



The Sermon on the Mount Study
Bible Study Session 6
Matthew 5:27-30

Study By
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Greek NT

5.27 Ἠκούσατε ὅτι ἐρ-
 ρέθη, Οὐ μοιχεύσεις. 5.28
 ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς
 ὁ βλέπων γυναῖκα πρὸς
 τὸ ἐπιθυμῆσαι αὐτήν ἤδη
 ἐμοίχευσεν αὐτήν ἐν τῇ
 καρδίᾳ αὐτοῦ. 5.29 εἰ δὲ
 ὁ ὀφθαλμὸς σου ὁ δεξιὸς
 σκανδαλίζει σε, ἔξελε
 αὐτὸν καὶ βάλε ἀπὸ σοῦ·
 συμφέρει γάρ σοι ἵνα ἀπό-
 ληται ἐν τῶν μελῶν σου καὶ
 μὴ ὅλον τὸ σῶμά σου βληθῆ
 εἰς γέενναν. 5.30 καὶ εἰ ἡ
 δεξιὰ σου χεὶρ σκανδαλίζει
 σε, ἔκκοψον αὐτήν καὶ βάλε
 ἀπὸ σοῦ· συμφέρει γάρ σοι
 ἵνα ἀπόληται ἐν τῶν μελῶν
 σου καὶ μὴ ὅλον τὸ σῶμά
 σου εἰς γέενναν ἀπέλθῃ.

**La Biblia
 de las Américas**

27 Habéis oído que se
 dijo: “NO COMETERAS
 ADULTERIO.” 28 Pero yo
 os digo que todo el que
 mire a una mujer para
 codiciarla ya cometió
 adulterio con ella en su
 corazón. 29 Y si tu ojo
 derecho te es ocasión de
 pecar , arráncalo y échalo
 de ti; porque te es mejor
 que se pierda uno de tus
 miembros, y no que todo
 tu cuerpo sea arrojado al
 infierno. 30 Y si tu mano
 derecha te es ocasión de
 pecar, córtala y échala de
 ti; porque te es mejor que
 se pierda uno de tus mi-
 embros, y no que todo tu
 cuerpo vaya al infierno.

NRSV

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

NLT

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

The Outline of the Text:¹

I. Thesis: Adultery is forbidden, v. 27

OT Code: Exod. 20:14, 17; Lev. 18:20; 20:10; Deut. 22:22-29.

Human sexuality in ancient world:

- Greek traditions
- Roman traditions
- Jewish traditions

II. Antithesis: Lust is forbidden, vv. 28-30

Jesus’ Response: lustful gazing at women is condemned, v. 28

Two warnings: Eternity is at stake here, vv. 29-30

- Gouge out the offending right eye
- Cut off the offending right hand

You have heard it said...

But I say to you...

¹Serious study of the biblical text must look at the ‘then’ meaning, i.e., the historical meaning, and the ‘now’ meaning, i.e., the contemporary application, of the scripture text. In considering the historical meaning, both elements of literary design and historical aspects must be considered. In each study we will attempt a summary overview of these procedures in the interpretation of the scripture text.

Diagram of the Sermon on the Mount Mt. 5:21-26

38 ^{5:27} **You have heard,**
that it was said,
You shall not commit adultery.

^{5:28} But

39 **I say to you that**
everyone looking at a woman with lust
/-----|
has already committed adultery
with her
in his heart.

^{5:29} And
if your right eye causes you to stumble

40 **gouge it out,**
and

41 **cast it**
from you;
for

42 **it is better for you**
that one of your members perish
than for
your entire body to be cast
into Hell.

^{5:30} And
if your right hand causes you to stumble

43 **cut it off**
and

44 **cast it**
from you
for

45 **it is better for you**
that one of your members perish
than for
your entire body to perish
in Hell.

