



Sunday School Lesson
Matt. 5:17-6:18
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The Sermon, Part Two



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With this second study of the Sermon on the Mount, we will focus on the first two segments of the body proper of the sermon. Beyond the foundational introductory materials in 5:3-16 (vv. 2-12 & 13-16), the heart of the sermon opens up into three sections: 5:17-48; 6:1-18; 6:19-7:11. The first two sections positions Jesus' teaching about God's Kingdom in stark contrast to the view of the Kingdom dominant in the Judaism of his day. This scribal understanding of the righteousness achieved under God's rule was supposedly based on the Old Testament, especially the Law of Moses, and had been extended by scribal interpretation at the beginning of the Christian era. The intent was to find ways of applying the OT code to daily life. But Jesus will reject most of this in favor of a renewed understanding of the OT with fresh application to daily living. The profoundness of his insights will stand clearly over against the rigid, superficial views of the scribal interpretation.



Thus, the first segment, 5:17-48, will place Jesus' teachings about righteousness in the kingdom in strong contrast to the Old Testament code through the creative literary structure of "[You have heard it said...but I say to you...](#)" These two contrastive declarations will be repeated six times, and most of them will also contain expansion statements throwing light on their intended meaning. The second segment, 6:1-18, moves from contrast with OT declarations to contrast with piety practice among the scribes and Pharisees of Jesus day. Three representative areas of expression of devotion to God (piety) are chosen to set Jesus' teaching on piety over against that of these religious authorities: 1) almsgiving, 2) praying, and 3) fasting.

Both these sections utilize a similar thought structure. A core declaration of position is first set forth (5:17-20 and 6:1). On these foundations, then, the detailed teaching of Jesus is built (5:21-48 and 6:2-18). Each of these two segments is shaped internally in very different ways from one another, but do share this common overarching structure. We will explore this in greater detail below.

One cannot determine how much of this careful arrangement of goes back to the Jesus tradition and how much of it belongs to Matthew's literary creativity. Probably most of it belongs to Matthew. The crafting of speeches with such literary precision was considered very important by ancient Greek and Roman philosopher historians. Learning rhetorical skills was at the heart of the educational process in that world. Several ancient Jewish writings -- especially outside the Bible -- reflect a strong inclination in this direction among those writing in Greek with a Jewish heritage and objective. So one should not be surprised to come across such literary skill among early Jewish Christian writers.

One observation to be noted: with the large amount to scripture text to be covered, the notes in the exegesis will not be as detailed as they normally are. The limitations of needing to fit a survey of the entire sermon into three studies logistically imposes some restrictions on the amount of detail that can be given.

Hopefully, enough will be given to make the study helpful. In comparison, the Greek 496S exegesis course that I'm teaching this semester (Spring 2006) at GWU will generate well over a thousand pages of notes by the students on just the first two chapters of the Sermon over sixteen weeks of intensive study of just Matthew's text.

I Context

As a continuation of the first study, we will not treat the **external history** issue of Matthew's gospel, since it is contained in the previous study. I would refer you to that study ([Mt. 5:1-16](#)) for the details. But the **internal history** and other literary matters will be covered in the two sections below.

a. Historical

Numerous internal historical matters, such as the Council (v. 22), debtor's prison (vv. 25-26), bill of separation (v. 31) etc. will be treated under the exegesis of the individual pericopes. But a few overarching historical references do need to be considered since they will surface more than once in these verses.

One of the more important ones is the reference (5:20, 6:1-18) to the scribes and Pharisees. In the Judaism of the first Christian century, two groups of religious Jews dominated life and patterns of devotion to God. To be sure, many smaller and much less influential groups of religious Jews existed, but two wielded the dominant power. The [Sadducees](#), who came exclusively from aristocratic Jewish circles, controlled the temple and the high priesthood. Although among the 12,000 or so priests who officiated at times during the year one could find priests with an orientation other than that of the [Sadducees](#), the upper levels of the twelve courses of priests as well as the temple officials themselves were only Sadducean. Not a large number -- never more than a thousand total -- they nevertheless exercised enormous influence over the religious life of the Jewish people.

The [Pharisees](#) were the other religious group with considerable influence. Priests with orientation to [their teachings](#) would be found in the temple, but many of them were [scribes](#). The [scribes](#) originally had been copyists of the Hebrew scriptures, among many things. Thus their familiarity with the text of the scriptures led them to become regarded as expert interpreters of the

Hebrew Bible. Along with this came prominence in the religious life of the Jewish people. Although the terms "scribes and Pharisees" designate two different groups, in reality "scribe" and "Pharisee" are nearly interchangeable terms in the New Testament. For the Sermon on the Mount, the scribes and Pharisees surface in regard to their interpretative approach to the Old Testament, and in their legalistic approach to doing religion.

In Mt. 5:20, the inferiority of their approach is set forth in dramatic terms (NRSV): "[For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.](#)" Usually regarded as the most devout and pious of all religious Jews, Jesus' words here had earthquake tones of radicalism.

In the three expressions of piety in 6:1-18 -- almsgiving, praying and fasting -- they are identified as "hypocrites" and serve as the negative example that followers of Jesus are to avoid following in expressing devotion to God. In 7:15-20, they are the "false prophets" who would lead astray those seeking to worship God. In the larger context of Matthew's gospel, they are scorchingly denounced in [Mt. 23:1-36](#)

with six "woes" -- a prayer wish for God to condemn to eternal damnation. Some of the bluntest language anywhere in the Bible is reserved for Jesus' condemnation of the religion of the Pharisees here.

In Mt. 5-7, the uselessness of their religion is exposed as 1) having misunderstood the OT text; 2) having focused on external religious expression to the exclusion of the inner life; 3) having



become phoney with the search for loopholes around genuine obedience to God. For Jesus, they completely missed the boat in attempting to understand God's will and reign. Thus, he challenged them vigorously and bluntly. They would quickly emerge as his vicious opponents who would lead the charge to execute him at the end.

The Pharisees represent religion gone badly wrong. Intending to preserve purity of commitment to God, they ended up perverting commitment. Their extreme devotion to God is unquestionable, but that devotion turned into a self-help religion that was convinced it understood God's will and thus no one else did. Any deviation from their rigid standards represented dangerous heresy that needed to be stamped out as quickly as possible. Debate and difference of opinion was tolerated only inside the ranks of the influential Pharisees. Everyone else was expected to adhere unquestioningly to what these teachers of the Law mandated. Spiritual elitism permeated their ranks like a cancer. Their numbers were never great, reaching only two to three thousand in the first century, but their influence, especially over synagogue life, was substantial.

b. Literary

The **Literary Genre** issues in 5:17-6:18 are varied. Numerous sub-genre forms surface in these verses. Most of these will be touched on in the exegesis of the pericopes inside these verses. Some of these forms play off the literary structure of the OT Legal Code. Both Casuistic and Apodictic Legal Forms that form the structure of the OT Code will surface here. This not just in the citation of verses from the OT Legal Code. The Apodictic structure set forth a command -- either positive or negative -- and then defined a penalty for violation of the command. The Casuistic structure simply set forth a command without defining any penalty for violation. The following excerpt from [an unnamed internet source](#) will illustrate the distinctive traits between the two legal structures:

Casuistic Law

Etymology: Latin *casus*, "case"

Form: a conditional sequence in the *third person* singular: "If ... and if ... then ..."

Example: Ex 21:1-6, 7-11

Origin: collections of laws (from pre-Israelite period,

Apodictic Law

Etymology: Greek *apodeiknumi*, "to make known, show by argument"

Form: Metrical in form, in the *second person* singular; fundamental and categorical in character: "You shall/

perhaps Canaanite legal systems?); hence: *mundane realm*

Distribution: common in the ancient Near East, e.g. the laws of Eshnunna (1900 BCE), or the laws of Hammurabi (1750 BCE)

shall not ..."

Example: Decalogue

Origin: cultic setting; hence: *sacral realm*

Distribution: unique to Israel [on this point in particular A. Alt was later proven wrong]

The broad literary form continues to be that of a speech, just like was discussed in the [previous study](#) under Literary Genre. What we are reading in these verses is a representative sampling of the teachings of Jesus as preserved by the Matthean author. Some, if not all, of it was probably given on the historical occasion of the teaching on the mountain. But it is not intended to be a verbatim account. Rather, in the sermon we see the basics of what Jesus stood for in his teachings. This is particularly the case with Matthew's placing of this material as the first major Discourse of Jesus. Thus Matthew's intent in the sermon is to introduce us to the basics, not give us a detailed accounting of everything that Jesus said. The skillful organization of these materials is the particularly noticeable aspect, and also the profound content.

The **Literary Context** of 5:17-6:18 is critical to correct understanding of these verses. These verses divide into two segments: 5:17-48 and 6:1-18. As the [Structural Outline](#) provided in this lesson illustrates, these two segments constitute the first two of three major divisions within the body proper of the sermon. They stand in a stair-casing relationship to one another, with the third segment, 6:19-7:11 as the top step. The first segment, 5:17-48, sets Jesus' teachings over against the OT Law with a series of six contrasts between the two. The second segment, 6:1-18, continues the contrastive mode but with three contrasts between Jesus' idea of piety and the Pharisaical approach to piety in these three specific areas of almsgiving, praying, and fasting. Thus a progression of ideas underlines the arrangement of material: Jesus and the Hebrew scriptures; Jesus and the Pharisees. The nature of each set of contrasts will differ from one another on occasion, but the contrast remains foundational.



II. Message

The internal **Literary Structure** of 5:17-6:18 stands about as important for interpretation as does the external Literary Context described above. Once again, the [Structural Outline](#) is very useful for gaining a summary overview of this. The details of this will be explored in the exegesis of each section below. Because of the lengthy nature of each segment of scripture, we will list the passages in their shorter form underneath the two headings.

a. Jesus and the Law, 5:17-48

Mt. 5:17-48 divides itself into eight smaller units of scripture text, each of which is tied to both the beginning section, 5:17-20, and the ending segment, 5:48. The first pericope, 5:17-20, lays the foundation for the six Antitheses. The ending section, 5:48, achieves the climatic goal that the entire passage is pointing toward. Both are drawn heavily from OT principles as set forth in the Law of Moses. But they offer a fresh understanding of these OT concepts that stands in sharp contrast to the views of the scribes and Pharisees. In between these two brackets come the six Antitheses in which Jesus positions himself over against either the OT code, or else how that code was interpreted during his day.

First comes the foundational passage of 5:17-20:

Greek NT	NASB	NRSV	NLT
<p><5:17> Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον ἢ τοὺς προφῆτας· οὐκ ἦλθον καταλῦσαι ἀλλὰ πληρῶσαι. <5:18> ἀμὴν γὰρ λέγω ὑμῖν· ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἰῶτα ἓν ἢ μία κεραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου, ἕως ἂν πάντα γένηται. <5:19> ὃς ἐὰν οὖν λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων καὶ διδάξῃ οὕτως τοὺς ἀνθρώπους, ἐλάχιστος κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· ὃς δ' ἂν ποιήσῃ καὶ διδάξῃ, οὕτως μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. <5:20> λέγω γὰρ ὑμῖν ὅτι ἐὰν μὴ περισσεύσῃ ὑμῶν ἡ δικαιοσύνη πλεῖον τῶν γραμματέων καὶ Φαρισαίων, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν.</p>	<p>17 Do not think that I came to abolish the Law or the Prophets; I did not come to abolish but to fulfill. 18 For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass from the Law until all is accomplished. 19 Whoever then annuls one of the least of these commandments, and teaches others to do the same, shall be called least in the kingdom of heaven; but whoever keeps and teaches them, he shall be called great in the kingdom of heaven. 20 For I say to you that unless your righteousness surpasses that of the scribes and Pharisees, you will not enter the kingdom of heaven.</p>	<p>17 Do not think that I have come to abolish the law or the prophets; I have come not to abolish but to fulfill. 18 For truly I tell you, until heaven and earth pass away, not one letter, not one stroke of a letter, will pass from the law until all is accomplished. 19 Therefore, whoever breaks one of the least of these commandments, and teaches others to do the same, will be called least in the kingdom of heaven; but whoever does them and teaches them will be called great in the kingdom of heaven. 20 For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.</p>	<p>17 Don't misunderstand why I have come. I did not come to abolish the law of Moses or the writings of the prophets. No, I came to fulfill them. 18 I assure you, until heaven and earth disappear, even the smallest detail of God's law will remain until its purpose is achieved. 19 So if you break the smallest commandment and teach others to do the same, you will be the least in the Kingdom of Heaven. But anyone who obeys God's laws and teaches them will be great in the Kingdom of Heaven. 20 But I warn you – unless you obey God better than the teachers of religious law and the Pharisees do, you can't enter the Kingdom of Heaven at all!</p>

Notes:

This passage contains two emphases: 1) Jesus' position toward the OT scripture (vv. 17-18), and 2) that which his followers are to adopt (vv. 19-20).

In Jesus' position, the key expression is that he came to fulfill the Law and the Prophets (ἀλλὰ

πληρῶσαι). This is first stated in the opposite: he did not come to destroy (ἦλθον καταλῦσαι τὸν νόμον ἢ τοὺς προφῆτας· οὐκ ἦλθον καταλῦσαι), which is stated twice.

One important note: "Law and Prophets" was a
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[common way](#) of saying the Old Testament scriptures.

Thus Jesus took a positive stance toward the Old Testament. But the meaning of “fulfill” is unclear. Does it mean 1) to make full an incomplete revelation of God? 2) to be the realization of the prophecies about the Messiah? 3) to bring to an end the OT principles? Although many theories about the meaning of “fulfill” will be found in commentaries, the best answer is found in seeing how Jesus will respond to the six references to the Law in 5:21-47. From this one can see that the meaning of this infinitive πληρῶσαι is much richer and more profound than a single English word can express.

This declaration was critically important for the late first century Matthean community facing pressure to abandon Christ as a heretic and to return to the synagogue where the Law was “upheld.” Contrary to the false claims being made, Jesus did not reject the authority of the OT as divine revelation and thus authoritative insight into God’s will. Rather, he affirmed its role. What will become clear is that he rejected the interpretation of it in his day as false and misguided. Here is an important link to our day. We must always keep our interpretation of the Bible and the words of the Bible distinct from one another. The Bible is divine revelation; our interpretation of those inspired words is not divine revelation. Failure to keep this distinction in view will put us into the same position as Jesus’ enemies.

The second emphasis of 5:17-20 is that the followers of Jesus must take their stance from that of Jesus. This is expressed in *antithetical parallelism* in v. 19 in the form of an *eschatological judgment saying*. Those who break a commandment and teach others to do so will be “least in the kingdom of heaven” but, in contrast, those who obey the commandments and teach others to do so will be “great in the kingdom.” The authority of the Law is affirmed here. It is God’s revelation to be adhered to without fail. Every part of it stands, and doesn’t fall away. How this idea will work itself out in 5:21-47 will provide understanding of just what Jesus means here.

