

KATA MATΘAION 21

f35

¹ Καὶ ὅτε ἤγγισαν εἰς Ἱεροσόλυμα καὶ ἤλθον εἰς **Βηθοφαγή**¹ **πρὸς**² τὸ Ὄρος τῶν Ἐλαιῶν, τότε ὁ³ Ἰησοῦς ἀπέστειλεν δύο μαθητάς ² λέγων αὐτοῖς· **Πορεύθητε**⁴ εἰς τὴν κώμην τὴν **ἀπέναντι**⁵ ὑμῶν. Καὶ εὐθέως εὐρήσετε ὄνον δεδεμένην καὶ πῶλον μετ' αὐτῆς. Λύσαντες ἀγάγετέ μοι.
³ Καὶ ἐάν τις ὑμῖν εἴπῃ τι, ἐρεῖτε ὅτι Ὁ Κύριος αὐτῶν χρεῖαν ἔχει. **Εὐθέως**⁶ δὲ **ἀποστέλλει**⁷ αὐτούς.
⁴ Τοῦτο δὲ **ὅλον**⁸ γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν διὰ τοῦ Προφήτου λέγοντος· ⁵ Εἶπατε τῇ Θυγατρὶ Σιών· Ἴδου ὁ Βασιλεὺς σου ἔρχεται σοι πρᾶς. Καὶ ἐπιβεβηκὼς ἐπὶ ὄνον. Καὶ πῶλον υἱὸν ὑποζυγίου.

¹ 85% of the Greek manuscripts, including the best line of transmission (f35), have the spelling Βηθοφαγή here instead of Βηθφαγή.

² 99.5% of the Greek manuscripts, including the best line of transmission (f35), have πρὸς here instead of εἰς.

³ 93% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ὁ here.

⁴ 96% of the Greek manuscripts, including the best line of transmission (f35), have Πορεύθητε (a passive, aorist verb) here instead of Πορεύεσθε (a middle, aorist verb). The meanings are the same.

⁵ 96% of the Greek manuscripts, including the best line of transmission (f35), have ἀπέναντι here instead of κατέναντι. The meanings are the same.

⁶ 99% of the Greek manuscripts, including the best line of transmission (f35), have the spelling εὐθέως here instead of εὐθὺς.

⁷ 96% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ἀποστέλλει here instead of ἀποστελεῖ.

⁸ 99% of the Greek manuscripts, including the best line of transmission (f35), include the adjective ὅλον here.

MATTHEW 21

NLET

JESUS COMMISSIONS TWO DISCIPLES

TO GET A DONKEY AND HER COLT

1 And, when they approached toward Jerusalem and came toward Bethphage⁹ - to the Mount of the Olive Trees, then the¹⁰ Jesus dispatched two disciples, 2 saying to them, "Go¹¹ to the village – *that is*, the *one* opposite¹² of you. And, immediately you shall find a donkey having been lastingly fettered and a colt with her. Having loosed *her*, lead *them* to Me.

3 And, if ever anyone shall say to you, 'What?', you shall say, 'The Lord *that is* theirs has need of *them*.' Now, immediately he shall dispatch them."

4 Now, this whole¹³ event lastingly came about in order that the utterance through the Prophet might be fulfilled, saying, 5 **"Speak to the Daughter of Zion, 'Look! The King *that is* yours is coming to you! A gentle king. And, lastingly mounted upon a donkey. ¹⁴ And, a colt, a son of a beast of burden."**¹⁵

⁹ 85% of the Greek manuscripts, including the best line of transmission (f35), have the spelling 'Bethphage' here instead of 'Bethphage'.

¹⁰ 93% of the Greek manuscripts, including the best line of transmission (f35), include the definite article 'the' here.

¹¹ 96% of the Greek manuscripts, including the best line of transmission (f35), have a passive, aorist verb here instead of a middle, aorist verb. The meanings are the same.

¹² 96% of the Greek manuscripts, including the best line of transmission (f35), have a different Greek preposition here than the NU text. Both mean 'opposite'.

¹³ 99% of the Greek manuscripts, including the best line of transmission (f35), include the adjective 'whole' here.

¹⁴ 98% of the Greek manuscripts, including the best line of transmission (f35), include the preposition 'upon' here.

