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This third, and concluding, study of the Sermon on the Mount will cover several elements of the sermon. A study of the [structural outline](#) in this lesson will provide a visual indication of those sections.

The third main section of the sermon body is found in 6:19-7:11. This contains six pericopes that represent expansions of the six petitions of the model prayer in 6:9-13. Then a dramatic threefold encouragement to engage in prayer thusly understood brings the section to a climax in 7:7-11. This brings the entire body of the sermon, 5:17-7:11, to a dramatic high point. Next, the Golden rule, 7:12, brings the emphasis full circle back to the same emphasis on reaching out to others that we saw with the salt and light metaphors in 5:13-16. The conclusion of the sermon in 7:12-27 is built around three images imploring the reader/listener to respond in obedience to Jesus' teaching: the narrow gate (7:13-14); fruitfulness (7:15-23); and two foundations (7:24-27). Just as the sermon began with a narrative introduction setting the historical context (5:1-2), the sermon ends with a narrative conclusion describing the reaction to this sermon by those first listening to Jesus teach (7:28-29).

Careful study of the literary structure will reveal a tendency to develop units into groups of three or groups of six. Not only did this help with the memorization of the material, but it also carried subtle tones of symbolism placing emphasis upon human activity and responsibility, as well as divine trinitarian oriented completeness.

Remember that in virtually all of the house-church groups where this material was first read, individual Christians did not have the opportunity of gaining a copy of the written text. Instead, they quickly put the material into their minds by memorizing the text. The writing style of the gospel text anticipates this. With it firmly planted in their conscious memory, it could be instantly brought up mentally, then contemplated and applied to various situations encountered in daily living. Thus this word of the Lord became a "living word" that could shape and mold their living day by day. We live in a much poorer day where our tendency and ability to memorize has been greatly diminished. Consequently, this wonderfully rich word is not constantly with us to help us live in faithful obedience.

I. **Context**

As was the case with the previous study on 5:17-6:18, we will not repeated the **external history** of the Matthean gospel that was treated in the first study. This, since nothing has changed from that initial study. For the details on that material, I would refer you to [the study](#) on Mt. 5:1-16 at Cranfordville in the NT Bible Studies section. The same applies to the **external literary setting** of the Sermon in its entirety.

a. **Historical**

The internal history of 6:19-7:29 doesn't contain any single issue that surfaces repeatedly in the variety of passages. The issue of the scribes and Pharisees that we covered in [the second study](#) remains a concern in this third study. Smaller time/space references will surface in the individual pericopes and will be treated in the exegesis as they are found in the scripture text.

b. Literary

The broad **literary genre** issue of a discourse, or speech, remains the same as in the previous studies. The sermon is not a verbatim recounting of what Jesus taught on the occasion set forth in the Narrative Introduction of 5:1-2. The brief text, which takes less than five minutes to read, certainly represents a summation of the larger body of the teaching material -- the sayings -- of the orally transmitted Jesus tradition. Likely, some if not most of this material was verbally given on the occasion set up in 5:1-2, but one must not limit the contents of the sermon to that one occasion. The parallel material found in Luke's gospel is scattered in various parts

of the third gospel, rather than concentrated in one place like Matthew. Additionally, [Luke's version](#) of the sermon in 6:20-49 contains only a small portion of the material in Matthew.

Each gospel writer has their own purpose for inserting the materials, as they do, in their own story of Jesus. Consideration of this is an important part of the interpretive process. For Matthew, in his imitation of the five "books of Moses," this first discourse of 5:1-7:29 served as a summary introduction to the belief system of Jesus generally. Thus his details, greater than Luke's, intended to cover more bases in providing us an early picture of what Jesus of Nazareth stood for.

II. Message

The **internal literary structure** of the sermon has been sketched out in the Introduction of this study on page one, as well as visually depicted in the [Structural Outline](#) included in this study. This will serve as the basis for organizing our exegesis of 6:19-7:29.

a. How to pray, 6:19-7:11

With the greater length of this section, we will follow the pattern of inserting the scripture text in smaller, more natural units of material as we work our way through the text.

The organization of this material has been the most difficult challenge of any section in the sermon. The materials up to 6:19 are laid out in a very simple and easy to identify manner. Additionally the material in 7:12 - 29 are placed in a fairly clear structure. A comparison of many commentaries in English, German and French over the past couple of centuries will reveal a relatively common view of the structure of this material. But those same commentaries will differ noticeably in their understanding of the organization of 6:19-7:11.

Some background information on where I'm coming from in my interpretation of this material is important to lay on the table. In 1975, the German New Testament professor at the University of Heidelberg Germany where I would study later, [Gunther Bornkamm](#), delivered his presidential speech to the members of the European oriented *Society for New Testament Studies*. In [his address](#) he outlined a proposal for interpreting 6:19-7:11 based on his form critical analysis of this material in connection to the Lukan parallels. This proposal was released two years later in the professional group's quarterly journal *New Testament Studies* under its original title, "Der Aufbau der Bergpredigt," [24 (1977-78): 419-432]. I first became aware of this pivotal study in the early 1980s through the limited use of it by Robert Guelich in his massive evangelical study: [Sermon on the Mount: Foundation for Understanding](#). The more I examined Bornkamm's proposal in its detail, the more convinced I became of its essential correctness, despite some minor points of disagreement. In 1985, I released a 300 plus page study manual on the sermon built around a modification of Bornkamm's proposal; the study manual was for use in a MDiv advanced Greek exegesis course. Bornkamm's proposal was a mere sketching out of an approach with a challenge to members of the society to pick it up and carry it forward in more detailed manner. This I attempted to do in the study manual. Additionally, in 2004, I contributed [a chapter](#) in the [Festschrift](#) *Gemeinschaft der Kirchen und gesellschaftliche Verantwortung*, treating Mt. 7:6 based on this perspective. Since the middle 80s I have periodically taught this Greek exegesis course on the sermon first at Southwestern Baptist Seminary in Fort Worth and subsequently several times at Gardner-Webb University in North Carolina. Each time I have worked my way through the Matthean text, I have become more convinced of Bornkamm's view. Over the following decades since 1977, a growing number of New Testament scholars on both sides of the Atlantic have recognized the essential correctness of Bornkamm's perspective and have adopted it in their exegesis of the sermon.

The perspective sees each of the six petitions in the model prayer of 6:9-13 as expanded in six peri-

copies of 6:19-7:6. The expansion passages define the implications of prayer posture necessary for God to respond to each petition. In contrast to the superficial and phoney use of prayer by both the Pharisees and the pagan Gentiles (6:5-8), Jesus seeks to lead his disciples to utilize the unlimited potential of prayer as the very centerpiece of their discipleship in the kingdom. Following the will of God as laid out in the sermon will require super human resources and insight. That can only be gained through prayer with the Heavenly Father. But that prayer pattern must not be clogged up by the superficialities characterizing the praying of the Pharisees and Gentiles. Thus the model prayer provides us with prayer language and prayer topics. The expansions in 6:19-7:6 helps us understand how we must position ourselves in commitment in order to make these petitions to our God legitimately and vitally. At the end (7:7-11), comes the very dramatic threefold exhortation to pray, pray, pray. And to do so in the firm confidence that God both hears and will respond to our prayers (the command/promise structure here).

The sketching out of this structure along with the parallels in Luke's gospel is as follows:

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|-------------------------------|----------------------------------|-----------------|
| 1. Hallowed Name 6:9b | ----> Treasure in Heaven 6:19-21 | // Lk. 12:33-34 |
| 2. Kingdom coming 6:10a | ----> Light of the Body 6:22-23 | // Lk. 11:34-36 |
| 3. God's will 6:10b | ----> God and Mammon 6:24 | // Lk. 16:13 |
| 4. Daily Bread 6:11 | ----> Care and Anxiety 6:25-34 | // Lk. 12:22-32 |
| 5. Forgiveness 6:12 | ----> Judging Others 7:1-5 | // Lk. 6:37-42 |
| 6. Deliverance from evil 6:13 | ----> Holy Things to Dogs 7:6 | ----- |

Threefold Admonition to Pray 7:7-11 // Lk. 11:9-13

Greek NT	NASB	NRSV	NLT
Petition: 6:9b Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, <i>ἀγιασθήτω τὸ ὄνομά σου</i> . ----- Prayer Posture: <6:19> Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σὴς καὶ βρῶσις ἀφανίζει καὶ ὅπου κλέπται διορύσσουσιν καὶ κλέπτουσιν. <6:20> θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου οὐτε σὴς οὐτε βρῶσις ἀφανίζει καὶ ὅπου κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτουσιν. <6:21> ὅπου γὰρ ἐστὶν ὁ θησαυρός σου, ἐκεῖ ἔσται καὶ ἡ καρδία σου.	Petition: 6:9b Our Father who is in heaven, <i>Hallowed be Your name.</i> ----- Prayer Posture: 6:19 "Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal. 20 But store up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves do not break in or steal; 21 for where your treasure is, there your heart will be also.	Petition: 6:9b Our Father in heaven, <i>hallowed be your name.</i> ----- Prayer Posture: 6:19 Do not store up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal; 20 but store up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal. 21 For where your treasure is, there your heart will be also.	Petition: 6:9b Our Father in heaven, <i>may your name be honored.</i> ----- Prayer Posture: 6:19 Don't store up treasures here on earth, where they can be eaten by moths and get rusty, and where thieves break in and steal. 20 Store your treasures in heaven, where they will never become moth-eaten or rusty and where they will be safe from thieves. 21 Wherever your treasure is, there your heart and thoughts will also be.

Notes:

One thing to note in these six admonitions of the Model Prayer is the vertical / horizontal aspects equally split out in two sets of threes.

The first petition challenges the prayer to request that God make His name special and holy. In Jewish tradition God's name was the same as saying God himself. Thus we are asking God to become very special in our life and the world around us.

What posture must we have for that request to

be honored by God. The expansion section in 6:19-21 makes it clear. For God to be honored in our life, our primary focus must be on the things of God. That is, our treasure (our highest priority and value) must be set first on spiritual matters, namely the things of God.

The importance of this is seen with the characterization of the earthly things and the heavenly things. Earthly things are temporal and subject to loss. Heavenly things are not vulnerable to such loss.

Thus, the logic is to put one's focus on that which will last for an eternity. Any smart gambler in Las Vegas would go for those kinds of odds. To do otherwise would be foolish indeed.

Why do we need to prioritize our lives in such a way? The causal statement in v. 21 makes it clear. Where our values are, that's where we will build our life and living. What we consider important is what we give attention to.

The height of hypocrisy would be to ask God to make himself special and the height of value in our life, while our own values are focused on earthly things rather than on the things of God. Such a prayer petition would have not only a hollow ring to it, but an offensive ring to God as well.

[Luke 12:33-34](#) somewhat recasts this same

teaching of Jesus with the words: "33 [Sell your possessions, and give alms. Make purses for yourselves that do not wear out, an unfailing treasure in heaven, where no thief comes near and no moth destroys.](#) 34 [For where your treasure is, there your heart will be also.](#)" This saying is placed in Jesus' charge to the twelve with the same essential point.

To a materialistic world such as American society is today, this admonition challenges us to get serious about our prayer life and to address our posture, our priorities, in making our petitions to God. When God truly becomes the center of attention in our life, we can then ask Him to make himself holy in both our life and the world around us. Otherwise we're wasting our time and God's by making such a request. Our hypocrisy sets up a huge road block against God moving in us.

Greek NT	NASB	NRSV	NLT
<i>Petition:</i> 6:10a ἐλθέτω ἡ βασιλεία σου -----	<i>Petition:</i> 6:10a Your kingdom come. -----	<i>Petition:</i> 6:10a Your kingdom come. -----	<i>Petition:</i> 6:10a May your Kingdom come soon. -----
<i>Expansion:</i> 6:22-23 Ὁ λύχνος τοῦ σώματος ἐστὶν ὁ ὀφθαλμός. ἐὰν οὖν ᾗ ὁ ὀφθαλμός σου ἀπλοῦς, ὅλον τὸ σῶμά σου φωτεινὸν ἔσται. <6:23> ἐὰν δὲ ὁ ὀφθαλμός σου πονηρὸς ᾗ, ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται. εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν, τὸ σκότος πόσον.	<i>Expansion:</i> 6:22-23 22 The eye is the lamp of the body; so then if your eye is clear, your whole body will be full of light. 23 But if your eye is bad, your whole body will be full of darkness. If then the light that is in you is darkness, how great is the darkness!	<i>Expansion:</i> 6:22-23 22 The eye is the lamp of the body. So, if your eye is healthy, your whole body will be full of light; 23 but if your eye is unhealthy, your whole body will be full of darkness. If then the light in you is darkness, how great is the darkness!	<i>Expansion:</i> 6:22-23 22 Your eye is a lamp for your body. A pure eye lets sunshine into your soul. 23 But an evil eye shuts out the light and plunges you into darkness. If the light you think you have is really darkness, how deep that darkness will be!

