

Matt. 5:13-16 mws

V. 13

ἅλας

salt, figurative of the spiritual qualities of the disciples, cf. Mk 9:50

salt, ‘you are the salt of the earth, but if the salt becomes tasteless, how will it be made salty again?’

γῆς

the inhabitants of the earth, people, humanity, cf. 10:34

figurative extension of meaning of earth, all people who dwell on the earth, people, all mankind, ‘you are like salt for all mankind’

μωρανθῆ

APS3sg

fr. μωραίνω

make tasteless, passive – become tasteless, insipid, of salt, cf. Lk. 14:34

to become insipid or tasteless, to become tasteless, to lose taste, ‘but the salt loses its taste’

ἀλισθήσεται

FPI3sg

fr. ἀλίζω

to salt, ‘how will it (the salt) be made salty again?’

to cause something to taste salty, to apply salt to something, to restore the flavor to salt, ‘but if the salt becomes tasteless, how will it be made salty again?’

ἰσχύει

PAI3sg

fr. ἰσχύω

to have requisite personal resources to accomplish something, have power, be competent, be able, be able to do, ‘be good for nothing’

to have special personal ability to do or experience something, to be able to, to have the strength to, to be very capable of

ἔτι

pertaining to continuance, yet, still, in negative statements, to denote that something is stopping, has stopped, or should stop, no longer, cf. Lk. 16:2, 20:36

extension of time up to and beyond an expected point, still, yet

βληθὲν

APPtcpNSN

fr. βαλλω

to cause to move from one location to another through use of forceful motion, throw, of worthless salt, cr. 5:29, 13:48, 18:8, Lk 14:35

to throw

ἔξω

pertaining to a position outside an area or limits, as result of an action, out

extension to a goal which is outside a presumed area, out, outside, away, cf. 13:48

καταπατεῖσθαι PPIInf fr. καταπατεω
to tread so heavily as to injure, trample under foot, trample something under something, 'be trampled under foot'
to step down forcibly upon, often with the implication of destruction or ruin, to trample on

ὑπὸ
with genitive, marker of agency or cause, by, with the passive of a verb
marker of agent or force, whether person or event, by

V. 14

φῶς
light in contrast to darkness, light, in a transcendent sense, bearers or bringers of this kind of light, of Jesus' disciples, cf. v. 16
light, in contrast with darkness, usually in relationship to some source of light such as the sun, moon, fire, lamp, etc. light

κόσμου
humanity in general, the world, 'the light for humanity'
people associated with a world system and estranged from God, people of the world

πόλις
population center of varying size, city, town
population center of relatively greater importance (in contrast with village), due to its size, economic significance, or political control over a surrounding area, city

κρυβῆναι APlInf fr. κρυπτω
to keep from being seen, hide, of a city on an eminence
to cause something to be invisible, with the intent of its being not found, to make invisible, to hide

ἐπάνω
marker of a position relatively higher whether continuous or not, above, over, 'on (the top of) a hill'
a position above another, whether or not in contact, above, over, on upon

ὄρους
a relatively high elevation of land that projects higher than a hill, mountain, mount, hill, 'a city located on an eminence or hill'
a relatively high elevation of land, in contrast with hill, which is by comparison somewhat lower, mountain

κειμένη PM/PdepPtcpFSN fr. κειμαι
to be in a place so as to be on something, lie
to be in a place, frequently in the sense of being contained in, or resting on, to be, to lie, ‘a city...that is on a hill’

V. 15

καίουσιν PAI3pl fr. καιω
to cause to be lighted or be on fire, to light, to have/keep burning, a lamp
to cause the process of burning to begin, to ignite, to kindle, to set ablaze, to start a fire, to light a lamp, ‘they do not light a lamp’

λύχνον
lamp (of metal or clay), oil-burning
a light made by burning a wick saturated with oil contained in a relatively small vessel, lamp

τιθέασιν PAI3pl fr. τιθημι
to put or place in a particular location, lay, put, set up
to put or place in a particular location, to put, to place

ὑπὸ
a position below an object or another position, under, of place, under, below, answering the question ‘whither?’
a position below another position or object, under

μόδιον
a peck measure, (a vessel used to hide a light)
a container for dry matter with a capacity of about eight liters (about two gallons) basket, box,
‘no one lights a lamp and puts it under a basket’

ἀλλ’
on the contrary, but, yet, rather, introducing a contrast
marker of more emphatic contrast, but, instead, on the contrary, cf. v. 17

ἐπὶ
marker of location or surface, answering the question ‘where?’ on, upon, near, marking a position on a surface
a position on a surface of an object, whether vertical or horizontal, and in contact with the object, on, upon

λυχνίαν
lampstand upon which lamps were placed or hung, not a candlestick, ‘put on the (lamp)stand’
a stand designed to hold a single lamp or a series of lamps, lamp-stand, ‘neither do people light a lamp and place it under a bowl, but on a lampstand’

λάμπει PAI3sg fr. λαμπω
to emit rays of light, shine, of a lamp, in transferred sense, shine, cf. Isa 9:2
to shine or to produce light, as in the case of heavenly bodies, lightning, candles, torches, etc., to
shine, to give light, to bring light

οἰκία
a structure used as a dwelling, house
a building or place where one dwells, house, home, dwelling, residence

V. 16

οὕτως
referring to what precedes, in this manner, thus, so, cf. v. 19, pointing to the moral after figures
of speech, parables, and examples
with reference to that which precedes, so, thus, in this way

λαμψάτω AAImp3sg fr. λαμπω
see above

φῶς
light, in contrast to darkness
light, in contrast with darkness, usually in relationship to some source of light such as the sun,
moon, fire, lamp, etc. light

ἔμπροσθεν
pertaining to a position in front of an object, indicating more immediate presence of the object
that is in front, in front of, before, of appearance before a large assemblage to discharge an
obligation, before, in the sight of, cf. 6:1, 17:2, 23:13
a position in front of an object, whether animate or inanimate, which is regarded as having a
special orientation of front and back, in front of, before

ὅπως
marker expressing purpose for an event or state, (in order) that
marker of purpose for events and states, in order to, for the purpose of, so that, cf. 6:2

ἴδωσιν AAS3pl fr. εἶδον
to perceive by sight of the eye, see, perceive
to see, sight, seeing

καλὰ
pertaining to being in accordance at a high level with the purpose of something or someone,
good, useful, of moral quality, good, noble, praiseworthy, contributing to salvation, etc. cf. 26:10
pertaining to a positive moral quality, with the implication of being favorably valued, good, fine,
praiseworthy

ἔργα

that which displays itself in activity of any kind, deed, action, deed, accomplishment, of the deeds of humans, exhibiting a consistent moral character

that which is done, with possible focus on the energy or effort involved, act, deed

δοξάσωσιν

AAS3pl

fr. δοξαζω

to influence one's opinion about another so as to enhance the latter's reputation, praise, honor, extol, cf. 9:8, 15:31

to speak of something as being unusually fine and deserving honor, to praise, to glorify, praise

πατέρα

the supreme deity, who is responsible for the origin and care of all that exists, Father, Parent, as father of humankind in saying of Jesus

title for God, literally 'father' one who combines aspects of supernatural authority and care for his people, Father

οὐρανοῖς

transcendent abode, heaven, as the dwelling place (or throne) of God

the supernatural dwelling place of God and other heavenly beings, heaven