¹⁵ A reference to Zechariah 9:9

⁶ Πορευθέντες δὲ οἱ μαθηταὶ καὶ ποιήσαντες καθὼς **προσέταξεν** αὐτοῖς¹⁶ ὁ Ἰησοῦς ⁷ ἤγαγον τὴν ὄνον καὶ τὸν πῶλον. Καὶ ἐπέθηκαν **ἐπάνω**¹⁷ αὐτῶν τὰ ἱμάτια **αὐτῶν**¹⁸. Καὶ ἐπεκάθισεν ἐπάνω αὐτῶν.¹⁹ Ὁ δὲ πλεῖστος ὄχλος ἔστρωσαν **αὐτῶν**¹⁹ τὰ ἱμάτια ἐν τῇ ὁδῷ. Ἄλλοι δὲ ἔκοπτον κλάδους ἀπὸ τῶν δένδρων καὶ ἔστρώννουν ἐν τῇ ὁδῷ.⁹ Οἱ δὲ ὄχλοι οἱ προάγοντες²⁰ καὶ οἱ ἀκολουθοῦντες ἔκραζον λέγοντες· Ὡσαννὰ τῷ Υἱῷ Δαυίδ. Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου. Ὡσαννὰ ἐν τοῖς ὑψίστοις.¹⁰ Καὶ εἰσελθόντος αὐτοῦ εἰς Ἱεροσόλυμα ἐσείσθη πᾶσα ἡ πόλις λέγουσα· Τίς ἐστιν οὗτος;¹¹ Οἱ δὲ ὄχλοι ἔλεγον· Οὗτός ἐστιν Ἰησοῦς ὁ **Προφήτης**²¹ ὁ ἀπὸ **Ναζαρετ**²² τῆς Γαλιλαίας.

¹² Καὶ εἰσῆλθεν ὁ²³ Ἰησοῦς εἰς τὸ Ἱερόν **τοῦ Θεοῦ**²⁴.

¹⁶ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have **προσέταξεν** here instead of **συνέταξεν**.

¹⁷ 97% of the Greek manuscripts, including the best line of transmission (f35), have the adverb **ἐπάνω** here instead of the preposition **ἐπ’**.

¹⁸ 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun **αὐτῶν** here.

¹⁹ 30% of the Greek manuscripts, including the best line of transmission (f35), have **αὐτῶν** here instead of **ἐαυτῶν**.

²⁰ 98% of the Greek manuscripts, including the best line of transmission (f35), include the direct object **αὐτὸν** here.

²¹ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have Ἰησοῦς ὁ **Προφήτης** here instead of ὁ **προφήτης** Ἰησοῦς.

²² 90% of the Greek manuscripts, including the best line of transmission (f35), have the spelling **Ναζαρετ** here instead of **Ναζαρέθ**.

²³ 92% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ὁ here.

²⁴ 96.6% of the Greek manuscripts, including the best line of transmission (f35), include the genitive noun phrase **τοῦ Θεοῦ** here.

⁶ Now, the disciples, having gone and having done just as the Jesus had given orders to them²⁵, ⁷ led the donkey and the colt.

And, they laid atop²⁶ upon them the outer garments *that were theirs*²⁷. And, He sat atop upon them.

JESUS IS GIVEN AN EXTRAORDINARY WELCOME INTO JERUSALEM

⁸ Now, many of the throng spread the outer garments *that were THEIRS*²⁸ in the road.

Now, others were cutting branches from the trees. And, they were strewing them in the road.

⁹ Now, the throng – *that is*, the ones who were going ahead²⁹ and the ones who were following were shouting, saying:

➤ **“Hosanna³⁰ to the Son of David³¹!” and**

➤ **“One Who is being blessed is the One Who is coming in the Name of Yahweh³²!” and**

➤ **“Hosanna to the One in the highest places!”³³**

¹⁰ And, after He entered into Jerusalem, all the city was shaken, saying, “Who is this?”

¹¹ Now, the throngs were saying, “This is Jesus the Prophet³⁴, the *One* from Natza³⁵ret, of the *region* of Galilee.”

JESUS DEFENDS THE SANCTITY OF THE TEMPLE

¹² And, the³⁶ Jesus entered into the Temple of the God³⁷.

