

The boxes in this left-hand column provide parsing options for Greek verbs.

PERSON & NUMBER		
	Singular	Plural
1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

TYPICAL AKTIONSAART	TENSE FORMS
Durative	Present
Summary	Future
Punctiliar	Aorist
Durative	Imperfect
Stative	Perfect
Past Past	Pluperfect

PARTICIPLE (VERBAL ADJECTIVE)
INFINITIVE (VERBAL NOUN)

MOOD
Indicative: Indicates
Imperative: Commands
Subjunctive: Expresses Possibility
Optative: Expresses A Wish

VOICE
Active: Subject does action
Passive: Subject acted upon
Middle: Subject involved in action

The Vocabulary Box lists Greek words that appear in the passages studied in this lesson.

VOCABULARY	
ἀμνός, ὁ	lamb
ἀποκάλυψις, ὁ	unveiling
Βηθλέεμ, ἡ	Bethlehem
δεσπότης, ὁ	master
δόξα, ἡ	glory
ἔθνος, τό	nation, Gentile
εἰρήνη, ὁ	peace
ἔρχομαι	come
ἦλθομεν	
ἡγεμών, ὁ	leader, ruler
ἱερόν, τό	temple
κόσμος, ὁ	[people of the] world
λαός, ὁ	people
μάγος, ὁ	magi
σωτήριος, ον	saving, salvation

Diphthongs are marked in blue; letters with a shifted pronunciation are in red.

This box is a place to write down insights that emerged from our discussion of the passage.

PRACTICAL APPLICATION & OTHER NOTES

**GNT MATTHEW, LESSON 1
 MAT 2.1-6: HOPE OF
 MESSIAH'S COMING**

Roderick Graciano,
 Timothy Ministries, 2023

This right-hand box provides extra info on grammatical and other topics.

HOW MANY MESSIAHS?

Considering the volume of passages in the prophetic Scriptures that speak directly or indirectly, literally or metaphorically, of the Coming One, it should not surprise us that people in the first-century experienced some confusion about Him (see John 7.27 with John 9.29-30). While godly people like Simeon (Luk 2.25 ff.) and Martha ((John 11.27), and even the Samaritan woman (John 4.25), possessed a degree of clarity about the Messiah, others veered into speculation-laced confusion.

At least some among the sect at Qumran, known to us through the Dead Sea Scrolls, believed that “the Prophet” (predicted by Moses? Elijah?) was coming and also two Messiahs, the Messiah of Aaron (a priestly Messiah), and the Messiah of Israel (a messianic King), 1QS 9.11. Another Midrash (Jewish exegetical commentary) mentions the additional two eschatological figures, “Messiah of Manasseh,” and “the Messiah of Ephraim (The Anointed of War).”

THE TEXTS

Mat 2.1 Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλέεμ τῆς Ἰουδαίας

ἐν ἡμέραις Ἑρῳδοῦ τοῦ βασιλέως, ἰδοὺ μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς Ἱεροσόλυμα

2 λέγοντες· Ποῦ ἐστὶν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ καὶ ἤλθομεν προσκυνῆσαι αὐτῷ.

3 ἀκούσας δὲ ὁ βασιλεὺς Ἑρῳδῆς ἐταράχθη καὶ πᾶσα Ἱεροσόλυμα μετ' αὐτοῦ,

4 καὶ συναγαγὼν πάντας τοὺς ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ ἐπυνθάνετο παρ' αὐτῶν ποῦ ὁ χριστὸς γεννᾶται.

5 οἱ δὲ εἶπαν αὐτῷ· Ἐν Βηθλέεμ τῆς Ἰουδαίας· οὕτως γὰρ γέγραπται διὰ τοῦ προφήτου·

6 Καὶ σύ, Βηθλέεμ γῆ Ἰούδα, οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγεμόσιν Ἰούδα· ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος, ὅστις ποιμανεῖ τὸν λαόν μου τὸν Ἰσραήλ.

Luk 2.26 καὶ ἦν αὐτῷ κεχρηματισμένον ὑπὸ τοῦ πνεύματος

GNT MATTHEW, LESSON 1B

τος τοῦ ἁγίου μὴ ἰδεῖν θάνατον πρὶν ἢ ἂν ἴδῃ τὸν χριστὸν κυρίου.

27 καὶ ἦλθεν ἐν τῷ πνεύματι εἰς τὸ ἱερόν· καὶ ἐν τῷ εἶδῆσαι σαγαγεῖν τοὺς γονεῖς τὸ παιδίον Ἰησοῦν τοῦ ποιῆσαι αὐτοὺς κατὰ τὸ εἰθισμένον τοῦ νόμου περὶ αὐτοῦ

28 καὶ αὐτὸς ἐδέξατο αὐτὸ εἰς τὰς ἀγκάλας καὶ εὐλόγησεν τὸν θεὸν καὶ εἶπεν·

29 Νῦν ἀπολύεις τὸν δοῦλόν σου, δέσποτα, κατὰ τὸ ῥήμα σου ἐν εἰρήνῃ·

30 ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου

31 ὃ ἠτοίμασας κατὰ πρόσωπον πάντων τῶν λαῶν,

32 φῶς εἰς ἀποκάλυψιν ἐθνῶν καὶ δόξαν λαοῦ σου Ἰσραήλ.

Joh 1.29 Τῇ ἐπαύριον βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτόν, καὶ λέγει· Ἴδε ὁ ἀμνὸς τοῦ θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου.

30 οὗτός ἐστιν ὑπὲρ οὗ ἐγὼ εἶπον· Ὁπίσω μου ἔρχεται ἀνὴρ ὃς ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν·

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GNT MATTHEW, LESSON 2
MAT 3.1-2: COMING KINGDOM

Roderick Graciano,
Timothy Ministries, 2023

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VOCABULARY	
βασιλεία, ἡ	kingdom
ἐγγίζω	I draw near
ἔρημος, ον	desolate, deserted
κηρύσσω	I proclaim
μετανοέω	I repent
οὐρανός, ὁ	heaven, sky
εὐαγγέλιον, τό	good news
θεραπεύω	I heal
θεραπεύων	
θέλημα, τό	[one's] will
ζητέω	I seek
δικαιοσύνη, ἡ	righteousness
ἡμέρα, ἡ	day
ὄνομα, τό	name
ὁμολογέω	I confess, profess

Diphthongs are marked in **blue**; letters with a shifted pronunciation are in **red**.

THE KINGDOM ALREADY & NOT YET

Even though the eschatological kingdom of God is future and awaits Christ's coming again in glory, Christ's first coming *inaugurated* that same eschatological kingdom. "Not clearly foreseen, apparently, by either Old Testament prophets or the earliest New Testament disciples, was the already-not yet complexion of the messianic age," i.e., the kingdom of God and reign of Christ have been inaugurated, realized in principle, and are present now (the "already" of the kingdom); however, they have not yet been fully manifested but await a future consummation in all their glory (the "not yet" of the kingdom). Currently, good and evil co-exist, but there will come a time of harvest and of separation of good from evil. Believers already have come to the heavenly Jerusalem (Heb 12:22); yet the full, glorious presence of the New Jerusalem is future (Rev 21:10–11).

— Jonathan Menn, *Biblical Eschatology*, pp. 33-34.

This box is a place to write down insights that emerged from our discussion of the passage.

PRACTICAL APPLICATION & OTHER NOTES

THE TEXTS

- Mat 3.1 Ἐν δὲ ταῖς ἡμέραις ἐκείναις παραγίνεται Ἰωάννης ὁ βαπτιστῆς κηρύσσων ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας
- 2** καὶ λέγων· Μετανοεῖτε, ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν.
- 4.17 Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ λέγειν· Μετανοεῖτε, ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν.
- 23** Καὶ περιῆγεν ἐν ὅλῃ τῇ Γαλιλαίᾳ, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας καὶ θεραπέων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ.
- 6.9 Οὕτως οὖν προσεύχεσθε ὑμεῖς· Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς· ἁγιασθήτω τὸ ὄνομά σου,
- 10** ἐλθέτω ἡ βασιλεία σου, γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς.
- 33** ζητεῖτε δὲ πρῶτον τὴν βασιλείαν καὶ τὴν δικαιοσύνην

GNT MATTHEW, LESSON 2 B

αὐτοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν.

- 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.
- 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;
- 23 καὶ τότε ὁμολογήσω αὐτοῖς ὅτι Οὐδέποτε ἔγνων ὑμᾶς· ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν.
- 8.11 λέγω δὲ ὑμῖν ὅτι πολλοὶ ἀπὸ ἀνατολῶν καὶ δυσμῶν ἤξουσιν καὶ ἀνακλιθήσονται μετὰ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.
- 12** οἱ δὲ υἱοὶ τῆς βασιλείας ἐκβληθήσονται εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

THE NEW PHASE IN ESTABLISHING THE KINGDOM

GNT MATTHEW LESSON 2C

The Kingdom of Heaven is as ancient and as lasting as God's rule over the world. However, since the blow to God's rule that occurred in the rebellion of Adam and Eve, God has been guiding human history toward a re-establishment and final culmination of the kingdom. Please make brief notes below of the insights you learn about the new phase of the kingdom in the listed passages.

