

**{40} Matthew**

King James 1769 Version

King James Paraphrase

**Chapter 1**

(1) The book of the generation of Jesus Christ, the son of David, the son of Abraham.  
 (2) Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;  
 (3) And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram;  
 (4) And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;  
 (5) And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;  
 (6) And Jesse begat David the king; and David the king begat Solomon of her *that had been the wife* of Urias;  
 (7) And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa;  
 (8) And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;  
 (9) And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias;  
 (10) And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias;  
 (11) And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon:

**Chapter 1**

(1) The book of the record of Jesus Christ\*, the Descendant of David, the Descendant of Abraham.  
 (2) Abraham fathered Isaac; and Isaac fathered Jacob; and Jacob fathered Judas and his brothers;  
 (3) And Judas fathered Phares<sup>a</sup> and Zara by Tamar<sup>b</sup>; and Phares fathered Esrom; and Esrom fathered Aram;  
 (4) And Aram fathered Aminadab; and Aminadab fathered Naasson; and Naasson fathered Salmon;  
 (5) And Salmon fathered Boaz of Rahab<sup>b</sup>; and Boaz fathered Obed by Ruth<sup>b</sup>; and Obed fathered Jesse;  
 (6) And Jesse fathered David the king; and David the king fathered Solomon of her *who had been the wife* of Uriah<sup>c</sup>;  
 (7) And Solomon fathered Roboam; and Roboam fathered Abia; and Abia fathered Asa;  
 (8) And Asa fathered Jehoshaphat; and Jehoshaphat fathered Joram; and Joram fathered Ozias;  
 (9) And Ozias fathered Joatham; and Joatham fathered Achaz; and Achaz fathered Ezekias;  
 (10) And Ezekias fathered Manasses; and Manasses fathered Amon; and Amon fathered Josiah;  
 (11) And Josiah fathered Jechoniah and his brothers, about the time they were carried away to Babylon:

1:3a - Gen. 38 - by physical descent Phares is Judah's son, by legal descent Judah raised up Phares as his son Er's son. Therefore legally, Phares is Judah's grandson even though physically he is his son.  
 1:3&5b - Note three women are named by name: Tamar [v3], Rahab [v5] and Ruth [v5]  
 1:6c - Note: Matthew does not call Bathsheba by name, but only refers to her as the wife of Uriah

[\*4038 A.H./C-4 B.C.] {See: [Appendix G: World Time Line of Biblical History](#)}

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(12) And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel;  
(13) And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;  
(14) And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;  
(15) And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;  
(16) And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.  
(17) So all the generations from Abraham to David *are* fourteen generations; and from David until the carrying away into Babylon *are* fourteen generations; and from the carrying away into Babylon unto Christ *are* fourteen generations.  
(18) Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.  
(19) Then Joseph her husband, being a just *man*, and not willing to make her a publick example, was minded to put her away privily.  
(20) But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

(12) And after they were brought to Babylon, Jechoniah fathered Shealtiel<sup>d</sup>; and Shealtiel fathered Zorobabel;  
(13) And Zorobabel fathered Abiud; and Abiud fathered Eliakim; and Eliakim fathered Azor;  
(14) And Azor fathered Sadoc; and Sadoc fathered Achim; and Achim fathered Eliud;  
(15) And Eliud fathered Eleazar; and Eleazar fathered Matthan; and Matthan fathered Jacob;  
(16) And Jacob fathered Joseph the husband of Mary, of whom Jesus was born, Who is called Christ.  
(17) So all the generations from Abraham to David *are* fourteen generations; and from David until the carrying away into Babylon *are* fourteen generations; and from the carrying away into Babylon to Christ *are* fourteen generations.  
(18) Now the birth of Jesus Christ took place this way: When His mother Mary was espoused to Joseph, before they came together, she was found *to be* with child by the Holy Spirit.  
(19) Then Joseph her husband, being a just *man*, and not willing to make her a public example, decided to divorce her privately.  
(20) But while he thought about these things, The Angel of the Lord appeared to him in a dream, saying, **Joseph, descendant of David, do not be afraid to take Mary to be your wife; because that which is conceived in her is by the Holy Spirit.**

1:12d - I Chr. 1-3 – Ahaziah, Joash, Amaziah, Jehoiakim – omitted by Matthew.

The first three: Ahaziah, Joash, and Amaziah were descendants of Athaliah who reigned as a wicked queen following the death of her husband King Jehoram and her son Ahaziah who were assassinated [ II Ki. 11:1-20].

Matthew gives the physical descent of Joseph rather than the legal descent. See Mat. 1:3

See also: [Appendix C: Genealogy of Jesus](#)

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(21) And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.  
 (22) Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,  
 (23) Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.  
 (24) Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:  
 (25) And knew her not till she had brought forth her firstborn son: and he called his name JESUS.

**Chapter 2**

(1) Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,  
 (2) Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.  
 (3) When Herod the king had heard *these things*, he was troubled, and all Jerusalem with him.  
 (4) And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

King James Paraphrase

(21) And she will bring forth a son, and you shall call His Name JESUS<sup>e</sup>: because He will save His people from their sins.  
 (22) Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,  
 (23) Behold, a [the] virgin shall be with Child, and shall bring forth a Son, and they shall call His Name Emmanuel,  
 which being interpreted is, God with us.<sup>f</sup>  
 (24) Then Joseph waking up from sleep did as The Angel of the Lord had commanded him, and took his wife to himself:  
 (25) But had no sex with her until she had brought forth her firstborn son: and he called His name JESUS\*.

Session 3: Dec. 20, 2015 Matt. 2: 1-12  
 The King Worshipped

**Chapter 2**

(1) Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, there came wise men from the east to Jerusalem,  
 (2) Asking, Where is He Who is born King of the Jews? Because we have seen His star in the east, and have come to worship Him.  
 (3) When Herod the king had heard these things, he was troubled, and all Jerusalem with him.  
 (4) And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ was supposed to be born.

1:21e - Jesus {Ἰησοῦς}- from Hebrew Joshua {יהושע} - Jehovah saves -note the gematria of the name Jesus totals 888 {8 is the Lord's number} as opposed to the antichrist's number

666. - See "Use of Numbers in Scripture" at [www.TheWordNotes.com](http://www.TheWordNotes.com)

1:23f - Is. 7:14 - see: [Appendix H: Does Isaiah 7:14 Refer to A Virgin? - Yes!!!](#)

- ha-almah {העלמה} -hebrew: literally "the virgin"

450 years since Cyrus' decree to restore Jerusalem

[\*4038 A.H./C-4 B.C.] {See: [Appendix G: World Time Line of Biblical History](#)}

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King James Paraphrase

(5) And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet,  
(6) And thou Bethlehem, *in* the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.  
(7) Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.  
(8) And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found *him*, bring me word again, that I may come and worship him also.  
(9) When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.  
(10) When they saw the star, they rejoiced with exceeding great joy.  
(11) And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.  
(12) And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.  
(13) And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

(5) And they said to him, In Bethlehem of Judea: because it is written by the prophet,  
(6) **And you Bethlehem, in the land of Judah, are not the least among the princes of Judah: because out of you shall come a Governor, Who shall rule My people Israel.**<sup>a</sup>  
(7) Then Herod, when he had privately called the wise men, inquired of them diligently what time the star appeared.  
(8) And he sent them to Bethlehem, and said, Go and search diligently for the young Child; and when you have found *Him*, bring me word again, that I may come and worship Him also.  
(9) When they had heard the king, they departed; and, the star, which they saw in the east, went before them, until it came and stood over where the young Child was.  
(10) When they saw the star, they rejoiced with exceedingly great joy.  
(11) And when they had come into the house, they saw the young Child with Mary His mother, and fell down, and worshiped Him: and when they had opened their treasures, they presented to Him gifts; gold, and frankincense, and myrrh.  
(12) And being warned by God in a dream that they should not return to Herod, they departed into their own country another way.  
(13) And when they had departed, The Angel of the Lord appeared to Joseph in a dream, saying, **Arise, and take the young Child and His mother, and flee into Egypt, and stay there until I bring you word: because Herod will seek the young Child to destroy Him.**

2:6a -Micah 5:2 -- According to tradition the wise men came to Jesus when He was twelve days old, hence the “twelve days of Christmas”, and “epiphany”. This fits with Luke's account Luke 2:22, 39 – but not with modern “pop” theology. The “star” probably first appeared at Jesus' conception so the wise men had 9 months to prepare and make their journey from the Babylonian area to Jerusalem and then to Bethlehem. Note: modern “pop” theology rejects Luke 2:22 and 2:39 and states the wise men came two years after Jesus' birth. See notes on "[The Magi and The Date of Jesus' Birth](http://www.TheWordNotes.com)" at: [www.TheWordNotes.com](http://www.TheWordNotes.com)

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King James Paraphrase

(14) When he arose, he took the young child and his mother by night, and departed into Egypt:

(15) And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

(16) Then Herod, when he saw that he was mocked of the wise men, was exceeding wrath, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.

(17) Then was fulfilled that which was spoken by Jeremy the prophet, saying,

(18) In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping *for* her children, and would not be comforted, because they are not.

(19) But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,

(20) Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.

(21) And he arose, and took the young child and his mother, and came into the land of Israel.

(22) But when he heard that Archelaus did reign in Judaea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:

(14) When he arose, he took the young Child and His mother by night, and departed into Egypt:

(15) And was there until the death of Herod: that it might be fulfilled which was spoken by the Lord through the prophet, saying,

**Out of Egypt I have called My Son.**<sup>b</sup>

(16) Then Herod, when he saw that he was mocked by the wise men, was exceedingly angry, and sent forth, and killed all the children that were in Bethlehem, and in all its surroundings, from two years old and under, according to the time which he had diligently inquired of the wise men.

(17) Then was fulfilled that which was spoken by Jeremiah the prophet, saying,

(18) **In Ramah there was heard a voice, lamentation, and weeping, and great mourning, Rachel weeping *for* her children, and would not be comforted, because they are no more.**<sup>c</sup>

(19) But when Herod was dead, an angel of the Lord appeared in a dream to Joseph in Egypt,

(20) Saying, Arise, and take the young Child and His mother, and go into the land of Israel: because those who sought the young Child's life are dead.

(21) And he arose, and took the young Child and His mother, and came into the land of Israel.

