

## Matt. 6:25-34 mws

### V. 25

Διὰ

marker of something constituting cause, the reason why something happens, results, exists, because, for the sake of  
marker of cause or reason, with focus upon instrumentality, either of objects or events, because of, on account of, by reason of

λέγω

PAI1sg

fr. λέγω

to express oneself orally or in written form, utter in words, say, tell, give expression to, with an indication of what is said  
to speak or talk, with apparent focus upon the content of what is said, to say, to talk, to tell, to speak

μεριμνᾶτε

PAImp2pl

fr. μεριμναῶ

to be apprehensive, have anxiety, be anxious, be (unduly) concerned, cf. v. 27, 28, 31, Lk. 12:25-6  
to have an anxious concern, based on apprehension about possible danger or misfortune, to be worried about, to be anxious about

ψυχῆ

life on earth in its animating aspect making bodily function possible, the condition of being alive, earthly life, life itself, life as prolonged by nourishment  
to be alive, to live, life

φάγητε

AAS2pl

fr. ἐσθίω

to take something in through the mouth, usually solids, but also liquids, eat, anything to eat  
to consume food, usually solids, but also liquids, to eat, to drink, to consume food, to use food

πίητε

AAS2pl

fr. πίνω

to take in a liquid internally, drink  
to consume liquids, particularly water and wine, to drink, drinking

μηδὲ

and not, but not, nor continuing a preceding negation, in such a way that both negatives have one verb in common  
and not, nor, neither

σώματι

body of a human being or animal, body, the living body, mostly of human beings  
the physical body of persons, animals, or plants, either dead or alive, body

ἐνδύσησθε                      AMS2pl                      fr. ἐνδύω  
to put any kind of thing on oneself, clothe oneself in, put on, wear  
to put on clothes, without implying any particular article of clothing, to clothe, to dress, to put on

πλεῖόν  
pertaining to being relatively large in quantity or measure, much, extensive, comparative,  
substantive – more, something greater (more important) than food  
the upper range of a scale of extent

τροφῆς  
nourishment, food, cf. 3:4, 10:10, 24:45  
any kind of food or nourishment, food

ἐνδύματος  
material of any kind manufactured to cover the body, garment, clothing  
any kind of clothing, clothing, apparel, cf. v. 28

## V. 26

ἐμβλέψατε                      AAImp2pl                      fr. ἐμβλεπω  
to look at something directly and therefore intently, look at, gaze on, look at something  
to give serious thought to something, look at, consider  
to process information by giving consideration to various aspects, to think about, to consider,  
'consider the birds which fly in the sky'

πετεινὰ  
any kind of bird (wild or domestic), bird, 'the birds in the sky = wild birds'  
idiom, lit. 'birds of the sky,' wild birds in contrast with domesticated birds such as chickens,  
birds, wild birds, 'look at the wild birds'

οὐρανοῦ  
the portion or portions of the universe generally distinguished from planet earth, heaven, as place  
of atmosphere, the birds inhabit it  
idiom, lit. 'birds of the sky,' wild birds in contrast with domesticated birds such as chickens,  
birds, wild birds, 'look at the wild birds'

ὅτι  
marker of narrative or discourse content, direct or indirect, that, used after verbs that denote  
mental or sense perception, or the transmission of such perception, or an act of the mind, to  
indicate the content of what is said, etc.  
marker of discourse content, whether direct or indirect

σπείρουσιν                      PAI3pl                      fr. σπειρω  
sow seed  
to scatter seed over tilled ground, to sow

θερίζουσιν                      PAI3pl                      fr. θερίζω  
to harvest a grain crop by reaping, reap, harvest  
to cut ripe grain and to gather bundles of such grain together, to reap, to harvest, harvest, reaping

συνάγουσιν                      PAI3pl                      fr. συναγω  
to cause to come together, gather (in), of field crops  
to cause to come together, whether of animate or inanimate objects, to gather together, to call together

ἀποθήκας  
storehouse, barn, 'gather into the barn'  
a building for storage, barn, storehouse

πατήρ  
the supreme deity, who is responsible for the origin and care of all that exists, Father, Parent  
one who combines aspect of supernatural authority and care for his people, Father

οὐράνιος  
transcendent abode, heaven, as the dwelling place of God, cf. 5:16, 45  
the supernatural dwelling place of God and other heavenly beings, heaven

τρέφει                              PAI3sg                      fr. τρέφω  
to care for by providing food or nourishment, feed, nourish, support, cf. 25:37, Lk. 12:24  
to provide food for, with the implication of a considerable period of time and the food being adequate nourishment, to provide food for, to give food to someone to eat

μᾶλλον  
to a greater of higher degree, more, pleonastically with words and expressions that already contain the idea 'more,' cf. Lk. 12:24  
a degree which surpasses in some manner a point on an explicit or implicit scale of extent, more, more than, to a greater degree, even more

διαφέρετε                      PAI2pl                      fr. διαφέρω  
differ to one's advantage from someone or something, be worth more than, be superior to, cf. 10:31, 12:12, Lk. 12:7, 24  
to be of considerable value, in view of having certain distinctive characteristics, to be valuable, to have worth, 'are you not much more valuable than these (birds)?'