Matthew 3.1-2

Matthew 4.17

Matthew 4.23

Matthew 6.9-10

Matthew 6.33

Matthew 7.21-23

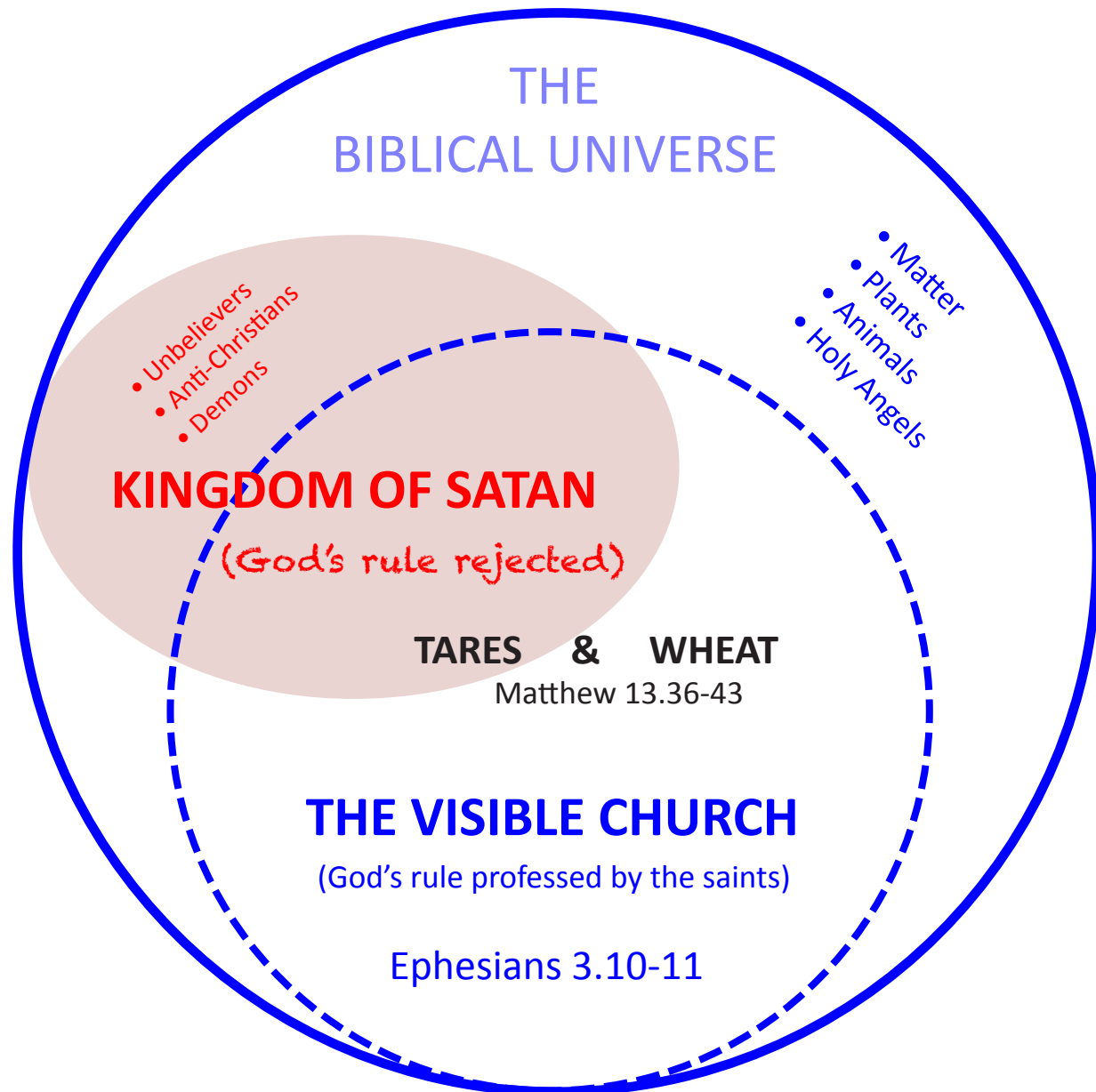
Matthew 8.11-12

Acts 1.3

The kingdom remains a priority in the mind of Jesus and *for* the disciples, even after the resurrection.

THE KINGDOM OF GOD: GOD'S RULE OVER ALL THINGS

Jesus was the awaited king (Matthew 2.1); His kingdom is the kingdom of heaven (John 18.36). A faithful disciple of Jesus will pay close attention to His teaching about the Kingdom and its principles. A study of His kingdom raises the following questions (among others): Into whose territory must God's kingdom advance? Where is the Kingdom of God most fully realized? Why has God designed a warrior bride for His Son?



THE TEXTS

Act 1.3 οἷς καὶ παρέστησεν ἑαυτὸν ζῶντα μετὰ τὸ παθεῖν αὐτὸν ἐν πολλοῖς τεκμηρίοις, δι' ἡμερῶν τεσσαράκοντα ὀπτανόμενος αὐτοῖς καὶ λέγων τὰ περὶ τῆς βασιλείας τοῦ θεοῦ.

8.12 ὅτε δὲ ἐπίστευσαν τῷ Φιλίππῳ εὐαγγελιζομένῳ περὶ τῆς βασιλείας τοῦ θεοῦ καὶ τοῦ ὀνόματος Ἰησοῦ Χριστοῦ, ἐβαπτίζοντο ἄνδρες τε καὶ γυναῖκες.

14.22 ἐπιστηρίζοντες τὰς ψυχὰς τῶν μαθητῶν, παρακαλοῦντες ἐμμένειν τῇ πίστει καὶ ὅτι διὰ πολλῶν θλίψεων δεῖ ἡμᾶς εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ.

28.23 Ταξάμενοι δὲ αὐτῷ ἡμέραν ἤκον πρὸς αὐτὸν εἰς τὴν ξενίαν πλείονες, οἷς ἐξετίθετο διαμαρτυρόμενος τὴν βασιλείαν τοῦ θεοῦ πείθων τε αὐτούς περὶ τοῦ Ἰησοῦ ἀπὸ τε τοῦ νόμου Μωϋσέως καὶ τῶν προφητῶν ἀπὸ πρῶτ' ἕως ἑσπέρας.

30 Ἐνέμεινεν δὲ διετίαν ὅλην ἐν ἰδίῳ μισθώματι, καὶ

GNT MATTHEW, LESSON 2 E

ἀπεδέχετο πάντας τοὺς εἰσπορευομένους πρὸς αὐτόν,

31 κηρύσσων τὴν βασιλείαν τοῦ θεοῦ καὶ διδάσκων τὰ περὶ τοῦ κυρίου Ἰησοῦ Χριστοῦ μετὰ πάσης παρρησίας ἀκωλύτως.

Acts 8.12

Acts 14.22

Acts 28.23

Acts 28.30-31

THE TEXTS

Rom 14.17 οὐ γὰρ ἐστὶν ἡ βασιλεία τοῦ θεοῦ βρῶσις καὶ πόσις, ἀλλὰ δικαιοσύνη καὶ εἰρήνη καὶ χαρὰ ἐν πνεύματι ἁγίῳ.

1Co 4.20 οὐ γὰρ ἐν λόγῳ ἡ βασιλεία τοῦ θεοῦ ἀλλ' ἐν δυνάμει.

Eph 5.5 τοῦτο γὰρ ἴστε γινώσκοντες ὅτι πᾶς πόρνος ἢ ἀκάθαρτος ἢ πλεονέκτης, ὃ ἐστὶν εἰδωλολάτρης, οὐκ ἔχει κληρονομίαν ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ καὶ θεοῦ.

1Co 15.50 Τοῦτο δέ φημι, ἀδελφοί, ὅτι σὰρξ καὶ αἷμα βασιλείαν θεοῦ κληρονομῆσαι οὐ δύναται, οὐδὲ ἡ φθορὰ τὴν ἀφθαρσίαν κληρονομεῖ.

Jam 2.5 ἀκούσατε, ἀδελφοί μου ἀγαπητοί. οὐχ ὁ θεὸς ἐξελέξατο τοὺς πτωχοὺς τῷ κόσμῳ πλουσίους ἐν πίστει καὶ κληρονόμους τῆς βασιλείας ἧς ἐπηγγείλατο τοῖς ἀγαπῶσιν αὐτόν;

1Co 15. 24 εἶτα τὸ τέλος, ὅταν παραδιδῶ τὴν βασιλείαν τῷ θεῷ καὶ πατρί, ὅταν καταργήσῃ πᾶσαν ἀρχὴν καὶ πᾶσαν ἐξουσίαν καὶ δύναμιν

GNT MATTHEW, LESSON 2 F

Romans 14.17

1 Corinthians 4.20

Ephesians 5.5

1 Corinthians 15.50

James 2.5

1 Corinthians 15.24

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The Vocabulary Box lists Greek words that appear in the passages studied in this lesson.

**GNT MATTHEW, LESSON 3
MAT 5.1-12: SERMON ON THE MOUNT,
PART 1: THE BEATITUDES**

Roderick Graciano,
Timothy Ministries, 2023

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Passive: Subject acted upon
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VOCABULARY

ἀκούω
ἀκούοντες
ἄνθρωπος, ὁ
βασιλεία, ἡ
γῆ, ἡ
γυνή, ἡ
θεός, ὁ
καλέω
κληθήσονται
καρδία, ἡ
λόγος, ὁ
οὐρανός, ὁ
πατήρ, ὁ
πνεῦμα, τό
προφήτης, ὁ

Diphthongs are marked in blue; letters with a shifted pronunciation are in red.

SAGES AND THEIR WISDOM

Along with the offices of prophet, priest and king, there was a fourth leadership role in ancient Israel, that of “the wise,” the sages (1Ki 4.30; Pro 1.6). These leaders functioned in society behind the scenes as counselors and tutors (2Sa 15.12; 1Ch 27.32; etc.). The offices of king and sage famously combined in Solomon.

Generally, wisdom requires life experience. **An effective way to convey the wisdom of experience to the next generation is with aphorisms.** An aphorism is a quotable saying. The difference between an aphorism and a proverb is that a proverb is a wisdom saying that has stood the test of time, such that its original author has (probably) been forgotten.

This box is a place to write down insights that emerged from our discussion of the passage.

PRACTICAL APPLICATION & OTHER NOTES

A proverb (Heb. = מָשָׁל, *mashal*) is a comparison; it presents the reader/hearer with a choice. Proverbs teach the probable results of (often contrasted) courses of action. They are not promises, but express probability.

THE BEATITUDES & WOES

- Mat **5:1** Ἴδὼν δὲ τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος· καὶ καθίσαντος αὐτοῦ προσῆλθαν αὐτῷ οἱ μαθηταὶ αὐτοῦ·
- 2** καὶ ἀνοίξας τὸ στόμα αὐτοῦ ἐδίδασκεν αὐτοὺς λέγων·
- 3** Μακάριοι οἱ πτωχοὶ τῷ πνεύματι,¹ ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.
- 4** μακάριοι οἱ πενθοῦντες, ὅτι αὐτοὶ παρακληθήσονται.
- 5** μακάριοι οἱ πραεῖς, ὅτι αὐτοὶ κληρονομήσουσι τὴν γῆν.
- 6** μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην, ὅτι αὐτοὶ χορτασθήσονται.
- 7** μακάριοι οἱ ἐλεήμονες, ὅτι αὐτοὶ ἐλεηθήσονται.
- 8** μακάριοι οἱ καθαροὶ τῇ καρδίᾳ, ὅτι αὐτοὶ τὸν θεὸν ὄψονται.
- 9** μακάριοι οἱ εἰρηνοποιοί, ὅτι αὐτοὶ υἱοὶ θεοῦ κληθήσονται.
- 10** μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.
- 11** μακάριοί ἐστε ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώξωσιν καὶ εἴπωσιν πᾶν πονηρὸν καθ' ὑμῶν ψευδόμενοι ἕνεκεν ἐμοῦ.

¹ See Luk 4.18-19, quoting from Isaiah 61.1-2a.

