

# Matt. 6:5-15 mws

## V. 5

### ὅταν

pertaining to an action that is conditional, possible, and, in many instances, repeated, at the time that, whenever, when, when the action of the subordinate clause is contemporaneous with that of the main clause, usually of (regularly) repeated action, whenever, as often as, every time that, cf. v. 2, 16

an indefinite point or points of time, which may be roughly simultaneous to or overlap with another point of time, whenever, when, cf. 5:11

προσεύχησθε                    PM/PdepS2pl                    fr. προσευχομαι

προσεύχεσθαι                    PM/PdepInf                    fr. προσευχομαι

to petition deity, pray

to speak to or to make requests of God, to pray, to speak to God, to ask God for, prayer

ἔσεσθε                            FMdepI2pl/PAImp2plfr. εἶμι

to be in close connection (with), is, frequently in statements of identity or equation, as a copula, the equative function, uniting subject and predicate

to possess certain characteristics, whether inherent or transitory, to be

### ὥς

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

### ὑποκριταί

actor, pretender, dissembler, cf. v. 2, 16, 7:5

one who pretends to be other than he really is, hypocrite, pretender, one who acts hypocritically, cf. v. 16

### ὅτι

marker of causality, because, since

marker of cause or reason, based on an evident fact, because, since, for, in view of the fact that

φιλοῦσιν                            PAI3pl                            fr. φιλεω

to have a special interest in someone or something, frequently with focus on close association, have affection for, like, consider someone a friend, like or love to do something, hence, do something often or customarily

to particularly like or enjoy doing something, to like to, to love to, 'they love to stand up and pray in the synagogues and on the street corners'

### συναγωγαῖς

a place of assembly, of the Jewish synagogue, people came to the synagogue to worship God  
a building of assembly, associated with religious activity (normally a building in which Jewish worship took place and in which the Law was taught), synagogue or Christian assembly place

### γωνίαις

corner, 'street corners'

the corner of an area or construction, either an inside corner or an outside corner, corner, 'to pray...on the street corners'

### πλατειῶν

wide road, street, 'at or on the street-corners'

a wide street within a city, avenue, wide street

### ἑστῶτες

PfAPtcpMPN

fr. ἵστημι

to be at a place, stand (there), be (there)

to be in a location, with the possible implication of standing but with the focus on location, to be

### ὅπως

marker expressing purpose for an event or state, (in order) that, cf. v. 2, 5:45

marker of purpose for events and states, in order to, for the purpose of, so that, 'in order that they will be honored by people'

### φανῶσιν

APS3pl

fr. φαίνω

to become visible, appear, make one's appearance, show oneself, 'in order to be seen by people'

to become visible to someone, to appear, to become visible

### ἄνθρωποις

a person of either sex, with focus on participation in the human race, a human being, plural – people

a human being, person, human being, individual, plural – people, persons, mankind

### ἀμήν

strong affirmation of what is stated, asseverative particle, truly, beginning a solemn declaration but used only by Jesus (I assure you that, I solemnly tell you) cf. v. 2, 16, 5:22, 26, 8:10

strong affirmation of what is declared, truly, indeed, it is true that, 'for I tell you the truth'

### λέγω

PAI1sg

fr. λέγω

to express oneself in a specific way, say, maintain, declare, proclaim as teaching, assure, assert, with direct discourse following, especially in the formula

to speak or talk, with apparent focus upon the content of what is said, to say, to talk, to tell, to speak

ἀπέχουσιν                      PAI3pl                      fr. ἀπέχω  
to receive in full what is due, to be paid in full, receive in full, cf. v. 2, 16  
to receive something in full, with the implication that all that is due has been paid, to receive in full, to be paid in full, ‘they have been paid in full’ or ‘they have received all that is coming to them’ or ‘...all that they deserve’

μισθὸν  
recognition (mostly by God) for the moral quality of an action, recompense, in affirmation of laudable conduct, reward, ‘have a reward’ cf. v. 1, 16, 5:46  
recompense based upon what a person has earned and thus deserves, the nature of the recompense being either positive or negative, reward, recompense, cf. 5:12

