

ΚΑΤΑ ΜΑΤΘΑΙΟΝ 6

f35

CHAPTER 6

NLET

JESUS TEACHES US HOW TO DO MERCIFUL DEEDS

WITH THE RIGHT MOTIVE

¹ Προσέχετε ¹ τὴν ἐλεημοσύνην² ὑμῶν μὴ ποιεῖν ἔμπροσθεν τῶν Ἀνθρώπων πρὸς τὸ θεαθῆναι αὐτοῖς. Εἰ δὲ μή γε, μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς Οὐρανοῖς.

² Ὅταν οὖν ποιῇς ἐλεημοσύνην, μὴ σαλπίσσης ἔμπροσθέν σου, ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς ῥύμαις, ὅπως δοξασθῶσιν ὑπὸ τῶν Ἀνθρώπων. Ἀμὴν λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν.

³ Σοῦ δὲ ποιοῦντος ἐλεημοσύνην μὴ γνώτω ἡ ἀριστερά σου τί ποιεῖ ἡ δεξιὰ σου, ⁴ ὅπως ἡ σου ἡ ἐλεημοσύνη ἐν τῷ κρυπτῷ. Καὶ ὁ Πατήρ σου ὁ βλέπων ἐν τῷ Κρυπτῷ αὐτὸς³ ἀποδώσει σοι ἐν τῷ Φανερῷ⁴.

¹ ⁵ Be on your guard not to do the merciful deeds⁶ *that are* yours in front of the People, in order to be observed by them. Otherwise, you have no reward before the Father *Who is* yours, the *One* in the Heavens.

² So then, whenever you might do merciful deeds, *certainly* do not sound a trumpet in front of you, just as the hypocrites are doing in the synagogues and in the streets, in order that they might be esteemed by the People. Assuredly, I say to you, they are keeping away the reward *that is* theirs.

³ Now, while you, *for your part*, are doing merciful deeds, *certainly* do not let the left *hand that is* yours know what the right *hand that is* yours is doing, ⁴ in order that the merciful deed *that is* YOURS might be in the Secret *Place*. And, the Father *Who is* yours – the One Who sees in the Secret *Place* – shall Himself⁷ repay to you in the Evident *Place*⁸.

¹ 96% of the Greek manuscripts, including the best line of transmission (f35), do not include the conjunction *δε* here.

² 99% of the Greek manuscripts, including the best line of transmission (f35), have ἐλεημοσύνην here instead of δικαιοσύνην.

³ 75.2% of the Greek manuscripts, including the best line of transmission (f35), include the reflexive pronoun αὐτὸς here.

⁴ 93.7% of the Greek manuscripts, including the best line of transmission (f35), include the prepositional phrase ἐν τῷ Φανερῷ here.

⁵ 96% of the Greek manuscripts, including the best line of transmission (f35), do not begin this sentence with 'Now,' or 'But'.

⁶ 99% of the Greek manuscripts, including the best line of transmission (f35), have 'merciful deeds' here instead of 'righteousness.'

⁷ 75.2% of the Greek manuscripts, including the best line of transmission (f35), include the reflexive pronoun 'Himself' here.

⁸ 93.7% of the Greek manuscripts, including the best line of transmission (f35), include the prepositional phrase 'in the Evident Place' here.

JESUS TEACHES US HOW TO PRAY WITH THE RIGHT MOTIVE

⁵ Καὶ ὅταν προσεύχη⁹ οὐκ ἔση¹⁰ ὥσπερ¹¹ οἱ ὑποκριταί. Ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γωνίαις τῶν πλατειῶν ἐστῶτες προσεύχεσθαι, ὅπως ἂν¹² φανῶσιν τοῖς Ἀνθρώποις. Ἀμὴν λέγω ὑμῖν ὅτι¹³ ἀπέχουσιν τὸν μισθὸν αὐτῶν.

⁶ Σὺ δὲ ὅταν προσεύχη, εἰσελθε εἰς τὸ ταμεῖόν σου καὶ κλείσας τὴν θύραν σου πρόσευξαι τῷ Πατρὶ σου τῷ ἐν τῷ Κρυπτῷ. Καὶ ὁ Πατὴρ σου ὁ βλέπων ἐν τῷ Κρυπτῷ ἀποδώσει σοι ἐν τῷ Φανερῷ¹⁴.

