

**The Gospel According to Matthew, Chapter 22, Greek Text – Westcott-Hort,
Interlinear English – G.T. Emery.**

The Parable of the Marriage Feast

Lk. 14:15-24.

22

Καὶ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν ἐν παραβολαῖς αὐτοῖς λέγων,

And answering the Jesus again spoke in parables to them saying,

² Ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὅστις ἐποίησεν γάμους
Was likened the kingdom of the heavens to a man a king, who made marriage-feasts
τῷ υἱῷ αὐτοῦ.
for the son of him.

³ καὶ ἀπέστειλεν τοὺς δούλους αὐτοῦ καλέσαι τοὺς κεκλημένους εἰς τοὺς γάμους,
And he sent away the slaves of him to summon the having been invited to the wedding-feasts,
καὶ οὐκ ἤθελον ἐλθεῖν.
and not were they willing to come.

⁴ πάλιν ἀπέστειλεν ἄλλους δούλους λέγων, Εἶπατε τοῖς κεκλημένοις,
Again he sent off other slaves saying, Let you say to the having been invited,
ἴδου τὸ ἄριστον μου ἠτοίμακα, οἱ ταῦροι μου καὶ τὰ σιτιστὰ
Let you there see the dinner of me I have prepared, the oxen of me and the fattened calves¹
τεθυμένα, καὶ πάντα ἔτοιμα· δεῦτε εἰς τοὺς γάμους.
having been slaughtered², and all things ready; let you come to the wedding-feasts.

⁵ οἱ δὲ ἀμελήσαντες ἀπήλθον, ὅς μὲν εἰς τὸν ἴδιον ἀγρὸν,
They but having no care for went away, *the one* into the own field,
ὅς δὲ ἐπὶ τὴν ἐμπορίαν αὐτοῦ·
the other upon the trade³ of him;

⁶ οἱ δὲ λοιποὶ κρατήσαντες τοὺς δούλους αὐτοῦ ὕβρισαν καὶ ἀπέκτειναν.
the and rest having seized the slaves of him maltreated and slew.

⁷ ὁ δὲ βασιλεὺς ὠργίσθη, καὶ πέμψας τὰ στρατεύματα αὐτοῦ ἀπώλεσεν τοὺς
The but king was made angry, and having sent the armies of him destroyed the
φονεῖς ἐκείνους καὶ τὴν πόλιν αὐτῶν ἐνέπρησεν.
murderers those and the city of them he set on fire.⁴

⁸ τότε λέγει τοῖς δούλοις αὐτοῦ, Ὁ μὲν γάμος ἕτοιμος ἐστίν,
Then he says to the slaves of him, The indeed marriage-feast⁵ ready it is,
οἱ δὲ κεκλημένοι οὐκ ἦσαν ἄξιοι·
the but having been invited not were worthy;

⁹ πορεύεσθε οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν, καὶ ὅσους ἐὰν εὔρητε καλέσατε
let you go then upon the pathways⁶ of the roads, and as many as you should find let you invite
εἰς τοὺς γάμους.
to the marriage-feasts.

¹⁰ καὶ ἐξελθόντες οἱ δοῦλοι ἐκεῖνοι εἰς τὰς ὁδοὺς συνήγαγον πάντας οὓς εὔρον,
And having gone off the slaves those into the roads they gathered together all whom they found,

1 σιτιστὰ, adj., fattened beasts / calves, - only here in the NT.

2 Usually means 'slaughtered for sacrifice'.

3 ἐμπορίαν, n.f., trade, business, commerce, - only here in the NT.

4 ἐνέπρησεν, v., set on fire, destroy by burning, aorist, active, indicative, - only here in the NT.

5 Now in the singular.

6 διεξόδους, n.f., exit, pathway, passage, channel, - only here in the NT.

The Gospel According to Matthew, Chapter 22, Greek Text – Westcott-Hort, Interlinear English – G.T. Emery.

πονηρούς τε καὶ ἀγαθούς· καὶ ἐπλήσθη ὁ νυμφῶν ἀνακειμένων.
evil both and good; and was made full the bride-chamber of guests.

¹¹ εἰσελθὼν δὲ ὁ βασιλεὺς θεάσασθαι τοὺς ἀνακειμένους εἶδεν ἐκεῖ ἄνθρωπον οὐκ ἔνδεδυμένον ἔνδυμα γάμου·
Having entered and the king to gaze at the guests he saw there a man not having clothed himself in a garment of marriage;

¹² καὶ λέγει αὐτῷ, Ἐταῖρε, πῶς εἰσηλθες ὧδε μὴ ἔχων ἔνδυμα γάμου;
and he says to him, My good friend, how came you as you are not having a garment of marriage?
ὁ δὲ ἐφίμωθη.
He but was put to silence.

¹³ τότε ὁ βασιλεὺς εἶπεν τοῖς διακόνοις, Δῆσαντες αὐτοῦ πόδας καὶ χεῖρας ἐκβάλετε αὐτὸν εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.
The the king said to the servants, Having tied of him feet and hands let you throw him into the darkness the utter; in that place shall be the weeping and the gnashing of the teeth.

