

KATA MATΘAION 12

f35

¹ Ἐν ἐκείνῳ τῷ καιρῷ ἐπορεύθη ὁ Ἰησοῦς τοῖς σάββασιν διὰ τῶν σπορίμων. Οἱ δὲ μαθηταὶ αὐτοῦ ἐπείνασαν. Καὶ ἤρξαντο τίλλειν στάχρας καὶ ἐσθίειν.

² Οἱ δὲ Φαρισαῖοι ἰδόντες εἶπον¹ αὐτῷ· Ἴδού οἱ μαθηταὶ σου ποιοῦσιν ὃ οὐκ ἔξεστιν ποιεῖν ἐν σαββάτῳ.

³ Ὁ δὲ εἶπεν αὐτοῖς· Οὐκ ἀνέγνωτε τί ἐποίησεν Δαυὶδ ὅτε ἐπείνασεν, αὐτὸς² καὶ οἱ μετ' αὐτοῦ; ⁴ πῶς εἰσῆλθεν εἰς τὸν Οἶκον τοῦ Θεοῦ καὶ τοὺς Ἄρτους τῆς Προθέσεως ἔφαγεν³, οὗς⁴ οὐκ ἐξὸν ἦν αὐτῷ φαγεῖν οὐδὲ τοῖς μετ' αὐτοῦ, εἰ μὴ τοῖς ἱερεῦσιν μόνοις;

⁵ Ἡ οὐκ ἀνέγνωτε ἐν τῷ Νόμῳ ὅτι τοῖς Σάββασιν οἱ ἱερεῖς ἐν τῷ Ἱερῷ τὸ Σάββατον βεβηλοῦσιν καὶ ἀναίτιοι εἰσιν;

⁶ Λέγω δὲ ὑμῖν ὅτι τοῦ Ἱεροῦ μεῖζόν ἐστιν ὧδε.

⁷ Εἰ δὲ ἐγνώκετε τί ἐστιν· Ἔλεον⁵ θέλω καὶ οὐ θυσίαν, οὐκ ἂν κατεδικάσατε τοὺς ἀναίτιους.

⁸ Κύριος γάρ ἐστιν τοῦ Σαββάτου ὁ Υἱὸς τοῦ Ἀνθρώπου.

⁹ Καὶ μεταβὰς ἐκεῖθεν ἦλθεν εἰς τὴν συναγωγὴν αὐτῶν.

¹ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have the spelling εἶπον here instead of εἶπαν.

² 90% of the Greek manuscripts, including the best line of transmission (f35), include the pronoun αὐτὸς here.

³ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ἔφαγεν here instead of ἔφαγον.

⁴ 99% of the Greek manuscripts, including the best line of transmission (f35), have οὗς (a masculine, accusative, plural, relative pronoun) here instead of ὃ (a neuter, accusative, singular, relative pronoun).

⁵ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have Ἔλεον (an accusative noun) here instead of Ἐλεος (a nominative noun).

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*,⁶ 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*⁷ *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 MERCY⁸; and, not sacrifice’⁹**, you would NOT condemn the guiltless.

8 For, the Son of the Man is YaHWeH¹⁰ 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.

And, they asked Him

⁶ 90% of the Greek manuscripts, including the best line of transmission (f35), include the pronoun translated as ‘He, for His part’ here.

⁷ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘which loaves’ (a masculine, accusative, plural, relative pronoun) here instead of ‘which loaf’ (a neuter, accusative, singular, relative pronoun). The antecedent of this pronoun is masculine and plural.

⁸ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have the grammatically-appropriate accusative form of the noun for ‘mercy’ here instead of a nominative noun. Since this word is the direct object of this clause, it should be in the accusative case.

⁹ A reference to Hosea 6:6

¹⁰ ‘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. It means ‘the One Who is’ or ‘He exists’. The consonants of the name are capitalized to indicate that this name is emphasized by appearing first in the Greek sentence.

¹⁰ Καὶ ἰδοὺ. Ἄνθρωπος ἦν¹¹ τὴν¹² χεῖρα ἔχων ξηράν.

