

ΚΑΤΑ ΜΑΤΘΑΙΟΝ 22

f35

MATTHEW 22

NLET

JESUS TOLD THE PARABLE OF THE RESPONSES

TO A KING'S WEDDING INVITATION

¹ Καὶ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν **αὐτοῖς ἐν παραβολαῖς**¹ λέγων· ² Ὡμοιώθη ἡ Βασιλεία τῶν Οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὅστις ἐποίησεν γάμους τῷ υἱῷ αὐτοῦ.

³ Καὶ ἀπέστειλεν τοὺς δούλους αὐτοῦ καλέσαι τοὺς κεκλημένους εἰς τοὺς γάμους. Καὶ οὐκ ἤθελον ἐλθεῖν.

⁴ Πάλιν ἀπέστειλεν ἄλλους δούλους λέγων· Εἴπατε τοῖς κεκλημένοις· Ἴδού τὸ ἄριστόν μου **ἡτοιμάσα**². Οἱ ταῦροί μου καὶ τὰ σιτιστὰ τεθυμένα. Καὶ πάντα ἔτοιμα. Δεῦτε εἰς τοὺς γάμους.

⁵ Οἱ δὲ ἀμελήσαντες ἀπηλλθον,

ὁ³ μὲν εἰς τὸν ἴδιον ἀγρόν,

ὁ⁴ δὲ εἰς⁵ τὴν ἐμπορίαν αὐτοῦ·

⁶ Οἱ δὲ λοιποὶ κρατήσαντες τοὺς δούλους αὐτοῦ ὕβρισαν. Καὶ ἀπέκτειναν.

⁷ **Καὶ ἀκούσας ὁ βασιλεὺς ἐκεῖνος**⁶ ὠργίσθη. Καὶ πέμψας τὰ στρατεύματα αὐτοῦ ἀπώλεσεν τοὺς φονεῖς ἐκεῖνους. Καὶ τὴν πόλιν αὐτῶν ἐνέπρησεν.

1 And, responding, the Jesus again spoke to them in parables⁷, 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 prepared⁸ 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*⁹, on the one hand, to the field *that was* his own;

➤ the *one*¹⁰, on the other hand, to¹¹ 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*¹² – 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.

¹ 97% of the Greek manuscripts, including the best line of transmission (f35), have the word order αὐτοῖς ἐν παραβολαῖς here. On the basis of two manuscripts (B and D) the NU has ἐν παραβολαῖς αὐτοῖς.

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

³ 95% of the Greek manuscripts, including the best line of transmission (f35), have a definite article ὁ here instead of a relative pronoun ὅς.

⁴ 95% of the Greek manuscripts, including the best line of transmission (f35), have a definite article ὁ here instead of a relative pronoun ὅς.

⁵ 96% of the Greek manuscripts, including the best line of transmission (f35), have preposition εἰς here instead of ἐπὶ.

⁶ 95% of the Greek manuscripts, including the best line of transmission (f35), have Καὶ ἀκούσας ὁ βασιλεὺς ἐκεῖνος here. On the basis of two manuscripts (X and B) the NU has ὁ δὲ βασιλεὺς.

⁷ 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘to them in parables’ here. On the basis of two manuscripts (B and D) the NU has ‘in parables to them’.

⁸ 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).

⁹ 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’.

¹⁰ 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’.

¹¹ 96% of the Greek manuscripts, including the best line of transmission (f35), have a preposition translated as ‘to’ here instead of a another preposition which can mean the same thing.

¹² 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’.

⁸ Τότε λέγει τοῖς δούλοις αὐτοῦ· Ὁ μὲν γάμος ἔτοιμός ἐστιν, οἱ δὲ κεκλημένοι οὐκ ἦσαν ἄξιοι.

⁹ Πορεύεσθε οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν. Καὶ ὅσους **ἂν**¹³ εὑρητε καλέσατε εἰς τοὺς γάμους.