Notes:

This second vertical petition is similar in thrust to the first one. The essence of the petition is the request for God to establish his authority and control in our life and in the world around our life. That has both realized eschatology and futuristic eschatological tones to it. Firstly, we are praying to God's control and authority to be recognized and acknowledged now. Secondly, we are praying for the second coming of Christ when that divine rule will be expressed in ultimate form. We have already noticed the "already but not yet" emphasis upon the Kingdom of God in the sermon. [Seven times](#) in the sermon we will see this emphasis upon the Kingdom of God. This out of 114 uses in the four gospels.

What is the prayer posture that we must bring to such a petition? Mt. 6:22-23 in graphic imagery stresses the necessity of spiritual health as the requirement. A healthy eye is mandated; this over against an evil/unhealthy eye. [Luke 11:33-36](#) helps us understand what is meant here:

33 "No one after lighting a lamp puts it in a cellar, but on the lampstand so that those who enter may see the light. 34 [Your eye is the lamp of your body.](#) If your eye is healthy, your whole body is full of light; but if it is not healthy, your body is full of darkness. 35 Therefore consider whether the light in you is not darkness. 36 If then your whole body is full of light, with no part of it in darkness, it will be as full of light as when a lamp gives you light with its rays."

This metaphorical use of "eye" stresses the eye in

one of two ways. The eye is the entry point where one can see what is insight the body with a light shining light down into the body through the eye (Greek τοῦ σώματός in subjective Genitive role). Or the eye is the source of light for the body (Greek τοῦ σώματός in objective Genitive role), as Barclay Newman (*Translator's Handbook*) suggests:

The eye is the lamp of the body is ambiguous; it may indicate either that the eye betrays what an individual is like inwardly, or that the eye gives light to the body. Scholars quote Jewish sources in support of the first interpretation. However, the closing sentence of verse 23 shows that more is intended than mere knowledge of a man's heart through looking into his eye.

The metaphor of the eye is somewhat similar to using a window the same way. With the sun shining outside the house, the window can reveal to someone on the outside whether the inside of the house is clean or dirty. For someone standing inside the house, the window is the means of seeing light coming in from the outside and thus recognizing whether or not things are in proper order inside the house. The body is our life.

In either role, the eye (=window) must be healthy (=clear and clear) for enough light to come in if knowledge of the condition of the inside of the house is to take place. If the eye is unhealthy (=dirty), then the

needed light can't make it into the house.

What is the point? The eye stands for our willingness to allow the light of God's presence to find entrance into our life. That illuminating divine presence is going to expose the condition of our life to us and probably to others as well. The amount of darkness represents the amount of sinfulness still present. If we refuse (= allow our eye to become unhealthy [literally to become evil (πονηρός)] to open our eye, we shut out the illuminating presence of God. What a darkness then envelopes our life!

Especially pointed is the second statement in verse 23, that if the light inside us is darkness we are in big time trouble. That is, if the spiritual light (understanding) is not correct, proper light, then we have been fooled into thinking we know what the condition of our life is when it is something very different.

What is the connection of this to the second prayer petition? When we ask for God to establish his authority and control in our life, there must be a commitment that pulls the shutters up on the window to allow His presence to saturate our life. If we're unwilling to "see" that divine light fully and clearly, then our request for the power and the authority of that light to come into our life is meaningless.

Greek NT	NASB	NRSV	NLT
Petition: 6:10b <i>γενήθῃ τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς.</i> -----	Petition: 6:10b <i>Your will be done, On earth as it is in heaven.</i> -----	Petition: 6:10b <i>Your will be done, on earth as it is in heaven.</i> -----	Petition: 6:10b <i>May your will be done here on earth, just as it is in heaven.</i> -----
Prayer Posture: 6:24 Οὐδεὶς δύναται δυοὶ κυρίοις δουλεύειν· ἢ γὰρ τὸν ἓνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει, ἢ ἐνὸς ἀνθήσεται καὶ τοῦ ἑτέρου καταφρονήσει. οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾷ.	Prayer Posture: 6:24 No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to one and despise the other. You cannot serve God and wealth.	Prayer Posture: 6:24 No one can serve two masters; for a slave will either hate the one and love the other, or be devoted to the one and despise the other. You cannot serve God and wealth.	Prayer Posture: 6:24 No one can serve two masters. For you will hate one and love the other, or be devoted to one and despise the other. You cannot serve both God and money.

Notes:

This third and final vertical petition brings the three to a climax with a comparative structure. Our petition is for God's will to be as completely done on earth as it is carried out in Heaven. Again this has both realized and futuristic eschatological tones. We desire now that God's desire be acknowledged and obeyed in our world to the same extent as it is done in Heaven. But we understand that this will only be

realized completely in the second coming of Christ at the close of human history.

When we make such a petition what must our prayer posture be? Mt. 6:24 summarizes it graphically. [Luke 16:13](#) is important to consider with the expansion element: "No slave can serve two masters; for a slave will either hate the one and love the other, or be devoted to the one and despise the other. You cannot serve God and wealth." Luke's use of this maxim is posi-

tioned between a caution on being faithful (16:1-12) and the criticism by the Pharisees because of their love of money (16:14-15). This Lukan context provides insight into Matthew's use of this saying here. Divided loyalties between the things of this world and commitment to God is the kiss of death to vital religious experience. Mt. 6:24 sets this in terms of a slave being faithful to two masters. Such is not possible for one human being to give ultimate commitment to two authorities. That level of commitment forces the individual to choose between the two competing demands for loyalty. Such pressure to choose inevitably pushes the alternatives into fiercely competing demands -- a love/hate choice. The application of the image of slaves and masters comes in the final sentence where the believer must choose

between God and Mammon. The Matthean text doesn't clearly indicate what Mammon refers to; note the range of translations: wealth or money. In the Jewish background meaning, this Aramaic word can refer to property/material possessions and/or money/wealth. As someone paraphrased the principle well: we are not to be possessed by our possessions.

The link to the third prayer petition for God's will to be done on earth? Rather clear. How can we sincerely pray for God's will to be completely done in our life, if we're not fully committed to His authority over our life? The posture of our prayer for God's will must then be: Lord, I'm completely yours. Nothing else matters in my life. When we approach God in that level of commitment then we can sincerely ask for His will to be done completely, and it will be.

Greek NT	NASB	NRSV	NLT
<p><i>Petition:</i> 6:11 τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὲς ἡμῖν σήμερον</p> <p>-----</p> <p><i>Prayer Posture:</i> 6:25-34 <6:25> Διὰ τοῦτο λέγω ὑμῖν, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν τί φάγητε [ἢ τί πίητε,] μηδὲ τῷ σώματι ὑμῶν τί ἐνδύσῃσθε. οὐχὶ ἡ ψυχὴ πλεῖον ἐστὶν τῆς τροφῆς καὶ τὸ σῶμα τοῦ ἐνδύματος; <6:26> ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ ὅτι οὐ σπεύρουσιν οὐδὲ θερίζουσιν οὐδὲ συνάγουσιν εἰς ἀποθήκας, καὶ ὁ πατὴρ ὑμῶν ὁ οὐράνιος τρέφει αὐτά· οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν; <6:27> τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἓνα; <6:28> καὶ περὶ ἐνδύματος τί μεριμνᾶτε; καταμάθετε τὰ κρίνα τοῦ ἀγροῦ πῶς αὐξάνουσιν· οὐ κοπιῶσιν οὐδὲ νήθουσιν· <6:29> λέγω δὲ</p>	<p><i>Petition:</i> 6:11 <i>Give us this day our daily bread.</i></p> <p>-----</p> <p><i>Prayer Posture:</i> 6:25-34 25 For this reason I say to you, do not be worried about your life, as to what you will eat or what you will drink; nor for your body, as to what you will put on. Is not life more than food, and the body more than clothing? 26 Look at the birds of the air, that they do not sow, nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not worth much more than they? 27 And who of you by being worried can add a single hour to his life? 28 And why are you worried about clothing? Observe how the lilies of the field grow; they do not toil nor do they spin, 29 yet I say to you that not even Solomon in all his glory clothed himself like one</p>	<p><i>Petition:</i> 6:11 <i>Give us this day our daily bread.</i></p> <p>-----</p> <p><i>Prayer Posture:</i> 6:25-34 25 Therefore I tell you, do not worry about your life, what you will eat or what you will drink, or about your body, what you will wear. Is not life more than food, and the body more than clothing? 26 Look at the birds of the air; they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? 27 And can any of you by worrying add a single hour to your span of life? 28 And why do you worry about clothing? Consider the lilies of the field, how they grow; they neither toil nor spin, 29 yet I tell you, even Solomon in all his glory was not clothed like one of these. 30 But if God so clothes the grass of the</p>	<p><i>Petition:</i> 6:11 <i>Give us our food for today</i></p> <p>-----</p> <p><i>Prayer Posture:</i> 6:25-34 25 So I tell you, don't worry about everyday life – whether you have enough food, drink, and clothes. Doesn't life consist of more than food and clothing? 26 Look at the birds. They don't need to plant or harvest or put food in barns because your heavenly Father feeds them. And you are far more valuable to him than they are. 27 Can all your worries add a single moment to your life? Of course not. 28 "And why worry about your clothes? Look at the lilies and how they grow. They don't work or make their clothing, 29 yet Solomon in all his glory was not dressed as beautifully as they are. 30 And if God cares so wonderfully for flowers that are</p>

ὕμῃν ὅτι οὐδὲ Σολομὼν ἐν
πάσῃ τῇ δόξῃ αὐτοῦ
περιβάλετο ὥς ἐν
τούτων. <6:30> εἰ δὲ τὸν
χόρτον τοῦ ἀγροῦ
σήμερον ὄντα καὶ αὖριον
εἰς κλίβανον βαλλόμενον
ὁ θεὸς οὕτως
ἀμφιέννυσιν, οὐ πολλῶ
μᾶλλον ὑμᾶς,
ὀλιγόπιστοι <6:31> μὴ οὖν
μεριμνήσητε λέγοντες Τί
φάγωμεν; ἢ, Τί πίωμεν; ἢ,
Τί περιβαλώμεθα; <6:32>
πάντα γὰρ ταῦτα τὰ ἔθνη
ἐπιζητοῦσιν· οἶδεν γὰρ
ὁ πατὴρ ὑμῶν ὁ οὐράνιος
ὅτι χρήζετε τούτων
ἀπάντων. <6:33> ζητεῖτε
δὲ πρῶτον τὴν βασιλείαν
[τοῦ Θεοῦ] καὶ τὴν
δικαιοσύνην αὐτοῦ, καὶ
ταῦτα πάντα
προστεθήσεται ὑμῖν.
<6:34> μὴ οὖν
μεριμνήσητε εἰς τὴν
αὔριον, ἢ γὰρ αὔριον
μεριμνήσει ἐαυτῆς·
ἄρκετόν τῇ ἡμέρᾳ ἡ κακία
αὐτῆς.

Notes:

The fourth petition but the first of the horizontally oriented ones focuses on our basic physical needs. Note the shift from ‘your’, i.e., God’s, to ‘our’ and ‘us.’ Also important in this petition is the way physical needs are defined: “daily bread” (τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον). Literally this is “bread enough for this day.” Thus the emphasis upon “give today.” The thrust is “God provide enough to get us through this day.” Implicit in this is the expansion statement in 6:34: “[So do not worry about tomorrow, for tomorrow will bring worries of its own. Today's trouble is enough for today.](#)”

The prayer posture elaboration is lengthy, perhaps because of the depth of the problems we wrestle with here. Also important to note in both the petition and the expansion section is the sequence of the third and fourth petitions. We ask for God’s will to be done and then ask for God to take care of our needs. The third expansion has warned us about trying to serve God and Mammon at the same time.

of these. 30 But if God so clothes the grass of the field, which is alive today and tomorrow is thrown into the furnace, will He not much more clothe you? You of little faith! 31 Do not worry then, saying, ‘What will we eat?’ or ‘What will we drink?’ or ‘What will we wear for clothing?’ 32 For the Gentiles eagerly seek all these things; for your heavenly Father knows that you need all these things. 33 But seek first His kingdom and His righteousness, and all these things will be added to you. 34 So do not worry about tomorrow; for tomorrow will care for itself. Each day has enough trouble of its own.

field, which is alive today and tomorrow is thrown into the oven, will he not much more clothe you— you of little faith? 31 Therefore do not worry, saying, “What will we eat?” or “What will we drink?” or “What will we wear?” 32 For it is the Gentiles who strive for all these things; and indeed your heavenly Father knows that you need all these things. 33 But strive first for the kingdom of God and his righteousness, and all these things will be given to you as well. 34 So do not worry about tomorrow, for tomorrow will bring worries of its own. Today’s trouble is enough for today.

