

{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}^c {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.
 (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^d shall pass from the law, until all is fulfilled.

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 {iota} - 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

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(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 *them*, the same shall be called great in the kingdom of heaven.

(20) For I say unto you, That except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

(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:

(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.

(23) Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

(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.

(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.

(26) Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

(27) Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

(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 *them*, the same shall be called great in the kingdom of heaven.

(20) Because I say to you, That unless your righteousness exceeds *the righteousness* of the scribes and Pharisees, you shall not enter into the kingdom of heaven.

(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:

(22) But I say to you, That whoever is angry with his brother without a cause^e shall be in danger of the judgment: and whoever shall call his brother, "idiot"^f, shall be in danger of the council: but whoever shall call him, "stupid"^g, shall be in danger of hell fire.

(23) Therefore if you bring your gift to the altar, and there remember that your brother has something against you;

(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.

(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.

(26) Truly I say to you, You shall by no means come out from there, until you have paid the last cent.

(27) You have heard that it was said by those of old time, You shall not commit adultery:

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]

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(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.

(29) And if thy right eye offend thee, pluck it out, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

(30) And if thy right hand offend thee, cut it off, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

(31) It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:

(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.

(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:

(34) But I say unto you, Swear not at all; neither by heaven; for it is God's throne:

(35) Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.

(36) Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

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(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.

(29) And if your right eye offends you, pluck it out, and cast *it* from you: because it is better for you that one of your members perish, than *that* your whole body should be cast into hell.

(30) And if your right hand offends you, cut it off, and cast *it* from you: because it is better for you that one of your members should perish, than *that* your whole body should be cast into hell.

(31) It has been said, Whoever shall divorce his wife, let him give her a writing of divorcement:

(32) But I say to you, That whoever shall divorce his wife, unless she is guilty of infidelity^h, causes her to commit adultery: and whoever shall marry her who is divorced commits adulteryⁱ.

(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:

(34) But I say to you, Do not swear at all; neither by heaven; because it is God's throne:

(35) Nor by the earth; because it is His footstool: neither by Jerusalem; because it is the city of the great King.

(36) Neither shall you swear by your head, because you cannot make one hair white or black.

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

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 gets a divorce for the purpose of marrying someone else, 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

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(37) But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

(38) Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

(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.

(40) And if any man will sue thee at the law, and take away thy coat, let him have *thy* cloke also.

(41) And whosoever shall compel thee to go a mile, go with him twain.

(42) Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

(43) Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

(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;

(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.

(46) For if ye love them which love you, what reward have ye? do not even the publicans the same?

(47) And if ye salute your brethren only, what do ye more *than others*? do not even the publicans so?

(48) Be ye therefore perfect, even as your Father which is in heaven is perfect.

(37) But let your answer be, Yes, yes; No, no: because whatever is more than these comes from evil.

(38) You have heard that it has been said,
An eye for an eye, and a tooth for a tooth^j:

(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.

(40) And if any man will sue you at the law, and take away your coat, let him have *your* cloak also.

(41) And whoever shall compel you to go a mile, go with him two^k.

(42) Give to him who asks of you, and from him who would borrow from you do not turn away.

(43) You have heard that it has been said,
You shall love your neighbor^l,
and hate your enemy.

(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;

(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.

(46) Because if you love those who love you, what reward do you have? do not even the tax collectors do the same?

(47) And if you greet your brothers only, what do you do more *than others*? do not even the tax collectors do the same?

(48) You therefore be perfect, even as your Father Who is in heaven is perfect^m.

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.

5:41k - Roman soldiers could require people in occupied territories to carry their bags one mile.

5:43l - Lev. 19:18,30 - They were commanded to love their neighbor, but man had added to God's word.

5:48m - perfect - mature, complete, determined to do what is right