

KATA MARKON 12
f35

MARK 12
NLET

JESUS TAUGHT THE PARABLE OF THE HUSBANDMEN

¹Καὶ ἤρξατο αὐτοῖς ἐν παραβολαῖς λέγειν ·
 Ἀμπελῶνα ἐφύτευσεν ἄνθρωπος¹.
 Καὶ περιέθηκεν φραγμὸν.
 Καὶ ὥρυξεν ὑπολήνιον.
 Καὶ ὠκοδόμησεν πύργον.
 Καὶ ἐξέδοτο αὐτὸν γεωργοῖς.
 Καὶ ἀπεδήμησεν.
²Καὶ ἀπέστειλεν πρὸς τοὺς γεωργοὺς τῷ
 καιρῷ δοῦλον, ἵνα παρὰ τῶν γεωργῶν λάβῃ
 ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος·
³Οἱ δὲ λαβόντες αὐτὸν ἔδηραν² καὶ
 ἀπέστειλαν κενόν.
⁴Καὶ πάλιν ἀπέστειλεν πρὸς αὐτοὺς ἄλλον
 δοῦλον. Κάκεῖνον λιθοβολήσαντες
 ἐκεφαλαίωσαν³. Καὶ ἀπέστειλαν
 ἡτιμωμένον.
⁵Καὶ πάλιν ἄλλον ἀπέστειλεν. Κάκεῖνον
 ἀπέκτειναν,
 Καὶ πολλοὺς ἄλλους. Τοὺς μὲν δαῖροντες⁴.
 Τοὺς δὲ ἀποκτείνοντες⁵.

¹ 97% of the Greek manuscripts, including the best line of transmission (f35), have ἐφύτευσεν ἄνθρωπος here instead of ἄνθρωπος ἐφύτευσεν.

² 30% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ἔδηραν here instead of ἔδειραν.

³ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ἐκεφαλαίωσαν here. On the basis of 0.5% the NU has ἐκεφαλῖωσαν.

⁴ 30% of the Greek manuscripts, including the best line of transmission (f35), have the spelling δαῖροντες here instead of δέροντες.

⁵ 30% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ἀποκτείνοντες here instead of ἀποκτείνοντες.

1 And, He began to speak to them in parables:
 "A man planted a vineyard.
 And, he set a wall around *it*.
 And, he dug out *a place for a receptacle under the winepress*.
 And, he built a watchtower.
 And, he leased⁶ it to husbandmen.
 And, he left home.
 2 And at *vintage*-time he dispatched a slave to the husbandmen, in order that from the husbandmen he might receive *something* from the fruit⁷ of the vineyard.
 3 Now,⁸ the *husbandmen*⁹, taking *him*, beat him. And, they sent *him* away empty-handed.
 4 And, again, he dispatched to them another slave. And, being ones having thrown stones¹⁰ at that one, they wounded *him* in the head. And, they sent *him* away, as one having had no value¹¹.
 5 And, again¹² he dispatched another. And, that one they killed.
 And, *he dispatched* many other slaves. On the one hand, *they* were ones who were flogging the¹³ slaves. On the other hand, *they* were ones who were killing the¹⁴ slaves.

⁶ 99% of the Greek manuscripts, including the best line of transmission (f35), have 'leased' instead of 'was leasing'.

⁷ 97.5% of the Greek manuscripts, including the best line of transmission (f35), have 'fruit' here instead of the plural 'fruits'.

⁸ 98% of the Greek manuscripts, including the best line of transmission (f35), have 'Now,' here instead of 'And,'.

⁹ 98% of the Greek manuscripts, including the best line of transmission (f35), include a definite article indicating the husbandman as translated 'the husbandmen' here. The NU omits it.

¹⁰ 96% of the Greek manuscripts, including the best line of transmission (f35), include the participle 'being ones having thrown stones at' here.

¹¹ 98% of the Greek manuscripts, including the best line of transmission (f35), have 'they sent him away, as one having had no value' instead of 'they held him as having no value'.

¹² 98.5% of the Greek manuscripts, including the best line of transmission (f35), include 'again' again here.

¹³ 97% of the Greek manuscripts, including the best line of transmission (f35), have 'the slaves' here instead of 'which slaves'.

¹⁴ 97% of the Greek manuscripts, including the best line of transmission (f35), have 'the slaves' here instead of 'which slaves'.

⁶ Ἐτι οὖν ἓνα υἱὸν ἔχων, ἀγαπητὸν αὐτοῦ · ἀπέστειλεν καὶ αὐτὸν πρὸς αὐτοὺς ἔσχατον λέγων ὅτι Ἐντραπήσονται τὸν υἱὸν μου.