(22) But when he heard that Archelaus reigned in Judea in the place of his father Herod, he was afraid to go there: nevertheless, being warned by God in a dream, he turned aside into the parts of Galilee:

2:15b - Hosea 11:1

2:18c - Jer. 31:15



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**King James Version**

(23) And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

**Chapter 3**

- (1) In those days came John the Baptist, preaching in the wilderness of Judaea,
- (2) And saying, Repent ye: for the kingdom of heaven is at hand.
- (3) For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.
- (4) And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.
- (5) Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan,
- (6) And were baptized of him in Jordan, confessing their sins.
- (7) But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?
- (8) Bring forth therefore fruits meet for repentance:
- (9) And think not to say within yourselves, We have Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

**King James Paraphrase**

(23) And he came and lived in a city called Nazareth: that it might be fulfilled which was spoken by the prophets,  
**He shall be called a Nazarene<sup>d</sup>.**

**Chapter 3**

- (1) In those days John the Baptist came, preaching in the wilderness of Judea,
- (2) And saying, Repent: because the kingdom of heaven is at hand.
- (3) Because this is he who was spoken of by the prophet Isaiah, saying,  
**The voice of one crying in the wilderness, Prepare the way of the LORD {Jehovah}, make His paths straight.<sup>a</sup>**
- (4) And this same John had his clothing of camel's hair, and a leather belt about his waist; and his food was locusts and wild honey.
- (5) Then Jerusalem and all Judea and all the region around the Jordan went out to him.
- (6) And were baptized by him in *the* Jordan, confessing their sins.
- (7) But when he saw many of the Pharisees and Sadducees<sup>b</sup> coming to his baptism, he said to them, O generation of vipers, who has warned you to flee from the wrath to come?
- (8) Therefore bring forth fruits worthy for repentance:
- (9) And do not think to say within yourselves, We have Abraham as *our* forefather: because I say to you, that God is able of these stones to raise up children to Abraham.

2:23d - Num. 6:2; Jg 13:5; I Sam 1:11- Nazareth in Hebrew means "sprout" or "shoot" and the name is given to the Messiah in Is. 11:1

3:3a - Is. 40:3

3:7b - Pharisees and Sadducees – both teach scriptures – pharisees believe the old testament is literally true. They believe in the miracles of the old testament really happened; they believe in angels, and life after death. Sadducees do not believe the miracles of the old testament really happened; they do not believe in angels, or life after death. See Mat. 22:23-32; Acts 23:8

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### King James Version

(10) And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

(11) I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire:

(12) Whose fan *is* in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

(13) Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

(14) But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?

(15) And Jesus answering said unto him, **Suffer it to be so now: for thus it becometh us to fulfil all righteousness.** Then he suffered him.

(16) And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

(17) And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

### Chapter 4

(1) Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.

(2) And when he had fasted forty days and forty nights, he was afterward an hungred.

### King James Paraphrase

(10) And now also the ax is laid to the root of the trees: therefore every tree which does not bring forth good fruit is cut down, and cast into the fire.

(11) I indeed baptize you with water for repentance: but He Who comes after me is mightier than I, Whose shoes I am not worthy to pick up: He shall baptize you with the Holy Spirit, and *with* fire:

(12) Whose {*winnowing*} fan<sup>c</sup> *is* in His hand, and He will thoroughly purge His floor, and gather His wheat into the barn; but He will burn up the chaff with unquenchable fire.

(13) Then Jesus came from Galilee to *the* Jordan to John, to be baptized by him.

(14) But John forbade Him, saying, I have need to be baptized by You, and You come to me?

(15) And Jesus answering said to him, **Allow it to be so now: because it becomes us to fulfill all righteousness.** Then he allowed Him.

(16) And Jesus, when He was baptized, went up straightway out of the water: and, the heavens were opened to him, and he saw the Spirit of God descending like a dove, and lighting upon Him:

(17) And a voice from heaven, saying, **This is My beloved Son, in Whom I am well pleased.**

Session 4: Dec. 27, 2015 Matt. 4:1-10 The King Tempted

### Chapter 4

(1) Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil.

(2) And when He had fasted forty days and forty nights, He was hungry.

3:12c - winnowing fan - basically like a shovel used to toss grain up into the air in order to allow the wind to blow away dust and chaff [husks] which are lighter than the grain until all that is left is the clean grain

## {40} Matthew

King James Version	King James Paraphrase
<p>(3) And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.</p> <p>(4) But he answered and said, <b>It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.</b></p> <p>(5) Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,</p> <p>(6) And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in <i>their</i> hands they shall bear thee up, lest at any time thou dash thy foot against a stone.</p> <p>(7) Jesus said unto him, <b>It is written again, Thou shalt not tempt the Lord thy God.</b></p> <p>(8) Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;</p> <p>(9) And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.</p> <p>(10) Then saith Jesus unto him, <b>Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.</b></p> <p>(11) Then the devil leaveth him, and, behold, angels came and ministered unto him.</p>	<p>(3) And when the tempter came to Him, he said, If You are the Son of God, command that these stones be made bread.</p> <p>(4) But He answered and said, <b>It is written, Man shall not live by bread alone, but by every word that proceeds out of the mouth of God</b> <sup>a</sup></p> <p>(5) Then the devil took Him up into the holy city, and set Him on a pinnacle of the temple,</p> <p>(6) And said to Him, If You are the Son of God, cast yourself down: because it is written, <b>He shall give His angels charge concerning you: and in <i>their</i> hands they shall bear you up, lest at any time you dash your foot against a stone.</b> <sup>b</sup></p> <p>(7) Jesus said to him, <b>It is also written, You shall not tempt the LORD {Jehovah} your God.</b> <sup>c</sup></p> <p>(8) Again, the devil took Him up into an exceedingly high mountain, and showed Him all the kingdoms of the world, and their glory;</p> <p>(9) And said to Him, All these things I will give You, if You will fall down and worship me.</p> <p>(10) Then Jesus said to him, <b>Get yourself away from here, Satan: because it is written, You shall worship the LORD {Jehovah} your God, and Him only shall you serve.</b> <sup>d</sup></p> <p>(11) Then the devil left Him, and, angels came and ministered to Him.</p>

4:4a - Deut. 8:3  
4:6b - Ps. 91:11-12  
4:7c - Deut. 6:16  
4:10d - Deut. 6:13



## {40} Matthew

### King James Version

(12) Now when Jesus had heard that John was cast into prison, he departed into Galilee;  
(13) And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim:

(14) That it might be fulfilled which was spoken by Esaias the prophet, saying,

(15) The land of Zabulon, and the land of Nephthalim, *by* the way of the sea, beyond Jordan, Galilee of the Gentiles;

(16) The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

(17) From that time Jesus began to preach, and to say, **Repent: for the kingdom of heaven is at hand.**

(18) And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

(19) And he saith unto them, **Follow me, and I will make you fishers of men.**

(20) And they straightway left *their* nets, and followed him.

(21) And going on from thence, he saw other two brethren, James *the son* of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them.

(22) And they immediately left the ship and their father, and followed him.

### King James Paraphrase

(12) Now when Jesus had heard that John was cast into prison, He departed into Galilee;  
(13) And leaving Nazareth, He came and lived in Capernaum, which is upon the sea {of Galilee} coast, in the borders of Zebulun and Naphtali:

(14) That it might be fulfilled which was spoken by Isaiah the prophet, saying,

(15) **The land of Zebulun, and the land of Naphtali, *by* the way of the sea, beyond Jordan, Galilee of the Gentiles {non-Jews}<sup>e</sup>;**

(16) **The people who sat in darkness saw great light; and to those who sat in the region and shadow of death light has sprung up.<sup>f</sup>**

(17) From that time Jesus began to preach, and to say, **Repent: because the kingdom of heaven is at hand.**

(18) And Jesus, walking by the sea of Galilee, saw two brothers, Simon called Peter<sup>g</sup>, and Andrew his brother, casting a net into the sea: because they were fishermen.

(19) And He said to them, **Follow Me, and I will make you fishers of men.**

(20) And they immediately left *their* nets, and followed Him.

(21) And going on from there, He saw two other brothers, James *the son* of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and He called them.

(22) And they immediately left the ship and their father, and followed Him.

4:15e – Gentiles – people who do not know God

4:16f – Is. 9:2

4:18g – disciples – Mark 3:14-19, Luke 5:27f, John 1:45f

See also: Disciples of Jesus at the end of Matthew.

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King James Version

(23) And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

(24) And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them.

(25) And there followed him great multitudes of people from Galilee, and *from* Decapolis, and *from* Jerusalem, and *from* Judaea, and *from* beyond Jordan.

**Chapter 5**

(1) And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

(2) And he opened his mouth, and taught them, saying,

(3) **Blessed are the poor in spirit: for theirs is the kingdom of heaven.**

(4) **Blessed are they that mourn: for they shall be comforted.**

(5) **Blessed are the meek: for they shall inherit the earth.**

(6) **Blessed are they which do hunger and thirst after righteousness: for they shall be filled.**

(7) **Blessed are the merciful: for they shall obtain mercy.**

(8) **Blessed are the pure in heart: for they shall see God.**

King James Paraphrase

(23) And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all kinds of sicknesses and all kinds of diseases among the people.

(24) And His fame went throughout all Syria: and they brought to Him all sick people who were taken with various diseases and torments, and those who were possessed with demons, and those who were lunatic, and those who had paralysis; and He healed them.

(25) And there followed *after* Him great multitudes of people from Galilee, and *from* Decapolis, and *from* Jerusalem, and *from* Judea, and *from* beyond Jordan.

