

KATA MATΘAION 7
f35

¹ Μὴ κρίνετε, ἵνα μὴ κριθῆτε.

² Ἐν ᾧ γὰρ κρίματι κρίνετε κριθήσεσθε.
Καὶ ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν.

³ Τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ Ἀδελφοῦ σου, τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ δοκὸν οὐ κατανοεῖς;

⁴ Ἡ πῶς ἐρεῖς τῷ Ἀδελφῷ σου· Ἄφες ἐκβάλω τὸ κάρφος ἀπὸ¹ τοῦ ὀφθαλμοῦ σου, καὶ ἰδοὺ ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σου;

⁵ Ὑποκριτά. Ἐκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου². Καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ Ἀδελφοῦ σου.

⁶ Μὴ δῶτε τὸ Ἅγιον τοῖς κυσίν, μηδὲ βάλητε τοὺς Μαργαρίτας ὑμῶν ἔμπροσθεν τῶν χοίρων, μήποτε καταπατήσωσιν αὐτοὺς ἐν τοῖς ποσίν αὐτῶν καὶ στραφέντες ρήξωσιν ὑμᾶς.

⁷ Αἰτεῖτε. Καὶ δοθήσεται ὑμῖν·
ζητεῖτε. Καὶ εὕρήσετε·
κρούετε. Καὶ ἀνοιγήσεται ὑμῖν.

⁸ Πᾶς γὰρ ὁ αἰτῶν λαμβάνει. Καὶ ὁ ζητῶν εὕρισκει. Καὶ τῷ κρούοντι ἀνοιγήσεται.

MATTHEW 7
NLET

JESUS TEACHES AGAINST HYPOCRITICAL CONDEMNATION OF OTHERS

1 Stop rendering judgment, in order that you might not have judgment rendered *against you*.

2 For, by what condemnation you are condemning, you shall be condemned. And, by what measure you are measuring, it shall be measured to you.

3 Now, why do you see the chip of wood – the *one* in the eye of the Brother *who is yours*, then do not observe well the beam of wood in the eye *that is yours*?

4 Or, how do you say to the Brother *who is yours*, ‘Allow *me* to take out the chip from³ the eye *that is yours*’? And, look! The beam *is* in the eye *that is yours*!

5 Hypocrites! First, take the beam out of the eye *that is yours*⁴. And then, you shall see clearly to take out the chip from the eye of the Brother *that is yours*.

JESUS TEACHES US TO CONSIDER WELL

WITH WHOM WE SHARE THE HOLY THING

6 Do not even begin to give the Holy *Thing* to ‘the dogs’; neither, begin to throw the Pearls *that are yours* in front of ‘the swine’, lest they might trample them with the feet *that are theirs*; and, having turned, they might tear you *to pieces*.

JESUS TEACHES US TO BE PERSISTENT IN PRAYER

➤ 7 Keep on *humbly* asking. And, it shall be given to you.

➤ Keep on seeking. And, you shall find.

➤ Keep on knocking. And, it shall be opened to you.

8 For,

➤ everyone who keeps on *humbly* asking receives. And,

➤ the one who keeps on seeking finds. And,

➤ for the one who keeps on knocking it shall be opened.

¹ 97% of the Greek manuscripts, including the best line of transmission (f35), have ἀπὸ instead ἐκ here.

² 99.7% of the Greek manuscripts, including the best line of transmission (f35), have the word order τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου instead of ἐκ τοῦ

ὀφθαλμοῦ σου τὴν δοκὸν.

³ 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘from’ instead of a preposition with similar meaning ‘out of’.

⁴ 99.7% of the Greek manuscripts, including the best line of transmission (f35), have the word order ‘the beam from the eye *that is yours*’ instead of ‘from the eye *that is yours* the beam’.

JESUS TEACHES US HOW CERTAIN WE CAN BE

THAT OUR FATHER IN THE HEAVENS WILL GIVE US GOOD GIFTS

⁹ Ἡ τίς ἐστὶν ἐξ ὑμῶν ἄνθρωπος, ὃν ἐὰν⁵ αἰτήσῃ⁶ ὁ υἱὸς αὐτοῦ ἄρτον— μὴ λίθον ἐπιδώσει αὐτῷ; ¹⁰ Καὶ⁷ ἐὰν⁸ ἰχθὺν αἰτήσῃ⁹ — μὴ ὄφιν ἐπιδώσει αὐτῷ;

¹¹ Εἰ οὖν ὑμεῖς πονηροὶ ὄντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ Πατὴρ ὑμῶν ὁ ἐν τοῖς Οὐρανοῖς δώσει ἀγαθὰ τοῖς αἰτοῦσιν αὐτόν.