GNT MATTHEW, LESSON 3 B

- 12** χαίρετε καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς· οὕτως γὰρ ἐδίωξαν τοὺς προφήτας τοὺς πρὸ ὑμῶν.

Luk **6.20** Καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ ἔλεγεν·

Μακάριοι οἱ πτωχοί,¹ ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ θεοῦ.

24 πλὴν οὐαὶ ὑμῖν τοῖς πλουσίοις, ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν.

21 μακάριοι οἱ κλαίοντες νῦν, ὅτι γελάσετε.

25b οὐαὶ, οἱ γελῶντες νῦν, ὅτι πενθήσετε καὶ κλαύσετε.

21 μακάριοι οἱ πεινῶντες νῦν, ὅτι χορτασθήσεσθε.

25a οὐαὶ ὑμῖν, οἱ ἐμπεπλησμένοι νῦν, ὅτι πεινάσετε.

DIFFERENT DATIVES

What is meant in Mat 5.3 by the phrase *in spirit*? Review the different uses of the dative case on p. B-19 and select the best choice for understanding the first beatitude. Cf. Acts 18.25; Rom 12.11.

THEORIES OF “THE SERMON ON THE MOUNT”

By depicting Jesus as delivering His lengthiest teaching (spoken authoritatively and full of commentary on the law) *on a mountain*, Matthew alerts his readers that the “new Moses,” indeed a “greater than Moses,” has come. Since the principles for living presented in the sermon are clearly central and fundamental to Jesus’ understanding of “the kingdom of heaven,” and yet seemingly beyond the capacity of man to keep, various theories about this sermon have evolved over the centuries:

1. One extreme dispensationalist view is that the Sermon On The Mount was **the new kingdom law for the Jews**. Only when the Jews, as a whole, rejected Jesus and His kingdom, did God’s Plan B come into effect, namely, the offer of a non-legal gospel for the Gentiles. According to this view, the Sermon On The Mount does not apply to Christians.
2. Albert Schweitzer thought people could only abide by the teachings of the Sermon if they believed that the second coming was imminent. Thus the Sermon was **ethics for the first generation of Christians who expected to be the last generation**, the only ones who would be fervent enough in their faith to live out its teachings.¹
3. The eschatological view of the Sermon proposes that it describes **the ideals that will be lived out in heaven or in the millennial kingdom**.¹
4. There was apparently a medieval idea that the Sermon was “counsels for extraordinary Christians, **a description of heroic sanctity**.” Peter Kreeft refers to this as the elitist view.¹
5. The Leftist view “interprets the sermon as **a utopian social blueprint** ... the prescriptions for an enlightened, peaceful, and happy society.”¹

A more biblical understanding of the Sermon On The Mount is that it teaches principles for living as citizens in the kingdom of heaven, particularly in the new phase of the kingdom now inaugurated by Jesus. The principles of the Sermon cannot be kept by what Paul calls “the flesh”; they can only be lived out by trust in King Jesus, by the power of His regenerating Spirit. A great contrast between this Sermon and the Mosaic commandments, is that before teaching what a person should *do*, Jesus used proverbial sayings to describe what a person should *be*. Instead of leading with ten commandments, Jesus led with nine character qualities. We must realize, though, that in order for Israel to arrive at the wisdom of Solomon, they had to first receive the law of Moses. Now, to live out specific applications of the spiritual law, we must first embrace the wisdom crystallized by Jesus.

THE MEANING OF μακάριος

The Canadian BBE (English Bible in Basic English, 1949/1964) unhappily translates μακάριος with *happy*. This makes the Beatitudes nonsensical, as most pointedly illustrated by the BBE’s translation of the second beatitude: “Happy are those who are sad: for they will be comforted.” The English word *happy* does not work in this Sermon because *happy* in our culture refers to something (1) subjective, (2) temporary, and (3) dependent on circumstances.² While not *unrelated to* personal circumstances, blessedness is not generated by them. Blessedness is a state rather than a passing feeling, though it will generate God’s *shalom*. Blessedness has to do with our identity (i.e., our relational matrix; Psa 2.12; 33.12; 34.8; 40.4; 65.4), and our character (Psa 1.1; 32.2; 41.1; Pro 28.14; Isa 30.18): **it is the joy of becoming who we were designed to be**.

¹ Kreeft, Peter. *Back to Virtue: Traditional Moral Wisdom for Modern Moral Confusion*. San Francisco: Ignatius Press, 1992, pp. 81-83.

² *Ibid.*, p. 87.

POSSIBLE BASES OF THE BEATITUDES

Isaiah (NASB)

61:1 The Spirit of the Lord God is upon me,
Because the LORD has anointed me
To bring good news to the afflicted;
He has sent me to bind up the brokenhearted,
To proclaim liberty to captives
And freedom to prisoners;
2 To proclaim the favorable year of the LORD
And the day of vengeance of our God;
To comfort all who mourn,

41:17 “The afflicted and needy are seeking water,
but there is none,
And their tongue is parched with thirst;
I, the LORD, will answer them Myself,
As the God of Israel I will not forsake them.

Proverbs

3:3 Do not let kindness and truth leave you...
4 So you will find favor and good repute
In the sight of God and man.

Psalms

24:3 Who may ascend into the hill of the LORD?
And who may stand in His holy place?
4 He who has clean hands and a pure heart,
Who has not lifted up his soul to falsehood
And has not sworn deceitfully.

Wisdom of Solomon (LES)

3:1 But righteous souls are in the hand of God...⁴ For even if
they are punished in the sight of people,
their hope is full of immortality;
5 ...God tested them...
8 They will judge nations, and they will rule over peoples,
and the Lord will reign over them forever.

Rod's Translation

Mat 5.³ Blessed the poor in the spirit, because of them [as a class] is the kingdom of heaven.
4 Blessed the ones mourning, because they shall be comforted.
5 Blessed the gentle ones because they shall inherit the land.
6 Blessed the ones hungering and thirsting for the righteousness, because they shall be satisfied.
7 Blessed the merciful, because they shall receive mercy.
8 Blessed the pure in the heart, because they shall see the God.
9 Blessed the peacemakers, because they will be named sons of God.
10 Blessed the ones having been pursued for the sake of righteousness, because of them is the kingdom of the heavens.
11 Blessed are you when they may insult you and pursue you and say all manner of evil against you falsely on account of me.
12 Rejoice and exult, because your reward is great in the heavens, for thus they persecuted the prophets, the ones before you.

See LXX

See Hebrew

See also Isa 43.20-44.3; 49.8-10; 55.1-2

See LXX

The boxes in this left-hand column provide parsing options for Greek verbs.

The Vocabulary Box lists Greek words that appear in the passages studied in this lesson.

**GNT MATTHEW, LESSON NO. 4
MAT 5.13-16: SERMON ON THE MOUNT,
PART 2, LIGHT OF THE WORLD**

Roderick Graciano,
Timothy Ministries, 2023

PERSON & NUMBER

	Singular	Plural
1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

TYPICAL AKTIONSAKT	TENSE FORMS
Durative	Present
Summary	Future
Punctiliar	Aorist
Durative	Imperfect
Stative	Perfect
Past Past	Pluperfect

PARTICIPLE (VERBAL ADJECTIVE)
INFINITIVE (VERBAL NOUN)

MOOD

Indicative: Indicates
Imperative: Commands
Subjunctive: Expresses Possibility
Optative: Expresses A Wish

VOICE

Active: Subject does action
Passive: Subject acted upon
Middle: Subject involved in action

VOCABULARY

ἅλας	salt
δοξάζω	glorify, praise
ἐμπροσθεν	in presence of
ἔξω	outside
κρύπτω	hide
λάμπω	shine
λύχνος	lamp
μωραίνω	make foolish
μωρανθῆ	become tasteless
οἰκία	house
πατήρ	father
πόλις	city, town
φῶς	light

Diphthongs are marked in blue; letters with a shifted pronunciation are in red.

TO BE SALT AND LIGHT

Galadriel: “Mithrandir, why the halfling?
Gandalf: “I don’t know. Saruman believes that it is only great power that can hold evil in check, but that is not what I’ve learned. I’ve found it is the small things, everyday deeds of ordinary folk that keeps the darkness at bay, simple acts of kindness and love.”

— Peter Jackson’s *The Hobbit: An Unexpected Journey*

This box is a place to write down insights that emerged from our discussion of the passage.

PRACTICAL APPLICATION & OTHER NOTES

THE TEXT

Mat 5.13 Ὑμεῖς ἐστε τὸ ἅλας τῆς γῆς· ἐὰν δὲ τὸ ἅλας μωρανθῆ, ἐν τίνι ἀλισθήσεται; εἰς οὐδὲν ἰσχύει ἔτι εἰ μὴ βληθὲν ἔξω καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων.

14 Ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου. οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους κειμένη·

15 οὐδὲ καίουσιν λύχνον καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μόδιον ἀλλ' ἐπὶ τὴν λυχνίαν, καὶ λάμπει πᾶσιν τοῖς ἐν τῇ οἰκίᾳ.

16 οὕτως λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα καὶ δοξάσωσιν τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.

THE TEXT

Mat 5.17 Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον ἢ τοὺς προφῆτας· οὐκ ἦλθον καταλῦσαι ἀλλὰ πληρῶσαι·

18 ἀμὴν γὰρ λέγω ὑμῖν, ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἰῶτα ἐν ἡ μία κεραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου, ἕως ἂν πάντα γένηται.

19 ὃς ἐὰν οὖν λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων καὶ διδάξῃ οὕτως τοὺς ἀνθρώπους, ἐλάχιστος κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· ὃς δ' ἂν ποιήσῃ καὶ διδάξῃ, οὗτος μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.

20 λέγω γὰρ ὑμῖν ὅτι ἐὰν μὴ περισσεύσῃ ὑμῶν ἡ δικαιοσύνη πλεῖον τῶν γραμματέων καὶ Φαρισαίων, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν.

THE TEXT

Mat 5.21 Ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις·
Οὐ φονεύσεις· ὃς δ' ἂν φονεύσῃ, ἔνοχος ἔσται τῇ
κρίσει.

22 ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ὀργιζόμενος
τῷ ἀδελφῷ αὐτοῦ ἔνοχος ἔσται τῇ κρίσει· ὃς δ'
ἂν εἶπῃ τῷ ἀδελφῷ αὐτοῦ· Ῥακά, ἔνοχος ἔσται
τῷ συνεδρίῳ· ὃς δ' ἂν εἶπῃ· Μωρέ, ἔνοχος ἔσται
εἰς τὴν γέενναν τοῦ πυρός.