¹⁴ πολλοὶ γὰρ εἰσὶν κλητοί, ὀλίγοι δὲ ἐκλεκτοί.
Many for are invited, few but chosen.

Concerning Taxes

Mk. 12:13-17; Lk. 20:20-26

¹⁵ Τότε πορευθέντες οἱ Φαρισαῖοι συμβούλιον ἔλαβον ὅπως αὐτὸν παγιδεύσωσιν⁷ ἐν λόγῳ.
Then having gone off the Pharisees counsel took in order that him they might entrap in a word.

¹⁶ καὶ ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἡρωδιανῶν λέγοντας,
And they send to him the disciples of them with of the Herodians⁸ saying,
Διδάσκαλε, οἶδαμεν ὅτι ἀληθὴς εἶ καὶ τὴν ὁδὸν τοῦ Θεοῦ ἐν ἀληθείᾳ διδάσκεις, οὐ καὶ μέλει σοι περὶ οὐδενός· οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων,
Teacher, we have known⁹ that truthful you are and the way of the God in truth you teach, not and of care to you concerning no one; not for you look into face of men.

¹⁷ εἶπον οὖν ἡμῖν τί σοι δοκεῖ· ἔξεστιν δοῦναι κῆνσον Καίσαρι ἢ οὐ;
Let you tell then to us what to you suppose; is it allowed to give tax to Caesar or not?

¹⁸ γνοὺς δὲ ὁ Ἰησοῦς τὴν πονηρίαν αὐτῶν εἶπεν, Τί με πειράζετε, ὑποκριταί;
Having perceived but the Jesus the wickedness of them said, Why me you test, hypocrites?

¹⁹ ἐπιδείξατε μοι τὸ νόμισμα τοῦ κήνσου. οἱ δὲ προσήνεγκαν αὐτῷ δηνάριον.
Let you show to me the coin¹⁰ of the tax. They and brought to him a denarius.

²⁰ καὶ λέγει αὐτοῖς, Τίνος ἢ εἰκῶν αὕτη καὶ ἡ ἐπιγραφή;
And he says to them, Of whom the image this and the inscription?

²¹ λέγουσιν, Καίσαρος. τότε λέγει αὐτοῖς, Ἀπόδοτε οὖν τὰ Καίσαρος Καίσαρι καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ.
They say, Caesar's. Then he says to them, Let you return then the things of Caesar to Caesar and the things of the God to the God.

⁷ παγιδεύσωσιν, v., entrap, aorist, active, subjunctive, - only here in the NT.

⁸ **Herodians** A Jewish political party who sympathized with ([Mar 3:6](#); [Mar 12:13](#); [Mat 22:16](#); [Luk 20:20](#)) the Herodian rulers in their general policy of government, and in the social customs which they introduced from Rome. They were at one with the Sadducees in holding the duty of submission to Rome, and of supporting the Herods on the throne. (Compare [Mar 8:15](#); [Mat 16:6](#).)

⁹ Perfect – have known and still know.

¹⁰ νόμισμα, n.n., coin, anything sanctioned by the state, - only here in the NT.

The Gospel According to Matthew, Chapter 22, Greek Text – Westcott-Hort, Interlinear English – G.T. Emery.

²² καὶ ἀκούσαντες ἐθαύμασαν, καὶ ἀφέντες αὐτὸν ἀπῆλθαν.
And having heard they marvelled, and having left him they departed.

Concerning the Resurrection

Mk. 12:18-27; Lk. 20:27-40

²³ Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσῆλθον αὐτῷ Σαδδουκαῖοι, λέγοντες μὴ εἶναι ἀνάστασιν, καὶ
In that the day came near to him Sadducees, saying not to be a resurrection, and
ἐπηρώτησαν αὐτὸν
questioned him

²⁴ λέγοντες, Διδάσκαλε, Μωϋσῆς εἶπεν, Ἐὰν τις ἀποθάνῃ μὴ ἔχων τέκνα, ἐπιγαμβρεύσει
saying, Teacher, Moses said, If anyone dies not having children, he shall marry¹¹
ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ καὶ ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ.
the brother of him the wife of him and shall raise up seed to the brother of him.¹²

²⁵ ἦσαν δὲ παρ' ἡμῖν ἑπτὰ ἀδελφοί· καὶ ὁ πρῶτος γήμας ἐτελεύτησεν, καὶ μὴ ἔχων
Were now with us seven brothers; and the first having married came to an end, and not having
σπέρμα ἀφῆκεν τὴν γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ·
seed left the wife of him to the brother of him;

²⁶ ὁμοίως καὶ ὁ δεύτερος καὶ ὁ τρίτος, ἕως τῶν ἑπτὰ.
likewise also the second and the third, until the seventh.

²⁷ ὕστερον δὲ πάντων ἀπέθανεν ἡ γυνή.
afterwards and of all died the woman.