## V. 6

ὅταν  
see above

προσεύχη                      PM/Pdep2sg                      fr. προσευχομαι  
πρόσευξαι                      AMdepImp2sg                      fr. προσευχομαι  
see above

εἰσελθε                      AAImp2sg                      fr. εἰσερχομαι  
to move into a space, enter, or geographical and other types of localities and areas as goal, structural areas and establishments  
to move into a space, either two-dimensional or three-dimensional, to move into, to come into, to go into, to enter

ταμεῖόν  
a room in the interior of a house, inner room, cf. 24:26  
a room in the interior of a house, normally without windows opening to the outside, inner room, the emphasis is upon the strictly private location of the inner room

κλείσας                      AAPtcpMSN                      fr. κλείω  
to prevent passage at an opening, shut, lock, bar  
to cause something to be shut, to shut, to make shut, to close

θύραν  
door, of habitable quarters, shut the door, cf. Lk. 13:25  
the door to a house or building, door, gate

πατρί  
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

κρυπτῶ

hidden entity, something hidden, a hidden place, cf. v. 4, 18  
idiom, literally ‘in the hidden,’ pertaining to not being able to be known by the public but known by some in-group or by those immediately involved, in secret, in private, secretly, privately, ‘so that your giving will be done secretly’

βλέπων

PAI3tcplMSN

fr. βλέπω

to perceive with the eye, see, ‘who sees in secret’ cf. v. 4, 18  
to see, frequently in the sense of becoming aware of or taking notice of something, to see, to become aware of, to notice, to glance at

ἀποδώσει

FAI3sg

fr. ἀποδίδωμι

to recompense, whether in a good or bad sense, render, reward, recompense, cf. v. 4, 18  
to recompense someone, whether positively or negatively, depending upon what the individual deserves, to reward, to recompense

## V.7

Προσευχόμενοι

PM/PdepPtcplMPN

fr. προσευχομαι

see above

βατταλογήσητε

AAS2pl/AAImp2pl

fr. βατταλογεω

to speak in a way that images the kind of speech pattern of one who stammers, use the same words again and again, speak without thinking  
to speak much or extensively, with a possible added implication of meaningless words, to use many words, to speak for a long time, ‘and when you pray, do not use many words like the heathen’  
to utter senseless sounds or to speak indistinctly and incoherently, to babble, ‘when you pray, do not babble like the heathen’

ὥσπερ

marker of similarity between events and states, connecting with what goes before, cf. 20:28  
more emphatic markers of similarity between events and states, as, just as, ‘as the hypocrites do in the synagogues and on the street corners’

ἔθνηκοί

pertaining to nationhood foreign to a specific national group, with focus on morality or belief, unbelieving, worldly, polytheistic, the non-Israelite/gentile in contrast to descendants of Abraham, cf. 5:47, 18:17

pertaining to one who is not a Jew, Gentile, heathen, pagan

δοκοῦσιν

PAI3pl

fr. δοκεω

to consider as probable, think, believe, suppose, consider, of subjective opinion  
to regard something as presumably true, but without particular certainty, to suppose, to presume, to assume, to imagine, to believe, to think

γὰρ

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

ὅτι

marker introducing direct discourse  
marker of discourse content, whether direct or indirect, that, the fact that

ἐν

marker of cause or reason, because of, on account of, 'because of their many words'  
marker of cause or reason, with focus upon instrumentality, either of objects or events, because of, on account of, by reason of

πολλολογία

speech of tedious length, much speaking, wordiness, long-windedness, 'with their many words' to speak for a long time or much, many words, long speaking' for they think that they will be heard because of their many words'

εἰσακουσθήσονται    FPI3pl                      fr. εἰσακουω

to listen, with implication of heeding and responding, hear, with reference to the person making the request, cf. Heb. 5:7, Psa. 34:18, Prov. 1:28  
to listen to someone, with the implication of heeding and responding to what is heard, to listen to, to heed, to pay attention to what is said

