

The Basics as Taken from The Gospel of St. Matthew

This documents presents commands or injunctions by Jesus Christ according to St. Matthew's Gospel. The purpose is to narrow down as closely as possible those instances when Jesus tells his listeners to act in a certain way, that is, in accord with his teachings. I chose Matthew's Gospel because it was written as a manual for Christian instruction and comes closest to the original Hebrew spirit. Most verses contain a brief notation with respect to the original Greek text. On some occasions the Hebrew text is noted with reference to an Old Testament citation used by Jesus. I have include the Beatitudes. While strictly speaking they do not consist of commands, they are essential for living the Christian life. All citations are from the Revised Standard Version.

+

Chapter Four

-Man shall not live by bread alone but by every word that proceeds from the mouth of God. 4

A quote from Dt 8.3, the larger context being `And he humbled you and let you hunger and fed you with manna which you did not know, nor did your fathers know; that he might make you know that man does not live by bread alone, but that man lives by everything that proceeds out of the mouth of the Lord.` **Hanah** (humbled): variously as to sing, answer, to afflict. **Yadah** (know): two instances of this verb with respect to manna. The third with respect to what God gives. Proceeds (**yatsa`**): not limited to speech with respect to what issues from the divine mouth. **Hal-kal**: literally, `on all` with respect to this proceeding, suggesting a being-upon. `Word` is lacking in the Hebrew text. The Greek has **rhema** suggesting the subject of speech compared with the more familiar **logos**, expression. The Greek has `through (**dia**) the mouth of God` whereas the Hebrew lacks a preposition.

-He will give his angels charge of you. 6

The Greek has the preposition **peri** (about, around) which intimates a surrounding. The Hebrew preposition is **l-** (to or towards you). This quote from Ps 91.11 continues with `to keep you in all your ways.` The Hebrew verb **shamar** pertains to observance, frequently used in Ps 119 with respect to the Torah.

-You shall not tempt the Lord your God. 7

The Greek verb is **ekpeirazo**; the preposition **ek** (from, out) suggests a thorough testing. Reference is to Dt 6.16, Massah (Ex 17.2-7) which translates as `proof.` There the Lord gave the Israelites water from the rock after their complaint of no water in the wilderness.

-You shall worship the Lord your God and him only shall you serve. 10

The Greek verb **proskuneo** pertains to giving homage by kneeling or prostration. The preposition **pros** (to, towards) suggests direction-towards-which, a more intense form of the verb. The Greek verb **latreuo** also means to serve for hire. This verse is a quote from Dt 6.13 which reads in full, `You shall fear the Lord your God; you shall serve him and swear by his name.` The Hebrew verb **havad** implies more servitude than **latreuo**.

-Repent, for the kingdom of heaven is at hand. 17

Repent (**metaneo**: to change one's mind for the better). Is at hand (**eggizo**: also, to approach).

-Follow me, and I will make you fishers of men. 19

No specific instance of this is recorded later on, that is, using the same terminology.

Chapter Five

-Blessed are the poor in spirit, for theirs is the kingdom of heaven. 3

Blessed, as found in the next seven verses or through vs. 11, is **makarios** or happy. The Hebrew equivalent is `ashry as in Ps 1.1, `Blessed is the man who walks not in the counsel of the wicked.` It derives from a verbal root whose fundamental meaning is straightness. From it derives the noun happiness and the relative pronouns who, which, that. I.e., a sense of transition is implied as well as being straight.

Thus this sense is to be kept in mind with respect to the other beatitudes. For `kingdom of heaven,` cf. 4.17 above. Note: the beatitudes of vs. 3, 10 and 11 are in the present tense; others are in the future tense. The first two of the three verses refer to the kingdom of heaven.

-Blessed are those who mourn, for they shall be comforted. 4

Mourn (**pentheo**: alternately, to lament with respect to the dead). Shall be comforted (**parakaleo**: alternately, to call, to summon). The preposition *para* (besides, near at hand) is prefaced to the verb **kaleo**, to call. From this verbal root comes Paraclete or Comforter, used of the Holy Spirit as in Jn 14.16.

-Blessed are the meek, for they shall inherit the earth. 5

Meek (**praios**: gentle, mild), the Hebrew equivalent being **hany** which comes from the verbal root with multiple meanings such as to answer, to sing, to be oppressed. Shall inherit (**kleronomeo**: to receive by lot). This verse is reminiscent of Ps 37.11, `But the meek shall possess the land and delight themselves in abundant prosperity.`

-Blessed are those who hunger and thirst for righteousness, for they shall be satisfied. 6

Righteousness (**dikaioisune**: integrity, virtue, correctness in thinking). Shall be satisfied (**chortazo**: to feed with grass or herbs, to fatten).