**Chapter 5**

(1) And seeing the multitudes, He went up into a mountain: and when He sat down, His disciples came to Him:

(2) And He opened His mouth, and taught them, saying,

(3) **Blessed are the poor in spirit<sup>a</sup>: because theirs is the kingdom of heaven.**

(4) **Blessed are those who mourn: because they shall be comforted.**

(5) **Blessed are the humble<sup>b</sup>: because they shall inherit the earth.**

(6) **Blessed are those who hunger and thirst for righteousness: because they shall be filled.**

(7) **Blessed are the merciful: because they shall obtain mercy.**

(8) **Blessed are the pure in heart: because they shall see God.**

5:3a - "poor in spirit" – submissive, servant attitude – a horse broken in spirit – willing to go where its master wants it to go

5:5b – meek - humble

{40} Matthew

King James Version

King James Paraphrase

(9) Blessed *are* the peacemakers: for they shall be called the children of God.  
(10) Blessed *are* they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.  
(11) Blessed are ye, when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you falsely, for my sake.  
(12) Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.  
(13) Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.  
(14) Ye are the light of the world. A city that is set on an hill cannot be hid.  
(15) Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.  
(16) Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.  
(17) Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill.  
(18) For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

(9) Blessed *are* the peacemakers: because they shall be called the children of God.  
(10) Blessed *are* those who are persecuted because of righteousness' sake: because theirs is the kingdom of heaven.  
(11) Blessed are you, when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you falsely, because of Me.  
(12) Rejoice, and be exceedingly glad: because great is your reward in heaven: because they also persecuted the prophets who were before you.  
(13) You are the salt of the earth: but if the salt have lost its flavor, with what shall it be salted? it is from then on good for nothing, but to be cast out, and to be trodden under foot of men.  
(14) You are the light of the world. A city that is set on a hill cannot be hid.  
(15) Neither do men light a candle, and put it under a bushel {8 gal.; 30.2 liters}<sup>c</sup> {basket}, but on a candlestick; and it gives light to all who are in the house.  
(16) Let your light so shine before men, that they may see your good works, and glorify your Father Who is in heaven.  
=====Session 7  
(17) Do not think that I have come to destroy the law, or the prophets: I have not come to destroy, but to fulfill.  
(18) Because truly I say to you, Until heaven and earth pass *away*, not the smallest letter or stroke of the pen<sup>d</sup> shall pass from the law, until all is fulfilled.

Session 7: Jan. 17, 2016 Matt. 5:17-22;  
43:45 Carrying His Values

5:15c – bushel - modios (μοδιος) - about 8 gallons or 30.2 liters – see [Appendix J: Bible Weights and Measures](#)  
- Mark 4:21; Luke 11:33 – see [Appendix B: Recorded Paarables of Jesus](#)  
5:18d - jot {ἰωτα} - iota {ι}- eighth letter of the Greek alphabet or yod { י } - the tenth letter of the Hebrew alphabet -the smallest letter of each alphabet - or tittle - keraia {κεραία}  
- a small horn-like part of a Hebrew letter

{40} Matthew

King James Version	King James Paraphrase
<p>(19) Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach <i>them</i>, the same shall be called great in the kingdom of heaven.</p> <p>(20) For I say unto you, That except your righteousness shall exceed <i>the righteousness</i> of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.</p> <p>(21) Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:</p> <p>(22) But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.</p> <p>(23) Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;</p> <p>(24) Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.</p> <p>(25) Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.</p> <p>(26) Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.</p> <p>(27) Ye have heard that it was said by them of old time, Thou shalt not commit adultery:</p>	<p>(19) Whoever therefore shall break one of these least commandments, and shall teach men to do so, he shall be called the least in the kingdom of heaven: but whoever shall do and teach <i>them</i>, the same shall be called great in the kingdom of heaven.</p> <p>(20) Because I say to you, That unless your righteousness exceeds <i>the righteousness</i> of the scribes and Pharisees, you shall not enter into the kingdom of heaven.</p> <p>(21) You have heard that it was said by those of old time, You shall not kill; and whoever shall kill shall be in danger of the judgment:</p> <p>(22) But I say to you, That whoever is angry with his brother without a cause<sup>e</sup> shall be in danger of the judgment: and whoever shall call his brother, "idiot"<sup>f</sup>, shall be in danger of the council: but whoever shall call him, "stupid"<sup>g</sup>, shall be in danger of hell fire.</p> <p>(23) Therefore if you bring your gift to the altar, and there remember that your brother has something against you;</p> <p>(24) Leave your gift there before the altar, and go your way; first be reconciled to your brother, and then come and offer your gift.</p> <p>(25) Agree with your creditor quickly, while you are in the way with him; lest at any time the creditor delivers you to the judge, and the judge delivers you to the officer, and you are thrown into prison.</p> <p>(26) Truly I say to you, You shall by no means come out from there, until you have paid the last cent.</p> <p>(27) You have heard that it was said by those of old time, You shall not commit adultery:</p>

5:22e - without a cause - i.e. without a godly reason

5:22f - Raca {ῥακά}- an insult - totally depraved - totally lacking in any good qualities - not worth your time

5:22g - fool - moros {μωρός}- lesser insult - lacking in knowledge or intelligence [word we get moron from]

King James Version	King James Paraphrase
<p>(28) But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.</p> <p>(29) And if thy right eye offend thee, pluck it out, and cast <i>it</i> from thee: for it is profitable for thee that one of thy members should perish, and not <i>that</i> thy whole body should be cast into hell.</p> <p>(30) And if thy right hand offend thee, cut it off, and cast <i>it</i> from thee: for it is profitable for thee that one of thy members should perish, and not <i>that</i> thy whole body should be cast into hell.</p> <p>(31) It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:</p> <p>(32) But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.</p> <p>(33) Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:</p> <p>(34) But I say unto you, Swear not at all; neither by heaven; for it is God's throne:</p> <p>(35) Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.</p> <p>(36) Neither shalt thou swear by thy head, because thou canst not make one hair white or black.</p>	<p>(28) But I say to you, That whoever looks at a woman to lust after her has committed adultery with her already in his heart.</p> <p>(29) And if your right eye offends you, pluck it out, and cast <i>it</i> from you: because it is better for you that one of your members perish, than <i>that</i> your whole body should be cast into hell.</p> <p>(30) And if your right hand offends you, cut it off, and cast <i>it</i> from you: because it is better for you that one of your members should perish, than <i>that</i> your whole body should be cast into hell.</p> <p>(31) It has been said, Whoever shall divorce his wife, let him give her a writing of divorcement:</p> <p>(32) But I say to you, That whoever shall divorce his wife, unless she is guilty of infidelity<sup>h</sup>, causes her to commit adultery: and whoever shall marry her who is divorced commits adultery<sup>i</sup>.</p> <p>(33) Again, you have heard that it has been said by those of old time, You shall not swear in your own name, but shall perform to the Lord your oaths:</p> <p>(34) But I say to you, Do not swear at all; neither by heaven; because it is God's throne:</p> <p>(35) Nor by the earth; because it is His footstool: neither by Jerusalem; because it is the city of the great King.</p> <p>(36) Neither shall you swear by your head, because you cannot make one hair white or black.</p>
<p>5:32h - Fornication is having sex with someone you are not married to. If either of the individuals is married, then it is also adultery. See Acts 15:20; I Cor. 6:9-13; Gal. 5:19-21; Rev. 2:4</p> <p>5:32i - Since the only legitimate reason for a man to divorce a woman is because she has committed adultery – if another man marries her [knowing she is an adultress] – he himself is guilty of adultery. Or if the man or woman <u>gets a divorce for the purpose of marrying someone else</u>, they are guilty of adultery (see Mark 10:11-12). [Note: a "divorce" by definition means that the woman and the man are legally free to marry someone else.] The certificate of divorce was primarily protection for the woman if she was innocent of adultery since she had no means of financial support. See I Cor. 7:10-11,15f</p>	
<p>40.013 Matthew Chapter 5 (Page 2807)</p>	



## {40} Matthew

King James Version	King James Paraphrase
<p>(37) But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.</p> <p>(38) Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:</p> <p>(39) But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.</p> <p>(40) And if any man will sue thee at the law, and take away thy coat, let him have <i>thy</i> cloke also.</p> <p>(41) And whosoever shall compel thee to go a mile, go with him twain.</p> <p>(42) Give to him that asketh thee, and from him that would borrow of thee turn not thou away.</p> <p>(43) Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.</p> <p>(44) But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;</p> <p>(45) That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.</p> <p>(46) For if ye love them which love you, what reward have ye? do not even the publicans the same?</p> <p>(47) And if ye salute your brethren only, what do ye more <i>than others</i>? do not even the publicans so?</p> <p>(48) Be ye therefore perfect, even as your Father which is in heaven is perfect.</p>	<p>(37) But let your answer be, Yes, yes; No, no: because whatever is more than these comes from evil.</p> <p>(38) You have heard that it has been said, <b>An eye for an eye, and a tooth for a tooth<sup>j</sup>:</b></p> <p>(39) But I say to you, That you not resist evil {people}: but whoever shall strike you on your right cheek, turn to him the other also.</p> <p>(40) And if any man will sue you at the law, and take away your coat, let him have <i>your</i> cloak also.</p> <p>(41) And whoever shall compel you to go a mile, go with him two<sup>k</sup>.</p> <p>(42) Give to him who asks of you, and from him who would borrow from you do not turn away.</p> <p>(43) You have heard that it has been said, <b>You shall love your neighbor<sup>l</sup>,</b> and hate your enemy.</p> <p>(44) But I say to you, Love your enemies, bless those who curse you, do good to those who hate you, and pray for those who despitefully use you, and persecute you;</p> <p>(45) That you may be the children of your Father Who is in heaven: because He causes His sun to rise on the evil and on the good, and sends rain on the just and on the unjust.</p> <p>(46) Because if you love those who love you, what reward do you have? do not even the tax collectors do the same?</p> <p>(47) And if you greet your brothers only, what do you do more <i>than others</i>? do not even the tax collectors do the same?</p> <p>(48) You therefore be perfect, even as your Father Who is in heaven is perfect<sup>m</sup>.</p>
<p>5:38j - Ex. 21:24; Deut. 19:21 - " Eye for eye" was not intended for revenge by individuals but the standard that judges were to render equal punishment for crimes committed. Men had twisted it to justify revenge.</p> <p>5:41k - Roman soldiers could require people in occupied territories to carry their bags one mile.</p> <p>5:43l - Lev. 19:18,30 - They were commanded to love their neighbor, but man had added to God's word.</p> <p>5:48m - perfect - mature, complete, determined to do what is right</p>	
40.014 Matthew Chapter 5 (Page 2808)	

## {40} Matthew

King James Version

King James Paraphrase

### Chapter 6

- (1) Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.
- (2) Therefore when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.
- (3) But when thou doest alms, let not thy left hand know what thy right hand doeth:
- (4) That *thine* alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.
- (5) And when thou prayest, thou shalt not be as the hypocrites *are*: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.
- (6) But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.
- (7) But when ye pray, use not vain repetitions, as the heathen *do*: for they think that they shall be heard for their much speaking.
- (8) Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

### Chapter 6

- (1) Take heed that you do not do your charity before men, to be seen by them: otherwise you have no reward from your Father Who is in heaven.
- (2) Therefore when you do *your* charity, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, that they may have praise from men. Truly I say to you, They have their reward.
- (3) But when you do charitable works, do not let your left hand know what your right hand is doing:
- (4) That your charity may be in secret: and your Father Who sees in secret He Himself shall reward you openly.
- (5) And when you pray, you shall not be as the hypocrites *are*: because they love to pray standing in the synagogues and in the corners of the streets, that they may be seen by men. Truly I say to you, They have their reward.
- (6) But you, when you pray, enter into your closet<sup>a</sup>, and when you have shut your door, pray to your Father Who is in secret; and your Father Who sees in secret shall reward you openly.
- (7) But when you pray, do not use worthless repetitions, as the heathen {ungodly; pagans}<sup>b</sup> *do*: because they think that they shall be heard because of their many words.
- (8) Therefore do not be like them: because your Father knows the things you have need of, before you ask Him.