## V. 27

ἐξ  
marker used in periphrasis, from, of, for the partitive genitive, after the interrogative pronoun marker of a part of a whole, whether consisting of countables or of mass, one of, one among, a part of

μεριμνῶν                      PAPtcpMSN                      fr. μεριμναω  
see above

δύναται                      PM/PdepI3sg                      fr. δυναμαι  
to possess capability for experiencing or doing something, can, am able, be capable, cf. v. 24  
to be able to do or to experience something, can, to be able to

προσθεῖναι                      AAInf                      fr. προστιθημι  
to add to something that is already present or exists, add, put to, of things that are added to  
something already present, add to, increase, cf. Lk. 12:25  
to add something to an existing quantity, to add

ἐπὶ  
marker of addition to what is already in existence, to, in addition to, addition to something of the  
same kind  
marker of an addition to what already exists, but with the possible implication of something more  
significant, in addition to, and

ἡλικίαν  
the period of time that one's life continues, age, time of life, of time that is past, cf. Lk. 12:25  
the period of time when a person is alive, span of life, lifetime, age, 'which one of you by  
worrying can add a single day to his lifetime?'

πῆχυν  
cubit as a measure of length, this expression has produced two major lines of interpretation: as  
reference to length of life, 'add a single hour to your span of life', as reference to bodily growth,  
'add one cubit to your height/ add a cubit to your stature'

ἕνα  
a single entity, with focus on uniformity or quality, one, a single, only one  
one, in contrast to more than one, one

## V. 28

περὶ  
to denote the object or person to which (whom) an activity or especially inward process refers or  
relates, about, concerning  
marker of general content, whether of a discourse or mental activity, concerning, about, of

ἐνδύματος  
see above

μεριμνᾶτε                      PAI2pl                      fr. μεριμναω  
see above

καταμάθετε                    AAImp2pl                    fr. καταμανθανω  
observe (well), notice, learn  
to think about, with the purpose of ultimate understanding, to consider, to observe, to think  
about, ‘consider how the wild flowers grow’

κρίνα  
lily, perhaps Jesus had no definite flower in mind, but was thinking of all the wonderful blooms  
that adorn the fields of Galilee. As an extremely beautiful flower it is mentioned, cf. Lk. 12:27  
one of several types of flowers, usually uncultivated, wild flower, ‘consider the lilies of the field,  
how they grow’

ἀγροῦ  
land put under cultivation, arable land, field, ‘wild lilies’ cf. v. 30  
land under cultivation or used for pasture, field, land

πῶς  
interrogative reference to manner or way, in what way? How? In indirect questions after verbs of  
knowing, saying, asking, etc.  
interrogative reference to means, how? By what means?

αὐξάνουσιν                    PAI3pl                    fr. αὐξανω  
to become greater, grow, increase, literally of plants  
to grow, to increase in size, whether of animate beings or of plants, to grow, growth

κοπιῶσιν                    PAI3pl                    fr. κοπιαω  
to exert oneself physically, mentally, or spiritually, work hard, toil, strive, struggle, cf. Lk. 12:27  
to engage in hard work, implying difficulties and trouble, hard work, toil, to work hard, to toil, to  
labor

νήθουσιν                    PAI3pl                    fr. νηθω  
spin, cf. Lk. 12:27  
to make yarn by twisting fibers together as one of the steps in making cloth, to spin

## V. 29

λέγω                    PAI1sg                    fr. λεγω  
see above

ὅτι  
see above

δόξη  
a state of being magnificent, greatness, splendor, anything that catches the eye, of a king  
the quality of splendor, remarkable appearance, glory, splendor, even Solomon in all his splendor  
was not arrayed like one of these’

περιεβάλετο                      AMI3sg                      fr. περιβαλλω  
to put on, especially of articles of clothing, put on, dress oneself  
to put on clothes, implying the clothing being completely around, to clothe

ὥς  
comparative particle, marking the manner in which something proceeds, as, like  
relatively weak marker of a relationship between events or states, as, like

ἐν  
see above

## V. 30

χόρτον  
grass, hay, of wild grass in contrast to cultivated plants  
small green plants, referring primarily to green grass in a field or meadow, small plants, grass

ἀγροῦ  
see above

σήμερον  
adverb of time, today, cf. v. 11  
the same day as the day of a discourse, today

αὔριον  
next day, in metaphor, soon, a brief time lapse without reference to a nocturnal period, soon, in a short time  
a day following the day of a discourse, tomorrow

κλίβανον  
an oven, 'put into the furnace'  
dome-like structure made of clay, in which wood and dried grass were burned, and then after being heated, was used for baking bread, oven, 'the grass of the field which is alive today and tomorrow is cast into the oven'

βαλλόμενον                      PPPtcpMSA                      fr. βαλλω  
to cause to move from one location to another through use of forceful motion, throw, throw into the fire, cf. 3:10, 5:13, 29, 13:47  
to throw

οὕτως  
referring to what precedes, in this manner, thus, so, with reference to what precedes, cf. 5:19  
with reference to that which precedes, so, thus, in this way

