

MATTHEW 18

NLET

JESUS DESCRIBES THE ONE WHO IS GREATER IN THE KINGDOM OF THE HEAVENS

1 At that – *that is*, the hour – the disciples approached the Jesus, saying, “Who, then, is a greater *one* in the Kingdom of the Heavens?”

2 And, the Jesus¹, having summoned to Himself a young child, made it stand in *the* midst of them. 3 And, He said, “Assuredly I say to you, if ever you might not be turned around and come to be in a new state of being – *namely*, as the young children, you might be no means enter into the Kingdom of the Heavens.

4 So then, anyone who shall humble himself as the young child – *that is*, this *one* – *does*, this *one* is the one who is the greater *one* in the Kingdom of the Heavens.

JESUS RELATES THE CONSEQUENCES OF HOW YOUNG CHILDREN ARE TREATED

5 And, one who, if ever he might accept a young child such as this – *even one* –² for the Name *that is* Mine, accepts ME!

6 However, whoever might entrap one of the little *ones* – *that is*, these, the ones who are directing faith toward Me – *in a deathtrap*, it is fit for him that an *ass-turned* millstone might be hung in relation to³ the neck *that is* his and he might be drowned in the depths of the Sea.

7 Woe to the *Created* Order because of the deathtraps! For, *it is*⁴ by a force of circumstances that the deathtraps come.

Nevertheless, woe to the person – *that is*, that *person* –⁵ by whom the deathtrap comes!

JESUS INDICATES HOW SERIOUS DEATHTRAPS ARE

8 Now, if the hand *that is* yours or the foot *that is* yours entraps you *in a deathtrap*, cut them⁶ off; and, cast *them* away from you.

It is better for you to enter into the Life lame or crippled⁷ than having two hands or two feet to be thrown into the Fire – *that is*, the Eternal *Fire*.

9 And, if the eye *that is* yours entraps you *in a deathtrap*, take it out; and, throw it away from you. *It* is better for you to enter into the Life one-eyed than having two eyes to be thrown into the Gehenna *which* is characterized by the Fire.

JESUS ENJOINS RESPECT FOR THE LITTLE ONES

10 Keep on seeing *to it that* you might not look down on one of the little *ones* – *namely*, these. For, I say to you that the angels *that are* theirs in heaven continually behold the face of the Father *that is* Mine – *that is*, the *One* in heavens.

JESUS INDICATES HIS OWN CONCERN FOR LITTLE ONES WITH A PARABLE

11 For, the Son of the Man came⁸ to save the thing which has lastingly *and utterly* lost *its way*.⁹

12 What are you imagining? If ever it might come to be for some man *that he has* a hundred sheep and one from among them might go astray, does he not leave¹⁰ the ninety-nine upon the mountain. ¹¹ Being driven, he seeks the one which is going astray?

13 And, if ever it might come to be that he finds it, assuredly I say to you that he rejoices over it more than over the ninety-nine – *that is*, the ones which did not lastingly go astray!

14 In the same way, it is not a desire before the Father *that is* yours – *namely*, the *One* in heavens – that one

¹ 97% of the Greek manuscripts, including the best line of transmission (f35), include the noun phrase ‘the Jesus’ here.

² 95% of the Greek manuscripts, including the best line of transmission (f35), ‘a young child such as this – even one –’ here.. On the basis of one manuscript (B) the NU has ‘one child such as this’.

³ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘in relation to’ here. On the basis of two manuscripts (X, and B) the NU has ‘around’.

⁴ 97% of the Greek manuscripts, including the best line of transmission (f35), include the verb translated as ‘it is’ here. On the basis of two manuscripts (B and N) the NU omits it.

⁵ 99% of the Greek manuscripts, including the best line of transmission (f35), include the demonstrative pronoun translated as ‘– that is, that person –’ here. On the basis of two manuscripts (X, and D) the NU omits it.

⁶ 95% of the Greek manuscripts, including the best line of

transmission (f35), have ‘them’ (a plural, neuter pronoun) here instead of ‘it’ (a singular, masculine pronoun)..

⁷ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have the word order ‘lame or crippled’ here instead of ‘crippled or lame’.

⁸ 83.7% of the Greek manuscripts, including the best line of transmission (f35), do not include the words ‘and to save’ here. On the basis of 14.8% other manuscripts include them.

⁹ 98.5% of the Greek manuscripts, including the best line of transmission (f35), include verse 11 here. On the basis of two manuscripts (X, and B) the NU omits the whole verse.

¹⁰ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘does he not leave’ (a present indicative verb) here instead of ‘shall he not leave’ (a future indicative verb).

¹¹ 98% of the Greek manuscripts, including the best line of transmission (f35), do not include the conjunction ‘and,’ here. On the basis of two manuscripts (B and D) the NU includes it.

of the little ones – *that is*, these – should be utterly destroyed.

JESUS TEACHES HOW TO WIN AN OFFENDING BROTHER

15 Now, if ever the brother *that is* yours might keep on failing *morally*¹² in regard to you¹³, go. Bring him convincing proof between you and him alone. If ever he might listen to you, you have won over the brother *that is* yours.

16 Now, if ever he might not listen, take along with you yet one or two, in order that upon the mouth of two witnesses – or, three – every utterance might be made to stand.

17 Now, if ever he might take no heed of them, speak to the Ekklesia.

Now, if ever even of the Ekklesia he might take no heed, let him be to you just as the foreigner and the tax collector.

18 Assuredly I say to you, as many *things* as you might ever bind upon the Earth, it shall be *something* having been lastingly bound in the¹⁴ Heaven. And, as many *things* as you might loose upon the Earth, it shall be *something* having been lastingly loosed in the¹⁵ Heaven.

