

[Matthew 6:1-6, 16-21](#)

(6:1)

Προσέχετε – present indicative imperative προσέχω = “to be in a state of alert, **be concerned about, care for, take care**; to pay close attention to something, **pay attention to, give heed, to, follow**; to continue in close attention to something, **occupy oneself with, devote (or) apply oneself to (with dative)**” under BDAG 879b.

δικαιοσύνη, ης, ἡ = “the quality, state, or practice of judicial responsibility with focus on fairness, **justice, equitableness, fairness**; quality or state of juridical correctness with focus on redemptive action, **righteousness**; the quality or characteristic of upright behavior, **uprightness, righteousness**” under BDAG 247a.

ποιεῖν – present indicative infinitive ποιέω.

ἔμπροσθεν = “pertaining to a position in front of an object; (indicating more immediate presence of the object that is in front, with ἔ. functioning as preposition with genitive) **in front of, before**; (of position without reference to motion toward) before, in the presence of; (of appearance before a large assemblage to discharge and obligation) before, in the sight of; before, ahead of; on the front surface of something, **in front**” under BDAG 325a.

θεαθῆναι – aorist passive infinitive θεάομαι = “to have an intent look at something, to take something in with one’s eyes, with implication that one is especially impressed, **see, look at, behold**; to see for the purpose of visiting, **come to see, visit**; to perceive something above and beyond what is merely seen with the eye, **see, behold, perceive**” under BDAG 445b.

μισθός, οῦ, ὁ = “remuneration for work done, **pay, wages**; recognition (mostly by God) for the moral quality of an action, **recompense (transferred sense of)**; (in affirmation of laudable conduct) reward; (in an unfavorable sense, the) requital (that consists in punishment); reward or punishment (as the case may be)” under BDAG 65a.

γέ = “(enclitic particle, appended to the word or words it refers to; to ‘focus the attention upon a single idea, and place it, as it were, in the limelight: differing thus from δή, which emphasizes the reality of a concept’) **at least, even, indeed**;

(limiting) at least, at any rate; (intensive); (added to other particles) εἰ γέ if indeed, inasmuch; εἰ δὲ μή γε otherwise; καί γε even, though” under BDAG 190a.

Grammatical note = Dative Case. Agency. The dative of agency denotes the person who carries out the action of the verb. As a result the dative will always be a *personal* agent which contrasts with the dative of means where the dative is always *impersonal*. The verbs involved will typically be passive. The dative of agency is not common as agency is normally expressed by the proposition ὑπό followed by the genitive. “Be careful not to practice your righteousness in front of people, to be seen **by them**”. See KMP, 132.

Grammatical note = Infinitives. Purpose. A purpose infinitive communicates the goal or intent of an action or state expressed by the controlling verb. Students oftentimes have difficulty distinguishing between a purpose and a result infinitive. The main difference is that a purpose infinitive indicates an *intended* result, whereas a result infinitive indicates what has actually already resulted (or a conceived result). The function of a purpose infinitive is similar to ἵνα + infinitive. A purpose infinitive can be tested by adding the words “in order to” or “for the purpose of” directly in front of the infinitive. Purpose infinitives can be identified when they are the objects of prepositions. Although they can occur as simple infinitives... they also occur with the article του or after the prepositions εἰς το and προς το. It is usually sufficient simple to translate the purpose infinitive with “to” + the verbal meaning. At times, it might be better to use “that”, “so that”, “in order that” or “in order to”. “Purpose clauses often occur after verbs of motion (such as ἐροχομαι, -βαινω, and πορευομαι, sending (such as ἀποστελλω), giving (such as δίδωμι), and choosing (such as ἐκλεγομαι)”. “Be careful not to practice your righteousness in front of people, **to be seen** by them”. See KMP, 363.

(6:2)

ποιῆς – present active subjunctive ποιέω.

ἐλεημοσύνη, ης, ἡ = “exercise of benevolent goodwill, **alms, charitable giving** (with focus on attitude and action as such); that which is benevolently given to meet a need, **alms** (with focus on material as such)” under BDAG 315b-.