ἀμφιέννυσιν                      PAI3sg                      fr. ἀμφιεννυμι  
clothe, dress  
to put on clothes, implying the clothing being completely around, to clothe, ‘if this is how God clothes the wild grass...how much more (will he clothe) you’

πολλῶ  
see above v. 25 (πλειον)

μᾶλλον  
for a better reason, rather, all the more, more (surely), more (certainly), ‘if God so clothes the grass, (will God) not much more surely (clothe) you?’  
a degree which surpasses in some manner a point on an explicit or implicit scale of extent, more, more than, to a greater degree, even more

ὀλιγόπιστοι  
of little faith/trust, in addressing the disciples, cf. 8:26, 16:8  
pertaining to having relatively little faith, of little faith, of insufficient faith

## V. 31

οὖν  
inferential, denoting that what it introduces is the result of or an inference from what precedes, so, therefore, consequently, accordingly, then, in commands and invitations, with intensive force, cf. v. 8, 9  
marker of result, often implying the conclusion of a process of reasoning, so, therefore, consequently, accordingly, then, so then

μεριμνήσητε                      AAS2pl/AAImp2pl                      fr. μεριμναω  
see above

λέγοντες                      PAPtcpMPN                      fr. λεγω  
see above

φάγωμεν                      AAS1pl                      fr. ἐσθιω  
see above

πίωμεν                      AAS1pl                      fr. πινω  
see above

περιβαλώμεθα                      AMS1pl                      fr. περιβαλλω  
see above

## V. 32

γάρ

marker of cause or reason

marker of cause or reason between events, though in some contexts the relation is often remote or tenuous, for, because

ἔθνη

people groups foreign to a specific people group, those who do not belong to groups professing faith in the God of Israel, the nations, gentiles, unbelievers, sometimes the word connotes

Israelite allegations of religious and moral inferiority of gentiles

those who do not belong to the Jewish or Christian faith, heathen, pagans

ἐπιζητοῦσιν

PAI3pl

fr. ἐπιζητεῶ

to be seriously interested in or have a strong desire for, wish, wish for, cf. Lk. 12:30

to desire to have or experience something, with the probable implication of making an attempt to realize one's desire, to desire, to want to

οἶδεν

PfAI3sg

fr. οἶδα

to have information about, know

to possess information about, to know, to know about, to have knowledge of, to be acquainted with, acquaintance

πατήρ

see above

οὐράνιος

see above

ὅτι

see above

χρηζετε

PAI2pl

fr. χρηζω

(have) need (of)

to lack something which is necessary and particularly needed, to need, to lack, to be without, 'you Father in heaven knows you have need of all these things'

ἁπάντων

all, everybody, everything, 'need all this'

the totality of any object, mass, collective, or extension, all, every, each, whole

## V. 33

ζητεῖτε

PAImp2pl

fr. ζητεω

to devote serious effort to realize one's desire or objective, strive for, aim (at), try to obtain, desire, wish (for), desire to possess something, cf. LK. 12:31

to desire to have or experience something, with the probable implication of making an attempt to realize one's desire, to desire, to want to

πρῶτον

pertaining to prominence, first, foremost, most important, most prominent, adverb of degree, in the first place, above all, especially

pertaining to exceeding everything else in importance, most important

βασιλείαν

the act of ruling, kingship, royal power, royal rule, especially of God's rule, the royal reign of God, a chiefly eschatological concept

to rule as a king, with the implication of complete authority, to rule, to be king, to reign, rule, reign, the meaning of this phrase in the NT involves not a particular place or special period of time but the fact of ruling

δικαιοσύνην

the quality or characteristic of upright behavior, uprightness, righteousness, of uprightness in general, of the kind of righteousness God expects

the act of doing what God requires, righteousness, doing what God requires, doing what is right

προστεθήσεται

FPI3sg

fr. προστιθημι

to add as a benefit, provide, give, grant, do, cf. v. 27, Lk. 12:31

to place something at the disposal of someone else, to give, to provide, to grant

## V. 34

οὖν

see above

μεριμνήσητε

AAS2pl/AAImp2pl

fr. μεριμναω

μεριμνήσει

FAI3sg

fr. μεριμναω

see above

εἰς

extension of time, to, until, on, for or on which something happens, 'be anxious for tomorrow' cf. 1 Tim. 6:19

marker of an extent of time, for, in, at

marker of content as a means of specifying a particular referent, concerning, with respect to, with reference to, about, in

αὔριον

see above, 'do not worry about tomorrow'

ἑαυτῆς

indicator of identity with the person speaking or acting, self

a reflexive reference to a person or thing spoken or written about, himself, herself, itself

ἄρκετον

enough, sufficient, adequate

pertaining to what is sufficient for some purpose and accordingly resulting in satisfaction

sufficient, adequate, 'sufficient for the day are its troubles'

ἡμέρα

civil or legal day, including the night, day

a period of time beginning at sunset and ending at the following sunset, day

κακία

a state involving difficult circumstances, trouble, misfortune, 'each day has enough trouble of its own'

a state involving difficult and distressing circumstances, difficulties, evil, 'sufficient for each day is its own evil' or '...are its own hardships'