-Blessed are the merciful, for they shall obtain mercy. 7

Merciful (**eleeo**: to succor anyone afflicted). The same verb used twice.

-Blessed are the pure in heart, for they shall see God. 8

Pure (**katharos**: clean, sincere), here related to the heart or **kardia**, source of thoughts, passions and purposes. In the verse at hand, such purity is equated with sight (of God).

-Blessed are the peacemakers, for they shall be called sons of God. 9

Peacemakers (**eirenoipios**). The Hebrew for peace (**eirene**) is shalom which connotes wholeness.

-Blessed are those who are persecuted for righteousness` sake, for theirs is the kingdom of heaven. 10

Persecuted (**dioko**: to put to flight, to drive away). For righteousness, cf. vs. 6 above.

-Blessed are you when men revile you and persecute you and utter all kinds of evil against you falsely on my account. 11

Revile (**oneidizo**: to upbraid, reproach). Persecute **dioko**: cf. vs. 10 just above). Evil (**poneros**: adjective, implying hardships).

-Rejoice and be glad, for your reward is great in heaven, for so men persecuted the prophets who were before you. 12

Rejoice (**chairo**: to be happy). Be glad (**agalliaomai**: in the extreme sense). Reward (**misthos**: payment for work, wages). Persecuted (cf. vs. 11 just above). Prophets: cf. Mt 23.37, `O Jerusalem, Jerusalem, killing the prophets and stoning those who are sent to you!`

-You are the salt of the earth. 13

-You are the light of the world. 14

Light (**phos**): cf. Jn 8.12, `I am the light of the world.` In the verse at hand, compare salt/earth with light/world or **ge/kosmos**.

-Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven. 16

Let shine (**lampo**: to be brilliant, radiant, conspicuous). Used `before` (**emprosthen**) men or in front of them. `Good works` or beautiful (**kalos**) works. Glorify (**doxazo**: to magnify, extol). Compare the preposition **emprosthen** (before-ness) related to men with **doxazo** as to your Father in heaven.

-Whoever then relaxes one of the least of these commandments and teaches men so, shall be called least in the kingdom of heaven; but he who does them and teaches them shall be called great in the kingdom of heaven. 19

Relaxes (**luo**: to loosen, dissolve). Commandments (**entole**) as used in reference to vs. 18. This verse has a distinction between relaxing on one hand and doing and teaching on the other hand.

-Unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven. 20

Righteousness (**dikaioisune**: last noted in vs. 10). Exceeds (**perisseuo**: to increase, to abound). Will (not) enter (**eisrchomai**: the preposition **eis** prefixed to the verb and used with another **eis**, into).

-Anyone who is angry with his brother shall be liable to judgment; whoever insults his brother shall be liable to the council, and whoever says, `You fool` shall be liable to the hell of fire. 22

Angry (**orgizomai**: connotes provoking). Liable (**enochos**: guilty), with respect to judgment or **krisis**. Here it is used with the preposition **eis** (into). Fool (**rhaka**: empty-headed). Hell (**geenna**: a dump

for Jerusalem.

-So if you are offering your gift at the altar, and there remember that your brother has something against you, leave your gift there before the altar and go; first be reconciled to your brother, and then come and offer your gift. 23-4

Offering (**prosphero**: connotes more the bringing of such gifts. **Pros** + **phero**). At (**epi**: upon). Altar (**thusiasterion**: applies to offering of animals as well as incense, Ex 30.1). Before the altar: not at (**epi**) it. Be reconciled (**diallassomai**: connotes changing of mind).

-Make friends quickly with your accuser, while you are going with him to court. 25

Make friends (**eunoao**: to be well disposed). Accuser (**antidikos**: as in a court of law).

-If your right eye causes you to sin, pluck it out and throw it away. 29

Causes to sin (**skandalizo**: to put an impediment in the way to make one to stumble).

-If your right hand causes you to sin, cut it off and throw it away. 30

From you (**apo**): cast (**ballo**) at a distance.

-Do not swear at all, either by heaven, for it is the throne of God, or by the earth, for it is the city of the great King. 34-5

Do (not) swear (**omnumi**: implies calling a person as a witness, to invoke). Throne and footstool: reference is Is 66.1, 'Heaven is my throne and the earth is my footstool.'