⁷ Προσευχόμενοι δὲ μὴ βαττολογήσητε¹⁵ ὥσπερ οἱ Ἑθνικοί. Δοκοῦσιν γὰρ ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται.

⁸ Μὴ οὖν ὁμοιωθῆτε αὐτοῖς. Οἶδεν γὰρ ὁ Πατὴρ ὑμῶν ὃν χρεῖαν ἔχετε πρὸ τοῦ ὑμᾶς αἰτήσαι αὐτόν.

⁹ Οὕτως οὖν προσεύχεσθε ὑμεῖς· Πάτερ ἡμῶν ὁ ἐν τοῖς Οὐρανοῖς· Ἀγιασθήτω τὸ Ὄνομά σου.

⁵ And, whenever you might be praying¹⁶, you shall not be¹⁷ just as¹⁸ the hypocrites are. Because, they love to pray, standing in the synagogues and on the street corners of the wide streets, in order that they might ever¹⁹ be made apparent the People. Assuredly, I say to you that²⁰ they are keeping away the reward that is theirs.

⁶ Now, you, for your part, whenever you might be praying, enter into the storeroom that is yours and close the door that is yours to pray to the Father that is yours, the One Who is in the Secret Place. And, the Father that is yours – the one who sees in the Secret Place – shall repay you in the Evident Place²¹.

JESUS TEACHES US HOW NOT TO PRAY

⁷ Now, you who are offering prayer, do not even begin to say the same thing over and over, just as the Ethnicities do. For, they think that by means of the loquacity that is theirs they shall be heard.

⁸ So then, do not even begin to be like them. For, the Father that is yours knows the things of which you have need before you ask Him!

JESUS TEACHES US FOR WHAT THINGS WE OUGHT TO PRAY

⁹ So then, you, for your part, be praying in this way:

‘Father that is ours, the One in the Heavens –

- Let the Name that is Yours be set apart from all others as divine²².

⁹ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have προσεύχη (a present, second person, singular, subjunctive verb, matching the identical subjunctive verb in verse 6) here instead of προσεύχησθε (a second person, PLURAL, subjunctive verb).

¹⁰ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have ἔση (a future, singular verb) here instead of ἔσεσθε (a future, PLURAL verb).

¹¹ 99% of the Greek manuscripts, including the best line of transmission (f35), have ὥσπερ here instead of ὡς.

¹² 97% of the Greek manuscripts, including the best line of transmission (f35), include the Greek particle ἂν here.

¹³ 97% of the Greek manuscripts, including the best line of transmission (f35), include the Greek conjunction ὅτι here.

¹⁴ 97.2% of the Greek manuscripts, including the best line of transmission (f35), include the prepositional

phrase ἐν τῷ Φανερῷ here.

¹⁵ 99% of the Greek manuscripts, including the best line of transmission (f35), have the spelling βαττολογήσητε instead of βατταλογήσητε.

¹⁶ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘you might be praying’ (a present, second person, singular, subjunctive verb, matching the identical subjunctive verb in verse 6) here instead of ‘you might be praying’ (a second person, PLURAL, subjunctive verb).

¹⁷ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘you shall ... be’ (a future, singular verb) here instead of ‘you shall ... be’ (a future, PLURAL verb).

¹⁸ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘just as’ here instead of ‘as’.

¹⁹ 97% of the Greek manuscripts, including the best line of transmission (f35), include the Greek particle translated as ‘ever’ here.

²⁰ 97% of the Greek manuscripts, including the best line of transmission (f35), include the Greek conjunction translated as ‘that’ here.

²¹ 97.2% of the Greek manuscripts, including the best line of transmission (f35), include the prepositional phrase ‘in the Evident Place’ here.

²² ‘be set apart from all others as divine’ – This passive, Greek verb is a member of the ‘holy’ word family. The root meaning is ‘to set something or someone apart for the purposes of God.’

¹⁰ Ἐλθέτω ἡ Βασιλεία σου.

Γενηθήτω τὸ Θέλημά σου, ὡς ἐν Οὐρανῷ
καὶ ἐπὶ τῆς²³ Γῆς.

¹¹ Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν
σήμερον.

¹² Καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς
καὶ ἡμεῖς ἀφίεμεν²⁴ τοῖς ὀφειλέταις ἡμῶν.

