

ΚΑΤΑ ΜΑΤΘΑΙΟΝ 25

f35

¹ Τότε ὁμοιωθήσεται ἡ Βασιλεία τῶν Οὐρανῶν δέκα παρθένοις, αἵτινες λαβοῦσαι τὰς λαμπάδας αὐτῶν¹ ἐξῆλθον εἰς ἀπάντησιν² τοῦ νυμφίου.

² Πέντε δὲ ἦσαν ἐξ αὐτῶν³ φρόνιμοι. Καὶ αἱ πέντε μωραὶ⁴, ³ αἱ τινες⁵ μωραὶ λαβοῦσαι τὰς λαμπάδας αὐτῶν οὐκ ἔλαβον μεθ' ἑαυτῶν ἔλαιον·

⁴ Αἱ δὲ φρόνιμοι ἔλαβον ἔλαιον ἐν τοῖς ἀγγείοις αὐτῶν⁶ μετὰ τῶν λαμπάδων αὐτῶν⁷.

⁵ Χρονίζοντος δὲ τοῦ νυμφίου ἐνύσταξαν πᾶσαι. Καὶ ἐκάθευδον.

⁶ Μέσης δὲ νυκτὸς κραυγὴ γέγονεν· Ἴδου· Ὁ νυμφίος ἔρχεται⁸. Ἐξέρχεσθε εἰς ἀπάντησιν αὐτοῦ.

⁷ Τότε ἠγέρθησαν πᾶσαι αἱ παρθένοι ἐκεῖναι. Καὶ ἐκόσμησαν τὰς λαμπάδας αὐτῶν⁹.

⁸ Αἱ δὲ μωραὶ ταῖς φρονίμοις εἶπον¹⁰. Δότε ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν. Ὅτι αἱ λαμπάδες ἡμῶν σβέννυνται.

¹ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have αὐτῶν here instead of ἑαυτῶν.

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

³ 95% of the Greek manuscripts, including the best line of transmission (f35), have the word order ἦσαν ἐξ αὐτῶν here instead of ἐξ αὐτῶν ἦσαν.

⁴ 90% of the Greek manuscripts, including the best line of transmission (f35), have the word order φρόνιμοι καὶ αἱ πέντε μωραὶ here. On the basis of 2% the NU has μωραὶ καὶ πέντε φρόνιμοι.

⁵ 98% of the Greek manuscripts, including the best line of transmission (f35), have Αἵτινες here. On the basis of 0.5% the NU has αἱ γὰρ.

⁶ 98% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun αὐτῶν here.

⁷ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have αὐτῶν here. On the basis of 0.5% the NU has ἑαυτῶν.

⁸ 99% of the Greek manuscripts, including the best line of transmission (f35), include the verb ἔρχεται here.

⁹ 99% of the Greek manuscripts, including the best line of transmission (f35), have αὐτῶν here instead of ἑαυτῶν.

MATTHEW 25

NLET

JESUS TOLD THE PARABLE OF THE TEN VIRGINS

1 Then, the Kingdom of the Heavens shall be comparable to ten virgins, who, having taken the oil-lamps *that were theirs*¹¹, went out for a meeting up¹² with the bridegroom.

2 Now, five from among them were *ones* showing presence of mind. And, five were moronic¹³ *ones*¹⁴, 3 which someones¹⁵ – *that is*, moronic *ones*, having taken the oil-lamps *that were* theirs, did not take olive oil with themselves.

4 Now, the *ones* showing presence of mind took olive oil in the vessels *that were* theirs¹⁶ along with the oil lamps *that were* theirs¹⁷.

5 Now, while the bridegroom was delaying, all became drowsy. And, they were laying down to sleep.

6 Now, in the middle of *the* night a shout lastingly came about, 'Look! The bridegroom is coming¹⁸! Come out for a meeting up with him!'

7 Then, all the virgins – *that is*, those – were roused. And, they prepared the oil lamps *that were* theirs¹⁹.

8 Now, the moronic *ones* said to the ones showing presence of mind, 'Give to us from the olive oil *that is* yours. Because, the oil lamps *that are* ours are going out.'

¹⁰ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have the spelling εἶπον here instead of εἶπαν.