## V. 8

οὖν

inferential, denoting that what it introduces is the result of or an inference from what precedes, so, therefore, consequently, accordingly, then  
marker of result, often implying the conclusion of a process of reasoning, so, therefore, consequently, accordingly, then, so then

ὁμοιωθῆτε                      APS2pl/APImp2pl    fr. ὁμοιωω

make like, make someone like a person or thing, passive – become like, be like someone  
to be like or similar to something else, to be like, to resemble, to be similar 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

γὰρ

see above

πατήρ

see above

χρείαν

that which should happen or be supplied because it is needed, need, what should be, (have) need (of) someone or something, cf. 9:12, 21:3, 26:65

that which is lacking and particularly needed, need, lack, what is needed

πρὸ

marker of a point of time prior to another point of time, earlier than, before

a point of time prior to another point of time, before, previous, ‘your Father knows what you need before you ask him’

αἰτήσαι

AAInf

fr. αἰτέω

to ask for, with a claim on receipt of an answer, ask, ask for, demand, pray for something

to ask for with urgency, even to the point of demanding, to ask for , to demand, to plead for

## V. 9

Οὕτως

pertaining to what follows in discourse material, in this way, as follows, of spoken or written words, what is so introduced follows immediately after, cf. 2:5

referring to that which follows, the following, as follows

οὖν

see above

προσεύχεσθε

PM/PdepImp2pl

fr. προσευχομαι

see above

Πάτερ

see above

οὐρανοῖς

transcendent abode, heaven, as the dwelling place of God, cf. 5:16, 45

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

ἀγιασθήτω

APImp3sg

fr. ἀγιαζω

to treat as holy, reverence, ‘may thy name be held in reverence’ cf. Lk. 11:2, Isa. 29:23, Ezek. 36:23

to feel reverence for or to honor as holy, to hallow, to regard as holy, to honor as holy, ‘hallowed be your name’ or ‘may your name be honored as holy’

ὄνομά

proper name of an entity, name, used in combination with God and Jesus, in the name something real, a piece of the very nature of the personality whom it designates, expressing the person's qualities and powers, names, especially holy names, are revered and used in customary practices and ritual, in Israelite tradition the greatest reference was paid to the holy name of God and to its numerous paraphrases or substitutes  
the proper name of a person or object, name

## V. 10

ἐλθέτω

AAImp3sg

fr. ἔρχομαι

to take place, come, of events and circumstances, of transcendent and moral-spiritual phenomena, of spiritual coming of God, come, appear, of the Kingdom  
to happen, with the implication of the event being directed to someone or something, to happen to

βασιλεία

the act of ruling, kingship, royal power, royal rule, especially of God's rule, the royal reign of God  
to rule as a king, with the implication of complete authority, to rule, to be a king, to reign, rule, reign

γενηθήτω

APImp3sg

fr. γίνομαι

to occur as process or result, happen, turn out, take place  
to happen, with the implication that what happens is different from a previous state, to happen, to occur, to come to be

θέλημά

what one wishes to happen, objective sense, what is willed, God's will, cf. 26:42  
that which is purposed, intended, or willed, will, intent, purpose, plan, 'may your will be done on earth as it is in heaven'

ὥς

a conjunction marking a point of comparison, as  
relatively weak marker of a relationship between events or states, as, like

ἐν

marker of a position defined as being in a location, in, among  
a position defined as being within certain limits, inside, within, in

οὐρανῶ

see above

καὶ

marker to indicate an additive relation that is not coordinate to connect clauses and sentences, also, likewise, can also stand alone in the second member with the meaning so also, so  
marker of a totality or two closely related elements, both...and

ἐπὶ

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

γῆς

surface of the earth as the habitation of humanity, earth, in contrast to heaven  
the surface of the earth as the dwelling place of mankind, in contrast with the heavens above and the world below, earth, world

## V. 11

ἄρτον

any kind of food or nourishment, food  
any kind of food or nourishment, food, ‘give us today the food we need’

