

## MATTHEW 12

### NLET

#### JESUS TEACHES THE PHARISEES WHAT CAN BE DONE ON A SABBATH

1 At that – *that is*, the exact time – the Jesus went on the Sabbath through the sown *fields*.

Now, the disciples *that were* His were hungry. And, they began to pluck heads of grain and to eat.

2 Now, the Pharisees, having seen *this*, said to Him, “Look! The disciples *that are* Yours are doing what is not permitted to do on a Sabbath!”

3 Now, the Jesus said to them, “Have you not read what David did when he was hungry – he, *for his part*,<sup>1</sup> and the *ones* with him: 4 how he entered into the House of the God, and he ate the Loaves of the *Flatbread* of the *Sacred* Offering – which *loaves*<sup>2</sup> *it* was not permissible for him to eat, nor for the *ones* with Him, except for the priests only?

5 Or, have you not read in the Law that on the Sabbaths the priests in the Temple on the Sabbath are profaning the Sabbath, and they are guiltless?

6 I am saying to you that *Someone* greater than the Temple is here.

7 Now, if you had known what it is: “**I desire MERCY; and, not sacrifice**”<sup>3</sup>, you would NOT condemn the guiltless.

8 For, the Son of the Man is LORD of the Sabbath.”

#### JESUS SHOWS MERCY TO A MAN WITH A WITHERED HAND ON A SABBATH

9 And, having gone on from there, He came into the synagogue *that was* theirs.

10 And, look! *There was*<sup>4</sup> man, having the<sup>5</sup> hand – *that is*, a withered one!

And, they inquired of Him, saying, “Does it come out on the Sabbaths to be healing<sup>6</sup>?” – in order that they might accuse Him.

11 Now, the Jesus said to them, “What man from among you who has a sheep – *that is*, just one; and, if ever this *one* might fall on *one of* the Sabbaths into a pit, shall he not grab it and raise *it out*?

12 So then, how much more valuable is a man than a sheep?! So, it comes out on the Sabbaths to do deservedly.

13 Then, He says to the man, “Extend the hand *that is yours*<sup>7</sup>.”

And, he extended *it*. And, it was restored to a healthy *state* like the other.

14 Now, the Pharisees took counsel together against Him, having gone out,<sup>8</sup> how they might destroy Him.

#### MATTHEW EXPLAINS THAT JESUS DID NOT HEAL FOR SELF-AGGRANDIZEMENT

15 Now, the Jesus, knowing *this*, withdrew from there. And, throngs<sup>9</sup> – great *ones* – followed Him.

And, He healed them all!

16 And, He censored them, so that they might not make Him conspicuous, 17 in order that the utterance by agency of Isaiah the prophet might be fulfilled, saying, 18 “**Look! The Son that is Mine,**

- **Whom I have chosen,**
- **the One beloved by Me,**
- **toward Whom the Psyche that is Mine is well-pleased!**

**I shall place the Spirit that is Mine upon Him.**

**And, He shall bring news of judgment to the ethnicities.**

- 19 **He shall not vie;**
- **nor, shall He shout;**
- **nor, shall any in the broad streets hear the voice that is His;**

<sup>1</sup> 90% of the Greek manuscripts, including the best line of transmission (f35), include the pronoun translated as ‘He, for His part’ here.

<sup>2</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘which loaves’ (a masculine, accusative, plural, relative pronoun) here instead of *ō* (a neuter, accusative, singular, relative pronoun). The antecedent of this pronoun is masculine.

<sup>3</sup> A reference to Hosea 6:6

<sup>4</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the verb translated as ‘there was’ here.

<sup>5</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here. On the basis of 1% (two manuscripts, *κ* and *B*, the NU omits it.

<sup>6</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘to be healing’ (a present tense infinitive) here instead of ‘to heal’ (an aorist infinitive).

<sup>7</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), have ‘the hand that is yours’ here instead of ‘yours the hand’.

<sup>8</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), have ‘Now, the Pharisees took counsel against Him, having gone out,’ here. On the basis of 1.5% the NU has ‘Now, having gone out, the Pharisees took counsel against Him,’

<sup>9</sup> 97.3% of the Greek manuscripts, including the best line of transmission (f35), include the word ‘throngs’ here. On the basis of two manuscripts (*κ* and *B*) the NU omits it (in which case ‘great ones’ would be translated as ‘many’).

