Matthew 18

1 In that there hour the disciples came to Jesus, saying, Who then is the greatest in the kingdom of the heavens?

2 And having called a little child to Him, He set the little child (it) in their midst,

3 And said, Truly I say to you, Unless you are converted (turn/convert by changing direction) and become like as the little children, you shall not enter into the kingdom of the heavens.

4 Therefore whoever will humble himself like as this child, he is the greatest in the kingdom of the heavens;

5 And whoever shall welcomingly receive one such little child in My name welcomingly receives Me.

6 However whoever shall cause one of these little ones believing in Me to stumble, it is better for him that a donkeys (heavy enough for a donkey to move) millstone should be hung around his neck and he be sunk (drowned) in the deep of the sea.

7 Woe to the world from (because of) the stumbling-blocks! For it is necessary for stumbling-blocks to come, however woe to the man through whom the stumbling-block comes!

8 If your hand or your foot causes you to stumble, cut it off and cast it away from you; it is better for you to enter into life crippled or lame than having two hands or two feet to be cast into the eternal fire.

9 And if you eye causes you to stumble, remove it and cast it away from you; it is better for you to enter into life one-eyed than having two eyes to be cast into the gehenna (hell) of fire.

10 See that you do not despise (view down) one of these little ones. For I say to you that their angels in the heavens all continually look at the face of My Father, who is in the heavens.

11 {For the Son of Man has come to save that which has been lost.}

12 What do you suppose? If there should be a hundred sheep to a certain man, and one from out of them has wandered off, will he not leave the ninety nine upon the mountains and go, seek the one having wandered off?

13 And if he should find it, truly I say to you, that he rejoices over (upon) it more than over (upon) the ninety nine not having wandered off.

14 Thus it is not the will of (before, in front of) your Father, who is in the heavens, that one of these little ones should perish (be lost).

15 And if your brother sins against (unto) you, go reprove (convict, expose, rebuke, convince) him between you and him alone. If he will hear you, you have gained (traded up, won, avoided loss, latin-lucratus-won) your brother.

16 However if he will not hear, take with you one or two in addition, so that upon the mouth of two or of three witnesses, every saying (rhema) might be made to stand.

17 And if he fails to listen to them, tell it to the church. And if he also fails to listen to the church, let him be to you just as one of the ethnicities (a pagan) and a tax collector.

18 Truly I say to you, how many you shall bind upon the earth will be bound in heaven; and how many you shall loose (release, unbind) upon the earth will be loosed in heaven.

19 Again truly I say to you, that if two from out of you might agree (voice together with) upon the earth concerning any matter, whatever they shall ask, it will happen (come into being) for them by My Father, who is in the heavens.

20 For where there are two or three gathered together unto My name, there I am in their midst.

21 Then Peter having come to Him, said, Lord, how often will my brother sin against (unto) me and I remit him? Up to seven times?

22 Jesus says to him, I say to you, not up to seven times, but up to seventy times seven!

23 Because of this, the kingdom of the heavens has become like a man, a king, who wanted to settle (make a reckoning) word with his bond-servants.

24 And he having begun to settle, one was brought to him, a debtor of ten thousand talents.

25 And he (the debtor) having no means to pay back, his lord commanded him and his wife and his children and all as much as he had to be sold and payment to be made.

26 Therefore the bond-servant having fallen down on his knees to him, saying, Have long patience (long-passion) upon me and I will repay all to you.

27 And having been moved with compassion (sympathy, visceral affections), the lord of that bond-servant released him and remitted his loan.

28 However having gone out that there bond-servant found one of his fellow bond-servants, who owed him a hundred denarii and having laid hold of him he strangled him, saying, Repay me if you owe anything.

29 His fellow bond-servant therefore having fallen down entreated him, saying, Have long patience (long-passion, long-suffering) upon me, and I will repay you.

30 And he was not willing, but having gone, he cast him into prison until when he should repay that which he was owing.

31 His fellow bond-servants having therefore seen the things having happened, they were very deeply saddened (distressed, grieved) and having gone, thoroughly explained to their lord all that had happened.

32 Then his lord having called to him the evil bond-servant, says to him, I remitted you all that debt, because you entreated me.

33 Was it not necessary also that you have mercy on your fellow bond-servant like as I also had mercy on you?

34 And having been angry, his lord handed him over to the jailers until he should repay all that being owed to him.

35 Thus also My heavenly Father will do to you, if each of you does not remit his brother from your hearts.