σαλπίσης – aorist active subjunctive σαλπίζω = “to produce the sound of a trumpet, **blow a trumpet**; to publicize something with fanfare, **to trumpet** (is probably to be taken metaphorically)” under BDAG 911b-.

ρύμη, ης, ἥ = “**narrow street, lane, alley**” under BDAG 907b. Rare.

δοξασθῶσιν – aorist passive subjunctive δοξάζω.

ἀπέχω = “to receive in full what is due, **to be paid in full, receive in full** (commercial technical term); to meet the need of the moment, **to suffice, be enough**; to be at some distance from a position, **be distant**; to avoid contact with or use of something, **keep away, abstain, refrain from** (middle with genitive of thing)” under BDAG 102b-.

Grammatical note = Futuristic Present. The present tense-form is sometimes used to describe a future event. Unlike the tendential use which indicates that something is attempted, this use usually has the connotation of immediacy or certainty. The future sense can be indicated by “explicit adverbial modifiers” or is “implicit in the larger context”. The reason the present tense-form is used in this way may be to add vividness or indicate certainty of the future event (though this is not always the case). It is often used with verbs of action that involve anticipation (ἔρχομαι) and is sometimes used for prophetic utterances (especially when spoken by Jesus). “**You will have** no reward from your Father in heaven”. See KMP, 262-263.

Grammatical note = Present Indicative. Perfective. Emphasizes the present state of a past action. “**They have received** their reward”. See KMP, 274.

(6:3)

ποιῶντος – present active participle ποιέω.

γνώτω – aorist active imperative γινώσκω.

ἀριστερός, α, όν = “**left**” under BDAG 131a.

δεξιός, ά, όν = “right as opposed to left in a frame of reference, **right**; pertaining to being morally or spiritually correct, **true**” under BDAG 217b.

Grammatical note = Prohibition. A prohibition is simply a *negative* command and is thus used to forbid an action. Like all non-indicative verbs the imperative is negated with the particle μή (and not οὐ). Because prohibitions in the aorist use the subjunctive mood (see above) nearly all imperative prohibitions are found in the present tense-form (imperfective aspect). Contrary to the claim of many grammars

however the use of the present tense-form does not usually indicate that the action is already ongoing and is therefore to be stopped. There are only 8 aorist prohibitions in the NT: Matthew 6:3 (μὴ γνώτω). See KMP, 209-210 and n55.

(6:4)

κρυπτός, ἡ, ὄν = “pertaining to being unknown because of being kept secret, **hidden, secret**; a hidden entity, **something hidden**; a hidden thing; a hidden place, in secret” under BDAG 570b-.

βλέπω = “to perceive with the eye, **see**; to have the faculty of sight, **be able to see**; to take in the sight of something, **look at, observe**; to pay especially close attention to something, **notice, mark** (something with accusative); be ready to learn about something that is needed or is hazardous, **watch, look to, beware of**; to process information by giving thought, direct one’s attention to something, **consider, note**; to develop awareness of something, **perceive, feel**; to be oriented in a particular direction, **looking to, in the direction of, facing**” under BDAG 179a.

ἀποδώσει – future active ἀποδίδωμι = “**give away, give up, give out, give back, return, render, reward, recompense** (in good and bad senses)” under BAGD 90a.

σοι¹

(6:5)

γωνία, ας, ἡ = “**corner**” under BDAG 209b.

πλατεῖα, ας, ἡ = “(really the feminine of πλατύς with ὁδός to be supplied) **wide road, street**” under BDAG 823b. Really the feminine of πλατύς with ὁδός to be supplied.

ἔστῶτες – perfect active participle ἵστημι.

¹ {B} σοι (see [6:6, 18](#)) & B D Z... Origen; Cyprian Chromatius Augustine Greek mss^{acc. to Augustine} σοι ἐ τῶ φανερωῶ L W Δ Θ... Byz [E Z] Lect (l 68 omit σοι) it^{a, b, c, f, g, l, h, i, q} syr^{s, h, pal} ... Diatessaron^{mss} Basil (Apostolic Constitutions) Nilus Chrysostom; Latin mss^{acc. to Augustine} Speculum.

