

## Notes on the Greek New Testament Week 135 – Matthew 6:1-34

### Day 671: Matthew 6:1-6

#### Verses 1-18

According to Rabbinic Judaism, the three great pillars of religious life are:

- Prayer – directed towards God;
- Almsgiving – directed towards others;
- Fasting – directed towards oneself.

"These practices do not themselves come under criticism, nor are they regulated, but rather the motivation underlying them is scrutinised." Hagner.

#### Verse 1

Προσέχετε [δὲ] τὴν δικαιοσύνην ὑμῶν μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων πρὸς τὸ θεαθῆναι αὐτοῖς· εἰ δὲ μὴ γε, μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς.

Verse 1 acts as an introduction to and summary of vv 1-18.

προσεχω *pay close attention to, be on guard, watch, watch out*

"a verb that has the meaning 'turn (your mind) to' and thus 'give careful attention to,' 'concentrate on.' Jesus is inviting his hearers to concentrate on the central thing when they perform any act of righteousness." Morris.

δικαιοσυνη, ης f *righteousness*  
 ἔμπροσθεν *before, in front of*  
 θεαθῆναι *Verb, aor pass infin* *θεαομαι*  
*see, look at, observe*

Compare 5:16 in which Jesus commands us to let our light be seen by men. The genuine character of our lives is to be evident to men – this is very different from our religious practices being a show to impress men.

γε *enclitic particle adding emphasis to the word with which it is associated*  
 μισθος, ου m *pay, wages, reward*

"The deed was done in order to secure a reputation, not in order to serve God. Already the doer has secured his reward." Morris.

#### Verse 2

Ὅταν οὖν ποιῆς ἐλεημοσύνην, μὴ σαλπίσσης ἔμπροσθέν σου, ὡς περ οἱ ὑποκριταὶ ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς ρύμαις, ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων· ἀμήν λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν.

ὅταν *when, whenever*

ἐλεημοσυνη, ης f *giving money to a needy person, money given to a needy person, gift*

σαλπίσης *Verb, aor act subj, 2 s* *σαλπίζω*  
*sound a trumpet*

Probably intended metaphorically rather than literally – though some suggest that a trumpet may actually have been blown to draw attention to very large gifts.

ὡς περ *as, even as, just as*  
 ὑποκριτης, ου m *hypocrite*  
 ῥυμη, ης f *street, alley*  
 ὅπως (οἱ ὅπως ἄν) *that, in order that*  
 δοξασθῶσιν *Verb, aor pass subj, 3 pl*  
 δοξαζω *praise, honour, glorify, exalt*  
 ἀπεχω *receive in full, have back*

The phrase ἀμήν λέγω ὑμῖν "which previously occurred in 5:18 and 26, is found some thirty-two times in Matthew, more than twice as often as in any other Gospel." Hagner.

μισθος, ου m *see v.1*

"They were not giving, but *buying*. They wanted the praise of men, they paid for it." Davies & Allison.

"In the rabbinic doctrine concerning rewards, almsgiving is promised a high return (see Strack Billerbeck ...). Jesus' remark that those who give alms for the praise of others already have their reward must have had a shocking effect on his hearers." Hagner.

#### Verse 3

σοῦ δὲ ποιούντος ἐλεημοσύνην μὴ γνωτῶ ἢ ἀριστερά σου τί ποιῶ ἢ δεξιά σου,

γνωτῶ *Verb, aor act imperat, 3 s* *γινωσκω*  
 ἀριστερος, α, ον *left, left hand*  
 δεξιος, α, ον *right, δεξια right hand*

#### Verse 4

ὅπως ἦ σου ἡ ἐλεημοσύνη ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι.

ὅπως *see v.2*

ἦ *Verb, pres subj, 3s* *εἶμι*  
 κρυπτος, η, ον *hidden, secret, private*  
 βλέπω *see, look*  
 ἀποδιδωμι *give, give back, repay*

A majority of late MSS (L W Θ TR it sy<sup>s,p,h</sup>) add ἐν τῷ κρυπτῷ, 'in secret.' Metzger points out that it is the superiority of the Father's reward to human approval that is important, not its public or non-public character.