⁷ Ἐκεῖνοι δὲ οἱ γεωργοὶ εἶπον¹⁵ πρὸς ἑαυτοὺς ὅτι Οὗτός ἐστιν ὁ κληρονόμος. Δεῦτε. Ἀποκτείνωμεν αὐτόν, καὶ ἡμῶν ἔσται ἡ κληρονομία.

⁸ Καὶ λαβόντες αὐτὸν ἀπέκτειναν¹⁶. Καὶ ἐξέβαλον ἔξω τοῦ ἀμπελῶνος.

⁹ Τί οὖν ποιήσει ὁ κύριος τοῦ ἀμπελῶνος; Ἐλεύσεται, καὶ ἀπολέσει τοὺς γεωργοὺς. Καὶ δώσει τὸν ἀμπελῶνα ἄλλοις.

¹⁰ Οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε· Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας. ¹¹ Παρὰ Κυρίου ἐγένετο αὕτη. Καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;

¹² Καὶ ἐζήτουν αὐτὸν κρατῆσαι. Καὶ ἐφοβήθησαν τὸν ὄχλον. Ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν εἶπεν. καὶ ἀφέντες αὐτὸν ἀπῆλθον.

¹³ Καὶ ἀποστέλλουσιν πρὸς αὐτόν τινὰς τῶν Φαρισαίων καὶ τῶν Ἡρῳδιανῶν ἵνα αὐτὸν ἀγρεύσωσιν λόγῳ.

¹⁴ Οἱ δὲ ἐλθόντες λέγουσιν αὐτῷ· Διδάσκαλε, οἶδαμεν ὅτι ἀληθὴς εἶ. Καὶ οὐ μέλει σοι περὶ οὐδενός. Οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων. Ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ Θεοῦ διδάσκεις. Ἐξεστὶν κῆνσον Καίσαρι δοῦναι¹⁷ ἢ οὐ; Δῶμεν ἢ μὴ δῶμεν;

⁶ So then,¹⁸ still having one son¹⁹ – beloved by him – he dispatched even²⁰ him to them last²¹, saying, 'They shall reverence the son *that is* mine.'

⁷ Now, those, the husbandmen, said among themselves, 'This one is the heir. Come! Let us kill him; and, the inheritance shall be OURS!'

⁸ And, having taken him, they killed *him*. And, they cast *him*²² out, outside of the vineyard.

⁹ "So then, what shall the lord of the vineyard do? He shall come, and he shall destroy the husbandmen. And, he shall give the vineyard to others.

JESUS TAUGHT THE PARABLE OF THE BUILDERS

¹⁰ Have you not even read the Writing – *namely*, this one: '**A stone which the ones who are building rejected as unworthy, THIS ONE has been caused to become the chief cornerstone.**

¹¹ Issuing from YaHWeH²³, this has come about. And, it is marvelous in our eyes!^{24?}'

¹² And, they were seeking to seize Him. And, they feared the throng. For, they knew that against them He spoke the parable. And, having left Him, they went away.

JESUS ANSWERED A QUESTION ABOUT OBEYING THE GOVERNMENT

¹³ And, they dispatch to Him some of the Pharisees and the Herodians, in order that they might catch Him by a word.

¹⁴ Now,²⁵ the *Pharisees and Herodians*, having come, are saying to Him, "Teacher, we know that You are truthful. And, it is not a care to You about anyone. For, You do not look with regard for *the* countenance of people. Rather, on *the basis of* truth You are teaching the Way of the God.

Is it lawful to give a poll tax to Caesar, or not? May we give, or may we not give?"

¹⁸ 97% of the Greek manuscripts, including the best line of transmission (f35), include 'So then,' here.

¹⁹ 97% of the Greek manuscripts, including the best line of transmission (f35), have 'having (present participle) one son' here instead of 'he was having (imperfect verb) one son'.

²⁰ 98% of the Greek manuscripts, including the best line of transmission (f35), include 'even' here.

²¹ 89.3% of the Greek manuscripts, including the best line of transmission (f35), have 'to them last' here instead of 'last to them'.

²² 95% of the Greek manuscripts, including the best line of transmission (f35), do not include the personal pronoun 'him' here, although, as in the previous clause, it is implied in Greek.

²³ 'YaHWeH' – An Greek noun meaning 'Lord' which is not preceded by a definite article appears here. The New Testament writers often use this to refer to 'YaHWeH', the eternally existing God mentioned in the Old Testament. This is especially true when this unarticulated noun appears in a quotation from the Old Testament, as is the case here.