Καὶ ἐπηρώτησαν αὐτὸν λέγοντες· Εἰ ἔξεστι τοῖς σάββασιν **θεραπεύειν**¹³; ἵνα κατηγορήσωσιν αὐτοῦ.

¹¹ Ὁ δὲ εἶπεν αὐτοῖς· Τίς ἔσται ἐξ ὑμῶν ἄνθρωπος ὃς ἔξει πρόβατον ἓν, καὶ ἐὰν ἐμπέσῃ τοῦτο τοῖς σάββασιν εἰς βόθυνον, οὐχὶ κρατήσῃ αὐτὸ καὶ ἐγερεῖ;

¹² Πόσῳ οὖν διαφέρει ἄνθρωπος προβάτου. ὥστε ἔξεστιν τοῖς σάββασιν καλῶς ποιεῖν.

¹³ Τότε λέγει τῷ ἀνθρώπῳ· Ἔκτεινόν **τὴν χεῖρά σου**¹⁴.

Καὶ ἐξέτεινεν. Καὶ **ἀποκατεστάθη**¹⁵ ὑγιής ὡς ἡ ἄλλη.

¹⁴ Οἱ δὲ Φαρισαῖοι συμβούλιον ἔλαβον **κατ' αὐτοῦ ἐξελθόντες**¹⁶ ὅπως αὐτὸν ἀπολέσωσιν.

¹⁵ Ὁ δὲ Ἰησοῦς γνοὺς ἀνεχώρησεν ἐκεῖθεν. Καὶ ἠκολούθησαν αὐτῷ **ὄχλοι** πολλοί. Καὶ ἐθεράπευσεν αὐτοὺς πάντας,

¹⁰ And, look! *There was*¹⁷ a man, having the¹⁸ hand – *that is*, a withered one!

And, they inquired of Him, saying, “Is it permissible to be healing¹⁹ on the Sabbaths?” – 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*²⁰.”

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,²¹ 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 – great *ones* – followed Him. And, He healed them all!

¹¹ 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the verb ἦν here.

¹² 97% of the Greek manuscripts, including the best line of transmission (f35), include the definite article τὴν here. On the basis of 1% (two manuscripts – *κ* and *B*) the NU omits it.

¹³ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have θεραπεύειν (a present tense infinitive) here instead of θεραπεύσαι (an aorist infinitive).

¹⁴ 96% of the Greek manuscripts, including the best line of transmission (f35), have τὴν χεῖρά σου here instead of σου τὴν χεῖρα.

¹⁵ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ἀποκατεστάθη here instead of ἀπεκατεστάθη.

¹⁶ 95% of the Greek manuscripts, including the best line of transmission (f35), have οἱ δὲ Φαρισαῖοι συμβούλιον ἔλαβον κατ' αὐτοῦ ἐξελθόντες here. On the basis of 1.5% the NU has ἐξελθόντες δὲ οἱ Φαρισαῖοι συμβούλιον ἔλαβον κατ' αὐτοῦ.

¹⁷ 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the verb translated as ‘there was’ here.

¹⁸ 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.

¹⁹ 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).

²⁰ 96% of the Greek manuscripts, including the best line of transmission (f35), have ‘the hand that is yours’ here instead of ‘yours the hand’.

²¹ 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,’

¹⁶ Καὶ ἐπετίμησεν αὐτοῖς ἵνα μὴ φανερόν αὐτὸν ποιήσωσιν, ¹⁷ ὅπως²² πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου λέγοντος· ¹⁸ Ἴδου ὁ Παῖς μου ὃν ἠρέτισα, ὁ Ἀγαπητός μου εἰς ὃν εὐδόκησεν ἡ Ψυχὴ μου. θήσω τὸ Πνεῦμά μου ἐπ' αὐτόν. Καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ. ¹⁹ Οὐκ ἐρίσει, Οὐδὲ κραυγάσει, Οὐδὲ ἀκούσει τις ἐν ταῖς πλατείαις τὴν φωνὴν αὐτοῦ. ²⁰ κάλαμον συντετριμμένον οὐ κατεάζει.

Καὶ λίνον τυφόμενον οὐ σβέσει.

