

# The Gospel According to Matthew, Chapter 18, Greek Text – Westcott-Hort, Interlinear English – G.T. Emery.

## True Greatness

Mk. 9:33-37; Lk. 9:46-48.

**18**

Ἐν ἐκείνῃ τῇ ὥρᾳ προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ λέγοντες, Τίς ἄρα μείζων ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν;  
In that the hour approached the disciples to the Jesus saying, Who then greater is in the kingdom of the heavens?

<sup>2</sup> καὶ προσκαλεσάμενος παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν  
And having called a child he set him in midst of them

<sup>3</sup> καὶ εἶπεν, Ἀμὴν λέγω ὑμῖν, ἐὰν μὴ στραφῆτε καὶ γένησθε ὡς τὰ παιδιά, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν.  
and said, Truly I say to you, except you should turn around and should become as the children, by no means may you enter into the kingdom of the heavens.

<sup>4</sup> ὅστις οὖν ταπεινώσει ἑαυτὸν ὡς τὸ παιδίον τοῦτο, οὗτος ἐστὶν ὁ μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.  
Whoever then should humble himself as the child this, this one is the greater in the kingdom of the heavens.

<sup>5</sup> καὶ ὅς ἐάν δέξηται ἐν παιδίῳ τοιοῦτο ἐπὶ τῷ ὀνόματι μου, ἐμὲ δέχεται.  
And whoever should receive one child of such a kind upon the name of me, me receives.

## Enticements to Sin

Mk. 9:42-48; Lk. 17:1-2.

<sup>6</sup> Ὃς δ' ἂν σκανδαλίση ἓνα τῶν μικρῶν τούτων τῶν πιστευόντων εἰς ἐμέ, συμφέρει αὐτῷ ἵνα κρεμασθῆ μύλος ὄνικος περὶ τὸν τράχηλον αὐτοῦ καὶ καταποντισθῆ ἐν τῷ πελάγει τῆς θαλάσσης.  
Who and ever should entice to sin one of the little ones of these of the believing in me, it is advantageous to him that should be hanged a millstone for a donkey around the neck of him and he should be drowned in the deep of the sea.

<sup>7</sup> Οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων· ἀνάγκη γὰρ ἔλθειν τὰ σκάνδαλα, πλὴν οὐαὶ τῷ ἀνθρώπῳ δι' οὗ τὸ σκάνδαλον ἔρχεται.  
Woe to the world from of the snare; a necessity for to come the snares, more than woe to the man through whom the snare comes.

<sup>8</sup> Ἐἰ δὲ ἡ χεὶρ σου ἢ ὁ πούς σου σκανδαλίζει σε, ἔκκοψον αὐτὸν καὶ βάλε ἀπὸ σου· καλὸν σοὶ ἐστὶν εἰσελθεῖν εἰς τὴν ζωὴν κυλλὸν ἢ χωλὸν, ἢ δύο χεῖρας ἢ δύο πόδας ἔχοντα βληθῆναι εἰς τὸ πῦρ τὸ αἰώνιον.  
If but the hand of you or the foot of you it snares you, let you cut off it and let you cast it away from you; good for you it is to enter into the life crippled or lame, than two hands or two feet having to be thrown into the fire the eternal.

<sup>9</sup> καὶ εἰ ὁ ὀφθαλμὸς 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.  
And if the eye of you ensnares you, let you take out it and let you cast away from you; good for you it is one-eyed into the life to enter, than two eyes having to be thrown into the Gehenna of the fire.

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**Parable of the Lost Sheep**

Lk. 15:3-7

<sup>10</sup> Ὅρατε μὴ καταφρονήσητε ἑνὸς τῶν μικρῶν τούτων· λέγω γὰρ ὑμῖν ὅτι οἱ ἄγγελοι αὐτῶν ἐν οὐρανοῖς διὰ παντός βλέπουσιν τὸ πρόσωπον τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς.  
Let you take heed not you despise one of the little ones of these; I tell for you that the angels of them in heavens continually look on the face of the Father of me of the in heavens.

<sup>11</sup> See footnote.1

<sup>12</sup> Τί ὑμῖν δοκεῖ; ἐὰν γένηται τινὶ ἀνθρώπῳ ἑκατὸν πρόβατα καὶ πλανηθῇ ἓν ἐξ αὐτῶν, οὐχὶ ἀφήσει τὰ ἐνεήκοντα ἐννέα ἐπὶ τὰ ὄρη καὶ πορευθεὶς ζητεῖ τὸ πλανώμενον;  
What you think? If should happen to any man a hundred sheep and should be led astray one from of them, not will he leave the ninety nine upon the mountain and having gone seeks the being led astray?