6:6a - enter a closet to pray - note that Jesus did not say to pray only in our minds - I believe the reason is because angels who are watching us cannot read our minds - and our lives and our prayers are also a witness to them -- so we pray out loud for their benefit, but not to be heard by men - this does not mean that we shouldn't also pray in our minds, but for the benefit of angelic beings we should also pray out loud as we have opportunity.

Eph. 3:10

6:7b - heathen; ungodly - pagans - those who worship false gods

6:9c - Luke 11:2

{40} Matthew

King James Version	King James Paraphrase
<p>(9) After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.</p> <p>(10) Thy kingdom come. Thy will be done in earth, as <i>it is</i> in heaven.</p> <p>(11) Give us this day our daily bread.</p> <p>(12) And forgive us our debts, as we forgive our debtors.</p> <p>(13) And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.</p> <p>(14) For if ye forgive men their trespasses, your heavenly Father will also forgive you:</p> <p>(15) But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.</p> <p>(16) Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.</p> <p>(17) But thou, when thou fastest, anoint thine head, and wash thy face;</p> <p>(18) That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.</p> <p>(19) Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:</p> <p>(20) But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:</p> <p>(21) For where your treasure is, there will your heart be also.</p>	<p>(9) Therefore you pray in this way: °Our Father Who is in heaven, May Your Name be honored.</p> <p>(10) Let Your kingdom come. Let Your will be done on earth, as <i>it is</i> in heaven.</p> <p>(11) Give us today our daily food.</p> <p>(12) And forgive us our debts, as we forgive those who are in debt to us.</p> <p>(13) And do not lead us into temptation, but deliver us from evil: Because the kingdom, the power, and the glory are Yours, forever. Amen.</p> <p>(14) Because if you forgive men their sins against you, your heavenly Father will also forgive you:</p> <p>(15) But if you do not forgive men their sins against you, neither will your Father forgive your sins.</p> <p>(16) Moreover when you fast, do not be, as the hypocrites, appearing sad: because they distort their faces, <i>in order</i> that they may appear to men to fast. Truly I say to you, They have their reward.</p> <p>(17) But you, when you fast, anoint your head, and wash your face;</p> <p>(18) So that you do not appear to men to fast, but <i>only</i> to your Father Who is in secret: and your Father, Who sees in secret, shall reward you openly.</p> <p>(19) Do not lay up for yourselves treasures upon earth, where moth and rust corrupt, and where thieves break through and steal:</p> <p>(20) But lay up for yourselves treasures in heaven, where neither moth nor rust corrupt, and where thieves do not break through nor steal:</p> <p>(21) Because where your treasure is, there your heart will be also.</p>

## {40} Matthew

### King James Version

(22) The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

(23) But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

(24) No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

(25) Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

(26) Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

(27) Which of you by taking thought can add one cubit unto his stature?

(28) And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

(29) And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

(30) Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith?

(31) Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

### King James Paraphrase

(22) The light of the body is the eye: if therefore your eye is good, your whole body shall be full of light.

(23) But if your eye is bad, your whole body shall be full of darkness. If therefore the light that is in you is darkness, how great that darkness is!

(24) No man can serve two masters: because either he will hate the one, and love the other; or else he will hold to the one, and despise the other. You cannot serve God and money<sup>c</sup>.

(25) Therefore I say Do not take thought for your life, what you shall eat, or what you shall drink; nor even for your body, what you shall put on. Is not life more than food, and the body more than clothing?

(26) Consider the birds of the air: they do not sow, neither do they reap, nor gather into barns; yet your heavenly Father feeds them. Are you not much better than they?

(27) Which of you by taking thought can add one cubit<sup>d</sup> {about 18 in.; 0.46 m.} to how tall you are?

(28) And why worry about your clothing? Consider the lilies of the field, how they grow; they do not toil, neither do they spin:

(29) And yet I say to you, That even Solomon in all his glory was not dressed like one of these.

(30) Therefore, if God so clothes the grass of the field, which today is, and tomorrow is cast into the oven, *shall He* not much more *clothe* you, O you of little faith?

(31) Therefore do not worry, saying, What shall we eat? or, What shall we drink? or, With what shall we be clothed?

6:24d – mammon – the god of money or wealth - materialism

6:27e - cubit - about 18 inches or 0.46 meters – see [Appendix J: Bible Weights and Measures](#)

{40} Matthew

King James Version

King James Paraphrase

(32) (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.  
(33) But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.  
(34) Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

**Chapter 7**

(1) Judge not, that ye be not judged.  
(2) For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.  
(3) And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?  
(4) Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?  
(5) Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.  
(6) Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.  
(7) Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

(32) (Because all these things Gentiles {non-Jews}<sup>e</sup> seek after:) because your heavenly Father knows that you have need of all these things.  
(33) But you seek first the kingdom of God, and His righteousness; and all these things shall be added to you.  
(34) Therefore do not worry about tomorrow: because tomorrow will have concerns of its own. Each day has enough evil of its own.

**Chapter 7**

(1) Do not judge, so that you *will* not be judged.  
(2) Because with the judgment you judge, you shall be judged: and with the measure you give out, it shall be measured back to you.  
(3) And why do you see the splinter that is in your brother's eye, but not consider the beam that is in your own eye?  
(4) Or how will you say to your brother, Let me pull out the splinter out of your eye; when, *there is* a beam in your own eye?  
(5) You hypocrite, first cast out the beam out of your own eye; and then you shall see clearly to cast out the splinter out of your brother's eye.  
(6) Do not give that which is holy to the dogs, neither cast your pearls before swine, lest they trample them under their feet, and turn again and attack you<sup>a</sup>.  
(7) Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened to you:

6:32e – Gentiles – See note on Mat. 4:15

7:6a - Prov. 9:7-8 - those who reject God are sometimes referred to as "dogs" or "swine" which are unclean animals according to the law. See also Prov. 23:9



{40} Matthew

King James Version

King James Paraphrase

(8) For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.  
(9) Or what man is there of you, whom if his son ask bread, will he give him a stone?  
(10) Or if he ask a fish, will he give him a serpent?  
(11) If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?  
(12) Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.  
(13) Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:  
(14) Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.  
(15) Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.  
(16) Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?  
(17) Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.  
(18) A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit.  
(19) Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.  
(20) Wherefore by their fruits ye shall know them.

(8) Because everyone who asks receives; and he who seeks finds; and to him who knocks it shall be opened.  
(9) Or what man is there of you, whom if his son asks *for* food, will he give him a stone?  
(10) Or if he asks *for* a fish, will he give him a snake?  
(11) If you then, being evil, know how to give good gifts to your children, how much more shall your Father Who is in heaven give good things to those Who ask Him?  
(12) Therefore all things that you would have men do to you, even so you do to them: because this is the law and the prophets.  
(13) Enter in at the straight gate: because wide is the gate, and broad is the way, that leads to destruction, and many there are who enter there:  
(14) But straight is the gate, and narrow is the way, which leads to life, and there are few who find it.<sup>b</sup>  
(15) Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravenous wolves.  
(16) You shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?  
(17) Even so every good tree brings forth good fruit; but a corrupt tree brings forth bad fruit.  
(18) A good tree cannot bring forth bad fruit, neither *can* a corrupt tree bring forth good fruit.  
(19) Every tree that does not bring forth good fruit is cut down, and cast into the fire.  
(20) Therefore by their fruits you shall know them.

7:14b - we are called to live a righteous life and very few love the Lord enough to make the effort  
Mat. 5:20; 7:24; I Tim. 6:11-12 – A righteous way of life leads to a life of joy even in bad circumstances.

{40} Matthew

King James Version

King James Paraphrase

(21) Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

(22) Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

(23) And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

(24) Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

(25) And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

(26) And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

(27) And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

(28) And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:

(29) For he taught them as *one* having authority, and not as the scribes.

**Chapter 8**

(1) When he was come down from the mountain, great multitudes followed him.

(2) And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

(21) Not everyone who says to Me, Lord, Lord, shall enter into the kingdom of heaven; but he who does the will of My Father Who is in heaven.

(22) Many will say to Me in that day, Lord, Lord, have we not prophesied in Your Name and in Your Name have cast out demons? and in Your Name done many wonderful works?

(23) And then I will say to them, I never knew you: depart from Me, you who do works of sin.

(24) Therefore whoever hears these sayings of Mine, and does them, I will compare him to a wise man, who built his house upon a rock:

(25) And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it did not fall; because it was founded upon a rock.

(26) And everyone who hears these sayings of Mine, and does not do them, shall be compared a foolish man, who built his house upon the sand:

(27) And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was its fall.

(28) And it came to pass, when Jesus had ended these sayings, the people were astonished at His teaching:

(29) Because He taught them as *one* having authority, and not as the scribes.

Session 9: Jan. 31, 2016 Mat. 8:5-13

**Chapter 8**

(1) When He had come down from the mountain, great multitudes followed Him.

(2) And, there came a leper and worshiped Him, saying, Lord, if You will, You can make me clean.

{40} Matthew

King James Version

King James Paraphrase

(3) And Jesus put forth *his* hand, and touched him, saying, **I will; be thou clean.** And immediately his leprosy was cleansed.

(4) And Jesus saith unto him, **See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.**

(5) And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him,

(6) And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

(7) And Jesus saith unto him, **I will come and heal him.**

(8) The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof: but speak the word only, and my servant shall be healed.