ἕως ἂν ἐκβάλῃ εἰς νῆκος τὴν κρίσιν.

²¹ Καὶ τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιούσιν.

²² Τότε προσηνέχθη αὐτῷ δαιμονιζόμενος τυφλὸς καὶ κωφός.

Καὶ ἐθεράπευσεν αὐτόν, ὥστε τὸν τυφλὸν καὶ κωφὸν^{23 24} λαλεῖν καὶ βλέπειν.

²³ Καὶ ἐξίσταντο πάντες οἱ ὄχλοι.

Καὶ ἔλεγον· Μήτι οὗτός ἐστιν ὁ Χρῆστος, ὁ Υἱὸς Δαυὶδ;

²⁴ Οἱ δὲ Φαρισαῖοι ἀκούσαντες εἶπον· Οὗτος οὐκ ἐκβάλλει τὰ δαιμόνια εἰ μὴ ἐν ²⁵ Βεελζεβούλ ἄρχοντι τῶν δαιμονίων.

²² 98% of the Greek manuscripts, including the best line of transmission (f35), have the ὅπως here instead of ἵνα.

²³ 96% of the Greek manuscripts, including the best line of transmission (f35), include have τὸν τυφλὸν καὶ κωφὸν here. On the basis of 1% the NU has τὸν κωφὸν.

²⁴ 25% of the Greek manuscripts, including the best line of transmission (f35), do not include καὶ here.

²⁵ 25% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article τῷ here.

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;**

➤ 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 the Name that is His ethnicities shall hope.”²⁶**

JESUS HEALS A BLIND AND MUTE DEMONIAIC

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

And, He healed him, with the result that the blind and mute one²⁷ was ²⁸ speaking and seeing.

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

And, they were saying, “This one is not ‘the Anointed One,’²⁹ ‘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 ³⁰ Beelzebul³¹, the chief of the demons!”

²⁶ A reference to Isaiah 42:1-4

²⁷ 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’.

²⁸ 25% of the Greek manuscripts, including the best line of transmission (f35), do not include a word that would be translated as ‘both’ here.

²⁹ 20% of the Greek manuscripts, including the best line of transmission (f35), include ‘the Anointed One,’ here.

³⁰ 25% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article ‘the’ here.

³¹ ‘Beelzebul’ – the transliteration of the Hebrew word בְּעֶלְזְבוּל , the name of a Philistine god which later came to be used as a reference to the chief of the demons.

²⁵ Εἰδὼς δὲ ὁ Ἰησοῦς³² τὰς ἐνθυμήσεις αὐτῶν εἶπεν αὐτοῖς· Πᾶσα βασιλεία μερισθεῖσα καθ' ἑαυτῆς ἐρημοῦται. Καὶ πᾶσα πόλις ἢ οἰκία μερισθεῖσα καθ' ἑαυτῆς οὐ σταθήσεται.

²⁶ Καὶ εἰ ὁ Σατανᾶς τὸν Σατανᾶν ἐκβάλλει, ἐφ' ἑαυτὸν ἐμερίσθη. Πῶς οὖν σταθήσεται ἡ βασιλεία αὐτοῦ;

²⁷ Καὶ εἰ ἐγὼ ἐν Βεελζεβούλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν; Διὰ τοῦτο αὐτοὶ ὑμῶν ἔσονται κριταί³³.

²⁸ Εἰ δὲ ἐγὼ ἐν Πνεύματι Θεοῦ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ Βασιλεία τοῦ Θεοῦ.

²⁹ Ἡ πῶς δύναται τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ καὶ τὰ σκεύη αὐτοῦ **διαρπάσῃ**³⁴, ἐὰν μὴ πρῶτον δῇσιν τὸν ἰσχυρόν; καὶ τότε τὴν οἰκίαν αὐτοῦ **διαρπάσῃ**³⁵.

³⁰ ὁ μὴ ὦν μετ' ἐμοῦ κατ' ἐμοῦ ἔστιν. Καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει.

