

Introduction to the Gospel of

Matthew

The Promised Messiah Has Come

Matthew's gospel announces the good news that in Jesus, God's promises are being fulfilled and the long-awaited kingdom of heaven is at hand. Matthew outlines the invitation to Christian discipleship and the radical demands of life in the kingdom, which calls for poverty of spirit (a dependence on God alone), meekness, righteousness, mercy, and purity.

BEFORE YOU BEGIN

The Gospel of Matthew is a rich account of the life of Jesus, filled with quotations from the Old Testament that demonstrate how Jesus is the culmination of God's plan for Israel and the fulfillment of all that the prophets foretold. Clearly written by a Jewish author intimately acquainted with both the scriptures and religious traditions of the Jewish people, this gospel was likely addressed to a predominantly Jewish Christian community that would appreciate the references to the Hebrew Scriptures and not need explanations of things like the Temple tax or the sacrifices offered after the cleansing of a leper.

According to tradition, this book was written by Matthew the Apostle, the tax collector whom Jesus called to follow him (9:9–10). As an eyewitness, Matthew gives us inside information and private conversations, showing us who Jesus was not just as a public figure but as a man.

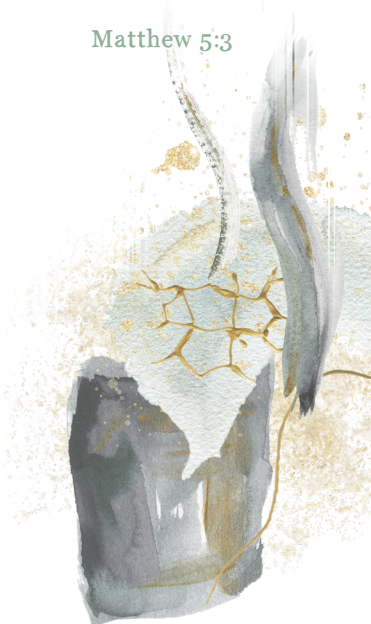
In this gospel, Jesus's first public action is the announcement of the kingdom and the prophetic call to repentance (4:17), setting the stage for his message that conversion must manifest itself in actions. Jesus reveals himself as both a prophet and a teacher, patiently explaining what it means to follow him, particularly through the Sermon on the Mount (5–7) and through parables.

Jesus's role as teacher drives the structure of this gospel, which divides the ministry of Christ into five sections or "books," each featuring a series of narratives followed by a sermon. The ending of each book is clearly signaled by the phrase "When Jesus finished these sayings" (7:28, 11:1, 13:53, 19:1, 26:1). Many have suggested that this five-book structure is to reveal Jesus's teaching as the fulfillment of the Old Testament, whose "five books of Moses," the Torah, which formed the backbone of the Jewish faith.

Even in its structure, then, the Gospel of Matthew challenges us to dive more deeply into the Hebrew Scriptures in order to know and follow Jesus. Matthew's use of the Old Testament reminds us that it has not been abrogated by the coming of the longed-for Messiah; rather, it is fulfilled and completed in him. We who love Jesus should want to know the scriptures he loved, the scriptures that point to him. In Matthew's gospel we see that, as St. Augustine said, "the New Testament lies hidden in the Old, and the Old Testament is unveiled in the New."