²⁸ ἐν τῇ ἀναστάσει οὖν τίνος τῶν ἑπτὰ ἔσται γυνή; πάντες γὰρ ἔσχον αὐτήν·
In the resurrection then of which of the seven will she be wife? All for had her;

²⁹ ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Πλανᾶσθε μὴ εἰδότες τὰς γραφὰς μὴδὲ τὴν
Answering but the Jesus said to them, You stray not having known the Scriptures nor the
δύναμιν τοῦ Θεοῦ·
power of the God;

³⁰ ἐν γὰρ τῇ ἀναστάσει οὔτε γαμοῦσιν οὔτε γαμίζονται, ἀλλ' ὡς ἄγγελοι ἐν
in for the resurrection neither they marry nor are given in marriage, but as angels in
τῷ οὐρανῷ εἰσιν.
the heaven they are.

³¹ περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν οὐκ ἀνέγνωτε τὸ ῥηθὲν ὑμῖν ὑπὸ
Concerning and the resurrection of dead not you read the having been told to you by
τοῦ Θεοῦ λέγοντος,
the God saying,

³² Ἐγὼ εἰμι ὁ Θεὸς Ἀβραὰμ καὶ ὁ Θεὸς Ἰσαὰκ καὶ ὁ Θεὸς Ἰακώβ; οὐκ ἔστιν [ὁ]
I I am the God of Abraham and the God of Isaac and the God of Jacob?¹³ Not he is [the]
Θεὸς νεκρῶν ἀλλὰ ζώντων.
God of dead but of living.

³³ καὶ ἀκούσαντες οἱ ὄχλοι ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ.
And having heard the crowd were amazed upon the teaching of him.

11 ἐπιγαμβρεύσει, v., marry according to the Law (from Genesis 38:8), become an 'in law', future, active, indicative,
- only here in the NT

12 Deuteronomy 25:5.

13 Exodus 3:6, 15, 16.

**The Gospel According to Matthew, Chapter 22, Greek Text – Westcott-Hort,
Interlinear English – G.T. Emery.**

The Great Commandment

Mk. 12:28-34; Lk. 10:25-28

³⁴ Οἱ δὲ Φαρισαῖοι ἀκούσαντες ὅτι ἐφίμωσεν τοὺς Σαδδουκαίους συνήχθησαν
The but Pharisees having heard that he silenced the Sadducees were gathering together
ἐπὶ τὸ αὐτό,
about the him,

³⁵ καὶ ἐπηρώτησεν εἷς ἐξ αὐτῶν νομικὸς πειράζων αὐτόν,
and questioned one out of them a lawyer testing him,

³⁶ Διδάσκαλε, ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ;
Teacher, what command great in the Law?

³⁷ ὁ δὲ ἔφη αὐτῷ, **Ἀγαπήσεις κύριον τὸν Θεόν σου ἐν ὅλῃ καρδίᾳ σου καὶ ἐν ὅλῃ
He and said to him, You shall love Lord the God of you with whole heart of you and with whole
τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ διανοίᾳ σου
the soul of you and with whole the thought of you;**¹⁴

³⁸ αὕτη ἐστὶν ἡ μεγάλη καὶ πρώτη ἐντολή.
this is the great and first command.

³⁹ δευτέρα ὁμοία αὐτῇ, **Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.**
Second like to it, **You shall love the neighbour of you as yourself.**¹⁵

⁴⁰ ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος κρέμαται καὶ οἱ προφῆται.
In these the two commands whole the Law it hangs and the prophets.

Concerning the Messiah

Mk. 12:35-37; Lk. 21:41-44

⁴¹ Συνηγμένων δὲ τῶν Φαρισαίων ἐπηρώτησεν αὐτοὺς ὁ Ἰησοῦς
Having gathered together and the Pharisees questioned them the Jesus

⁴² λέγων, Τί ὑμῖν δοκεῖ περὶ τοῦ Χριστοῦ; τίνος υἱὸς ἐστίν; λέγουσιν αὐτῷ, Τοῦ Δαβὶδ.
saying, What you think concerning the Christ: Of whom son is he? They say to him, Of the David.

⁴³ λέγει αὐτοῖς, Πῶς οὖν Δαβὶδ ἐν πνεύματι καλεῖ αὐτὸν κύριον λέγων,
He says to them, How then David in spirit he calls him Lord saying,

⁴⁴ Εἶπεν κύριος τῷ κυρίῳ μου
Said Lord to the Lord of me

Κάθου ἐκ δεξιῶν μου

Let you sit yourself on right of me

ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποκάτω τῶν ποδῶν σου;

until I should set the enemies of you beneath the feet of you?¹⁶

⁴⁵ εἰ οὖν Δαβὶδ καλεῖ αὐτὸν κύριον, πῶς υἱὸς αὐτοῦ ἐστίν;
If then David calls him Lord, in what way a son of him is he?

⁴⁶ καὶ οὐδεὶς ἐδύνατο ἀποκριθῆναι αὐτῷ λόγον, οὐδὲ ἐτόλμησεν τις ἀπ' ἐκείνης τῆς ἡμέρας
And not one could to answer him a word, nor dared anyone from that the day
ἐπερωτῆσαι αὐτὸν οὐκέτι.
to question him no further.

14 Deuteronomy 6:5.

15 Leviticus 19:18.

16 Psalm 110:1.