-Do not swear by your head, for you cannot make one hair white or black. 36

Do (not) swear: cf. previous verse. By (**eis**: in) your head.

-Do not resist one who is evil. But if anyone strikes you on the right cheek, turn to him the other also. 39

Do (not) resist (**anthistemi**: to set against, to withstand). Strike (**rapizo**: with a rod or stick).

-If anyone would sue you and take your coat, let him have your cloak as well. 40

Sue (**krino**: to judge, to quarrel). Coat (**chiton**: an undergarment). Cloak (**himation**: cloak or outer garment).

-If anyone forces you to go one mile, go with him two miles. 41

Forces (**aggareuo**: to employ a courier to press into service). Mile: a Roman mile consists of about 4,854 feet).

-Give to him who begs from you, and do not refuse him who would borrow from you. 42

Begs (**aiteo**: to ask). Refuse (**apostrephomai**: to turn away). Would borrow (**danizo**: to make a loan).

-Love your enemies and pray for those who persecute you. 44

Love (**agapao**: to show **agape**). Pray (**proseuchomai**: pros or towards-which prefaced to **euchomai**, to pray with respect to God or for a person). Persecute (**dioko**: cf. vs. 11 above).

-You, therefore, must be perfect as your heavenly Father is perfect. 48

Must be perfect (**teleios**: adjective; brought to an end, made complete).

Chapter Six

-Beware of practicing your piety before men in order to be seen by them. 1

Beware (**prosecho**: to bring to, to be attentive. The preposition **pros** prefaced to **echo**, to have). Piety (**dikaioisune**: righteousness as last noted in 5.20).

-When you give alms, sound no trumpet before you. 2

Alms (**eleemosune**: mercy, pity).

-When you give alms, do not let your left hand know what your right hand is doing. 3

-When you pray, you must not be like the hypocrites. 5

Pray (**proseuchomai**: last noted in 5.44). Hypocrites (**hupokrites**: also, an interpreter, a dissembler).

-When you pray, go into your room and shut the door and pray to your Father who sees in secret. 6

Room (**tameion**: storeroom, innermost or secret room). Secret (**krupotos**: adjective).

-In praying, do not heap up empty phrases as the Gentiles do. 7

Heap up empty phrases (**battalogo**: to repeat the same thing over and over).

-Do not be like them, for your Father knows what you need before you ask him. 8

Need (**chreia**: noun; necessity, want).

-Pray then like this: Our Father who art in heaven, Hallowed by thy name. Thy kingdom come, Thy will be done, on earth as it is in heaven. Give us this day our daily bread; and forgive us our debts, as we also have forgiven our debtors; and lead us not into temptation, but deliver us from evil. 9-13

Hallowed (**hagiazō**: to treat as holy). Will (**thelema**: inclination desire). The Greek text reverses the two: in heaven and on earth (literally, upon earth). Daily (**epiousios**: essential, necessary, for the morrow. The only other reference is Lk 11.3, same context). Forgive (**aphiemi**: to cancel, to pardon, to let go). Lead us (not) into (**eisphero** with **eis**, into). Temptation (**peirasmos**: test). Deliver (**rhuomai**: to deliver).

-If you forgive men their trespasses, your heavenly Father also will forgive you. 14

Trespass (**paraptoma**: implies a falling near something).

-If you do not forgive men their trespasses, neither will your Father forgive your trespasses. 15

-When you fast, do not look dismal like the hypocrites. 16

Fast (**nesteuo**: usually in a religious sense). Look dismal (**skuthropos**: sad, gloomy).

-When you fast, anoint your head and wash your face that your fasting may not be seen by men but by your Father who is in secret. 17-18

Who is in secret (**kruphaios**: hidden. Compare with **kruptos** regarding the seeing of the Father, vs. 6).

-Do not lay up for yourselves treasures on earth. 19

Lay up treasures (**thesaurizo**: to keep in reserve).

-But lay up for yourselves treasure in heaven. 20

Lay up (**thesaurizo**, as in the previous verse. Here the noun **thesauros** or treasure house is added).

-You cannot serve God and mammon. 24

Mammon (**mamonas**: possibly derived from the Hebrew **aman** (from which comes amen), implying that which can be trusted in.

-Do not be anxious about your life. 25

Be anxious (**merimnao**: alternately, to care for, to provide, to look out for one's own interests).

Life (**psuche**: soul).

-Look at the birds of the air. 26

Look at (**emblepo**: to turn one's mind or attention).

-Consider the lilies of the field. 28

Consider (**katamanthano**: to examine or learn carefully).

