

MATTHEW 20

NLET

JESUS TELLS A PARABLE TO HELP HIS DISCIPLES UNDERSTAND HIS EXTRAORDINARY KINDNESS

1 For, the Kingdom of the Heavens is comparable to a man – *that is*, a master of a household, who went out at once early *in the day* to hire husbandmen in regard to the vineyard *that was his*.

2 And, having harmonized¹ with the husbandmen for a denarius *for the day*, he dispatched them to the vineyard *that was his*.

3 And, having gone out about the third hour², he saw others, having lastingly stood in the marketplace idle³.

4 And, to those he said, 'You, *for your parts*, also go on into the vineyard. And, what, if ever it might be just, I shall give to you.'

Now, the *people* went off.

5 ⁴ Again, having gone out around *the sixth and ninth* hours, he did in like manner.

6 Now, about the eleventh hour⁵, having gone out, he found others lastingly standing idle⁶. And, he says to them, 'Why have you lastingly stood here *the whole of the day* idle!?''

7 They say to him, 'Because no one has hired us.'

He says to them, "Go on also you, *for your parts*, into the vineyard. And, whatever, if ever it might be just, you shall receive."⁷

8 Now, when it came to be late *in the day*, the lord of the vineyard says to the steward *that was his*, 'Call the husbandmen; and, render the wage that is due to them,

beginning with the last *ones hired* until the first *ones hired*."

9 And, having come, the *ones hired* about the eleventh *hour* each received a denarius.

10 Now, having come,⁸ the first *ones hired* reckoned that they shall receive more. And, they, *for their part*, also each received a denarius.

11 Now, having received *it*, they were grumbling against the master of the household, ¹² saying, ⁹ 'These – *that is*, the last *ones hired* – did one hour; and, you have made these equal to us, the ones who have borne the burden of the day and the heat!'

13 Now, the *master of the household*, responding, said to one of them¹⁰, 'Comrade, I am not wronging you. Did you not harmonize with me for a denarius? ¹⁴ Take the *money that is yours*; and, go.

Now, I want to give to this *one* – *that is*, the last *one hired* – as also to you.

15 Or,¹¹ is it not permissible for me to do what I wish¹² with the *things that are mine*? Is it that¹³ the eye *that is yours* is wicked because I, *for my part*, am *morally* good?

16 In this way the last *ones* shall be first *ones*. And, the first *ones shall be* last *ones*.

For, many are called *ones*; but, few *are* chosen *ones*."¹⁴

JESUS AGAIN PROPHECIES

WHAT WILL HAPPEN TO HIM AT JERUSALEM

17 And, the Jesus, while going up toward Jerusalem, took the Twelve Disciples aside by themselves on the way. And,¹⁵ He said to them, ¹⁸ "Look! We are going up toward Jerusalem!

¹ 85% of the Greek manuscripts, including the best line of transmission (f35), have 'And, having harmonized' here instead of 'Now, having harmonized'.

² 'the third hour' – The Romans began their day at 6:00 a.m.; so, this would be 9:00 a.m..

³ 'idle' – The Greek word ἀργούς would be literally translated 'not working the ground'.

⁴ 99% of the Greek manuscripts, including the best line of transmission (f35), do not include the conjunction 'Now,' here.

⁵ 99.5% of the Greek manuscripts, including the best line of transmission (f35), include 'hour' here.

⁶ 99% of the Greek manuscripts, including the best line of transmission (f35), include 'idle' here.

⁷ 99% of the Greek manuscripts, including the best line of transmission (f35), include the sentence 'And, what, if ever it might be just, you shall receive.' here.

⁸ 97.5% of the Greek manuscripts, including the best line of transmission (f35), have 'Now, having come,' here instead of 'And, having come'.

⁹ 99.5% of the Greek manuscripts, including the best line of

transmission (f35), include a quotation marker here (ὅτι) here which often need not be translated because quotation marks in English accomplish the same thing.

¹⁰ 97.5% of the Greek manuscripts, including the best line of transmission (f35), have 'said to one of them' here instead of 'to one of them said'.

¹¹ 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction 'Or,' here.

¹² 97.5% of the Greek manuscripts, including the best line of transmission (f35), have 'to do what I wish' here instead of 'what I wish to do'.

¹³ 85% of the Greek manuscripts, including the best line of transmission (f35), have 'Is it that' here instead of 'Or,'.

¹⁴ 98.5% of the Greek manuscripts, including the best line of transmission (f35), include the sentence 'For, many are called ones; but, few are chosen ones.' here.

¹⁵ 97% of the Greek manuscripts, including the best line of transmission (f35), have 'on the road. And,...' here instead of 'And, on the road...'.

And,

- the Son of the Man shall be handed over to the Chief Priests and to the Scribes. And,
- they shall condemn Him to death. And,
- 19 they shall hand Him over to the Ethnicities in order
 - to mock, and,
 - to scourge, and
 - to crucify *Him*. And,
- on the third day He shall raise Himself up *from among dead ones*¹⁶.”

JESUS RESPONDS

TO A REQUEST FOR SPECIAL POSITIONS IN HIS KINGDOM

20 Then, the mother of the sons of Zebedee with the sons *that were hers* came to Him, prostrating *herself* before *Him* and asking something from¹⁷ Him.