²⁵ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘had given orders to them’ here instead of ‘ordered them to put it together’.

²⁶ 97% of the Greek manuscripts, including the best line of transmission (f35), have an adverb meaning ‘atop’ here. The NU text has a preposition ‘upon’, making the following noun phrase the object of the preposition instead of the direct object of the verb.

²⁷ 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun translated as ‘that were theirs’ here.

²⁸ 30% of the Greek manuscripts, including the best line of transmission (f35), have a possessive pronoun translated as ‘that were THEIRS’ here instead of a reflexive pronoun ‘of themselves’.

²⁹ 98% of the Greek manuscripts, including the best line of transmission (f35), include the direct object ‘Him’ here.

³⁰ ‘Hosanna’ – a transliteration of the Hebrew words הוֹשַׁעְנָה in Psalm 118:25, meaning ‘Please save’.

³¹ A reference to 2 Samuel 7:12

³² ‘Yahweh’ – the transliteration of the Hebrew proper noun יְהוָה which actually appears in Psalm 118:26. Often the New Testament writers used the unarticulated Greek word for ‘Lord’ (Κυρίου here) to indicate this great name for God, especially in quotations of Old Testament prophecies, such as here.

³³ A reference to Psalm 118:25-26, one of the Psalms that the Jewish pilgrims sang as they travelled to this Feast.

³⁴ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘Jesus the prophet’ here instead of ‘the prophet Jesus’.

³⁵ 90% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ‘Natza³⁵ret’ here instead of ‘Natzareth’.

³⁶ 92% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here.

³⁷ 96.6% of the Greek manuscripts, including the best line of transmission (f35), include the genitive noun phrase translated as ‘of the God’ here.

Καὶ ἐξέβαλεν πάντας τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ Ἱερῷ.

Καὶ τὰς τραπέζας τῶν κολλυβιστῶν κατέστρεψεν καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστεράς.

¹³ Καὶ λέγει αὐτοῖς· Γέγραπται· Ὁ οἶκός μου Οἶκος Προσευχῆς κληθήσεται. Ὑμεῖς δὲ αὐτὸν ἐποιήσατε³⁸ σπήλαιον ληστῶν.

¹⁴ Καὶ προσήλθον αὐτῷ χωλοὶ καὶ τυφλοὶ³⁹ ἐν τῷ Ἱερῷ.
Καὶ ἐθεράπευσεν αὐτούς.

¹⁵ Ἰδόντες δὲ οἱ Ἀρχιερεῖς καὶ οἱ Γραμματεῖς τὰ θαυμάσια ἃ ἐποίησεν καὶ τοὺς παῖδας
⁴⁰ κρίζοντας ἐν τῷ Ἱερῷ καὶ λέγοντας· Ὡσαννά τῷ Υἱῷ Δαυὶδ ἡγανάκτησαν.

¹⁶ Καὶ εἶπον⁴¹ αὐτῷ· Ἀκούεις τί οὗτοι λέγουσιν;
Ὁ δὲ Ἰησοῦς λέγει αὐτοῖς· Ναί. Οὐδέποτε ἀνέγνωτε ὅτι Ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον;

¹⁷ Καὶ καταλιπὼν αὐτούς ἐξῆλθεν ἔξω τῆς πόλεως εἰς Βηθανίαν.
Καὶ ἡνύλισθη ἐκεῖ.

And, He threw out all the 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.

¹³ And, He says to them, “*It has been lasting written, ‘The house that is Mine shall be called ‘House of Prayer’.*”⁴²

Now, you, *for your parts*, have made⁴³ IT ‘**Cavern of Robbers**’⁴⁴.”

JESUS HEALED LAME ONES AND BLIND ONES IN THE TEMPLE

¹⁴ And, lame ones and blind ones⁴⁵ came before Him in the Temple.

And, He healed them.

JESUS EXPLAINS THE PRAISES OF CHILDREN TO THE JEWISH LEADERS

¹⁵ Now, the Chief Priests and the Scribes, having seen

➤ the marvelous *things* which He did and

➤ the children

• ⁴⁶ shouting in the Temple and

• saying, “Hosanna⁴⁷ to the Son of David!”⁴⁸,

trembled convulsively.

