

KATA MATΘAION 4
f35

¹ Τότε ὁ Ἰησοῦς ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ πνεύματος, πειρασθῆναι ὑπὸ τοῦ Διαβόλου.

² Καὶ νηστεύσας ἡμέρας **τεσσαράκοντα**¹ καὶ νύκτας **τεσσαράκοντα**² ὕστερον ἐπείνασεν.

³ Καὶ προσελθὼν **αὐτῷ ὁ πειράζων εἶπεν**³. Εἰ υἱὸς εἶ τοῦ Θεοῦ, εἰπὲ ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται.

⁴ Ὁ δὲ ἀποκριθεὶς εἶπεν· Γέγραπται· Οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ἄνθρωπος. Ἀλλ' ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος Θεοῦ.

⁵ Τότε παραλαμβάνει αὐτὸν ὁ Διάβολος εἰς τὴν Ἀγίαν Πόλιν. Καὶ **ἵστησιν**⁴ αὐτὸν ἐπὶ τὸ Πτερύγιον τοῦ Ἱεροῦ.

⁶ Καὶ λέγει αὐτῷ· Εἰ Υἱὸς εἶ τοῦ Θεοῦ, βάλε σεαυτὸν κάτω· γέγραπται γὰρ ὅτι Τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ καὶ ἐπὶ χειρῶν ἁρουσίν σε, μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου.

⁷ ἔφη αὐτῷ ὁ Ἰησοῦς· Πάλιν γέγραπται· Οὐκ ἐκπειράσεις **Κύριον** τὸν Θεόν σου.

¹ 99% of the Greek manuscripts, including the best line of transmission (f35), have the spelling **τεσσαράκοντα** here instead of **τεσσεράκοντα**.

² 99% of the Greek manuscripts, including the best line of transmission (f35), have the spelling **τεσσαράκοντα** here instead of **τεσσεράκοντα**.

³ 98% of the Greek manuscripts, including the best line of transmission (f35), have **αὐτῷ ὁ πειράζων εἶπεν** here instead of 'the one who was tempting said to Him'.

⁴ 99% of the Greek manuscripts, including the best line of transmission (f35), have **ἵστησιν** (present tense) here instead of **ἔστησεν** (aorist tense).

⁵ 'Devil' – a transliteration of the Greek word **διαβόλου**. It means 'Slanderer'.

⁶ 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'.

⁷ 90% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article 'the' here.

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 Devil⁵.

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 said⁶, "If you are a 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 man⁷ live! Rather, in dependence upon every utterance going out by means of a mouth of YaHWeH⁸."**⁹

5 Then, the Devil takes Him to the Holy City. And, he makes Him stand¹⁰ on the Wing of the Temple¹¹.

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"**¹²; and, **"On their arms they shall take up and carry You, lest against stone You might strike the foot that is Yours."**¹³

7 The Jesus was saying to him, "On the contrary, it has been lastingly written, **"You shall not make a trial of YaHWeH¹⁴, the God that is yours."**¹⁵

⁸ 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 in the New Testament.

⁹ A reference to Deuteronomy 8:3

¹⁰ 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).

¹¹ '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.

¹² A reference to Psalm 91:11

¹³ A reference to Psalm 91:12

¹⁴ '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'.

¹⁵ A reference to Deuteronomy 6:16

⁸ Πάλιν παραλαμβάνει αὐτὸν ὁ Διάβολος εἰς ὄρος ὑψηλὸν λίαν.

Καὶ δείκνυσιν αὐτῷ πάσας τὰς βασιλείας τοῦ Κόσμου καὶ τὴν δόξαν αὐτῶν.

⁹ Καὶ λέγει¹⁶ αὐτῷ· Ταῦτά πάντα σοι¹⁷ δώσω, ἐὰν πεσὼν προσκυνήσῃς μοι.

¹⁰ Τότε λέγει αὐτῷ ὁ Ἰησοῦς· Ὑπαγε ὀπίσω μου, Σατανᾶ.

Γέγραπται γάρ· Κύριον τὸν Θεόν σου προσκυνήσεις.

Καὶ αὐτῷ μόνῳ λατρεύσεις.

¹¹ τότε ἀφίησιν αὐτὸν ὁ διάβολος.

Καὶ ἰδοὺ. Ἄγγελοι προσήλθον. Καὶ διηκόνουν αὐτῷ.

¹² Ἀκούσας δὲ ὁ Ἰησοῦς¹⁸ ὅτι Ἰωάννης παρεδόθη ἀνεχώρησεν εἰς τὴν Γαλιλαίαν.

¹³ καὶ καταλιπὼν τὴν Ναζαρά ἐλθὼν κατώκησεν εἰς Καπαρναοὺμ¹⁹

τὴν παραθαλασσίαν

ἐν ὁρίοις Ζαβουλὼν καὶ Νεφθαλείμ²⁰.

¹⁴ ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου λέγοντος·

¹⁵ Γῆ Ζαβουλὼν καὶ γῆ Νεφθαλείμ²¹,

ὁδὸν θαλάσσης,

πέραν τοῦ Ἰορδάνου,

Γαλιλαία τῶν Ἑθνῶν,

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 speaks²² to Him, “I shall freely give these things – ALL of them – to You²³, if ever, having fallen, You might prostrate Yourself before me.”

¹⁰ Then, the Jesus says to him, “Go after Me²⁴, Satan²⁵!