¹¹ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have 'that were theirs' here instead of 'that were their own'.

¹² 99% of the Greek manuscripts, including the best line of transmission (f35), have 'a meeting up' here instead of 'a coming to meet'.

¹³ 'moronic' – or, 'stupid'.

¹⁴ 90% of the Greek manuscripts, including the best line of transmission (f35), have the word order 'wise ones and the five moronic ones' here. On the basis of 2% the NU has 'moronic ones and five wise ones'.

¹⁵ 98% of the Greek manuscripts, including the best line of transmission (f35), have 'which someones' here. On the basis of 0.5% the NU has 'For the'.

¹⁶ 98% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun translated as 'that were theirs' here.

¹⁷ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have 'that were theirs' here. On the basis of 0.5% the NU has 'that were their own'.

¹⁸ 99% of the Greek manuscripts, including the best line of transmission (f35), include the verb 'is coming' here.

¹⁹ 99% of the Greek manuscripts, including the best line of transmission (f35), have 'that were theirs' here instead of 'that were their own'.

⁹ Ἀπεκρίθησαν δὲ αἱ φρόνιμοι
λέγουσαι· Μήποτε. **Οὐκ**²⁰ ἀρκέσει ἡμῖν καὶ
ὕμῃν.

Πορεύεσθε **δὲ**²¹ μᾶλλον πρὸς τοὺς
πωλοῦντας καὶ ἀγοράσατε ἑαυταῖς.

¹⁰ Ἀπερχομένων δὲ αὐτῶν ἀγοράσαι ἦλθεν ὁ
νυμφίος. Καὶ αἱ ἑτοιμοὶ εἰσῆλθον μετ'
αὐτοῦ εἰς τοὺς γάμους.

Καὶ ἐκλείσθη ἡ θύρα.

¹¹ Ὑστερον δὲ ἔρχονται καὶ αἱ λοιπαὶ
παρθένοι λέγουσαι· Κύριε κύριε, ἄνοιξον
ἡμῖν.

¹² Ὁ δὲ ἀποκριθεὶς εἶπεν· Ἀμὴν λέγω ὑμῖν,
οὐκ οἶδα ὑμᾶς.

¹³ Γρηγορεῖτε οὖν. Ὅτι οὐκ οἶδατε τὴν
ἡμέραν οὐδὲ τὴν ὥραν ἐν ᾗ ὁ Υἱὸς τοῦ
Ἀνθρώπου ἔρχεται²².

¹⁴ Ὡς περ γὰρ ἄνθρωπος ἀποδημῶν
ἐκάλεσεν τοὺς ἰδίους δούλους. Καὶ
παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ.

¹⁵ Καὶ
ᾧ μὲν ἔδωκεν πέντε τάλαντα;
ᾧ δὲ δύο;
ᾧ δὲ ἓν –
ἐκάστῳ κατὰ τὴν ἰδίαν δύναμιν.

Καὶ ἀπεδήμησεν εὐθέως.

¹⁶ Πορευθεὶς **δὲ**²³ ὁ τὰ πέντε τάλαντα
λαβὼν **εἰργάσατο**²⁴ ἐν αὐτοῖς
καὶ **ἐποίησεν**²⁵ ἄλλα πέντε **τάλαντα**²⁶.

²⁰ 85% of the Greek manuscripts, including the best line of transmission (f35), have οὐκ here instead of οὐ μὴ.

²¹ 90% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction δὲ here.

²² 89.3% of the Greek manuscripts, including the best line of transmission (f35), include the words ἐν ᾗ ὁ Υἱὸς τοῦ Ἀνθρώπου ἔρχεται here.

²³ 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction δὲ here.

²⁴ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have the spelling εἰργάσατο here instead of ἡργάσατο.

²⁵ 95% of the Greek manuscripts, including the best line of transmission (f35), have ἐποίησεν here instead of ἐκέρδησεν.

²⁶ 99% of the Greek manuscripts, including the best line of transmission (f35), include the word τάλαντα here. On the basis of one manuscript (B) the NU

⁹ Now, the ones showing presence of mind responded, saying, 'Never! *There* might NOT²⁷ be enough for us and for you.

Now, ²⁸ rather be going to the ones who are selling; and, buy for yourselves.'

