

**The Gospel According to Matthew, Chapter 6, Greek Text – Westcott-Hort,  
Interlinear English – G.T. Emery.**

**Jesus' Teaching on Religious Observances  
Almsgiving**

**6**

Προσέχετε [δὲ] τὴν δικαιοσύνην ὑμῶν μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων πρὸς τὸ  
Let you take heed [and] the righteousness of you not to do in front of the men towards the  
θεαθῆναι αὐτοῖς· εἰ δὲ μὴ γε, μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν τῷ  
to be looked on by them; otherwise, a reward not you have from the Father of you the  
ἐν τοῖς οὐρανοῖς.  
in the heavens.

<sup>2</sup> Ὅταν οὖν ποιῆς ἐλεημοσύνην, μὴ σαλπισῆς ἔμπροσθεν σου, ὥσπερ οἱ  
Whenever therefore you may make alms, not should you trumpet sound before you, just as the  
ὑποκριταὶ ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς ῥύμαις, ὅπως δοξασθῶσιν ὑπὸ τῶν  
hypocrites do in the synagogues and in the streets, so that they may be glorified by the  
ἀνθρώπων· ἀμὴν λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν.  
men; truly I tell you, they receive in full the reward of them.

<sup>3</sup> σοῦ δὲ ποιοῦντος ἐλεημοσύνην μὴ γνώτω ἡ ἀριστερά σου τί ποιεῖ ἡ δεξιὰ σου,  
You but making alms not let know the left of you what it does the right of you,

<sup>4</sup> ὅπως ἡ σου ἡ ἐλεημοσύνη ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν  
so that should be of you the alms in the secret; and the Father of you the seeing in  
τῷ κρυπτῷ ἀποδώσει σοι.  
the secret will reward you.

**Prayer**

Lk. 11:2-4

<sup>5</sup> Καὶ ὅταν προσεύχησθε, οὐκ ἔσεσθε ὡς οἱ ὑποκριταί, ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς  
And whenever you should pray, not let you be as the hypocrites, for they love in the synagogues  
καὶ ἐν ταῖς γωνίαις τῶν πλατειῶν ἐστῶτες προσεύχεσθαι, ὅπως φανῶσιν τοῖς  
and in the corners of the broad streets having stood to pray, so that they should be seen by the  
ἀνθρώποις· ἀμὴν λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν.  
men; truly I tell you, they receive in full the reward of them.

<sup>6</sup> σὺ δὲ ὅταν προσεύχη, εἰσελθε εἰς τὸ ταμεῖον σου καὶ κλείσας τὴν  
You but whenever you should pray, let you enter into the private room of you and having shut the  
θύραν σου πρόσευξαι τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ  
door of you let you pray to the Father of you the *one* in the hidden; and the Father of you the  
βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι.  
seeing in the hidden *place* shall reward you.

<sup>7</sup> Προσευχόμενοι δὲ μὴ βατταλογήσητε ὥσπερ οἱ ἔθνη, δοκοῦσιν γὰρ ὅτι ἐν τῇ  
Praying and not should you babble<sup>1</sup> just as the Gentiles, they suppose for that in the  
πολυλογία αὐτῶν εἰσακουσθήσονται.  
many words<sup>2</sup> of them they will be listened to.

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1 βατταλογήσητε, v., babble, be repetitive, aorist, active, subjunctive, - only here in the NT.

2 πολυλογία, n.f., many words, loquacity, - only here in the NT.

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<sup>8</sup> μή οὖν ὁμοιωθῆτε αὐτοῖς, οἶδεν γὰρ [ὁ θεὸς] ὁ πατὴρ ὑμῶν ὧν χρείαν ἔχετε πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτόν.

Not therefore should you be like to them, has known for [the God] the Father of you of what need you have before of the you to ask him.