23 ἐὰν οὖν προσφέρῃς τὸ δῶρόν σου ἐπὶ
τὸ θυσιαστήριον καὶ κεῖ μνησθῆς ὅτι ὁ ἀδελφός
σου ἔχει τι κατὰ σοῦ,

24 ἄφες ἐκεῖ τὸ δῶρόν σου ἔμπροσθεν τοῦ
θυσιαστηρίου καὶ ὑπάγε πρῶτον διαλλάγηθι τῷ

ἀδελφῷ σου, καὶ τότε ἐλθὼν πρόσφερε τὸ
δῶρόν σου.

25 ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχὺ
ἕως ὅτου εἶ μετ' αὐτοῦ ἐν τῇ ὁδῷ, μήποτε σε
παραδῷ ὁ ἀντίδικος τῷ κριτῇ, καὶ ὁ κριτῆς
τῷ ὑπηρέτῃ, καὶ εἰς φυλακὴν βληθήσῃ.

26 ἀμὴν λέγω σοι, οὐ μὴ ἐξέλθῃς
ἐκεῖθεν ἕως ἂν ἀποδώσῃς τὸν ἔσχατον
κοδράντην.

THE TEXT

Mat 5.27 Ἐκούσατε ὅτι ἐρρέθη· Οὐ μοιχεύσεις.

28 ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ βλέπων

γυναῖκα πρὸς τὸ ἐπιθυμῆσαι αὐτήν ἤδη

ἐμοίχευσεν αὐτήν ἐν τῇ καρδίᾳ αὐτοῦ.

29 εἰ δὲ ὁ ὀφθαλμός σου ὁ δεξιὸς σκανδαλίζει

σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ, συμφέρει

γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου καὶ

μὴ ὅλον τὸ σῶμά σου βληθῆ εἰς γέενναν.

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.

31 Ἐρρέθη δέ· Ὅς ἂν ἀπολύσῃ τὴν γυναῖκα

αὐτοῦ, δότω αὐτῇ ἀποστάσιον.

32 ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ἀπολύων

τὴν γυναῖκα αὐτοῦ παρεκτὸς λόγου

πορνείας ποιεῖ αὐτήν μοιχευθῆναι,

καὶ ὃς ἐὰν ἀπολελυμένην γαμήσῃ

μοιχᾶται.

THE TEXT

Mat 5.33 Πάλιν ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις· Οὐκ ἐπιορκήσεις, ἀποδώσεις δὲ τῷ κυρίῳ τοὺς ὄρκους σου.

34 ἐγὼ δὲ λέγω ὑμῖν μὴ ὁμόσαι ὅλως· μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστὶν τοῦ θεοῦ·

35 μήτε ἐν τῇ γῆ, ὅτι ὑποπόδιόν ἐστιν τῶν ποδῶν αὐτοῦ· μήτε εἰς Ἱεροσόλυμα, ὅτι πόλις ἐστὶν τοῦ μεγάλου βασιλέως·

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

37 ἔστω δὲ ὁ λόγος ὑμῶν ναὶ ναί, οὐ οὐ· τὸ δὲ περισσὸν τούτων ἐκ τοῦ πονηροῦ ἐστίν.

38 Ἐκούσατε ὅτι ἐρρέθη· Ὁφθαλμὸν ἀντὶ ὀφθαλμοῦ καὶ ὀδόντα ἀντὶ ὀδόντος.

39 ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντιστῆναι τῷ πονηρῷ· ἀλλ' ὅστις σε ῥαπίζει εἰς τὴν δεξιὰν σιαγόνα, στρέψον αὐτῷ καὶ τὴν ἄλλην·

40 καὶ τῷ θέλοντί σοι κριθῆναι καὶ τὸν χιτῶνά σου λαβεῖν, ἄφες αὐτῷ καὶ τὸ ἱμάτιον·

41 καὶ ὅστις σε ἀγγαρεύσει μίλιον ἓν, ὕπαγε μετ' αὐτοῦ δύο.

42 τῷ αἰτοῦντί σε δός, καὶ τὸν θέλοντα ἀπὸ σοῦ δανίσασθαι μὴ ἀποστραφῆς.

**GNT MATTHEW, LESSON NO. 5
MAT 5.43-48: SERMON ON THE MOUNT,
PART 3, BE PERFECT**

Roderick Graciano,
Timothy Ministries, 2023

PERSON & NUMBER		
	Singular	Plural
1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

TYPICAL AKTIONSART	TENSE FORMS
Durative	Present
Summary	Future
Punctiliar	Aorist
Durative	Imperfect
Stative	Perfect
Past Past	Pluperfect

PARTICIPLE (VERBAL ADJECTIVE)
INFINITIVE (VERBAL NOUN)

MOOD
Indicative: Indicates
Imperative: Commands
Subjunctive: Expresses Possibility
Optative: Expresses A Wish

VOICE
Active: Subject does action
Passive: Subject acted upon
Middle: Subject involved in action

VOCABULARY	
ἀγαθός	good
ἀγαπάω	I love
ἀγαπᾶτε	
ἀδελφός	brother
ἄδικος	unrighteous
ἐχθρός	enemy
μισέω	I hate
μισήσεις	
μισθός	wage, reward
μόνος	only, alone
πονηρός	evil [one]
προσεύχομαι	I pray
προσεύχεσθε	
τέλειος	perfect

Diphthongs are marked in **blue**; letters with a shifted pronunciation are in **red**.

BE PERFECT
When Jesus instructed His disciples to be perfect, it was in the context of reminding them to imitate their heavenly Father who shows kindness to both “the evil and the good” (Mat 5.45). A proper way of life — in view of their Father’s character — was to love even their enemies (Mat 5.44). Being perfect (τέλειοι) as the Father is perfect (τέλειός), therefore, means **to imitate God by living out a complete love, rather than a restricted love**. In other words, it means to love everyone rather than only those who reciprocate. There was no nuance of “flawless performance” in this teaching.

This box is a place to write down insights that emerged from our discussion of the passage.

PRACTICAL APPLICATION & OTHER NOTES

THE TEXT

Mat 5.43 Ἠκούσατε ὅτι ἐρρέθη· Ἀγαπήθεις τὸν πλησίον σου καὶ μισήσεις τὸν ἐχθρόν σου.

44 ἐγὼ δὲ λέγω ὑμῖν, ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν καὶ προσεύχεσθε ὑπὲρ τῶν διωκόντων ὑμᾶς.

45 ὅπως γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ὅτι τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγαθοὺς καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους.

46 ἐὰν γὰρ ἀγαπήσητε τοὺς ἀγαπῶντας

ὑμᾶς, τίνα μισθὸν ἔχετε; οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσιν;

47 καὶ ἐὰν ἀσπάσησθε τοὺς ἀδελφοὺς ὑμῶν μόνον, τί περισσὸν ποιεῖτε; οὐχὶ καὶ οἱ ἐθνικοὶ τὸ αὐτὸ ποιοῦσιν;

48 Ἔσεσθε οὖν ὑμεῖς τέλειοι ὡς ὁ πατὴρ ὑμῶν ὁ οὐράνιος τέλειός ἐστιν.

The boxes in this left-hand column provide parsing options for Greek verbs.

The Vocabulary Box lists Greek words that appear in the passages studied in this lesson.

**GNT MATTHEW, LESSON NO. 6
MAT 6.1-6: SERMON ON THE MOUNT,
PART 4, BE SECRET**

Roderick Graciano,
Timothy Ministries, 2023

PERSON & NUMBER		
	Singular	Plural
1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

TYPICAL AKTIONSAART	TENSE FORMS
Durative	Present
Summary	Future
Punctiliar	Aorist
Durative	Imperfect
Stative	Perfect
Past Past	Pluperfect

PARTICIPLE (VERBAL ADJECTIVE)
INFINITIVE (VERBAL NOUN)

MOOD
Indicative: Indicates
Imperative: Commands
Subjunctive: Expresses Possibility
Optative: Expresses A Wish

VOICE
Active: Subject does action
Passive: Subject acted upon
Middle: Subject involved in action

VOCABULARY	
ἀριστερός	left hand
γωνία	corner
δεξιός	right hand
δικαιοσύνη	righteousness
ἐλεημοσύνη	benevolent act
ἐμπροσθεν	in presence of
κρυπτός	secret
πλατεῖα	broad street
ρύμη	narrow street
ταμῆϊον	inner room
σαλπίζω	sound trumpet
σαλπίσης	
φαίνω	shine, be manifest
φανῶσιν	

Diphthongs are marked in blue; letters with a shifted pronunciation are in red.

BE SECRET?

In Matthew 5.17, Jesus says, “let your light shine in people’s presence, so that they may see your good works and they may glorify your Father, the *One* in the heavens.” Then, in Matthew 6.3-4, Jesus says, “do not let your left hand know what your right hand is doing, so that your benevolence may be in secret ...” How should we harmonize these two teachings?

This box is a place to write down insights that emerged from our discussion of the passage.

PRACTICAL APPLICATION & OTHER NOTES

THE TEXT

Mat 6.1 Προσέχετε δὲ τὴν δικαιοσύνην ὑμῶν μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων πρὸς τὸ θεαθῆναι αὐτοῖς· εἰ δὲ μή γε, μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς.

2 Ὅταν οὖν ποιῆς ἐλεημοσύνην, μὴ σαλπίσσης ἔμπροσθέν σου, ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς ρύμαις, ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων· ἀμὴν λέγω ὑμῖν, ἀπέχουσι τὸν μισθὸν αὐτῶν.

3 σοῦ δὲ ποιοῦντος ἐλεημοσύνην μὴ γνώτω ἡ ἀριστερά σου τί ποιεῖ ἡ δεξιὰ σου,

4 ὅπως ἡ̃ σου ἡ ἐλεημοσύνη ἐν τῷ κρυπτῷ·

καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι.

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

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

The boxes in this left-hand column provide parsing options for Greek verbs.

PERSON & NUMBER		
	Singular	Plural
1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

TYPICAL AKTIONSAKT	TENSE FORMS
Durative	Present
Summary	Future
Punctiliar	Aorist
Durative	Imperfect
Stative	Perfect
Past Past	Pluperfect

PARTICIPLE (VERBAL ADJECTIVE)
INFINITIVE (VERBAL NOUN)

MOOD
Indicative: Indicates
Imperative: Commands
Subjunctive: Expresses Possibility
Optative: Expresses A Wish

VOICE
Active: Subject does action
Passive: Subject acted upon
Middle: Subject involved in action

The Vocabulary Box lists Greek words that appear in the passages studied in this lesson.