¹⁰ Now, while they were going away, the bridegroom came. And, the prepared *ones* went in with him into the wedding celebrations²⁹.

And, the door was shut up.

¹¹ Now, later also the remaining virgins come, saying, 'Lord, lord, open for us!'

¹² Now, the *lord*, responding, said, 'Assuredly I say to you, 'I do not know you.'

¹³ So then, keep on being fully awake! Because, you do not know the day nor the hour in which the Son of the Man is coming³⁰.

JESUS TOLD THE PARABLE OF THE THREE SLAVES

¹⁴ For, *it* is even as a man, going on a journey, called the slaves *that* were his own. And, he handed over to them the things belonging to him.

¹⁵ And,

- to *one*, on the one hand, he gave five talents³¹;
 - to *one*, on the other hand, two;
 - to *one*, on yet another hand, one –
- to each according to his own ability.

And, he went on a journey immediately.

¹⁶ Now, ³² having gone, the *slave*, having received the five talents, traded with them. And, he made³³ another five talents³⁴.

omits it.

²⁷ 85% of the Greek manuscripts, including the best line of transmission (f35), have the adverb 'NOT' here instead of 'by no means'.

²⁸ 90% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction translated as 'Now,' here.

²⁹ 'wedding celebrations' – The Greek word for 'wedding' is plural.

³⁰ 89.3% of the Greek manuscripts, including the best line of transmission (f35), include the words 'in which the Son of the Man is coming' here.

³¹ 'talents' – a sum of money weighing a talent. A talent of silver weighed about 100 pounds (45 kg). A talent of gold weighed about 200 pounds (91 kg.).

³² 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction 'Now,' here.

³³ 95% of the Greek manuscripts, including the best line of transmission (f35), have 'made' here instead of 'earned'.

³⁴ 99% of the Greek manuscripts, including the best line of transmission (f35), include the word 'talents' here. On the basis of one manuscript (B) the NU omits it.

¹⁷ Ὡσαύτως καὶ³⁵ ὁ τὰ δύο ἐκέρδησεν καὶ αὐτὸς³⁶ ἄλλα δύο.

¹⁸ Ὁ δὲ τὸ ἐν λαβῶν ἀπελθὼν ὥρυξεν ἐν τῇ γῇ³⁷. Καὶ ἀπέκρυσεν³⁸ τὸ ἀργύριον τοῦ κυρίου αὐτοῦ.

¹⁹ Μετὰ δὲ χρόνον πολλὸν³⁹ ἔρχεται ὁ κύριος τῶν δούλων ἐκείνων. Καὶ συναίρει μετ' αὐτῶν λόγον⁴⁰.

²⁰ Καὶ προσελθὼν ὁ τὰ πέντε τάλαντα λαβὼν προσήνεγκεν ἄλλα πέντε τάλαντα λέγων· Κύριε, πέντε τάλαντά μοι παρέδωκας. ἴδε. Ἄλλα πέντε τάλαντα ἐκέρδησα ἐπ' αὐτοῖς⁴¹.

²¹ Ἐφη δὲ⁴² αὐτῷ ὁ κύριος αὐτοῦ· Εὖ, δοῦλε ἀγαθὲ καὶ πιστέ. Ἐπὶ ὀλίγα ἤς πιστός. Ἐπὶ πολλῶν σε καταστήσω. Εἴσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου.

²² Προσελθὼν δὲ καὶ ὁ τὰ δύο τάλαντα λαβὼν⁴³ εἶπεν· Κύριε, δύο τάλαντά μοι παρέδωκας. ἴδε. Ἄλλα δύο τάλαντα ἐκέρδησα ἐπ' αὐτοῖς⁴⁴.

¹⁷ In the same way also⁴⁵, the one having received the two talents, also he, for his part,⁴⁶ gained another two talents.

¹⁸ The one who received the one talent, having gone away, dug in the ground⁴⁷. And, he hid the money⁴⁸ of the lord that was his from sight⁴⁹.

¹⁹ Now, after a time – indeed, a long time –⁵⁰ the lord of the slaves – namely, those – comes. And, he settles an account with them.

²⁰ And, having come forward, the one who received the five talents brought forward another five talents, saying, 'Lord, you handed over five talents to me. Look! I have gained another five talents in addition to them'⁵¹!