¹⁶ And, they said to Him, “Do you hear what these are saying?”

Now, the Jesus says to them, “Yes! Have you never read, **‘From a mouth of infants and ones who are nursing I shall furnish praise for Myself’**⁴⁹?”

JESUS PASSES THE NIGHT IN BETHANY

¹⁷ And, having left them behind, He went out – outside of the city – to Bethany.

And, He passed the night *in a villa around a courtyard* there.

³⁸ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have ἐποιήσατε (an aorist verb) here instead of ποιεῖτε (a present tense verb).

³⁹ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have the word order χωλοὶ καὶ τυφλοὶ here instead of τυφλοὶ καὶ χωλοὶ.

⁴⁰ 99% of the Greek manuscripts, including the best line of transmission (f35), do not include a definite article τοὺς here.

⁴¹ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have the spelling εἶπαν here instead of εἶπαν.

⁴² A reference to Isaiah 56:7

⁴³ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘have made’ (an aorist verb) here instead of ‘keep on making’ (a present tense verb).

⁴⁴ A reference to Jeremiah 7:11

⁴⁵ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have the word order ‘lame ones and blind ones’ here instead of ‘blind ones and lame ones’.

⁴⁶ 99% of the Greek manuscripts, including the best line of transmission (f35), do not include a definite article here.

⁴⁷ ‘Hosanna’ – a transliteration of the Hebrew words הוֹשַׁענָה in Psalm 118:25, meaning ‘Please save’.

⁴⁸ A reference to 2 Samuel 7:12

⁴⁹ A reference to Psalm 8:2

(Monday, April 1, 30 AD)

JESUS TEACHES HIS DISCIPLES TO BELIEVE

THAT WHAT THEY SAY AND PRAY SHALL HAPPEN

¹⁸ **Πρωῖας**⁵⁰ δὲ ἐπανάγων εἰς τὴν πόλιν ἐπέινασεν. ¹⁹ Καὶ ἰδὼν συκὴν μίαν ἐπὶ τῆς ὁδοῦ ἦλθεν ἐπ' αὐτήν. Καὶ οὐδὲν εὔρεν ἐν αὐτῇ εἰ μὴ φύλλα μόνον. Καὶ λέγει αὐτῇ· Μηκέτι ἐκ σοῦ καρπὸς γένηται εἰς τὸν αἰῶνα.

Καὶ ἐξηράνθη παραχρῆμα ἡ συκὴ.

²⁰ Καὶ ἰδόντες οἱ μαθηταὶ ἐθαύμασαν λέγοντες· Πῶς παραχρῆμα ἐξηράνθη ἡ συκὴ;

²¹ Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Ἀμὴν λέγω ὑμῖν, ἐὰν ἔχητε πίστιν καὶ μὴ διακριθῆτε, οὐ μόνον τὸ τῆς συκῆς ποιήσετε. Ἀλλὰ κὰν τῷ ὄρει τούτῳ εἴπητε· Ἄρθητι καὶ βλήθητι εἰς τὴν Θάλασσαν, γενήσεται.

²² καὶ πάντα ὅσα ἐὰν⁵¹ αἰτήσητε ἐν τῇ προσευχῇ πιστεύοντες **λήψεσθε**⁵².

²³ Καὶ **ἐλθόντι αὐτῷ**⁵³ εἰς τὸ Ἱερὸν προσήλθον αὐτῷ διδάσκοντι οἱ Ἀρχιερεῖς καὶ οἱ Πρεσβύτεροι τοῦ Λαοῦ λέγοντες· Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; Καὶ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην;

²⁴ Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Ἐρωτήσω ὑμᾶς κἀγὼ λόγον ἓνα, ὃν ἐὰν εἴπητέ μοι κἀγὼ ὑμῖν ἐρῶ ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. ²⁵ τὸ Βάπτισμα⁵⁴ Ἰωάννου πόθεν ἦν; ἐξ Οὐρανοῦ ἢ ἐξ ἀνθρώπων;

⁵⁰ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have **Πρωῖας** here instead of a related word *Πρωῖ*. Both mean essentially the same thing.

⁵¹ 70% of the Greek manuscripts, including the best line of transmission (f35), have *ἐὰν* here instead of *ἂν*.

