc · Nom Sg Masc · ἐμβαίνω

*adverbial ptc. (temporal/attendant)*

→ antecedent aorist

ἐμβαίνω: 'step in, embark' (ἐν + βαίνω); of boarding a vessel.

εἰς

into

*preposition + accusative (goal)*

πλοῖον

a boat

*Accusative*

*object of εἰς*

πλοῖον: 'boat, ship'; the fishing-boat of the Galilean lake.

**διεπέρασεν**

he crossed over

Aor Act Indic 3 Sg · διαπεράω

*main verb*

→ constative aorist

διαπεράω: 'cross over' (διά + περάω); to traverse the lake to the far shore.

**καὶ**

and

*coordinating conjunction*

**ἦλθεν**

he came

Aor Act Indic 3 Sg · ἔρχομαι

*main verb (coordinate)*

→ constative aorist

ἔρχομαι: 'come, go.'

**εἰς**

to

*preposition + accusative (goal)*

**τὴν**

the

Accusative

*article*

**ἰδίαν**

own

Accusative

*attributive adjective*

ἴδιος: 'one's own'; Capernaum, Jesus' adopted base (4:13).

**πόλιν**

town

Accusative

*object of εἰς*

πόλις: 'city, town.'

2 καὶ ἰδοὺ προσέφερον αὐτῷ παραλυτικὸν ἐπὶ κλίνης βεβλημένον. καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν εἶπεν τῷ παραλυτικῷ· θάρσει, τέκνον· ἀφίενταί σου αἱ ἁμαρτίαι.

And behold, they were bringing to him a paralytic lying on a bed. And seeing their faith Jesus said to the paralytic, 'Take heart, child; your sins are forgiven.'

SCENE OPENING / DRAMATIC PRESENTATION **καὶ ἰδοὺ** The Hebraic καὶ ἰδοὺ stages the petition; Jesus addresses not the paralysis but the deeper need — forgiveness — responding to the bearers' faith.

**καὶ**

and

*coordinating conjunction*

**ἰδοὺ**

behold

*presentative particle (attention-marker)*

ἰδοὺ: 'behold!'; frozen aor. imperative of ὁράω, a Hebraism (הִנֵּה) heightening the narrative.

**προσέφερον**

they were bringing

Impf Act Indic 3 Pl · προσφέρω

*main verb*

→ ingressive/descriptive imperfect

προσφέρω: 'bring to, offer' (πρός + φέρω); the imperfect pictures the act in progress.

**αὐτῷ**

to him

Dative

*indirect object*

## παραλυτικόν

a paralytic

Accusative

direct object

παραλυτικός: 'paralyzed (one)'; from παραλύω, of slackened limbs.

## ἐπὶ

on

preposition + genitive (place)

## κλίνης

a bed

Genitive

object of ἐπί

κλίνη: 'couch, pallet'; the mat on which the sick man lay.

## βεβλημένον

laid

Perf Pass Ptc · Acc Sg Masc · βάλλω

attributive ptc. (modifies παραλυτικόν)

→ intensive perfect (settled state)

βάλλω: 'throw, lay'; perfect passive = 'laid out, stretched out,' of helpless prostration.

## καὶ

and

coordinating conjunction

## ιδών

seeing

Aor Act Ptc · Nom Sg Masc · ὀράω

adverbial ptc. (temporal/causal)

→ antecedent aorist

ὀράω: 'see, perceive'; faith is something visible in action (the bringing).

## ὁ

the

Nominative

article

## Ἰησοῦς

Jesus

Nominative

subject

Ἰησοῦς: 'Jesus' (Υἱοῦ Θεοῦ, 'YHWH saves').

## τήν

the

Accusative

article

## πίστιν

faith

Accusative

direct object of ιδών

πίστις: 'faith, trust'; here the corporate, enacted faith of the bearers.

## αὐτῶν

their

Genitive

genitive of possession

## εἶπεν

he said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

λέγω: 'say, speak.'

## τῷ

to the

Dative

article

## παραλυτικῷ

paralytic

Dative

indirect object

## θάρσει

take heart

Pres Act Impv 2 Sg · θαρσέω

main verb (imperative)

→ ingressive present imperative

θαρσέω: 'be of good courage'; a word of reassurance (cf. v.22).

## τέκνον

child

Vocative

vocative of address

τέκνον: 'child'; an affectionate address.

## ἀφίενταιί

are forgiven

Pres Pass Indic 3 Pl · ἀφήμι

*main verb*

→ performative present (divine passive)

ἀφήμι: 'let go, release, forgive'; the present effects what it announces — a divine passive ('God forgives').

## σου

your

Genitive

*genitive of possession*

## αί

the

Nominative

*article*

## ἀμαρτίαι

sins

Nominative

*subject*

ἀμαρτία: 'sin'; lit. 'missing the mark.'

### 3 καὶ ἰδού τινες τῶν γραμματέων εἶπαν ἐν ἑαυτοῖς· οὗτος βλασφημεῖ.

And behold, some of the scribes said within themselves, 'This man blasphemes.'

**ADVERSE REACTION** καὶ ἰδού The first of Matthew's mounting conflicts: scribes silently charge blasphemy, since to forgive sins is God's prerogative alone.

## καὶ

and

*coordinating conjunction*

## ἰδού

behold

*presentative particle*

ἰδού: 'behold!'; marks the antagonists' entrance.

## ΤΙΝΕΣ

some

Nominative

*subject (indefinite pronoun)*

τις: 'someone, certain ones.'

## τῶν

of the

Genitive

*article*

## γραμματέων

scribes

Genitive

*partitive genitive*

γραμματεῖς: 'scribe'; the legal scholars and copyists of the Law.

## εἶπαν

said

Aor Act Indic 3 Pl · λέγω

*main verb*

→ constative aorist

## ἐν

within

*preposition + dative (sphere)*

## ἐαυτοῖς

themselves

Dative

*reflexive pronoun (inwardly)*

ἑαυτοῦ: 'himself/themselves'; ἐν ἑαυτοῖς = 'to themselves,' silently.

**οὗτος**

this man

Nominative

*subject (demonstrative, contemptuous)*

οὗτος: 'this (one)'; here a dismissive 'this fellow!'

**βλασφημεῖ**

blasphemes

Pres Act Indic 3 Sg · βλασφημέω

*main verb*

→ descriptive present

βλασφημέω: 'slander, blaspheme'; to usurp God's exclusive right to forgive sins.

4 καὶ ἰδὼν ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν εἶπεν· ἵνατί ἐνθυμεῖσθε πονηρὰ ἐν ταῖς καρδίαις ὑμῶν;

And Jesus, seeing their thoughts, said, 'Why do you think evil in your hearts?'

COUNTER-CHALLENGE καὶ Jesus' supernatural insight into their hidden thoughts itself displays the divine prerogative they deny him; he answers with a probing question.

**καὶ**

and

*coordinating conjunction*

**ἰδὼν**

seeing

Aor Act Ptc · Nom Sg Masc · ὁράω

*adverbial ptc. (temporal/causal)*

→ antecedent aorist

ὁράω: 'see, perceive'; here a discerning of unspoken thoughts.

**ὁ**

the

Nominative

*article*

**Ἰησοῦς**

Jesus

Nominative

*subject*

**τὰς**

the

Accusative

*article*

**ἐνθυμήσεις**

thoughts

Accusative

*direct object of ἰδὼν*

ἐνθύμησις: 'reflection, inward reasoning'; what they pondered in their hearts.

**αὐτῶν**

their

Genitive

*genitive of possession*

**εἶπεν**

said

Aor Act Indic 3 Sg · λέγω

*main verb*

→ constative aorist

ἵνατί

why

interrogative adverb

ἵνατί: 'why? to what end?' (ἵνα τί, 'in order that what [may happen]').

ἐνθυμεῖσθε

do you think

Pres Mid Indic 2 Pl · ἐνθυμέομαι

main verb (question)

→ descriptive present

ἐνθυμέομαι: 'ponder, reflect on'; cognate with ἐνθύμησις above.

πονηρὰ

evil

Accusative

direct object (neut. pl. substantival)

πονηρός: 'evil, wicked'; here 'evil things,' malicious reasonings.

ἐν

in

preposition + dative (sphere)

ταῖς

the

Dative

article

καρδίαις

hearts

Dative

dat. of sphere (locus of thought)

καρδία: 'heart'; the inner seat of thought and will in Hebraic anthropology.

ὑμῶν

your

Genitive

genitive of possession

## 5 τί γάρ ἐστιν εὐκοπώτερον, εἰπεῖν· ἀφίενταί σου αἱ ἁμαρτίαι, ἢ εἰπεῖν· ἔγειρε καὶ περιπάτει;

For which is easier, to say, 'Your sins are forgiven,' or to say, 'Rise and walk'?

GROUNDING QUESTION **γάρ** The dilemma: the unverifiable word ('forgiven') is 'easier' to say; the verifiable word ('rise') will be spoken to authenticate the first.

τί

what/which

Nominative

interrogative pronoun (predicate)

τίς: 'who? what? which?'

γάρ

for

explanatory conjunction

ἐστιν

is

Pres Act Indic 3 Sg · εἰμί

copula

→ stative present

εὐκοπώτερον

easier

Nominative

predicate adjective (comparative)

εὐκόπος: 'easy' (εὖ + κόπος, 'without toil'); comparative 'easier.'

<p><b>εἰπεῖν</b> to say Aor Act Inf · λέγω <i>epeexegetical infinitive (subject)</i> → constative aorist   λέγω: 'say!'</p>	<p><b>ἀφίενταιί</b> are forgiven Pres Pass Indic 3 Pl · ἀφίημι <i>verb (quoted clause)</i> → performative present   ἀφίημι: 'forgive.'</p>	<p><b>σου</b> your Genitive <i>genitive of possession</i></p>	<p><b>αἱ</b> the Nominative <i>article</i></p>
<p><b>ἁμαρτίαι</b> sins Nominative <i>subject (quoted clause)</i></p>	<p><b>ἢ</b> or <i>disjunctive conjunction</i></p>	<p><b>εἰπεῖν</b> to say Aor Act Inf · λέγω <i>epeexegetical infinitive</i> → constative aorist</p>	<p><b>ἔγειρε</b> rise Pres Act Impv 2 Sg · ἐγείρω <i>verb (quoted command)</i> → ingressive present imperative   ἐγείρω: 'raise, get up!'; intransitive in the imperative, 'rise!'</p>
<p><b>καὶ</b> and <i>coordinating conjunction</i></p>	<p><b>περιπάτει</b> walk Pres Act Impv 2 Sg · περιπατέω <i>verb (quoted command)</i> → durative present imperative   περιπατέω: 'walk about' (περί + πατέω); proof-positive of the cure.</p>		

6 ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας —τότε λέγει τῷ παραλυτικῷ· ἐγερθεὶς ἄρῶν σου τὴν κλίνην καὶ ὕπαγε εἰς τὸν οἶκόν σου.

But that you may know that the Son of Man has authority on earth to forgive sins — then he says to the paralytic, "Rise, take up your bed and go to your house."

PURPOSE / DEMONSTRATIVE ACT **δὲ** The purpose clause is broken off (aposiopesis) and resolved in action: the visible healing authenticates the Son of Man's authority to forgive.

ἵνα  
that

*purpose conjunction (+ subjunctive)*

δὲ  
but

*developmental conjunction*

εἶδῃτε

you may know

Perf Act Subj 2 Pl · οἶδα

*subjunctive (purpose)*

→ stative perfect (present sense)

οἶδα: 'know'; perfect form with present meaning.