21 Now, the *Jesus* said to her, “What are you wishing?”

She says to Him, “Say that these – *that is, the* two sons *that are mine* – might sit, one to *the* right of You and one to *the* left of You, in the Kingdom *that is Yours*.”

22 Now, responding, the *Jesus* said, “You *people* do not know what you are asking for yourselves.

Are you able to drink ‘the Cup’ which I, *for My part*, am about to drink or¹⁸ to be baptized with ‘the Baptism’ with which I, *for My part*, am being baptized¹⁹?”

They keep saying to Him, “We are able!”

23 And,²⁰ He says to them, “On the one hand, you shall drink for yourselves ‘the Cup’ *that is Mine*; and, you shall be baptized with ‘the Baptism’ with which I, *for My part*, am being baptized²¹. On the other hand,

the *privilege* to sit at the right *hand that is Mine* and at the left *hand that is Mine*^{22 23} is not Mine to give. Rather, *it is* for the ones *for whom* it has been lastingly prepared by the Father *that is Mine*.”

JESUS RELATES

HOW GREATNESS IS ACHIEVED IN HIS KINGDOM

24 And, having heard *these things*, the ten showed outward signs of displeasure concerning the two brothers.

25 Now, the *Jesus*, having summoned them, said, “You know that the ones who are ruling the ethnicities are exercising complete dominion over them and the mighty ones are exercising authority over them.

26 Now,²⁴ *it* shall NOT be this way with respect to you²⁵. Rather, *the one* – who if ever he might want to become mighty among you – shall be YOUR servant 27 and *the one* – who if ever²⁶ he might want to be first among you – shall be YOUR slave; 28 just as the Son of the Man did not come to be served. Rather, *He* came to serve and to give the Life *that is His* as a ransom in the place of many.”

JESUS, THE SON OF DAVID, HEALS TWO BLIND MEN

29 And, while they were going out from Jericho, a throng – *that is*, a large *one* – followed Him.

30 And, look! Two blind *men*, sitting alongside the road! Having heard ‘Jesus is passing by!’, they shouted, saying, “Have mercy on us, Lord²⁷, son of David!”

31 Now, the throng rebuked them, that they should be quiet.

¹⁶ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘raise Himself up from among dead ones’ here instead of ‘He shall be raised’.

¹⁷ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have the preposition *παρ* here. On the basis of two manuscripts (B and D) the NU has *ἀπ*. Both can mean ‘from’.

¹⁸ 90% of the Greek manuscripts, including the best line of transmission (f35), have the conjunction ‘or’ here. 9% have ‘and’. On the basis of two manuscripts (B and D) the NU has no conjunction here.

¹⁹ 99% of the Greek manuscripts, including the best line of transmission (f35), include the clause ‘to be baptized with the baptism with which I, for My part, am being baptized’ here. On the basis of three manuscripts (X, B, and D) the NU omits this infinitive phrase.

²⁰ 98% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction ‘And,’ here. On the basis of three manuscripts (X, B, and D) the NU omits it.

²¹ 99% of the Greek manuscripts, including the best line of transmission (f35), include the clause ‘you shall be baptized with

the baptism with which I, for My part, am being baptized’ here. On the basis of three manuscripts (X, B, and D) the NU omits this clause.

²² 85% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun translated as ‘that is Mine’ here.

²³ 97% of the Greek manuscripts, including the best line of transmission (f35), do not include the demonstrative pronoun ‘this’ here.

²⁴ 85% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction ‘Now,’ here.

²⁵ 20% of the Greek manuscripts, including the best line of transmission (f35), have a dative pronoun translated as ‘with respect to you’ here instead of a prepositional phrase translated as ‘amongst you’.

²⁶ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘if ever’ here instead of ‘ever’.

²⁷ 98% of the Greek manuscripts, including the best line of transmission (f35), have the word order ‘Have mercy on us, Lord!’ here instead of ‘Lord, have mercy on us!’.

Now, the *blind men*, all the more, were shouting²⁸,
 “Have mercy on us, Lord,²⁹ son of David!”

32 And, having stood *still*, the Jesus called them.
 And, He said, “What do you want *that* I might do for you?”

33 They say to Him, “Lord, that the eyes *that are OURS*³⁰ might be opened.”

34 Now, having been moved deeply inside, the Jesus touched the eyes³¹ *that were* theirs. And, immediately the eyes *that were THEIRS*³² saw again.

And, they followed Him.

²⁸ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘were shouting’ (an imperfect verb) here instead of ‘shouted’ (an aorist verb).

²⁹ 98% of the Greek manuscripts, including the best line of transmission (f35), have the word order ‘Have mercy on us, Lord’ here instead of ‘Lord, have mercy on us’.

³⁰ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘the eyes that are OURS’ here instead of ‘the eyes that are ours’. In Greek the emphasis on ‘OURS’ is

actually accomplished by placing the possessive pronoun before ‘the eyes’.

³¹ 99% of the Greek manuscripts, including the best line of transmission (f35), have the common word for ‘eyes here instead of an unusual, poetic word for ‘eyes’.

³² 98% of the Greek manuscripts, including the best line of transmission (f35), include the subject ‘the eyes that were THEIRS’ here. Without this subject the verb implies that the subject would be ‘they’.