(9) For I am a man under authority, having soldiers under me: and I say to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

(10) When Jesus heard *it*, he marvelled, and said to them that followed, **Verily I say unto you, I have not found so great faith, no, not in Israel.**

(11) **And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.**

(12) **But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.**

(13) And Jesus said unto the centurion, **Go thy way; and as thou hast believed, so be it done unto thee.** And his servant was healed in the selfsame hour.

(3) And Jesus put forth *His* hand, and touched him, saying, **I will; be clean.** And immediately his leprosy was cleansed.

(4) And Jesus said to him, **See that you tell no man; but go your way, show yourself to the priest, and offer the gift that Moses commanded, for a testimony to them<sup>a</sup>.**

(5) And when Jesus had entered into Capernaum, there came to Him a centurion, begging Him,

(6) And saying, Lord, my servant lies at home sick with the paralysis; in great pain.

(7) And Jesus said to him, **I will come and heal him.**

(8) The centurion answered and said, Lord, I am not worthy that You should come under my roof: but speak the word only, and my servant shall be healed.

(9) Because I am a man under authority, having soldiers under me: and I say to this *man*, Go, and he goes; and to another, Come, and he comes; and to my servant, Do this, and he does *it*.

(10) When Jesus heard *it*, He marveled, and said to those who followed, **Truly I say to you, I have not found so great a faith, no, not in Israel.**

(11) **And I say to you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.**

(12) **But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.**

(13) And Jesus said to the centurion, **Go your way; and as you have believed, so shall it be done for you.** And his servant was healed in the very same hour.

8:4a – Lev. 14:3f – See [Appendix A: Recorded Miracles of Jesus](#)

{40} Matthew

King James Version

King James Paraphrase

(14) And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.

(15) And he touched her hand, and the fever left her: and she arose, and ministered unto them.

(16) When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with *his* word, and healed all that were sick:

(17) That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare *our* sicknesses.

(18) Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

(19) And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.

(20) And Jesus saith unto him, **The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay *his* head.**

(21) And another of his disciples said unto him, Lord, suffer me first to go and bury my father.

(22) But Jesus said unto him, **Follow me; and let the dead bury their dead.**

(23) And when he was entered into a ship, his disciples followed him.

(24) And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.

(25) And his disciples came to *him*, and awoke him, saying, Lord, save us: we perish.

(14) And when Jesus had come into Peter's house, he saw his wife's mother lying down, and sick with a fever.<sup>b</sup>

(15) And He touched her hand, and the fever left her: and she arose, and ministered to them.

(16) When the evening had come, they brought to Him many who were possessed with demons: and He cast out the spirits with *His* word, and healed all who were sick:

(17) That it might be fulfilled which was spoken by Isaiah the prophet, saying,

**He Himself took our sicknesses, and bore *our* pain<sup>c</sup>.**

(18) Now when Jesus saw great multitudes around Him, He gave commandment to depart to the other side.

(19) And a certain scribe came, and said to Him, Master, I will follow You wherever You go.

(20) And Jesus said to him, **The foxes have holes, and the birds of the air have nests; but the Son of man has no where to lay *His* head.**

(21) And another of His disciples said to Him, Lord, allow me first to go and bury my father.

(22) But Jesus said to him, **Follow Me; and let the dead bury their dead.**

(23) And when He had entered into a ship, His disciples followed Him,

(24) And, there arose a great storm on the sea, so much so that the ship was covered with the waves: but He was asleep.

(25) And His disciples came to *Him* and awoke Him, saying, Lord, save us: we are about to perish.

8:14b – Peter's wife's mother-in-law – Mark 1:30; Luke 4:38

8:17c – Is. 53:4

{40} Matthew

King James Version

King James Paraphrase

(26) And he saith unto them, **Why are ye fearful, O ye of little faith?** Then he arose, and rebuked the winds and the sea; and there was a great calm.  
(27) But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!  
(28) And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.  
(29) And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?  
(30) And there was a good way off from them an herd of many swine feeding.  
(31) So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.  
(32) And he said unto them, **Go.** And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.  
(33) And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils.  
(34) And, behold, the whole city came out to meet Jesus: and when they saw him, they besought *him* that he would depart out of their coasts.

(26) And He said to them, **Why are you fearful, O you of little faith?** Then He arose, and rebuked the winds and the sea; and there was a great calm.  
(27) But the men marveled, saying, What manner of man is this, that even the winds and the sea obey Him!  
(28) And when He had come to the other side into the country of the Gergesenes, there met Him two possessed with demons, coming out of the tombs, exceedingly fierce, so that no man might pass by that way.  
(29) And, they cried out, saying, What have we to do with You, Jesus, You Son of God? Have You come here to torment us before the time?  
(30) And there was a good way off from them an herd of many swine feeding.  
(31) So the demons begged Him, saying, If You cast us out, allow us to go away into the herd of swine.  
(32) And He said to them, **Go.** And when they had come out, they went into the herd of swine: and, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters<sup>d</sup>.  
(33) And those who kept them fled, and went their ways into the city, and told everything, and what had happened to those possessed of the demons.  
(34) And, the whole city came out to meet Jesus: and when they saw Him, they begged *Him* that He would depart out of their coasts.

8:32d – "perished in the waters" demons seem to have an attraction to water and a dislike for dry places– see Matt. 12:43-45 ; Luke 11:24-26



{40} Matthew

King James Version

King James Paraphrase

**Chapter 9**

(1) And he entered into a ship, and passed over, and came into his own city.  
(2) And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; **Son, be of good cheer; thy sins be forgiven thee.**  
(3) And, behold, certain of the scribes said within themselves, This *man* blasphemeth.  
(4) And Jesus knowing their thoughts said, **Wherefore think ye evil in your hearts?**  
(5) **For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?**  
(6) **But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.**  
(7) And he arose, and departed to his house.  
(8) But when the multitudes saw *it*, they marvelled, and glorified God, which had given such power unto men.  
(9) And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, **Follow me.** And he arose, and followed him.  
(10) And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.  
(11) And when the Pharisees saw *it*, they said unto his disciples, Why eateth your Master with publicans and sinners?  
(12) But when Jesus heard *that*, he said unto them, **They that be whole need not a physician, but they that are sick.**

**Chapter 9**

(1) And He entered into a ship, and passed over, and came into His own city.  
(2) And, they brought to Him a man paralyzed, lying on a bed: and Jesus seeing their faith said to the paralyzed one; **Son, be of good cheer; your sins are forgiven you.**  
(3) And, certain of the scribes said within themselves, This *man* blasphemes.  
(4) And Jesus knowing their thoughts said, **Why do you think evil in your hearts?**  
(5) **Which is easier, to say, Your sins are forgiven you; or to say, Arise, and walk?**  
(6) **But that you may know that the Son of Man has power on earth to forgive sins, (He then said to the paralyzed one,) Arise, take up your bed, and go to your house.**  
(7) And he arose, and departed to his house.  
(8) But when the multitudes saw *it*, they marveled, and glorified God, Who had given such power to men.  
(9) And as Jesus passed forth from there, He saw a man, named Matthew, sitting at the receipt of taxes: and He said to him, **Follow Me.** And he arose, and followed Him.  
(10) And it came to pass, as Jesus sat at a meal in the house, many tax collectors and sinners came and sat down with Him and His disciples.  
(11) And when the Pharisees saw *it*, they said to His disciples, Why does your Master eat with tax collectors and sinners?  
(12) But when Jesus heard *that*, He said to them, **Those who are well do not need a physician, but those who are sick.**

9:3a – blasphemes – since Jesus told the man his sins were forgiven they accused Jesus of blasphemy – blasphemy is claiming to be God or claiming God’s authority. If Jesus was not God, He was guilty, but since He is God, they were wrong.

{40} Matthew

King James Version	King James Paraphrase
<p>(13) But go ye and learn what <i>that</i> meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.</p> <p>(14) Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?</p> <p>(15) And Jesus said unto them, <b>Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.</b></p> <p>(16) No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse.</p> <p>(17) Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.</p> <p>(18) While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.</p> <p>(19) And Jesus arose, and followed him, and so <i>did</i> his disciples.</p> <p>(20) And, behold, a woman, which was diseased with an issue of blood twelve years, came behind <i>him</i>, and touched the hem of his garment:</p> <p>(21) For she said <b>within herself, If I may but touch his garment, I shall be whole.</b></p>	<p>(13) But you go and learn what <i>this</i> means, <b>I will have mercy, and not sacrifice<sup>b</sup>:</b> because I have not come to call the righteous, but sinners to repentance.<sup>c</sup></p> <p>(14) Then the disciples of John came to Him, saying, Why do we and the Pharisees fast often, but Your disciples do not fast?</p> <p>(15) And Jesus said to them, <b>Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then they shall fast.</b></p> <p>(16) No man puts a piece of new cloth onto old clothing, because that which is put on to fill it up tears from the clothing, and the tear is made worse.</p> <p>(17) Neither do men put new wine into old wine skins: else the bottles will break, and the wine runs out, and the wine skins perish: but they put new wine into new wine skins, and both are preserved.<sup>d</sup></p> <p>(18) While He spoke these things to them, there came a certain ruler, and worshiped Him, saying, My daughter is even now dead: but come and lay Your hand upon her, and she shall live<sup>e</sup>.</p> <p>(19) And Jesus arose, and followed him, and so <i>did</i> His disciples.</p> <p>(20) And, a woman, who was diseased with an issue of blood twelve years, came behind <i>Him</i>, and touched the hem of His clothing<sup>f</sup>:</p> <p>(21) <b>Because, she said within herself, If I may but touch His clothing, I shall be healed.</b></p>
<p>9:13b - Hos. 6:6 9:13c - not that the Pharisees were righteous, but they <u>thought</u> they were righteous 9:17d - wine was kept in bottles made of animal skin (leather). New wine (grape juice) as it fermented causes the skins to expand. If the wine skin is old, the skin will burst instead of expand. - see <u>Appendix B: Recorded Parables of Jesus</u> 9:18e - Mark 5:22 9:20f - Mark 5:25</p>	
<p>40.025 Matthew Chapter 9 (Page 2819)</p>	