Verse 20 stands in juxtaposition to this demand for obedience to the Law. Jesus’ disciples are to obey it, but their obedience must be dramatically different from that of the scribes and Pharisees. In this *Entrance Saying* of verse 20, Jesus makes the astounding claim that the righteousness achieved by the Law obedience of these Jewish religious leaders is so inadequate that they are doomed to eternal damnation. “Righteousness” (ἡ δικαιοσύνη) here means

doing what is pleasing to the Heavenly Father, and thus is critical for determining our eternal destiny. Its definition comes in the Entrance Saying at 7:21: “Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but only the one who does the will of my Father in heaven.” The sermon becomes the definition of the Father’s will. As such, obedience to that divine will as set forth by Jesus is the basis of acceptance by Almighty God in final judgment. The scribes and Pharisees did not measure up, and thus were doomed. Anyone following their path of Law obedience will likewise be doomed.

Thus we must understand the Father’s will as set forth by Jesus in the sermon. Our eternal destiny hinges on it.

The second pericope, 5:21-26, begins the six Antitheses. The common structure of each of these six contrasts of Jesus’ teaching to the OT Law is the “you have heard that it has been said... but I say to you...” Six times this core structure is repeated:

First, on anger (5:21-22; [21-26])

“You have heard that it has been said to the ancient ones...”

Ἰκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις,...

“But I say to you...”

ἐγὼ δὲ λέγω ὑμῖν...

Second, on adultery (5:27-28 [27-30])

“You have heard that it has been said...”

Ἰκούσατε ὅτι ἐρρέθη...

“But I say to you...”

ἐγὼ δὲ λέγω ὑμῖν...

Third, on divorce (5:31-32)

“It has been said...”

ἐρρέθη...

“But I say to you...”

ἐγὼ δὲ λέγω ὑμῖν...

Fourth, on oaths (5:33-34 [33-37])

“You have heard that it has been said to the ancient ones...”

Ἰκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις,...

“But I say to you...”

ἐγὼ δὲ λέγω ὑμῖν...

Fifth, on retaliation (5:38-39 [38-42])

“You have heard that it has been said...”

Ἰκούσατε ὅτι ἐρρέθη...

“But I say to you...”

ἐγὼ δὲ λέγω ὑμῖν...

Sixth, on loving enemies (5:43-44 [43-47])

“You have heard that it has been said...”

Ἰκούσατε ὅτι ἐρρέθη...

“But I say to you...”

ἐγὼ δὲ λέγω ὑμῖν...

The parallelism is remarkable for the two core elements of each antithesis. The repetition of the exact wording in the fourth antithesis to that in the first one suggests the possibility of two sets of three antitheses, but the logic of such grouping is difficult to grasp from the content of the six sets.

The other aspect of each of the six contrasts is the expansion elements that are added to five of the six in order to explain and apply the core declara-

tion. The one antithesis without expansion elements is the third one on divorce (5:31-32). All of the others contain these aspects in varying lengths. Probably here is where Matthew has attached independent sayings to help his audience better understand.

Now let's take a quick look at each of the six antitheses:

Greek NT	NASB	NRSV	NLT
<p><5:21> Ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις, Οὐ φονεύσεις· ὃς δ' ἂν φονεύσῃ, ἔνοχος ἔσται τῇ κρίσει. <5:22> ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ ἔνοχος ἔσται τῇ κρίσει· ὃς δ' ἂν εἶπῃ τῷ ἀδελφῷ αὐτοῦ, Ῥακά, ἔνοχος ἔσται τῷ συνεδρίῳ· ὃς δ' ἂν εἶπῃ, Μωρέ, ἔνοχος ἔσται εἰς τὴν γέενναν τοῦ πυρός. <5:23> ἐὰν οὖν προσφέρῃς τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον καὶ κεῖ μνησθῆς ὅτι ὁ ἀδελφός σου ἔχει τι κατὰ σοῦ, <5:24> ἄφες ἐκεῖ τὸ δῶρόν σου ἔμπροσθεν τοῦ θυσιαστηρίου καὶ ὑπάγε πρῶτον διαλλάγηθι τῷ ἀδελφῷ σου, καὶ τότε ἐλθὼν πρόσφερε τὸ δῶρόν σου. <5:25> ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχὺ, ἕως ὅτου εἶ μετ' αὐτοῦ ἐν τῇ ὁδῷ, μήποτε σε παραδῶ ὁ ἀντίδικος τῷ κριτῇ καὶ ὁ κριτὴς τῷ ὑπηρέτῃ καὶ εἰς φυλακὴν βληθῆσῃ· <5:26> ἀμὴν λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν, ἕως ἂν ἀποδῶς τὸν ἔσχατον κοδράντην.</p>	<p>21 You have heard that the ancients were told, 'YOU SHALL NOT COMMIT MURDER' and 'Whoever commits murder shall be liable to the court.' 22 But I say to you that everyone who is angry with his brother shall be guilty before the court; and whoever says to his brother, 'You good-for-nothing,' shall be guilty before the supreme court; and whoever says, 'You fool,' shall be guilty enough to go into the fiery hell. 23 Therefore if you are presenting your offering at the altar, and there remember that your brother has something against you, 24 leave your offering there before the altar and go; first be reconciled to your brother, and then come and present your offering. 25 Make friends quickly with your opponent at law while you are with him on the way, so that your opponent may not hand you over to the judge, and the judge to the officer, and you be thrown into prison. 26 Truly I say to you, you will not come out of there until you have paid up the last cent.</p>	<p>21 "You have heard that it was said to those of ancient times, "You shall not murder"; and "whoever murders shall be liable to judgment." 22 But I say to you that if you are angry with a brother or sister, you will be liable to judgment; and if you insult a brother or sister, you will be liable to the council; and if you say, "You fool," you will be liable to the hell of fire. 23 So when you are offering your gift at the altar, if you remember that your brother or sister has something against you, 24 leave your gift there before the altar and go; first be reconciled to your brother or sister, and then come and offer your gift. 25 Come to terms quickly with your accuser while you are on the way to court with him, or your accuser may hand you over to the judge, and the judge to the guard, and you will be thrown into prison. 26 Truly I tell you, you will never get out until you have paid the last penny.</p>	<p>21 You have heard that the law of Moses says, 'Do not murder. If you commit murder, you are subject to judgment.' 22 But I say, if you are angry with someone, you are subject to judgment! If you call someone an idiot, you are in danger of being brought before the high council. And if you curse someone, you are in danger of the fires of hell. 23 So if you are standing before the altar in the Temple, offering a sacrifice to God, and you suddenly remember that someone has something against you, 24 leave your sacrifice there beside the altar. Go and be reconciled to that person. Then come and offer your sacrifice to God. 25 Come to terms quickly with your enemy before it is too late and you are dragged into court, handed over to an officer, and thrown in jail. 26 I assure you that you won't be free again until you have paid the last penny.</p>

Notes:

The premise statement (v. 21) cites first the Decalogue apodictic commandment against murder from Ex. 20:17 and Deut. 5:17 (“**You must not commit murder**”). Then it summarizes in casuistic form numerous Legal Code expressions of illegal killing of people: “**whoever murders shall be liable to judgment.**” The OT code strictly forbid murder and frequently imposed execution on those who violated this command.

Jesus’ response to this is in verse 22: “**But I say to you that if you are angry with a brother or sister, you will be liable to judgment; and if you insult a brother or sister, you will be liable to the council; and if you say, ‘You fool,’ you will be liable to the hell of fire.**” He reacts to the outward action of murder with a warning directed toward the inner root cause of murder: a burning anger that will express itself one way or another (ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ). The first level of expression is verbal attack either in Aramaic (Ῥακά) or in Greek (Μωρέ). In all three instances, one is held accountable for both the explosive anger and the verbal attack. The intensifying mention of “judgment” (τῆ κρίσει), “the council” (τῷ συνεδρίῳ), and “the hell of fire” (εἰς τὴν γέενναν τοῦ πυρός) underscores the seriousness of both the attitude and verbal action. But this should not be interpreted in a stair casing manner of degree of intensity. This approach forces an artificial and false translation and interpretation of the three violations. The threefold listing is intended as an emphasis upon the accountability of both attitude and verbal actions. This links up to the OT emphasis upon the action of murder. Jesus intends to stop the disruption of positive interpersonal relations long before this climatic stage of murder is reached. In that sense, he “fulfills” the Law.

Two expansion elements by way of parabolic comparison are given in verses 23-26. First, is the worshiper who is to seek renewal of broken relationships before coming before God in worship (vv. 23-24). Thus the vertical/horizontal aspect is understood from the premise/antithesis in vv. 21-22. Our breaking of relationships with others, no matter the level of that breach all the way from anger to verbal attack to murder, interferes with our communion with God. It must be addressed before God will accept our worship.

Second, the example of a debtors prison is given in vv. 25-26 as a warning of the seriousness of seeking reconciliation and healing of relationships. Just like the person who doesn’t pay his debts could wind up in a horrible prison until that debt was paid in full, the person with unresolved tension toward another can find himself in serious problem with God and in life with failure to address this relationship issue. Even being the object of explosive anger is dangerous. Witness the spousal abuse problems in our society.

The OT Decalogue sought to establish positive relationships among the covenant people of Israel. Jesus reinforces that essential principle by probing the root cause of murder and seeking to solve it at that basic level.

Anger is a heavy load to carry in life, especially the explosive kind that Jesus identifies here. It has in built danger that can burst out in either verbal attack of another or in physical attack of another. We are much better off to turn such over to our Lord and let him resolve the problem. Essential to his solution is our positive action of seeking reconciliation with the other person. Sometimes this is impossible, but we are mandated to attempt it.

Greek NT

<5:27> Ἠκούσατε ὅτι ἐρρέθη, Οὐ μοιχεύσεις. <5:28> ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι αὐτήν ἤδη ἐμοίχευσεν αὐτήν ἐν τῇ καρδίᾳ αὐτοῦ. <5:29> εἰ δὲ ὁ ὀφθαλμὸς σου ὁ δεξιὸς σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου καὶ μὴ ὅλον τὸ

NASB

27You have heard that it was said, ‘YOU SHALL NOT COMMIT ADULTERY’; **28**but I say to you that everyone who looks at a woman with lust for her has already committed adultery with her in his heart. **29**If your right eye makes you stumble, tear it out and throw it from you; for it is better for you to lose one of the

NRSV

27 “You have heard that it was said, “You shall not commit adultery.’ **28** But I say to you that everyone who looks at a woman with lust has already committed adultery with her in his heart. **29** If your right eye causes you to sin, tear it out and throw it away; it is better for you to lose one of your members

NLT

27You have heard that the law of Moses says, ‘Do not commit adultery.’ **28** But I say, anyone who even looks at a woman with lust in his eye has already committed adultery with her in his heart. **29** So if your eye – even if it is your good eye – causes you to lust, gouge it out and throw it away. It is better for you

σῶμά σου βληθῆ εἰς γέενναν. <5:30> καὶ εἰ ἡ δεξιὰ σου χεῖρ σκανδαλίζει σε, ἔκκοψον αὐτήν καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι ἵνα ἀπόληται ἔν τῶν μελῶν σου καὶ μὴ ὅλον τὸ σῶμά σου εἰς γέενναν ἀπέλθῃ.

Notes:

This second Antithesis in vv. 27-30 focuses on adultery. Again the core premise (v. 27) and antithesis (v. 28) is followed by two antithetical expansion elements in vv. 29-30.

Abuse of women, in particular married women, by other men was considered a very serious crime in ancient Israel. The premise statement simply quotes the apodictic Decalogue prohibition against adultery from Exod. 20:24 and Deut. 5:18. [Adultery](#) (μοιχεύω and its word group) was the male having sexual relations with a woman married to another man. It also covered the married woman having sexual relations with someone other than her husband. Elsewhere the Jewish Law dealt with sexual relations by unmarried men or women (the word group ποινεύω which is not used here). This word group is usually translated by “[fornication](#)” or “[sexual immorality](#).” The stability of ancient Jewish society was at stake in the proper respect and treatment of married women. Thus the OT prohibition of adultery.

Jesus’ response (v. 28) is to carry the issue deeper: “[everyone who looks at a woman with lust has already committed adultery with her in his heart.](#)” The lustful eye lies at the source of the problem. The combination of looking with the expressed objective of “bedding down” with her means that the inner choosing part of us -- the heart -- has already given consent to the adulterous action. Thus, a breaking

parts of your body, than for your whole body to be thrown into hell. **30** If your right hand makes you stumble, cut it off and throw it from you; for it is better for you to lose one of the parts of your body, than for your whole body to go into hell.

than for your whole body to be thrown into hell. **30** And if your right hand causes you to sin, cut it off and throw it away; it is better for you to lose one of your members than for your whole body to go into hell.

to lose one part of your body than for your whole body to be thrown into hell. **30** And if your hand – even if it is your stronger hand – causes you to sin, cut it off and throw it away. It is better for you to lose one part of your body than for your whole body to be thrown into hell.

of healthy relations with the married woman has taken place.

The two expansion elements (vv. 29-30) take the form of casuistic warnings of the penalty for violating either the OT premise or Jesus’ antithesis. They are an instance of hyperbole, that is, extreme expressions in order to stress the seriousness of violation. Additionally, the sequence of all four declarations is set up as an informal chiasmus:

A - Action = adultery

B - Eye = lustful looking

B' - Eye = gouge out the offending eye

A' - Hand = chop off the hand symbolizing action

The first pair (A - B) define the problem, and the second pair (B' - A') moves a “step” forward to the solution. Again the vertical / horizontal structure is assumed. Eternal damnation is at stake here. Solve the problem of both the inner lust and the outward action, or else risk God’s banishment to Hell.

In a promiscuous society like ours these verses (vv. 27-30) warn us about proper treatment of women, and in particular married women. That respect begins in our heart and extends to our actions. At some point our society is going to have to wake up and step away from pornography. It should begin with parents not dressing their young daughters like prostitutes.

Greek NT

<5:31> Ἐρρέθη δέ, Ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, δότω αὐτῇ ἀποστάσιον. <5:32> ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ παρεκτός λόγου πορνείας ποιεῖ αὐτὴν μοιχευθῆναι, καὶ ὅς ἐάν ἀπολελυμένην

NASB

31 “It was said, ‘WHOEVER SENDS HIS WIFE AWAY, LET HIM GIVE HER A CERTIFICATE OF DIVORCE’; **32** but I say to you that everyone who divorces his wife, except for the reason of unchastity, makes her commit adultery; and whoever

NASB

31 It was also said, “Whoever divorces his wife, let him give her a certificate of divorce.’ **32** But I say to you that anyone who divorces his wife, except on the ground of unchastity, causes her to commit adultery; and whoever

NASB

31 You have heard that the law of Moses says, ‘A man can divorce his wife by merely giving her a letter of divorce.’ **32** But I say that a man who divorces his wife, unless she has been unfaithful, causes her to commit adultery. And anyone who

marries a divorced woman commits adultery.

marries a divorced woman commits adultery.

marries a divorced woman commits adultery.