This is immediately followed by the admonition to not worry over physical needs. The irony is if Mammon becomes our master, our worry scale shoots through the ceiling!

Mt. 6:25-34 is comprised of several elements. These are loosely organized around four headers:

- 6:25 -- Stop worrying (μὴ μεριμνᾶτε)
- 6:28 -- Why are you worrying? (τί μεριμνᾶτε;)
- 6:31 -- Don’t start worrying (μὴ μεριμνήσητε)
- 6:34 -- Don’t start worrying (μὴ μεριμνήσητε)

The first three focus on anxiety over clothes, food, and drink -- basic human needs. The appeal is made to see how God provides food and drink for the birds (vv. 25-27). We are then admonished to notice how beautifully the lilies are clothed by God (vv. 28-30). Embedded in these verses is the comparison of how much more valuable we people are to God than the birds and the lilies. Thus the natural word reminds us that God will take care of his people. The third header (vv. 31-33) flips the issue over to the negative aspect. When we worry we are like the pagans who don’t know God. Thus our worry is resorting to paganism and a denial of our God. Vv. 32b-33 come back to the positive admonition reminding us that God knows our needs and is committed to meeting those needs. Compare this to the parallel structure

on prayer in 6:7-13. In light of this, we are admonished in 6:33 to seek God and those things that please Him. In this command then comes His promise: "all these things will be given to you as well." This traditional Jewish command/promise literary form climaxes this section.

The final header in 6:34 also admonishes us to not even think about worrying. But the reference point here is no longer over food and clothing. What may happen in the future is the focus of worry. The basis of the admonition is twofold. Tomorrow will have enough struggles of its own. Wait till then to pick up those burdens. This means that today has its own burdens and these are what we need to focus on today. The point here is that the burdens of today

and of tomorrow are too heavy a load to carry. Reduce those burdens down to a manageable size by getting rid of tomorrow's burdens. Then God can and will help you carry today's burdens. And then also tomorrow's!

The prayer petition link? Obvious. How sincere is our request for God to take care of our needs if we don't trust Him (=worry) to take care of our needs? Such a request rings hollow and hypocritical if this is our prayer posture. When we ask God to meet our needs, that request must stem from full confidence that God can and will do so.

[Luke 12:22-32](#) follows this same essential pattern but with its own distinctive twists and context.

Greek NT	NASB	NRSV	NLT
<i>Petition:</i> 6:12 καὶ ἄφεες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὥς καὶ ἡμεῖς ἀφήκαμεν τοῖς ὀφειλέταις ἡμῶν	<i>Petition:</i> 6:12 <i>forgive us our debts, as we also have forgiven our debtors.</i>	<i>Petition:</i> 6:12 <i>forgive us our debts, as we also have forgiven our debtors.</i>	<i>Petition:</i> 6:12 <i>forgive us our sins, just as we have forgiven those who have sinned against us.</i>
<i>Prayer Posture:</i> 7:1-5 7:1> Μὴ κρίνετε, ἵνα μὴ κριθῆτε· <7:2> ἐν ᾧ γὰρ κρίματι κρίνετε κριθήσεσθε, καὶ ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν. <7:3> τί δὲ βλέπεis τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ δοκὸν οὐ κατανοεῖς; <7:4> ἢ πῶς ἐρεῖς τῷ ἀδελφῷ σου, "Αἶψα ἐκβάλε τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ σου, καὶ ἰδοὺ ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σοῦ; <7:5> ὑποκριτά, ἐκβαλε πρῶτον ἐκ τοῦ ὀφθαλμοῦ σοῦ τὴν δοκὸν καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου.	<i>Prayer Posture:</i> 7:1-5 7.1 Do not judge so that you will not be judged. 2 "For in the way you judge, you will be judged; and by your standard of measure, it will be measured to you. 3 Why do you look at the speck that is in your brother's eye, but do not notice the log that is in your own eye? 4 Or how can you say to your brother, 'Let me take the speck out of your eye,' and behold, the log is in your own eye? 5 You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother's eye.	<i>Prayer Posture:</i> 7:1-5 7.1 Do not judge, so that you may not be judged. 2 For with the judgment you make you will be judged, and the measure you give will be the measure you get. 3 Why do you see the speck in your neighbor's eye, but do not notice the log in your own eye? 4 Or how can you say to your neighbor, "Let me take the speck out of your eye," while the log is in your own eye? 5 You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your neighbor's eye.	<i>Prayer Posture:</i> 7:1-5 7.1 Stop judging others, and you will not be judged. 2 For others will treat you as you treat them. Whatever measure you use in judging others, it will be used to measure how you are judged. 3 And why worry about a speck in your friend's eye when you have a log in your own? 4 How can you think of saying, 'Let me help you get rid of that speck in your eye,' when you can't see past the log in your own eye? 5 Hypocrite! First get rid of the log from your own eye; then perhaps you will see well enough to deal with the speck in your friend's eye.
Notes: This fifth petition dramatically highlights the vertical/horizontal aspect with the conditioning of God's forgiveness of our sins on our willingness to forgive others who have sinned against us. Matthew uses			

the word picture of the market place of loans and debts (ὀφειλήματα). Luke's version ([11:4](#)) uses a different image, that of sin: "And forgive us our sins, for we

ourselves forgive everyone indebted to us” (καὶ ἄφες ἡμῖν τὰς ἁμαρτίας ἡμῶν, καὶ γὰρ αὐτοὶ ἀφίομεν παντὶ ὀφείλοντι ἡμῖν).

The seriousness of this saying on prayer is reinforced twice. First, by the saying in [6:14-15](#): “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.” Second, by the expansion in 7:1-5 on not judging. Of all six petitions, this one is perhaps the hardest one to obey. This may very well be the basis of the extra emphasis on it.

The literary structure of 7:1-5 is relatively easy to determine from the Greek text. The anchor point is the first admonition: “stop judging...” (Μὴ κρίνετε). This is buttressed by the warning if you don’t you will find yourself the object of God’s negative judging of you in final judgment. This is reinforced by the causal declaration that “what goes ‘round comes ‘round” in verse 2. That’s how final judgment is going to work.

Verses 3-5 shift to how to prepare to properly judge your neighbor. Essentially, it’s to get the hypocrisy and elitism out of our attitude and life first. Then, after we have dealt with our own “log” we can see better how to help our neighbor rid himself of his “splinter.” Judging others then moves from condemning and destroying to constructive help of our neighbor to correct his problems. The climatic admonition in verse 5 strongly demands that this formula be followed. Thus, the matter is not to judge or not to judge. Rather, it is how to judge right and helpfully.

How does this link up to the fifth prayer petition

on forgiveness? The connection should be rather clear. Ridding ourselves of obstacles between us and God (i.e., sin) means willingness to rid ourselves of obstacles between us and other people. Our willingness to forgive is essential when we attempt to help others rid themselves of obstacles in their lives. The NT places great emphasis upon this kind of ministry to others from a posture of humility rather than spiritual arrogance. Note [Gal. 6:1-5](#) on this same matter: “1 My friends, if anyone is detected in a transgression, you who have received the Spirit should restore such a one in a spirit of gentleness. Take care that you yourselves are not tempted. 2 Bear one another’s burdens, and in this way you will fulfill the law of Christ. 3 For if those who are nothing think they are something, they deceive themselves. 4 All must test their own work; then that work, rather than their neighbor’s work, will become a cause for pride. 5 For all must carry their own loads.”

[James 5:19-20](#) speaks also of the same issue: “19 My brothers and sisters, if anyone among you wanders from the truth and is brought back by another, 20 you should know that whoever brings back a sinner from wandering will save the sinner’s soul from death and will cover a multitude of sins.”

Central to our discipleship is building relationships with God and others as well as helping others to do the same. This ministry cannot be done with obstacles clogging up those relationships. Spiritual arrogance is one of the worse obstacles. Thus our request for God’s forgiveness comes from a humility that recognizes not only our failures but those of other people around us. This drives us to clearing out those obstacles as an essential part of our seeking God’s forgiveness.

Greek NT	NASB	NRSV	NLT
Petition: 6:13 καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. ----- Prayer Posture: 7:6 <7:6> Μὴ δώτε τὸ ἅγιον τοῖς κυσὶν μηδὲ βάλητε τοὺς μαργαρίτας ὑμῶν ἔμπροσθεν τῶν χοίρων, μήποτε καταπατήσουσιν αὐτοὺς ἐν τοῖς ποσὶν αὐτῶν καὶ στραφέντες ῥήξωσιν ὑμᾶς.	Petition: 6:13 <i>And do not lead us into temptation, but deliver us from evil.</i> ----- Prayer Posture: 7:6 6 Do not give what is holy to dogs, and do not throw your pearls before swine, or they will trample them under their feet, and turn and tear you to pieces.	Petition: 6:13 <i>And do not bring us to the time of trial, but rescue us from the evil one.</i> ----- Prayer Posture: 7:6 6 Do not give what is holy to dogs; and do not throw your pearls before swine, or they will trample them under foot and turn and maul you	Petition: 6:13 <i>And don't let us yield to temptation, but deliver us from the evil one.</i> ----- Prayer Posture: 7:6 6 Don't give what is holy to unholy people. Don't give pearls to swine! They will trample the pearls, then turn and attack you.
Notes: This final petition is challenging both in the meaning and the link to the expansion in 7:6 -- at first glance. A much more detailed treatment of these issues			

can be found in my [chapter](#) in the [Festschrift Gemeinschaft der Kirchen und gesellschaftliche Verantwortung](#) published in Münster Germany by LIT Verlag in 2004, volume 30 in the series *Ökumenische Studien* pages 351-363. The chapter is titled: "Throwing your Margaritas to the Pigs: A Rhetorical Reading of Matthew 7:6." I will attempt to summarize that material in the limited space we have here.

The antithetical nature of the petition ("don't do this but do that") needs careful understanding. This means a two sided coin request with one essential point: help us deal successfully with the Evil One.

The negative side asks God to not lead us εἰς πειρασμόν. Is this hard testing? Is this pressure to commit sin? A variety of possibilities exist. The negative perspective may very well be a way of asking God to lead us "away from," rather than "into" as a litotes. A variety of translation approaches will reflect the differing understandings of this side of the petition. Few would be inclined to see this as a request that God not tempt us to sin. Because of the close connection with the other strophe in the parallelism, this should be seen as a part of the request to help us overcome the power of the Devil. If we stay away from situations that test us at our weak points, we will be more successful resisting Satan's efforts to take control over our life. But when he does defeat us -- and he will on occasion -- all is not lost. God's delivering power can bring us out from under his control. Therefore this petition is both preventative and prescriptive medicine: God, help us not get in trouble, but get us out of it when it overcomes us.

Now, what in the world does throwing holy things to dogs and pearls to pigs have to do with this petition? Not just this connection, but the very meaning of this aphorism in 7:6 has troubled Bible students for centuries. One of the more curious interpretations of this came from the church father Hippolytus (160-235 AD) who declared that sexual activity was the work of dogs and hogs. Thus Jesus taught here that Christians were to refrain from sexual activity. For a detailed critique of the various views of this saying see [my article](#). In that work I concluded both "the holy thing" (τὸ ἅγιον) and "pearls" (τοὺς μαργαρίτας) represent very precious and valuable

things at the surface level meaning. At the symbolical / spiritual meaning they represent clear understanding of the things of God distinguished from things of this world. The dogs and pigs then represent destructive forces at work in our world that would destroy at will things precious and valuable as well as our ability to distinguish between the good and the bad.

The link to the prayer petition becomes clear. When we ask God to help keep us away from Satan's traps and allurements, we must have enough spiritual sense to know the difference between the precious things of God and the worldly things that Satan is using to trap us. That is, we need spiritual insight. Without it, we will fall into his traps without realizing what has happened. To recognize what is valuable in life and what is not requires God's help. Thus our prayer posture in asking for God's help has to be teachableness to what matters and what doesn't. Also, we must have enough sense to see the true nature of those destructive powers at work in our world. Enough sense to recognize when God tries to lead us away from them, And enough sense to stand in awe at the holiness and preciousness of the things of God. He really knows what He is doing. Otherwise, Satan will have easy victory over us and lead us to throw away a life and even a ministry to those forces that will simply tear them and us to shreds.