{40} Matthew

King James Version	King James Paraphrase
<p>(22) But Jesus turned him about, and when he saw her, he said, <b>Daughter, be of good comfort; thy faith hath made thee whole.</b> And the woman was made whole from that hour.</p> <p>(23) And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise,</p> <p>(24) He said unto them, <b>Give place: for the maid is not dead, but sleepeth.</b> And they laughed him to scorn.</p> <p>(25) But when the people were put forth, he went in, and took her by the hand, and the maid arose.</p> <p>(26) And the fame hereof went abroad into all that land.</p> <p>(27) And when Jesus departed thence, two blind men followed him, crying, and saying, <i>Thou</i> Son of David, have mercy on us.</p> <p>(28) And when he was come into the house, the blind men came to him: and Jesus saith unto them, <b>Believe ye that I am able to do this?</b> They said unto him, Yea, Lord.</p> <p>(29) Then touched he their eyes, saying, <b>According to your faith be it unto you.</b></p> <p>(30) And their eyes were opened; and Jesus straitly charged them, saying, <b>See that no man know it.</b></p> <p>(31) But they, when they were departed, spread abroad his fame in all that country.</p> <p>(32) As they went out, behold, they brought to him a dumb man possessed with a devil.</p> <p>(33) And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.</p> <p>(34) But the Pharisees said, He casteth out devils through the prince of the devils.</p>	<p>(22) But Jesus turned Himself around, and when He saw her, He said, <b>Daughter, be of good comfort; your faith has made you well.</b> And the woman was made well from that hour.</p> <p>(23) And when Jesus came into the ruler's house, and saw the musicians and the people making a noise,</p> <p>(24) He said to them, <b>Make room: because the maid is not dead, but sleeps.</b> And they laughed Him to scorn.</p> <p>(25) But when the people were put out, He went in, and took her by the hand, and the maid arose.</p> <p>(26) And the fame of it went abroad into all the land.</p> <p>(27) And when Jesus departed from there, two blind men followed Him, crying, and saying, <i>You</i> Descendant of David<sup>g</sup>, have mercy on us.</p> <p>(28) And when He had come into the house, the blind men came to Him: and Jesus said to them, <b>Do you believe that I am able to do this?</b> They said to Him, Yes, Lord.</p> <p>(29) Then He touched their eyes, saying, <b>According to your faith so be it to you.</b></p> <p>(30) And their eyes were opened; and Jesus strictly charged them, saying, <b>See that no man knows it.</b></p> <p>(31) But they, when they had departed, spread abroad His fame in all that country.</p> <p>(32) As they went out, they brought to Him a dumb<sup>h</sup> man possessed with a demon.</p> <p>(33) And when the demon was cast out, the dumb spoke: and the multitudes marveled, saying, This has never <i>been</i> so seen in Israel.</p> <p>(34) But the Pharisees said, He casts out demons through the prince of the demons.</p>
<p>9:27g - Descendant of David - i.e. the Messiah 9:32h - dumb - unable to speak</p>	
<p>40.026 Matthew Chapter 9 (Page 2820)</p>	

{40} Matthew

King James Version

King James Paraphrase

(35) And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

(36) But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

(37) Then saith he unto his disciples, **The harvest truly is plenteous, but the labourers are few;**

(38) **Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.**

**Chapter 10**

(1) And when he had called unto *him* his twelve disciples, he gave them power *against* unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

(2) Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James *the son* of Zebedee, and John his brother;

(3) Philip, and Bartholomew; Thomas, and Matthew the publican; James *the son* of Alphaeus, and Lebbaeus, whose surname was Thaddaeus;

(4) Simon the Canaanite, and Judas Iscariot, who also betrayed him.

(5) These twelve Jesus sent forth, and commanded them, saying, **Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not:**

(6) **But go rather to the lost sheep of the house of Israel.**

(35) And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

(36) But when He saw the multitudes, He was moved with compassion for them, because they fainted, and were scattered abroad, as sheep having no shepherd.

(37) Then He said to His disciples, **The harvest truly is plentiful, but the laborers are few;**

(38) **You pray therefore to the Lord of the harvest, that He will send forth laborers into His harvest.**

**Chapter 10**

(1) And when He had called to *Himself* His twelve disciples, He gave them power *against* unclean spirits, to cast them out, and to heal all kinds of sicknesses and all kinds of diseases.

(2) Now the names of the twelve apostles are these<sup>a</sup>; The first, Simon, who is called Peter, and Andrew his brother; James *the son* of Zebedee, and John his brother;

(3) Philip, and Bartholomew; Thomas, and Matthew the tax collector; James *the son* of Alphaeus, and Lebbaeus whose surname was Thaddaeus;

(4) Simon the Canaanite, and Judas Iscariot, who also betrayed Him.

(5) These twelve Jesus sent forth, and commanded them, saying, **Do not go into the way of the Gentiles {non-Jews}, and do not enter into any city of the Samaritans:**

(6) **But go rather to the lost sheep of the house of Israel.**

10:2a – see list of disciples at the end of Matthew

{40} Matthew

King James Version

King James Paraphrase

(7) And as ye go, preach, saying, The kingdom of heaven is at hand.  
(8) Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.  
(9) Provide neither gold, nor silver, nor brass in your purses,  
(10) Nor scrip for *your* journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.  
(11) And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence.  
(12) And when ye come into an house, salute it.  
(13) And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.  
(14) And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.  
(15) Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrhah in the day of judgment, than for that city.  
(16) Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.  
(17) But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;  
(18) And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.  
(19) But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.

(7) And as you go, preach, saying, The kingdom of heaven is at hand.  
(8) Heal the sick, cleanse the lepers, raise the dead, cast out demons: freely you have received, freely give.  
(9) Provide neither gold, nor silver, nor brass in your purses,  
(10) Nor money for *your* journey, neither two coats, neither shoes, nor staff: because the workman is worthy of his food.  
(11) And into whatever city or town you shall enter, inquire who in it is worthy; and stay there until you leave from there.  
(12) And when you come into a house, salute it.  
(13) And if the house is worthy, let your peace come upon it: but if it is not worthy, let your peace return to you.  
(14) And whoever will not receive you, nor hear your words, when you depart out of that house or city, shake off the dust from your feet.  
(15) Truly I say to you, It shall be more tolerable for the land of Sodom and Gomorrhah<sup>b</sup> in the day of judgment, than for that city.  
(16) Indeed, I send you forth as sheep in the midst of wolves: therefore be wise as snakes, and harmless as doves.  
(17) But beware of men: because they will deliver you up to the councils, and they will scourge you in their synagogues;  
(18) And you shall be brought before governors and kings for My sake, for a testimony against them and the Gentiles {non-Jews}.  
(19) But when they deliver you up, do not worry how or what you shall speak: because it shall be given you in that same hour what you shall speak.

10:15b – Gen. 18:16f; Mark 6:11; Luke 10:12



## {40} Matthew

King James Version	King James Paraphrase
<p>(20) For it is not ye that speak, but the Spirit of your Father which speaketh in you.</p> <p>(21) And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against <i>their</i> parents, and cause them to be put to death.</p> <p>(22) And ye shall be hated of all <i>men</i> for my name's sake: but he that endureth to the end shall be saved.</p> <p>(23) But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.</p> <p>(24) The disciple is not above <i>his</i> master, nor the servant above his lord.</p> <p>(25) It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more <i>shall they call</i> them of his household?</p> <p>(26) Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.</p> <p>(27) What I tell you in darkness, <i>that</i> speak ye in light: and what ye hear in the ear, <i>that</i> preach ye upon the housetops.</p> <p>(28) And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.</p> <p>(29) Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.</p>	<p>(20) Because it is not you who speak, but the Spirit of your Father Who speaks in you.</p> <p>(21) And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against <i>their</i> parents, and cause them to be put to death.</p> <p>(22) And you shall be hated by all <i>men</i> because of My Name's sake: but he who endures to the end shall be saved.</p> <p>(23) But when they persecute you in this city, flee into another: because truly I say to you, You shall not have gone through the cities of Israel, before the Son of Man comes.</p> <p>(24) The disciple is not above <i>his</i> master, nor the servant above his lord.</p> <p>(25) It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the Master of the house Beelzebub {prince of demons}<sup>c</sup>, how much more <i>shall they call</i> those of His household?</p> <p>(26) Therefore do not fear them: because there is nothing covered, that shall not be revealed; and hid, that shall not be known.</p> <p>(27) What I tell you in darkness, <i>that</i> you speak in light: and what you hear in the ear, <i>that</i> preach upon the housetops.</p> <p>(28) And do not be afraid of those who kill the body, but are not able to kill the soul: but rather fear Him Who is able to destroy both soul and body in hell.</p> <p>(29) Are not two sparrows sold for a farthing<sup>d</sup> {about a penny}? and yet not one of them shall fall on the ground without your Father.</p>
<p>10:25c – Beelzebub - [βεελζεβουλ] – "dung god" – "god of flies" – "prince of demons" i.e. Satan - Mat. 9:34; Mat. 12:24; Mk 3:22, 30</p> <p>10:29d – farthing – [ασσαριου] (assarion) small copper/bronze coin - penny</p>	
40.029 Matthew Chapter 10 (Page 2823)	

{40} Matthew

King James Version	King James Paraphrase
<p>(30) But the very hairs of your head are all numbered.</p> <p>(31) Fear ye not therefore, ye are of more value than many sparrows.</p> <p>(32) Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.</p> <p>(33) But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.</p> <p>(34) Think not that I am come to send peace on earth: I came not to send peace, but a sword.</p> <p>(35) For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.</p> <p>(36) And a man's foes <i>shall be</i> they of his own household.</p> <p>(37) He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.</p> <p>(38) And he that taketh not his cross, and followeth after me, is not worthy of me.</p> <p>(39) He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.</p> <p>(40) He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.</p> <p>(41) He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.</p>	<p>(30) But the very hairs of your head are all numbered.</p> <p>(31) Therefore do not be afraid, you are of more value than many sparrows.</p> <p>(32) Therefore whoever shall confess Me before men, him I will confess also before My Father Who is in heaven.</p> <p>(33) But whoever shall deny Me before men, him I will also deny before My Father Who is in heaven.</p> <p>(34) Do not think that I have come to send peace on earth: I have not come to send peace, but a sword.</p> <p>(35) Because I have come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law.</p> <p>(36) And a man's foes <i>shall be</i> those of his own household.</p> <p>(37) He who loves father or mother more than Me is not worthy of Me: and he who loves son or daughter more than Me is not worthy of Me.</p> <p>(38) And he who does not take his cross, and follow after Me, is not worthy of Me.</p> <p>(39) He who finds his life shall lose it: and he who loses his life for My sake shall find it.</p> <p>(40) He who receives you receives Me, and he who receives Me receives Him Who sent Me.</p> <p>(41) He who receives a prophet in the name of a prophet shall receive a prophet's reward; and he who receives a righteous man in the name of a righteous man shall receive a righteous man's reward.</p>

{40} Matthew

King James Version

King James Paraphrase

(42) And whosoever shall give to drink unto one of these little ones a cup of cold *water* only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

**Chapter 11**

(1) And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

(2) Now when John had heard in the prison the works of Christ, he sent two of his disciples,

(3) And said unto him, Art thou he that should come, or do we look for another?