²⁴ A reference to Ps 118:22-23

²⁵ 98.8% of the Greek manuscripts, including the best line of transmission (f35), have 'Now,' here instead of 'And,'

¹⁵ 98% of the Greek manuscripts, including the best line of transmission (f35), have the spelling εἶπον here instead of εἶπαν.

¹⁶ 98% of the Greek manuscripts, including the best line of transmission (f35), have αὐτὸν ἀπέκτειναν instead of ἀπέκτειναν αὐτόν.

¹⁷ 91.3% of the Greek manuscripts, including the best line of transmission (f35), have κῆνσον Καίσαρι δοῦναι here. On the basis of 4.8% the NU has δοῦναι κῆνσον Καίσαρι.

¹⁵ Ὁ δὲ εἰδὼς αὐτῶν τὴν ὑπόκρισιν εἶπεν αὐτοῖς· Τί με πειράζετε; φέρετέ μοι δηνάριον ἵνα ἴδω.

¹⁶ Οἱ δὲ ἤνεγκαν.

Καὶ λέγει αὐτοῖς· Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή;

Οἱ δὲ εἶπον²⁶ αὐτῷ· Καίσαρος.

¹⁷ Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· Ἀπόδοτε τὰ Καίσαρος²⁷ Καίσαρι, καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ.

Καὶ ἐθαύμασαν ἐπ' αὐτῷ.

¹⁸ Καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτόν, οἵτινες λέγουσιν ἀνάστασιν μὴ εἶναι.

Καὶ ἐπηρώτησαν αὐτόν λέγοντες·

¹⁹ Διδάσκαλε, Μωσῆς ἔγραψεν ἡμῖν ὅτι ἐάν τις ἀδελφὸς ἀποθάνῃ καὶ καταλίπῃ γυναῖκα καὶ τέκνα μὴ ἀφῆ²⁸, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ.

²⁰ Ἐπτά ἀδελφοὶ ἦσαν.

Καὶ ὁ πρῶτος ἔλαβεν γυναῖκα. Καὶ ἀποθνήσκων οὐκ ἀφῆκεν σπέρμα.

²¹ Καὶ ὁ δεῦτερος ἔλαβεν αὐτήν. Καὶ ἀπέθανεν. Καὶ οὐδὲ αὐτὸς ἀφῆκεν σπέρμα.

Καὶ ὁ τρίτος ὡσαύτως·

²² Καὶ ἔλαβον αὐτὴν οἱ ἑπτὰ, καὶ οὐκ ἀφῆκαν σπέρμα·

Ἐσχάτη²⁹ πάντων ἀπέθανεν καὶ ἡ γυνή³⁰.

²⁶ 99% of the Greek manuscripts, including the best line of transmission (f35), have the spelling εἶπον here instead of εἶπαν.

²⁷ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have Ἀπόδοτε τὰ Καίσαρος here instead of Τὰ Καίσαρος ἀπόδοτε.

²⁸ 98% of the Greek manuscripts, including the best line of transmission (f35), have τέκνα μὴ ἀφῆ here instead of μὴ ἀφῆ τέκνον.

²⁹ 90% of the Greek manuscripts, including the best line of transmission (f35), have Ἐσχάτη (dative) here instead of ἔσχατον (accusative).

³⁰ 95% of the Greek manuscripts, including the best line of transmission (f35), have ἀπέθανεν καὶ ἡ γυνὴ here instead of καὶ ἡ γυνὴ ἀπέθανεν.

¹⁵ Now, the Jesus, knowing the hypocrisy *that* was theirs, said to them, “Why are you testing Me? Be bringing to Me a denarius³¹ in order that I might see *it*.”

¹⁶ Now, the *Pharisees and Herodians* brought *it*.

And, He says to them, “Whose image *is* this? And, the inscription?”

Now, the *Pharisees and Herodians* said to Him, “Caesar’s.”

¹⁷ And,³² responding,³³ the Jesus said to them, “Render the things that are due to Caesar to Caesar; and, the things that are due to God to God.”

And, they *greatly* marveled³⁴ at Him.

JESUS CORRECTED THE SADDUCEES

CONCERNING MARRIAGE AFTER THE RESURRECTION OF OUR BODIES

¹⁸ And, Sadducees came to Him; such as say *that there* is no resurrection. And, they asked Him³⁵, saying: ¹⁹ “Teacher, Moses³⁶ wrote to us: “**If ever anyone’s brother might die and might leave a wife behind and might not leave children**³⁷, **that the brother that is his should take the wife that was his**³⁸ and should raise up offspring for the brother *that was his*.”³⁹

²⁰ *There* were seven brothers.

