

Chapter 11

JESUS RODE TO JERUSALEM

Sunday, March 31, 30 A.D.¹

1 And, when they were drawing near toward Jerusalem², toward Bethsphage³ and Bethany at the Mount of the Olive Trees, He dispatches two of the disciples *that were* His. 2 And, He says to them, “Be going into the village – *namely*, the one opposite you. And, immediately, being the ones who are entering into it, you shall find a colt having been lastingly tied up, on which no one of people⁴ has lastingly sat⁵. Having loosed him, be bringing him⁶.”

3 And, if ever anyone might say to you, ‘Why are you doing this?’ say, ‘The Lord *that is* his has need of him.’ And, immediately he is dispatching him⁷ here.”

4 Now,⁸ they departed. And, they found the⁹ colt having been lastingly tied by the¹⁰ door outside on the street. And, they loosed him.

5 And, some of the ones having taken a stand¹¹ there were saying to them, “What are you doing, loosing the colt?”

6 Now, they spoke to them just as the Jesus was enjoining¹². And, they permitted them.

¹ These Gregorian dates are the equivalent of the actual calendar in use at that time from the biblical chronology of Mr. Eugene Faulstich.

² 90% of the Greek manuscripts, including the best line of transmission (f35), have a Greek spelling which is transliterated as ‘Jerusalem’ instead of as ‘Jerosaluma’.

³ 70% of the Greek manuscripts, including the best line of transmission (f35), have a Greek spelling which is transliterated as ‘Bethsphage’ instead of as ‘Bethphage’.

⁴ 95% of the Greek manuscripts, including the best line of transmission (f35), do not include the Greek word translated as ‘not yet’.

⁵ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘has lastingly sat’ here instead of ‘sat’.

⁶ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘Having loosed it, be bringing it’ instead of ‘Loose it; and, bring it’.

⁷ 83% of the Greek manuscripts, including the best line of transmission (f35), do not insert ‘back’ here.

⁸ 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘Now,’ here. On the basis of 0.5% the NU has ‘And,’.

⁹ 65% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here.

¹⁰ 99% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here.

¹¹ 30% of the Greek manuscripts, including the best line of transmission (f35), have ‘of the ones having taken a stand’ here instead of ‘of the ones having lastingly taken a stand’.

¹² 96% of the Greek manuscripts, including the best line of

7 And, they were leading¹³ the colt to the Jesus.

And, they were throwing¹⁴ the outer garments *that were* theirs on him.

And, He sat upon him.

8 Now,¹⁵ many spread their outer garments on the road.

Now, others were cutting¹⁶ a padding of leaves¹⁷ from the trees¹⁸; and, they were spreading *them* on the road¹⁹.

9 And, those who were going before and those who were following were crying out, saying²⁰:

➤ “Hosanna,²¹ O One Who is being blessed, the One Who is Coming²² in a Name of YaHWeH²³ 24!”²⁵ and

➤ 10 “That *which is* being blessed in a Name of YaHWeH²⁶ is the coming Kingdom of the father who is ours – *namely*, David!” and

➤ “Hosanna, O You Who are in the Highest Places!”

transmission (f35), have ‘was enjoining’ here instead of ‘said’.

¹³ 96.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘they were leading’ here instead of ‘they brought’

¹⁴ 96% of the Greek manuscripts, including the best line of transmission (f35), have ‘they were throwing’ here instead of ‘they throw’

¹⁵ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘Now,’ here instead of ‘And,’.

¹⁶ 97.4% of the Greek manuscripts, including the best line of transmission (f35), have ‘were cutting’ (an imperfect verb) here. On the basis of 0.5% the NU has ‘having cut’ (a participle).

¹⁷ 70% of the Greek manuscripts, including the best line of transmission (f35), have ‘a padding of leaves’ here instead of ‘a bed of leaves’.

¹⁸ 97.2% of the Greek manuscripts, including the best line of transmission (f35), have ‘trees’ here. On the basis of 0.6% the NU has ‘fields’.

¹⁹ 79.8% of the Greek manuscripts, including the best line of transmission (f35), have ‘And, they were spreading them on the road.’ here. 17.5% have a minor variation. On the basis of 0.6% the NU text omits the entire clause.

²⁰ 99% of the Greek manuscripts, including the best line of transmission (f35), include the participle ‘saying’ here.

²¹ ‘Hosanna’ is the transliteration of an Aramaic word which means “Please, save us!”

²² ‘the One Who is Coming’ – This participle was one of many titles for the coming savior of mankind.

²³ ‘YaHWeH’ – a transliteration of the Hebrew word יהוה. The New Testament writers often use the unarticulated Greek word for ‘Lord’ to translate this divine name, especially when quoting Old Testament passages, as happens here. It means ‘the One Who is’ or ‘He exists’.

²⁴ 95% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘in a Name of YaHWeH’ here.

²⁵ A reference to Ps 118:25-26

²⁶ ‘YaHWeH’ – a transliteration of the Hebrew word יהוה. The New Testament writers often use the unarticulated Greek word for ‘Lord’ to translate this divine name. It means ‘the One Who is’ or ‘He exists’.