-Do not be anxious, saying, 'what shall we eat?' 31

Be anxious **merimnao**: as in vs. 26 above.

-But seek first his kingdom and his righteousness, and all these things shall be yours as well. 33

Shall be yours (**prostithemi**: added to).

-Do not be anxious about tomorrow...Let the day's own trouble be sufficient for the day. 34

Be anxious (**merimnao**: as in vs. 31 above). Trouble (**kakia**: evil).

Chapter Seven

-Judge not, that you be not judged. 1

Judge (**krino**: last noted in 5.40 as to sue).

-With the judgment you pronounce you will be judged, and the measure you give will be the measure you get. 2

Judgment (**krima**: decree, sentence, as from a judge). Measure (**metron**: vessel for receiving and determining the quantity of things, measuring rod, standard). Give (**metreo**, to measure).

-Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye? 3

Speck (**karpheos**: a twig, dry stalk, chaff). Notice (**katanoeo**: to consider attentively). The preposition **kata** (according to) is prefaced to **noeo**, making this verb form more intense. Log (**dokos**: beam).

-First take the speck out of your eye, and then you will see clearly to take the log out of your brother's eye. 5

Take (**ekballo**: cast out). Will see (**diablepo**: to penetrate by vision. The preposition **dia** or through is prefaced to the common verb to see. Note the interplay of the two verbs or the two prepositions **ek** and **dia**.

-Do not give dogs what is holy, and do not throw your pearls before swine. 6

What is holy (**to hagian**: neuter adjective, that which is worthy of veneration).

-Ask, and it will be given you; seek, and you will find; knock, and it will be opened to you. 7

Ask/will be given: second verb is passive with no explicit reference to whom does the giving.

Knock (**krouo**: often with a heavy blow). Will be opened: no explicit reference to whom does the opening.

-So whatever you wish that men would do to you, do so to them. 12

-Enter by the narrow gate. 13

Enter (**eiserchomai**: **eis** or into prefaced to the common verb to enter). By (**dia** or through).

-Beware of false prophets. 15

Beware (**prosecho**: last noted in 6.1).

-He who does the will of my father who is in heaven (shall enter the kingdom of heaven). 21

Will (**thelema**: last noted in 6.10).

Chapter Eight

-Follow me, and leave the dead to bury their own dead. 22

Follow (**akoloutheo**: to be an attendant, to conform wholly to).

Chapter Nine

-I desire mercy, and not sacrifice. 13

A quote from Hos 6.6 which reads in full, 'For I desire steadfast love and not sacrifice, the knowledge of God rather than burnt offerings.' Mercy (**eleos**: the Hebrew is **chesed**). Desire (**thelo**: to wish. The Hebrew is **chaphats**, an intense longing). Sacrifice (**thusia**: also as a victim).

-According to your faith, be it done to you. 29

Let it be done: passive with no explicit reference to whom is performing the action.

-Pray therefore that the Lord of the harvest to send out laborers into his harvest. 38

Pray (**deomai**: to beseech). Send out (**ekballo**: last noted in 7.5)

Chapter Ten

-Go nowhere among the Gentiles, and enter no town of the Samaritans, but go rather to the lost sheep of the house of Israel. 6

Lost (**apollumi**: to destroy).

-Preach as you go saying, 'The kingdom of heaven is at hand.' 7

Preach (**kerusso**: to be a herald). Is at hand (**eggizo**: last noted in 4.17).

-Heal the sick, raise the dead, cleanse lepers, cast out demons. 8

Heal (**therapeuo**: restore to health). Cast out (**ekballo**: last noted in 9.38).

-Take no gold, nor silver, nor copper in your belts, no bag for your journey, nor two tunics, nor sandals, nor a staff. 9-10

Take (**ktaomai**: to procure for oneself). Journey (**eis hodon**: literally, into the road).

-Be wise as serpents and innocent as doves. 16

Wise (**phronimos**: to have understanding, to be mindful of one's own interests).

-Beware of men. 17

Beware (**prosecho**: last noted in 7.15).

-Do not be anxious how you are to speak or what you are to say. 19

Do (not) be anxious (**merimnao**: last noted in 6.34).

-When they persecute you in one town, flee to the next. 23

Persecute (**dioko**: last noted in 5.44).

-So have no fear of them; for nothing is covered that will not be revealed. 26

Covered (**kalupto**: to hide). Revealed (**apokalupto**: to uncover; same verbal root as **kalupto** with

the preposition **apo**, from).