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

Matthew 5:3



KEY TERMS

- *Kingdom of heaven*: This is Jesus's central teaching in Matthew. The term appears more than thirty times in this gospel and is contained in Jesus's very first public words (4:17). A similar term ("kingdom of God") is used by Mark and Luke. According to the *Catechism of the Catholic Church*, "to gain the kingdom, one must give everything. Words are not enough, deeds are required" (546); but while we may thus enter the kingdom already present in this world, it will only come in its fullness when Jesus returns at the end of time. While it alludes to Daniel's prophecy of an unending, universal messianic kingdom (Dan 2:34, 44), Jesus's use of the term refers also to a kingdom that is here already, present in the hearts of those who love the Lord and in the Church (13:24–30). While the kingdom belongs to the poor in spirit, it will only come in its fullness when Jesus returns at the end of time.
- *Son of David*: A title for the anticipated Messiah, who would be a descendant of King David and thus the true king of Israel (as opposed to Herod and his line, who were descendants of Edom rather than Israel). The Jewish people expected the Son of David to be a mere man; Jesus hinted at his divine identity when he questioned the Messiah's relationship to the great King David (22:42–45).
- *Son of Man*: A title Jesus used for himself in every gospel (including thirty times in Matthew). On one level "Son of Man" simply means a descendant of Adam, indicating that Jesus fully shared in our frail humanity. But on a deeper level, Jesus was alluding to a vision of the prophet Daniel, who described "one like a son of man" who would come upon the clouds to the Ancient One and rule eternally over "all peoples, nations, and languages" (Dn 7:13–14; see Daniel 2:44). The connection to Daniel's vision makes it clear to those with ears to hear that Jesus was making a claim of divinity, identifying himself as the one who was equal to but distinct from the Ancient One.

Meg Hunter-Kilmer

OUTLINE

- I. Genealogy and Infancy Narratives (1:1–2:23)
- II. Book 1 (3:1–7:29)
 - A. Narrative: Opening of Ministry (3:1–4:25)
 - B. Sermon: Sermon on the Mount (5:1–7:29)
- III. Book 2 (8:1–11:1)
 - A. Narrative: Ten Miracle Stories (8:1–9:38)
 - B. Sermon: Call of the Twelve and Their Instructions (10:1–11:1)
- IV. Book 3 (11:2–13:53)
 - A. Narrative: Differing Responses to Jesus (11:2–12:50)
 - B. Sermon: Kingdom Parables (13:1–53)
- V. Book 4 (13:54–18:35)
 - A. Narrative: More Responses to Jesus (13:54–17:27)
 - B. Sermon: Life in the Church (18:1–35)
- VI. Book 5 (19:1–25:46)
 - A. Narrative: Journey to and Entry into Jerusalem (19:1–23:39)
 - B. Sermon: Sermon on End Times (24:1–25:46)
- VII. The Passion, Death, and Resurrection of Jesus (26:1–28:20)



THE GOSPEL ACCORDING TO

MATTHEW



THE GENEALOGY OF JESUS CHRIST

1 The book of the genealogy of Jesus Christ, the son of David, the son of Abraham.*

²Abraham was the father of Isaac, and Isaac the father of Jacob, and Jacob the father of Judah and his brothers, ³and Judah the father of Per'ez and Ze'rah by Ta'mar, and Perez the father of Hezron, and Hezron the father of Ram, ^a ⁴and Ram ^a the father of Ammin'-adab, and Amminadab the father of Nah-shon, and Nahshon the father of Salmon, ⁵and Salmon the father of Boaz by Ra'hab, and Boaz the father of O'bed by Ruth, and Obed the father of Jesse, ⁶and Jesse the father of David the king.

And David was the father of Solomon by the wife of Uri'ah, ⁷and Solomon the father of Rehobo'am, and Rehoboam the father of Abi'jah, and Abijah the father of Asa, ^b ⁸and Asa ^b the father of Jehosh'aphat, and Jehoshaphat the father of Jo'ram, and Joram the father of Uzzi'ah, ⁹and Uzzi'ah the father of Jo'tham, and Jotham the father of A'haz, and Ahaz the father of Hezeki'ah, ¹⁰and Hezeki'ah the father of Manas'seh, and Manasseh the father of Amos, ^c and Amos ^c the father of Josi'ah, ¹¹and Josi'ah the father of Jechoni'ah and his brothers, at the time of the deportation to Babylon.

