

KATA MATΘAION 5

f35

¹ Ἰδὼν δὲ τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος· καὶ καθίσαντος αὐτοῦ προσῆλθον¹ αὐτῷ οἱ μαθηταὶ αὐτοῦ·

² Καὶ ἀνοίξας τὸ στόμα αὐτοῦ ἐδίδασκεν αὐτοὺς λέγων·

³ Μακάριοι οἱ πτωχοὶ τῷ Πνεύματι, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν Οὐρανῶν.

⁴ Μακάριοι οἱ πενθοῦντες, ὅτι αὐτοὶ παρακληθήσονται.

⁵ Μακάριοι οἱ πραεῖς, ὅτι αὐτοὶ κληρονομήσουσιν τὴν Γῆν.

⁶ Μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν Δικαιοσύνην, ὅτι αὐτοὶ χορτασθήσονται.

⁷ Μακάριοι οἱ ἐλεήμονες, ὅτι αὐτοὶ ἐλεηθήσονται.

⁸ Μακάριοι οἱ καθαροὶ τῇ Καρδίᾳ, ὅτι αὐτοὶ τὸν Θεὸν ὄψονται.

⁹ Μακάριοι οἱ εἰρηνοποιοί, ὅτι αὐτοὶ Υἱοὶ Θεοῦ κληθήσονται.

¹⁰ Μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης, ὅτι αὐτῶν ἐστὶν ἡ Βασιλεία τῶν Οὐρανῶν.

¹¹ Μακάριοί ἐστε ὅταν

ὀνειδίσωσιν ὑμᾶς καὶ

διώξωσιν καὶ

εἰπωσιν πᾶν πονηρὸν ῥῆμα² καθ' ὑμῶν ψευδόμενοι

ἕνεκεν ἐμοῦ.

¹² Χαίρετε. Καὶ ἀγαλλιᾶσθε. Ὅτι ὁ Μισθὸς ὑμῶν πολὺς ἐν τοῖς Οὐρανοῖς. Οὕτως γὰρ ἐδίωξαν τοὺς Προφῆτας τοὺς πρὸ ὑμῶν.

MATTHEW 5

NLET

JESUS CHOOSES AN ISOLATED SETTING FOR TEACHING HIS DISCIPLES

1 Now, having seen the throngs, He went up on the Mountain. And, after He sat down, to Him the disciples *that were* His came.

JESUS TEACHES THE WAY OF BLESSING

2 And, having opened the mouth *that is* His, He was teaching them, saying:

3 "Blessed *ones are* the *beggarly* poor *ones* with respect to the Spirit; because, *consisting* of them is the Kingdom of the Heavens!

4 Blessed *ones are* the ones who are mourning; because, they, *for their part*, shall be consoled!

5 Blessed *ones are* the meek *ones*; because, they, *for their part*, shall inherit the Earth!

6 Blessed *ones are* the ones who are hungering and thirsting *for* the Righteousness; because, they, *for their part*, shall be satisfied!

7 Blessed *ones are* the merciful *ones*; because, they, *for their part*, shall be shown mercy!

8 Blessed *ones are* the clean *ones with respect to* the Heart; because, they, *for their part*, shall see the God!

9 Blessed *ones are* the peace-makers; because, *they, for their part*, shall be called 'Sons of God.'

10 Blessed *ones are* the ones having been lastingly persecuted for the sake of righteousness; because, *consisting* of them is the Kingdom of the Heavens!

11 Blessed *ones are* you, whenever ones who are being deceived

➤ might reproach you, and

➤ might persecute *you*, and

➤ might say every evil utterance³ against you

on account of Me!

12 Be delighted! And, be rejoicing exceedingly! Because, the Compensation *that is* yours is great in the Heavens. For, in this way they persecuted the Prophets, *that is*, the *ones* before you.

¹ 99% of the Greek manuscripts, including the best line of transmission (f35), have the spelling προσῆλθον here instead of προσῆλθαν.

² 99.8% of the Greek manuscripts, including the best

line of transmission (f35), include the noun ῥῆμα here.

³ 99.8% of the Greek manuscripts, including the best line of transmission (f35), include the word 'utterance' here.

JESUS TEACHES US OUR IDENTITY

¹³ Ὑμεῖς ἐστε τὸ Ἄλας τῆς Γῆς.