"To sum up, our Christian giving is to be neither before men (waiting for the clapping to begin), nor even before ourselves (our left hand applauding our right hand's generosity), but before God, who sees the servant heart and rewards us with the discovery that, as Jesus said, 'It is more blessed to give than to receive'." Stott.  
"God himself is the reward of Christians." Gutzwiller.

### Verse 5

Καὶ ὅταν προσεύχησθε, οὐκ ἔσεσθε ὡς οἱ ὑποκριταί· ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γωνίαις τῶν πλατειῶν ἐστῶτες προσεύχεσθαι, ὅπως φανῶσιν τοῖς ἀνθρώποις· ἀμὴν λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν.

ὅταν see v.2

προσευχομαι pray

ἔσεσθε Verb, fut indic, 2 pl εἶμι

φιλεω love, have deep feeling for

Cf. 23:6.

γωνια, ας f corner

πλατεια, ας f wide street

ἐστῶτες Verb, perf act ptc, m nom pl

ἴστημι stand, stop

"The perfect participle, ἐστῶτες, has the nuance of having taken a position and continuing to stand in it, and this implies the enjoyment of public attention. Standing was the common position for prayer." Hagner.

ὅπως see v.2

φανῶσιν Verb, aor pass subj φαινω

shine; midd. and pass. appear, be seen

It was not that they loved prayer but rather that they loved to be seen praying.

"In all this Jesus is not condemning public prayer or praying in a public place; it is praying in such a way as to maximise its effect on other people that he condemns." Morris.

ἀπεχω see v.2

### Verse 6

σὺ δὲ ὅταν προσεύχη, εἴσελθε εἰς τὸ ταμεῖόν σου καὶ κλείσας τὴν θύραν σου πρόσευξαι τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι.

"σὺ, 'you' (singular), in the strong adversative sentence is emphatic: 'but when you pray ...' (cf. the same formula in v 17)." Hagner.

ὅταν see v.2

εἴσελθε Verb, aor act imperat, 2 s

εἰσερχομαι enter, go in

ταμειον, ου n inner room, private room

κλείσας Verb, aor act ptc, m nom s κλειω

shut, shut up, lock

θυρα, ας f door, gate

πρόσευξαι Verb, aor midd dep imperat, 2 s

προσευχομαι

κρυπτος, η, ον see v.3 for this and the following phrase

"Just as nothing destroys prayer like side-glances at human spectators, so nothing enriches it like a sense of the presence of God." Stott.

"The secret of religion is religion in secret" McNeile.

Again, many MSS, followed by TR, add ἐν τῷ φανερω at the end of the verse. See note on v.4.

### Day 672: Matthew 6:7-15

### Verse 7

Προσευχόμενοι δὲ μὴ βατταλογήσητε ὡς περ οἱ ἔθνηκοί, δοκοῦσιν γὰρ ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται.

προσευχομαι see v.5

βατταλογήσητε Verb, aor act subj, 2 pl

βατταλογεω babble, use many words

Suggests a repetition of meaningless syllables or phrases.

ὡς περ as, even as, just as

ἔθνηκος, η, ον pagan, heathen, Gentile

δοκεω think, suppose

πολυλογια, ας f many words, long

prayer

εἰσακουσθήσονται Verb, fut pass indic, 3 pl

εἰσακουω hear (of prayer)

"Jesus is not, of course, forbidding long prayer; he himself on occasion could pray all night (Lk 6:12)... It is prayer based on the view that length will persuade God that he discourages." Morris.

**Verse 8**

μη ουν ομοιωθητε αυτοις, οιδεν γαρ ο πατηρ υμων ων χρειαν εχετε προ του υμας αιτησαι αυτον.

ομοιωθητε Verb, aor pass subj, 2 pl  
ομοιωω make like; pass resemble, be like

οιδα (verb perf in form but with present meaning) know, understand

χρεια, ας f need, want

αιτησαι Verb, aor act infin αιτω ask, request

**Verses 9-13**

"It is comparatively easy to repeat the words of the 'Lord's Prayer' like a parrot (or indeed a heathen 'babbler'). To pray them with sincerity, however, has revolutionary implications for it expresses the priorities of a Christian." Stott.