Notes:

This third antithesis (vv. 31-32) is the shortest of the six and contains only the premise (v. 31) and the antithesis (v. 32). No expansion elements are given. Yet, this is possibly the most controversial one of the six antitheses. In attempting to understand the principles here, the more detailed parallel passages of [Matt. 19:1-12](#) with its parallels in [Mk. 10:1-12](#) and [Lk. 16:18](#) need to be studied. They will fill in some of the gaps caused by the exceedingly brief reference here. When one examines these parallel passages, the

contextual issues for this teaching of Jesus become clearer.

Mt. 19:1-12

1 When Jesus had finished saying these things, he left Galilee and went to the region of Judea beyond the Jordan. 2 Large crowds followed him, and he cured them there.

3 Some Pharisees came to him, and to test him they asked, "Is it lawful for a man to divorce his wife for any cause?" 4 He answered, "Have you not read that the one who made them at the beginning 'made them male and female,' 5 and said, 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh'? 6 So they are no longer two, but one flesh. Therefore what God has joined together, let no one separate." 7 They said to him, "Why then did Moses command us to give a certificate of dismissal and to divorce her?" 8 He said to them, "It was because you were so hard-hearted that Moses allowed you to divorce your wives, but from the beginning it was not so. 9 And I say to you, whoever divorces his wife, except for unchastity, and marries another commits adultery." 10 His disciples said to him, "If such is the case of a man with his wife, it is better not to marry." 11 But he said to them, "Not everyone can accept this teaching, but only those to whom it is

Mk. 10:1-12

1 He left that place and went to the region of Judea and beyond the Jordan. And crowds again gathered around him; and, as was his custom, he again taught them.

2 Some Pharisees came, and to test him they asked, "Is it lawful for a man to divorce his wife?" 3 He answered them, "What did Moses command you?" 4 They said, "Moses allowed a man to write a certificate of dismissal and to divorce her." 5 But Jesus said to them, "Because of your hardness of heart he wrote this commandment for you. 6 But from the beginning of creation, 'God made them male and female.' 7 'For this reason a man shall leave his father and mother and be joined to his wife, 8 and the two shall become one flesh.' So they are no longer two, but one flesh. 9 Therefore what God has joined together, let no one separate." 10 Then in the house the disciples asked him again about this matter. 11 He said to them, "Whoever divorces his wife and marries another commits adultery against her; 12 and if she divorces her husband and marries another, she commits adultery."

Lk. 16:18

14 The Pharisees, who were lovers of money, heard all this, and they ridiculed him. 15 So he said to them, "You are those who justify yourselves in the sight of others; but God knows your hearts; for what is prized by human beings is an abomination in the sight of God. 16 "The law and the prophets were in effect until John came; since then the good news of the kingdom of God is proclaimed, and everyone tries to enter it by force. 17 But it is easier for heaven and earth to pass away, than for one stroke of a letter in the law to be dropped. 18 *"Anyone who divorces his wife and marries another commits adultery, and whoever marries a woman divorced from her husband commits adultery."*

The premise statement in 5:31 comes from [Deut. 24:1](#): "1 Suppose a man enters into marriage with a woman, but she does not please him because he finds something objectionable about her, and so he writes her a certificate of divorce, puts it in her hand, and sends her out of his house; she then leaves his house 2 and goes off to become another man's wife. 3 Then suppose the second man dislikes her, writes her a bill of divorce, puts it in her hand, and sends her out of his house (or the second man who married her dies); 4 her first husband, who sent her away, is not permitted to take her again to be his wife after she has been defiled; for that would be abhorrent to the Lord, and you shall not bring guilt on the land that the Lord your God is giving you as a possession." The bill of divorcement prescribed here was a properly written paper affirming divorce. Only the husband could take this action. No legal process was involved. Specific formulas in latter Judaism are found in the Babylonian Talmud, [tractate Gattin](#). The [tractate Kethubah](#) specifies conditions for

given. 12 For there are eunuchs who have been so from birth, and there are eunuchs who have been made eunuchs by others, and there are eunuchs who have made themselves eunuchs for the sake of the kingdom of heaven. Let anyone accept this who can."



marriage and divorce, as well as dowry specifications depending on the social status of the bride. The Mosaic code in Deut. 24 was designed to provide protection for the wife and to enable her legitimate remarriage. The debate in Jesus' day centered on the meaning of "something objectionable about her." [The views](#) were varied and ranged from adultery to old age to failure as a cook. Needless to say, first century Jews were focused on how to get out of marriage legally. The only obstacle was the terms of [the marriage contract](#) signed by the husband's father. It specified the terms of returning the dowry etc.

Jesus' reaction in both Mt. 5:32 and Mt. 19:4-6 was to refocus attention on the original ideal of one man and one woman together for life as set forth in [Gen. 2:24](#): "Therefore a man leaves his father and his mother and clings to his wife, and they become one flesh." Thus, his reaction in 5:32 affirms that ideal in strong language. The so-called exception clause here ("except on the ground of unchastity"; παρεκτός λόγου πορνείας) doesn't exist in either Mark or Luke. Matthew's Jewish Christian audience would recognize Jesus siding with the [School of Shemmai](#) on this matter. The penalty side of Matthew is interesting. The husband's inappropriate divorcing of his wife

pushes her into adultery and his remarriage to divorced woman pushes him into adultery. Luke states that the husband's divorce and remarriage causes him to commit adultery, especially if he marries a divorced woman. Mark interprets Jesus' principle more toward a Gentile setting where both men and women can initiate divorce. Both commit adultery if they divorce and remarry.

The pot gets muddier when Paul's teaching on this point in [1 Cor. 7](#) are added. In a lost letter written prior to 1 Corinthians Paul had said something about not touching a woman. In 1 Cor. 7, he responds to questions about that previous declaration. He affirms marriage (vv. 1-9), then qualifies the divorce situation between a Christian and non-Christian (vv. 10-17). He concludes with an admonition to find the appropriate situation of marriage or singleness according to God's calling (vv. 17-24).

What are we to make of all this? One thing is clear. Marital faithfulness is paramount. The commitment of man and woman is sacred and critical. Divorce can and will come, given human sinfulness. It should be done only as a last resort, and with prayerful guidance from the Lord. Remarriage will occur for some, not for others. This demands the same prayerful guidance. The teaching of Jesus, and the OT, is strongly focused on the seriousness of marriage. Taking it casually, as is often done today as well as in Jesus' day, is strongly condemned by scripture. It represents one of the most intense ruptures of human relationships possible. Jesus strongly admonishes just the opposite. We are to do everything within our power to preserve and nurture those relationships. This includes marriage.

Greek NT

<5:33> Πάλιν ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις, Οὐκ ἐπιορκήσεις, ἀποδώσεις δὲ τῷ κυρίῳ τοὺς ὄρκους σου. <5:34> ἐγὼ δὲ λέγω ὑμῖν μὴ ὁμόσαι ὅλως· μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστὶν τοῦ θεοῦ, <5:35> μήτε ἐν τῇ γῇ, ὅτι ὑποπόδιόν ἐστιν τῶν ποδῶν αὐτοῦ, μήτε εἰς Ἱεροσόλυμα, ὅτι πόλις ἐστὶν τοῦ μεγάλου

NASB

33 Again, you have heard that the ancients were told, 'YOU SHALL NOT MAKE FALSE VOWS, BUT SHALL FULFILL YOUR VOWS TO THE LORD.' **34** But I say to you, make no oath at all, either by heaven, for it is the throne of God, **35** or by the earth, for it is the footstool of His feet, or by Jerusalem, for it is THE CITY OF THE GREAT KING. **36** Nor shall you

NRSV

33 "Again, you have heard that it was said to those of ancient times, "You shall not swear falsely, but carry out the vows you have made to the Lord." **34** But I say to you, Do not swear at all, either by heaven, for it is the throne of God, **35** or by the earth, for it is his footstool, or by Jerusalem, for it is the city of the great King. **36** And do not

NLT

33 Again, you have heard that the law of Moses says, 'Do not break your vows; you must carry out the vows you have made to the Lord.' **34** But I say, don't make any vows! If you say, 'By heaven!' it is a sacred vow because heaven is God's throne. **35** And if you say, 'By the earth!' it is a sacred vow because the earth is his

βασιλέως, <5:36> μήτε ἐν τῇ κεφαλῇ σου ὁμότης, ὅτι οὐ δύνασαι μίαν τρίχα λευκὴν ποιῆσαι ἢ μέλαιναν. <5:37> ἔστω δὲ ὁ λόγος ὑμῶν ναὶ ναί, οὐ οὐ· τὸ δὲ περισσὸν τούτων ἐκ τοῦ πονηροῦ ἐστίν.

Notes:

This fourth Antithesis (vv. 33-37) begins what seems to be a second set of three antitheses. But no clear indication of why this structure is set up surfaces inside the text. Thus we will resist the tendency to speculate about possibilities.

Once again the core premise (v. 33) and antithesis (v. 34a) is followed by expansion elements adding detailed explanation (vv. 34b-37). The topic is oath making, not swearing in the modern sense of using bad language. The use of the English word “swear” (e.g., the NRSV above) is deceptive and lends to false conclusions about the topic being treated. The Greek words ὅρκος (horkos = a vow) and ὀμνύω (omnuo = make a vow or oath) are more accurately translated by the NASB and NLT translations above. [Eph. 5:4](#) treats the matter of cussing: “Entirely out of place is obscene, silly, and vulgar talk; but instead, let there be thanksgiving.”

The very ancient Jewish background is critical for understanding what Jesus is addressing here. In the world of Jesus [making vows to God](#) took on a high level of importance, and was governed by an extensive set of rules and regulations. Particularly was this important because of the extensive rules concerning ritual cleanness related to worship in the temple. This spilled over into everyday life with the making of promises to others and the affirming of the accuracy of past actions. Family life, economic life, legal life, social life were some of the areas where this impacted daily living. The Talmudic [tractate Nedarim](#) is one place where many of the regulations are discussed in detail.

Oaths were divided into two basic groups: promises regarding future actions and affirmations regarding past actions. These were then each divided into two positive and negative categories, thus creating four types of oaths:

- 1) I *swear* that I did something...
- 2) I *swear* that I did not do something...
- 3) I *promise* to do something...
- 4) I *refuse to promise* to do something...

make an oath by your head, for you cannot make one hair white or black. **37** But let your statement be, ‘Yes, yes’ or ‘No, no’; anything beyond these is of evil.

swear by your head, for you cannot make one hair white or black. **37** Let your word be “Yes, Yes” or “No, No”; anything more than this comes from the evil one.

By Jesus’ day there were various levels of bases for the oath: “I swear by...” In general, the closer

one came to God as the basis for the oath, the more beholden one was to absolutely keep the promise etc. In a world where lack of trust in the integrity of people was rampant, oaths played an important role in seeking truthfulness.

The problem treated by Jesus in 5:33-37 is that the various bases had provided the opportunity for deception; just the opposite of what was intended.

The OT premise declaration in v. 33 comes from: [Lev. 19:12](#) -- “And you shall not swear falsely by my name, profaning the name of your God: I am the Lord.”

[Num. 30:2](#) -- “When a man makes a vow to the Lord, or swears an oath to bind himself by a pledge, he shall not break his word; he shall do according to all that proceeds out of his mouth.” (cf. vv. 3-16 for regulations regarding the woman making a vow).

[Deut. 23:21-23](#) -- “21 If you make a vow to the Lord your God, do not postpone fulfilling it; for the Lord your God will surely require it of you, and you would incur guilt. 22 But if you refrain from vowing, you will not incur guilt. 23 Whatever your lips utter you must diligently perform, just as you have freely vowed to the Lord your God with your own mouth.”

Jesus’ core response (v. 34a) is clear: “Do not swear at all...” (μὴ ὀμόσαι ὅλως). Many interpreters falsely absolutize this statement as eliminating oath making totally. Thus the Jehovah’s Witnesses, for example, refuse to say the American pledge of allegiance because it is understood as an oath.

But the expansion elements throw light on how this core declaration is to be understood. A series of structures elaborate this core prohibition (cf. the [Block Diagram](#) for more details):

do not make an oath,

neither by Heaven

because it is God’s throne;

neither by earth,

because it is His footstool;

footstool. And don’t swear, ‘By Jerusalem!’ for Jerusalem is the city of the great King. **36** Don’t even swear, ‘By my head!’ for you can’t turn one hair white or black. **37** Just say a simple, ‘Yes, I will,’ or ‘No, I won’t.’ Your word is enough. To strengthen your promise with a vow shows that something is wrong.

neither in reference to Jerusalem,
because it is the city of His great Kingdom
neither make an oath by your head,
because you cannot make one hair white or
black.

In this elaboration of bases for oath making Jesus covers a wide range of foundations of oaths that in reality served as the deception that left the superficial appearance of truthfulness but gave the oath maker room to decide whether or not to keep his promise.

In, for instance, the market place, the seller could swear by the name of God that he was selling five pounds of wheat to the customer. If “by the name of God” was used it most likely would be close to five pounds. But if “by his head” was used, then the five pounds of wheat could just as easily be three pounds. The buyer wouldn’t know this, unless he had figured out the elaborate system of oath bases.

It is this deceptive system of oath making that Jesus forbids, not the making of oaths themselves. The flip side of this deceptive practice is set forth in verse 37: “Let your word be “Yes, Yes’ or “No, No’; anything more than this comes from the evil one.” Again, Jesus presses the issue to the inner integrity of the person. Our speech should reflect accurately what is inside us. Thus our “yes” should mean “yes” and a reinforcing of it with an oath should not be neces-

sary in order for our words to be truthful. Beyond this, the dark side of human nature gets involved opening the door for the Devil to work. This is essentially the same point that [James 5:12](#), the only NT parallel, makes: “Above all, my beloved, do not swear, either by heaven or by earth or by any other oath, but let your ‘Yes’ be yes and your ‘No’ be no, so that you may not fall under condemnation.” Probably the James declaration is an earlier form of the Jesus tradition, than Matthew’s elaboration of it.

That this prohibition of oath making should not be taken absolutely is clear just from a concordance search of the English transaction words in the NRSV: “[yows](#)”; “[swear](#)”; “[oath](#)”. Paul certainly didn’t understand Jesus to forbid oath making, since he uses a rather solemn oath in [Gal. 1:20](#): “In what I am writing to you, before God, I do not lie!”

What are we to make of this for our day? The clearest application is that Christians should be people of trustworthy words. Our legal structure requires oath making, but Christians giving testimony in a court should not need this before they tell the truth in their testimony. When we agree to a sales contract for selling a home, we should be truthful regarding the condition of the house to the buyer. In other words, God’s people should be trustworthy. When other people realize this, we have a real witness to give about the transforming grace of God.