VOCABULARY	
ἀγιάζω	make holy
ἄρτος	bread
ἀφήμι	release, forgive
βασιλεία	kingdom
δίδωμι	give
εἰσφέρω	bring
ἐπιούσιος	daily ration?
ἔρχομαι	come
ὄνομα, τό	name
ὀφειλέτης	debtor
ὀφείλημα	debt
ὀφείλω	owe
πειρασμός	temptation, test
ρύομαι	rescue, deliver
σήμερον	today

Diphthongs are marked in blue; letters with a shifted pronunciation are in red.

GNT MATTHEW, LESSON NO. 7
MAT 6.7-15: SERMON ON THE MOUNT,
PART 5, LORD'S PRAYER

Roderick Graciano,
 Timothy Ministries, 2023

THE EXEGETICAL DIVIDE

Debate continues as to the best of two ways to interpret the Lord's Prayer. One way is to interpret the prayer as primarily (or entirely) eschatological. That is, with a focus upon the petition, "Thy kingdom come," many have interpreted the prayer as about asking our Father to quickly bring about the eschatological future when Christ's reign will be fully realized on earth, our sins will be forgiven in the final judgment, and no one will ever hunger again.

The other main way to interpret the prayer is to see it as entirely about present needs. In other words, focusing on the petition, "Give us this day our daily bread," many interpret the prayer as asking God for the things we need Him to bring about right now, including delivering us from evil!

Let us ponder: Is there a middle way? Can we interpret the prayer in such a way that we can pray it with both the present and the eschatological future in mind?

This box is a place to write down insights that emerged from our discussion of the passage.

PRACTICAL APPLICATION & OTHER NOTES

THE TEXTS

Mat 6.7 Προσευχόμενοι δὲ μὴ βατταλογήσητε ὡσπερ οἱ ἔθνη· δοκοῦσιν γὰρ ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται· 8 μὴ οὖν ὁμοιωθῆτε αὐτοῖς, οἶδεν γὰρ ὁ πατὴρ ὑμῶν ὧν χρεῖαν ἔχετε πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτόν.

9 Οὕτως οὖν προσεύχεσθε ὑμεῖς· Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς· ἁγιασθήτω τὸ ὄνομά σου,

10 ἐλθέτω ἡ βασιλεία σου, γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς·

11 τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον·

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

13 καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

14 ἐὰν γὰρ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ οὐράνιος·

15 ἐὰν δὲ μὴ ἀφῆτε τοῖς ἀνθρώποις, οὐδὲ ὁ πατὴρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν.

GNT MATTHEW, LESSON 7B

Luk 11.1 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ προσευχόμενον, ὡς ἐπαύσατο, εἶπέν τις τῶν μαθητῶν αὐτοῦ πρὸς αὐτόν· Κύριε, δίδαξον ἡμᾶς προσεύχεσθαι, καθὼς καὶ Ἰωάννης ἐδίδαξεν τοὺς μαθητὰς αὐτοῦ.

2 εἶπεν δὲ αὐτοῖς· Ὅταν προσεύχησθε, λέγετε·

Πάτερ, ἁγιασθήτω τὸ ὄνομά σου· ἐλθέτω ἡ βασιλεία σου·

3 τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν·

4 καὶ ἄφες ἡμῖν τὰς ἁμαρτίας ἡμῶν, καὶ γὰρ αὐτοὶ ἀφίομεν παντὶ ὀφείλοντι ἡμῖν· καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν.

LET YOUR NAME BE KNOWN AS HOLY

The first petition asks our Father that people may reverence His name. The 3rd person imperative addresses our Father (2nd p.) while expressing our will regarding His name (3rd p.). The 3rd p. impv. is softer in force than a 2nd p. impv.: “Father, make your name holy!” The 3rd person imperative is used here because we do not command our Father to sanctify His name, but express our desire that His name be revered. The 3rd p. impv., therefore, does not specify or limit who will act in bringing about the reverencing of God’s name. It asks the Father to bring about the reverencing of His name by whatever means. He may do so by His own direct intervention, by working through angels, or in partnership with people (such as those making the petition).

In Matthew 8.13, using the same 3rd p. impv. as in Matthew 6.10 (“let Your will be done”), Jesus tells the centurion, “as you believed, let it be done for you.” The passive form of the imperative leaves wide open the matter of who or what will act in the healing of the centurion’s servant. Will it be Jesus (1st p.)? Had Jesus wished to say unambiguously that He would heal the servant, He would have used a cohortative singular, expressed in Greek probably as a 2nd p. impv. plus a 1st p. subjunctive active (e.g., Mat 7.4) or an infinitive. In Eng. it would be articulated, “as you believed, let Me do it for you,” or “as you believed, permit Me to do it for you.”

Alternatively, did Jesus intend that the centurion himself heal his servant (“as you believed, do it yourself”)? Clearly not! Instead, would it be God who would heal the servant? Within the Jewish worldview and in this context, God doing the healing is the most likely implication of the 3rd p. impv. passive, *but it does not rule out the agency of Jesus*. **The point is that the 3rd person imperatives of the Lord’s prayer express ambiguity as to the agency by which the first two (or three) petitions will be brought about.**

AN EARLY CHRISTIAN VERSION

Didache 8.2 μηδὲ προσεύχεσθε ὡς οἱ ὑποκριταί, ἀλλ’ ὡς ἐκέλευσεν ὁ Κύριος ἐν τῷ εὐαγγελίῳ αὐτοῦ, οὕτως προσεύχεσθε· πάτερ ἡμῶν ὁ ἐν τῷ οὐρανῷ, ἁγιασθήτω τὸ ὄνομά σου, ἐλθέτω ἡ βασιλεία σου, γενηθήτω τὸ θέλημά σου ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς· τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον, καὶ ἄφες ἡμῖν τὴν ὀφειλὴν ἡμῶν ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν, καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ· ὅτι σοῦ ἐστὶν ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας.

3 τρὶς τῆς ἡμέρας οὕτω προσεύχεσθε.

This version of the Lord’s Prayer from around AD 100, differs from Matthew’s version only in (1) using the singular for heaven in the opening address, (2) using the feminine singular for debt, and (3) adding the doxology, of which there are six basic variations in subsequent NT manuscripts. We note also that the introduction to the prayer does not mention the Gentiles of Mat 6.7, but does mention the hypocrites of Mat 6.5, and that the instruction is added at the end to pray the prayer three times daily.

OTHER TEXTS THAT INFORM THE PRAYER

Eze 36.23 ... **I will vindicate the holiness of my great name**, which has been profaned among the nations, and which you have profaned among them. And the nations will know that I am the LORD, declares the Lord GOD, when through you I vindicate my holiness before their eyes. (ESV)

Mat 6.31-33 ... do not be anxious ... But **seek first the kingdom of God** and his righteousness, and all these things will be added to you. (ESV)

Pro 30.8-9 ... Give me neither poverty nor riches; **Feed me with the food that is my portion**, That I not be full and deny You and say, "Who is the LORD?" Or that I not be in want and steal, And profane the name of my God. (NASB95)

Deu 8.3 [God] humbled you and ... fed you with manna ... that He might make you understand that **man does not live by bread alone**, but man lives by everything that proceeds out of the mouth of the LORD.

Ex 20.20 Moses said to the people, "Do not fear, for **God has come to test you**, that the fear of him may be before you, **that you may not sin.**"

Deu 8.16 ... [God] fed you in the wilderness with manna that your fathers did not know, that he might humble you and **test you, to do you good in the end.**

Our Father in heaven,

hallowed be your name.

Your kingdom come,

your will be done,

on earth as it is in heaven.

Give us this day our daily bread,

and forgive us our debts,

as we also have forgiven our debtors.

And [bring] us not into [testing],

but deliver us from evil.

Joh 1.11-13 He came to his own, and his own people did not receive him. But to all who did receive him, who believed in his name, he gave **the right to become children of God**, who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.

Mat 18.23-35 "Therefore the kingdom of heaven may be compared to a king who wished to settle accounts with his servants. When he began to settle, one was brought to him who owed him ten thousand talents. And since he could not pay, his master ordered him to be sold, with his wife and children and all that he had, and payment to be made. So the servant fell on his knees, imploring him, 'Have patience with me, and I will pay you everything.' And out of pity for him, the master of that servant released him and forgave him the debt. But when that same servant went out, he found one of his fellow servants who owed him a hundred denarii, and seizing him, he began to choke him, saying, 'Pay what you owe.' So his fellow servant fell down and pleaded with him, 'Have patience with me, and I will pay you.' He refused and went and put him in prison until he should pay the debt. When his fellow servants saw what had taken place, they were greatly distressed, and they went and reported to their master all that had taken place. **Then his master summoned him and said to him, 'You wicked servant! I forgave you all that debt because you pleaded with me. And should not you have had mercy on your fellow servant, as I had mercy on you?'** And in anger his master delivered him to the jailers, until he should pay all his debt. So also my heavenly Father will do to every one of you, if you do not forgive your brother from your heart." (ESV)

Mat 6.16 Ὄταν δὲ νηστεύητε, μὴ γίνεσθε ὡς οἱ ὑποκριταὶ σκυθρωποὶ, ἀφανίζουσιν γὰρ τὰ πρόσωπα αὐτῶν ὅπως φανῶσιν τοῖς ἀνθρώποις νηστεύοντες· ἀμὴν λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν.

17 σὺ δὲ νηστεύων ἀλειψαί σου τὴν κεφαλὴν καὶ τὸ πρόσωπόν σου νίψαι,

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

19 Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σῆς καὶ βρῶσις ἀφανίζει, καὶ ὅπου κλέπται διορύσσουσιν καὶ κλέπτουσιν·

20 θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου οὔτε σῆς οὔτε βρῶσις ἀφανίζει, καὶ

ὅπου κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτουσιν·

21 ὅπου γὰρ ἐστὶν ὁ θησαυρός σου, ἐκεῖ ἔσται καὶ ἡ καρδία σου.

22 Ὁ λύχνος τοῦ σώματός ἐστὶν ὁ ὀφθαλμός. ἐὰν οὖν ᾗ ὁ ὀφθαλμός σου ἀπλοῦς, ὅλον τὸ σῶμά σου φωτεινὸν ἔσται·

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.

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

The boxes in this left-hand column provide parsing options for Greek verbs.

PERSON & NUMBER		
	Singular	Plural
1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

TYPICAL AKTIONSAART	TENSE FORMS
Durative	Present
Summary	Future
Punctiliar	Aorist
Durative	Imperfect
Stative	Perfect
Past Past	Pluperfect

PARTICIPLE (VERBAL ADJECTIVE)
INFINITIVE (VERBAL NOUN)

MOOD
Indicative: Indicates
Imperative: Commands
Subjunctive: Expresses Possibility
Optative: Expresses A Wish

VOICE
Active: Subject does action
Passive: Subject acted upon
Middle: Subject involved in action

The Vocabulary Box lists Greek words that appear in the passages studied in this lesson.