(4) Jesus answered and said unto them, **Go and shew John again those things which ye do hear and see:**

(5) **The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.**

(6) **And blessed is *he*, whosoever shall not be offended in me.**

(7) And as they departed, Jesus began to say unto the multitudes concerning John, **What went ye out into the wilderness to see? A reed shaken with the wind?**

(8) **But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft *clothing* are in kings' houses.**

(9) **But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.**

(42) And whoever shall give a cup of cold *water* to drink to one of these little ones in the name of a disciple, truly I say to you, he shall in no wise lose his reward.

**Chapter 11**

(1) And it came to pass, when Jesus had made an end of commanding His twelve disciples, He departed from there to teach and to preach in their cities.

(2) Now when John had heard in the prison the works of Christ, he sent two of his disciples,

(3) And said to Him, Are You the One Who is to come, or do we look for another?

(4) Jesus answered and said to them, **Go and tell John again those things which you are hearing and seeing:**

(5) **The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.**

(6) **And blessed is *he*, whoever shall not be offended in Me.**

(7) And as they departed, Jesus began to say to the multitudes concerning John, **What did you go out into the wilderness to see? A reed shaken with the wind?**

(8) **But what did you go out to see? A man clothed in soft clothing? Indeed, those who wear soft *clothing* are in kings' houses.**

(9) **But what did you go out to see? A prophet? yes, I say to you, and more than a prophet.**

{40} Matthew

King James Version	King James Paraphrase
<p>(10) For this is <i>he</i>, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.</p> <p>(11) Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.</p> <p>(12) And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.</p> <p>(13) For all the prophets and the law prophesied until John.</p> <p>(14) And if ye will receive <i>it</i>, this is Elias, which was for to come.</p> <p>(15) He that hath ears to hear, let him hear.</p> <p>(16) But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,</p> <p>(17) And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.</p> <p>(18) For John came neither eating nor drinking, and they say, He hath a devil.</p> <p>(19) The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.</p> <p>(20) Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:</p>	<p>(10) Because this is <i>he</i>, of whom it is written, <b>Look, I send My messenger before Your face, who shall prepare Your way before You<sup>a</sup>.</b></p> <p>(11) Truly I say to you, Among those who are born of women there has not risen one greater than John the Baptist: nevertheless he who is least in the kingdom of heaven is greater than he.</p> <p>(12) And from the days of John the Baptist until now the kingdom of heaven allows violence, and the violent take it by force.</p> <p>(13) Because all the prophets and the law prophesied until John.</p> <p>(14) And if you will receive <i>it</i>, this is Elijah, who was to come.</p> <p>(15) He who has ears to hear, let him hear.</p> <p>(16) But to what shall I compare this generation? It is like children sitting in the markets, and calling to their fellows,</p> <p>(17) And saying, We have piped to you, and you have not danced; we have mourned to you, and you have not lamented.</p> <p>(18) Because John came neither eating nor drinking, and they say, He has a demon.</p> <p>(19) The Son of Man came eating and drinking, and they say, Look a gluttonous<sup>b</sup> man, and a wine-o, a friend of tax collectors and sinners. But wisdom is justified of her children.</p> <p>(20) Then He began to scold the cities in which most of His mighty works were done, because they did not repent:</p>

11:10a – Mal. 3:1

11:19b - gluttonous - someone who stuffs themselves to excess with food – someone who eats uncontrollably, without moderation

## {40} Matthew

### King James Version

(21) Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

(22) But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

(23) And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

(24) But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

(25) At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

(26) Even so, Father: for so it seemed good in thy sight.

(27) All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*.

(28) Come unto me, all *ye* that labour and are heavy laden, and I will give you rest.

(29) Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

(30) For my yoke *is* easy, and my burden is light.

### King James Paraphrase

(21) Woe to you, Chorazin! woe to you, Bethsaida! because if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

(22) But I say to you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

(23) And you, Capernaum, who are exalted to heaven, shall be brought down to hell: because if the mighty works, which have been done in you, had been done in Sodom<sup>c</sup>, it would have remained until this day.

(24) But I say to you, That it shall be more tolerable for the land of Sodom, in the day of judgment, than for you.

(25) At that time Jesus answered and said, I thank You, O Father, Lord of heaven and earth, because You have hidden these things from the wise and prudent, and have revealed them to babes.

(26) Even so, Father: because it seemed good in Your sight.

(27) All things are delivered to Me by My Father: and no man knows the Son, except the Father; neither does any man know the Father, except the Son, and *he* to whomever the Son will reveal *Him*.

(28) Come to Me, all *you* who labor and are heavy burdened, and I will give you rest.

(29) Take My yoke upon you, and learn from Me; because I am humble and lowly in heart: and you shall find rest for your souls.

(30) Because My yoke *is* easy, and My burden is light.

11:23c - Gen. 1:16f



## {40} Matthew

### King James Version

#### Chapter 12

(1) At that time Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat.

(2) But when the Pharisees saw *it*, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day.

(3) But he said unto them, **Have ye not read what David did, when he was an hungred, and they that were with him;**

(4) **How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?**

(5) **Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?**

(6) **But I say unto you, That in this place is *one* greater than the temple.**

(7) **But if ye had known what *this* meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.**

(8) **For the Son of man is Lord even of the sabbath day.**

(9) And when he was departed thence, he went into their synagogue:

(10) And, behold, there was a man which had *his* hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him.

(11) **And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift *it* out?**

### King James Paraphrase

#### Chapter 12

(1) At that time Jesus went on the sabbath day {Saturday}, through the corn; and His disciples were hungry, and began to pluck the ears of corn, and to eat.

(2) But when the Pharisees saw *it*, they said to Him, Look, Your disciples do that which is not lawful to do on the sabbath day {Saturday}.

(3) But He said to them, **Have you not read what David did, when he was hungry, and those who were with him;**

(4) **How he entered into the house {tabernacle} of God, and ate the holy bread, which was not lawful for him to eat, nor for those who were with him, but only for the priests<sup>a</sup>**

(5) **Or have you not read in the law, how that on the sabbath days {Saturdays}, the priests in the temple profane the sabbath {Saturday}, and are blameless**

(6) **But I say to you, That in this place is *One* greater than the temple.**

(7) **But if you had known what *this* means, I will have mercy, and not sacrifice<sup>b</sup>, you would not have condemned the innocent.**

(8) **Because the Son of Man is Lord even of the sabbath day {Saturday}.**

(9) And when He had departed from there, He went into their synagogue:

(10) And, there was a man who had a withered hand<sup>c</sup>. And they asked Him, saying, Is it lawful to heal on the sabbath days {Saturdays}? that they might accuse Him.

(11) And He said to them, **What man shall there be among you, who shall have one sheep, and if it falls into a pit on the sabbath day {Saturday}, will he not lay hold on it, and lift *it* out?**

12:4a - I Sam. 21:1-6

12:7b - Hos. 6:6

12:10c - withered hand - Mark 3:1f; Luke 6:6f

{40} Matthew

King James Version

King James Paraphrase

(12) How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.

(13) Then saith he to the man, **Stretch forth thine hand.** And he stretched *it* forth; and it was restored whole, like as the other.

(14) Then the Pharisees went out, and held a council against him, how they might destroy him.

(15) But when Jesus knew *it*, he withdrew himself from thence: and great multitudes followed him, and he healed them all;

(16) And charged them that they should not make him known:

(17) That it might be fulfilled which was spoken by Esaias the prophet, saying,

(18) Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles.

(19) He shall not strive, nor cry; neither shall any man hear his voice in the streets.

(20) A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.

(21) And in his name shall the Gentiles trust.

(12) How much then is a man better than a sheep? Therefore it is lawful to do good on the sabbath days {Saturdays}.

(13) Then He said to the man, **Stretch forth your hand.** And he stretched *it* forth; and it was restored whole, like the other.

(14) Then the Pharisees went out, and held a council against Him, how they might destroy Him.

(15) But when Jesus knew *it*, He withdrew Himself from there: and great multitudes followed Him, and He healed them all;

(16) And charged them that they should not make Him known:

(17) That it might be fulfilled which was spoken by Isaiah the prophet, saying,

(18) **Look My servant, Whom I have chosen; My beloved, in Whom My soul is well pleased: I will put My Spirit upon Him, and He shall show judgment to the Gentiles {non-Jews}.**

(19) **He shall not strive, nor cry; neither shall any man hear His voice in the streets.**

(20) **A bruised reed He shall not break, and smoking flax He shall not quench, until He sends forth judgment to victory.**

