

KATA MATΘAION 18

f35

¹ Ἐν ἐκείνῃ τῇ ὥρᾳ προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ λέγοντες· Τίς ἄρα μείζων ἐστὶν ἐν τῇ Βασιλείᾳ τῶν Οὐρανῶν;

² Καὶ προσκαλεσάμενος ὁ Ἰησοῦς¹ παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν. ³ Καὶ εἶπεν· Ἀμὴν λέγω ὑμῖν, ἐὰν μὴ στραφῇτε καὶ γένησθε ὡς τὰ παιδιά, οὐ μὴ εἰσέλθῃτε εἰς τὴν Βασιλείαν τῶν Οὐρανῶν.

⁴ Ὅστις οὖν ταπεινώσει ἑαυτὸν ὡς τὸ παιδίον τοῦτο, οὗτός ἐστιν ὁ μείζων ἐν τῇ Βασιλείᾳ τῶν Οὐρανῶν.

⁵ Καὶ ὅς ἐὰν δέξηται **παιδίον τοιοῦτον** ἐν² ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται.

⁶ Ὃς δ' ἂν σκανδαλίσῃ ἓνα τῶν μικρῶν τούτων τῶν πιστευόντων εἰς ἐμέ, συμφέρει αὐτῷ ἵνα κρεμασθῇ μύλος ὀνικὸς εἰς³ τὸν τράχηλον αὐτοῦ καὶ καταποντισθῇ ἐν τῷ πελάγει τῆς Θαλάσσης.

⁷ Οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων· ἀνάγκη γὰρ **ἐστιν**⁴ ἔλθεῖν τὰ σκάνδαλα.

Πλὴν οὐαὶ τῷ ἀνθρώπῳ **ἐκείνῳ**⁵ δι' οὗ τὸ σκάνδαλον ἔρχεται.

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

² 95% of the Greek manuscripts, including the best line of transmission (f35), have **παιδίον τοιοῦτον** ἐν here. On the basis of one manuscript (B) the NU has ἐν **παιδίον τοιοῦτο**.

³ 99% of the Greek manuscripts, including the best line of transmission (f35), have εἰς here. On the basis of two manuscripts (X, and B) the NU has περὶ.

⁴ 97% of the Greek manuscripts, including the best line of transmission (f35), include the verb ἐστιν 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 ἐκείνῳ here. On the basis of two manuscripts (X, and D) the NU omits it.

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 Jesus⁶, 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* –⁷ 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 to⁸ 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* is⁹ by a force of circumstances that the deathtraps come.

Nevertheless, woe to the person – *that is*, that *person* –¹⁰ by agency of whom the deathtrap comes!

⁶ 97% of the Greek manuscripts, including the best line of transmission (f35), include the noun phrase ‘the Jesus’ here.

⁷ 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’.

⁸ 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’.

⁹ 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.

¹⁰ 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.

JESUS INDICATES HOW SERIOUS DEATHTRAPS ARE

⁸ Εἰ δὲ ἡ χεὶρ σου ἢ ὁ πούς σου σκανδαλίζει σε, ἔκκοψον **αὐτὰ**¹¹ καὶ βάλε ἀπὸ σοῦ. Καλὸν σοὶ ἐστὶν εἰσελθεῖν εἰς τὴν ζωὴν **χωλὸν ἢ κυλλόν**¹², ἢ δύο χεῖρας ἢ δύο πόδας ἔχοντα βληθῆναι εἰς τὸ πῦρ τὸ αἰώνιον.

⁹ Καὶ εἰ ὁ ὀφθαλμός σου σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ. Καλὸν σοὶ ἐστὶν μονόφθαλμον εἰς τὴν ζωὴν εἰσελθεῖν, ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν Γέενναν τοῦ Πυρός.

¹⁰ Ὅρατε μὴ καταφρονήσητε ἑνὸς τῶν μικρῶν τούτων. Λέγω γὰρ ὑμῖν ὅτι οἱ ἄγγελοι αὐτῶν ἐν οὐρανοῖς διὰ παντός βλέπουσι τὸ πρόσωπον τοῦ Πατρὸς μου τοῦ ἐν οὐρανοῖς.

¹¹ Ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ¹³ σῶσαι τὸ ἀπολωλός.¹⁴

¹² Τί ὑμῖν δοκεῖ;

Ἐὰν γένηται τινὶ ἀνθρώπῳ ἑκατὸν πρόβατα καὶ πλανηθῇ ἓν ἐξ αὐτῶν, οὐχὶ **ἀφείς**¹⁵ τὰ ἐνενήκοντα ἐννέα ἐπὶ τὰ ὄρη. ¹⁶ Πορευθεὶς ζητεῖ τὸ πλανώμενον;

¹³ Καὶ ἐὰν γένηται εὐρεῖν αὐτό, ἀμὴν λέγω ὑμῖν ὅτι χαίρει ἐπ' αὐτῷ μᾶλλον ἢ ἐπὶ τοῖς ἐνενήκοντα ἐννέα τοῖς μὴ πεπλανημένοις.