PHRASES

τῷ πατρί σου τῷ ἐν τῷ κρυφαίῳ

θησαυροὺς ἐπὶ τῆς γῆς

Οὐδείς δύναται δυσι κυρίοις δουλεύειν

οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾷ

τὰ πετεινὰ τοῦ οὐρανοῦ

Σολομών ἐν πάσῃ τῇ δόξῃ αὐτοῦ

ὁ πατήρ ὑμῶν ὁ οὐράνιος

τὴν βασιλείαν καὶ τὴν δικαιοσύνην αὐτοῦ

Diphthongs are marked in **blue**; letters with a shifted pronunciation are in **red**.

GNT MATTHEW, LESSON NO. 8
MAT 6.25-34: SERMON ON THE MOUNT,
PART 6, ANXIETY

Roderick Graciano,
 Timothy Ministries, 2024

REMINDER: LANGUAGE LEARNING IS GOOD FOR YOUR BRAIN

The density of gray matter in the brain of bilinguals is greater than that of monolinguals. Our gray matter is where most of our synapses fire, and bilinguals are better at filtering out unnecessary word clutter. As a brain strains to function in two languages, it is constantly exercising. This helps keep it in shape. A TED Ed video notes that being bilingual can help a person stave off dementia and Alzheimer's for up to five years.

Bonnie Sparrman. *60 Ways to Keep Your Brain Sharp: Helpful Habits for a Clear Mind and a Great Memory* (p. 123). Harvest House Publishers. Kindle Edition.

This box is a place to write down insights that emerged from our discussion of the passage.

PRACTICAL APPLICATION & OTHER NOTES

Mat 6.25 Διὰ τοῦτο λέγω ὑμῖν· μὴ μεριμνᾶτε τῆ ψυχῇ ὑμῶν τί φάγητε, μηδὲ τῷ σώματι ὑμῶν τί ἐνδύσησθε· οὐχὶ ἡ ψυχὴ πλεῖόν ἐστι τῆς τροφῆς καὶ τὸ σῶμα τοῦ ἐνδύματος;

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

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

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

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

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

31 μὴ οὖν μεριμνήσητε λέγοντες· Τί φάγωμεν; ἢ· Τί πίωμεν; ἢ· Τί περιβαλώμεθα;

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

33 ζητεῖτε δὲ πρῶτον τὴν βασιλείαν καὶ τὴν δικαιοσύνην αὐτοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν.

34 μὴ οὖν μεριμνήσητε εἰς τὴν αὔριον, ἢ γὰρ αὔριον μεριμνήσει αὐτῆς· ἀρκετὸν τῇ ἡμέρᾳ ἢ κακία αὐτῆς.

The boxes in this left-hand column provide parsing options for Greek verbs.

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Subjunctive: Expresses Possibility
Optative: Expresses A Wish

VOICE
Active: Subject does action
Passive: Subject acted upon
Middle: Subject involved in action

The Vocabulary Box lists Greek words that appear in the passages studied in this lesson.

PHRASES
ζητείτε τήν βασιλείαν
ζητείτε πρώτον τήν βασιλείαν
ζητείτε πρώτον τήν βασιλείαν τοῦ θεοῦ
ζητείτε πρώτον τήν δικαιοσύνην
ζητείτε πρώτον τήν δικαιοσύνην τοῦ θεοῦ
Μὴ κρίνετε
Μὴ κρίνετε τὸν ἀδελφόν σου
Μὴ κρίνετε τὸν πλησίον σου

Diphthongs are marked in blue; letters with a shifted pronunciation are in red.

GNT MATTHEW, LESSON NO. 9
MAT 7.1-6: SERMON ON THE MOUNT, PART 7, JUDGING

Roderick Graciano,
 Timothy Ministries, 2024

THE STRUCTURE OF THE SERMON ON THE MOUNT

A major aspect of the structure of Christ's great Sermon is its multiple thematic groupings into sets of three or multiples of three. Even the Beatitudes, though eight in number, repeat the word *blessed* nine times. Keeping the Beatitudes at eight in number allows for a chiasmic arrangement, highlighting **hunger and thirst for righteousness** and **mercy** as the central elements. **The Lord's prayer** is at the apex of the entire Sermon, appearing in the center of the central third, *of the central third, of the central third!* A beautiful *inclusio* (bracketing) in the Sermon occurs with Jesus beginning the second third of it with declaring His purpose to fulfill the law and prophets, and closing the section with teaching His disciples how *they* will fulfill the law and the prophets.

This box is a place to write down insights that emerged from our discussion of the passage.

PRACTICAL APPLICATION & OTHER NOTES

THE SERMON ON THE MOUNT

A GRAPHIC OUTLINE

Kingdom Identity Matthew 5.1-16	Kingdom Righteousness Matthew 5.17 to 7.12			Kingdom Choices Matthew 7.13-27
What Subjects Must Be Matthew 5.3-12	How To Keep The Law & Prophets Matthew 5.17-48	How To Practice Righteousness Matthew 6.1-23	How To Have Right Relationships Matthew 6.25-7.12	Two Gates Matthew 7.13-14
1. Poor In Spirit 2. Mourner 3. Meek 4. Hungering And Thirsting For Righteousness 5. Merciful 6. Pure In Heart 7. Peacemaker 8. Persecuted	Jesus And His Teachings Fulfill The Law And Prophets Matthew 5.17-20	Focused On True Reward Matthew 6.1	Trust God Not Wealth Matthew 6.25-34	1. Narrow Gate = Life 2. Wide Gate = Destruction
What Subjects Are (A): Salt Of The Earth Matthew 5.13	Keep The Spirit Of The Law Underlying The Letter Matthew 5.21-47	True Piety Matthew 6.2-18	Trust God Not Yourself Matthew 7.1-11	Two Trees Matthew 7.15-23
What Subjects Are (B): Light Of The World Matthew 5.1-16	1. Contra Anger 2. Contra Lust 3. Contra Divorce 4. Pro Integrity 5. Pro Kindness 6. Pro Perfect Love	A. God's Name B. God's Kingdom C. God's Will D. Our Needs E. Our Forgiveness F. Our Rescue	1. Don't Judge 2. Don't Ignore Your Own Faults 3. Do Use Discernment In Giving 4. Do Ask God For Good Things	1. Good Tree = Good Fruit 2. Bad Tree = Bad Fruit
	Fully Reflect The Father's Heart Matthew 5.48	True Wealth Matthew 6.19-24	Do Unto Others As You Would Have Them Do Unto You, And You Fulfill The Law And The Prophets Matthew 7.12	Two Houses Matthew 7.24-27
		1. Two Eyes 2. Two Masters		1. Doer = House That Stands 2. Listener Only = House That Collapses

Thanks to the Bible Project for drawing our attention to the various groupings of three in the Sermon on the Mount.

JUDGING

Mat 7:1 Μὴ κρίνετε, ἵνα μὴ κριθῆτε.

2 ἐν ᾧ γὰρ κρίματι κρίνετε κριθήσασθε, καὶ ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν.

3 τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ δοκὸν οὐ κατανοεῖς;

4 ἢ πῶς ἐρεῖς τῷ ἀδελφῷ σου· Ἄφες ἐκβάλω τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ σου, καὶ ἰδοὺ ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σου;

5 ὑποκριτά, ἔκβαλε πρῶτον ἐκ τοῦ ὀφθαλμοῦ σου τὴν δοκόν, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου.

6 Μὴ δῶτε τὸ ἅγιον τοῖς κυσίν, μηδὲ βάλητε τοὺς μαργαρίτας ὑμῶν ἐμπροσθεν τῶν χοίρων, μήποτε καταπατήσουσιν αὐτοὺς ἐν τοῖς ποσίν αὐτῶν καὶ στραφέντες ῥήξωσιν ὑμᾶς.

FULFILLING THE LAW AND PROPHETS

Mat 7:7 Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὕρησεται· κρούετε, καὶ ἀνοιγήσεται ὑμῖν.

8 πᾶς γὰρ ὁ αἰτῶν λαμβάνει καὶ ὁ ζητῶν εὕρισκει καὶ τῷ κρούοντι ἀνοιγήσεται.

9 ἢ τίς ἐστὶν ἐξ ὑμῶν ἄνθρωπος, ὃν αἰτήσῃ ὁ υἱὸς αὐτοῦ ἄρτον— μὴ λίθον ἐπιδώσει αὐτῷ;

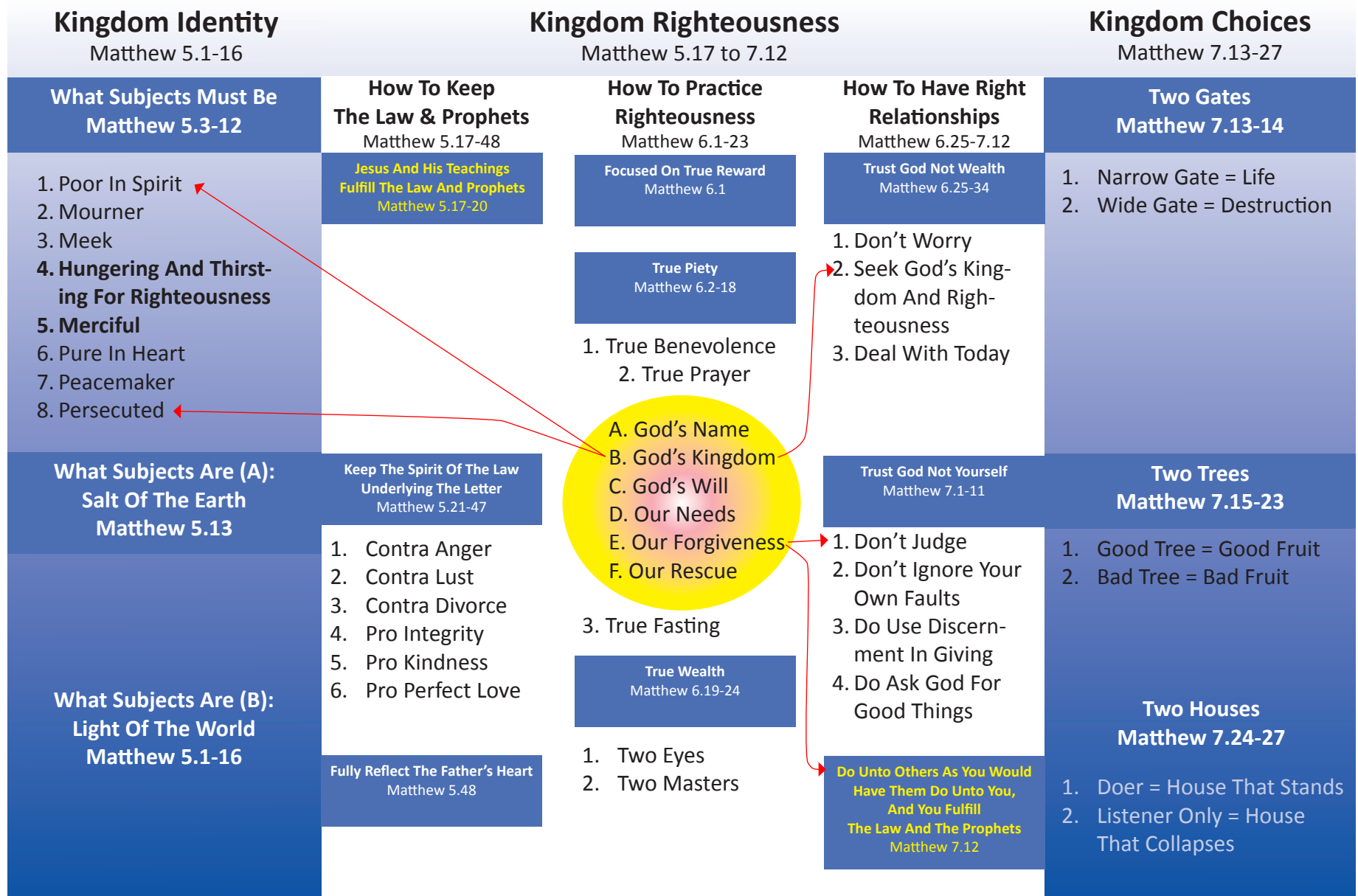
10 ἢ καὶ ἰχθὺν αἰτήσῃ—μὴ ὄφιν ἐπιδώσει αὐτῷ;