For, it has been lastingly written: “**You shall prostrate yourselves before YaHWeH²⁶, the God that is yours. And, to Him only shall you be subject.**”²⁷

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 Jesus²⁸, 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 Capernaum²⁹ -

➤ the city beside a sea,

➤ 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 98.5% of the Greek manuscripts, including the best line of transmission (f35), have λέγει here instead of εἶπεν.

¹⁷ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have πάντα σοι here instead of σοι πάντα.

¹⁸ 99% of the Greek manuscripts, including the best line of transmission (f35), include the words ὁ Ἰησοῦς here.

¹⁹ 99% of the Greek manuscripts, including the best line of transmission (f35), have the spelling Καπαρναοὺμ here instead of Καφαρναούμ.

²⁰ 89% of the Greek manuscripts, including the best line of transmission (f35), have the spelling Νεφθαλείμ here instead of Νεφθαλίμ.

²¹ 89% of the Greek manuscripts, including the best line of transmission (f35), have the spelling Νεφθαλείμ here instead of Νεφθαλίμ.

²² 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).

²³ 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’.

²⁴ 88.1% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘after Me’ here.

²⁵ ‘Satan’ – an English transliteration of the Greek word Σατανᾶ which, in turn, is a transliteration of the Hebrew word שָׁטָן. It means ‘Adversary’.

²⁶ ‘YaHWeH’ – a transliteration of the Hebrew word יְהוָה. 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’.

²⁷ 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.

²⁸ 99% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘the Jesus’ here.

²⁹ 99% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ‘Capernaum’ here instead of ‘Capharnaum’.

¹⁶ Ὁ Λαὸς ὁ καθήμενος ἐν σκότει εἶδεν
φῶς³⁰ μέγα.

Καὶ τοῖς καθημένοις ἐν χώρᾳ καὶ σκιᾷ
θανάτου φῶς ἀνέτειλεν αὐτοῖς.

¹⁷ Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ
λέγειν· Μετανοεῖτε, ἤγγικεν γὰρ ἡ βασιλεία
τῶν οὐρανῶν.

¹⁸ Περιπατῶν δὲ παρὰ τὴν Θάλασσαν τῆς
Γαλιλαίας εἶδεν δύο ἀδελφούς, Σίμωνα τὸν
λεγόμενον Πέτρον καὶ
Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ,
βάλλοντας ἀμφίβληστρον εἰς τὴν
Θάλασσαν, ἦσαν γὰρ ἀλιεῖς.

¹⁹ Καὶ λέγει αὐτοῖς· Δεῦτε ὀπίσω μου, καὶ
ποιήσω ὑμᾶς ἀλιεῖς ἀνθρώπων.

²⁰ Οἱ δὲ εὐθέως ἀφέντες τὰ δίκτυα
ἠκολούθησαν αὐτῷ.

²¹ Καὶ προβάς ἐκεῖθεν εἶδεν ἄλλους δύο
ἀδελφούς,
Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην
τὸν ἀδελφὸν αὐτοῦ,
ἐν τῷ πλοίῳ μετὰ Ζεβεδαίου τοῦ πατρὸς
αὐτῶν καταρτίζοντας τὰ δίκτυα αὐτῶν.
Καὶ ἐκάλεσεν αὐτούς.

²² Οἱ δὲ εὐθέως ἀφέντες τὸ πλοῖον καὶ τὸν
πατέρα αὐτῶν ἠκολούθησαν αὐτῷ.

²³ Καὶ περιῆγεν ὅλην τὴν Γαλιλαίαν ὁ
Ἰησοῦς³¹,
διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν καὶ
κηρύσσων τὸ Εὐαγγέλιον τῆς Βασιλείας καὶ
θεραπεύων πᾶσαν νόσον καὶ πᾶσαν
μαλακίαν
ἐν τῷ λαῷ.

**16 the People – that is, the ones who are sitting in darkness –
‘saw Light – that is, great Light’³².**

**And, for the ones who are sitting in a place and shadow of
death Light has arisen for them!”³³**

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:

- Jacob³⁴, 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
Galilee³⁵ -

- 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.

³⁰ 97% of the Greek manuscripts, including the best
line of transmission (f35), have εἶδεν φῶς here
instead of φῶς εἶδεν.

³¹ 90.8% of the Greek manuscripts, including the best
line of transmission (f35), have περιῆγεν ὅλην τὴν
Γαλιλαίαν ὁ Ἰησοῦς here. On the basis of one
manuscript the NU has περιῆγεν ἐν ὅλῃ τῇ Γαλιλαίᾳ.

³² 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’.

³³ A reference to Isaiah 9:1-2

³⁴ ‘Jacob’ – a transliteration of the Greek name Ἰάκωβον, certainly a closer
transliteration than James. And so throughout this Gospel.

³⁵ 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’.

²⁴ Καὶ ἀπῆλθεν ἡ ἀκοὴ αὐτοῦ εἰς ὅλην τὴν Συρίαν.

Καὶ προσήνεγκαν αὐτῷ
πάντας τοὺς κακῶς ἔχοντας ποικίλαις νόσοις
καὶ βασάνοις συνεχομένους, καὶ
δαιμονιζομένους καὶ
σεληνιαζομένους καὶ
παραλυτικούς.

Καὶ ἐθεράπευσεν αὐτούς.

²⁵ Καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ ἀπὸ
τῆς Γαλιλαίας καὶ
Δεκαπόλεως καὶ
Ἱεροσολύμων καὶ
Ἰουδαίας καὶ
πέραν τοῦ Ἰορδάνου.

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*.