"The one who prays the Lord's prayer prays ... from a perspective of one who is involved in the great redemptive drama that is beginning to unfold in the Gospel narrative itself. The measure of eschatological fulfillment already realised focuses one's thoughts and desires upon the consummation of God's purposes as well as upon the consciousness and importance of present discipleship." Hagner.

**Verse 9**

Ουτως ουν προσευχεσθε υμεις· Πατερ ημων ο εν τοις ουρανοις, αγιασθητω το ονομα σου,

ουτως and ουτω thus, in this way

ουτως suggests Jesus' words are to be used as a *model* for prayer rather than simply repeated in prayer. "Luke ('when you pray, say'), on the other hand, seems to suggest the repetition of the actual words of the prayer (as was already done in the early church)." Hagner.

"Bonnard points out that when God is called 'Father' in the Synoptic Gospels the word is always on the lips of Jesus. This is not a commonplace in ancient religion, but a new understanding of the nature of God Jesus taught his disciples." Morris. Jesus allows his disciples to enter into the same intimacy with God which he himself enjoys, cf. Jn 20:17.

Note the plural, ημων. The Christian does not pray in isolation but as part of a community who are also brought to mind in prayer.

ουρανος, ου m heaven

The phrase "our Father in heaven" reminds us that God is personal, that he has an intimate concern for us and that he has power to help. We should begin prayer by remembering who God is, then all else is placed in perspective:

- i) God's concerns will be given priority – 'your name,' 'your kingdom,' 'your will'...
- ii) Our needs will be comprehensively committed to him.

αγιασθητω Verb, aor pass imperat, 3 s

αγιαζω sanctify, make holy

ονομα, τος n name, title, person

"The name of God is virtually indistinguishable from the person of God (cf. for example, Mal 1:6; Isa 29:23; Ezek 36:23; John 12:28; 17:6). Thus God is called upon to vindicate himself. In a Jewish context, this petition refers to God acting in fulfilment of the promises to Israel, and thus to the silencing of the taunts of her enemies. In short, God's name will only be properly honoured when he brings his kingdom and accomplishes his will on earth (cf. [the Jewish prayer] the Qaddish). Thus the first three petitions of the prayer are closely linked, referring essentially to the same salvation-historical reality." Hagner.

"We adamantly desire that due honour may be given to it, that is to him whose name it is, in our lives, in the church and in the world." Stott.

**Verse 10**

ελθτω η βασιλεια σου, γενηθητω το θελημα σου, ως εν ουρανω και επι γης.

ελθτω Verb, aor act imperat, 3 s ερχομαι

"To pray that his kingdom may 'come' is to pray both that it may grow, as through the church's witness people submit to Jesus, and that soon it will be consummated when Jesus returns in glory to take his power and reign." Stott.

"This refers to the eschatological rule of God ... expected and longed for by the Jewish people... It involves the consummation of God's purposes in history, the fulfilment of the prophetic pictures of perfect bliss (cf. Acts 1:6). The gospel is itself, above all, the announcement that God's promised rule has now begun in and through the work of Jesus the Messiah (see 3:2; 4:17,23), so the disciples are thus encouraged to pray that what has begun in the ministry of Jesus, what they have now begun to participate in, may be experienced in all its fulness (cf. the prayer *Marana tha*, 'our Lord come,' in 1 Cor 16:22; cf. Rev 22:20)." Hagner.

γενηθήτω Verb, aor pass dep imperat, 3 s  
 γινομαι  
 θελημα, ατος n will, wish, desire  
 γη, γης f earth

"This petition is essentially synonymous with the preceding petition (cf. its omission in Luke 11:2)." Hagner.

### Verse 11

Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν  
 σήμερον·

A true understanding of God as our heavenly Father will make us put our own needs in second place to his glory. But it will not mean that we decline to mention our own needs as if we did not want to bother God with such trivia or thought our needs to be unworthy of his attention.

ἄρτος, ου m bread, a loaf, food  
 ἐπιουσιος, ον (of doubtful meaning) for  
 today, for the coming day, necessary  
 for existence

δὸς Verb, aor act imperat, 2 s διδωμι  
 σημερον today

Prayer for everything necessary for our daily life. Hagner thinks that the eschatological element continues, suggesting that the meaning is 'supply us with bread today as we will be supplied at the eschatological banquet.'