¹²And after the deportation to Babylon: Jechoni'ah was the father of She-al'ti-el, ^d and She-alti-el ^d the father of Zerub'babel, ¹³and Zerub'babel the father of Abi'ud, and Abiud the father of Eli'akim, and Elia-kim the father of A'zor, ¹⁴and A'zor the father of Za'dok, and Zadok the father of A'chim, and Achim the father of Eli'ud, ¹⁵and Eli'ud the father of Elea'zar, and Eleazar the father of Matthan, and Matthan the father of Jacob, ¹⁶and Jacob the father of Joseph the husband of Mary, of whom Jesus was born, who is called Christ. [†]

¹⁷So all the generations from Abraham to David were fourteen generations, and from David to the deportation to Babylon fourteen generations, and from the deportation to Babylon to the Christ fourteen generations.

THE BIRTH OF JESUS CHRIST

¹⁸Now the birth of Jesus Christ [‡] took place in this way. When his mother Mary had been betrothed to Joseph, before they came together she was found to be with child of the Holy Spirit; ¹⁹and her husband Joseph, being a just man and unwilling to put her to shame, resolved to send her away quietly. ²⁰But as he considered this, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not fear to take Mary your wife, for that which is conceived in her is of the Holy Spirit; ²¹she will bear a son, and you shall call his name Jesus, for he will save his people from their sins." ²²All this took place to fulfil what the Lord had spoken by the prophet:

²³"Behold, a virgin shall conceive and bear a son,
and his name shall be called Emmanuel"

(which means, God with us). ²⁴When Joseph woke from sleep, he did as the angel of the Lord commanded him; he took his wife, ²⁵but knew her not until she had borne a son; [‡] and he called his name Jesus.

1:16 CCC 437 **1:18** CCC 497* **1:20** CCC 333*, 437, 486*, 497 **1:21** CCC 430, 437, 452, 1507*, 1846, 2666*, 2812*
1:23 CCC 497, 744

^a Greek Aram. ^b Greek Asaph. ^c Other authorities read Amon. ^d Greek Salathiel. [‡] Other ancient authorities read of the Christ.

* 1:1: The genealogy is given to show that Jesus had the descent required for Messiahship, i.e., from Abraham and, in particular, from David the King.

† 1:16: Joseph's, not Mary's, descent is given here, as the Jews did not usually reckon descent through the mother. Joseph was the legal and presumed father, and it was this fact that conferred rights of inheritance, in this case, the fulfilment of the Messianic promises.

‡ 1:25: This means only that Joseph had nothing to do with the conception of Jesus. It implies nothing as to what happened afterward.

Women of the Word



The Women in Jesus’s Genealogy

A HERITAGE OF FAITH

FOR FURTHER REFLECTION

Think about the women who have shaped and influenced your life. Who are some of the other women who influenced the life and ministry of Jesus?



We all come from a particular history, a unique lineage of women and men who share our family background. In each of our lives, there are women who have molded, influenced, challenged, and shaped us into the women we are. They are our mothers, grandmothers, sisters, cousins, aunts, godmothers, friends, mentors, and spiritual directors. These women have poured into our lives, into the story God is writing with us.

In the family lineage of Jesus, we see highlighted the names of four specific women who played a vital role in the story of salvation throughout the generations. These women remind us of our own unique role in the beautiful tapestry of the story of God through time and history:

- *Tamar*, the abandoned widow who tricked her father-in-law and conceived a child with him. She also saved the messianic line in the process (1:3).
- *Rahab*, the prostitute who helped hide the Israelite spies before Jericho fell to the ground. Although Rahab was a Canaanite woman, she is highly praised in the New Testament for acting on faith (1:5).
- *Ruth*, the faithful daughter-in-law of Naomi. Ruth eventually became the wife of Boaz and was the great-grandmother of King David (1:5).
- *Bathsheba*, the wife of Uriah, whose affair with King David led to the death of her husband and child . . . and a marriage that produced King Solomon. In David’s old age, she secured the throne for her son Solomon (1:6).