Ἐὰν δὲ τὸ Ἄλας μωρανθῇ, ἐν τίνι ἀλισθήσεται; Εἰς οὐδὲν ἰσχύει ἔτι εἰ μὴ **βληθῆναι ἔξω καὶ**⁴ καταπατεῖσθαι ὑπὸ τῶν Ἀνθρώπων.

¹⁴ Ὑμεῖς ἐστε τὸ Φῶς τοῦ Κόσμου.

Οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους κειμένη.

¹⁵ Οὐδὲ καίουσιν λύχνον καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μόδιον ἀλλ' ἐπὶ τὴν Λυχνίαν. Καὶ λάμπει πᾶσιν τοῖς ἐν τῇ οἰκίᾳ.

¹⁶ Οὕτως λαμψάτω τὸ Φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα καὶ δοξάσωσιν τὸν Πατέρα ὑμῶν τὸν ἐν τοῖς Οὐρανοῖς.

¹⁷ Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν Νόμον ἢ τοὺς Προφῆτας. Οὐκ ἦλθον καταλῦσαι ἀλλὰ πληρῶσαι·

¹⁸ Ἀμὴν γὰρ λέγω ὑμῖν, ἕως ἂν παρέλθῃ ὁ Οὐρανὸς καὶ ἡ Γῆ, ἰῶτα ἐν ἡ μία κεραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ Νόμου, ἕως ἂν πάντα γένηται.

¹⁹ Ὃς ἐὰν οὖν λύσῃ μίαν τῶν Ἐντολῶν Τούτων, τῶν ἐλαχίστων, καὶ διδάξῃ οὕτως τοὺς Ἀνθρώπους, ἐλάχιστος κληθήσεται ἐν τῇ Βασιλείᾳ τῶν Οὐρανῶν.

Ὁ δ' ἂν ποιήσῃ καὶ διδάξῃ, οὗτος Μέγας κληθήσεται ἐν τῇ Βασιλείᾳ τῶν Οὐρανῶν.

¹³ You, *for your part*, are the Salt of the Earth!

Now, if ever the Salt should become insipid, with what shall it be salted? *In regard* to nothing is it any longer strong *enough*, except to be thrown out and⁵ to be *continually* trampled down by the People.

¹⁴ You, *for your parts*, are the Light of the *Created Order*!

JESUS PRESENTS THE PARABLE OF THE CITY SITUATED ON A HILL

A city which is situated on a hill cannot be hidden.

JESUS PRESENTS THE PARABLE OF THE LAMP ON THE LAMPSTAND

¹⁵ Neither, do they light a lamp and place it under the *two-gallon dry measure* container; rather, upon the Lampstand. And, it gives light to all the *ones* in the house.

¹⁶ In the same way, let the Light *that is yours* give light in front of the people, with the result that they might see the excellent deeds *that are yours* and might highly esteem the Father *Who is yours* – *namely*, the *One* in the Heavens!

JESUS TEACHES US HIS PURPOSE FOR COMING

¹⁷ Do not think that I have come to dismiss the Law or the Prophets. I have not come to dismiss *them*; rather, to fulfill *them*.

JESUS TEACHES US HOW ENDURING AND PRECIOUS

EVERYTHING IN THE LAW IS

¹⁸ For, truly I say to you, until the Heaven and the Earth pass away, an *iota*⁶ - *even one* – or one horn *projecting from a letter* shall by no means pass away from the Law, until ever all things happen.

¹⁹ So then, whoever might annul one of the Injunctions –

➤ *namely*, these,

➤ *even* the least *ones*,

and might teach the People in the same way, he shall be called 'LEAST' in the Kingdom of the Heavens.

Now, whoever might do and might teach *all the Injunctions*, this *one* shall be called 'a Great *One*' in the Kingdom of the Heavens.

⁴ 99% of the Greek manuscripts, including the best line of transmission (f35), have βληθῆναι ἔξω (a passive infinitive - which infinitive then matches the infinitive with which it is coupled - instead of an aorist passive verb) and the conjunction καὶ here. The NU has βληθὲν (an aorist active verb) and ἔξω.

⁵ 99% of the Greek manuscripts, including the best line of transmission (f35), have 'to be thrown' (a passive infinitive - which infinitive then matches the infinitive with which it is coupled) and 'and' here.

⁶ 'iota' – that is, the smallest letter of the Greek alphabet (ι). Since 'the Law' was written in Hebrew and Jesus was speaking Aramaic, He most likely said 'yod' (י), the smallest letter of the Hebrew alphabet.