### Verse 12

καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς  
 καὶ ἡμεῖς ἀφήκαμεν τοῖς ὀφειλέταις ἡμῶν·

ἀφιημι cancel, forgive  
 ὀφειλημα, τος n debt, wrong, sin

"The concept of sin as 'debt' owed to God has an Aramaic background." Hagner.

ἀφήκαμεν Verb, aor act indic, 1 pl ἀφιημι

The majority of later MSS (κ<sup>1</sup> D (L) W Δ Θ f<sup>3</sup> TR and possibly sy<sup>c</sup> and co) have the present tense (ἀφιομεν or ἀφιεμεν) cf. Lk 11:4. Supporting the aorist are κ<sup>\*</sup> B Z f<sup>1</sup> vg<sup>st</sup> sy<sup>p,h</sup>

ὀφειλετης, ου m debtor, one indebted

Morris comments, "This [latter phrase] must surely be taken as aspiration rather than limitation, or none of us would be forgiven." However, his use of the term 'aspiration' is perhaps too light. Cf. vv. 14-15; 5:23-26; 18:23-35.

### Verse 13

καὶ μὴ εἰσενέγκης ἡμᾶς εἰς πειρασμόν,  
 ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

εἰσενέγκης Verb, aor act subj, 2 s εἰσφερω  
 bring in, lead in

πειρασμος, ου m period or process of  
 testing, temptation

God cannot tempt us with evil (James 1:13). The request is that we might be kept from falling into temptation and is the negative side of the single request of which the following phrase is the positive.

Hagner prefers the sense 'testing,' and suggests again that there may be an eschatological element here or at least that the 'ordinary' testing of the present age is anticipatory of the great final test. "The disciple thus prays not to be led into such a situation, i.e. not to be led into a testing in which his or her faith will not be able to survive."

ῥύσαι Verb, aor midd dep imperat, 2 s  
 ῥυομαι save, rescue

πονηρος, α, ον evil, bad, wicked

Either neuter, 'evil', or masculine, 'the evil one'. Morris prefers the former, Hagner the latter.

Many MSS include the longer reading ὅτι σου ἐστὶν ἡ βασιλεια καὶ ἡ δυναμις καὶ ἡ δοξα εἰς τοὺς αἰῶνας. ἀμην. But this is omitted by the older MSS. Some suppose it to be a later addition making the prayer more suitable for liturgical use.

### Verse 14

Ἐὰν γὰρ ἀφήτε τοῖς ἀνθρώποις τὰ  
 παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ  
 πατὴρ ὑμῶν ὁ οὐράνιος·

ἐαν if

ἀφήτε Verb, aor act subj, 2 pl ἀφιημι

The majority of MSS (B L W Θ f<sup>13</sup> TR sy<sup>c,h</sup> sa bo<sup>p</sup>) insert τα παραπτώματα αὐτῶν, 'their sins,' perhaps in imitation of 14a.

παραπτωμα, τος n sin, wrongdoing

"It is not that the act of forgiving merits an eternal reward, but rather it is evidence that the grace of God is at work in the forgiving person and that that same grace will bring him forgiveness in due course." Morris.

**Verse 15**

ἐὰν δὲ μὴ ἀρήτε τοῖς ἀνθρώποις, οὐδὲ ὁ πατήρ ὑμῶν ἀρήσει τὰ παραπτώματα ὑμῶν.

"It is clear from these verses that a direct connection exists between God's forgiveness and our forgiveness. But it is a given that God's forgiveness is always prior (cf. 18:23-35). These verses are a forceful way of making the significant point that it is unthinkable – impossible – that we can enjoy God's forgiveness without in turn extending our forgiveness toward others. Paul makes use of this logion in Col 3:13." Hagner.

**Day 673: Matthew 6:16-21****Verse 16**

Ὅταν δὲ νηστεύητε, μὴ γίνεσθε ὡς οἱ ὑποκριταὶ σκυθρωποί, ἀφανίζουσιν γὰρ τὰ πρόσωπα αὐτῶν ὅπως φανῶσιν τοῖς ἀνθρώποις νηστεύοντες· ἀμὴν λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν.