²¹ Now,⁵² the lord that was his was saying to him, 'Well done, servant – good and faithful one! Over a little you were being faithful. Over many things I shall set you up. Enter into the joy of the lord that is yours!'

²² Now, having come forward, also the one who received⁵³ the two talents said, 'Lord, you handed two talents over to me. Look! I have gained another two talents in addition to them'⁵⁴!

³⁵ 98% of the Greek manuscripts, including the best line of transmission (f35), include the word translated as καὶ here. On the basis of two manuscripts (x and D) the NU omits it.

³⁶ 99% of the Greek manuscripts, including the best line of transmission (f35), include the words καὶ αὐτὸς here.

³⁷ 95% of the Greek manuscripts, including the best line of transmission (f35), have ἐν τῇ γῇ here. On the basis of two manuscripts (x and B) the NU has γῇν.

³⁸ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have ἀπέκρυσεν here instead of ἔκρυσεν.

³⁹ 96% of the Greek manuscripts, including the best line of transmission (f35), have the word order χρόνον πολλὸν here instead of πολλὸν χρόνον.

⁴⁰ 90% of the Greek manuscripts, including the best line of transmission (f35), have the word order μετ' αὐτῶν λόγον here instead of λόγον μετ' αὐτῶν.

⁴¹ 97% of the Greek manuscripts, including the best line of transmission (f35), include the words ἐπ' αὐτοῖς here. On the basis of 1% the NU omits them.

⁴² 93% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction δὲ here.

⁴³ 95% of the Greek manuscripts, including the best line of transmission (f35), include the participle λαβὼν here.

⁴⁴ 97% of the Greek manuscripts, including the best line of transmission (f35), include the prepositional phrase translated as 'in addition to them' here.

⁴⁵ 98% of the Greek manuscripts, including the best line of transmission (f35), include the word translated as 'also' here. On the basis of two manuscripts (x and D) the NU omits it.

⁴⁶ 99% of the Greek manuscripts, including the best line of transmission (f35), include the words translated as 'also he, for his part,' here.

⁴⁷ 95% of the Greek manuscripts, including the best line of transmission (f35), have 'in the ground' here. On the basis of two manuscripts (x and B) the NU has 'ground'.

⁴⁸ 'the money' – or, possibly, 'the silver'.

⁴⁹ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have 'hid ... from sight' here instead of 'hid'.

⁵⁰ 96% of the Greek manuscripts, including the best line of transmission (f35), have "a time – indeed, a long time –" here instead of "a long time".

⁵¹ 97% of the Greek manuscripts, including the best line of transmission (f35), include the words 'in addition to them' here. On the basis of 1% the NU omits them.

⁵² 93% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction 'Now,' here.

⁵³ 95% of the Greek manuscripts, including the best line of transmission (f35), include the participle translated as 'who received' here.

⁵⁴ 97% of the Greek manuscripts, including the best line of transmission (f35), include the prepositional phrase translated as 'in addition to them' here.

²³ Ἐφη αὐτῷ ὁ κύριος αὐτοῦ· Εὖ, δοῦλε ἀγαθὲ καὶ πιστέ. Ἐπὶ ὀλίγα ἤς πιστός. Ἐπὶ πολλῶν σε καταστήσω. Εἴσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου.

²⁴ Προσελθὼν δὲ καὶ ὁ τὸ ἐν τάλαντον εἰληφὼς εἶπεν· Κύριε, ἔγνων σε ὅτι σκληρὸς εἶ ἄνθρωπος, θερίζων ὅπου οὐκ ἔσπειρας καὶ συνάγων ὅθεν οὐ διεσκόρπισας· ²⁵ καὶ

φοβηθεὶς ἀπελθὼν

ἔκρυψα τὸ τάλαντόν σου ἐν τῇ γῇ. Ἴδε. Ἔχεις τὸ σόν.