ὅτι  
that

*complementizer (content)*

ἐξουσίαν

authority

Accusative

*direct object*

ἐξουσία: 'authority, right';  
delegated/sovereign power.

ἔχει

has

Pres Act Indic 3 Sg · ἔχω

*main verb (content clause)*

→ stative present

ἔχω: 'have, hold.'

ὁ

the

Nominative

*article*

υἱός

Son

Nominative

*subject*

υἱός: 'son'; ὁ υἱὸς τοῦ ἀνθρώπου, the  
Danielic 'Son of Man' (Dan 7:13), Jesus' self-  
designation.

τοῦ

of

Genitive

*article*

ἀνθρώπου

Man

Genitive

*genitive (title)*

ἄνθρωπος: 'man, human.'

ἐπὶ

on

*preposition + genitive (place)*

τῆς

the

Genitive

*article*

γῆς

earth

Genitive

*object of ἐπὶ*

γῆ: 'earth, land'; the emphatic 'on earth' —  
heaven's forgiveness exercised now, here.

ἀφιέναι

to forgive

Pres Act Inf · ἀφίημι

*exegetical infinitive (w/ ἐξουσίαν)*

→ durative present

ἀφίημι: 'forgive, release.'

ἁμαρτίας

sins

Accusative

*object of ἀφιέναι*

τότε

then

*temporal adverb (resumptive)*

τότε: 'then'; resumes the narrative after the  
parenthesis.

**λέγει**

he says

Pres Act Indic 3 Sg · λέγω

*main verb (historic present)*

→ historic present (vivid)

λέγω: 'say!'

**τῷ**

to the

Dative

article

**παραλυτικῷ**

paralytic

Dative

indirect object

**ἐγερθεῖς**

rising

Aor Pass Ptc · Nom Sg Masc · ἐγείρω

*adverbial ptc. (attendant circumstance)*

→ antecedent aorist

ἐγείρω: 'raise'; pass. 'be raised, rise!'

**ἄρῳ**

take up

Aor Act Impv 2 Sg · ἀίρω

*main verb (imperative)*

→ ingressive aorist imperative

ἀίρω: 'lift, take up, carry!'

**σου**

your

Genitive

*genitive of possession*

**τήν**

the

Accusative

article

**κλίνην**

bed

Accusative

*direct object*

κλίνη: 'couch, pallet!'

**καὶ**

and

*coordinating conjunction*

**ὑπάγε**

go

Pres Act Impv 2 Sg · ὑπάγω

*main verb (imperative)*

→ durative present imperative

ὑπάγω: 'go away, depart!'

**εἰς**

to

*preposition + accusative (goal)*

**τὸν**

the

Accusative

article

**οἶκόν**

house

Accusative

*object of εἰς*

οἶκος: 'house, household!'

**σου**

your

Genitive

*genitive of possession*

## 7 καὶ ἐγερθεὶς ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ.

And rising, he went away to his house.

**FULFILLMENT OF COMMAND** **καὶ** The instant, wordless obedience — echoing the command verbatim (ἐγερθεὶς ... οἶκον) — is the proof that authenticates the forgiveness.

<p><b>καὶ</b> and coordinating conjunction</p>	<p><b>ἐγερθεὶς</b> rising Aor Pass Ptc · Nom Sg Masc · ἐγείρω adverbial ptc. (attendant circumstance) → antecedent aorist ἐγείρω: 'raise'; pass. 'rise.'</p>	<p><b>ἀπῆλθεν</b> he went away Aor Act Indic 3 Sg · ἀπέρχομαι main verb → constative aorist ἀπέρχομαι: 'go away, depart' (ἀπό + ἔρχομαι).</p>	<p><b>εἰς</b> to preposition + accusative (goal)</p>
<p><b>τὸν</b> the Accusative article</p>	<p><b>οἶκον</b> house Accusative object of εἰς</p>	<p><b>αὐτοῦ</b> his Genitive genitive of possession</p>	

## 8 ἰδόντες δὲ οἱ ὄχλοι ἐφοβήθησαν καὶ ἐδόξασαν τὸν θεὸν τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις.

And when the crowds saw it, they were afraid and glorified God, who had given such authority to men.

**CROWD RESPONSE (CLIMAX)** **δὲ** The episode closes with reverent fear and doxology; Matthew's distinctive 'to men' universalizes the gift, hinting at the authority entrusted to Jesus' community.

## ιδόντες

seeing

Aor Act Ptc · Nom Pl Masc · ὀράω

*adverbial ptc. (temporal)*

→ antecedent aorist

ὀράω: 'see!'

## δὲ

and

*developmental conjunction*

## οἱ

the

Nominative

*article*

## ὄχλοι

crowds

Nominative

*subject*

ὄχλος: 'crowd, multitude!'

## ἐφοβήθησαν

were afraid

Aor Pass Indic 3 Pl · φοβέομαι

*main verb*

→ ingressive aorist

φοβέομαι: 'fear, be afraid!'; here numinous awe at the divine power displayed.

## καὶ

and

*coordinating conjunction*

## ἐδόξασαν

glorified

Aor Act Indic 3 Pl · δοξάζω

*main verb (coordinate)*

→ constative aorist

δοξάζω: 'glorify, honor!'; from δόξα.

## τὸν

Accusative

*article*

## θεόν

God

Accusative

*direct object*

θεός: God.

## τὸν

who

Accusative

*article (substantizes ptc.)*

## δόντα

had given

Aor Act Ptc · Acc Sg Masc · δίδωμι

*attributive participle (modifies θεόν)*

→ constative aorist

δίδωμι: 'give, grant!'

## ἐξουσίαν

authority

Accusative

*direct object of δόντα*

ἐξουσία: 'authority!'

## τοιαύτην

such

Accusative

*attributive adjective*

τοιοῦτος: 'such, of this kind!'

## τοῖς

to the

Dative

*article*

## ἀνθρώποις

men

Dative

*indirect object*

ἄνθρωπος: 'man, human!'; the plural 'to men' is Matthew's distinctive touch.

9 Καὶ παράγων ὁ Ἰησοῦς ἐκεῖθεν εἶδεν ἄνθρωπον καθήμενον ἐπὶ τὸ τελώνιον, Μαθθαῖον λεγόμενον, καὶ λέγει αὐτῷ· ἀκολούθει μοι. καὶ ἀναστὰς ἠκολούθησεν αὐτῷ.

And as Jesus passed on from there, he saw a man called Matthew sitting at the tax-booth, and he says to him, 'Follow me.' And rising, he followed him.

NEW EPISODE / CALL NARRATIVE **Καὶ** The call of Matthew mirrors the fishermen's call (4:18–22): a sovereign summons, an immediate leaving-all to follow.

<p><b>Καὶ</b> and <i>coordinating conjunction</i></p>	<p><b>παράγων</b> passing on Pres Act Ptc · Nom Sg Masc · παράγω <i>adverbial ptc. (temporal)</i> → concurrent present   παράγω: 'pass by, go along' (παρά + ἄγω).</p>	<p><b>ὁ</b> the Nominative <i>article</i></p>	<p><b>Ἰησοῦς</b> Jesus Nominative <i>subject</i></p>
<p><b>ἐκεῖθεν</b> from there <i>adverb (place)</i>   ἐκεῖθεν: 'from that place.'</p>	<p><b>εἶδεν</b> he saw Aor Act Indic 3 Sg · ὀράω <i>main verb</i> → constative aorist   ὀράω: 'see.'</p>	<p><b>ἄνθρωπον</b> a man Accusative <i>direct object</i>   ἄνθρωπος: 'man.'</p>	<p><b>καθήμενον</b> sitting Pres Mid Ptc · Acc Sg Masc · κάθημαι <i>attributive ptc. (modifies ἄνθρωπον)</i> → durative present   κάθημαι: 'sit, be seated.'</p>
<p><b>ἐπὶ</b> at <i>preposition + accusative (place)</i></p>	<p><b>τὸ</b> the Accusative <i>article</i></p>	<p><b>τελώνιον</b> tax-booth Accusative <i>object of ἐπί</i>   τελώνιον: 'toll-house, tax-office'; the customs station, likely on the Capernaum trade road.</p>	<p><b>Μαθθαῖον</b> Matthew Accusative <i>object complement / apposition to ἄνθρωπον</i>   Μαθθαῖος: 'Matthew' (Heb. Mattai, 'gift of YHWH'); the evangelist, named Levi in Mark/Luke.</p>

## λεγόμενον

called

Pres Pass Ptc · Acc Sg Masc · λέγω  
*attributive ptc. (naming formula)*

→ durative present

λέγω: pass. 'be called, named.'

καὶ

and

*coordinating conjunction*

## λέγει

he says

Pres Act Indic 3 Sg · λέγω  
*main verb (historic present)*

→ historic present (vivid)

## αὐτῷ

to him

Dative  
*indirect object*

## ἀκολουθεῖ

follow

Pres Act Impv 2 Sg · ἀκολουθέω  
*main verb (imperative)*

→ durative present imperative (ongoing discipleship)

ἀκολουθέω: 'follow, accompany' (+ dat.);  
the technical verb of discipleship.

μοι

me

Dative  
*dat. complement of ἀκολουθεῖ*

καὶ

and

*coordinating conjunction*

## ἀναστὰς

rising

Aor Act Ptc · Nom Sg Masc · ἀνίστημι  
*adverbial ptc. (attendant circumstance)*

→ antecedent aorist

ἀνίστημι: 'rise, stand up'; intransitive here  
— a decisive break with his trade.

## ἠκολούθησεν

he followed

Aor Act Indic 3 Sg · ἀκολουθέω  
*main verb*

→ constative aorist

ἀκολουθέω: 'follow'; the instant obedience  
answering the call.

αὐτῷ

him

Dative  
*dat. complement*

10 Καὶ ἐγένετο αὐτοῦ ἀνακειμένου ἐν τῇ οἰκίᾳ, καὶ ἰδοὺ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ ἐλθόντες συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ.

And it happened, as he was reclining at table in the house, that behold, many tax-collectors and sinners came and were reclining with Jesus and his disciples.

SETTING / TABLE-FELLOWSHIP **Καὶ** The Septuagintal καὶ ἐγένετο stages a meal scene; table-fellowship with 'tax-collectors and sinners' is the provocation.

<p>Καὶ and <i>coordinating conjunction</i></p>	<p><b>ἐγένετο</b> it happened Aor Mid Indic 3 Sg · γίνομαι <i>main verb (impersonal, Septuagintism)</i> → constative aorist γίνομαι: 'become, come to pass'; καὶ ἐγένετο renders the Hebrew wayēhī narrative formula.</p>	<p><b>αὐτοῦ</b> as he Genitive <i>genitive absolute (subject)</i></p>	<p><b>ἀνακειμένου</b> was reclining Pres Mid Ptc · Gen Sg Masc · ἀνάκειμαι <i>genitive absolute (temporal)</i> → durative present ἀνάκειμαι: 'recline at table'; the posture of a banquet.</p>
<p>ἐν in <i>preposition + dative (place)</i></p>	<p><b>τῇ</b> the Dative <i>article</i></p>	<p><b>οἰκίᾳ</b> house Dative <i>dat. of place</i> οἰκία: 'house, home'; presumably Matthew's (cf. Luke 5:29).</p>	<p>καὶ and <i>coordinating conjunction (apodotic)</i></p>
<p>ἰδοὺ behold <i>presentative particle</i> ἰδοὺ: 'behold!'</p>	<p><b>πολλοὶ</b> many Nominative <i>attributive adjective</i> πολύς: 'many, much.'</p>	<p><b>τελῶναι</b> tax-collectors Nominative <i>subject</i> τελώνης: 'tax-collector, publican'; despised as collaborators and extortioners.</p>	<p>καὶ and <i>coordinating conjunction</i></p>

## ἁμαρτωλοὶ

sinners

Nominative

subject (coordinate)

ἁμαρτωλός: 'sinner'; the religiously disreputable, outside Pharisaic purity.