¹³ Καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν.
Ἀλλὰ ρῦσαι ἡμᾶς ἀπὸ τοῦ Πονηροῦ.

Ὅτι σοῦ ἐστιν

ἡ Βασιλεία καὶ

ἡ Δύναμις καὶ

ἡ Δόξα

εἰς τοὺς Αἰῶνας. Ἀμήν.²⁵

¹⁴ Ἐὰν γὰρ ἀφῆτε τοῖς Ἀνθρώποις τὰ
παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ
Πατήρ ὑμῶν ὁ οὐράνιος·

¹⁵ Ἐὰν δὲ μὴ ἀφῆτε τοῖς Ἀνθρώποις τὰ
παραπτώματα αὐτῶν²⁶, οὐδὲ ὁ Πατήρ
ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν.

¹⁶ Ὅταν δὲ νηστεύητε, μὴ γίνεσθε ὥσπερ²⁷
οἱ Ὑποκριταὶ σκυθρωποί. Ἀφανίζουσιν
γὰρ τὰ πρόσωπα αὐτῶν ὅπως φανῶσιν τοῖς
Ἀνθρώποις νηστεύοντες. Ἀμὴν λέγω ὑμῖν
ὅτι²⁸ ἀπέχουσιν τὸν μισθὸν αὐτῶν.

- 10 Let the Kingdom *that* is Yours come.
- Let the Will *that* is Yours come about also upon the²⁹ Earth,
as *it comes about* in Heaven.
- 11 Freely give to us the bread *that* is ours – *that is*, the bread
for this day – today.
- 12 And, forgive us the debts *that* are ours, as we, *for our parts*,
also keep on forgiving³⁰ the ones who are indebted to us.
- 13 And, do not *even begin* to lead us toward temptation.
- Rather, rescue us from the Wicked One.³¹
Because, YOURS is
- the Kingdom, and
- the Power, and
- the Glory³²
into the Ages! Amen^{33, 34}

14 For, if ever you might forgive the People the *moral*
deviations³⁵ *that* are theirs, the Father *Who* is yours – the
heavenly One – shall also forgive *them* for you.

15 Now, if ever you might NOT forgive the People the *moral*
deviations *that* are theirs³⁶, neither shall the Father *Who* is yours
forgive the *moral* deviations *that* are yours.

JESUS TEACHES US HOW TO FAST

16 Now, whenever you might be fasting, do not be just as³⁷ the
Hypocrites, the ones who have a gloomy countenance. For, they
make the faces *that* are theirs hidden *behind* ashes in order that
they might make themselves appear to the People *to be* ones who
are fasting. Assuredly, I say to you that³⁸ they are keeping away
their reward.

²³ 99% of the Greek manuscripts, including the best line of transmission (f35), include the definite article τῆς here.

²⁴ 98% of the Greek manuscripts, including the best line of transmission (f35), have ἀφίεμεν (a present tense verb) here instead of ἀφίκαμεν (an aorist tense verb).

²⁵ 97.6% of the Greek manuscripts, including the best line of transmission (f35), include the ending Ὅτι σοῦ ἐστιν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας Ἀμήν here. Based on 1.1% the NU Greek text, which most modern translations follow, does not include these words.

²⁶ 97.7% of the Greek manuscripts, including the best line of transmission (f35), include the words τὰ παραπτώματα αὐτῶν here. On the basis of 1.1% the NU omits them.

²⁷ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have ὥσπερ here instead of ὡς.

²⁸ 97% of the Greek manuscripts, including the best line of transmission (f35), include the Greek conjunction ὅτι here.

²⁹ 99% of the Greek manuscripts, including the best

line of transmission (f35), include the definite article 'the' here.

³⁰ 98% of the Greek manuscripts, including the best line of transmission (f35), have 'keep on forgiving' (a present tense verb) here instead of a 'forgive' (an aorist tense verb).

³¹ 'the Wicked One' – This is most likely a reference to God's 'adversary' named 'Satan.' See also Matthew 5:37 and 39, and Matthew 13:19 and 38.

³² 'the Glory' – here meaning, 'the high esteem that is attributed to someone in view of the excellent attributes beaming forth from that person.'

