

## MATTHEW 4

### NLET

#### JESUS IS TEMPTED BY THE DEVIL

1 Then, the Jesus was led up into the wilderness by the Spirit to be tempted by the Devil<sup>1</sup>.

2 And, having fasted *for days – that is, forty of them* – and *for nights – that is, forty of them*, afterward He was hungry.

3 And, having approached Him, the one who was tempting said<sup>2</sup>, “If you are Son of the God, speak with result that the stones – *that is, these* – might come to be *loaves of flatbread*.”

4 Now, responding, the Jesus said, “It has been lastingly written, “**NOT in dependence upon a loaf of flatbread only shall a man<sup>3</sup> live! Rather, in dependence upon every utterance going out by agency of Mouth of YaHWeH<sup>4</sup>.**”<sup>5</sup>

5 Then, the Devil takes Him to the Holy City. And, he makes Him stand<sup>6</sup> on the wing of the Temple<sup>7</sup>.

6 And, he says to Him, “If you are Son of the God, throw Yourself down. For, it has been lastingly written, “**He shall enjoin the heavenly messengers concerning You**”<sup>8</sup>; and, “**On their arms they shall take up and carry You, lest against stone You might strike the foot that is Yours.**”<sup>9</sup>

<sup>1</sup> ‘Devil’ – a transliteration of the Greek word διαβόλου. It means ‘Slanderer’.

<sup>2</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘Him, the one who was tempting said’ here instead of ‘the one who was tempting said to Him’.

<sup>3</sup> 90% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article ‘the’ here.

<sup>4</sup> Curiously, the actual name for God that is used in the Hebrew text of Deuteronomy 8:3 is ‘YaHWeH’. The Greek word which appears here is the unarticulated word θεοῦ, typically translated as ‘God’. More often the unarticulated Greek word for ‘Lord’ (κύριος) represents this divine name.

<sup>5</sup> A reference to Deuteronomy 8:3

<sup>6</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘makes Him stand’ (present tense) here instead of ‘made Him stand’ (aorist tense).

<sup>7</sup> ‘the wing of the Temple’ – possibly the high porch that Herod had built on the south end of the Court of the Gentiles which overlooked the deep valley below, cited by Josephus as capable of making one dizzy when looking down. Cf. Luke 4:9.

<sup>8</sup> A reference to Psalm 91:11

<sup>9</sup> A reference to Psalm 91:12

<sup>10</sup> ‘YaHWeH’ – a transliteration of the Hebrew word יהוה. The New Testament writers often use the unarticulated Greek word for ‘Lord’ to translate this divine, four-consonant name, especially when quoting Old Testament passages. Indeed, this is the name for the Divine Being that appears in Deuteronomy 6:16. It means ‘the One Who is’ or ‘He exists’.

7 The Jesus was saying to him, “On the contrary, it has been lastingly written, “**You shall not make a trial of YaHWeH<sup>10</sup>, the God that is yours.**”<sup>11</sup>

8 Again the Devil took Him to a mountain – *that is, a lofty one, exceedingly lofty*.

And, he pointed out to Him all the kingdoms of the Created Order and the glory *that was theirs*.

9 And, he speaks<sup>12</sup> to Him, “I shall freely give these things – ALL of *them* – to You<sup>13</sup>, if ever, having fallen, You might prostrate Yourself before me.”

10 Then, the Jesus says to him, “Go after Me<sup>14</sup>, Satan<sup>15</sup>!

For, it has been lastingly written: “**You shall prostrate yourselves before YaHWeH<sup>16</sup>, the God that is yours. And, to Him only shall you be subject.**”<sup>17</sup>

11 Then, the devil left Him.

#### HEAVENLY MESSENGERS RENDER SERVICE TO JESUS

And, look! Heavenly messengers came! And, they were rendering service to Him.

#### JESUS WITHDRAWS TO THE REGION OF GALILEE

12 Now, the Jesus<sup>18</sup>, having heard that John had been transmitted to prison, withdrew to the region of Galilee.

13 And, having left the city of Natzaret, and having come, He settled in Capernaum<sup>19</sup> -

➤ the city beside a sea,

<sup>11</sup> A reference to Deuteronomy 6:16

<sup>12</sup> 98.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘speaks’ (present tense verb) here instead of ‘said’ (aorist verb of a similar but different verb).