¹¹ 95% of the Greek manuscripts, including the best line of transmission (f35), have *αὐτὰ* (a plural, neuter pronoun) here instead of *αὐτόν* (a singular, masculine pronoun).

¹² 99.5% of the Greek manuscripts, including the best line of transmission (f35), have the word order *χωλὸν ἢ κυλλόν* here instead of *κυλλόν ἢ χωλόν*.

¹³ 83.7% of the Greek manuscripts, including the best line of transmission (f35), do not include the words *ζητήσαι καὶ* here. On the basis of 14.8% other manuscripts include them.

¹⁴ 98.5% of the Greek manuscripts, including the best line of transmission (f35), include verse 11 here. On the basis of two manuscripts (N, and B) the NU omits the whole verse.

¹⁵ 98% of the Greek manuscripts, including the best line of transmission (f35), have *ἀφείς* (a present indicative verb) here instead of *ἀφήσει* (a future indicative verb).

¹⁶ 98% of the Greek manuscripts, including the best line of transmission (f35), do not include the conjunction *Καὶ* here. On the basis of two manuscripts (B and D) the NU includes it.

⁸ Now, if the hand *that is* yours or the foot *that is* yours entraps you *in a deathtrap*, cut them¹⁷ off; and, cast *them* away from you.

It is better for you to enter into the Life lame or crippled¹⁸ 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 heavens 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 came ¹⁹ to save the thing which has lastingly *and utterly* lost *its way*.²⁰

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 leave²¹ the ninety-nine upon the mountain. ²² 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!

¹⁷ 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)..

¹⁸ 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'.

¹⁹ 83.7% of the Greek manuscripts, including the best line of transmission (f35), include the words 'to seek and' here. On the basis of 14.8% other manuscripts include them.

²⁰ 98.5% of the Greek manuscripts, including the best line of transmission (f35), include verse 11 here. On the basis of two manuscripts (N, and B) the NU omits the whole verse.

²¹ 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).

²² 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.

¹⁴ Οὕτως οὐκ ἔστιν θέλημα ἔμπροσθεν τοῦ Πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς ἵνα ἀπόληται εἷς²³ τῶν μικρῶν τούτων.

¹⁵ Ἐὰν δὲ ἀμαρτή²⁴ εἰς σὲ ὁ ἀδελφός σου, ὕπαγε. Ἐλεγξον αὐτὸν μεταξὺ σοῦ καὶ αὐτοῦ μόνου. Ἐάν σου ἀκούσῃ, ἐκέρδησας τὸν ἀδελφόν σου.

¹⁶ Ἐὰν δὲ μὴ ἀκούσῃ, παράλαβε μετὰ σοῦ ἓτι ἓνα ἢ δύο, ἵνα ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν ῥῆμα.

¹⁷ Ἐὰν δὲ παρακούσῃ αὐτῶν, εἰπέ τῇ Ἐκκλησίᾳ·

Ἐὰν δὲ καὶ τῆς Ἐκκλησίας παρακούσῃ, ἔστω σοι ὥσπερ ὁ ἐθνικός καὶ ὁ τελώνης.

¹⁸ Ἀμὴν λέγω ὑμῖν, ὅσα ἐὰν δήσητε ἐπὶ τῆς Γῆς ἔσται δεδεμένα ἐν τῷ²⁵ Οὐρανῷ. Καὶ ὅσα ἐὰν λύσητε ἐπὶ τῆς γῆς ἔσται λελυμένα ἐν τῷ²⁶ Οὐρανῷ.

¹⁹ Πάλιν ἀμὴν λέγω ὑμῖν ὅτι ἐὰν δύο ὑμῶν **συμφωνήσωσιν**²⁷ ἐπὶ τῆς Γῆς περὶ παντὸς πράγματος οὗ ἐὰν αἰτήσωνται, γενήσεται αὐτοῖς παρὰ τοῦ Πατρὸς μου τοῦ ἐν Οὐρανοῖς.

²⁰ Οὗ γάρ εἰσιν δύο ἢ τρεῖς συνηγμένοι εἰς τὸ ἕμὸν Ὄνομα, ἐκεῖ εἰμι ἐν μέσῳ αὐτῶν.

¹⁴ In the same way, it is not a desire before the Father *that is* yours – *namely*, the *One* in heavens – that one 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*²⁸ in regard to you, 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 the²⁹ Heaven. And, as many *things* as you might loose upon the Earth, it shall be *something* having been lastingly loosed in the³⁰ Heaven.