JESUS TEACHES US

TO WHAT EXTENT OUR RIGHTEOUSNESS MUST GO

²⁰ Λέγω γὰρ ὑμῖν ὅτι ἐὰν μὴ περισσεύσῃ ἡ Δικαιοσύνη ὑμῶν⁷ πλεῖον τῶν Γραμματέων καὶ Φαρισαίων, οὐ μὴ εἰσέλθῃτε εἰς τὴν Βασιλείαν τῶν Οὐρανῶν.

²¹ Ἦκούσατε ὅτι ἐρρέθη τοῖς Ἀρχαίοις· Οὐ φονεύσεις· ὃς δ' ἂν φονεύσῃ, ἔνοχος ἔσται τῇ Κρίσει.

²² Ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ εἰκῆ⁸ ἔνοχος ἔσται τῇ Κρίσει·

‘Ὅς δ' ἂν εἴπῃ τῷ ἀδελφῷ αὐτοῦ· ‘Ρακά, ἔνοχος ἔσται τῷ Συνεδρίῳ·

‘Ὅς δ' ἂν εἴπῃ· Μωρέ, ἔνοχος ἔσται εἰς τὴν Γέενναν τοῦ Πυρός.

²³ Ἐὰν οὖν προσφέρῃς τὸ δῶρόν σου ἐπὶ τὸ Θυσιαστήριον **κάκεϊ**⁹ μνησθῆς ὅτι ὁ ἀδελφός σου ἔχει τι κατὰ σοῦ, ²⁴ ἄφες ἐκεῖ τὸ δῶρόν σου ἔμπροσθεν τοῦ Θυσιαστηρίου καὶ ὕπαγε. Πρῶτον διαλλάγηθι τῷ ἀδελφῷ σου. Καὶ τότε ἐλθὼν πρόσφερε τὸ δῶρόν σου.

²⁵ Ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχὺ ἔως ὅτου εἴ **ἐν τῇ ὁδῷ μετ' αὐτοῦ**¹⁰, μήποτε σε παραδῶ ὁ ἀντίδικος τῷ κριτῇ, καὶ ὁ κριτὴς **σε παραδῶ**¹¹ τῷ ὑπηρέτῃ, καὶ εἰς φυλακὴν βληθῇς.

²⁶ Ἀμὴν λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν ἕως ἂν ἀποδῷς τὸν ἔσχατον κοδράντην.

²⁰ For, I say to you that, if ever the Righteousness *that is yours*¹² does not exceed by far *that* of the Scribes and Pharisees, you shall by no means enter into the Kingdom of the Heavens.

JESUS TEACHES US HOW RIGHTEOUS WE MUST BE

IN REGARD TO THE LIVES OF OTHERS

²¹ You heard that it was said to the Ancient Ones, ‘**You shall not murder,**’¹³ and, ‘Whoever might murder shall be liable to the penalty of death by the legal decision.’

²² Now, I, *for My part*, say to you that everyone who becomes angry with the brother *that is his* rashly¹⁴ shall be liable to the penalty of death by the Legal Decision.

Now, whoever might say to the brother *that is his*, ‘Raka’¹⁵, shall be liable to the penalty of death by the Sanhedrin.

Now, whoever might say, ‘Fool!’ shall be liable to to the penalty of death in the Gehenna *characterized by* the Fire.

²³ So then, if ever you are bearing the gift that is yours to the Altar and there might remember that the brother *that is yours rightly* has something against you, ²⁴ leave the gift *that is yours* there before the Altar; and, go. First, be reconciled with the brother *that is yours*. And then, having come, offer the gift *that is yours*.

JESUS PRESENTS THE PARABLE

CONCERNING THE URGENCY OF BEING RECONCILED

WITH THE ONE WHOM A PERSON HAS WRONGED

²⁵ Be kindly-minded toward the adversary *that is yours* quickly, while you are on the road with him¹⁶, lest the adversary might hand you over to the *judge*; and, the judge might hand you over¹⁷ to the assistant; and, you shall be thrown into prison.

²⁶ Assuredly, I say to you, you shall by no means come out of there, until you might repay the last kodrantes¹⁸!

⁷ 70% of the Greek manuscripts, including the best line of transmission (f35), have the word order ἡ δικαιοσύνη ὑμῶν here instead ὑμῶν ἡ δικαιοσύνη.