(21) **And in His Name shall the Gentiles {non-Jews} Trust<sup>d</sup>.**

12:18-21d -Is 42:1-4

## {40} Matthew

King James Version	King James Paraphrase
<p>(22) Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.</p> <p>(23) And all the people were amazed, and said, Is not this the son of David?</p> <p>(24) But when the Pharisees heard <i>it</i>, they said, This <i>fellow</i> doth not cast out devils, but by Beelzebub the prince of the devils.</p> <p>(25) And Jesus knew their thoughts, and said unto them, <b>Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:</b></p> <p>(26) <b>And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?</b></p> <p>(27) <b>And if I by Beelzebub cast out devils, by whom do your children cast <i>them</i> out? therefore they shall be your judges.</b></p> <p>(28) <b>But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.</b></p> <p>(29) <b>Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.</b></p> <p>(30) <b>He that is not with me is against me; and he that gathereth not with me scattereth abroad.</b></p> <p>(31) <b>Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy <i>against</i> the <i>Holy</i> Ghost shall not be forgiven unto men.</b></p>	<p>(22) Then one possessed with a demon, blind, and dumb was brought to Him: and He healed him, so that the blind and dumb both spoke and saw.</p> <p>(23) And all the people were amazed, and said, Is not this The Descendant of David<sup>e</sup>?</p> <p>(24) But when the Pharisees heard <i>it</i>, they said, This <i>fellow</i> does not cast out demons, except by Beelzebub<sup>f</sup> the prince of the demons.</p> <p>(25) And Jesus knew their thoughts, and said to them, <b>Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:</b></p> <p>(26) <b>And if Satan casts out Satan, he is divided against himself; how shall then his kingdom stand?</b></p> <p>(27) <b>And if I by Beelzebub cast out demons, by whom do your children cast <i>them</i> out? therefore they shall be your judges.</b></p> <p>(28) <b>But if I cast out demons by the Spirit of God, then the kingdom of God has come to you.</b></p> <p>(29) <b>Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man and then he will spoil his house.</b></p> <p>(30) <b>He who is not with Me is against Me; and he who does not gather with Me scatters abroad.</b></p> <p>(31) <b>Therefore I say to you, All manner of sin and blasphemy shall be forgiven men: but the blasphemy <i>against</i> the <i>Holy</i> Spirit shall not be forgiven men<sup>g</sup>.</b></p>
<p>12:23e - The Descendant of David - i.e. the Messiah 12:24f - Beelzebub - [βεελζεβουλ] - "dung god" - "god of flies" - "prince of demons" i.e. Satan 12:31g - blasphemy against the Holy Spirit - Jesus does not tell us here what blasphemy against the Holy Spirit is, but it is implied based upon the events that transpired that it may be attributing the work of the Holy Spirit to the works of Satan. - Mark 3:28-29; Luke 12:10</p>	
40.036 Matthew Chapter 12 (Page 2830)	

{40} Matthew

King James Version

King James Paraphrase

(32) And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come.

(33) Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit.

(34) O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

(35) A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

(36) But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

(37) For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

(38) Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

(39) But he answered and said unto them, **An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:**

(40) For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

(32) And whoever speaks a word against the Son of Man, it shall be forgiven him: but whoever speaks against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in the *world* to come.

(33) Either make the tree good, and its fruit good; or else make the tree corrupt, and its fruit corrupt: because the tree is known by *its* fruit.

(34) O generation of vipers, how can you, being evil, speak good things? because out of the abundance of the heart the mouth speaks.

(35) A good man out of the good treasure of the heart brings forth good things: and an evil man out of the evil treasure brings forth evil things.

(36) But I say to you, That every idle word that men shall speak, they shall give account for it in the day of judgment.

(37) Because by your words you shall be justified, and by your words you shall be **condemned.**

(38) Then certain of the scribes and of the Pharisees answered, saying, Master, we want to see a sign from You.

(39) But He answered and said to them, **An evil and adulterous generation seeks after a sign; but there shall no sign be given to it, but the sign of the prophet Jonah:**

(40) Because as Jonah was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth.

{40} Matthew

King James Version	King James Paraphrase
<p>(41) The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.</p> <p>(42) The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.</p> <p>(43) When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.</p> <p>(44) Then he saith, I will return into my house from whence I came out; and when he is come, he findeth <i>it</i> empty, swept, and garnished.</p> <p>(45) Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last <i>state</i> of that man is worse than the first. Even so shall it be also unto this wicked generation.</p> <p>(46) While he yet talked to the people, behold, <i>his</i> mother and his brethren stood without, desiring to speak with him.</p> <p>(47) Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.</p> <p>(48) But he answered and said unto him that told him, <b>Who is my mother? and who are my brethren?</b></p> <p>(49) And he stretched forth his hand toward his disciples, and said, <b>Behold my mother and my brethren!</b></p> <p>(50) For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.</p>	<p>(41) The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonah<sup>h</sup>; and, indeed, a greater than Jonah is here.</p> <p>(42) The queen of the south shall rise up in the judgment with this generation, and shall condemn it: because she came from the uttermost parts of the earth to hear the wisdom of Solomon<sup>i</sup>; and, indeed, a greater than Solomon is here.</p> <p>(43) When the unclean spirit has gone out of a man, he walks through dry places, seeking rest, and finds none<sup>j</sup>.</p> <p>(44) Then he says, I will return into my house from where I came out; and when he has come, he finds <i>it</i> empty, swept, and decorated.</p> <p>(45) Then he goes, and takes with himself seven other spirits more wicked than himself, and they enter in and live there: and the last <i>state</i> of that man is worse than the first. Even so shall it be also to this wicked generation.</p> <p>(46) While He yet talked to the people, <i>His</i> mother and His brothers stood outside, desiring to speak with Him.</p> <p>(47) Then one said to Him, Look, Your mother and Your brothers stand outside, desiring to speak with You.</p> <p>(48) But He answered and said to the one who told Him, <b>Who is My mother? and who are My brothers?</b></p> <p>(49) And He stretched forth His hand toward His disciples, and said, <b>See My mother and My brothers!</b></p> <p>(50) Because whoever does the will of My Father Who is in heaven, that one is My brother, and sister, and mother.</p>

12:41h - Jonah 3:5  
12:42i - I Ki. 10:1  
12:43j - dry places - see 8:32 - demons do not like dry places



{40} Matthew

King James Version

King James Paraphrase

**Chapter 13**

- (1) The same day went Jesus out of the house, and sat by the sea side.
- (2) And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.
- (3) And he spake many things unto them in parables, saying, **Behold, a sower went forth to sow;**
- (4) **And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up:**
- (5) **Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:**
- (6) **And when the sun was up, they were scorched; and because they had no root, they withered away.**
- (7) **And some fell among thorns; and the thorns sprung up, and choked them:**
- (8) **But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.**
- (9) **Who hath ears to hear, let him hear.**
- (10) And the disciples came, and said unto him, Why speakest thou unto them in parables?
- (11) He answered and said unto them, **Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.**

**Chapter 13**

- (1) The same day Jesus went out of the house, and sat by the sea side.
- (2) And great multitudes were gathered together to Him, so that He went into a ship, and sat; and the whole multitude stood on the shore.
- (3) And He spoke many things to them in parables, saying, **Listen, a sower went out to sow<sup>a</sup>;**
- (4) **And when he sowed, some seed fell by the side of the road, and the birds came and ate them:**
- (5) **Some fell upon stony places, where they did not have much earth: and quickly they sprang up, because they had no depth of earth:**
- (6) **And when the sun came up, they were scorched; because they had no root, and they withered away.**
- (7) **And some fell among thorns; and the thorns sprang up, and choked them:**
- (8) **But other seed fell into good ground, and brought forth fruit, some a hundredfold, some sixtyfold, some thirtyfold<sup>b</sup>.**
- (9) **Let the one who has ears to hear, hear.**
- (10) And the disciples came, and said to Him, **Why do You speak to them in parables?**
- (11) He answered and said to them, **Because it is given to you to know the mysteries of the kingdom of heaven, but to them it is not given.**

13:3a – parable of the sower – see [Appendix B: Recorded Parables of Jesus](#)

13:8b - note: all grains yield even numbers – see “[Interesting Number Facts in Nature](#)” at: [www.TheWordNotes.com](http://www.TheWordNotes.com)

{40} Matthew

King James Version

King James Paraphrase

(12) For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

(13) Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

(14) And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

(15) For this people's heart is waxed gross, and *their* ears are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them.

(16) But blessed *are* your eyes, for they see: and your ears, for they hear.

(17) For verily I say unto you, That many prophets and righteous *men* have desired to see *those things* which ye see, and have not seen *them*; and to hear *those things* which ye hear, and have not heard *them*.

(18) Hear ye therefore the parable of the sower.

(19) When any one heareth the word of the kingdom, and understandeth *it* not, then cometh the wicked *one*, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

(12) Because whoever has, to him shall be given, and he shall have more abundance: but whoever does not have, from him shall be taken away even what he has.

(13) Therefore I speak to them in parables: because even though they see they do not see; and even though they hear they do not hear, neither do they understand.

(14) And in them is fulfilled the prophecy of Isaiah, which says,

**By hearing you shall hear, and shall not understand; and seeing you shall see, and shall not perceive:**

(15) **Because this people's heart has hardened, and *their* ears are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them<sup>c</sup>.**

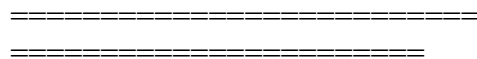
(16) But blessed *are* your eyes, because they see: and your ears, because they hear.

(17) Because truly I say to you, That many prophets and righteous *men* have desired to see *those things* which you see, and have not seen *them*; and to hear *those things* which you hear, and have not heard *them*.

(18) Therefore hear the parable of the sower.

(19) When anyone hears the word of the kingdom, and does not understand *it*, then the wicked *one* comes and snatches away that which was sown in his heart. This is the one who received seed by the side of the road.

13:14-15c – Is. 6:9-10



## {40} Matthew

King James Version	King James Paraphrase
<p>(18) And Jesus came and spake unto them, saying, <b>All power is given unto me in heaven and in earth.</b></p> <p>(19) <b>Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:</b></p> <p>(20) <b>Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, <i>even</i> unto the end of the world. Amen.</b></p>	<p>(18) And Jesus came and spoke to them, saying, <b>All power is given to Me in heaven and in earth.</b></p> <p>(19) <b>You go therefore, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Spirit:</b></p> <p>(20) <b>Teaching them to observe all things whatever I have commanded you: and, indeed, I am with you always, <i>even</i> until the end of the world. Amen.</b></p>

### List of disciples - Mat. 10:1-4, Mark 3: 14-19, Luke 6:13-16, Acts 1:13

Judas Iscariot replaced by Matthias - Acts 1:26

See: [Equidistant Letter Sequences \[ELS\] {Signature of God #2}](http://www.TheWordNotes.com) at:  
<http://www.TheWordNotes.com>

Simon Peter ---	
brothers {Mat. 4:18}	
Andrew -----	
James -----	
brothers - sons of Zebedee -- sons of thunder Mk 3:17 {Mat. 4:21}	
John -----	
Philip -----	
brothers?	
Bartholomew [Nathanael] --- {John 1:45-46}	
Matthew [Levi] ( <u>son of Alpheus</u> Mk 2:14) - {Mat 9:9} {Luke 5:27} -----	
brothers?	
Thomas {also called Didymus [the twin] Jn. 21:2}	
Simon Zealot	
Judas (son of James Lk 6:16) [ Thaddaius] {Lebbaeus (Mat.)} ----	
father & son?	
James ( <u>son of Alpheus</u> Lk 6:15 )-----	
Judas Iscariot (son of Simon Jn 12:4)	