-What I tell you in the dark, utter in the light; and what you hear whispered, proclaim upon the house tops. 27

Dark (**skotia**: also used as metaphor for ignorance of divine things). Whispered (literally, into the ear). Proclaim (**kerusso**: last noted in vs. 7).

-Do not fear those who kill the body but cannot kill the soul; rather fear him who can destroy both soul and body in hell. 28

Destroy (**apollumi**: last noted in vs. 6). Hell (**geenna**: last noted in 5.22).

Chapter Eleven

-Come to me, all who labor and are heavy laden, and I will give you rest. 28

Labor (**kopiaio**: to work to the point of exhaustion). Heavy laden (**phortizo**: to load). Will give rest (**anapauo**: to refresh. The verb **pauo** or to restrain with the preposition **ana** (up) prefixed to it.

-Take my yoke upon you, and learn from me, for I am gentle and lowly in heart. 29

Take (**airo**: to lift up). Yoke (**zugos**: symbol of subjection). Gentle (**praus**: meek). Lowly (**tapeinos**: humble).

Chapter Twelve

-I desire mercy, and not sacrifice. 7

A quote from Hos 6.6 last noted in 9.13.

-Whoever does the will of my Father in heaven is my brother and sister and mother. 50

Will (**thelema**: last noted in 7.21).

Chapter Thirteen

-Let both (seed and weeds) grow together until the harvest. 30

Chapter Fifteen

-Honor your father and mother. 4

A quote from Dt 5.16 which runs in full as `Honor your father and mother as the Lord your God commanded you; that your days may be prolonged and that it may go well with you in the land which the Lord your God gives you.` Honor (**timaio**. The Hebrew verb is **kavad** from which is derived glory).

Chapter Sixteen

-Take heed and beware of the leaven of the Pharisees and Sadducees. 6

Take heed (**horao**: to see). Beware (**prosecho**: last noted in 10.17).

-If any man would come after me, let him deny himself and take up his cross and follow me. 24

Would (**thelo**: to wish). Deny (**aparneomai**: to loose sight of one`s interests). Follow (**akoloutheo**: last noted in 8.22).

Chapter Seventeen

-For truly I say to you, if you have faith as a grain of mustard seed, you will say to this mountain, `move from here to there.` 21

Vs. 21 is included in vs. 20. Truly (**amen**). Move (**metabaino**: to depart; **baino** or to go with the preface **meta**, with, after).

Chapter Eighteen

-Truly I say to you, unless you turn and become like children, you will never enter the kingdom of heaven. 3

Turn (**strepho**: as in the opposite direction). Enter (**eiserchomai** coupled with **eis**, into).

-Whoever humbles himself like this child, he is the greatest in the kingdom of heaven. 4

Humbles (**tapeinoo**: to lower. Cf. 11. 29 for the adjective **tapeinos**).

-Whoever receives one such child in my name receives me. 5

Receives (**dechomai**: to welcome as a guest). In (**epi**, upon) my name.

-If your hand or your foot causes you to sin, cut it off and throw it away. 8

Causes to sin (**skandalizo**: last noted in 5.29). Throw (literally, cast from you).

-If your eye causes you to sin, pluck it out and throw it away. 9

Pluck out (**exaireo**: to take out).

-See that you do not despise one of these little ones. 10

Despise (**kataphroneo**: to think little of. **Phroneo** or to have understanding with the prefix **kata**, according to, against).

-If your brother sins against you, go and tell him his fault. 15

Sins (**hamatano**: to err, to make a mistake). Fault (the verb **elegcho**: to bring to light, to expose).

-Truly I say to you, whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven. 18

Bind (**deo**: to tie, to fasten). Loose (**luo**: to release from bonds). On earth/in heaven: **epi** or upon/**en** or in heaven.

-I do not say to you seven times, but seventy times seven. 22

Chapter Nineteen

-Let the children come to me, and do not hinder them; for to such belongs the kingdom of heaven. 14

Hinder (**koluo**: to forbid, to restrain).

-If you would enter life, keep the commandments. 17

Enter (**eiserchomai** coupled with **eis**, into as in 18.3).

-You shall not kill, You shall not commit adultery, You shall not steal, You shall not bear false witness. 18

A quote from Dt 5.17-20.

-Honor your father and mother, and You shall love your neighbor as yourself. 19

A quote from Dt 5.16 as noted in 15.4 as well as Lev 19.18. The latter reads in full, `You shall not take vengeance or bear any grudge against the sons of your own people, but you shall love your neighbor as yourself: I am the Lord.` Shall love (**agapao**: last noted in 5.44. In Hebrew, neighbor (**reah**) can also mean companion, friend, beloved.