Greek NT

<5:38> Ἦκούσατε ὅτι ἐρρέθη, Ὁφθαλμὸν ἀντὶ ὀφθαλμοῦ καὶ ὀδόντα ἀντὶ ὀδόντος. <5:39> ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντιστῆναι τῷ πονηρῷ· ἀλλ’ ὅστις σε ῥαπίζει εἰς τὴν δεξιὰν σιαγόνα [σου], στρέψον αὐτῷ καὶ τὴν ἄλλην· <5:40> καὶ τῷ θέλοντί σοι κριθῆναι καὶ τὸν χιτῶνά σου λαβεῖν, ἄφες αὐτῷ καὶ τὸ ἱμάτιον· <5:41> καὶ ὅστις σε ἀγγαρεύσει μίλιον ἓν, ὑπάγε μετ’ αὐτοῦ δύο. <5:42> τῷ αἰτοῦντί σε δός, καὶ τὸν θέλοντα ἀπὸ σοῦ δανίσασθαι μὴ ἀποστραφῆς

NASB

38You have heard that it was said, ‘AN EYE FOR AN EYE, AND A TOOTH FOR A TOOTH.’ **39** But I say to you, do not resist an evil person; but whoever slaps you on your right cheek, turn the other to him also. **40** “If anyone wants to sue you and take your shirt, let him have your coat also. **41** Whoever forces you to go one mile, go with him two. **42** “Give to him who asks of you, and do not turn away from him who wants to borrow from you.

NRSV

38 You have heard that it was said, ‘An eye for an eye and a tooth for a tooth.’ **39** But I say to you, Do not resist an evildoer. But if anyone strikes you on the right cheek, turn the other also; **40** and if anyone wants to sue you and take your coat, give your cloak as well; **41** and if anyone forces you to go one mile, go also the second mile. **42** Give to everyone who begs from you, and do not refuse anyone who wants to borrow from you.

NLT

38 “You have heard that the law of Moses says, ‘If an eye is injured, injure the eye of the person who did it. If a tooth gets knocked out, knock out the tooth of the person who did it.’ **39** But I say, don’t resist an evil person! If you are slapped on the right cheek, turn the other, too. **40** If you are ordered to court and your shirt is taken from you, give your coat, too. **41** If a soldier demands that you carry his gear for a mile, carry it two miles. **42** Give to those who ask, and don’t turn away from those who want to borrow.

Notes:

This fifth antithesis, vv. 38-42, probably ranks right behind the one on divorce on the controversy scale. It deals with retaliation, which then raises the issue of warfare etc. Very likely this passage grows out of the beatitudes blessing on peace making (5:9), and possibly the one on persecution as well (5:10-12).

The OT premise statement (v. 38) expresses the ancient *lex talionis* principle found in:

[Ex. 21:23-25](#) -- "23 If any harm follows, then you shall give life for life, 24 *eye for eye, tooth for tooth*, hand for hand, foot for foot, 25 burn for burn, wound for wound, stripe for stripe."

[Lev. 24:19-20](#) -- "19 Anyone who maims another shall suffer the same injury in return: 20 fracture for fracture, *eye for eye, tooth for tooth*; the injury inflicted is the injury to be suffered."

[Deut. 19:21](#) -- "Show no pity: life for life, *eye for eye, tooth for tooth*, hand for hand, foot for foot."

This OT principle of *lex talionis*, the principle of retribution, existed in ancient Semitic culture generally. The earliest written expression of it is in the Babylonian [Code of Hammurabi](#). Although intended initially as a restraint against revenge by victims, by Jesus' day it served more as a vehicle of revenge within specified legal limits. It only deepened broken relationships between individuals.

Jesus' reaction to this is denial of its relevancy with his declaration: "Do not resist an evildoer" (μη ἀντιστῆναι τῷ πονηρῷ). At first glance, this seems absurd. In fact, many have seen in this a basis for criticizing Christianity as weak and spineless. The helpless situation for Christians in the first century is very different than for Christians today, in most countries of our world. This must be taken into account when understanding these verses is attempted. Martin Luther King, Jr. took this principle as the basis for his nonviolent resistance movement in the 1960s and 70s.

What did Jesus mean? The five applicational examples in the expansion elements (vv. 39b-42) provide insight into the initial application for disciples in the first century.

First, the insult (v. 39b), the slap on the cheek, stood as a serious matter, as Barclay Newman (*Translator's Handbook*) observes: "In the near East, both in Jesus' day and in the present, the most insulting physical blow that one can give another is a slap with the back of the hand against the right cheek." Instead of seeking revenge, Jesus requires us to turn the other cheek to the striker. That is, do the unexpected. To

an attempted rupture of relationships, we respond with efforts to prevent it.

Second, "taking away one's tunic" (v. 40) implies the wrongful use of the courts to improperly take away the outer garment of the individual. This was something forbidden in the OT Code ([Exod. 22:25-27](#), & [Deut. 24:10-13](#)). It served not only as clothing, but also as the sleeping cover for the night. Thus, even if taken as a pledge on a loan, it had to be returned by sundown. Interestingly, the parallel in [Lk. 6:29-30](#) recasts this example as a robbery and reverses it to the seeking of the undergarment (τὸ ἱμάτιον) rather than the outer garment (ὁ χιτῶν). The robbery scenario made more sense to Luke's non-Jewish readers, than Matthew's very Jewish oriented example. Jesus' requirement is that disciples give them the other garment as well. The principle remains the same in either scenario.

Third, "walking the mile" (v. 41) was all too familiar to Jews in that day. The Roman law demanded that a non-Roman could be compelled to carry the soldier's equipment for exactly 1,000 steps (= a Roman mile). But that was all. Jesus demands that disciples offer to carry the gear a second mile free.

Fourth and fifth, "the begging and loaning" examples (v. 42) urges an unexpected generosity. Jewish law forbid charging interest on loans, but did require that the principle be repaid within the agreed upon terms. Jesus admonished his disciples to open their pocket books to such requests, in contrast to the typical refusal to loan money in that day.

What do these examples tell us about the core declaration of Jesus to not resist the evil doer? For one thing, Jesus demands that we take actions to build bridges of positive relationships, rather than seek revenge etc. We should do the "loving thing" rather than the "hateful thing." Luke highlights this by weaving these examples into the demand to love one's enemies ([Lk. 6:27-35](#)). The point is often made that these are individualized discipleship demands rather public policy demands. Although this approach can be somewhat questionable if pressed too far, it probably has some legitimacy. Such is true only in a limited manner, for public policy should grow out of individualized principles that benefit the group as well as individuals. What Jesus seeks to do here is to push his disciples away from seeking revenge. Something that the *lex talionis* principle had been twisted into legitimizing by the first century. [Vengeance](#) belongs in God's hands -- not ours -- as the OT affirms repeatedly. Jesus pushes us back to this

principle. In this way, he “fulfills” the Law. We would do well to learn and follow this.

Greek NT

<5:43> Ἠκούσατε ὅτι ἐρρήθη, Ἀγαπήσεις τὸν πλησίον σου καὶ μισήσεις τὸν ἐχθρόν σου. <5:44> ἐγὼ δὲ λέγω ὑμῖν, ἀγαπᾶτε τοὺς ἐχθρούς ὑμῶν καὶ προσεύχεσθε ὑπὲρ τῶν διωκόντων ὑμᾶς, <5:45> ὅπως γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ὅτι τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγαθοὺς καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους. <5:46> ἐὰν γὰρ ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς, τίνα μισθὸν ἔχετε; οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσιν; <5:47> καὶ ἐὰν ἀσπάσησθε τοὺς ἀδελφοὺς ὑμῶν μόνον, τί περισσὸν ποιεῖτε; οὐχὶ καὶ οἱ ἐθνικοὶ τὸ αὐτὸ ποιοῦσιν;

Notes:

Just as the second and third antitheses on adultery and marriage are closely linked conceptually, the fifth and sixth antitheses on retaliation and loving one’s enemies are closely linked.

The OT premise is couched in a twofold structure of loving one’s neighbors and hating one’s enemies. The first part on loving one’s neighbors clearly comes [Lev. 19:18](#): “You shall not take vengeance or bear a grudge against any of your people, but you shall love your neighbor as yourself: I am the Lord.” It serves as a frequent NT principle as is reflected in numerous citations of it: Mt. 19:19; 22:30; Mk. 12:31; Lk. 10:27; Rom. 13:9; Gal. 5:14; Jas. 2:8.

The source of the second half to hate one’s enemies is hard to determine. No where in the OT can one find such a verse commanding hatred of enemies. Yet, by Jesus’ day several OT statements had come to be regarded as supporting such an idea. This particularly when “neighbor” meant fellow Jew, and “enemy” meant Gentiles. Some of those OT passages appealed to included:

[Ps. 139:21-22](#) -- “21 Do I not hate those who hate you, O Lord? And do I not loathe those who rise up against

NASB

43 You have heard that it was said, `YOU SHALL LOVE YOUR NEIGHBOR and hate your enemy.’ **44** But I say to you, love your enemies and pray for those who persecute you, **45** so that you may be sons of your Father who is in heaven; for He causes His sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous. **46** For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? **47** If you greet only your brothers, what more are you doing than others? Do not even the Gentiles do the same?

NRSV

43 You have heard that it was said, “You shall love your neighbor and hate your enemy.” **44** But I say to you, Love your enemies and pray for those who persecute you, **45** so that you may be children of your Father in heaven; for he makes his sun rise on the evil and on the good, and sends rain on the righteous and on the unrighteous. **46** For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? **47** And if you greet only your brothers and sisters, what more are you doing than others? Do not even the Gentiles do the same?

NLT

43 You have heard that the law of Moses says, ‘Love your neighbor’ and hate your enemy. **44** But I say, love your enemies! Pray for those who persecute you! **45** In that way, you will be acting as true children of your Father in heaven. For he gives his sunlight to both the evil and the good, and he sends rain on the just and on the unjust, too. **46** If you love only those who love you, what good is that? Even corrupt tax collectors do that much. **47** If you are kind only to your friends, how are you different from anyone else? Even pagans do that.

you? **22** I hate them with perfect hatred; I count them my enemies.”

[Ps. 26:5](#) -- “I hate the company of evildoers, and will not sit with the wicked.”

Jesus’ response is to affirm the love part and to reject the hating part. Again he affirms the Law, but rejects a twisted interpretation of it: “Love your enemies and pray for those who persecute you.” This synonymous parallelism emphasizes positive action of loving and the spiritual action of praying for God’s blessings. The vertical / horizontal aspect is affirmed. He will not tolerate actions designed to rupture relations with other people, no matter what their stance toward his disciples may be.

The expansion elements define both the goal and the basis for his demand to love both neighbors and enemies. The goal is to be children of the Heavenly Father. We are to mimic Him, and His stance toward other people. And that stance is defined via nature. God allows the sun and the rain to come upon the good and the bad people of this world. He doesn’t discriminate between neighbor and enemy. Neither should we.

Besides, only loving neighbors doesn’t lift us

above the level of the pagans we are called to hate. Both the despised tax collector as well as the Gentiles are capable of doing that. But the children of God are to live by higher standards -- those of God himself.

Jesus places here a heavy responsibility upon his disciples. The blessing falls upon those being persecuted not when they respond with retaliation but with love. They are called to be peacemakers who actively reach out to seek peace.

Greek NT	NASB	NRSV	NLT
<5:48> Ἔσεσθε οὖν ὑμεῖς τέλειοι ὡς ὁ πατήρ ὑμῶν ὁ οὐράνιος τέλειός ἐστιν.	48 Therefore you are to be perfect, as your heavenly Father is perfect.	Be perfect, therefore, as your heavenly Father is perfect.	But you are to be perfect, even as your Father in heaven is perfect.

Notes:

Two different ways of understanding the literary setting of this verse are possible. It can be understood as the climax of the sixth antithesis on loving one's enemies. But several signals, including the "therefore" (οὖν) used for the first time here, suggest that it is climatic not just to vv. 43-47, but to the entire section of vv. 17-48. Jesus had affirmed his support of the Law and the Prophets in vv. 17-18. In verse 20 the goal of righteousness, one vastly superior to that of the scribes and Pharisees, is set forth. In each of the antitheses the pressing of the inner person as essential, rather than just the external action, points to that same goal. What is all this pointing to? The perfection of the Heavenly Father!

the holiness of God himself. Jesus points his disciples to this standard in verse 48. Everything sought through the Law and through obedience in the Kingdom of Heaven is defined by the character of God. We measure our lives by that character. As God's children we are to reflect our Father. And as Jesus laid out in the sixth beatitude (v. 8), purity in heart means that we will see our God. We move toward His character in following Jesus' teachings.

This objective for the Law is set forth in [Lev. 19:2](#) -- "1 The Lord spoke to Moses, saying: 2 Speak to all the congregation of the people of Israel and say to them: You shall be holy, for I the Lord your God am holy." The importance of holiness in the Bible can be seen quickly just from the 700 plus occurrences of the word "holy" just in the [NRSV translation](#).

Thus Jesus fulfills the Law mostly by bringing us back to a correct understanding of it. Thus he "makes it full." In some instances parts of it become irrelevant, such as the *lex telionis* principle, in light of the greater importance of other aspects, such as non-retaliation. Through this lining up of Jesus' stance with the OT Law, we can see very clearly how righteousness in the Kingdom has to differ dramatically with that of the scribes and Pharisees before it becomes acceptable obedience to the Father. This is the understanding of the Law that we as disciples are required to obey and to teach others to obey.

The standard by which holiness is measured is

b. Jesus and Piety, 6:1-18

The second part of the body proper of the sermon, 6:1-18, continues the theme of contrast. But now the different perspective of Jesus' teaching is placed in sharp contrast to that of the scribes and Pharisees. These verses naturally divide out somewhat like the preceding section. A foundational principle is set forth in 6:1, and is followed by the three examples of almsgiving (vv. 2-4); prayer (vv. 5-15); and fasting (vv. 16-18). The central focus here is piety, that is the expressing of devotion to God by outward actions. We will consider each segment in the same fashion as in the previous section.

Greek NT	NASB	NRSV	NLT
<6:1> Προσέχετε [δὲ] τὴν δικαιοσύνην ὑμῶν μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων πρὸς τὸ θεαθῆναι αὐτοῖς· εἰ δὲ μή γε, μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς.	6.1 Beware of practicing your righteousness before men to be noticed by them; otherwise you have no reward with your Father who is in heaven.	6.1 Beware of practicing your piety before others in order to be seen by them; for then you have no reward from your Father in heaven.	6.1 Take care! Don't do your good deeds publicly, to be admired, because then you will lose the reward from your Father in heaven.

Notes:

The thesis of Jesus about piety is couched in a warning to not follow the example of the scribes and Pharisees. Contextually this stands in sharp contrast to the admonition to follow God's example in 5:48. Thus the example of God and of these religious leaders is juxtaposed against each other -- a further affirmation of the inadequacy of their "righteousness" declared in 5:20.