³³ 'Amen' is the English transliteration of a Hebrew word. It is a word of affirmation that what is said or done is good and right. The same word is translated 'truly' in verses 2 and 16.

³⁴ 97.6% of the Greek manuscripts, including the best line of transmission (f35), include the ending 'Because, YOURS is the Kingdom and the Power and the Glory into the ages! Amen!' here. Based on 1.1% the NU Greek text, which most modern translations follow, does not include these words.

³⁵ 'moral deviations' - the Greek word that is used here would be literally translated as 'fallings alongside' – in other words, those occasions of having fallen off the right road or path, deviations from the right way.

³⁶ 97.7% of the Greek manuscripts, including the best line of transmission (f35), include the words 'moral deviations that are theirs' here. On the basis of 1.1% the NU omits them.

³⁷ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have 'just as' here instead of 'as'.

³⁸ 97% of the Greek manuscripts, including the best line of transmission (f35), include the Greek conjunction translated as 'that' here.

¹⁷ Σὺ δὲ νηστεύων ἄλειψαί σου τὴν κεφαλὴν καὶ τὸ πρόσωπόν σου νίψαι, ¹⁸ ὅπως μὴ φανῇς τοῖς Ἀνθρώποις νηστεύων ἀλλὰ τῷ Πατρί σου τῷ ἐν τῷ **Κρυπτῷ**³⁹. Καὶ ὁ Πατήρ σου ὁ βλέπων ἐν τῷ **Κρυπτῷ**⁴⁰ ἀποδώσει σοι.

¹⁹ Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς Γῆς, ὅπου σὴς καὶ βρῶσις ἀφανίζει, καὶ ὅπου κλέπται διορύσσουσιν καὶ κλέπτουσιν ²⁰ Θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν Οὐρανῷ, ὅπου οὔτε σὴς οὔτε βρῶσις ἀφανίζει, καὶ ὅπου κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτουσιν.

²¹ Ὅπου γάρ ἐστιν ὁ Θησαυρός **ὑμῶν**⁴¹, ἐκεῖ ἔσται καὶ ἡ Καρδία **ὑμῶν**⁴²

²² Ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός. ἐὰν **οὖν ὁ ὀφθαλμός σου ἀπλοῦς ᾖ**⁴³, ὅλον τὸ σῶμά σου φωτεινὸν ἔσται.

²³ Ἐὰν δὲ ὁ ὀφθαλμός σου πονηρὸς ᾖ, ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται. Εἰ οὖν τὸ Φῶς τὸ ἐν σοὶ σκότος ἐστίν, τὸ Σκότος πόσον.

²⁴ Οὐδεὶς δύναται δυσὶν κυρίοις δουλεύειν. ἢ γὰρ τὸν ἓνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει, ἢ ἐνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει. Οὐ δύνασθε Θεῷ δουλεύειν καὶ Μαρωνᾷ.

17 Now, you, *for your part*, when fasting, anoint the head *that is* yours with oil; and wash the face *that is* yours, 18 in order that you might not make yourself appear to the People *to be* fasting; rather, to the Father *Who is Yours* – the One in the Secret Place⁴⁴. And, the Father *Who is Yours* – the One Who sees in the Secret Place⁴⁵ – shall repay you!

JESUS TEACHES US WHERE TO HAVE ONE'S TREASURE

19 Stop treasuring treasures for yourselves upon the Earth, where moth and an eating away make *things* disappear and where thieves dig through and steal.

20 Now, keep on treasuring treasures for yourselves in Heaven, where neither moth nor an eating away make *things* disappear and where thieves do not dig through and steal.

21 For, where the Treasure *that is* yours⁴⁶ is, there also the Heart *that is* yours⁴⁷ shall be.

JESUS TEACHES US THAT

HOW WE 'SEE' THINGS CAN RESULT IN SPIRITUAL DARKNESS

22 The lamp of the body is the eye. So then, if ever the eye *that is* yours might be in *its* natural condition, the whole body *that is* yours shall be illuminated.

23 Now, if ever the eye *that is* yours might be wicked, the whole body *that is* yours shall be dark.

So then, if the Light – *namely*, the *Light* in you – is darkness, how great *is* the Darkness!

JESUS TEACHES US TO WHOM TO BE A SLAVE

24 No one is able to be a slave for two lords. For, either he shall hate the one and he shall love the other; or, the one shall be held onto; and, he shall look down on the other. You are NOT able to be a slave for God and for Mamona⁴⁸.