<sup>13</sup> καὶ ἐὰν γένηται εὑρεῖν αὐτό, ἀμὴν λέγω ὑμῖν ὅτι χαίρει ἐπ' αὐτῷ μᾶλλον ἢ ἐπὶ τοῖς ἐνεήκοντα ἐννέα τοῖς μὴ πεπλανημένοις.  
And if he should happen to find it, truly I tell you that he rejoices over it more than over the ninety nine the not having been led astray.

<sup>14</sup> οὕτως οὐκ ἔστιν θέλημα ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς ἵνα ἀπόληται ἓν τῶν μικρῶν τούτων.  
So not it is wish before the Father of me the in heavens that should perish one of the little ones of these.

**A Brother in Danger**

Lk. 27:3

<sup>15</sup> Ἐὰν δὲ ἀμαρτήσῃ ὁ ἀδελφός σου, ὑπάγε ἔλεγξον αὐτὸν μεταξὺ σοῦ καὶ αὐτοῦ μόνου. ἐὰν σου ἀκούσῃ, ἐκέρδησας τὸν ἀδελφόν σου.  
If but should offend the brother of you, let you go let you tell him between you and him alone. If you he should hear you gained the brother of you;

<sup>16</sup> ἐὰν δὲ μὴ ἀκούσῃ, παράλαβε μετὰ σου ἔτι ἓνα ἢ δύο, ἵνα ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν ῥῆμα·  
witnesses or three may be established every word;<sup>2</sup>  
If but not he should hear, let you take with you still one or two, that upon mouth two witnesses or three may be established every word;<sup>2</sup>

<sup>17</sup> ἐὰν δὲ παρακούσῃ αὐτῶν, εἰπὼν τῇ ἐκκλησίᾳ· ἐὰν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ, ἔστω σοι ὡσπερ ὁ ἐθνικὸς καὶ ὁ τελώνης.  
church he should disregard, let be him to you as the Gentile and the tax-collector.

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1 Some MSS have verse 11 which is identical to Luke 19:10 - ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ ἀπολωλός. for the Son of the Man came to seek and to save the having been lost.

2 Deuteronomy 19:15.

3 παρακούσῃ, v., refuse to listen, not pay attention, aorist, active, subjunctive, - only in this verse in the NT.

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### Church Authority

18 Ἀμὴν λέγω ὑμῖν, ὅσα ἐὰν δήσητε ἐπὶ τῆς γῆς ἔσται δεδεμένα ἐν οὐρανῶ, καὶ ὅσα ἐὰν λύσητε ἐπὶ τῆς γῆς ἔσται λελυμένα ἐν οὐρανῶ.  
Truly I tell you, as much as you may bind upon the earth shall be having been bound in heaven, and as much as whatever you should loose upon the earth shall be having been loosed in heaven.

19 Πάλιν [ἀμὴν] λέγω ὑμῖν ὅτι ἐὰν δύο συμφωνήσωσιν ἐξ ὑμῶν ἐπὶ τῆς γῆς περὶ παντὸς πράγματος οὗ ἐὰν αἰτήσωνται, γενήσεται αὐτοῖς παρὰ τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς.  
Again [truly] I tell you that if two should agree out of you upon the earth concerning every matter whatever they may ask, it shall become to them from the Father of me the in heavens.

20 οὗ γὰρ εἰσιν δύο ἢ τρεῖς συνηγμένοι εἰς τὸ ἐμὸν ὄνομα, ἐκεῖ εἰμι ἐν μέσῳ αὐτῶν.  
Where for are two or three having been gathered together in the to my name, there I am in midst of them.

### The Parable of the Unforgiving Slave

21 Τότε προσελθὼν ὁ Πέτρος εἶπεν [αὐτῶ], Κύριε, ποσάκις ἀμαρτήσῃ εἰς ἐμὲ ὁ ἀδελφός μου καὶ ἀφήσω αὐτῶ; ἕως ἐπτάκις;  
Then having approached the Peter said [to him], Lord, how many times will offend against me the brother of me and I shall forgive him? Until seven times?

22 λέγει αὐτῶ ὁ Ἰησοῦς, Οὐ λέγω σοι ἕως ἐπτάκις ἀλλὰ ἕως ἑβδομηκοντάκις ἑπτὰ.  
He says to him the Jesus, Not I tell you until seven times but until seventy times<sup>4</sup> seven.

23 Διὰ τοῦτο ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὃς ἠθέλησεν συναῖραι λόγον μετὰ τῶν δούλων αὐτοῦ.  
On account of this was likened the kingdom of the heavens to a man a king, who wished to balance accounts with the slaves of him.