¹² Πάντα οὖν ὅσα ἂν¹⁰ θέλητε ἵνα ποιῶσιν ὑμῖν οἱ Ἄνθρωποι, οὕτως καὶ ὑμεῖς ποιεῖτε αὐτοῖς. Οὗτος γάρ ἐστιν ὁ Νόμος καὶ οἱ Προφῆται.

¹³ Εἰσέλθετε διὰ τῆς Στενῆς Πύλης· Ὅτι πλατεῖα ἡ πύλη καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν Ἀπώλειαν, καὶ πολλοὶ εἰσὶν οἱ εἰσερχόμενοι δι’ αὐτῆς·

¹⁴ Τί¹¹ στενὴ ἡ πύλη καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν Ζωήν, καὶ ὀλίγοι εἰσὶν οἱ εὐρίσκοντες αὐτήν.

¹⁵ Προσέχετε δὲ¹² ἀπὸ τῶν ψευδοπροφητῶν, οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασιν προβάτων. Ἐσωθεν δὲ εἰσὶν λύκοι ἄρπαγες.

⁵ 97.5% of the Greek manuscripts, including the best line of transmission (f35), include ἐὰν here. The NU omits it.

⁶ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have αἰτήσῃ (a subjunctive verb) here instead of αἰτήσῃ (a future tense verb).

⁷ 85% of the Greek manuscripts, including the best line of transmission (f35), have Καὶ here instead of ἡ καὶ’.

⁸ 97% of the Greek manuscripts, including the best line of transmission (f35), include ἐὰν here.

⁹ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have αἰτήσῃ (a subjunctive verb) here instead of αἰτήσῃ (a future tense verb).

¹⁰ 98% of the Greek manuscripts, including the best line of transmission (f35), have the Greek particle ἂν here instead of ἐὰν.

¹¹ 99% of the Greek manuscripts, including the best line of transmission (f35), include Τί (a Greek word which is sometimes translated as the adverb ‘Somewhat’) here instead of ὅτι (a conjunction).

¹² 99% of the Greek manuscripts, including the best

⁹ Or, who is a man from among you, whom if ever¹³ the son *that* is his might ask¹⁴ for a loaf of flatbread, he shall not give a stone to him, *shall he?* ¹⁰ And,¹⁵ if ever¹⁶ he might ask¹⁷ for a fish, he shall not give him a snake, *shall he?*

¹¹ So then, if you, for your part – although being wicked ones, – know to give good gifts to the children *that are* yours, how much more shall the Father *Who is* yours – the One in the Heavens – give good *gifts* to the ones who are asking Him!

JESUS TEACHES US THE SUBSTANCE

OF THE LAW AND THE PROPHETS

¹² So then, all things – so much as you ever¹⁸ might want that the People might do for you – thus you, *for your parts*, also keep on doing for them. For, this is the Law and the Prophets¹⁹.

JESUS TEACHES US ABOUT THE ROAD TO THE UTTER RUINATION

AND THE ROAD TO THE LIFE

¹³ Keep on entering in by means of the Narrow Strait.

Because, the strait *is* WIDE, and the road *is* BROAD which is leading away toward the Utter Ruination. And, the ones who are entering *into it* by means of *that road* are MANY!

¹⁴ Somewhat²⁰ narrow *is* the strait and lastingly tight *is* the road which is leading away toward the Life. And, the ones who are finding it are FEW!

JESUS TEACHES US TO GUARD AGAINST

AND RECOGNIZE THE FALSE PROPHETS

¹⁵ Now²¹, be on *constant* guard against the false prophets who come to you in *the* clothing of sheep. Now, inwardly they are rapacious wolves.

line of transmission (f35), include the conjunctive particle δὲ here.

¹³ 97.5% of the Greek manuscripts, including the best line of transmission (f35), include a word translated as ‘if ever’ here.

¹⁴ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘might ask’ (a subjunctive verb) here instead of ‘shall ask’ (a future tense verb).

¹⁵ 85% of the Greek manuscripts, including the best line of transmission (f35), have ‘And,’ here instead of ‘Or, also’.

¹⁶ 97% of the Greek manuscripts, including the best line of transmission (f35), include ‘if ever’ here.

¹⁷ 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘might ask’ (a subjunctive verb) here instead of ‘shall ask’ (future tense verb).

¹⁸ 98% of the Greek manuscripts, including the best line of transmission (f35), have the Greek particle which is translated here as ‘ever’ instead of ‘if ever’.

¹⁹ ‘the Law and the Prophets’ – ‘The Law’ refers to the five books of Moses.

‘The Prophets’ refers to the writings of the other Hebrew prophets. These two expressions together refer to all of the Old Testament writings.