One final note on the model prayer. In virtually all more recent translations the words "For the kingdom and the power and the glory are yours forever. Amen" are not present. This paraphrase of [1 Chron. 29:11-13](#) was added to the model prayer several centuries after the writing of Matthew in order to bring the prayer to a more liturgical conclusion for use in public worship. But it is not found in the early and most reliable copies of the gospel of Matthew.

The point of these "prayer postures" in 6:19-7:6 is to remind us that genuine praying as Jesus teaches imposes serious obligation upon the one praying. We must come to God with openness and sincere commitment to Him, for our petitions to matter. Prayer is not to inform God of new information. Rather, it is to prepare us for God's answer.

Greek NT

<7:7> Αἰτεῖτε καὶ δοθήσεται ὑμῖν, ζητεῖτε καὶ εὕρήσετε, κρούετε καὶ ἀνοιγήσεται ὑμῖν·
<7:8> πᾶς γὰρ ὁ αἰτῶν

NASB

7 Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. 8 For everyone who asks

NRSV

7 Ask, and it will be given you; search, and you will find; knock, and the door will be opened for you. 8 For everyone

NLT

7 Keep on asking, and you will be given what you ask for. Keep on looking, and you will find. Keep on knocking, and

λαμβάνει καὶ ὁ ζητῶν εὕρισκε καὶ τῷ κρούοντι ἀνοιγήσεται. <7:9> ἢ τίς ἐστὶν ἐξ ὑμῶν ἄνθρωπος, ὃν αἰτήσῃ ὁ υἱὸς αὐτοῦ ἄρτον, μὴ λίθον ἐπιδώσῃ αὐτῷ; <7:10> ἢ καὶ ἰχθὺν αἰτήσῃ, μὴ ὄφιν ἐπιδώσῃ αὐτῷ; <7:11> εἰ οὖν ὑμεῖς πονηροὶ ὄντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς δώσει ἀγαθὰ τοῖς αἰτουσιν αὐτόν.

receives, and he who seeks finds, and to him who knocks it will be opened. 9 Or what man is there among you who, when his son asks for a loaf, will give him a stone? 10 Or if he asks for a fish, he will not give him a snake, will he? 11 If you then, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give what is good to those who ask Him!

who asks receives, and everyone who searches finds, and for everyone who knocks, the door will be opened. 9 Is there anyone among you who, if your child asks for bread, will give a stone? 10 Or if the child asks for a fish, will give a snake? 11 If you then, who are evil, know how to give good gifts to your children, how much more will your Father in heaven give good things to those who ask him!

the door will be opened. 8 For everyone who asks, receives. Everyone who seeks, finds. And the door is opened to everyone who knocks. 9 You parents – if your children ask for a loaf of bread, do you give them a stone instead? 10 Or if they ask for a fish, do you give them a snake? Of course not! 11 If you sinful people know how to give good gifts to your children, how much more will your heavenly Father give good gifts to those who ask him.

Notes:

The encouragement to pray is set up in a three-fold command/promise structure and followed with a comparison of human kindness to that of God. [Luke 11:9-13](#) attaches similar material to the model prayer as an encouragement to pray: “9 So I say to you, Ask, and it will be given you; search, and you will find; knock, and the door will be opened for you. 10 For everyone who asks receives, and everyone who searches finds, and for everyone who knocks, the door will be opened. 11 Is there anyone among you who, if your child asks for a fish, will give a snake instead of a fish? 12 Or if the child asks for an egg, will give a scorpion? 13 If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him!”

The command/promise admonishes us to ask, seek and knock -- a threefold metaphoric, emphatic emphasis on praying much in the pattern of saying, “Pray, pray, pray!” Our encouragement to pray is laid out in the “promise” side in promised answer. God’s promises to answer.

Then what kind of God is this who will answer? He is a father. How does He stack up against a human father? Earthly fathers will respond in kindness and generosity to their child’s request. Also, with discernment of what is best for the child. Our Heavenly Father’s commitment and ability to do the same is infinitely greater than that of the wisest earthly father. Thus this matter of praying in the Kingdom of Heaven as Jesus lays it out here is the most marvelous and potent aspects of our Christian walk. Talking with our God like this opens up a relationship with Him that can nourish, sustain, guide, empower, help us cope etc. in ways not possible on our own. Our praying gets us ready for His blessing. We can reach out to Him in prayer with absolute confidence in his character and kindness. For a believer not to take advantage of this kind of praying is a tragedy beyond tragedy.

b. The Golden Rule, 7:12

Greek NT

<7:12> Πάντα οὖν ὅσα ἐὰν θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτως καὶ ὑμεῖς ποιεῖτε αὐτοῖς· οὗτος γὰρ ἐστὶν ὁ νόμος καὶ οἱ προφῆται.

NASB

12 In everything, therefore, treat people the same way you want them to treat you, for this is the Law and the Prophets.

NASB

12 In everything do to others as you would have them do to you; for this is the law and the prophets.

NASB

12 Do for others what you would like them to do for you. This is a summary of all that is taught in the law and the prophets.

Notes:

We come now to the “Golden Rule” passage in the New Testament. The teaching of Jesus in the

Sermon has come full circle back to disciples being salt and light (5:13-16). In that horizontal relational emphasis we are to reach out to the world around

us in redemptive actions that make the world a better place. Here in the Golden Rule the nature of that reaching out is to have the tone of compassion and kindness that characterizes God's actions. We shape our giving in ways we would enjoy receiving the same.

Luke inserts his form of the Golden Rule into the sermon but at a different place (6:31): “Do to others as you would have them do to you.” It stands as a part of the emphasis upon loving one's enemies to help define how to reach out to them in love. Matthew grounds the Golden Rule as a summation of the Law and the Prophets. This reference to the Hebrew Bible additionally serves to bring to a close the section of the sermon began in 5:17 where the first reference

to it shows up. That is, the two references serve like parenthesis brackets inclosing the material between into a unit of ideas.

For Jesus, being a legitimate participant in God's kingdom means treating other people in positive, constructive ways. Over and over, especially in the six antitheses, we saw Jesus' extension or redefining of the Law as focused on bridge building of healthy relations with other people, especially those inside the community of faith. That theme reaches its climax here with its summation in the Golden Rule. This parallels the climatic role of 7:7-11 on the vertical relationship aspect with its powerful admonition to reach out to God in prayer.

c. Responding, 7:13-29

The [literary structure](#) of these verses brings the sermon to a conclusion at two levels. *First*, the threefold call to decision brings the words of the sermon to an end (vv.13-27). This is done with three graphic images: 1) the narrow gate (vv. 13-14); 2) fruitfulness (vv. 15-23); and 3) house building (vv. 24-27). *Second*, the narrative conclusion (vv. 28-29) describes the listeners to the sermon that day in terms of being overwhelmed by Jesus' words. We will consider these units within this outline framework.

Greek NT	NASB	NRSV	NLT
<p><7:13> Εἰσελάθε διὰ τῆς στενῆς πύλης· ὅτι πλατεῖα ἡ πύλη καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν καὶ πολλοὶ εἰσὶν οἱ εἰσερχόμενοι δι' αὐτῆς· <7:14> τί στενὴ ἡ πύλη καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζώην καὶ ὀλίγοι εἰσὶν οἱ εὐρίσκοντες αὐτήν.</p>	<p>13 Enter through the narrow gate; for the gate is wide and the way is broad that leads to destruction, and there are many who enter through. 14 For the gate is small and the way is narrow that leads to life, and there are few who find it.</p>	<p>13 Enter through the narrow gate; for the gate is wide and the road is easy that leads to destruction, and there are many who take it. 14 For the gate is narrow and the road is hard that leads to life, and there are few who find it.</p>	<p>13 You can enter God's Kingdom only through the narrow gate. The highway to hell is broad, and its gate is wide for the many who choose the easy way. 14 But the gateway to life is small, and the road is narrow, and only a few ever find it.</p>

Notes:

The first appeal to decision is cast in terms of entering through a gateway. The nature of the gate is not defined. The Greek word is used in reference to an entrance to a walled city, to the temple, or to a prison elsewhere in the NT. Likely, the background image in mind is that of the entrance to a walled city, since a road leads up to the gate.

The image focuses on “entrance” at the symbolic meaning of spiritual life or death, rather than on a clearly defined daily life reference as the starting point of the comparison. The nature of this spiritual entrance is the point to be defined.

[Luke 13:23-30](#) uses the narrow gate concept as a part of Jesus response to the question about how many would be saved in final judgment: “Strive to enter through the narrow door; for many, I tell you, will try to

enter and will not be able.”

This parabolic saying builds off the ancient Jewish perspective of “two ways”: the way of obedience and life, plus the way of disobedience and destruction. It first surfaces in [Deut. 30:19](#)-- “I call heaven and earth to witness against you today that I have set before you life and death, blessings and curses. Choose life so that you and your descendants may live.” Also in [Psalm 1:6](#) where the entire psalm is build off the concept: “for the Lord watches over the way of the righteous, but the way of the wicked will perish.” [Jeremiah 21:8](#) repeats this concept: “And to this people you shall say: Thus says the Lord: See, I am setting before you the way of life and the way of death.” This theme continued prominently in Jewish writings after the Old Testament as [2 Esdras 7:6-13](#) illustrates. Christian writings after the New Testament continue the emphasis as well,

as can be seen in [Didache 1:1](#) ("There are two ways, one of life and one of death, and there is a great difference between the two ways.") and the [Epistle of Barnabas 18:1](#) ("There are two ways of teaching and of power, the one of light and the other of darkness; and there is a great difference between the two ways. For on the one are stationed the light giving angels of God, on the other the angels of Satan.").

Jesus point is that eternal destiny rides on which gate one seeks to enter. The gate to eternal life is narrow and hard to enter. Additionally the road leading to it is hard to find and travel on. One seeking this road finds few traveling companions.

On the other hand, the gate leading to eternal

damnation is easy to pass through. Also, the road leading up to it is wide and spacious. One traveling this road will find many, many traveling companions.

Jesus' point? The path and the gate to life have been laid out in his sermon. Following his teachings about discipleship is not going to be easy. But the gate at the end of the road will pass one through into life abundant and everlasting. The sacrifice of the trip is worth it once the destination is reached. The alternative is disastrous and should be avoided. If one has enough sense to distinguish between holy things and dogs, then one will recognize the importance of getting on the narrow path to life.

Greek NT	NASB	NRSV	NLT
<p><7:15> Προσέχετε ἀπὸ τῶν ψευδοπροφητῶν, οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασιν προβάτων, ἔσωθεν δὲ εἰσιν λύκοι ἄρπαγες. <7:16> ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς. μή τι συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλὰς ἢ ἀπὸ τριβόλων σῦκα; <7:17> οὕτως πᾶν δένδρον ἀγαθὸν καρποὺς καλοὺς ποιεῖ, τὸ δὲ σαπρὸν δένδρον καρποὺς πονηροὺς ποιεῖ. <7:18> οὐ δύναται δένδρον ἀγαθὸν καρποὺς πονηροὺς ποιεῖν οὐδὲ δένδρον σαπρὸν καρποὺς καλοὺς ποιεῖν. <7:19> πᾶν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται. <7:20> ἄρα γε ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς.</p> <p><7:21> Οὐ πᾶς ὁ λέγων μοι, Κύριε κύριε, εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν, ἀλλ' ὁ ποιῶν τὸ θέλημα τοῦ πατρὸς μου τοῦ ἐν τοῖς οὐρανοῖς. <7:22> πολλοὶ ἐροῦσίν μοι ἐν</p>	<p>15 Beware of the false prophets, who come to you in sheep's clothing, but inwardly are ravenous wolves. 16 You will know them by their fruits. Grapes are not gathered from thorn bushes nor figs from thistles, are they? 17 So every good tree bears good fruit, but the bad tree bears bad fruit. 18 A good tree cannot produce bad fruit, nor can a bad tree produce good fruit. 19 Every tree that does not bear good fruit is cut down and thrown into the fire. 20 So then, you will know them by their fruits.</p> <p>21 Not everyone who says to Me, 'Lord, Lord,' will enter the kingdom of heaven, but he who does the will of My Father who is in heaven will enter. 22 Many will say to Me on that day, 'Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?' 23 And then I will declare to them, 'I never knew you; DE-</p>	<p>15 Beware of false prophets, who come to you in sheep's clothing but inwardly are ravenous wolves. 16 You will know them by their fruits. Are grapes gathered from thorns, or figs from thistles? 17 In the same way, every good tree bears good fruit, but the bad tree bears bad fruit. 18 A good tree cannot bear bad fruit, nor can a bad tree bear good fruit. 19 Every tree that does not bear good fruit is cut down and thrown into the fire. 20 Thus you will know them by their fruits.</p> <p>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. 22 On that day many will say to me, 'Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many deeds of power in your name?' 23 Then I will declare to them, 'I never knew you; go away from me, you evildoers.'</p>	<p>15 Beware of false prophets who come disguised as harmless sheep, but are really wolves that will tear you apart. 16 You can detect them by the way they act, just as you can identify a tree by its fruit. You don't pick grapes from thornbushes, or figs from thistles. 17 A healthy tree produces good fruit, and an unhealthy tree produces bad fruit. 18 A good tree can't produce bad fruit, and a bad tree can't produce good fruit. 19 So every tree that does not produce good fruit is chopped down and thrown into the fire. 20 Yes, the way to identify a tree or a person is by the kind of fruit that is produced.</p> <p>21 Not all people who sound religious are really godly. They may refer to me as 'Lord,' but they still won't enter the Kingdom of Heaven. The decisive issue is whether they obey my Father in heaven. 22 On judgment day many will tell me,</p>

ἐκείνῃ τῇ ἡμέρᾳ, Κύριε κύριε, οὐ τῷ σῷ ὀνόματι ἐπροφητεύσαμεν καὶ τῷ σῷ ὀνόματι δαιμόνια ἐξεβάλομεν, καὶ τῷ σῷ ὀνόματι δυνάμεις πολλὰς ἐποιήσαμεν; <7:23> καὶ τότε ὁμολογήσω αὐτοῖς ὅτι Οὐδέποτε ἔγνων ὑμᾶς· ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν.