And, the first took a wife. And, having died, he did not leave an offspring.

²¹ And, the second took her. And, he died. Neither did he, *for his part*, leave an offspring.⁴⁰

And, the third, likewise.

²² And, the seven took her; and, they⁴¹ did not leave offspring.

Last of all, also the woman died.

³¹ A denarius was the wage of a common working man for one day.

³² 98.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘And,’ here. On the basis of 1% the NU omits this word.

³³ 98.5% of the Greek manuscripts, including the best line of transmission (f35), include the participle ‘responding,’ here. On the basis of 1% the NU omits it.

³⁴ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘marveled’ here instead of ‘were greatly marveling’.

³⁵ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘they asked Him’ (aorist verb) here instead of ‘were asking Him’ (imperfect verb).

³⁶ 90% of the Greek manuscripts, including the best line of transmission (f35), have the spelling transliterated as ‘Moses’ here instead of ‘Mo-ouses’.

³⁷ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘children’ here. On the basis of 0.5% the NU has ‘a child’.

³⁸ 97% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun that is translated as ‘that was his’ here.

³⁹ A reference to Deuteronomy 25:5

⁴⁰ 94.1% of the Greek manuscripts, including the best line of transmission (f35), have ‘... died. Neither did he, his part, leave an offspring.’ here. On the basis of 0.8% the NU has ‘... died, not leaving behind an offspring’.

⁴¹ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘And, the seven took her. And, they’ here. On the basis of 1% the NU has ‘And, the seven’.

²³ Ἐν τῇ ἀναστάσει ὅταν ἀναστῶσιν τίνος αὐτῶν ἔσται γυνή; Οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν γυναῖκα.

²⁴ Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς · Οὐ διὰ τοῦτο πλανᾶσθε μὴ εἰδότες τὰς Γραφὰς μηδὲ τὴν Δύναμιν τοῦ Θεοῦ; ²⁵ Ὅταν γὰρ ἐκ νεκρῶν ἀναστῶσιν, οὔτε γαμοῦσιν οὔτε **γαμίσκονται**. Ἀλλ' εἰσὶν ὡς ἄγγελοι ἐν τοῖς Οὐρανοῖς·

²⁶ Περὶ δὲ τῶν νεκρῶν ὅτι ἐγείρονται οὐκ ἀνέγνωτε ἐν τῇ Βίβλῳ **Μωϋσέως**⁴² ἐπὶ τοῦ Βάτου ὡς εἶπεν αὐτῷ ὁ θεὸς λέγων· Ἐγὼ

ὁ Θεὸς Ἀβραὰμ καὶ

ὁ Θεὸς Ἰσαὰκ καὶ

ὁ Θεὸς Ἰακώβ;

²³ In the Resurrection, whenever they might rise, of which of them shall she be wife? For, the seven *brothers* had her as wife."

²⁴ And, responding, the Jesus said to them⁴³, "Are you not for this reason being led astray – not having lastingly known either the Writings or the Power of the God?

²⁵ For, whenever they might rise from among dead ones, they neither marry nor are they lastingly given⁴⁴ in marriage. Rather, they are like messengers⁴⁵ in the Heavens.

JESUS CORRECTED THE SADDUCEES

CONCERNING THE RESURRECTION OF OUR ENTIRE SELVES

²⁶ Now, concerning the dead ones – that they are being raised: have you not read in the Book of Moses about the Bush, inasmuch as⁴⁶ Elohim⁴⁷ spoke to him, saying, 'I, for My part, am⁴⁸

➤ Elohim⁴⁹ of Abraham, and

➤ Elohim⁵⁰ of Isaac, and

➤ Elohim⁵¹ of Jacob'⁵²?

⁴³ 96% of the Greek manuscripts, including the best line of transmission (f35), have 'And, responding, the Jesus said to them' instead of 'to them the Jesus was saying'.

⁴⁴ 94% of the Greek manuscripts, including the best line of transmission (f35), have 'are they lastingly given' instead of 'are they given'.

⁴⁵ 'messengers' – the Greek word here is transliterated as 'angels'. It can refer to human, heavenly, and even divine 'messengers', depending on context. Here it refers to heavenly messengers or what we call 'angels'.

⁴⁶ 97% of the Greek manuscripts, including the best line of transmission (f35), have 'inasmuch as' here instead of 'how'.

