

*Greek Readings*  
**Series A, Sixth Sunday after Epiphany**  
**Matthew 5:21–37**

● **Verse 21 & 22**

- Define and parse φονεύσεις (BDAG 1063) \_\_\_\_\_ Where else does this word appear in Scripture and what would have come to mind for the people present for this sermon? (Ex. 20:15 LXX, Deut. 5:18 LXX) \_\_\_\_\_
- Define κρίσει (BDAG 569) \_\_\_\_\_ How does Matthew's use of this word elsewhere in the gospel inform a fuller understanding of what this would have meant for the original hearers? (10:15, 11:22, 12:36, 23:33) \_\_\_\_\_
- Parse and define ὀργιζόμενος (BDAG 721) \_\_\_\_\_
- What is the meaning of ῥακά? (BDAG 903) \_\_\_\_\_  
How severe is this insult? \_\_\_\_\_
- Define γέενναν (BDAG 190) \_\_\_\_\_ How does this indicate the seriousness of Jesus' sermon? \_\_\_\_\_

● **Verse 23**

- How has προσφέρης τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον been interpreted? (Scaer, *Sermon on the Mount*, 110; Gibbs 284) \_\_\_\_\_

● **Verse 24**

- Parse ἄφες \_\_\_\_\_ What is the semantic range of this word? (BDAG 156) \_\_\_\_\_  
How does the use of this word inform our understanding of what Jesus is speaking about in this verse? \_\_\_\_\_
- Parse and define διαλλάγηθι (BDAG 232) \_\_\_\_\_

● **Verse 25 & 26**

- Translate ἴσθι εὐνοῶν τῷ ἀντιδίκῳ \_\_\_\_\_ What context does the word ἀντιδίκῳ come from? (BDAG 88) \_\_\_\_\_
- Define κοδράντην (BDAG 550) \_\_\_\_\_ How does Matthew's usage of this currency indicate the seriousness of anger? \_\_\_\_\_
- Define φυλακὴν (BDAG 1067) \_\_\_\_\_ What other words of Jesus does this phrase remind us of? (Matt. 18:22ff) \_\_\_\_\_  
How does this fill out our understanding of this passage? \_\_\_\_\_

● **Verse 27 & 28**

- Translate οὐ μοιχεύσεις (BDAG 657) \_\_\_\_\_  
What is the context of where this word's usage elsewhere in Scripture? (Ex. 20:13 LXX, Deut. 5:18 LXX) \_\_\_\_\_
- Parse and define ἐπιθυμῆσαι (BDAG 371) \_\_\_\_\_
- Translate ἤδη ἐμοίχευσεν αὐτήν ἐν τῇ καρδίᾳ αὐτοῦ \_\_\_\_\_  
How has this truth been confessed in Lutheran doctrine? (SC, I, 11-12) \_\_\_\_\_

● **Verse 29 and 30**

- Parse and define σκανδαλίζει (BDAG 926) \_\_\_\_\_
- Parse and define ἐξελε and βάλε (BDAG 344 and 163) \_\_\_\_\_
- Translate δεξιὰ σου χεὶρ (v. 30) \_\_\_\_\_
- Define συμφέρει (BDAG 960) \_\_\_\_\_
- Translate the phrase: συμφέρει γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν \_\_\_\_\_

- How is this phrasing different from the way in which the other gospels treat this passage? (Mark 9:23ff) \_\_\_\_\_
- What are we to make of Jesus' hard commands here? (Scaer, *Sermon*, 115; Gibbs 288) \_\_\_\_\_
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- **Verse 31 and 32**
    - Translate ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, δότω αὐτῇ ἀποστάσιον \_\_\_\_\_  
Where would the hearers of this sermon originally heard this? (Deut. 24:1) \_\_\_\_\_
    - How does the phrase ἐγὼ δὲ λέγω ὑμῖν give theological weight to Jesus' words, especially in light of who gave the original command stated in v. 31? \_\_\_\_\_
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- **Verse 33 and 34**
    - Parse and translate οὐκ ἐπιорκήσεις (BDAG 376) \_\_\_\_\_  
Where does this command find a place in Lutheran teaching? (SC, I, 3-4, 15-16) \_\_\_\_\_  
How is this command explained in our teaching? \_\_\_\_\_  
Where would the Israelites have heard this command? (Lev. 19:12, Deut. 23:22) \_\_\_\_\_
    - What is the command that Jesus now gives in the words μὴ ὁμόσαι ὅλως \_\_\_\_\_  
Parse μὴ ὁμόσαι \_\_\_\_\_ What does such usage indicate? (Voelz II-112, 118; III-99-100, 104) \_\_\_\_\_
    - What do Jesus' commands in this sermon mean for obedience to the Law? \_\_\_\_\_
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- **Verse 35**
    - Translate τῇ γῇ, ὅτι ὑποπόδιόν ἐστιν τοῦ ποδῶν αὐτοῦ \_\_\_\_\_  
How would this phrase have been familiar to those who heard this sermon? (Psa. 11:4, 99:5; Isa. 66:1) \_\_\_\_\_
    - Translate Ἱεροσόλυμα, ὅτι πόλις ἐστὶν τοῦ μεγάλου βασιλέως \_\_\_\_\_  
What might this phrase mean? (Gibbs 298) \_\_\_\_\_
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- **Verse 36**
    - Translate οὐ δύνασαι μίαν τρίχα λευκὴν ποιῆσαι ἢ μέλαιναν \_\_\_\_\_
    - How does Matthew use a similar phrase later? (10:30) \_\_\_\_\_  
How does this give us an understanding of who is able to keep oaths? \_\_\_\_\_
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- **Verse 37**
    - Parse ἔστω \_\_\_\_\_
    - Translate ἔστω δὲ ὁ λόγος ὑμῶν ναὶ ναί, οὐ οὐ \_\_\_\_\_  
Why is this strong command regarding oaths given? (Scaer, *Sermon*, 124, Gibbs 300) \_\_\_\_\_
    - Parse and translate τοῦ πονηροῦ (BDAG 851) \_\_\_\_\_  
Where else does this phrase appear in the Sermon on the Mount? (6:13) \_\_\_\_\_  
How does this inform our understanding of this verse? \_\_\_\_\_
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### Integration of Meaning

Choose one section from this pericope and outline how you would preach the Gospel from this text that contains mostly prohibitions and commands.