⁸ 96.2% of the Greek manuscripts, including the best line of transmission (f35), include the adverb εἰκῆ here.

⁹ 80% of the Greek manuscripts, including the best line of transmission (f35), have the contraction κάκεϊ here instead of καὶ ἐκεῖ.

¹⁰ 97% of the Greek manuscripts, including the best line of transmission (f35), have the word order ἐν τῇ ὁδῷ μετ' αὐτοῦ here instead of μετ' αὐτοῦ ἐν τῇ ὁδῷ.

¹¹ 97% of the Greek manuscripts, including the best line of transmission (f35), include the words σε παραδῶ here.

¹² 70% of the Greek manuscripts, including the best line of transmission (f35), have the word order ‘the Righteousness *that is yours*’ here instead ‘yours the Righteousness’.

¹³ A reference to Exodus 20:13

¹⁴ 96.2% of the Greek manuscripts, including the best line of transmission (f35), include the adverb ‘rashly’ here.

¹⁵ ‘Raka’ – a transliteration of the Greek word ῥακά which itself is a transliteration of an Aramaic or Hebrew word which means ‘empty’ and might be translated as ‘Brainless one’.

¹⁶ 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘on the road with him’ here instead of ‘with him on the road’.

¹⁷ 97% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘might hand you over’ here.

¹⁸ ‘kodrantes’ – a transliteration of the Greek word κοδράντην which referred to a small, bronze, Greek coin, similar to a penny in value.

JESUS TEACHES US HOW RIGHTEOUS WE MUST BE
IN REGARD TO SEXUAL PURITY

²⁷ Ἠκούσατε ὅτι ἐρρέθη· Οὐ μοιχεύσεις.

²⁸ Ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι αὐτήν ἤδη ἐμοίχευσεν αὐτήν ἐν τῇ καρδίᾳ αὐτοῦ.

²⁹ Εἰ δὲ ὁ ὀφθαλμός σου ὁ δεξιὸς σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ. Συμφέρει γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς Γέενναν.

³⁰ Καὶ εἰ ἡ δεξιὰ σου χεὶρ σκανδαλίζει σε, ἔκκοπον αὐτήν καὶ βάλε ἀπὸ σοῦ. Συμφέρει γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς Γέενναν¹⁹.

³¹ Ἐρρέθη ²⁰. **ὅτι** ²¹ Ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, δότω αὐτῇ ἀποστάσιον.

³² Ἐγὼ δὲ λέγω ὑμῖν ὅτι **ὃς ἂν ἀπολύσῃ**²² τὴν γυναῖκα αὐτοῦ παρεκτὸς λόγου πορνείας ποιεῖ αὐτήν **μοιχεῖσθαι**²³. Καὶ ὃς ἐὰν ἀπολελυμένην γαμήσῃ μοιχᾶται.

³³ Πάλιν ἠκούσατε ὅτι ἐρρέθη τοῖς Ἀρχαίοις· Οὐκ ἐπιорκήσεις, ἀποδώσεις δὲ τῷ Κυρίῳ τοὺς ὅρκους σου.

²⁷ You heard that it was said, **‘You shall not commit adultery.’**²⁴

²⁸ Now, I, *for My part*, say to you that every *man* who is looking at a woman so as to place his desire upon her has already committed adultery with her in the heart *that is* his.

²⁹ Now, if, *indeed*, the eye *that is* yours – *namely*, the right one – entraps you *in a deathtrap*, take it out and throw it from you. For, it is advantageous to you that one of the parts *that are* yours might perish and the whole body *that is* yours might not be thrown into Gehenna²⁵.

³⁰ And, if, *indeed*, the right hand *that is* yours entraps you *in a deathtrap*, cut it off and throw it from you. For, it is advantageous to you that one of the parts *that are* yours might perish and the whole body *that is* yours might not be thrown into Gehenna²⁶.

JESUS TEACHES US HOW RIGHTEOUS WE MUST BE
IN REGARD TO MARRIAGE

³¹ It was said²⁷, ²⁸ **‘Whoever might divorce the wife that is his, let him give her a written notice of divorce.’**²⁹

³² Now, I, *for My part*, say to you that whoever might divorce³⁰ the wife *that is* his, except for the reason of immoral sexual intercourse, makes her to adulterate herself³¹. And, whoever might marry a woman who has been lastingly and wrongfully divorced is suffering from *his* adultery³².