⁴⁷ 'Elohim' – The Greek words here are ὁ θεός. They would normally be translated as 'the God'. However, as you will note in the verse from Exodus 3:6 which Jesus immediately quotes, the actual name for 'the God' in this verse is 'Elohim' (אֱלֹהִים), a plural Hebrew noun meaning 'divine ones'. Likely, Jesus was speaking in Hebrew (or, at least, Aramaic) to these Jewish Sadducees and would have used the same name 'the God' here as He would have spoken as He quoted Exodus 3:6 which includes this name for 'the God' three times.

⁴⁸ 'am' – curiously, this inferred stative verb is the crux of Jesus' argument!

⁴⁹ 'Elohim' – The Greek words here are ὁ θεός. They would normally be translated as 'the God'. The actual name for 'the God' in Exodus 3:6 is 'Elohim' (אֱלֹהִים), a plural Hebrew noun meaning 'divine ones'.

⁵⁰ 'Elohim' – 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the definite article 'the' here, so it would read 'the God'. However, this noun phrase appears to be a code for the word which actually appears in Exodus 3:6.

⁵¹ 'Elohim' – 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the definite article 'the' here, so it would read 'the God'. However, this noun phrase appears to be a code for the word which actually appears in Exodus 3:6.

⁵² A reference to Exodus 3:6

⁴² 20% of the Greek manuscripts, including the best line of transmission (f35), have the spelling Μωϋσέως here. On the basis of 30% the NU has Μωϋσέως.

²⁷ Οὐκ ἔστιν ὁ Θεὸς νεκρῶν ἀλλὰ Θεὸς ζώντων.

Ὑμεῖς οὖν πολὺ πολὺ πλανᾶσθε.

²⁸ Καὶ προσελθὼν εἰς τῶν γραμματέων ἀκούσας αὐτῶν συζητούντων, εἰδὼς ὅτι καλῶς αὐτοῖς ἀπεκρίθη⁵³, ἐπηρώτησεν αὐτόν· Ποία ἐστὶν πρώτη πάσων ἐντολή⁵⁴;

²⁹ Ὁ δὲ Ἰησοῦς ἀπεκρίθη αὐτῷ ὅτι Πρώτη πάντων τῶν ἐντολῶν · Ἄκουε, Ἰσραήλ, Κύριος ὁ Θεὸς ὡμῶν Κύριος εἷς ἐστιν.

²⁷ He is NOT Elohim⁵⁵ of dead ones but, rather, God⁵⁶ of living ones.

So then, you, *for your parts*,⁵⁷ are greatly led astray.”

JESUS TAUGHT A SCRIBE

WHAT THE MOST IMPORTANT COMMANDMENTS ARE

²⁸ And, having come to *Him*, one of the Scribes, having heard them disputing with *each other*, having lastingly seen⁵⁸ that He had responded to them excellently, inquired of Him, “Which is *the* foremost injunction of all⁵⁹?”

²⁹ Now, the Jesus responded to him⁶⁰, “First of all the Injunctions *is*⁶¹: **‘Keep on hearing, Israel: YaHWeH⁶², Elohim⁶³ who is yours⁶⁴, YaHWeH⁶⁵ is ONE!**

⁵⁵ ‘Elohim’ - 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here, so it would read ‘the God’. However, this noun phrase appears to be a code for the word which actually appears in Exodus 3:6.

⁵⁶ 75% of the Greek manuscripts, including the best line of transmission (f35), include ‘God’ (without a definite article) here.

⁵⁷ 98% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘So then, you, for your part,’.

⁵⁸ 96% of the Greek manuscripts, including the best line of transmission (f35), have ‘having lastingly seen’ (a perfect participle) here instead of ‘having seen’ (an aorist participle).

⁵⁹ ‘all’ – In 25% of the Greek manuscripts, including the best line of transmission (f35), this word is feminine, corresponding to the gender of ‘injunction’. On the basis of 2% the NU has an ‘all’ which is masculine.

⁶⁰ 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘Now, the Jesus responded to him’ here. On the basis of 1% the NU has ‘The Jesus responded’.

⁶¹ 25% of the Greek manuscripts, including the best line of transmission (f35), have ‘The first of all the Injunctions is’ here. On the basis of 1% the NU has ‘The first is’.

⁶² YaHWeH – The Greek has the unarticulated word for ‘Lord’ here. The New Testament writers used this unarticulated word to indicate the divine Hebrew name for God – namely, יהוה (Yahweh). Indeed, that is the name in Deuteronomy 6:4-5.