The inadequacies of their example are highlighted at two points: its motivation and its lack of divine approval. They did their righteousness in an overtly public manner in order to be seen by men. As I heard in Germany years ago, they "wore their religion on their coat sleeve." Why? In their twisted view, the thinking was that if men see it and thus praise your piety then God must see it and will one day praise your piety in final judgment.

Jesus rejects this spiritual premise outright. His declaration is that if this is the pattern, then don't expect the Heavenly Father's approval, for He strongly rejects such patterns of piety.

Although it is difficult to detect in English translation, the grammatical structure set up here will serve as the conceptual basis for each of the following three examples.

To do piety is τὴν δικαιοσύνην ὑμῶν ποιεῖν (ten *dikaiousunen* hymon *poiein*). In each of the follow sections first the introductory header will work off this: **(1)** "whenever you do almsgiving" (*poieis eleemosunen*; ὅταν ποιῆς ἐλεημοσύνην) in v. 2; **(2)** "whenever you pray" (proseuchesthe; ὅταν προσεύχησθε) in v. 5; **(3)** "whenever you fast" (nesteuete; ὅταν νηστεύητε). Un-

der each section the negative example of the scribes and Pharisees, who are labeled 'hypocrites,' is condemned on the basis of the principle in 6:1. The wrong motivation is repeated from 6:1. Then the assessment that they got what they were seeking -- the approval of men -- is made, but they is all they will get. The right way is set forth next by Jesus using a modified but similar introductory header. The assessment is then made that the Heavenly Father's approval comes with this approach.

This can be outlined as follows:

- 1. Almsgiving (vv. 2-4)**
 - Negative example condemned (v. 2)
 - Approval of men only (v. 2b)
 - Right approach (vv. 3-4)
 - Approval of God (v. 4b)
- 2. Prayer (vv. 5-15)**
 - Negative example condemned (v. 5)
 - Approval of men only (v. 5b)
 - Right approach (v. 6)
 - Approval of God (v. 6b)
 - Negative example of Gentiles (vv. 7-8)
 - Right way to pray (vv. 9-15)
- 3. Fasting (vv. 16-18)**
 - Negative example condemned (v. 16)
 - Approval of men only (v. 16b)
 - Right approach (vv. 17-18)
 - Approval of God (v. 18b)

In this dramatic fashion one comes to understand the very different "righteousness" demanded by God and found in Jesus' teaching. These three topics on expressing devotion are selected at random, and are representative of several other areas where one could see even further the distinctives of Jesus' approach to living out our commitment to God.

Greek NT

<6:2> Ὅταν οὖν ποιῆς ἐλεημοσύνην, μὴ σαλπίσσης ἔμπροσθέν σου, ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς ῥύμαις, ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων· ἀμὴν λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν. <6:3> σοῦ δὲ ποιοῦντος ἐλεημοσύνην μὴ γνῶτω ἡ ἀριστερά σου τί ποιεῖ ἡ δεξιὰ σου, <6:4> ὅπως ἡ σου ἡ ἐλεημοσύνη ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι.

NASB

2 So when you give to the poor, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, so that they may be honored by men. Truly I say to you, they have their reward in full. **3** But when you give to the poor, do not let your left hand know what your right hand is doing, **4** so that your giving will be in secret; and your Father who sees what is done in secret will reward you.

NRSV

2 So whenever you give alms, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, so that they may be praised by others. Truly I tell you, they have received their reward. **3** But when you give alms, do not let your left hand know what your right hand is doing, **4** so that your alms may be done in secret; and your Father who sees in secret will reward you.

NLT

2 When you give a gift to someone in need, don't shout about it as the hypocrites do -- blowing trumpets in the synagogues and streets to call attention to their acts of charity! I assure you, they have received all the reward they will ever get. **3** But when you give to someone, don't tell your left hand what your right hand is doing. **4** Give your gifts in secret, and your Father, who knows all secrets, will reward you.

Notes:

The first example is almsgiving. The three translations provide a range of helpful expressions to identify what is meant. Almsgiving was an act of mercy given to help the poor and needy. One of the distinctives of the Jewish people was their care of those who couldn't care for themselves and had no family to do so. In such cases, the community assumed full responsibility. Thus donations at the temple and at the synagogue were made on a regular basis in order to provide funds for this support. The caring for the widows in [Acts 6:1-7](#) and the widow's list in 1 Tim. 5:3-16 grew out of this Jewish tradition.

In another use of hyperbole Jesus describes the negative example of the scribes and Pharisees as "blowing a trumpet" in the synagogues and in the streets leading to the temple. This was to call attention to their offering to help the poor. Jesus' solemn -- "truly I say" (ἀμὴν λέγω) -- assessment: they got what they sought: men's attention. But that is all.

His disciples, instead, when they give alms (ποιοῦντος ἐλεημοσύνην) are to not let the left hand know what the right hand is doing so that their almsgiving is done in secret. This hyperbole stresses that the motivation for giving is directed away from drawing men's attention and is focused exclusively on pleasing the Heavenly Father. The ancient symbolism of the left hand and the right hand play an important role here. The left is the dark side; the right the good side. Thus the good side does almsgiving secretly before the dark side has a chance to corrupt the motivation.

All kinds of implications for our giving today as disciples of Jesus leap out from these verses. Mostly they focus on our motivation for giving. One would falsely interpret the left and right by the insistence on complete privacy in giving, the "I don't want anyone to know what I give" thinking. That's not what Jesus is talking about here. But the opposite extreme is condemned by Jesus as well, since it walks in the steps of the Pharisees.

Greek NT

<6:5> 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. <6:6> σὺ δὲ ὅταν προσεύχη εἰσελθε 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. <6:7> Προσευχόμενοι δὲ μὴ βατταλογήητε ὡς περ οἱ ἐθνικοί, δοκοῦσιν γὰρ ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται. <6:8> μὴ οὖν ὁμοιωθῆτε αὐτοῖς· οἶδεν γὰρ ὁ πατήρ ὑμῶν ὃν χρεῖαν ἔχετε πρὸ τοῦ ὑμᾶς αἰτεῖσαι αὐτόν. <6:9>

NASB

5 When you pray, you are not to be like the hypocrites; for they love to stand and pray in the synagogues and on the street corners so that they may be seen by men. Truly I say to you, they have their reward in full. **6** But you, when you pray, go into your inner room, close your door and pray to your Father who is in secret, and your Father who sees what is done in secret will reward you. **7** And when you are praying, do not use meaningless repetition as the Gentiles do, for they suppose that they will be heard for their many words. **8** So do not be like them; for your Father knows what you need before you ask Him. **9** Pray, then, in this

NASB

5 And whenever you pray, do not be like the hypocrites; for they love to stand and pray in the synagogues and at the street corners, so that they may be seen by others. Truly I tell you, they have received their reward. **6** But whenever you pray, go into your room and shut the door and pray to your Father who is in secret; and your Father who sees in secret will reward you. **7** When you are praying, do not heap up empty phrases as the Gentiles do; for they think that they will be heard because of their many words. **8** Do not be like them, for your Father knows what you need before you ask him. **9** Pray then in this way: Our Father in heaven, hallowed be your name.

NASB

5 And now about prayer. When you pray, don't be like the hypocrites who love to pray publicly on street corners and in the synagogues where everyone can see them. I assure you, that is all the reward they will ever get. **6** But when you pray, go away by yourself, shut the door behind you, and pray to your Father secretly. Then your Father, who knows all secrets, will reward you. **7** When you pray, don't babble on and on as people of other religions do. They think their prayers are answered only by repeating their words again and again. **8** Don't be like them, because your Father knows exactly what you need even before you ask him!

Οὕτως οὖν προσεύχεσθε ὑμεῖς· Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἀγιασθήτω τὸ ὄνομά σου· <6:10> ἐλθέτω ἡ βασιλεία σου· γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς· <6:11> τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον· <6:12> καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφήκαμεν τοῖς ὀφειλέταις ἡμῶν· <6:13> καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. <6:14> Ἐὰν γὰρ ἀφήτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ οὐράνιος· <6:15> ἐὰν δὲ μὴ ἀφήτε τοῖς ἀνθρώποις, οὐδὲ ὁ πατὴρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν.

Notes:

The second example is prayer. This segment has two parts. The first one, vv. 5-6, adheres rigidly to the common structure in all three examples. But the second part, vv. 7-15, only mildly adheres to that negative then positive structure. Endless discussion in the commentaries exists over this. Most likely it represents editorial work by Matthew, since the parallel in [Luke 11:2-4](#) is much simpler and probably represents the core Jesus tradition.

This extra emphasis upon prayer led the reformer Martin Luther in the 1500s to the conclusion that prayer is the high point of the entire sermon. And thus prayer is the most critical activity for the disciple of Jesus in seeking close relationship with the Heavenly Father. Everything else in obedience covered in the Sermon flows out of the quality of our prayer life. I agree completely with Luther's assessment, and exegete the entire sermon on that assumption.

We are going to touch only mildly on the Model Prayer in this study, but in part three covering 6:19-7:29 it will be treated in depth. The reason for doing it this will be clear in that study.

In the first segment, vv. 5-6, we are sternly warned against the extremes -- mostly hyperbole --

way: `Our Father who is in heaven, Hallowed be Your name. **10** `Your kingdom come. Your will be done, On earth as it is in heaven. **11** `Give us this day our daily bread. **12** `And forgive us our debts, as we also have forgiven our debtors. **13** `And do not lead us into temptation, but deliver us from evil. [For Yours is the kingdom and the power and the glory forever. Amen.] **14** For if you forgive others for their transgressions, your heavenly Father will also forgive you. **15** But if you do not forgive others, then your Father will not forgive your transgressions.

10 Your kingdom come. Your will be done, on earth as it is in heaven.

11 Give us this day our daily bread. **12** And forgive us our debts, as we also have forgiven our debtors. **13** And do not bring us to the time of trial, but rescue us from the evil one. **14** For if you forgive others their trespasses, your heavenly Father will also forgive you; **15** but if you do not forgive others, neither will your Father forgive your trespasses.

9 Pray like this: Our Father in heaven, may your name be honored.

10 May your Kingdom come soon. May your will be done here on earth, just as it is in heaven. **11** Give us our food for today, **12** and forgive us our sins, just as we have forgiven those who have sinned against us. **13** And don't let us yield to temptation, but deliver us from the evil one. **14** "If you forgive those who sin against you, your heavenly Father will forgive you. **15** But if you refuse to forgive others, your Father will not forgive your sins.

of making a public show of our praying just to impress the human listeners to our eloquent prayer language. At the appointed times for prayer (at least 3x daily) in ancient Judaism everyone was expected to stop where ever they were and to recite prescribed psalms while facing toward the temple.

In contrast Jesus demanded his disciples to hide themselves from public view -- the closet is hyperbole -- and focus exclusively on God, the one to whom they are praying. Prayer is not a show to impress other people -- this is his point. In no way does this prohibit public praying. Certainly with the numerous examples of public praying in the book of Acts early Christians did not so understand Jesus' teaching. This kind of approach to praying is the only way to get the Father's attention. The public show approach doesn't get the Father's approval at all.

The second segment, vv. 7-15, moves from the motivation in praying to the language of praying itself. Again the negative and then the positive structure is set up. The negative example is not the Pharisees, but the Gentiles. In their pagan rituals of prayer to their various deities, the thinking was that long-winded prayers were needed in order to get their gods' attention. Remember Elijah and the prophets

of Baal on Mt. Carmel in [1 Kings 18:21-40](#)? They hollowed at Baal all day long trying to get his attention, but with no success. Elijah spoke less than a dozen words, before God heard and answered his prayer. As Jesus said in v. 8, our praying is not about bringing new information to God that He doesn't already know.

Instead, it is making appropriate requests to God in the context of a proper positioning of our own life to receive God's answer. This is what the six requests of the model prayer are all about in vv. 9-13. They cover physical and spiritual needs that we experience in daily discipleship. Notice that the fifth request on forgiving others receives immediate amplification in vv. 14-15. Again we see highlighted the vertical / horizontal aspects of religious life.

The language of prayer varies in the Bible from very formalized, highly structured expression to spontaneous conversation born of a moment of desper-

ate need or elated joy. Prayers come in many shapes and sizes as the 432 instances of the word "pray" in the [NRSV translation](#) reflect. There are good prayers and bad prayers, but not in the sense of the words that are used. Instead, their value is determined by the heart of the prayer. That is Jesus' point here. We can recite this model prayer with either good or bad effect. Or, we can take the six topics and particularize them to our specific needs, and still pray with good or bad effect. Everything depends upon our spiritual condition when we pray. Do we treat prayer like a coin being inserted into a divine vending machine? Then we waste our time praying. Do we come to God with a broken heart of openness and submission to His will? Then prayer will always have good effect, irregardless of whether our requests are granted or not. This we will explore in greater detail in part three of our study of the Sermon.

Greek NT

<6:16> Ὅταν δὲ νηστεύητε, μὴ γίνεσθε ὡς οἱ ὑποκριταὶ σκυθρωποὶ, ἀφανίζουσιν γὰρ τὰ πρόσωπα αὐτῶν ὅπως φανῶσιν τοῖς ἀνθρώποις νηστεύοντες· ἀμὴν λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν. <6:17> σὺ δὲ νηστεύων ἀλειψαί σου τὴν κεφαλὴν καὶ τὸ πρόσωπόν σου νίψαι, <6:18> 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.

Notes:

This third example is regarding fasting. This means the doing without -- either partially or completely -- of food for a designated period of time as a means of concentrating on spiritual concerns. The twice weekly fast of first century Pharisees is condemned by Jesus as something done for show. In the same pattern as in the previous examples, Jesus declares that they got their reward -- the attention of men.

His disciples are to avoid that pattern in their fasting. Instead, their appearance is to be indicative of

NASB

16 Whenever you fast, do not put on a gloomy face as the hypocrites do, for they neglect their appearance so that they will be noticed by men when they are fasting. Truly I say to you, they have their reward in full. **17** But you, when you fast, anoint your head and wash your face **18** so that your fasting will not be noticed by men, but by your Father who is in secret; and your Father who sees what is done in secret will reward you.

NRSV

16 "And whenever you fast, do not look dismal, like the hypocrites, for they disfigure their faces so as to show others that they are fasting. Truly I tell you, they have received their reward. **17** But when you fast, put oil on your head and wash your face, **18** so that your fasting may be seen not by others but by your Father who is in secret; and your Father who sees in secret will reward you.