PART FROM ME, YOU WHO PRACTICE LAW-LESSNESS.'

'Lord, Lord, we prophesied in your name and cast out demons in your name and performed many miracles in your name.' 23 But I will reply, 'I never knew you. Go away; the things you did were unauthorized.'

Notes:

The second call to decision, vv. 15-23, plays off the idea of fruitfulness and recognizing genuine fruitfulness (vv. 15-20). Then it closes with a powerful warning -- in light of this recognition -- about genuinely following God's will as the only way to enter the Kingdom at eschatological judgment.

The call begins with a warning to watch out for false prophets. The image of wolves hiding themselves inside sheep skins is a graphic depiction. How then are they identified? The imagery shifts to fruit producing trees. Good trees produce good fruit; bad trees produce bad fruit. Twice the bracketing declaration (vv. 16, 20) is made: "you will fully understand them by their fruit" (ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς). The principle of fruitfulness means spiritual obedience that produces genuine obedience to God, not superficial or phoney obedience. The term "false prophets" in the original setting of Jesus' teaching (*Sitz im Leben Jesu*) refers to the scribes and Pharisees mentioned in 5:20. In the Matthean community of believers in the 70s (*Sitz im Leben des Verfassers*) the term applied to those attempting to lure the Jewish Christians back into Judaism in abandonment of their obedience to Jesus. Thus "false teacher" will apply to anyone attempting to entice us away from genuine obedience to Jesus and his way of living as set forth in the sermon.

Luke uses a modified version of this Jesus tradi-

tion as he begins to bring his version of the sermon to a close in 6:43-45: "43 No good tree bears bad fruit, nor again does a bad tree bear good fruit; 44 for each tree is known by its own fruit. Figs are not gathered from thorns, nor are grapes picked from a bramble bush. 45 The good person out of the good treasure of the heart produces good, and the evil person out of evil treasure produces evil; for it is out of the abundance of the heart that the mouth speaks." The same essential point is made there as well.

The second emphasis, vv. 21-23, builds off the stress on fruitfulness, but carries the thought to a dramatic conclusion about entering the Kingdom of Heaven. The foundational premise is only those genuinely doing the Father's will will enter. This will in spite of many claiming to have obeyed His will. That claim will be based upon having prophesied in God's name, having cast out demons, and having performed miracles. But the divine verdict will be "Then I will declare to them, 'I never knew you; go away from me, you evildoers.'" Notice that the judge is Jesus; see the first person "I" "me" references. Jesus assumes the posture of God himself in eschatological judgment. These words were especially targeting the Pharisees in the audience that day outside Capernaum. The superior righteousness demanded by God for entrance into the Kingdom (5:20) can now be clearly understood. The Pharisees were false prophets who held up a model of supposed obedience to God. But in Jesus' assessment it miserably failed to measure up. In light of what Jesus has said in the sermon about genuine obedience, one can clearly see why it failed to qualify.

Greek NT

<7:24> Πᾶς οὖν ὅστις ἀκούει μου τοὺς λόγους τούτους καὶ ποιεῖ αὐτούς, ὁμοιωθήσεται ἀνδρὶ φρονίμῳ, ὅστις ᾧ κοδόμησεν αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν πέτραν· <7:25> καὶ κατέβη ἡ βροχὴ καὶ ἦλθον οἱ

NASB

24 Therefore everyone who hears these words of Mine and acts on them, may be compared to a wise man who built his house on the rock. 25 And the rain fell, and the floods came, and the winds blew and

NRSV

24 Everyone then who hears these words of mine and acts on them will be like a wise man who built his house on rock. 25 The rain fell, the floods came, and the winds blew and beat on that house, but it did not

NLT

24 Anyone who listens to my teaching and obeys me is wise, like a person who builds a house on solid rock. 25 Though the rain comes in torrents and the floodwaters rise and the winds beat against that

ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι καὶ προσέπεσαν τῇ οἰκίᾳ ἐκεῖνῃ, καὶ οὐκ ἔπεσεν, τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν. <7:26> καὶ πᾶς ὁ ἀκούων μου τοὺς λόγους τούτους καὶ μὴ ποιῶν αὐτοὺς ὁμοιωθήσεται ἀνδρὶ μωρῷ, ὅστις ὠκοδόμησεν αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν ἄμμον· <7:27> καὶ κατέβη ἡ βροχὴ καὶ ἦλθον οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι καὶ προσέκοψαν τῇ οἰκίᾳ ἐκεῖνῃ, καὶ ἔπεσεν καὶ ἦν ἡ πτῶσις αὐτῆς μεγάλη.

Notes:

This third and climatic call to decision, vv. 24-27, turns to house building. The nature of the decision is spelled out in clearer terms here: “[hearing these words and doing them](#)” (Πᾶς ὅστις ἀκούει μου τοὺς λόγους τούτους καὶ ποιεῖ αὐτοὺς). Jesus’ call to discipleship is a call to listen to what Jesus says and then to do it. Anything less is not discipleship.

The importance to hearing Jesus’ words is stressed by a [repeated axiom](#): “[Let anyone with ears to hear listen!](#)” in Mark and Luke. Discipleship is not blind obedience. Rather it is informed obedience growing out of understanding of what Jesus teaches. No Christianity is going to be healthy and on target if it doesn’t stem from careful study and understanding of God’s Word.

The obedient listener is then compared to a house builder. One builds his house (=his life) on an inadequate foundation (= most likely the Pharisee model of righteousness) and the house, when storm of eschatological judgment comes, it collapses. The other

slammed against that house; and yet it did not fall, for it had been founded on the rock.26 Everyone who hears these words of Mine and does not act on them, will be like a foolish man who built his house on the sand. 27 The rain fell, and the floods came, and the winds blew and slammed against that house; and it fell--and great was its fall."

fall, because it had been founded on rock. 26 And everyone who hears these words of mine and does not act on them will be like a foolish man who built his house on sand. 27 The rain fell, and the floods came, and the winds blew and beat against that house, and it fell—and great was its fall!"

house, it won't collapse, because it is built on rock. 26 But anyone who hears my teaching and ignores it is foolish, like a person who builds a house on sand. 27 When the rains and floods come and the winds beat against that house, it will fall with a mighty crash."

builds his house on the solid foundation (=Jesus’ teachings). The eschatological storm of final judgment reveals the adequacy of that foundation and thus the house survives. This disciple enters the Kingdom.

Although these three calls for decision have individual emphases via the different imagery used, one common theme is present in all. Discipleship and entrance into the Kingdom is not achieved by a single decision. A faith commitment in conversion does not equal discipleship. Instead, it puts one on the hard road leading to the narrow gate. It turns one’s life (a growing tree) into genuine fruitfulness. It sets one to building a lifelong commitment (=his house) on the solid rock of Jesus’ teachings and that will enable full entrance into the Kingdom at eschatological judgment day. Thus we see again the “already but not yet” aspect of the Kingdom set forth in the Beatitudes (5:3-12). In conversion we become a disciple and “enter the Kingdom,” but only in eschatological judgment at the second coming do we fully “enter the Kingdom.” And that after our discipleship has been fully examined and passed the test as being genuine obedience to the will of the Father.

Greek NT

<7:28> Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, ἐξεπλήσσαντο οἱ ὄχλοι ἐπὶ τῇ διδαχῇ αὐτοῦ· <7:29> ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων καὶ οὐχ ὡς οἱ γραμματεῖς αὐτῶν.

Notes:

This narrative conclusion reminds us of the powerful words of Jesus. Their directness and fresh-

NASB

28 When Jesus had finished these words, the crowds were amazed at His teaching; 29 for He was teaching them as one having authority, and not as their scribes.

NASB

28 Now when Jesus had finished saying these things, the crowds were astounded at his teaching, 29 for he taught them as one having authority, and not as their scribes.

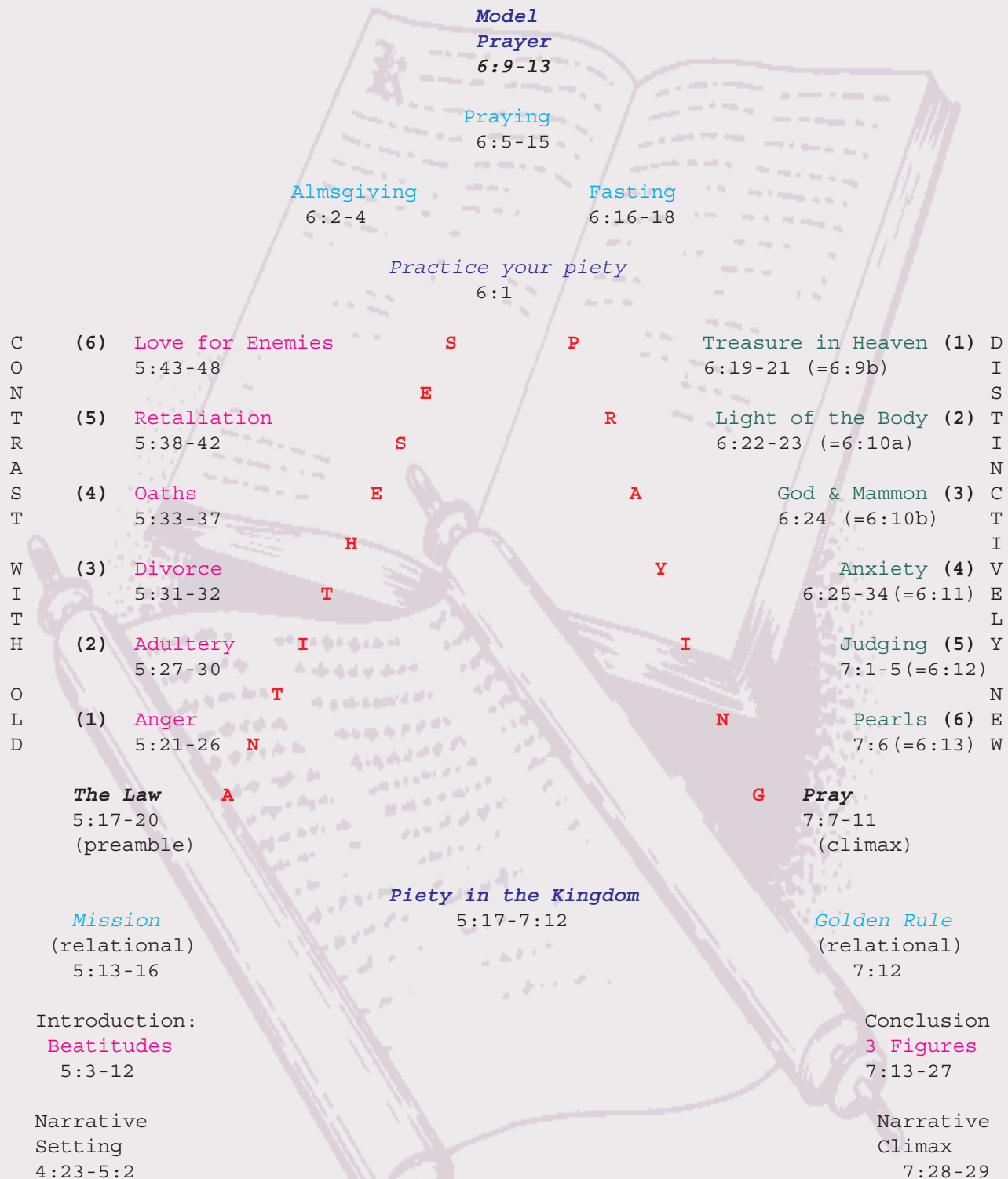
NASB

28 After Jesus finished speaking, the crowds were amazed at his teaching, 29 for he taught as one who had real authority – quite unlike the teachers of religious law.

ness set them apart from those of the scribes. They show us life. The decision is ours to make. Will we hear and do them? Or will we just be impressed by them?