¹⁰ Καὶ ἐξελθόντες οἱ δοῦλοι ἐκεῖνοι εἰς τὰς ὁδοὺς συνήγαγον πάντας **ὅσους**¹⁴ εὑρον, πονηροὺς τε καὶ ἀγαθοὺς. Καὶ ἐπλήσθη ὁ γάμος ἀνακειμένων.

¹¹ Εἰσελθὼν δὲ ὁ βασιλεὺς θεάσασθαι τοὺς ἀνακειμένους εἶδεν ἐκεῖ ἄνθρωπον οὐκ ἐνδεδυμένον ἔνδυμα γάμου.

¹² Καὶ λέγει αὐτῷ· Ἐταῖρε, πῶς εἰσῆλθες ὧδε μὴ ἔχων ἔνδυμα γάμου; Ὁ δὲ ἐφिमώθη.

¹³ Τότε **εἶπεν ὁ βασιλεὺς**¹⁵ τοῖς διακόνοις· Δήσαντες αὐτοῦ **χεῖρας καὶ πόδας**¹⁶. **Ἄρατε αὐτὸν καὶ**¹⁷ ἐκβάλετε ¹⁸ εἰς τὸ σκότος τὸ ἐξώτερον. Ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὁδόντων.

¹⁴ Πολλοὶ γάρ εἰσιν κλητοὶ ὀλίγοι δὲ ἐκλεκτοί.

¹⁵ Τότε πορευθέντες οἱ Φαρισαῖοι συμβούλιον ἔλαβον ὅπως αὐτὸν παγιδεύσωσιν ἐν λόγῳ.

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 ever¹⁹ you might find to the wedding.

¹⁰ And, having gone out into the roads, the slaves – *that is*, those *slaves* – gathered together all, as many as²⁰ 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*, the king 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 foot²¹. Take him; and,²² cast *him*²³ 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; 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.

¹³ 60% of the Greek manuscripts, including the best line of transmission (f35), have *ἂν* here instead of *ἐάν*.

¹⁴ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have *ὅσους* here instead of *οὓς*.

¹⁵ 98% of the Greek manuscripts, including the best line of transmission (f35), have the word order *εἶπεν ὁ βασιλεὺς* here instead of *ὁ βασιλεὺς εἶπεν*.

¹⁶ 60% of the Greek manuscripts, including the best line of transmission (f35), have the word order *χεῖρας καὶ πόδας* here instead of *πόδας καὶ χεῖρας*.

¹⁷ 97% of the Greek manuscripts, including the best line of transmission (f35), include the words *Ἄρατε αὐτὸν καὶ* here.

¹⁸ 97% of the Greek manuscripts, including the best line of transmission (f35), do not include the direct object *αὐτὸν* again here. However, it is implied.

¹⁹ 60% of the Greek manuscripts, including the best line of transmission (f35), have 'ever' here instead of 'if ever'.

²⁰ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have 'as many as' here instead of 'whom'.

²¹ 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'.

²² 97% of the Greek manuscripts, including the best line of transmission (f35), include the words 'Take him: and,' here.

²³ 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.

¹⁶ Καὶ ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἡρῳδιανῶν λέγοντες· Διδάσκαλε, οἶδαμεν ὅτι ἀληθὴς εἶ. Καὶ τὴν Ὁδὸν τοῦ Θεοῦ ἐν ἀληθείᾳ διδάσκεις. Καὶ οὐ μέλει σοι περὶ οὐδενός, οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων.

¹⁷ Εἶπε οὖν ἡμῖν, τί σοι δοκεῖ; Ἐξεστὶν δοῦναι κῆνσον Καίσαρι ἢ οὐ;

¹⁸ Γινὺς δὲ ὁ Ἰησοῦς τὴν πονηρίαν αὐτῶν εἶπεν· Τί με πειράζετε; Ὑποκριταί.

¹⁹ Ἐπιδείξατέ μοι τὸ νόμισμα τοῦ κήνσου. Οἱ δὲ προσήνεγκαν αὐτῷ δηνάριον.

²⁰ Καὶ λέγει αὐτοῖς· Τίνος ἡ εἰκὼν αὕτη. Καὶ ἡ ἐπιγραφή;

²¹ Λέγουσιν αὐτῷ· Καίσαρος.