## ἔλθόντες

came

Aor Act Ptc · Nom Pl Masc · ἔρχομαι

adverbial ptc. (attendant circumstance)

→ antecedent aorist

ἔρχομαι: 'come!'

## συνανέκειντο

were reclining with

Impf Mid Indic 3 Pl · συνανάκειμαι

main verb

→ descriptive imperfect

συνανάκειμαι: 'recline together at table' (σύν + ανάκειμαι); shared table = shared fellowship.

## τῷ

with

Dative

article

## Ἰησοῦ

Jesus

Dative

dat. of association

## καὶ

and

coordinating conjunction

## τοῖς

the

Dative

article

## μαθηταῖς

disciples

Dative

dat. of association

μαθητής: 'disciple, learner!'

## αὐτοῦ

his

Genitive

genitive of possession

11 καὶ ἰδόντες οἱ Φαρισαῖοι ἔλεγον τοῖς μαθηταῖς αὐτοῦ· διὰ τί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει ὁ διδάσκαλος ὑμῶν;

And seeing this, the Pharisees said to his disciples, 'Why does your teacher eat with the tax-collectors and sinners?'

OBJECTION **καὶ** The Pharisees' indirect challenge (put to the disciples) targets Jesus' scandalous table-fellowship as a breach of purity.

καὶ  
and

*coordinating conjunction*

ιδόντες

seeing

Aor Act Ptc · Nom Pl Masc · ὁράω  
*adverbial ptc. (temporal)*

→ antecedent aorist

ὁράω: 'see.'

οἱ

the

Nominative

*article*

Φαρισαῖοι

Pharisees

Nominative

*subject*

Φαρισαῖος: 'Pharisee' (Aram. 'separated one'); the lay purity movement, Jesus' chief antagonists in Matthew.

ἔλεγον

said

Impf Act Indic 3 Pl · λέγω

*main verb*

→ inceptive/descriptive imperfect

λέγω: 'say'; the imperfect of repeated muttering.

τοῖς

to the

Dative

*article*

μαθηταῖς

disciples

Dative

*indirect object*

αὐτοῦ

his

Genitive

*genitive of possession*

διὰ

why

*preposition (in διὰ τί, 'why?')*

τί

what

Accusative

*interrogative pronoun (διὰ τί = why)*

τίς: 'what?'; διὰ τί = 'on account of what, why?'

μετὰ

with

*preposition + genitive (association)*

τῶν

the

Genitive

*article*

τελωνῶν

tax-collectors

Genitive

*object of μετά*

τελώνης: 'tax-collector.'

καὶ

and

*coordinating conjunction*

ἁμαρτωλῶν

sinners

Genitive

*object of μετά (coordinate)*

ἁμαρτωλός: 'sinner.'

ἔσθιει

eat

Pres Act Indic 3 Sg · ἐσθίω

*main verb (question)*

→ customary present

ἐσθίω: 'eat'; shared meals signified acceptance and intimacy.

ὁ

the

Nominative

article

διδάσκαλος

teacher

Nominative

subject

διδάσκαλος: 'teacher'; equivalent to Rabbi.

ὑμῶν

your

Genitive

genitive of relationship

12 ὁ δὲ ἀκούσας εἶπεν· οὐ χρείαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ ἀλλ' οἱ κακῶς ἔχοντες.

But hearing it he said, 'Those who are strong have no need of a physician, but those who are sick.'

REPLY (PROVERB) δὲ Jesus answers with a commonplace proverb: a physician belongs with the sick  
— his association with sinners is precisely his mission, not a contamination.

ὁ

he

Nominative

subject (article as pronoun, ὁ δέ)

δὲ

but

adversative/developmental conjunction

ἀκούσας

hearing

Aor Act Ptc · Nom Sg Masc · ἀκούω

adverbial ptc. (temporal)

→ antecedent aorist

ἀκούω: 'hear.'

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

οὐ

not

negative particle

χρείαν

need

Accusative

direct object (χρείαν ἔχω idiom)

χρεία: 'need, necessity'; χρείαν ἔχω = 'have need.'

ἔχουσιν

have

Pres Act Indic 3 Pl · ἔχω

main verb

→ gnomic present

ἔχω: 'have.'

οἱ

the

Nominative

article (substantizes ptc.)

## ἰσχύοντες

strong

Pres Act Ptc · Nom Pl Masc · ἰσχύω

*substantival ptc. (subject)*

→ durative present

ἰσχύω: 'be strong, healthy'; 'the well.'

## ἱατροῦ

of a physician

Genitive

*genitive of need (object of χρεῖαν)*

ἱατρός: 'physician, healer.'

## ἀλλ'

but

*strong adversative conjunction*

ἀλλά: 'but, rather.'

## οἱ

the

Nominative

*article (substantizes ptc.)*

## κακῶς

badly

*adverb (modifies ἔχοντες)*

κακῶς: 'badly, ill'; κακῶς ἔχω = 'be sick.'

## ἔχοντες

being

Pres Act Ptc · Nom Pl Masc · ἔχω

*substantival ptc. (the sick)*

→ durative present

ἔχω: with κακῶς, 'be ill, fare badly.'

### 13 πορευθέντες δὲ μάθετε τί ἐστίν· ἔλεος θέλω καὶ οὐ θυσίαν· οὐ γὰρ ἤλθον καλέσαι δικαίους ἀλλὰ ἁματωλούς.

But go and learn what this means: 'I desire mercy, and not sacrifice.' For I did not come to call the righteous, but sinners.

SCRIPTURAL VERDICT / MISSION STATEMENT **δὲ** Jesus drives the rabbinic 'go and learn' home with Hosea 6:6 — God prizes mercy over cult — and states his programmatic purpose: to call sinners.

## πορευθέντες

going

Aor Pass Ptc · Nom Pl Masc · πορεύομαι

*adverbial ptc. (attendant circumstance)*

→ antecedent aorist

πορεύομαι: 'go, proceed'; with μάθετε a rabbinic idiom, 'go and learn.'

## δὲ

but

*developmental conjunction*

## μάθετε

learn

Aor Act Impv 2 Pl · μανθάνω

*main verb (imperative)*

→ ingressive aorist imperative

μανθάνω: 'learn'; the technical phrase *ḥilmad*, 'go and study.'

## τί

what

Nominative

*interrogative pronoun (indirect question)*

τίς: 'what?'

## ἔστιν

means

Pres Act Indic 3 Sg · εἰμί

*copula (indirect question)*

→ stative present

εἰμί: 'be'; here 'what it means.'

## ἔλεος

mercy

Accusative

*direct object of θέλω*

ἔλεος: 'mercy, compassion'; LXX Hos 6:6 = Heb. ḥesed, covenant loyalty/kindness.

## θέλω

I desire

Pres Act Indic 1 Sg · θέλω

*main verb (OT citation)*

→ stative present

θέλω: 'wish, desire, will.'

## καὶ

and

*coordinating conjunction*

## οὐ

not

*negative particle*

οὐ: here a Semitic 'not-so-much-as,' a comparative negation ('mercy rather than sacrifice').

## θυσίαν

sacrifice

Accusative

*direct object (negated)*

θυσία: 'sacrifice, offering'; the cultic system, not abolished but subordinated to mercy.

## οὐ

not

*negative particle*

## γάρ

for

*explanatory conjunction*

## ἦλθον

I came

Aor Act Indic 1 Sg · ἔρχομαι

*main verb*

→ constative aorist

ἔρχομαι: 'come'; an 'I came' mission-saying defining his purpose.

## καλέσαι

to call

Aor Act Inf · καλέω

*infinitive of purpose*

→ constative aorist

καλέω: 'call, summon, invite'; both the gospel summons and a banquet invitation.

## δικαίους

righteous

Accusative

*object of καλέσαι (negated)*

δίκαιος: 'righteous, just'; ironic of the self-righteous who see no need.

## ἀλλὰ

but

*strong adversative conjunction*

## ἁματωλούς

sinners

Accusative

*object of καλέσαι*

ἁματωλός: 'sinner'; those who know their need are the mission's object.

14 Τότε προσέρχονται αὐτῷ οἱ μαθηταὶ Ἰωάννου λέγοντες· διὰ τί ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύομεν πολλά, οἱ δὲ μαθηταί σου οὐ νηστεύουσιν;

Then the disciples of John come to him, saying, 'Why do we and the Pharisees fast much, but your disciples do not fast?'

NEW QUESTION / OBJECTION **Τότε** A third challenge, now over fasting; John's disciples align with the Pharisees in pious rigor and find Jesus' circle lax.

<p><b>Τότε</b> then <i>temporal adverb</i></p> <p>τότε: 'then, at that time!'; a favorite Matthean connector.</p>	<p><b>προσέρχονται</b> come Pres Mid Indic 3 Pl · προσέρχομαι <i>main verb (historic present)</i> → historic present (vivid)</p> <p>προσέρχομαι: 'approach, come to' (πρός + ἔρχομαι).</p>	<p><b>αὐτῷ</b> to him Dative <i>dat. complement</i></p>	<p><b>οἱ</b> the Nominative <i>article</i></p>
<p><b>μαθηταὶ</b> disciples Nominative <i>subject</i></p> <p>μαθητής: 'disciple.'</p>	<p><b>Ἰωάννου</b> of John Genitive <i>genitive of relationship</i></p> <p>Ἰωάννης: 'John' (the Baptist); his ascetic movement still active.</p>	<p><b>λέγοντες</b> saying Pres Act Ptc · Nom Pl Masc · λέγω <i>adverbial ptc. (manner)</i> → concurrent present</p> <p>λέγω: 'say.'</p>	<p><b>διὰ</b> why <i>preposition (in διὰ τί, 'why?')</i></p>
<p><b>τί</b> what Accusative <i>interrogative pronoun (διὰ τί = why)</i></p> <p>τίς: 'what?'</p>	<p><b>ἡμεῖς</b> we Nominative <i>subject (emphatic pronoun)</i></p>	<p><b>καὶ</b> and <i>coordinating conjunction</i></p>	<p><b>οἱ</b> the Nominative <i>article</i></p>

<p><b>Φαρισαῖοι</b> Pharisees</p> <p>Nominative <i>subject (coordinate)</i></p> <p>Φαρισαῖος: 'Pharisee!'</p>	<p><b>νηστεύομεν</b> fast</p> <p>Pres Act Indic 1 Pl · νηστεύω <i>main verb (question)</i></p> <p>→ customary present</p> <p>νηστεύω: 'fast, abstain from food'; Pharisees fasted twice weekly (cf. Luke 18:12).</p>	<p><b>πολλά</b> much/often</p> <p><i>adverbial accusative (neut. pl.)</i></p> <p>πολύς; here adverbial, 'much, frequently!'</p>	<p><b>οἱ</b> the</p> <p>Nominative <i>article</i></p>
<p><b>δὲ</b> but</p> <p><i>adversative conjunction</i></p>	<p><b>μαθηταί</b> disciples</p> <p>Nominative <i>subject</i></p>	<p><b>σου</b> your</p> <p>Genitive <i>genitive of relationship</i></p>	<p><b>οὐ</b> not</p> <p><i>negative particle</i></p>
<p><b>νηστεύουσιν</b> fast</p> <p>Pres Act Indic 3 Pl · νηστεύω <i>main verb</i></p> <p>→ customary present</p> <p>νηστεύω: 'fast!'</p>			

15 καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος πενθεῖν ἔφ' ὅσον μετ' αὐτῶν ἐστὶν ὁ νυμφίος; ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν.