ὅταν see v.2

νηστευω **fast, go without food**

The Pharisees fasted twice a week, on Mondays and Thursdays. John the Baptist's disciples fasted often but Jesus' disciples did not – or not as a regular exercise. Fasting is coupled with humbling and with prayer in Scripture (Ex 24:18; 2 Chron 20:1ff; Esth 4:14 etc.).

ὑποκριτης, ου m **hypocrite**  
σκυθρωπος, η, ον **sad, gloomy**  
ἀφανιζω **ruin, destroy, disfigure**

The meaning is literally 'to make invisible,' hence the pun ... ὅπως φανῶσιν

προσωπον, ου n **face, appearance**

"It is not quite certain what form this disfigurement took, but evidently some act of disfigurement was recognized as a common accompaniment of fasting so that these people not only fasted but appeared to fast." Morris.

ὅπως see v.2

φανῶσιν see v.5

ἀπεχω for this phrase, see v.2

**Verse 17**

οὐ δὲ νηστεύων ἄλειψαί σου τὴν κεφαλὴν καὶ τὸ πρόσωπόν σου νίψαι,

ἄλειψαί Verb, aor midd imperat, 2 s  
ἀλειψω **anoint**

κεφαλη, ης f **head**

νίψαι Verb, aor midd imperat, 2 s νιπτω  
**wash; midd wash oneself**

Refers to normal custom of the day: though fasting, they were to appear no different from those not fasting.

**Verse 18**

ὅπως μὴ φανῆς τοῖς ἀνθρώποις νηστεύων ἀλλὰ τῷ πατρὶ σου τῷ ἐν τῷ κρυφαίῳ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυφαίῳ ἀποδώσει σοι.

φανῆς Verb, aor pass subj, 2 s φαινω see v.5

κρυφαιος, α, ον **secret, hidden**

βλεπω **see, look, be able to see**

ἀποδιδωμι **give, render, give back, repay**

A few MSS, followed by the TR, add the words ἐν τῷ φανερω at the end of the verse.

**Verse 19**

Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σὴς καὶ βρώσις ἀφανίζει, καὶ ὅπου κλέπται διορύσσουσιν καὶ κλέπτουσιν·

θησαυριζω **store up, save, put aside**

θησαυρος, ου m **treasure store, treasure**

γη, γης f **earth**

ὅπου adv. **where**

σὴς, σητος m **moth**

βρωσις, εως f **food, eating; decay, rust**

Could mean corrosion eating at metal, or mice eating away at stored grain. NJB translates 'woodworm.'

ἀφανιζω see v.16

κλεπτης, ου m **thief**

διορυσσω **dig through, break in**

κλεπτω **steal**

Possessions are not to be shunned as unspiritual but valued as given by God (1 Tim 4:3,4; 6:17). What is forbidden is the *selfish* accumulation of goods and extravagant and luxurious living (Lk 12:15), particularly when others are in need. Jesus condemns a *heart* tied to the things of this world. A Spanish proverb states, "There are no pockets in a shroud."

**Verse 20**

θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου οὔτε σὴς οὔτε βρώσις ἀφανίζει, καὶ ὅπου κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτουσιν·

οὐρανος, ου m **heaven**

οὔτε **not, nor** (οὔτε ... οὔτε **neither ... nor**)

"It seems ... to refer to such things as these: the development of a Christlike character (since all we can take to heaven is in ourselves); the increase of faith, hope and charity, all of which (Paul said) 'abide'; growth in the knowledge of Christ whom one day we will see face to face; the active endeavour (by prayer and witness) to introduce others to Christ, so that they too may inherit eternal life; and the use of our money for Christian causes, which is the only investment whose dividends are everlasting." Stott.

### Verse 21

ὅπου γάρ ἐστιν ὁ θησαυρός σου, ἐκεῖ ἔσται καὶ ἡ καρδία σου.

The majority of MSS read the plural ὕμων to agree with the plural of vv 19-20 as well as the parallel in Lk 12:34. The singular is found in κ B lat co *et al.*

ἐκεῖ there, in that place, to that place  
ἔσται Verb, fut indic, 2 s εἶμι

"Jesus points out that the place we choose for our treasures tells us something about ourselves." Morris.