⁶³ ‘Elohim’ is a transliteration of אֱלֹהִים (Elohim), the Old Testament name for God used here in Deuteronomy 6:4-5. The Greek noun phrase that appears here is ὁ θεός, which would normally just be translated as ‘the God’. However, the New Testament writers used this Greek phrase to refer to Elohim, especially in quotations from the Old Testament.

⁶⁴ 25% of the Greek manuscripts, including the best line of transmission (f35), have ‘yours’ (plural) here instead of ‘ours’.

⁶⁵ YaHWeH – The Greek has the unarticulated word for ‘Lord’ here. The New Testament writers used this unarticulated word to indicate the divine Hebrew name for God – namely, יהוה (Yahweh). Indeed, that is the name in Deuteronomy 6:4-5.

⁵³ 95% of the Greek manuscripts, including the best line of transmission (f35), have αὐτοῖς ἀπεκρίθη here instead of ἀπεκρίθη αὐτοῖς.

⁵⁴ 25% of the Greek manuscripts, including the best line of transmission (f35), have πρώτη πάσων ἐντολή here. On the basis of 2% the NU has ἐντολὴ πρώτη πάντων.

³⁰ Καὶ ἀγαπήσεις Κύριον τὸν Θεόν σου
ἐξ ὅλης τῆς καρδίας σου καὶ
ἐξ ὅλης τῆς ψυχῆς σου καὶ
ἐξ ὅλης τῆς διανοίας σου καὶ
ἐξ ὅλης τῆς ἰσχύος σου.

αὕτη πρώτη ἐντολή.

³¹ Καὶ δευτέρα ὁμοία αὕτη· Ἀγαπήσεις τὸν
πλησίον σου ὡς σεαυτόν.

Μείζων τούτων ἄλλη ἐντολή οὐκ ἔστιν.

³² Καὶ εἶπεν αὐτῷ ὁ γραμματεὺς· Καλῶς,
Διδάσκαλε. Ἐπ’ ἀληθείας εἶπες ὅτι
εἷς ἐστιν, καὶ

οὐκ ἔστιν ἄλλος πλὴν αὐτοῦ· ³³ καὶ
τὸ ἀγαπᾶν αὐτόν

ἐξ ὅλης τῆς καρδίας καὶ

ἐξ ὅλης τῆς συνέσεως καὶ

ἐξ ὅλης τῆς ψυχῆς καὶ

ἐξ ὅλης τῆς ἰσχύος καὶ

τὸ ἀγαπᾶν τὸν πλησίον ὡς ἑαυτὸν **πλεῖον**
ἐστιν πάντων τῶν ὀλοκαυτωμάτων καὶ
θυσιῶν.

³⁴ Καὶ ὁ Ἰησοῦς ἰδὼν αὐτὸν ὅτι νουνεχῶς
ἀπεκρίθη εἶπεν αὐτῷ· Οὐ μακρὰν εἶ ἀπὸ τῆς
Βασιλείας τοῦ Θεοῦ.

Καὶ οὐδεὶς οὐκέτι ἐτόλμα αὐτὸν
ἐπερωτῆσαι.

³⁰ **And, you⁶⁶ shall love YaHWeH⁶⁷, Elohim⁶⁸ who is yours,**

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

➤ **with the whole of the psyche⁶⁹ that is yours, and**

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

➤ **with the whole of the strength that is yours.⁷⁰**

This is Injunction One⁷¹.

³¹ And,⁷² next, like it,⁷³ is this injunction: **‘You shall love the neighbor that is yours as yourself.’⁷⁴**

There is no other injunction greater than these.”

³² And, the scribe to Him said, “Excellent! said, Teacher! You have spoken in truth that

➤ He is ONE, and

➤ there is NOT another besides Him! ³³ and,

➤ to be loving Him

• with all of the heart, and

• with all of the understanding, and

• with all of the psyche⁷⁵ ⁷⁶ and

• with all of the strength, and

➤ to be loving the neighbor as oneself

is more⁷⁷ than all of the whole burnt offerings and sacrifices.”

³⁴ And, the Jesus, having observed him – that thoughtfully he responded, said to him, “You are not far from the Kingdom of the God.”

And, no one any longer dared to question Him.

⁶⁶ ‘you’ – This and all of the other second person pronouns in this verse are singular.

⁶⁷ YaHWeH – The Greek has the unarticulated word for ‘Lord’ here. The New Testament writers used this unarticulated word to indicate the divine Hebrew name for God – namely, יהוה (Yahweh). Indeed, that is the name in Deuteronomy 6:4-5.