NLT

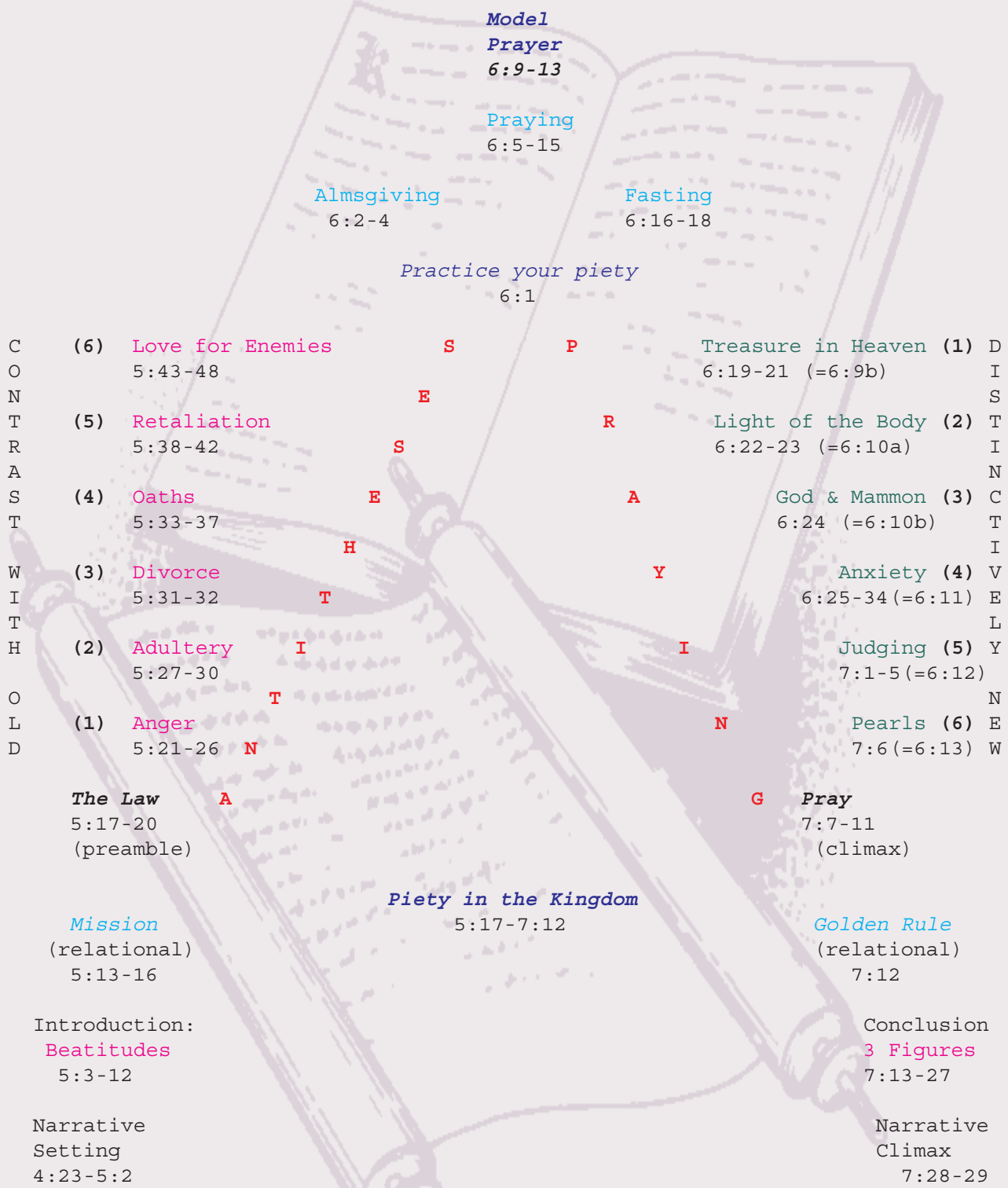
16 And when you fast, don't make it obvious, as the hypocrites do, who try to look pale and disheveled so people will admire them for their fasting. I assure you, that is the only reward they will ever get. **17** But when you fast, comb your hair and wash your face. **18** Then no one will suspect you are fasting, except your Father, who knows what you do in secret. And your Father, who knows all secrets, will reward you.

one going to a banquet to party. Again, hyperbole is used to signal the focus is to be on God and not on appearance. Fasting is then legitimate for disciples, but only if done properly and for the right reason. In the OT fasting took place as a concentration on God in times of critical decision and crisis need. [That pattern](#) is reflected in the early Christian practice in the apostolic era.

Wow! This part of the Sermon touches on so much that is vital to a healthy Christian life. And we have just glimpsed at the very tip of all that is present. No wonder a world could be changed by implementing what Jesus taught.

The Literary Structure of the Sermon on the Mount

Matthew 4:23-7:29



Source: Lorin L. Cranford, *Study Manual of the Sermon on the Mount: Greek Text* (Fort Worth: Scripta Publishing Inc., 1988), 320. Adapted from Gunter Bornkamm, "Der Aufbau der Pergpredigt," *New Testament Studies* 24 (1977-78): 419-432.

Greek NT

<5:17> Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον ἢ τοὺς προφήτας· οὐκ ἦλθον καταλῦσαι ἀλλὰ πληρῶσαι. <5:18> ἀμὴν γὰρ λέγω ὑμῖν· ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἰῶτα ἐν ἡμῖα κεραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου, ἕως ἂν πάντα γένηται. <5:19> ὃς ἐὰν οὖν λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων καὶ διδάξῃ οὕτως τοὺς ἀνθρώπους, ἐλάχιστος κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· ὃς δ' ἂν ποιήσῃ καὶ διδάξῃ, οὗτος μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. <5:20> λέγω γὰρ ὑμῖν ὅτι ἐὰν μὴ περισσεύσῃ ὑμῶν ἡ δικαιοσύνη πλεῖον τῶν γραμματέων καὶ Φαρισαίων, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν.

<5:21> Ἦκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις, Οὐ φονεύσεις· ὃς δ' ἂν φονεύσῃ, ἔνοχος ἔσται τῇ κρίσει. <5:22> ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ ἔνοχος ἔσται τῇ κρίσει· ὃς δ' ἂν εἴπῃ τῷ ἀδελφῷ αὐτοῦ, Ῥακά, ἔνοχος ἔσται τῷ συνεδρίῳ· ὃς δ' ἂν εἴπῃ, Μωρέ, ἔνοχος ἔσται εἰς τὴν γέενναν τοῦ πυρός. <5:23> ἐὰν οὖν προσφέρῃς τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον καὶ κεῖ μνησθῆς ὅτι ὁ ἀδελφός σου ἔχει τι κατὰ σοῦ, <5:24> ἄφες ἐκεῖ τὸ δῶρόν σου ἔμπροσθεν τοῦ θυσιαστηρίου καὶ ὑπάγε

NASB

17 Do not think that I came to abolish the Law or the Prophets; I did not come to abolish but to fulfill. **18** For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass from the Law until all is accomplished. **19** Whoever then annuls one of the least of these commandments, and teaches others to do the same, shall be called least in the kingdom of heaven; but whoever keeps and teaches them, he shall be called great in the kingdom of heaven. **20** For I say to you that unless your righteousness surpasses that of the scribes and Pharisees, you will not enter the kingdom of heaven.

21 You have heard that the ancients were told, 'YOU SHALL NOT COMMIT MURDER' and 'Whoever commits murder shall be liable to the court.' **22** But I say to you that everyone who is angry with his brother shall be guilty before the court; and whoever says to his brother, 'You good-for-nothing,' shall be guilty before the supreme court; and whoever says, 'You fool,' shall be guilty enough to go into the fiery hell. **23** Therefore if you are presenting your offering at the altar, and there remember that your brother has something

NRSV

17 Do not think that I have come to abolish the law or the prophets; I have come not to abolish but to fulfill. **18** For truly I tell you, until heaven and earth pass away, not one letter, not one stroke of a letter, will pass from the law until all is accomplished. **19** Therefore, whoever breaks one of the least of these commandments, and teaches others to do the same, will be called least in the kingdom of heaven; but whoever does them and teaches them will be called great in the kingdom of heaven. **20** For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.

21 "You have heard that it was said to those of ancient times, "You shall not murder"; and "whoever murders shall be liable to judgment." **22** But I say to you that if you are angry with a brother or sister, you will be liable to judgment; and if you insult a brother or sister, you will be liable to the council; and if you say, "You fool," you will be liable to the hell of fire. **23** So when you are offering your gift at the altar, if you remember that your brother or sister has something against you, **24** leave your gift there before the altar and go;

NLT

17 Don't misunderstand why I have come. I did not come to abolish the law of Moses or the writings of the prophets. No, I came to fulfill them. **18** I assure you, until heaven and earth disappear, even the smallest detail of God's law will remain until its purpose is achieved. **19** So if you break the smallest commandment and teach others to do the same, you will be the least in the Kingdom of Heaven. But anyone who obeys God's laws and teaches them will be great in the Kingdom of Heaven. **20** But I warn you – unless you obey God better than the teachers of religious law and the Pharisees do, you can't enter the Kingdom of Heaven at all!

21 You have heard that the law of Moses says, 'Do not murder. If you commit murder, you are subject to judgment.' **22** But I say, if you are angry with someone, you are subject to judgment! If you call someone an idiot, you are in danger of being brought before the high council. And if you curse someone, you are in danger of the fires of hell. **23** So if you are standing before the altar in the Temple, offering a sacrifice to God, and you suddenly remember that someone has something against you, **24** leave your sacrifice there beside the altar. Go and be

πρῶτον διαλλάγηθι τῷ ἀδελφῷ σου, καὶ τότε ἐλθὼν πρόσφερε τὸ δῶρόν σου. <5:25> ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχὺ, ἕως οὗτου εἶ μετ' αὐτοῦ ἐν τῇ ὁδῷ, μήποτε σε παραδῶ ὁ ἀντίδικος τῷ κριτῇ καὶ ὁ κριτὴς τῷ ὑπηρέτῃ καὶ εἰς φυλακὴν βληθήσῃ. <5:26> ἀμὴν λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν, ἕως ἂν ἀποδῶς τὸν ἔσχατον κοδράντην.

<5:27> Ἰκούσατε ὅτι ἐρρέθη, Οὐ μοιχεύσεις. <5:28> ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι αὐτήν ἤδη ἐμοίχευσεν αὐτήν ἐν τῇ καρδίᾳ αὐτοῦ. <5:29> εἰ δὲ ὁ ὀφθαλμὸς σου ὁ δεξιὸς σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν. <5:30> καὶ εἰ ἡ δεξιὰ σου χεὶρ σκανδαλίζει σε, ἔκκοψον αὐτήν καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου καὶ μὴ ὅλον τὸ σῶμά σου εἰς γέενναν ἀπέλθῃ.

<5:31> Ἐρρέθη δέ, Ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, δότω αὐτῇ ἀποστάσιον. <5:32> ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ παρεκτὸς λόγου πορνείας ποιεῖ αὐτήν μοιχευθῆναι, καὶ ὃς ἐὰν ἀπολελυμένην γαμήσῃ μοιχεύεται.

<5:33> Πάλιν ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις, Οὐκ ἐπιορκήσεις,

against you, **24** leave your offering there before the altar and go; first be reconciled to your brother, and then come and present your offering. **25** Make friends quickly with your opponent at law while you are with him on the way, so that your opponent may not hand you over to the judge, and the judge to the officer, and you be thrown into prison. **26** Truly I say to you, you will not come out of there until you have paid up the last cent.

27 You have heard that it was said, 'YOU SHALL NOT COMMIT ADULTERY'; **28** but I say to you that everyone who looks at a woman with lust for her has already committed adultery with her in his heart. **29** If your right eye makes you stumble, tear it out and throw it from you; for it is better for you to lose one of the parts of your body, than for your whole body to be thrown into hell. **30** If your right hand makes you stumble, cut it off and throw it from you; for it is better for you to lose one of the parts of your body, than for your whole body to go into hell.

31 "It was said, 'WHOEVER SENDS HIS WIFE AWAY, LET HIM GIVE HER A CERTIFICATE OF DIVORCE'; **32** but I say to you that everyone who divorces his wife, except for the reason of unchastity, makes her

first be reconciled to your brother or sister, and then come and offer your gift. **25** Come to terms quickly with your accuser while you are on the way to court with him, or your accuser may hand you over to the judge, and the judge to the guard, and you will be thrown into prison. **26** Truly I tell you, you will never get out until you have paid the last penny.

27 "You have heard that it was said, "You shall not commit adultery.' **28** But I say to you that everyone who looks at a woman with lust has already committed adultery with her in his heart. **29** If your right eye causes you to sin, tear it out and throw it away; it is better for you to lose one of your members than for your whole body to be thrown into hell. **30** And if your right hand causes you to sin, cut it off and throw it away; it is better for you to lose one of your members than for your whole body to go into hell.

31 It was also said, "Whoever divorces his wife, let him give her a certificate of divorce.' **32** But I say to you that anyone who divorces his wife, except on the ground of unchastity, causes her to commit adultery; and whoever marries a divorced woman commits adultery.

33 "Again, you have

reconciled to that person. Then come and offer your sacrifice to God. **25** Come to terms quickly with your enemy before it is too late and you are dragged into court, handed over to an officer, and thrown in jail. **26** I assure you that you won't be free again until you have paid the last penny.

27 You have heard that the law of Moses says, 'Do not commit adultery.' **28** But I say, anyone who even looks at a woman with lust in his eye has already committed adultery with her in his heart. **29** So if your eye – even if it is your good eye – causes you to lust, gouge it out and throw it away. It is better for you to lose one part of your body than for your whole body to be thrown into hell. **30** And if your hand – even if it is your stronger hand – causes you to sin, cut it off and throw it away. It is better for you to lose one part of your body than for your whole body to be thrown into hell.

31 You have heard that the law of Moses says, 'A man can divorce his wife by merely giving her a letter of divorce.' **32** But I say that a man who divorces his wife, unless she has been unfaithful, causes her to commit adultery. And anyone who marries a divorced woman commits adultery.

33 Again, you have

ἀποδώσεις δὲ τῷ κυρίῳ τοὺς ὄρκους σου. <5:34> ἐγὼ δὲ λέγω ὑμῖν μὴ ὁμόσαι ὅλως· μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστὶν τοῦ θεοῦ, <5:35> μήτε ἐν τῇ γῆ, ὅτι ὑποπόδιόν ἐστὶν τῶν ποδῶν αὐτοῦ, μήτε εἰς Ἱεροσόλυμα, ὅτι πόλις ἐστὶν τοῦ μεγάλου βασιλέως, <5:36> μήτε ἐν τῇ κεφαλῇ σου ὁμόσης, ὅτι οὐ δύνασαι μίαν τρίχα λευκὴν ποιῆσαι ἢ μέλαιναν. <5:37> ἔστω δὲ ὁ λόγος ὑμῶν ναὶ ναί, οὐ οὐ· τὸ δὲ περισσὸν τούτων ἐκ τοῦ πονηροῦ ἐστὶν.