Τότε λέγει αὐτοῖς· Ἀπόδοτε οὖν τὰ Καίσαρος Καίσαρι. Καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ.

²² Καὶ ἀκούσαντες ἐθαύμασαν.

Καὶ ἀφέντες αὐτὸν ἀπῆλθαν.

²³ Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσῆλθον αὐτῷ Σαδδουκαῖοι, οἱ²⁴ λέγοντες μὴ εἶναι ἀνάστασιν. Καὶ ἐπηρώτησαν αὐτὸν ²⁴ λέγοντες· Διδάσκαλε, **Μωσῆς**²⁵ εἶπεν· Ἐάν τις ἀποθάνῃ μὴ ἔχων τέκνα, ἐπιγαμβρεύσει ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ. Καὶ ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ.

²⁵ Ἦσαν δὲ παρ' ἡμῖν ἑπτὰ ἀδελφοί. Καὶ ὁ πρῶτος **γαμήσας**²⁶ ἐτελεύτησεν. Καὶ μὴ ἔχων σπέρμα ἀφῆκεν τὴν γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ.

²⁶ Ὁμοίως καὶ ὁ δεύτερος.

Καὶ ὁ τρίτος.

Ἔως τῶν ἑπτά.

²⁴ 65% of the Greek manuscripts, including the best line of transmission (f35), include the definite article οἱ here.

²⁵ 95% of the Greek manuscripts, including the best line of transmission (f35), have the spelling Μωσῆς here instead of Μωϋσῆς.

²⁶ 96% of the Greek manuscripts, including the best line of transmission (f35), have the spelling γαμήσας here instead of γήμας.

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.

¹⁷ So then, tell us; to you what 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 the tax.” 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, the²⁷ ones who were saying that there is no resurrection. And, they questioned Him, ²⁴ saying, “Teacher, Moses²⁸ 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.

²⁷ 65% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here.

²⁸ 95% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ‘Moses’ here instead of ‘Mo-ouses’.

²⁷ ὕστερον δὲ πάντων ἀπέθανεν καὶ²⁹ ἡ γυνή.

²⁸ Ἐν τῇ οὖν Ἀναστάσει³⁰ τίνος τῶν ἐπτὰ ἔσται γυνή; Πάντες γὰρ ἔσχον αὐτήν.

²⁹ Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Πλανᾶσθε μὴ εἰδότες τὰς Γραφὰς μηδὲ τὴν Δύναμιν τοῦ Θεοῦ·

³⁰ Ἐν γὰρ τῇ Ἀναστάσει οὔτε γαμοῦσιν οὔτε ἐγκαμίζονται³¹. Ἀλλ' ὡς ἄγγελοι τοῦ Θεοῦ³² ἐν ³³ οὐρανῷ εἰσιν·

³¹ Περὶ δὲ τῆς Ἀναστάσεως τῶν Νεκρῶν οὐκ ἀνέγνωτε τὸ ῥηθὲν ὑμῖν ὑπὸ τοῦ Θεοῦ λέγοντος· ³² Ἐγὼ Εἰμι

ὁ Θεὸς Ἀβραὰμ καὶ

ὁ Θεὸς Ἰσαὰκ καὶ

ὁ Θεὸς Ἰακώβ;

Οὐκ ἔστιν ὁ Θεὸς Θεός³⁴ νεκρῶν. Ἀλλὰ ζώντων.

³³ Καὶ ἀκούσαντες οἱ ὄχλοι ἐξεπλήσσοντο ἐπὶ τῇ Διδαχῇ αὐτοῦ.

³⁴ Οἱ δὲ Φαρισαῖοι ἀκούσαντες ὅτι ἐφίμωσεν τοὺς Σαδδουκαίους συνήχθησαν ἐπὶ τὸ αὐτό.

³⁵ Καὶ ἐπηρώτησεν εἷς ἐξ αὐτῶν νομικὸς πειράζων αὐτόν καὶ λέγων³⁵, ³⁶ Διδάσκαλε, ποία ἐντολὴ μεγάλη ἐν τῷ Νόμῳ;

²⁹ 97% of the Greek manuscripts, including the best line of transmission (f35), include καὶ here.