¹⁹ Again, assuredly I say to you that, if ever two of you might be sounding together in harmony³¹ 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!

²³ 98% of the Greek manuscripts, including the best line of transmission (f35), have εἷς here instead of ἓν. Both mean 'one'.

²⁴ 25% of the Greek manuscripts, including the best line of transmission (f35), have ἀμαρτή (a present subjunctive verb) here instead of ἀμαρτήσῃ (an aorist subjunctive verb).

²⁵ 98.5% of the Greek manuscripts, including the best line of transmission (f35), include the definite article τῷ here. On the basis of just one manuscript (B) the NU omits it.

²⁶ 98.5% of the Greek manuscripts, including the best line of transmission (f35), include the definite article τῷ here. On the basis of two manuscripts (X and B) the NU omits it.

²⁷ 96% of the Greek manuscripts, including the best line of transmission (f35), have δύο ὑμῶν συμφωνήσωσιν here. On the basis of one manuscript (B) the NU has δύο συμφωνήσωσιν ἐξ ὑμῶν.

²⁸ 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).

²⁹ 98.5% of the Greek manuscripts, including the best line of transmission (f35), include the definite article 'the' here. On the basis of just one manuscript (B) the NU omits it!

³⁰ 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!

³¹ 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'!

JESUS TEACHES

HOW OFTEN HIS DISCIPLES ARE TO FORGIVE ONE ANOTHER

²¹ Τότε προσελθὼν αὐτῷ ὁ Πέτρος εἶπεν³². Κύριε, ποσάκις ἀμαρτήσῃ εἰς ἐμέ ὁ ἀδελφός μου καὶ ἀφήσω αὐτῷ; ἕως ἐπτάκις;

²² Λέγει αὐτῷ ὁ Ἰησοῦς· Οὐ λέγω σοι. ἕως ἐπτάκις ἀλλ³³ ἕως ἐβδομηκοντάκις ἐπτά.

²³ Διὰ τοῦτο ὁμοιωθή ἡ Βασιλεία τῶν Οὐρανῶν ἀνθρώπῳ βασιλεῖ ὃς ἠθέλησεν συναῖραι λόγον μετὰ τῶν δούλων αὐτοῦ.

²⁴ Ἀρξαμένου δὲ αὐτοῦ συναίρειν προσηνέχθη αὐτῷ εἰς ὀφειλέτης μυρίων ταλάντων.

²⁵ Μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι ἐκέλευσεν αὐτὸν ὁ κύριος αὐτοῦ³⁴πραθῆναι καὶ τὴν γυναῖκα αὐτοῦ³⁵ καὶ τὰ τέκνα καὶ πάντα ὅσα εἶχεν³⁶ καὶ ἀποδοθῆναι.

²⁶ Πесὼν οὖν ὁ δοῦλος προσεκύνει αὐτῷ λέγων· Κύριε³⁷, μακροθύμησον ἐπ' ἐμοί. Καὶ πάντα σοι ἀποδώσω³⁸.

²⁷ Σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δούλου ἐκείνου ἀπέλυσεν αὐτόν. Καὶ τὸ δάνειον ἀφῆκεν αὐτῷ.

²¹ Then, having approached, to Him the Peter said³⁹, "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 talents⁴⁰ was brought forward.

²⁵ Now, since he did not have *enough* to repay, the lord *that was* his⁴¹ commanded that he be sold, along with the wife *that was* his⁴², and the children, and all that he was having⁴³ and to render what was due.

²⁶ So then, having fallen, the slave prostrated *himself* before him, saying, 'Lord⁴⁴, be long-suffering toward me. And, to you I shall give back⁴⁵ *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.

³² 99% of the Greek manuscripts, including the best line of transmission (f35), have αὐτῷ ὁ Πέτρος εἶπεν here. On the basis of one manuscript (B) the NU has ὁ Πέτρος εἶπεν αὐτῷ.

³³ 99% of the Greek manuscripts, including the best line of transmission (f35), have the contraction ἀλλ here.. On the basis of two manuscripts (B and D) the NU has ἀλλᾶ.

³⁴ 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun αὐτοῦ here. On the basis of three manuscripts (X, B and D) the NU omits it.

³⁵ 99% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun αὐτοῦ here. On the basis of two manuscripts (X, and B) the NU omits it.

³⁶ 99% of the Greek manuscripts, including the best line of transmission (f35), have εἶχεν (an imperfect verb) here. On the basis of one manuscript (B) the NU has ἔχει (a present tense verb).

³⁷ 99% of the Greek manuscripts, including the best line of transmission (f35), include the noun Κύριε here. On the basis of one manuscript (B) the NU omits it.