<5:38> Ἰκούσατε ὅτι ἐρρέθη, Ὁφθαλμὸν ἀντὶ ὀφθαλμοῦ καὶ ὀδόντα ἀντὶ ὀδόντος. <5:39> ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντιστῆναι τῷ πονηρῷ· ἀλλ' ὅστις σε ῥαπίζει εἰς τὴν δεξιὰν σιαγόνα [σου], στρέφον αὐτῷ καὶ τὴν ἄλλην· <5:40> καὶ τῷ θέλοντί σοι κριθῆναι καὶ τὸν χιτῶνά σου λαβεῖν, ἄφες αὐτῷ καὶ τὸ ἱμάτιον· <5:41> καὶ ὅστις σε ἀγγαρεύσει μίλιον ἔν, ὑπάγε μετ' αὐτοῦ δύο. <5:42> τῷ αἰτοῦντί σε δός, καὶ τὸν θέλοντα ἀπὸ σοῦ δανίσασθαι μὴ ἀποστραφῆς

<5:43> Ἰκούσατε ὅτι ἐρρέθη, Ἀγαπήσεις τὸν πλησίον σου καὶ μισήσεις τὸν ἐχθρόν σου. <5:44> ἐγὼ δὲ λέγω ὑμῖν, ἀγαπᾶτε τοὺς ἐχθρούς ὑμῶν καὶ προσεύχεσθε ὑπὲρ τῶν διωκόντων ὑμᾶς, <5:45> ὅπως γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ὅτι τὸν ἥλιον αὐτοῦ

commit adultery; and whoever marries a divorced woman commits adultery.

33 Again, you have heard that the ancients were told, 'YOU SHALL NOT MAKE FALSE VOWS, BUT SHALL FULFILL YOUR VOWS TO THE LORD.' **34** But I say to you, make no oath at all, either by heaven, for it is the throne of God, **35** or by the earth, for it is the footstool of His feet, or by Jerusalem, for it is THE CITY OF THE GREAT KING. **36** Nor shall you make an oath by your head, for you cannot make one hair white or black. **37** But let your statement be, 'Yes, yes' or 'No, no'; anything beyond these is of evil.

38 You have heard that it was said, 'AN EYE FOR AN EYE, AND A TOOTH FOR A TOOTH.' **39** But I say to you, do not resist an evil person; but whoever slaps you on your right cheek, turn the other to him also. **40** "If anyone wants to sue you and take your shirt, let him have your coat also. **41** Whoever forces you to go one mile, go with him two. **42** "Give to him who asks of you, and do not turn away from him who wants to borrow from you.

43 You have heard that it was said, 'YOU SHALL LOVE YOUR NEIGHBOR and hate your enemy.' **44** But I say to you, love your enemies and pray for those who persecute

heard that it was said to those of ancient times, "You shall not swear falsely, but carry out the vows you have made to the Lord.' **34** But I say to you, Do not swear at all, either by heaven, for it is the throne of God, **35** or by the earth, for it is his footstool, or by Jerusalem, for it is the city of the great King. **36** And do not swear by your head, for you cannot make one hair white or black. **37** Let your word be "Yes, Yes" or "No, No"; anything more than this comes from the evil one.

38 You have heard that it was said, 'An eye for an eye and a tooth for a tooth.' **39** But I say to you, Do not resist an evildoer. But if anyone strikes you on the right cheek, turn the other also; **40** and if anyone wants to sue you and take your coat, give your cloak as well; **41** and if anyone forces you to go one mile, go also the second mile. **42** Give to everyone who begs from you, and do not refuse anyone who wants to borrow from you.

43 You have heard that it was said, "You shall love your neighbor and hate your enemy.' **44** But I say to you, Love your enemies and pray for those who persecute you, **45** so that you may be children of your Father in heaven; for he makes his sun rise on the evil and on the good, and

heard that the law of Moses says, 'Do not break your vows; you must carry out the vows you have made to the Lord.' **34** But I say, don't make any vows! If you say, 'By heaven!' it is a sacred vow because heaven is God's throne. **35** And if you say, 'By the earth!' it is a sacred vow because the earth is his footstool. And don't swear, 'By Jerusalem!' for Jerusalem is the city of the great King. **36** Don't even swear, 'By my head!' for you can't turn one hair white or black. **37** Just say a simple, 'Yes, I will,' or 'No, I won't.' Your word is enough. To strengthen your promise with a vow shows that something is wrong.

38 "You have heard that the law of Moses says, 'If an eye is injured, injure the eye of the person who did it. If a tooth gets knocked out, knock out the tooth of the person who did it.' **39** But I say, don't resist an evil person! If you are slapped on the right cheek, turn the other, too. **40** If you are ordered to court and your shirt is taken from you, give your coat, too. **41** If a soldier demands that you carry his gear for a mile, carry it two miles. **42** Give to those who ask, and don't turn away from those who want to borrow.

43 You have heard that the law of Moses says,

ἀνατέλλει ἐπὶ πονηροῦς
καὶ ἀγαθοῦς καὶ βρέχει
ἐπὶ δικαίους καὶ ἀδίκους.
<5:46> ἐὰν γὰρ ἀγαπήσητε
τοὺς ἀγαπῶντας ὑμᾶς,
τίνα μισθὸν ἔχετε; οὐχὶ
καὶ οἱ τελῶναι τὸ αὐτὸ
ποιοῦσιν; <5:47> καὶ ἐὰν
ἀσπάσησθε τοὺς
ἀδελφοὺς ὑμῶν μόνον, τί
περισσὸν ποιεῖτε; οὐχὶ
καὶ οἱ ἐθνικοὶ τὸ αὐτὸ
ποιοῦσιν;

<5:48> Ἔσεσθε οὖν
ὑμεῖς τέλειοι ὡς ὁ πατήρ
ὑμῶν ὁ οὐράνιος τέλειός
ἐστιν.

<6:1> Προσέχετε [δὲ]
τὴν δικαιοσύνην ὑμῶν μὴ
ποιεῖν ἔμπροσθεν τῶν
ἀνθρώπων πρὸς τὸ
θεαθῆναι αὐτοῖς· εἰ δὲ μή
γε, μισθὸν οὐκ ἔχετε
παρὰ τῷ πατρὶ ὑμῶν τῷ ἐν
τοῖς οὐρανοῖς.

<6:2> Ὅταν οὖν ποιῆς
ἐλεημοσύνην, μὴ σαλπίσση
ς ἔμπροσθέν σου, ὥσπερ
οἱ ὑποκριταὶ ποιοῦσιν ἐν
ταῖς συναγωγαῖς καὶ ἐν
ταῖς ῥύμαις, ὅπως
δοξασθῶσιν ὑπὸ τῶν
ἀνθρώπων· ἀμὴν λέγω
ὑμῖν, ἀπέχουσιν τὸν
μισθὸν αὐτῶν. <6:3> σοῦ
δὲ ποιοῦντος
ἐλεημοσύνην μὴ γνώτω ἡ
ἀριστερά σου τί ποιεῖ ἡ
δεξιὰ σου, <6:4> ὅπως ἤ
σου ἡ ἐλεημοσύνη ἐν τῷ
κρυπτῷ· καὶ ὁ πατήρ σου
ὁ βλέπων ἐν τῷ κρυπτῷ
ἀποδώσει σοι.

<6:5> Καὶ ὅταν
προσεύχησθε, οὐκ
ἔσεσθε ὡς οἱ ὑποκριταί,
ὅτι φιλοῦσιν ἐν ταῖς
συναγωγαῖς καὶ ἐν ταῖς
γωνίαις τῶν πλατειῶν
ἐστῶτες προσεύχεσθαι,
ὅπως φανῶσιν τοῖς

you, **45** so that you may
be sons of your Father
who is in heaven; for He
causes His sun to rise
on the evil and the good,
and sends rain on the
righteous and the
unrighteous. **46** For if
you love those who love
you, what reward do you
have? Do not even the
tax collectors do the
same? **47** If you greet
only your brothers, what
more are you doing than
others? Do not even the
Gentiles do the same?

48 Therefore you are
to be perfect, as your
heavenly Father is
perfect.

6.1 Beware of
practicing your
righteousness before
men to be noticed by
them; otherwise you
have no reward with your
Father who is in heaven.

2 So when you give to
the poor, do not sound a
trumpet before you, as
the hypocrites do in the
synagogues and in the
streets, so that they may
be honored by men. Truly
I say to you, they have
their reward in full. **3** But
when you give to the
poor, do not let your left
hand know what your
right hand is doing, **4** so
that your giving will be in
secret; and your Father
who sees what is done
in secret will reward you.

5 When you pray, you
are not to be like the
hypocrites; for they love
to stand and pray in the
synagogues and on the
street corners so that

sends rain on the
righteous and on the
unrighteous. **46** For if
you love those who love
you, what reward do you
have? Do not even the
tax collectors do the
same? **47** And if you
greet only your brothers
and sisters, what more
are you doing than
others? Do not even the
Gentiles do the same?

48 Be perfect,
therefore, as your
heavenly Father is
perfect.

6.1 Beware of
practicing your piety
before others in order to
be seen by them; for
then you have no reward
from your Father in
heaven.

2 So whenever you
give alms, do not sound
a trumpet before you, as
the hypocrites do in the
synagogues and in the
streets, so that they may
be praised by others.

Truly I tell you, they have
received their reward. **3**
But when you give alms,
do not let your left hand
know what your right
hand is doing, **4** so that
your alms may be done
in secret; and your
Father who sees in
secret will reward you.

5 And whenever you
pray, do not be like the
hypocrites; for they love
to stand and pray in the
synagogues and at the
street corners, so that
they may be seen by
others. Truly I tell you,
they have received their
reward.

‘Love your neighbor’ and
hate your enemy. **44** But
I say, love your enemies!
Pray for those who
persecute you! **45** In that
way, you will be acting as
true children of your
Father in heaven. For he
gives his sunlight to both
the evil and the good, and
he sends rain on the just
and on the unjust, too. **46**
If you love only those
who love you, what good
is that? Even corrupt tax
collectors do that much.
47 If you are kind only to
your friends, how are you
different from anyone
else? Even pagans do
that.

48 But you are to be
perfect, even as your
Father in heaven is
perfect.

6.1 Take care! Don’t do
your good deeds publicly,
to be admired, because
then you will lose the
reward from your Father
in heaven.

2 When you give a gift
to someone in need,
don’t shout about it as
the hypocrites do –
blowing trumpets in the
synagogues and streets
to call attention to their
acts of charity! I assure
you, they have received
all the reward they will
ever get. **3** But when you
give to someone, don’t
tell your left hand what
your right hand is doing.
4 Give your gifts in
secret, and your Father,
who knows all secrets,
will reward you.

5 And now about
prayer. When you pray,

ἀνθρώποις· ἀμὴν λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν. <6:6> 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. <6:7> Προσευχόμενοι δὲ μὴ βατταλογήητε ὡς περ οἱ ἐθνικοί, δοκοῦσιν γὰρ ὅτι ἐν τῇ πολυλογία αὐτῶν εἰσακουσθήσονται. <6:8> μὴ οὖν ὁμοιωθῆτε αὐτοῖς· οἶδεν γὰρ ὁ πατήρ ὑμῶν ὃν χρεῖαν ἔχετε πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτόν. <6:9> Οὕτως οὖν προσεύχεσθε ὑμεῖς· Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἀγιασθήτω τὸ ὄνομά σου· <6:10> ἐλθέτω ἡ βασιλεία σου· γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς· <6:11> τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον· <6:12> καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφήκαμεν τοῖς ὀφειλέταις ἡμῶν· <6:13> καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. <6:14> Ἐὰν γὰρ ἀφήτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατήρ ὑμῶν ὁ οὐράνιος· <6:15> ἐὰν δὲ μὴ ἀφήτε τοῖς ἀνθρώποις, οὐδὲ ὁ πατήρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν.

<6:16> Ὅταν δὲ νηστεύητε, μὴ γίνεσθε ὡς οἱ ὑποκριταὶ σκυθρωποί, ἀφανίζουσιν γὰρ τὰ πρόσωπα αὐτῶν ὅπως φανῶσιν τοῖς ἀνθρώποις

they may be seen by men. Truly I say to you, they have their reward in full. **6** But you, when you pray, go into your inner room, close your door and pray to your Father who is in secret, and your Father who sees what is done in secret will reward you. **7** And when you are praying, do not use meaningless repetition as the Gentiles do, for they suppose that they will be heard for their many words. **8** So do not be like them; for your Father knows what you need before you ask Him.

9 Pray, then, in this way: `Our Father who is in heaven, Hallowed be Your name. **10** `Your kingdom come. Your will be done, On earth as it is in heaven. **11** `Give us this day our daily bread. **12** `And forgive us our debts, as we also have forgiven our debtors. **13** `And do not lead us into temptation, but deliver us from evil. [For Yours is the kingdom and the power and the glory forever. Amen.]' **14** For if you forgive others for their transgressions, your heavenly Father will also forgive you. **15** But if you do not forgive others, then your Father will not forgive your transgressions.

16 Whenever you fast, do not put on a gloomy face as the hypocrites do, for they neglect their appearance so that they

6 But whenever you pray, go into your room and shut the door and pray to your Father who is in secret; and your Father who sees in secret will reward you. **7** When you are praying, do not heap up empty phrases as the Gentiles do; for they think that they will be heard because of their many words. **8** Do not be like them, for your Father knows what you need before you ask him.

9 Pray then in this way: Our Father in heaven, hallowed be your name. **10** Your kingdom come. Your will be done, on earth as it is in heaven. **11** Give us this day our daily bread. **12** And forgive us our debts, as we also have forgiven our debtors. **13** And do not bring us to the time of trial, but rescue us from the evil one. **14** For if you forgive others their trespasses, your heavenly Father will also forgive you; **15** but if you do not forgive others, neither will your Father forgive your trespasses.

16 "And whenever you fast, do not look dismal, like the hypocrites, for they disfigure their faces so as to show others that they are fasting. Truly I tell you, they have received their reward. **17** But when you fast, put oil on your head and wash your face, **18** so that your fasting may be seen not by others but by your Father who is in secret;

don't be like the hypocrites who love to pray publicly on street corners and in the synagogues where everyone can see them. I assure you, that is all the reward they will ever get. **6** But when you pray, go away by yourself, shut the door behind you, and pray to your Father secretly. Then your Father, who knows all secrets, will reward you. **7** When you pray, don't babble on and on as people of other religions do. They think their prayers are answered only by repeating their words again and again. **8** Don't be like them, because your Father knows exactly what you need even before you ask him!

9 Pray like this: Our Father in heaven, may your name be honored. **10** May your Kingdom come soon. May your will be done here on earth, just as it is in heaven. **11** Give us our food for today, **12** and forgive us our sins, just as we have forgiven those who have sinned against us. **13** And don't let us yield to temptation, but deliver us from the evil one. **14** "If you forgive those who sin against you, your heavenly Father will forgive you. **15** But if you refuse to forgive others, your Father will not forgive your sins.