Each of these women was shaped by her unique situation, and each made choices that affected her story. Although they were imperfect like you and me, God still wrote them into the story of salvation that we find fulfilled in Jesus Christ. God writes you and me into “His-Story” because we have a unique and vibrant role to play just like each of these women.

We have been shaped by the lives and support of other women. May each of us fulfill the role God intends for us in the lives of the women around us.

Patty Breen



REMEMBER

who you are

AND

whose you are.

Servant of God Thea Bowman

THE VISIT OF THE WISE MEN

2 Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, Wise Men from the East came to Jerusalem, saying, ²“Where is he who has been born king of the Jews? For we have seen his star in the East, and have come to worship him.” ³When Herod the king heard this, he was troubled, and all Jerusalem with him; ⁴and assembling all the chief priests and scribes of the people, he inquired of them where the Christ was to be born. ⁵They told him, “In Bethlehem of Judea; for so it is written by the prophet:

⁶ ‘And you, O Bethlehem, in the land of Judah, are by no means least among the rulers of Judah; for from you shall come a ruler who will govern my people Israel.’”

⁷Then Herod summoned the Wise Men secretly and ascertained from them what time the star appeared; ⁸and he sent them to Bethlehem, saying, “Go and search diligently for the child, and when you have found him bring me word, that I too may come and worship him.” ⁹When they had heard the king they went their way; and behold, the star which they had seen in the East went before them, till it came to rest over the place where the child was. ¹⁰When they saw the star, they rejoiced exceedingly with great joy; ¹¹and going into the house they saw the child with Mary his mother, and they fell down and worshiped him. Then, opening their treasures, they offered him gifts, gold and frankincense and myrrh. ¹²And being warned in a dream not to return to Herod, they departed to their own country by another way.

THE ESCAPE TO EGYPT

¹³Now when they had departed, behold, an angel of the Lord appeared to Joseph in a dream and said, “Rise, take the child and his mother, and flee to Egypt, and remain there till I tell you; for Herod is about to search for the child, to destroy him.” ¹⁴And he rose and took the child and his mother by night, and departed to Egypt, ¹⁵and remained there until the death of Herod. This was to fulfil what the Lord had spoken by the prophet, “Out of Egypt have I called my son.”

¹⁶Then Herod, when he saw that he had been tricked by the Wise Men, was in a furious rage, and he sent and killed all the male children in Bethlehem and in all that region who were two years old or under, according to the time which he had ascertained from the Wise Men. ¹⁷Then was fulfilled what was spoken by the prophet Jeremiah:

¹⁸“A voice was heard in Ra'mah, wailing and loud lamentation, Rachel weeping for her children; she refused to be consoled, because they were no more.”

THE RETURN FROM EGYPT

¹⁹But when Herod died, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, saying, ²⁰“Rise, take the child and his mother, and go to the land of Israel, for those who sought the child’s life are dead.” ²¹And he rose and took the child and his mother, and went to the land of Israel. ²²But when he heard that Archela’us reigned over Judea in place of his father Herod, he was afraid to go there, and being warned in a dream he withdrew to the district of Galilee. ²³And he went and dwelt in a city called Nazareth, that what was spoken by the prophets might be fulfilled. “He shall be called a Nazarene.”

THE PREACHING OF JOHN THE BAPTIST

3 In those days came John the Baptist, preaching in the wilderness of Judea, ²“Repent, * for the kingdom of heaven is at hand.” ³For this is he who was spoken of by the prophet Isaiah when he said,

2:1 CCC 486* 2:1 CCC 528 2:2 CCC 439*,
528 2:4 CCC 528* 2:11 CCC 724* 2:13–18
CCC 530* 2:13 CCC 333* 2:15 CCC
530* 2:19 CCC 333* 3:3 CCC 523*
* 3:2: Repent implies an internal change of
heart.

"The voice of one crying in the wilderness:
Prepare the way of the Lord,
make his paths straight."