JESUS TEACHES US HOW RIGHTEOUS WE MUST BE
IN REGARD TO VOWS

³³ Again, you heard that it was said to the Ancient Ones, **‘You shall not swear falsely;’**³³ and, **‘To the Lord you shall pay the vows that are yours.’**³⁴

¹⁹ 98% of the Greek manuscripts, including the best line of transmission (f35), have βληθῇ εἰς γέενναν instead of εἰς γέενναν ἀπέλθῃ.

²⁰ 30% of the Greek manuscripts, including the best line of transmission (f35), do not include the conjunction δὲ here.

²¹ 97% of the Greek manuscripts, including the best line of transmission (f35), include ὅτι here.

²² 90% of the Greek manuscripts, including the best line of transmission (f35), have ὃς ἂν ἀπολύσῃ instead of πᾶς ὁ ἀπολύων.

²³ 97% of the Greek manuscripts, including the best line of transmission (f35), have μοιχεῖσθαι (an aorist, middle voice infinitive) instead of μοιχευθήναι.

²⁴ A reference to Exodus 20:15

²⁵ See footnote 10.

²⁶ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘be thrown into

Gehenna’ instead of ‘into Gehenna depart.’

²⁷ 30% of the Greek manuscripts, including the best line of transmission (f35), have ‘It was said’ here instead of ‘Now, it was said’.

²⁸ 97% of the Greek manuscripts, including the best line of transmission (f35), include a quotation indicator here that need not be translated.

²⁹ A reference to Deuteronomy 24:1

³⁰ 90% of the Greek manuscripts, including the best line of transmission (f35), have ‘whoever might divorce’ instead of ‘everyone who divorces’.

³¹ 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘μοιχεῖσθαι’, an aorist, middle voice infinitive here, translated here as ‘to adulterate herself’. In other words, she finds herself in a situation where she is no longer able to continue fulfilling her rightful, wifely function.

³² ALL of the Greek manuscripts have ‘μοιχᾶται’ here, which is a form which can be either a present middle voice infinitive or a present passive voice infinitive. This translation takes it as a present passive voice verb of ‘μοιχᾶω’, meaning ‘to suffer from his adultery’.

³³ A reference to Leviticus 19:12

³⁴ A reference to Deuteronomy 23:21

³⁴ Ἐγὼ δὲ λέγω ὑμῖν μὴ ὁμόσαι ὅλως·
μήτε ἐν τῷ Οὐρανῷ, ὅτι θρόνος ἐστὶν τοῦ
Θεοῦ·

³⁵ μήτε ἐν τῇ Γῇ, ὅτι ὑποπόδιόν ἐστιν τῶν
ποδῶν αὐτοῦ·

μήτε εἰς Ἱεροσόλυμα, ὅτι πόλις ἐστὶν τοῦ
μεγάλου Βασιλέως·

³⁶ μήτε ἐν τῇ κεφαλῇ σου ὁμόσης, ὅτι οὐ
δύνασαι μίαν τρίχα λευκὴν ἢ μέλαιναν
ποιῆσαι³⁵.

³⁷ Ἔστω δὲ ὁ λόγος ὑμῶν Ναὶ Ναί, Οὐ Οὐ.
Τὸ δὲ περισσὸν τούτων ἐκ τοῦ Πονηροῦ
ἐστίν.

³⁸ Ἰκούσατε ὅτι ἐρρέθη· Ὁφθαλμὸν ἀντὶ
ὀφθαλμοῦ καὶ ὀδόντα ἀντὶ ὀδόντος.

³⁹ Ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντιστῆναι τῷ
Πονηρῷ·
Ἀλλ' ὅστις σε **ῥαπίσει**³⁶ **ἐπὶ**³⁷ τὴν **δεξιὰν**
σιαγόνα³⁸, στρέψον αὐτῷ καὶ τὴν ἄλλην·

⁴⁰ Καὶ τῷ θέλοντί σοι κριθῆναι καὶ τὸν
χιτῶνά σου λαβεῖν, ἄφες αὐτῷ καὶ τὸ
ἱμάτιον·

⁴¹ Καὶ ὅστις σε ἀγγαρεύσει μίλιον ἓν, ὑπάγε
μετ' αὐτοῦ δύο.

⁴² Τῷ αἰτοῦντί σε **δίδου**³⁹.