²⁶ Ἀποκριθεὶς δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ· Πονηρὲ δοῦλε. Καὶ ὀκνηρέ. Ἦδεις ὅτι θερίζω ὅπου οὐκ ἔσπειρα καὶ συνάγω ὅθεν οὐ διεσκόρπισα;

²⁷ Ἔδει οὖν σε ⁵⁵ βαλεῖν τὸ ἀργύριόν ⁵⁶ μου τοῖς τραπεζίταις. Καὶ ἐλθὼν ἐγὼ ἐκομισάμην ἂν τὸ ἐμὸν σὺν τόκῳ.

²⁸ Ἄρατε οὖν ἀπ’ αὐτοῦ τὸ τάλαντον. Καὶ δότε τῷ ἔχοντι τὰ δέκα τάλαντα. ²⁹ Τῷ γὰρ ἔχοντι παντὶ δοθήσεται καὶ περισσευθήσεται.

Ἀπὸ δὲ τοῦ ⁵⁷ μὴ ἔχοντος καὶ ὃ δοκεῖ ἔχειν ⁵⁸ ἀρθήσεται ἀπ’ αὐτοῦ.

³⁰ Καὶ τὸν ἀχρεῖον δοῦλον ἐκβάλετε εἰς τὸ Σκότος τὸ ἐξώτερον. Ἐκεῖ ἔσται ὁ Κλαυθμὸς καὶ ὁ Βρυγμὸς τῶν ὀδόντων.

²³ The lord *that was* his was saying to him, ‘Well *done*, servant – good and faithful *one*! Over a little you were being faithful. Over many things I shall set you up. Enter into the joy of the lord *that is* yours!’

²⁴ Now, having come forward, also the one who had lastingly received the one talent said, ‘Lord,

➤ knowing that you are a hard man –

- one who is reaping where he did not sow and
- one who is gathering from where he did not scatter seed abroad, ²⁵ and

➤ being frightened,
➤ having gone away,

I hid the talent *that is* yours in the ground. Look! You have the *talent* that *is* yours!’

²⁶ Now, responding, the lord *that was* his said to him, “Wicked slave! And, one shrinking from fear! Did you at one time ‘know’⁵⁹ that I reap where I do not sow and gather from where I did not scatter seed abroad?

²⁷ So then, it was being needful that you put the money^{60 61} *that is* mine with the bankers. And, having come, I, *for my part*, would have received for myself the *thing that is* mine together with interest.

²⁸ So then, lift and take the talent away from him. And, give *it* to the one having the ten talents. ²⁹ For, to everyone having all *things* even *more* shall be given; and, he shall be made to abound.

Now, from the⁶² *one* who does not have even what he seems to have⁶³ shall be lifted and taken away from him.

³⁰ And, throw out the useless slave into the Darkness – *that is*, the outer *Darkness*. There the Weeping and the Gnashing of Teeth shall be.

⁵⁵ 99% of the Greek manuscripts, including the best line of transmission (f35), have the word order οὖν σε here instead of σε οὖν.

⁵⁶ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have τὸ ἀργύριον (a singular noun phrase) here instead of τὰ ἀργύρια (a plural noun phrase).

⁵⁷ 99% of the Greek manuscripts, including the best line of transmission (f35), have ἀπὸ δὲ τοῦ here instead of τοῦ δὲ.

⁵⁸ 30% of the Greek manuscripts, including the best line of transmission (f35), have ὃ δοκεῖ ἔχειν here instead of ὃ ἔχει.

⁵⁹ ‘Did ... at one time know’ – a translation of the pluperfect verb here.

⁶⁰ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘the money’ (a singular, noun phrase) here instead of ‘the moneys’ (a plural, noun phrase).

⁶¹ ‘the money’ – or, possibly, ‘the silver’.

⁶² 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘Now, from the’ here instead of ‘Now, of the’.

⁶³ 30% of the Greek manuscripts, including the best line of transmission (f35), have ‘what he seems to have’ here instead of ‘what he has’.

JESUS PROPHECIES HOW HE SHALL DISTINGUISH
THE RIGHTEOUS ONES FROM THE UNRIGHTEOUS ONES
WHEN HE COMES

³¹ Όταν δὲ ἔλθῃ ὁ Υἱὸς τοῦ Ἀνθρώπου ἐν τῇ Δόξῃ αὐτοῦ καὶ πάντες οἱ Ἅγιοι⁶⁴ Ἀγγελοι μετ' αὐτοῦ, τότε καθίσει ἐπὶ θρόνου δόξης αὐτοῦ.