## Day 674: Matthew 6:22-27

### Verses 22-23

Stott thinks that the 'eye' here stands for the heart. He writes, "The argument seems to go like this: just as our eye affects our whole body, so our ambition (where we fix our eyes and heart) affects our whole life. Just as a seeing eye gives light to the body, so a noble and singleminded ambition to serve God and man adds meaning to life and throws light on everything we do. Again, just as blindness leads to darkness, so an ignoble and selfish ambition (e.g. to lay up treasures for ourselves on earth) plunges us into moral darkness. It makes us intolerant, inhuman, ruthless and deprives life of all ultimate significance."

### Verse 22

Ὁ λύχνος τοῦ σωματός ἐστιν ὁ ὀφθαλμός. ἐάν οὖν ᾗ ὁ ὀφθαλμός σου ἀπλοῦς, ὅλον τὸ σῶμά σου φωτεινὸν ἔσται.

λυχνος, ου m lamp

σωμα, τος n body

ἐάν if

ᾗ Verb, pres subj, 3s εἶμι

ἀπλοῦς, η, ον sound, healthy

The word implies 'wholeness' or 'singleness of purpose'. It is used elsewhere to mean 'generous' or 'wholehearted'.

ὅλος, η, ον whole, all, complete, entire  
φωτεινός, η, ον full of light  
ἔσται Verb, fut indic, 2 s εἶμι

### Verse 23

ἐάν δὲ ὁ ὀφθαλμός σου πονηρὸς ᾗ, ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται. εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν, τὸ σκότος πόσον.

πονηρός, α, ον evil, bad, wicked

ᾗ Verb, pres subj, 3s εἶμι

σκοτεινός, η, ον dark, in darkness

"life not focused on God's claim and command is lost in spiritual darkness." Morris.

φως, φωτός n light

σκοτός, ους n darkness, evil

ποσος, η, ον how much(?), how many(?)

### Verse 24

Οὐδεὶς δύναται δυοὶ κυρίοις δουλεύειν· ἢ γὰρ τὸν ἓνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει, ἢ ἐνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει· οὐ δύνασθε θεῶ δουλεύειν καὶ μαμωνᾷ.

οὐδεις, οὐδεμα, οὐδεν no one, nothing  
δυναμαι can, be able to, be capable of

δυο gen & acc δυο dat δυοιν two

δουλευω serve, be a slave

ἢ or, (ἢ ... ἢ either ... or)

εἷς, μια, ἐν gen ἐνος, μιας, ἐνος one

μισεω hate, despise, be indifferent to

This does not mean hatred as we commonly use the term but only putting in second place, cf. Luke 14:26.

ἕτερος, α, ον other, another, different

ἀγαπαω love, show love for

ἀνθέξεται Verb, fut midd dep indic, 3 s

ἀντεχομαι be loyal to, hold firmly to

καταφρονεω despise, treat with contempt

μαμωνας, α m money, wealth, property

"Would-be compromisers misunderstand his teaching, for they miss the picture of slave and slave-owner which lies behind his words. As McNeile puts it, 'Men can work for two employers, but no slave can be the property of two owners,' for 'single ownership and full time service are of the essence of slavery.' So anybody who divides his allegiance between God and mammon has already given in to mammon, since God can only be served with an entire and exclusive devotion. This is simply because he is God: 'I am the Lord, that is my name; my glory I give to no other.' (Is 42:8; 48:11). To try to share him with other loyalties is to have opted for idolatry." Stott.

### Verse 25

Διὰ τοῦτο λέγω ὑμῖν, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν τί φάγητε [ἢ τί πίητε], μηδὲ τῷ σωματι ὑμῶν τί ἐνδύσῃθε· οὐχὶ ἡ ψυχὴ πλεῖον ἐστὶν τῆς τροφῆς καὶ τὸ σῶμα τοῦ ἐνδύματος;

"The λεγω ὑμῖν, 'I say to you,' echoes the authority of Jesus found, for example, in the antitheses of 5:21-48." Hagner.

μεριμναω be anxious, worry, be concerned about

ψυχῆ, ης f self, inmost being, life, person  
φάγητε Verb, aor act subj, 2 pl ἐσθιω and  
ἐσθω eat, consume

πίητε Verb, aor act subj, 2 pl πινω drink

The words ἢ τί πίητε are lacking in, among other witnesses,  $\kappa^f$   $vg$   $sy^c$   $sa^{mss}$  and many church fathers. They may have been inserted by influence of verse 31. On the other hand, they may have been omitted by homoioteleuton or possibly by influence of Luke 12:22.