- 20 **He shall not break into pieces a reed having been crushed;**
- **and, He shall not extinguish a flaxen wick which is smoldering;**
- until ever He should annul the effects of the Judgment for eternity.**

21 **“And, in connection with a name that is His ethnicities shall hope.”<sup>10</sup>**

*JESUS HEALS A BLIND AND MUTE DEMONIAK*

22 Then, one who was being demonized – blind and mute – was brought to Him.

And, He healed him, so that the blind and mute *one*<sup>11</sup> was <sup>12</sup> speaking and seeing.

23 And, all the throngs were *utterly* confounded!

And, they were saying, “This *one* is not ‘the Anointed One,’ <sup>13</sup> ‘the Son of David,’ *is He?*”

*JESUS REFUTES THE ASSERTION*

*THAT HE CAST OUT DEMONS*

*THROUGH AN ALLIANCE WITH BEELZEBUL*

24 Now, the Pharisees, having heard *this*, said, “This One is not casting out the demons except in connection with <sup>14</sup> Beelzebul<sup>15</sup>, the chief of the demons!”

25 Now, the Jesus<sup>16</sup>, having lastingly known the idea *that was theirs*, said to them. “Every kingdom which is being divided against itself is being laid waste.

And, every city or household which is being divided against itself shall not stand.

26 And, if the Satan<sup>17</sup> is casting out the Satan, against himself he is divided! So then, how shall the kingdom *that is his* be made to stand?”

27 And, if I, *for My part*,<sup>18</sup> in connection with Beelzebul am casting out the demons, in connection

with whom are your sons casting *them* out? For this reason they, *for their part*, shall be YOUR judges!

28 Now, if I, *for My part*, in connection with *the Spirit*<sup>19</sup> from God am casting out the demons, then and there the Kingdom of the God has first arrived before you!

29 Or, how is anyone able to enter into the household of the strong *man* and destroy<sup>20</sup> the implements *that are his*, if ever he might not first bind the strong *man*? And, then he might plunder<sup>21</sup> the household *that is his*.

30 The *one* who is not being with Me is against Me. And, the *one* who is not gathering together with Me is scattering.

*JESUS WARNS*

*HOW SERIOUS THE BLASPHEMY OF THE HOLY SPIRIT IS*

31 For this reason I say to you: every moral failure and blasphemy shall be acquitted for the people. But, the blasphemy of the Spirit shall not be acquitted for the people<sup>22</sup>.

32 And, as *for* whoever might speak a word against the Son of the Man, it shall be acquitted for him. But, as *for* whoever might speak against the Spirit – *that is*, the Holy *One*, it shall NOT be acquitted for him, neither in the present<sup>23</sup> age nor in the one which is about to come.

*JESUS TEACHES HOW PEOPLE SHOULD EVALUATE HIM*

33 Either deem the tree sound and the fruit *that is* its sound, or deem the tree rotten and the fruit *that is* its rotten. For, from the fruit the tree shall come to be known.

<sup>10</sup> A reference to Isaiah 42:1-4

<sup>11</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), include have ‘the blind and mute one’ here. On the basis of 1% the NU has ‘the mute one’.

<sup>12</sup> 25% of the Greek manuscripts, including the best line of transmission (f35), do not include a word translated as ‘both’ here.

<sup>13</sup> 20% of the Greek manuscripts, including the best line of transmission (f35), include ‘the Anointed One,’ here.

<sup>14</sup> 25% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article ‘the’ here.

<sup>15</sup> ‘Beelzebul’ – the transliteration of the Hebrew word *בעל זבול*, the name of a Philistine god which later came to be used as a reference to the chief of the demons.

<sup>16</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘the Jesus’ here.

<sup>17</sup> ‘Satan’ – the transliteration of a Hebrew word which means ‘Adversary’.

<sup>18</sup> 28% of the Greek manuscripts, including the best line of

transmission (f35), place the word translated as ‘I, for My part,’ here instead of after the succeeding prepositional phrase.

<sup>19</sup> ‘the Spirit’ – The definite article ‘the’ is not in the Greek text and therefore could refer to Jesus’ human spirit. However, in the context of verse 31 this translation takes this as a reference to the Holy Spirit.

<sup>20</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have the ‘plunder’ here instead of ‘snatch away’.

<sup>21</sup> 40% of the Greek manuscripts, including the best line of transmission (f35), have the ‘might plunder’ (an aorist subjunctive verb) here instead of ‘shall plunder’ (a future tense verb).

<sup>22</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), include the words translated as ‘for the people’ here.

<sup>23</sup> 90% of the Greek manuscripts, including the best line of transmission (f35), have ‘the present’ here instead of ‘this – namely, the’.