³¹ διὰ τοῦτο λέγω ὑμῖν, πᾶσα ἁμαρτία καὶ βλασφημία ἀφεθήσεται τοῖς ἀνθρώποις. Ἡ δὲ τοῦ πνεύματος βλασφημία οὐκ ἀφεθήσεται **τοῖς ἀνθρώποις**³⁶.

³² Καὶ ὅς ἐὰν εἴπῃ λόγον κατὰ τοῦ Υἱοῦ τοῦ Ἀνθρώπου, ἀφεθήσεται αὐτῷ. Ὅς δ' ἂν εἴπῃ κατὰ τοῦ Πνεύματος τοῦ Ἁγίου, οὐκ ἀφεθήσεται αὐτῷ οὔτε ἐν **τῷ νῦν**³⁷ αἰῶνι οὔτε ἐν τῷ μέλλοντι.

³² 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the name ὁ Ἰησοῦς here.

³³ 97% of the Greek manuscripts, including the best line of transmission (f35), have the word order ὑμῶν ἔσονται κριταί here. On the basis of 1% the NU has κριταί ἔσονται ὑμῶν.

³⁴ 98% of the Greek manuscripts, including the best line of transmission (f35), have **διαρπάσῃ** here instead of **ἀρπάσαι**.

³⁵ 40% of the Greek manuscripts, including the best line of transmission (f35), have **διαρπάσῃ** here instead of **διαρπάσει**.

³⁶ 98% of the Greek manuscripts, including the best line of transmission (f35), include **τοῖς ἀνθρώποις** here.

³⁷ 90% of the Greek manuscripts, including the best line of transmission (f35), have **τῷ νῦν** here instead of

25 Now, the Jesus³⁸, 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 Satan³⁹ 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*,⁴⁰ in connection with Beelzebul am casting out the demons, in connection with whom are the sons *that are yours* 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*⁴¹ 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 might seize the implements *that are his* as plunder⁴², if ever he might not first bind the strong *man*? And, then he might seize the household *that is his* as plunder⁴³.

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 people⁴⁴.

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 present⁴⁵ age nor in the one which is about to come.

τούτῳ τῷ.

³⁸ 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the name ‘the Jesus’ here.

³⁹ ‘Satan’ – the transliteration of a Hebrew word which means ‘Adversary’.

⁴⁰ 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.

⁴¹ ‘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.

⁴² 98% of the Greek manuscripts, including the best line of transmission (f35), have the ‘might seize ... as plunder’ here instead of ‘carry off’.

⁴³ 40% of the Greek manuscripts, including the best line of transmission (f35), have the ‘might seize ... as plunder’ here instead of “shall seize ... as plunder”.

⁴⁴ 98% of the Greek manuscripts, including the best line of transmission (f35), include the words translated as ‘for the people’ here.

⁴⁵ 90% of the Greek manuscripts, including the best line of transmission (f35), have ‘the present’ here instead of ‘this – namely, the’.

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.

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 ever⁴⁹ the people might speak⁵⁰ – 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 ⁵¹, 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!

33 Ἡ ποιήσατε τὸ δένδρον καλὸν καὶ τὸν καρπὸν αὐτοῦ καλόν, ἢ ποιήσατε τὸ δένδρον σαπρὸν καὶ τὸν καρπὸν αὐτοῦ σαπρόν. Ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκεται.

34 Γεννήματα ἐχιδνῶν, πῶς δύνασθε ἀγαθὰ λαλεῖν πονηροὶ ὄντες; Ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ.

35 Ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ ἐκβάλλει ἀγαθὰ. Καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ ἐκβάλλει πονηρά.

36 Λέγω δὲ ὑμῖν ὅτι πᾶν ῥῆμα ἄργον ὃ ἐὰν⁴⁶ λαλήσωσιν⁴⁷ οἱ ἄνθρωποι, ἀποδώσουσιν περὶ αὐτοῦ λόγον ἐν ἡμέρᾳ κρίσεως. 37 Ἐκ γὰρ τῶν λόγων σου δικαιωθήσῃ, καὶ ἐκ τῶν λόγων σου καταδικασθήσῃ.

38 Τότε ἀπεκρίθησαν ⁴⁸ τινες τῶν Γραμματέων καὶ Φαρισαίων λέγοντες· Διδάσκαλε, θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν.