And Jesus said to them, 'Can the wedding guests mourn while the bridegroom is with them? But days will come when the bridegroom is taken away from them, and then they will fast!'

REPLY (WEDDING PARABLE) **καὶ** Jesus' presence is a wedding feast — fasting is incongruous with the bridegroom there; a veiled passion-hint ('taken away') opens the way for later mourning.

καὶ  
and

*coordinating conjunction*

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

*main verb*

→ constative aorist

αὐτοῖς

to them

Dative

*indirect object*

ὁ

the

Nominative

*article*

Ἰησοῦς

Jesus

Nominative

*subject*

μή

(not?)

*interrogative particle (expects 'no')*

μή; in a question expecting a negative answer — 'surely they cannot...?'

δύνανται

can

Pres Mid Indic 3 Pl · δύναμαι

*main verb (question)*

→ stative present

δύναμαι: 'be able, can.'

οἱ

the

Nominative

*article*

υἱοὶ

sons

Nominative

*subject*

υἱός: 'son'; οἱ υἱοὶ τοῦ νυμφῶνος, a Semitism for 'wedding guests, groomsmen.'

τοῦ

of the

Genitive

*article*

νυμφῶνος

bridal hall

Genitive

*attributive genitive*

νυμφών: 'wedding-chamber/hall'; 'sons of the bridal hall' = the groom's attendants.

πενθεῖν

to mourn

Pres Act Inf · πενθέω

*complementary infinitive*

→ durative present

πενθέω: 'mourn, grieve'; here standing for the gloom of fasting.

ἐφ'

as long as

*preposition (ἐφ' ὅσον, 'while')*

ὅσον

(as) long

Accusative

*relative (ἐφ' ὅσον = 'so long as')*

ὅσος: 'as much/long as.'

μετ'

with

*preposition + genitive (association)*

αὐτῶν

them

Genitive

*object of μετά*

**ἔστιν**

is

Pres Act Indic 3 Sg · εἰμί

*main verb (temporal clause)*

→ stative present

**ὁ**

the

Nominative

*article*

**νυμφίος**

bridegroom

Nominative

*subject*

νυμφίος: 'bridegroom'; an OT image of God/Messiah with his people — Jesus claims it.

**ἔλεύσονται**

will come

Fut Mid Indic 3 Pl · ἔρχομαι

*main verb*

→ predictive future

ἔρχομαι: 'come!'

**δὲ**

but

*adversative conjunction*

**ἡμέραι**

days

Nominative

*subject*

ἡμέρα: 'day'; 'days will come' — a prophetic idiom.

**ὅταν**

when

*temporal conjunction (+ subjunctive)*

ὅταν: 'whenever, when!'

**ἄπαρθῆ**

is taken away

Aor Pass Subj 3 Sg · ἀπαίρω

*subjunctive (temporal clause)*

→ constative aorist

ἀπαίρω: 'take away, remove' (ἀπό + αἴρω); the passive veils the violent removal of the cross.

**ἀπ'**

from

*preposition + genitive (separation)*

**αὐτῶν**

them

Genitive

*object of ἀπό*

**ὁ**

the

Nominative

*article*

**νυμφίος**

bridegroom

Nominative

*subject*

**καὶ**

and

*coordinating conjunction*

**τότε**

then

*temporal adverb*

τότε: 'then!'

**νηστεύσουσιν**

they will fast

Fut Act Indic 3 Pl · νηστεύω

*main verb*

→ predictive future

νηστεύω: 'fast'; fasting will have its proper time in the bridegroom's absence.

16 οὐδείς δὲ ἐπιβάλλει ἐπίβλημα ῥάκουσ ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ· αἶρει γὰρ τὸ πλήρωμα αὐτοῦ ἀπὸ τοῦ ἱματίου καὶ χειῖρον σχίσμα γίνεται.

No one puts a patch of unshrunk cloth on an old garment, for the patch tears away from the garment, and a worse tear results.

PARABLE (INCOMPATIBILITY) **δὲ** First illustration: the new reality of the kingdom cannot be stitched onto the old order — the mismatch only worsens the rift.

### οὐδείς

no one

Nominative  
subject

οὐδεὶς: 'no one, nobody.'

### δὲ

but/now

developmental conjunction

### ἐπιβάλλει

puts on

Pres Act Indic 3 Sg · ἐπιβάλλω

main verb

→ gnomic present

ἐπιβάλλω: 'put/throw upon' (ἐπί + βάλλω).

### ἐπίβλημα

a patch

Accusative  
direct object

ἐπίβλημα: 'patch, piece sewn on.'

### ῥάκουσ

of cloth

Genitive  
genitive of material

ῥάκος: 'rag, piece of cloth.'

### ἀγνάφου

unshrunk

Genitive  
attributive adjective

ἄγναφος: 'unfulled, undressed' (ἀ- + γνάπτω); new cloth that will shrink.

### ἐπὶ

on

preposition + dative (place)

### ἱματίῳ

garment

Dative  
object of ἐπί

ἱμάτιον: 'garment, cloak, robe.'

### παλαιῷ

old

Dative  
attributive adjective

παλαιός: 'old, worn.'

### αἶρει

tears away

Pres Act Indic 3 Sg · αἶρω

main verb

→ gnomic present

αἶρω: 'lift, take away'; here the patch 'pulls away' the fabric.

### γὰρ

for

explanatory conjunction

### τὸ

the

Nominative  
article

<p><b>πλήρωμα</b> fullness/patch</p> <p>Nominative <i>subject</i></p> <p>πλήρωμα: 'that which fills'; here the filling-piece, the patch.</p>	<p><b>αὐτοῦ</b> of it</p> <p>Genitive <i>genitive of reference</i></p>	<p><b>ἀπὸ</b> from</p> <p><i>preposition + genitive (separation)</i></p>	<p><b>τοῦ</b> the</p> <p>Genitive <i>article</i></p>
<p><b>ἱματίου</b> garment</p> <p>Genitive <i>object of ἀπό</i></p>	<p><b>καὶ</b> and</p> <p><i>coordinating conjunction</i></p>	<p><b>χεῖρον</b> worse</p> <p>Nominative <i>predicate adjective (comparative)</i></p> <p>χεῖρων: 'worse'; comparative of κακός,</p>	<p><b>σχίσμα</b> tear</p> <p>Nominative <i>subject</i></p> <p>σχίσμα: 'rent, split' (from σχίζω); cf. 'schism.'</p>
<p><b>γίνεται</b> results</p> <p>Pres Mid Indic 3 Sg · γίνομαι <i>main verb</i></p> <p>→ gnomic present</p> <p>γίνομαι: 'become, come about.'</p>			

17 οὐδὲ βάλλουσιν οἶνον νέον εἰς ἀσκούς παλαιούς· εἰ δὲ μή γε, ρήγνυνται οἱ ἀσκοὶ καὶ ὁ οἶνος ἐκχεῖται καὶ οἱ ἀσκοὶ ἀπόλλυνται· ἀλλὰ βάλλουσιν οἶνον νέον εἰς ἀσκούς καινοὺς, καὶ ἀμφότεροι συντηροῦνται.

Neither do they put new wine into old wineskins; otherwise the skins burst, and the wine is spilled and the skins are ruined; but they put new wine into fresh skins, and both are preserved.

PARABLE (INCOMPATIBILITY, CLIMACTIC) οὐδὲ Second illustration: the fermenting new wine of the kingdom needs new skins; the gospel cannot be contained by the old forms — yet rightly housed, 'both are preserved.'

οὐδὲ

neither

*negative coordinating conjunction*

οὐδέ: 'and not, neither.'

βάλλουσιν

do they put

Pres Act Indic 3 Pl · βάλλω

*main verb*

→ gnomic present

βάλλω: 'throw, put, pour.'

οἶνον

wine

Accusative

*direct object*

οἶνος: 'wine.'

νέον

new

Accusative

*attributive adjective*

νέος: 'new, young'; new in time — still fermenting.

εἰς

into

*preposition + accusative (goal)*

ἀσκούς

skins

Accusative

*object of εἰς*

ἀσκός: 'wineskin'; a goatskin bottle, brittle when old.

παλαιούς

old

Accusative

*attributive adjective*

παλαιός: 'old.'

εἰ

if

*conjunction (εἰ δὲ μή γε, 'otherwise')*

δὲ

but

*conjunction (in idiom)*

μή

not

*negative (in idiom)*

εἰ δὲ μή γε: 'but if not, otherwise.'

γε

indeed

*emphatic particle (in idiom)*

γε: emphasizing particle.

ρήγνυνται

burst

Pres Pass Indic 3 Pl · ρήγνυμι

*main verb*

→ gnomic present

ρήγνυμι: 'break, burst, tear apart.'

οἱ

the

Nominative

*article*

ἀσκοί

skins

Nominative

*subject*

ἀσκός: 'wineskin.'

καὶ

and

*coordinating conjunction*

ὁ

the

Nominative

*article*

## οἶνος

wine

Nominative

subject

## ἐκχεῖται

is spilled

Pres Pass Indic 3 Sg · ἐκχέω

main verb

→ gnomic present

ἐκχέω: 'pour out, spill' (ἐκ + χέω).

## καὶ

and

coordinating conjunction

## οἱ

the

Nominative

article

## ἀσκοὶ

skins

Nominative

subject

## ἀπόλλυνται

are ruined

Pres Mid Indic 3 Pl · ἀπόλλυμι

main verb

→ gnomic present

ἀπόλλυμι: 'destroy, ruin'; mid. 'perish, be lost!'

## ἀλλὰ

but

strong adversative conjunction

## βάλλουσιν

they put

Pres Act Indic 3 Pl · βάλλω

main verb

→ gnomic present

## οἶνον

wine

Accusative

direct object

## νέον

new

Accusative

attributive adjective

## εἰς

into

preposition + accusative (goal)

## ἀσκούς

skins

Accusative

object of εἰς

## καινούς

fresh

Accusative

attributive adjective

καινός: 'new, fresh' (in quality/kind, vs. νέος in time); the new-covenant order.

## καὶ

and

coordinating conjunction

## ἀμφότεροι

both

Nominative

subject

ἀμφότεροι: 'both'; wine and skins together.

## συντηροῦνται

are preserved

Pres Pass Indic 3 Pl · συντηρέω

main verb

→ gnomic present

συντηρέω: 'preserve, keep safe together' (σύν + τηρέω).

18 Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς, ἰδοὺ ἄρχων εἷς ἐλθὼν προσεκύνει αὐτῷ λέγων ὅτι ἡ θυγάτηρ μου ἄρτι ἐτελεύτησεν· ἀλλὰ ἐλθὼν ἐπίθες τὴν χεῖρά σου ἐπ' αὐτήν, καὶ ζήσεται.

While he was saying these things to them, behold, a ruler came and knelt before him, saying, 'My daughter has just now died; but come and lay your hand on her, and she will live.'

NEW EPISODE / PETITION (INTERCALATION) **ASYNDETON** A genitive-absolute hinge launches the twin healings; the ruler's plea voices an audacious faith — a touch can reverse even death.

### Ταῦτα

these things

Accusative

direct object of λαλοῦντος

οὔτος; 'this'; neut. pl. 'these things.'

### αὐτοῦ

as he

Genitive

genitive absolute (subject)

### λαλοῦντος

was saying

Pres Act Ptc · Gen Sg Masc · λαλέω

genitive absolute (temporal)

→ concurrent present

λαλέω: 'speak, say.'