Καὶ τὸν θέλοντα ἀπὸ σοῦ **δανείσασθαι**⁴⁰ μὴ
ἀποστραφῆς.

³⁴ Now, I, *for My part*, say to you not to vow at all –

➤ neither by the Heaven; because, it is a throne of the God;

➤ ³⁵ nor by the Earth; because, it is the footstool for the feet *that*
are His;

➤ nor toward Jerusalem; because, it is a city of the great King;

➤ ³⁶ nor by the head *that is yours* shall you vow; because, you
are not able to make one hair white or black.

³⁷ Now, let the word *that is yours* be, 'Yes, yes' or 'No, no'.
What is more than these is from the Wicked One.

JESUS TEACHES US HOW RIGHTEOUS WE MUST BE

IN REGARD TO RESPONDING TO EVIL

³⁸ You heard that it was said, '**An eye for an eye; and, a tooth
for a tooth.**'⁴¹

³⁹ Now, I, *for My part*, say to you not to match yourself up with
the Wicked One⁴².

Rather, he who shall slap⁴³ you on⁴⁴ the right cheek⁴⁵ – turn to
him also the other.

⁴⁰ And, to the one who wishes to take you to trial – even for the
inner garment *that is yours*! – grant to him also the outer garment.

JESUS TEACHES US HOW RIGHTEOUS WE MUST BE

IN REGARD TO HELPING OTHERS

⁴¹ And, *the soldier or courier* who presses you into *public Roman*
service for one thousand paces – go with him two.

⁴² To the one who keeps on asking you, keep on giving⁴⁶.

And, from the one wishing to keep on borrowing⁴⁷ for himself,
do not turn away.

³⁵ 98% of the Greek manuscripts, including the best line of transmission (f35), have ἢ μέλαιναν ποιῆσαι here instead of ποιῆσαι ἢ μέλαιναν.

³⁶ 98% of the Greek manuscripts, including the best line of transmission (f35), have ῥαπίσει (a future tense verb) instead of ῥαπίσει (a present tense verb).

³⁷ 96% of the Greek manuscripts, including the best line of transmission (f35), have ἐπὶ instead of εἰς.

³⁸ 65% of the Greek manuscripts, including the best line of transmission (f35), have δεξιὰν σιαγόνα here. 35% have δεξιὰν σου σιαγόνα. On the basis of one manuscript (B) the NU has δεξιὰν σιαγόνα σου.

³⁹ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have δίδου (a present, imperative verb) instead of δός (aorist imperative verb).

⁴⁰ 97.5% of the Greek manuscripts, including the best line of transmission (f35), have δανείσασθαι (present

infinitive) instead of δανίσασθαι (aorist infinitive).

⁴¹ A reference to Exodus 21:34

⁴² Again, most likely, a reference to Satan. Cf. Matthew 6:13 where the same articulated adjective appears.

⁴³ 98% of the Greek manuscripts, including the best line of transmission (f35), have 'shall slap' instead of 'slaps'.

⁴⁴ 96% of the Greek manuscripts, including the best line of transmission (f35), have 'on' instead of 'to' or 'toward'.

⁴⁵ 65% of the Greek manuscripts, including the best line of transmission (f35), have 'right cheek'. 35% have 'left your cheek'. On the basis of one manuscript (B) the NU has 'right cheek that is yours'.

⁴⁶ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have 'keep on giving' (present, imperative verb) instead of 'give' (aorist, imperative verb).

⁴⁷ 97.5% of the Greek manuscripts, including the best line of transmission (f35), have 'to keep on borrowing' (present infinitive) instead of 'to borrow' (aorist infinitive).

JESUS TEACHES US HOW RIGHTEOUS WE MUST BE
IN REGARD TO LOVING OTHERS

⁴³ Ἠκούσατε ὅτι ἐρρέθη· Ἀγαπήσεις τὸν πλησίον σου καὶ μισήσεις τὸν ἐχθρόν σου.

⁴⁴ Ἐγὼ δὲ λέγω ὑμῖν,

ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν,

εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς,

καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς⁴⁸ καὶ προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς **καὶ⁴⁹** διωκόντων ὑμᾶς.

⁴⁵ Ὅπως γένησθε υἱοὶ τοῦ Πατρὸς ὑμῶν τοῦ ἐν τοῖς⁵⁰ Οὐρανοῖς. Ὅτι τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγαθοὺς. Καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους.