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 Bergpredigt," *New Testament Studies* 24 (1977-78): 419-432.

Greek NT

<6:19> Μή
θησαυρίζετε ὑμῖν
θησαυροὺς ἐπὶ τῆς γῆς,
ὅπου σῆς καὶ βρῶσις
ἀφανίζει καὶ ὅπου
κλέπται διορύσσουσιν
καὶ κλέπτουσιν· <6:20>
θησαυρίζετε δὲ ὑμῖν
θησαυροὺς ἐν οὐρανῷ,
ὅπου οὐτε σῆς οὐτε
βρῶσις ἀφανίζει καὶ ὅπου
κλέπται οὐ διορύσσουσιν
οὐδὲ κλέπτουσιν· <6:21>
ὅπου γὰρ ἐστὶν ὁ
θησαυρός σου, ἐκεῖ ἔσται
καὶ ἡ καρδία σου.

<6:22> Ὁ λύχνος τοῦ
σώματός ἐστιν ὁ
ὀφθαλμός. ἐὰν οὖν ἡ ὁ
ὀφθαλμός σου ἀπλοῦς,
ὅλον τὸ σῶμά σου
φωτεινὸν ἔσται· <6:23>
ἐὰν δὲ ὁ ὀφθαλμός σου
πονηρὸς ᾖ, ὅλον τὸ σῶμά
σου σκοτεινὸν ἔσται. εἰ
οὖν τὸ φῶς τὸ ἐν σοὶ
σκότος ἐστίν, τὸ σκότος
πόσον.

<6:24> Οὐδεὶς δύναται
δυσὶ κυρίοις δουλεῦειν·
ἢ γὰρ τὸν ἓνα μισήσει
καὶ τὸν ἕτερον ἀγαπήσει,
ἢ ἐνὸς ἀνθέξεται καὶ τοῦ
ἐτέρου καταφρονήσει. οὐ
δύνασθε θεῷ δουλεῦειν
καὶ μαμωνᾷ.

<6:25> Διὰ τοῦτο λέγω
ὑμῖν, μὴ μεριμνᾶτε τῇ
ψυχῇ ὑμῶν τί φάγητε [ἢ
τί πίητε,] μηδὲ τῷ σώματι
ὑμῶν τί ἐνδύσῃσθε. οὐχὶ
ἡ ψυχὴ πλεῖον ἐστὶν τῆς
τροφῆς καὶ τὸ σῶμα τοῦ
ἐνδύματος; <6:26>
ἐμβλέψατε εἰς τὰ πετεινὰ
τοῦ οὐρανοῦ ὅτι οὐ
σπεύρουσιν οὐδὲ
θερίζουσιν οὐδὲ
συνάγουσιν εἰς
ἀποθήκας, καὶ ὁ πατήρ

NASB

19 "Do not store up
for yourselves treasures
on earth, where moth
and rust destroy, and
where thieves break in
and steal. 20 "But store
up for yourselves trea-
sures in heaven, where
neither moth nor rust de-
stroys, and where
thieves do not break in or
steal; 21 for where your
treasure is, there your
heart will be also.

22 The eye is the
lamp of the body; so then
if your eye is clear, your
whole body will be full of
light. 23 But if your eye is
bad, your whole body will
be full of darkness. If then
the light that is in you is
darkness, how great is
the darkness!

24 No one can serve
two masters; for either he
will hate the one and love
the other, or he will be de-
voted to one and despise
the other. You cannot
serve God and wealth.

25 For this reason I
say to you, do not be
worried about your life,
as to what you will eat or
what you will drink; nor for
your body, as to what you
will put on. Is not life more
than food, and the body
more than clothing? 26
"Look at the birds of the
air, that they do not sow,
nor reap nor gather into
barns, and yet your heav-
enly Father feeds them.
Are you not worth much
more than they? 27 "And
who of you by being wor-
ried can add a single
hour to his life? 28 "And

NRSV

19 Do not store up for
yourselves treasures on
earth, where moth and
rust consume and
where thieves break in
and steal; 20 but store up
for yourselves treasures
in heaven, where neither
moth nor rust consumes
and where thieves do not
break in and steal. 21 For
where your treasure is,
there your heart will be
also.

22 The eye is the
lamp of the body. So, if
your eye is healthy, your
whole body will be full of
light; 23 but if your eye is
unhealthy, your whole
body will be full of dark-
ness. If then the light in
you is darkness, how
great is the darkness!

24 No one can serve
two masters; for a slave
will either hate the one
and love the other, or be
devoted to the one and
despise the other. You
cannot serve God and
wealth.

25 Therefore I tell you,
do not worry about your
life, what you will eat or
what you will drink, or
about your body, what
you will wear. Is not life
more than food, and the
body more than clothing?
26 Look at the birds of
the air; they neither sow
nor reap nor gather into
barns, and yet your heav-
enly Father feeds them.
Are you not of more value
than they? 27 And can
any of you by worrying
add a single hour to your
span of life? 28 And why

NLT

19 Don't store up trea-
sures here on earth,
where they can be eaten
by moths and get rusty,
and where thieves break
in and steal. 20 Store
your treasures in
heaven, where they will
never become moth-
eaten or rusty and where
they will be safe from
thieves. 21 Wherever
your treasure is, there
your heart and thoughts
will also be.

22 Your eye is a lamp
for your body. A pure eye
lets sunshine into your
soul. 23 But an evil eye
shuts out the light and
plunges you into dark-
ness. If the light you think
you have is really dark-
ness, how deep that
darkness will be!

24 No one can serve
two masters. For you will
hate one and love the
other, or be devoted to
one and despise the
other. You cannot serve
both God and money.

25 So I tell you, don't
worry about everyday life
— whether you have
enough food, drink, and
clothes. Doesn't life con-
sist of more than food
and clothing? 26 Look at
the birds. They don't
need to plant or harvest
or put food in barns be-
cause your heavenly Fa-
ther feeds them. And you
are far more valuable to
him than they are. 27 Can
all your worries add a
single moment to your
life? Of course not. 28
"And why worry about

ὕμῶν ὁ οὐράνιος τρέφει αὐτά· οὐχ ὑμεῖς μάλλον διαφέρετε αὐτῶν; <6:27> τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἓνα; <6:28> καὶ περὶ ἐνδύματος τί μεριμνᾶτε; καταμάθετε τὰ κρίνα τοῦ ἀγροῦ πῶς αὐξάνουσιν· οὐ κοπιῶσιν οὐδὲ νήθουσιν· <6:29> λέγω δὲ ὑμῖν ὅτι οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν τούτων. <6:30> εἰ δὲ τὸν χόρτον τοῦ ἀγροῦ σήμερον ὄντα καὶ αὔριον εἰς κλίβανον βαλλόμενον ὁ θεὸς οὕτως ἀμφιέννυσιν, οὐ πολλῶ μάλλον ὑμεῖς, ὀλιγόπιστοι <6:31> μὴ οὖν μεριμνήσητε λέγοντες Τί φάγωμεν; ἢ, Τί πίωμεν; ἢ, Τί περιβαλώμεθα; <6:32> πάντα γὰρ ταῦτα τὰ ἔθνη ἐπιζητοῦσιν· οἶδεν γὰρ ὁ πατὴρ ὑμῶν ὁ οὐράνιος ὅτι χρήζετε τούτων ἀπάντων. <6:33> ζητεῖτε δὲ πρῶτον τὴν βασιλείαν [τοῦ θεοῦ] καὶ τὴν δικαιοσύνην αὐτοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν. <6:34> μὴ οὖν μεριμνήσητε εἰς τὴν αὔριον, ἢ γὰρ αὔριον μεριμνήσει· ἐαυτῆς· ἄρκετόν τῃ ἡμέρᾳ ἡ κακία αὐτῆς.

<7:1> Μὴ κρίνετε, ἵνα μὴ κριθῆτε· <7:2> ἐν ᾧ γὰρ κρίματι κρίνετε κριθήσεσθε, καὶ ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν. <7:3> τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ δοκὸν οὐ

why are you worried about clothing? Observe how the lilies of the field grow; they do not toil nor do they spin, 29 yet I say to you that not even Solomon in all his glory clothed himself like one of these. 30 "But if God so clothes the grass of the field, which is alive today and tomorrow is thrown into the furnace, will He not much more clothe you? You of little faith! 31 "Do not worry then, saying, 'What will we eat?' or 'What will we drink?' or 'What will we wear for clothing?' 32 "For the Gentiles eagerly seek all these things; for your heavenly Father knows that you need all these things. 33 "But seek first His kingdom and His righteousness, and all these things will be added to you. 34 So do not worry about tomorrow; for tomorrow will care for itself. Each day has enough trouble of its own.

7.1 Do not judge so that you will not be judged. 2 "For in the way you judge, you will be judged; and by your standard of measure, it will be measured to you. 3 "Why do you look at the speck that is in your brother's eye, but do not notice the log that is in your own eye? 4 Or how can you say to your brother, 'Let me take the speck out of your eye,' and behold, the log is in your own eye? 5 You hypocrite, first take the

do you worry about clothing? Consider the lilies of the field, how they grow; they neither toil nor spin, 29 yet I tell you, even Solomon in all his glory was not clothed like one of these. 30 But if God so clothes the grass of the field, which is alive today and tomorrow is thrown into the oven, will he not much more clothe you—you of little faith? 31 Therefore do not worry, saying, "What will we eat?" or "What will we drink?" or "What will we wear?" 32 For it is the Gentiles who strive for all these things; and indeed your heavenly Father knows that you need all these things. 33 But strive first for the kingdom of God and his righteousness, and all these things will be given to you as well. 34 So do not worry about tomorrow, for tomorrow will bring worries of its own. Today's trouble is enough for today.

7.1 Do not judge, so that you may not be judged. 2 For with the judgment you make you will be judged, and the measure you give will be the measure you get. 3 Why do you see the speck in your neighbor's eye, but do not notice the log in your own eye? 4 Or how can you say to your neighbor, "Let me take the speck out of your eye," while the log is in your own eye? 5 You hypocrite, first take the log out of your own eye,

your clothes? Look at the lilies and how they grow. They don't work or make their clothing, 29 yet Solomon in all his glory was not dressed as beautifully as they are. 30 And if God cares so wonderfully for flowers that are here today and gone tomorrow, won't he more surely care for you? You have so little faith! 31 So don't worry about having enough food or drink or clothing. 32 Why be like the pagans who are so deeply concerned about these things? Your heavenly Father already knows all your needs, 33 and he will give you all you need from day to day if you live for him and make the Kingdom of God your primary concern. 34 So don't worry about tomorrow, for tomorrow will bring its own worries. Today's trouble is enough for today.

7.1 Stop judging others, and you will not be judged. 2 For others will treat you as you treat them. Whatever measure you use in judging others, it will be used to measure how you are judged. 3 And why worry about a speck in your friend's eye when you have a log in your own? 4 How can you think of saying, 'Let me help you get rid of that speck in your eye,' when you can't see past the log in your own eye? 5 Hypocrite! First get rid of the log from your own eye; then perhaps you will see well

κατανοεῖς; <7:4> ἢ πῶς ἐρεῖς τῷ ἀδελφῷ σου, ἝΑφες ἐκβάλω τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ σου, καὶ ἰδοὺ ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σου; <7:5> ὑποκριτά, ἔκβαλε πρῶτον ἐκ τοῦ ὀφθαλμοῦ σου τὴν δοκόν καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου. <7:6> Μὴ δῶτε τὸ ἅγιον τοῖς κυσὶν μηδὲ βάλητε τοὺς μαργαρίτας ὑμῶν ἔμπροσθεν τῶν χοίρων, μήποτε καταπατήσουσιν αὐτοὺς ἐν τοῖς ποσὶν αὐτῶν καὶ στραφέντες ῥήξωσιν ὑμᾶς.