⁴Now John wore a garment of camel's hair, and a leather belt around his waist; and his food was locusts and wild honey. ⁵Then went out to him Jerusalem and all Judea and all the region about the Jordan, ⁶and they were baptized by him in the river Jordan, confessing their sins. *

⁷But when he saw many of the Pharisees and Sad'ducees coming for baptism, he said to them, "You brood of vipers! Who warned you to flee from the wrath to come? ⁸Bear fruit that befits repentance, ⁹and do not presume to say to yourselves, 'We have Abraham as our father'; for I tell you, God is able from these stones to raise up children to Abraham. ¹⁰Even now the axe is laid to the root of the trees; every tree therefore that does not bear good fruit is cut down and thrown into the fire.

¹¹"I baptize you with water for repentance, but he who is coming after me is mightier than I, whose sandals I am not worthy to carry; he will baptize you with the Holy Spirit and with fire. ¹²His winnowing fork is in his hand, and he will clear his threshing floor and gather his wheat into the granary, but the chaff he will burn with unquenchable fire."

THE BAPTISM OF JESUS

¹³Then Jesus came from Galilee to the Jordan to John, to be baptized by him. ¹⁴John would have prevented him, saying, "I need to be baptized by you, and do you come to me?" ¹⁵But Jesus answered him, "Let it be so now; for thus it is fitting for us to fulfil all righteousness." Then he consented. [†] ¹⁶And when Jesus was baptized, he went up immediately from the water, and behold, the heavens were opened ^g and he saw the Spirit of God descending like a dove, and alighting on him; ¹⁷and behold, a voice from heaven, saying, "This is my beloved Son, ^h with whom I am well pleased."

THE TEMPTATION OF JESUS

4 Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. ²And he fasted forty days and forty nights, and afterward he was hungry. ³And the tempter came and said to him, "If you are the Son of God, command these stones to become loaves of bread." ⁴But he answered, "It is written,

'Man shall not live by bread alone,

but by every word that proceeds from the mouth of God.'"

⁵Then the devil took him to the holy city, and set him on the pinnacle of the temple, ⁶and said to him, "If you are the Son of God, throw yourself down; for it is written,

'He will give his angels charge of you,'

and

'On their hands they will bear you up,
lest you strike your foot against a stone.'"

⁷Jesus said to him, "Again it is written, 'You shall not tempt the Lord your God.'"⁸Again, the devil took him to a very high mountain, and showed him all the kingdoms of the world and the glory of them; ⁹and he said to him, "All these I will give you, if you will fall down and worship me." ¹⁰Then Jesus said to him, "Begone, Satan! for it is written,

'You shall worship the Lord your God
and him only shall you serve.'"

¹¹Then the devil left him, and behold, angels came and ministered to him.

JESUS BEGINS PREACHING IN GALILEE

¹²Now when he heard that John had been arrested, he withdrew into Galilee; ¹³and leaving Nazareth he went and dwelt in Capernaum

3:7-12 CCC 678* 3:7 CCC 535*
3:13-17 CCC 535*, 1286* 3:13 CCC
1223* 3:14-15 CCC 608* 3:15 CCC 536,
1224 3:16-17 CCC 1224 3:16 CCC 536,
701* 3:17 CCC 444*, 713* 4:1-11 CCC
394*, 2849* 4:4 CCC 2835 4:10 CCC 2083,
2135 4:11 CCC 333*

^g Other ancient authorities add to *him*.

^h Or *my Son, my (or the) Beloved*.

* 3:6: Not a Christian baptism but a preparation for it.

† 3:15: Though without sin, Jesus wished to be baptized by John, as this was the final preparation for his mission as Messiah.

by the sea, in the territory of Zeb'ulun and Naph'tali, ¹⁴that what was spoken by the prophet Isaiah might be fulfilled:
¹⁵"The land of Zeb'ulun and the land of Naph'tali,
toward the sea, across the Jordan,
Galilee of the Gentiles—
¹⁶the people who sat in darkness
have seen a great light,
and for those who sat in the region and shadow of death
light has dawned."
¹⁷From that time Jesus began to preach, saying, "Repent, for the kingdom of heaven is at hand."