### αὐτοῖς

to them

Dative

indirect object

### ἰδοὺ

behold

presentative particle

ἰδοῦ: 'behold!'

### ἄρχων

a ruler

Nominative

subject

ἄρχων: 'ruler, official'; a synagogue leader (Mark names him Jairus).

### εἷς

a certain

Nominative

attributive (εἷς as indefinite, 'a')

εἷς: 'one'; here functioning as an indefinite article.

### ἐλθὼν

came

Aor Act Ptc · Nom Sg Masc · ἔρχομαι

adverbial ptc. (attendant circumstance)

→ antecedent aorist

ἔρχομαι: 'come.'

### προσεκύνει

knelt before

Impf Act Indic 3 Sg · προσκυνέω

main verb

→ inceptive imperfect

προσκυνέω: 'bow down, do homage, worship'; prostration in supplication.

### αὐτῷ

him

Dative

dat. complement of προσκυνέω

### λέγων

saying

Pres Act Ptc · Nom Sg Masc · λέγω

adverbial ptc. (manner)

→ concurrent present

λέγω: 'say.'

### ὅτι

that

complementizer (ὅτι recitativum)

ὅτι: here introducing direct speech.

ἡ

the

Nominative

article

θυγάτηρ

daughter

Nominative

subject

θυγάτηρ: 'daughter.'

μου

my

Genitive

genitive of relationship

ἄρτι

just now

temporal adverb

ἄρτι: 'now, just now.'

ἔτελεύτησεν

has died

Aor Act Indic 3 Sg · τελευτάω

main verb

→ constative aorist

τελευτάω: 'come to an end, die'; Matthew (unlike Mark) reports her already dead.

ἀλλὰ

but

adversative conjunction

ἐλθὼν

come

Aor Act Ptc · Nom Sg Masc · ἔρχομαι

adverbial ptc. (attendant circumstance w/ imperative)

→ antecedent aorist

ἔρχομαι: 'come.'

ἐπίθες

lay

Aor Act Impv 2 Sg · ἐπιτίθημι

main verb (imperative)

→ ingressive aorist imperative

ἐπιτίθημι: 'place upon, lay on' (ἐπί + τίθημι); the laying-on of the healing hand.

τήν

the

Accusative

article

χεῖρά

hand

Accusative

direct object

χεῖρ: 'hand.'

σου

your

Genitive

genitive of possession

ἐπ'

on

preposition + accusative (place)

αὐτήν

her

Accusative

object of ἐπί

καί

and

coordinating conjunction (result)

ζήσεται

she will live

Fut Mid Indic 3 Sg · ζάω

main verb

→ predictive future

ζάω: 'live, be alive'; here = revive, return to life.

## 19 καὶ ἐγερθεὶς ὁ Ἰησοῦς ἠκολούθησεν αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ.

And rising, Jesus followed him, and so did his disciples.

RESPONSE / JOURNEY **καὶ** Jesus rises and goes — the narrative momentum that the hemorrhaging woman will interrupt.

καὶ

and

*coordinating conjunction*

ἐγερθεὶς

rising

Aor Pass Ptc · Nom Sg Masc · ἐγείρω

*adverbial ptc. (attendant circumstance)*

→ antecedent aorist

ἐγείρω: 'raise'; pass. 'rise.'

ὁ

the

Nominative

*article*

Ἰησοῦς

Jesus

Nominative

*subject*

ἠκολούθησεν

followed

Aor Act Indic 3 Sg · ἀκολουθέω

*main verb*

→ constative aorist

ἀκολουθέω: 'follow, accompany' (+ dat.).

αὐτῷ

him

Dative

*dat. complement*

καὶ

and

*coordinating conjunction*

οἱ

the

Nominative

*article*

μαθηταὶ

disciples

Nominative

*subject (compound w/ ὁ Ἰησοῦς)*

μαθητής: 'disciple.'

αὐτοῦ

his

Genitive

*genitive of possession*

## 20 Καὶ ἰδοὺ γυνὴ αἰμορροῦσα δώδεκα ἔτη προσελθοῦσα ὄπισθεν ἤψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ·

And behold, a woman who had suffered a hemorrhage for twelve years came up behind him and touched the fringe of his garment;

INTERRUPTION (INSERTED HEALING) **Καὶ** The intercalated story: an unclean, desperate woman approaches by stealth from behind, touching only the tassel.

<p><b>Καὶ</b> and <i>coordinating conjunction</i></p>	<p><b>ἰδοὺ</b> behold <i>presentative particle</i>   ἰδοὺ: 'behold!'</p>	<p><b>γυνή</b> a woman Nominative <i>subject</i>   γυνή: 'woman!'</p>	<p><b>αἰμορροῦσα</b> hemorrhaging Pres Act Ptc · Nom Sg Fem · αἰμορροέω <i>attributive ptc. (modifies γυνή)</i> → durative present   αἰμορροέω: 'suffer a flow of blood' (αἷμα + ῥέω); a chronic, ritually defiling condition (Lev 15).</p>
<p><b>δώδεκα</b> twelve <i>numeral (indeclinable)</i>   δώδεκα: 'twelve'; the duration echoes the girl's twelve years (Mark/Luke).</p>	<p><b>ἔτη</b> years Accusative <i>accusative of duration of time</i>   ἔτος: 'year.'</p>	<p><b>προσελθοῦσα</b> coming up Aor Act Ptc · Nom Sg Fem · προσέρχομαι <i>adverbial ptc. (attendant circumstance)</i> → antecedent aorist   προσέρχομαι: 'approach, come to!'</p>	<p><b>ὄπισθεν</b> from behind <i>adverb (place)</i>   ὄπισθεν: 'behind, from behind'; her furtive approach.</p>
<p><b>ἤψατο</b> touched Aor Mid Indic 3 Sg · ἄπτω <i>main verb</i> → constative aorist   ἄπτω: mid. ἄπτομαι 'touch, take hold of' (+ gen.).</p>	<p><b>τοῦ</b> the Genitive <i>article</i></p>	<p><b>κρασπέδου</b> fringe Genitive <i>genitive object of ἤψατο</i>   κράσπεδον: 'edge, tassel'; the ζῆσιτ commanded in Num 15:38-39.</p>	<p><b>τοῦ</b> of the Genitive <i>article</i></p>

## ἱματίου

garment

Genitive

*genitive of source/whole*

ἱμάτιον: 'garment, cloak!'

## αὐτοῦ

his

Genitive

*genitive of possession*

## 21 ἔλεγεν γὰρ ἐν ἑαυτῇ· ἐὰν μόνον ἄψωμαι τοῦ ἱματίου αὐτοῦ σωθήσομαι.

for she was saying to herself, 'If I only touch his garment, I will be healed.'

INNER MOTIVE (FAITH) **γὰρ** The narrator discloses the faith behind the touch: a confident conditional — even contact with the cloak suffices to save.

## ἔλεγεν

she was saying

Impf Act Indic 3 Sg · λέγω

*main verb*

→ iterative/descriptive imperfect

λέγω: 'say'; the imperfect of her repeated inner resolve.

## γὰρ

for

*explanatory conjunction*

## ἐν

within

*preposition + dative (sphere)*

## ἑαυτῇ

herself

Dative

*reflexive pronoun (inwardly)*

ἑαυτοῦ: 'herself'; ἐν ἑαυτῇ = 'to herself!'

## ἐὰν

if

*conditional conjunction (+ subjunctive)*

ἐάν: 'if'; a third-class condition of expectation.

## μόνον

only

*adverb (limiting)*

μόνος: 'only, alone'; even the slightest contact.

## ἄψωμαι

I touch

Aor Mid Subj 1 Sg · ἅπτω

*subjunctive (protasis)*

→ constative aorist

ἅπτομαι: 'touch' (+ gen.).

## τοῦ

the

Genitive

*article*

**ἱματίου**

garment

Genitive

genitive object of ἄψωμαι

ἱμάτιον: 'garment.'

**αὐτοῦ**

his

Genitive

genitive of possession

**σωθήσομαι**

I will be healed

Fut Pass Indic 1 Sg · σῶζω

main verb (apodosis)

→ predictive future

σῶζω: 'save, heal, make whole'; the verb spans physical cure and salvation.

22 ὁ δὲ Ἰησοῦς στραφεὶς καὶ ἰδὼν αὐτὴν εἶπεν· θάρσει, θύγατερ· ἡ πίστις σου σέσωκέν σε. καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκείνης.

But Jesus, turning and seeing her, said, 'Take heart, daughter; your faith has healed you.' And the woman was healed from that hour.

PRONOUNCEMENT / CURE **δὲ** Jesus turns the secret touch into an open encounter; her faith, not magic, is the channel — and the cure is instantaneous.

**ὁ**

Nominative

article

**δὲ**

but

developmental conjunction

**Ἰησοῦς**

Jesus

Nominative

subject

**στραφεὶς**

turning

Aor Pass Ptc · Nom Sg Masc · στρέφω

adverbial ptc. (attendant circumstance)

→ antecedent aorist

στρέφω: 'turn'; pass. 'turn oneself around.'

**καὶ**

and

coordinating conjunction

**ἰδὼν**

seeing

Aor Act Ptc · Nom Sg Masc · ὁράω

adverbial ptc. (attendant circumstance)

→ antecedent aorist

ὁράω: 'see.'

**αὐτὴν**

her

Accusative

direct object of ἰδὼν

**εἶπεν**

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

## θάρσει

take heart

Pres Act Impv 2 Sg · θαρσέω

*main verb (imperative)*

→ *ingressive present imperative*

| θαρσέω: 'be of good courage' (cf. v.2).

## θύγατερ

daughter

Vocative

*vocative of address*

| θυγάτηρ: 'daughter'; a tender address that names her into the family of faith.

## ἡ

the

Nominative

*article*

## πίστις

faith

Nominative

*subject*

| πίστις: 'faith, trust!'

## σου

your

Genitive

*genitive of possession*

## σέσωκέν

has healed

Perf Act Indic 3 Sg · σφάζω

*main verb*

→ *consummative perfect (abiding result)*

| σφάζω: 'save, heal!'; the perfect stresses the now-settled wholeness.

## σε

you

Accusative

*direct object*

## καὶ

and

*coordinating conjunction*

## ἔσώθη

was healed

Aor Pass Indic 3 Sg · σφάζω

*main verb*

→ *constative aorist*

| σφάζω: 'save, heal!'

## ἡ

the

Nominative

*article*

## γυνή

woman

Nominative

*subject*

| γυνή: 'woman!'

## ἀπό

from

*preposition + genitive (temporal source)*

## τῆς

that

Genitive

*article*

## ῥας

hour

Genitive

*object of ἀπό*

| ῥας: 'hour, time!'; 'from that hour' marks the instantaneous cure.

## ἐκείνης

that

Genitive

*demonstrative adjective*

| ἐκεῖνος: 'that!'

## 23 καὶ ἔλθων ὁ Ἰησοῦς εἰς τὴν οἰκίαν τοῦ ἄρχοντος καὶ ἰδὼν τοὺς αὐλητὰς καὶ τὸν ὄχλον θορυβούμενον

And when Jesus came into the ruler's house and saw the flute-players and the crowd making a commotion,

RESUMED EPISODE / SETTING **καὶ** The main story resumes at the ruler's house, where the professional mourners' din sets the stage for Jesus' counter-claim.