⁶⁸ ‘Elohim’ is a transliteration of אֱלֹהִים (Elohim), the Old Testament name for God used here in Deuteronomy 6:4-5. The Greek noun phrase that appears here is ὁ θεός, which would normally just be translated as ‘the God’. However, the New Testament writers used this Greek phrase to refer to Elohim, especially in quotations from the Old Testament.

⁶⁹ ‘psyche’ – is a transliteration of the Greek word ψυχή which appears here. It refers to the immaterial aspect of ones being which thinks, feels, decides, etc.

⁷⁰ A reference to Deuteronomy 6:4-5

⁷¹ 85.3% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘This is Injunction One.’ On the basis of 1.1% the NU omits these words.

⁷² 98% of the Greek manuscripts, including the best line of transmission (f35), include the word ‘And,’ here. On the basis of 1% the NU omits it.

⁷³ 99.5% of the Greek manuscripts, including the best line of transmission (f35), include ‘like it,’ here. On the basis of 0.5% the NU omits it.

⁷⁴ A reference to Leviticus 19:18

⁷⁵ ‘psyche’ – is a transliteration of the Greek word ψυχή which appears here. It refers to the immaterial aspect of ones being which thinks, feels, decides, etc.

⁷⁶ 98% of the Greek manuscripts, including the best line of transmission (f35), include ‘and with all of the psyche’ here.

⁷⁷ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘more’ here rather than ‘extraordinarily more’

JESUS TAUGHT THAT THE ANOINTED ONE IS BOTH GOD AND MAN

35 And, responding, the Jesus was saying while teaching in the Temple, “How *is it* that the Scribes are saying, ‘The Anointed One is a SON of David.’⁸⁰?”

36 For,⁸¹ he, *for his part*, David, said by means of spirit – *that is*, a holy *spirit*⁸²: ‘The YaHWeH⁸³ speaks⁸⁴ to the⁸⁵ Lord⁸⁶ Who is mine, “Keep on sitting at My right hand, until ever I might make the enemies that are Yours a footstool⁸⁷ for the feet that are Yours.’⁸⁸

37 So then⁸⁹, David himself calls Him ‘Lord.’ And, from what source is his son⁹⁰?”

And, the great throng was hearing Him gladly.

JESUS TAUGHT THAT HYPOCRITICAL SCRIBES

WOULD RECEIVE GREATER CONDEMNATION

38 And, He was saying to them in the Teaching *that was His*⁹¹, “Keep on looking away from the Scribes –

- the ones who are desiring
 - to walk *around* in stately robes, and
 - salutations in the marketplaces,
 - 39 the seats of honor in the synagogues, and
 - the best places to recline at the feasts –
 - 40 the ones who are devouring the houses of the widows and
 - the ones who with pretense are praying long!
- These shall receive greater condemnation.”

⁸⁰ 95% of the Greek manuscripts, including the best line of transmission (f35), have ‘is a SON of David’ instead of ‘a son of David is’.

⁸¹ 99% of the Greek manuscripts, including the best line of transmission (f35), include the word ‘For,’ here.

⁸² 90% of the Greek manuscripts, including the best line of transmission (f35), have ‘by means of spirit – that is, a holy spirit’ here instead of ‘by means of the Spirit – that is, the Holy Spirit’. The definite articles are lacking. Of course, a ‘holy’ spirit will speak what the Holy Spirit inspires it to speak.

⁸³ ‘YaHWeH’ – these Jews would all know that the Hebrew word here was ‘YaHWeH’ (יהוה). Generally, such references to this divine name are indicated by an unarticulated ‘Lord’. Here, Jesus adds a definite article.

⁸⁴ 80% of the Greek manuscripts, including the best line of transmission (f35), have ‘speaks’ here rather than ‘says’.

⁸⁵ 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the word ‘the’ here. On the basis of 0.5% the NU omits it.

⁸⁶ ‘Lord’ – These Jews would all know that the Hebrew word here was Adonai (אֲדֹנָי), a title meaning ‘lord’ or ‘master’.

⁸⁷ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have the noun ‘footstool’ here. On the basis of 0.5% the NU has the preposition ‘under’.

⁸⁸ A reference to Psalm 110:1

⁸⁹ 98% of the Greek manuscripts, including the best line of transmission (f35), include ‘So then,’ here.

⁹⁰ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘from what source is his son’ here instead of ‘from what source of his is a son’.

⁹¹ 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘And, He was saying to them in the Teaching that was His’ here. On the basis of 1% NU has ‘And, in the Teaching that is His he was saying,’.