⁴⁶ Ἐὰν γὰρ ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς, τίνα μισθὸν ἔχετε; Οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσιν;

⁴⁷ Καὶ ἐὰν ἀσπάσησθε τοὺς φίλους⁵¹ ὑμῶν μόνον, τί περισσὸν ποιεῖτε; Οὐχὶ καὶ οἱ τελῶναι⁵² οὕτως⁵³ ποιοῦσιν;

⁴⁸ Ἔσεσθε οὖν ὑμεῖς τέλειοι ὥσπερ ὁ Πατὴρ ὑμῶν ὁ ἐν τοῖς Οὐρανοῖς⁵⁴ τέλειός ἐστιν.

⁴³ You heard that it was said, ‘**You shall love the neighbor that is yours,**’⁵⁵ and, ‘You shall hate the enemy *that is yours.*’

⁴⁴ Now, I, *for My part*, say to you:

- keep on loving the enemies *that are yours*,
- keep on blessing the ones who are cursing you,
- keep on doing good to the ones who are hating you,⁵⁶ and
- keep on praying for the ones who are dealing spitefully with you and⁵⁷ ones who are persecuting you.

⁴⁵ In this way you might become sons of the Father *that is yours*, the One in the⁵⁸ Heavens. Because, the Sun *that is* His rises upon wicked *ones* and good⁵⁹ *ones*. And, it rains upon righteous *ones* and unrighteous *ones*.⁶⁰

⁴⁶ For, if ever you might love the ones who are loving you, what compensation do you have? Do not even the tax collectors do the same?

⁴⁷ And, if ever you might greet the friends⁶⁰ *that are yours* only, what better thing are you doing? Are not also the tax collectors⁶¹ doing similarly⁶²?

JESUS TEACHES US HOW FAR OUR RIGHTEOUSNESS MUST GO

⁴⁸ So then, you, for your part, shall be perfect⁶³ *ones*, just as⁶⁴ the Father *that is yours* – the One in the Heavens⁶⁵ – is a perfect One.

⁴⁸ 91.2% of the Greek manuscripts, including the best line of transmission (f35), include the words *εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς* here. On the basis of 0.8% the NU omits them.

⁴⁹ 94.3% of the Greek manuscripts, including the best line of transmission (f35), *ἐπηρεαζόντων ὑμᾶς* καὶ here. On the basis of 0.8% the NU omits them.

⁵⁰ 80% of the Greek manuscripts, including the best line of transmission (f35), include the definite article τοῖς here.

⁵¹ 96% of the Greek manuscripts, including the best line of transmission (f35), have φίλους here instead of ἀδελφοὺς.

⁵² 91.4% of the Greek manuscripts, including the best line of transmission (f35), have τελῶναι instead of ἐθνικοί.

⁵³ 80.2% of the Greek manuscripts, including the best line of transmission (f35), have οὕτως instead of ὥς.

⁵⁴ 85% of the Greek manuscripts, including the best line of transmission (f35), have ὁ ἐν τοῖς οὐρανοῖς instead of ὁ οὐράνιος.

⁵⁵ A reference to Leviticus 18:19

⁵⁶ 91.2% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘Be blessing the ones who are cursing you. Be doing good to the ones who are hating you.’ On the basis of 0.8% the NU omits them.

⁵⁷ 94.3% of the Greek manuscripts, including the best line of transmission (f35), include ‘the ones who are dealing spitefully with you and’. On the basis of 0.8% the NU omits them.

⁵⁸ 80% of the Greek manuscripts, including the best line of transmission (f35), include this definite article.

⁵⁹ ‘good’ – or, ‘noble’.

⁶⁰ 96% of the Greek manuscripts, including the best line of transmission (f35), have ‘friends’ here instead of ‘brothers’.

⁶¹ 91.4% of the Greek manuscripts, including the best line of transmission (f35), have ‘tax collectors’ instead of ‘ethnicities’.

⁶² 80.2% of the Greek manuscripts, including the best line of transmission (f35), have ‘similarly’ instead of ‘the same’.

⁶³ ‘perfect’ – that is, ‘fully mature’ or ‘without spot or blemish’.

⁶⁴ 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘just as’ instead of ‘as’.

⁶⁵ 85% of the Greek manuscripts, including the best line of transmission (f35), have ‘the One in the Heavens’ instead of ‘the heavenly (One)’.