<p><b>καὶ</b> and <i>coordinating conjunction</i></p>	<p><b>ἔλθων</b> coming Aor Act Ptc · Nom Sg Masc · ἔρχομαι <i>adverbial ptc. (temporal)</i> → antecedent aorist   ἔρχομαι: 'come!'</p>	<p><b>ὁ</b> the Nominative <i>article</i></p>	<p><b>Ἰησοῦς</b> Jesus Nominative <i>subject</i></p>
<p><b>εἰς</b> into <i>preposition + accusative (goal)</i></p>	<p><b>τὴν</b> the Accusative <i>article</i></p>	<p><b>οἰκίαν</b> house Accusative <i>object of εἰς</i>   οἰκία: 'house!'</p>	<p><b>τοῦ</b> of the Genitive <i>article</i></p>
<p><b>ἄρχοντος</b> ruler Genitive <i>genitive of possession</i>   ἄρχων: 'ruler, official!'</p>	<p><b>καὶ</b> and <i>coordinating conjunction</i></p>	<p><b>ιδὼν</b> seeing Aor Act Ptc · Nom Sg Masc · ὁράω <i>adverbial ptc. (temporal)</i> → antecedent aorist   ὁράω: 'see!'</p>	<p><b>τοὺς</b> the Accusative <i>article</i></p>

## αὐλητὰς

flute-players

Accusative

direct object of *ἰδῶν*

αὐλητής: 'flute-player'; hired mourners;  
even the poorest funeral required pipers.

## καὶ

and

coordinating conjunction

## τὸν

the

Accusative

article

## ὄχλον

crowd

Accusative

direct object (coordinate)

ὄχλος: 'crowd!'

## θορυβούμενον

in commotion

Pres Pass Ptc · Acc Sg Masc · θορυβέω

attributive ptc. (modifies *ὄχλον*)

→ durative present

θορυβέω: 'make an uproar, be in tumult';  
the noisy ritual wailing.

24 ἔλεγεν· ἀναχωρεῖτε, οὐ γὰρ ἀπέθανεν τὸ κοράσιον ἀλλὰ καθεύδει. καὶ κατεγέλων αὐτοῦ.

he said, 'Go away, for the girl has not died but is sleeping.' And they laughed at him.

PRONOUNCEMENT / SCORN ASYNDETON Jesus redefines death as sleep — a claim met with derisive laughter, the foil that magnifies the miracle to follow.

## ἔλεγεν

he said

Impf Act Indic 3 Sg · λέγω

main verb

→ inceptive imperfect

λέγω: 'say!'

## ἀναχωρεῖτε

go away

Pres Act Impv 2 Pl · ἀναχωρέω

main verb (imperative)

→ durative present imperative

ἀναχωρέω: 'withdraw, depart' (ἀνά +  
χωρέω).

## οὐ

not

negative particle

## γὰρ

for

explanatory conjunction

<p><b>ἀπέθανεν</b> has died</p> <p>Aor Act Indic 3 Sg · ἀποθνήσκω</p> <p><i>main verb</i></p> <p>→ constative aorist</p> <p>ἀποθνήσκω: 'die.'</p>	<p><b>τὸ</b> the</p> <p>Nominative</p> <p><i>article</i></p>	<p><b>κοράσιον</b> girl</p> <p>Nominative</p> <p><i>subject</i></p> <p>κοράσιον: 'little girl, maiden'; diminutive of κόρη.</p>	<p><b>ἀλλὰ</b> but</p> <p><i>strong adversative conjunction</i></p>
<p><b>καθεύδει</b> is sleeping</p> <p>Pres Act Indic 3 Sg · καθεύδω</p> <p><i>main verb</i></p> <p>→ descriptive present</p> <p>καθεύδω: 'sleep'; a euphemism for death from Jesus' vantage — death is not final.</p>	<p><b>καὶ</b> and</p> <p><i>coordinating conjunction</i></p>	<p><b>κατεγέλων</b> they laughed at</p> <p>Impf Act Indic 3 Pl · καταγελάω</p> <p><i>main verb</i></p> <p>→ descriptive imperfect</p> <p>καταγελάω: 'laugh at, deride' (κατά + γελάω, + gen.); their certainty she was dead.</p>	<p><b>αὐτοῦ</b> him</p> <p>Genitive</p> <p><i>genitive object of καταγελάω</i></p>

25 ὅτε δὲ ἐξεβλήθη ὁ ὄχλος, εἰσελθὼν ἐκράτησεν τῆς χειρὸς αὐτῆς, καὶ ἠγέρθη τὸ κοράσιον.

But when the crowd had been put out, he went in and took her by the hand, and the girl arose.

MIRACLE (CLIMAX) **δὲ** With the scoffers cleared, a simple grasp of the hand raises the dead girl — the raising verb (ἠγέρθη) anticipating resurrection language.

<p><b>ὅτε</b> when</p> <p><i>temporal conjunction</i></p> <p>ὅτε: 'when.'</p>	<p><b>δὲ</b> but</p> <p><i>developmental conjunction</i></p>	<p><b>ἐξεβλήθη</b> had been put out</p> <p>Aor Pass Indic 3 Sg · ἐκβάλλω</p> <p><i>main verb (temporal clause)</i></p> <p>→ constative aorist</p> <p>ἐκβάλλω: 'cast out, drive out' (ἐκ + βάλλω); the mourners are expelled.</p>	<p><b>ὁ</b> the</p> <p>Nominative</p> <p><i>article</i></p>
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<p><b>ὄχλος</b> crowd</p> <p>Nominative <i>subject</i></p> <p>ὄχλος: 'crowd.'</p>	<p><b>εἰσελθὼν</b> going in</p> <p>Aor Act Ptc · Nom Sg Masc · εἰσέρχομαι <i>adverbial ptc. (attendant circumstance)</i></p> <p>→ antecedent aorist</p> <p>εἰσέρχομαι: 'enter, go in.'</p>	<p><b>ἐκράτησεν</b> took hold of</p> <p>Aor Act Indic 3 Sg · κρατέω <i>main verb</i></p> <p>→ constative aorist</p> <p>κρατέω: 'seize, grasp, take hold of' (+ gen.).</p>	<p><b>τῆς</b> the</p> <p>Genitive <i>article</i></p>
<p><b>χειρὸς</b> hand</p> <p>Genitive <i>genitive object of ἐκράτησεν</i></p> <p>χείρ: 'hand'; touching a corpse, far from defiling Jesus, imparts life.</p>	<p><b>αὐτῆς</b> her</p> <p>Genitive <i>genitive of possession</i></p>	<p><b>καὶ</b> and</p> <p><i>coordinating conjunction</i></p>	<p><b>ἠγέρθη</b> arose</p> <p>Aor Pass Indic 3 Sg · ἐγείρω <i>main verb</i></p> <p>→ constative aorist</p> <p>ἐγείρω: 'raise'; pass. 'be raised, rise'; the resurrection word.</p>
<p><b>τὸ</b> the</p> <p>Nominative <i>article</i></p>	<p><b>κοράσιον</b> girl</p> <p>Nominative <i>subject</i></p> <p>κοράσιον: 'little girl!'</p>		

## 26 καὶ ἐξῆλθεν ἡ φήμη αὕτη εἰς ὅλην τὴν γῆν ἐκείνην.

And the report of this went out into all that region.

SUMMARY / REPORT **καὶ** The episode closes with the spreading fame — a recurring Matthean note tracing Jesus' growing renown.

<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἐξῆλθεν went out Aor Act Indic 3 Sg · ἐξέρχομαι <i>main verb</i> → <i>constative aorist</i> ἐξέρχομαι: 'go out, spread' (ἐκ + ἔρχομαι).</p>	<p>ἡ the Nominative <i>article</i></p>	<p>φήμη report Nominative <i>subject</i> φήμη: 'report, fame, rumor!'</p>
<p>αὕτη this Nominative <i>demonstrative adjective</i> οὗτος: 'this.'</p>	<p>εἰς into <i>preposition + accusative (extent)</i></p>	<p>ὅλην all Accusative <i>attributive adjective</i> ὅλος: 'whole, all!'</p>	<p>τήν the Accusative <i>article</i></p>
<p>γῆν region Accusative <i>object of εἰς</i> γῆ: 'land, region.'</p>	<p>ἐκείνην that Accusative <i>demonstrative adjective</i> ἐκεῖνος: 'that!'</p>		

27 Καὶ παράγοντι ἐκεῖθεν τῷ Ἰησοῦ ἠκολούθησαν αὐτῷ δύο τυφλοὶ κρίζοντες καὶ λέγοντες· ἐλέησον ἡμᾶς, υἱὸς Δαβὶδ.

And as Jesus passed on from there, two blind men followed him, crying out and saying, 'Have mercy on us, Son of David!'

NEW EPISODE / APPEAL **Καὶ** Two blind men hail Jesus with the messianic title 'Son of David' — sightless, yet seeing who he is.

Καὶ  
and

*coordinating conjunction*

**παράγοντι**

passing on

Pres Act Ptc · Dat Sg Masc · παράγω

*adverbial ptc. (temporal, agreeing w/ τῷ Ἰησοῦ)*

→ concurrent present

παράγω: 'pass by, go along!'

ἐκεῖθεν

from there

*adverb (place)*

ἐκεῖθεν: 'from there.'

**τῷ**

Dative

*article*

**Ἰησοῦ**

Jesus

Dative

*dat. (complement of ἠκολούθησαν)*

**ἠκολούθησαν**

followed

Aor Act Indic 3 Pl · ἀκολουθέω

*main verb*

→ constative aorist

ἀκολουθέω: 'follow' (+ dat.).

**αὐτῷ**

him

Dative

*dat. complement (resumptive)*

**δύο**

two

*numeral (indeclinable)*

δύο: 'two.'

**τυφλοὶ**

blind men

Nominative

*subject*

τυφλός: 'blind (one).'

**κράζοντες**

crying out

Pres Act Ptc · Nom Pl Masc · κράζω

*adverbial ptc. (manner)*

→ concurrent present

κράζω: 'cry out, shout!'

καὶ

and

*coordinating conjunction*

**λέγοντες**

saying

Pres Act Ptc · Nom Pl Masc · λέγω

*adverbial ptc. (manner)*

→ concurrent present

λέγω: 'say!'

**ἐλέησον**

have mercy on

Aor Act Impv 2 Sg · ἐλεέω

*main verb (imperative)*

→ ingressive aorist imperative

ἐλεέω: 'show mercy, pity' (+ acc.).

**ἡμᾶς**

us

Accusative

*direct object*

**υἱός**

Son

Nominative

*vocative (nom. for voc.) of address*

υἱός: 'son'; υἱός Δαβίδ, the Davidic-messianic title prominent in Matthew.

**Δαβίδ**

of David

Genitive

*genitive of relationship (indeclinable)*

Δαβίδ: David; the messianic ancestry.

28 ἔλθόντι δὲ εἰς τὴν οἰκίαν προσῆλθον αὐτῷ οἱ τυφλοί, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς· πιστεύετε ὅτι δύναμαι τοῦτο ποιῆσαι; λέγουσιν αὐτῷ· ναί, κύριε.

And when he had come into the house, the blind men came to him, and Jesus says to them, 'Do you believe that I am able to do this?' They say to him, 'Yes, Lord.'

EXAMINATION OF FAITH **δὲ** Indoors, away from the crowd, Jesus probes the necessary condition — faith in his power — and they confess it.

**ἔλθόντι**

having come

Aor Act Ptc · Dat Sg Masc · ἔρχομαι  
adverbial ptc. (temporal, agreeing w/ αὐτῷ)

→ antecedent aorist

ἔρχομαι: 'come.'

**δὲ**

but/and

developmental conjunction

**εἰς**

into

preposition + accusative (goal)

**τὴν**

the

Accusative  
article

**οἰκίαν**

house

Accusative  
object of εἰς

οἰκία: 'house.'