-If you would be perfect, go, sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow me. 21

-Would be perfect (**teleios**: last noted in 5.48). What you have (**huparcho**: to make a beginning, to be ready or at hand). Follow (**akoloutheo**: last noted in 16.24).

Chapter Twenty

-Whoever would be great among you must be your servant. 26

Among (**en**, in) you. Servant (**doulos**: slave).

Chapter Twenty-Two

-Render therefore to Caesar the things that are Caesar`s and to God the things that are God`s. 21

Render (**apodidomai**: to give back, to return).

-You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. 37

A quote from Dt 6.5 which reads in full, `And you shall love the Lord your God with all your heart and with all your soul and with all your might.` Love (**agapao**: last noted in 19.19). With (**en**, in as in the Hebrew text). Heart (**kardia**). Soul (**psuche**). Mind (**dianoia**: understanding, feeling, desiring. **Noos** prefaced by **dia**, through).

-You shall love your neighbor as yourself. 39

A quote from Lev 19.18 noted in 19.19.

Chapter Twenty-Three

-Practice and observe whatever they (Pharisees) tell you, but not what they do. 3

Practice (**poieo**: to do). Observe (**tereo**: to attend careful).

-But you are not to be called rabbi, for you have one teacher, and you are all brethren. 8

Brethren (**adelphos**: brother).

-Call no man your father on earth, for you have one Father who is in heaven. 9

On (**epi**, upon) earth/in heaven (heavenly Father).

-Neither be called masters, for you have one master, the Christ. 10

Master (**katheyetes**: teacher, guide).

-He who is greatest among you shall be your servant. 11

Cf. 20.26.

-Whoever exalts himself will be humbled, and whoever humbles himself will be exalted. 12

Will be humbled (**tapeinoo**: cf. 18.4).

Chapter Twenty-Four

-Take heed that no one leads you astray. 4

Take heed (**blepo**: to look). Lead astray (**planao**: to wander).

-But he who endures to the end will be saved. 13

Endures (**hupomeno**: to remain, persevere. The preposition **hupo** or under with **meno** or to remain).

-Let him who is on the house top not go down to take what is in his house. 17

On (**epi**) the housetop...(not) go down (**katabaino**...in (**eis**, into) his house. Note the sequence of prepositions: on-down-into.

-Let him who is in the field not turn back to take his mantle. 18

(Not) turn back (**epistepho**: to turn about, return).

-If anyone says to you, 'Lo, here is the Christ!' or 'There he is!' do not believe it. 23

Lo (**idou**: behold). There (**hode**: hither, to this place).

-If they say to you, 'Lo, he is in the wilderness,' do not go out; if they say, 'Lo, he is in the inner rooms,' do not believe it. 26

Inner rooms (**tameion**: last noted in 6.6).

-From the fig tree learn its lesson. 32.

Lesson (**parabole**: parable).

-Watch therefore, for you do not know on what day your Lord is coming. 42

Watch (**gregoreo**: in the sense of being punctilious).

-But know this, if the householder had known in what part of the night the thief was coming, he would have watched and would not have let his house be broken into. 43.

What part of the night (**phulake**: night watch). Watched (**gregoreo**: as in the previous verse). Be broken into (**diorusso**: to dig through).

-Therefore you also must be ready. 44

Must be ready (**etoimos**: opportune, seasonable).

Chapter Twenty-Five

-Watch, therefore, for you not know neither the day nor the hour. 13

Watch (**gregoreo**: last noted in 24.43).

-Truly I say to you, as you did it to one of the least of these my brethren, you did it to me. 40.

Truly (amen: last noted in 17.21).

-Truly I say to you, as you did it not to one of the least of these, you did it not to me. 45

Chapter Twenty-Six

-Take, eat; this is my body. 26

Take (**lambano**: to lay hold of: followed by eating).

-Drink of it, all of you. 27

Of (**ex**, from) it.

-Watch and pray that you may not enter into temptation. 41

Watch (**gregoreo**: last noted in 25.13). Pray (**proseuchomai**: last noted in 6.5). Enter into (**eiserchomai eis**: last noted in 19.17). Temptation (**peirasmos**: last noted in 6.13).

Chapter Twenty-Eight

-Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all that I have commanded you. 19-20

To observe (**tereo**: last noted in 23.3). Have commanded (**entellomai**: to enjoin).

+