<sup>9</sup> Οὕτως οὖν προσεύχεσθε ὑμεῖς·

Thus therefore let pray you;

Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς·

Father of us the in the heavens;

ἁγιασθήτω τὸ ὄνομα σου·

let be hallowed the name of you

<sup>10</sup> ἐλθέτω ἡ βασιλεία σου·

let come the kingdom of you;

γενηθήτω τὸ θέλημα σου,

let come to pass the will of you,

ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς·

as in heaven also upon earth;

<sup>11</sup> Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δός ἡμῖν σήμερον·

The bread of us the for coming day<sup>3</sup> let you give us today;

<sup>12</sup> καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν,

and let you take from us the debts of us,

ὡς καὶ ἡμεῖς ἀφήκαμεν τοῖς ὀφειλέταις ἡμῶν·

as also we forgave the debtors of us;

<sup>13</sup> καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν,

and not may you bring us into a trial,

ἀλλὰ ρύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

but let be rescued us from of the evil.<sup>4</sup>

<sup>14</sup> Ἐὰν γὰρ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν

If for you should forgive the men the offences of them, shall forgive also you

ὁ πατὴρ ὑμῶν ὁ οὐράνιος·

the Father of you the heavenly;

<sup>15</sup> ἐὰν δὲ μὴ ἀφῆτε τοῖς ἀνθρώποις [τὰ παραπτώματα αὐτῶν],

If but not you should forgive the men [the offences of them],<sup>5</sup>

οὐδὲ ὁ πατὴρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν.

nor the Father of you shall forgive the offences of you.

### Fasting

<sup>16</sup> Ὅταν δὲ νηστεύητε μὴ γίνεσθε ὡς οἱ ὑποκριταὶ σκυθρωποί, ἀφανίζουσιν γὰρ

Whenever but you should fast not let you become as the hypocrites gloomy, they disfigure for

τὰ πρόσωπα αὐτῶν ὅπως φανῶσιν τοῖς ἀνθρώποις νηστεύοντες· ἀμὴν λέγω ὑμῖν,

the faces of them so as they may appear to the men fasting; truly I tell you,

ἀπέχουσιν τὸν μισθὸν αὐτῶν.

they receive in full the reward of them.

<sup>3</sup> See end note.

<sup>4</sup> Can be masculine or neuter - Evil One, or evil work.

<sup>5</sup> Included in the Codex Vaticanus and some later uncial MSS.

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<sup>17</sup> σὺ δὲ νηστεύων ἄλειψαι σου τὴν κεφαλὴν καὶ τὸ πρόσωπον σου νίψαι,  
You but fasting let you anoint of you the head and the face of you let you wash.  
<sup>18</sup> ὅπως μὴ φανῆς τοῖς ἀνθρώποις νηστεύων ἀλλὰ τῷ πατρὶ σου τῷ ἐν τῷ κρυφαίῳ·  
That not may be seen to the men fasting but to the Father of you the in the secret<sup>6</sup>;  
καὶ ὁ πατὴρ σου ὁ βλέπων ἐν τῷ κρυφαίῳ ἀποδώσει σοι.  
and the Father of you the seeing in the secret shall fully recompense you.

### Material Possessions

Lk. 12:33,34.

<sup>19</sup> Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σὴς καὶ βρῶσις ἀφανίζει, καὶ ὅπου  
Not let treasure you treasures upon the earth, where moth and rust perish, and where  
κλέπται διορύσσουσιν καὶ κλέπτουσιν·  
thieves dig through and steal;  
<sup>20</sup> θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου οὔτε σὴς οὔτε βρῶσις ἀφανίζει, καὶ ὅπου  
Let treasure but you treasures in heaven, where neither moth nor rust perish, and where  
κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτουσιν·  
thieves not dig through nor steal;  
<sup>21</sup> ὅπου γὰρ ἔστιν ὁ θησαυρὸς σου, ἐκεῖ ἔσται [καὶ] ἡ καρδιά σου.  
wher for is the treasure of you, there will be [also] the heart of you.

### The Light of the Body

Lk. 11:34-36.

<sup>22</sup> Ὁ λύχνος τοῦ σώματος ἐστὶν ὁ ὀφθαλμὸς. ἐὰν οὖν ἦ ὁ ὀφθαλμὸς σου ἀπλοῦς,  
The light of the body is the eye. If therefore should be the eye of you sincere,  
ὅλον τὸ σῶμα σου φωτεινὸν ἔσται·  
whole the body of you full of light will be;  
<sup>23</sup> ἐὰν δὲ ὁ ὀφθαλμὸς σου πονηρὸς ἦ, ὅλον τὸ σῶμα σου σκοτεινὸν ἔσται, εἰ οὖν  
if but the eye of you evil should be, whole the body of you in darkness will be, if therefore  
τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν, τὸ σκότος πόσον.  
the light the in you darkness is, the darkness how great!

### Two Masters – God and Mammon

Lk. 16:13.