JESUS CALLS THE FIRST DISCIPLES

¹⁸As he walked by the Sea of Galilee, he saw two brothers, Simon who is called Peter and Andrew his brother, casting a net into the sea; for they were fishermen. ¹⁹And he said to them, "Follow me, and I will make you fishers of men." ²⁰Immediately they left their nets and followed him. ²¹And going on from there he saw two other brothers, James the son of Zeb'edee and John his brother, in the boat with Zebedee their father, mending their nets, and he called them. ²²Immediately they left the boat and their father, and followed him.

JESUS MINISTERS TO CROWDS OF PEOPLE

²³And he went about all Galilee, teaching in their synagogues and preaching the gospel of the kingdom and healing every disease and every infirmity among the people. ²⁴So his fame spread throughout all Syria, and they brought him all the sick, those afflicted with various diseases and pains, demoniacs, epileptics, and paralytics, and he healed them. ²⁵And great crowds followed him from Galilee and the Decap'olis and Jerusalem and Judea and from beyond the Jordan.

THE BEATITUDES

5 Seeing the crowds, he went up on the mountain, and when he sat down his disciples came to him. ²And he opened his mouth and taught them, saying:
³"Blessed are the poor in spirit, for theirs is the kingdom of heaven.
⁴"Blessed are those who mourn, for they shall be comforted.
⁵"Blessed are the meek, for they shall inherit the earth.
⁶"Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.
⁷"Blessed are the merciful, for they shall obtain mercy.
⁸"Blessed are the pure in heart, for they shall see God.
⁹"Blessed are the peacemakers, for they shall be called sons of God.
¹⁰"Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.
¹¹"Blessed are you when men revile you and persecute you and utter all kinds of evil against you falsely on my account. ¹²Rejoice and be glad, for your reward is great in heaven, for so men persecuted the prophets who were before you.

SALT AND LIGHT

¹³"You are the salt of the earth; but if salt has lost its taste, how shall its saltiness be restored? It is no longer good for anything except to be thrown out and trodden under foot by men.
¹⁴"You are the light of the world. A city set on a hill cannot be hidden. ¹⁵Nor do men light a lamp and put it under a bushel, but on a stand, and it gives light to all in the house. ¹⁶Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven.

4:17 CCC 1720*, 1989 4:19 CCC 878*
chs. 5–7 CCC 2763* chs. 5–6 CCC 764*
5:1 CCC 581* 5:3–12 CCC 1716 5:3 CCC
544, 2546 5:8 CCC 1720, 2518 5:9 CCC
2305, 2330 5:11–12 CCC 520*
5:13–16 CCC 782*, 2821* 5:14 CCC
1243 5:16 CCC 326 5:17–19 CCC 577,
592*, 1967*

THE FULFILLMENT OF THE LAW AND THE PROPHETS

¹⁷“Do not think that I have come to abolish the law and the prophets; I have come not to abolish them but to fulfil them. * ¹⁸For truly, I say to you, till heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished. ¹⁹Whoever 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. ²⁰For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.

CONCERNING ANGER

²¹“You have heard that it was said to the men of old, ‘You shall not kill; and whoever kills shall be liable to judgment.’ ²²But I say to you that every one who is angry with his brotherⁱ shall be liable to judgment; whoever insults^j his brother shall be liable to the council, and whoever says, ‘You fool!’ shall be liable to the hell^k of fire. ²³So if you are offering your gift at the altar, and there remember that your brother has something against you, ²⁴leave your gift there before the altar and go; first be reconciled to your brother, and then come and offer your gift. ²⁵Make friends quickly with your accuser, while you are going with him to court, lest your accuser hand you over to the judge, and the judge to the guard, and you be put in prison; ²⁶truly, I say to you, you will never get out till you have paid the last penny.