⁵² 98% of the Greek manuscripts, including the best line of transmission (f35), have the spelling *λήψεσθε* here instead of *λήμψεσθε*.

⁵³ 96% of the Greek manuscripts, including the best line of transmission (f35), have *ἐλθόντι αὐτῷ* (a dative, participial, phrase) here instead of *ἐλθόντος αὐτοῦ* (a genitive participial phrase).

⁵⁴ 99.5% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article *τὸ* here again.

¹⁸ Now, early in the day, while returning to the City, He was hungry. ¹⁹ And, having seen a fig tree by itself near the road, He went up to it. And, He found nothing upon it except leaves only.

And, He says to it, “No longer might fruit from you come into being for the *present* age.

And, the fig tree was withered immediately.

²⁰ And, having seen *this*, the disciple marvelled, saying, “How was the fig tree withered IMMEDIATELY!?”

²¹ Now, having responded, the Jesus said to them, “Assuredly I say to you, if ever you might have faith and you might not be caused to become ambivalent, not only the *thing such as happened* to fig tree shall you do. Rather, even *if* to the mountain – *namely*, this *one* – you might say, ‘Be raised up; and, be thrown into the Sea, it shall come into being!’”

²² And, all things – *that is*, as much as you might if ever⁵⁵ ask in the prayer believing – you shall receive *for yourselves*.”

(Monday, April 1, 30 AD)

JESUS RESPONDS TO A QUESTION ABOUT HIS AUTHORITY

²³ And, while He came⁵⁶ into the Temple *and* while teaching, the Chief Priests and the Elders of the People came to Him, saying, “By what authority do you keep on doing these things? and “Who gave to You the authority, - *that is*, this *authority*?”

²⁴ Now, responding, the Jesus said to them, “Also, I, *for My part*, shall ask you an explanation – *just* one, which, if ever you might tell Me, also I, *for My part*, to you shall tell by what authority I am doing these things: ²⁵ the Baptism of ⁵⁷ John, from where was it? From heaven or from men?”

⁵⁵ 70% of the Greek manuscripts, including the best line of transmission (f35), have ‘if ever’ here instead of ‘ever’.

⁵⁶ 96% of the Greek manuscripts, including the best line of transmission (f35), have ‘while He came’ (a dative, participial phrase, indicating the time within which something happened) here instead of ‘when He came’ (a genitive, participial phrase, indicating the time when something happened).

⁵⁷ 99.5% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article ‘the’ here again.

Οἱ δὲ διελογίζοντο **παρ**⁵⁸ ἑαυτοῖς
λέγοντες· Ἐὰν εἰπώμεν· Ἐξ Οὐρανοῦ, ἐρεῖ
ἡμῖν· Διὰ τί οὖν οὐκ ἐπιστεύσατε αὐτῷ;

²⁶ Ἐὰν δὲ εἰπώμεν· Ἐξ ἀνθρώπων,
φοβούμεθα τὸν ὄχλον, πάντες γὰρ **ἔχουσιν**
τὸν Ἰωάννην ὡς προφήτην⁵⁹.

²⁷ Καὶ ἀποκριθέντες τῷ Ἰησοῦ **εἶπον**⁶⁰. Οὐκ
οἶδαμεν.
Ἔφη αὐτοῖς καὶ αὐτός· Οὐδὲ ἐγὼ λέγω ὑμῖν
ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

²⁸ Τί δὲ ὑμῖν δοκεῖ; Ἄνθρωπος **τις**⁶¹ εἶχεν
τέκνα δύο. Καὶ προσελθὼν τῷ πρώτῳ
εἶπεν· Τέκνον, ὕπαγε. Σήμερον ἐργάζου ἐν
τῷ ἀμπελῶνι **μου**.

²⁹ Ὁ δὲ ἀποκριθεὶς εἶπεν· Οὐ θέλω· ὕστερον
δὲ μεταμεληθεὶς ἀπῆλθεν.

³⁰ **Καὶ προσελθὼν τῷ ἑτέρῳ**⁶² εἶπεν
ὡσαύτως.

Ὁ δὲ ἀποκριθεὶς εἶπεν· Ἐγώ, κύριε· καὶ οὐκ
ἀπῆλθεν.