³⁵ Καὶ ἀποκριθεὶς ὁ Ἰησοῦς ἔλεγεν διδάσκων ἐν τῷ Ἱερῷ· Πῶς λέγουσιν οἱ Γραμματεῖς ὅτι ὁ Χριστὸς υἱὸς ἐστὶν Δαυὶδ;

³⁶ Αὐτὸς γὰρ Δαυὶδ εἶπεν ἐν πνεύματι ἁγίῳ· Λέγει ὁ Κύριος τῷ Κυρίῳ μου· Κάθου ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.

³⁷ Αὐτὸς οὖν Δαυὶδ λέγει αὐτὸν Κύριον. καὶ πόθεν υἱὸς αὐτοῦ ἐστὶν⁷⁸; Καὶ ὁ πολὺς ὄχλος ἤκουεν αὐτοῦ ἡδέως.

³⁸ Καὶ ἐν τῇ διδαχῇ αὐτοῦ ἔλεγεν· Βλέπετε ἀπὸ τῶν Γραμματέων τῶν θελόντων ἐν στολαῖς περιπατεῖν καὶ ἄσπασμους ἐν ταῖς ἀγοραῖς ³⁹ καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ πρωτοκλισίας ἐν τοῖς δείπνοις, ⁴⁰ οἱ κατεσθίοντες τὰς οἰκίας τῶν χηρῶν καὶ προφάσει μακρὰ προσευχόμενοι. Οὗτοι λήμψονται⁷⁹ περισσότερον κρίμα.

⁷⁸ 99% of the Greek manuscripts, including the best line of transmission (f35), have υἱὸς αὐτοῦ ἐστὶν here. On the basis of 0.5% the NU has αὐτοῦ ἐστὶν υἱός.

⁷⁹ 99% of the Greek manuscripts, including the best line of transmission (f35), have the spelling λήμψονται here. On the basis of 1% the NU has λήμψονται.

JESUS COMMENDED THE CONTRIBUTION OF THE POOR WIDOW

41 And, the Jesus⁹³, having sat opposite the guarded treasury *chest*, was contemplating how the throng was throwing copper in the guarded treasury *chest*. And, many rich ones threw in⁹⁴ much.

42 And, having come, one *beggarly* poor widow threw in two *lepta*, which is a *quadrans*⁹⁵.

43 And, having called the Disciples *that* were His to *Himself*, He speaks⁹⁶ to them: “Assuredly, I say to you that the widow – *namely*, this *one*, the *beggarly* poor *one* – has lastingly thrown in⁹⁷ more than all those who are throwing *copper* into the guarded treasury *chest*!

44 For, they all out of their abundance threw *copper* in. Now, this *woman*, out of the poverty *that is* hers, *threw in* all such as she had – *the whole of it*, the livelihood *that was* hers!”

41 Καὶ καθίσας κατέναντι τοῦ γαζοφυλακίου ἐθεώρει πῶς ὁ ὄχλος βάλλει χαλκὸν εἰς τὸ γαζοφυλάκιον. Καὶ πολλοὶ πλούσιοι **ἔβαλον**⁹² πολλά·

42 Καὶ ἐλθοῦσα μία χήρα πτωχὴ ἔβαλεν λεπτὰ δύο, ὃ ἐστὶν κοδράντης.

43 Καὶ προσκαλεσάμενος τοὺς Μαθητὰς αὐτοῦ λέγει αὐτοῖς· Ἀμὴν λέγω ὑμῖν ὅτι ἡ χήρα αὕτη ἢ πτωχὴ πλεῖον πάντων **βέβληκεν** τῶν βαλλόντων εἰς τὸ γαζοφυλάκιον.

44 Πάντες γὰρ ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον. Αὕτη δὲ ἐκ τῆς ὑστερήσεως αὐτῆς πάντα ὅσα εἶχεν ἔβαλεν, ὅλον, τὸν βίον αὐτῆς.

⁹³ 99% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘the Jesus’ here.

⁹⁴ 35% of the Greek manuscripts, including the best line of transmission (f35), have ‘threw in’ (aorist verb) here instead of ‘were throwing in’ (imperfect verb).

⁹⁵ A ‘quadrans’ is equal to 1/64 of a day’s wage. A ‘quadrans’ is only half of *that*!

⁹⁶ 85% of the Greek manuscripts, including the best line of transmission (f35), has ‘speaks’ here instead of ‘said’.

⁹⁷ 89.7% of the Greek manuscripts, including the best line of transmission (f35), have ‘has lastingly thrown in’ here instead of ‘threw in’.

⁹² 35% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ἔβαλον here instead of ἔβαλλον.