μηδε negative particle nor, and not  
σωμα, τος n v.22

ἐνδύω dress, clothe; midd put on, wear

Illustrative of the anxiety about this life which can hinder a person's undistracted and absolute discipleship.

οὐχι (emphatic form of οὐ) not, no; used in questions expecting an affirmative answer.

πλειων, πλειον or πλεον more  
τροφῆ, ης f food, nourishment  
ἐνδύμα, τος n clothing, garment

Cf. Phil 4:6; 1 Pet 5:7.

### Verse 26

ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ ὅτι οὐ σπεύρουσιν οὐδὲ θερίζουσιν οὐδὲ συνάγουσιν εἰς ἀποθήκας, καὶ ὁ πατὴρ ὑμῶν ὁ οὐράνιος τρέφει αὐτά· οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν;

ἐμβλεπω look straight at, consider, see  
πετεινον, ου n bird

The parallel in Lk 12:24 has 'ravens.'

σπειρω sow

θεριζω reap, harvest

οὐδε and not, neither

συναγω gather, gather together

ἀποθηκη, ης f barn, granary

Not encouragement to idleness, for the birds are busy in finding their food.

οὐρανιος, ον heavenly, in heaven

τρεφω feed, provide with food, sustain

μαλλον adv more

διαφερω intrans. be worth more than, be superior to

Cf. 10:31. "Christ's argument – from the less to the greater – amounts to this: if the birds, who cannot in any real sense plan ahead, have no reason to worry, then certainly you, my followers, endued with intelligence, so that you can take thought for the future, should not be filled with apprehension." Hendriksen.

### Verse 27

τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἕνα;

μεριμναω see v.25

δυναμαι can, be able to, be capable of

προστιθημι add, add to, increase

ἡλικια, ας f span of life; stature, height

πηχυς, εως m cubit

εἷς, μια, ἐν gen ἑνος, μιας, ἑνος one

ἡλικια is used both to mean height (Lk 19:3) and to mean age (Heb 11:11). Here, in context, it probably means length of life since a cubit (0.5 m) would seem to be inappropriate as a small measure (cf. particularly ἐλαχιστου in the parallel in Lk 12:26). Perhaps life is being viewed as a path – just as we might speak of our birthday as another milestone (cf. Ps 39:5).

**Day 675: Matthew 6:28-34****Verse 28**

καὶ περὶ ἐνδύματος τί μεριμνᾶτε;  
καταμάθετε τὰ κρίνα τοῦ ἀγροῦ πῶς  
αὐξάνουσιν· οὐ κοπιῶσιν οὐδὲ νήθουσιν·

ἐνδυμα, τος n clothing, garment

μεριμναω see v.25

καταμάθετε Verb, aor act imperat, 2 pl

καταμανθανω consider, observe

κρινον, ου n lily, attractive wild flower

ἀγρος, ου m field, farm, countryside

αὐξανω and αὐξω grow, spread,

increase

κοπιαω work, work hard, labour

νηθω spin

**Verse 29**

λέγω δὲ ὑμῖν ὅτι οὐδὲ Σολομων ἐν πάσῃ  
τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν τούτων.

δόξη Noun, dat s δοξα, ης f glory,  
splendour

περιβάλλω put on, clothe, dress

εἷς, μια, ἐν gen ἑνος, μιας, ἑνος one

**Verse 30**

εἰ δὲ τὸν χόρτον τοῦ ἀγροῦ σήμερον ὄντα  
καὶ αὔριον εἰς κλίβανον βαλλόμενον ὁ  
θεὸς οὕτως ἀμφιένυσιν, οὐ πολλῶ  
μᾶλλον ὑμᾶς, ὀλιγόπιστοι;

χορτος, ου m grass, vegetation

ἀγρος, ου m see v.28

σημερον today

αὔριον Adverb tomorrow, the next day

κλιβανος, ου m oven, furnace

βαλλω throw, place

οὕτως and οὕτω adv. thus, in this way

ἀμφιέννυμι clothe, dress

πολυς, πολλη, πολυ gen πολλου, ης, ου

much, many

μαλλον adv more

ὀλιγοπιστος, ον of little faith

For Jesus use of this term, see also:

Matt 8:26 the disciples' fear of drowning in a storm;

Matt 14:31 Peter's fear of sinking;

Matt 16:8 the disciples slowness to learn from Jesus' miracles.