<sup>24</sup> Οὐδεὶς δύναται δυσὶ κυρίοις δουλεύειν· ἢ γὰρ τὸν ἓνα μισήσει καὶ τὸν ἕτερον  
Not one can two masters to be a slave of; either for the one he will hate and the other  
ἀγαπήσει, ἢ ἑνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει.  
he will love, or one he will cling to and the other he will despise.  
οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾶ.  
Not can you God to be slave of and Mammon.<sup>7</sup>

<sup>6</sup> κρυφαίῳ, secret, hidden, - only here in the NT.

<sup>7</sup> **Mammon** A Chaldee or Syriac word meaning "wealth" or "riches" ([Luk 16:9](#)); also, by personification, the god of riches ([Mat 6:24](#); [Luk 16:9](#)).

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**Anxiety**

Lk. 12:22-34.

<sup>25</sup> Διὰ τοῦτο λέγω ὑμῖν, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν τί φάγητε  
Therefore I tell you, not let you be anxious about the life of you what you may eat  
[ἢ τί πίνητε], μηδὲ τῷ σώματι ὑμῶν τί ἐνδύσησθε. οὐχὶ ἡ ψυχὴ πλεῖον  
[or what you may drink], nor of the body of you what you should wear. Not the life more  
ἐστὶν τῆς τροφῆς καὶ τὸ σῶμα τοῦ ἐνδύματος;  
is of the food and the body of the clothing?

<sup>26</sup> ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ ὅτι οὐ σπεύρουσιν οὐδὲ θερίζουσιν οὐδὲ συνάγουσιν  
Let you look to the birds of the heaven that not sow nor reap nor gather  
εἰς ἀποθήκας, καὶ ὁ πατὴρ ὑμῶν ὁ οὐράνιος τρέφει αὐτά· οὐχ ὑμεῖς μᾶλλον  
into a barn, and the Father of you the heavenly he rears them; not you more  
διαφέρετε αὐτῶν;  
surpass them?

<sup>27</sup> τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἓνα;  
Who but from of you being anxious can to add upon the stature of him a pechus<sup>8</sup> one?

<sup>28</sup> καὶ περὶ ἐνδύματος τί μεριμνᾶτε; καταμάθετε τὰ κρίνα τοῦ ἀγροῦ  
And concerning a garment why are you anxious? Let you observe well<sup>9</sup> the lilies of the field  
πῶς αὐξάνουσιν· οὐ κοπιῶσιν οὐδὲ νήθουσιν·  
how they increase; not they toil not spin;

<sup>29</sup> λέγω δὲ ὑμῖν ὅτι οὐδὲ Σολομῶν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν τούτων.  
I tell and you that not Solomon in all the glory of him clothed himself as one of these.

<sup>30</sup> εἰ δὲ τὸν χόρτον τοῦ ἀγροῦ σήμερον ὄντα καὶ αὔριον εἰς κλίβανον βαλλόμενον ὁ θεὸς  
If but the gras of the field today is being and tomorrow into oven being thrown the God  
οὕτως ἀμφιέννυσιν, οὐ πολλῶ μᾶλλον ὑμᾶς, ὀλιγόπιστοι;  
thus he clothes, not much more you, of little faith?

<sup>31</sup> μὴ οὖν μεριμνήσητε λέγοντες· Τί φάγωμεν; ἢ· Τί πίωμεν;  
Not therefore should you be anxious saying; What may we eat? Or; What may we drink?  
ἢ· Τί περιβαλώμεθα;  
or; What should we wear?

<sup>32</sup> πάντα γὰρ ταῦτα τὰ ἔθνη ἐπιζητοῦσιν· οἶδεν γὰρ ὁ πατὴρ ὑμῶν ὁ οὐράνιος  
All for these things the Gentiles seek after; has known for the Father of you the heavenly  
ὅτι χρῆζετε τούτων ἀπάντων.  
that you need of these things all of them.

<sup>33</sup> ζητεῖτε δὲ πρῶτον τὴν βασιλείαν καὶ τὴν δικαιοσύνην αὐτοῦ, καὶ ταῦτα πάντα  
Let you seek but first the kingdom and the righteousness of Him, and these things all  
προστεθήσεται ὑμῖν.  
will be delivered to you.