³¹ Τίς ἐκ τῶν δύο ἐποίησεν τὸ θέλημα τοῦ
πατρός;

Λέγουσιν **αὐτῷ**⁶³. Ὁ πρῶτος.

Λέγει αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν λέγω ὑμῖν ὅτι
οἱ τελῶναι καὶ αἱ πόρναι προάγουσιν ὑμᾶς
εἰς τὴν Βασιλείαν τοῦ Θεοῦ.

Now, the *the Chief Priests and Elders* were calculating
carefully in the presence of⁶⁴ themselves, saying, “If ever we
might say, ‘From Heaven’, He shall say, ‘So then, for what reason
did you not believe him?’

²⁶ Now, if ever we might say, ‘From men’, we fear the throng;
for, all take the John as a prophet⁶⁵.

²⁷ And, responding, to the Jesus they said, “We do not know.”

Also He, *for His part*, said to them, “Neither am I, *for My part*,
telling you by what authority I keep on doing these things.

JESUS PRESENTS A PARABLE ABOUT RESPONDING TO AUTHORITY

²⁸ Now, what do you think? A man – some *man*⁶⁶ – had
children – two of *them*. And, having come to the first *child*, he
said, ‘Child, go. Today work in the vineyard *that is mine*⁶⁷.’

²⁹ Now, the *child*, responding, said, ‘I do not want *to go*.’ Now,
later, having been convicted, he went away.

³⁰ And, having come to⁶⁸ the other⁶⁹, he spoke in the same
way.

Now, the *other*, responding, said, ‘I, *for my part*, *shall go*, lord.’
And, he did not go away.

³¹ Who from among the two did the will of the father?”

They say to Him⁷⁰, “The first.”

The Jesus says to them, “Assuredly I say to you that the
tax-collectors and the prostitutes are leading the way before you
into the Kingdom of the God.

⁵⁸ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have *παρ* here instead of *ἐν*.

⁵⁹ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have the word order *ἔχουσιν τὸν Ἰωάννην ὡς προφήτην* here instead of *ὡς προφήτην ἔχουσιν τὸν Ἰωάννην*.

⁶⁰ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have the spelling *εἶπον* here instead of *εἶπαν*.

⁶¹ 50% of the Greek manuscripts, including the best line of transmission (f35), include the indefinite article *τις* here.

⁶² 70% of the Greek manuscripts, including the best line of transmission (f35), have *ἑτέρῳ* here instead of *δευτέρῳ*.

⁶³ 98% of the Greek manuscripts, including the best line of transmission (f35), include the dative pronoun *αὐτῷ* here.

⁶⁴ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have a preposition meaning ‘in the presence of themselves’ here instead of one meaning ‘amongst’.

⁶⁵ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have the word order ‘take the John as a prophet’ here instead of ‘as a prophet take the John’.

⁶⁶ 50% of the Greek manuscripts, including the best line of transmission (f35), include the indefinite article ‘some man’ here.

⁶⁷ 92% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun translated as ‘that is mine’ here.

⁶⁸ 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘And, having come to ...’ here instead of ‘Now, having come to ...’

⁶⁹ 70% of the Greek manuscripts, including the best line of transmission (f35), have ‘other’ here instead of ‘second’.

⁷⁰ 98% of the Greek manuscripts, including the best line of transmission (f35), include the dative pronoun translated as ‘to Him’ here.

³² Ἦλθεν γὰρ πρὸς ὑμᾶς Ἰωάννης⁷¹ ἐν ὁδῷ δικαιοσύνης. Καὶ οὐκ ἐπιστεύσατε αὐτῷ. Οἱ δὲ τελῶναι καὶ αἱ πόρναι ἐπίστευσαν αὐτῷ. Ὑμεῖς δὲ ἰδόντες οὐ⁷² μετεμελήθητε ὕστερον τοῦ πιστεῦσαι αὐτῷ.