³² Καὶ συναχθήσονται ἔμπροσθεν αὐτοῦ πάντα τὰ ἔθνη,
Καὶ ἀφορίει⁶⁵ αὐτοὺς ἀπ' ἀλλήλων, ὥσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων.

³³ Καὶ στήσει τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ. Τὰ δὲ ἐρίφια ἐξ εὐωνύμων.

³⁴ Τότε ἐρεῖ ὁ Βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ· Δεῦτε, οἱ εὐλογημένοι τοῦ Πατρὸς μου. Κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν Βασιλείαν ἀπὸ καταβολῆς Κόσμου.

³⁵ Ἐπείνασα γὰρ, καὶ ἐδώκατέ μοι φαγεῖν. ἐδίψησα, καὶ ἐποτίσατέ με.

Ξένος ἦμην, καὶ συνηγάγετέ με.

³⁶ Γυμνὸς, καὶ περιεβάλετέ με.

Ἡσθένησα, καὶ ἐπεσκέψασθέ με.

Ἐν φυλακῇ ἦμην, καὶ ἤλθετε⁶⁶ πρὸς με.

³⁷ Τότε ἀποκριθήσονται αὐτῷ οἱ Δίκαιοι λέγοντες· Κύριε, πότε σε εἶδομεν πεινῶντα καὶ ἐθρέψαμεν, ἢ διψῶντα καὶ ἐποτίσαμεν;

³⁸ Πότε δέ σε εἶδομεν ξένον καὶ συνηγάγομεν, ἢ γυμνὸν καὶ περιεβάλομεν;

³¹ Now, whenever the Son of the Man might come in the Glory *that is His*, and all the Holy⁶⁷, Heavenly Messengers with Him, then He shall sit upon a throne – a glorious *throne*, a *throne that is His*.

³² And, all the Ethnicities shall be gathered together before Him.

And, He is distinguishing⁶⁸ them one from another, just as a shepherd distinguishes the sheep from the kids.

³³ And, on the one hand, the sheep shall stand to *the* right of Him. On the other hand, the kids *shall stand to the* left.

³⁴ Then, the King shall say to the *ones to the* right of Him, 'Come, the ones who have been lastingly blessed by the Father *Who is Mine*. Inherit the Kingdom, the one having been lastingly prepared for you from the founding of the *Created Order*.

³⁵ For,

- I was hungry; and, you gave Me *something* to eat.
- I was thirsty; and, you have gave Me *something* to drink.
- *I was* a stranger; and, you got together with Me.
- *36 I was* naked; and, you wrapped *clothing* around Me.
- I was sickly; and, you looked after Me.
- In prison I was; and, you came to Me.'

³⁷ Then, the Righteous *Ones* shall respond to Him, saying, 'Lord, when did we see YOU

- being hungry and feed *You*; or
- being thirsty and give a drink *to You*?

³⁸ Now, when did we see YOU

- a stranger and get together with *You*, or
- naked and wrap *clothing* around *You*?

⁶⁴ 96% of the Greek manuscripts, including the best line of transmission (f35), include the adjective Ἅγιοι here.

⁶⁵ 98% of the Greek manuscripts, including the best line of transmission (f35), have ἀφορίει (a present tense verb) here instead of ἀφορίσει (a future tense verb).

⁶⁶ 95% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ἤλθετε here instead of ἤλθατε.

⁶⁷ 96% of the Greek manuscripts, including the best line of transmission (f35), include the adjective 'holy' here.

⁶⁸ 98% of the Greek manuscripts, including the best line of transmission (f35), have 'is distinguishing' (a present tense verb) here instead of 'shall distinguish' (a future tense verb).

³⁹ Πότε δέ σε εἶδομεν

ἀσθενῇ⁶⁹ ἢ

ἐν φυλακῇ

καὶ ἦλθομεν πρὸς σε;

⁴⁰ Καὶ ἀποκριθεὶς ὁ Βασιλεὺς ἐρεῖ

αὐτοῖς· Ἀμὴν λέγω ὑμῖν, ἐφόσον⁷⁰

ἐποιήσατε ἐνὶ τούτων τῶν Ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε.