**προσῆλθον**

came to

Aor Act Indic 3 Pl · προσέρχομαι  
main verb

→ constative aorist

προσέρχομαι: 'approach, come to.'

**αὐτῷ**

him

Dative  
dat. complement

**οἱ**

the

Nominative  
article

**τυφλοί**

blind men

Nominative  
subject

τυφλός: 'blind.'

**καὶ**

and

coordinating conjunction

**λέγει**

says

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

→ historic present

**αὐτοῖς**

to them

Dative  
indirect object

<p><b>ὁ</b> the Nominative <i>article</i></p>	<p><b>Ἰησοῦς</b> Jesus Nominative <i>subject</i></p>	<p><b>πιστεύετε</b> do you believe Pres Act Indic 2 Pl · πιστεύω <i>main verb (question)</i> → descriptive present πιστεύω: 'believe, trust!'</p>	<p><b>ὅτι</b> that <i>complementizer (content)</i></p>
<p><b>δύναμαι</b> I am able Pres Mid Indic 1 Sg · δύναμαι <i>main verb (content clause)</i> → stative present δύναμαι: 'be able!'</p>	<p><b>τοῦτο</b> this Accusative <i>direct object of ποιῆσαι</i> οὗτος: 'this!'</p>	<p><b>ποιῆσαι</b> to do Aor Act Inf · ποιέω <i>complementary infinitive (of δύναμαι)</i> → constative aorist ποιέω: 'do, make!'</p>	<p><b>λέγουσιν</b> they say Pres Act Indic 3 Pl · λέγω <i>main verb (historic present)</i> → historic present</p>
<p><b>αὐτῷ</b> to him Dative <i>indirect object</i></p>	<p><b>ναί</b> yes <i>affirmative particle</i> ναί: 'yes, indeed!'</p>	<p><b>κύριε</b> Lord Vocative <i>vocative of address</i> κύριος: 'Lord, sir!'; here at least respectful, likely confessional.</p>	

## 29 τότε ἤψατο τῶν ὀφθαλμῶν αὐτῶν λέγων· κατὰ τὴν πίστιν ὑμῶν γενηθήτω ὑμῖν.

Then he touched their eyes, saying, 'According to your faith let it be done to you.'

**HEALING WORD** **τότε** The cure is granted in proportion to faith — 'according to your faith' — by touch and word together.

<p><b>τότε</b> then <i>temporal adverb</i>   τότε: 'then.'</p>	<p><b>ἥψατο</b> he touched Aor Mid Indic 3 Sg · ἥπτω <i>main verb</i> → constative aorist   ἥπτομαι: 'touch' (+ gen.).</p>	<p><b>τῶν</b> the Genitive <i>article</i></p>	<p><b>ὀφθαλμῶν</b> eyes Genitive <i>genitive object of ἥψατο</i>   ὀφθαλμός: 'eye!'</p>
<p><b>αὐτῶν</b> their Genitive <i>genitive of possession</i></p>	<p><b>λέγων</b> saying Pres Act Ptc · Nom Sg Masc · λέγω <i>adverbial ptc. (manner)</i> → concurrent present   λέγω: 'say!'</p>	<p><b>κατὰ</b> according to <i>preposition + accusative (standard/measure)</i></p>	<p><b>τὴν</b> the Accusative <i>article</i></p>
<p><b>πίστιν</b> faith Accusative <i>object of κατὰ (measure)</i>   πίστις: 'faith.'</p>	<p><b>ὑμῶν</b> your Genitive <i>genitive of possession</i></p>	<p><b>γενηθήτω</b> let it be done Aor Pass Impv 3 Sg · γίνομαι <i>main verb (imperative)</i> → ingressive aorist imperative   γίνομαι: 'become, come to pass'; a creative word of command.</p>	<p><b>ὑμῖν</b> to you Dative <i>dat. of advantage</i></p>

30 καὶ ἠνεώχθησαν αὐτῶν οἱ ὀφθαλμοί. καὶ ἐνεβριμήθη αὐτοῖς ὁ Ἰησοῦς λέγων· ὁρᾶτε μηδεὶς γινωσκέτω.

| And their eyes were opened. And Jesus sternly charged them, saying, 'See that no one knows it!'

| CURE / SECRECY COMMAND καὶ The eyes open at once; Jesus then issues a stern command to silence — the messianic secret motif.

καὶ  
and

*coordinating conjunction*

ἤνεώχθησαν  
were opened

Aor Pass Indic 3 Pl · ἀνοίγω

*main verb*

→ constative aorist

ἀνοίγω: 'open!'; of eyes — sight restored.

αὐτῶν  
their

Genitive

*genitive of possession*

οἱ  
the

Nominative

*article*

ὀφθαλμοί  
eyes

Nominative

*subject*

ὀφθαλμός: 'eye!'

καὶ  
and

*coordinating conjunction*

ἐνεβριμήθη  
sternly charged

Aor Pass Indic 3 Sg · ἐμβριμάομαι

*main verb (dep., + dat.)*

→ constative aorist

ἐμβριμάομαι: 'be deeply moved, charge sternly, scold!'; an emphatic warning.

αὐτοῖς  
them

Dative

*dat. complement*

ὁ  
the

Nominative

*article*

Ἰησοῦς  
Jesus

Nominative

*subject*

λέγων  
saying

Pres Act Ptc · Nom Sg Masc · λέγω

*adverbial ptc. (manner)*

→ concurrent present

λέγω: 'say!'

ὁρᾶτε  
see (to it)

Pres Act Impv 2 Pl · ὁράω

*main verb (imperative)*

→ durative present imperative

ὁράω: 'see!'; here 'take care, see to it!'

μηδεὶς  
no one

Nominative

*subject of γινωσκέτω*

μηδεὶς: 'no one!'

γινωσκέτω  
let know

Pres Act Impv 3 Sg · γινώσκω

*main verb (3rd-person imperative)*

→ durative present imperative

γινώσκω: 'know, come to know!'

## 31 οἱ δὲ ἐξελθόντες διεφήμισαν αὐτὸν ἐν ὅλῃ τῇ γῆ ἐκείνῃ.

But they went out and spread the news about him through all that region.

DISREGARD / PROCLAMATION **δὲ** The men disobey the silence-command; their irrepressible witness spreads his fame, ironically echoing v.26.

**οἱ**

they

Nominative

subject (article as pronoun, οἱ δέ)

**δὲ**

but

adversative conjunction

**ἐξελθόντες**

going out

Aor Act Ptc · Nom Pl Masc · ἐξέρχομαι

adverbial ptc. (attendant circumstance)

→ antecedent aorist

ἐξέρχομαι: 'go out.'

**διεφήμισαν**

spread the news

Aor Act Indic 3 Pl · διαφημίζω

main verb

→ constative aorist

διαφημίζω: 'spread abroad, publicize' (διά + φήμη).

**αὐτὸν**

about him

Accusative

direct object

**ἐν**

in

preposition + dative (sphere)

**ὅλη**

all

Dative

attributive adjective

ὅλος: 'whole, all.'

**τῇ**

the

Dative

article

**γῆ**

region

Dative

dat. of place/sphere

γῆ: 'land, region.'

**ἐκείνη**

that

Dative

demonstrative adjective

ἐκεῖνος: 'that.'

## 32 Αὐτῶν δὲ ἐξέρχομένων ἰδοὺ προσήνεγκαν αὐτῷ ἄνθρωπον κωφὸν δαιμονιζόμενον.

As they were going out, behold, a mute, demon-possessed man was brought to him.

NEW EPISODE / PRESENTATION **δὲ** A genitive-absolute hinge ushers in the final healing: a demonized mute, whose silence the exorcism will break.

### Αὐτῶν

as they

Genitive

*genitive absolute (subject)*

### δὲ

and

*developmental conjunction*

### ἐξέρχομένων

were going out

Pres Mid Ptc · Gen Pl Masc · ἐξέρχομαι

*genitive absolute (temporal)*

→ concurrent present

ἐξέρχομαι: 'go out!'

### ἰδοὺ

behold

*presentative particle*

ἰδοὺ: 'behold!'

### προσήνεγκαν

they brought

Aor Act Indic 3 Pl · προσφέρω

*main verb (impersonal 'they')*

→ constative aorist

προσφέρω: 'bring to, present.'

### αὐτῷ

to him

Dative

*indirect object*

### ἄνθρωπον

a man

Accusative

*direct object*

ἄνθρωπος: 'man.'

### κωφὸν

mute

Accusative

*attributive adjective*

κωφός: 'mute, deaf'; here speechless.

### δαιμονιζόμενον

demon-possessed

Pres Mid Ptc · Acc Sg Masc · δαιμονίζομαι

*attributive ptc. (modifies ἄνθρωπον)*

→ durative present

δαιμονίζομαι: 'be demon-possessed'; the muteness is demonic in cause.

33 καὶ ἐκβληθέντος τοῦ δαιμονίου ἐλάλησεν ὁ κωφός. καὶ ἐθαύμασαν οἱ ὄχλοι λέγοντες· οὐδέποτε ἐφάνη οὕτως ἐν τῷ Ἰσραήλ.

And when the demon had been cast out, the mute man spoke. And the crowds marveled, saying, 'Never was anything like this seen in Israel!'

EXORCISM / CROWD'S WONDER καὶ The demon out, speech returns; the crowds' acclamation — unprecedented 'in Israel' — sets up the Pharisees' contrasting verdict.

<p>καὶ and <i>coordinating conjunction</i></p>	<p><b>ἐκβληθέντος</b> having been cast out Aor Pass Ptc · Gen Sg Neut · ἐκβάλλω <i>genitive absolute (temporal)</i> → antecedent aorist   ἐκβάλλω: 'cast out, drive out!'</p>	<p>τοῦ the Genitive <i>article</i></p>	<p><b>δαιμονίου</b> demon Genitive <i>genitive absolute (subject)</i>   δαιμόνιον: 'demon, evil spirit!'</p>
<p><b>ἐλάλησεν</b> spoke Aor Act Indic 3 Sg · λαλέω <i>main verb</i> → ingressive aorist   λαλέω: 'speak'; ingressive — 'began to speak.'</p>	<p>ὁ the Nominative <i>article</i></p>	<p><b>κωφός</b> mute man Nominative <i>subject (substantival adj.)</i>   κωφός: 'mute (one)'</p>	<p>καὶ and <i>coordinating conjunction</i></p>
<p><b>ἐθαύμασαν</b> marveled Aor Act Indic 3 Pl · θαυμάζω <i>main verb</i> → ingressive aorist   θαυμάζω: 'wonder, marvel!'</p>	<p>οἱ the Nominative <i>article</i></p>	<p><b>ὄχλοι</b> crowds Nominative <i>subject</i>   ὄχλος: 'crowd!'</p>	<p><b>λέγοντες</b> saying Pres Act Ptc · Nom Pl Masc · λέγω <i>adverbial ptc. (manner)</i> → concurrent present   λέγω: 'say!'</p>

οὐδέποτε

never

temporal adverb (negative)

οὐδέποτε: 'never.'

ἐφάνη

was seen

Aor Pass Indic 3 Sg · φαίνω

main verb

→ constative aorist

φαίνω: 'appear, be seen'; 'nothing like it ever appeared.'

οὕτως

thus/like this

adverb of manner

οὕτως: 'thus, in this way!'

ἐν

in

preposition + dative (sphere)

τῷ

the

Dative

article

Ἰσραήλ

Israel

Dative

dat. of place (indeclinable)

Ἰσραήλ: Israel; the covenant people, the proper horizon of such wonders.