JESUS ENTERED JERUSALEM AND THE TEMPLE

11 And, the Jesus went into Jerusalem and into the Temple. And²⁷, having looked around at all things, the hour already being late, He went out to Bethany with the Twelve.

JESUS CURSED THE FIG TREE

Monday, April 1, 30 A.D.;

12 And, the next day, when they had come out from Bethany, He was hungry.

13 And, having seen a fig tree from afar²⁸ having leaves, He went to see if thus He would find something on it.

And, having come to it, He found nothing except leaves. For, it was NOT a season²⁹ for figs³⁰.

14 And, responding, the Jesus³¹ said to it, "No longer! No one might eat fruit³² from you for the rest of the age!"

And, the disciples *that were* His were listening.

JESUS CLEANSED THE TEMPLE

15 And, they come³³ to Jerusalem. And, having entered into the Temple, the Jesus³⁴ began to cast out³⁵ ones who were buying and ones who were selling in the Temple.

And, He overturned the tables of the money changers and the seats of the ones who were selling the doves.

16 And, He did not allow that anyone might carry a vessel through the Temple.

²⁷ 96% of the Greek manuscripts, including the best line of transmission (f35), have 'the Jesus . . . And' here. On the basis of 1% he NU omits these three words.

²⁸ 86% of the Greek manuscripts, including the best line of transmission (f35), have 'fig tree from afar' here instead of 'fig tree from from afar'. The preposition is unnecessary since 'from' is already in the adverb.

²⁹ 98% of the Greek manuscripts, including the best line of transmission (f35), have 'it was NOT a season' here instead of 'it was not the season'. In Greek the negation ('NOT') is placed forward for emphasis. In English this emphasis is accomplished in this translation by capitalizing the letters.

³⁰ Fig trees may bear fruit throughout the year.

³¹ 90% of the Greek manuscripts, including the best line of transmission (f35), include the words 'the Jesus' here.

³² 35% of the Greek manuscripts, including the best line of transmission (f35), have 'No one might eat fruit' here instead of 'May no one eat fruit'.

³³ 99% of the Greek manuscripts, including the best line of transmission (f35), have 'they come' here instead of 'they come again'.

³⁴ 96% of the Greek manuscripts, including the best line of transmission (f35), include 'the Jesus' here.

³⁵ 97% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article 'the' here.

17 And, He was teaching, saying³⁶ to them, "Has it not been lastingly written, '**The House that is Mine shall be called "House of Prayer for All the Ethnicities"**'"³⁷? Now, you, for your part, have made³⁸ it a '**Den of Thieves**'³⁹."

18 And, the Scribes and the Chief Priests⁴⁰ heard it. And, they were seeking how they shall destroy⁴¹ Him. For, they were fearing Him; because, all⁴² the throng kept being astonished by His teaching.

19 And, when⁴³ evening came about, He was going out⁴⁴ of the city.

JESUS TAUGHT A LESSON FROM THE FIG TREE

Tuesday, April 2, 30 A.D.

20 And, early in the day, as they were passing by⁴⁵, they saw the fig tree, having been withered from the roots up.

21 And, having been reminded, the Peter says to Him, "Rabbi, look! The fig tree that You cursed has been lastingly withered!"

22 And, responding, the Jesus says to them, "Keep on having faith from God⁴⁶. 23 For,⁴⁷ assuredly, I say to you that whoever might have said to the mountain – *namely*, this *one*, 'Be removed and be cast into the Sea' and might not be self-conflicted in the heart *that* is his but rather might have believed⁴⁸

³⁶ 98% of the Greek manuscripts, including the best line of transmission (f35), have the participle 'saying' here instead of 'and, He was saying'.

³⁷ A reference to Isaiah 56:4

³⁸ 98% of the Greek manuscripts, including the best line of transmission (f35), have 'have made' (an aorist verb) instead of 'have lastingly made' (a perfect verb).

³⁹ A reference to Jeremiah 7:11

⁴⁰ 94% of the Greek manuscripts, including the best line of transmission (f35), have 'the Scribes and the Chief Priests' here instead of 'the Chief Priests and the Scribes'.

⁴¹ 35% of the Greek manuscripts, including the best line of transmission (f35), have 'shall destroy' here instead of 'might destroy'.

⁴² 97% of the Greek manuscripts, including the best line of transmission (f35), have 'Because, all' here instead of 'For, all'.

⁴³ 96% of the Greek manuscripts, including the best line of transmission (f35), have 'when' here instead of 'whenever'.

⁴⁴ 97% of the Greek manuscripts, including the best line of transmission (f35), have 'He was going out' here instead of 'they were going out'.

⁴⁵ 97% of the Greek manuscripts, including the best line of transmission (f35), have 'early in the day, as they were passing by' here instead of 'as they were passing by early in the day'.