24 ἀρξαμένου δὲ αὐτοῦ συναίρειν προσήχθη εἷς αὐτῶ ὀφειλέτης μυρίων ταλάντων.  
Having begun and him to balance was brought near one to him a debtor of countless talents.

25 μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι ἐκέλευσεν αὐτὸν ὁ κύριος πραθῆναι καὶ τὴν γυναῖκα καὶ τὰ τέκνα καὶ πάντα ὅσα ἔχει, καὶ ἀποδοθῆναι.  
Not having but him to give back commanded him the lord to be sold and the wife and the children and all as much as he has, and to be restored.

26 πεσὼν οὖν ὁ δοῦλος προσεκύνει αὐτῶ λέγων, Μακροθύμησον ἐπ' ἐμοί, καὶ πάντα ἀποδώσω σοι.  
Having fallen down then the slave was prostrating to him saying, Let you be patient over me, and all I will repay to you.

27 σπλαγχνισθεῖς δὲ ὁ κύριος τοῦ δούλου [ἐκείνου] ἀπέλυσεν αὐτὸν, καὶ τὸ δάνειον ἀφήκεν αὐτῶ.  
Having been filled with pity and the lord of the slave [of that] released him, and the debt<sup>5</sup> discharged to him.

4 ἑβδομηκοντάκις adv. seventy times – only here in the NT.

5 δάνειον, n.n.. debt, - only here in the NT.

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<sup>28</sup> ἐξελθὼν δὲ ὁ δοῦλος ἐκεῖνος εὔρεν ἕνα τῶν συνδούλων αὐτοῦ, ὃς ὄφειλεν  
Having departed and the slave that found one of the fellow-slaves of him, who was owing  
αὐτῷ ἑκατὸν δηνάρια, καὶ κρατήσας αὐτὸν ἔπνιγεν λέγων, Ἀπόδος  
to him a hundred denarii, and having seized him was choking saying, Let you return  
εἴ τι ὀφείλεις.  
if anything you owe.

<sup>29</sup> πεσὼν οὖν ὁ σύνδουλος αὐτοῦ παρεκάλει αὐτὸν λέγων, Μακροθύμησον  
Having fallen down then the fellow-slave of him was calling him saying, Let you be patient  
ἐπ' ἐμοί, καὶ ἀποδώσω σοι.  
over me, and I will repay you.

<sup>30</sup> ὁ δὲ οὐκ ἤθελεν, ἀλλὰ ἀπελθὼν ἔβαλεν αὐτὸν εἰς φυλακὴν ἕως ἀποδοῦ  
He but not was willing, but having departed cast him into prison until he should give back  
τὸ ὀφειλόμενον.  
the owing.

<sup>31</sup> ἰδόντες οὖν οἱ σύνδουλοι αὐτοῦ τὰ γενόμενα ἐλυπήθησαν σφόδρα,  
Having seen then the fellow-slaves of him the things having happened they grieved much,  
καὶ ἐλθόντες διεσάφησαν τῷ κυρίῳ ἑαυτῶν πάντα τὰ γενόμενα.  
and having come showed plainly<sup>6</sup> to the lord of them all the things having happened.

<sup>32</sup> τότε προσκαλεσάμενος αὐτὸν ὁ κύριος αὐτοῦ λέγει αὐτῷ, Δοῦλε πονηρέ, πᾶσαν τὴν  
Then having called near him the lord of him he says to him, Slave evil, all the  
ὀφειλὴν ἐκείνην ἀφῆκα σοι, ἐπεὶ παρεκάλεισας με·  
debt that I discharged you, after you called me;

<sup>33</sup> οὐκ ἔδει καὶ σὲ ἐλεῆσαι τὸν σύνδουλον σου, ὡς καγὼ σὲ ἠλέησα;  
not of necessity also you to pity the fellow-slave of you, as I also you pitied?

<sup>34</sup> καὶ ὀργισθεὶς ὁ κύριος αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασανισταῖς ἕως  
And having been made angry the lord of him handed over him to the torturers<sup>7</sup> until  
[οὔ] ἀποδοῦ πᾶν τὸ ὀφειλόμενον.  
he should return all the owing.

<sup>35</sup> οὕτως καὶ ὁ πατήρ μου ὁ οὐράνιος ποιήσει ὑμῖν, ἐὰν μὴ ἀφῆτε ἕκαστος τῷ  
Likewise also the Father of me the heavenly shall do to you, if not you should forgive each one the  
ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν.  
brother of you from of the hearts of you.

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<sup>6</sup> διεσάφησαν, v., show plainly, explain fully, aorist, active, indicative, - only here in the NT.

<sup>7</sup> βασανισταῖς, n.m., torturer, tormentor, questioner, - only here in the NT.