³⁰ 95% of the Greek manuscripts, including the best line of transmission (f35), have the word order ἐν τῇ οὖν ἀναστάσει here instead of ἐν τῇ ἀναστάσει οὖν.

³¹ 93% of the Greek manuscripts, including the best line of transmission (f35), have ἐγκαμίζονται here. On the basis of 5% the NU has γαμίζονται. They mean the same thing.

³² 95% of the Greek manuscripts, including the best line of transmission (f35), include τοῦ Θεοῦ here. On the basis of two manuscripts (B and D) the NU omits it.

³³ 95% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article τῷ here. On the basis of two manuscripts (X and B) the NU includes it.

³⁴ 97.5% of the Greek manuscripts, including the best line of transmission (f35), includes Θεὸς here. On the basis of one manuscripts (B) the NU omits the definite article ὁ.

³⁵ 99.5% of the Greek manuscripts, including the best line of transmission (f35), include καὶ λέγων here. On the basis of two manuscripts (X and B) the NU omits them.

²⁷ Now, last of all, also³⁶ 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 strayed³⁷, 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 angels³⁸ of the God³⁹ in ⁴⁰ 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"⁴¹ –

➤ the God of Abraham, and

➤ the God of Isaac, and

➤ the God of Jacob"^{42?}

The God is NOT God⁴³ of dead ones. Rather, He is 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 saying⁴⁴, ³⁶ "Teacher, what kind of injunction is great in the Law?"

³⁶ 97% of the Greek manuscripts, including the best line of transmission (f35), include the word translated as 'also' here.

³⁷ 'You have strayed' – or, possibly, 'You have been led astray'

³⁸ 'angels' – or, 'heavenly messengers'

³⁹ 95% of the Greek manuscripts, including the best line of transmission (f35), include 'of the God' here. On the basis of two manuscripts (B and D) the NU omits it.

⁴⁰ 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 (X and B) the NU includes it.

⁴¹ "I Am" – a reference to Exodus 3:14

⁴² A reference to Exodus 3:6

⁴³ 97.5% of the Greek manuscripts, including the best line of transmission (f35), includes 'God' here. On the basis of one manuscripts (B) the NU omits the definite article ὁ.

⁴⁴ 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.

³⁷ Ὁ Ἰησοῦς⁴⁵ δὲ ἔφη αὐτῷ· Ἀγαπήσεις
Κύριον τὸν Θεόν σου
ἐν ὅλῃ τῇ καρδίᾳ σου καὶ
ἐν ὅλῃ τῇ ψυχῇ σου καὶ
ἐν ὅλῃ τῇ διανοίᾳ σου·

³⁸ Αὕτη ἐστὶν ⁴⁶ πρώτη καὶ μεγάλη⁴⁷
ἐντολή.

³⁹ Δευτέρα δὲ ὁμοία αὕτη· Ἀγαπήσεις τὸν
πλησίον σου ὡς σεαυτόν.

⁴⁰ Ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ
Νόμος καὶ οἱ Προφῆται κρέμονται⁴⁸ ⁴⁹.

⁴¹ Συνηγμένων δὲ τῶν Φαρισαίων
ἐπηρώτησεν αὐτοὺς ὁ Ἰησοῦς ⁴² λέγων· Τί
ὕμιν δοκεῖ περὶ τοῦ Χριστοῦ; τίνος υἱός
ἐστιν;

Λέγουσιν αὐτῷ· Τοῦ Δαβίδ.

³⁷ Now, the Jesus⁵⁰ was saying to him, “**You shall love
YaHWeH⁵¹, 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.’⁵²**

³⁸ This is a⁵³ first and great⁵⁴ injunction.

³⁹ A second is similar to it: **‘You shall love the neighbor that
is yours as yourself.’⁵⁵**

⁴⁰ In connection with these – *that is*, the two injunctions – *the
whole of the Law and the Prophets are being hung⁵⁶.*”

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.”