19 Again, assuredly I say to you that, if ever two of you might be sounding together in harmony¹⁶ upon the Earth concerning any matter which if ever you might ask for yourselves, it shall come to be for them, issuing from the Father *that is* Mine – *that is*, the *one* in the Heavens.

20 For, where two or three are ones who have lastingly gathered together in regard to the Name *that is* MINE, there I am – in *the* midst of them!

JESUS TEACHES HOW OFTEN

HIS DISCIPLES ARE TO FORGIVE ONE ANOTHER

21 Then, having approached, to Him the Peter said¹⁷, “How many times shall the brother *that is* mine morally fail in regard to me and I shall let *it* go for him? Until seven times?”

22 The Jesus says to him, “NOT, I say to you, until seven times. Rather, until seventy times seven!”

23 For this reason the Kingdom of the Heavens has been compared to a man – *that is*, a king – who wanted to take up together accounts with the slaves *that were* his.

24 Now, after he began to take up together *accounts*, one debtor *owing* ten thousand talents¹⁸ was brought forward.

25 Now, since he did not have *enough* to repay, the lord *that was* his¹⁹ commanded that he be sold, along with the wife *that was* his²⁰, and the children, and all that he was having²¹ and to render what was due.

26 So then, having fallen, the slave prostrated *himself* before him, saying, ‘Lord,²² be long-suffering toward me. And, to you I shall give back²³ all *things*.’

27 Now, having been moved deeply inside, the lord of the servant – *namely*, that *one* – released him. And, he forgave the loan for him.

¹² 25% of the Greek manuscripts, including the best line of transmission (f35), have ‘might keep on failing morally’ (a present subjunctive verb) here instead of ‘might fail morally’ (an aorist subjunctive verb).

¹³ 99% of the Greek manuscripts, including the best line of transmission (f35), include the prepositional phrase ‘in regard to you’ here. On the basis of two manuscripts (X, and B) the NU omits it.

¹⁴ 98.5% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here. On the basis of one manuscript (B) the NU omits it.

¹⁵ 99% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here. On the basis of two manuscripts (X and B) the NU omits it.

¹⁶ 96% of the Greek manuscripts, including the best line of transmission (f35), have ‘two of you might be sounding together in harmony’ here. On the basis of one manuscript (B) the NU has ‘two might be sounding in harmony from among you’.

¹⁷ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘to Him the Peter said,’ here. On the basis of one manuscript (B) the NU has ‘the Peter said to Him,’.

¹⁸ ‘talents’ – A ‘talent’ was a Greek unit of weight. A talent of

silver was valued at 6,000 day’s wages. A talent of gold was valued at 180,000 day’s wages.

¹⁹ 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun translated as ‘that was his’ here. On the basis of three manuscripts (X, B and D) the NU omits it.

²⁰ 99% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun translated as ‘that was his’ here. On the basis of two manuscripts (X, and B) the NU omits it.

²¹ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘was having’ (an imperfect verb) here. On the basis of one manuscript (B) the NU has ‘has’ (a present tense verb).

²² 99% of the Greek manuscripts, including the best line of transmission (f35), include the noun phrase translated as ‘Lord,’ here. On the basis of one manuscript (B) the NU omits it.

²³ 99% of the Greek manuscripts, including the best line of transmission (f35), have the word order ‘to you I shall give back’ here.. On the basis of two manuscripts (X, and B) the NU has ‘I shall give back to you’.

28 Now, having gone out, the slave – *that is*, *that one* – found one of the fellow-slaves *that was* his who owed him one hundred denaria²⁴.

And, having seized him, he began to choke him, saying, “Give back to me what you owe!”

29 So then, having fallen, the fellow-slave *that was* his toward the feet *that were* his²⁵ began to beseech him, saying, “Be long-suffering toward me. And, I shall give *it* back to you.”

30 Now, the *fellow-slave* was not willing. Rather, having gone away, he threw him into prison until which *time* he might give back what was being owed.

31 Now,²⁶ having seen the things which came about, the fellow-slaves *that were* his were grieved exceedingly. And, having gone, they clearly stated to the lord *who* was their own all things – *that is*, *the things* having come about.

32 Then, having summoned him, the lord *that was* his says to him, “Slave – *that is*, wicked *slave*, I forgave you from all the debt – *that is*, *THAT debt* – when you entreated me. 33 Was it not necessary also that you show mercy to the fellow-slave *that is* yours, as also I, *for my part*, showed mercy to you?”

34 And, *having* been provoked to anger, the lord *that was* his handed him over to the torturers until which *time* he might give back all the *amount* that he owed to him²⁷.

35 In the same way also, the Father *that is* Mine – *that is*, the heavenly *One* – shall do to you, if ever each for the brother *that is* his from the hearts *that are* yours might not release the fallings away²⁸ *that are* theirs²⁹.

²⁴ ‘denaria’ – A ‘denarius’ was equivalent to one day’s wage for the typical working man.

²⁵ 97% of the Greek manuscripts, including the best line of transmission (f35), include the prepositional phrase translated as ‘toward the feet *that were* his’ here. The NU omits it.

²⁶ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have the conjunction ‘Now,’ here instead of ‘So then,’.

²⁷ 99% of the Greek manuscripts, including the best line of

transmission (f35), include the dative pronoun translated as ‘to him’ here. On the basis of two manuscripts (B and D) the NU omits it.

²⁸ ‘fallings away’ – i.e. ‘fallings away from the right way’.

²⁹ 99% of the Greek manuscripts, including the best line of transmission (f35), include the noun phrase translated as ‘the fallings away *that are* theirs’ here. The NU omits it.