³⁹ 99% of the Greek manuscripts, including the best line of transmission (f35), have κρυπτῷ instead of κρυφαίῳ.

⁴⁰ 99% of the Greek manuscripts, including the best line of transmission (f35), have κρυπτῷ instead of κρυφαίῳ.

⁴¹ 97% of the Greek manuscripts, including the best line of transmission (f35), have ὑμῶν (a plural, possessive pronoun) here instead σου (a singular possessive pronoun).

⁴² 97% of the Greek manuscripts, including the best line of transmission (f35), have ὑμῶν (a plural possessive pronoun) here instead σου (a singular, possessive pronoun).

⁴³ 99% of the Greek manuscripts, including the best line of transmission (f35), have the word order ὁ ὀφθαλμός σου ἀπλοῦς ᾖ instead of ᾖ ὁ ὀφθαλμός σου ἀπλοῦς.

⁴⁴ 99% of the Greek manuscripts, including the best line of transmission (f35), have 'Secret Place' here. The NU has a Greek synonym.

⁴⁵ 99% of the Greek manuscripts, including the best line of transmission (f35), have 'Secret Place' here. The NU has a Greek synonym.

⁴⁶ 97% of the Greek manuscripts, including the best line of transmission (f35), have a plural possessive pronoun here instead of a singular possessive pronoun.

⁴⁷ 97% of the Greek manuscripts, including the best line of transmission (f35), have a plural possessive pronoun here instead of a singular possessive pronoun.

⁴⁸ 'Mamona' was the Syrian god of riches.

JESUS TEACHES US TO TRUST OUR FATHER FOR WHAT WE NEED

25 For this reason I say to you, stop worrying with the psyche⁵⁴ *that is yours* – what you might eat and⁵⁵ what you might drink; nor for the body *that is yours* – with what you shall clothe yourselves⁵⁶.

Is the psyche not more than⁵⁷ food and the Body *more* than clothing?

26 Look toward the birds of the Heaven, that they do not sow, nor do they harvest, nor do they gather into store-houses. And yet, the Father *Who is yours* – the heavenly *One* – takes care of them.

Are not you, *for your parts*, by far superior to them?

27 Now, who from among you, by worrying, is able to add a cubit⁵⁸ – *even one!* – to the lifetime *that is his*?

28 And, concerning clothing, why do you keep on worrying? Examine closely the lilies of the field, how *one* grows⁵⁹. It does NOT toil; nor, does it spin⁶⁰.

29 Now, I say to you that not even Solomon in all the glory *that was his* clothed himself as one of these!

30 Now, if in this way the God shall clothe the grass of the field – although existing *only* today and tomorrow being thrown into an oven – shall He not much more *clothe* you, *you who have such little faith!*?

31 So then, stop worrying, saying,

- ‘What shall we eat?’ or
- ‘What shall we drink?’ or
- ‘What shall we throw around *our bodies* for ourselves?’

²⁵ Διὰ τοῦτο λέγω ὑμῖν· μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν τί φάγητε καὶ⁴⁹ τί πίητε, μηδὲ τῷ σώματι ὑμῶν τί ἐνδύσεσθε⁵⁰.

Οὐχὶ ἡ ψυχὴ **πλεῖων**⁵¹ ἐστὶν τῆς τροφῆς καὶ τὸ Σῶμα τοῦ ἐνδύματος;

²⁶ Ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ Οὐρανοῦ ὅτι οὐ σπεύρουσιν οὐδὲ θερίζουσιν οὐδὲ συνάγουσιν εἰς ἀποθήκας. Καὶ ὁ Πατὴρ ὑμῶν ὁ οὐράνιος τρέφει αὐτά.

Οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν;

²⁷ Τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἕνα;

²⁸ Καὶ περὶ ἐνδύματος τί μεριμνᾶτε; Καταμάθετε τὰ κρίνα τοῦ ἀγροῦ πῶς **αὐξάνει**⁵². **Οὐ κοπιᾷ οὐδὲ νήθει**⁵³.

²⁹ Λέγω δὲ ὑμῖν ὅτι οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὥς ἐν τούτων.

