

MATTHEW 22

NLET

JESUS TOLD THE PARABLE OF THE RESPONSES TO A KING'S WEDDING INVITATION

1 And, responding, the Jesus again spoke to them in parables ¹, saying, 2 “The King of the Heavens is comparable to a man – *that is*, a king – who prepared a wedding for the son *that was* his.

3 And, he dispatched the slaves *that were* his to summon the ones who had been lastingly invited to the wedding.

And, they were NOT willing to come.

4 Again, he dispatched other slaves, saying, “Say to the ones having been lastingly invited, ‘Look! I have prepared² the luncheon *that is* mine. The bulls *that are* mine and the fattened *animals* having been lastingly sacrificed. And, all things *are* ready. Come to the wedding!’

5 Now, the *ones having been lastingly invited*, not having cared at all, went away –

- the *one*³, on the one hand, to the field *that was* his own;
- the *one*⁴, on the other hand, to⁵ the business *that was* his.

6 Now, the rest, having seized the slaves *that were* his, treated *them* despitely; and, they killed *them*.

7 And, having heard of *these things*, the king – *namely*, that *one*⁶ – was enraged. And, having sent the armies *that were* his, he utterly destroyed the murderers – *that is*, those *murderers*. And, he set the city *that was* theirs on fire.

8 Then, he says to the slaves *that were* his, ‘The wedding, on the one hand, is prepared. On the other

hand, the ones who had lastingly been invited were not worthy.

9 So then, go upon the exiting roads among the roads. And, invite as many as ever⁷ you might find to the wedding.

10 And, having gone out into the roads, the slaves – *that is*, those *slaves* – gathered together as many as⁸ they found – both wicked *ones* and good *ones*.

And, the wedding was filled with ones who were reclining *at tables*.

11 Now, having gone in to see clearly the ones who were reclining *at table*, he saw there a man, not having been lastingly clothed with a garment for a wedding.

12 And, he says to him, ‘Comrade, how *is it*, having come in here, *you are* one who does not have a garment for a wedding?’

Now, the *man* was shut up *as with a muzzle*.

13 Then, the king said to the servants, ‘Bind him hand and foot⁹. Take him and¹⁰ cast *him*¹¹ out into the darkness – *that is*, the outer *darkness*. There the weeping and the gnashing of the teeth shall be.’

14 For, many are called out; but, few *are* picked out.”

JESUS RESPONDS TO A TRICK QUESTION ABOUT PAYING TAXES

15 Then, having come, the Pharisees took counsel together how they might entrap Him *in a deathtrap* in connection with something said.

16 And, they dispatch the disciples *that were* theirs with the Herodians to Him, saying, “Teacher, we know that You are truthful. And, You teach the Way of the God in truth. And, *it is* not a care to You concerning anyone; for, You do not look at the social standing of people.

¹ 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘to them in parables’ here instead of ‘in parables to them’.

² 96% of the Greek manuscripts, including the best line of transmission (f35), have ‘have prepared’ (an aorist verb) here instead of ‘have lastingly prepared’ (a perfect verb).

³ 95% of the Greek manuscripts, including the best line of transmission (f35), have a definite article translated here as ‘the one’ here instead of a relative pronoun ‘who’.

⁴ 95% of the Greek manuscripts, including the best line of transmission (f35), have a definite article translated here as ‘the one’ here instead of a relative pronoun ‘who’.

⁵ 96% of the Greek manuscripts, including the best line of transmission (f35), have a preposition translated as ‘to’ here instead of another preposition which can mean the same thing.

⁶ 95% of the Greek manuscripts, including the best line of

transmission (f35), have ‘And, having heard of *these things*, the king – *namely*, that *one*’ here. On the basis of two manuscripts (X and B) the NU has ‘Now, the king’.

⁷ 60% of the Greek manuscripts, including the best line of transmission (f35), have ‘ever’ here instead of ‘if ever’.

⁸ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘as many as’ here instead of ‘whom’.

⁹ 60% of the Greek manuscripts, including the best line of transmission (f35), have the word order ‘hand and foot’ here instead of ‘foot and hand’.

¹⁰ 97% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘take him and’ here.

¹¹ 97% of the Greek manuscripts, including the best line of transmission (f35), do not include the direct object ‘him’ again here. However, it is implied.

17 So then, tell us. What to you seems *right*? Is it permissible to give what is assessed for taxes to Caesar, or not?

18 Now, the Jesus, knowing the the wickedness *that* was theirs, said, “Why are you putting Me to a test? Hypocrits!

19 Show Me the current coin for what is assessed for taxes.”

Now, the *disciples* of the *Pharisees* brought to Him a denarius.

20 And, He says to them, “Whose *is* the image – *that is*, this *one*? And, *whose is* the inscription?”

21 They say to Him, “Caesar’s.”

Then, He says to them, “So then, render to Caesar the *things* which are due to Caesar. And, *render* to the God the *things which are due* to the God.”

22 And, having heard *this*, they marvelled.

And, having left Him, they departed.

JESUS CONFIRMS

THE REALITY OF THE RESURRECTION OF DEAD ONES

23 On that – *that is*, the day – Sadducees came to Him, the ¹² ones who were saying that there is no resurrection. And, they questioned Him, 24 saying, “Teacher, Moses ¹³ said, ‘If ever any might die, not having children, the brother *that is* his as next of kin shall take the woman *that was* his as wife. And, he shall raise up descendants for the brother *that is* his.’