39 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ. Καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ Προφήτου.

40 ὥσπερ γὰρ ἦν Ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας, οὕτως ἔσται ὁ Υἱὸς τοῦ Ἀνθρώπου ἐν τῇ καρδίᾳ τῆς Γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας.

41 Ἄνδρες Νινευῖται ἀναστήσονται ἐν τῇ Κρίσει μετὰ τῆς γενεᾶς ταύτης. Καὶ κατακρинуσιν αὐτήν, ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ. Καὶ ἰδοὺ. Πλεῖον Ἰωνᾶ ὧδε.

⁴⁶ 99.2% of the Greek manuscripts, including the best line of transmission (f35), include the word ἐὰν here. On the basis of 0.4% the NU omits it.

⁴⁷ 97.3% of the Greek manuscripts, including the best line of transmission (f35), have λαλήσωσιν here. On the basis of 2.2% the NU has λαλήσουσιν.

⁴⁸ 95% of the Greek manuscripts, including the best line of transmission (f35), do not include the pronoun αὐτῶ here.

⁴⁹ 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.

⁵⁰ 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).

⁵¹ 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.

⁴² βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης. Καὶ κατακρινεῖ αὐτήν· ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶνος. Καὶ ἰδοὺ πλεῖον Σολομῶνος ᾧδε.

⁴³ Ὄταν δὲ τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρων τόπων ζητοῦν ἀνάπαυσιν. Καὶ οὐχ εὐρίσκει.

⁴⁴ τότε λέγει· **Ἐπιστρέψω εἰς τὸν οἶκόν μου**⁵² ὅθεν ἐξῆλθον·

καὶ ἐλθὼν εὐρίσκει σχολάζοντα σεσαρωμένον καὶ κεκοσμημένον.

⁴⁵ τότε πορεύεται καὶ παραλαμβάνει μεθ' ἑαυτοῦ ἐπτά ἕτερα πνεύματα πονηρότερα ἑαυτοῦ. Καὶ εἰσελθόντα κατοικεῖ ἐκεῖ. Καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χεῖρονα τῶν πρώτων. Οὕτως ἔσται καὶ τῇ γενεᾷ ταύτῃ τῇ πονηρᾷ.

⁴⁶ Ἐτι δὲ αὐτοῦ λαλοῦντος τοῖς ὄχλοις ἰδοὺ. ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ εἰστήκεισαν ἔξω ζητοῦντες αὐτῷ λαλῆσαι.

⁴⁷ Εἶπεν δέ τις αὐτῷ· Ἴδου ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ἐστήκασιν, ζητοῦντές σοι λαλῆσαι.

⁴⁸ ὁ δὲ ἀποκριθεὶς εἶπεν τῷ **εἰπόντι**⁵³ αὐτῷ· Τίς ἐστὶν ἡ μήτηρ μου, καὶ τίνες εἰσὶν οἱ ἀδελφοί μου;

⁴⁹ καὶ ἐκτείνας τὴν χεῖρα αὐτοῦ ἐπὶ τοὺς μαθητὰς αὐτοῦ εἶπεν· Ἴδου ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου·

⁵⁰ ὅστις γὰρ ἂν ποιήσῃ τὸ θέλημα τοῦ πατρός μου τοῦ ἐν οὐρανοῖς, αὐτός μου ἀδελφὸς καὶ ἀδελφὴ καὶ μήτηρ ἐστίν.

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'⁵⁴, 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 TRUE CLOSE RELATIONSHIP WITH HIMSELF

⁴⁶ Now,⁵⁵ 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!"⁵⁶

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!

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!"

⁵² 99% of the Greek manuscripts, including the best line of transmission (f35), have Ἐπιστρέψω εἰς τὸν οἶκόν μου *here instead of* Εἰς τὸν οἶκόν μου ἐπιστρέψω.

⁵³ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have εἰπόντι *here instead of* λέγοντι.

⁵⁴ 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'.

⁵⁵ 99% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction translated as 'Now' *here*.

⁵⁶ 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 (N and B) omit it.