CONCERNING ADULTERY

²⁷“You have heard that it was said, ‘You shall not commit adultery.’ ²⁸But I say to you that every one who looks at a woman lustfully has already committed adultery with her in his heart. ²⁹If your right eye causes you to sin, pluck it out and throw it away; it is better that you lose one of your members than that your whole body be thrown into hell. ^k [†] ³⁰And if your right hand causes you to sin, cut it off and throw it away; it is better that you lose one of your members than that your whole body go into hell. ^k

CONCERNING DIVORCE

³¹“It was also said, ‘Whoever divorces his wife, let him give her a certificate of divorce.’ ³²But I say to you that every one who divorces his wife, except on the ground of unchastity, [‡] makes her an adulteress; and whoever marries a divorced woman commits adultery.

CONCERNING SWEARING OATHS

³³“Again you have heard that it was said to the men of old, ‘You shall not swear falsely, but shall perform to the Lord what you have sworn.’ ³⁴But I say to you, Do not swear at all, either by heaven, for it is the throne of God, ³⁵or by the earth, for it is his footstool, or by Jerusalem, for it is the city of the great King. ³⁶And do not swear by your head, for you cannot make one hair white or black. ³⁷Let what you say be simply ‘Yes’ or ‘No’; anything more than this comes from the Evil One. ¹

CONCERNING RETALIATION

³⁸“You have heard that it was said, ‘An eye for an eye and a tooth for a tooth.’ ³⁹But I say to you, Do not resist one who is evil. But if any one strikes you on the right cheek, turn to him the other also; ⁴⁰and if any one would sue you and take your coat, let him have your cloak as well; ⁴¹and if any one forces you to go one mile, go with him two miles. ⁴²Give to him who begs from you, and do not refuse him who would borrow from you.

LOVE FOR ENEMIES

⁴³“You have heard that it was said, ‘You shall love your neighbor and hate your enemy.’ ⁴⁴But I say to you, Love your enemies and pray

5:17 CCC 2053* 5:20 CCC 2054
5:21–22 CCC 2054, 2257 5:21 CCC 2262,
2302 5:22–39 CCC 2262* 5:22 CCC 678*,
1034*, 2302 5:23–24 CCC 2608*, 2792*,
2841*, 2845* 5:24 CCC 1424
5:27–28 CCC 2330, 2336, 2380* 5:28 CCC
1456*, 2513, 2528 5:29–30 CCC 226*
5:29 CCC 1034* 5:31–32 CCC 2382*
5:32 CCC 2380* 5:33–34 CCC 581, 2141,
2153 5:33 CCC 592*, 2463 5:37 CCC 2153,
2338*, 2466 5:42 CCC 2443
5:43–44 CCC 1933*, 2844 5:44–45 CCC
2303, 2608* 5:44 CCC 1825*, 1968*, 2262*

ⁱ Other ancient authorities insert *without cause*. ^j Greek says *Raca* to (an obscure term of abuse). ^k Greek *Gehenna*. ¹ Or *Evil*.

* 5:17: Jesus came to bring the old law to its natural fulfilment in the new, while discarding what had become obsolete; cf. Jn 4:21.

† 5:29: An exaggeration to emphasize the need to avoid occasions of sin.

‡ 5:32, *unchastity*: The Greek word used here appears to refer to marriages that were not legally marriages because they were either within the forbidden degrees of consanguinity (Lev 18:6–16) or contracted with a Gentile. The phrase *except on the ground of unchastity* does not occur in the parallel passage in Lk 16:18. See also Mt 19:9 (Mk 10:11–12), and especially 1 Cor 7:10–11, which shows that the prohibition is unconditional.

for those who persecute you, ⁴⁵so that you may be sons of your Father who is in heaven; for he makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust. ⁴⁶For if you love those who love you, what reward have you? Do not even the tax collectors do the same? ⁴⁷And if you salute only your brethren, what more are you doing than others? Do not even the Gentiles do the same? ⁴⁸You, therefore, must be perfect, as your heavenly Father is perfect.