⁴⁶ 'faith from God' – or, possibly 'a godly faith'

⁴⁷ 96% of the Greek manuscripts, including the best line of transmission (f35), include 'For,' here.

⁴⁸ 93.4% of the Greek manuscripts, including the best line of transmission (f35), have 'might have believed' (an aorist subjunctive verb) here. On the basis of 0.7% the NU has 'might

that the *things* he says⁴⁹ happens, the *thing* shall be for him, if ever he might say it⁵⁰.

24 For this reason I say, whatever things ones who are praying⁵¹ might be asking⁵² for themselves, keep on believing that you are receiving⁵³ *them*, and it shall be for you.

25 “And, whenever you, ones who are praying, might be standing⁵⁴, be forgiving, if you have anything against anyone, in order that the Father *that is* yours, the One in the Heavens, might also forgive you the steps in the wrong direction *that are* yours.

26 Now, if you, for your part, are not forgiving, neither shall the Father *that is* yours – *that is*, the One in the heavens – forgive the steps in the wrong direction *that are* yours.”⁵⁵

JESUS ANSWERED A QUESTION ABOUT HIS AUTHORITY

27 And, they came again into Jerusalem.

And, as He was walking in the Temple, the Chief Priests, and the Scribes, and the Elders come to Him.

28 And, they are saying⁵⁶ to Him,

- “By means of what authority are You doing these things?” and,
- “Who gave to You this authority in order that you might do these things?”

29 Now, the Jesus, responding,⁵⁷ said to them, “I,

continue to believe’ (a present subjunctive verb).

⁴⁹ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘what things (a plural pronoun) he says’ here. On the basis of 1.1% the NU has ‘what (a singular pronoun) he speaks’. The verbs are different but have a similar meaning.

⁵⁰ 98% of the Greek manuscripts, including the best line of transmission (f35), include the phrase ‘if ever he might say it’ here.

⁵¹ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘those who are praying’ here instead of ‘you pray and ask’.

⁵² 50% of the Greek manuscripts, including the best line of transmission (f35), have ‘might be asking’ here instead of ‘are asking’.

⁵³ 98.1% of the Greek manuscripts, including the best line of transmission (f35), have ‘are receiving’ here instead of ‘have received’.

⁵⁴ 90% of the Greek manuscripts, including the best line of transmission (f35), have ‘might be standing’ here instead of ‘are standing’.

⁵⁵ 96% of the Greek manuscripts, including the best line of transmission (f35), include verse 26 here. The NU omits the whole verse.

⁵⁶ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘are saying’ (present tense) here instead of ‘were saying’ (imperfect tense).

⁵⁷ 98.5% of the Greek manuscripts, including the best line of transmission (f35), include the participle ‘responding,’ here.

for My part,⁵⁸ also shall pose to you one question. And, answer Me; and, I shall tell you by means of what authority I do these things. 30 The Baptism of⁵⁹ John – was it from heaven, or from men?⁶⁰

31 And, they were calculating⁶¹ among themselves, saying, “⁶² If ever we might say, ‘From heaven,’ He will say, ‘For what reason, then⁶³, did you not believe him?’ 32 *If*, rather, we might say, ‘From men, . . .’” – they were fearing the People⁶⁴. For, all had *the opinion* of John that really⁶⁵ he was a prophet.

33 And, responding, they are saying to the Jesus⁶⁶, “We do not know.”

And, the Jesus, responding,⁶⁷ says to them, “Neither am I, for my part, declaring to you by means of what authority I am doing these things.”

⁵⁸ 60% of the Greek manuscripts, including the best line of transmission (f35), include a pronoun translated as ‘I, for My part,’ here. On the basis of 1% the NU omits it. (The subject ‘I’ is implied in the verb.)

⁵⁹ 99% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article ‘the’ here. The NU does.

⁶⁰ 20% of the Greek manuscripts, including the best line of transmission (f35), do not add the imperative sentence ‘Respond to me’ here. The NU does.

⁶¹ 94% of the Greek manuscripts, including the best line of transmission (f35), have ‘calculating’ instead of ‘calculating exactly’.

⁶² The best line of transmission (f35), does not include the question ‘What might we say?’ here. Holmes seems to be the only one who includes it.

⁶³ 97% of the Greek manuscripts, including the best line of transmission (f35), include the adverb translated as ‘then’ here.

⁶⁴ 95.1% of the Greek manuscripts, including the best line of transmission (f35), have ‘the People’ here instead of ‘the throng’.

⁶⁵ 93.8% of the Greek manuscripts, including the best line of transmission (f35), have ‘that really’ here. On the basis of 0.9 the NU has ‘really that’.

⁶⁶ 94% of the Greek manuscripts, including the best line of transmission (f35), have ‘responding, they are saying to the Jesus’ here. On the basis of 2% the NU has ‘responding to the Jesus, they are saying’.

⁶⁷ 94% of the Greek manuscripts, including the best line of transmission (f35), have ‘the Jesus, responding,’ here. On the basis of 2% the NU has ‘responding, the Jesus,’.