ἐπιούσιον

necessary for existence  
for the current day, for today  
pertaining to recurring on a daily basis, daily, on each day, ‘give us each day our daily bread’  
‘necessary for existence’ or ‘that which is needed for each day’

δὸς

AAImp2sg

fr. δίδωμι

to give something out, give, bestow, grant  
to give an object, usually implying value, to give, giving

σήμερον

today  
the same day as the day of a discourse, today

## V. 12

ἄφεξ

AAImp2sg

fr. ἀφιημι

ἀφήκαμεν

AAI1pl

fr. ἀφιημι

to release from legal or moral obligation or consequence, cancel, remit, pardon, predominantly in sense of divine forgiveness, remit, forgive debts  
to remove the guilt resulting from wrongdoing, to pardon, to forgive, forgiveness, ‘forgive us the wrongs that we have done’

ὀφειλήματα

obligation in a moral sense, 'forgive us our debts (=sins)  
the moral debt incurred as the result of sin, offense, sin, transgression, guilt, 'forgive us our sins'

ὡς

see above

καὶ

see above

ὀφειλέταις

one who is under obligation in a moral or social sense, one under obligation, one liable for, one who is guilty of a misdeed, one who is culpable, at fault, in relation to person, of the one against whom the misdeed was committed, 'we have forgiven our debtors, i.e., those who are guilty of sin against us'

## V. 13

εἰσενέγκης                      AAS2sg/AAImp2sg    fr. εἰσφέρω

to cause someone to enter into a certain event or condition, bring in, 'bring or lead someone into temptation' cf. Lk. 11:4

to cause someone to enter into a particular event or state, to cause to, to bring in to, to lead to, 'and do not lead us to trial' or 'do not cause us to be tested'

πειρασμόν

an attempt to make one do something wrong, temptation, enticement to sin, passive, being tempted, temptation, from without or from within, that can be an occasion of sin to a person, cf. Lk. 11:4

to endeavor or attempt to cause someone to sin, to tempt, to trap, to lead into temptation, temptation

ἀλλὰ

on the contrary, but, yet, rather  
marker of more emphatic contrast, but, instead, on the contrary

ῥῦσαι                              AMdepImp2sg              fr. ῥυομαι

to rescue from danger, save, rescue, deliver, preserve, rescue, save, deliver, or preserve someone from someone or something, cf. Lk. 11:4

to rescue from danger, with the implication that the danger in question is severe and acute, to rescue, to deliver

ἀπὸ

marker to indicate separation from a place, whether person or thing, from, away from  
marker of dissociation, implying a rupture from a former association, from, separated from

πονηροῦ

pertaining to being morally or socially worthless, wicked, evil, bad, base, worthless, vicious, degenerate, substantive, the evil one = the devil

the one who is essentially evil or in a sense personifies evil, the evil one, he who is evil, 'but rescue us from the evil one'

## V. 14

Ἐάν

marker of condition, with probability of activity expressed in the verb left open and thereby suited especially for generalized statements, if

marker of condition, with the implication of reduced probability, if

ἀφῆτε                      AAS2pl                      fr. ἀφιημι

ἀφήσει                      FAI3sg                      fr. ἀφιημι

see above

παραπτώματα

a violation of moral standards, offense, wrongdoing, sin, of offenses against humans, ordinarily of offenses against God

what a person has done in transgressing the will and law of God by some false step or failure, transgression, sin

πατήρ

see above

οὐράνιος

belonging to heaven, coming from or living in heaven, heavenly, cf. v. 26, 32, 5:48, 15:13, 18:35 related to or located in heaven, heavenly, in heaven, pertaining to heaven

## V. 15

ἐάν

see above

ἀφῆτε                      AAS2pl                      fr. ἀφιημι

ἀφήσει                      FAI3sg                      fr. ἀφιημι

see above

οὐδὲ

also not, not either, neither, 'if you do not forgive..., your Father will not forgive your transgressions (either)'

and not, nor, neither

πατήρ

see above

παραπτώματα

see above, 'if you do not forgive others, your Father will not forgive your transgressions'