<7:7> Αἰτεῖτε καὶ δοθήσεται ὑμῖν, ζητεῖτε καὶ εὕρήσετε, κρούετε καὶ ἀνοιγήσεται ὑμῖν. <7:8> πᾶς γὰρ ὁ αἰτῶν λαμβάνει καὶ ὁ ζητῶν εὕρισκει καὶ τῷ κρούοντι ἀνοιγήσεται. <7:9> ἢ τίς ἐστὶν ἐξ ὑμῶν ἄνθρωπος, ὃν αἰτήσῃ ὁ υἱὸς αὐτοῦ ἄρτον, μὴ λίθον ἐπιδώσῃ αὐτῷ; <7:10> ἢ καὶ ἰχθὺν αἰτήσῃ, μὴ ὄφιν ἐπιδώσῃ αὐτῷ; <7:11> εἰ οὖν ὑμεῖς πονηροὶ ὄντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσω μᾶλλον ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς δώσει ἀγαθὰ τοῖς αἰτουσιν αὐτόν.

<7:12> Πάντα οὖν ὅσα ἐὰν θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτως καὶ ὑμεῖς ποιεῖτε αὐτοῖς· οὗτος γάρ ἐστιν ὁ νόμος καὶ οἱ προφῆται.

<7:13> Εἰσέλθατε διὰ τῆς στενῆς πύλης· ὅτι πλατεῖα ἡ πύλη καὶ εὐρύχωρος ἡ ὁδὸς ἡ

log out of your own eye, and then you will see clearly to take the speck out of your brother's eye.

6 Do not give what is holy to dogs, and do not throw your pearls before swine, or they will trample them under their feet, and turn and tear you to pieces.

7 Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. 8 For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened. 9 Or what man is there among you who, when his son asks for a loaf, will give him a stone? 10 Or if he asks for a fish, he will not give him a snake, will he? 11 If you then, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give what is good to those who ask Him!

12 In everything, therefore, treat people the same way you want them to treat you, for this is the Law and the Prophets.

13 Enter through the narrow gate; for the gate is wide and the way is broad that leads to destruction, and there are many who enter through. 14 For the gate is small and the way is narrow that leads to life, and there are few who find it.

15 Beware of the false prophets, who

and then you will see clearly to take the speck out of your neighbor's eye.

6 Do not give what is holy to dogs; and do not throw your pearls before swine, or they will trample them under foot and turn and maul you.

7 Ask, and it will be given you; search, and you will find; knock, and the door will be opened for you. 8 For everyone who asks receives, and everyone who searches finds, and for everyone who knocks, the door will be opened. 9 Is there anyone among you who, if your child asks for bread, will give a stone? 10 Or if the child asks for a fish, will give a snake? 11 If you then, who are evil, know how to give good gifts to your children, how much more will your Father in heaven give good things to those who ask him!

12 In everything do to others as you would have them do to you; for this is the law and the prophets.

13 Enter through the narrow gate; for the gate is wide and the road is easy that leads to destruction, and there are many who take it. 14 For the gate is narrow and the road is hard that leads to life, and there are few who find it.

15 Beware of false prophets, who come to you in sheep's clothing but inwardly are raven-

enough to deal with the speck in your friend's eye.

6 Don't give what is holy to unholy people. Don't give pearls to swine! They will trample the pearls, then turn and attack you.

7 Keep on asking, and you will be given what you ask for. Keep on looking, and you will find. Keep on knocking, and the door will be opened. 8 For everyone who asks, receives. Everyone who seeks, finds. And the door is opened to everyone who knocks. 9 You parents – if your children ask for a loaf of bread, do you give them a stone instead? 10 Or if they ask for a fish, do you give them a snake? Of course not! 11 If you sinful people know how to give good gifts to your children, how much more will your heavenly Father give good gifts to those who ask him.

12 Do for others what you would like them to do for you. This is a summary of all that is taught in the law and the prophets.

13 You can enter God's Kingdom only through the narrow gate. The highway to hell is broad, and its gate is wide for the many who choose the easy way. 14 But the gateway to life is small, and the road is narrow, and only a few ever find it.

15 Beware of false

ἀπάγουσα εἰς τὴν ἀπώλειαν καὶ πολλοὶ εἰσιν οἱ εἰσερχόμενοι δι' αὐτῆς· <7:14> τί στενὴ ἡ πύλη καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζώην καὶ ὀλίγοι εἰσὶν οἱ εὐρίσκοντες αὐτήν.

<7:15> Προσέχετε ἀπὸ τῶν ψευδοπροφητῶν, οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασιν προβάτων, ἔσωθεν δὲ εἰσὶν λύκοι ἄρπαγες. <7:16> ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς. μή τι συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλὰς ἢ ἀπὸ τριβόλων σῦκα; <7:17> οὕτως πᾶν δένδρον ἀγαθὸν καρποὺς καλοὺς ποιεῖ, τὸ δὲ σαπρὸν δένδρον καρποὺς πονηροὺς ποιεῖ. <7:18> οὐ δύναται δένδρον ἀγαθὸν καρποὺς πονηροὺς ποιεῖν οὐδὲ δένδρον σαπρὸν καρποὺς καλοὺς ποιεῖν. <7:19> πᾶν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται. <7:20> ἄρα γε ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς.

<7:21> Οὐ πᾶς ὁ λέγων μοι, Κύριε κύριε, εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν, ἀλλ' ὁ ποιῶν τὸ θέλημα τοῦ πατρὸς μου τοῦ ἐν τοῖς οὐρανοῖς. <7:22> πολλοὶ ἐροῦσίν μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ, Κύριε κύριε, οὐ τῷ σῷ ὀνόματι ἐπροφητεύσαμεν καὶ τῷ σῷ ὀνόματι δαιμόνια ἐξεβάλομεν, καὶ τῷ σῷ ὀνόματι δυνάμεις πολλὰς ἐποιήσαμεν; <7:23> καὶ τότε ὁμολογήσω αὐτοῖς

come to you in sheep's clothing, but inwardly are ravenous wolves. 16 "You will know them by their fruits. Grapes are not gathered from thorn bushes nor figs from thistles, are they? 17 "So every good tree bears good fruit, but the bad tree bears bad fruit. 18 "A good tree cannot produce bad fruit, nor can a bad tree produce good fruit. 19 "Every tree that does not bear good fruit is cut down and thrown into the fire. 20 "So then, you will know them by their fruits.

21 "Not everyone who says to Me, 'Lord, Lord,' will enter the kingdom of heaven, but he who does the will of My Father who is in heaven will enter. 22 "Many will say to Me on that day, 'Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?' 23 "And then I will declare to them, 'I never knew you; DEPART FROM ME, YOU WHO PRACTICE LAWLESSNESS.'

24 Therefore everyone who hears these words of Mine and acts on them, may be compared to a wise man who built his house on the rock. 25 And the rain fell, and the floods came, and the winds blew and slammed against that house; and yet it did not fall, for it had been founded on the rock. 26 Everyone who hears

ous wolves. 16 You will know them by their fruits. Are grapes gathered from thorns, or figs from thistles? 17 In the same way, every good tree bears good fruit, but the bad tree bears bad fruit. 18 A good tree cannot bear bad fruit, nor can a bad tree bear good fruit. 19 Every tree that does not bear good fruit is cut down and thrown into the fire. 20 Thus you will know them by their fruits.

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. 22 On that day many will say to me, "Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many deeds of power in your name?" 23 Then I will declare to them, "I never knew you; go away from me, you evildoers."

24 Everyone then who hears these words of mine and acts on them will be like a wise man who built his house on rock. 25 The rain fell, the floods came, and the winds blew and beat on that house, but it did not fall, because it had been founded on rock. 26 And everyone who hears these words of mine and does not act on them will be like a foolish man who built his house on sand. 27 The rain fell, and the floods came, and the winds blew and beat against that house, and

prophets who come disguised as harmless sheep, but are really wolves that will tear you apart. 16 You can detect them by the way they act, just as you can identify a tree by its fruit. You don't pick grapes from thorn-bushes, or figs from thistles. 17 A healthy tree produces good fruit, and an unhealthy tree produces bad fruit. 18 A good tree can't produce bad fruit, and a bad tree can't produce good fruit. 19 So every tree that does not produce good fruit is chopped down and thrown into the fire. 20 Yes, the way to identify a tree or a person is by the kind of fruit that is produced.

21 Not all people who sound religious are really godly. They may refer to me as 'Lord,' but they still won't enter the Kingdom of Heaven. The decisive issue is whether they obey my Father in heaven. 22 On judgment day many will tell me, 'Lord, Lord, we prophesied in your name and cast out demons in your name and performed many miracles in your name.' 23 But I will reply, 'I never knew you. Go away; the things you did were unauthorized.'

24 Anyone who listens to my teaching and obeys me is wise, like a person who builds a house on solid rock. 25 Though the rain comes in torrents and the floodwaters rise and the

ὅτι Οὐδέποτε ἔγνω ἡμᾶς·
ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ
ἐργαζόμενοι τὴν ἀνομίαν.

〈7:24〉 Πᾶς οὖν ὅστις
ἀκούει μου τοὺς λόγους
τούτους καὶ ποιεῖ αὐτοὺς,
ὁμοιωθήσεται ἀνδρὶ
φρονίμῳ, ὅστις ὡς
κοδόμησεν αὐτοῦ τὴν
οἰκίαν ἐπὶ τὴν πέτραν·
〈7:25〉 καὶ κατέβη ἡ
βροχὴ καὶ ἦλθον οἱ
ποταμοὶ καὶ ἔπνευσαν οἱ
ἄνεμοι καὶ προσέπεσαν
τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ
ἔπεσεν, τεθεμελίωτο γὰρ
ἐπὶ τὴν πέτραν. 〈7:26〉
καὶ πᾶς ὁ ἀκούων μου
τοὺς λόγους τούτους καὶ
μὴ ποιῶν αὐτοὺς
ὁμοιωθήσεται ἀνδρὶ
μωρῷ, ὅστις ὡς κοδόμησεν
αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν
ἄμμον· 〈7:27〉 καὶ κατέβη
ἡ βροχὴ καὶ ἦλθον οἱ
ποταμοὶ καὶ ἔπνευσαν οἱ
ἄνεμοι καὶ προσέκοψαν
τῇ οἰκίᾳ ἐκείνῃ, καὶ
ἔπεσεν καὶ ἦν ἡ πτώσις
αὐτῆς μεγάλη.

〈7:28〉 Καὶ ἐγένετο ὅτε
ἐτέλεσεν ὁ Ἰησοῦς τοὺς
λόγους τούτους,
ἐξεπλήσσαντο οἱ ὄχλοι
ἐπὶ τῇ διδαχῇ αὐτοῦ·
〈7:29〉 ἦν γὰρ διδάσκων
αὐτοὺς ὡς ἐξουσίαν ἔχων
καὶ οὐχ ὡς οἱ γραμματεῖς
αὐτῶν.

these words of Mine and
does not act on them, will
be like a foolish man who
built his house on the
sand. 27 The rain fell,
and the floods came, and
the winds blew and
slammed against that
house; and it fell--and
great was its fall."

28 When Jesus had
finished these words, the
crowds were amazed at
His teaching; 29 for He
was teaching them as
one having authority, and
not as their scribes.

it fell—and great was its
fall!"

28 Now when Jesus
had finished saying these
things, the crowds were
astounded at his teach-
ing, 29 for he taught them
as one having authority,
and not as their scribes.

winds beat against that
house, it won't collapse,
because it is built on
rock. 26 But anyone who
hears my teaching and
ignores it is foolish, like a
person who builds a
house on sand. 27 When
the rains and floods
come and the winds beat
against that house, it will
fall with a mighty crash."

28 After Jesus finished
speaking, the crowds
were amazed at his
teaching, 29 for he taught
as one who had real au-
thority – quite unlike the
teachers of religious law.

Block Diagram

(94) 6:19 *Μὴ θησαυρίζετε ὑμῖν θησαυροὺς*

ἐπὶ τῆς γῆς,

ὅπου σῆς

καὶ

βρῶσις ἀφανίζει

καὶ

ὅπου κλέπται διορύσσουσιν

καὶ

----- κλέπτουσιν·

6:20

δὲ

(95) *θησαυρίζετε ὑμῖν θησαυροὺς*

ἐν οὐρανῷ,

ὅπου οὔτε σῆς

οὔτε βρῶσις ἀφανίζει

καὶ

ὅπου κλέπται οὐ διορύσσουσιν

οὐδὲ

----- -- κλέπτουσιν·

6:21

γάρ

ὅπου γάρ ἐστὶν ὁ θησαυρός σου,

ἐκεῖ

(96) *ἔσται καὶ ἡ καρδιά σου.*

(97) 6:22 *Ὁ λύχνος τοῦ σώματός ἐστὶν ὁ ὀφθαλμός.*

οὖν

ἐὰν ᾗ ὁ ὀφθαλμός σου ἀπλοῦς,

(98) *ὅλον τὸ σῶμά σου φωτεινὸν ἔσται·*

δὲ

6:23

ἐὰν ὁ ὀφθαλμός σου πονηρὸς ᾗ,

(99) *ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται.*

οὖν

εἰ τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν,

(100) *τὸ σκότος πόσον ----.*

(101) 6:24 *Οὐδεὶς δύναται δυσὶ κυρίοις δουλεύειν·*

ἢ

γὰρ

(102) *τὸν ἓνα μισήσει*

καὶ

(103) *τὸν ἕτερον ἀγαπήσει,*

ἢ

(104) *ἐνὸς ἀνθέξεται*

(105) καὶ
τοῦ ἐτέρου καταφρονήσει.