11 εἰ οὖν ὑμεῖς πονηροὶ ὄντες οἴδατε δόματα ἀγαθὰ δίδόναι τοῖς τέκνοις ὑμῶν, πόσω μᾶλλον ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς δώσει ἀγαθὰ τοῖς αἰτοῦσιν αὐτόν.

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

THE SERMON ON THE MOUNT

MAKING CONNECTIONS WITH THE CENTRAL PRAYER



Thanks to the **Bible Project** for drawing our attention to the various groupings of three in the Sermon on the Mount.

Mat 7.13 Εἰσέλθατε διὰ τῆς στενῆς πύλης· ὅτι πλατεῖα ἡ πύλη καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ πολλοὶ εἰσιν οἱ εἰσερχόμενοι δι' αὐτῆς·

14 ὅτι στενὴ ἡ πύλη καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωὴν, καὶ ὀλίγοι εἰσιν οἱ εὐρίσκοντες αὐτήν.

15 Προσέχετε ἀπὸ τῶν ψευδοπροφητῶν, οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασι προβάτων ἔσωθεν δέ εἰσιν λύκοι ἄρπαγες.

16 ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς. μήτι συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλὰς ἢ ἀπὸ τριβόλων σῦκα;

17 οὕτως πᾶν δένδρον ἀγαθὸν καρποὺς καλοὺς ποιεῖ, τὸ δὲ σαπρὸν δένδρον καρποὺς πονηροὺς ποιεῖ·

18 οὐ δύναται δένδρον ἀγαθὸν καρποὺς πονηροὺς ποιεῖν, οὐδὲ δένδρον σαπρὸν καρποὺς

καλοὺς ποιεῖν.

19 πᾶν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.

20 ἄρα γε ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς.

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.

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;

23 καὶ τότε ὁμολογήσω αὐτοῖς ὅτι Οὐδέποτε ἔγνω ὑμᾶς· ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν.

Mat 7.24 Πᾶς οὖν ὅστις ἀκούει μου τοὺς λόγους τούτους καὶ ποιεῖ αὐτούς, ὁμοιωθήσεται ἀνδρὶ φρονίμῳ, ὅστις ᾠκοδόμησεν αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν πέτραν.

25 καὶ κατέβη ἡ βροχὴ καὶ ἤλθον οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι καὶ προσέπεσαν τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἔπεσαν, τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν.

26 καὶ πᾶς ὁ ἀκούων μου τοὺς λόγους τούτους καὶ μὴ ποιῶν αὐτούς ὁμοιωθήσεται ἀνδρὶ μωρῷ, ὅστις ᾠκοδόμη-

σεν αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν ἄμμον.

27 καὶ κατέβη ἡ βροχὴ καὶ ἤλθον οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι καὶ προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ, καὶ ἔπεσεν, καὶ ἦν ἡ πτώσις αὐτῆς μεγάλη.

28 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, ἐξεπλήσσοντο οἱ ὄχλοι ἐπὶ τῇ διδαχῇ αὐτοῦ.

29 ἦν γὰρ διδάσκων αὐτούς ὡς ἐξουσίαν ἔχων καὶ οὐχ ὡς οἱ γραμματεῖς αὐτῶν.

THE ASTOUNDING WORDS OF JESUS

About Himself

1. Blessed are those persecuted for **His sake**, Mat 5.11
- 2.
- 3.
- 4.
- 5.

About His Disciples

1. They are the salt of the earth, Mat 5.13
- 2.
- 3.
- 4.
- 5.

About The Laws And Traditions

1. Angry words are enough to put one in jeopardy of hell, Mat 5.22
- 2.
- 3.
- 4.
- 5.

The boxes in this left-hand column provide parsing options for Greek verbs.

The Vocabulary Box lists Greek words that appear in the passages studied in this lesson.

**GNT MATTHEW, LESSON X
OLIVET DISCOURSE, PART 1**

Roderick Graciano
Timothy Ministries, 2022

PERSON & NUMBER		
	Singular	Plural
1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

TYPICAL AKTIONSAKT	TENSE FORMS
Durative	Present
Summary	Future
Punctiliar	Aorist
Durative	Imperfect
Stative	Perfect
Past Past	Pluperfect

PARTICIPLE (VERBAL ADJECTIVE)
INFINITIVE (VERBAL NOUN)

MOOD
Indicative: Indicates
Imperative: Commands
Subjunctive: Expresses Possibility
Optative: Expresses A Wish

VOICE
Active: Subject does action
Passive: Subject acted upon
Middle: Subject involved in action

VOCABULARY	
αιών, ὁ	age, eon
βασιλεία, ἡ	kingdom
δεῖ	it is necessary
ἔθνος, τό	nation, Gentile
λιμός, ὁ	hunger, famine
μέλλω	be about to
παρουσία, ἡ	[royal] coming
πόλεμος, ὁ	war, battle
σεισμός, ὁ	earthquake
σημεῖον, τό	sign, ensign
συντέλεια, ἡ	completion, end
τέλος, τό	end
ᾠδίν, ἡ	birth pains

Diphthongs are marked in **blue**; letters with a shifted pronunciation are in **red**.

THE MESSAGE OF MARK 13

Morna Hooker summarizes the message of Mark 13 (Mark’s version of the Olivet Discourse) with this outline:

vv. 5–8 Take heed: the End is not yet.
 vv. 9–13 Take heed: you must endure.
 vv. 14–20 But when this happens, then act.
 vv. 21–23 Take heed: do not be misled.
 vv. 24–27 But when this happens, it is the End.
 vv. 28–31 And when this happens, he is near.

I only agree with about 50% of what Morna Hooker says in her *Black’s New Testament Commentary: The Gospel according to Saint Mark*. Nevertheless, her outline of Mark 13 captures the Lord’s purpose to give his disciples the perspective they would need for the coming persecution, religious deceptions and political upheavals. The Lord’s warnings are amazingly relevant today!

This box is a place to write down insights that emerged from our discussion of the passage.

PRACTICAL APPLICATION & OTHER NOTES

Mat 24.1 Καὶ ἐξελθὼν ὁ Ἰησοῦς ἀπὸ τοῦ ἱεροῦ ἐπορεύετο, καὶ προσῆλθον οἱ μαθηταὶ αὐτοῦ ἐπιδειῖξαι αὐτῷ τὰς οἰκοδομὰς τοῦ ἱεροῦ.

2 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Οὐ βλέπετε ταῦτα πάντα; ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀφεθῆ ἧδε λίθος ἐπὶ λίθον ὃς οὐ καταλυθήσεται.

3 Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ ὄρους τῶν Ἐλαιῶν προσῆλθον αὐτῷ οἱ μαθηταὶ κατ' ἰδίαν λέγοντες· Εἰπὸν ἡμῖν πότε ταῦτα ἔσται, καὶ τί τὸ σημεῖον τῆς σῆς παρουσίας καὶ συντελείας τοῦ αἰῶνος.

4 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· Βλέπετε μὴ τις ὑμᾶς πλανήσῃ.

5 πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες· Ἐγὼ εἰμι ὁ χριστός, καὶ πολλοὺς πλανήσουσιν.

6 μελλήσετε δὲ ἀκούειν πολέμους καὶ ἀκοὰς πολέμων· ὁρᾶτε, μὴ θροεῖσθε· δεῖ γὰρ γενέσθαι, ἀλλ' οὕπω ἐστὶν τὸ τέλος.

7 ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν, καὶ ἔσονται λιμοὶ καὶ σεισμοὶ κατὰ τόπους.

8 πάντα δὲ ταῦτα ἀρχὴ ὠδίνων.

Mat 24.9 Τότε παραδώσουσιν ὑμᾶς εἰς θλίψιν καὶ ἀποκτενοῦσιν ὑμᾶς, καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων τῶν ἐθνῶν διὰ τὸ ὄνομά μου.

10 καὶ τότε σκανδαλισθήσονται πολλοὶ καὶ ἀλλήλους παραδώσουσιν καὶ μισήσουσιν ἀλλήλους·

11 καὶ πολλοὶ ψευδοπροφήται ἐγερθήσονται καὶ πλανήσουσιν πολλούς·

12 καὶ διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν ψυγήσεται ἡ ἀγάπη τῶν πολλῶν.

13 ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται.

14 καὶ κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας ἐν ὅλῃ τῇ οἰκουμένῃ εἰς μαρτύριον πᾶσιν τοῖς ἔθνεσιν, καὶ τότε ἔξει τὸ τέλος.

Luk 21.17 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου.

18 καὶ θριξ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται.

19 ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν.