³⁰ Εἰ δὲ τὸν χόρτον τοῦ ἀγροῦ σήμερον ὄντα καὶ αὔριον εἰς κλίβανον βαλλόμενον ὁ Θεὸς οὕτως ἀμφιέννυσιν, οὐ πολλῷ μᾶλλον ὑμᾶς, ὀλιγόπιστοι;

³¹ Μὴ οὖν μεριμνήσητε λέγοντες·

Τί φάγωμεν; ἢ·

Τί πίωμεν; ἢ·

Τί περιβαλώμεθα;

⁴⁹ 97% of the Greek manuscripts, including the best line of transmission (f35), have καὶ here instead of ἢ.

⁵⁰ 20% of the Greek manuscripts, including the best line of transmission (f35), have ἐνδύσεσθε (future tense verb) instead of ἐνδύσθησθε (subjunctive verb).

⁵¹ 20% of the Greek manuscripts, including the best line of transmission (f35), have πλεῖων (the grammatically correct feminine gender) instead of πλεῖον (the neuter gender of this comparative word).

⁵² 99% of the Greek manuscripts, including the best line of transmission (f35), have αὐξάνει (a singular verb) here instead of αὐξάνουσιν (a plural verb).

⁵³ 99% of the Greek manuscripts, including the best line of transmission (f35), have Οὐ κοπιᾷ οὐδὲ νήθει here instead of οὐ κοπιῶσιν οὐδὲ νήθουσιν.

⁵⁴ ‘the psyche’ – This is a transliteration of the Greek word ψυχὴ which refers to the inner, immaterial part of

one’s being which reasons, decides, feels emotions, etc. It is often translated as ‘soul’.

⁵⁵ 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘and’ here instead of ‘or’.

⁵⁶ 20% of the Greek manuscripts, including the best line of transmission (f35), have ‘shall clothe yourselves’ (future, middle verb) instead of ‘might clothe yourselves’ (subjunctive, middle verb).

⁵⁷ 20% of the Greek manuscripts, including the best line of transmission (f35), have the grammatically correct feminine gender of ‘more than’ instead of the neuter gender of this comparative word.

⁵⁸ ‘cubit’ – a unit of measure, equivalent to the distance from one’s elbow to the tips of one’s fingers, historically from 18-22 inches. Here it is used figuratively to indicate a small measure of time.

⁵⁹ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘one grows’ instead of ‘they grow’.

⁶⁰ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘It does not toil, nor does it spin’ here instead of ‘They do not toil, nor do they spin.’

³² Πάντα γὰρ ταῦτα τὰ Ἔθνη ἐπιζητεῖ⁶¹.
Οἶδεν γὰρ ὁ Πατὴρ ὑμῶν ὁ οὐράνιος ὅτι
χρῆζετε τούτων ἀπάντων.

³³ Ζητεῖτε δὲ πρῶτον
τὴν Βασιλείαν τοῦ Θεοῦ καὶ
τὴν Δικαιοσύνην αὐτοῦ,
καὶ ταῦτα πάντα προστεθήσεται ὑμῖν.

³⁴ Μὴ οὖν μεριμνήσητε εἰς τὴν αὔριον. Ἡ
γὰρ αὔριον μεριμνήσει τὰ⁶² ἐαυτῆς.
Ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς.

32 For, “the Ethnicities” as *an entity* is seeking⁶³ all these things.
For, the Father *Who is yours* – the heavenly *One* – KNOWS that
you need these things – quite all *of them*.

33 Now, keep on seeking first

- the Kingdom of the God and
- the Righteousness *that is* His;

and, these things – all *of them* – shall be added to you.

34 So then, stop worrying about the next day. For, the next day
shall worry for the *things*⁶⁴ of its own. SUFFICIENT for the
present day is the badness of it.

⁶¹ 97% of the Greek manuscripts, including the best line of transmission (f35), have ἐπιζητεῖ (a present singular verb) here instead of ἐπιζητοῦσιν (present plural verb).

⁶² 80% of the Greek manuscripts, including the best line of transmission (f35), include τὰ here.

⁶³ 97% of the Greek manuscripts, including the best line of transmission (f35), have a present singular verb ‘is seeking’ here instead of present plural verb ‘are seeking’. On the face of it the subject is plural. The translation offers a solution to the seeming discrepancy.

⁶⁴ 80% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘the things’ here.