**Verse 31**

μὴ οὖν μεριμνήσητε λέγοντες, τί  
φάγωμεν; ἢ, τί πίωμεν; ἢ, τί  
περιβαλωμεθα;

μεριμναω see v.25

φάγωμεν Verb, aor act subj, 1 pl ἐσθιω

v.25

ἢ or

πίωμεν Verb, aor act subj, 1 pl πινω v.25  
περιβάλλω put on, clothe, dress

**Verse 32**

πάντα γὰρ ταῦτα τὰ ἔθνη ἐπιζητοῦσιν·  
οἶδεν γὰρ ὁ πατὴρ ὑμῶν ὁ οὐράνιος ὅτι  
χρηζετε τούτων ἀπάντων.

ἔθνη Noun, nom & acc pl ἔθνος, ους n  
nation, people; τα ἐ. Gentiles

I.e. those outside the family of faith.

ἐπιζητεω seek, desire, search for

οἶδα (verb perf in form but with present  
meaning) know, understand

οὐράνιος, ον see v.26

χρηζω need, have need of

ἀπας, ασα, αν (alternative form of πας) all;  
pl everything

In Classical Greek, πας follows vowels and  
ἀπας follows consonants, but this distinction  
is largely lost in the Greek of the New  
Testament.

**Verse 33**

ζητεῖτε δὲ πρῶτον τὴν βασιλείαν [τοῦ  
θεοῦ] καὶ τὴν δικαιοσύνην αὐτοῦ, καὶ  
ταῦτα πάντα προστεθήσεται ὑμῖν.

ζητεω seek, search for, look for

Pursue with energy and intent. "This  
imperative means rather that one should make  
the kingdom the centre of one's existence and  
thus experience the rule of God fully in one's  
heart, hence the present tense, 'keep seeking.'" Hagner.

πρωτον first, in the first place, first of all

"The words [του θεου] are lacking in two  
major witnesses (A and B) and can be  
explained as a natural scribal addition. On the  
other hand, Matthew only rarely uses  
βασιλεια without modifiers, and these  
instances are easy to regard as exceptions (e.g.,  
8:12; 24:7). Thus the words were possibly  
omitted accidentally. The αὐτου following  
δικαιοσυνη also is easier with the presence of  
the antecedent θεου." Hagner.

δικαιοσυνη, ης f righteousness, what is  
right, what God requires

"Participation in the kingdom, as Matthew has  
already informed us (see 5:20), necessitates  
righteousness of a qualitatively new kind. The  
gift of the kingdom and the demand of this  
new righteousness are inseparable." Hagner.

"The important thing for the disciples is to be constantly seeking to do the things that God wills, that is, to be submissive to the King. In this context seeking God's *righteousness* (not our own righteousness) will mean that righteousness which God alone can give... This will include the 'right standing' before God that comes about as the result of Christ's saving work and also the right conduct that befits the servant of God." Morris.

προστιθημι add, add to

A divine passive.

#### Verse 34

μη ουν μεριμνήσητε εις την αυριον, η γαρ αυριον μεριμνήσει εαυτης· αρκετον τη ημερα η κακια αυτης.

Cf. Phil 4:6; 1 Pet 5:7.

αυριον see v.30

εαυτος, εαυτη, εαυτον reflexive pronoun,  
himself, herself, itself

αρκετος, η, ον enough; it is enough

κακια, ας evil, wickedness

"A shallow thinker might gather from the previous words about trust that the believer will have a smooth path through life. That is not what Jesus is saying. All people have trouble, believers among them. But he is making clear that there is all the difference in the world between facing the problems we will certainly meet with firm faith in our heavenly Father and facing them with anxiety." Morris. "Each day contains its share of evil, but God's faithfulness can be counted upon on a daily basis." Hagner. Cf. Is 26:3.