⁴⁵ 99% of the Greek manuscripts, including the best line of transmission (f35), include the name Ἰησοῦς here. On the basis of two manuscripts (X and B) the NU omits them.

⁴⁶ 95% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article ἡ here. On the basis 3.5% the NU includes it.

⁴⁷ 95% of the Greek manuscripts, including the best line of transmission (f35), word order πρώτη καὶ μεγάλη here instead of μεγάλη καὶ πρώτη.

⁴⁸ 99% of the Greek manuscripts, including the best line of transmission (f35), have κρέμονται (a present, middle, plural verb) here instead of κρέμαται (a present, middle, singular verb).

⁴⁹ 99% of the Greek manuscripts, including the best line of transmission (f35), have καὶ οἱ Προφῆται κρέμονται here instead of κρέμαται καὶ οἱ προφῆται.

⁵⁰ 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.

⁵¹ ‘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.

⁵² A reference to Deuteronomy 6:5 and 10:12

⁵³ 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.

⁵⁴ 95% of the Greek manuscripts, including the best line of transmission (f35), word order ‘first and great’ here instead of ‘great and first’.

⁵⁵ A reference to Leviticus 19:18

⁵⁶ 99% of the Greek manuscripts, including the best line of transmission (f35), have the word order ‘and the Prophets are being hung’ here instead of ‘is being hung; and the Prophets’.

⁴³ Λέγει αὐτοῖς· Πῶς οὖν Δαυὶδ ἐν πνεύματι **Κύριον αὐτὸν καλεῖ**⁵⁷ λέγων· ⁴⁴ Εἶπεν **ὁ**⁵⁸ **Κύριος** τῷ Κυρίῳ μου· Κάθου ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς ἐχθρούς σου **ὑποπόδιον**⁵⁹ τῶν ποδῶν σου;
⁴⁵ Εἰ οὖν Δαυὶδ καλεῖ αὐτὸν Κύριον, πῶς υἱὸς αὐτοῦ ἐστιν;
⁴⁶ Καὶ οὐδεὶς ἐδύνατο ἀποκριθῆναι αὐτῷ λόγον. Οὐδὲ ἐτόλμησέν τις ἀπ’ ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι αὐτὸν οὐκέτι.

43 He says to them, “So then, how *is it that* David in spirit⁶⁰ calls Him ‘Adonai’, saying, 44 ‘(The)⁶¹ **YaHWeH**⁶² **said to** (the) **“Adonai”**⁶³ *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 footstool**⁶⁴ **for the feet that are Yours.**”⁶⁵

45 So then, if David calls him ‘Adonai’, how is He a son of *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.

⁵⁷ 98.5% of the Greek manuscripts, including the best line of transmission (f35), word order κύριον αὐτὸν καλεῖ *here instead of καλεῖ αὐτὸν Κύριον*.

⁵⁸ 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ὁ *here*. On the basis 0.5% the NU omits it.

⁵⁹ 97% of the Greek manuscripts, including the best line of transmission (f35), have ὑποπόδιον *here instead of ὑποκάτω*.

⁶⁰ ‘spirit’ – *Here this unarticulated word (in Greek πνεύματι) seems to refer to David’s spirit – that is, the aspect of his being by which he related to God. However, in this context it could easily refer to the Holy Spirit as well.*

⁶¹ 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. They are not in the Hebrew text. Jesus seems to be highlighting the name *here and before the next name by inserting these definite articles.*

⁶² ‘YaHWeH’ – *The Greek word is κύριος here. Although the Greek word is articulated in this case, this is the transliteration of the unarticulated name for God that appears here in Psalm 110:1.*

⁶³ ‘Adonai’ – *The Greek word is Κύριος here. The Hebrew word in this verse is אֲדֹנָי which includes an ending which indicates the possessive pronoun ‘His’. Although it is articulated in Greek, this is the transliteration of the unarticulated name for God that appears here in Psalm 110:1 and means ‘Lord’ or ‘Master’.*

⁶⁴ 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘footstool’ (a noun) *here instead of ‘under’ (an adverb).*

⁶⁵ A reference to Psalm 110:1