25 Now, there were alongside us seven brothers. And, the first, having married, died. And, not having descendants, he left the wife *that was* his to the brother *that is* his.

26 In the same way also, the second.

And, the third.

Until the seventh.

¹² 65% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here.

¹³ 95% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ‘Moses’ here instead of ‘Moses’.

¹⁴ 97% of the Greek manuscripts, including the best line of transmission (f35), include the word translated as ‘also’ here.

¹⁵ ‘You have strayed’ – or, possibly, ‘You have been led astray’

¹⁶ ‘angels’ – or, ‘heavenly messengers’

¹⁷ 95% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here. On the basis of two manuscripts (B and D) the NU omits it.

¹⁸ 95% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article ‘the’ here. On the basis of two manuscripts (B and D) the NU includes it.

¹⁹ “I Am” – a reference to Exodus 3:14

²⁰ A reference to Exodus 3:6

27 Now, last of all, also¹⁴ the woman died.

28 So then, in the Resurrection whose of the seven shall the woman be? For, all had her.”

29 Now, responding, the Jesus said to them, “You have strayed¹⁵, not knowing the Writings nor the power of the God.

30 For, in the Resurrection they neither marry nor are they given in marriage. Rather, they are as angels¹⁶ of the¹⁷ God in ¹⁸ heaven.

31 Now, concerning the Resurrection of the dead ones, have you not read the utterance to you by the God, saying, 32 “**I Am**¹⁹ –

➤ **the God of Abraham, and**

➤ **the God of Isaac, and**

➤ **the God of Jacob**”²⁰?

The God is NOT a God of dead ones. Rather, a God of living ones!”

33 And, having heard *this*, the throngs were driven out of their senses in reference to the Teaching *that was* His.

JESUS CITES THE GREATEST INJUNCTIONS

IN THE LAW AND THE PROPHETS

34 Now, the Pharisees, having heard that He had muzzled the Sadducees, were drawn together as regards the same *teaching*.

35 And, one from among them – *that is*, a lawyer – inquired, testing Him and saying²¹, 36 “Teacher, what kind of injunction *is* great in the Law?”

37 Now, the Jesus²² was saying to him, “**You shall love YaHWeH**²³, **the God that is yours**

➤ **with the whole of the heart that is yours, and**

➤ **with the whole of the psyche that is yours, and**

➤ **with the whole of the intelligence that is yours.**”²⁴

²¹ 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the words translated as ‘and saying’ here. On the basis of two manuscripts (X and B) the NU omits them.

²² 99% of the Greek manuscripts, including the best line of transmission (f35), include the name ‘Jesus’ here. On the basis of two manuscripts (X and B) the NU omits them.

²³ ‘YaHWeH’ – The word (Κύριον) which appears here in the Greek text is a word usually translated as ‘Lord’. However, no definite article precedes it. Often the New Testament writers used this unarticulated noun to refer to the great four-consonant name for God (יהוה) that appears in the Old Testament Hebrew text, here transliterated as ‘YaHWeH’. Indeed, this is the name which appears in Deuteronomy 6:5 and 10:12

²⁴ A reference to Deuteronomy 6:5 and 10:12

38 This is a²⁵ first and great²⁶ injunction.

39 A second is similar to it: **'You shall love the neighbor that is yours as yourself.'**²⁷

40 In connection with these – *that is*, the two injunctions – *the* whole of the Law and the Prophets are being hung²⁸."

JESUS POINTS TO HIS DUAL NATURE

AS BOTH GOD AND MAN

41 Now, while the Pharisees were gathered together, the Jesus inquired of them, saying, 42 "What are you thinking concerning the Anointed One? Whose son is He?"

They are saying to Him, "A son of the David."

43 He says to them, "So then, how *is it that* David in connection with *the* Spirit calls Him 'Lord', saying, 44 **'The²⁹ YaHWeH³⁰ said to the Lord who is mine, "Keep on sitting for Yourself at the right of Me, until ever I might set the enemies that are Yours as a footstool³¹ for the feet that are Yours."**³²

45 So then, if David calls him 'Lord', how is He a son *that is* his?"

46 And, no one was being able to respond to Him *with* an explanation. Neither did anyone dare from that – *that is*, the day – to inquire of Him any longer.

²⁵ 95% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article 'the' here. On the basis 3.5% the NU include it.

²⁶ 95% of the Greek manuscripts, including the best line of transmission (f35), word order 'first and great' here instead of 'great and first'.

²⁷ A reference to Leviticus 19:18

²⁸ 99% of the Greek manuscripts, including the best line of transmission (f35), word order 'and the Prophets are being hung' here instead of 'is being hung; and, the Prophets ...'.

²⁹ 99.5% of the Greek manuscripts, including the best line of

transmission (f35), include the definite article 'the' here. On the basis 0.5% the NU omits it.

³⁰ 'YaHWeH' – The Greek word is κύριος here. Although it is articulated in this case, this is the transliteration of the name for God that appears here in Psalm 110:1.

³¹ 97% of the Greek manuscripts, including the best line of transmission (f35), have 'footstool' (a noun) here instead of 'under' (an adverb).

³² A reference to Psalm 110:1