²⁰ 99% of the Greek manuscripts, including the best line of transmission (f35), include a Greek word which is sometimes translated as the adverb ‘Somewhat’ here instead of the conjunction ‘Because,’.

²¹ 99% of the Greek manuscripts, including the best line of transmission (f35), include the conjunctive particle translated here as ‘Now’ here.

¹⁶ Ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς. Μήτι συλλέγουσιν ἀπὸ ἀκανθῶν **σταφυλὴν**²²; Ἡ ἀπὸ τριβόλων σῦκα;

¹⁷ Οὕτως πᾶν δένδρον ἀγαθὸν καρποὺς καλοὺς ποιεῖ.

Τὸ δὲ σαπρὸν δένδρον καρποὺς πονηροὺς ποιεῖ. ¹⁸ Οὐ δύναται δένδρον ἀγαθὸν καρποὺς πονηροὺς ποιεῖν. Οὐδὲ δένδρον σαπρὸν καρποὺς καλοὺς ποιεῖν.

¹⁹ Πᾶν οὖν²³ δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.

²⁰ Ἄρα γε ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς.

²¹ Οὐ πᾶς ὁ λέγων μοι· Κύριε Κύριε εἰσελεύσεται εἰς τὴν Βασιλείαν τῶν Οὐρανῶν. Ἀλλ' ὁ ποιῶν τὸ Θέλημα τοῦ πατρός μου τοῦ ἐν οὐρανοῖς.

²² Πολλοὶ ἐροῦσίν μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ· Κύριε, Κύριε, οὐ τῷ σῷ Ὄνόματι **προεφητεύσαμεν**²⁴, καὶ τῷ σῷ Ὄνόματι δαιμόνια ἐξεβάλομεν, καὶ τῷ σῷ Ὄνόματι δυνάμεις πολλὰς ἐποιήσαμεν;

²³ Καὶ τότε ὁμολογήσω αὐτοῖς ὅτι Οὐδέποτε ἔγνων ὑμᾶς, Ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ ἐργαζόμενοι τὴν Ἀνομίαν.

²⁴ Πᾶς οὖν ὅστις ἀκούει μου τοὺς Λόγους τούτους καὶ ποιεῖ αὐτούς, **ὁμοιώσω αὐτὸν**²⁵ ἀνδρὶ φρονίμῳ, ὅστις ᾠκοδόμησεν **τὴν οἰκίαν αὐτοῦ**²⁶ ἐπὶ τὴν πέτραν.

²² 99% of the Greek manuscripts, including the best line of transmission (f35), have σταφυλὴν (a singular noun) instead of σταφυλὰς (a plural noun).

²³ 25% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction οὖν here.

²⁴ 98% of the Greek manuscripts, including the best line of transmission (f35), have the spelling προεφητεύσαμεν instead of ἐπροφητεύσαμεν.

²⁵ 96% of the Greek manuscripts, including the best line of transmission (f35), have ὁμοιώσω αὐτὸν here instead of ὁμοιωθήσεται.

¹⁶ From the fruit *that is* theirs you shall recognize them. They do not gather from thorny *plants* a cluster of grapes²⁷, *do they?* Or, from a prickly plant figs, *do they?*

¹⁷ In the same way, every tree – *that is*, every good tree – produces fruit – *that is*, excellent fruit.

Now, the worthless tree produces fruit – *that is*, wicked fruit. ¹⁸ A tree – *that is*, a good tree – is NOT able to produce fruit – *that is*, wicked fruit. Neither is a tree – *that is*, a worthless tree – able to produce fruit – *that is*, beautiful fruit.

¹⁹ So then²⁸, every tree which is not producing fruit – *that is*, beautiful fruit – is cut down and is thrown into fire.

²⁰ So in any event, from the fruits *that are* theirs you shall recognize them.

JESUS TEACHES US

THE IMPORTANCE OF ACTUALLY DOING WHAT HE TEACHES

²¹ Not everyone who is saying to Me, 'Lord! Lord!' shall enter into the Kingdom of the Heavens. Rather, the one who is doing the Will of My Father – the One Who is in ²⁹ Heavens.

²² Many shall say to Me in that – *that is*, the Day, 'Lord, Lord, did we not

- prophesy by means of the Name *that is* Yours; and,
- by means of the Name *that is* Yours cast out demons; and,
- by means of the Name *that is* Yours do powerful *things* – many *of them?*'

²³ And, then, I shall confess to them, 'NEVER did I know you! Depart from Me, *you* – the ones who are working at the Lawlessness!'

JESUS TEACHES US TO FOUND OUR LIVES UPON HIS WORDS

²⁴ So then, *as for* all whosoever keeps on hearing the Words – *namely*, MY Words, *that is*, THESE Words – and keeps on doing them: I shall compare him³⁰ to a man – a sensible *man* – who founded the house *that is* his³¹ upon the bedrock.