<sup>34</sup> μὴ οὖν μεριμνήσητε εἰς τὴν αὔριον, ἡ γὰρ αὔριον μεριμνήσει ἑαυτῆς·  
Not therefore should you be anxious for the tomorrow, the for tomorrow will be anxious of itself;  
ἄρκετὸν τῇ ἡμέρᾳ ἢ κακία αὐτῆς.  
sufficient to the day the evil of it.

<sup>8</sup> An arm's length.

<sup>9</sup> καταμάθετε, v., observe well, study, aorist, active, imperative, - only here in the NT.

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### ἘΠΙΟΥΣΙΟΣ

ἘΠΙΟΥΣΙΟΣ - in all ancient Greek literature this word has been found only ( for certain ) in the Lord's Prayer in Matthew 6:11, Luke 11:3 and the Didache 8:2. It was alleged to have been seen in Sammelbuch ( collection or album) 5224:20, however, this source disappeared for some years and when rediscovered it was found that the word had been poorly transcribed and actually said "oil" <sup>10</sup>. From the earliest days of Christianity it has caused interpreters much difficulty:-

1. Origen (185-232) considered that it was invented by the evangelists Matthew and Luke as the nearest Greek word to the Aramaic one which Jesus would have spoken. 19<sup>th</sup> century German scholars extended this argument applying it to an unknown author of a never seen document (the Q hypothesis).
2. St. Jerome ( 340 -420) when he came to the problem of our word wrote thus - "Panem nostrum **supersubstantialem** da nobis hodie," "Give us this day our supersubstantial bread." (Douay-Rheims Bible. Originally 1582 revised by Richard Challoner in 1752). "supersubstantial" means - "to be above material substance", "spiritual", "transcending all substance".
3. A.T. Robertson<sup>11</sup> declares; "*Epiousios has all the appearance of a word that originated in trade and traffic of the everyday life of the people. . . . So then not a word coined by the Evangelist or Q to express an Aramaic original.*". In the North Staffordshire dialect there is a word - "*snapping*" - a "snapping meal" is one prepared the evening before the next working day and is taken by coal miners and rail workers who cannot leave their work to obtain food. *Snapping* is similar to epiousios since both are colloquial and both are participles. It is a possibility that Matthew drew this word from the travelling merchants from whom he was obliged to exact taxes – their "snapping" being exempt taxation since it was for personal use.
4. Barnabas Lindars<sup>12</sup> in his commentary says; "*Moreover the rare word epiouision (daily in the familiar version, 'for the morrow' in RSV) may perhaps mean 'continual' (it is so understood in the Old Syriac version), and would then be roughly equivalent to **always** in the present verse. John sees it as a petition to receive now the bread of the future age. It is thus possible that one of his aims is to correct inadequate interpretation of this petition in the Lord's Prayer.*"

Epiouisis may refer to physical food, but it would be outside our Lord' personality to recommend that one prays for a need that God already knows about and has already provided. There is sufficient food in the world – it is human greed that has caused starvation. However much of this food we eat we will die. We need to eat the bread of life.

### Verses 29 – 34 in the Weymouth NT (1903)

6:25 For this reason I charge you not to be over-anxious about your lives, inquiring what you are to eat or what you are to drink, nor yet about your bodies, inquiring what clothes you are to put on. Is not the life more precious than its food, and the body than its clothing?

6:26 Look at the birds which fly in the air: they do not sow or reap or store up in barns, but your Heavenly Father feeds them: are not you of much greater value than they?

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10 Under "supersubstantial" in Wikipedia.

11 Word pictures of the New Testament.

12 'The Gospel of John' – 6:34, Marshall, Morgan & Scott.

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6:27 Which of you by being over-anxious can add a single foot to his height?

6:28 And why be anxious about clothing? Learn a lesson from the wild lilies. Watch their growth. They neither toil nor spin,

6:29 and yet I tell you that not even Solomon in all his magnificence could array himself like one of these.

6:30 And if God so clothes the wild herbage which to-day flourishes and to-morrow is thrown into the oven, is it not much more certain that He will clothe you, you men of little faith?

6:31 Do not be over-anxious, therefore, asking 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?'

6:32 For all these are questions that Gentiles are always asking; but your Heavenly Father knows that you need these things--all of them.

6:33 But make His Kingdom and righteousness your chief aim, and then these things shall all be given you in addition.

6:34 Do not be over-anxious, therefore, about to-morrow, for to-morrow will bring its own cares. Enough for each day are its own troubles.