(106) οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾷ.

6:25 Διὰ τοῦτο
(107) λέγω ὑμῖν,

μὴ μεριμνᾶτε
τῇ ψυχῇ ὑμῶν
τί φάγητε
ἢ
τί πίνητε,
μηδὲ

τῷ σώματι ὑμῶν
τί ἐνδύσησθε.

οὐχὶ ἡ ψυχὴ πλεῖον ἐστὶν τῆς τροφῆς
καὶ
---- τὸ σῶμα ----- τοῦ ἐνδύματος;

(108) 6:26 ἐμβλέψατε
εἰς τὰ πετεινὰ τοῦ οὐρανοῦ

ὅτι οὐ σπεύρουσιν
οὐδὲ
θερίζουσιν
οὐδὲ
συνάγουσιν
εἰς ἀποθήκας,

καὶ
(109) ὁ πατὴρ ὑμῶν ὁ οὐράνιος τρέφει αὐτά·
(110) οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν;

6:27 δὲ
(111) τίς ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι...πῆχυν ἓνα;
ἐπὶ τὴν ἡλικίαν αὐτοῦ

6:28 καὶ
περὶ ἐνδύματος
(112) τί μεριμνᾶτε;

(113) καταμάθετε τὰ κρίνα τοῦ ἀγροῦ
πῶς αὐξάνουσιν·

(114) οὐ κοπιῶσιν
οὐδὲ

(115) νήθουσιν·

6:29 δὲ
(116) λέγω ὑμῖν

ἐν πάσῃ τῇ δόξῃ αὐτοῦ
ὅτι οὐδὲ Σολομὼν...περιεβάλετο
ὥς ἐν τούτων.

6:30 δὲ

οὕτως
εἰ τὸν χόρτον τοῦ ἀγροῦ...ὁ θεὸς...ἀμφιέννυσιν,
σήμερον ὄντα
καὶ
αὔριον εἰς κλίβανον βαλλόμενον
(117) οὐ ----- πολλῷ μᾶλλον ὑμᾶς,
ὀλιγόπιστοι;

6:31 οὖν

(118) μὴ μεριμνήσητε
λέγοντες

Τί φάγωμεν;
ἢ,
Τί πίνωμεν;
ἢ,
Τί περιβαλώμεθα;

6:32 γὰρ

(119) πάντα ταῦτα τὰ ἔθνη ἐπιζητοῦσιν·

γὰρ

(120) οἶδεν ὁ πατὴρ ὑμῶν ὁ οὐράνιος

ὅτι χρήζετε τούτων ἀπάντων.

6:33 δὲ

(121) ζητεῖτε πρῶτον τὴν βασιλείαν τοῦ θεοῦ
καὶ
τὴν δικαιοσύνην αὐτοῦ,

καὶ

(122) ταῦτα πάντα προστεθήσεται ὑμῖν.

6:34 οὖν

(123) μὴ μεριμνήσητε
εἰς τὴν αὔριον,
γὰρ

(124) ἡ αὔριον μεριμνήσει ἑαυτῆς·

(125) ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς.

(126) 7:1 Μὴ κρίνετε,
ἵνα μὴ κριθῆτε·

7:2 γὰρ

(127) ἐν ᾧ κρίματι κρίνετε
κριθήσεσθε,

- καὶ
ἐν ᾧ μέτρῳ μετρεῖτε
(128) *μετρηθήσεται ὑμῖν.*
- 7:3 δὲ
(129) *τί βλέπεις τὸ κάρφος*
τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου,
- δὲ
(130) *τὴν ἐν τῷ σῷ ὀφθαλμῷ δοκὸν οὐ κατανοεῖς;*
- 7:4 ἢ
(131) *πῶς ἐρεῖς τῷ ἀδελφῷ σου,*
Ἄφες
ἐκβάλω τὸ κάρφος
ἐκ τοῦ ὀφθαλμοῦ σου,
- καὶ
ἰδοὺ
(132) *ἡ δοκὸς -----*
ἐν τῷ ὀφθαλμῷ σοῦ;
- 7:5 ὑποκριτά,
(133) *ἐκβαλε...τὴν δοκὸν*
πρῶτον
ἐκ τοῦ ὀφθαλμοῦ σοῦ
καὶ
τότε
(134) *διαβλέψεις ἐκβαλεῖν τὸ κάρφος*
ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου.
- (135) 7:6 *Μὴ δῶτε τὸ ἅγιον τοῖς κυσίν*
μηδὲ
(136) *βάλητε τοὺς μαργαρίτας ὑμῶν*
ἐμπροσθεν τῶν χοίρων,
μήποτε καταπατήσουσιν αὐτοὺς
ἐν τοῖς ποσὶν αὐτῶν
καὶ
στραφέντες
ρήξωσιν ὑμᾶς.
- (137) 7:7 *Αἰτεῖτε*
καὶ
(138) *δοθήσεται ὑμῖν,*
- (139) *ζητεῖτε*
καὶ
(140) *εὕρήσετε,*

- (141) κρούετε
καὶ
- (142) ἀνοιγήσεται ὑμῖν·
7:8 γὰρ
- (143) πᾶς ὁ αἰτῶν λαμβάνει
καὶ
- (144) ὁ ζητῶν εὕρισκει
καὶ
- (145) τῷ κρούοντι ἀνοιγήσεται.
- 7:9 ἢ
- (146) τίς ἐστὶν ἐξ ὑμῶν ἄνθρωπος...μὴ λίθον ἐπιδώσει αὐτῷ;
ὃν αἰτήσῃ ὁ υἱὸς αὐτοῦ ἄρτον,
- 7:10 ἢ
καὶ
- (147) -----...μὴ ὄφιν ἐπιδώσει αὐτῷ;
-- ἰχθὺν αἰτήσῃ,
- 7:11 οὖν
- πονηροὶ ὄντες
εἰ ὑμεῖς...οἶδατε
/-----|
δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν,
πόσῳ μᾶλλον
- (148) ὁ πατὴρ ὑμῶν...δώσει ἀγαθὰ τοῖς αἰτοῦσιν αὐτόν.
ὁ ἐν τοῖς οὐρανοῖς
- 7:12 οὖν
- Πάντα ὅσα ἐὰν θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι,
οὕτως
καὶ
- (149) ὑμεῖς ποιεῖτε αὐτοῖς·
γάρ
- (150) οὗτος ἐστὶν ὁ νόμος καὶ οἱ προφῆται.
- (151) 7:13 Εἰσέλθατε
διὰ τῆς στενῆς πύλης·
ὅτι πλατεῖα ἡ πύλη
καὶ
εὐρύχωρος ἡ ὁδὸς
ἡ ἀπάγουσα
εἰς τὴν ἀπώλειαν
καὶ
πολλοὶ εἰσὶν οἱ εἰσερχόμενοι
δι' αὐτῆς·
- (152) 7:14 τί στενὴ ἡ πύλη

- (153) καὶ
-- τεθλιμμένη ἡ ὁδὸς
ἡ ἀπάγουσα
εἰς τὴν ζωὴν
- (154) καὶ
ὀλίγοι εἰσὶν οἱ εὐρίσκοντες αὐτήν.
- (155) 7:15 Προσέχετε
ἀπὸ τῶν ψευδοπροφητῶν,
οἵτινες ἔρχονται
πρὸς ὑμᾶς
ἐν ἐνδύμασιν προβάτων,
δὲ
ἔσωθεν εἰσὶν λύκοι ἄρπαγες.
- 7:16 ἀπὸ τῶν καρπῶν αὐτῶν
(156) ἐπιγνώσεσθε αὐτούς.
- μήτι
(157) συλλέγουσιν...σταφυλὰς
ἀπὸ ἀκανθῶν
ἢ
(158) -----... σῦκα;
ἀπὸ τριβόλων
- 7:17 οὕτως
(159) πᾶν δένδρον ἀγαθὸν καρποὺς καλοὺς ποιεῖ,
δὲ
(160) τὸ σαπρὸν δένδρον καρποὺς πονηροὺς ποιεῖ.
- (161) 7:18 οὐ δύναται δένδρον ἀγαθὸν καρποὺς πονηροὺς ποιεῖν
οὐδὲ
(162) ----- δένδρον σαπρὸν καρποὺς καλοὺς ποιεῖν.
- (163) 7:19 πᾶν δένδρον...ἐκκόπτεται
μὴ ποιοῦν καρπὸν καλὸν
καὶ
εἰς πῦρ
(164) --- ----- βάλλεται.
- 7:20 ἄρα γε
ἀπὸ τῶν καρπῶν αὐτῶν
(165) ἐπιγνώσεσθε αὐτούς.
- (166) 7:21 Οὐ πᾶς ὁ λέγων μοι,
Κύριε
κύριε,

εἰσελεύσεται

εἰς τὴν βασιλείαν τῶν οὐρανῶν,

ἀλλ '

ὁ ποιῶν τὸ θέλημα τοῦ πατρός μου

τοῦ ἐν τοῖς οὐρανοῖς.

(167)

(168) 7:22

πολλοὶ ἐροῦσίν μοι

ἐν ἐκείνῃ τῇ ἡμέρᾳ,

Κύριε

κύριε,

οὐ τῷ σῷ ὀνόματι ἐπροφητεύσαμεν

καὶ

τῷ σῷ ὀνόματι δαιμόνια ἐξεβάλομεν,

καὶ

τῷ σῷ ὀνόματι δυνάμεις πολλὰς ἐποιήσαμεν;

7:23

καὶ

τότε

(169)

ὁμολογήσω αὐτοῖς

ὅτι Οὐδέποτε ἔγνων ὑμᾶς·

ἀποχωρεῖτε ἀπ' ἐμοῦ

οἱ ἐργαζόμενοι τὴν ἀνομίαν.

7:24

οὖν

Πᾶς ὅστις ἀκούει μου τοὺς λόγους τούτους

καὶ

ποιεῖ αὐτοὺς,

(170)

ὁμοιωθήσεται ἀνδρὶ φρονίμῳ,

/-----|

ὅστις ᾠκοδόμησεν αὐτοῦ τὴν οἰκίαν

ἐπὶ τὴν πέτραν·

7:25

καὶ

(171)

κατέβη ἡ βροχὴ

καὶ

(172)

ἦλθον οἱ ποταμοὶ

καὶ

(173)

ἔπνευσαν οἱ ἄνεμοι

καὶ

(174)

προσέπεσαν τῇ οἰκίᾳ ἐκείνῃ,

καὶ

(175)

οὐκ ἔπεσεν,

γὰρ

(176)

τεθεμελίωτο

ἐπὶ τὴν πέτραν.

7:26

καὶ

πᾶς ὁ ἀκούων μου τοὺς λόγους τούτους
καὶ
μὴ ποιῶν αὐτοὺς

(177)

ὁμοιωθήσεται ἀνδρὶ μωρῷ,

/-----|

ὅστις ᾠκοδόμησεν αὐτοῦ τὴν οἰκίαν
ἐπὶ τὴν ἄμμον·

7:27

καὶ

(178)

κατέβη ἡ βροχὴ

καὶ

(179)

ἦλθον οἱ ποταμοὶ

καὶ

(180)

ἔπνευσαν οἱ ἄνεμοι

καὶ

(181)

προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ,

καὶ

(182)

ἔπεσεν

καὶ

(183)

ἦν ἡ πτῶσις αὐτῆς μεγάλη.

7:28

Καὶ

(I)

ἐγένετο

ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους,
ἐξεπλήσσοντο οἱ ὄχλοι
ἐπὶ τῇ διδαχῇ αὐτοῦ·

7:29

γὰρ

(J)

ἦν διδάσκων αὐτοὺς

ὡς ἐξουσίαν ἔχων

καὶ

(K)

οὐχ ὡς οἱ γραμματεῖς αὐτῶν.