<sup>13</sup> 98.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘these things – ALL of them to You’ here instead of ‘these things to You – all of them’.

<sup>14</sup> 88.1% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘after Me’ here.

<sup>15</sup> ‘Satan’ – an English transliteration of the Greek word Σατανᾶ which, in turn, is a transliteration of the Hebrew word שָׁטָן. It means ‘Adversary’.

<sup>16</sup> ‘YaHWeH’ – a transliteration of the Hebrew word יהוה. The New Testament writers often use the unarticulated Greek word for ‘Lord’ to translate this divine, four-consonant name, especially when quoting Old Testament passages. Indeed, this is the name for the Divine Being that appears in Deuteronomy 6:16. It means ‘the One Who is’ or ‘He exists’.

<sup>17</sup> Here Jesus does not directly quote a passage from the Old Testament as He did previously. Here, in good rabbinic style, He ‘targums’ passages like Deuteronomy 6:13 and 10:20, giving the sense of them in His own words, as He appears to have done again in John 7:38.

<sup>18</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘the Jesus’ here.

<sup>19</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ‘Capernaum’ here instead of ‘Capharnaum’.

➤ within the boundaries of Zebulun and Naphthali,  
14 in order that the utterance through Isaiah the Prophet  
might be fulfilled, saying,

15 **“Land of Zebulun and land of Nephthali –**

- **with transit of a sea,**
- **on the other side of the Jordan River,**
- **Galilee of the Ethnicities –**

16 **the People – that is, the ones who are sitting in  
darkness – ‘saw Light – that is, great Light’<sup>20</sup>.**

**And, for the ones who are sitting in a place and  
shadow of death Light has arisen for them!”<sup>21</sup>**

17 From then on, the Jesus began to herald and to  
say, “Keep on changing your thinking! For, the  
Kingdom of the Heavens, has lastingly approached!”

*JESUS BIDS TWO SETS OF BROTHERS TO FOLLOW HIM*

18 Now, while walking alongside the Sea of the *region*  
of Galilee, He saw two brothers:

- Simon, the one being called ‘Peter’, and
  - Andrew, the brother *that was* his,
- throwing a casting-net into the sea; for, they were  
fishermen.

19 And, He says to them, “Come after me! And, I  
shall make you fishers of people!”

20 Now, the *brothers* immediately, having left the nets,  
followed Him.

21 And, having gone on before *them* from there, He  
saw another two brothers:

- Jacob<sup>22</sup>, the *son* of the Zebedee, and
- John, the brother *that is* his

in the fishing-boat with Zebedee, the father *that was*  
theirs, putting the nets *that were* theirs in order.

And, He called them.

22 Now, the *brothers* immediately, having left the  
fishing-boat and the father *that was* theirs, followed Him.

*THE SCOPE OF JESUS’ ACTIVITY AND INFLUENCE*

23 And, the Jesus was going around *the* entirety of  
the *region of Galilee*<sup>23</sup> -

- teaching in the synagogues *that were* theirs, and
- heralding the Excellent Announcement of the  
Kingdom, and
- healing all every disease and every weakness

among the People.

24 And, the report about Him spread abroad into *the*  
entirety of the *region of Syria*.

And, they brought to Him

- all the ones who were badly having various  
diseases, and
- ones who were afflicted with tortures of *illnesses*,  
and
- ones who were demonized, and
- ones who were epileptic, and
- paralytics.

And, He healed them.

25 And, throngs – many of *them* – followed Him from

- the *region of Galilee*, and
- Decapolis, and
- Jerusalem, and
- Judea, and
- on the other side of the Jordan River.

<sup>20</sup> 97% of the Greek manuscripts, including the best line of  
transmission (f35), have ‘saw a light – that is, a great light’ here  
instead of ‘a light they saw, a great light’.

<sup>21</sup> A reference to Isaiah 9:1-2

<sup>22</sup> ‘Jacob’ – a transliteration of the Greek name Ἰάκωβον, certainly  
a closer transliteration than James. And so throughout this  
Gospel.

<sup>23</sup> 90.8% of the Greek manuscripts, including the best line of  
transmission (f35), have ‘the Jesus was going around *the* entirety  
of the *region of Galilee*’ here. On the basis of one manuscript the  
NU has ‘He was going around in the entirety of the region of  
Galilee’.