⁴¹ Τότε ἐρεῖ καὶ τοῖς ἐξ

εὐωνύμων· Πορεύεσθε ἀπ' ἐμοῦ οἱ⁷¹

κατηραμένοι εἰς τὸ Πῦρ τὸ αἰώνιον τὸ

ἡτοιμασμένον τῷ Διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ.

➤ ⁴² Ἐπείνασα γὰρ καὶ οὐκ ἐδώκατέ μοι φαγεῖν.

➤ Ἐδίψησα καὶ οὐκ ἐποτίσατέ με.

➤ ⁴³ Ξένος ἦμην καὶ οὐ συνηγάγετέ με.

➤ Γυμνὸς καὶ οὐ περιεβάλετέ με.

➤ ἀσθενῆς καὶ

➤ ἐν φυλακῇ καὶ οὐκ ἐπεσκέψασθέ με.

⁴⁴ Τότε ἀποκριθήσονται καὶ αὐτοὶ

λέγοντες· Κύριε, πότε σε εἶδομεν

πεινῶντα ἢ

διψῶντα ἢ

ξένον ἢ

γυμνὸν ἢ

ἀσθενῆ ἢ

ἐν φυλακῇ

καὶ οὐ διηκονήσαμεν σοι;

⁴⁵ Τότε ἀποκριθήσεται αὐτοῖς λέγων· Ἀμὴν

λέγω ὑμῖν, ἐφ' ὅσον οὐκ ἐποιήσατε ἐνὶ

τούτων τῶν ἐλαχίστων, οὐδὲ ἐμοὶ

ἐποιήσατε.

⁴⁶ Καὶ ἀπελεύσονται οὗτοι εἰς κόλασιν

αἰώνιον.

Οἱ δὲ Δίκαιοι εἰς ζωὴν αἰώνιον.

³⁹ Now, when did we see YOU

➤ sickly⁷², or

➤ in prison,

and we came to You?

⁴⁰ And, responding, the King shall say to them, 'Assuredly, I say to you, to the extent that you did *something* for one of these, the Brothers *that are* Mine – *that is*, the least of them – you did *it* for ME!'

⁴¹ Then, He shall say also to the ones on His left, 'Go away from Me, you – the⁷³ ones having been lastingly cursed – into the Fire – *that is*, into the eternal Fire, the one which has been lastingly prepared for the Devil⁷⁴ and for the wicked messengers *that are* his.

⁴² For,

➤ I hungered, and did you did not give Me *something* to eat.

➤ I was thirsty, and you did not give Me *something* to drink.

➤ ⁴³ I was a stranger, and you did not get together with Me; .

➤ naked, and you did not wrap *clothing* around Me;

➤ sickly, and

➤ in prison, and you did not look after Me."

⁴⁴ Then, also they, *for their part*, shall respond, saying, "Lord, when did we see YOU

➤ being hungry, or

➤ being thirsty, or

➤ a stranger, or

➤ naked, or

➤ needy, or

➤ in prison

and we did not render service to You?'

⁴⁵ Then, He shall respond to them, saying, 'Assuredly I say to you, to the extent that you did not do *something* for one of these – *that is*, the least of them, neither did you do *something* for Me.'

⁴⁶ And, these shall go away to punishment – that is, eternal punishment.

Now, the Righteous Ones *shall go away* to life – *that is*, eternal life."

⁶⁹ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have ἀσθενῇ (an adjective) here. On the basis of two manuscripts (B and D) the NU has ἀσθενοῦντα (a present participle).

⁷⁰ f35 generally has the contraction ἐφόσον (without aspiration) instead of ἐφ' ὅσον.

⁷¹ 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the definite article οἱ here. Two manuscripts x and B omit it. Typically the NU prefers these two over all the rest but does not do so here.

⁷² 99.5% of the Greek manuscripts, including the best line of transmission (f35), have 'sickly' (an adjective) here. On the basis of two manuscripts (B and D) the NU has 'being sickly' (a present participle).

⁷³ 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the definite article 'the' here. Two manuscripts x and B omit it. Typically the NU prefers these two over all the rest but does not do so here.

⁷⁴ 'Devil' – an English transliteration of the Greek word διάβολος, meaning 'slanderer'