CONCERNING ALMSGIVING

6 ¹“Beware of practicing your piety before men in order to be seen by them; for then you will have no reward from your Father who is in heaven.

²“Thus, when you give alms, sound no trumpet before you, as the hypocrites do in the synagogues and in the streets, that they may be praised by men. Truly, I say to you, they have their reward. ³But when you give alms, do not let your left hand know what your right hand is doing, ⁴so that your alms may be in secret; and your Father who sees in secret will reward you.

CONCERNING PRAYER

⁵“And when you pray, you must not be like the hypocrites; for they love to stand and pray in the synagogues and at the street corners, that they may be seen by men. Truly, I say to you, they have their reward. ⁶But when you pray, go into your room and shut the door and pray to your Father who is in secret; and your Father who sees in secret will reward you. *

⁷“And in praying do not heap up empty phrases as the Gentiles do; for they think that they will be heard for their many words. ⁸Do not be like them, for your Father knows what you need before you ask him.

⁹Pray then like this:

- Our Father who art in heaven,
Hallowed be thy name.
¹⁰ Thy kingdom come.
Thy will be done
On earth as it is in heaven.
¹¹ Give us this day our daily bread; ^m
¹² And forgive us our trespasses
As we forgive those who trespass against us;
¹³ And lead us not into temptation,
But deliver us from evil. ⁿ

¹⁴For if you forgive men their trespasses, your heavenly Father also will forgive you; ¹⁵but if you do not forgive men their trespasses, neither will your Father forgive your trespasses.

CONCERNING FASTING

¹⁶“And when you fast, do not look dismal, like the hypocrites, for they disfigure their faces that their fasting may be seen by men. Truly, I say to you, they have their reward. ¹⁷But when you fast, anoint your head and wash your face, ¹⁸that your fasting may not be seen by men but by your Father who is in secret; and your Father who sees in secret will reward you.

CONCERNING TREASURES

¹⁹“Do not lay up for yourselves treasures on earth, where moth and rust^o consume and where thieves break in and steal, ²⁰but lay up for yourselves treasures in heaven, where neither moth nor rust^o consumes and where thieves do not break in and steal. ²¹For where your treasure is, there will your heart be also.

THE SOUND EYE

²²“The eye is the lamp of the body. So, if your eye is sound, your whole body will be full of light; ²³but if your eye is not sound, your

5:45 CCC 2828 5:46–67 CCC 2054* 5:47 CCC 1693 5:48 CCC 443*, 1693, 1968*, 2013, 2842 6:1–18 CCC 1434* 6:1–6 CCC 1430*, 1969* 6:2–4 CCC 1753*, 2447* 6:2 CCC 1063* 6:5 CCC 1063* 6:6 CCC 1693*, 2608, 2655, 2691* 6:7 CCC 2608*, 2668*, 2776* 6:8 CCC 443*, 2736* 6:9–13 CCC 1969, 2759, 2759* 6:9 CCC 268*, 443 6:10 CCC 2632* 6:11 CCC 1165*, 2659* 6:12 CCC 2845 6:14–16 CCC 2792* 6:14–15 CCC 2608*, 2841* 6:16–18 CCC 1430* 6:16 CCC 1063* 6:18 CCC 57 6:21 CCC 368*, 2533, 2551, 2604*, 2608*, 2729*, 2848

^m Or our bread for the morrow. ⁿ Or the evil one. Other authorities, some ancient, add, in some form, *For thine is the kingdom and the power and the glory, for ever. Amen.*

^o Or worm.

* 6:6: This does not, of course, exclude public worship but ostentatious prayer.