16 And when you fast, don't make it obvious, as

νηστεύοντες· ἀμὴν λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν. <6:17> σὺ δὲ νηστεύων ἄλειψαί σου τὴν κεφαλὴν καὶ τὸ πρόσωπόν σου νίψαι, <6:18> 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.

will be noticed by men when they are fasting. Truly I say to you, they have their reward in full.

17 But you, when you fast, anoint your head and wash your face **18** so that your fasting will not be noticed by men, but by your Father who is in secret; and your Father who sees what is done in secret will reward you.

and your Father who sees in secret will reward you.

the hypocrites do, who try to look pale and disheveled so people will admire them for their fasting. I assure you, that is the only reward they will ever get. **17** But when you fast, comb your hair and wash your face. **18** Then no one will suspect you are fasting, except your Father, who knows what you do in secret. And your Father, who knows all secrets, will reward you.

Block Diagram

- (23) ^{5:17} *Μὴ νομίσητε*
ὅτι ἦλθον
καταλῦσαι τὸν νόμον ἢ τοὺς προφήτας·
- (24) *οὐκ ἦλθον*
καταλῦσαι
ἀλλὰ
- (25) -----
πληρῶσαι.
- ^{5:18}
(26) γὰρ
ἀμὴν λέγω ὑμῖν·
ἕως ἂν παρέλθῃ ὁ οὐρανὸς
καὶ
ἡ γῆ,
ἴωτα ἐν
ἡ
μία κεραία οὐ μὴ παρέλθῃ
ἀπὸ τοῦ νόμου,
ἕως ἂν πάντα γένηται.
- ^{5:19}
(27) οὖν
ὅς ἐὰν λύσῃ μίαν
τῶν ἐντολῶν τούτων
τῶν ἐλαχίστων
καὶ
διδάξῃ οὕτως τοὺς ἀνθρώπους,
ἐλάχιστος κληθήσεται
/-----/
ἐν τῇ βασιλείᾳ τῶν οὐρανῶν·
- (28) δ'
ὅς ἂν ποιήσῃ
καὶ
διδάξῃ,
οὗτος μέγας κληθήσεται
ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.
- ^{5:20}
(29) γὰρ
λέγω ὑμῖν
ἐὰν μὴ περισσεύσῃ ὑμῶν ἡ δικαιοσύνη
πλεῖον τῶν γραμματέων
καὶ
Φαρισαίων,
ὅτι...οὐ μὴ εἰσέλθητε
εἰς τὴν βασιλείαν τῶν οὐρανῶν.

(30) ^{5:21} Ἰκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις,
οὐ φονεύσεις·
δ'
ὅς ἂν φονεύσῃ,
/-----|
ἔνοχος ἔσται τῇ κρίσει.

^{5:22} δὲ
(31) ἐγὼ λέγω ὑμῖν
ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ
/-----|
ἔνοχος ἔσται τῇ κρίσει·
δ'
ὅς ἂν εἴπῃ τῷ ἀδελφῷ αὐτοῦ, Ῥακά,
/-----|
ἔνοχος ἔσται τῷ συνεδρίῳ·
δ'
ὅς ἂν εἴπῃ, Μωρέ,
ἔνοχος ἔσται
/---|
εἰς τὴν γέενναν τοῦ πυρός.

^{5:23} οὖν
ἐὰν προσφέρῃς τὸ δῶρόν σου
ἐπὶ τὸ θυσιαστήριον
κάκει
μνησθῆς
ὅτι ὁ ἀδελφός σου ἔχει
τι κατὰ σοῦ,

(32) ^{5:24} ἄφες ἐκεῖ τὸ δῶρόν σου
ἔμπροσθεν τοῦ θυσιαστηρίου
καὶ

(33) ὑπάγε
πρῶτον

(34) διαλλάγηθι τῷ ἀδελφῷ σου,
καὶ
τότε
έλθῶν

(35) πρόσφερε τὸ δῶρόν σου.

(36) ^{5:25} ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχὺ,
ἕως ὅτου εἶ
μετ' αὐτοῦ
ἐν τῇ ὁδῷ,
μήποτε σε παραδῶ ὁ ἀντίδικος τῷ κριτῇ
καὶ
ὁ κριτὴς τῷ ὑπηρέτῃ

καὶ
εἰς φυλακὴν βληθήσῃ·
(37) ^{5:26} *ἀμὴν λέγω σοι,*
οὐ μὴ ἐξέλθῃς ἐκεῖθεν,
ἕως ἂν ἀποδώσῃ τὸν ἔσχατον κοδράντην.

(38) ^{5:27} *Ἠκούσατε*
ὅτι ἐρρέθη,
Οὐ μοιχεύσεις.

^{5:28}
(39) *ἐγὼ λέγω ὑμῖν*
ὅτι πᾶς ὁ βλέπων γυναῖκα
πρὸς τὸ ἐπιθυμῆσαι αὐτήν
ἤδη
ἐμοίχευσεν αὐτήν
ἐν τῇ καρδίᾳ
αὐτοῦ.

^{5:29}
(40) *ἐξέλε αὐτὸν*
καὶ

(41) *βάλε*
ἀπὸ σοῦ·
γάρ

(42) *συμφέρει σοι*
ἵνα ἀπόληται ἐν τῶν μελῶν σου
καὶ
μὴ ὅλον τὸ σῶμά σου βληθῇ
εἰς γέενναν.

^{5:30}
(43) *ἔκκοπον αὐτήν*
καὶ

(44) *βάλε*
ἀπὸ σοῦ·
γάρ

(45) *συμφέρει σοι*
ἵνα ἀπόληται ἐν τῶν μελῶν σου
καὶ
μὴ ὅλον τὸ σῶμά σου
εἰς γέενναν
ἀπέλθῃ.

5:31 δε
(46) Ἐρρέθη,
ὡς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ,
δότω αὐτῇ ἀποστάσιον.

5:32 δε
(47) ἐγὼ λέγω ὑμῖν
ὅτι πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ
παρεκτὸς λόγου πορνείας
/-----|
ποιεῖ αὐτὴν μοιχευθῆναι,
καὶ
ὡς ἐὰν ἀπολελυμένην γαμῆσῃ
μοιχᾶται.

5:33 Πάλιν
(48) ἠκούσατε
ὅτι ἐρρέθη τοῖς ἀρχαίοις,
Οὐκ ἐπιορκήσεις,
δε
ἀποδώσεις τῷ κυρίῳ τοὺς
/-----|
ὄρκους σου.

5:34 δε
(49) ἐγὼ λέγω ὑμῖν
μὴ ὁμόσαι ὅλως·
μήτε

ἐν τῷ οὐρανῷ,
ὅτι θρόνος ἐστὶν τοῦ θεοῦ,
μήτε

ἐν τῇ γῇ,
ὅτι ὑποπόδιόν ἐστιν τῶν ποδῶν αὐτοῦ,
μήτε

εἰς Ἱεροσόλυμα,
ὅτι πόλις ἐστὶν τοῦ μεγάλου βασιλέως,
μήτε

ἐν τῇ κεφαλῇ σου ὁμόσης,
ὅτι οὐ δύνασαι μίαν τρίχα λευκὴν ποιῆσαι
ἢ
μέλαιναν.

5:37 δε

(50) ἔστω ὁ λόγος ὑμῶν ναὶ ναί, οὐ οὐ·
δὲ

ἐκ τοῦ πονηροῦ

(51) τὸ περισσὸν τούτων... ἐστίν.

(52) ^{5:38} Ἰκούσατε

ὅτι ἐρρέθη,

ὄφθαλμόν ἀντὶ ὀφθαλμοῦ

καὶ

ὀδόντα ἀντὶ ὀδόντος.

^{5:39}

δὲ

(53) ἐγὼ λέγω ὑμῖν

μὴ ἀντιστῆναι τῷ πονηρῷ·

ἀλλ’

ὅστις σε ραπίζει

εἰς τὴν δεξιὰν σιαγόνα

σου,

στρέψον αὐτῷ καὶ τὴν ἄλλην·

^{5:40}

καὶ

τῷ θέλοντί σοι κριθῆναι

καὶ

τὸν χιτῶνά σου λαβεῖν,

ἄφες αὐτῷ καὶ τὸ ἱμάτιον·

^{5:41}

καὶ

ὅστις σε ἀγγαρεύσει μίλιον ἓν,
ὑπάγε μετ’ αὐτοῦ δύο.

(54) ^{5:42} τῷ αἰτοῦντί σε δός,

καὶ

(55) τὸν θέλοντα ἀπὸ σοῦ δανίσασθαι μὴ ἀποστραφῆς.

(56) ^{5:43} Ἰκούσατε

ὅτι ἐρρέθη,

Ἀγαπήσεις τὸν πλησίον σου

καὶ

μισήσεις τὸν ἐχθρόν σου.

^{5:44}

δὲ

(57) ἐγὼ λέγω ὑμῖν,

ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν

καὶ

προσεύχεσθε

ὑπὲρ τῶν διωκόντων ὑμᾶς,

^{5:45}

ὅπως γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν

τοῦ ἐν οὐρανοῖς,

ὅτι τὸν ἥλιον αὐτοῦ ἀνατέλλει

ἐπὶ πονηροὺς

καὶ
ἀγαθούς

καὶ
βρέχει
ἐπὶ δικαίους
καὶ
ἀδίκους.

5:46

γὰρ

ἐὰν ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς,

(58) *τίνα μισθὸν ἔχετε;*

(59) *οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσιν;*

5:47

καὶ

ἐὰν ἀσπάσησθε τοὺς ἀδελφοὺς ὑμῶν μόνον,

(60) *τί περισσὸν ποιεῖτε;*

(61) *οὐχὶ καὶ οἱ ἐθνικοὶ τὸ αὐτὸ ποιοῦσιν;*

5:48

οὖν

(62) *Ἔσεσθε ὑμεῖς τέλειοι*

ὡς ὁ πατὴρ ὑμῶν ὁ οὐράνιος τέλειός ἐστιν.

6:1

δὲ

(63) *Προσέχετε τὴν δικαιοσύνην ὑμῶν μὴ ποιεῖν*

ἔμπροσθεν τῶν ἀνθρώπων
πρὸς τὸ θεαθῆναι

αὐτοῖς·

δὲ

εἰ μὴ γε,

(64) *μισθὸν οὐκ ἔχετε*

παρὰ τῷ πατρὶ ὑμῶν

τῷ ἐν τοῖς οὐρανοῖς.

6:2

οὖν

Ὅταν ποιῆς ἐλεημοσύνην,

(65) *μὴ σαλπίσσης*

ἔμπροσθέν σου,

ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν

ἐν ταῖς συναγωγαῖς

καὶ

ἐν ταῖς ρύμαις,

ὅπως δοξασθῶσιν

ὑπὸ τῶν ἀνθρώπων·

(66) *ἀμὴν λέγω ὑμῖν,*

ἀπέχουσιν τὸν μισθὸν αὐτῶν.

6:3

δὲ

σου ποιούντος ἐλεημοσύνην
(67) *μὴ γνῶτω ἡ ἀριστερά σου*

τί ποιεῖ ἡ δεξιὰ σου,
6:4 ὅπως ἦ σου ἡ ἐλεημοσύνη ἐν τῷ κρυπτῷ·
καὶ
(68) *ὁ πατήρ σου*
ὁ βλέπων ἐν τῷ κρυπτῷ
ἀποδώσει σοι.

6:5 Καὶ
ὅταν προσεύχησθε,
(69) *οὐκ ἔσεσθε*
ὡς οἱ ὑποκριταί,
ὅτι φιλοῦσιν
ἐν ταῖς συναγωγαῖς
καὶ
ἐν ταῖς γωνίαις τῶν πλατειῶν
ἐστῶτες
προσεύχεσθαι,
ὅπως φανῶσιν τοῖς ἀνθρώποις·
(70) *ἀμὴν λέγω ὑμῖν,*
ἀπέχουσιν τὸν μισθὸν αὐτῶν.

6:6 δὲ
σύ ὅταν προσεύχη
(71) *εἴσελθε*
εἰς τὸ ταμεῖόν σου
καὶ
κλείσας τὴν θύραν σου
(72) *πρόσευξαι τῷ πατρὶ σου*
τῷ ἐν τῷ κρυπτῷ·
καὶ
(73) *ὁ πατήρ σου*
ὁ βλέπων ἐν τῷ κρυπτῷ
ἀποδώσει σοι.

6:7 δὲ
Προσευχόμενοι
(74) *μὴ βατταλογήσητε*
ὡσπερ οἱ ἐθνικοί,
γὰρ
(75) *δοκοῦσιν*
ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται.

6:8 οὖν
(76) *μὴ ὁμοιωθῆτε αὐτοῖς·*

(77) γὰρ
οἶδεν ὁ πατὴρ ὑμῶν
ὧν χρεῖαν ἔχετε
πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτόν.

6:9 οὖν
(78) Οὕτως προσεύχεσθε ὑμεῖς·
Πάτερ ἡμῶν
ὁ ἐν τοῖς οὐρανοῖς,
(79) ἁγιασθήτω τὸ ὄνομά σου·
(80) 6:10 ἐλθέτω ἡ βασιλεία σου·
(81) γενηθήτω τὸ θέλημά σου,
ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς·
(82) 6:11 τὸν ἄρτον ἡμῶν
τὸν ἐπιούσιον
δοῦς ἡμῖν σήμερον·

6:12 καὶ
(83) ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν,
ὡς καὶ ἡμεῖς ἀφήκαμεν τοῖς ὀφειλέταις ἡμῶν·

6:13 καὶ
(84) μὴ εἰσενέγκῃς ἡμᾶς
εἰς πειρασμόν,
ἀλλὰ
(85) ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

6:14 γὰρ
(86) Ἐὰν ἀφήτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν,
ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ οὐράνιος·

6:15 δὲ
(87) ἐὰν μὴ ἀφήτε τοῖς ἀνθρώποις,
οὐδὲ ὁ πατὴρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν.

6:16 δὲ
(88) Ὅταν νηστεύητε,
μὴ γίνεσθε
ὡς οἱ ὑποκριταὶ σκυθρωποί,
γὰρ
(89) ἀφανίζουσιν τὰ πρόσωπα αὐτῶν
ὅπως φανῶσιν τοῖς ἀνθρώποις
νηστεύοντες·
(90) ἀμὴν λέγω ὑμῖν,
ἀπέχουσιν τὸν μισθὸν αὐτῶν.

6:17 δὲ
(91) σὺ νηστεύων
ἄλειπαί σου τὴν κεφαλὴν
καὶ

(92)

6:18

τὸ πρόσωπόν σου νίψαι,

ὅπως μὴ φανῆς τοῖς ἀνθρώποις νηστεύων
ἀλλὰ

----- τῷ πατρί σου -----

τῷ ἐν τῷ κρυφαίῳ·

καὶ

(93)

ὁ πατήρ σου

ὁ βλέπων ἐν τῷ κρυφαίῳ

ἀποδώσει σοι.