Mat 24.15 Ὅταν οὖν ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως τὸ ρηθὲν διὰ Δανιὴλ τοῦ προφήτου ἐστὸς ἐν τόπῳ ἁγίῳ, ὃ ἀναγινώσκων νοεῖτω,

16 τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν ἐπὶ τὰ ὄρη,

17 ὃ ἐπὶ τοῦ δώματος μὴ καταβάτω ἄραι τὰ ἐκ τῆς οἰκίας αὐτοῦ,

18 καὶ ὃ ἐν τῷ ἀγρῷ μὴ ἐπιστρεψάτω ὀπίσω ἄραι τὸ ἱμάτιον αὐτοῦ.

19 οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις.

20 προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος μηδὲ σαββάτω.

21 ἔσται γὰρ τότε θλίψις μεγάλη οἷα οὐ

γέγονεν ἀπ' ἀρχῆς κόσμου ἕως τοῦ νῦν οὐδ' οὐ μὴ γένηται.

22 καὶ εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι ἐκεῖναι, οὐκ ἂν ἐσώθη πᾶσα σὰρξ· διὰ δὲ τοὺς ἐκλεκτοὺς κολοβωθήσονται αἱ ἡμέραι ἐκεῖναι.

Luk 21.23 οὐαὶ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις· ἔσται γὰρ ἀνάγκη μεγάλη ἐπὶ τῆς γῆς καὶ ὄργη τῷ λαῷ τούτῳ,

24 καὶ πεσοῦνται στόματι μαχαίρης καὶ αἰχμαλωτισθήσονται εἰς τὰ ἔθνη πάντα, καὶ Ἰερουσαλὴμ ἔσται πατουμένη ὑπὸ ἐθνῶν, ἄχρι οὗ πληρωθῶσιν καιροὶ ἐθνῶν.

The boxes in this left-hand column provide parsing options for Greek verbs.

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TYPICAL AKTIONSART

TENSE FORMS

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PARTICIPLE (VERBAL ADJECTIVE)

INFINITIVE (VERBAL NOUN)

MOOD

- Indicative:** Indicates
- Imperative:** Commands
- Subjunctive:** Expresses Possibility
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VOICE

- Active:** Subject does action
- Passive:** Subject acted upon
- Middle:** Subject involved in action

The Vocabulary Box lists Greek words that appear in the passages studied in this lesson.

VOCABULARY

ἀετός, ὁ	eagle, vulture
ἀνατολή, ἡ	rising, east
ἀστραπή, ἡ	lightning
δυσμή, ἡ	setting, west
ἐκεῖ	there (adverb)
ἐκλεκτός, ὁ	chosen, elect
ὅπου	where
πτῶμα, τό	corpse
ταμεῖον, ὁ	inner room
συνάγω	assemble, gather
συναχθήσονται	

Diphthongs are marked in **blue**; letters with a shifted pronunciation are in **red**.

GNT MATTHEW, LESSON Y OLIVET DISCOURSE, PART 2

Roderick Graciano
Timothy Ministries, 2022

WHERE-THERE PROVERBS

Can you fill in the blanks?

Where the slain are,
there is he [the **VULTURE/EAGLE**]. (Job 39.30)

Where hubris enters,
there also is **DISGRACE/DISHONOR**. (Pro 11.2)

Where the tree falls,
there it will **LIE**. (Ecc 11.3)

Where your treasure is,
there will your **HEART** be also. (Mat 6.21)

Wherever the corpse is,
there the **VULTURES** will be assembled. (Mat 24.28)

Where I Myself am,
there also **MY SERVANT** will be. (Joh 12.26)

Where *there* is no law,
there is no **TRANSGRESSION/VIOLATION**. (Rom 4.15)

Where *there is* jealousy and selfish ambition,
there is **DISORDER** and every ignoble activity. (Jam 3.16)

This box is a place to write down insights that emerged from our discussion of the passage.

PRACTICAL APPLICATION & OTHER NOTES

Mat 24.23 τότε εάν τις υμῖν
εἶπη· Ἴδου ὧδε ὁ χριστός, ἢ·
Ἔδε, μὴ πιστεύσητε·

24 ἐγερθήσονται γὰρ ψευδοὶ
χριστοὶ καὶ ψευδοπροφῆται,
καὶ δώσουσιν σημεῖα μεγάλα
καὶ τέρατα ὥστε πλανῆσαι εἰ
δυνατὸν καὶ τοὺς ἐκλεκτούς·

25 ἴδου προεῖρηκα υμῖν.

26 εάν οὖν εἴπωσιν υμῖν· Ἴδου

ἐν τῇ ἐρήμῳ ἐστίν, μὴ ἐξέλ-
θητε· Ἴδου ἐν τοῖς ταμείοις,
μὴ πιστεύσητε·

27 ὥσπερ γὰρ ἡ ἀστραπὴ ἐξέρρ-
χεται ἀπὸ ἀνατολῶν καὶ
φαίνεται ἕως δυσμῶν, οὕτως
ἔσται ἡ παρουσία τοῦ υἱοῦ
τοῦ ἀνθρώπου·

28 ὅπου εάν ᾗ τὸ πτῶμα, ἐκεῖ
συναχθήσονται οἱ ἀετοί.

The boxes in this left-hand column provide parsing options for Greek verbs.

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VOCABULARY	
ἄνεμος, ὁ	wind
ἀπαλός, ἡ, ὄν	tender
ἀστήρ, ὁ	star
γενεά, ἡ	generation
γινώσκω	know
γινώσκετε	
ἐπισυνάγω	gather
ἐπισυνάξουσιν	
θλίψις, ἡ	tribulation
θύρα, ἡ	door
μανθάνω	learn
μάθετε	

Diphthongs are marked in blue; letters with a shifted pronunciation are in red.

**GNT MATTHEW, LESSON Z
 OLIVET DISCOURSE, PART 3**

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THE PARABLE OF THE FIG TREE
 The article Jesus used in reference to *the* fig tree (Mat 24.32), may be anaphoric (see p. B-11), pointing to something already mentioned. If so, it points to the fig tree that Jesus had just cursed on His way into town (Mat 21.19). The disciples had already been taught *an application* from the event of that fig tree's effective cursing: "Have faith ..." (Mat 21.21-22). Now they must learn *the parable* of it, i.e., its lesson: A fig tree gloriously in leaf *must* hold the promise of imminent fruit, i.e., it must promise the quickly approaching summer harvest, else it is to be cut down (cf. Luke 13.6-9). The glorious temple that prompted the Olivet discourse was decorated with gold, but was no longer bearing good fruit, so Jesus confidently predicted its destruction. Israel herself, however, was a fig tree that would be made tender by the tribulations described in the discourse (Zec 12), tribulations which will hold the promise of the nation's approaching millennial fruitfulness.

This box is a place to write down insights that emerged from our discussion of the passage.

PRACTICAL APPLICATION & OTHER NOTES

THE SIGN OF THE SON OF MAN

Mat 24.29 Εὐθέως δὲ μετὰ τὴν θλιψὶν τῶν ἡμερῶν ἐκείνων ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, καὶ οἱ ἀστέρες πεσοῦνται ἀπὸ τοῦ οὐρανοῦ, καὶ αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται.

30 καὶ τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν τῷ οὐρανῷ, καὶ τότε κόψονται πᾶσαι αἱ φυλαὶ τῆς γῆς καὶ ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ μετὰ δυνάμεως καὶ δόξης πολλῆς.

31 καὶ ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ σάλπιγγος μεγάλης, καὶ ἐπισυ-

νάξουσιν τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων ἀπ' ἄκρων οὐρανῶν ἕως τῶν ἄκρων αὐτῶν.

32 Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν· ὅταν ἤδη ὁ κλάδος αὐτῆς γένηται ἀπαλὸς καὶ τὰ φύλλα ἐκφύη, γινώσκετε ὅτι ἐγγὺς τὸ θέρος·

33 οὕτως καὶ ὑμεῖς, ὅταν ἴδητε πάντα ταῦτα, γινώσκετε ὅτι ἐγγύς ἐστιν ἐπὶ θύραις.

34 ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη ἕως ἂν πάντα ταῦτα γένηται.

35 ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσεται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσιν.

LIKE THE DAYS OF NOAH

Mat 24.**36** Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατὴρ μόνος.

37 ὡσπερ γὰρ αἱ ἡμέραι τοῦ Νῶε, οὕτως ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου·

38 ὡς γὰρ ἦσαν ἐν ταῖς ἡμέραις ταῖς πρὸ τοῦ κατακλυσμοῦ τρώγοντες καὶ πίνοντες, γαμοῦντες καὶ γαμίζοντες, ἄχρι ἧς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτόν,

39 καὶ οὐκ ἔγνωσαν ἕως ἥλθεν ὁ κατακλυσμός καὶ ἦρεν ἅπαντας, οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.

40 τότε δύο ἔσονται ἐν τῷ ἀγρῷ, εἷς παραλαμβάνεται καὶ εἷς ἀφίεται·

41 δύο ἀλήθουσαι ἐν τῷ μύλῳ, μία παραλαμβάνεται καὶ μία ἀφίεται.

YOU MUST BE READY

Mat 24.42 γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε ποία ἡμέρα ὁ κύριος ὑμῶν ἔρχεται.

43 ἐκεῖνο δὲ γινώσκετε ὅτι εἰ ἤδει ὁ οἰκοθεσπότης ποία φυλακῆ ὁ κλέπτῃς ἔρχεται, ἐγρηγόρησεν ἂν καὶ οὐκ ἂν εἶασεν διορυχθῆναι τὴν οἰκίαν αὐτοῦ.

44 διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ἔτοιμοι, ὅτι ἢ οὐ δοκεῖτε ὥρα ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.

45 Τίς ἄρα ἐστὶν ὁ πιστὸς δοῦλος καὶ φρόνιμος ὃν κατέστησεν ὁ κύριος ἐπὶ τῆς οἰκετείας αὐτοῦ τοῦ δοῦναι αὐτοῖς τὴν τροφήν ἐν καιρῷ;

46 μακάριος ὁ δοῦλος ἐκεῖνος ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὐρήσει οὕτως ποιοῦντα.

47 ἀμὴν λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν.

48 ἐὰν δὲ εἶπῃ ὁ κακὸς δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ· Χρονίζει μου ὁ κύριος,

49 καὶ ἄρξῃται τύπτειν τοὺς συνδούλους αὐτοῦ, ἐσθήῃ δὲ καὶ πίνῃ μετὰ τῶν μεθύοντων,

50 ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ἢ οὐ προσδοκᾷ καὶ ἐν ὥρᾳ ἢ οὐ γινώσκει,

51 καὶ διχοτομήσει αὐτόν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.