34 οἱ δὲ Φαρισαῖοι ἔλεγον· ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.

But the Pharisees said, 'By the prince of demons he casts out the demons.'

HOSTILE COUNTER-VERDICT δὲ Against the crowd's awe, the Pharisees ascribe the exorcism to Satanic power — the charge that will be expanded at 12:24.

οἱ

the

Nominative

article

δὲ

but

adversative conjunction

Φαρισαῖοι

Pharisees

Nominative

subject

Φαρισαῖος: 'Pharisee.'

ἔλεγον

said

Impf Act Indic 3 Pl · λέγω

main verb

→ inceptive imperfect

λέγω: 'say!'

<p>ἐν by <i>preposition + dative (means/agency)</i></p>	<p>τῷ the Dative <i>article</i></p>	<p>ἄρχοντι prince Dative <i>dat. of means/agency</i>   ἄρχων: 'ruler, prince'; ὁ ἄρχων τῶν δαιμονίων = Beelzebul/Satan.</p>	<p>τῶν of the Genitive <i>article</i></p>
<p>δαιμονίων demons Genitive <i>partitive/subordinate genitive</i>   δαιμόνιον: 'demon.'</p>	<p>ἐκβάλλει he casts out Pres Act Indic 3 Sg · ἐκβάλλω <i>main verb</i> → descriptive present   ἐκβάλλω: 'cast out.'</p>	<p>τὰ the Accusative <i>article</i></p>	<p>δαιμόνια demons Accusative <i>direct object</i>   δαιμόνιον: 'demon.'</p>

35 Καὶ περιῆγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώμας διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν.

And Jesus went about all the towns and villages, teaching in their synagogues and proclaiming the gospel of the kingdom and healing every disease and every affliction.

SUMMARY STATEMENT (INCLUSIO) **Καὶ** A near-verbatim echo of 4:23 frames Jesus' Galilean ministry (teaching, preaching, healing) and pivots toward the mission discourse of ch. 10.

<p>Καὶ and <i>coordinating conjunction</i></p>	<p>περιῆγεν went about Impf Act Indic 3 Sg · περιάγω <i>main verb</i> → iterative/customary imperfect   περιάγω: 'go around, travel about' (περί + ἄγω).</p>	<p>ὁ the Nominative <i>article</i></p>	<p>Ἰησοῦς Jesus Nominative <i>subject</i></p>
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**τὰς**

the

Accusative

article

**πόλεις**

towns

Accusative

direct object

πόλις: 'city, town!'

**πάσας**

all

Accusative

attributive adjective

πᾶς: 'all, every!'

**καὶ**

and

coordinating conjunction

**τὰς**

the

Accusative

article

**κώμας**

villages

Accusative

direct object (coordinate)

κώμη: 'village!'

**διδάσκων**

teaching

Pres Act Ptc · Nom Sg Masc · διδάσκω

adverbial ptc. (manner/means)

→ concurrent present

διδάσκω: 'teach!'

**ἐν**

in

preposition + dative (place)

**ταῖς**

the

Dative

article

**συναγωγαῖς**

synagogues

Dative

dat. of place

συναγωγή: 'synagogue, assembly!'

**αὐτῶν**

their

Genitive

genitive of possession

**καὶ**

and

coordinating conjunction

**κηρύσσων**

proclaiming

Pres Act Ptc · Nom Sg Masc · κηρύσσω

adverbial ptc. (manner/means)

→ concurrent present

κηρύσσω: 'proclaim, herald!'

**τὸ**

the

Accusative

article

**εὐαγγέλιον**

gospel

Accusative

direct object of κηρύσσων

εὐαγγέλιον: 'good news, gospel!'

**τῆς**

of the

Genitive

article

## βασιλείας

kingdom

Genitive

*objective/descriptive genitive*

βασιλεία: 'kingdom, reign'; the kingdom of heaven, central to Jesus' preaching.

καὶ

and

*coordinating conjunction*

## θεραπεύων

healing

Pres Act Ptc · Nom Sg Masc · θεραπεύω

*adverbial ptc. (manner/means)*

→ concurrent present

θεραπεύω: 'heal, cure, serve.'

πάντων

every

Accusative

*attributive adjective*

πᾶς: 'all, every.'

## νόσον

disease

Accusative

*direct object of θεραπεύων*

νόσος: 'disease, sickness.'

καὶ

and

*coordinating conjunction*

πάντων

every

Accusative

*attributive adjective*

## μαλακίαν

affliction

Accusative

*direct object (coordinate)*

μαλακία: 'weakness, infirmity, sickness.'

### 36 Ἴδὼν δὲ τοὺς ὄχλους ἐσπλαγχνίσθη περὶ αὐτῶν, ὅτι ἦσαν ἐσκυλμένοι καὶ ἐρριμμένοι ὡσεὶ πρόβατα μὴ ἔχοντα ποιμένα.

And seeing the crowds, he was moved with compassion for them, because they were harassed and helpless, like sheep without a shepherd.

MOTIVATION (COMPASSION) **δὲ** Jesus' visceral compassion sees the crowds as a leaderless flock — the shepherdless-sheep image (Num 27:17; Ezek 34) grounds the harvest call.

## Ἰδὼν

seeing

Aor Act Ptc · Nom Sg Masc · ὀράω

*adverbial ptc. (temporal/causal)*

→ antecedent aorist

ὀράω: 'see.'

δὲ

and

*developmental conjunction*

## τοὺς

the

Accusative

*article*

## ὄχλους

crowds

Accusative

*direct object of Ἰδὼν*

ὄχλος: 'crowd.'

## ἐσπλαγχνίσθη

was moved with compassion

Aor Pass Indic 3 Sg · σπλαγχνίζομαι

*main verb*

→ ingressive aorist

σπλαγχνίζομαι: 'be moved in the inward parts, feel compassion'; from σπλάγχνα, the bowels as seat of pity.

## περὶ

for

*preposition + genitive (reference)*

## αὐτῶν

them

Genitive

*object of περὶ*

## ὅτι

because

*causal conjunction*

## ἦσαν

they were

Impf Act Indic 3 Pl · εἰμί

*auxiliary (periphrastic)*

→ descriptive imperfect

εἰμί: 'be'; periphrastic with the participles.

## ἐσकुλμένοι

harassed

Perf Pass Ptc · Nom Pl Masc · σκύλλω

*predicate ptc. (periphrastic w/ ἦσαν)*

→ intensive perfect (settled state)

σκύλλω: 'flay, harass, wear out'; perf. 'worn down, distressed.'

## καὶ

and

*coordinating conjunction*

## ἐρριμμένοι

helpless

Perf Pass Ptc · Nom Pl Masc · ρίπτω

*predicate ptc. (periphrastic w/ ἦσαν)*

→ intensive perfect (settled state)

ρίπτω: 'throw down, cast aside'; perf. 'thrown down, prostrate, abandoned.'

## ὡσεὶ

like

*comparative particle*

ὡσεὶ: 'as, like, about.'

## πρόβατα

sheep

Nominative

*predicate (comparison)*

πρόβατον: 'sheep.'

## μὴ

not

*negative particle (w/ ptc.)*

## ἔχοντα

having

Pres Act Ptc · Nom Pl Neut · ἔχω

*attributive ptc. (modifies πρόβατα)*

→ durative present

ἔχω: 'have.'

## ποιμένα

a shepherd

Accusative

*direct object of ἔχοντα*

ποιμὴν: 'shepherd'; Israel's leaders have failed (Ezek 34), so Jesus shepherds.

### 37 τότε λέγει τοῖς μαθηταῖς αὐτοῦ· ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἔργαται ὀλίγοι·

Then he says to his disciples, 'The harvest is plentiful, but the laborers are few;

SAYING (HARVEST) **τότε** The compassion issues in a harvest-saying: a vast, ripe field (the eschatological ingathering) but too few workers.

**τότε**

then

temporal adverb

τότε: 'then.'

**λέγει**

he says

Pres Act Indic 3 Sg · λέγω

main verb (historic present)

→ historic present

**τοῖς**

to the

Dative

article

**μαθηταῖς**

disciples

Dative

indirect object

μαθητής: 'disciple.'

**αὐτοῦ**

his

Genitive

genitive of possession

**ὁ**

the

Nominative

article

**μὲν**

indeed

particle (μὲν ... δέ correlation)

μὲν: correlative with δέ — 'on the one hand ... on the other!'

**θερισμὸς**

harvest

Nominative

subject

θερισμός: 'harvest, reaping'; an image of eschatological ingathering.

**πολύς**

plentiful

Nominative

predicate adjective

πολύς: 'much, great.'

**οἱ**

the

Nominative

article

**δὲ**

but

adversative conjunction (answers μὲν)

**ἐργάται**

laborers

Nominative

subject

ἐργάτης: 'worker, laborer.'

## ὀλίγοι

few

Nominative

*predicate adjective*

ὀλίγος: 'few, little!'

### 38 δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ ὅπως ἐκβάλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ.

therefore pray the Lord of the harvest to send out laborers into his harvest!

EXHORTATION (INFERENCE) **οὖν** The inference: prayer to the harvest's Lord is the means of supplying workers — preparing the very mission of the Twelve in ch. 10.

#### δεήθητε

pray

Aor Pass Impv 2 Pl · δέομαι

*main verb (imperative)*

→ *ingressive aorist imperative*

δέομαι: 'beg, entreat, pray' (+ gen. of person).

#### οὖν

therefore

*inferential conjunction*

οὖν: 'therefore, then!'

#### τοῦ

the

Genitive

*article*

#### κυρίου

Lord

Genitive

*genitive object of δεήθητε*

κύριος: 'Lord, master'; the harvest's owner — God.

#### τοῦ

of the

Genitive

*article*

#### θερισμοῦ

harvest

Genitive

*genitive of subordination*

θερισμός: 'harvest!'

#### ὅπως

to/that

*purpose conjunction (+ subjunctive)*

ὅπως: 'that, in order that!'

#### ἐκβάλῃ

he send out

Aor Act Subj 3 Sg · ἐκβάλλω

*subjunctive (purpose)*

→ *constative aorist*

ἐκβάλλω: 'cast out, send out, thrust forth'; a vigorous 'drive out' into the field.

## ἐργάτας

laborers

Accusative

direct object of ἐκβάλλη

ἐργάτης: 'worker, laborer!'

## εἰς

into

preposition + accusative (goal)

## τὸν

the

Accusative

article

## θερισμόν

harvest

Accusative

object of εἰς

θερισμός: 'harvest!'

## αὐτοῦ

his

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.4 the editions divide over ἰδὼν ('having seen,' read here) versus εἰδὼς ('knowing'); at v.8 the better-attested ἐφοβήθησαν ('they were afraid,' read) is given as ἐθαύμασαν ('they marveled') in the Byzantine tradition; at v.13 the spelling πορευθέντες and the citation of Hosea 6:6 (ἔλεος θέλω καὶ οὐ θυσίαν) follow the LXX; at v.14 some witnesses add the participle πολλά before νηστεύομεν; at v.17 the editions divide over ἀπόλλυνται/ἀπολοῦνται and ἀμφότεροι ('both,' read); at v.18 the variants ἄρχων εἶς / ἄρχων τις and προσελθὼν / εἰσελθὼν are not annotated; at v.34 the whole verse is omitted by a few Western witnesses but is firmly read here; at v.35 the phrase ἐν τῷ λαῷ is read by some witnesses after μαλακίαν. Orthographic variants (movable-ν, ι-subscript, Μαθαῖος/Ματθαῖος) are not noted. The chapter has 38 verses; none is legitimately omitted by the critical text.

**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.