²⁶ 98% of the Greek manuscripts, including the best line of transmission (f35), have τὴν οἰκίαν αὐτοῦ here instead of αὐτοῦ τὴν οἰκίαν.

²⁷ 99% of the Greek manuscripts, including the best line of transmission (f35), have a singular noun translated here as 'a cluster of grapes' instead of a plural noun 'clusters of grapes'.

²⁸ 25% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction translated here as 'So then,'.

²⁹ 97% of the Greek manuscripts, including the best line of transmission (f35), do not include a definite article before 'Heavens' here.

³⁰ 96% of the Greek manuscripts, including the best line of transmission (f35), read 'I shall compare him...' here instead of 'he shall be compared ...'

³¹ 98% of the Greek manuscripts, including the best line of transmission (f35), place the possessive pronoun after the noun 'house' here.

²⁵ Καὶ κατέβη ἡ βροχὴ.
Καὶ ἦλθον οἱ ποταμοὶ.
Καὶ ἔπνευσαν οἱ ἄνεμοι.
Καὶ **προσέπεσον**³² τῇ οἰκίᾳ ἐκείνῃ.
Καὶ οὐκ ἔπεσεν.

Τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν.

²⁶ Καὶ πᾶς ὁ ἀκούων μου τοὺς Λόγους
τούτους καὶ μὴ ποιῶν αὐτοὺς ὁμοιωθήσεται
ἀνδρὶ μωρῷ, ὅστις ὠκοδόμησεν **τὴν οἰκίαν**
αὐτοῦ³³ ἐπὶ τὴν ἄμμον.

²⁷ Καὶ κατέβη ἡ βροχὴ.
Καὶ ἦλθον οἱ ποταμοὶ.
Καὶ ἔπνευσαν οἱ ἄνεμοι.
Καὶ προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ.
Καὶ ἔπεσεν.
Καὶ ἦν ἡ πτώσις αὐτῆς μεγάλη.

²⁸ Καὶ ἐγένετο ὅτε **συνετέλεσεν**³⁴ ὁ Ἰησοῦς
τοὺς Λόγους τούτους, ἐξεπλήσσοντο οἱ
ὄχλοι ἐπὶ τῇ Διδασκαλίᾳ αὐτοῦ. ²⁹ Ἦν γὰρ
διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων καὶ οὐχ
ὡς οἱ Γραμματεῖς ³⁵.

- 25 And, the rain came down.
- And, the torrents came.
- And, the wind blew.
- And, it was falling against³⁶ the house – *namely*, that *one*.
- And, it did not fall.

For, it had been lastingly founded upon the bedrock.

26 And, everyone who is hearing the Words *that are* Mine – *that is*, these – and is not doing them shall become like a moronic man who founded the house – *namely*, his³⁷ – upon the sandy ground.

- 27 And, the rain came down.
- And, the torrents came.
- And, the wind blew.
- And, it struck against the house – *namely*, that *one*.
- And, it fell.

And, the fall of it was great!”

JESUS TEACHES AS THE ONE WHO HAS AUTHORITY

28 And, it came about, when the Jesus brought the Words – *namely*, these – to an end altogether³⁸, *that* the throngs were astonished at the Teaching *that was* His. For, He was teaching them as one having authority; and, not as the Scribes ³⁹ *were teaching*.

³² 98% of the Greek manuscripts, including the best line of transmission (f35), have **προσέπεσον** (an imperfect verb) here instead of *προσέπεσαν* (an aorist verb).

³³ 98% of the Greek manuscripts, including the best line of transmission (f35), have τὴν οἰκίαν αὐτοῦ here instead of αὐτοῦ τὴν οἰκίαν.

³⁴ 94% of the Greek manuscripts, including the best line of transmission (f35), *συνετέλεσεν* here instead of *ἐτέλεσεν*.

³⁵ 95% of the Greek manuscripts, including the best line of transmission (f35), does not have the possessive pronoun αὐτός after the noun γραμματεῖς here.

³⁶ 98% of the Greek manuscripts, including the best line of transmission (f35), have an imperfect verb ‘was falling’ here instead of an aorist verb ‘fell’.

³⁷ 98% of the Greek manuscripts, including the best line of transmission (f35), place the possessive pronoun after the noun phrase ‘the house’ here.

³⁸ 94% of the Greek manuscripts, including the best line of transmission (f35), read ‘brought . . . to an end altogether’ here instead of ‘brought . . . to an end’.

³⁹ 95% of the Greek manuscripts, including the best line of transmission (f35), does not have the possessive pronoun ‘their’ after the noun ‘scribes’ here.