φανῶσιν – aorist passive subjunctive φαίνω = “to shine or to produce light, **shine**; to become visible, **appear**; (passive) appear, be (or) become visible, be revealed; make one’s appearance, show oneself; to become known, **be recognized, be apparent, be revealed**; to be known by appearance as opposed to underlying reality, **appear as something, appear to be something**; to make an impression on the mind, **have the appearance, seem**” under BDAG 1046b.

Grammatical note = Imperative Future. The future tense-form is sometimes used to express a command. This is a common use in English. For example, a parent might say to a child, “You *will* clean your room!” This statement does not function as a prediction but as an imperative to the child and is virtually the same as saying, “Clean your room!” In the NT, this usage is most commonly found in the Gospels, especially Matthew. Because this use of the future was common in the OT, NT writers often quote such statements and support their teaching. The force of imperatival future is usually seen as being more emphatic than the imperative mood, containing a universal or timeless quality. For examples of the imperatival future... not quoting the Old Testament see Matthew 6:5 (ἔσεσθε). See KMP, 272 and n62.

(6:6)

εἰσελθε – aorist active imperative εἰσερχομαι.

ταμειῶν, ον, τό = “(this contracted form of the older ταμειῶν is found as early as the first century BC in inscriptions and papyri but does not become very common until the beginning of our era) a place for the keeping of valuables, **storeroom**; (general) a room in the interior of a house, **inner room**” under BDAG 988b.
“Rahlfs inserts the uncontracted form into the text every time the word is used”.

κλείσας – aorist active participle κλείω = “**shut, lock, bar**” under BAGD 434a.

θύρα, ας, ἡ = “**door**” under BAGD 365b.

πρόσευξαι – aorist middle imperative προσεύχομαι = “to petition deity, **pray**” under BDAG 879a.

σοι²

Grammatical note = Πάτερ ὑμῶν (“Our Father”)... The use of “our” demonstrates the corporate or communal nature of the prayer and also suggests Jesus was primarily speaking against certain abuses when he stated we should pray in private (Matthew 6:6). See KMP, 250.

(6:16)

νηστεύητε – present active subjunctive νηστεύω = “**to fast**” under BDAG 672a.

γίνεσθε – present middle imperative γίνομαι.

σκυθρωπός, ἢ, όν = “pertaining to having a look suggestive of gloom or sadness, **sad, gloomy, sullen, dark**” under BDAG 932b-.

ἀφανίζω = “to cause something to disappear; (active) **destroy, ruin** (of treasures); (passive frequently in active sense) **be destroyed, disappear**; to cause to become unrecognizable through change in appearance, **render invisible/unrecognizable** (of one’s face or neglect of cleanliness)” under BDAG 154b.

πρόσωπον, ου, τό = “the front part of his head, **face, countenance; personal presence or relational circumstance**; entirely bodily presence, **person**; the outer surface of something, **face = surface**; that which is present in a certain form or character to a viewer, **external things, appearance**” under BDAG 887b.

ἕτερος, α, ον = “pertaining to being distinct from some other item implied or mentioned, **other**; pertaining to being dissimilar in kind or class from all other entities, **another, different**” under BDAG 399b.

φανῶσιν – aorist passive subjunctive φαίνω.

νηστεύοντες – present active participle νηστεύω.

Grammatical note = Participles. Complementary. As its name suggests a complementary participle *completes* the idea of another (main) verb. As its name

² {B} σοι (see 6.4, 18) κ B D Z... cop^{sa, meg, bo} Diatessaron^{sy} Origen Eusebius (Ps-Clementines); Hilary Ambrose Chromatius Augustine. σοι ἐν τῷ φανερῷ L W Δ Θ... Byz [E G Z] Lect it^{a, b, c, f,} gl, h, l, π, q syr^{p, h, palms} arm geo slav Diatessaron^{arm} Chrysostom Cyril.

suggests a complementary participle *completes* the idea of another (main) verb. Certain verbs especially verbs that lexically communicate completion such as παύομαι (“I cease”) or τελέω (“I finish”) require another verb to complete the verbal idea. Typically an infinitive is used but sometimes (rarely) a participle is used. For more examples of complementary participles see Matthew 6:16 (ωησεύοντες). See KMP, 340 and n58.