JESUS TEACHES THAT PEOPLE SHALL BE JUDGED  
ON THE BASIS OF WHAT THEY SAY

34 Generation of vipers, how are you able to speak *morally* good *things* while being wicked? For, from the overflow of the heart the mouth speaks.

35 From the *morally* good treasure the *morally* good person exposes *morally* good *things*. And, from the wicked treasures the wicked person exposes wicked *things*.

36 Now, I say to you that every utterance – *that is*, a useless *one* which if ever<sup>24</sup> the people might speak<sup>25</sup> – shall be taken into account concerning it in a day of judgment. 37 For, from the words *that are* yours you shall be justified; and, from the words *that are* yours you shall be condemned.”

JESUS RESPONDS

TO A REQUEST FOR YET ANOTHER DIVINE SIGN

38 Then, some of the Scribes and Pharisees responded <sup>26</sup>, saying, “Teacher, from You we desire to see a *divine* sign.”

39 Now, the *Jesus*, responding, said to them, “A generation – *that is*, a wicked and adulterous *one* – further seeks a *divine* sign. And, a *divine* sign shall not be given to it, except the *divine* sign of Jonah the Prophet.

40 For, just as Jonah was in the belly of the sea monster three days and three nights, in the same way the Son of the Man shall be in the heart of the Earth three days and three nights.

JESUS WARNS THAT GENERATION THAT PEOPLE  
WHO RESPONDED WELL TO MUCH INFERIOR INDIVIDUALS  
TO HIMSELF SHALL CONDEMN THEM

41 Men of Nineveh shall arise in connection with the Judgment with the generation – *that is*, this *one*. And, they shall condemn it. Because, they changed *their* thinking with regard for the heralding of Jonah.

And, look! *Someone* greater than Jonah *is* here!

42 A queen of *the* southwest quarter shall be raised up in the Judgment with the generation – *that is*, this *one*. And, she shall condemn it; because, she came from the ends of the Earth to hear the wisdom of Solomon.

And, look! *Someone* greater than Solomon *is* here!

JESUS WARNS

THAT JUST CLEANING UP ONE'S LIFE IS NOT ENOUGH

43 Now, whenever the unclean spirit goes out from the person, it goes through waterless regions, seeking rest. And, it does not find *it*.

44 Then, it says, ‘I shall return to the dwelling that was mine<sup>27</sup>, from where I went out.’

And, having gone, it finds *it* vacant, having been lastingly swept clean and having been lastingly set in order.

45 Then, it goes and takes along with itself seven other spirits more wicked than itself. And, having entered, he dwells there.

And, the last things of the person have come to be worse than the first *things*.

In this way it shall be also for the Generation – *namely*, this *one*, the wicked *one*.

JESUS TEACHES WHO IT IS THAT HAS

A TRULY CLOSE RELATIONSHIP WITH HIMSELF

46 Now,<sup>28</sup> while He was still speaking to the throngs, look! The mother and the brothers *that were* His had stood outside, seeking to speak with Him!

47 Now, someone said to Him, “Look! The mother *that is* Yours and the brothers *that are* Yours have lastingly stood outside, seeking to speak with You!”<sup>29</sup>

48 Now, the *Jesus*, responding, said to the one who had spoken to Him, “Who is the mother *that is* Mine? And, who are the brothers *that are* Mine?”

49 And, having extended the hand *that is* His toward the disciples *that were* His, He said, “Look! The mother *that is* Mine! And, the brothers *that are* Mine!

<sup>24</sup> 99.2% of the Greek manuscripts, including the best line of transmission (f35), include the word translated as ‘if ever’ here. On the basis of 0.4% the NU omits it.

<sup>25</sup> 97.3% of the Greek manuscripts, including the best line of transmission (f35), have ‘might speak’ (an aorist subjunctive verb) here. On the basis of 2.2% the NU has ‘shall speak’ (a future tense verb).

<sup>26</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), do not include the pronoun which would be translated as ‘to Him’ here.

<sup>27</sup> 99% of the Greek manuscripts, including the best line of

transmission (f35), have ‘I shall return to the dwelling *that was* mine’ here instead of ‘To the dwelling *that was* mine I shall return’.

<sup>28</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction translated as ‘Now’ here.

<sup>29</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), include verse 47. Curiously, the NU includes it even the two manuscripts that they typically prefer (X and B) omit it.

For, *whoever* might have done the will of the Father  
*that is* Mine – *namely*, the *Father* in *the* heavens - he,  
*for his part*, IS MY brother, and sister, and mother!”