³⁸ 99% of the Greek manuscripts, including the best line of transmission (f35), have the word order σοι ἀποδώσω here. On the basis of two manuscripts (X, and B) the NU has ἀποδώσω σοι.

³⁹ 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,'.

⁴⁰ '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.

⁴¹ 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.

⁴² 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.

⁴³ 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).

⁴⁴ 99% of the Greek manuscripts, including the best line of transmission (f35), include the noun 'Lord,' here. On the basis of one manuscript (B) the NU omits it.

⁴⁵ 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 Ἐξελθὼν δὲ ὁ δοῦλος ἐκεῖνος εὔρεν ἓνα τῶν συνδούλων αὐτοῦ ὃς ὥφειλεν αὐτῷ ἑκατὸν δηνάρια.

Καὶ κρατήσας αὐτὸν ἐπιγενεῖ λέγων· Ἀπόδος μοι⁴⁶ εἴ τι ὀφείλεις.

²⁹ Πέσων οὖν ὁ σύνδουλος αὐτοῦ εἰς τοὺς πόδας αὐτοῦ⁴⁷ παρεκάλει αὐτὸν λέγων· Μακροθύμησον ἐπ’ ἐμοί. Καὶ ἀποδώσω σοι.

³⁰ Ὁ δὲ οὐκ ἤθελεν. Ἀλλὰ ἀπελθὼν ἔβαλεν αὐτὸν εἰς φυλακὴν ἕως οὗ⁴⁸ ἀποδῶ τὸ ὀφειλόμενον.

³¹ Ἰδόντες δὲ⁴⁹ οἱ σύνδουλοι αὐτοῦ τὰ γενόμενα ἐλυπήθησαν σφόδρα. Καὶ ἐλθόντες διεσάφησαν τῷ κυρίῳ ἑαυτῶν πάντα τὰ γενόμενα.

³² Τότε προσκαλεσάμενος αὐτὸν ὁ κύριος αὐτοῦ λέγει αὐτῷ· Δοῦλε πονηρέ, πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφῆκά σοι, ἐπεὶ παρεκάλεσάς με. ³³ Οὐκ ἔδει καὶ σὲ ἐλεῆσαι τὸν σύνδουλόν σου, ὡς καὶ ἐγὼ⁵⁰ σὲ ἠλέησα;

³⁴ Καὶ ὀργισθεὶς ὁ κύριος αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασανισταῖς ἕως οὗ ἀποδῶ πᾶν τὸ ὀφειλόμενον αὐτῷ⁵¹.

³⁵ Οὕτως καὶ ὁ πατήρ μου ὁ ἐπουράνιος⁵² ποιήσει ὑμῖν ἐὰν μὴ ἀφῆτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν τὰ παραπτώματα αὐτῶν⁵³.

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 denaria⁵⁴.

And, having seized him, he began to choke him, saying, “Give back to me⁵⁵ what you owe!”

²⁹ So then, having fallen, the fellow-slave *that was* his toward the feet *that were* his⁵⁶ 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,⁵⁷ 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 him⁵⁸.

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 away⁵⁹ *that are* theirs⁶⁰.

⁴⁶ 97% of the Greek manuscripts, including the best line of transmission (f35), include the dative pronoun μοι here. The NU omits it.

⁴⁷ 97% of the Greek manuscripts, including the best line of transmission (f35), include the prepositional phrase εἰς τοὺς πόδας αὐτοῦ here. The NU omits it.

⁴⁸ 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the relative pronoun translated as ‘English’ here. The NU omits it.

⁴⁹ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have the conjunction δὲ here instead of οὖν.

⁵⁰ 99% of the Greek manuscripts, including the best line of transmission (f35), have καὶ ἐγὼ here instead of the contraction κάγω.

⁵¹ 99% of the Greek manuscripts, including the best line of transmission (f35), include the dative pronoun αὐτῷ here. On the basis of two manuscripts (B and D) the NU omits it.

⁵² 95% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ἐπουράνιος here instead of οὐράνιος.

⁵³ 99% of the Greek manuscripts, including the best

line of transmission (f35), include the noun phrase τὰ παραπτώματα αὐτῶν here. The NU omits it.

⁵⁴ ‘denaria’ – A ‘denarius’ was equivalent to one day’s wage for the typical working man.

⁵⁵ 97% of the Greek manuscripts, including the best line of transmission (f35), include the dative pronoun translated as ‘to me’ here. The NU omits it.

⁵⁶ 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.

⁵⁷ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have the conjunction ‘Now,’ here instead of ‘So then,’.

⁵⁸ 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.

⁵⁹ ‘fallings away’ – i.e. ‘fallings away from the right way’.

⁶⁰ 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.