³³ Ἄλλην παραβολὴν ἀκούσατε. Ἄνθρωπος τις⁷³ ἦν οἰκοδεσπότης ὅστις ἐφύτευσεν ἀμπελῶνα. Καὶ φραγμὸν αὐτῷ περιέθηκεν. Καὶ ὥρυξεν ἐν αὐτῷ ληνὸν. Καὶ ὠκοδόμησεν πύργον. Καὶ ἐξέδοτο⁷⁴ αὐτὸν γεωργοῖς. Καὶ ἀπεδήμησεν. ³⁴ Ὅτε δὲ ἤγγισεν ὁ καιρὸς τῶν καρπῶν, ἀπέστειλεν τοὺς δούλους αὐτοῦ πρὸς τοὺς γεωργοὺς λαβεῖν τοὺς καρποὺς αὐτοῦ. ³⁵ Καὶ λαβόντες οἱ γεωργοὶ τοὺς δούλους αὐτοῦ, ὃν μὲν ἔδηραν⁷⁵, ὃν δὲ ἀπέκτειναν, ὃν δὲ ἐλιθοβόλησαν. ³⁶ Πάλιν ἀπέστειλεν ἄλλους δούλους πλείονας τῶν πρώτων. Καὶ ἐποίησαν αὐτοῖς ὡσαύτως.

³⁷ Ὑστερον δὲ ἀπέστειλεν πρὸς αὐτοὺς τὸν υἱὸν αὐτοῦ λέγων· Ἐντραπήσονται τὸν υἱόν μου.

³² For, to you John⁷⁶ came with a way of righteousness. And, you did not believe him. Now, the tax-collectors and prostitutes believed him.

Now, you, *for your parts*, were not⁷⁷ made to feel remorse later with the result that you believed him.

JESUS PRESENTS A PARABLE DEPICTING
THE JEWISH LEADERSHIP'S REJECTION OF GOD'S AUTHORITY
AND THEIR REJECTION OF HIS PROPHETS AND HIS SON

³³ Listen to another parable. A man – some *man*⁷⁸ – was a master of a household who planted a vineyard. And, he put a hedge around it. And, in it he dug a *hole* for a winepress. And, he built a *watchtower*. And, he let it out for hire to husbandmen. And, he went away from home. ³⁴ Now, when the time of the *ripened* products drew near, he dispatched the slaves *that were* his to the husbandmen to receive the products *that were* his. ³⁵ And, the husbandmen, having taken the slaves *that were* his,
➤ *one of whom*, on the one hand, they thrashed;
➤ *one of whom*, the other hand, they killed;
➤ *one of whom*, on yet another hand, they stoned. ³⁶ Again, he dispatched other slaves – more than the first *ones*! And, they did to them in the same way.

³⁷ Now, lastly he dispatched to them the son *that was* his, saying, “They shall feel regard for the son *that is* mine.”

⁷¹ 98% of the Greek manuscripts, including the best line of transmission (f35), have the word order πρὸς ὑμᾶς Ἰωάννης *here instead* Ἰωάννης πρὸς ὑμᾶς.

⁷² 97% of the Greek manuscripts, including the best line of transmission (f35), have οὐ *here instead of* οὐδὲ.

⁷³ 90% of the Greek manuscripts, including the best line of transmission (f35), include the indefinite article τις *here*.

⁷⁴ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ἐξέδοτο *here instead of* ἐξέδετο.

⁷⁵ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ἔδηραν *here instead of* ἔδειραν.

⁷⁶ 98% of the Greek manuscripts, including the best line of transmission (f35), have the word order ‘to you John’ *here instead of* ‘John to you’.

⁷⁷ 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘not’ *here instead of* ‘not even’.

⁷⁸ 90% of the Greek manuscripts, including the best line of transmission (f35), include the indefinite article ‘some man’ *here*.

³⁸ Οἱ δὲ γεωργοὶ ἰδόντες τὸν υἱὸν εἶπον ἐν ἑαυτοῖς· Οὗτός ἐστιν ὁ κληρονόμος. Δεῦτε. Ἀποκτείνωμεν αὐτὸν καὶ **κατάσχωμεν**⁷⁹ τὴν κληρονομίαν αὐτοῦ.

³⁹ Καὶ λαβόντες αὐτὸν ἐξέβαλον ἔξω τοῦ ἀμπελῶνος. Καὶ ἀπέκτειναν.