(6:17)

νηστεύων – present active participle νηστεύω.

ἄλειψαί - aorist middle imperative ἀλείφω = “to anoint by supplying a liquid such as oil or perfume, **anoint**; to besmear with something undesirable, **besmear**” under BDAG 41b.

νίψα – aorist middle imperative νίπτω = “to cleanse with use of water, **wash**; to provide generous service, **wash feet**” under BDAG 674a.

Grammatical note = Participles. A temporal adverbial participle answers the question “When?” in relation to the main or controlling verb. Based on its aspect the participle can communicate the perfective (aorist participle), imperfective (present participle), or stative aspect (perfect participle). Perfective participles depict a given action wholistically as simply having occurred; imperfect participles portray an action progressively as ongoing or customary. and stative participles depict a state resulting from a preceding action or event.

At times participles appear first followed by a series of imperatives or indicatives. In this case they convey antecedent action not because they are in the aorist tense-form but because they are first in the series. **Imperfective Aspect. (as someone was doing something)** See KMP, 328-329.

(6:18)

φανῆς – aorist passive subjunctive φαίνω.

κρυφαῖος, α, ον = “pertaining to being kept from general knowledge, **hidden, private** (as description of God)” under BDAG 571b. Very rare. Why the shift/change from κρύπτος to κρυφαῖος?

σοι³

Grammatical note = Attributive Participles. In this category the participle functions as a typical adjective since it modifies an expressed noun (or other substantive). If there is no article then most likely it is adverbial but it may be attributive. And just like an adjective an attributive participle will agree with the noun it is modifying in gender, case, and number. An attributive participle should normally be translated with a relative clause (“the Father **who** sent Him”). “Your Father **who** sees in secret”. See KMP, 325.

Grammatical note = Adjectival Participles. Attributive. Modifies an expressed noun (agreeing with it in gender, case, and number) and usually has a definite article. “Your Father **who** sees in secret”; Matthew 6:18. See KMP, 345.

(6:19)

θησαυρίζετε – present active imperative θησαυρίζω = “to keep some material thing safe by storing it, **lay up, store up, gather, save** (something); to do something that will bring about a future event or condition, **store up**; (of treasures in heaven); store up; save up, reserve” under BDAG 456a-.

θησαυρός, οὔ, ὅ = “a place where something is kept for safekeeping, **repository**; treasure box, chest; storehouse, storeroom; (of repositories for transcendent things); that which is stored up, **treasure**” under BDAG 456b.

σής, σητός, ὅ = “**the moth** (whose larvae eat clothing)” under BDAG 922a. Rare.

βρῶσις, εως, ἡ = “the act of partaking of food, **eating**; the process of causing deterioration by consuming, **consuming**; that which one eats, **food**” under BDAG 184b. Where is “rust” in this lexicon entry?

κλέπτης, ου, ὅ = “**thief**” under BDAG 547a.

διορύσσω = “**break through, break in**” under BDAG 251a.

³ {A} σοι (see 6.4, 6) & B D L W Θ... Byz^{pt} [G Z] Lect^{pt} it^{aur, f, ff1, l, q} vg syr^{c, p, h, palms} cop^{sa, meg, bo} arm^{mss} Petrus-Chrysologus; (Ambrose Chromatius Augustine Speculum ὑμιν for σοι). σοι ἐν τῷ φανερωῶ Δ 0233 157... Byz^{pt} [E] Lect^{pt, AD} (it^{a, b, c, g1, h, k} ὑμιν for σοι) syr^{palms} arm^{mss} geo slav Diatessaron^{arm}.

κλέπτω = “**steal** (something); consummate marriage secretly (without the blessing of the community)” under BDAG 547a.

Grammatical note = Dative Case. Personal Interest. Advantage. The dative of advantage is normally used with the word “for” indicating that the action is meant to benefit the recipient. It expresses a favorable personal relation. “Don’t collect **for yourselves** treasures on earth”. See KMP, 124.

(6:20)

Nice how the vocabulary is the same as in verse 19 except with negative particles.

(6:21)