Summary of Rhetorical Structure:

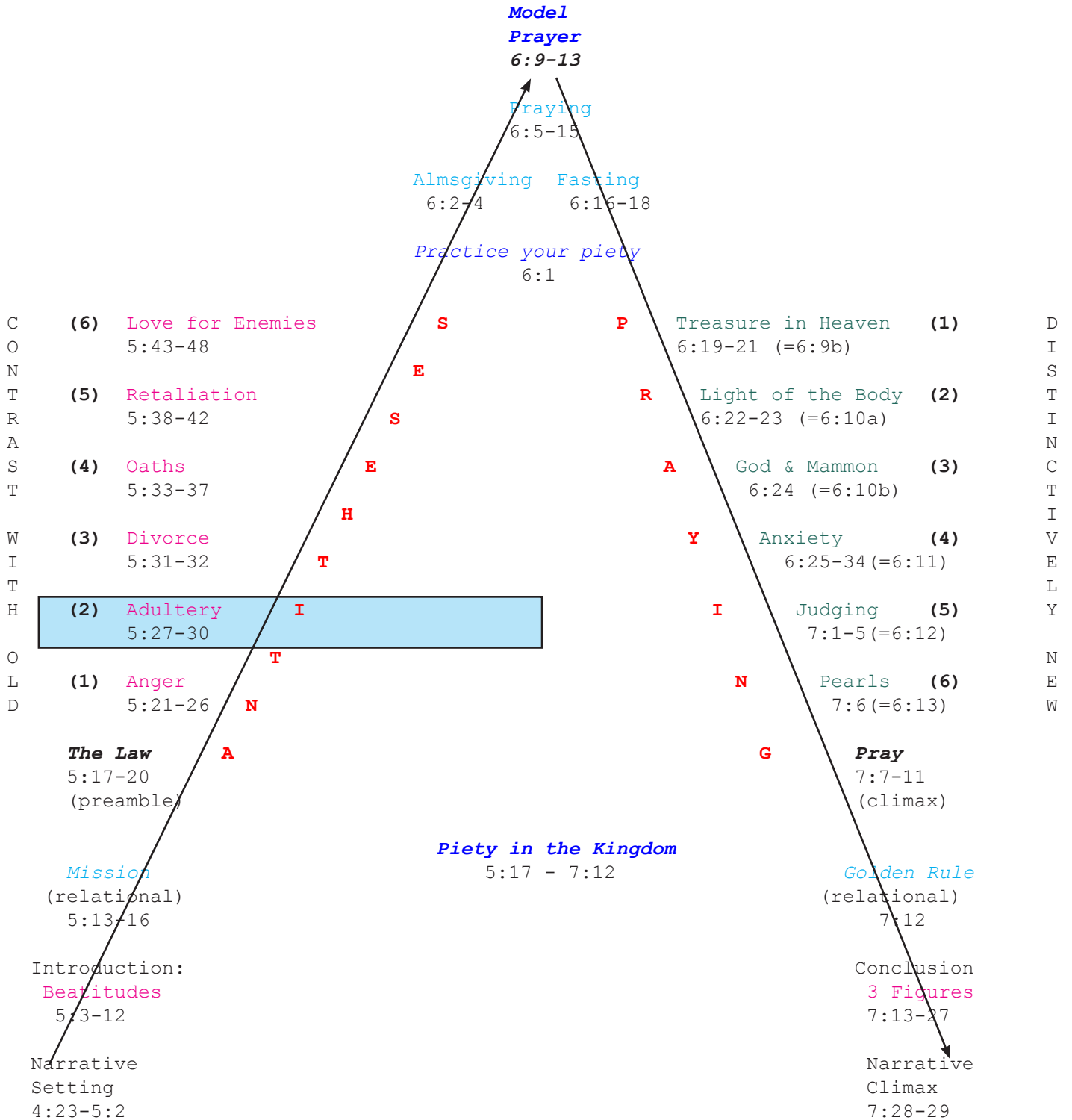
The text is divided into the two patterns of the Thesis reference to the Old Testament text, # 38, and Jesus' response, the Antithesis, #s 39-45. Verse 27 quotes the OT legal codes against adulterous interest in another man's wife, as found in Exod. 20:14, 17; Lev. 18:20; 20:10; Deut. 22:22-29.

Jesus' response is two fold: the Antithesis in v. 28 (# 39), and two warnings of the seriousness of His statement in vv. 29-30 (#s 40-45). At first glance the references to the right eye and the right hand seem rather unrelated to the theme. The proposed drastic action of removing these body organs which they cause offense underscores the eternal issues at stake in the moral behavior toward a woman.

Jesus again affirms the Old Testament code and extends its meaning to include attitudes as well as action. He also expands the attitude to include the female gender inclusively, and not just a married woman.

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.