⁴⁰ Ὅταν οὖν ἔλθῃ ὁ κύριος τοῦ ἀμπελῶνος, τί ποιήσει τοῖς γεωργοῖς ἐκείνοις;

⁴¹ Λέγουσιν αὐτῷ· Κακοὺς κακῶς ἀπολέσει αὐτούς. Καὶ τὸν ἀμπελῶνα ἐκδώσεται ἄλλοις γεωργοῖς, οἵτινες ἀποδώσουσιν αὐτῷ τοὺς καρποὺς ἐν τοῖς καιροῖς αὐτῶν.

⁴² Λέγει αὐτοῖς ὁ Ἰησοῦς· Οὐδέποτε ἀνέγνωτε ἐν ταῖς Γραφαῖς· Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας.

Παρὰ **Κυρίου** ἐγένετο αὕτη. Καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν.

⁴³ Διὰ τοῦτο λέγω ὑμῖν ὅτι ἀρθήσεται ἀφ' ὑμῶν ἡ Βασιλεία τοῦ Θεοῦ καὶ δοθήσεται ἔθνει ποιοῦντι τοὺς καρποὺς αὐτῆς.

⁴⁴ Καὶ ὁ πεσὼν ἐπὶ τὸν Λίθον τοῦτον συνθλασθήσεται· ἐφ' ὃν δ' ἂν πέσῃ λικμήσῃ αὐτόν.

⁴⁵ Καὶ ἀκούσαντες οἱ Ἀρχιερεῖς καὶ οἱ Φαρισαῖοι τὰς παραβολὰς αὐτοῦ ἔγνωσαν ὅτι περὶ αὐτῶν λέγει.

⁴⁶ Καὶ ζητοῦντες αὐτὸν κρατῆσαι ἐφοβήθησαν τοὺς ὄχλους, **ἐπειδὴ ὥς**⁸⁰ προφήτην αὐτὸν εἶχον.

³⁸ Now, husbandmen, having seen the son, said amongst themselves, "This is the heir! Come! Let us kill him; and, let us hold the inheritance *that is his* fast⁸¹!"

³⁹ And, taking him, they threw him out – *that is*, outside of the vineyard. And, they killed *him*.

⁴⁰ So then, whenever the lord of the vineyard might come, what shall he do to the husbandmen, *namely*, these?"

⁴¹ They say to Him, "He shall utterly *and* meanly destroy these mean *ones*! And, he shall let the vineyard out for hire to other husbandmen, such ones as shall render the fruits that are due to him in the seasons *that are theirs*."

JESUS EXPLAINS THE PARABLE

⁴² The Jesus says to them, "Have you never read in the Writings, '**A Stone which the ones who are building a house rejected upon scrutiny as unworthy – *that is*, this One – has come to be the Chief Cornerstone.**

Issuing from YaHWeH⁸², **this came to be. And, it is marvelous in eyes *that are ours*.**'⁸³

⁴³ For this reason I say to you that the Kingdom of the God shall be lifted and taken away from you. And, it shall be given to an ethnicity which is producing the fruit of it.

⁴⁴ And, the one who is falling upon the Stone – *namely*, this One – shall be altogether crushed. Now, upon whomever It might fall It shall scatter him like chaff."

⁴⁵ And, having heard the parable *that was* His, the Chief Priests and the Pharisees came to know that He is speaking concerning them.

⁴⁶ And, although seeking to seize Him, they were frightened by the throngs; because, as a prophet they held Him⁸⁴.

⁸¹ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have 'let us hold ... fast, possess, or occupy' here instead of 'let us possess'.

⁸² 'YaHWeH' – The Greek word that appears here is the unarticulated Greek word Κυρίου, which means 'Lord'. However, this formulation is often used by the New Testament writers to indicate the Hebrew title for God that is transliterated here as 'YaHWeH'. Indeed, this IS the Hebrew word which appears in Psalm 118:23.

⁸³ A reference to Psalm 118:22-23

⁸⁴ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have 'because, as' here. On the basis of one manuscript (x) the NU has 'because, as much as being'.

⁷⁹ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have **κατάσχωμεν** here instead of **σχωμεν**.

⁸⁰ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have **ἐπειδὴ ὥς** here. On the basis of one manuscript (x) the NU has **ἐπεὶ εἰς**.